

Metatron

by Jacob Prasch

The sermon explores the Jewish perspective on the Messiahship of Jesus, highlighting the reasons why Jewish people reject Jesus and the importance of understanding the Hebrew Scriptures in relation to the concept of the Messiah.

Duration: 1:19:01

Scripture: Genesis 24:2, Leviticus 17:11, Leviticus 17:14, Isaiah 52:14, Isaiah 53:5-6, Matthew 6:33

Topics: "Christian Life"

Description

In this sermon, the speaker discusses the Messiahship of Jesus and how it can be proven to both Jewish and Gentile Christians. The speaker encourages the audience to share the video with their Jewish friends as a way to witness to them about Jesus being the Messiah. The speaker also shares a story about a Jewish rabbi who was terrified of dying and not knowing if he would go to hell. However, the speaker highlights that Jesus, referred to as the Metatron, offers assurance of salvation and invites Jewish viewers to seek salvation through Jesus. The sermon concludes with a blessing and an invitation to contact the speaker for further discussion.

Transcript

Good evening dear friends, greetings in the name of the one who saved us, Jesus Yeshua. Before we pray a few martyr things, as I call them, before the merry things always, we have a journal, a prayer newsletter, which is free, it's faith supported, we just rely on people to send contributions. It's also on internet, but if you don't have internet and you'd like to get it in printed form, if you put your name and address on the list outside the door, we'll happily add you to the mail list.

Also, we support a work of Jewish believers, Russian Jewish immigrants in Jerusalem, and they have a very talented young singer who's been in South Africa, Lisa Strombrand, and we have some, Mark has some of her CDs available, it's beautiful Israeli worship music, to Yeshua, to Jesus. You know, I hear a lot of music, but this is authentic, you know, it's not making believe Israeli worship, this is a real thing, and you can sense the presence of the Lord in the music. My thanks, of course, to Pastor Arnott and to Anton, for hosting me here in Pietermaritzburg, and it's also for the other visiting churches.

The subject tonight is the Messiahship of Jesus, proof of it. Now, when I say proof, I mean a proof that will appeal to Jewish people, Gentile people who are Christians, at least who are sage Christians, who are already convinced of it. I'm talking about the Jewish community, and we'll be videoing this thing, and we

will be making tapes.

Some of you come from Durban and some outlying areas where there are Jewish communities. I would greatly exhort you to get a copy of this tape and to pass it on to your Jewish friends. It's a way to witness to them concerning the Messiahship of Jesus.

Let's go to the Lord in prayer, and as soon as John is ready, I'll pray, and I'll give a thumbs-up, okay? We have a good ground check? We're okay? Our God, our Messiah. We thank Him for all the blessings that we have received from Him. Our Lord, open our eyes to the story of Your Son.

And give us, Father, not only to hear, but also to do what is written in Your words. Our Lord, give those who do not believe to be close to You, in the hands of the Lord Jesus. In His name, the Messiah of Jesus, we pray.

Heavenly Father, we thank You for all of Your greatness, Your goodness, Your blessings to us, Your love. We thank You for Your word, and we ask You now that You would open our eyes, our minds, and our hearts to its glory and its meaning. Let us also, Father, not only be those who hear Your word, but who are doers of it also.

And we pray for those persons, both Jew and non-Jew, who do not know You, that they would draw close to You, unto Your way of salvation, through Your provision, the Messiah of Israel, Jesus. In His name we pray. Amen.

Basic reasons. Our Jewish friends, relatives, and neighbors, citizens, associates, clients, three basic reasons why they automatically tend to reject the Messiahship of Jesus. Much more than we can go into in one session.

The first reason has to do with the very painful reality of Christian anti-Semitism. The persecution of Jews in the name of the Christian faith. Now, it's a strange thing that Jesus was a Jew, His family were Jewish, His disciples were Jews, the apostles were Jews, every writer of the New Testament was a Jew.

Christianity began as a Jewish faith, and theologically is still a Jewish faith, a faith that is Jewish, that causes Gentile nations to believe in and worship a Jewish God, whose books are written by Jews, whose Messiah is a Jew, is associated with anti-Semitism. If you would ask my wife's parents, who were in the Holocaust, what's the gospel of Jesus Christ, they would tell you, our family was killed because of the gospel of Jesus Christ. The gospel of Jesus Christ is Jewish children being put into an oven in the name of the Father, the Son, and the Holy Ghost.

That's the gospel of Jesus Christ. That's what they think. That's their excuse.

The Crusades, the Spanish Inquisition, of course, most of the anti-Semitism was done by what born-again Christians or evangelical Christians would consider to be false Christianity. Nominal Christianity. They were associated with the Roman Catholic Church and the Eastern Orthodox Church.

That's generally true. It's fair to say, that during the Holocaust of the 1930s and 40s, long after the Spanish Inquisition and the Crusades and the pogroms of Russia, that those countries of Europe that had a high evangelical Protestant population, where there were a lot of saved Christians, born-again Christians, countries like Denmark and Holland, people saved Jews. While in the Roman Catholic and the Eastern Orthodox countries, people actually in France and Romania, places like this, tended to cooperate with the

Nazis against the Jews.

