

Messiah's Message to the Jewish People

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From the pages of the Old Testament, the Messiah speaks to his people and the message is one of hope combined with correction. For those who look for the Messiah, it is essential, to understand who he really is and the reason he will appear at some point in the future.

To begin with, it is important to clarify who the Jewish people are today, because the majority of mankind is unaware even though the answer is clearly laid out in a number of scriptures.

The promises that the only true God gave to Abraham (Gen. 12:1-3; 22:16-18) were passed on to his son Isaac and then on to Jacob who had 12 sons (Gen. 28:1-5). Jacob's 12 sons had this blessing divided up amongst them and the details were given to them prior to Jacob's death (Gen. 49:1-28), and briefly summarized to their descendents by Moses before his death (Deut. 33:1-29).

At the end of King Solomon's reign the descendents of Jacob were separated into two nations (1Ki. 12:1-33). The nation that remained in Jerusalem consisted primarily of the descendents of Levi, Judah, and Benjamin, while the descendents of Reuben, Ephraim, Manasseh, Zebulon, Issachar, Gad, Dan, Naphtali, Asher and Simeon moved north of Jerusalem into the city of Samaria. This separation will continue until the Messiah appears (1Ki. 12:19). The families of those who remained in Jerusalem came to be known as Jews while those who moved north were referred to as Israelites. These Israelites were later removed by the Assyrians and then spread in a number of different directions. They soon lost their identity as they became assimilated into numerous pagan systems of worship. God warned the descendants of Jacob that this would occur if they persisted in living contrary to His law (Deut. 4:27-28; 28:36; Jer. 16:11-13).

It has been proposed by some that the families of Israel are now within the nations we refer to as being part of the Western world (2Ki. 17: 5-23). If this is correct it would explain why so many nations in the Western world claim to know God, but worship Him through various pagan customs.

It is interesting to note that those who comprised the Jews were at war with the Israelites (1Ki. 15:16-17; 2Chr.11:1; 16:1). In summary, it is essential to understand that the descendents of Levi, Judah and Benjamin comprise the Jewish people today, while the balance of the families of Israel should be referred to as Israelites not Jews because not all Israelites are descendants of Judah, Benjamin and Levi. If this important distinction was understood in 1948, the Jewish nation that was named Israel, would have been named Judah instead. God considers the Jews and Israelites as being separate houses (Isa. 8:14).

It is to the nation of Judah that the promise of a king and lawgiver was given by Jacob (Gen. 49:10) and reiterated by King David (Ps. 60:7). This king is referred to as the Anointed one (Ps. 2:2), which is correctly translated the Messiah. The only true God will install this king (Ps. 2:6) under a decree that is irrevocable. As with human kings, this king will be a descendent of his Father, who is the only true God (Ps. 2:7). This king will do the will of his Father, and those who go against him will suffer the consequences (Ps. 2:8-12). This son of the Father is a member of the spirit host of heaven and is referred to as an "elohim," which is a Hebrew term applied to all the created sons of the only true God (Ps. 82:6). However, this "elohim" is going to inherit all the nations at some point in the future (Ps. 82:8). He is qualified for this extremely important office as he has already proven himself trustworthy in other responsibilities that have been given to him over an extended period of time. In Exodus 23:20-23, the only true God revealed that the Angel who led the descendents of Jacob out of Egypt is the same individual who will eventually take over rulership of this planet. This Angel carries all the titles that are associated with his Father as he is the agent of God. This is why many titles associated with the one true God are applied to his son (Isa. 9:6-7). In this section of Isaiah, it is clear that this son must first be born as a human being for a number of reasons that will be detailed progressively.

