



Jewish Studies Initiative
of North Texas

Jesus Through Jewish Eyes

Rabbi Hanan Schlesinger

Connecting Our Faiths – The Place of Jesus in Judaism,
Christianity and Islam

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Northway Christian Church

Matthew chapter 7

28When Jesus had finished these words, the crowds were amazed at His teaching; 29for He was teaching them as *one* having authority, and not as their scribes.

Matthew chapter 12

1At that time Jesus went through the grainfields on the Sabbath, and His disciples became hungry and began to pick the heads *of grain* and eat. 2But when the Pharisees saw *this*, they said to Him, “Look, Your disciples do what is not lawful to do on a Sabbath.” 3But He said to them, “Have you not read what David did when he became hungry, he and his companions, 4how he entered the house of God, and they ate the consecrated bread, which was not lawful for him to eat nor for those with him, but for the priests alone? (I Shmuel 21:1-7) 5“Or have you not read in the Law, that on the Sabbath the priests in the temple break the Sabbath and are innocent? 6“But I say to you that something greater than the temple is here. 7“But if you had known what this means, ‘I DESIRE COMPASSION, AND NOT A SACRIFICE (Hosha’a 6:6),’ you would not have condemned the innocent. 8“For the Son of Man is Lord of the Sabbath.” 9Departing from there, He went into their synagogue. 10And a man *was there* whose hand was withered. And they questioned Jesus, asking, “Is it lawful to heal on the Sabbath?”—so that they might accuse Him. 11And He said to them, “What man is there among you who has a sheep, and if it falls into a pit on the Sabbath, will he not take hold of it and lift it out? 12“How much more valuable then is a man than a sheep! So then, it is lawful to do good on the Sabbath.” 13Then He said to the man, “Stretch out your hand!” He stretched it out, and it was restored to normal, like the other. 14But the Pharisees went out and conspired against Him, *as to* how they might destroy Him.

John chapter 5

8Jesus said to him, "Get up, pick up your pallet and walk."
9Immediately the man became well, and picked up his pallet and *began* to walk. Now it was the Sabbath on that day. 10So the Jews were saying to the man who was cured, "It is the Sabbath, and it is not permissible for you to carry your pallet." 11But he answered them, "He who made me well was the one who said to me, 'Pick up your pallet and walk.'" ... 16For this reason the Jews were persecuting Jesus, because He was doing these things on the Sabbath. 17But He answered them, "My Father is working until now, and I Myself am working." 18For this reason therefore the Jews were seeking all the more to kill Him, because He not only was breaking the Sabbath, but also was calling God His own Father, making Himself equal with God.

John chapter 6

41Therefore the Jews were grumbling about Him, because He said, "I am the bread that came down out of heaven." 42They were saying, "Is not this Jesus, the son of Joseph, whose father and mother we know? How does He now say, 'I have come down out of heaven'?"

John chapter 10

25Jesus answered them, "I told you, and you do not believe; the works that I do in My Father's name, these testify of Me. 26"But you do not believe because you are not of My sheep. 27"My sheep hear My voice, and I know them, and they follow Me; 28and I give eternal life to them, and they will never perish; and no one will snatch them out of My hand. 29"My Father, who has given *them* to Me, is greater than all; and no one is able to snatch *them* out of the Father's hand. 30"I and the Father are one."

31The Jews picked up stones again to stone Him. 32Jesus answered them, "I showed you many good works from the Father; for which of them are you stoning Me?" 33The Jews answered Him, "For a good work we do not stone You, but for blasphemy; and because You,

being a man, make Yourself out *to be* God.”

Babylonian Talmud, Tractate Sanhedrin page 107b

He who sins and causes others to sin is not afforded the means of repentance ... Jesus of Nazareth practiced magic and led Israel astray.

Babylonian Talmud, Tractate Sanhedrin, page 43a

Jesus the Nazarene is going forth to be stoned because he practiced sorcery and instigated and seduced Israel to idolatry.

Babylonian Talmud, Tractate Gittin pages 56b and 57a

The Life of Jesus, The Book of the History of Jesus, or the Generations of Jesus

Rebbi Yehudah HaLevi, Sefer Kuzari, article four, section 23

God also has a secret plan where we are concerned, which is like the plan he has for the seed. The latter falls to the ground and is transformed; in appearance, it changes into earth, water, manure; the observer imagines that no visible trace remains of it. But in reality, it is the seed which transforms the earth and the water by giving them its own nature: gradually, it transforms the elements which it makes subtle and in a sense like itself... The shape of the first seed causes fruit to grow on the tree, which is like the fruit from which the seed was extracted. It is like this with the religion of Moses. Although on the outside they push it away, all the religions which appeared after it are in reality different forms of its same essence. The role of these religions is to clear the way and prepare the ground for the messiah, who is the object of our hope, who is the fruit. They will all become the fruit of Judaism, when they will acknowledge it, and then the tree will become one. At that point they will recognize and praise the root which they had scorned.

