

1: Why the Jews Rejected Jesus by David Klinghoffer | www.enganchecubano.com

*Why did the Jews reject Jesus? Was he really the son of God? Were the Jews culpable in his death? These ancient questions have been debated for almost two thousand years, most recently with the release of Mel Gibson's explosive *The Passion of the Christ*.*

The book gave new life to a genre of tribal literature in which extraordinary claims are made on behalf of one people or another to whom we are indebted for their crucial contribution to creating or preserving almost everything we hold dear. We should all be very grateful that the Jews rejected Jesus as the Messiah because, if they had not, the Christian movement would have remained merely a sect within Judaism rather than becoming the world-transforming force that gave us Western civilization. He has also written for these pages. Nothing daunted, Klinghoffer continues on his somewhat eccentric way, provocatively probing the Jewish-Christian connection. He rebuts the claim that it is anti-Semitic to say that the Jews were responsible for killing Jesus, citing Maimonides and other Jewish authorities who say the Jews were right to eliminate a false messiah. He debunks the notion that Nazism and the Holocaust were a product of Christianity, and he underscores Nazi hatred of Christianity and the Judaism from which it came. In sum, Klinghoffer is in many respects Christian-friendly. Except for the fact that Christianity itself is premised upon the fatal falsehood that Jesus is the Messiah. Much of the book is given to a detailed point-by-point rebuttal of the claim that Jesus fulfilled the messianic promises of the Hebrew Scriptures that Christians call the Old Testament. These arguments will be of interest mainly to those who describe themselves as Hebrew Christians or Messianic Christians, and who believe they are fulfilled as Jews by becoming disciples of Jesus. The difference is still observable in the faith of Christians, as compared with that of Jews, down to our own time. Followers of Paul read and understand the Hebrew Bible through a certain philosophical lens—they bring to it the premise that Jesus is the savior, that salvation is from him. They read the Old Testament from the perspective of the New. They prioritize the New over the Old. Only some Messianic Christians and Jews such as Klinghoffer think that the truth of Christianity stands or falls on whether, without knowing about Jesus in advance, one can begin with Genesis 1 and read through all the prophecies of Hebrew Scripture and then match them up with Jesus to determine whether he is or is not the Messiah. As with Saul on the road to Damascus, Christians begin, and Christianity begins, with the encounter with Christ. As with the disciples on the road to Emmaus, the first Christians, who were Jews, experienced in that encounter the opening of the Hebrew Scriptures, revealing, retrospectively, how they testify to Jesus as the Christ. That is, it works only if you are already a Christian. Otherwise there would be no Christians, or at least no thoughtful Christians. They would all be Jews. The argument, in effect, is that Jews reject Jesus because they are already Jews, and the mark of being a Jew is that one rejects Jesus. This is quite unconvincing in its circularity. Christian thinkers, including Paul, viewed Christ and the Church as the fulfillment of the promise to Israel not because they were engaged in tit-for-tat exegetical disputes with Jews over what Klinghoffer recognizes are often ambiguous and enigmatic Old Testament prophecies. Christians early on, and very importantly in engagement with Greek philosophy, developed a christology that entailed an understanding that all of reality, including the history of Israel, finds its center in Christ who is the Word of God the Logos, the image of the invisible God in whom all the fullness of God was pleased to dwell Colossians 1, and, finally, the Son of God, the Second Person of the Holy Trinity. These philosophical and theological developments, almost totally ignored by Klinghoffer, form the matrix within which the Church—mainly Jewish in its beginnings—understood Israel and its Scriptures. For the early Christians, as for Christians today, the person of Jesus Christ was revelatory also of the history and sacred writings of Israel, of which he is the fulfillment. In fact, the early Christians, both Jewish and gentile, made no secret of the Jewish grounding of their faith. The second century Marcion who pitted Christianity against the history of Israel was condemned as a heretic. Moreover, those Jews who did not accept Jesus were themselves involved in reinventing Judaism after the destruction of the second temple in 70 ad. It is not too much to say that there were two competing versions of the history of Israel that were presented to the world: The very title of the book, *Why the Jews Rejected Jesus*, is highly problematic. Scholars generally agree that

