

Jews For Yeshua

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To the Torah & the Testimony
If anyone does not speak according to these words
It is because they have no light in them.
Yesh'yahu (Isaiah) 8:20; Revelation 12:17; 14:12



WHAT JUDAISM DOESN'T TELL ABOUT MESSIAH

Large portions of this teaching are inspired by the righteous work
of the late Talmud teacher, Rachmiel Frydland.

In this chapter we are going to talk about the curse placed on the lineage of Yekan'yah (Jeconiah) which contemporary Judaism states disqualifies Yeshua as the Messiah, and about the virgin birth which they contest as not valid.

In our study we will investigate what the Torah and Tenach have to say concerning these matters, and what our most ancient of sages in the Talmud and other authoritative rabbinical sources have to say on these subjects.

Beginning in **Yerem'yahu (Jeremiah) 22:30**, it is written,

22:30 This is what יהוה says, "List this man as childless; as a man who shall not prosper in His days, and whose offspring shall not prosper; none will sit on David's throne, or rule again in Yehudah (Judah).

This presents to us a 3 point curse declaring that,

- 1- Yekan'yah (Jeconiah) would die childless, that
- 2- He would not prosper, and
- 3- That his sons would not prosper on the throne of David.

On the surface this appears to eliminate any chance that Messiah would come from King David through him.

However, this is the only lineage remaining at this time that the Messiah could come through. All of the other lines had been disqualified or cut-off for lack of male descendants.

Likewise, the Promise that a Messiah would come to redeem us from our sin was promised from the very beginning in **B'reshet (Genesis) 3:15**; and the entirety of Scripture is given to mankind for the express purpose of this redemption that would come through this Messiah. All the promises of Adonai are, likewise, bound up in and dependent upon the prophecy of this Messiah coming to pass.

With such being the case, then what did this prophecy concerning Yekan'yah (Jeconiah) mean?

To begin, let's establish what it did not mean. It did not mean that he would ***never*** have any sons, for as it is later written in **Divrei-HaYamim Alef (I Chronicles) 3:17,18,**

3:17 The sons of Yekan'yah (Jeconiah), **Sh'alti'el (Shealtiel)** his son, and **Asir,**

3:18 Also **Malkiram, P'dayah (Pedaiah), Shen'atzar (Shenazzar), Y'kamyah (Jecamiah), Hoshama and N'davyah (Nedabiah).**

This indicates that in due time this first point of the curse had been lifted due to some repentance on Yecon'yah's (Jeconiah's) part, or indicates that the curse was not that he would die without any male descendants as the sages originally thought, but only that he would die without sons in his place on the throne of David.

As it turned out, though Zedekiyah his brother sat upon the throne of David for a short while, Yecon'yah's (Jeconiah's) sons never did; so though he did have sons, he did "die without a child" in his place **on the throne of David.**

If this latter is the correct interpretation, then the prophecy simply means that this 3 point curse was concerning only Yecon'yah (Jeconiah) and his immediate descendents, and stating simply that he would no longer prosper as a king on David's throne, and that his sons would never prosper as kings in any capacity.

This is played out in the following passages beginning with **Melekim Bet (2 Kings) 25:27, 28** where it is written,

25:27 In the thirty-seventh year of the captivity of Yehoyachin (Jehoichin) [Yekan'yah's (Jeconiah's) alternate name] ...the king of Babel ...commuted Yehoyachin's (Jehoichin's) sentence and released him from prison.

25:28 And he [the king of Babel], treated him with kindness and gave him a throne higher than the throne of the other kings that were with him in Babel.

Here we see Yehoyachin (Jehoichin) being shown favor after being released from prison, but not as a King prospering on David's throne, but as a king over a Babylonian precinct, and as only one of many captive kings. This position of favor is likewise explained by the Sages as follows,

In the **Yalkut** they explain the removal of these curses after this manner,

"Nebuchadnezzar took Yehoyachin (Jehoichin) and put him in prison."

"...the Jewish religious Council gathered to consider the matter, for they feared that the Davidic Kingdom would come to an end, of which it is written, 'His throne shall endure before Me as long as the sun; **Mizmor (Psalm) 89:36.**' "

"What can we do to help, in order that the Scriptures might be fulfilled? We will go and plead with the governess, and the governess will plead with the queen, and the queen with the king."

