In Revelation 19:10 we read something profound. It says, "For the testimony of Yeshua is the Spirit of prophecy". All of the prophets ultimately spoke of and were accomplishing the will of the God of Yisra'el to prepare His people to receive Yeshua HaMashiach (The Messiah), to lead them to him, to teach them to be his talmidim (disciples), and to reveal how Adonai uses HaMashiach to accomplish His plan and will. Seeing that Yeshua HaMashiach is the Word of God made flesh, as we read about in Yochanan (John) chp.1, the entire TeNaKh is essentially an expression of HaMashiach. The sages of Yisra'el also understood this from their studies of the TeNaKh. For in Talmud Bavli, tractate Sanhedrin 99a states, "All the prophets prophesied only of the days of the Messiah".

Ivrim (Hebrews) 10:7 states the following of The Messiah; "Then I said, 'Look! In the scroll of the book it is written about me. I have come to do your will". Not only from this passage do we see that the TeNaKh is essentially a testament of Yeshua, but also that the emphasis of HaMashiach is to carry out Adonai's will throughout time. This is the purpose of Z'roah Adonai (The Arm Of The Lord), which is one of the names for the Messiah. The Messiah is the part of HaShem that builds His Kingdom and accomplishes the work and the acts which are the result of Adonai's will. This is also one of the reasons why Yeshua is called the "Son Of God", or in Hebrew "Ben Elohim". The Hebrew word "ben" comes from the shorsh (root) "banah", which means "to build". Thus, the Hebrew word "ben" refers to someone who builds. Other than understanding Yeshua as the "Son of God", we can also understand him to be "The Builder of God". Again, this is also why Mashiach is known as "Z'roah Adonai" (The Arm Of The Lord), as this is the part of God which he builds and creates with.

In accordance with this, Yochanan (John) 1:3 teaches us the following about Yeshua; "All things came to be through him, and without him nothing made had being". And, in Colossians 1:15-17 we are told, "He is the visible image of the invisible God. He is supreme over all creation, because in connection with him were created all things - in heaven and on earth, visible and invisible, whether thrones, lordships, rulers or authorities - they have all been created through him and for him. He existed before all things, and he holds everything together". It is no wonder that those who believe in Yeshua The Messiah also have come to understand that he is not just merely a man...for Yeshua HaMashiach is the part of Elohim that creates and accomplishes His works. If this is true, as the scriptures teach us, then this means that the fingerprints of Yeshua are not only on all creation, but on everything the God of Yisra'el does.
Likewise, the Ruach HaKodesh (Holy Spirit) is closely related to the function and purpose of HaMashiach. In Yochanan (John) 16:12 Rabbenu Yeshua said, "I still have many things to tell you, but you can't bear them now. However, when the Spirit of Truth comes, he will guide you into all the truth; for he will not speak on his own initiative but will say only what he hears. He will also announce to you the events of the future. He will glorify me, because he will receive from what is mine and announce it to you. Everything the Father has is mine; this is why I said that he receives from what is mine and will announce it to you. It acts like the nervous system communicating between the Head and the Arm, and delivers the power to accomplish HaShem's will".

Yeshua said that the "Spirit Of Truth", which I believe is the Ruach HaKodesh, receives from what is Yeshua's and reveals it to mankind. Indeed, as Revelation 19:10 stated, "the testimony of Yeshua is the Spirit of prophecy". This means when the word of God speaks to God's people, to Am Yisra'el, it may speak to people within the context of what is going on in their time and place...but, it also consistently has HaMashiach in mind as the prophetic spiritual reality to which all of history and events guided by El Elyon are moving mankind towards. Thus, it has more than one application. When it comes to certain passages of scripture that we understand to be a Messianic prophecy, some may object and claim that the particular passage may simply be just reference to historical events that where occurring during the time period in which the text was written. While this is certainly a context that we need to have a full understanding of the text, to be oblivious of the spiritual reality to which it points us to and instructs us in...is to miss the point of all creation and history combined...For Yeshua is the goal of it all.

The words of Yeshua are recorded by all the biblical prophets from beginning to end. They are some of the most powerful witnesses of HaMashiach, who he is, his purpose, and nature. It is one of the most powerful witnesses to our people Yisra'el to reveal The Messiah, and thus is also one of the most disputed battle grounds amongst the Jewish people today. It is an area of study that the Messianic community should not only be familiar with, but should be well studied. It is essential to revealing the true Messiah, and to our own faith.