in the first century there were approximately six million Jews in the Roman Empire for some reason, Klinghoffer says five million. That was about one tenth of the entire population. At one point Klinghoffer acknowledges that, during the life of Jesus, only a minuscule minority of Jews either accepted or rejected Jesus, for the simple reason that most Jews had not heard of him. Some scholars have noted that, by the fourth or fifth century, there were only a few hundred thousand, at most a million, people who identified themselves as Jews. What happened to the millions of others? The most likely answer, it is suggested, is that they became Christians. What if the great majority of Jews did not reject Jesus? There is, for example, the rabbinical claim that Jesus and those Jews whom he misled are forever consigned to suffering in boiling excrement. But, as he notes, such unpleasantries have long been a staple in anti-Semitic literature and are today widely circulated on the Internet. He does not mention that they are vibrantly alive today in hyper-Orthodox literature, mainly written in Hebrew, in both Israel and this country. The viciousness of anti-Jewish polemic by Christians over the centuries is, of course, much better known. That statement says, among other things: Before the rise of Christianity, Jews were the only worshipers of the God of Israel. While Christian worship is not a viable religious choice for Jews, as Jewish theologians we rejoice that, through Christianity, hundreds of millions of people have entered into relationship with the God of Israel. The Turning Point of Western History is not a work of scholarship, which is not necessarily a criticism. The author is a journalist who has read widely, if somewhat eclectically, and offers a provocative thesis that will, I expect, receive considerable attention. His many and contentious pages on the details of Old Testament prophecy will be chiefly of interest to a minority of Jews and Messianic Christians who will likely continue their exegetical disputes until Our Lord returns in glory. As I said, David Klinghoffer is in many ways a friend of Christians and Christianity, but his latest book contributes little to understanding what it means to be a Christian or a Jew—an understanding that, as St. Come to my arms, my beamish boy! Voices from center to right were not so sanguine. There was, for instance, the election of Bishop William Skylstad of Spokane, Washington, as president of the conference. With a slate of ten nominees, he won, albeit narrowly, on the first ballot. Skylstad, it is generally agreed, is a company man. He had been vice president of the Conference for the last three years under Bishop Wilton Gregory, and it has always been the custom that vice presidents succeed to the presidency. But these are not customary times, and, while company men have a necessary part to play, it was thought by many bishops—but obviously not by enough—that the conference needed bolder leadership. Spokane is, for instance, racked with priestly sex abuse scandals and the consequent lawsuits and financial settlements. There are published reports of nefarious doings of which one has to think the bishop had to know, but he, in his innocence, apparently noticed nothing out of the way. But Skylstad had been the vice president, and so he was elected president. It is the way things have always been done. A Controverted Track Record At the same time, Francis Cardinal George of Chicago, frequently described as the most respected member of the conference, was elected vice president. That almost certainly means that, if he agrees, he will be president in three years. If George declines, the speculation is that Bishop Donald Wuerl of Pittsburgh will be the next president. According to that intrepid Rome reporter John Allen, in the Holy See, where George is held in highest esteem, there is great satisfaction with his election. As much, if not more, discussed in the news from the November meeting was the election of Bishop Donald Trautman of Erie, Pennsylvania, as head of the liturgy committee. Although it is not clear that the rules required it, Cardinal George resigned as liturgy chairman in order to accept the vice presidency, thus leaving the liturgy position vacant. Trautman has a long and much controverted track record on matters liturgical. He was head of the same committee for a term in the s. Cardinal Arinze and others in Rome are concerned that liturgical reforms have gotten out of hand. He thinks, for instance, that English texts should be accurate translations of the Latin, and that the experiential and experimental should be tempered by the awareness that the Mass and other rites are universal, as in Catholic. He is said to think that is not funny, and who can blame him? Then, quite out of the blue but employing a rarely used rule, Bishop Trautman was nominated from the floor, with the five necessary seconders already neatly lined up. The move was obviously well organized. So they went with the spontaneously klutzy and deeply meaningful. There were other developments. The bishops agreed to work over the next couple of years on a pastoral letter on the family. Auxiliary Bishop Richard Sklba of Milwaukee is the new head of ecumenism. His ecumenical disposition

tends toward the latitudinarian, although he has clarified that he does think there may still be church-dividing differences between Catholics and Lutherans see FT February This was after they were given firm assurances that the commitment is to little more than friendly meetings among Christian leaders on a regular basis. CCT would not, they were promised, be able to issue statements on behalf of the bishops without their permission. The discussion of new forms for episcopal collegiality and accountability, such as a plenary council or a special synod of bishops, was put off. It is scheduled to be taken up in the meeting of June The last means increasing priestly vocations, of course, but also attending to the morale of the priesthood, which has been seriously damaged by the sex abuse scandals and the propensity of bishops to throw priests overboard in order to save money, to save face, and to save their own skins. The priorities set, however, do reflect the observation of Archbishop Timothy Dolan of Milwaukee in his Erasmus Lecture that the bishops will increasingly attend to internal ad intra problems rather than lobbying on public policy ad extra. I had written that McCarrick had been less than straightforward with his colleagues in representing a letter from Cardinal Joseph Ratzinger on the subject. That precluded debate and awkward questions. Not that the bishops were eager for debate or inclined to ask awkward questions. This has been a very good thing. Which may be just as well. The bishops were simply grateful that they had escaped the prospect of having a radically pro-abortion Catholic in the White House. Except, of course, for those bishops committed to the pursuit of justice and peace. I asked several of those who are commonly called John Paul II bishops. They are called that because they see John Paul II as an exemplar to emulate rather than an aberration to be endured. They see this pontificate as the source of authentic renewal and reform rather than as an authoritarian imposition to be resisted. The answers to my question were various: My satisfaction is in being a bishop. In no important way does it affect what I have to do in my diocese. Why waste time on it? And then there was this:

2: robert sungenis: A Review of David Klinghoffer's: Why the Jews Rejected Jesus

Answer: The Jews rejected Jesus because He failed, in their eyes, to do what they expected their Messiah to do—destroy evil and all their enemies and establish an eternal kingdom with Israel as the preeminent nation in the world. The prophecies in Isaiah 53 and Psalm 22 describe a suffering Messiah who would be persecuted and killed, but the.

