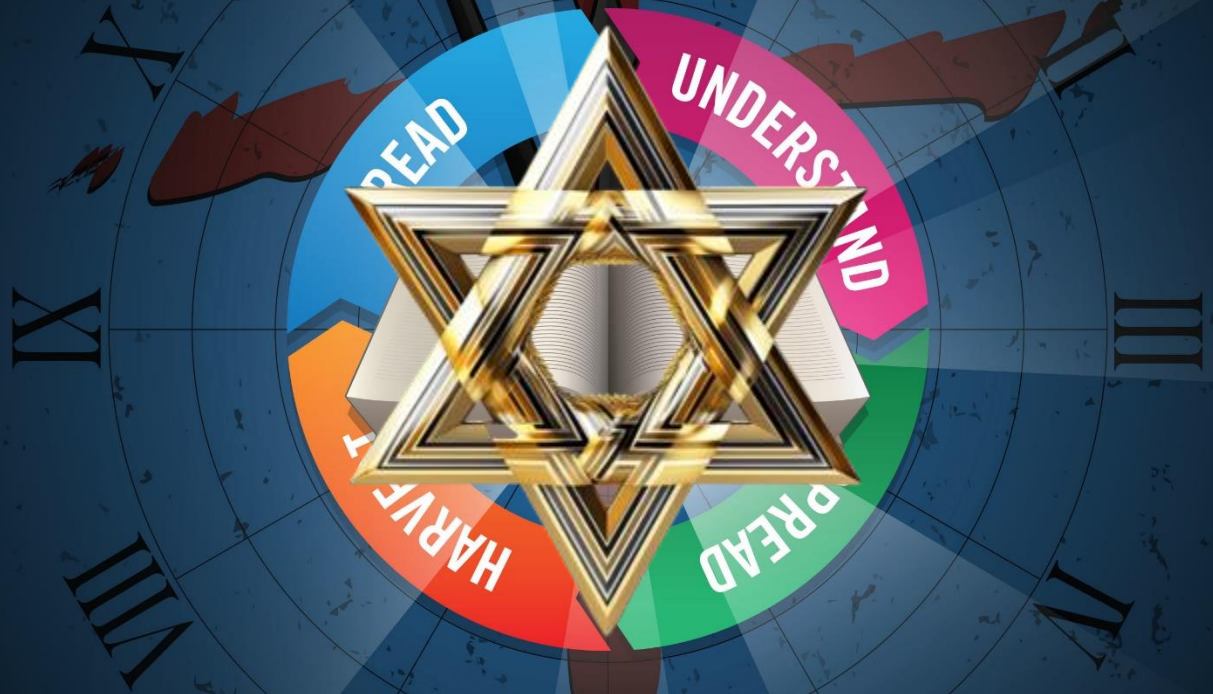


R.B.S. Positional Paper

R.U.S.H.



A BIBLE STUDY

KNOW WHAT YOU'RE TALKING ABOUT FAST

The Deity Of Christ For The Jewish People

DAVID HOBRATH

This paper is dedicated to and written for those who witness to the Jewish people.

*For this reason, we will only study references to Christology and the Trinity primarily from
The Tanakh, which is our Old Testament.*

*For a much broader study on the topics of both the Deity of Christ and the Trinity,
See the RUSH Bible Study Positional Paper on The Trinity. DH*



