

# Jesus Christ verses Yeshua the Prophet

Only one time Jesus himself claimed to be the Messiah John 4:25-26

Every other time he said, don't tell anyone; for my time has not yet come.

In the 4 gospels of Yeshua's 70 week ministry on earth He was a prophet warning us to repent of our wickedness and lawlessness foretelling what would happen if we did as He said and would happen if we did not do as He said. His message was the same as every other old testament prophet. Thus saith the Lord...repent of your lawlessness and wickedness. If you repent and turn back to YUD-HEH-VAV-HEH (Exodus 35) you will be saved and remain (or enter) in the promised land but if you do not repent you will be exiled out of the promised land. Every prophet had the same message. Yeshua had the same message. The difference is the prophet of old testament were talking about the physical promised land and Yeshua was talking about the heavenly promised land. Whenever He performed the miracles as the Messiah he said don't tell anyone, for my time has not yet come. But as he was coming closer and closer to the end of his ministry he started to tell the disciples what was going to happen. He gave them prophetic words of his soon coming reign as Messiah. Then the glorious day arrived when he died as the atoning sin sacrifice for us so we could have access to the promised land if we obeyed his commands.

When he resurrected out of the grave and to the right hand of the Father He then became the Messiah for all who obey.

We can all agree that the faith as Christians was one faith until the reformations in the 16<sup>th</sup> century. That faith, although many different understanding of that faith today all derived from a common theme:

I believe in God, the Father almighty, creator of heaven and earth. I believe in Jesus Christ, God's only Son, our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried; he descended to the dead. On the third day he rose again; he ascended into heaven, he is seated at the right hand of the Father, and he will come to judge the living and the dead. I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

Now any "good" protestant will immediately say, "I don't believe in the holy catholic church" and some might even say, "I don't believe in the communion of the saints but other than that yes this is that foundation of my faith." (The sad part is the holy catholic church and the communion of the saints is both a perfect part of the Christian faith. The word Catholic only means "the one true church.")

But look at the huge gap in our faith.....we believe in the virgin birth (Christmas) and the dead and resurrection (Easter) but what about all his teachings as a prophet. All of His instructions!!

How can He be your Messiah if He is not your prophet?

Let's look at His instructions as our prophet:

**Matthew 7:12** “Always treat others as you would like them to treat you; that sums up the teaching of the *Torah* and the Prophets.

<sup>13</sup> “Go in through the narrow gate; for the gate that leads to destruction is wide and the road broad, and many travel it; <sup>14</sup> but it is a narrow gate and a hard road that leads to life, and only a few find it.

<sup>15</sup> “Beware of the false prophets! They come to you wearing sheep’s clothing, but underneath they are hungry wolves! <sup>16</sup> You will recognize them by their fruit. Can people pick grapes from thorn bushes, or figs from thistles? <sup>17</sup> Likewise, every healthy tree produces good fruit, but a poor tree produces bad fruit. <sup>18</sup> A healthy tree cannot bear bad fruit, or a poor tree good fruit. <sup>19</sup> Any tree that does not produce good fruit is cut down and thrown in the fire! <sup>20</sup> So you will recognize them by their fruit.

<sup>21</sup> “Not everyone who says to me, ‘Lord, Lord!’ will enter the Kingdom of Heaven, only those who do what my Father in heaven wants. <sup>22</sup> On that Day, many will say to me, ‘Lord, Lord! Didn’t we prophesy in your name? Didn’t we expel demons in your name? Didn’t we perform many miracles in your name?’ <sup>23</sup> Then I will tell them to their faces, ‘I never knew you! **Get away from me, you workers of lawlessness!**’<sup>[a]</sup>

<sup>24</sup> “So, everyone who hears these words of mine and acts on them will be like a sensible man who built his house on bedrock. <sup>25</sup> The rain fell, the rivers flooded, the winds blew and beat against that house, but it didn’t collapse, because its foundation was on rock. <sup>26</sup> But everyone who hears these words of mine and does not act on them will be like a stupid man who built his house on sand. <sup>27</sup> The rain fell, the rivers flooded, the wind blew and beat against that house, and it collapsed — and its collapse was horrendous!”