Here we can see that our ancient teachers had a concern that if the curse upon Yehoyachin (Jehoichin) was not lifted, then all hopes for a Messianic Kingdom would come to an end; for prior to the curse, Yehoyachin (Jehoichin) was the only King who qualified for the Seed of Messiah to come through.

The **Yalkut** continues with Shabatai, who said,

“Yehoyachin (Jehoichin) did not leave prison until he repented fully and God forgave his sins and ...his wife became pregnant as it is written, ‘Sh’alti’el (Shealtiel) his son, Asir his son.’ “

Sh’alti’el (Shealtiel) means, “I asked of God.” Asir means “prisoner.” Our sages believed this to mean that Yehoyachin (Jehoichin) asked God to forgive him while he was in prison, and that God indicated His forgiveness by giving him sons.

Accordingly, our people when returning from Babylon appointed Yehoyachin (Jehoichin) to be their prince, reflecting a full expectation on the part of our sages that God’s Promise of a Messiah, and of His Kingdom, was still alive and well, showing an understanding on their part that the 3 point curse was not that Yehoyachin (Jehoichin) would never have any sons, thereby nullifying God’s Promise of a Messiah, which in turn would doom mankind to eternal destruction, but that the 3 point curse was relevant only to his immediate descendants and his lifetime.

And as it is written **Zechar’yah (Zechariah) 4:7,9-10** concerning Z’rubavel (Zerubabel), the descendent of Yehoyachin (Jehoichin),

4:7 Who are you, O’ great Mountain? Before Z’rubavel (Zerubabel) you shall become a plain, and he will put the capstone in place, as everyone shouts; “It is beautiful, it is beautiful!”

4:9 The hands of Z’rubavel (Zerubabel) have laid the foundation of this house, and his hands will also finish it...

4:10 For even someone who doesn’t think much of a day when such minor events take place will rejoice at seeing the plumb-line in the hand of Z’rubavel (Zerubabel)...

This indicates that our ancient teachers believed the curse to have been lifted by this time.

This is further re-enforced by **Divrei-HaYamim Alef (I Chronicles) 3:19-24**, which reflects the only genealogy preserved and recorded after Z’rubavel’s (Zerubabel’s) death as being none other than Z’rubavel’s (Zerubabel’s) own genealogy.

This indicates two things,

1- The absence of any other genealogies outside of Z’rubavel’s (Zerubabel’s) after his death shows that there was no expectation of a Messianic lineage through any other descendent of Shlomo (Solomon), and

2- The preservation of six generations of Z’rubavel’s (Zerubabel’s) genealogy after his death shows clearly the continuing hope our people, and of the ancient teachers, of Messiah’s arrival through this lineage, despite the curse; believing fully, once again, that the curse was only relevant to Yehoyachin (Jehoichin) and his immediate family.

And as a result of this hope our ancient teachers continued to diligently track the genealogies that branched off of this one line, all the way up to the time of the destruction of the 2nd Temple in 70 CE.

But as is evident, even today, indeed, no descendent from this lineage has ever ascended the throne of David; that is, until Yeshua.

In the **Sanhedrin 96b-99a**, it is stated,

“The world endures 6,000 years, and 1,000 it shall be laid waste, that is, the enemies of God shall be laid waste, whereof it is said, “[Adonai] alone shall be exalted in that day.” As out of

seven years, every seventh is a year of remission, so out of the seven thousand years of the world, the seventh millennium shall be the 1,000 years of remission, that God alone may be exalted in that day”.

This points to an ancient understanding of the 7th Millennium as being set apart from the others.

In the **Midrash Rabbah on B’resheet (Genesis), 98:3**, it is stated,

“The world is to be for 6,000 years. 2,000 years empty without Torah; 2,000 years with Torah; and 2,000 years Messianic times”.

It states likewise in **Sanhedrin 97a & b**, that on the 3rd millennium following the 2,000 year Messianic era (the 7th millennium), the resurrection of the dead would occur.

As it states in **Hoshea (Hosea) 6:1, 2**

6:1 Come, let us return to **יהוה**; for He has torn, and He will heal us; He has struck, and He will bind our wounds.

6:2 After two days He will revive us; on the third day He will raise us up and we will live in His presence.