Jesus of Nazareth who aspired to be the messiah and was executed by the court was also spoken of in Daniel's prophecies [*Daniel 11:14*], "The renegades 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 the messiah as the redeemer of Israel and their savior, who would gather their dispersed ones and strengthen their [observance of] the commandments. In contrast [Jesus] caused the Jews to be slain by the sword, their remnants to be scattered and humiliated, the Torah to be altered, and the majority of the world to err and serve a god other than the Lord.

Nevertheless, the intent of the Creator of the world is not within the power of man to comprehend, for [to paraphrase *Isaiah 55:8*] His ways are not our ways, nor are His thoughts our thoughts. [Ultimately,] all the deeds of Jesus of Nazareth and that Ishmaelite [i.e. Mohammed] who arose after him only serve to pave the way for the coming of the king messiah and for the improvement of the entire world, [motivating the nations] to serve G-d together, as it is written [*Zephaniah 3:9*], "I will make the peoples pure of speech so that they will all call upon the Name of G-d and serve Him with one purpose".

How will this come about? The entire world has already become filled with talk of the messiah, as well as of the Torah and the commandments. These matters have been spread to faraway places and among members of nations of uncircumcised hearts, who discuss these matters as well as the commandments of the Torah. Some of them say: "These commandments were true, but are not in force in the present age; they are not applicable for all time." Others say: "Implied in the commandments are hidden concepts that cannot be understood simply; the messiah has already come and revealed them.

“Esau ran to great Jacob. He embraced him and falling on his neck, he kissed him, and they wept.”

They both wept. This teaches us that at this moment Jacob was roused to love Esau. So it will be for the future generations. At the moment when the seed of Esau will rouse themselves in the spirit of purification to recognize the seed of Israel and their value, then we Jews will too rouse ourselves to recognize Esau, for his is our brother.

Sources for Further Study

Rabbi Yaakov Emden, Lechem Shamayim on Ethics of the Fathers, chapter 4, mishna 13

“Rebbi Yochanan haSandler says: Every assembly which is for the sake of heaven will endure, whereas one that is not for the sake of heaven will not endure”. – To he who is bothered and would think that this is contradicted by the two religions that are opposed to us that gained great power upon all the earth ... which sprung from us and have built their platforms on the foundation of our divine religion ... God has only the good in mind, for indeed it appears that this is no contradiction to this Mishna, for compared to the ancient nations that did not recognize God and denied the fundamentals and worshipped wood and stone and had no concept of a God with absolute power over the universe or of reward and punishment and recompense in the next world, their assembly should also be called ‘for the sake of heaven’ – to publicize God among the nations, and to mention Him in the distant places, to make known that there is a Ruler in heaven and on earth, who governs and supervises, and rewards and punishes (and they have accepted upon themselves the Seven Noahide Laws as well as many good character traits that they have accepted upon themselves) and grants prophecy to good and upright persons who have especially sanctified themselves and through them gives just laws and statutes to be followed, and many other matters of the basics of faith that they received from us. And these precious matters have

become known through them – and this is certainly the will of heaven - in the faraway isles and in the corners of the earth. And that is why their assembly has endured until now, for they have honored God the God of Israel and His Torah and have made known His honor among the nations whom had not known Him and had not heard of Him. Therefore they will not be denied reward for their good intentions for the sake of heaven, for God is concerned with the heart.

And the two families whom God has chosen to humble many nations and to bring them into the yoke of faith and of the beliefs necessary for human civilization and the welfare of human society, have not submitted to the yoke of Torah for their forefathers did not receive it, for their feet did not stand at Mt. Sinai and they were not commanded concerning it (And they were not slaves in Egypt and therefore did not become obligated in the 613 commandments). And if they associate the name of heaven with something else, they do not do so out of any rebellion – they follow the custom of their forefathers, and our rabbis, may their memory be a blessing, have already said that the Noahides were not commanded concerning association (of the name of God with something else).

Rabbi Samson Raphael Hirsch, Nineteen Letters on Judaism

Before Israel set out on its long journey through the ages and the nations . . . it produced an offshoot [Christianity] that had to become estranged from it in great measure, in order to bring to the world— sunk in idol worship, violence, immorality and the degradation of man—at least the tidings of the One Alone, of the brotherhood of all men, and of man's superiority over the beast. It was to teach the renunciation of the worship of wealth and pleasures, albeit not their use in the service of the One Alone. Together with a later offshoot [Islam] it represented a major step in bringing the world closer to the goal of all history.

Rabbi Yaacov Emden, Seder Olam Rabah veZuta, 35–7.

The Nazarene brought a double goodness to the world ...The Christian eradicated polytheism, removed idols (from the nations) and obligated them [to follow] the Seven Commandments of Noah so that they would not behave like animals of the field, and instilled them firmly with moral traits... Christians and Muslims are congregations that (work) for the sake of heaven—(religions) who are destined to endure, whose intent is for the sake of heaven and whose reward will not be denied.

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