

THE MESSIAH AN DILEMATH JESUS CHRIST

Measuring the Feasibility of Jesus Christ as the Messiah in the Mind of Semitic Religion

Pangeran Manurung, M.Th.

Sekolah Tinggi Teologi Injili Indonesia Surabaya

E-mail: pangeranmanurung@sttii-surabaya.ac.id

Abstract. *Broadly speaking, the subject of the Christology that is still worth talking about in the academic pulpit is the title "Messiah" carried by Jesus Christ. In general, the Judeo-Islamic community and some Christians are still dilemma in positioning Jesus, especially regarding the worthiness of Jesus Christ to be accepted as the Messiah. Placing Jesus Christ in the right place for all three of these great religions has proven to be no easy matter. Especially for Judeo-Islam, Christians generally accept Jesus Christ as the Messiah. On the contrary for Jews and Islam. Some Jews gave rise to a half-movement of Judaism and half-Christians in terms of seeing Jesus as the Messiah. Likewise with Islam. Here are some of the main problems. Keynote: Messiah, Jesus Christ, Semitic Religion.*

Keywords: Christology, Messiah, Christians, , Semitic Religion

INTRODUCTION

question that is still relevant today is, "What is the strong reason for some Jews to decide not to accept Jesus Christ as the Messiah? Is it because they did not read Messianic texts in the Old Testament? Of course they read and understand it. They are even more fluent in mastering the Old Testament language than modern readers like me. Elsewhere, why do Christians boldly interpret messianic texts¹ in the Old Testament as the basis for the "messiah" of Jesus Christ? Not a few Jewish Rabbis who consider the Christian party too presumptuous or too advanced in interpreting the book of the Old Testament as the basis for ordaining Jesus as the Messiah.²

In short, why are Jews and Christians different in identifying Jesus Christ even though both have the same contents of the Old Testament text?

vagueor perhaps the fulfillment of the Messiah is not so clear in the New Testament? Bible scholars have provided several options for answers to this question.

In general, the available arguments are only about the description of the Messiah of Judaism that is not parallel to the figure of Christ in the New Testament. For Jews, Christ did not qualify as the ideal Messiah. Therefore most Jews who claim to be Judaism do not accept Jesus as the Messiah if they trace the aspect of the image of the ideal Messiah of Jewish ancestors. Is this only the mastermind or the Jewish cause rejecting Jesus as the Messiah? Maybe the answer is yes. But why were some other Jews able to accept Christ as the fulfillment of the promised Messiah? Some Jews accept and acknowledge Jesus Christ as the Messiah. This group is called the "Messianic Jews" (Messianic Jews). Jesus Christ was born and lived as a Jew while in the world. Likewise His chosen and abandoned students came from Jews. The Apostle Paul, the author of most books and New Testament even a fanatical Jew. The problem is, can one be a pure Jew but at the same time embrace the Christian Faith? Many thinkers are confused about this status. One of them is Rabbi Barry. "There is no Jew who accepts Jesus as the Messiah. If someone makes a commitment of faith, they become Christians. It is impossible for someone to become a Christian and a Jew simultaneously."³

¹ For example Genesis 3; Isaiah 53: 1; 9: 5-6; 57: 2; Micah 5: 1-2; Psalms 22: 1-22, and others

² For example, like Rabbi Tovia Singer, who had come to Indonesia several times to discuss with Messianic Islamic groups regarding Jewish-Islamic equality.

³Rabbi Barry Dov Lerner, *Why don't Jews accept Jesus as the Messiah?* Why did the Jews not accept Jesus as the Messiah?

First of all, this paper will list the thoughts and opinions of some Rabbis about the figure of Jesus Christ who is considered to not qualify as the Messiah. Starting soft assumptions to harsh rejection of the discourse Jewish Rabbis will be shown to do theological calculations about whether or not Jesus is the Messiah.

A. JESUS CHRIST AND VARIOUS "MESSIAN THEORY" IN THE LITERATURE OF THE MODERN RABBI

In various messianic literature, freely written Christ tends to be deemed unworthy of fulfilling the criteria of Judaism's ideal Messiah. The figure of Christ is considered to damage the image of the true Messiah.

Modern Rabbi Literature: Efforts to distance Christ from the Messiah figure

Some Rabbinic literature does not contain or is reluctant to include Christ as an important figure such as the Messiah. It is therefore suspected that Christian authorities in Europe generally did not know about the possibility of references to Jesus in the literature of Rabbis such as the Talmud until 1236, when a convert from Judaism, Nicholas Donin, explained 35 formal accusations against the Talmud before Pope Gregory IX, and this accusation was confronted by Rabbi Yehiel of Paris to file a defense at the *Disputation of Paris* in 1240.⁴

In this literature, Jesus Christ sought not to get a place in the Rabbi document. Therefore Yehiel's main defense is "Yeshu" mentioned in rabbinical literature is a student from Joshua ben Perachiah, and do not with Jesus (*confuse Vikkuah Rabbenu Yehiel mi-Paris*). In "*Disputation of Barcelona*" (1263), which follows on Nahmanides, points out the same point.⁵ Some Jewish religious leaders such as Rabbi Jacob Ben Meir (Rabbeinu Tam), Jehiel Heilprin, and Jacob Emden (18th century) support this view.⁶ However, not all Rabbis accept this opinion.

If there is a Rabbinic document that refers to Christ, it is usually confrontation, blasphemy, or rejection. A number of classical Jewish rabbinical literature was found containing references to Jesus,

⁴ Saadia R. Eisenberg, *Reading Medieval Religious Disputation: The 1240 "Debate" Between Rabbi Yehiel of Paris and Friar Nicholas Donin*

⁵ JD Eisenstein, *Vikuach HaRamban* found in *Otzar Havikuchim* (Hebrew Publishing Society, 1915) and the writings of Rabbi Charles D. Chavel, *Kitvey HaRamban* (Mosad Horav Kook, 1963), See paragraph 22.

