

Good Morning Arising Church! Today is January 4th, 2026, and we are excited to conclude a 3 part series today with a sermon called:



We began with the Israel Dependent Gospel two weeks ago and then moved to "Ministering to Muslims" last week and man have we seen some amazing testimonies!

The Lord has been doing amazing things in this Body and we are looking forward to sharing some testimonies of these things with you today.

Before we begin it is important for us to make sure that a few things are very clear:

1. We do not claim to be experts by any stretch of the imagination on the subjects we will cover today. We are lovers of the TaNaKh, lovers of a Jewish king and we absolutely love the people and land of Israel. We love God's plan for the world and we are honored as gentiles to serve our Jewish brothers in every way that is pleasing to our King.

1. While this message does follow our previous message on ministering to Muslims, our approach this week is completely different. The people of Israel and Jews today are our brothers and we are deeply indebted to them for all that they have done for us and for the world. Our goal today is to empower gentiles through education. We need proper perspective and a Godly approach as we seek to minister to Jews. This will be done through understanding God's plan for the world through Israel, His process of development of His nation and our role as Gentiles as outlined in scripture.

Since we have so much to cover today, let's jump right in and begin with the beginning.



Most Christians are unaware of the origins of their religion and the ideas that it espouses. The oversimplified or unconscious thought that Jesus came to start Christianity or that Paul is purported to have founded it are simply untrue. Without going into all the detail that we could, we put together some historical information to briefly share with you.

## Seperation of Jew and Gentile (Judaism to Christianity)

BH

"As long as the small sect of Christians differed from their fellow Jews only with regard to certain beliefs about Jesus, they remained part of the Jewish community. But once Paul dropped the Torah, and dropped any legal requirements for converting to Judaism, Christianity ceased being a sect and became a separate religion." – Telushkin, Jewish Literacy, historical overview of early Christianity (pg 193-194)

First, we see that within two decades of Jesus' death the community of those who believed in his messiahship and resurrection had become a distinct sect among the Jews,

– Meeks, The First Urban Christians, p. 113. Wayne Meeks (Yale historian)

"Rabbinic Judaism arose as a response to the destruction of the Temple so that Judaism could survive without a Temple/state.

– paraphrased from Telushkin, Jewish Literacy, Revised Edition, entry on Rabbi Yochanan ben Zakai (pp. 204–206).

**70–135 AD– Jewish believers pushed out Bar Kokhba revolt (135 AD)**

"There was no total separation between Jews and Christians before (if immediately after?) the Bar Kokhba revolt" –

• Our Father Abraham - Marvin R. Wilson

"Dialogue with Trypho" = obvious supersessionism 155 AD

– Dialogue with Trypho Justin Martyr (Gentile Christian, 2nd century)

The war of A.D. 132-135 was, for all essential purposes, the final major national blow that severed the two communities (Jews and Christians)

• Our Father Abraham - Marvin R. Wilson

Summary of the Book: The Church departed from its Jewish roots and often became hostile to the people from whom it sprang.

– Brown, Introduction Michael L. Brown – Our Hands Are Stained with Blood

Let's break that down a little more now that we have shown the scholarly references:

## Before 70 AD: Temple destruction

- Gentiles could attach themselves to Israel
- "God-fearers" existed
- Temple courts included Gentiles
- Conversion was possible and meaningful
- Messianic movements were debated inside Judaism
- Authority was contested (priests, scribes, sects, prophets)
- Jesus was Jewish
- The apostles were Jewish
- Scripture was the Tanakh
- Worship centered on the Temple and synagogue
- Participation was with Israel's God, Law, and Story
- Gentiles were brought into a Jewish Faith

then

There was no "Christianity", no New Testament Canon, no "church" buildings



## Temple is Destroyed 70 AD by Romans

- Sacrifice ceased
- The priesthood lost its central function
- Temple-centered Judaism became impossible
- Authority shifted from priests/sacrifice to sages/study
- Torah study as worship
- Prayer/repentance/deeds replace sacrifice
- "When God gave Moses the Torah, Orthodoxy teaches, He simultaneously provided him all the details found in the Oral Law."  
Jewish Literacy, section on Oral Law
- "The early Church up to 70 C.E. was a daughter of Judaism: only after that did it leave the nest."  
Our Father Abraham, Marvin R. Wilson
- Rabbi Yochanan...More than any other figure, he must be credited with establishing a model of a Judaism that could survive without Temple, without sacrifices, and even without a state."  
Jewish Literacy, Section 75

