

PROLOGUE

“...he who hears a Midrash from the mouth of the Messiah **never forgets it**, because the Holy One, blessed be He, reveals Himself in the House of **Study** of the Messiah and pours out His Holy Spirit upon all those who walk in the world...”¹
Yemenite Midrash

“The Law which man learns in this world is nothing in comparison with the Law of the Messiah.”²
Midrash Qohe. on II

“**Study** to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.”
II Timothy 2:15 KJV.

“He that without better grounds then his private opinion or the opinion of any human authority whatsoever shall turn scripture from the plain meaning to an Allegory or to any other less naturall sense declares thereby that he reposes more trust in his own imaginations or in that human authority then in the Scripture (and by consequence that he is no true beleever). And therefore the opinion of such men how numerous soever they be, is not to be regarded. Hence is it and not from any reall uncertainty in the Scripture that Commentators have so distorted it; And this hath been the door through which all Heresies have crept in and turned out the ancient faith.”³

Sir Isaac Newton, the greatest scientist that ever lived

Maimonides forbade the reading of certain rabbinical texts to prevent Jews from realizing the Bible’s literal fulfillment⁴ and the Messiahship of Jesus. Maimonides once wrote of Jesus: “...may his bones be ground to dust....”⁵ These false ideas are still present within Judaism to varying degrees! We cannot allow them to go unchecked and unchallenged—not in light of the biblical and prophetic historical facts!
Philip Moore

1Raphael Patai, *The Messiah Texts*, p. 141. Bold mine. The famed rabbi of the twelfth century known as Rambam/Maimonides, once said: “...one should...not expatiate about the *midrashim*....” Ibid, p. 326. Midrashim are the Jewish commentaries on the Bible, which in many cases, as you will see in this book, authenticate our belief that Jesus is the Messiah. Is it any wonder Rambam said such a thing? We do not believe that they are inspired, but there is some truth to be found in them. More importantly, *if* they help the Jewish people see that the Messiah predicted in their Bible (our Old Testament) is, in fact, the Jesus spoken about in the New Testament, then we find them of particular and rare value, because Paul has instructed in the new covenant concerning the Gospel message: “...to the **Jew first**, and also to the Greek [Gentile/non-Jew]” (Rom. 1:16 KJV; [] mine). Maimonides’ authority is definitely undercut by the Midrash and certainly by Timothy!

2W.O.E. Oesterley, D.D. and G.H. Box, M.A., *The Religion and Worship of the Synagogue*. London: Sir Isaac Pitman & Sons, 1911, p. 250.

3Frank E. Manuel, *The Religion of Isaac Newton*. London: Oxford University Press, © 1974, pp. 118-119, used by permission of the Oxford University Press. Manuel’s source was *Yahuda Manuscript 1*. The spelling of believer, natural and real, is Newton’s.

4In direct contradiction to the literal position stated in the rabbinic work Yalkut ha Makhiri, Rambam disrespectfully wrote: “...*The lion shall eat straw like the ox* (Isa. 11:7). And likewise, all the similar things said about the Messiah are but allegories.” Raphael Patai, *The Messiah Texts*, p. 325. For details, see our comparison page in chapter 29, “After the Messiah Arrives and Ends the War—Paradise!”

5Abraham Halkin, *Crisis and Leadership: Epistles of Maimonides*. Philadelphia: The Jewish Publication Society of America, © 1985, p. 126, used by permission.