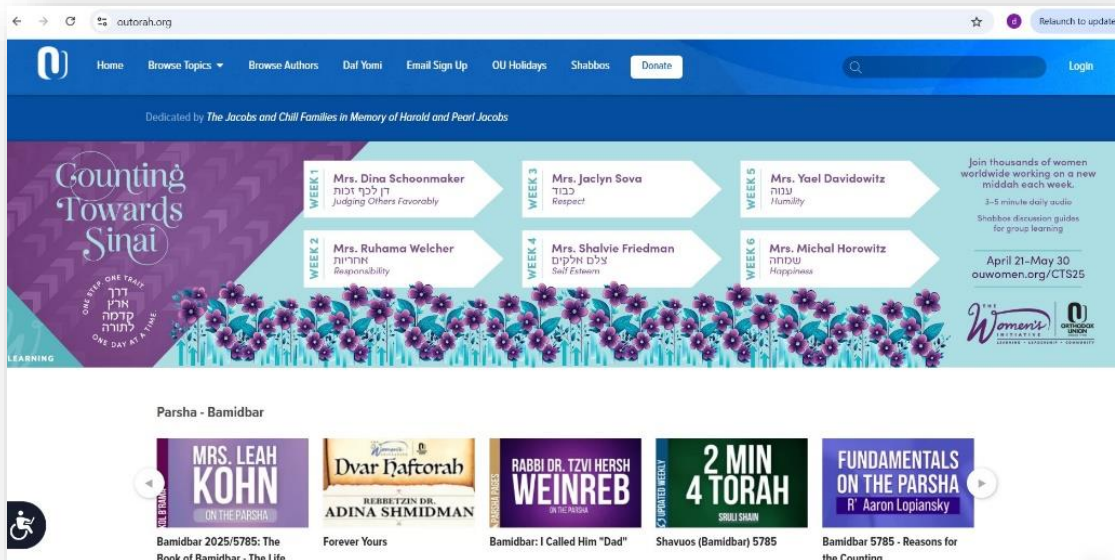
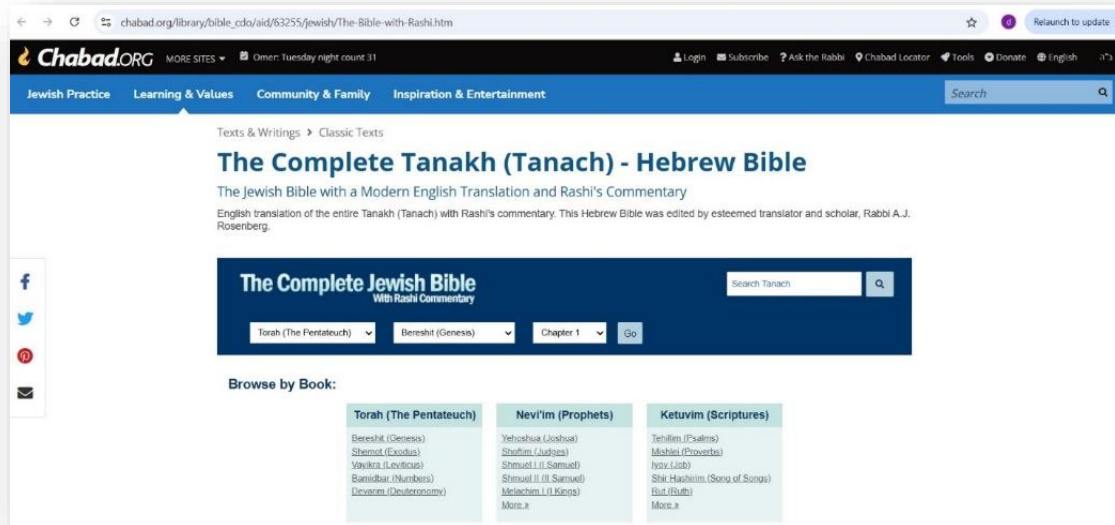
The R.U.S.H. Bible Study

David Hobrath

Introduction.

Let's get started building our case for Jesus as the Messiah. The Second Person of The Trinity.

All of the following scripture comes from Chabad.org, and OUTORAH.ORG, The most popular authoritative sources that most all Jews respect, with Rabbinical commentary directly from their source including the on-site interlinear version of TaNaKh, the Hebrew Bible, our Old Testament.



Some definitions and explanations for the following:

Mishna is the 1st written collection of the Oral Torah redacted by Judah ha-Nasi in the 2nd-3rd centuries AD. They are discussions on daily Jewish life and rituals and legal matters concerning Torah including some disputes and debates. Midrash is the name of its teaching.

Siddurim is a collection of Jewish prayers and religious literature containing a set order of daily prayers and commentary among other topics.

Ani Maamin is the foundational Jewish creed encapsulating the Rambams 13 Principles of Faith.

Yigdal is an official type of daily opening and closing prayer.

Hashem is a name for God the Jewish believer uses instead of Yahweh so as to not take God's name in vain.

Talmud is the central text of Rabbinic Judaism and the primary source of Jewish religious law (halakha) and Jewish theology. Until the advent of modernity, in nearly all Jewish communities, the Talmud was the centerpiece of Jewish cultural life and was foundational to "all Jewish thought and aspirations", serving also as "the guide for the daily life" of Jews. The Talmud includes the teachings and opinions of thousands of rabbis on a variety of subjects, including halakha, Jewish ethics, philosophy, customs, history, and folklore, and many other topics. *It's a brutal read. The only reason I dove into it was to impress people of the Jewish faith who now hate me for the trouble.*



13 Foundations of the Jewish Faith According to OUTORAH.ORG

The Short Form. *(My commentary in blue. DH)*

1. The First Foundation: God made everything. *The Jews believe as we do, that God alone is the Creator.*
2. The Second Foundation: God is One. *They are monotheistic as are we. They have added qualifications though.*
3. The Third Foundation: God is Incorporeal. *The Jews believe that God is so infinite, He cannot be limited by the human form ever.*
4. The Fourth Foundation: God is Eternal. *The Jews and Christians believe God exists outside (and in and through) of time.*
5. The Fifth Foundation: It is Appropriate to Pray Only to God. *We also agree that worship belongs only to God.*
6. The Sixth Foundation: The Words of the Prophets are True. *We both agree in the Canon and include the entire Old Testament (Tanakh).*
7. The Seventh Foundation: The Prophecy of Moses was True and Superior. *We both believe in Moses testimony, the Christians believe all scripture is equal.*
8. The Eighth Foundation: We Have The Torah As It Was Received. *We both agree.*
9. The Ninth Foundation: The Torah Doesn't Change. *We both agree.*
10. The Tenth Foundation: God is Omniscient. *We both agree God is all wise, and all knowing.*
11. The Eleventh Foundation: God Rewards and Punishes. *We both agree.*
12. The Twelfth Foundation: Moshiach is Coming. *The Jewish person believes the Messiah has yet to come, the Christian position is Jesus is the Messiah, that He came, that He is God, Yahweh the Son, and that He will return to bring us to Him.*
13. The Thirteenth Foundation: The Dead will be Revived. *We both agree.*

The Long Form Version of the Above.