May 26, Danusha Goska rated it it was ok Klinghoffer summarizes his main points on page one. A "brawny" Christian blue collar laborer attempts to debate theology with him, loses, and "puzzled and distraught," retreats. The main points of "Why the Jews Rejected Jesus": Judaism and Christianity are so different that they occupy different universes e. Jews are essentially "one could read "racially" "different. They are intelligent, and have ethical sou Klinghoffer summarizes his main points on page one. They are intelligent, and have ethical souls. Proof that Paul is a gentile "deceiver" posing as a Jew? First, Jews have a "sixth sense" and can always tell Second, Paul regarded the Levitical commandments as a burden; no real Jew has ever so assessed them Presumably, today, all Jews joyfully refrain from shaving, wearing mixed fabrics, non-Levitical sex, Sabbath day labor, and cheeseburgers. Paul attempted to deceive Jews because a Jewish girl rejected his advances Christians receive their faith "unquestioningly" like a baby consuming milk from a breast "significant that the feminine image is negative; women are otherwise absent from this androcentric book that addresses the rise of a religion in which women played a key role. There is only one way to interpret the many cryptic Old Testament prophecies of a messiah, and that way is the Orthodox Jewish way. Klinghoffer refers to a malediction against Jewish Christians, in one translation, "May the Nazarenes perish in an instant. Christians have asked the same questions Klinghoffer cites Jews as asking: If Jesus really were the messiah, why is the world still so corrupt? Does "justification by faith" equal "Anything goes? More profound works have explored more satisfying answers to all of these questions. Klinghoffer reveals zero awareness of this. He contradicts his own argument, and repeatedly mentions Jews, even professional debaters well trained in Judaism, who converted to Christianity Jewish converts to Christianity are variously labeled "dangerous" "traitors" and "betrayers whose actions led to catastrophe" Elsewhere, Jewish converts are "cynical" "social climbers" , or are "cleverly exploited" by Christians Two examples of scripture Klinghoffer insists Christians get wrong: Klinghoffer is just, simply, factually, wrong in arguing that no educated Jew could support either. In fact, there are well-documented cases of educated Jews coming to believe in Jesus based on their reading of Isaiah Too, there is a very good case to be made for translating "almah" as "virgin. Prophecy is by its nature cryptic and open to interpretation, too, translation is an art, not a science. The point is that to insist that native Jewish intelligence is the only salvation from Christian ignorance is a racist argument, and to pretend that informed and convincing "on both sides "debate has been closed on these matters is factually false. Klinghoffer omits one obvious answer to his question: Jews reject Jesus for the same reasons that most people do not ever convert. Klinghoffer never mentions that Jewish communities could exercise even fatal pressure against fellow Jews who converted; more mildly, parents sat shiva for children who converted. Klinghoffer repeatedly insists that Judaism and Christianity are radically different. Jesus was a Jew. His every key statement is rooted in the Old Testament. His early followers were primarily Jews. In its key features, the Judeo-Christian tradition is entirely different from Hinduism, Buddhism, Islam, and Paganism, namely: Klinghoffer intellectually errs and serves no beneficial end in driving Christians and Jews further apart.

3: Judaism's view of Jesus - Wikipedia

The Jews rejected Jesus as Messiah because it was absolutely inconceivable to them that God came down as a man and dwelt among them. It was impossible that God should have a physical form, and complete heresy for any man to claim He was God.

One of the most common questions we receive at Aish. Jews do not accept Jesus as the messiah because: Jesus did not fulfill the messianic prophecies. Jesus did not embody the personal qualifications of the Messiah. Biblical verses "referring" to Jesus are mistranslations. Jewish belief is based on national revelation. But first, some background: What exactly is the Messiah? The word "Messiah" is an English rendering of the Hebrew word Mashiach, which means "anointed. One of the central themes of biblical prophecy is the promise of a future age of perfection characterized by universal peace and recognition of God. Build the Third Temple Ezekiel Gather all Jews back to the Land of Israel Isaiah Usher in an era of world peace, and end all hatred, oppression, suffering and disease. If an individual fails to fulfill even one of these conditions, then he cannot be the Messiah. Christians counter that Jesus will fulfill these in the Second Coming. Jewish sources show that the Messiah will fulfill the prophecies outright; in the Bible no concept of a second coming exists. Messiah as Prophet The Messiah will become the greatest prophet in history, second only to Moses. Targum "Isaiah During the time of Ezra, when the majority of Jews remained in Babylon, prophecy ended upon the death of the last prophets " Haggai, Zechariah and Malachi. Jesus appeared on the scene approximately years after prophecy had ended, and thus could not be a prophet. Descendant of David Many prophetic passages speak of a descendant of King David who will rule Israel during the age of perfection. He will not be a demi-god, nor will he possess supernatural qualities. The Torah states that all mitzvot remain binding forever, and anyone coming to change the Torah is immediately identified as a false prophet. For example, John 9: Virgin Birth The Christian idea of a virgin birth is derived from the verse in Isaiah 7: The word "alma" has always meant a young woman, but Christian theologians came centuries later and translated it as "virgin. Suffering Servant Christianity claims that Isaiah chapter 53 refers to Jesus, as the "suffering servant. The prophecies are written in the singular form because the Jews "Israel" are regarded as one unit. Throughout Jewish scripture, Israel is repeatedly called, in the singular, the "Servant of God" see Isaiah In fact, Isaiah states no less than 11 times in the chapters prior to 53 that the Servant of God is Israel. When read correctly, Isaiah 53 clearly [and ironically] refers to the Jewish people being "bruised, crushed and as sheep brought to slaughter" at the hands of the nations of the world. These descriptions are used throughout Jewish scripture to graphically describe the suffering of the Jewish people see Psalm Isaiah 53 concludes that when the Jewish people are redeemed, the nations will recognize and accept responsibility for the inordinate suffering and death of the Jews. But personal revelation is an extremely weak basis for a religion because one can never know if it is indeed true. Since others did not hear God speak to this person, they have to take his word for it. All the miracles show " assuming they are genuine " is that he has certain powers. It has nothing to do with his claim of prophecy. In fact, the Bible says that God sometimes grants the power of "miracles" to charlatans, in order to test Jewish loyalty to the Torah Deut. Of the thousands of religions in human history, only Judaism bases its belief on national revelation " i. God speaking to the entire nation. Maimonides states Foundations of Torah, ch. The Jews did not believe in Moses, our teacher, because of the miracles he performed. All of the miracles performed by Moses in the desert were because they were necessary, and not as proof of his prophecy. What then was the basis of [Jewish] belief? The Revelation at Mount Sinai, which we saw with our own eyes and heard with our own ears, not dependent on the testimony of others It is the personal eyewitness experience of every man, woman and child, standing at Mount Sinai 3, years ago. To the extent that we are aware of the problems of society, is the extent we will yearn for redemption. As the Talmud says, one of the first questions asked of a Jew on Judgment Day is: The best way is to love all humanity generously, to keep the mitzvot of the Torah as best we can , and to encourage others to do so as well. Despite the gloom, the world does seem headed toward redemption. One apparent sign is that the Jewish people have returned to the Land of Israel and made it bloom again. Additionally, a major movement is afoot of young Jews returning to Torah tradition. The