That's quite true. But it's still not that simple. In Germany in the 1930s, of the nine evangelical Lutheran bishops, seven said Jews cannot be Christians and supported the Third Reich.

Martin Luther, in his treatises against the Jews, preached that every Jew should be forced into a corral and forced to confess Christ at the point of a knife. We, the German nation, are to blame for we do not murder these Jews to prove we are believers in Jesus Christ. That was Martin Luther, the founder of Protestantism.

He's the primary founder, initial founder. What would you say to a Jewish person who has heard this? Now you have to remember that before any Christian persecuted a Jew, the book of Acts tells us that Jewish Christians, Messianic Jews, were persecuted by Jews who rejected Jesus. Jews began persecuting Jewish Christians, Messianic Jews.

All Christianity was was a Messianic movement within Judaism before there was any Christian persecution of Jews. It was something which had an origin in the Jewish persecution of Jews who believed in Jesus. But that's not the point.

Several years ago, an Orthodox Jew put on a yarmulke, a kippah on his head in a conspiracy with several other Orthodox Jews and he attacked his own prime minister, Isaac Rabin. And in the name of Moses and the Torah, in the name of Judaism and in the name of God, he murdered his own prime minister, guns him down in the streets of Tel Aviv. Can I blame Moses, Moshe Rabinu, for what was done in his name? Can I blame Moses for the assassination of Isaac Rabin? When I pick up the Tanakh, the Old Testament, Jewish people murdered their own prophets in the name of Moses.

Can I blame Moses for the fact that King Manasseh brought Isaiah, Hanavi, Isaiah in half? Can I blame Moses for the martyrdom of Zechariah in the temple? Or can I blame Moses for Jeremiah being thrown into prison and abandoned? Can I blame Moses for what was done in his name? I cannot blame Moses for what was done in his name. Those people who did these terrible things in the name of Moses, they may have been culturally Jews, they may have been genetically Jews, but they certainly were not spiritually Jews in the sense God wanted them to be. And so it is true with those Christians who persecuted and murdered the Jewish people.

While they may be culturally Christian, they may be in some abstract, generic or anthropological sense, some religious sense, Christian. But they are not true believers. On the path leading up to Yad Vashem, a place I hate to go, when people come on study tours with us to Israel, I don't go into Yad Vashem.

The reason I don't is because my children are Jewish, Israeli. And I remember going to Dachau, the German concentration camp on the outskirts of Munich in Germany, and I saw the posters and the pictures of the medical experiments that the Nazis did on the Jewish children. I can't face things like that.

I watched that film, Schindler's List, and I called that little boy Hyde, and I just called my son Eliyani. I don't go into Yad Vashem. I let people go in.

I don't go in. I remember when I was newly saved, I watched the film, The Hiding Place, of Corley Tenboom, and I watched what the Nazis did to those true Christians who protected Jews. How her whole family was murdered.

You know, I thank God for people like King Christian of Denmark. When the Nazis invaded his country, the Gestapo decreed, you must wear a yellow scar if you are a Jew. And King Christian, who really was a Christian, Christian was tempted to not wear a yellow scar.

And he said, Jesus Christ was a Jew. And every true Christian will identify with the Jewish people because our Lord was a Jew. And all the Danish people began wearing yellow scars, and the Nazis didn't know who to arrest.

You see, on the path leading up to Yad Vashem, you'll find trees on the street of the righteous Gentiles, to King Christian, and to Corley Tenboom and their family. If you want to find the true Christians, that's where you'll find them. No true Christian can hate anybody, and certainly not the Lord's own people.

You know, it was only a minority of Jews that did not rebel against Moses and the wilderness. It was only 7,000 in the days of Eliyahu Hanazi, Elijah the prophet. Only 7,000 who did not worship Baal and turn against their own God.

There's never been anything more than a faithful remnant of Jews, those who were true Jews, according to the Hebrew scriptures. And there's never been anything more since the early church, than a remnant of Christians who were truly Christians. Not every Jew is a Jew, not every Yiddish is a Yiddish, and every member of the Jewish community knows that.

There's a mention, there's a mention. Well, there's a glory and there's a grace. I cannot blame Moses for what was done in his name.

And I cannot blame Jesus, Rabbi Yeshua Bar Yosef, when I said it, for what was done in his name. The question is, what did Moses say? And what did Jesus say? Not that what people do in their name. Jewish objection.

If he was the Messiah, if Jesus was the Jewish Messiah, why did he not bring in worldwide peace? From the civil wars, famine, pestilence, HIV, anti-Semitism, famine, social injustice, environmental destruction. Why, if he was the Messiah, is there no messianic age? They believe the Messiah would bring in this age. But is that true? I'm reading from the prophet Daniel, Daniel Hanazit, Heraklesha, Daniel chapter 9. It's better in Hebrew, but I'll just read from the, in English.

Verse 26, Then after the sixty-two weeks, the Messiah will be cut off and have nothing, and the people of the prince who is to come will destroy the city of Jerusalem. And the sanctuary. And its end will come with a flood, even to the end.