Yohanan ben Zakkai and successors reorganize Jewish life and Rabbinic authority is formally codified

At the same time: Jewish followers of Jesus did not rebuild around Oral Law and welcomed more Gentiles

(*Matthew 24:1-2, 34-35* **1** Jesus left the temple and was walking away when his disciples came up to him to call his attention to its buildings. **2** "Do you see all these things?" he asked. "Truly I tell you, not one stone here will be left on another; every one will be thrown down." **34** Truly I tell you, this generation will certainly not pass away until all these things have happened. **35** Heaven and earth will pass away, but my words will never pass away.)



## The Bar Kokhba Revolt 135 AD

- Rabbi Akiva endorses Bar Kokhba as Messiah (Talmud)
- Participation becomes a test of loyalty
- Jewish believers in Jesus cannot comply
- Rome destroys Judea and bans Jews from Jerusalem
- Rabbinic Judaism consolidates authority
- The Jewish Christians refused to take part in the rebellion under Bar Kokhba. Eusebius – Ecclesiastical History 4.6.4
- The war of A.D. 132-135 [Bar Kokhba Revolt] was, for all essential purposes, the final major national blow that severed the two communities [Jews and Christians] Our Father
- “the age’s greatest spiritual leader, Rabbi Akiva, enlisted in Bar-Kokhba’s struggle and greatly promoted it by announcing that Bar-Kokhba was the Messiah” Jewish Literacy, Bar-Kokhba

Abraham - Marvin R. Wilson

## After the Rebellion (Post 135 AD)

**Justin Martyr-Gentile**

- Jews are banned from Jerusalem
- Jerusalem becomes a Roman city
- Jewish believers in Jesus disappear as a visible group
- Gentile believers remain
- Rabbinic Judaism is now solidified
- Jewish believers in Jesus are no longer “inside” Judaism
- The Jesus movement becomes predominantly Gentile
- The Dialogue with Trypho: 155-160 AD (Supercessionism)
- “descendants of Judah, Jacob, Isaac, and Abraham... are we who have been led to God through this crucified Christ,” – Dialogue with Trypho, ch. 11
- “that you alone may suffer that which you now justly suffer; and that your land may be desolate, and your cities burned with fire; and that strangers may eat your fruit in your presence, and not one of you may go up to Jerusalem.” – Dialogue with Trypho, ch. 16
- “we, who have been quarried out from the bowels of Christ, are the true Israelitic race.” – Dialogue with Trypho, ch. 135

Now, law placed against law has **abrogated that which is before it**, and a covenant which comes after in like manner has put an end to the previous one; and an eternal and final law – namely, Christ – has been given to us – Dialogue with Trypho, ch. 11

So this brief summation of approximately 90 years shows how quickly the gentiles and Jews grew apart after the destruction of the temple.

The destruction of the temple led to the Rabbi's scrambling to lead the people and provide order and structure to a people whose lives were built around the temple. While at the same time, the followers of Yeshua, Jew and Gentile are in a different position having been warned about the temple's destruction by Jesus, filled with His Spirit and with evangelistic directives. The Jews who did not accept Jesus as Messiah turned increasingly inward, necessarily, under the leadership of the Rabbi's who were looking to protect the exposed flock.

Between 70 and 135 AD the system the Rabbi's created became more and more solid and the Jews who followed Jesus were allowing more and more gentiles in until the bar kokbah rebellion where another man was called "King Messiah" by Rabbi Akiva, the most popular and respected rabbi of that day, and it became a test of loyalty for any Jew to stand with him and fight against the Romans. Jews who had already accepted their messiah refused to fight, the Romans won, and Jews were expelled from Jerusalem as it became a Roman city. Gentile followers of Yeshua were now predominant in Jerusalem alongside Rabbinical Jews who had become exclusive. Over time the gentiles moved further and further away from Jewish culture and context until those terrible things you read from Justin Martyr...who was killed for his faith and hailed by many as exemplary!

Truthfully we wish that was the end but as you'll remember from the message Yad Vashem, all of this was followed by centuries of persecution at the hands of "believing Gentiles" following a Jewish messiah.

