

One Messiah, Two Comings

by Jacob Prasch

Jacob Prasch explores the Jewish understanding of the Messiah, emphasizing Jesus' fulfillment of both the Suffering Servant and Conquering King roles amidst historical challenges.

Duration: 1:06:16

Scripture: Genesis 39:13-18, Genesis 41:42-44, Genesis 45:1 - 46:18, Zechariah 12:1, Matthew 4:1-11, Acts 4:12, Philippians 2:10-11

Topics: "Messiah"

Description

In this sermon, the speaker begins by quoting a verse from the Bible that declares the power and authority of the Lord. He then relates this verse to the current situation in Jerusalem, where the nations are gathering against it. The speaker mentions the condemnation of Zionism by the United Nations in the past and predicts that even left-wing Jews will talk about a Palestinian state. The sermon then shifts to the story of Joseph in the book of Genesis, highlighting how he was given all power in Egypt and every knee had to bow to him. The speaker connects this to Jesus, stating that all authority has been given to him in heaven and earth. The sermon concludes by referencing the tribulation and the time of the Gentiles, emphasizing the fulfillment of prophecies in the New Testament.

Transcript

In the Talmudic literature, we read the following. We read this in a tractate called the Avodah Zerah. This is not the New Testament, this is written by early rabbinic sources.

Very early, before the 4th century. That Yeshua HaNosri, Jesus, Yeshu, the raggator will be called that, did miracles as no other rabbi, including healing the sick and raising the dead. Ta'zidah, his disciples, did miracles in his name.

And that when he was crucified on Pesach, he rose from the dead and ascended into heaven. That's not from the New Testament, that's from the Avodah Zerah. Now later on in mystical Judaism, the Zohar, it explains he did it because he knew the Tetragrammaton, he knew tabalistic secrets and so on.

They tried to explain it. Rabbi Pincus Lapid, an Orthodox rabbi and professor of Judaism and Jewish history, Hebrew University, one of my wife's lecturers, wrote in his book, the resurrection of Jesus is irrefutable from the Jewish rabbinic perspective. These views are shared, of course, by Rabbi David Pflucher of Hebrew University, similarly a professor, two of the most renowned Jewish scholars in the

world.

You'll find the following characteristics. You'll always find the following characteristics. It is essentially the less educated Christian clergy who will try to turn Jesus into a non-Jewish figure.

They Hellenize a Hebraic faith. They Westernize an Eastern faith. But you will similarly look in the rabbinic literature.

When you read scholarly rabbis, Rabbi Jacob Neusner, University of Rhode Island, probably the greatest living expert on the subject of Midrash. Again, a professor. David Pflucher, Pincus Lapid, Shirzer Vernesh at Oxford University, the Dead Sea Scrolls Commission.

The more scholarly rabbis. None of these people deny the Jewishness of the New Testament. These are all Orthodox rabbis, and they argue that the New Testament is valid Second Temple period Jewish literature.

In fact, Neusner goes so far as to argue that it's the linchpin between the Intertestamental Apocrypha and the early Midrashim. These are rabbis arguing this. It's the uneducated Christian clergy who will try to Gentileize Jesus.

And it's basically the less knowledgeable rabbis who will try to Gentileize Jesus. It's a glorious fabrication. When we read the earliest rabbinic commentaries on what the rabbis said about Jesus in his time, we discover certain things.

They did not try to reject him on the basis of most of the popular arguments you hear used against him now. The early rabbinic writers did not dismiss Christianity as a Gentile or a boyish twisting or perversion of a Jewish text. That was not their argument.

They didn't reject him on the basis of his genealogy. In fact, the Talmud tells us, medium vat-heli, the Talmud tells us that Matthew's genealogy was from his father and Luke's was from his mother. There was no such person as Jesus Christ.

He never lived. His name was Rabbi Yeshua Bar Yosef. He never said it.

And that is his name. And this is the last thing he said to his disciples. The Talmud tells us.

Let's read it. Acts chapter 1, commencing in verse 6. And so when they come together, they were asking him, saying, Lord, is it at this time you will be storming the kingdom to Israel? Notice, first of all, restoring the kingdom to Israel. No place does the New Testament ever use this phrase except one time.

And it's restoring it to Israel. Not to the church. Not to the papacy.

Not to the pope. Not to anything. Forget kingdom now theology and dominionism.

Forget the restoration movement. It is replacementist. It is fundamentally wrong.

It is a radical form of reconstructionism and post-millennialism. It has no biblical basis. The whole idea of restoring the kingdom.

The only time the New Testament says the kingdom will be restored is where it is restored to Israel and the Jews. The Jews of his day were looking for a Davidic messiah who would restore the kingdom. What

they lost was the Babylonian captivity.

They were looking for someone who would restore it. So let's proceed further. And he said to them, It's not for you to know the times or the ethics which the father has fixed by his own infirmity.

But you shall receive power through the Holy Spirit of Haralda Kodesh has come upon you, you shall be my witnesses. Both in Jerusalem and also in Judea, Samaria, and even to the remotest parts of the earth. You shall be my witnesses.

