

בס"ד

6.16.2011

Summer Thursday Night Learning #1

Why Jews Don't Believe in Jesus

I. What does Judaism have to say about what the Messianic Era will look like?

1. ישעיהו פרק ב

(ב) והיה באחרית הימים נכון יהיה הר בית יקנוק בראש ההרים ונשא מגבעות ונהרו אליו כל הגוים)
 (ג) והלכו עמים רבים ואמרו לכו ונעלה אל הר יקנוק אל בית אלהי יעקב וירנו מדרכיו ונלכה בארחותיו כי מציון תצא תורה ודבר יקנוק מירושלם
 (ד) ושפט בין הגוים והוכיח לעמים רבים וכתתו חרבותם לאתים וחניתותיהם למזמרות לא ישא גוי אל גוי חרב ולא ילמדו עוד מלחמה: פ

Isaiah 2:2-4 (JPS Translation)

And it shall come to pass in the end of days, that the mountain of the LORD'S house shall be established as the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many peoples shall go and say: 'Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths.' For out of Zion shall go forth the law, and the word of the LORD from Jerusalem. And He shall judge between the nations, and shall decide for many peoples; and they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more.

II. What are the qualifications for one to be considered the Mashiach?

A. Build Temple in Jerusalem

2. יחזקאל פרק לו

(כו) וכרתתי להם ברית שלום ברית עולם יהיה אותם ונתתים והרבייתי אותם ונתתי את מקדשי בתוכם לעולם)
 (כז) והיה משפני עליהם והייתי להם לאלהים והמה יהיו לי לעם)
 (כח) ונדעו הגוים כי אני יקנוק מקדש את ישראל בהיות מקדשי בתוכם לעולם: (ס)

Ezekiel 37:26-28

Moreover I will make a covenant of peace with them--it shall be an everlasting covenant with them; and I will establish them, and multiply them, and will set My sanctuary in the midst of them forever. My dwelling-place also shall be over them; and I will be their God, and they shall be My people. And the nations shall know that I am the LORD that sanctify Israel, when My sanctuary shall be in the midst of them forever.

B. Gather all Jews back to the Land of Israel

3. ישעיהו פרק מג

(א) ועתה כה אמר יְקוֹן בְּרֵאשִׁית יַעֲקֹב וְיִצְרָח יִשְׂרָאֵל אֵל תִּירָא כִּי גִאֲלִיתִיךָ קִרְאתִי בְשִׁמְךָ לִי אֲתָה
(ה) אֵל תִּירָא כִּי אֲתָה אֲנִי מִמְזֻרַח אָבִיִּי זֶרְעִי וּמִמְעַרְבִי אֶקְבְּצֶנָה
(ו) אֲמַר לְצַפּוֹן תִּנְי וּלְתִימָן אֵל תְּכַלְאֵי הִבִּיאֵי בְנֵי מִרְחֹק וּבְנוֹתַי מִקְצֵה הָאָרֶץ)

Isaiah 43:1-6

But now thus saith the LORD that created thee, O Jacob, and He that formed thee, O Israel: Fear not, for I have redeemed thee, I have called thee by thy name, thou art Mine...Fear not, for I am with thee; I will bring thy seed from the east, and gather thee from the west; I will say to the north: 'Give up,' and to the south: 'Keep not back, bring My sons from far, and My daughters from the end of the earth;

C. Bring World Peace

4. ישעיהו פרק ב

(ד) וְשִׁפְט בֵּין הַגּוֹיִם וְהוֹכִיחַ לְעַמִּים רַבִּים וְכַתְּתוּ חֲרֻבוֹתֵם לְאֲתָיִם וְחַנְיִתוּתֵיהֶם לְמִזְמֵרוֹת לֹא יִשָּׂא גּוֹי אֶל גּוֹי (פ)
חֲרָב וְלֹא יִלְמְדוּ עוֹד מִלְחָמָה: פ

Isaiah 2:4

And He shall judge between the nations, and shall decide for many peoples; and they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more.