But sadly, the reality is that because of what some Jewish tradition and because of what some Rabbis have taught our people in regards to the Messiah, and especially what they have been taught regarding Yeshua The Messiah, if they even read the Bible...their minds are often veiled to those scriptures, regardless of how good or Jewish sounding the translation is. You see, the non-believing Rabbis have had a lot of time to develop their anti-missionary apologetics against the claims that Yeshua is the Messiah...so they generally have an answer that they claim refutes any claim that Yeshua is the Messiah. Often when a Jewish person reads a book, and if they don't understand something, they understandably go and ask their Rabbi, who then gives them an answer that most of them can be satisfied with, thus the veil remains over their eyes when they read from the scriptures. Part of the reason for this teaching is because of this before mentioned reality. We need to be sharpened in our apologetics and our understanding of Yeshua being The Messiah so that instead of a Jewish person only having the anti-missionary’s answer, our people Yisra'el need us to help them refute the answers given by these anti-missionaries who seek to convince Jews and non-Jews alike that Yeshua is not the Messiah.

2Corinthians 3:12-17 states, “Therefore, with a hope like this, we are very open - unlike Moshe, who put a veil over his face, so that the people of Yisra'el would not see the fading brightness come to an end. What is more, their minds were made stone-like; for to this day...
the same veil remains over them when they read the Old Covenant; it has not been unveiled, because only by the Messiah is the veil taken away. Yes, till today, whenever Moshe is read, a veil lies over their heart. "But," says the Torah, "whenever someone turns to HaShem, the veil is taken away." Now, "HaShem" in this text means the Spirit. And where the Spirit of HaShem is, there is freedom”. In Messiah the veil is removed, and if we have the Ruach HaKodesh, which receives the things of Yeshua to deliver to mankind...Yeshua is working through each one of us to help accomplish the removal of the veil upon their hearts.

**Yeshua Is For Everybody**

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

**Messianic Prophecy – The Key Identifier Of The Messiah**

The following probabilities are taken from Peter Stoner in Science Speaks (Moody Press, 1963) to show that coincidence is ruled out by the science of probability. Stoner says that by using the modern science of probability in reference to eight prophecies, 'we find that the chance that any man might have lived down to the present time and fulfilled all eight prophecies is 1 in 10 to the 17th power." That would be 1 in 100,000,000,000,000,000 (one hundred quadrillion - a 1 with 17 zeros behind it).

In order to help us comprehend this staggering probability, Stoner illustrates it by supposing that "we take one hundred quadrillion (100,000,000,000,000,000) silver dollars and lay them on the face of Texas. They will cover all of the state two feet deep. Now mark one of these silver dollars with a red X and stir the whole mass thoroughly, all over the state. Blindfold a man and tell him that he can travel as far as he wishes, but he must pick up one silver dollar and say that this is the right one. What chance would he have of getting the right one? Just the same chance that the Prophets would have had of writing these eight prophecies and having them all come true in any one man.". And, that is with just eight prophecies! While there are over 300 fulfilled Messianic prophecies that can be confirmed throughout scripture, for the sake of this short teaching we will spend time focusing on just nine here.

**HaMashiach, The Suffering Servant**

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

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

The Jewish Emissary Sha’ul (Paul) spoke to this as he speaks about this report that is hard for our people to hear and understand. In 1Corinthians 1:18-24 he states, “For the message about the execution-stake is nonsense to those in the process of being destroyed, but to us in the process of being saved it is the power of God. Indeed, the TaNaKh says, "I will destroy the wisdom of the wise and frustrate the intelligence of the intelligent." Where does that leave the philosopher, the Torah-teacher, or any of today's thinkers? Hasn't God made this world's wisdom look pretty foolish? For God's wisdom ordained that the world, using its own wisdom, would not come to know him. Therefore God decided to use the "nonsense" of what we proclaim as his means of saving those who come to trust in it. Precisely because Jews ask for signs and Greeks try to find wisdom, we go on proclaiming a Messiah executed on a stake as a criminal! To Jews this is an obstacle, and to Greeks it is nonsense; but to those who are called, both Jews and Greeks, this same Messiah is God's power and God's wisdom!”.

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

As we continue to read in verse 4 and on, much of modern Rabbinic thought tries to say that these verses speak about the nation of Yisra'el as the "suffering servant", but as we read anyone can see that this interpretation doesn't hold any merit. In fact, several other ancient sages and rabbis have interpreted these verses to be Messianic prophecies of what Messiah would come and do for the Jewish people. For example, in Talmud Bavli, tractate Sanhedrin
98b, "Rabbi Yochanan said, 'The Messiah - what is his name?'... And our Rabbis said, 'the pale one...is his name,' as it is written 'Surely he took up our infirmities and carried our sorrows - yet we considered him stricken by God, smitten by him and afflicted'". Likewise, the Zohar as it comments on this subject states, “The children of the world are members of one another, and when the Holy One desires to give healing to the world, He smites one just man amongst them, and for his sake heals all the rest. Whence do we learn this? From the saying, “He was wounded for our transgressions, bruised for our iniquities” [Yesha'yahu/Isai. 53:5], i.e. by the letting of his blood-as when a man bleeds his arm-there was healing for us-for all the members of the body...” (Zohar, Numbers, Pinchas 218a).

