

Why do the Rabbis curse those who would calculate the time of the coming of the Messiah*?

Why does the Haftorah deliberately skip Isaiah 53?

What is it that they are trying to hide from you?

Why do the Rabbis not want you to know what the Tenach teaches?

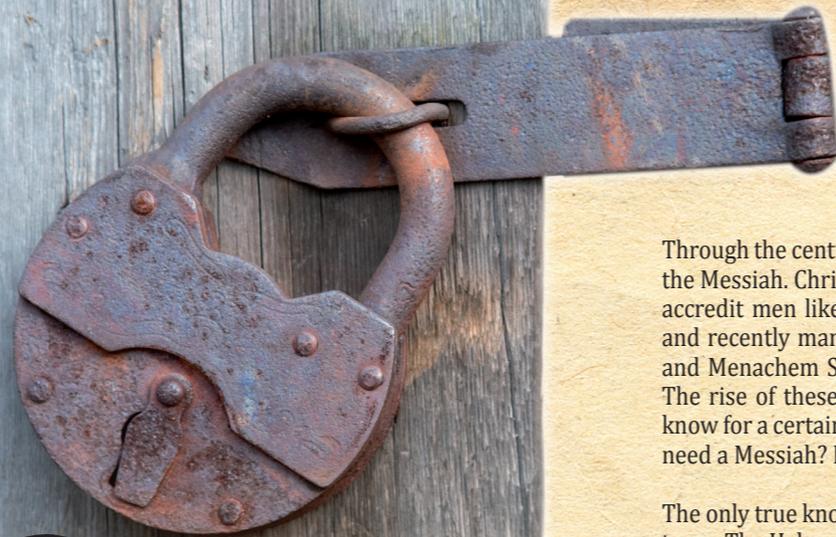
• That the Messiah would be pierced. Zechariah 12:4, 10. Psalm 22 "In that day, saith the LORD ... they shall look upon me whom they have pierced"

Why is it that they don't want you to know who the true Messiah is?



Look inside to see...

*(Sanhedrin 97b)



What The Rabbis Don't
Want You To Know



Through the centuries there have been many who have been accredited as the Messiah. Christians believe that it is Jesus of Nazareth (30AD). Others accredit men like Simon bar Kokhba (132AD), Sabbatai Zevi (1676AD), and recently many of the followers of Nachman of Breslov (1772-1810) and Menachem Schneerson (1902-1994) claim them to be the Messiah. The rise of these Messiahs continue to grow in many religions. Can we know for a certain who the Messiah is and when He will come? Do we even need a Messiah? For just a few moments let us examine these questions.

The only true knowledge that one has of the Messiah is found in the Scriptures. The Hebrew Scriptures paint us such a detailed description regarding the Messiah that a person can not only know who the Messiah is but when He will come.

In the first book of the Torah, it gives us the story of creation. We see that Adam and Eve lived in perfect fellowship with their Creator. In Gen 3:1, Satan tempts Eve to eat of the fruit of the tree that God said not to eat. Gen 2:16-17 says, "And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Mankind was created to live forever, but when they disobeyed God and ate of the fruit it brought death to humanity. Why do people die today? Physical death is a result of this sin. Not only did this sin bring physical death, but it brought a separation between man and God. No longer could man fellowship with God (Gen 3:6-10). God in His righteousness pronounced judgment upon mankind, but in His love He gave a promise of hope and redemption to mankind. Genesis 3:15 says, "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." The woman, the first to disobey God, is told that

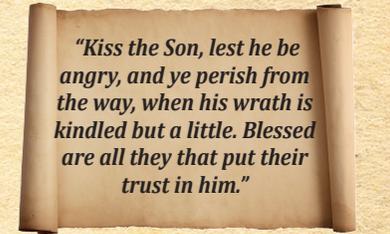
out of her seed would come one who would bruise the head of the serpent, but the seed of the serpent would also bruise the heel of the seed of the woman. If sin would not have entered the world then there would have been no need of the Messiah.

Rabbis have long considered this to be the first gleam of a promise that God would send a Messiah. At first, God does not tell us who this Messiah is, but He begins to paint us a vivid picture of who He will be so that we can know without a doubt who He is. In the book of Proverbs 30:4, the Bible asks us a question. In the beginning of the verse it says, "Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name," It is clear from the book of Genesis that this is talking about God. The last part of the verse is very interesting, it says, "and what is his son's name, if thou canst tell?" Wait, does God have a son? What else does He say about this son?

Psalms 2:12 says, "Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him." If you will notice God says that a man will be blessed who puts his trust in the Son, but he will perish and have God's judgment and wrath upon him if he does not. Later, the book of Micah 5:2 states, "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." Here we are told where the Messiah would be born, in Bethlehem. Unfortunately, this eliminates Schneerson, Nachman, Sabbatai Zevi, Simon bar Kokhba and many more.

If you will notice in this verse, it not only tells us where He would be born but that He has been from everlasting. This tells us something about His nature. He had no beginning; He is more than just a man. He is from eternity.