This expectation of “2000 years of Messianic times” beginning in the year 4000 from Adam was primarily due to the prophecy of Daniel the prophet which foretold the coming of Messiah at the end of 69 Sabbatical years; **Daniel 9:24-26**

Pursuant to this 70 Sabbatical year prophecy (69 weeks of years to the Messiah, and 1 week of years for a final covenant), ***the ancients placed Messiah’s expected arrival at the 1st half of the 1st century CE.***

As was stated by **the Moshe Avraham Levi**,

“I have examined and searched all the Holy Scriptures and have not found the time for the coming of Messiah clearly fixed, except in the words of Gabriel to the prophet Daniel, which are written in the 9th chapter of the prophecy of Daniel.”

Also in the **Targum of the prophets, Megillah 3a**, where it states,

“And the (voice from heaven) came forth and exclaimed, “who is he who has revealed My secrets to mankind?”...He further sought to reveal by a Targum the inner meaning of the hagiographa; but a voice from heaven went forth and said, “Enough!”, And what was the reason? Because the date of the Messiah was foretold in it!”

The “hagiographa” being a reference to Daniel’s 70 Sabbatical year prophecy.

This prophecy of Daniel also states that the Temple would be destroyed sometime after the 69th Sabbatical year, as is stated in **Nazir 32b**, where the Sage Yoseph speaks concerning the time of the second Temple,

Had I been there, I should have said to them, “Is it not written, the Temple of **יהוה**, the Temple of **יהוה**, the Temple of **יהוה** are these, which points to the destruction of the first and second Temples?”

Granted that they knew it would be destroyed, but did they know when this would occur?

Abaye responded, "Did they not know when?" Is it not written, 70 Sabbaticals (70 weeks of years) are determined upon the people, and upon the holy city?

This is also in the **Yalkut, vol. 2, pg 79d**, that this prophecy of Daniel was the one which revealed the timing of Messiah's arrival, and destruction of the Temple.

Likewise, concerning the two views of Messiah, the one as ben Yoseph (Joseph), and the other as ben David, **Yoshua bar Levi** stated in **Sanhedrin 98a**,

The one [verse] that says, "Behold, one like the Son of Adam came with the clouds of heaven"; **Daniel 7:13**, and the other verse that says, "poor and riding upon a donkey"; **Zechar'yah (Zechariah) 9:9**. If we are worthy, Messiah will come on the clouds of heaven; ***if we are not worthy, He will come poor and riding on a donkey.***"

The fact that we have only been allowed to build the Temple in times when we as a nation were worthy, and that God allowed our Temple to be destroyed in times past only when we are unworthy, indicates that the destruction of the Temple spoken of by Daniel the prophet would be the result of unworthiness on our part.

Also, in **Sukkah 51a**, it states,

"The Messiah descended from **Yoseph (Joseph) will appear first to bring salvation** to the Jewish people. However, ***He will be killed...and the full redemption will be brought about solely through the Messiah descended through David.***"

It continues by stating,

"[In] the period of the Messiah descended from Yoseph (Joseph) ...***death and sin will continue to exist***, but the period of *the Messiah descended from David will usher in a new natural order, in which death and sin will have no place.*"

Showing an understanding that Messiah ben Yoseph (Joseph) would appear first, and be killed; and that Messiah ben David would appear afterward. And that under Messiah ben Yoseph (Joseph), sin and death would continue to exist in the world; but that under Messiah ben David, a world where sin and death no longer exist would be ushered in.

And it is also written in **B'reshet (Genesis) 49:10**,

49:10 The scepter shall not depart from Y'hudah (Judah), nor a giver of Torah from between his feet until Shiloh comes; and to Him shall be the obedience of the people (Shiloh referring to Messiah).

The **Targum Onkelos** states the following meaning of this as follows,

"The transmission of dominion shall not cease from the house of Y'hudah (Judah), nor the scribe from his children's children, forever, until Messiah comes."

The **Targum Yerushalmi** likewise states,

"Kings shall not cease from the house of Y'hudah (Judah) ...until the time of the coming of the King Messiah ...to whom all the dominions of the earth shall become subservient."

Also in **Sanhedrin 98b**,

“The world was created for the sake of the Messiah, what is the name of the Messiah? The school of **Shila** said, “His name is Shiloh, for it is written, ‘Until Shiloh comes’.”

Then concerning the removal of the Scepter, the **Jerusalem Talmud, Sanhedrin, folio 24**, states,

“A little more than 40 years before the destruction of the Temple, the power of pronouncing capital sentences was taken away from the Jews.”