We will challenge in blue italics, and clarify the errors we perceive along the way. All black print here comes from the above-mentioned Jewish web sites. I have not changed one word.

1. The First Foundation: God made everything. Rabbi Jack Abramowitz

The tenth chapter of the Mishnaic tractate Sanhedrin is called Chelek, meaning “a portion”, as in “All Jews have a portion in the World to Come...” (There are, however, certain exceptions.) *We as Christians believe that eternal life comes through Jesus. The Messiah stated clearly that “I am the way the truth and the life. No man comes to the father but by me.” in John 14. Only those Jews and Gentiles who Jesus allows, will possess eternal life. There is nowhere in Tanakh a passage saying all Jews will eventually go to heaven.* In his commentary on the Mishna, the Rambam elaborates on the bases of the Jewish faith. His descriptions of the foundations of Judaism have been summarized in prose and poetry by many hands. Two of these appear in our Siddurim as the list of “Ani Maamins” and as Yigdal.

The first foundation of the Jewish faith is that God created the universe and everything in it. The idea that there’s no God is literally unthinkable to us. He requires nothing to exist, but everything else depends on Him. To inform us of this, He has told us in the Torah, “I am Hashem, your God” (Exodus 20:2). Recognizing God is the very first of the “Ten Commandments.”

In the Ani Maamins, this foundation is phrased, “I believe wholeheartedly that God created and rules over all things. He alone has made, makes and will make all works.”

In Yigdal, it is the first line, which reads “Yigdal Elokim chai v'yishtabach; nimtza v'ein eis el m'tziuso” – “May the living God be exalted and praised; He exists unbounded by time.”

2. The Second Foundation: God is One. Rabbi Jack Abramowitz

The second foundation of the Jewish faith is that God is unique. There is no other being like Him – no mate or family. Furthermore, He is indivisible and cannot be divided into parts. To this end, the Torah tells us, “Listen, Israel – Hashem is our God, Hashem is One” (Deut. 6:4). We repeat this phrase, the Shema, every day upon arising and retiring.

In the Ani Maamins, this foundation is phrased, “I believe wholeheartedly that God is unique and there is no individuality comparable to His. He alone is our God, who was, is and will always be.”

In Yigdal, it is the line reading “Echad v'ein yachid k'yichudo; nelam v'gam ein sof l'achduso” – “He is One and there is no unity like His; He is hidden and there is no limit to the ways in which He is unique.” *God is one, true. But they add that He has no mate or family. The language here*

is attempting to unwind the clear teaching in scripture that God is 3 in 1. Even the Shema they quote here clearly disagrees with their interpretation. The Shema states in Deuteronomy 6:4:

“Sema, Yisrael; Yahweh Elohenu Yahweh ehud.” “Listen Israel, Yahweh Elohenu Yahweh one.”

“Listen Israel, God God God one.”

3. The Third Foundation: God is Incorporeal. Rabbi Jack Abramowitz

The third foundation of the Jewish faith is that God has no physical form and physical limitations by definition cannot apply to Him. Anything that describes God as moving or residing in a particular place – or having body parts like eyes or hands – is mere metaphor for our benefit. The Talmudic principle is that “the Torah speaks the language of people” (Brachos 31b). Just as we say “the sun rose” rather than “the earth rotated in such a way so that I was able to see the sun over the horizon,” the Torah might say, “God appeared to Abraham” rather than “Abraham became able to perceive God more intensely.” It’s simply a less cumbersome manner of speaking.

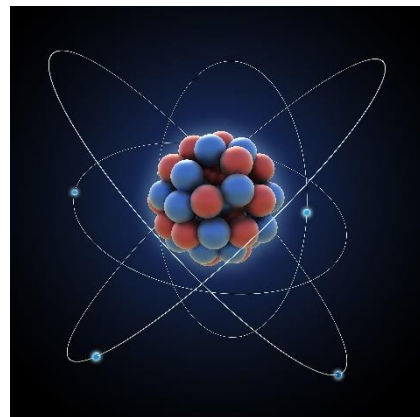
The Torah addresses this principle when it tells us, “You did not see any form (of God, at Sinai)” (Deut. 4:15).

In the Ani Maamins, this foundation is phrased, “I believe wholeheartedly that God has no body and physical limitations do not apply to Him. There is nothing resembling Him.”

In Yigdal, it is the line reading “Ein lo d'mus haguf v'eino guf; lo na'aroch eilav k'dushaso” – “He has no physical form and He is without a body; nothing is comparable to His holiness.”

This is simply incomprehensible to the Christian’s view of God. How can someone honestly believe in an omnipotent (all-powerful) God, that can not choose to incarnate Himself? God can, and has, revealed Himself many times in many ways in scripture.

God created the entire universe, that is so large you can’t see it, out of atoms so small you can’t see them. He can do whatever He wants.