As we continue to read through Yesha'yahu 53:4-6 it states, “In fact, it was our diseases he bore, our pains from which he suffered; yet we regarded him as punished, stricken and afflicted by God. But he was wounded because of our crimes, crushed because of our sins; the disciplining that makes us whole fell on him, and by his bruises we are healed. We all, like sheep, went astray; we turned, each one, to his own way; yet HaShem laid on him the guilt of all of us”.

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

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

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

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

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

Again, the passage clearly speaks of one person making intercession for the sin of many transgressors. Yesha'yahu earlier identifies himself with this group of people as he says “we” and “us”, thus speaking of the Jewish people. But, some will argue that the “we” and “us” are actually the nations and the “he” and “him” is the righteous Nation of Yisra'el who suffers and atones for the nations. But, this is not the context of the previous chapters, as they set the stage for the Messianic Prophecy of Yesha'yahu (Isaiah) 53. For Yesha'yahu (Isaiah) 50:1 states, “HaShem says: "Where is your mother's divorce document which I gave her when I divorced her? Or: to which of my creditors did I sell you? You were sold because of your sins; because of your crimes was your mother divorced".

And in Chapter 51:17-20 we read, “Awake! Awake! Stand up, Yerushalayim! At HaShem's hand you drank the cup of his fury; you have drained to the dregs the goblet of drunkenness. There is no one to guide her among all the sons she has born. Not one of all the children she raised is taking her by the hand. These two disasters have overcome you - yet who will grieve with you? - plunder and destruction, famine and sword; by whom can I comfort you? Your children lie helpless at every street corner, like an antelope trapped in a net; they are full of HaShem's fury, the rebuke of your God". Does this sound like a righteous nation of Yisra'el suffering on behalf of the Nations? Not even close. This in the context that leads up to Yesha'yahu chapter 53, the prophecy in question. Out of all the Messianic prophecies this one is one of the most important and is one that we shouldn't hesitate to share with our Jewish friends.

**HaMashiach, Hated Without Cause**

One of the most common objections to the claim that Yeshua is The Messiah is that he didn't bring peace upon the Earth at his first coming. In addition to scripture, the Talmud also gives the answer to this objection. The Babylonian Talmud, tractate Yoma 9b asks the question, “Why was the Second Temple destroyed, seeing that the people were engaged in Torah, commandments, and charitable deeds? Because at that time there was hatred without a cause”. Interestingly enough, during that same time being spoken of, in 30 CE, Yeshua The Messiah made the same claim as found in Yochanan (John) 15:18-25.

It says, “If you were of the world, the world would love its own. But because you are not of the world, but I chose you out of the world, because of this the world hates you. Remember the Word which I said to you, A slave is not greater than his lord. If they persecuted Me,
they also will persecute you. If they kept My Word, they also will keep yours. But all these things they will do to you on account of My name, because they do not know the One who sent Me. If I had not come and had not spoken to them, they had no sin. But now they do not have excuse as to their sin. The one hating Me also hates My Father. If I did not do the works among them which no other did, they had no sin. But now they both have seen and also have hated Me and My Father. **But that may be fulfilled the Word that has been written in their Law, "They hated Me undeservely".**

The prophecy is found in T'hillim (Psalm) 69:1-4 where we read, "To the chief musician. Concerning the Lilies. Of David. Save me, O God, for the waters have come in to my soul. I sink in deep mire, and there is no standing; I have come into deep waters where the floods overflow me. I am weary from my crying, my throat is scorched; my eyes fail while I wait for my God. They who hate me without a cause are more than the hairs of my head; they who would destroy me are mighty, my lying enemies; then I give back what I did not take away".

The Temple was destroyed in 70 CE. If we count back 40 years we come to 30 CE, the exact time when Yeshua The Messiah was nailed to the execution stake in fulfillment of Biblical prophecy. So, some may wonder why we don't have peace yet on Earth? The leaders of our people delivered the Messiah, the herald of Adonai's shalom upon this Earth, to the Romans to be put to death. What is one to expect with such treatment of HaMashiach? But, at his first coming Yeshua The Messiah prophesied that all of this would happen.

