

answering jewish objections to jesus

Answering Jewish Objections to Jesus: A Respectful Dialogue

Introduction:

For centuries, the relationship between Judaism and Christianity has been complex, marked by both deep historical connections and significant theological differences. Understanding this relationship requires acknowledging and respectfully addressing the objections some Jewish people have to Jesus as the Messiah. This article aims to provide a nuanced exploration of these objections, offering potential responses rooted in historical context and respectful theological dialogue, rather than polemic. We will delve into common concerns regarding Jesus' claims, the New Testament narrative, and the impact of early Christianity on Jewish communities. Our goal is not to convert but to foster understanding and encourage respectful conversation.

I. The Messianic Expectations: A Divergence of Interpretations

One of the central objections stems from differing interpretations of messianic prophecy. Jewish tradition anticipated a Messiah who would be a powerful, earthly king, liberating Israel from oppression and restoring its sovereignty. Many Jewish people find Jesus' life and death—specifically his crucifixion—to be inconsistent with this vision. They argue that the Messiah would not suffer defeat, let alone die a humiliating death.

Response: Christian theology interprets prophecies through a lens of suffering servant. Isaiah 53, for example, speaks of a suffering servant who bears the sins of many. Christians see this prophecy fulfilled in Jesus' crucifixion and resurrection. This interpretation, however, is not universally accepted within Judaism, which views the suffering servant passage differently, not necessarily as a messianic prophecy. The key difference lies in the understanding of the nature of the Messiah and the fulfillment of prophecy.

II. The Problem of Supersessionism: Replacing the Covenant

Historically, some interpretations of Christianity have been viewed as promoting "supersessionism"—the idea that the Christian church superseded or replaced Judaism as God's chosen people. This notion deeply offends many Jewish people, who see it as a denial of the enduring covenant between God and the Jewish people.

Response: Progressive Christian theology actively rejects supersessionism. It emphasizes the enduring validity of the covenant with Abraham and the continuing role of the Jewish people in God's plan. The understanding of the relationship between Judaism and Christianity is moving towards one of mutual respect and recognition of the unique contributions of each faith. Modern Christian scholarship extensively critiques past supersessionist interpretations.

III. Historical Accuracy and the Gospels:

Some Jewish objections arise from questions about the historical accuracy and potential biases within the Gospels. Critics point to discrepancies between the Gospel accounts and other historical sources. They also question the reliability of the Gospels as objective historical documents, suggesting they may reflect early Christian agendas.

Response: Historical criticism of the Gospels is a robust field of study within both Christian and secular scholarship. While acknowledging the complexities and challenges of historical reconstruction, it's important to consider the diverse methodological approaches used to analyze the Gospels. Scholars employ source criticism, redaction criticism, and form criticism to assess the development and meaning of the texts. The goal is not necessarily to definitively prove or disprove every detail but rather to understand the historical context and the various perspectives embedded in these writings.

IV. The Impact of Early Christianity on Jewish Communities:

The early relationship between nascent Christianity and Judaism was far from harmonious. Early Christian missionaries often encountered resistance, and accusations of heresy were common. The destruction of the Second Temple in 70 CE further complicated matters, creating a climate of suspicion and mistrust. Many Jewish people see the actions of early Christians as contributing to the suffering and dispersion of their people.

Response: The historical reality of tensions and conflicts between early Christians and Jews cannot be denied. However, attributing all the hardships faced by Jewish communities solely to the actions of early Christians is an oversimplification. The Roman Empire played a significant role in the oppression of Jews, and internal divisions within Judaism also contributed to the challenges faced by the Jewish people. Understanding the historical context requires a multifaceted approach that avoids assigning undue blame to any single group.

V. The Nature of God and Divine Revelation:

Theological differences concerning the nature of God and divine revelation represent another area of contention. Judaism emphasizes monotheism and the understanding of God's relationship with the Jewish people as expressed through the Torah and subsequent rabbinic interpretations. Christianity introduces the concept of the Trinity—God as Father, Son, and Holy Spirit—which is not consistent with traditional Jewish monotheism.

Response: Theological differences are inevitable between distinct religious traditions. Respectful dialogue requires acknowledging these differences without resorting to polemic or attempts at forcing conversion. Understanding the different conceptual frameworks within which each tradition operates is crucial for productive conversation. Focusing on shared ethical values and commitments can help bridge theological gaps.

VI. The Significance of the Resurrection:

The Christian belief in Jesus' resurrection is a central tenet of the faith. However, the resurrection is a significant point of contention with many Jewish people, who don't accept the supernatural nature of this event.

Response: The resurrection narrative is often viewed through the lens of faith and theological interpretation rather than scientific proof. While some Christians attempt to provide historical or scientific explanations, many

others emphasize the resurrection as a matter of faith based on the witness of the apostles and the transformative impact of belief in the resurrection on the early Christian community. This remains a theological difference that requires mutual respect for differing perspectives.