God walked with Adam and Eve in bodily form in Genesis 3:8. (all from the NOG version)

*In the cool of the evening, the man and his wife heard **Yahweh Elohim** walking around in the garden. So they hid from **Yahweh Elohim** among the trees in the garden. ⁹ **Yahweh Elohim** called to the man and asked him, "Where are you?"*

He talked with them so often in fact, that they recognized the sound of His footsteps in the opening chapters of Genesis mentioned above!

Also, God walked with Enoch in Genesis 5:24.

*"Enoch walked with **Elohim**; then he was gone because **Elohim** took him."*

He came in a human body in Genesis 12:7.

*"Then **Yahweh** appeared to Abram and said, 'I'm going to give this land to your descendants.' So he built an altar there to **Yahweh**, who had appeared to him."*

And again in Genesis 18:1-33 with two angels. Here Abraham washed His feet, and fed Him. Here is an edit for brevity.

***Yahweh** appeared to Abraham by the oak trees belonging to Mamre as he was sitting at the entrance of his tent during the hottest part of the day. ² Abraham looked up, and suddenly he saw three men standing near him. When he saw them, he ran to meet them, and he bowed with his face touching the ground.*

³ "Please, sir," Abraham said, "stop by to visit me for a while. ⁴ Why don't we let someone bring a little water? After you wash your feet, you can stretch out and rest under the tree. ⁵ Let me bring some bread so that you can regain your strength. After that you can leave, since this is why you stopped by to visit me."

They answered, "That's fine. Do as you say."

.... Then Abraham ran to the herd and took one of his best calves. He gave it to his servant, who prepared it quickly. ⁸ Abraham took cheese and milk, as well as the meat, and set these in front of them. Then he stood by them under the tree as they ate.....

*.... ¹⁰ **Yahweh** said, "I promise I'll come back to you next year at this time, and your wife Sarah will have a son."....*

*....¹³ **Yahweh** asked Abraham, "Why did Sarah laugh and say, 'Can I really have a child now that I'm old?' ¹⁴ Is anything too hard for **Yahweh**? I will come back to you next year at this time, and Sarah will have a son."*

¹⁵ Because she was afraid, Sarah denied that she had laughed.

But **Yahweh** said, "Yes, you did laugh."....

.... ²² From there the men turned and went on toward Sodom, but Abraham remained standing in front of **Yahweh**. ²³ Abraham came closer and asked, "Are you really going to sweep away the innocent with the guilty? ²⁴ What if there are 50 innocent people in the city? Are you really going to sweep them away?....

The story of Sodom and Gomorrah continues to show 2 members of the Trinity together where YHWH on the ground calls for fire from YHWH in Heaven.

²³ The sun had risen over the land when Lot entered Zoar. ²⁴ Then the LORD rained brimstone and fire on Sodom and Gomorrah. It was from the LORD out of heaven. ²⁵ So He overthrew those cities, all the valley, all the inhabitants of the cities, and what grew on the ground. ²⁶ But his wife, behind him, looked back, and she became a pillar of salt." (MEV)

The LORD YHWH. In Genesis 32:22-30 Jacob wrestled with God! Listen to how that passage ends.

³⁰ So Jacob named that place Peniel [Face of God], because he said, "I have seen **Elohim** face to face, but my life was saved."

God revealed Himself to Moses at the burning bush in Exodus 3:2-4:17. The angel in that passage was Almighty God. We know this because Moses was afraid to look at Him out of fear he would die if he saw God in verses 5 and 6 of chapter 3.

"**Elohim** said, "Don't come any closer! Take off your sandals because this place where you are standing is holy ground. ⁶ I am the **Elohim** of your ancestors,^[a] the **Elohim** of Abraham, Isaac, and Jacob." Moses hid his face because he was afraid to look at **Elohim**."

And again, in Exodus 24:9-11 to over 75 people.

"Moses went up with Aaron, Nadab, Abihu, and 70 of Israel's leaders. ¹⁰ They saw the **Elohim** of Israel. Under his feet was something like a pavement made out of sapphire as clear and blue as the sky itself. ¹¹ **Elohim** didn't harm these leaders of the Israelites. So they saw **Elohim**, and then they ate and drank."

The same in Deuteronomy 31:14-15 with Moses and Joshua at the transfer of power.

¹⁴ **Yahweh** said to Moses, "The time of your death is coming soon. Call for Joshua. Both of you come to the tent of meeting, and I will give him his instructions." Moses and Joshua came to the tent of meeting. ¹⁵ Then **Yahweh** appeared in a column of smoke at the entrance to the tent."

In Deuteronomy 34:10 it states "The Lord spoke face to face with him."

God answered Job out of the tempest in Job 38-42. "Then Yahweh answered Job out of the storm."

In his prophecy that

"a virgin would conceive the child whose name, Immanuel, means, "God with us" (Isaiah 7:14),

Isaiah opened the truth wide enough for eyes of faith to see that the Christ would be God.

Hardly two chapters later in the book that bears his name, the same prophet opened the truth still wider with the bold pronouncement,

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Isaiah 9:6

How could Isaiah imagine that the coming child-king would be God Himself? Many utterances of this prophet demonstrate that he believed in a Messiah who far transcends the created universe.

"Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?" Isaiah 40:12

The question is rhetorical. The answer Isaiah obviously intends is, God. But what God does he mean?

"Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding." Isaiah 40:28.