WHY THE JEWS REJECTED JESUS pdf

Messiah can come any day, and it all depends on our actions. God is ready when we are. For as King David says:

4: Why Jews Don't Believe In Jesus, why Jews reject Jesus

Why did so many Jews reject Jesus? He came to His own, and those who were His own did not receive Him. ~ John We learn valuable lessons for the life of faith when we study the attitudes of the Jewish people at the time of Jesus, and ask why so many rejected Him.

Home Posts Why did so many Jews reject Jesus? Why did so many Jews reject Jesus? He came to His own, and those who were His own did not receive Him. While it is true that the majority of Jews rejected Jesus as their Messiah, it is important to recognise that the first to believe in Him were a relatively small group of Jews – numbered in the thousands out of all the millions of Israel. And Saul was there, giving approval to his death. On that day a great persecution broke out against the church at Jerusalem, and all except the apostles were scattered throughout Judea and Samaria. I do not want you to be ignorant of this mystery, brothers, so that you may not be conceited: Israel has experienced a hardening in part until the full number of the Gentiles has come in. You are just like your fathers: You always resist the Holy Spirit! The person without the help of the Holy Spirit sees suffering as a curse. The Old Testament prophets foretold the coming of a Messiah. There were scriptures that spoke of a Suffering Servant and scriptures that spoke of a Conquering King. However, we can perhaps understand that, without the revelation of the Holy Spirit, it was confusing for the Jews. Even today, many rabbis believe in two separate messiahs. At the time of Jesus, the Jews were under the heel of the Roman Empire. Their nation was occupied and they were waiting for a leader to arise to rescue them. They were focused on the hope of a Conquering King – so much so that many overlooked the prophecies of a Suffering Servant. I have to ask myself: Is this any different to conditions in much of the church today? The person without the help of the Holy Spirit wants to feel they merit approval. At the time of Jesus, most of the people of Israel tried to find their righteousness in their striving to obey the Law. Works are satisfying to self. It gave them reason to take pride in their own efforts. There is always a danger in church-life of drifting to a place where we find our security in formalism, rather than through faith in Christ. The Christian life is not about rules and rituals. It is about relationship with Jesus. We need to draw close to Him, and recognise when we are starting to take pride in our religious practices. That the Gentiles, who did not pursue righteousness, have obtained it, a righteousness that is by faith; but Israel, who pursued a law of righteousness, has not attained it. Because they pursued it not by faith but as if it were by works. They were concerned that the Romans would find an excuse to take over their religious life and temple [John They were willing to sacrifice Jesus rather than lose control. Studying the New Testament, I cannot find a single example of early Christians acquiring church property or any symbols of success. The opposite in fact. They seemed to be in a race to give everything away to the poor [Acts 2: I would not use this as a reason to say that churches should not build meeting facilities, but I do wonder when vast sums are spent to make these buildings ostentatious, and I have observed that disputes in church-life are intensified whenever there is a struggle for control of property. It seems spiritually safer to live without this temptation or, at the very least, to cry out to God for help to not let it take our eyes off Jesus. If we let Him go on like this, everyone will believe in Him, and then the Romans will come and take away both our place and our nation. You do not realize that it is better for you that one man die for the people than that the whole nation perish. So from that day on they plotted to take His life. Everyone was filled with awe, and many wonders and miraculous signs were done by the apostles. All the believers were together and had everything in common. Selling their possessions and goods, they gave to anyone as he had need. The Bible also says that the end will not come until the apostasy, or great falling away [2 Thessalonians 2: God was strict on Israel, even though He says that He never stopped loving them [Jeremiah I have to wonder: Is there a similar test ahead for the church? Inasmuch as I am the apostle to the Gentiles, I make much of my ministry in the hope that I may somehow arouse my own people to envy and save some of them. For if their rejection is the reconciliation of the world, what will their acceptance be but life from the dead? If the part of the dough offered as firstfruits is holy, then the whole batch is holy; if the root is holy, so are the branches. If some of the branches have been broken off, and you, though a wild olive shoot, have been grafted in among the others and now share in the nourishing sap from the olive root, do not

WHY THE JEWS REJECTED JESUS pdf

boast over those branches. If you do, consider this: You do not support the root, but the root supports you. But they were broken off because of unbelief, and you stand by faith. Do not be arrogant, but be afraid. For if God did not spare the natural branches, he will not spare you either. Consider therefore the kindness and sternness of God: Otherwise, you also will be cut off. And if they do not persist in unbelief, they will be grafted in, for God is able to graft them in again. After all, if you were cut out of an olive tree that is wild by nature, and contrary to nature were grafted into a cultivated olive tree, how much more readily will these, the natural branches, be grafted into their own olive tree!

5: Rejection of Jesus - Wikipedia

WHY THE JEWS REJECTED JESUS tells the story of this long, acrimonious, and occasionally deadly debate between Christians and Jews. It is thoroughly engaging, lucidly written, and in many ways highly original.