In Isaiah 42:1-6, the only true God refers to his son as a servant and chosen one who will operate under the power and direction of his Father's spirit. The end result of the work of this son will be true justice for all of mankind. To date, mankind has not been experiencing true justice because they have been under the influence of a powerful deceiver who chose to rebel against his heavenly Father and then began subtly influencing the majority of mankind to do things his way (Isa. 14:12-21; Ez. 28:12-19). In order to restore true justice, mankind has to deal with the issue of sin and it is clear from scripture that all we can do is give up our lives for the sins we have committed against Almighty God (Ez. 18:4). Giving up our lives does not grant us eternal life, or restore our relationship with God the Father. The only answer to this dilemma is that someone else act as a substitute sacrifice for us, and this vital lesson was an integral part of the animal sacrificial system that the descendants of Jacob were told to observe as a condition of the first covenant. All these animal sacrifices and Temple ordinances were a schoolmaster pointing to one event that would eventually fulfill the sacrificial system. In Isaiah 42:6, the only true God clearly instructs all of mankind that His son will be given as the offering of the covenant for all peoples and nations (Isa. 42:6). This was the reason that Abraham was told to offer up his son Isaac (Gen. 22:1-18). It was prophetically showing that our heavenly Father would, at some point in the future, offer up His son to cover all the sins that have ever been committed. Would any other sacrifice be sufficient?

The Eternal, only true God, could not cease to exist as He sustains all of creation both physical and spiritual (Job 38, 39, 40:6-24, 41; Ps. 104). If He were to cease to exist, He would not be eternal, and everyone that He created would expire.

This is why the work of His servant, chosen one, and son will eventually be understood as the greatest sacrifice on behalf of others that has ever been done. The Most High God would have preferred, as any parent would, to become flesh and blood and then die in order to cover all the sins that have occurred throughout history instead of His son, but as just explained He could not accomplish that and remain Almighty God.

However, to think that the death of His son was any easier for Him to bear, than it was for His own son to bear, is foolishness. The only true God is our Savior because He provided the means of reconciliation for all of His creation, but He delegated the work of fulfilling this aspect of His plan to His son, who then carries the same title, by delegation (Isa. 43:3,11-12; 45:15, 17, 21-22, cf. Ex. 23:21-22).

⁵ And now the Lord says, who formed me (the Messiah) from the womb to be His Servant, to bring Jacob back to Him (Almighty God), so that Israel is gathered to Him (for I shall be glorious in the eyes of the Lord, and My God shall be my strength), ⁶ Indeed He says, 'It is too small a thing that you should be my Servant to raise up the tribes of Jacob, and to restore the preserved ones of Israel; I will also give you (the Messiah) as a light to the Gentiles, that you should be My (the only true God's) salvation to the ends of the earth' (Isa. 49:5-6; NKJV, editorial notes in parentheses).

This scripture shows clearly that due to the behavior of the descendants of Jacob, the Messiah's work to restore this nation is not enough (i.e. it is too small a thing). Instead, God is going to make sure that the Messiah's work is properly rewarded by covering all the sins of the Gentile nations as well.

In Isaiah 52:13-15, we are introduced to a sequence of events that point to a great sacrifice that will occur in order to redeem all who have sinned,

¹³ Behold, My Servant shall deal prudently, and he shall be exalted and lifted up (dual meaning) and be very high (as a result of completing his Father's work he will be rewarded). ¹⁴ Just as many were astonished at you, so his appearance was marred more than any man, and his form more than the sons of men (this servant would be tortured and abused); ¹⁵ so shall he (as a result of his suffering) sprinkle (symbolically, by his shed blood) many nations. Kings shall shut their mouths at him; for what had not been told them they shall see, and what they had not heard they shall consider (i.e. on an ongoing basis from generation to generation (NKJV, editorial notes in parentheses)).

The above section of scripture will now be expanded upon, by God, for the sake of emphasis because the majority of those from the nations of Judah, Benjamin, and Levi will not believe this important aspect of the only true God's work.

Who has believed our report? And to whom has the arm of the Lord been revealed? (Isa.52:1).

The answer to these two questions is, "not the Jewish nation as a whole because their stubbornness is more deeply entrenched than their sister Israel."

Then I saw that for all the causes for which backsliding Israel had committed adultery (spiritually speaking), I had put her away and given her a certificate of divorce; yet her treacherous sister Judah did not fear, but went and played the harlot also (Jer.3:8).