⁶

David R. Catchpole, *The trial of Jesus: a study in the Gospels and Jewish Historiography from 1770 to the Present Day* (Leiden: 1971), 62

including some manuscripts Talmud uncensored Babylonian (edited before the year 600 AD) and literature midrash classic written between 250 and 700 AD.

There are wide views on how many references are actually refers to Jesus. Because it is generally written after the Schism between Christianity and Judaism, it is not surprising that the references are fundamentally negative, even tend to insult Jesus' figures and their actions and teachings, even including his mother and students.⁷ No wonder there was an attempt by the Roman Catholic Church to pressure Jews to abolish negative records of Jesus in their literature.

Due to persecution, the Jewish community applied censorship to themselves to dispose of references to Jesus in their writings so they would no longer be subject to attacks. Morris Goldstein, former Professor "Old and New Testament Literature and Burket recounts:

So, in 1631 the "Jewish Assembly of Elders" in Poland stated: 'We instruct you to be under the threat of a big ban not to publish in any new edition of the Mishnah or Gemara referring to Jesus the Nazarene ... If you do not carefully obey this letter, but do the opposite and continue to publish our books in the same way as before, you can afflict us and suffer more than time - time ago. 'Initially, the parts removed in the Talmudic prints were marked by small circles or empty spaces, but then even this was banned by the censor. As a result of these doubling sensors the volumes of ordinary rabbinical literature contained only obscure remnants from the information that should be related to Jesus⁸

Dr. Robert Morey added:

"Fortunately, copies of the text before 1631 the uncensored ones were still stored at Oxford University and several other European libraries. so statements about Jesus were never truly 'lost'. The texts were published separately in a number of editions and were studied by Jewish experts privately. No one refutes those facts anymore ... Although the Soncino edition of the Babylonian Talmud includes censored text, the editors usually insert the original reading in footnotes. We have returned statements about Jesus to their place of origin in the text in question and marked them.⁹ Maimonides, as one of the influential Rabbis, represented the expression

⁷ Delbert Burkett, *The Blackwell Companion to Jesus* (2010), 220. "Therefore, the analysis of experts has a wide range, from minimalists groups (eg Lauterbach 1951) who admit that only relatively little reading actually concerns Jesus in his thinking to moderate groups (eg Herford [1903] 2006), to the maximalist group (Klausner 1943, 17-54; specifically Schäfer 2007)

⁸ Josh McDowell & Bill Wilson, *He Walked Among Us: Evidence For The Historical Jesus* (Nashville: Thomas Nelson Publishers, 1993), 58-59

⁹ Robert A. Morey. "*Jesus in the Mishnah and the Talmud*" (California Institute of Apologetics), 1-2

of the heart of his community¹⁰ when lamenting the pain felt by Jews as a result of new beliefs that tried to replace Judaism, specifically Christianity and Islam. His thoughts were recorded in "*Mishneh Torah*" and "*Epistle to Yemen*" or "*Letter to Jews in Yemen*" written in 1172. Some of his thoughts about Jesus Christ were:

Also Jesus the Nazarene who imagined that he was the Messiah and was killed by the court, already prophesied by Daniel. Thus it is said, "And the members of the lawlessness group of your people will be carried away to make a vision accomplished. And they stumble." (Daniel 11:14). Because, is there a stumbling block bigger than this person? So all the prophets spoke of the Messiah to redeem Israel, and save them, and gather the wasted people, and strengthen their laws. But this man caused (the nations) to destroy Israel with the sword, and scattered the rest, and made them humiliated, and exchanged the Torah, and made the majority of the world make the mistake of serving a divine figure beside God.¹¹

Other writings that distanced Jesus Christ from the Messiah figure were also expressed by McDowell:

And this is tradition: On the day before Easter they hung Yeshu (ha-Natzri, "Nazarene"). A previous minister for 40 days said, [Yeshu ha-Natzri] will be stoned! because he practiced magic and deceived and scattered Israel. Whoever finds something that justifies it, let him go forward and declare it about him. And they find nothing that justifies it. And they hung it on the day before the Passover. Ulla said, 'Is it considered [Yeshu ha-Natzri] as a revolutionary, that would justify it?' He is a deceiver and the Most Gracious (Allah) has said (Deuteronomy 13: 8), 'You must not allow it, nor hide it.' But it is different from [Yeshu ha-Natzri] because he is close to the kingdom. "'(Sanhedrin 43a) or" he is close to the position of king.¹²

The attempt to distance Jesus Christ as a Messiah in Rabbinic texts is inevitable because the interests of

¹⁰ Moses Maimonides or Musa Maimun was known as a Jewish theologian (rabbi), doctor, and philosopher in Al-Andalus, present-day Spain and Egypt who was born, lived and developed in the womb of the golden age of Islamic culture in the Middle Ages. He was one of several Jewish philosophers who also influenced the Gentile environment. Although at first his works in the field of Jewish law and ethics received rejection in his lifetime, after his death he was known as one of the references to trusted theology (rabbinical arbiters) and the main philosopher in the history of the Jewish nation. At present, his works and views are seen as guiding thoughts and lessons for Orthodox Jews.

¹¹ A. James Rudin, *Christians & Jews Faith to Faith: Tragic History, Promising Present, Fragile Future*, (Jewish Lights Publishing, 2010), 128–129.