In Luke 13:33-35 The Messiah said, "Nevertheless, I must keep traveling today, tomorrow and the next day; because it is unthinkable that a prophet should die anywhere but in Yerushalayim. "Yerushalayim! Yerushalayim! You kill the prophets! You stone those who are sent to you! How often I wanted to gather your children, just as a hen gathers her chickens under her wings, but you refused. Look! God is abandoning your house to you! I tell you, you will not see me again until you say, 'Blessed is he who comes in the name of ADONAI!'".

Furthermore, in Luke 19:41-44 it states, "When Yeshua had come closer and could see the city, he wept over it, saying, "If you only knew today what is needed for shalom! But for now it is hidden from your sight. For the days are coming upon you when your enemies will set up a barricade around you, encircle you, hem you in on every side, and dash you to the ground, you and your children within your walls, leaving not one stone standing on another - and all because you did not recognize your opportunity when God offered it!". When speaking to our unbelieving Jewish friends about this passage we should plead with them not to miss the opportunity that God is personally offering them...the appeal that he is making through us. For 2Corinthians 5:20 says to those of us who share the Messiah with our people; "Therefore we are ambassadors of the Messiah; in effect, God is making his appeal through us. What we do is appeal on behalf of the Messiah, 'Be reconciled to God!'".

**Preexistence Of HaMashiach**

One of the profound prophecies that speaks to Mashiach's unique and divine nature, predating mankind's existence, is found in Michah 5:1-2. In a literal version it states, "Now gather yourself together, daughter of a troop; one sets a siege against us. They shall strike the Judge of Yisra'el with a rod on the cheek. And you, Beit Lechem Ephratah, being least
among the thousands of Y'hudah, out of you He shall come forth to Me to become One ruling in Yisra'el; and His goings forth have been from of old, from the days of eternity".

This passage not only confirms which town amongst Yisra'el where HaMashiach would come from...specifically from Beit Lechem (as is confirmed in Mattityahu/Matthew 2:1), but it confirms his origins actually stem "from the days of eternity". Thus, it cannot be said that Mashiach would be a normal man, but that his origin is indeed from a divine source. He predated mankind and not only has been around from the beginning...but, he has been actively engaged throughout all the history of mankind.

Of course, all of this is confirmed amongst the K'tuvay Sh'lichim (Apostolic Writings). One notable place is found in Sefer Yochanan (John) 1:1-2. It states, "In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God". Vs. 14 goes on to say, "And the Word became flesh and tabernacled among us. And we beheld His glory, glory as of an only begotten from the Father, full of grace and of truth". As we continue on into Yochanan 8:54-58, "Yeshua answered, "If I praise myself, my praise counts for nothing. The One who is praising me is my Father, the very one about whom you keep saying, 'He is our God.' Now you have not known him, but I do know him; indeed, if I were to say that I don't know him, I would be a liar like you! But I do know him, and I obey his word. Avraham, your father, was glad that he would see my day; then he saw it and was overjoyed." "Why, you're not yet fifty years old," the Judeans replied, "and you have seen Avraham?" Yeshua said to them, "Yes, indeed! Before Avraham came into being, I AM!!".

This must have been important for us to know as Yeshua continues to place emphasis on this fact. In Yochanan 17:3-5 we read Yeshua say, "And eternal life is this: to know you, the one true God, and him whom you sent, Yeshua the Messiah. "I glorified you on earth by finishing the work you gave me to do. Now, Father, glorify me alongside yourself. Give me the same glory I had with you before the world existed". Our Mashiach is exceedingly more than just a man...For he was with HaShem in the beginning, and shared in His glory.

**HaMashiach, From The Tribe Of Y'hudah, Son Of David**

Yeshayahu (Isaiah) 9:6-7 not only speaks of Mashiach eternal origin and nature, but it prophesies what family Mashiach would come from. It says, "For a child is born to us, a son is given to us; dominion will rest on his shoulders, and he will be given the name Pele-Yo'etz El Gibbor Avi-'Ad Sar-Shalom [Wonder of a Counselor, Mighty God, Father of Eternity, Prince of Peace], in order to extend the dominion and perpetuate the peace of the throne and kingdom of David, to secure it and sustain it through justice and righteousness henceforth and forever. The zeal of ADONAI-Tzva'ot will accomplish this".

