

Answering Judah's Objections

I. Introduction – what we will cover

A. Common questions – Read Jews for Judaism

1. Jesus (Yeshua) is not God
2. There is nothing in our scriptures that teach a Messiah/believe in a Messiah
3. God requires repentance and good works and not sacrifice
4. Isaiah 53 is speaking of Israel not Jesus
5. Isaiah 9:6 speaking of Hezekiah
6. Isaiah 7:14 'almah is not a virgin

B. Judaism believes? – begin with Romans 11:14 (qana') cp Dvar 32:21 (part of the plan, Hosea 1:9)

1. short history of Jewish sects

a. Yeshua's time

1. Zealots, Pharisees (school of Hillel, Shammai), Essenes, Boethusians, Sicarii also Therapeutae, Samaritans, and the disciples of Yeshua were Jewish. What about their theology?

b. After Yeshua –Karaites, Frankists, Chasidim, and minor sects too numerous to mention

c. Modern sects – Reformed, Conservative, Karaites, Reconstructionism

Orthodox, Ultra-orthodox, Samaritans – Ashkenazic, Sephardic

d. Traditional Judaism claims that the differences are only in practice and not in theology. Is the coming of the Messiah a practice or theology? The nature of God? Life after death?

Probable source of problems – God requires repentance and good works not sacrifice.

Mishlei (Proverbs 21:3)

“To do justice and judgment *is* more acceptable to YHWH than sacrifice.”

Mishlei 15:8

“The sacrifice of the wicked *is* an abomination to YHWH: but the prayer of the upright *is* his delight.”

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Sh^emu'el Aleph (1 Samuel) 15:22

“And Samuel said, Hath YHWH *as great* delight in burnt offerings and sacrifices, as in obeying the voice of YHWH? Behold, to obey *is* better than sacrifice, *and* to hearken than the fat of rams.”

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Yesha'yahu (Isaiah) 1:10-11

“Hear the word of YHWH, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. To what purpose *is* the multitude of your sacrifices unto me? saith YHWH: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats.”

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Why a sacrifice?

Ber^e'shiyt 2:17, 3:3,15 and 5:1-3

CD – 2

Believing in a Messiah/Son of Joseph, Son of David

1. Discuss Jewish reaction to Christian view of belief and not biblical view of belief. Yet here is what Rabbi Shmuelly Boteach says in his book *The Messiah in Chasidic Thought*...The belief in the coming of the Messiah is more central to Judaism than that of Shabbat or Yom Kippur...it is a cardinal principle of Jewish faith.”

Jewish commentators

1. Read Maimonides page 63 & 400
2. Waiting for Messiah pg 7
3. In My Flesh pg 23
4. Commenting on Yirm 23:5-6 Rabbi David Kimchi – by the Righteous branch is meant the Messiah
5. Commenting on Yesha 9:6 the Targum on Isaiah states: “His name has been called from old, Wonderful counselor, Mighty God, He who lives forever, the Anointed One (the Messiah)

Jewish commentators

6. Commenting on Miz 2:7-8

This fact is also related in the Talmud, Sukkah 52a, Soncino translation:

"Our Rabbis taught, the Holy One blessed be He, **will say to the Messiah**, the Son of David (may He reveal Himself speedily in our days), 'Ask of Me and I will give to Thee,' as it is said [Psalm 2:7-8]: 'I will tell of the decree; the Lord hath said unto Me, "Thou art My Son; This day I have begotten Thee, ask of Me and I will give the nations for thy inheritance." ' "

Jewish commentators

7. Commenting on Mikhah 5:2

The Targum Jonathan (second century A. D.) :

And You Bethlehem Ephrath, you who were too small to be numbered among the thousands of the house of Judah, ***From you shall come forth before Me The Messiah***, to exercise dominion over Israel, He whose name was mentioned from before, from the Days of Creation.

Jewish commentators

8. Commenting on Zech 12:10

Rabbi Moshe Alshekh also confirms the messianic overtones of this prophecy:

“I will do yet a thing, and that is, that ‘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 Joseph; for our Rabbis, of blessed memory, have said that He will take upon Himself all the guilt of Israel, and shall then be slain in the war to make atonement in such manner that it shall be accounted as if Israel had pierced Him, **for on account of their sin He has died**, and therefore, in order that it may **be reckoned to them as a perfect atonement, they will repent and look to the blessed One**, saying, that there is none beside Him to forgive those that mourn on account of Him **who died for their sin: this is the meaning of ‘they shall look upon me.’**” (Schwarz, “Dear Rabbi,” p.10)