As it says in the **Babylonian Talmud, chapter 24, folio 37**,

“When the members of the Sanhedrin found themselves deprived of their right over life and death, a general consternation took possession of them, and they covered their heads with ashes, and their bodies with sackcloth, and exclaimed, ‘Woe unto us, for **the scepter has departed from Yehudah (Judah)** and the Messiah has not come’.”

This was proclaimed at the time of Yeshua's coming when they recognized that the scepter had departed; but rather than accept Yeshua as that Messiah, they stated, "the Messiah has not come", thereby denying the infallibility of prophecy, and denying the writings of the ancients.

In **Rosh Hashanah 31b** it states, 40 years prior to the destruction of the Temple, the lot for the goat to be sacrificed on Yom Kippur (Day of Atonement) ceased to come up on the right hand of the Cohen haGadol (High Priest) as previously, and that the crimson cloth put out on Yom Kippur no longer turned white to indicate God's forgiveness of Israel's sins.

It also states in **Yoma 39b**, that at this same time, 40 years prior to the destruction of the Temple, that the western light did not keep burning as before, and that the doors of the Temple no longer opened on their own.

Based on the above passages quoted from the Torah, the Tenach, and from the writings of the ancient ones in the Talmud and other sources, the following conclusions can be reached.

1- That the mortal world would last 7,000 years, and that the 7th Millennium would be set apart from the others; **Sanhedrin 96b-99a**

2- That Messiah would come after 4,000 years, and that the Messianic era following would last for 2,000 years thereafter; **Midrash Rabbah 98:3, on B'resheet (Genesis)**

3- That on the 3rd millennium following the 2,000 year Messianic era (the 7th millennium), the resurrection of the dead would occur where we would live in God's presence; **Sanhedrin 97a, b; Hoshea (Hosea) 6:1, 2**

4- That Messiah after 4,000 years would,

a. come within the first half of the first century CE; i.e. 69 Sabbatical years (483 years) after the decree was issued to restore and rebuild Yerushalayim (Jerusalem); **Daniel 9:24, 25; Moshe Avraham Levi; Targum of the prophets, Megillah 3a**, and,

b. that the Temple would be destroyed sometime after the 69th Sabbatical year, and prior to the 7 year covenant of the final, 70th Sabbatical cycle; **Daniel 9:26, 27; Nazir 32b**, and the **Yalkut, vol.2 pg 79d**

5- That Messiah would come poor and riding on a donkey, as Yeshua did, if we were unworthy, as the destruction of the 2nd Temple indicated we were. **Sanhedrin 98a; Daniel 7:13; Zechar'yah (Zechariah) 9:9**

6- That Messiah ben Yoseph (Joseph) would come before Messiah ben David, and be killed; and that sin and death would continue to exist on earth after His death; **Sukkah 51a**

7- That the removal of the scepter from Y'hudah (Judah) would be a sign that Messiah had arrived; **B'resheet (Genesis) 49:10; Targum Onkelos; Targum Yerushalmi; Sanhedrin 98b**

8- That in the 1st half of the 1st century CE, and prior to the destruction of the Temple, the Sanhedrin recognized that the scepter had departed from Y'hudah (Judah). **Babylonian Talmud, chapter 24, folio 37; Jerusalem Talmud, Sanhedrin, folio 24**

9- And that 40 years prior to the destruction of the Temple, that the Lot for the goat for Yom Kippur (Day of Atonement) ceased to come up on the right hand of the Cohen haGadol (High Priest), that the crimson thread on Yom Kippur (Day of Atonement) stopped turning white; that the Western light would not keep burning as before, and that the Temple gates no longer opened on their own; **Rosh Hashanah 31b, Yoma 39b**

According to all these writings in the Torah, Tenach, Talmud and other Jewish sources, Messiah had to come in the 1st half of the 1st century CE; at the time the scepter departed from Y'hudah (Judah); and prior to the destruction of the 2nd Temple.

That He would be killed. That sin and death would continue in the world after His death. And that the resurrection of the dead would occur 2,000 years later.

The evidences to support that these things had come to pass are,

1- That the Sanhedrin, in the 1st half of the 1st century CE acknowledged that the scepter had departed from Y'hudah (Judah), a sign that Messiah had come.

2- In 30 CE (28 CE of the corrected calendar), 40 years prior to the destruction of the Temple, and at the time of Yeshua's death, the crimson cord no longer turned white, the lot for the goat came up on the left instead of the right, the Western lights stopped shining, and the Temple Gates now opened of their own accord, and

3- In 70 CE (68 CE of the corrected calendar) the Temple was destroyed as Daniel the prophet foretold would happen sometime after the 69 Sabbatical years (the 483 years) were completed, and foretold would happen after Messiah had come.