D. Bring knowledge of One G-d to the entire world

5. זכריה פרק יד

(א) הִנֵּה יוֹם בָּא לִיקְוֹן וְחִלַּק שְׁלֵלָה בְּקִרְבָּה
(ט) וְהָיָה יְקוֹן לְמִלְחָה עַל כָּל הָאָרֶץ בַּיּוֹם הַהוּא יִהְיֶה יְקוֹן אֶחָד וְשִׁמוֹ אֶחָד)

Zechariah 14:1, 9

Behold, a day of the LORD cometh, when thy spoil shall be divided in the midst of thee....And the LORD shall be [King](#) over all the earth; in that day shall the LORD be One, and His name one.

III. Some Sources Often Used to Prove that Jesus was the Mashiach

6. ישעיהו פרק ז

(יד) לָכֵן יִתֵּן אֲדֹנָי הוּא לָכֵם אוֹת הַנֵּה הַעֲלֵמָה הָרָה וְיִלְדֵת בֵּן וְקִרְאת שְׁמוֹ עִמָּנוּ (אל)

Isaiah 7:14

Therefore the Lord Himself shall give you a sign: behold, the young woman (*Alma*) shall conceive, and bear a son, and shall call his name Immanuel.

7. בראשית פרשת חיי שרה פרק כד

(ז): וְהַנְּעָר טַבַּת מְרָאָה מְאֹד בְּתוּלָהּ וְאִישׁ לֹא יָדָעָהּ וְתַרְדּוּ הָעַיִנָּה וְתַמְלֵא כְּדָהּ וְתַעַל)

Genesis 24:16

And the damsel was very fair to look upon, a virgin, neither had any man known her; and she went down to the fountain, and filled her pitcher, and came up.

8. ישעיהו פרק נג

(יא): מַעֲמֵל נַפְשׁוֹ יִרְאֶה יִשְׁבְּעַ בְּדַעְתּוֹ יִצְדִּיק יִצְדִּיק עַבְדֵי לַרְבִּים וְעוֹנְתָם הוּא יִסְבֵּל)

Isaiah 53:11

Of the travail of his soul he shall see to the full, even My servant, who by his knowledge did justify the Righteous One to the many, and their iniquities he did bear.

9. דברים פרשת כי תצא פרק כד

(טז): לֹא יוֹמְתוּ אָבוֹת עַל בָּנִים וּבָנִים לֹא יוֹמְתוּ עַל אָבוֹת אִישׁ בְּחֻטְאֵו יוֹמְתוֹ: (ס)

Deuteronomy 24:16

The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers; every man shall be put to death for his own sin.

10. יחזקאל פרק לג

(יא): אָמַר אֲלֵיהֶם חַי אֲנִי נְאֻם אֲדֹנָי יְקוֹק אִם אֶחְפֹּץ בְּמוֹת הַרְשָׁע כִּי אִם בְּשׁוּב רְשָׁע מִדְּרָכּוֹ וְחָיָה שׁוּבוּ שׁוּבוּ מִדְּרָכֵיכֶם (הַרְעִים וְלָמָּה תָמוּתוּ בֵּית יִשְׂרָאֵל: פ
(יט): וּבְשׁוּב רְשָׁע מִרְשָׁעָתוֹ וְעָשָׂה מִשְׁפָּט וּצְדָקָה עָלֵיהֶם הוּא יְחַיָּה)

Ezekiel 33:11,19

Say unto them: As I live, says the Lord, G-d, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die, O house of Israel? And when the wicked turns from his wickedness, and does that which is lawful and right, he shall live thereby.

IV. Jewish Theologians Who Explained Why They Cannot Accept Jesus as Mashiach**11. Maimonides, Laws of Kings, Chapter 11:1-4 (Translation by Eliyahu Touger)**

R' Moshe ben Maimon, Spain/Egypt, 1135-1204

In the future, the Messianic king will arise and renew the Davidic dynasty, restoring it to its initial sovereignty. He will build the Temple and gather the dispersed of Israel. Then, in his days, the observance of all the statutes will return to their previous state. We will offer sacrifices,

observe the Sabbatical and Jubilee years according to all their particulars as described by the Torah.