There will be wars, and desolations are determined. It says the Messiah would come and die before the second temple would be destroyed. Does that sound like worldwide peace? See, in Judaism, we have one Messiah, but two comings.

And the Talmud goes to the greatest of lengths to try to reconcile these two apparently contradictory and mutually exclusive pictures of the Messiah. So first we call HaMashiach Ben David, and the other is HaMashiach Ben Yosef, the Messiah who is the son of David, and the Messiah who is the son of Joseph. Now son of in Hebraic thought means not so much biological sonship in its biblical context, but in the character of.

But David is like King David, a king who will set up his dominion, conquer the enemies of God, make peace with the Gentiles, as David did with Hiram, and the Gentiles will come to worship the true God in Jerusalem. What happens in the reign of David and Solomon is a figure, a pre-shadowing of what will happen in the millennia, when there was peace between the Gentiles and David, and the enemies of God were subjected, and righteousness reigned. Someone who would bring in peace and restore the Davidic kingdom.

That's the Messiah, son of David, HaMashiach Ben David. Rabbi, tell us there is HaMashiach Ben Yosef, who is in the character of Joseph from the book of Reshith, Genesis. Joseph in Hebrew, Yahweh shall add.

Joseph in Genesis, Reshith, he was betrayed by his Jewish brothers into the hands of Gentiles. God took that betrayal, and He turned it around and made it a way for all Israel and all the world to be saved. So Jesus, whose foster father's name was Joseph, the son of Joseph, by his Jewish brothers into the hands of Gentiles.

And God took that betrayal, and He turned it around, and He made it a way for all of Israel and all the world to be saved. Joseph was condemned with two criminals, and as Joseph prophesied, one lived and one died. Yeshua Ben Yosef, Jesus of Nazareth, the son of Joseph, was condemned with two criminals, and as he prophesied, one lived and one died.

He was betrayed in Genesis by his brother Yehudah, Judas for 20 pieces of silver. Jesus was betrayed after inflation by Yehudah, Judas for 30 pieces of silver. They brought Joseph cloaked to prove he was out of the pit.

They brought Yeshua, Jesus shrouded, to prove He was not in the tomb. Joseph was falsely accused, was falsely accused. Remember Haim Cohen, the Nazi of the Israeli Supreme Court, the Betin of Israel.

He did research into the trial of Jesus from the point of view of Halakha, Jewish law, and of Roman law. And Israel's leading magistrate, leading judge, he was the president of the Supreme Court, the leading legate, he determined that the trial of Jesus was completely evil according to both Roman and Jewish law. Jesus was innocent, says the president of the Israeli Supreme Court, Haim Cohen.

Upon exaltation, He went from a place of condemnation to a place of exaltation in a single day, and the Gentiles came to Him. So Jesus went from a place of condemnation to a place of exaltation in a single day, and the Gentiles came to Him. Joseph took a Gentile bride, infigured Jesus takes a Gentile bride, the church is called the bride of Jesus in the New Testament, the B'it HaChadashah.

There are many, many parallelisms right there, and the rabbis understand that Joseph teaches about Jesus. But remember, Joseph's brothers didn't recognize him at the first coming. They recognized him at the second, and they wept bitterly.

He looked like a goy, he looked like a Gentile to them. He spoke Egyptian just like an Egyptian, they thought of him as an Egyptian. And so Jewish people today think of Jesus as a Gentile.

They didn't recognize him at the first coming, but at the second. And what we read in the book of Zechariah, chapter 12, verse 10, I will pour it on the house of David, and on the inhabitants of Jerusalem, the spirit of grace and supplication, so they will look upon me who they have pierced, and mourn as one mourns for an only son, and weep bitterly over him like the bitter weeping over a firstborn. Rashi, a major

rabbi from France in the Middle Ages, said this is about the Messiah.

Succah 52H, the Talmudic literature, it's about the Messiah. Rabbi Moses of Shech in the Talmud tells us the Messiah will be pierced. So we read many rabbinic opinions.

The rabbi says this is about the Messiah, he'd be crucified. They don't recognize Joseph at the first coming, but the second, and they weep bitterly. And so Jesus, the son of Joseph, is not recognized at the first coming, but the second, and they will weep bitterly.

He will save Israel in these last days. So the nations of the earth, even this day, even this moment, are turning against it. Who will save Israel? It does not say he would bring in worldwide peace.

In his first coming, he's the son of Joseph. He comes and he's betrayed to the Goyim. He comes to be an atonement for sin, a korban.

His second coming, he establishes his kingdom. We read in Yaakov, volume 2, page 79B of the Nazarene edition, and 32B also. In the Drasht-reishit, on page 243 of the Warsaw edition, the Messiah was to exit in 33AD, says the rabbi.

So as we read in the Mishnah, the Sanhedrin wept, oy vavoy lanu, oy vavoy lanu, for the temple is destroyed and the Messiah has not come. The Mishnah tells us from Isaiah 118, Though your sins are like scarlet, they shall be white as snow. On Yom Kippur, the day of atonement, a scarlet thread was hung before the kodesh kodeshim, the holy of holies, that was taken from the sash tied between the horns of the se'ere vazer, the scapegoat.