Then, in the book of Daniel, we are





told when the Messiah will come. In the ninth chapter of Daniel, we find Daniel being one of the many Jews who were taken into captivity to Babylon. The first temple had been destroyed by the Babylonians. Apparently, Daniel had been studying the book of Jeremiah and read where this captivity

would only last for 70 yrs. As he begins to pray to God and confess his sins and the sins of the nation of Israel, God reveals to Daniel something great that He is going to do. Daniel 9:24-25 states, **“Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.”** God is going to restore that fellowship that was broken in Genesis 3. What was destroyed because of sin will be restored. He then shows Daniel that Jerusalem will be rebuilt and the Messiah will come. **“Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.”** In vs. 26 He reveals something unusual to Daniel. It states, **“And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.”** We see that after the 2nd temple is built Messiah will come, but He will die. After His death, the temple will be destroyed. That temple was destroyed by the Romans in 70 AD. This means that Messiah had to come and die before the destruction of the 2nd temple in 70 AD. Notice in vs. 26, He did not die for Himself. What does this mean? His death was for others.

In Genesis 49:10, we have another account where the Scriptures reveal to us the time of the Messiah’s coming. Genesis 49:10 states, **“The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.”** The word Shiloh is a reference to the Messiah. It says, “unto him”; He is a

bringer of peace. The Scriptures say the scepter will not depart until....Shiloh come. The scepter is what proved their tribal identity. The Scriptures state that Messiah would come before they lost the ability to prove their tribal identity. Today, people cannot prove what tribe their family line is from. When was that lost? In the year 70 AD, when the Romans came in they not only destroyed the Temple but all the records pertaining to tribal identity. Therefore Messiah had to come before 70 AD.

The verse also says, **“nor a lawgiver from between his feet, until Shiloh come”**. The term lawgiver has to do with those who have judicial authority. This was the Sanhedrin in biblical days. Messiah would come according to the Torah, before the Sanhedrin lost its right to judicial authority. When did that happen? According to the Rabbis, in the Talmud in Sanhedrin 41, “Forty years before the destruction of the Temple the Sanhedrin went into exile and took its seat in the trade halls”. Let us do the math, take away forty from 70AD and that gives you 30 AD. Therefore Messiah had to come before 30AD.

It is not until we look at the portrait in the 53rd chapter of Isaiah that we see the painting getting even clearer. This picture shows us the purpose of His coming. It states in vs. 5, **“He was wounded for our transgressions, he was bruised for our iniquities.”** His sufferings were for our sins. You may think I am not that bad of a person. You may not have killed someone or stolen a car etc.. but you have sinned against a Holy God. In the Torah, it is said that there are 613 commandments. These commandments have a purpose; that purpose is to reveal the righteousness of God and the sinfulness of man. No matter how hard one tries, he will always fall short of God’s standard of righteousness. The Tenach teaches us in Ecclesiastes 7:20, **“For there is not a just man upon earth, that doeth good, and sinneth not.”** Isaiah 64:6 also states, **“But we are all as an unclean thing, and all our righteousnesses are as filthy rags;”**



That is why every year there was a Day of Atonement. A sacrifice had to be made to cover the sins of the

people. The Torah states in Leviticus 17:11, **“For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.”**



The picture that God started painting in Genesis 3:15 is starting to become clearer. In order for man to be restored back into fellowship with God, the Messiah had to come and give His life as an atonement for our sins. Isaiah 53:8.... **“for he was cut off out of the land of the living: for the transgression of my people was he stricken.”** He died, but it was because of our sins that He died. He suffered greatly at the hands of men. Isaiah tells us that He was beaten, spat upon, and even had His beard ripped from His face. Isaiah 50:6 says, **“I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.”** Was all this necessary? According to Isa 53:10, it was. His death was an offering for sin, and God was pleased with this offering. Verse 10 states, **“Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.”** Not only do we see Him dying, but we also see Him resurrecting from the grave. In the same verse it says, “he shall prolong his days”. This Messiah died, was buried according to vs. 9, and now we see His days lengthened, that speaks about resurrection.

Notice the result of this sacrifice in vs. 11, **“He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.”** God is satisfied! But wait, the Messiah dying for our sins is not enough. In order to be justified with God, we must receive this atonement. **“by his knowledge shall my righteous servant justify many”**. Many who have been accredited as being the Messiah, like Rabbi Schneerson, do not meet the credentials laid out by the Holy Scriptures. They were not born in Bethlehem; they did not come in 30 AD; and they did not die for the sins of the world. But as we examine the life of one man named Jesus, we find a complete fulfillment of

all these prophecies and so many more.

He was from the tribe of David- Matthew 1:1 **“The book of the generation of Jesus Christ, the son of David, the son of Abraham.”**

He was born in Bethlehem - Matthew 2:1 **“Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king,”**

He came at the right time - He came before the Temple was destroyed and before the Sanhedrin lost their judicial authority.

He was crucified because of our sins according to Isa 53, buried, and rose again on that third day (Psalm 16:10) and was seen by over 500 people (1 Corinthians 15:6).

God wants to have a relationship with you today; that is why He sent the Messiah into the world. John 3:16-17 states **“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.”** Our sins have separated us from God, and unless we are willing to repent and receive Jesus as our Messiah then we will experience the judgment of God.

“But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:” John 1:12

“For whosoever shall call upon the name of the Lord shall be saved.”

Romans 10:13

“Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.” Acts 20:21

“Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.” Acts 2:38

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Friday Night Torah Study 7PM
Sunday Service 1PM