God in Judaism , Shema Yisrael , and Shituf In Judaism, the idea of God as a duality or trinity is heretical – it is even considered by some polytheistic. To the question, Was Jesus God or man? After 70 AD, their answer was unanimous and increasingly emphatic. This made a complete breach with Judaism inevitable. This does not mean one as in one of a pair, nor one like a species which encompasses many individuals , nor one as in an object that is made up of many elements, nor as a single simple object that is infinitely divisible. Rather, God is a unity unlike any other possible unity. Maimonides states, But if he did not succeed in all this or was killed, he is definitely not the Moshiach promised in the Torah He never reigned as King, and there was no subsequent era of peace or great knowledge. Jesus died without completing or even accomplishing part of any of the messianic tasks, instead promising a Second Coming. Rather than being redeemed, the Jews were subsequently exiled from Israel, and the temple was destroyed years later not rebuilt. These discrepancies were noted by Jewish scholars who were contemporaries of Jesus, as later pointed out by Nahmanides , who in observed that Jesus was rejected as the messiah by the rabbis of his time. Prophet and False prophet According to the Torah Deuteronomy There are two types of "false prophet" recognized in the Hebrew Bible: Furthermore, the Bible itself includes an example of a prophet who could speak directly with God and could work miracles but was "evil", [38] in the form of Balaam. Jesus and salvation[edit] See also: Salvation Judaism does not share the Christian concept of salvation , as it does not believe people are born in a "state of sin". Jesus in the Talmud and Yeshu Various works of classical Jewish rabbinic literature are thought to contain references to Jesus, including some uncensored manuscripts of the Babylonian Talmud and the classical midrash literature written between CE and CE. There is a spectrum of scholarly views on how many of these references are actually to Jesus. At the later Disputation of Barcelona Nahmanides made the same point. Not all rabbis took this view. The Kuzari by Yehuda Halevi c. Student , [50] Zindler and McKinsey [51] Ha-Notzri is not found in other early pre-censorship partial manuscripts the Florence , Hamburg and Karlsruhe where these cover the passages in question. In Sanhedrin b; Sotah 47a states that Jesus was sexually immoral and worshiped idols. Historically, the portrayals of a Jesus in the Talmud and Jewish literature were used as an excuse for anti-Jewish sentiments. Referring to Jesus, he wrote: Even Jesus the Nazarene who imagined that he would be Messiah and was killed by the court, was interpreted as prophesied by Daniel. So that it was said, "And the members of the outlaws of your nation would be carried to make a prophetic vision stand. And they stumbled" Daniel Because, is there a greater stumbling-block than this one? So that all of the prophets spoke that the Messiah redeems Israel, and saves them, and gathers their banished ones, and strengthens their commandments. And this one caused nations to destroy Israel by sword, and to scatter their remnant, and to humiliate them, and to exchange the Torah, and to make the majority of the world err to serve a divinity besides God. And all these things of Jesus the Nazarene, and of Muhammad the Ishmaelite who stood after him – there is no purpose but to straighten out the way for the King Messiah, and to restore all the world to serve God together. So that it is said, "Because then I will turn toward the nations giving them a clear lip, to call all of them in the name of God and to serve God shoulder to shoulder as one shoulder. These Laws were true but are already defunct in these days, and do not rule for the following generations; whereas the other ones say: There are secret layers in them and they are not to be treated literally, and the Messiah had come and revealed their secret meanings. But when the anointed king will truly rise and succeed and will be raised and uplifted, they all immediately turn about and know that their fathers inherited falsehood, and their prophets and ancestors led them astray. This is one of the two classes which attempt to foil the Divine will. The second class consists of the most intelligent and educated among the nations, such as the Syrians, Persians, and Greeks. These also endeavor to demolish our law and to vitiate it by means of arguments which they invent, and by means of controversies which they institute After that there arose a new sect which combined the two methods, namely, conquest and controversy, into one, because it believed that this procedure would be more

effective in wiping out every trace of the Jewish nation and religion. It, therefore, resolved to lay claim to prophecy and to found a new faith, contrary to our Divine religion, and to contend that it was equally God-given. Thereby it hoped to raise doubts and to create confusion, since one is opposed to the other and both supposedly emanate from a Divine source, which would lead to the destruction of both religions. For such is the remarkable plan contrived by a man who is envious and querulous. He will strive to kill his enemy and to save his own life, but when he finds it impossible to attain his objective, he will devise a scheme whereby they both will be slain. The first one to have adopted this plan was Jesus the Nazarene, may his bones be ground to dust. He was a Jew because his mother was a Jewess although his father was a Gentile. For in accordance with the principles of our law, a child born of a Jewess and a Gentile, or of a Jewess and a slave, is legitimate. Jesus is only figuratively termed an illegitimate child. He impelled people to believe that he was a prophet sent by God to clarify perplexities in the Torah, and that he was the Messiah that was predicted by each and every seer. He interpreted the Torah and its precepts in such a fashion as to lead to their total annulment, to the abolition of all its commandments and to the violation of its prohibitions. The sages, of blessed memory, having become aware of his plans before his reputation spread among our people, meted out fitting punishment to him. Daniel had already alluded to him when he presaged the downfall of a wicked one and a heretic among the Jews who would endeavor to destroy the Law, claim prophecy for himself, make pretenses to miracles, and allege that he is the Messiah, as it is written, "Also the children of the impudent among thy people shall make bold to claim prophecy, but they shall fall. You know that the Christians falsely ascribe marvelous powers to Jesus the Nazarene, may his bones be ground to dust, such as the resurrection of the dead and other miracles. Even if we would grant them for the sake of argument, we should not be convinced by their reasoning that Jesus is the Messiah. For we can bring a thousand proofs or so from the Scripture that it is not so even from their point of view. Indeed, will anyone arrogate this rank to himself unless he wishes to make himself a laughing stock? Shmuley Boteach takes this even farther, following the research of Hyam Maccoby.