And if the people's sins were forgiven, the scarlet cord would turn white on the day of atonement, Yom Kippur. But if not, it would remain scarlet. And the Mishnah tells us that for 40 years before the temple was destroyed, in other words, from 30 CE until the temple was destroyed in 70, it never turned white.

The Mishnah tells us that from the time of Jesus onward, the sins of the Jewish people were never forgiven by the law. For the law would point to the Messiah. It is no wonder the Sanhedrin wept.

And it is amazing what the Talmud tells us about this. Woe on anyone who reads Daniel 9, they will be accursed. Why? For the time of the Messiah's coming is foretold within it.

There was a rabbi named Rabbi Leopold Cohen who hated Christianity. In fact, because of the anti-Semitism he saw in Eastern Europe, he hated Christians. But the ancient Talmudic commentators and the Mishnah said about it.

And he couldn't understand why it would be accursed on him reading it. Because the time of the Messiah's coming is foretold. The Messiah would come and die before 70 AD.

Rabbi Leopold Cohen became the Reverend Leopold Cohen, a Baptist minister. Gave his life to Yeshua the Messiah and was the founder of Chosen People Ministries, then known as American Board of Mission to the Jews. No, the Hebrew Scriptures did not teach the Messiah would bring in worldwide peace in his first coming, but his return.

But there was a third reason, a much more difficult reason. The Jewish people rejected Jesus. Rabbi, OK, maybe we can accept he was a rabbi.

Like Rabbi Akiva, or like Rambam Aimanidin, or like Rashi. Maybe he was a great rabbi. Maybe he was a great Navi.

Maybe he was a great prophet. Like Isaiah, or Jeremiah, or Eliyahu, or Hoshea. Maybe he was one of our prophets.

Maybe even that. But you want us to believe that he's God? And the Son of God? Shema Yisrael Adonai Eloheinu Adonai Ahad Baruch Shem Kvodoh Malchutoh Le'olam Va'ed Va'avtecha Adonai Elochechem Kol Levevecha Kol Mashecha V'vakol Modecha Hero Israel, the Lord our God is one. We have one God, not three.

What most Jews don't know is that in the Middle Ages, Maimonides, the Rambam, changed the meaning of Ahad. The number one, the digit in Hebrew, is Yahid. Ahad is unity, plural oneness.

As in Adam and Eve becoming one flesh. As in Psalm 133, Hinei Matolgum Manayim Shevetayim Gam Yahad How good and pleasant it is when brothers dwell together in oneness. We have no Hebrew word for heaven, only heavens, Shemayim.

We have no Hebrew word for water, only waters, Mayim. And there is no Hebrew word for God, only God, Elohim. Hero Israel, the Lord our God is a one God.

Many times, the Sages, the Rabbis have said, this one's the Messiah, that one is the Messiah. Rabbi Yeshua Bar Yosef, we next said it, the Lord Jesus said, if another comes in my name, him you will believe. This ultimately points to a great deceiver who is coming to Israel, called Sodom and Sheol, the Antichrist.

But there have been many of these people, the first one was Shimon Bar Kokhba, Simon Bar Kokhba, son of Asar, who the Rabbis also called Bar Akiva, son of Eli. The great Rabbi, Rabbi Akiva said, Bar Kokhba was the Messiah. The people believed him and followed Bar Kokhba.

And the Messianic Jews, the Jewish Christians who fought with the Romans as Jews fought against the Romans, as Jews opposed the Romans, could no longer follow, could not any longer, follow Bar Kokhba because he claimed to be the Messiah. So Rabbi Akiva excommunicated the Jewish believers, put them out of the synagogue and they've been out ever since. Before that there was already the Beqata Menim, the curse upon them.

So Rabbi Akiva was not the Messiah's true prophet. And Bar Kokhba was not the Messiah. The Jewish people were destroyed and driven out of the land for nearly 2,000 years.

They did not return until 1948. Rabbi Akiva appointed them to a false Messiah responsible for a galut, a diaspora that lasted nearly two millennia. In the Middle Ages there was someone called Shabbatai Shvi and the Rabbis from the north of Europe to the east of Europe down into Africa and through the Middle East said he's the Messiah.

They all believed in Shabbatai Shvi. The great messianic redemption had come and Jews were taken up in jubilation. Some of them did the most preposterous things, even immoral things.

He had some ideas that were quite strange. Perversions of truth. You see, he said to know the depths of redemption we must know the depths of sin.

And Jewish people actually began to have public sexology so they'd know the depths of sin. So they could know the depths of redemption because Rabbis told them. It happened.

Now, was that perverse of truth? The Scriptures tell us the true Messiah, he who knew no sin, became sin. It is a truth. But not the way Shabbatai Shvi said.

To say Pesach had to be a land without blemish because to God, one man without sin is worth more than all the men with sin. The very day when the Sanhedrin inspected the lambs for slaughter for Pesach is when they put the Lamb of God on trial. Finding no sin in him, he was slaughtered.

