

# Calling the Bride



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## Jewish Objections to Jesus Part Two

“And you shall know the truth and the truth shall make you free” – John 8:32

**OBJECTION #8** – Christians claim that Isaiah 53 is about Jesus; but God called Israel His servant, so the servant reference in the prophecy has to be about Israel as the redeemer, not Jesus.

**ANSWER #8** - The bulk of Jewish scholars recognized that the prophet Isaiah was writing about the Messiah, who is also referred to as God’s servant (Isaiah 42:1). This correct interpretation is abundant in their writings and was the accepted interpretation. In the Talmud (Sanhedrin 98b), it says, “The Rabbis said that Messiah’s name is the Suffering Scholar of Rabbi’s House (or ‘Leper scholar’). For it is written ‘Surely He has born our griefs and carried our sorrows yet we did esteem Him stricken, smitten of God and afflicted’ (Isaiah 53:4).

In a commentary on Genesis, Rabbi Moses (The Preacher, 11th century), wrote; - From the beginning God has made a covenant with the Messiah and told Him, “My righteous Messiah, those who are entrusted to you, their sins will bring you into a heavy yoke’...And He answered, ‘I gladly accept all these agonies in order that not one of Israel should be lost.’ Immediately, the Messiah accepted all agonies with love, as it is written: ‘He was oppressed and He was afflicted.’”

There are many other references to the suffering Messiah, but the traditional view began to change when it was noted that the Christians were using Isaiah 53 as an effective tool to bring Jews to the Messiah Jesus. The concept of the nation of Israel being the suffering servant of Isaiah’s prophecy began to emerge from the shadows. Then a Rabbi named Rashi (1046-1105) promoted the budding concept that Isaiah was somehow speaking about the nation of Israel as the suffering servant. Many of the Rabbis of his day rejected Rashi’s interpretation. One of them, Rabbi Moshe Kohen Ibn Crispin of Cordova, (1350), called it “forced and farfetched.” He was absolutely right.

One of the Rabbis who refused to depart from the correct interpretation wisely noted; “Since Messiah bears our iniquities which produce the effect of His being bruised, it follows that whoso will not admit that the Messiah thus suffers for our iniquities, must endure and suffer for them himself” (Rabbi Elijah de Vidas (16th century) – Driver and Neubauer pg. 331).

I think that it’s important to understand how the Jewish scholars choose to interpret scripture. They have a concept called “Takanot.” This allows them to take a scripture out of context, build new doctrine around it or alter its meaning. If all the other Rabbis are in agreement with it, then it becomes “law” even if it contradicts the Bible. So we can see why it is easy for them to ignore verse eight in Isaiah’s prophecy that contradicts their interpretation that the nation of Israel is the suffering servant of Isaiah 53 and not Jesus.

In verse eight God makes a very definite designation between His people, Israel, and a specific individual, the Messiah: – “...for the transgression of my people (Isaiah’s people, Israel) was He stricken.” It is also fairly ludicrous to believe that sinners can atone for the sins of another sinner, when all have sinned. Every human being is standing on the same feet of clay that tripped and fell in Eden’s garden.

**OBJECTION #9** – The Christians say that the prophecy in Isaiah 9:6 is about Jesus, when it is really talking about Hezekiah. The letter, “m” in the Hebrew is not placed where it is supposed to be, so it cannot be a messianic prophecy as it was thought to be originally.

**ANSWER #9** - The apparent anomaly in the Hebrew is there for a purpose. It is designed to draw our attention to the wording in the prophecy that designates the unique unity of God with a man, the “Prince.” In Isaiah’s

prophecy we see very clearly the reference that can only be used in conjunction with God; “The Mighty God, The Everlasting Father.” Applying these terms to a mere man such as Hezekiah would constitute blasphemy. In the same verse the person being described is also referred to as a prince, a title never used for God, but is used for the Messiah (Ezekiel 46:2).

The anomaly in the Hebrew is a reflection of this fact, and is a linguistic recognition of the anomaly that is contained in the verse, which is describing a combination of God and man. This matches the New Testament’s recognition of the union of God with the Messiah.- God was in Christ reconciling the world to Himself (II Cor. 5:19) ...the Father is in Me and I am in Him ...(John 10:38).