## "Christians" Persecuting Jews

306 AD	Forbid Marriage of Christians with Jews. (Synod of Elvira, canon 15)
306AD	<b>Jews and Christians forbidden to dine together. (Synod of Elvira, Canon 50)</b>
535AD	Jews Forbidden to hold public Office. (Council of Cermond)
538AD	Jews forbidden to employ Christian servants or possess Chrtian slaves. (Thrid Council of Orleans)
538 AD	On Easter Week Jews must not appear among Christians (Third Council of Orleans)
681 AD	<b>Jewish books were ordered to be burned. (Twelfth Council of Toledo)</b>
1242 AD	Pope Gregory IX involved in the burning of all Talmuds and Jewish books. Twelve thousand books were burned
1243-1605 AD	Subsequent popes ordered the Talmuds to be burned.
1543 AD	Martin Luther, "They should be deprived of their prayer-books and Talmuds.

Richardson, J. (2015). When a jew rules the world: What the Bible really says about Israel in the plan of god. WND Books.

## "Christians" Persecuting Jews Part 2

692 AD	Christians forbidden to patronize Jewish Doctors. (Trulanic Synod)
1050 AD	Christians not permitted to live under the same roof as a Jew. (Synod of Narbonne)
1078 AD	Jews obliged to pay tithes to support the Church as much as Christians. (Synod of Gerona.)
1179 AD	<b>Jews forbidden to be plaintiffs of witness against Christians in the courts (Third Council of the Lateran Canon 26 1179)</b>
306AD	Jews forbidden to withhold inheritance from decendants who converted to Christianity (Third Council of the Lateran, Canon 26, 1179)
1215 AD	<b>The Jewish Badge was implemented (Fourth Council of the Lateran, Canon 68, 1215)</b>
1222 AD	Construction of new synagogues prohibited. (Council of Oxford, 1222)
1267 AD	Christians forbidden to attend any Jewish ceremonies. (Synod of Vienna 1267)
1543 AD	<b>"Safe passage on the highways [should] be completely abolished for the Jews." (Martin Luther, 1543)</b>

Richardson, J. (2015). When a jew rules the world: What the Bible really says about Israel in the plan of god. WND Books.



## **“Christians” Persecuting Jews Part 3**

---

- 1267 AD Jew were compelled to live in ghettoes. (Synod of Breslau, 1267)
- 1279 AD Christians were forbidden to sell or rent any kind of real estate to Jews (Synod of Ofen, 1279)
- 1310 AD Adoption by a Christian of Jew or returned baptized Jew defined as a heresy. (Synod of Mainz, 1310)
- 1434 AD Jews forbidden to act as agents in the conclusion of contracts between Christians, especially marriage contracts. (Council of Basel, Session 19, 1434)
- 1434 AD Jews forbidden to obtain academic degrees. (Council of Basel, Session 19, 1434)
- 1543 AD “Their synagogues should be set on fire... their homes should likewise be broken down and destroyed (Martin Luther, 1543)
- 1543 AD “let them be driven like mad dogs out of the land.” (Martin Luther, 1543)

Richardson, J. (2015). When a Jew rules the world: What the Bible really says about Israel in the plan of God. WND Books.

## **“Christians” Persecuting Jews Part 4**

---

“They ought to be put under one roof or in a stable, like gypsies, in order that they may realize that they are not masters in our land, as they boast, **but miserable captives...** Throw brimstone and pitch upon them, **so much the better...** and this should be done for God and for Christianity, in order **that God may see that we are Christians.**”

(Martin Luther, 1543)

Richardson, J. (2015). When a Jew rules the world: What the Bible really says about Israel in the plan of God. WND Books.

# "Christians" Persecuting Jews Pt 5

to wander over the face of the earth, without rights, except by gracious concession, without a home, and without security; treated at all times, in years of peace and in years of persecution, as if they were beings of an inferior species.

Pope Innocent III

You, you Jews. I say, do I address you; you, who till this very day, deny the Son of God. How long, poor wretches, will ye not believe the truth? Truly I doubt whether a Jew can be really human

Peter the Venerable


The synagogue is worse than a brothel... it is the den of scoundrels and the repair of wild beasts... the temple of demons devoted to idolatrous cults... the refuge of brigands and debauchees, and the cavern of devils. [It is] a criminal assembly of Jews... a place of meeting for the assassins of Christ...

Pope John Chrysostom

Brown, M. L. (1992). Our hands are stained with blood Michael L. Brown. Destiny Image Publishers.