<sup>28</sup> When Yeshua had finished saying these things, the crowds were amazed at the way he taught, <sup>29</sup> for he was not instructing them like their *Torah*-teachers but as one who had authority himself.

**Matthew 13:36** Then he left the crowds and went into the house. His *talmidim* approached him and said, “Explain to us the parable of the weeds in the field.” <sup>37</sup> He answered, “The one who sows the good seed is the Son of Man; <sup>38</sup> the field is the world. As for the good seed, these are the people who belong to the Kingdom; and the weeds are the people who belong to the Evil One. <sup>39</sup> The enemy who sows them is the Adversary, the harvest is the end of the age, and the harvesters are angels. <sup>40</sup> Just as the weeds are collected and burned up in the fire, so will it be at the end of the age. <sup>41</sup> The Son of Man will send forth his angels, and they will collect out of his Kingdom all the things that cause people to sin and all the people who are far from *Torah*; <sup>42</sup> and

they will throw them into the fiery furnace, where people will wail and grind their teeth. <sup>43</sup> Then the righteous will shine forth like the sun in the Kingdom of their Father. Whoever has ears, let him hear!

**2 Corinthians 6:14** Do not yoke yourselves together in a team with unbelievers. For how can righteousness and lawlessness be partners? What fellowship does light have with darkness? <sup>15</sup> What harmony can there be between the Messiah and B'liya'al? What does a believer have in common with an unbeliever? <sup>16</sup> What agreement can there be between the temple of God and idols?

**1John 3:3** And everyone who has this hope in him continues purifying himself, since God is pure. <sup>4</sup> Everyone who keeps sinning is violating *Torah* — indeed, sin is violation of *Torah*. <sup>5</sup> You know that he appeared in order to take away sins, and that there is no sin in him. <sup>6</sup> So no one who remains united with him continues sinning; everyone who does continue sinning has neither seen him nor known him.

**Matthew 24:10** At that time many will be trapped into betraying and hating each other, <sup>11</sup> many false prophets will appear and fool many people; <sup>12</sup> and many people's love will grow cold because of increased distance from *Torah*. <sup>13</sup> But whoever holds out till the end will be delivered. <sup>14</sup> And this Good News about the Kingdom will be announced throughout the whole world as a witness to all the *Goyim*. It is then that the end will come.

**2 Thessalonians 2:9** When this man who avoids *Torah* comes, the Adversary will give him the power to work all kinds of false miracles, signs and wonders. <sup>10</sup> He will enable him to deceive, in all kinds of wicked ways, those who are headed for destruction because they would not receive the love of the truth that could have saved them. <sup>11</sup> This is why God is causing them to go astray, so that they will believe the Lie. <sup>12</sup> The result will be that all who have not believed the truth, but have taken their pleasure in wickedness, will be condemned.

**ἀνομία** (*anomia*, 458), -ας, ἡ, (ἄνομος);

1. prop. *the condition of one without law, — either because ignorant of it, or because violating it.*

2. *contempt and violation of law, iniquity, wickedness:*

Almost all New Testament uses of the word law are “*nomos*” and is translated for the Hebrew *torah*. Therefore, the opposite of law (*nomos – torah*) is lawless (*anomos – lo torah*).

**James 1:21** So rid yourselves of all vulgarity and obvious evil, and receive meekly the Word implanted in you that can save your lives. <sup>22</sup> Don't deceive yourselves by only hearing what the

Word says, but do it! <sup>23</sup> For whoever hears the Word but doesn't do what it says is like someone who looks at his face in a mirror, <sup>24</sup> who looks at himself, goes away and immediately forgets what he looks like. <sup>25</sup> But if a person looks closely into the perfect *Torah*, which gives freedom, and continues, becoming not a forgetful hearer but a doer of the work it requires, then he will be blessed in what he does.