Jerusalem, Judea, Samaria, to the remotest parts of the earth. The only reason non-Jews believe that Jesus is the Jewish messiah is because Jews believed it first. Gentiles wouldn't believe it if Jews didn't believe it first.

The most popular living secular Jewish historian is probably Max Simons, who wrote God, the Jews, and History. Max Simons says that by the time of Bartholomew's rebellion in the 2nd century, probably 25% of the Jews in Jerusalem believed he was the messiah. The only reason the New Testament abridged the Habashah is because Jews wrote it.

That's the only reason it exists, because Jews wrote it. If the messiahship of Jesus was not plausible to Jewish people and a significant number of them, including a number of rabbis at the time, they never would have staked their lives on it. Suffering not only rejection at the hands of the Sanhedrin, but also persecution at the hands of the Roman government.

So let's proceed further. Is that at this time you're restoring the kingdom. It's not for you to know the kinds of seasons which the father has fixed by his own authority.

Notice, he did not deny it would happen. The author of the book of Acts is Luke, a proselyte to Judaism. The only ethnic non-Jew who wrote in the New Testament was a proselytic physician.

He also wrote, of course, Habithur Abel Teh, Lukas, the Gospel of Luke, where in giving his version of the Olivet Discourse on the Mount of Olives, he quotes Jesus, Jerusalem shall be trampled down by the feet of the Gentiles until the time of the Gentiles is completed. Jesus said directly, when you see the Jews going back to Jerusalem and to Israel, the time of the Gentiles is coming to an end. God will turn his grace back to his ancient people.

So, what are the apostles asking in here? When are you restoring the kingdom? They were looking for a political messiah. What they expected in his day, the popular messianic expectation, was a messiah who would come in the character of the Maccabees and liberate Israel from the Romans the way the Maccabees had from the Seleucid Greeks. That's what they wanted.

There'd been no prophet, per se, in the time of Malachi. They were looking for a liberation from imperial Rome. They wanted a political messiah.

In the rabbinic literature, there are a number of debates between the most eminent of rabbis and sages on how you reconcile two differing pictures of a messiah. One is called Hamashiach ben Yosef, the messiah who was the son of Joseph. The other, the Talmudic literature tells us, is Hamashiach ben Gavid, the messiah who was the son of David.

Son, in Hebraic thought, does not simply connote a genetic descendant. It's also in the character of David and in the character of Joseph, the rabbi of Yosef. But how can he be both a suffering servant and a conquering king? Now, today we have the Dead Sea Scrolls, the Qumran literature.

The Melchizedek Scroll, as you said, SQ 13, now makes it impossible to dismiss the concept of the suffering servant messiah as alien to the Jewish thought of the Second Temple period. It doesn't prove it, but it certainly makes it a very open question. What is clear is that Jesus believed it.

There was one messiah, yet there were two messiahs. It's also clear that the rabbis believed it and developed these two motifs, the son of Joseph and the son of David. The son of Joseph came to be associated with the suffering servant of Isaiah, of the fourth servant song, Isaiah 52 and 53.

Isaiah 53 in the medieval synagogue liturgy formulated by Eliezer HaKalia was read on Yom Kippur, the Day of Atonement, and it was said to be lithuanic. In more recent centuries, the rabbis have said it's about Israel and the Jewish people suffering. There's a number of problems they have with this.

And the problems, of course, do not come from Christianity. They come from Judaism. The Targum Yonatan says directly, Isaiah 53 is about the messiah.

And so too, Sanhedrin 98b and the Midrash on Shabuel, the Targum of the Kingdom of Messiah and the Targum Yonatan, rabbinic literature, all confirm this. So does a later rabbi called Ebenezer. He says it can't be about the captivity because of the uncleanness of the people.

This suffering servant was without sin. But as Ebenezer and other rabbis grasped, Israel had a lot of sin in the days of Isaiah. He was the first one predicting the captivity of Babylon.

By extension, it may apply to Israel in some metaphoric sense. It does, but that's all. As the Targum Yonatan tells us, it's about the messiah.

A suffering servant messiah. But then you have the Davidic messiah. The Davidic messiah.

Now let's speak momentarily once more about this suffering servant messiah. The book of Daniel, chapter 9, Daniel Hanavi tells us the following. That the messiah would come and die before the second temple would be destroyed in verse 26.

I've debated some rabbis who try to deny this. However, when they try to deny it, I simply went to Yalkut. In the rabbinic literature, volume 2, page 79b of the Nazir edition.

Also 32b. And in the Dresheet that said the messiah was to exit in 33 AD. For the Sanhedrin wept.

Oy vavoy lanu, the temple is destroyed and the messiah has not come. As we read, a scarlet cord would be hung before the Kodosh Kodoshim, the holy of holies. And if the people's sin was forgiven on Yom Kippur, the day of atonement, the scarlet cord would turn white.

They connected this with Isaiah 118. But as the rabbis tell us, it did not turn white for 40 years before the temple was destroyed. In other words, 40 years before 70 AD.

From the time of the public ministry of Jesus to the destruction of the second temple, the sins of the Jewish people were not forgiven according to the rabbis. You can see why so many Jews believe in him. Now the Talmud also says something else about Daniel 9. There's a curse on anyone who reads it.