¹² Josh McDowell & Bill Wilson, *He Walked Among Us: Evidence For The Historical Jesus* (Nashville: Thomas Nelson Publishers, 1993), 58-59, 65

confession to him violate the formulation of the One God for the Jews. So the summary of the Talmud passages that support the facts about Jesus also has no connection with his description as the Messiah. The opposite tends to be negative. If it is positive, it is only limited to the ability of Jesus Christ to perform miracles.

The summary of Liberal Rabbinic literature about Jesus Christ is: First; Jesus was born in an unusual situation, prompting some rabbis to call him "ben Pandira" and "an illegitimate child of an adulteress." Second; Mary, the mother of Jesus, is the daughter of Heli or Eli. Third; Jesus was crucified (or "hung", the Jewish term for "crucifixion") on the day before Easter.¹³ Fourth; Jesus is the son of a woman. This recognition is very common. Fifth; Jesus claimed to be God, the Son of God and the son of man. But this claim cannot be true. Sixth; Jesus ascended to heaven and claimed to come again. Subjective clarity. Seventh; Jesus is close to the kingdom and to the office of king. Eighth; Jesus has at least five students. Ninth; Jesus performed a miracle, namely "practicing sorcery". Tenth; The name of Jesus has the power to heal. Eleventh; The teachings of Jesus are impressive to a rabbi.¹⁴ For Judaism, these eleven summaries do not mean to make Jesus Christ an important figure. This is only an ordinary note in the written aspects of tradition.

Jesus Potential as a False Messiah

The notion that Jesus is a false Messiah is widely contained in modern Rabbi literature. Indeed, Jesus Christ bears the title "Messiah" in the New Testament. The Qur'an also mentions Jesus Christ (Messiah). But according to Fatoohi, the term "Messiah" in the sense that first appeared did not accept that Jesus was the Messiah.¹⁵ If Jesus must be considered a "messiah," it is not in the eyes of Judaism. Parallel to this, other writers more explicitly say that Judaism in general viewed Jesus as one of the many messiah falset hat appeared in history.¹⁶ Even Jesus was seen as the most influential, and consequently caused the most damage, among all false messiahs.¹⁷ Perhaps this assumption is one of the causes of the boiling of Jewish anger towards Christ in the first century.

When referring to the basic beliefs of the Jews in Deuteronomy 6, Yudasime expressly never accepted the

¹³ Josh McDowell & Bill Wilson. "*He Walked Among Us: Evidence For The Historical Jesus*, 65

¹⁴ Ibid, 58-59.

¹⁵ Louay Fatoohi, *The Mystery of Historical Jesus* (Bandung: Mizan Pustaka, 2012), 357

¹⁶ See the article of the Jews who expressly called Christ the false Messiah <http://www.jewishencyclopedia.com/articles/8616-jesus-of-nazareth>

¹⁷ Maimonides, *Mishneh Torah*, Sefer Shofetim, Melachimu Milchamot, Chapter 11, Halacha 4

claim of any fulfillment given by Christians to Jesus. Judaism also forbids people to worship someone in the form of idolatry, because the main belief in Judaism is one absolute God.¹⁸ Christian worship of Christ is considered a distant judgment. Therefore the Jews did not hesitate to laugh at the doctrine of Christology which was taught in academic classrooms.

However, since most Jews believe that the Messiah has not yet arrived and the Messianic age has not arrived, then the overall rejection of Jesus as both the Messiah and as divine is not a central problem in Yudasime. The essence of Judaism is the Torah, all Mitzvot or orders, Tanakh, and ethical monotheism such as the Shema, are all more ancient than Jesus' business as the Messiah. In short, the issue of Jesus as the Messiah has no important place in the Jewish mind.

The Function and Picture of the Messiah in the Old Testament: More Than One

If you investigate the meaning of the Messiah from its root, in the Old Testament there are many Messiahs. Referring to Hebrew, the title "Messiah" or "Mashiah" means "anointed one". In Aramaic "Meshiha" also has the same meaning. This understanding is understood by Israelis in general because they have witnessed the anointing ceremony when God chose someone for a particular task. Citing data in the Old Testament, Fatoohi mentions that not only one person has been anointed or only one role requires anointing. The positions of Imams, Prophets and Kings are recorded as requiring the retribution of the title "Messiah".¹⁹

A writer in the blog added that the Christian claim that only considered Jesus Christ as the single Messiah was tricky because not only one Messiah known to Jews.²⁰ The anointing of the Imam ordered by God in Exodus 40: 12-15 is one form of someone's messiah.

Exodus 40:13 וְהִלְבַּשְׁתָּ אֶת-אַהֲרֹן אֶת בְּגָדֵי הַקֹּדֶשׁ וּמְשַׁחְתָּ אֹתוֹ וְקִדְשְׁתָּ אֹתוֹ וְכִהְיֶה לִי:

¹⁸ Yudasime according to Deuteronomy 6 in an article raised by Jews http://www.chabad.org/library/bible_cdo/aid/9970

¹⁹ Louay Fatoohi, *The Mystery of Historical Jesus* (Bandung: Mizan Pustaka, 2012), 356-358

²⁰ <http://www.sarapanpagi.org/86-mesias-concept-in-the-bible-and-according-to-the-jews-vt3193.html>. The blog writer wrote, "If Christians claim that there is only one messiah or Christ, Jesus, it is BIG HOLLOW. The New Testament, which in fact refers to the word "messiah" which is intended to refer to Jesus, is a collection of works by non-Jews (Greek and Roman). So that by itself, the concept of "messiah" in the New Testament contradicts the idea of Jews who have the concept. In other words, the concept of "messiah" in the New Testament is a concept that exists! "

Exodus 40:13 You wear holy clothing to Aaron, you anointed and sanctify him so that he may hold the office of priest for me (Ex. 40: 3)

When an anointed by God to serve as priest, the anointing process is called an attempt to "messiah -kan" or functioning of the Imam as the Messiah. The function of the Messiah is not only seen in the anointing of the Imam, but also in the coronation of a Prophet. One example of the anointing of the Prophet is the anointing of Isaiah (Isa.61: 1).