The Davidic Mashiach is fulfilled in Yeshua. Mattityahu (Matthew) 1:1-6 states, "This is the genealogy of Yeshua the Messiah, son of David, son of Avraham: Avraham was the father of Yitz'chak, Yitz'chak was the father of Ya`akov, Ya`akov was the father of Y'hudah and his brothers, Y'hudah was the father of Peretz and Zerach (their mother was Tamar), Peretz was the father of Hetzron, Hetzron was the father of Ram, Ram was the father of `Amminadav, `Amminadav was the father of Nachshon, Nachshon was the father of Salmon, Salmon was the father of Bo`az (his mother was Rachav), Bo`az was the father of `Oved (his mother was Rut), `Oved was the father of Yishai, Yishai was the father of David the king. David was the father of Shlomo (his mother was the wife of Uriyah)".
HaMashiach, The Stone Which The Builders Rejected

It is important to understand that the TeNaKh teaches us that HaMashiach would be initially rejected by many of the leaders and people of Yisra'el. We not only see this in Yesha'yahu (Isaiah) 53, as we have already studied, but also in T'hillim (Psalms) 118:21-23, amongst other places. It states, "I will thank You, for You answered me, and You are my salvation. The Stone which the builders rejected has become the Head of the Corner/Pinnacle! This is from HaShem, it is a marvel in our eyes". After speaking of salvation (yeshuah), this passage speaks of Yeshua The Messiah, whose name essentially means "salvation", that he would be rejected by the "builders". The word "builders" was a term used amongst the Jewish people and the sages of Yisra'el to describe the elders, leaders, rabbis, and Sanhedrin of Yisra'el.

In 1Corinthians 3:9-10 R' Sha'ul (Paul) spoke in this way. He stated, "For we are God's co-workers; you are God's field, God's building. Using the grace God gave me, I laid a foundation, like a skilled master-builder, and another man is building on it. But let each one be careful how he builds". In fact, before coming to faith, R' Sha'ul was one of those builders that rejected the cornerstone, which is a term referring to HaMashiach. The Jewish sage Rashi also recognizes T'hillim 118:22 as being a Messianic prophecy, and he describes the "rock that the builders rejected" as referring to The Messiah. In his commentary on Michah 5:1 regarding the prophecy that Mashiach would emerge from Beit Lechem, he says the following: "from you shall emerge for Me: the Messiah, son of David, and so Scripture says (Ps. 118:22): “The stone the builders had rejected became a cornerstone” (source: www.chabad.org/library/bible_cdo/aid/16191/jewish/Chapter-5.htm#showrashi=true).

Yeshua also recognized this passage as speaking of himself. In Mattityahu (Matthew) 21:42-43, "Yeshua said to them, "Yeshua said to them, Did you never read in the Scriptures, "A Stone which the builders rejected, this One became the Head of the Corner? This was from HaShem, and it is a wonder in our eyes?" Because of this I say to you, The kingdom of God will be taken from you, and it will be given to a people producing the fruits of it". And, we see that the cohanim (priests) and P'rushim (Pharisees) also understood this, and that the "builders" was a reference to those of them who rejected Yeshua. For in Mattityahu 21:45 stated, "As the head cohanim and the P'rushim listened to his stories, they saw that he was speaking about them".

Although I have not located the source, it has been said that a mashal (parable) was told amongst the Jewish sages to further illustrate the passage in T'hillim, and that this would have been known amongst the people of Yisra'el. It has various versions, but the thrust of the mashal is the same. Regarding T'hillim (Psalms) 118:21-23, to what can this be compared? When the Beit HaMikdash (Holy Temple) of Melech Shlomo (King Solomon) was erected, the immense stones for the walls and the foundation were entirely prepared at the quarry and afterwards they were brought to the place of building. Not an instrument was to be used upon them at the site of the construction; the workmen had only to place them in position. Several miles away each stone was carefully cut for its exact spot in the temple. As M'lahim Alef (1Kings) 6:7 states, "For the house, when under construction, was built of stone prepared at the quarry; so that no hammer, chisel or iron tool of any kind was heard in the house while it was being built". From the very start, there was a plan for each stone.
The very first stone to be delivered was the capstone, but that’s the last stone needed in construction. So the builders said, “What is this? This doesn’t look like any of the first stones we need. Put it over there for now.” Years went by and the grass grew over the capstone and everyone generally forgot about it. Finally, the building had been completed and the builders said, “send us the capstone”. But, word came back from the quarry, “we already did”. The builders were confused. Then someone remembered what they had done with the very first stone sent to them. It was taken from its lowly position among the overgrown weeds where it had been forgotten, and it was honored in the final ceremony to complete the Beit HaMikdash (Holy Temple). Thus the TeNaKh says, “The stone the builders rejected has become the capstone”.