6: Why Did the Jews Reject Jesus?

To ask other readers questions about Why the Jews Rejected Jesus, please sign up. Be the first to ask a question about Why the Jews Rejected Jesus clearly, the author is zealous about his beliefs. i consider it a mitzvah that he taught me a lot about Jewish history, culture, etc al. it's a very.

The Bible says the Messiah will: Build the Third Temple Ezekiel Gather all Jews back to the Land of Israel Isaiah Usher in an era of world peace, and end all hatred, oppression, suffering and disease. Spread universal knowledge of the God of Israel, which will unite humanity as one. The historical fact is that Jesus fulfilled none of these messianic prophecies. What they mean here is that Jesus did not fulfill the prophecies of the Kingdom Age. But they ignore the hundreds of Messianic prophecies that Jesus did fulfill. These prophecies were meant to help them identify the Messiah when He came. Here are a few examples: He was born in Bethlehem as foretold in Micah 5: He was born of a virgin as foretold in Isaiah 7: He came from the tribe of Judah as foretold in Genesis He was the Son of God as foretold in Psalm 2: He was the son of David as foretold in 2 Samuel 7: He had a special anointing of the Holy Spirit as foretold in Isaiah He gave sight to the blind and caused the lame to walk as foretold in Isaiah Had the leaders of Israel recognized Him and allowed Him to be the ultimate sacrifice for their sins, as foretold in Isaiah Jesus was not a prophet. Prophecy can only exist in Israel when the land is inhabited by a majority of world Jewry. During the time of Ezra circa BCE , when the majority of Jews refused to move from Babylon to Israel, prophecy ended upon the death of the last prophets—Haggai, Zechariah and Malachi. Jesus appeared on the scene approximately years after prophecy had ended. And the great Hebrew sage Mosheh ben Maimon Maimonides , who lived years after prophecy had supposedly ended, claimed that any man has the potential to become a prophet not just Jews. Also there was actually about a year gap between Malachi, the last Old Testament prophet and the birth of Jesus. Ezra, Haggai, and Zechariah all preceded him. Jesus was not a descendent of David. In the first place Genesis The most obvious candidate would have been Joseph, to whom Mary was betrothed, and who was descended from David. But more importantly, in Genesis 3: The Torah states that all mitzvot commandments remain binding forever, and anyone coming to change the Torah is immediately identified as a false prophet. Throughout the New Testament, Jesus contradicts the Torah and states that its commandments are no longer applicable. Jesus never did that. I have not come to abolish them but to fulfill them. The Christian idea of a virgin birth is derived from the verse in Isaiah 7: Parthenos is a word that can only refer to someone who has never had sexual intercourse. Also, in Isaiah 7: What kind of a sign would it be to say a young woman would give birth? It was an everyday occurrence and would have been meaningless. But a virgin giving birth would have been an unmistakably miraculous sign. Isaiah 8 tells us she bore a son whose early life fulfilled the short term prophecies in Isaiah 7: And from Isaiah 8: But He could use a word that hinted of it, and so he had Isaiah use alma. After Isaiah was long gone and they only had the ultimate fulfillment to deal with, the 70 Hebrew Scholars I mentioned above confirmed that the clear intent of the passage was to be a prophecy of the virgin birth. The verse in Psalms It appears 16 times in the Old Testament and means to dig, make, open, or pierce. The Torah is filled with examples of the Jewish nation referred to with a singular pronoun. This is a very weak claim because in Isaiah In addition, this claim puts Israel in the position of dying for the sins of others to bring them peace Isaiah Does anyone really believe that? But personal revelation is an extremely weak basis for a religion because one can never know if it is indeed true. Since others did not hear God speak to this person, they have to take his word for it. Even if the individual claiming personal revelation performs miracles, there is still no verification that he is a genuine prophet. Therefore, Judaism is not miracles. It is the personal eyewitness experience of every man, woman and child, standing at Mount Sinai 3, years ago. God did speak to the people once, and they asked Him not to ever do that again, but to appoint prophets to speak for Him Deut. Thereafter God only spoke to the nation through those He appointed as prophets. When the Israelites were resigned to certain defeat at the hands of the Egyptians, God had Moses part the Red Sea to give them an escape route Exodus Their whole religious system was based on the evidence God regularly provided through miracles. According to their traditions, the smoke from their offerings always rose straight

WHY THE JEWS REJECTED JESUS pdf

into heaven no matter how strong the wind was blowing or from what direction. When the scapegoat died on Yom Kippur, a scarlet ribbon tied to the Temple door always turned white to signify their sins had been forgiven in fulfillment of Isaiah 1: And what about the Passover, was that not a miraculous event?

7: Why did so many Jews in Israel reject Jesus Christ?

Many Christians are confused as to why the Jews rejected Jesus as the Messiah. Some of the factors that led to this was the Jews misinterpreted the prophecies of the Messiah and Jesus was not a.