Isaiah 61: 1 רִיחַ אֲדָנִי יְהוָה עָלַי יֵעַן מָשַׁח יְהוָה אֹתִי לְבַשֵּׁר עֲנָוִים שְׁלַחְנִי לְחַבֵּשׁ לְגַשְׁבֵּרֵי-לֵב לְקַרְא לְשְׂבוּיִם דְּרוּר וְלְאַסְוִרִים וְרִים וְרִים פְּקַח-קוֹחַ:

The Spirit of the Lord GOD is upon me, because the LORD has anointed me; He has sent me to deliver the good news to the miserable, and to care for those who are broken-hearted, to proclaim deliverance to prisoners, and to those who are confined to release from prison (Isa.61: 1)

When Isaiah was anointed as a Prophet, at the same time he was being messed up by God in the context of his function as a Prophet. Apart from the coronation of the Imam and the Prophet as the Messiah, there was also the concept of reassurance in another form, namely the Messiah as King. The King's anointing or King's coronation as the Messiah occurred when Samuel anointed Saul and David (I Sam. 10: 1; 16: 12-13).

1 Samuel 10: 1 וַיִּקַּח שָׁמוּאֵל אֶת-פֶּדֶךְ הַשֶּׁמֶן וַיִּצַק עַל-רִאשׁוֹ וַיִּשְׁקָהוּ וַיֹּאמֶר הֲלוֹא כִּי-מָשַׁחָךְ יְהוָה עַל-נַחְלָתוֹ לְנָגִיד:

Then Samuel took the jar full of oil, he poured it on Saul's head, he kissed him and said: "Has not the Lord anointed you to be king over his people Israel? You will hold the reign of the people of the LORD, and you will save him from the hands of the enemy -The enemy around it. This is the sign for you, that the LORD has anointed you to be king over His own possession ...

(1 Samuel 10: 1).

The anointing of the Prophet and King at the same time happened in Elijah's time (I Kgs. 19: 15 -16) The use of the term "Messiah" is also in context when God describes His promise to Abraham (I Chron. 16: 15-22). This title may even be carried by a Gentile King such as the Persian King, Cyrus (Isa. 45: 1).

Isaiah 45:1 כֹּה-אָמַר יְהוָה לְמַשִּׁיחוֹ לְכוּרֶשׁ אֲשֶׁר-הִחַיְתִּיקָתִי בְיָמֵינוּ לְרַדְּלִפְנֵינוּ גוֹיִם וּמְתַנְּי מְלָכִים אֲפַתַח לְפָתַח לְפָנֵינוּ דְלָתַיִם וְשַׁעֲרִים לְשַׁעֲרִים לְאֲרָמִים לֹא יִרְזָא

Thus says the Lord: "This is my word to someone who Kuurapi, to Cyrus, whose right hand I hold so that I subdue nations before him, and disarm kings, so I

opened the doors in front of him and so that the gates do not stay closed (Isa. 45: 1).

From the above data, it appears that the Messiah in the Old Testament appears in different functions and images. For example, as stated by Fatoohi that the people called the Messiah above are not associated with the concept of the rescue and vice versa hope Messianic not associated with figures called the Christ.²¹ When the texts messianic such as the anointing of the Prophet, priest, and King above applied to Jesus, of the figure of Christ was not single.

Figured Messiah did not eschatological

indicative of a plurality of functions and the interests of the Messiah above, the question arises whether the Messiah figure is eschatological? It seems like the use of the term "mesias" in this context it does not seem to connote the existence of an eschatological figure. Therefore the *Jewish Encyclopedia*²² does not link the term "Messiah" with future figures.

On this basis, some thinkers suspect that it seems that the people called the Messiah were not associated with the hope of salvation. On the contrary, messianic expectations are not related to figures called Messiahs such as Saul, David, Cyrus, and others. Even according to Louay Fatoohi, these Messianic passages were not approved by most Jews as messianic documents because these passages were interpreted differently by certain groups in different periods of Jewish history.²³ Vermes finally concluded that the Messianic concept actually did not have an important place in Jewish theology, perhaps vice versa in Christianity:

Christians without the mastery of knowledge of the history of Judaism tended to imagine the Messiah as the main figure in Jewish theology during Jesus' time. In fact, messianic excitement is not at all widespread, but only sporadically seen in Jewish literature, especially in the midst of the political shock of the last two pre-Christian centuries.²⁴

If the coming of the Messiah must be eschatological, then Christ also cannot be used as an object of prophecy because of the eschatological period in question not in the age of Jesus Christ. In Isaiah 2: 4 and 11: 9, a glimpse can be seen of Jewish Eschatology which

believed that the coming of the Messiah would be connected with a series of unforeseen events, including the return of Jews to their homeland and the construction of the Temple, a peaceful and Messianic era the understanding that during that "knowledge of God" filled the earth and because the Jews believed that none of these events took place in the life of Jesus (or later, except the return of Jews to the land of Israel). As written by Josh McDowell:

"And it is tradition: On the eve of Passover they hung Jeshu [the Nazarene]. And the crier went before him forty days (saying), [Jeshu the Nazarene] goeth forth to be stoned, because he hath practiced magic and deceived and led Israel astray. Anyone who knows that he is a favor, let him come and declare concerning him. They found it in his favor. And they hung him on the eve of the Passover. Ulla said, 'Would it be supposed that [Jeshu the Nazarene was a revolutionary, had aught in his favor?' He was deceiver and the Merciful (ie God) hath said (Deut. Xiii 8), 'Thou shalt not spare, neither shalt thou conceal him.' But it was different with [Jeshu the Nazarene] for he was near the kingdom. "(Sanhedrin 43a) Would it have been so zealously sought for him? He was a deceiver, and the All Merciful said: "You will not spare him, neither shall you conceal him." It was different with Jesus, for he was near to the Kingship.²⁵

If it refers to the Eschatological side of this context, then Jesus is not the expected Messiah. The function and importance of the "present" Messiah gives space to reject Jesus Christ as the Messiah because of the nature of his fulfillment which is still "waiting".