The error of associating Isaiah 9:6 with Hezekiah, also arose because the context of the passage is ignored. The first verse of chapter nine records that the person being described in verse 6, arises out of Galilee. Hezekiah arose out of Judea. It is a characteristic of the Hebrew scribes to take verses out of context like this, and as we have been shown, this practice can result in serious error.

The following verse seven is also not coordinated with its previous companion. –

“Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this” (Isaiah 9:7).

It is obvious from the historical record that Hezekiah’s reign did not last “forever,” and ended with his death. It is the Messiah who is promised to reign on the throne of David “forever.” (Ezekiel 37:25). Only a man who is also described as God could do what Jesus did; die, and be resurrected with an eternal body that could reign forever. Therefore the only one who could possibly match the description in Isaiah 6:9, is Jesus, the Messiah, the Man that God was in, The Mighty God and The Prince of Peace.

**OBJECTION #10** - Jesus cannot be the Messiah because he simply did not fulfill all the messianic prophecies. Anyone can claim to be the messiah and say they will fulfill the prophecies at another time. The messiah must fulfill all of them, and Jesus did not, so he cannot be the messiah. He did not usher in an era of worldwide peace, He did not rule from Jerusalem; and he did not bring the Jews back to the Land of Israel.

**ANSWER #10** - There are many Hebrew traditions concerning the Messiah that point to Jesus. So far the Jews have not been able to connect the dots. In one of those traditions it was taught that the messiah would come, and then be hidden. It was also recognized that the messiah would be killed. They also know that the scriptures reveal that the messiah would rule and reign in David’s throne. Because they could not coordinate what they were being shown, they came up with this explanation: there would have to be two messiahs, one that would be killed and another following after that would reign. This explanation was accepted, even though their previous writings, prophecies and the Scriptures reveal that there is only one messiah that is the Redeemer. Unfortunately they failed to see that the Messiah Jesus fulfilled their traditions. He came, was killed and is currently being hidden from them until the time of His return to rule the world from Jerusalem. When we look at the prophecies concerning the messiah in the Old Testament, they all contribute to the same scenario. In order for Jesus to rule forever as the scriptures tell us that the Messiah will do, He would have to come, be

killed and receive a new resurrected body which would enable Him to live forever.

There are over two hundred Messianic prophecies that Jesus fulfilled. Let's look at just eight of them. –

1. He was born in Bethlehem. (Micah 5:2, Matthew 2:16, Luke 2:4, John 7:42). Bethlehem was the town where the lambs were raised for the temple sacrifices. Thus God ordained that Jesus our Passover lamb would be born in that little town of Bethlehem.
2. He was of the family of David (Isaiah 9:7, Jeremiah 23:5) and the tribe of Judah (Genesis 49:10, Micah 5:2, Matthew 1:2, Rev. 5:50).
3. He came when the scepter (ability to govern) had departed from Israel (Genesis 49:10). That is why the Jews had to take Him to Pilate to be crucified because it was the only time when they were not allowed to pronounce capital judgments.
4. He came after the captivity when the temple was built. - Malachi 3:10- Behold, I will send My messenger, and he shall prepare the way before Me: (John the Baptist) and the Lord, whom you seek, shall suddenly come to His temple, even the messenger of the covenant, whom you delight in: behold, He shall come, says the LORD of hosts. The prophecy states that the Lord will come to His temple and He is the messenger of the covenant. "He shall come, says the LORD of hosts." That's God talking about the Messiah coming to the temple. It would have been the understanding of the people at that time that messiah was coming to that new temple, which He did before it was destroyed, according to Daniel 9:25,26.
5. He ministered in Galilee. - Isaiah 9:1,2, Matthew 4:14-16
6. He healed the blind (Psalm 146:8, 42:7, John 9:32). There is no record of God healing the blind in the Old Testament. Psalm 146 is a messianic prophecy which Jesus fulfilled. God healed through Him (John 14:10).
7. He was killed before the temple was destroyed in 70AD (Daniel 9:26).
8. He gathered the Gentiles. Isaiah 11:10, 42:6. There are two billion of them on the planet at this moment, not counting the multitudes that came to Him through the centuries.