The problem is there was no man without sin. David Hamada, King David, said in sin did my mother concede me? So God himself had to make a provision to be the korban, the sacrifice to bring geula, redemption. In the end, Shabbatai Shvi became a Muslim.

A few generations later, it was Jacob Frank. And the rabbis said Jacob Frank was the reincarnation of Shabbatai Shvi. And Jacob Frank was the Messiah.

A similar stream of outrageous things took place and Jacob Frank, in the end, became a Roman Catholic. Reaction against his messianic expectation and Judaism became the religion of the cheder, the yeshiva. And only wealthy Jews who had the money could send their sons to study full time to be yeshiva bookers.

The ordinary poor Jews of the shtetl were disenfranchised, cut off from the learning of Judaism. It became a very study-oriented religion. Against this came the Hasidic movement.

Someone named Vav Shem Tov, Debeshk. And his father was like Rabbi Isaac Luria. He began doing what a new age would call astral projection.

He studied Kabbalah, mystical Judaism, and began ascending into heaven, he said. And he saw the Messiah. And he asked the Messiah, when will you come? And the Mashiach said, I will come when all, meaning all Jews, can do what you do.

Astral projection. Hasidic Judaism teaches that God has somehow lost his identity. The theological term is called kenosis.

And God has no essence. He is the I am self. Only has attributes or emanations.

There are nine of them. This is pure Gnosticism. It does not come from Torah, but this is what the Hasidim believe.

And they must capture the zoom-zooms, the holy sparks, when you see Hasidic Jews throwing the ear curls that pay off, they're trying to capture the zoom-zoom in, so God can regain his identity. The mainstream orthodox rebelled against this, and said, Bob Kupfer was crazy. I'm sorry that the best was crazy.

Around the year 1000 tried to, or actually did rewrite Judaism as an Aristotelian philosophy. The other rabbis condemned him. And he had ideas of the Messiah, that said there'd be no miracles, there'd be no miraculous, there'd be logical explanations for all of this.

The other rabbis rebelled against this. He denied the miraculous substance of the Torah. They've been so wrong, and so contradictory against each other.

We read in the Talmud, Rabbi Yosef said there'd be no Messiah, for the Messiah has come in the days of King Hezekiah. His grandson, Rabbi Hillel, says, My God, forgive my grandfather. And even now, several years ago, Rabbi Benachem Schneerson, before he died, said the Messiah would come in Yom Kippur of 1991.

Then he died, didn't come. So what did the Hasidim do? They put up posters of him in Jerusalem, and in Antwerp, and in New York, Melech Mashiach, he's the Messiah. I asked them, integrity, therefore, will you put on for Sinan, the Lubavitch, the Chabad movement? What are you going to do now? You see, there are different Hasidic sects, and they argue and fight over whose rabbi or tzaddik has the spirit of the bashk of Baal Shem Tov, form of reincarnation.

You have Lubavitch, and you have Babov, and you have Shasmod, and Yitzchak Korda, and Viznich. They believe there's two ways to God. The rabbi or tzaddik, who has the naso, goes to God through Torah, and you go through him.

The question is, who has the real rabbi? So I said, what are you going to do? Because it's reincarnation. It goes from father to son in a dynasty, and if there's no son, it goes to the son-in-law. So Rabbi Schneerson had neither a son nor a son-in-law.

So I said to them, what are you going to do? We have no rabbi, no tzaddik. And they said to me, in Hebrew, huyakum hahamatim. I said, what? Huyakum hahamatim.

I have a post of him, King Messiah. I said, huyakum hahamatim? Yeah, he's going to raise from the dead. I said, let me get this straight.

You believe that the Jewish Messiah would come and die, and then raise from the dead? And they said, yes. And I said, that's all I wanted to know. At least we agree on something.

This is not a Christian concept. Rabbi Schneerson is not raised from the dead. Kabbalah is mystical Judaism.

We've seen primary work of the Zohar is a cult. It's numerology, it's Gnosticism, it's reincarnation, mixed with biblical truth. My only purpose in looking at it is to show that the idea of the Trinity, the belief of God becoming a man, the things the Jewish people have the most problem with.

These are not Gentile inventions. These are not Christian inventions. These come from Judaism.

The only thing biblical Christianity was and is in its original form was the fulfillment of Torah. In the Kabbalah, metatron. Greek term meaning he who dwells at the center of the throne.

Metatron in Hebrew is definite article, the angel of the Lord. Sometimes the definite possessive article. Genesis chapter 32 Yaakov wrestles with the metatron, the angel of the Lord.

And he says, I see the face of God. Genesis asks his name. And the Metatron says to him, Why do you ask my name? For it is translated wonderful.

But the term Pehli in biblical Hebrew is never used as wonderful as the colloquialism. It is only used as wondrous nature of God. It's never used about anyone other than Hashem God.

My name is Pehli. Yeshayahu Hanavi Isaiah the prophet tells us that the house of child is born, a son will be given. The government will be on his shoulder and his name will be Pehli Yohesh wonderful counselor.