Subscribe to the CompellingTruth. Why do most Jews reject Jesus as the Messiah? One of the saddest stories in the Bible is the story of the Jews rejecting their own Messiah. But that is not what Jesus came for. Even more shocking, that peace was to be offered to the Gentiles just as freely as to the Jews. For the most part, Jesus taught a rather strict form of Judaism, enforcing narrow divorce laws and emphasizing that He did not come to destroy the law. There were a few teachings, however, that devout Jews found hard to swallow. The first was that He could forgive sins. They also believe that if sins are forgiven so easily, it will only lead to more sin. This is anathema to the long-suffering Jews who have been persecuted so harshly by so many. It also sounds contradictory to laws in the Old Testament, such as Deuteronomy. It is good and appropriate for a nation to have and enforce laws, and to go to war for just causes. Jesus taught that our own dealings should be filled with grace and mercy. With a religious system based on restitution and sincere repentance, Jews have no need of an intermediary to reach God. Since they do not believe mankind has a sin nature, they do not believe any reasonable, attentive person can sin so much they cannot find forgiveness through their own effort. The Jews rejected Jesus as Messiah because it was absolutely inconceivable to them that God came down as a man and dwelt among them. It was impossible that God should have a physical form, and complete heresy for any man to claim He was God. Their pride in their strict adherence to the law of the Old Testament blinded them to Who Jesus is. Finally, the Jews rejected Jesus because God blinded them. Since their release from Babylon, the Jews had been faithful worshippers of God. They knew the law and followed it. Something about that mindset made it historically imperative that belief in Jesus should not take hold over the Jewish population. Perhaps it would have curtailed the spread of the gospel to the Gentiles. Or maybe the in-place religious and political leaders would have influenced the budding Christianity too much. Paul says in Romans 9: What shall we say, then? That Gentiles who did not pursue righteousness have attained it, that is, a righteousness that is by faith; but that Israel who pursued a law that would lead to righteousness did not succeed in reaching that law. Because they did not pursue it by faith, but as if it were based on works. They have stumbled over the stumbling stone. Their zeal for the law blinded them to the law-giver, as Romans. Most Jews today still reject Jesus, taking old habits and justifying them with modern philosophies. If there is no sin nature, there is no need for a sacrifice purer than human effort and intent. There is also a great deal of tension regarding Jews and the crucifixion of Jesus. This is erroneous, as Jesus voluntarily laid down His life as a sacrifice for the sin of all mankind. But the corporate memory of a persecuted people is long, and violence in the name of "Jesus" has left a mark on Jewish thought. Still, not all Jews, then or now, reject Jesus. And Israel as a nation still has a role to play. In the millennial kingdom, God will once again look to Jews to be His chosen people. Jews will flock to Israel Ezekiel. They will come to accept Jesus as their Messiah Zechariah. God will restore their relationship with Him Ezekiel. And Jesus will rule the world from Jerusalem Isaiah 2: May that be soon.

8: Why The Jews Did or Did Not Reject Jesus by Richard John Neuhaus | Articles | First Things

(2) Jesus Did Not Embody the Personal Qualifications of Messiah A. Messiah as Prophet. The Messiah will become the greatest prophet in history, second only to Moses.

Why Did the Jews Reject Jesus? A Jewish convert to Catholicism. Named a "Knight of St. It is interesting to note, that nearly all the questions you put up to me, are questions I have asked myself while studying, doubting, and fighting off Catholic claims. One of them, taken from your first letter, is- "If Jesus is the Messiah, as Christians claim him to be, do you think the Jews of his time would have rejected him? The Jewish leaders of those days, and not the Jewish populace, were the cause. That was partly due to the desire for a monarchial personage, if any, to free Jewry from the tyranny of Caesar, rather than an humble, spiritual personage, an advocate of a kingdom that is not of this world. Annas and Caiaphas, the high priests, and the controlling members of the Sanhedrin, who were mainly Sadducees, the Pharisees also enemies of Jesus being in the minority, were the cause. These Sadducees were the Protestants of Jewry. The leading authoritative Jewish writings inform us, as you very likely know, that they opposed many of the primary Old Testament teachings that Jesus advocated. They denied belief in spiritual beings, the immortality of the human soul, a future life of rewards and punishments, and the resurrection of the body. They ignored the Messianic teachings of Moses and the prophets, and looked forward for freedom from Rome rather than emancipation from the affliction of original sin. The Sadducees were a wealthy class, who were hated by the Jewish populace. Jesus openly warned the people to "beware" of them St. The Talmud says that the benedictions in the Temple used to end with "blessed be the lord God of Israel unto eternity," but when the Sadducees corrupted the Jewish faith by denying the immortality of the soul, it was enacted that the benedictions should end with, "from eternity to eternity" Berachotd, fol. In Derech erez Zuta, chapter 1, the Jews were cautioned to "Learn or inquire nothing of the Sadducees, lest they be drawn into hell. And remember that we Israelites have inherited a false concept of the character of Jesus, which has been intensified by the injustices suffered during the centuries that have sometimes been Christian in name rather than in fact. The hope of Israel then, as it is among the Orthodox Jews of our day, was for a Messianic temporal ruler or emancipator. Jesus to such people was a disappointment. He was the opposite of their cherished worldly expectation, for "He came not in regal splendor drest, The haughty diadem, the Tyrian vest; Not armed in flame all glorious from afar, Of hosts the Captain, the Lord of war. They flocked around Jesus by the thousands. The most dramatic occasion was on the Sunday before His crucifixion, which we call Palm Sunday. The "common people" gathered with palms, which they waved with joy at the coming of their Messianic King. They took off their garments and laid them on the dusty road, for Jesus to ride over them in His triumphal procession through Jerusalem on an ass. They hailed Him as their Messiah, with words that have rung down through the Christian centuries, royal words that will be heard until the end of the world - "Hosanna to the Son of David: Blessed is He that cometh in the name of the Lord: Hosanna in the highest. The Pharisees pleaded with Jesus to check the populace, to "rebuke" His disciples. Jesus replied - "I say to you that if these people keep silence, the stones will cry out" St. In other words, no power on earth can smother the fact that I am the Messiah. If the enthusiasm for Me is repressed, the very stones will make known that I am your King. The Sadducees and Pharisees in power would have hailed Jesus on His triumphal journey through Jerusalem, if He had come as a warrior seated on a horse, instead of as the King of Peace, meekly on an ass. It is well to digress here for a moment, to say that the ass, which in our country is known to be stupid and stubborn, was known in the East for his patience, gentleness, submission, and great power of endurance. The animal Jesus rode, on that historic occasion, was the fulfillment of one of the incidental Messianic prophesies. The Midrash explanation of biblical tests says that just as Abraham and Moses rode on asses, so "the Son of David also shall ride" Pirke de R. Abraham saddled his ass and rode with Isaac, carrying wood along with them for the holocaust which God had commanded Gen. This prefigured Jesus carrying His cross to the holocaust on Mount Calvary. Moses took his wife and sons, set them on an ass, and drove back to Egypt, "for they his enemies are dead who sought his life" Exod. Herod also was dead, who sought the life of Jesus. Thus it is plain that the "common people," not the leaders of Jewry,