But if the Messiah did not yet come in the first century CE as Daniel prophesied He would, and as our most ancient of teachers believed and affirmed He would, then Daniel would be a false prophet and the wisdom of the ancients, false.

As it is written in **D'varim (Deuteronomy) 18:20-22,**

18:20 ...the prophet who presumes to speak a word in My name, which I have not commanded him to speak, or who speaks in the name of other gods, ***that prophet shall die.***

18:21 And if you say in your heart, "***How shall we know the word which יהוה has not spoken?***"

18:22 *when a prophet speaks in the name of יהוה, if the thing does not happen or come to pass, that is the thing which יהוה has not spoken*; the prophet has spoken it presumptuously.

But you and I, as well as the ancients, all know that Daniel was not a false prophet. And if a true prophet, which we all know he was, then Messiah has come; and it is in the first century CE that He came. Likewise, if Yeshua was not that long awaited Messiah, then who?

I must state at this point that there is no individual in the history of our people who fits this criteria better than Yeshua of Nazareth does. In fact, no other even comes close.

The whole disqualification of Yeshua as the Messiah that my people present appears to be based almost in its entirety upon the curse pronounced upon Yehoyachin (Jehoichin), and on the prophesy of the virgin birth.

But two important points they miss, in addition to the above points, are that,

1- Even if the curse did extend beyond Yehoyachin's (Jehoichin's) immediate sons it would not disqualify Yeshua as being the Messiah, as the lineage presented in **Mattit'yahu (Matthew) 1:16**, does not claim Yoseph (Joseph) to be Yeshua's biological father, but only as the husband of Miriam and step-father, but the curse was only upon Yehoyachin's (Jehoichin's) **physical** descendants.

2- The arguments against Yeshua also assume that the Almighty would never consider, and/or was incapable of producing, a virgin birth. This insults the fact that Adonai made the heavens and the earth, that he formed Adam from the dust of the earth; that He created Havah (Eve) from Adam's side, and caused 90 year old women past the age of menopause, and with sterile wombs, to give birth under these same miraculous conditions.

These arguments additionally ignore **B'resheet (Genesis) 3:15** which does not state that Messiah would come from the seed of any man, but of the woman. The Scriptures later state, that the only man who would be relevant to Messiah's lineage was that of Avraham through his sons Yit'zak (Isaac) and Yaaqov (Jacob), and eventually King David.

Miriam's lineage qualifies Yeshua under all this criteria, while at the same time bypassing, and thereby rendering moot, the issue of the curse on Yehoyachin's (Jehoichin's) descendants regardless of whether the curse was intended only on his immediate sons, or whether it was intended for all his descendants, forever.

So as **B'resheet (Genesis) 3:15** implies, it is through the mother that the Messianic line would be proven; not to say that one's mother is what makes one Jewish, for this is not true. The Scriptures make it very clear that tribal associations, inheritance, and ethnic identity and such are all passed down through the father's lineage.

B'resheet (Genesis) 3:15 does not nullify these things at all, but simply establishes that the "Messianic Seed" would be established through the woman. And this establishment of the lineage for the Messianic Seed through the woman is precisely what we see in the case of Miriam's lineage presented in **Luke 3:23-38** with Miriam, whose lineage indeed, is traceable all the way back to Havah (Eve) through King David, Yaaqov (Jacob), Yit'zak (Isaac), and Avraham.

This leaves us only with the issue of whether God is capable of producing a virgin birth, and whether the word "almah" really means virgin or not. For if Yoseph (Joseph) did not "beget"

Yeshua, and Miriam is not a virgin, then she would be either an adulteress, or a prostitute; and I hesitate to condemn a person of a sin that is not supported by the evidence, if even they are deceased.

However, concerning the word "almah", it states in **Yesh'yahu (Isaiah) 7:14-16** that an "almah" shall conceive and bear a son; and that this would be presented as a "sign" for us.

The whole issue around this verse appears to have its roots in the denial of **Yesh'yahu (Isaiah) 7:14** as a Messianic passage. However, the denial of this passage as Messianic was not the predominant view of 1st century Judaism, and in fact did not become a dominant view until the time of Rashi about 1000 years after the arrival of the Messiah Yeshua.