Why? Because the time of the messiah's coming is foretold in it. There was a famous rabbi, Rabbi Leopold Cohen. Rabbi Cohen was vehemently anti-Christian.

He went through a generation that saw tremendous persecution of the Jewish people at the hands of the Roman Catholic Church. A false form of Christianity, nothing to do with what Jesus taught. I'm sorry if I'm offending you with idolatry.

What Jesus taught was Messianic Judaism, full stop. Not bowing down to graven images. And Rabbi Cohen couldn't believe that the Talmud said there's a curse on anyone who reads it.

So he went and investigated. And he counted to 70 weeks. And he went and he examined the other rabbinic commentaries.

Going back, particularly to Yalkut, Sanhedrin, Madras Preshit, etc. And you can still read these things today in English. You can get an English translation of the Warsaw edition.

Nonetheless, he had a problem. The messiah had to come and die. Before the destruction of the Second Temple, 70 A.D. So the messiah had to come already.

Rabbi Cohen didn't know what to do. Well, he finally decided what to do. He accepted Yeshua as his messiah and became the Baptist minister.

So did Rabbi Isaac Wittgenstein. Now, later on, Rabbi Weiss will explain this. The messiah comes in every generation.

If the people are worthy of him, they accept him. If they're not, he goes on. He can always explain everything.

The problem is, not only does that not agree with the prophets, it doesn't even agree with their own traditions. For the Sanhedrin wept. The messiah has not come.

The temple is gone. Now, let's continue. We have these two pictures.

Of a suffering servant and a conquering king. What the apostles, Hasharichim, were asking Yeshua is this. Rabbi, tell us.

When are you restoring your kingdom? We understand you're the suffering servant. You're the korban. You came to be the korban.

You came to be the kaporah for our sins. We understand you're the son of Joseph. But when are you going to be the son of David? When are you going to set up the kingdom? Today, most Jewish people rejecting Yeshua, Jesus, has been a fire.

We'll do so for two reasons. The first reason is the disgusting and reprehensible history of anti-Semitism perpetrated against the Jewish people in the name of Christianity. That's the first reason.

My wife's parents are holocaust survivors. My little son here, Eliamit from Israel, from Galilee. He has his grandparents.

What's the gospel of Yeshua? No problem. The gospel of Yeshua is the Christian gestapo kicking in the door, taking a little boy like you and putting him in an oven in the name of Jesus Christ. That's the gospel

of Yeshua.

That's what they'll tell you. Well, I'll tell you. Was that Orthodox Jew with a yarmulke on his head who put a bullet in the back of his own prime minister, a true disciple of Moses? Can I blame Moses for what was done in his name? Jeremiah the prophet, Yirmiyahu Hanavi, was thrown in prison and nearly killed at the incitement of the Sanhedrin, of the Levites rather, who claimed they were practicing Torah.

Zachariah Hanavi was murdered in the temple. The prophet named Zachariah. Can I blame Moses and the Torah for what was done in the name of Moshe Rabbeinu? Moses? No, I cannot.

I have to accept or reject Moses on the basis of what Moses better do. And I must accept and reject Yeshua, Jesus, on the basis of what he said and did, not what people did in their name. The two kinds of people the Bible calls God's chosen are Jews and born-again believers.

Who are the two kinds of people most persecuted for centuries by the Roman Catholic Church? Jews and born-again Christians. Who are the two kinds of people militant Islam hates the most? Jews and born-again Christians. I was supposed to debate Achmed Didat this week in Johannesburg.

He had a stroke. Under the Communists, before the Iron Curtain came down, who were the two kinds of people most persecuted? By the Communists. Jews and born-again Christians.

Why? I'll put enmity between you and the woman between your seed and her seed. They're both God's people. So let's continue.

Going back to Imperial Rome, if they turn against the true Christians today, they'll turn against the Jews tomorrow. And if they turn against the Jews today, they'll turn against the true Christians tomorrow. That includes people claiming to be Christians.

Then again, all you have to do is read Kings and Chronicles, and you'll find the Jewish religious leaders leading the people into idolatry. Read Ezekiel Hanavi, Ezekiel the Prophet, naming the very high priest himself who brought the people under God's judgment, Hamishvot Hashem. Jew and Gentile are both guilty before a holy person God.

And murderous, not just religious hypocrisy, but murderous religious hypocrisy has been perpetrated in the name of both faiths. I do not reject Moses and his father because of what was done in his name, neither do I reject Jesus for what was done in his name. I only care what Moses said and did, and what Jesus said and did.

That's the issue. Not what people did in their name. But let's look at the real issue now.

The other reason Jewish people reject Jesus is this. He's supposed to be in the character of David. Why is there still a world in which there's famine, war, natural disasters, social injustice, anti-Semitism? Why the Holocaust, the problems in the Spanish Inquisition? Why? If he's the Messiah, how come the world is not better, and in many ways probably worse? Well, Daniel tells us.

The Prophet Daniel says, after the Messiah comes and dies before the destruction of the Second Temple, in Daniel 9, wars and desolations are determined till the end. It doesn't say the Messiah is going to bring peace. In his first coming, the son of Joseph does not bring peace.