Article Outline: Answering Jewish Objections to Jesus

- I. Introduction: Brief overview of the topic and its sensitivity.
- II. Messianic Expectations: Exploring differing interpretations of prophecy and the concept of the Messiah.
- III. Supersessionism: Addressing the historical and theological issues surrounding replacement theology.
- IV. Historical Accuracy of the Gospels: Discussing historical criticism and the challenges of interpreting ancient texts.
- V. Impact of Early Christianity: Acknowledging the complex historical relationship between early Christians and Jewish communities.
- VI. The Nature of God: Examining theological differences concerning monotheism and the Trinity.
- VII. The Resurrection: Addressing the central Christian belief and Jewish objections.
- VIII. Modern Dialogue and Understanding: Exploring contemporary attempts at interfaith dialogue and reconciliation.
- IX. Conclusion: Reiterating the importance of respect, understanding, and continued dialogue.

(Detailed explanation of each point is provided above in the main body of the article.)

FAQs:

- 1. Is this article meant to convert Jewish people to Christianity? No, this article aims to foster understanding and respectful dialogue, not to proselytize.
- 1. Why is it important to address Jewish objections to Jesus? Understanding differing perspectives is crucial for interfaith dialogue and building bridges between communities.
- 1. Are all Jewish people opposed to Jesus? No, Jewish opinions on Jesus vary widely.
- 1. How can I learn more about Jewish perspectives on Jesus? Research Jewish theological texts and engage in respectful conversations with Jewish individuals and scholars.

1. Does Christianity deny the validity of Judaism? Progressive Christian theology rejects supersessionism and affirms the enduring covenant with the Jewish people.
1. What is supersessionism? The belief that Christianity replaced or superseded Judaism as God's chosen religion.
1. What is the significance of the resurrection in Christian theology? The resurrection is a central tenet of Christianity, signifying Jesus' victory over death and the promise of eternal life.
1. How can we move forward in interfaith dialogue? Respectful listening, open communication, and a commitment to mutual understanding are essential.
1. Where can I find more resources on this topic? Academic journals, theological books, and interfaith organizations offer valuable information.

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say Michael Brown and Craig Keener, two leading, acclaimed Bible scholars. In fact, they say, Jesus promises us tribulation in this world. Yet this is no reason to fear. In this fascinating, accessible, and personal book, Brown and Keener walk you through what the Bible really says about the rapture, the tribulation, and the end times. What they find will leave you full of hope. God's wrath is not poured out on His people, and He will shield us from it--as he shielded Israel in Egypt during the ten plagues. So instead of taking comfort in what God hasn't promised, take comfort in the words of Jesus: He has overcome the world, and we live in his victory.

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answering jewish objections to jesus: Refuting Rabbinic Objections to Christianity & Messianic Prophecies Eitan Bar, 2019-01-03 For us, Jews who grew up in Israel, Jesus and His word were never part of the conversation. Not in our school system, not in our synagogues, and not in our media. Nor do we have easy access to the New Testament. Jesus has been studiously avoided, and hidden from our people. Today in Israel, 99.7% of the Jewish population, reject Jesus as the Messiah. How did our country, where the gospel first took place, come to be so adamantly against it? Within Judaism over the last two millennia, any kind of spiritual message had to go through the gate keepers, the Orthodox Jewish Rabbis. The Rabbinic Judaism of the Orthodox comes directly from the sect of the Pharisees, whom Jesus rebuked: Woe to you, scribes and Pharisees, hypocrites, because you shut off the kingdom of heaven from people; for you do not enter in yourselves, nor do you allow those who are entering to go in. (Matthew 23:13) Ever since the days of Messiah, the Rabbis have set themselves in opposition to the gospel, blocking the message of Jesus from Israel. They deliberately prevent Jewish people from hearing about the free salvation offered to them in the death and resurrection of their own Jewish Messiah. They have gone to great lengths to conceal Jesus, and keep him the best kept secret in Judaism., keeping our people in spiritual darkness. But now the secret is out! After almost 2000 years, Jesus, or as we call him in Hebrew, Yeshua, can no longer be hidden from the people! Today, our ministry, ONE FOR ISRAEL, reaches Jewish and Arab Israelis exactly where they are - online. We no longer need the rabbis' permission for anything. We can go

straight into the smartphones, tablets, and computers of every Israeli, sharing the saving good news of Yeshua the Messiah! In the past, the message of the gospel came to Israel from outside our borders, delivered by people who didn't understand our language, our culture, our heritage or our way of thinking. Today the messengers look very different. Now it is Jewish and Arab Israelis who are bringing the gospel back to where it started - back to our own people Israel. We can explain the gospel to our people in a way that makes sense to them, in our own native tongues of Hebrew and Arabic as only Israelis can, and help our people understand who Yeshua really is. The Orthodox rabbis in Israel operate an anti missionary organization called Yad L'Achim, specifically to fight against the spread of the gospel among the Jewish people. This very well-funded organization, works very closely with the Minister of Interior in the Israeli government. They seek to prevent Jewish people from leaving the confines of Rabbinic Judaism by any means necessary (not always legally), and relentlessly persecute us, the Jewish believers in Jesus in Israel. With over 90% of the names, photos and addresses of all the Messianic Jews in Israel on file, Yad L'Achim began sending a magazine called Searching to the homes of believers in Israel back in 2014. The magazine contains objections and refutations from Orthodox rabbis about the messiahship of Jesus, the credibility of the New Testament, and trying to ridicule and destroy the belief in Jesus. This caused several Jewish believers, even including some who had been missionaries, to deny their faith in Jesus and revert to rabbinic Judaism. Over the past five years, I decided to go over all of their magazines, books and videos, in order to answer their arguments and prove their objections false. Since 2015 we have released about 150 short videos where we share the gospel and directly refute these rabbinic objections to Jesus, New Testament and Christianity. This book is a compilation of transcripts from these videos, all in one place for your consideration. While the content of this book is based on five years of academic research, I did my best to write it in a simple, easy-to-read way, in order to keep this book as short as possible. Please SHARE links to this book!:))