¹⁰ And yet for all this her treacherous sister Judah has not turned (i.e. repented) to Me with her whole heart, but in pretense," says the Lord. ¹¹ Then the Lord said to me, "Backsliding Israel has shown herself more righteous than treacherous Judah (Jer.3:10-11; NKJV, editorial notes in parentheses).

It is to the descendants of Judah, Benjamin, and Levi that the remainder of these scriptures are primarily written,

² For he (Messiah) shall grow up before Him (the only true God) as a tender plant and as a root out of dry ground (i.e. temporary). He has no stately form or splendor (i.e. average looking person); and when we see him, there is no beauty that we should desire him (i.e. not particularly attractive). ³ He is despised and forsaken by men (most want nothing to do with him), a man of sorrows and acquainted with grief. And we hid, as it were, our faces from him (ignored who he was and what he had to say); he was despised and we did not esteem him (did not recognize his significance). ⁴ Surely he has borne our sicknesses (both physical and spiritual) and carried our sorrows (i.e. he shared in all human sufferings); yet we reckoned him stricken, smitten by God, and afflicted (assumed that he was suffering for his own faults). ⁵ But (when in reality) he was wounded (pierced through) for our transgressions, he was crushed for our iniquities (sins); the chastisement (punishment) for our peace (in order to reconcile us to the only true God) was upon him (he took responsibility for our sins), and by his stripes (blows that cut in) we are healed (restored to health - spiritually). ⁶ All we like sheep have gone astray; we have turned, every one, to his own way (doing things our way which leads to sin); and the Lord has caused to land on him (Messiah) the iniquity (sins) of us all (Isa. 53:2-6; NKJV, editorial notes in parentheses).

In the next section of scripture, we see the fulfillment of the Old Testament Passover with its many symbols pointing to Messiah's work of redemption,

⁷ He (Messiah) was oppressed and he was afflicted, yet he opened not his mouth (took on our punishment without contention); He was led as a lamb to the slaughter (fulfillment of the Passover lamb sacrificed to cover the sins of the people), and as a sheep before its shearers is silent, so he opened not his mouth. ⁸ He was taken from prison (confinement) and from judgment (was not given a fair trial), and who will declare his generation (a time of shame; not to be remembered positively)? For he was cut off from the land of the living (he accepted the penalty of death); for the transgressions of My (the only true God's) people he (Messiah) was stricken. ⁹ And they made his (Messiah's) grave with the wicked (he died amongst criminals even though he was not one) – but with the rich at his death (he was buried in a wealthy person's tomb), because he had done no violence (nothing worthy of his sufferings or manner of death), nor was any deceit in his mouth (he spoke only the truth) (Isa. 53:7-9; NKJV, editorial notes in parentheses).

In the last section of scripture dealing with Messiah's sufferings, we are shown the end result of all that he went through on behalf of others,

¹⁰ Yet it pleased the Lord (God) to bruise him (Messiah); He (God) has put him (Messiah) to grief. When you make his soul an offering for sin (or sin-offering), he (Messiah) shall prolong his days (i.e. inherit eternal life), and the pleasure of the Lord shall prosper in his hand. ¹¹ He (Messiah) shall see the distress of his soul, and be satisfied (see that his

suffering accomplished the reconciliation of all who have sinned). By his knowledge (of God's law) my righteous Servant (the Anointed One - Messiah) shall justify many, for he shall bear their iniquities (sins).¹² Therefore, I (the Most High God) will divide him (Messiah) a portion with the great (others who have faithfully served and obeyed the only true God), and he (Messiah) shall divide the spoil with the strong (those who have resisted evil), because he (Messiah) poured out his soul unto death, and he was numbered with the transgressors (even though he wasn't one), and he bore the sin of many, and made intercession for the transgressors (some of whom were directly responsible for his death) (Isa. 53:10-12; NKJV, editorial notes in parentheses).