It's the son of David. Let's understand how come the Talmud goes through these long, long, long debates trying to reconcile these two diverse pictures of HaMashiach ben Yosef, the Messiah, the son of Joseph, and HaMashiach ben David, the Messiah, who's the son of David. And they get all these things, they're two different ones, and one gets killed in the Battle of Gog and Magog, and gets raised up, and they go to all these lengths to reconcile it.

Let's talk about the son of Joseph. They understood he was the son of Joseph. This idea of a suffering servant was not a Christian invention.

It's in Judaism. The suffering servant. In the character of Yosef, from Genesis, B'reishith, Yosef, Joseph, means he shall add, or possibly God shall add.

Hashem shall add. Something more is to come. Let's begin.

Turn with me, please, to B'reishith, Genesis chapter 37, verse 3. Now Israel loved Joseph more than all his sons because he was the son of his old age. Joseph was the beloved son of his father. Joseph was the beloved son of his father.

Turn with me, please, to Abisra, Be'er Tehnath Tz'Yaw, Terechemel, Matthew chapter 3. According to Samhain, a voice from heaven said, this is my beloved son, in whom I am well pleased. Joseph was the beloved son of his father, Yeshua, Jesus was the beloved son of his father. Genesis 37, 14, Joseph lived in Hebron, the place of fellowship with his father.

He lived in Hebron, the place of fellowship with his father. The Hebrew word Hebron means fellowship, chichavrut, chichavrut is derived from the Hebrew term chichavrut. Chichavrut literally meaning bricks cemented together, that's the etymological derivative of chichavrut.

There's another Hebrew word chuchavrut, but chichavrut is bricks cemented together. Society, Hebra, Hebrut, these terms all come from the same root as Hebron. Joseph lived in the place of fellowship with his father.

HaBesor HaBertei Yochanan, the Gospel according to Saint John, chapter 17. And now glorify me together with thyself, Father, with the glory which I had with thee before the world was. We have something called mamre, mamre, in Aramaic the Hebrew equivalent is dvar, the Greek equivalent is logos, the creative messianic agents of God, with God from the beginning, with God from creation, taught in the rabbinic literature as well as the New Testament, from before the foundation of the world.

And we have many aspects of this, another is the metatron, the angel who dwelled at the center of the throne. He has divine and messianic properties, even though he's an angel, he somehow has divine and messianic properties. He was at a place of fellowship with the Father before he sent.

But in Genesis chapter 37, verse 13, this is what we read, and Israel said to Joseph, are not your brothers casting the flock and shrim, come, I will send you to them. The father sent his beloved son to seek the welfare of his brothers. The father sent his beloved son to seek the welfare of his brothers.

Not only that, he was sent by his father to seek the welfare of his brothers into a difficult situation, and the beloved son went willingly. The father sent his beloved son into a difficult situation to seek the welfare of his brothers. I would be pleased to get it, says Saul of Tarsus, the sister of Paul, Rabbi Saul, to the Philippians, Tarek Getz, chapter 2, verses 5-7.

Have this attitude in yourself, which also was in the Messiah, Yeshua, who, although he existed in the form of God, did not regard equality with the thing to be grasped. As even Kabbalah admits, God is plural. We say in Hebrew, Shema Yisrael Adonai Eloheinu Adonai Echad, hear O Israel, the Lord of God, the Lord is one, yes, but the Hebrew word for the number one is Yachid, Echad is oneness, plural oneness.

As in, Hineh Mattovu Manayim Shevetayim Gam Yachad, same root, how good and pleasant it is when brothers dwell together in unity, or Adam and Eve shall become one flesh of plural unity. We have no per se Hebrew word for God. It's like water, there's no Hebrew word for water, it's Mayim, water.

There's no Hebrew word for sky or heaven, only heaven or sky, Shemayim, there's no per se Hebrew word for God, it's plural, Eloheinu. A rabbi who Aras Atil, you know, is the Jewish faith and who was rejected by the other rabbis of his day, named Moses Maimonides, called the Rambam, essentially reversed the meanings of Echad and Yachid in popular Hebrew language, but in Biblical Hebrew, as anyone who can read the Torah will tell you, the digit one, Aras, is Yachid, number one. So if you were to transliterate the Shema, it's hear O Israel, the Lord of God, the Lord is one, and the Kabbalah Biblical Judaism tells us of the plurality of God and discourse on Hashem and the tree of life.

The concept of plurality in the Godhead originates in Judaism, not Christianity, let's get this one God, but emptied himself, taking the form of a bondservant, 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 field of mothers with floods, even death upon a cross. God becomes a man in the person of the Messiah, as Adam heard God walking in the garden, unthinkable? Yes. Why should God identify with us? Because for God, one man without sin is worth more than all the men with sin.

The problem is, as Isaiah said, all we like sheep have gone astray. Can you be saved through the midst both Isaiah said, Our righteousness is as filthy rags before God. The midst both were given to teach us about a need for a Messiah to come and do for ourselves what we couldn't.

One man without sin is worth more than all the men with sin. That is why the Passover lamb had to be without blemish. When they took the Passover lamb, the Sanhedrin would examine him for up to seventy-four different defects.