Engineer MB Bleecker who invented the ram jet engine and the helicopter prototype, was a Christian who calculated the odds of Jesus fulfilling just eight prophecies. The odds of one man fulfilling eight prophecies in a life time are one in 100,000,000,000,000,000.

According to the book of Daniel, an Anointed One (Messiah) is killed before the destruction of the second temple. Then Daniel gives an accurate history of the events concerning the Jewish people up to the judgment. There is no benevolent messiah appearing during that time. We are shown in Zechariah's prophecy (Zechariah 14) that Israel will go into another captivity and then Jesus will return as He said, and usher in the time of peace and restore the people to the land. If Jesus had ushered in a time of peace when He was on earth, it would have proven that He could not have been the Messiah because that time does not occur as we have shown until after the second captivity, the time of Jacob's trouble, the tribulation, which is fast approaching. It would behoove all the Jews who are reading this to reevaluate their positions regarding Jesus, repent of their sins and receive Him as Messiah while there is still time.

## The Arm of the Lord - Isaiah 53:1

The fifty-third chapter of Isaiah's prophecy that describes the Messiah's suffering for the sins of the people, consists of two questions; "Who has believed our report? And to whom has the arm of the LORD revealed?" The first question is an indication that the gospel message contained in Isaiah's prophecy would be unbelievable to some. Therefore the second question answers the first; the "arm" of the LORD would have to be "revealed." In other words, the LORD reveals His "arm" to those who He knows through His foreknowledge will receive the truth of His message.

The "arm" is used in this passage as a similitude for the Messiah, whose death for the sins of Isaiah's people (verse 8), is described in the prophecy; "You shall make His soul an offering for sin" (verse 10).

God's Arm is an extension of Himself that is sent to gather those who the LORD has chosen through His foreknowledge into His embrace. In Isaiah 51:9, the Arm is addressed as a distinct person. –

Awake, awake, put on strength O Arm of the LORD; awaken as in the ancient days, in the generations of old. Are you not it that has cut Rahab, and wounded the dragon?"

In the first messianic prophecy (Genesis 3:15) we are shown that the Messiah would "bruise" the head of the serpent, the devil, who is also referred to symbolically as a dragon (Isaiah 27:1, Rev. 12:3). Thus we can see that this "Arm," this person who pre-existed in the ancient days, operated as the devil's nemesis throughout history, and was also the arm God used to guide His people through the wilderness. –

That led them by the right hand of Moses with His glorious "Arm," dividing the waters before them, to make Himself an everlasting name (Isaiah 63:12).

Behold, the LORD God will come with strong hand and His "Arm" shall rule for Him, and His work before Him.

He shall feed His flock like a shepherd: He shall gather the lambs with His "Arm," and carry them in His bosom, and shall gently lead those that are with young (Isaiah 40:10,11).

My righteousness is near; My salvation is gone forth, and My arms shall judge the people; the isles shall wait upon Me, and on My "Arm" shall they trust (Isaiah 51:5).

And He saw that there was no man, and wondered that there was no intercessor: therefore His "Arm" brought salvation to Him, and His righteousness it sustained Him (Isaiah 59:16; see also Isaiah 63:5).

We can conclude with another question. Can you trust on the Arm of the LORD? Has God revealed His Arm to you, this One who was wounded for our transgressions, bruised for our iniquities, Jesus the Messiah? (Isaiah 53:5).

## Barefootin'

The bush burned red and God said,  
"Moses, Moses, this is holy ground. Take off your shoes."  
And Moses answered, "But why, Lord?"  
"Moses," God spoke patiently, "who made this mountain?"  
"You did, Lord."  
"And who made you?"  
"You did, Lord."  
"And who made your shoes?"  
"I did."  
"Moses, My child, don't ever let anything your hands have made come between us."  
And when Moses finally understood,  
he not only took off his shoes,  
he threw them off the mountain.