The reason we are walking you all through these things, though we have spoken about some of them before is that it is something we should all have in mind as we engage with our Jewish brothers. You may not be thinking about the historical context that you are in, and truthfully they might not either, but to be aware helps you to join a conversation that is already ongoing.

Christ actually gives an incredible example for us to follow in Luke 24 after His resurrection. Let's watch how He engages with two Jews after raising from the dead.



## Luke 24: Jesus' Example of Ministering to Jews

### **Luke 24:13-35 NIV**

**13 Now that same day two of them were going to a village called Emmaus, about seven miles from Jerusalem. 14 They were talking with each other about everything that had happened. 15 As they talked and discussed these things with each other, Jesus himself came up and walked along with them; 16 but they were kept from recognizing him.**

To begin with, we find these two Jewish men walking toward Emmaus which means hot baths. Walking away from Jerusalem is the wrong direction. And they were talking about things that happened. Jesus comes up and walks along with them.

Practical points from Jesus: you should recognize that you are joining a conversation that has been going on before you got here. Jesus comes up to them and joins them on their walk. We don't wait for them to come to us, we go to them.

But then the scripture says, they were kept from recognizing him.



Romans 11:25 as you all are aware says that Israel has experienced a hardening in part...in part!

Isaiah 6:9-10 also affirms this.

In this passage it says, "they were kept from recognizing him". Who was it that was keeping them? We must realize there is a lot more at play than what meets the eye. Listen to what Paul writes in Corinthians.

- **2 Corinthians 3:15-16 (NIV84)**

Yes, to this day whenever Moses is read a veil lies over their hearts. But when one turns to the Lord, the veil is removed."

There is a veil, not over their eyes, not over their minds, but over their hearts. The purpose of engaging in the conversation is not for a debate, or even for you to show how much you think you know, but to follow the Spirit of God to see the eyes of their hearts opened.



## Practical Takeaways

1. Consider the Historical Context you are joining
2. Walk alongside them (come join them)

You are seeking to come and walk beside them on their road.

**17 He asked them, “What are you discussing together as you walk along?”**

Do you hear how Jesus is asking them what they are discussing? This is key. But there is something deeper going on beneath the surface.

Deuteronomy 6:7 says:

- **Deuteronomy 6:7 (NIV)**

7 Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up.

Jesus knows what they SHOULD be talking about and His every word and deed is being directed by the scripture, pointing them back to the Scripture...and His method is still to engage with them right where they are at.

We as Gentiles want to copy our Jewish Messiah, recognizing that we are joining in on a conversation that has been going on for Millennia between a holy God and His people.

**They stood still, their faces downcast. 18 One of them, named Cleopas, asked him, “Are you the only one visiting Jerusalem who does not know the things that have happened there in these days?”**

Now the tone of these men is hard to pinpoint from the scripture but we know that their faces are downcast...and the response they give to Jesus is less than what a King deserves, one might even describe it as slightly disrespectful or dismissive. But Jesus is unphased and secure so He continues right on.

**19 “What things?” he asked.**

Once again, of course He has an answer when they ask Him "do you now know what's going on?" but He doesn't just want to give them the answer, He wants to draw out the deep things of their hearts.

- **Proverbs 20:5 (NET)**

"The intentions of a person's heart are deep waters, but an understanding person draws them out."

Jesus is going to draw out what is in the hearts of these men. He has just defeated death and risen from the grave, and He still chooses to ask them questions to get to their hearts. How much more when we engage with our Jewish brothers should we be asking questions to engage; asking questions to draw out the deep things of the heart.



## Practical Takeaways

---

1. Consider the Historical Context you are joining
2. Walk alongside them (come join them)
3. Join their conversation
4. Asks questions

**"About Jesus of Nazareth," they replied. "He was a prophet, powerful in word and deed before God and all the people. 20 The chief priests and our rulers handed him over to be sentenced to death, and they crucified him; 21 but we had hoped that he was the one who was going to redeem Israel.**



What were their words about Jesus?

He was a prophet.