And if they found no defects, they would pronounce the lamb fit to be slaughtered. That very day, when the Sanhedrin were inspecting the lambs, Yeshua was put on trial, and finding no spot of defects, they gave them to the Romans, and the Romans murdered them. That's what happened.

I recall Rabbi Haim Revi, ha-nasih shal-beta mishpat ha-gadol, the president or the chief justice of the Israeli Supreme Court in the 1970s, said that the trial of Jesus, Yeshua, was completely illegal by Jewish and Roman law. That was the president of the Israeli Supreme Court, writing about 15, 18 years ago. So he was sent by his father to seek the welfare of his brothers into a difficult situation, and he goes willingly.

And so, Yeshua, Jesus, is sent by his father into a difficult situation to seek the welfare of his brothers, and he goes willingly. John chapter 3, verse 16, For God so loved the world that he gave his only begotten Son that whoever believes in him should not perish, but have eternal life. For the Jew first, but also for the Gentile.

Let's continue. Genesis chapter 37, verse 2. Joseph was 17 years of age. He was pastoring the flock with his brothers while he was still a youth, along with the sons of Bilad, the sons of Zinphar, his father's wives,

and Joseph brought back a bad report about them to their father.

Joseph testified about the sins of his brothers, and they hated him. Joseph testified about the sins of his brothers, and they hated him. Let's continue.

John 15, 18. You know that it hated me before it hated you. Jesus testified about the sins of his brothers, and Jesus, the son of Joseph, his brothers hated him.

It's fortuitous that his foster father's name was Joseph. emphasize his foster father. It's interesting in the liturgy, the Megillah Esther, the rabbis tell us that the scroll of Esther is unique.

At one point in Jewish history, it was associated not only with Porter, but Yom Kippur, the Day of Atonement. Why? Because they tell us as Esther had no father or mother, the Messiah would have no earthly father or mother. But that's still true.

Genesis chapter 37, verse 5. He had a dream and when he told it to his brothers, they hated him even more. Because in this dream, he told them the exalted position he would receive. And when he told his brothers the exalted position he would receive, they hated him even more.

Turn with me, please, to the out of it. This course, Matthew 24, verses 30 and 31 will appear in the sky and all the tribes of the earth will mourn and they will see the Son of Man coming on the clouds of the sky with power and great glory. He will send forth his angel with a great trumpet.

They will gather together his elect from the four winds from one end of the sky to the other. Jesus revealed to his brothers the exalted position he would receive in the future. And right after this, what happens? They hated him even more.

The point that they enticed the Romans into arresting him and having him killed. But let's continue. Genesis 37, 26 to 28.

And Judah said to his brothers, What profit is it for us to kill our brother and cover up his blood? Come, let us sell him to the Israelites and not lay our hands on him. He is our brother, our own flesh. And his brothers listened to him.

And then what happened? Let's continue reading. They sell him for what price? Twenty pieces of silver. Joseph was betrayed by his Jewish brothers into the hands of Gentiles.

Specifically, his brother, Yehudah, shooting for 20 pieces of silver. Turn with me, please. Matthew 26, verse 15.

You need to deliver him up to you. And they wait out for him 30 pieces of silver. As the prophet Zechariah chapter 11 predicted, the Messiah will be betrayed for 30 pieces of silver.

Joseph, his brothers conspire against him and betray him into the hands of the Gentiles for 20 pieces of silver sold by his brother, Yehudah, Judas. Yeshua, Jesus, his brothers, conspire against him and sell him into the hands of the Gentiles. Specifically, by his brother, Yehudah, Judas, after inflation for 30 pieces of silver.

In Genesis chapter 39, we read something unique. Joseph was betrayed to the utmost, and he could have saved his life if he sins. Joseph was betrayed to the utmost, but he persevered and refused to sin,

accepting what amounted to a death sentence instead.

Gospel of St. Matthew chapter 4, verses 1-11. The Messiah, Yeshua, Jesus, was tempted to the utmost, and he too did not sin. Genesis chapter 39, verses 13-18, please.

And when she saw he had left his garments in her hands and had fled outside, she called to the men of the household and said to them, See, this man has bought in a Hebrew to us to make sport of us. He came to me to lie with me, and I screamed. This Jew tried to rape me, in other words.

When he came about, when he heard that I raised my voice and screamed, he left his garment next to me and fled. Joseph was falsely accused and consequently falsely sentenced. Turn with me, please, to Matthew 26, verses 59-65.

People kept trying to obtain false testimony against Yeshua in order that they might put him to death, and they did not find any, even though many false witnesses came forward. But later on, two came forward and said, This man stated, I'm able to destroy the temple of God and build it up in three days. Totally out of context of what he ever said or taught, but that's what they said.

They brought false witnesses against Joseph, and he was sentenced on the basis of a false accusation, and so was the Messiah. Again, the Messiah is a lamb led to slaughter. So was Jeremiah.

The same council, what later evolved into the Sanhedrin, but before the captivity, the council of the Levites, falsely accused Jeremiah and tried to turn the people against Jeremiah. Jeremiah was rejected by the people at the behest of their leaders. He was thrown into prison, and the Babylonians destroyed the first temple on a day of the Hebrew year, Pesha B'Av, roughly the ninth of August, thereabout.