In both Yesha’yahu 53:1 and in T’hillim 118:23 we not only read of the rejection of HaMashiach by many of the leaders and people of Yisra’el, but we also read that it was not something that was expected by them. For in Yesha’yahu 53:1 it says, "Who believes our report?..", and in T’hillim 118:23 it says, "...it is a marvel/wonder in our eyes". It was prophesied that this would be a cause for stumbling. Yesha’yahu (Isaiah) 8:14-15 says of HaMashiach, "He is there to be a sanctuary. But for both the houses of Yisra’el he will be a stone to stumble over, a rock obstructing their way; a trap and a snare for the inhabitants of Yerushalayim. Many of them will stumble and fall, be broken and trapped and captured".

Thus, if many of our people Yisra’el rejected The Messiah, and continue to do so...after reading these passages, should we really be surprised? When some amongst of our people marvel that many of our sages and leaders have rejected Yeshua as the Messiah in the face of all the evidence and prophecies fulfilled that witness to the contrary...this is an important prophecy to bring to light. Adonai said it would happen. The real question is...can someone be considered The Messiah of Yisra’el if the majority of Am Yisra’el doesn't first reject him?

HaMashiach And The Nations

One of the stigmas that has acted as a stumbling block to our people Yisra’el is Mashiach's association with the nations. It is often said, "I don't believe in Yeshua (Jesus), I am Jewish"...as if they don't know that both Yeshua and all his first talmidm (disciples) are Jewish. But, because the nations throughout these last two thousand years have rallied around Yeshua and lifted him as The Messiah...much of our people have supposed that it cannot be true if it is the Nations who are proclaiming it...for they are not Jewish. What do they know?? Just as the Torah has been historically seen as being innately Jewish because of Yisra’el's association with it...likewise, Yeshua The Messiah has been seen as innately Gentilish because of their association with him over the last few thousand years.

But, the prophets tell us that there would indeed be a special association with HaMashiach and the Nations. Yesha’yahu (Isaiah) 42:1-7 says the following about The Messiah; "Here is my servant, whom I support, my chosen one, in whom I take pleasure. I have put my Spirit on him; he will bring justice to the Goyim. He will not cry or shout; no one will hear his voice in the streets. He will not snap off a broken reed or snuff out a smoldering wick. He will bring forth justice according to truth; he will not weaken or be crushed until he has established justice on the earth, and the coastlands wait for his Torah"

Thus says God, HaShem, who created the heavens and spread them out, who stretched out the earth and all that grows from it, who gives breath to the people on it and spirit to those who walk on it: "I, HaShem, called you righteously, I took hold of you by the hand, I shaped you and made you a covenant for the people, to be a light for the Goyim, so that you
can open blind eyes, free the prisoners from confinement, those living in darkness from the dungeon.

In this major prophecy about The Messiah it is said that HaMashiach will be known for bringing justice to the Nations and that they would await his Torah (instruction). Indeed, as seen throughout the K'tuvay Sh'lichim (Apostolic Writings), to this very day...Yeshua HaMashiach through his talmidim would bring his instruction and covenant to the Nations. The prophecy in Yesha'yahu (Isaiah) 42:6 says of HaMashiach that Adonai "made you a covenant for the people, to be a light for the Goyim". It just so happens that the last two thousand years the Nations have held up Yeshua as the "New Covenant". He has been their covenant with the God of Yisra'el. Yeshua has been their light, leading them to the God of Yisra'el.

Yesha'yahu (Isaiah) 55:5 says the following of him, "You will summon a nation you do not know, and a nation that doesn't know you will run to you, for the sake of HaShem your God, the Holy One of Yisra'el, who will glorify you". It is through Yeshua HaMashiach that the Nations largely turned from their heathenism and their worship of pagan gods to establish a general Torah based morality amongst the nations. While we would like to see them even more Torah observant...the fact is that The Messiah was a great light to the Nations and he greatly changed their societies for the good. Because of the Nations who have received his light and his Torah (teaching), as the Prophet said would occur...throughout history Yeshua has by far been the most famous Jew ever known amongst our people Yisra'el. It is He that they have proclaimed as HaMashiach, it is his banner that they have risen. This should be an undeniable fulfilled sign unto Am Yisra'el.

The Coming Of HaMashiach

Dani'el HaNavi (Daniel The Prophet) was a great and astounding accurate Prophet. He prophesied the rise of the Medo-Persian, Greek and Roman empires, even at the height of the Empire of Bavel (Babylon). He accurately prophesied many other historical occurrences. But, no doubt his greatest prophecies are regarding HaMashiach. Dani'el lived 500 years before the birth of Yeshua, and would be given revelation as to the exact arrival of HaMashiach.