Anyone who does not believe in him or does not await his coming, denies not only the statements of the other prophets, but those of the Torah and Moses, our teacher. The Torah testified to his coming, as *Deuteronomy 30:3-5* states: "God will bring back your captivity and have mercy upon you. He will again gather you from among the nations... Even if your Diaspora is at the ends of the heavens, God will gather you up from there... and bring you to the land...."

These explicit words of the Torah include all the statements made by all the prophets... There is no need to cite proofs from the works of the prophets for all their books are filled with mention of this matter.

One should not presume that the Messianic king must work miracles and wonders, bring about new phenomena in the world, resurrect the dead, or perform other similar deeds. This is definitely not true.

Proof can be brought from the fact that Rabbi Akiva, one of the greater Sages of the Mishnah, was one of the supporters of King Bar Kozibah and would describe him as the Messianic king. *He and all the Sages of his generation considered him to be the Messianic king until he was killed because of sins. Once he was killed, they realized that he was not the Mashiach. The Sages did not ask him for any signs or wonders.*

The main thrust of the matter is: This Torah, its statutes and its laws, are everlasting. We may not add to them or detract from them.

If a king will arise from the House of David who diligently contemplates the Torah and observes its mitzvot as prescribed by the Written Law and the Oral Law as David, his ancestor, will compel all of Israel to walk in (the way of the Torah) and rectify the breaches in its observance, and fight the wars of God, we may, with assurance, consider him Mashiach. If he succeeds in the above, builds the Temple in its place, and gathers the dispersed of Israel, he is definitely the Mashiach.

He will then improve the entire world, motivating all the nations to serve God together, as **Tzephaniah 3:9** states: 'I will transform the peoples to a purer language that they all will call upon the name of God and serve Him with one purpose.' *If he did not succeed to this degree or was killed, he surely is not the redeemer promised by the Torah. Rather, he should be considered as all the other proper and complete kings of the Davidic dynasty who died.....*

Jesus of Nazareth who aspired to be the Mashiach and was executed by the court was also alluded to in **Daniel's** prophecies, as *ibid. 11:14* states: 'The vulgar among your people shall exalt themselves in an attempt to fulfill the vision, but they shall stumble.'

Can there be a greater stumbling block than Christianity? All the prophets spoke of Mashiach as the redeemer of Israel and their savior who would gather their dispersed and strengthen their observance of the mitzvot. In contrast, Christianity caused the Jews to be slain

by the sword, their remnants to be scattered and humbled, the Torah to be altered, and the majority of the world to err and serve a god other than the Lord....

12. Nachmanides, The Barcelona Disputation (1263), in *Kitvei Ramban*, ed. Chavel, 311
Rav Moshe ben Nachman, Spain/Israel, 1194-1270

I cannot believe in [Jesus'] Messiahship, for...the prophet said that in the time of the Messiah, "no longer will they need to teach one another and to say to one another, 'Know the Lord,' for all of them shall know me, etc." (Jer. 31:34)... And it says, "they shall beat their swords into ploughshares...Nation shall not take up sword against nation; they shall never again know war" (Isa. 2:4). And from the days of Jesus till today the entire world is full of pillaging and robbery...Indeed, how difficult it would be for you, my lord the king, and for your knights, if they would never again know war....