So Yeshua was rejected the same way at the behest of the religious council. And as a result, he was thrown into prison. The judgment of God came once again.

And what happened? The second temple was destroyed by the Roman Empire, who preserved the same mystery religions that began in Babylon, that same day of the Jewish year, Pesha B'Av. The book of Lamentations is read in the synagogue commemorating it. Genesis 39, 20.

Joseph's master took him, put him into jail, the place where the king's prisoners were confined, and he was there in jail. But the Lord was with Joseph and extended kindness to him and gave him favor in spite of the chief jailer, and the chief jailer committed Joseph's charge to all the prisoners who were in jail. Now, as we read on, we begin to see what happened in the next chapter.

It was the cup bearer and the baker. Joseph was criminally sentenced, and imprisonment here meant the death sentence. Virtually, you die in that prison, life expectancy wouldn't be too long.

Sort of like an Afrikaner's guy being locked up in a cell with 20 soul brothers in South Africa. Don't worry if you've got 10 years, you'll be lucky if you make it in six months. Something like that.

Joseph was sentenced with two criminals, and as Joseph prophesied, predicted, one lived and one died. Joseph was sentenced with two criminals, and as he prophesied, one lived and one died. Turn with me, please, to the Gospel of St. Mark, chapter 15, verse 27 and 28.

And they crucified two robbers with him, one on his right, one on his left. As the scripture was fulfilled, which says he was numbered with the transgressors. Again, Isaiah 53.

And what happens? And those passing by were hurling abuse at him, wagging their heads and saying, ha, you who are going to destroy the temple and be golden in three days, save yourself and come down from the cross. Fulfilling the prophecies of King David in Psalm 22. And the same way, the chief priests also, along with the scribes, were mocking him among themselves, saying, he saved others, he cannot save himself, etc., etc.

Now what happens? Those who were crucified with him cast the same insult. But Jesus told one he would live and one he would die. You'll be with me in my father's kingdom.

Read this synoptically. Joseph was condemned with two criminals, and as he prophesied, one lived and one died. Jesus was condemned with two criminals, and as he prophesied, one lived and one died.

Joseph and the son of Joseph. But let's continue. This is 41-45.

Then Pharaoh named Joseph Zephimathphania, and he gave him Asenath, the daughter of Potosirah, priest of Onn, as his wife. And Joseph went forth over the land of Egypt. Joseph went from a place of condemnation to a place of exaltation in a single day.

So Yeshua, Jesus, went from a place of condemnation to a place of exaltation in a single day. We call it first fruits during Chag Matzot, the first day of the week after Pesach, after Seder night, the Sunday morning. The Kohenagado, the high priest, would have to go out into the Kidron Valley, lying between Har Zayatim, the Hoseon, the Temple Mount, and the Mount of Olives.

Precisely at sunrise, precisely, he would find the first bit of grain coming out of the earth, which would be called the first fruit. Precisely at sunrise, and he would ceremonially harvest it at sunrise. All four Gospels tell us Yeshua arose at sunrise, confirmed by the rabbinic literature.

Remember, the two biggest enemies of Christianity were the mainstream rabbinic establishment, not all Jews, but the mainstream establishment who also rejected their own prophets. If they rejected their own prophets, it's perfectly logical they'd reject the Messiah. And the other is the Roman government.

You read the Roman historian, Suetonius Tacitus, they confirmed there was common knowledge throughout the Roman Empire that he rose from the dead. You can get hundreds of maniacs in the jungle in Vienna to drink poison Kool-Aid and die in one place at one time. You can get a couple of dozen maniacs in Waco, Texas, following some crazy man claiming to be a Messianic figure, and shoot it out with the FBI in the states and get themselves killed or whatever.

But to get over 500 people, over 500 Jews, over 500 devout Jews, some in North Africa, some in the Middle East, some in Turkey, some in Greece, some in Italy, in different places at different times, willing to die the cruelest of deaths, even seeing their own families murdered, testifying with their dying breath, we saw this man alive after he was dead. That's something else. That was not written by Christians.

That was written by pagan Romans who persecuted Christians. Said he rose from the dead after he did miracles of no other rabbi, rose from the dead, ascended into heaven from the Mount of Olives. That's not the New Testament.

That is from the rabbinic literature, the Avodahtera. It's one thing when your followers say things about you. It's another thing when your opponents have to admit it's true.

That was not written by people who were trying to promote Christianity or belief in Jesus. It was written by people trying to prevent people from becoming believers in Jesus, because so many Jews were believing, and so many non-Jews. But let's continue.

Turn with me, please, to 1 Corinthians, chapter 15, verse 20. But now the Messiah has been raised from the dead, the firstfruits of those who are asleep. As Daniel said, a resurrection will come.

But not only Daniel, Hanavi. Job said, even though my flesh be chaos, even with my own eye, yet I shall see God. He shall take his stand upon the earth on the last day.

Hallelujah. Resurrection is not a Christian concept, because Christianity is Jewish. Job wasn't a Christian.

He is now. Let's look at it. All four Gospels say he rose at sunrise, the very hour when the Hakohenagadol, the high priest, was bringing in the firstfruits.