The Different Messiah Images

Among the various Messiahs that can be seen as explained above, it seems that the Messiah described as "Son of David" is the most prominent. According to Fredriksen, the Messiah of the Son of David was the best and most recognized figure, breaking through the boundaries of secular and temporal. This figure is described as abundant in the Rabbinic tradition.²⁶ Deeper, the belief that God will send the Messiah who is a descendant of David at the end of time to realize Israel's liberation is embraced by all Jews,²⁷ even though the description of the Messiah is different. According to Sanders, the Messiah understood in pre-Christian documents depicts different figures. The Messiah is not always shown as a military leader like his ancestral king. For example in the Psalms of Solomon 17 in Greek which describe the figure of the Messiah who did not

²¹ Louay Fatoohi, *The Mystery of Historical Jesus*, 361

²² *Jewish Encyclopedia*, "However," the Messiah "(with a signatory and not as opposed to other words) is not an Old Testament phrase, but appears for the first time in apocalyptic literature. Likewise, it is very possible to use the word "Mashiakh" to mean messianic kings not found earlier than apocalyptic literature.

²³ Louay Fatoohi, *The Mystery of Historical Jesus*, 360-361

²⁴ G. Vermes, *The Changing Faces Of Jesus* (London: Penguin Books, 2000), 28-29

²⁵ Josh McDowell & Bill Wilson, *He Walked Among Us: Evidence For The Historical Jesus* (Nashville: Thomas Nelson Publishers, 1993), 65

²⁶ P. Fredriksen, *Jesus of Nazareth, King of the Jews: A Jewish Life and the Emergence of Christianity* (London: Macmillan, 2001), 124

²⁷ *Ibid*, 129

need to fight.²⁸ Whereas in the dead sea manuscript, Sanders mentions that the number of the Messiah is two. One Messiah is a descendant of David the king, while the other Messiah is a descendant of Aaron the Priest. Usually the Messiah, the descendant of the Imam, has authority.²⁹ This ambiguity according to Fatoohi was made worse by the authors of the New Testament with all its contradictions.³⁰ So can understand why Jews have the imagination of a Messiah figure that is different from Christianity and Islam.

Messiah, who was known by Judaism and Islam, was an ordinary man. So it is unlawful to accept the divinity of Jesus Christ and the title "His Messiah" at the same time. Belief in the divinity of Jesus is considered incompatible with Judaism. Rayner said, "All Church Christology or the whole complex doctrine of the dead Son of God was crucified to save mankind from sin and death - not compatible with Judaism, and is a discontinuity with Hebraism that preceded it."³¹ So the glorification of the divinity of Christ and the recognition of His Messiah have no place in the teachings of Judasime.

Other Jewish writers condemned the line of faith of Christian Christology as a destroyer of Jewish teachings. Kaplan said, "Apart from the belief that Jesus is the Messiah, Christianity has changed many of the most fundamental concepts of Judaism."³² Wherefore, until the Divinity of Christ seems unacceptable. "The doctrine of Christ before and now remains alien to Jewish religious thought."³³ An influential Rabbi in his community installed a thick wall for the opportunity to receive Jesus Christ as the Messiah. The Rabbi wrote: For a Jew, form of shituf anyis considered idolatry in the fullest sense. There is no way for a Jew to accept Jesus as a divine, intermediary or Savior (Messiah), or even as a prophet, without betraying Judaism.³⁴

The rabbis and the Jewish community basically did not give a gap in the divine understanding of the Messiah in their doctrine. It is impossible for the Messiah to be considered God or divine because it collides on the basis

²⁸ EP Sanders, *The Historical Figure of Jesus* (Ingggris: Penguin Books, 1995), 89

²⁹ Ibid, 88-89

³⁰ Louay Fatoohi, *The Mystery of Historical Jesus*, 363-364

³¹ John D.A. Rayner, *Jewish Understanding of the World* (Berghahn Books, 1998) 187.

³² Aryeh Kaplan, *The Aryeh Kaplan Anthology: Volume 1, Illuminating Expositions on Jewish Thought and Practice*, (Mesorah Publication, 1991), 264

³³ Stephen M. Wylen, *Settings of Silver: An Introduction to Judaism*, (Paulist Press, 2000), 75

³⁴ Rabbi J. Immanuel Schochet, "Judaism has no place for those who betray their roots", written in the Canadian Jewish News article on July 19, 1999, Judaism and Jesus Don't Mix. See more at foundationstone.com.

of the faith "Shema". Whatever the community that recognizes the figure of the "Divine Messiah", will not be friends with them. Rabbi Susan and Heschel firmly wrote, "If you believe Jesus is the Messiah, die for the sins of others, God's chosen sons, or other dogmas in Christian beliefs, you are not Jewish. You are a Christian. Point."³⁵ Rabbi Susan added, "For two thousand years, Jews rejected the claim that Jesus fulfilled messianic prophecies in the Hebrew Bible, as well as dogmatic claims about him made by church fathers, that he was born of a virgin, son of God, part of a Trinity divine, and raised from the dead."³⁶ Every effort and explanation of the status of Jesus Christ as God and the Messiah in this context is unacceptable.