The traditional views of the Messianic passages were phased out after Rambam and Rashi by no longer teaching the Messianic passages as referring to the Messiah, but to Israel, or to some other rendition, because these passages described too perfectly, Yeshua, as that Messiah.

It was latter Judaism's attempt to remove the pictures of Yeshua out of the Messianic passages of Scripture, and out of the Talmudic passages that described what He would look like, and that described what events would accompany His arrival.

In the early centuries BCE it was thought that King Hezekiyah was this Messiah, but his government had an end, and peace was sporadic throughout his reign, whereas **Yesh'yahu (Isaiah) 9:7** states that Messiah's Government will never end – something that Yeshua promises will be established at His return during the 1000 reign when He brings all things back under submission to the Eternal One; **I Corinthians 15:20-28; Revelation 20:4-6**.

Also, the **Yesh'yahu (Isaiah) 7:14** prophecy states, "a virgin 'shall' conceive" in the "future" tense, but King Hezekiyah was born approximately 9 years prior to the giving of the prophecy, among several other reasons why King Hezekiyah was eventually discounted as that Messiah by the time of 1st century Judaism.

Concerning the word "virgin" it comes from the Hebrew word "almah", which refers to a woman who has never had sexual relations with a man. It has been argued by the unbelieving that the word "almah" just means young woman. However, when the word "almah" was translated into the Greek language in the Septuagint, it was translated "parthenos" which also refers a woman who has not engaged in sexual relations.

Likewise, the word for virgin in the "Ugaritic" language, which is the cognate language (equivalent language) to Hebrew, also refers to a woman who has never engaged in sexual relations.

The dominant word for young woman in Hebrew is "na'arah". Na'arah means specifically "young woman" regardless of her sexual status, whereas in the case of the word "almah", meaning virgin, it just happens that the vast majority of virgins are young women, but with the focus being their sexual status and condition, rather than their age as the word Na'arah does.

In **B'reshet (Genesis) 24:43** when Avraham's servant is praying concerning how to identify the bride that Adonai would choose for Yit'zak (Isaac), the servant uses the word "almah", which clearly means "virgin" in this passage.

Finally, Adonai says that the conception that this "almah" experiences in **Yesh'yahu (Isaiah) 7:14**, will be given as a "sign", the word of which comes from the Hebrew word "ot" which means "signal", or "miraculous occurrence", or some other thing that causes something, or some activity, to stand out as separate or different from what is standard or normally expected.

For example, "ot" is what is used to refer to the miraculous judgments that Adonai brought against Pharaoh in Egypt through Moshe. It was also used in B'resheet (Genesis) to describe the sun and the moon in the sky that would be used to "signal" the seasons and appointed times and celebrations of the redemptive calendar (Pesach through Sukkot). It can also be used to describe a banner that identifies a tribe or city, etc"

So if an "alma" conceiving in this passage were just referring to a young woman becoming pregnant by her husband, this would not "signal" anything, for this is the way of all women. Becoming pregnant when having intercourse with a man is what they do. Likewise, all men must enter the world through this process. But what women do not do is become pregnant without having sexual relations.

For it does not say, "and a 'young woman' shall conceive" which is "normal" for a woman to do; but that "a virgin" shall "give birth", which is "ot", a "signal", something "not normal", something "miraculous", something "that stands apart" and that is not part of a person's normal expectations.

The really "ot" thing to me about the debate in our advanced technological age where virgins can now give birth through artificial insemination is how my people who do not believe can "conceive" how a virgin can give birth today through modern technology, but that somehow, Adonai, who created the whole universe cannot cause a virgin to give birth to a son 2000 years ago through His supernatural "ability".

To further reveal the irrational position of people's faith in man's technological "miracles", and lack of faith in Adonai's miracles, is that today man has even devised a way to surgically allow a man to give birth to a child by attaching a fertilized egg on the large intestine of the man.

So we now see how man can cause man, who has no womb or ovaries, to give birth to a child through technology apart from sexual relations? But cannot see how Adonai, who created the Universe, and who formed man from the dust of the earth, can cause a virgin "woman" who does have a womb and ovaries, to give birth apart from sexual relations? I am truly sad about those who find it difficult to believe that Adonai can do this.

If the Messiah Yeshua had been born of Yoseph's intercourse with Miriam, then Yeshua would have been just another man like anyone else, but because He was born of a virgin, He was of divine nature, the very Son, and only uniquely born Son, of Adonai.