The Messiah was the firstfruit of the resurrection. Joseph went to a place of condemnation, to a place of exaltation, in a single day. And so Yeshua, Ben Gavid Yeshua, Jesus, the son of Joseph, went from a place of condemnation to a place of exaltation in a single day.

However, when Joseph went from a place of condemnation to a place of exaltation, he did the unthinkable. A nice Hamish, a Jewish boy like him, he married a shiksa, just like Moses. He took a Gentile bride.

Turn with me, please, to the epistle of Rabbi Shaul of Parsis, to the Ephesians, chapter five. Three, for the husband is the head of the wife, as the Messiah is the head of the church, he himself being the savior of the body. Joseph goes to the place of condemnation, to a place of exaltation, and takes a Gentile bride.

The Messiah, Yeshua, Ben Gavid, Jesus, the Messiah, the son of Joseph, goes from a place of condemnation to a place of exaltation in a single day, and he takes a Gentile bride. So let's continue. 42 to 44, in his hand, and put it in Joseph's hand, and clothed him in garments of fine linen, put the gold necklace around his neck.

He had him ride in his second chariot, and they proclaimed him bow the knee, and he sent him over all the lands of Egypt. All power in Egypt was given to Joseph, and to Joseph every knee had to bow. Turn with me, please, to the gospel of Saint Matthew, chapter 28, verse 18.

And Yeshua came up and spoke to them, saying, All authority has been given to me in heaven and on earth. As we read on in the B'rith HaBashar, every tongue shall confess, and every knee shall bow. Yeshua hu adon, hashesh.

Jesus is Lord to the glory of God, hashesh, to the glory of the Father. But let's continue further. Genesis 47, 25.

Turn to the sight of my Lord. Joseph was acknowledged to be the Savior. That's what Jesus means.

Yeshua, you pronounce it Yeshua, salvation. Joseph was acknowledged by his brothers, and by the Gentiles, to be the Savior. Let's turn to the letter to the Philippians, chapter 2, verses 10 and 11, by Rabbi Shaul of Parsis, a persecutor of Jewish Christians, who was miraculously saved.

And that if the name of Yeshua, every knee should bow, all those who are in heaven and on earth, and under the earth, and every tongue confess that Yeshua is Lord to the glory of the Father. Jesus is acknowledged by Jew and Gentile as Savior. Let's continue.

Genesis 41, 55 to 57. What do we read? The whole world had to get their bread from Joseph. The entire known world had to get their bread from Joseph.

What the apostles did, the act of the apostles. Chapter 4, verse 12. The bread of life, everyone must get their spiritual food from the Messiah of Israel.

Both Jew and Gentile, there's no other bakery in town. Joseph went on to deliver all power and dominion into the hands of the King. Joseph went on to deliver all other power and dominion into the hands of the King.

We pray in Hebrew. Blessed are you, Lord God, King of the universe. Turn with me, please.

The first Corinthians, chapter 15, verse 24. To the God and Father, when he's abolished all rule, all authority, and all power. We can go on and on.

Genesis 37, 4. Joseph was envy without cause. March 15, 10. The chief priests had delivered him for envy.

They hated me without cause. John 15, 25. Joseph was a dry, a root out of dry ground.

The son of his father's old age. Genesis 37, 3. The Messiah will grow up before the Lord like a root out of dry ground. Isaiah 53, 2. Joseph was accused of being a dreamer, and they said to one another, behold, this dreamer cometh.

Genesis 37, 19. But in the gospel of Saint Mark, chapter 3, verse 21, they said of Jesus, he's beside himself. He's a dreamer, too.

Joseph was stripped of his clothing and thrown into a pit, and they bought the robes to prove he was no longer in the pit. Jesus was thrown into a tomb, and they bought the shroud to prove he was no longer in the tomb. So let's push on.

Let's look further. Genesis 43, verse 33. Now they were seated before him, the firstborn according to his birthright, and the youngest according to his youth.

And the men looked at one another in astonishment. Why? Because he knew the past history of his brothers. Joseph knew the past history of his brothers, and they were astonished.

Let's look at the gospel of Saint John, chapter 2. But Yeshua on his part was not entrusting himself to them, for he knew all men, and because he did not need anyone to bear witness concerning man, for he himself knew what was in man. And also in Matthew, chapter 9, verse 5, once again we read the same. Yeshua knew what was in man.

He knew what was in his brothers. He knew their past history. But there's something else.

Joseph's brothers, his Jewish brothers, who rejected him and betrayed him into the hands of Gentiles, did not recognize him at the first coming. They recognized him at the second coming, and they wept bitterly.

They didn't recognize Joseph at the first coming.

They recognized Joseph at the second coming. The one we rejected, the one we betrayed to the goyim, this one is the one who comes to save us. They recognized him at his second coming, and they wept bitterly.

Let's read this. Tim was reprieved to Genesis. What happened? He deals kindly with his brothers, as we read in Genesis 45 and 46.

Joseph sends the Gentile servants away. Chapter 45, verse 1, Joseph could not control himself before all those who stood by him. He wept, and having everyone go out from this, he sent the Gentiles away and personally revealed himself to his Jewish brothers.