Jewish commentators

9. Commenting on Daniel 9:24-27

“In Daniel is delivered to us the end [‘the time of His appearance and death’ - Rabbi Jarchi] of the Messiah.” The Talmud also records that about the time of the Roman general Titus’ destruction of the Temple (70 A. D.), the Messiah was believed to have already come, ***yet His identity was concealed from the Jews until they were rendered more worthy of His appearance!*** (Frank Delitzch and Paton Gloag, *The Messiahship of Christ / The Messianic Prophecies of Christ* [Minneapolis, MN; Klock & Klock, 1983 rpt.], pt. 2, p. 226)

Rabbi Moses Abraham Levi stated: “I have examined the Holy Scriptures, and have not found the time for the coming of the Messiah, clearly fixed, ***except in the words of Gabriel to the prophet Daniel, which are written in the ninth chapter of the prophecy of Daniel***

Jewish commentators

- Rabbi Azariah states in the words of Daniel: “To seal the vision and prophecy, and to bring in ***Messiah our righteousness.***”

Rabbi Nachmonides claims: “This Holy of Holies is the Messiah who is sanctified more than the sons of David.”

Finally, in the words of Jonathan ben Uzziel: “That the ‘vision and prophecy’ may be fulfilled even unto Messiah, the Holy of the Holies.”

This again strengthens the case for the Messiahship of Jesus since He is the only person that both claimed to be the suffering Messiah that was to die and who appeared before the year 70 AD.

Jewish commentators

10. Commenting on Gen 49:10

Targum Onkelos states: “He who exerciseth dominion shall not pass away from the house of Jehuda, nor the saphra from his children’s children ***until the Messiah come.***”

Additionally, the Targum Jerusalem declares that, “***Kings shall not cease from the house of Jehuda... until the time that the King Meshiha shall come...*** How beauteous is the King Meshiha who is to arise from the house of Jehuda.”

Son of Joseph, Son of David

- ***'What is the cause of the mourning (Zechariah 12:10)? It is well according to him who explains that the cause is the slaying of Messiah, the son of Joseph, as it is written, 'And they shall look upon me whom they have pierced; and they shall mourn for him as one mourneth for his only son.'*** [Babylonian Talmud, Sukkah 52a]

Son of Joseph, Son of David

'The rabbis have taught, the Holy One, blessed by He, will say to Messiah ben David, may he be revealed soon in our days. 'Ask of Me anything and I shall give it to you.' For it is written, Adonai said to me, 'Thou art my son, this day have I begotten thee. Ask of Me and I will give thee the nations for thine inheritance (Psalm 2:7-8).' And when he will see that Messiah ben Joseph will be slain, he will say before Him, 'Master of the World! I ask nothing of you except life.' G~d will say to him, 'Even before you said, "life," your father David prophesied about you, as it is written, 'He asked life of thee, Thou gavest it to him. (Psalm 21:5)' " [Babylonian Talmud, Sukkah 52a]

Son of Joseph, Son of David

- What is the name of the King Messiah? R. Abba b. Kahana said: *His name is 'the Lord'* [Heb: YHWH, Jehovah, Adonai], as it is stated, And this is His name whereby he shall be called, The Lord [Heb: YHWH] is our righteousness'. (Midrash Rabbah, Lamentations 1:16)
- ***What is the cause of the mourning [in Zechariah 12:12]?—R. Dosa and the Rabbis differ on the point. One explained, The cause is the slaying of Messiah the son of Joseph, and the other explained, The cause is the slaying of the Evil Inclination.***

Son of Joseph, Son of David

Our Rabbis taught, The Holy One, blessed be He, will say to the Messiah, the son of David (May he reveal himself speedily in our days!), "Ask of me anything, and I will give it to thee", as it is said, *I will tell of the decree* etc. *this day have I begotten thee, ask of me and I will give the nations for thy inheritance* . (Babylonian Talmud, Sukkah 52a

Son of Joseph, Son of David

- Behold the days come, saith the Lord, that I will raise up to David the MESSIAH, who is righteous, and he will reign a King, and shall prosper, and execute the judgement of truth and justice in the earth. (Targum Jonathan)
- And they shall worship before the Lord their God, and they shall hearken to MESSIAH, *the Son Of David*, their King, whom I will raise up unto them. (Targum Jonathan on Jeremiah 30:9,21)

Son of Joseph, Son of David

- ***In Mysteries of Rabbi Shim'on ben Yohai (midrash) we find:***
- And Armilauus will join battle with Messiah, the son of Ephraim, in the East gate . . .; ***and Messiah, the son of Ephraim, will die there***, and Israel will mourn for him. And afterwards the Holy One will reveal to them Messiah, the son of David, whom Israel will desire to stone, saying, Thou speakest falsely; already is the Messiah slain, and there is non other Messiah to stand up (after him): and so ***they will despise him***, as it is written, "Despised and forlorn of men;" but he will turn and hide himself from them, according to the words, "Like one hiding his face from us."