Avi Ad eternal father. El Gabor God almighty and Sar Shalom the prince of peace. It would be blasphemy for any Jew to say somebody would be born who would be Pehli Yohesh and El Gabor God almighty, the wonderful God in the flesh, but then a God who would come in human form and take our sins.

Well you know even to this day we have the Qumran literature, the Dead Sea Scrolls, the Melchizedek Scrolls Q13. No Jewish scholar can any longer doubt or question that the concept of a suffering Messiah was known in Judaism. And you can certainly not rule it out that there was not some expectation of it.

53, Eshayahu Nundinah tells us he was here for our transgressions, he was crushed for our iniquities. The chastening of our well-being fell upon him, by his stripes we are healed. All we like sheep have gone astray, each turned to his own way, but the Lord has let the iniquity of us all fall on him.

It is not only Christians who say that's about the Messiah. In Sanhedrin 97, Beth in the Talmud says from Isaiah 52, 14 onward, as does Yaqub, Volume 2, page 53c, and Shemot R15-18 As the Sanhedrin 98, Beth as the Midrash on Shmuel the Lundberg edition, page 45a, as does the Talgum on the Kingdom and the Talgum Yonatan all say this is about the Messiah. Says it's about the Messiah who would suffer? Christians? No, Rabbis.

The Sages of Israel. It was not until Rashi in the 10th century that anyone said anything different. Rabbi Abraham Farisel admits this has an incredible parallel to Yeshua of Nazareth.

The Metatron. The one who wrestles with Yaqub, whose name is wonderful and Yaqub sees the face of God. Ryan's mouth with Daniel.

His angel. Definite possessive article. The Rabbis say it is the Metatron who was with Daniel in that time.

The expression of spiritual beings is not new. The Nephilim took human form. We're told in the Apocrypha that they came down on Har-Hermon Mount Hermon.

Commenting on what it says in Genesis, chapter 6 Yaqub wrestled with an angelic being in a human form. God can do anything. And spiritual beings can take freshly formed.

But let's look at this idea. It's telling me Jesus was God who became a man. That he's God's son.

That he came in human form. And that there's three in one. What does the Zohar tell us? What does Kabbalah tell us? What do the Rabbis say? Not the Goyim.

Not the Christians. What does Judaism teach? Kabbalah she says that the God is the God of justice. While some say it's Elijah.

Rabbi David Kincy says it is the Messiah. Now Kincy is a very major Rabbi, a major phage in Judaism. It is the Messiah who will come and enter the temple.

That temple's been destroyed so whoever the Messiah was has to come already understand it. The next one is the Dvar, the Dvar. Dvar in Greek is Logos, Aramaic Mamre.

The opening words of the Brita Hadashah and Arkei Kaiho Logos in Greek in the beginning was the word Breshit. Ayah, Dvar, in the beginning was the word. The rabbis tell us the Dvar is more than a personification.

That the Dvar is a incarnation who is the redemptive agent of God and the creative agent of God and the messenger of God. For he is the Mettashon. He is called the Melek Habrik.

For the Mettashon is the Melek Habrik, the king of the covenant. I'm reading now from the Zohar, page 227 of the Amsterdam edition, Zohar volume 3. I always prayed that God would lead me, said Rabbi Simeon Ben-Yohai. For I heard that God only hears our prayers for the sake of the Mettashon.

For apart from the Mettashon, God will not hear the prayer of any Jew. No one comes to Hashem, to God. Their words fall unless they come through the Mettashon.

Your prayers will not be heard unless they go through him. The Mettashon would bring to earth peace as he did in heaven. For the Mettashon is the middle pillar of the Godhead.

The Mettashon is the middle pillar of the Godhead. Prayer is answered in his name. He would bring peace to earth as he did in heaven, for he is the third pillar.

For I did not know who this was until the Zohar told me the mystery. The middle pillar of the Godhead? There's one God with three pillars and the middle one is the Mettashon. Blockhouse rabbis who dismiss the Jewishness of belief in Jesus as a goyish invention.

The ancient sages, the Talmudic writers never said that. Yeshua, Jesus, did miracles as no other rabbi. Miracles that no other rabbi could do.

That he healed the sick, that he even raised the dead, and his Taidim, his disciples, did miracles in his name. And that when he was crucified on Pesach, he rose from the dead and he ascended into heaven from Har Vayitim, the Mount of Olives. Who wrote that? That's not from the Gospel.

That's not from Deuteronomy, the Gospel according to St. Matthew. His real name was Matityahu. It's not from Deuteronomy, the Gospel of John.

It's from the Avodat Zerah. It's one thing when rabbis like Rabbi Shaul of Parsis, Paul, and the followers of Jesus say he did these things, like heal the sick and raise from the dead and ascend to heaven. But when his opponents, when the rabbinic leadership confirmed and admit he did it, there's a problem.

If you read secular Jewish history, like Max Simont, God, the Jews, and History, a popular book today that Jewish people read, he admits perhaps the population of Jerusalem by the year 120, at the time of Bar Kokhba's rebellion, perhaps 25% of those Jews believed he was the Messiah. The only reason Gentiles believe in him is because Jews believed it first. The only reason there is a New Testament is because Jews wrote it.

