

Midrash - Rabbi Jesus of Nazareth

by Jacob Prasch

The sermon explores the Jewish roots of Christianity and the pre-existence of the Messiah, Jesus, who came to bring salvation to both Jew and Gentile.

Duration: 13:22

Scripture: Proverbs 30:4, Isaiah 7:14, Micah 5:2

Topics: "Midrash"

Description

In this sermon, the speaker discusses the belief that God has a son. While acknowledging that God does not have a son in the sense of human procreation, the speaker argues that it is not accurate to say that God has no son. They refer to Hebrew scripture, specifically Proverbs 30:4, which mentions God and His Son. The speaker then goes on to discuss the hope of the Jewish people, which is the Messiah. They reference Micah 5:2, which prophesies the birth of the Messiah in Bethlehem. The speaker concludes by stating that the name of God's son is Yeshua, the Jewish Messiah, and encourages listeners to accept Him into their hearts.

Transcript

Shalom Havarim. This is Yaakov Traff speaking to you today on Korah Tikva, the Voice of Hope, the true hope for the Jewish people. And that hope, we all know, is of course none other than the hope of Messiah.

Let's look at some of the circumstances that were prophesied by Israel's ancient prophets to tell of the coming Messiah and the circumstances surrounding His birth. We read in Mikah Hanadiz Harekei, Micah, chapter 5, the following in verse 2, But as for you, Bethlehem, Bethlehem the house of bread, Ephrathah, too little to be among the clans of Judah. From you one will go forth for me to be ruler in Israel.

His goings forth are from long ago, from the days of eternity. We are told, not simply by people who believe in Jesus, but even by people who do not within the Jewish community, that this is a prophecy about the Messiah. The Jewish Messiah, the Mashiach, would have to be a descendant of King David.

And Micah predicts the Messiah would have to be born in Bethlehem. But we are told here something more than that, that the Messiah was pre-existent. He wasn't to be a man simply born, he was someone who existed, somehow, with God or within God, from eternity.

This relates to something we're told in the Zohar literature, which we call the Metatron. We have this kind of pre-existence of the Messiah, who would be born in Bethlehem. Now you might say, well this is a Christian concept, believing Jesus would be born in Bethlehem.

In fact, a very important rabbi in rabbinic Judaism was Rabbi David Kinchi. And Rabbi David Kinchi said, this is the Messiah. Also, in the ancient Jewish literature, the Targum Palestine, it translates this into Aramaic, out of thee shall Messiah go forth.

That's what we're told. Thus, the rabbinic sources agree that this is about the Messiah. One who would be pre-existent, and one who would be born in the city of David, Bethlehem.

But let's look further about this Messiah. Turn with me, please, to Isaiah Chumhamadi, Isaiah the prophet, chapter 7, verse 14. Isaiah, of course, was predicting circumstances for his own day, going to reign with kings like Jotham and Uzziah.

What he says here, in verse 14, Therefore, the Lord himself will give you a sign. Behold, a virgin shall be with child and bear a son, and she will call his name Immanuel. A virgin shall conceive.

Now, we have two very interesting words. Two. One is Alma, and the other Betula.

The Hebrew word for virgin, and the Hebrew word we have for a young woman or a maiden. Well, this was to be a sign. There'd be nothing unique about a young woman having a baby.

But the fact is, the ancient sages of Israel, when they translated the Septuagint, seven times, not once, but seven times, they translated this Hebrew word into the Greek word, meaning virgin. The ancient rabbis understood that a virgin would conceive. Now, you may argue that, well, okay, there's a prophecy that a virgin will conceive.

But, from the Septuagint, it was simply someone called Maheshalah HaZboz, the second son of Isaiah. Others prophesy it is some other king. Rabbi Ebenezer and Rashi, two very important rabbis in Judaism, agree it was Isaiah's second son.

Others, Hezekiah, or Hezekiah's son. The problem is, Rabbi David Kinchey points out in the rabbinic literature, that Hezekiah was already nine years old. It could not have been about Hezekiah.

It could not have been. More than that, we cannot say it does not mean a virgin will conceive, because we go against the ancient sages who said that's exactly what it meant, not once, not twice, not three times, or four or five or six times, but seven times. Why, then, did a virgin have to conceive? Because the Messiah was preexistent.

For someone to procreate by sexual intercourse, the person who was born, the baby who was born, who was conceived and born, could not have been preexistent. Yet, as the rabbis agree, Micah chapter 5 tells us he must be preexistent. As Isaiah says in chapter 7, the Messiah, therefore, would be born of a virgin.

But let's look even further. What about this baby to be born of a virgin in Bethlehem, according to the Hebrew Scriptures? Let's look at Isaiah chapter 11. A very interesting passage.