V. Why is the Second Coming not a Jewish Messianic Concept?

VI. Jewish Belief is Not Based on Miracles. It is Based on Collective Revelation

ישעיהו 53 Chapter Isaiah

The "Suffering Servant" Argument

- א מי האמין, לשמענתנו; וזרוע יהוה, על-מי נגלתה. 1 'Who would have believed our report? And to whom hath the arm of the LORD been revealed?
- ב ויעל כיוניק לפניו, וכשרש מארץ ציה--לא-תאר לו, ולא הדר; ונראהו ולא-מראה, ונחמדהו. 2 For he shot up right forth as a sapling, and as a root out of a dry ground; he had no [form](#) nor comeliness, that we should look upon him, nor beauty that we should delight in him.
- ג נבזה וחדל אישים, איש מכאבות וידוע חלי; וכמסתר פנים ממנו, נבזה ולא חשבנהו. 3 He was despised, and forsaken of men, a man of pains, and acquainted with disease, and as one from whom men hide their face: he was despised, and we esteemed him not.
- ד אכן חללנו הוא נשא, ומכאבינו סבלם; ונאנחנו חשבנהו, נגוע מכה אלהים ומענה. 4 Surely our diseases he did bear, and our pains he carried; whereas we did esteem him stricken, smitten of [God](#), and afflicted.
- ה והוא מחלל מפשענו, מדכא מעונותינו; מוסר שלומנו עליו, ובחברתו נרפא-לנו. 5 But he was wounded because of our transgressions, he was crushed because of our iniquities: the chastisement of our [welfare](#) was upon him, and with his stripes we were healed.
- ו כלנו כצאן תעינו, איש לדרכו פנינו; ויהוה הפגיע בו, את עון כלנו. 6 All we like sheep did go astray, we turned every one to his own way; and the LORD hath made to light on him the iniquity of us all.
- ז נגש והוא נענה, ולא יפתח-פיו, כשה לטבח יובל, וכרחל לפני גזזיה נאלמה; ולא יפתח, פיו. 7 He was oppressed, though he humbled himself and opened not his mouth; as a lamb that is led to the slaughter, and as a sheep that before her shearers is dumb; yea, he opened not his mouth.
- ח מעצר וממשפט לקח, ואת-דורו מי ישוחח: כי נגזר מארץ חיים, מפשע עמי נגע למו. 8 By oppression and judgment he was taken away, and with his generation who did reason? for he was cut off out of the land of the living, for the transgression of my people to whom the stroke was due.
- ט ויתנו את-רשעים קברו, ואת-עשיר במותו; על לא-חמס עשה, ולא מרמה בפיו. 9 And they made his grave with the wicked, and with the rich his tomb; although he had done no violence, neither was any deceit in his mouth.'
- י ויהוה חפץ דכאו, החלי-אם-תשים אשם נפשו, 10 Yet it pleased the LORD to crush him by

וְרָאָה זֶרַע יִאֲרִיךְ יָמָיו ; וְחִפְּץ יְהוָה , בְּיָדוֹ יִצְלַח .
 disease; to see if his soul would offer itself in
 restitution, that he might see his seed, prolong
 his days, and that the purpose of the LORD
 might prosper by his hand:

יא מֵעֲמַל נַפְשׁוֹ , יִרְאֶה יִשְׁבַּע--בְּדַעְתּוֹ יִצְדִּיק צְדִיק
 עֲבָדָיו , לְרַבִּים ; וְעֹנֹתָם , הוּא יִסְבֵּל .
11 Of the travail of his soul he shall see to the
 full, even My servant, who by his knowledge
 did justify the Righteous One to the many, and
 their iniquities he did bear.

יב לִכְן אֶחְלַק-לוֹ כְּרַבִּים , וְאֶת-עֲצוּמִים יַחְלַק שְׁלָל ,
 תַּחַת אֲשֶׁר הִעֲרָה לַמָּוֶת נַפְשׁוֹ , וְאֶת-פְּשָׁעִים נִמְנָה ; וְהוּא
 חֹטֵא-רַבִּים נֶשֶׂא , וְלַפְּשָׁעִים יִפְגִּיעַ . {פ}
12 Therefore will I divide him a portion among
 the great, and he shall divide the spoil with the
 mighty; because he bared his soul unto death,
 and was numbered with the transgressors; yet
 he bore the sin of many, and made intercession
 for the transgressors. {P}