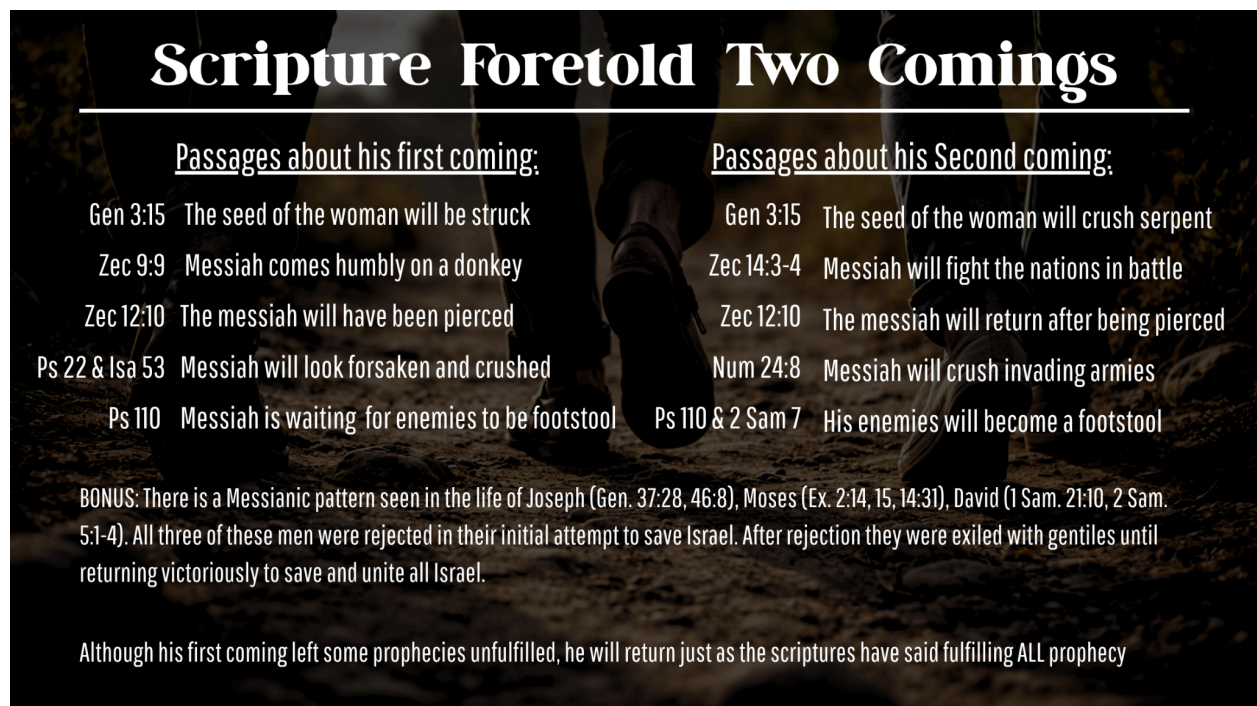
He had powerful words.

He had powerful deeds.

But He was handed over and put to death.

The end.

And they said, "We had hoped". This means that at one time they had hope, they were watching His life, with hope in their hearts that He was the Messiah, the one prophesied about, the one who would redeem Israel. And this is the ultimate hope and so if Jesus was the one, why didn't He accomplish everything that the Messiah is supposed to do.



## Scripture Foretold Two Comings

---

<u>Passages about his first coming:</u>	<u>Passages about his Second coming:</u>
Gen 3:15 The seed of the woman will be struck	Gen 3:15 The seed of the woman will crush serpent
Zec 9:9 Messiah comes humbly on a donkey	Zec 14:3-4 Messiah will fight the nations in battle
Zec 12:10 The messiah will have been pierced	Zec 12:10 The messiah will return after being pierced
Ps 22 & Isa 53 Messiah will look forsaken and crushed	Num 24:8 Messiah will crush invading armies
Ps 110 Messiah is waiting for enemies to be footstool	Ps 110 & 2 Sam 7 His enemies will become a footstool

BONUS: There is a Messianic pattern seen in the life of Joseph (Gen. 37:28, 46:8), Moses (Ex. 2:14, 15, 14:31), David (1 Sam. 21:10, 2 Sam. 5:1-4). All three of these men were rejected in their initial attempt to save Israel. After rejection they were exiled with gentiles until returning victoriously to save and unite all Israel.

Although his first coming left some prophecies unfulfilled, he will return just as the scriptures have said fulfilling ALL prophecy

One of the biggest misunderstandings—both for Jews and Christians—is the assumption that Scripture presents a single, flat

picture of the Messiah. It doesn't. What the Hebrew Scriptures actually do is present two distinct streams of messianic prophecy that are difficult to reconcile if you expect everything to happen at once.