In his prophecy Dani'el 9:24-26 states, "Seventy weeks have been decreed for your people and for your holy city for putting an end to the transgression, for making an end of sin, for forgiving iniquity, for bringing in everlasting justice, for setting the seal on vision and prophet, and for anointing the Especially Holy Place. Know, therefore, and discern that seven weeks [of years] will elapse between the issuing of the decree to restore and rebuild Yerushalayim until an Anointed (Mashiach) Prince comes. It will remain built for sixty-two weeks [of years], with open spaces and moats; but these will be troubled times. Then, after the sixty-two weeks, Mashiach will be cut off and have nothing. The people of a prince yet to come will destroy the city and the sanctuary, but his end will come with a flood, and desolations are decreed until the war is over".

To determine the time of the Messiah’s arrival the starting point for the period leading to the coming of the Messiah must be understood. According to the prophecy, it is “from the issuing of the word to restore and to rebuild Yerushalayim”. When did this occur? According to N'chemyah Hanavi (Nehemiah The Prophet), the word to rebuild the walls around Yerushalayim was issued “in the 20th year of King Artach'shashta.” (Nehemiah 2:1,
History confirms that the year 474 B.C.E. was Artach'shashta' first full year as ruler. Thus, the 20th year of his rule was 455 B.C.E. This is the starting point for Dani'el’s prophecy regarding HaMashiach.

Dani'el tells us how long the time period leading to the arrival of “Mashiach Nasi” (Mashiach The Prince) would take. The prophecy speaks of "7 weeks" and "62 weeks", which is a total of 69 weeks. Several translations and scholars note that these are not normal weeks of seven days as we often understand, but that they speak of weeks of years. Each week represents seven years. The Hebrew word for "week" is "shavua", meaning seven. The word can refer to a period of seven, whether it be weeks or years. Therefore, the prophetic 69 weeks leading to the coming of The Messiah amount to 69 groups of 7 years each, which is a total of 483 years. Thus, If we count from 455 B.C.E., a period of 483 years takes us to the year 29 C.E. This happens to be the exact year when Yeshua HaMashiach was immersed with the witness of the Ruach HaKodesh (Holy Spirit) and was recognized by Yochanan (John) as HaMashiach, as we read about in Luke chp.3.

**HaMashiach And The Crucifixion**

We began with the prophecy of Yesha'yahu (Isaiah) 53 which prophesied the suffering and sacrifice of the Tzaddik (the Righteous One), HaMashiach, on behalf of the wicked. Amongst other places, Z'charyah (Zechariah) 12:10 is a prophecy speaking of the crucifixion of HaMashiach. It says, "I will pour out on the house of David and on those living in Yerushalayim a spirit of grace and prayer; and they will look to me, whom they pierced." They will mourn for him as one mourns for an only son; they will be in bitterness on his behalf like the bitterness for a firstborn son".

This is a prophecy that not only foretells the crucifixion of The Messiah, but it speaks to a future event in which Yisra'el as a whole will recognize the one who was pierced as HaMashiach. In the 1st century, Yochanan the Jewish Talmid of Yeshua also interpreted this passage to be a prophecy regarding The Messiah. We read about this in Revelation 1:5-7 where it says, "and from Yeshua the Messiah, the faithful witness, the firstborn from the dead and the ruler of the earth's kings. To him, the one who loves us, who has freed us from our sins at the cost of his blood, who has caused us to be a kingdom, that is, cohanim for God, his Father - to him be the glory and the rulership forever and ever. Amen. Look! He is coming with the clouds! Every eye will see him, including those who pierced him; and all the tribes of the Land will mourn him. Yes! Amen!".

Of course, anti-Missionaries will vigorously claim that this doesn't speak of HaMashiach, but speaks of someone else...They will practically say it means anything else other than to point to The Messiah. Not only would these modern day anti-missionaries be at odd with Yochanan, a Jewish disciple of the 1st century...but, they would also be at odds with their own ancient sages, whom they apparently contradict.

For instance, other than Revelation 1:7, we find one of the oldest interpretations of this passage is found in Talmud Bavli, tractate Sukkah 52a. It says, "It's well according to him who explains that the cause (of the mourning) is the slaying of the Messiah the son of Yoseph, since that well agrees with the Z'charyah 12: ‘And they shall look upon me, whom they have pierced; and shall mourn for him, as one mourns for his only son’”. Also, Rashi in his commentary teaches us the same in Sukkah 52 regarding Z'charyah’s prophecy. He says, “And the land shall mourn in Z'charyah's prophecy who prophesied the future when they
will mourn over Messiah son of Yoseph who was killed...". In addition, Rabbi Moshe Alshech states, “They shall look unto Me, for they shall lift up their eyes unto Me in perfect repentance, when they see Him whom they have pierced, that is Messiah, the Son of Yoseph; He will take upon Himself all the guilt of Yisrael”. I site these references to demonstrate that several prominent sages amongst Yisra'el most definitely interpreted this passage to refer to HaMashiach, just as many of the ancient sages also interpreted Yesha'yahu 53 to speak of The Messiah. If anti-missionaries try to teach you otherwise...they either are trying to deceive you, or they don't know the writings of their own sages very well. One thing is for sure, if they don't know the truth of Yesha'yahu 53...they don't know the scriptures as well as their ancient counterparts.