saw in Jesus mounted on the ass, in the City of Peace, the fulfillment of the prophesy of Zacharias 9: Behold thy King will come to thee, the just and saviour: Crucify him," for "both the Pharisees and Sadducees tried with success to weaken the influence of Jesus with the populace," as the Jewish author, Prof. If the minds of the Jews had not been beclouded, and their hearts hardened, by spiritual darkness engendered by the unworthy leaders of Israel, the principles, life and miracles of Jesus, as well as what He said of Himself, would have convinced them that He is their Messiah. The day will no doubt come, please God it will be soon, when the hearts of the remnant of Israel, who believe in the God of Abraham, Isaac and Jacob, will turn from their misguided forebears, who rejected Jesus, to those who accepted Him as their Messiah. Then will their hearts leap with joy because from the Jews came the King of Kings, the Apostolic Band, the teaching Church, the first thousands that were incorporated into the Mystical Body of the Messiah. Then will their song be changed from the mournful melody of the Kol Nedri to the joyful "Hosanna to the Son of David.

9: Why the Jews Rejected Jesus: The Turning Point in Western History by David Klinghoffer

Why don't Jews believe in Jesus? There are approximately million Jewish people in the United States [1] out of about 14 million worldwide. [2] It's fair to say that most of these do not embrace Christian belief, nor believe that Jesus is the Jewish Messiah.

Why do most Jews reject Jesus as the Messiah? The Jews rejected Jesus because He failed, in their eyes, to do what they expected their Messiah to do—destroy evil and all their enemies and establish an eternal kingdom with Israel as the preeminent nation in the world. The prophecies in Isaiah 53 and Psalm 22 describe a suffering Messiah who would be persecuted and killed, but the Jews chose to focus instead on those prophecies that discuss His glorious victories, not His crucifixion. The commentaries in the Talmud, written before the onset of Christianity, clearly discuss the Messianic prophecies of Isaiah 53 and Psalm 22 and puzzle over how these would be fulfilled with the glorious setting up of the kingdom of the Messiah. After the church used these prophecies to prove the claims of Christ, the Jews took the position that the prophecies did not refer to the Messiah, but to Israel or some other person. The Jews believed that the Messiah, the prophet which Moses spoke about, would come and deliver them from Roman bondage and set up a kingdom where they would be the rulers. The people of Jerusalem also thought He would deliver them. They treated Him like a conquering king. Then, when He allowed Himself to be arrested, tried, and crucified on a cursed cross, the people stopped believing that He was the promised prophet. They rejected their Messiah Matthew. For thousands of years, Israel had been the one nation that looked to God while the Gentile nations generally rejected the light and chose to live in spiritual darkness. Yet Israel rejected her prophesied Messiah, and the promises of the kingdom of heaven were postponed. A veil of spiritual blindness fell upon the eyes of the Jews, who previously were the most spiritually discerning people. As Paul explained, this hardening on the part of Israel led to the blessing of the Gentiles who would believe in Jesus and accept Him as Lord and Savior. Two thousand years after He came to the nation of Israel as their Messiah, Christ is still for the most part rejected by the Jews. But one concept is generally held as universal: Jews must have nothing to do with Jesus! They, therefore, reject Him today. The good news is that many Jews are turning to Christ today. In the United States alone, some estimates say that there are over , Jewish believers in Jesus, and the numbers are growing all the time.

Theories of virtue Sheet metal fabrication basics 173 Pre-Prohibition Cocktails List of ansi standards Long way home katie mcgarry lism Arch linux handbook 3 Ethnography principles in practice The Essence of Corporate Strategy Laser ignition system in ic engine report Hurricane Katrina : the governmental body politic The Lucky Dog Lottery Meditations on Yoga by Osho (Osho Meditations) Ordering and disordering in alloys How thousands of my arthritis patients regained their health. Reuben Snake, Your Humble Serpent Mercedes benz 190e service manual Treatment of biomechanical dysfunction of the sacrioliac joints Concluding note: neither weight nor weight loss. Pluto : from darkness into light Carcinoma of the hypopharynx David Goldstein . [et al.] Practical rf circuit design High school printable assignment sheet Blue jays 2017 schedule Information Technology for Development, Volume 12, Number 1 A pattern for the household : her discipline (Proverbs 31:15) Ac servo motor theory 2005 ford escape xtl v6 owners manual V.K. : for me it was so wonderful to go to Germany The Art of the Magic Striptease Imf Economic Reviews Leopard among the women. Refuge of Whirling Light (Mary Burritt Christiansen Poetry Series) The King Who Rained (Stories to Go!) Prelude to the British / V. 1. Medical edited by Ragavendra R. Baliga, Bertram Pitt, and Michael M. Givertz Kinematic and kinetic analyses of drop landings By my own authority V. 4. Metro Boston region. Black friday ads 2016 Make Your Own Museum