This is the greatest story ever told, and it is the truth. Eventually all of creation will come to understand what Messiah did in order to obey his Father and offer himself as the means through which sin could be dealt with once and for all. Although these facts are well documented in many scriptures throughout the Old Testament, the majority of the Jewish people throughout the centuries have misunderstood, denied, or manipulated these truths and scriptures to their harm. Hopefully, the prophecy that speaks about this situation will come to its fulfillment and the eyes and ears of the Jewish people opened so that they can understand and be restored (healed) in their relationship with the only true God,

⁹ And He said, "Go, and tell this people: 'Keep on hearing, but do not understand; keep on seeing, but do not perceive'.¹⁰ Make the heart of this people dull, and their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and return and be healed (Isa. 6:9-10).

The belief that Messiah has not yet come is false. In dealing with the sins of the nation on the day of Atonement (or Covering; Yom Kippur), the High Priest had to perform two separate functions and appear before the nation twice. These two different functions and appearances pre-figured the work of the Messiah. First, he had to prepare to deal with the sins committed by the nation over the course of the previous year (Lev. 16:1-22), then he had to change his garments (Lev. 16:23-24), appear a second time before the nation, and continue the usual offerings associated with a Holy Day.

The Messiah fulfilled the first aspect of the work carried out by the High Priest on the day of Atonement (or Covering; Yom Kippur) when he provided himself as an offering for the nation's sins.

Messiah will appear a second time to judge the world in accordance with His Father's law. Messiah has proved beyond any doubt that he is qualified to act as a judge because he knows his Father's law better than anyone, and he has obeyed it faithfully even unto death.

To reinforce the duality of Messiah's work, there were two goats presented before the Lord (Lev. 16:7). There are differing ideas about who these two goats represented, but this should not distract from the symbolism pointing to more than one aspect of Messiah's work.

Both goats symbolically took sin upon themselves. One was sacrificed (Lev. 16:9) while the other was removed from the nation (Lev. 16:10). As the first goat died, the sins of the nation up to that point in time were dealt with. The sins being carried by the second goat pointed forward to a time when a final judgment of sin would be rendered.

It is important to note that the nation of Israel was to “fast” from evening to evening on the day of Atonement (Lev. 16:29; 23:27-32). This meant going without food and water in order to stress the serious nature of the events being portrayed through the sacrifices and offerings during this Holy Day (Deut. 9:9, 18; Ezra 10:6). The command to fast is not applied to any other Holy Day. Also, during this day of national fasting a trumpet was blown to proclaim liberty from all forms of oppression (Lev. 25:9-17). The worst kind of oppression is being held a prisoner to sin (Isa. 58:1-14). The Messiah’s work of becoming the ultimate sacrifice for sin, paved the way for true liberty from the oppression of sin. Consequently, the main purpose of the day of Atonement was to picture the first and second coming of Messiah and stress the seriousness of his work. The possibility of everlasting life being extended to all who have sinned hung on the successful completion of Messiah’s mission, which required his selfless sacrifice on behalf of others.

Therefore, waiting for the Messiah to appear needs to be understood in the context of his second coming for the purpose of judgment and restoration of the law, which according to the Holy Day sequence should commence with an announcement on the New Moon of the seventh month based on God’s true calendar (not to be confused with most calendar’s in use today including the Hebrew [Hillel] Calendar). The year this will occur is not known at this time (Deut. 29:29; Zec. 14:4-8). Many will proclaim divine prophecies and they will all be proven wrong (Deut. 13:1-5; Ez. 13:1-8).

¹¹ It shall come to pass in that day That the Lord shall set His hand **again the second time** To recover the remnant of His people who are left, From Assyria and Egypt, From Pathros and Cush, From Elam and Shinar, From Hamath and the islands of the sea. ¹² He will set up a banner for the nations, And will assemble the outcasts of Israel, And gather together the dispersed of Judah From the four corners of the earth (Isa. 11:11-12).

This document is the collaborative work of individuals who believe God's truth should be given freely (Mt. 10:8; 1Cor. 2:12; 2Cor.11:7; Rom. 10:14-21) and the message of the one true God should be made available to all nations (Mt. 24:14) as a prerequisite to the return of Jesus Christ as King of kings (Mt. 17:10; 19:17; Mk. 9:11; Lk. 1:17; Rev. 19:11-16).

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