As Isaiah said, the nation, the Goyim, will resort to the Shoresh Yishai, the root of Jesse. Why do Chinese people worship a Jewish God? Why do Brazilians worship a Jewish God? Why do people in Europe and America and Africa worship a Jewish God? Because of the Messiah. Let us read even further.

Isaiah said, on page 114 of the Amsterdam edition, commenting on Exodus 24.1, let's look at it. Simont, Exodus. Say you come up to the Lord.

the Prince of Princes, the Metatron. To keep my way to the tree of life, there is one mediator between God and man, one way to the tree of life, the Metatron.

To whom God creates the earth, he is the Metatron." As we read in the Besorah Be'al Teh Yochaman Terek Aleph, better known as the Gospel of John, chapter 1, "...the world was made through him. He came to his own, but his own did not believe. But to those who believe, he gave the right to become the sons of God." He is God.

He is Hashen. He is Adonai. Things were made through him.

He sustains the world. All dominion on heaven and earth will be given to him. He will bring peace to the earth.

God only answers prayer in his name. He is the mystery of salvation. The Shekinah is in him.

He is in the Shekinah, the middle pillar of the Godhead. Son and Holy Ghost. Pillar 1. Pillar 3. In the middle is the Metatron.

For there is one mediator between God and man, and he is none other than the Metatron, the eighth hyena. The rabbis tell us that the eighth hyena is represented by a fig tree. And Yeshua tells Nataniel, I saw you under the fig tree.

I knew you from the foundation, from the garden. Who is the way to the tree of life? The Metatron is the way. For thus it is written, The angel of God before the camp in Exodus 14, 19.

Who went before them is the angel. To eat of the tree we must go by the Metatron. For it is the Metatron who went before them in the camp.

Commenting on Exodus 14, 19. Look at it. Possessive article.

Who has been going before the camp. Moved and went after them. And the pillar of cloud moved before them and stood after them.

The angel of the Lord, the Metatron, is in the pillar. The pillar is in the Metatron. Is it one God or three? Is it three gods or one? Rabbis knew this was a mystery, but they knew it was true.

Let's continue. Come and see, said Rabbi Simeon, the holy one. Baruch Shmuel, blessed be he.

Where is the holy city? A heavenly Jerusalem. For there is a heavenly Jerusalem, writes Rabbi Simeon. But no one can go to that heavenly Jerusalem except by the Metatron.

So let's look at Hazon Yochaman, known as the Apocalypse. John 21, Revelation 21 to the new Jerusalem coming down of heaven from God made ready as a bride adorned for her husband. How do we enter this city? The rabbis tell us there is one way to enter that city.

The Metatron, 1321, sees the same angel that went before the camp, for he is the Metatron. Speak to me, shall not do so unless through the Metatron. The holy one commits the Metatron to the care of Israel, and the holy one commits Israel to the care of Metatron.

Remember Masherat and Aramea keeper. The keeper of Israel is the Metatron. He who keepeth Israel neither slumbers nor sleeps.

He is the Metatron. Shall be done to the Metatron, commenting on Psalm 121, 4. I will commit my family to the Metatron, for he is the keeper. The almighty reveals himself in none other than the Metatron.

El Gabor, God almighty reveals his own self in none other, one and one only, the Metatron. Rabbi Shaul of Tarsus writes to us in his letter to the Philippians. Though he existed in the form of God, he did not regard equality with Hashem, a thing to be grasped, but emptied himself, a true kenosis, taking the form of a bond servant and being made in the likeness of men and being found in appearance as a man, he humbled himself by becoming obedient to the point of death, a philo-mavid but flout, death on the cross.

The Mamre is Metatron, the Zavar, the creative and salvific agent of God. The El Shaddai has revealed himself in, not to, but in the Metatron, in the beginning. One is the garment of Yahweh.

The Kabbalah tells us that the Metatron is the son of God. I could not mention many secrets into which my teachers have led me, years and for years. Says Yeshna Beza, that the almighty reveals himself in a Metatron, the son of God.

God has a son, says the Rabbi. Come with me please to Psalm 2. Mizmor Bet, Rabbi Udan tells us this is fulfilled in the true Messiah, and in the Talmud, Sukkah 52 Aleph, it tells us this is fulfilled in the Messiah, Messianic, the Messiah himself, not simply a Davidic illusion. To the son, lest he become angry and you perish in the way.

His wrath may soon be kindled. How blessed are all those who take refuge in who? In the Metatron, the son of God, says the Rabbis. Those who love life and find life, find the Metatron.

But those who hate the Metatron, love death. Rabbi Moses Bukhariri, in his book of Yod Tira, says the second Sheth Tira, the keeper, is called the son of God, the Metatron. The keeper of Israel is God's son, and it is he who appeared to Joshua in Joshua 5, 13 to 15.

HaMefacher HaTzevaot, the captain of the host of the Lord, who Joshua fell down and worshiped, was the Metatron, appearing in human form. Adam heard Hashem, heard God walking in the garden. How does a spirit walk? It was the Metatron.