To learn more about what ancient Judaism taught concerning the identity of the Messiah prior to Yeshua's arrival, I highly recommend the book written by Rachmiel Frydland entitled "What the Rabbis Know about Messiah", the publication of which made this study possible.

Understand that believing in the Messiah is not a Christian concept, but a Jewish concept, that was stolen and tainted by the people of the nations (the gentiles). But Yeshua? Yeshua was everything that the Torah and the Tenach said the Messiah would be concerning the picture of ben Yoseph (Joseph); and most of the things that the sages thought He would be.

Likewise, if the curse of Yehoyachin (Jehoichin) was really a sincere argument on the part of my people, then they would not be continuing to this very day to seek a man from the lineage of David to be their Messiah King.

It is not a wise thing to limit the power of the Almighty, or to place the Almighty in a box by implying that He could not, or would not, cause a virgin woman to bear a child.

Especially when Yehoyachin (Jehoichin), the only one whose lineage they believe was capable of producing the Messiah, had a curse on it, creating a scenario that could only be circumvented by either the lifting of the curse, or through a virgin birth - through the supernatural birth of the Messiah through a virgin descendent of King David.

To declare Adonai, the Almighty Creator of the Universe who formed Adam from the very dust of the earth, as incapable of causing a virgin to give birth to a son apart from sexual relations just borders on the incredulous.

It is not wise to limit the Creator's unlimited creative ability to the confines of our own limited comprehension and abilities.

It is not wise for us to assume that because we would never consider doing something a certain way, that somehow that ensures that the Almighty would never do it that way either.

Our limited thoughts, ways, and abilities, are not to be compared to the unlimited and incomprehensive thoughts, ways, and abilities of our Creator.

And if you really consider this matter deeply, it becomes an insult to the power of the Almighty if we place Him in a box concerning the probability or possibility of causing a virgin birth.

We as mere humans have, for the last 15 years, had the ability to implant a fertilized egg into the womb of a virgin woman and successfully impregnate her. But the Almighty cannot? Our leaders in Judaism today need to seriously reconsider their position on this matter on the basis of this alone.

Following is the prophecy given by Daniel the prophet in **Daniel 9:24-27**; It describes the work of Yeshua that was done, and that is to be done, precisely.

When reading this, remember also, not only does it describe Yeshua's first coming precisely, but if Messiah did not come, then Daniel is a false prophet.

And if Daniel is not a false prophet, but true, then Messiah has come and we are well advised to receive Him for who He is.

Daniel 9:24-27,

9:24 Seventy weeks of years are determined for your people and for your holy city, to finish the transgression, to make an end of sins, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the Most Holy.

9:25 Know therefore and understand that from the going forth of the command to restore and build Yerushalayim (Jerusalem), until Messiah the Prince, **shall be 7 weeks of years and 62 weeks of years**. The streets shall be built again, and the wall, even in troublous times.

9:26 And **after the 62 weeks of years, Messiah will be cut off**, but not for Himself; and the people of the prince who is to come shall destroy the sanctuary. The end of it shall be with a flood. And up through the end desolations are determined.

9:27 [This verse is about the 70th week of years and the final 7 year covenant which haven't occurred yet]

These things are but a fraction of the oral teachings describing Yeshua. In fact, a whole book could easily be written out of the Talmud, and out of other Jewish sourcebooks as well, in

support of any view of Yeshua that is commonly contested in the Judaism of today.

We cannot reject Yeshua as the Messiah based on any corrupted presentation of His message and teachings by the Church to our people; for it is not in the recognition of Yeshua as Messiah where the Church has erred, but rather, in the erroneous belief that Yeshua somehow did away with the Torah by nailing it to the cross.

That somehow the Almighty One of Israel imposes double standards, a strict and righteous standard for Jews, which it declares as “legalistic” for the Church to keep, and a lenient and sinful standard for its own members, which it calls “grace”.

This is the great error of the Catholic/Protestant Church in its perception and understanding of our Messiah – that is, not concerning His Messiahship, but concerning their misunderstanding and misrepresentation of His teachings.

But for us, our great error is in failing to recognize Yeshua as the Torah teacher and Messiah of Israel that He is.

To the Torah of יהוה and the Testimony of Yeshua, if anyone does not speak according to these words, it is because they have no light in them. **Yesh'yahu (Isaiah) 8:16-20; Revelation 12:17 and 14:12.**

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