On the left hand side you see scriptures painting a picture of a messiah who is struck, who is humble, who is pierced, who is forsaken and crushed and one who is waiting. These passages don't sound like immediate victory, they sound like delay, suffering, and rejection...and on the right hand side you see a picture of a messiah who crushes the serpent, who fights the nations, who pours out grace for the forgiveness of sins on all Israel and who reigns as King. These passages don't sound like suffering but victory!

This is why ancient Judaism debated the Messiah so intensely. Some emphasized the victorious king. Others noticed the suffering servant. Some even proposed two Messiahs.

You're now standing inside the Jewish conversation, not outside it.

These Jewish men walking along the road were not wrong about what the Messiah would do, they were just wrong about the timing but this was also the pattern with Moses when he was rejected at first by the people and then found himself among gentiles, as did David, as did Joseph. Of course He is coming back to finish everything the Messiah is supposed to do, and He also will have gathered gentiles while doing it. Just like Joseph, Moses, and David.

In fact, Jesus had fulfilled many things in His first coming:

# Messiah's Prophetic Origins

## PROPHECY OF MESSIAH

- Gold & Frankincense
- Ruler from Judah
- Star & Scepter from Israel
- Son of David / Heir of Davidic Throne
- Virgin-Born Son
- Divine Son & King
- Prophet Like Moses
- Bethlehem Birth
- Out of Egypt I called my Son

## LOCATION IN O.T.

- Isaiah 60:6
- Genesis 49:10
- Numbers 24:17
- Isaiah 11:1, 10-11
- Isaiah 7:14
- Isaiah 9:6-7
- Deuteronomy 18:15
- Micah 5:2
- Hosea 11:1

## LOCATION IN N.T.

- Matthew 2:11
- Matthew 1:2; Revelation 5:5
- Matthew 2:1-2; Revelation 22:16
- Luke 1:32-33; Revelation 22:16
- Luke 1:34-35
- Matthew 1:23; 2:2
- Acts 3:22-23
- Matthew 2:1
- Matthew 2:15

He was anointed with gold and frankincense by magi from the east who saw him as a king already, was from the tribe of Judah, the House of David, born of a virgin in Bethlehem as prophesied by Isaiah. He was born in Bethlehem and even was called out of Egypt as a child.

If we had one sign, that would be interesting, two signs, that would be notable, but when we begin to look at all that He fulfilled, it is clear that God was orchestrating these events.

These men are speaking with Jesus and He will help guide them but what if these men had been authoritatively teaching that Jesus did many things but fell short of being the messiah... since we are talking about ministering to Jews it is important for us to visit a certain topic. The voice of the Rabbis.

In this house we love the Pirquet Avot (the ethics of our fathers), the wisdom it contains has blessed us many times over. There is a line at the beginning that needs to be examined within the context of rabbinic authority.



(READ SLIDE)

## Pirke Avot 1:1

---

Moses received Torah from Sinai, and passed it on to Joshua, and Joshua to the elders, and the elders to the prophets, and the prophets passed it on to men of the Great Assembly. They had three sayings: Be deliberate in judging; educate many students; make a fence around the Torah.

William Berkson and Menachem Fisch, *Pirke Avot: Timeless Wisdom for Modern Life: Translation*. First edition (Philadelphia, PA: The Jewish Publication Society, 2010), 185.

Whenever someone teaches, their words must be drawn from and grounded in the Scripture. Even here in this place we teach in the unbroken transmission of the word down through the generations. Consider these verses:

- **Deuteronomy 6:4-7 (ESV)**

**4** “Hear, O Israel: The Lord our God, the Lord is one. **5** You shall love the Lord your God with all your heart and with all your soul and with all your might. **6** And these words that I command you today shall be on your heart. **7** You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise.

The plan of God was to transmit the Words given to Moses not just through Joshua, the elders, the prophets and the men of the great assembly, but from parents to their children and down through the generations. Yes the teachers of the community would give insight and understanding like we

see in Nehemiah 8:8. But the Lord intended for each household to possess His words, even every person down to the children.

- **Deuteronomy 30:11-14 (ESV)**

**11** “For this commandment that I command you today is not too hard for you, neither is it far off. **12** It is not in heaven, that you should say, ‘Who will ascend to heaven for us and bring it to us, that we may hear it and do it?’ **13** Neither is it beyond the sea, that you should say, ‘Who will go over the sea for us and bring it to us, that we may hear it and do it?’ **14** But the word is very near you. It is in your mouth and in your heart, so that you can do it.