<sup>26</sup> Anyone who thinks he is religiously observant but does not control his tongue is deceiving himself, and his observance counts for nothing. <sup>27</sup> The religious observance that God the Father considers pure and faultless is this: to care for orphans and widows in their distress and to keep oneself from being contaminated by the world.

<sup>1</sup> *John 2:3* The way we can be sure we know him is if we are obeying his commands. <sup>4</sup> Anyone who says, "I know him," but isn't obeying his commands is a liar — the truth is not in him. <sup>5</sup> But if someone keeps doing what he says, then truly love for God has been brought to its goal in him. This is how we are sure that we are united with him. <sup>6</sup> A person who claims to be continuing in union with him ought to conduct his life the way he did.

*Matthew 5:17* "Don't think that I have come to abolish the *Torah* or the Prophets. I have come not to abolish but to complete. <sup>18</sup> Yes indeed! I tell you that until heaven and earth pass away, not so much as a *yud* or a stroke will pass from the *Torah* — not until everything that must happen has happened. <sup>19</sup> So whoever disobeys the least of these *mitzvot* and teaches others to do so will be called the least in the Kingdom of Heaven. But whoever obeys them and so teaches will be called great in the Kingdom of Heaven.

**Leviticus 23 (iv)** *ADONAI* said to Moshe, <sup>2</sup> "Tell the people of Isra'el: 'The designated times of *ADONAI* which you are to proclaim as holy convocations are my designated times.

<sup>3</sup> "Work is to be done on six days; but the seventh day is a *Shabbat* of complete rest, a holy convocation; you are not to do any kind of work; it is a *Shabbat* for *ADONAI*, even in your homes.

<sup>4</sup> "These are the designated times of *ADONAI*, the holy convocations you are to proclaim at their designated times.

<sup>5</sup> "In the first month, on the fourteenth day of the month, between sundown and complete darkness, comes *Pesach* for *ADONAI*. <sup>6</sup> On the fifteenth day of the same month is the festival of *matzah*; for seven days you are to eat *matzah*. <sup>7</sup> On the first day you are to have a holy convocation; don't do any kind of ordinary work. <sup>8</sup> Bring an offering made by fire to *ADONAI* for seven days. On the seventh day is a holy convocation; do not do any kind of ordinary work."

<sup>9</sup> *ADONAI* said to Moshe, <sup>10</sup> “Tell the people of Isra’el, ‘After you enter the land I am giving you and harvest its ripe crops, you are to bring a sheaf of the firstfruits of your harvest to the *cohen*. <sup>11</sup> He is to wave the sheaf before *ADONAI*, so that you will be accepted; the *cohen* is to wave it on the day after the *Shabbat*. <sup>12</sup> On the day that you wave the sheaf, you are to offer a male lamb without defect, in its first year, as a burnt offering for *ADONAI*. <sup>13</sup> Its grain offering is to be one gallon of fine flour mixed with olive oil, an offering made by fire to *ADONAI* as a fragrant aroma; its drink offering is to be of wine, one quart. <sup>14</sup> You are not to eat bread, dried grain or fresh grain until the day you bring the offering for your God; this is a permanent regulation through all your generations, no matter where you live.