CHRIST AND VARIOUS "MESSIAN THEORY" IN THE LITERATURE OF THE MESSIANIC JEWS

Previously Jesus Christ had been positively positioned as an ordinary human in Rabbinic literature. Negative judgments by Jews on Jesus Christ led to blasphemy that Christ was a troublemaker, a false messiah, and the main mastermind was contaminated by the teachings of pure Judaism. Elsewhere, outside the texts above, there is a group of Rabbis who adhere to a softer view of Jesus Christ. Some acknowledged His divinity as well as accepting His "Messiah".

Christ as the Messiah: Jewish or Christian Movement?

People who are in the Messianic Jewish community who accept Jesus Christ as the Messiah and Son of God are considered not to represent Judaism. Some think that this movement was made by Christians. But according to McGirk, many members of this movement were ethnic Jews, and some of them argued that Messianic Judaism was a sect of Judaism. But Jewish organizations and religious movements, including the Supreme Court Israeli (concerning the Law), rejected this opinion, and considered Messianic Judaism to be a form of Christianity.

Christian groups generally accept Messianic Judaism as a form of Christianity. From 2003 to 2007, the movement grew from 150 Messianic houses in the United States to as many as 438, with more than 100 in Israel and around the world. Often congregations are members of a larger Messianic organization or alliance in 2008, the movement is reported to have between 6,000 and 15,000 members in Israel and 250,000 in the United

³⁵

Rabbi Susan Grossman, *Jews for Jesus: Who's Who & What's What* (beliefnat - virtualalmud), published on August 28, 2006

³⁶ Susanch Heschel, *Jewish Views of Jesus ("Jewish view of Jesus") in Jesus In The World's Faiths: Leading Thinkers From Five Faiths Reflect On His Meaning* (Editor: Gregory A. Barker, Orbis Books, 2005), 149

States.³⁷ According to the Jerusalem Post, there are around 12,000 Messianic Jews living in Israel, and about a quarter of a million Messianic Jews living in the United States.³⁸ This indicates that the acceptance of Christ as the Messiah was not carried out by a handful of people. But is this movement only emerging in the modern century? If traced back, according to Stemmerge, the origin of this movement actually returned to the first century when Paul spoke first in the houses of worship or Jewish synagogues in every city he visited³⁹. Disciples who acknowledge Christ as the Messiah also occur in the first century. Did not the people who heard the preaching of Jesus Christ also occur in the first century? But preaching to Jews in the early centuries and being followed by many people such as in Epiphanius of Salamis was not considered a personal desire of Jews but a mass phenomenon.

Sozomen reported that in Constantinople, countless Jews also converted to Christianity. The question to what extent this can still be expected from new converts of Jews at this time so that they must join the Jewish Christian congregation. Are they not trying to make a radical breakthrough with their past? Therefore according to some people, this activity is usually often forced even by using violence.⁴⁰ This comment can be refuted because the condition of the believer in Acts does not show a troubled situation.

The development of the Judasime movement was further seen clearly and openly in the 15th and 16th centuries where Jewish Christians who held professorship in European universities began to provide translations of the Hebrew text. Men like Paul Nuñez Coronel, Alfonso de Zamora, Alfonso de Alcalá, Domenico Gerosolimitano and Giovanni Battista Jona were actively involved in spreading Jewish learning.⁴¹ In Jewish online literature also write the same thing.⁴²

In Eastern Europe, Joseph Rabinowitz formed a Christian mission and the Hebrew church was called "*Israel of the New Testament*" in Chisinau, Ukraine in

³⁷ Tim McGirk, *Israel's Messianic Jews Under Attack*. This article was published by "Time Magazine" on June 6, 2008. Retrieved August 28, 2017. See more at <http://content.time.com/time/world/article/0,8599,1812430,00.html>

³⁸ Matthew Wagner, *Messianic Jews to Protest discrimination*, Published by The Jerusalem Post on June 26, 2006. More information is seen in the original article at <http://www.jpost.com/Israel/Messianic-Jews-to-protest-discrimination>

³⁹ Günter Stemmerger, *Jews and Christians in the Holy Land: Palestine in the fourth century* (Newyork: 2000), 92

⁴⁰ H. Flannery Edward, *The anguish of the Jews: twenty-three centuries of antisemitism*(1985), Edward said that one of the most famous converts was Pablo Christiani, who was a Dominican brother and a passionate missionary for the Jews. He was authorized to preach in all Jewish synagogues.

⁴¹ Dan Cohn-Sherbok, *Messianic Judaism*, 12.

⁴² jewishencyclopedia.com

1884. Rabinowitz was supported from abroad by Christian theologian Franz Delitzsch, the first modern translator of the Hebrew New Testament. In 1865, Rabinowitz made a sample order of Sabbath morning worship services based on a mixture of Jewish and Christian elements. Mark John Levy proposed the Church of England to allow its members to use Jewish customs again.

In the United States, converts from Jews to Christians founded the Messianic in New York City in 1885. In the 1890s, converts to immigrant Jews to Christianity worshiped the Methodist church "*Hope of Israel*". The Methodist Mission on the Lower East Side of New York while maintaining some Jewish and customary rituals in 1895. In the end we can see that this movement was started by the Jews themselves.

Status of Christ: Adherents of Pure Judaism

In various Messianic Jewish literatur, Christ is seen as a good, ideal, and carries true teachings with the argument that He himself did not abandon Judaism. Apart from being faithful to the doctrine of Jewish ancestors, Christ was also considered to do good things for Gentiles. An example can be seen in the writings of Jacob Emden:

This Nazarene displays a double good in the world. On the one hand, he strengthens the Torah of Moses in glory! as mentioned before! and none of *Sage* (sages) we talk more forcefully about the lack of immutability of the Torah. And on the other hand, he does many good things to strangers.⁴³

This positive view from the Jews can also be seen in Gregory's writings,⁴⁴ where Christ is seen as a person who is not favoritism and tends to love.