He clearly states that this God is the everlasting God.

Isaiah isn't alone. Remember when Jesus quoted the 110th Psalm?

"Yahweh said to my Lord,

"Sit in the highest position in heaven until I make your enemies your footstool." Who sits in the highest position in heaven? Yahweh.

Don't forget Micah.

"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." Micah 5:2.

This Messiah figure would be "from everlasting". Eternal. That designation belongs to God alone. YHWH.

There are many other examples.

4. The Fourth Foundation: God is Eternal. Rabbi Jack Abramowitz

The fourth foundation of the Jewish faith is that, just as God is not bound in space, He is not bound in time. He has no beginning and no end; nothing else can claim this quality. The Torah addresses this principle when it speaks of "the stronghold of the eternal God" (Deut. 33:27).

In the Ani Maamins, this foundation is phrased, "I believe wholeheartedly that God is the first and the last."

In Yigdal, it is the line that reads "Kadmon l'chal davar asher nivra; rishon v'ein reishis l'reishiso" – "He preceded everything that He created; He is first and nothing came before Him." *The Micah reference above states the coming Messiah is from everlasting. Only God is eternal. Messiah is eternal. Messiah is God.*

5. The Fifth Foundation: It is Appropriate to Pray Only to God. Rabbi Jack Abramowitz

The fifth foundation of the Jewish faith is that wholly appropriate to pray to God and only to God. To direct our service towards any other being, person, force or object constitutes idolatry. We have to recognize that God is the Creator. Everything else, be it an angel, a celestial body or a force of nature, has no power beyond that which He programmed into them.

In Isaiah 48:11 God states that

"My glory I will not give to another."

And then in Psalms 110:1 Yahweh said to my Lord,

"Sit in the highest position in heaven..."

In Isaiah 9:6 the child born is to be called

"Mighty God, everlasting Father.."

The Messianic Psalm 72 God says..

"may all kings bow down to Him and...serve Him..."

In Isaiah 11:10 states the Messiah's resting place

... "will be glorious."

In the Ani Maamins, this foundation is phrased, "I believe wholeheartedly that it is appropriate to pray to God alone and it is not appropriate to pray to anything else."

In Yigdal, this foundation is the line that reads "Hino adon olam l'chal notzar, yoreh g'dulaso umalchuso" – "Behold! He is the Master of the universe to everything He created. He displays His greatness and His majesty."

6. The Sixth Foundation: The Words of the Prophets are True. Rabbi Jack Abramowitz

The sixth foundation of the Jewish faith is that God communicated with us through His chosen prophets. The prophets were humans – they were not supernatural in any way – but they achieved a high level of spiritual perfection so that they were able to receive special insights directly from God. (We see in Tanach that there were schools for prophets, so it was actually something to which one could aspire.)

There were levels of prophecy, just as there are levels of intelligence. Not all prophets were equally "connected" just as all smart people are not equally intelligent. The prophets received their prophecies in visions and trances, in metaphors whose meanings were likewise communicated. (We see this many places in Tanach, from Abraham and Jacob to Isaiah and Daniel.)

In the Ani Maamins, this foundation is phrased, "I believe wholeheartedly that all the words of the prophets are true."

In Yigdal, this foundation is the line that reads "Shefa n'vuaso n'sano el anshei segulaso v'sifarto" – "He granted a stream of His prophecy to those He selected, who reflected His glory."

I agree. Especially the Messianic prophecies of Jesus. Why don't the Jewish people?

7. The Seventh Foundation: The Prophecy of Moses was True and Superior. Rabbi Jack Abramowitz

The seventh foundation of the Jewish faith is that the prophecy granted to Moses was not only true, it was of a higher level than that granted to other prophets. In the last foundation, we discussed how prophets received their messages in visions. Moses was an exception. The Torah tells us that he alone was able to receive God's word in perfect clarity. This was a pinnacle of spiritual perfection, the highest level a human being could achieve.

Moses' prophecy differed from that of other prophets in numerous aspects: he was awake, it was not a traumatic experience, he did not require an angel to serve as an intermediary, and in many other ways. Most notably, other prophets had to wait for God to contact them. Only Moses was capable of starting the dialogue with God.

In the Ani Maamins, this foundation is phrased, "I believe wholeheartedly that the prophecy of Moses our teacher was true and that he was the greatest of all prophets, both those who preceded him and those who succeeded him."

In Yigdal, this foundation is the line that reads "Lo kam b'Yisroel k'Moshe od, navi umabit es t'munaso" – "There has not arisen in Israel a prophet like Moses, capable of perceiving the nature of God." *I don't believe this. I feel all scripture is equal, all scripture is inspired, all scripture is eternal. I could argue it is more important in that it was 1st though.*

8. The Eighth Foundation: We Have The Torah As It Was Received. Rabbi Jack Abramowitz

The eighth foundation of the Jewish faith is that the Torah was given by God to Moses, who wrote it down verbatim and that is what has been transmitted to us over the generations. Every word of the Torah came from God and is equally holy, whether it's the Shema or a simple list of names.

It is beyond heretical to suggest that Moses might have slipped a few ideas of his own into the text of the Torah. The Talmud in Sanhedrin (99a) says that even if one suggests that Moshe edited the spelling of a single word of his own volition, that person is considered one who despises the Torah.