Son of Joseph, Son of David

- ***Nachmanides (Rabbi Moshe ben Nachman) (13th c.) stated:***
- The right view respecting this Parashah is to suppose that by the phrase "my servant" the whole of Israel is meant. . . .As a different opinion, however, is adopted by the Midrash, which refers it to the Messiah, it is necessary for us to explain it in conformity with the view there maintained. The prophet says, ***The Messiah, the son of David of whom the text speaks***, will never be conquered or perish by the hands of his enemies. And, in fact the text teaches this clearly. . . .

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Yesha'yahu (Isaiah) 53

many of the talking points are worded the same and seem to come from a web site called 220+ ways the Quran corrects the Bible

Basic teaching is the Isaiah 53 is speaking of Israel and not Yeshua (Jesus) – restate the first part of haftarah on Kiy Teytzey.

Isaiah 53 - Early quotes from Judaism

- "The Holy One, blessed be He, will tell him (*the Messiah*) in detail what will befall him... their sins will cause you to bend down as under a yoke of iron and make you like a calf whose eyes grow dim with suffering and will choke your spirit as with a yoke, and because of their sins your tongue will cleave to the roof of your mouth. Are you willing to endure such things?... The Messiah will say: 'Master of the universe with joy in my soul and gladness in my heart I take this suffering upon myself provided that not one person in Israel shall perish, so that not only those who are alive be saved in my days, but also those who are dead, who died from the days of Adam up to the time of redemption.'" [***Pesikta Rabbati, Piska 36.1; Zohar II. 212a***]

Isaiah 53 - Early quotes from Judaism

"Dip your morsel of bread in the vinegar
(Ruth 2:14). This refers to the Messiah's
sufferings, for it is said in Isaiah 53:5: 'He
was pierced through for our
transgressions, he was bruised for our
iniquities.'" ***[Midrash Ruth Rabbah, 2.14]***

Isaiah 53 - Early quotes from Judaism

- "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.'" ***[Babylonian Talmud, Sanhedrin 98, p. 2]***

Isaiah 53 - Early quotes from Judaism

'The Messiah our righteousness has turned from us. We are alarmed, we have no one to justify us. Our sins and the yoke of our transgressions he bore. He was bruised for our iniquities. He carried on his shoulders our sins. With his stripes we are healed (Isaiah 53). Almighty God, hasten the day that he might come to us anew; that we may hear from Mt. Lebanon (figurative reference to the Temple), a second time through the Messiah.' [Ancient hymn-prayer by Eliezer Hakkalir sung during the Musaf Service on Yom Kippur; included in some Siddurs]

Isaiah 9:6 – Early quotes from Judaism

- For to us a Son is born, to us a Son is given: and he shall receive the law upon him to keep it; and his name is called from of Old, Wonderful, Counsellor, *Eloha, the Mighty*, abiding to Eternity, *the Messiah*, because peace shall be multiplied on us in His days. (Targum Jonathan)
- What is the name of the King Messiah? R. Abba b. Kahana said: *His name is 'the Lord'* [Heb: YHWH, Jehovah, Adonai], as it is stated, And this is His name whereby he shall be called, The Lord [Heb: YHWH] is our righteousness'. (Midrash Rabbah, Lamentations 1:16)

Isaiah 9:6 – Early quotes from Judaism

In the Targum of Isaiah we read: "His name has been called from old, Wonderful Counselor, Mighty God, He who lives forever, ***the Anointed One (Messiah)***, in whose days peace shall increase upon us."

Pereq Shalom: R. Yose the Galilean said: "The name of the Messiah is Peace, for it is said, ***'Everlasting Father, Prince of Peace.'***"

Midrash Mishle, S. Buber edition: ***The Messiah is called by eight names:*** Yinnon, Tzemah, Pele ["Miracle"], Yo'etz ["Counselor"], Mashiah ["Messiah"], ***El ['God'], Gibbor ['Hero'], and Avi 'Ad Shalom ['Eternal Father of Peace']***

Isaiah 9:6 – Early quotes from Judaism

The great rabbi Ibn Ezra responds: There are some interpreters who say that ‘wonderful, counselor, mighty God, everlasting Father’ are the names of God, and that only ‘prince of peace’ is the name of the child. But according to my view, ***the right interpretation is that they are all the names of the child.*** (Walter Riggans, Yeshua Ben David [Wowborough, East Sussex; MARC, 1995], p. 370)

Isaiah 9:6