My Avot, Sehmona Avoteynu, which cannot be learned in all, this effluent glory, it cannot all be learned. I looked to Psalm 2, which speaks of none other than the Metatron, and I penetrated the mystery of God. The Metatron is God's own son.

I searched the HaYerith Yisrael, Anishayah, Abba Yiboshalosh, Isaiah 43, on this matter, which expresses eternity. And as Rabbi Yonatan Danuzio said, the day of eternity, Amirah Amyot in Greek, God my son must be from eternity. From eternity, and forever is a long time.

True story. It is a tale of two rabbis. Pharisees had two schools, two rabbinic academies in the second temple period, the school of Shammai and the school of Hillel, as you will learn in any yeshiva.

And the school of Hillel was founded by Rabbi Hillel, who was the grandfather of Rabbi Gamaliel. Gamaliel. And as the Mishnah tells us, when Gamaliel died, righteousness perished with him.

He trained others to be rabbis in this academy, and he had many famous students. One was Rabbi Anklis, noted for the famous Torgum Anklis. He was the child of Gentile parents who converted to Judaism.

Famous students were undoubtedly Rabbi Yohanan ben Zekai, and Rabbi Shaul of Parsif, known to some people as Paul the Apostle. That makes a yeshiva trained to be rabbis under the same sage, Gamaliel, of whom the Talmud and Mishnah tells us so much. Jerusalem was surrounded with disciples of Rabbi Yohanan ben Zekai, knocked him out in a box.

Some had accused him, perhaps truly, perhaps falsely, I do not know, of Roman collaboration to save his neck. The temple was destroyed. They knew from the way their sages had translated Leviticus 17, the way it is translated, without the shedding of blood, there's no forgiveness of sins.

No Choban, no Se-Pesach, no Se-Erezazel, what shall we do without our high priest, without our Kohen Gadol, without our Levin, without our Beth Migdash, without our temple. So they had a conference at Yavne, a council of these sages, near Tel Aviv today, presided over by Rabbi Yohanan ben Zekai. And it was decided to make Talmudic Judaism, Rabbinic Judaism, to replace the Torah that could no longer be fulfilled.

As Daniel said, the Messiah would come and die before the temple would be destroyed. So every Jew had one of two choices, either accept Yeshua as the Messiah who fulfilled the Torah, or invent another religion. As Jeremiah Yirmiyahu predicted they would, in chapter Beth, they would reject the fountain of living waters to make empty cisterns that could hold men.

Instead of the temple, we will have the synagogue, the Beth Knesset, as the focus of our faith. Instead of the Kohen, we will have the rabbi. Instead of the sacrifice, we will have the mitzvoth.

And then it evolved, and evolved, and evolved. He is the man who saved Judaism. But the Mishnah tells us that on his deathbed, he wept, and he wept bitterly.

He was crying incessantly. They called him, HaPakish HaGadol, a mighty hammer. And his students, and the rabbis of Israel, came to him and said, O mighty hammer, why do you weep? And he said, I'm about to meet Hashem, God blessed be His name.

And before me there are two roads, one that leads to paradise, but one to Gehenna, to hell. And I do not know to which he will sentence me. The founder of Judaism as it exists today, on his deathbed, according to the Mishnah, confessed he had no assurance of salvation.

He was terrified to die and meet his creator. And he wept, and wept, and wept, not knowing if he was going to hell. But then there was another classmate.

His classmate, Rabbi Shaula Parsis, when he was on his deathbed, he said something different. I know there is laid up for me a crown of righteousness because of Yeshua, the Messiah. O blessed be His name.

To this day, every Jew will follow one of those two rabbis, the one who died in terror, or the one who went to receive his rewards. God for my family, and I know which rabbi they are following. Rabbi Shaula Parsis was right.

It was God Himself. It was the name of Hashem. God is in Him, and He is in the Spirit of God.

He is the middle pillar of the Godhead. Three, who is one, on heaven and on earth will be given to His name, and unto His feet, for He will bring peace to earth as He did to heaven. God will not even answer prayer except in His name.

He is the D'var, the agent of God's salvation. He is the Doel, the Redeemer of God. Come to the eternal city, heavenly Jerusalem, except through the Metatron.

No one can see God except in the Metatron. No one can eat of the tree of life, except by way of the Metatron. For He was pre-existent.

He was born in Bethlehem. The universe itself was created through Him. For He is God's Son.

For He is God Himself. Blessed are those who find Him. The Metatron, it was not Rabbi Akiva.

It was not Shimon Bar Kokhba. It was not Jacob Frank or Shabbat Hai Tzvi. It was not Rabbi Yochanan Ben Zakkai.

It was not Rabbi Menachem Schlieffen. Who is the Metatron? It is Rabbi Yeshua Bar Yosef, the one the Gentiles called Jesus. For He is the Metatron.

My dear Jewish friends, if you're watching this video or listening to this tape, or perhaps if you're here tonight, you ask the God of your fathers for His salvation from the Metatron. Contact us, write us, stay after this meeting and talk to us. I want to introduce you to the best Jew you could ever meet.

Adonai Yvoreachem.

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