In the Ani Maamins, this foundation is phrased, "I believe wholeheartedly that the Torah we now possess is the one given to Moshe."

In Yigdal, this foundation is the line that reads "Toras emes nasan l'amo Ei-l al yad n'vio, ne'eman beiso" – "God gave His people the Torah of truth through His prophet, His most trusted servant." *Agreed.*

9. The Ninth Foundation: The Torah Doesn't Change. Rabbi Jack Abramowitz

The ninth foundation of the Jewish faith is that the Torah is timeless and not subject to revision by human hands. The Torah was given to us by God, who is omniscient. Since He knows all that ever is, was, or will be, it is inconceivable that the Torah wouldn't account for the circumstances of future generations. The laws of the Torah do not get "outdated" and discarded and God certainly won't retract the Torah and replace it with another book. (Numbers 23:19 says that God is not like a human being who might change his mind.)

God tells us not to add to or subtract from the Torah (Deuteronomy 13:1). What's in it stays in and what's not in it stays out. Deuteronomy 29:28 says that both we and our descendants are to keep "this Torah" – it's the one and only, so accept no substitutes!

(Yes, there are rabbinic laws and enactments. The Torah not only empowers, it actually requires the sages of each generation to enact such things to enhance Jewish communal life or to distance people from sin. In fact, there's a commandment to obey rabbinic laws! It's quite clear what's directly from the Torah and which laws were passed by the rabbis; accordingly, rabbinic laws do not violate the prohibition of adding to the Torah.)

In the Ani Maamins, this foundation is phrased, "I believe wholeheartedly that the Torah will not be changed and that God will never give another Torah."

In Yigdal, this foundation is the line that reads "Lo yachalif ha(k)Eil v'lo yamir daso, l'olamim l'zulaso" – "God will neither replace nor alter His law, forever, in favor of anything else." *Agreed.*

10. The Tenth Foundation: God is Omniscient. Rabbi Jack Abramowitz

The tenth foundation of the Jewish faith is that God knows everything that goes on in the world. It's not like some people think, that God created the world then went away, leaving mankind to their own devices (see Ezekiel 9:9). Rather, God is intimately involved and well aware of all the deeds of man. We see this in many places in Tanach. In Genesis 6:5 we are told that "God saw that the evil of man was rampant on the Earth." In Jeremiah 32:19, it says that God's metaphorical "eyes are open to all the ways of mankind." *It kind of bugs me that the Rabbi adds the word "metaphorical" here. God has eyes. It's not a metaphor.*

In the Ani Maamins, this foundation is phrased, "I believe wholeheartedly that God knows all of man's deeds and thoughts, as it says (Psalms 33:15), 'He forms their hearts together and understands each one's actions.'"

In Yigdal, this foundation is the line that reads "Tzofeh v'yodeah s'sareinu, mabit l'sof davar b'kadmaso" – "He analyzes and knows even our innermost secrets. He is aware of the end of a matter at its very beginning." *Agreed.*

11. The Eleventh Foundation: God Rewards and Punishes. Rabbi Jack Abramowitz

The eleventh foundation of the Jewish faith is that God repays people according to their deeds, rewarding the righteous and punishing the wicked. The ultimate reward is in the form of Olam Haba, the "World to Come," which is inherited by those who perform His will but denied those who spurn Him. We see this in the Torah when God says that "the one who sinned against is

the one I will erase from My book” (Exodus 32:33). (This shows us that God identifies sinners and punishes them.)

In the Ani Maamins, this foundation is phrased, “I believe wholeheartedly that God rewards those who observe His commandments and punishes those who violate them.”

In Yigdal, this foundation is the line that reads “Gomeil l'ish chesed k'mifalo, nosein l'rasha rah k'rishaso” – “He repays a person with kindness according to his deeds; He gives evil to the wicked according to their depravity.” *Agreed. This also would seem to answer 2,000 years of diaspora. The Jews rejected God in the Old Testament by chasing other gods, and in the New Testament by rejecting God's Son, Jesus the Christ. It is funny almost to me when the Jews ask me, “why isn't God's Son mentioned in the Tanakh?” He is. Proverbs 30:4.*

- | | | | |
|-----------|--|-----------|---------------|
| Q: | “Who has gone up to heaven and come down?” | A: | <i>YHWH.</i> |
| Q: | Who has gathered the wind in the palm of his hand? | A: | <i>YHWH.</i> |
| Q: | Who has wrapped water in a garment? | A: | <i>YHWH.</i> |
| Q: | Who has set up the earth from one end to the other? | A: | <i>YHWH.</i> |
| Q: | What is his name <i>YHWH</i> or the name of his son? | A: | <i>Jesus.</i> |
- Certainly, you must know!” Proverbs 30:4.