<sup>15</sup> “From the day after the day of rest — that is, from the day you bring the sheaf for waving — you are to count seven full weeks, <sup>16</sup> until the day after the seventh week; you are to count fifty days; and then you are to present a new grain offering to *ADONAI*. <sup>17</sup> You must bring bread from your homes for waving — two loaves made with one gallon of fine flour, baked with leaven — as firstfruits for *ADONAI*. <sup>18</sup> Along with the bread, present seven lambs without defect one year old, one young bull and two rams; these will be a burnt offering for *ADONAI*, with their grain and drink offerings, an offering made by fire as a fragrant aroma for *ADONAI*. <sup>19</sup> Offer one male goat as a sin offering and two male lambs one year old as a sacrifice of peace offerings. <sup>20</sup> The *cohen* will wave them with the bread of the firstfruits as a wave offering before *ADONAI*, with the two lambs; these will be holy for *ADONAI* for the *cohen*. <sup>21</sup> On the same day, you are to call a holy convocation; do not do any kind of ordinary work; this is a permanent regulation through all your generations, no matter where you live.

<sup>22</sup> “When you harvest the ripe crops produced in your land, don’t harvest all the way to the corners of your field, and don’t gather the ears of grain left by the harvesters; leave them for the poor and the foreigner; I am *ADONAI* your God.”

(v) <sup>23</sup> *ADONAI* said to Moshe, <sup>24</sup> “Tell the people of Isra’el, ‘In the seventh month, the first of the month is to be for you a day of complete rest for remembering, a holy convocation announced with blasts on the *shofar*. <sup>25</sup> Do not do any kind of ordinary work, and bring an offering made by fire to *ADONAI*.”

<sup>26</sup> *ADONAI* said to Moshe, <sup>27</sup> “The tenth day of this seventh month is *Yom-Kippur*; you are to have a holy convocation, you are to deny yourselves, and you are to bring an offering made by fire to *ADONAI*. <sup>28</sup> You are not to do any kind of work on that day, because it is *Yom-Kippur*, to make atonement for you before *ADONAI* your God. <sup>29</sup> Anyone who does not deny himself on that day is to be cut off from his people; <sup>30</sup> and anyone who does any kind of work on that day, I will destroy from among his people. <sup>31</sup> You are not to do any kind of work; it is a permanent

regulation through all your generations, no matter where you live. <sup>32</sup> It will be for you a *Shabbat* of complete rest, and you are to deny yourselves; you are to rest on your *Shabbat* from evening the ninth day of the month until the following evening.”

(vi) <sup>33</sup> *ADONAI* said to Moshe, <sup>34</sup> “Tell the people of Isra’el, ‘On the fifteenth day of this seventh month is the feast of *Sukkot* for seven days to *ADONAI*. <sup>35</sup> On the first day there is to be a holy convocation; do not do any kind of ordinary work. <sup>36</sup> For seven days you are to bring an offering made by fire to *ADONAI*; on the eighth day you are to have a holy convocation and bring an offering made by fire to *ADONAI*; it is a day of public assembly; do not do any kind of ordinary work.

<sup>37</sup> “These are the designated times of *ADONAI* that you are to proclaim as holy convocations and bring an offering made by fire to *ADONAI* — a burnt offering, a grain offering, a sacrifice and drink offerings, each on its own day — <sup>38</sup> besides the *Shabbats* of *ADONAI*, your gifts, all your vows and all your voluntary offerings that you give to *ADONAI*.

<sup>39</sup> “But on the fifteenth day of the seventh month, when you have gathered the produce of the land, you are to observe the festival of *ADONAI* seven days; the first day is to be a complete rest and the eighth day is to be a complete rest. <sup>40</sup> On the first day you are to take choice fruit, palm fronds, thick branches and river-willows, and celebrate in the presence of *ADONAI* your God for seven days. <sup>41</sup> You are to observe it as a feast to *ADONAI* seven days in the year; it is a permanent regulation, generation after generation; keep it in the seventh month. <sup>42</sup> You are to live in *sukkot* for seven days; every citizen of Isra’el is to live in a *sukkah*, <sup>43</sup> so that generation after generation of you will know that I made the people of Isra’el live in *sukkot* when I brought them out of the land of Egypt; I am *ADONAI* your God.”

<sup>44</sup> Thus Moshe announced to the people of Isra’el the designated times of *ADONAI*.