The Authority Of HaMashiach

No sage, rabbi, ruler, or Sanhedrin would ever hold more authority on this Earth than that of HaMashiach. Once he stepped on to the scene to assume the rulership all would have to bow the knee before him, or they would suffer the wrath of HaShem. Once we have determined who The Messiah is, regardless of what we were taught before, regardless of what our halachah was before...we are exhorted by the God of Yisra'el to cling to him and forsake all else. This mitzvah and prophecy is founded in the Torah.

D'varim (Deuteronomy) 18:15-19. It states, "HaShem will raise up for you a prophet like me from among yourselves, from your own kinsmen. You are to pay attention to him, just as when you were assembled at Horev and requested HaShem your God, 'Don't let me hear the voice of HaShem my God any more, or let me see this great fire ever again; if I do, I will die!' On that occasion HaShem said to me, 'They are right in what they are saying. I will raise up for them a prophet like you from among their kinsmen. I will put my words in his mouth, and he will tell them everything I order him. Whoever doesn't listen to my words, which he will speak in my name, will have to account for himself to me".

This passage deals with the authority of the coming Messiah, who we know to be Yeshua. As we can see from the Torah itself, the Mashiach (Messiah), who would be the Prophet like Moshe that would come, is the very thrust and Spirit of all God-led halachah and authority. The K'tuvay Sh'lichim (Apostolic Writings) also affirm that this the Prophet that would be like Moshe who would hold this authority over all was none other than Yeshua HaMashiach.

In Ma'asim (Acts) 3:17-23 we read, "Now, brothers, I know that you did not understand the significance of what you were doing; neither did your leaders. But this is how God fulfilled what he had announced in advance, when he spoke through all the prophets, namely, that his Messiah was to die. "Therefore, repent and turn to God, so that your sins may be erased; so that times of refreshing may come from the Lord's presence; and he may send the Messiah appointed in advance for you, that is, Yeshua. He has to remain in heaven until the time comes for restoring everything, as God said long ago, when he spoke through the holy prophets. For Moshe himself said, HaShem will raise up for you a prophet like me from among your brothers. You are to listen to everything he tells you. Everyone who fails to listen to that prophet will be removed from the people and destroyed". And, Yeshua confirms this in Mattityahu 28:18 when he said, “All authority in heaven and on earth has been given to me”.

Rabbi Levi Ben Gershon (RaLBaG), who lived between 1288-1344 CE, was one of the greatest and most famous Jewish scholars and philosophers of that age also understood
D'varim (Deuteronomy) 18:15-19 to speak of The Messiah. He said of this passage; "Truly, the Messiah is such a prophet, as the Midrash states, 'Behold, my servant will prosper' (Is. 52:13)...By means of the miracles he performed Moshe succeeded in getting only one nation to serve God, but the Messiah will cause all the peoples on earth to serve him" (Source: "What the Rabbis Know about he Messiah" by Rachmiel Frydland p. 21-22).

In 1Corinthians 15:27-28 R' Sha'ul states the following about The Messiah; "He put everything in subjection under his feet." But when it says that "everything" has been subjected, obviously the word does not include God, who is himself the one subjecting everything to the Messiah. Now when everything has been subjected to the Son, then he will subject himself to God, who subjected everything to him; so that God may be everything in everyone". The entire creation was created for and subjected to HaMashiach. Colossians 1:16 says of Yeshua The Messiah the following; "because in connection with him were created all things - in heaven and on earth, visible and invisible, whether thrones, lordships, rulers or authorities - they have all been created through him and for him". The sages of Yisra'el also understood this from the TeNaKh. In Talmud Bavli, tractate Sanhedrin 98b, "Rabbi Yochanan said, "The world was created but only for the Messiah".

The Spirit Of Prophecy is all about Yeshua. It all comes together in Him. 2Corinthians 1:20 tells us the following of Yeshua, "For however many promises God has made, they all find their "Yes" in connection with him; that is why it is through him that we say the "Amen" when we give glory to God". Whether it be our study of Torah, or the Biblical prophets, or our representation of Torah...we should never loose site of that. If Yeshua is not the goal...we are on the wrong path.

V'imru amein, and all God's people said, "Amein".