Moses Mendelssohn (along with several other religious thinkers from themovementHaskalah), described Jesus as "an exemplary Rabbinic Jew. He is considered a faithful Rabbi", and he was not the first to think so;Elijah Benamozeghsaw the similarity of parables and ethical orders in the Gospels and the Talmud, concluding that "when Jesus said this, it was impossible for him to leave Judaism. Levinsohn insisted that Jesus was a law-abiding Jew."⁴⁵

⁴³ Journal of Ecumenical Studies 19: 1, *Emden's letter about Jesus* (Winter, 1982), 105-111 For more details see the related article at <http://www.auburn.edu/~allenkc/falk1a.html>

⁴⁴ Gregory A. Barker and Stephen E. Gregg, *Jesus beyond Christianity: The Classic Texts* (Oxford University Press, 2010), 29-31

⁴⁵ Matthew B. Hoffman, *From rebel to rabbi: reclaiming Jesus and the making of the modern Jewish culture* (Stanford University Press, 2007), 22. Here it says that Jesus is the ideal model in the Rabbi's view "*Mendelssohn depicts Jesus as a rabbinical Jew model ... loyal rabbi*" see page 259:" Mendelssoh was not the first to make such claims.

A devout Jew like Elijah not only argues that Christ deserves to be a role model, more than that Jesus Christ is described as a good Jew, who does not dream of establishing a rival church.⁴⁶ In other words, the teachings of Christ do not need to be considered unclean because they are in harmony with Judaism.

The Teachings of Jesus: The Christianisation Movement Accepted by Judaism

If Christ had been accepted by people in the personal aspect, the Jewish group in the 19th century was better. They accepted the teachings of Christ besides praising His well-known personalities. Name this community known as "Messianic Jews" or "Messianic Jews"⁴⁷ who started sticking in the 19th century,⁴⁸ and even tended to confuse the majority of Jews, the influence of this community is quite large. According to the thinker and historian, interest in developing ethnic identity Jew is not surprising if we consider the 1960s when Messianic Judaism emerged.⁴⁹ Even in the late 1960s and 1970s, both Jews and Christians in the United States were shocked to see the rise of a strong movement of Christian Jews or Christian Jews.

Yaakov added that in the first phase of this movement, during the beginning and mid-1970s, Christians who converted to Christianity founded several Congregations on their own initiative, unlike previous Christian Jewish communities. These Messianic Jewish congregations were largely independent of Christian missionary or denominational foundations, even though

Jacob Emden (1696-1776), a leading figure of traditional Judaism in eighteenth-century Germany, also looked at vary favorably on Jesus "see page 50

Elijah Benamozegh (1823-1901) showed between parables and ethical imperatives in the Gospels and the Talmud, concluding that 'when Jesus spoke these words he was in no way abandoning Judaism' "see page 258. Levinsohn emphasized that Jesus was a Law-abiding Jews.

⁴⁶ Elijah Benamozegh, *Israel and Humanity* (Paulist Press, 1995), 329

⁴⁷ Edward Kessler, *Messianic Jews, A Dictionary of Jewish-Christian Relations* (Cambridge University Press, 2005), 292

⁴⁸ Shoshanah Feher, *Passing over Easter: Constructing the Boundaries of Messianic Judaism* (Rowman Altamira, 1998), 140

⁴⁹ Yaakov Ariel, *Judaism and Christianity Unite! The Unique Culture of Messianic Judaism*. In Gallagher, Eugene V.; Ashcraft, W. Michael. *Jewish and Christian Traditions. Introduction to New and Alternative Religions in America* (Westport, Conn: Greenwood Publishing Group, 2006), 191.

they still wanted accepted by the evang community broader electrons.⁵⁰

Gordon added that Messianic Judaism was a Protestant movement that emerged in the second half of the 20th century among believers who were ethnically Jewish but had adopted Evangelical Christian faith. According to him until the 1960s, a new effort to create a culture of Jewish Protestant Christianity among individuals began to call themselves "Messianic Jews".⁵¹ This fact shows that some Jews can come into contact with the Christian Faith to the aspect of the theology.

Lewis's view is more clear when he says that in these years (19th century) American Jews began to be interested in becoming part of Christianity.⁵² It should be borne in mind that the origin and customs of the Jews referred to here are the same as the Liberal Jews who rejected Christ and His teachings.

According to Sherbok, these Christian-American Jews were known as Hebrew Christians who initially took a commitment to follow the conception of Hebrew Christianity but at the same time emerged a growing Hebrew-Jewish community seeking a lifestyle that tended to be more "Jewish". This according to Sherbok raises a division between them; groups who want to be known as Jews and communities who try to pursue Christian-Hebrew goals. This movement in the end was also called "Messianic Judaism".⁵³ Of course the Christian-Hebrew desire to find its customary characteristics is understandable.