12. The Twelfth Foundation: Moshiach is Coming. Rabbi Jack Abramowitz

The twelfth foundation of the Jewish faith may be the best-known, having been captured in song in a wide array of melodies. It is the principle that there is a Moshiach (Messiah) on the way, promised by God to redeem us from our exile. The Moshiach will be a righteous king of the Davidic dynasty, who will rule over a re-united Jewish kingdom. It's easy to find overt Messianic references throughout the books of the Prophets, but there are also references throughout the Torah, if you don't gloss over them. For example, the pagan seer Balaam said, “I see him, but not now; I will look upon him, but not soon” (Numbers 24:17). See also Jacob's blessing to Judah in Genesis chapter 49, God's promise of redemption in Deuteronomy chapter 30, and elsewhere.

In the Ani Maamins, this foundation is phrased, “I believe wholeheartedly in the coming of the Moshiach. Though he may delay, I will await his arrival daily.”

In Yigdal, this foundation is the line that reads “Yishlach l'keitz yamin m'shicheinu, lifdos m'chakei keitz y'shuaso” – “At the ‘end of days,’ He will send our Messiah, to redeem those who long for His ultimate salvation.” *He came, the Jews talked the Italians into killing Him, and He is coming back. When He comes back, it's not to save Israel, it's to collect the church.*

13. The Thirteenth Foundation: The Dead will be Revived. Rabbi Jack Abramowitz

The final foundation of the Jewish faith is our confidence in God's promise to revive the dead at some future time. The source of this belief is more elusive than most of the other foundations, lacking the same quantity of overt textual support from Tanach. That's not to say that it can't be found, though. One of the more distinct references can be found in Daniel, "Go to your end and rest; you will arise for your portion at the end of days" (12:13).

The belief in the revival is firmly ingrained in Jewish thought. Remember that these 13 foundations are part of Maimonides' commentary on the chapter of Mishna called Chelek. The first mishna in that chapter tells us that all Jews have a share in the World to Come with several exceptions. First and foremost among these is one who denies the principle of revival of the dead. The reason, the gemara informs us, is that by denying the revival, he forfeits his share in it. (This equates "World to Come" with the era of the revival rather than with the afterlife.) Revival of the dead is also the theme of the second bracha of Shemoneh Esrei.

In the Ani Maamins, this foundation is phrased, "I believe wholeheartedly that there will be a revival of the dead at a time selected by God, praise His Name forever!"

In Yigdal, this foundation is the line that reads "Meisim y'chayeh (k)Eil b'rov chasdo, baruch adei ad sheim tehilaso" – "God will revive the dead in His great kindness. May His praised Name be blessed forever!" *We Christians also believe in the resurrection of the dead.*

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Let's talk about The Palm Sunday Prophecy:

Daniel in Chapter Nine of his book tells of a visit from the Angel Gabriel.

Gabriel's message outlines six things that would be accomplished over these prophesied 490 years (seventy "sevens" of years):

1. Finish Transgression

Human rebellion against God will ultimately end—not at the Cross, but at the start of the Millennial Kingdom when Christ rules with justice and peace.

2. Put an End to Sin

Not merely the forgiveness of sin, but the restraining and removal of sin's influence. This speaks to a future reality, not yet fulfilled.

3. Atone for Wickedness

The atonement was accomplished at Calvary, where Jesus paid the price for sin. Daniel's prayer for forgiveness was answered through Christ's redeeming work.

4. Bring in Everlasting Righteousness

A righteousness that is not temporary or symbolic, but eternal—ushered in when Satan is permanently defeated, and God's Kingdom is fully established.

5. Seal Up Vision and Prophecy

All prophecies will be fulfilled. Once they are complete, there will be no further need for prophetic vision—everything will have come to pass.

6. Anoint the Most Holy

A reference to the Millennial Temple, the "Holy of Holies" sanctified and ready for the eternal reign of Christ.

From Decree to Destiny

Daniel 9:25 offers a precise timeline:

"Know and understand this: From the issuing of the decree to restore and rebuild Jerusalem until the Anointed One, the ruler, comes, there will be seven 'sevens' and sixty-two 'sevens.'"

This points directly from Nehemiah's rebuilding of Jerusalem's walls to Palm Sunday, when Jesus entered the holy city and was temperately received as King. The prophecy is exact and awe-inspiring—foretold centuries before Christ's triumphal entry.

But the prophecy doesn't stop there. Daniel is told that the Messiah will be "cut off"—a reference to Christ's crucifixion. The city and sanctuary would later be destroyed by the Romans in 70 A.D. These events have already occurred, fulfilling the first 69 weeks. That leaves one week—seven years—still to come. This word from Gabriel shows clearly that Messiah had to have come before the temple was destroyed. Who else from that time period could fit the bill but our precious Jesus? No one.

Where Are We Now?

Today, we are living in the prophetic pause—between the 69th and 70th week. The final “week,” the Tribulation, has yet to begin. But with every passing day, the signs of the times grow clearer. Wars, moral decline, and global unrest remind us: the day draws near.