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answering jewish objections to jesus: *Our Hands Are Stained with Blood* Michael L. Brown, 1992 A description of 2,000 years of Christian persecution of the Jews, written by a Jewish Christian who contends that Christians are almost totally ignorant of the Jews' agony throughout the centuries. Pointing to the Jewish origins of Jesus and the apostles, and to positive aspects of Judaism, decries the Christian distortion of Judaism, and the hatred and lies spread against the Jewish people up to the present day. Although he believes that the Jews will eventually come to accept Jesus as the Messiah, Brown calls on Christians to approach Jews with love, and not with hatred. He states that Satan is the author of the spirit of antisemitism, and that Christians must recognize that when they hate Jews they are heeding not God but Satan.

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Jesus Asher Norman, 2007 In this seminal work, an attorney puts Jesus on trial, explaining to Jews, Christians and the theologically curious; why Jesus did not qualify as the Jewish messiah; why believing in Jesus cuts Jews off from G-d forever in the World To Come; how the Christian Bible has strategically mistranslated key verses in the Old Testament to shoehorn Jesus into the text. This compelling new book calls unorthodox Jews back to Torah Judaism. Black, White and Red Publishing.

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which appeared in The Times and other newspapers, makes Vermes' research on Christian origins, the Dead Sea Scrolls and most importantly Jesus the Jew accessible to a wider readership.

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Entering the fray of a hotly debated issue, Michael Bird argues that the title and role of Messiah ascribed to Jesus is not a late addition to the four Gospels but their structural and semantic foundation. Stressing that Christianity is itself a messianic movement, Bird argues that the messianic testimony is the mother of all Christology.

answering jewish objections to jesus: Israel, the Church, and the Middle East Darrell L. Bock, Mitch Glaser, 2018-04-24 The relationship between the church and Israel has been the source of passionate debate among Christians throughout much of church history. In recent years the traditional pro-Israel stance of evangelicals has come under fire by those who support the Palestinian cause, calling for a new perspective and more nuanced approach by Christians who believe that the land of Israel belongs to the Jewish people by virtue of God's covenants and promises. Israel, the Church, and the Middle East challenges the supersessionist drift of the modern church, showing that God retains a plan and purpose for the Jewish people while also addressing a number of the divisive issues raised by authors critical both of Israel and of those who affirm Israel's right to the land. The book explores the hermeneutics and wider effects of the conflict, such as the growing antipathy within the church toward the evangelization of the Jewish people. It provides readers with an objective and interdisciplinary treatment, which is irenic and respectful in tone. The book is directed toward pastors, global Christian leaders, theological students, and well-read lay Christians who are actively seeking guidance and resources regarding the Middle East conflict. The contributors represent a broad evangelical spectrum.

answering jewish objections to jesus: Christian Antisemitism Michael L. Brown, 2021-02-02 Hate isn't a thing from history. The Jewish people and Israel have been described as a dominant and moving force behind the present and coming evils of our day; a monstrous system of evil...[that] will destroy us and our children if not resisted; and a group that seeks the annihilation of almost every Gentile man, woman, and child and the establishment of a satanic Jewish-led global dictatorship. What's worse is that these comments were all made by professing Christians. In Christian Antisemitism, respected Messianic Bible scholar Michael L. Brown, PhD, documents shocking examples of modern Christian antisemitism and exposes the lies that support them. Carefully researched, this book shows that church-based antisemitism is no longer a thing of the past. Rather, a dangerous, shocking tide of Christian antisemitism has begun to rise. In Christian Antisemitism, Dr. Brown shows you how to stem this tide now and overcome the evil of Christian antisemitism with the powerful love of the cross! This book will show you how to confront everyday antisemitism in all areas of your life and become a champion for the people of Israel.

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own journey from obesity to vibrant health. If you want to break free from the stronghold of food and discover a wonderful new way of life, this book will show you the way.

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Calvin, Wellhausen, Johannes Coccejus and Matthew Poole; successfully breathing new life into the wealth of exegeses.

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Christian Origins at Houston Baptist University in Texas. He is a frequent contributor to scholarly journals and the author or editor of over seventy books. Evans resides in Houston, TX. David Mishkin, PhD, serves on the faculty of Israel College of the Bible in Netanya, Israel. He is the author of *The Wisdom of Alfred Edersheim and Jewish Scholarship on the Resurrection of Jesus*.

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