Although the two groups were both referred to as a community of "Messianic Judaism", Dr. Dr. differed. According to him, Hebrew Christians were quite happy to be integrated into Christian churches, but Messianic Jews sought a theology more.⁵⁴ This movement

⁵⁰ Yaakov Ariel, *Judaism and Christianity Unite! The Unique Culture of Messianic Judaism* (Westport, Conn: Greenwood Publishing Group, 2006), 192-194

⁵¹ J. Gordon Melton, *Encyclopedia of Protestantism* (Infobase Publishing, 2005), 373

⁵² James R. Lewis, *Odd Gods: New Religions & the Cult Controversy* (Prometheus Books, 2001), 179

⁵³ And Cohn-Sherbok, *Judaism Today* (Continuum International Publishing Group, 2010), 100

⁵⁴ Dr. Bülent Şenay, "Messianic Judaism / Jewish Christianity". (University of Cumbria, accessed on August 29, 2017). See the full article at <http://www.philtar.ac.uk/encyclopedia/judaism/messiah.html>. One of the doctrines is:

Messianic Jews / Jewish adherents to Jewish practices while acknowledging Jesus (whom they refer to by his Aramaic name Yeshua) as the Messiah foretold in the Hebrew scriptures. The traditional Jewish practices observed by Messianic Jews are the Friday evening, lighting Shabbat

combines evangelical Christian theology with Jewish elements with various rituals.

The essence of Christ: the confession of the Messiah - the Son of God - the Trinity

Unlike the Liberal Rabbinic documents which rejected Christ as the Messiah, Messianic Judaism proclaimed loudly and loudly Jesus Christ as the Messiah and Son of God. They also do not hesitate to recognize Christ as part of Tri Tunggal. Chenbok said, Messianic Jews are united in their belief in the Trinity. Although using Shema in the liturgy, the belief that God is a trinity is a central feature of their faith. ⁵⁵ So the basic Messianic belief in Judaism lies in the recognition that Jesus is the Messiah and Son of God. Precisely "Son of God" as one of the persons of the Trinity.

What is the strangeness? Indeed for Messianic Jews, the concept of the trinity sounds too Gentile. It's hard to imagine if there were Jews worshiping God outside the God of Abraham, Isaac, and Jacob. Therefore different terminology is used to describe the same divine reality. Therefore, in Messianic Judaism, different terminology is used to describe the same divine reality. Nevertheless, God's belief is a trinity based on the belief that Yeshua is God. That if on the ground there are several factions regarding the formulation of the Faith above, at least Messianic Judasime basically accepts Christ as the promised Messiah.

This community's belief in the Messiah as the Son of God is not only contained in the document, but in the form of an oral proclamation in a congressional forum. It reads:

We believe that there is one God, always in three persons, Father, Son and Holy Spirit. We believe in the divinity of Yeshua, the Lord, that is, the Messiah, in His

candles, kiddush and wearing kippot during their service. The service includes the traditional Jewish prayers in Hebrew, although the words are amended to include Jesus.

According to the constitution of the Hebrew Christian Alliance "they look to the One God (Father, Son and Holy Spirit) as their sole divine authority and acknowledgment of the Tanach (Old Testament) and Brit Hadshah (New Testament) as the Word of God, they reject the authority of Rabbinical literature, they accept the Messiah, Yeshua as their personal savior, and they will always be respected by Yeshua as the promised Messiah. to make a public confession of their faith. " People of Jewish parentage who share their beliefs are entitled membership; non-Jewish believers, however, are only entitled to associate membership.

⁵⁵ And Cohn-Sherbok, *Messianic Jewish theology, Messianic Judaism* (London:Continuum International Publishing Group, 2000), 170

virgin birth, in His sinless life, in His miracles, in His death and redemption of death through His shed blood, in bodily resurrection Him, in His ascension to the right lap of the Father, and in the coming of His person in power and glory.⁵⁶

The same community in other places also pledged their Messianic faith by saying:

There is one God revealed in Shema (Deuteronomy 6: 4) which is "Echad, a combined unity, which is forever in three persons: God the Father, God the Son , and God the Holy Spirit (Isaiah 48:16 -17; Ephesians 4: 4-6). In the divinity of our Lord, Messiah Yeshua, in his virgin birth, in His sinless life, in His miracles, in the atoning death He, in His physical resurrection, in His ascension to the right hand of the Father, in His future Person who will return to earth in power and glory to rule.⁵⁷

In the part of understanding salvation, the Messianic teaching of Judaism teaches that salvation is only through the acceptance of Jesus as the Savior of a person, therefore any law Jewish or habit that is followed is a culture that does not contribute to achieving salvation. hami by Messianic Judaism is seen by many as confusing as well as a basis for distinguishing Messianic Christianity and Judaism.

Lotcker in his confusion said that that was why Jews and "Jews following Jesus" had problems. According to him, the Judaism community was a two-faced group because they felt they could force someone to become Jewish and Christian at the same time.⁵⁸ This confusion can be understood if we trace the root of Judasime which is rigid in worshiping God. But this document provides information that is different from Liberal Rabbinical literature.

CONCLUSION

The figure of Jesus Christ has been shown from two different sides. The two Jewish communities above position Jesus Christ in two places. One rejects and blasphemes. Others accept and glorify Him. How the Bible presents who Jesus Christ is and his relationship to the title "Messiah" that is carried still needs to be

⁵⁶ "What are the Standards of the Union of Messianic Jewish Congregations (UMJC)?" This doctrine was stated by this community during the Union of Messianic Jewish Congregations in June 2004

⁵⁷

"Our Beliefs", *B'rit Hadasha Messianic Jewish Synagogue* (Memphis, Tennessee, 2005)

⁵⁸ Michael Lotker, *It's More Than the Messiah than Who is the Messiah: A Christian's guide to Judaism* (New York: Paulist Press, 2004), 35

discussed in the second part while comparing how the views of Islam and his book tell Jesus Christ.

REFERENCES

Rabbi Barry Dov Lerner, Why don't Jews accept Jesus as the Messiah?
Saadia R. Eisenberg, Reading Medieval Religious Disputation: The 1240 "Debate" Between Rabbi Yehiel of Paris and Friar Nicholas Donin