The Difficulties I Have Faced and Objections I have Heard Regarding This Subject From Jewish People I Have Witnessed To, Some of Whom Have Gone On To Serve The Lord:

1. **If Christ Jesus truly is the Messiah, and the New Testament is valid, that means that all of my family, people I love, people who are good to me, and love me, and all of our ancestors are in Hell. All my Jewish relatives who died in, or survived the Holocaust. Lost. That’s a tough pill to swallow.**

That truly is a tough pill to swallow. That is an impossible thought to fathom. My response is why do you feel the need to swallow it? You don’t know that that is the case. For starters, almost all of the early Christian church was Jewish. Our God and Messiah is Jewish. The disciples were Jewish. I must think that God, who has been working on hearts since the Garden of Eden, has been working on Jewish hearts long before I wrote this paper. I know of many Jewish people, now Christians, who have confessed to me that they labored over Yeshua Hamashiach many nights as they read TaNaKh or Torah, investigating the claims made by Christian people they know. Right now, in May 2025, the fastest growing church in the world is in Iran. Muslims raised in Islaam! One of the Largest bodies of believers in the world is in communist China. Approaching 100 million souls. God is moving on hearts more than we can fathom. Don’t under-estimate God.

There is no reason to try and quantify collateral damage in a war that has been fought in generations past. Put the past under the blood of Christ, and press towards the mark of the high calling in Christ Jesus. I believe that many people, Jewish people too, have prayed, “remember me when you enter your kingdom” to Jesus.

2. **That God cannot take on human form. This is called the doctrine of the Incorporeal God. Hasshem is infinite, and therefore cannot limit Himself to human form. (Hasshem is a Jewish word that translates to “The Name”. They say “Hasshem” when referring to YHWH so as not to say God’s name in vain and thereby violate the 3rd commandment.) We will show in this lesson many theophanies, or physical appearances of Christ using the Tanakh, our Old Testament. My issue with this position is that God can do anything He wants. The God who created a Universe that is so large you can’t see it, out of atoms so small you can’t see them, can do whatever He wants. He is either omnipotent or He is not.**

3. Antisemitism in Church History.

If I play Beethoven poorly, does that mean Beethoven can't compose? Or maybe, I should just stop playing the clarinet despite my late grandmothers wishes. Conversely, if a Jewish person rapes or kills or steals does that make YHWH evil or prove He doesn't exist? Of course not. If a white guy, or black guy is a racist, are all blacks and whites racist? Nope. We do not justify God, He justifies us.

4. The preconceived Messianic expectations of Jewish Rabbinical Scholarship.

That's a tough one. 2,000 years of Rabbinical scholarship against some person whom I have just met. The expectations include the geo-political role they expect with a militarily adept Messiah who will conquer Israel's enemies and rebuild a third temple in Jerusalem. They also fiercely deny the divine nature of their coming Messiah. The suffering Messiah is also foreign to the modern Jew. They expect the Messiah to be a conquering King from the line of David that will restore temple worship. We see as Christians that Messiah would be the suffering servant, who would die and rise again.

¹⁰ "And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then **they will look on Me whom they pierced.** Yes, they will mourn for Him as one mourns for his only son, and grieve for Him as one grieves for a firstborn." Zechariah 12:10.

"Surely He has borne our griefs, And carried our sorrows;
Yet we esteemed Him stricken, Smitten by God, and afflicted.

⁵ But He was wounded for our transgressions,
He was bruised for our iniquities; The chastisement for our peace was upon Him,
And by His stripes we are healed. ⁶ All we like sheep have gone astray;
We have turned, every one, to his own way; And the LORD HAS laid on Him the iniquity of us all.

⁷ He was oppressed and He was afflicted, Yet He opened not His mouth;
He was led as a lamb to the slaughter, And as a sheep before its shearers is silent,
So He opened not His mouth. ⁸ He was taken from prison and from judgment, And who will
declare His generation? For He was cut off from the land of the living;
For the transgressions of My people He was stricken.

⁹ And they made His grave with the wicked— But with the rich at His death,
Because He had done no violence, Nor was any deceit in His mouth.

¹⁰ Yet it pleased the LORD to bruise Him; He has put Him to grief.
When You make His soul an offering for sin, He shall see His seed, He shall prolong His days,
And the pleasure of the LORD shall prosper in His hand.

¹¹ He shall see the labor of His soul, and be satisfied.
By His knowledge My righteous Servant shall justify many, For He shall bear their iniquities.
¹² Therefore I will divide Him a portion with the great, And He shall divide the spoil with the

strong, Because He poured out His soul unto death, And He was numbered with the transgressors, And He bore the sin of many, And made intercession for the transgressors."

All the above from the epic Isaiah 53 text. Psalm 16:10 also shows the Holy One would not remain dead.

"For You will not abandon my soul to Sheol, nor will You let Your Holy One see decay."

That His body would not see decay shows that it would be a bodily resurrection, not merely a spiritual one.

This next passage shows that the Messiah would be eternal God who comes in human form.

*For unto us a Child is born, (a human)
Unto us a Son is given; (a male)
And the government will be upon His shoulder.
And His name will be called
Wonderful, Counselor, Mighty God, (among other things He is called God)
Everlasting Father, Prince of Peace. (He is called the Everlasting Father, better translated
"Father of Eternity" according to stack exchange hermeneutics)
Of the increase of His government and peace
There will be no end, (His eternal nature again addressed)
Upon the throne of David and over His kingdom,
To order it and establish it with judgment and justice
From that time forward, even forever. (He will never cease to be king)
The zeal of the LORD of hosts will perform this.*

Hope you enjoyed this work in progress so far,,,,,stay tuned.