We are told the following. Then a shoot will spring from the stem of Jesse, and a branch from his roots will bear fruit, and the Spirit of the Lord will rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and strength, the Spirit of knowledge and fear of the Lord. And it will come about on that day, in

verse 10, that the nations, or the goyim, the Gentiles, will resort to the shortest Eshi, the root of Jesse, who will stand as a signal or an entrance, a Nisa in Hebrew, for the people.

The Messiah would have to make the Gentile nations, non-Jews, believe in the Jewish God. Now you may say that this is not so, it is a Gentile distortion. This is not about the Messiah.

However, Rabbi Moses Maimonides, the Rambam, says it is. In fact, Rambam actually admitted that Christianity was a religion that came about to make the Gentiles believe in the one true Jewish God. We are told that when the house of David is reduced to a stump, then the Messiah will come.

It's quite interesting to read the rabbinic commentaries on Isaiah 11. Rabbi Rashi tells us that the Messiah will return, and when he returns, he will return the Jews to the Lord. So says Rashi.

The Sanccino Commentary and all of its comments tell us that Isaiah 11 is about the Messiah. In Sanhedrin 93b, we are told Messiah will know the thoughts of the heart. And indeed, Simon Bar Kokhba of the 2nd century died because he could not do so.

He could not tell the thoughts of the heart. But the Messiah will certainly know the thoughts of the heart. The spirit and knowledge of the Lord and the fear of the Lord will be upon him.

In Isaiah chapter 11. And the nation, the Gentiles, will resort to the Rood of Teph. I again ask the question, why is it that Canadians and Eskimos and Pygmies and people of every nation believe in the God of Israel? Well, Isaiah says, because the Jewish Messiah would come and point them to the God of Israel.

Well, that Messiah has come. By virtue of the fact that Christians acknowledge the God of Abraham, Isaac and Jacob. That Christians, everywhere, acknowledge the God of Israel, proves the Messiah has to come.

Otherwise, Christians would simply be pagans worshipping other gods. Even Rambam said that wasn't the case. No, dear friends, the Messiah has come.

The Messiah came and he lifted up a holy standard. And the Gentiles resorted to the Shoresh Eshi, to the Rood of Teph. Who is this Messiah? Who was born of a virgin? Who was pre-existent? Who came from Bethlehem to bring God's wonderful salvation to Jew and to Gentile and make the Gentile nations believe in the one true God? What is his name? Well, let's look even a bit further.

Some people will say that God has no son. And we shouldn't even speculate about such things as God having a son. Well, God certainly did not have a son in the sense of human procreation.

That's why the Messiah had to be born of a virgin. Nonetheless, we cannot conclude that God had no son. This would be utterly contrary to the Hebrew scriptures.

For we read in Mishlei, we read in the book of Proverbs, incredible things concerning God and concerning his son. In Proverbs 30, verse 4, Who has ascended into heaven and descended? Who has gathered the wind in his fist? Who has left the waters in his garment? Who has established the ends of the earth? What is his name, or what is his son's name? Surely you know. Yes, friends, we surely do know his name.

His name, once again, is that most wonderful name. The rabbi among rabbis. Rabbi Yeshua Bar Yosef Minas Tzedek.

Rabbi Jesus of Nazareth. The preexistent, eternal son of God. Born of a virgin, as Isaiah predicted.

Born in Bethlehem, as Micah predicted. And causing both Jew and Gentile to unite in the worship of the one true God. How sad and how unfortunate it is that so many Christian people are not Christian in the sense that Jesus taught Christianity.

Some are even anti-Semitic. They fail to recognize the Hebrew root of their own faith. Even though their own Saint Paul, known to the Jewish people as Rabbi Shaul of Parsif, told them not to do that.

Christianity is utterly Jewish. No, most Christians don't recognize the true message of Jesus. They have a wrong Jesus.

A wrong idea of Jesus. They have a Gentile Jesus. There was never any such person as Jesus Christ.

His name was Yeshua HaMashiach. If they want to call him Jesus, that is fine, it is a translation. But there was never a Gentile Messiah.

Only a Jewish Messiah. Because there was never a Gentile God. Only one true God.

The God of the Jews. What is his name? What is his son's name? His name is Yeshua. Yeshua, the Jewish Messiah.

And you can receive him by making Shuvah. By turning from your sins and asking God to forgive you and accepting the Messiah into your heart today. You can become a completed Jew.

A full descendant of Abraham. Dear friends, it is my prayer for you that if you don't know the Messiah of Israel, you will write to us, you will talk to us, we will be happy to send you some literature. Please write us.

We would love to hear from you. Write to us at Moriel in four ways. Our address there is Post Office Box 1229 four ways 2055 We'll happily send you some free information on coming to receive the Messiah of Israel.

Bless everyone here listening, Lord Father God. In the name of your Son, the Messiah of Israel, Yeshua, Jesus. Amen.

God bless you, dear friends. Shalom v'lehitraot.

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