The Lord in His infinite wisdom delivered this word by angels on a mountain burning with fire and intended for it to be on the hearts of His people...so that they CAN DO IT! He also gave this important instruction.

- **Deuteronomy 4:2 (NIV1984)**

“Do not add to what I command you and do not subtract from it, but keep the commands of the LORD your God that I give you.”

One must carefully consider this when thinking about the words in the first few lines of the ethics of our fathers which is included in the Mishna, the core written form of the Oral Law that was verbally communicated until roughly 200 AD and afterward written down and assembled.

Take a look at this slide:

## The Oral Law & Rabbinic Judaism

The Oral Law is contained not in the Tanakh, but in the Mishnah and its later expansions in the Talmud and Midrash, written down between roughly 200 and 600 AD.

"When God gave Moses the Torah, Orthodoxy teaches, He simultaneously provided him all the details found in the Oral Law." Jewish Literacy, section on Oral Law

"The Pharisees believed that the Oral Law also empowered them to introduce necessary changes into Jewish law, and to apply the law to unanticipated circumstances." Jewish Literacy, Mishnah/Talmud overview

"God revealed to Moses not only the Written Torah, but all of Torah," [implying Oral Torah also] Babylonian Talmud, Berakhot 5a

Exodus 24:4 "Moses then wrote down everything the Lord had said"

Exodus 34:27 Write these words, for in accordance with these words I have made a covenant with you and with Israel

Deut. 31:24 After Moses finished writing in a book the words of this law from beginning to end...

Joshua 1:8 Do not let this book of the law depart from your mouth

Our aim here is simply to draw attention to the history of Rabbinic Judaism as it is described by Jewish scholars themselves. When speaking with Jews, it is important to understand that reverence for the Oral Law is deeply rooted and goes back many centuries. However, at whatever point the Oral Law is understood as adding to the Word of God (i.e. build fences around Torah), claiming authority equal to what was written at Sinai, and functioning as the linchpin of rabbinic authority today, we must be careful that it does not become a stumbling block rather than a help.

We do not seek to disprove the Mishnah or the Talmud—which is, in large part, commentary on the Mishnah. Rather, you should be aware of the history and timing of the codification of the Oral Law, and to recognize how this process coincided with the deliberate "boundary-setting" that followed the Bar Kokhba rebellion. That moment cemented the divide between Rabbinic Judaism and the followers of Yeshua—both Jew and Gentile alike.

We want to drop two important slides here in addition to the others that we have included. Both of these slides cover two regularly mentioned obstacles when speaking with our Jewish brothers. The first covers the topic of Jesus being both a man and God. Rather than go into the rebuttals

what we simply want to do is present you with some scriptures to educate yourself from the TaNaKh of examples where the Scripture is pointing to a man who is God or God who is also a man.

## Fully God Fully Man

Exodus 17:15 YHWH is called Israel's banner, but in Isaiah 11:10-12 the root of Jesse is called Israel's banner who saves.

Zechariah 12:10 God is speaking, God is pierced

Isaiah 9:6-7 A child is born and He is called Almighty God, Everlasting Father

Jeremiah 23:6 The man who brings salvation to Israel is called by the name of YHWH (see also Jeremiah 33:16)

Micah 5:2 A man who will be a ruler in Israel is said to have his coming from "everlasting" (Psalm 72:17)

Daniel 7:13-14 Son of man is never applied to someone other than a man... Yet he is coming on the clouds, a trait only ever applied to YHWH. (Dt. 33:5, Ps 18:9-11, Ps 68:4, 32-3, Ps 104:3, Isa 19:1, Dan 7:13, Jer 30:23-24, Jer 4:13, judge 5:4-5, Joel 2:1-2)