A time will come when the Gentile church, or the body of Christ, Jew and Gentile, will be raptured. And something we call in Judaism, the time of Jacob's trouble, predicted by Yirmeyahu Hanavi, the 70th week of Daniel at its climax, the great tribulation, the church will be taken. The Gentile servants will be sent away, and he will personally reveal himself to his brothers.

Turn with me, please, to the book of Zechariah, chapter 12. Verse 1, the burden of the word of the Lord concerning Israel. Thus declares the Lord, who stretches out the heavens, weighs the foundations of the earth, and forms the spirit of man within him, I am going to make Jerusalem a cup that causes reeling to all the peoples around.

And when the siege is against Jerusalem, it will be against Judah. And it will come about that in that day I will make Jerusalem a heavy stone for all peoples, and all who lift it will be severely injured. All the nations of the earth will be gathered against it.

I remember back in the 1970s, when I lived in New York before I immigrated to Israel, that the United Nations condemned Zionism as racism. The nations will gather against it. Jerusalem will be the stumbling block, the cup of reeling.

Even left-wing Jews shall talk about Pestilence, Judea and Samaria. They'll talk about a Palestinian state in Gaza. Some will even negotiate the Golan Heights with certain strategic considerations taken into account.

But you touch Jerusalem, you're touching the heart of a Jew. You'll find Jewish atheists go to the Wailing Wall, don't even believe in God. When they come to the Kotel, they begin crying and pounding their fists.

They don't even know why. I know why. That's why.

Because the word of God is true. Jerusalem will be the stumbling block, the cup of reeling. And any nation, I don't care if it's Europe, America, the United Nations or Israel themselves, any who lift it will hurt themselves grievously.

A bomb went off a few months ago, one block from where I used to live. Killed 39 people. I'll get on the phone, see if anybody I knew.

But still, the cup of reeling. So what happens now? Let's look. The story goes on and the tribulation eventually comes.

As Jesus said, Jerusalem will be trampled down by the feet of the Gentiles until it's completed. He uses two, the New Testament uses two Greek words, but that on the ethnon, the time of the Gentiles until it ends. And what happens? First line will come about on that day that I will set about to destroy all the nations that come against Jerusalem.

I'll pour out 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 for him as one mourns for an only son. They will weep bitterly over him like the bitter weeping over a firstborn.

They will look upon me who they have pierced and mourn for him as one mourns for an only son. Joseph's brothers didn't recognize him at the first coming. They recognized him at the second.

The one they betrayed and rejected and gave to the Gentiles is the very one who comes and saves them. And they weep bitterly. And so Yeshua ben David, Jesus the son of Joseph, his brothers don't recognize him at the first coming.

They recognize him at the second coming. And they too weep bitterly. The one we rejected, the one we cursed, the one we betrayed to the Gorians, he's the one who comes to save us.

That's right. You see, there's not two messiahs. It's one messiah, two comings.

The Talmud can't understand it. But if you're born again and you have the spirit of God, you can understand it. Do not believe replacement theology.

It's a pack of lies. Don't believe kingdom now theology. It's a pack of lies taught by the very false teachers and false prophets Jesus warned would come in the last days and receive the elect.

This is the truth. They will look upon him who they have pierced and mourn as one mourns for an only son. In his first coming, he's the son of Joseph, the suffering servant, Isaiah 53, the one who comes as Zachariah chapter 9 verse 9 predicted riding on a donkey.

But in the second coming, it's Zachariah 12. It's the son of David who sets up his kingdom in Jerusalem. That day, they will mourn as one mourns for an only son.

The same as his first coming was predicted so accurately by the prophets of Israel, so is his return. If you are here tonight and you don't know the Messiah of Israel, be you Jew or Gentile, please don't walk out of this place without talking to me or one of my friends. I hope we'll see you people tomorrow, but in the time that remains, will you join in praying with me for the salvation of Israel and the Jewish people? Let's ask God to reveal himself, his son, the Messiah, Yeshua, the son of Joseph who came and the son of David who is coming as the Messiah and the Savior for Jew and Gentile.

Let's go to the Lord in prayer. God of Abraham, Isaac, and Jacob, a God whose love is endless and who cannot lie, whose word is true. We thank you that you sent your son, the Messiah.

He came and he died for our sins, not by the will of man, but by your own hands that he took our sins on himself. Lord God, our hearts grieve for the lost sheep of the house of Israel, even his own people and his own nation after the flesh. Lord God, we beg you, remove the veil from their eyes and let them see the true Messiah of Israel who died for their sins and who's coming again.

Let them not die without knowing the salvation you have for them, that they'd not come to your judgment, for your judgment is terrible, but your grace is rich. Lord God, have mercy and I also ask you to open the eyes of the Gentile church who corrupted a Jewish faith into something alien and Hellenistic and even paganistic, and even those who may even be truly born again, but believe the deception of replacement theology. Show them, Lord God, your ancient purpose for Israel and the Jews, for they will not see him until they say, Blessed is he who comes in the name of the Lord.

Have mercy, Lord God, and save your ancient people, Israel. In Jesus' name, for Jesus' sake. Amen.

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