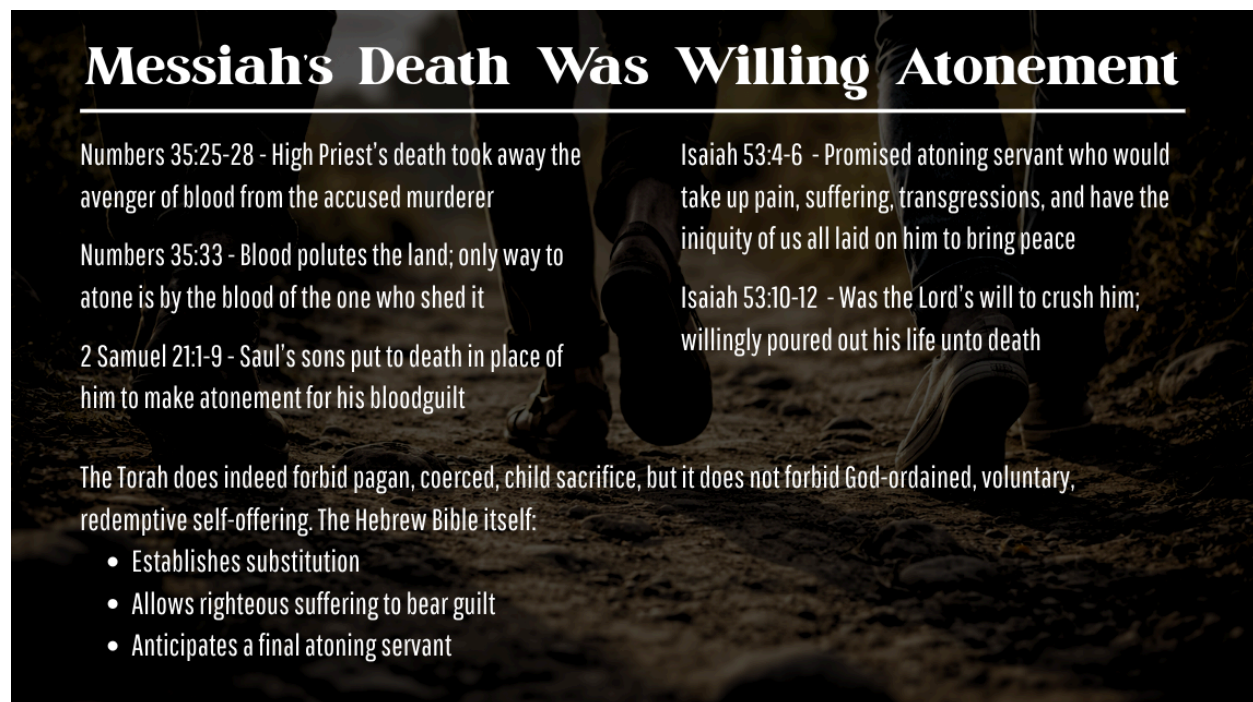
BONUS: John 1:14 compares Jesus to a tabernacle. Just like in Num 9:15, God's presence rests on this temporary dwelling, in Is 11:1-2 God's Spirit rests on a branch from a root of Jesse. Jesus does what he sees the father doing in Jn 5:19, just like the tabernacle follows God's presence moving via the cloud (Num 9:17-21.)

- In Exodus 17 YHWH is called Israel's banner, and in Isaiah 11 the root of Jesse is called Israel's banner who saves.
- In Zechariah 12:10 God is speaking and He is mentioning that they will look upon me, upon the one they have pierced.
- In Isaiah 9 the child that will be born will be called Almighty God and Everlasting Father.
- In Jeremiah 23:5-6 (a truly profound passage) a man will be called YHWH our righteousness!
- In Micah 5:2 Israel's ruler will be a man whose coming is from everlasting
- In Daniel 7 a son of man is riding on the clouds, normally reserved only for YHWH.
- In addition to all of these, John 1:14 makes the comparison of Jesus to a tabernacle. The idea that a fleshly tent could house the



presence of God may seem offensive but God dwells in the temporary dwelling just like in Numbers 9.

One other topic that will typically come up in conversation that we wanted you to be educated on concerns the idea of human sacrifice. We do not defend the idea of human sacrifice concerning the Christ, but rather willing atonement.



## **Messiah's Death Was Willing Atonement**

---

Numbers 35:25-28 - High Priest's death took away the avenger of blood from the accused murderer

Numbers 35:33 - Blood pollutes the land; only way to atone is by the blood of the one who shed it

2 Samuel 21:1-9 - Saul's sons put to death in place of him to make atonement for his bloodguilt

Isaiah 53:4-6 - Promised atoning servant who would take up pain, suffering, transgressions, and have the iniquity of us all laid on him to bring peace

Isaiah 53:10-12 - Was the Lord's will to crush him; willingly poured out his life unto death

The Torah does indeed forbid pagan, coerced, child sacrifice, but it does not forbid God-ordained, voluntary, redemptive self-offering. The Hebrew Bible itself:

- Establishes substitution
- Allows righteous suffering to bear guilt
- Anticipates a final atoning servant

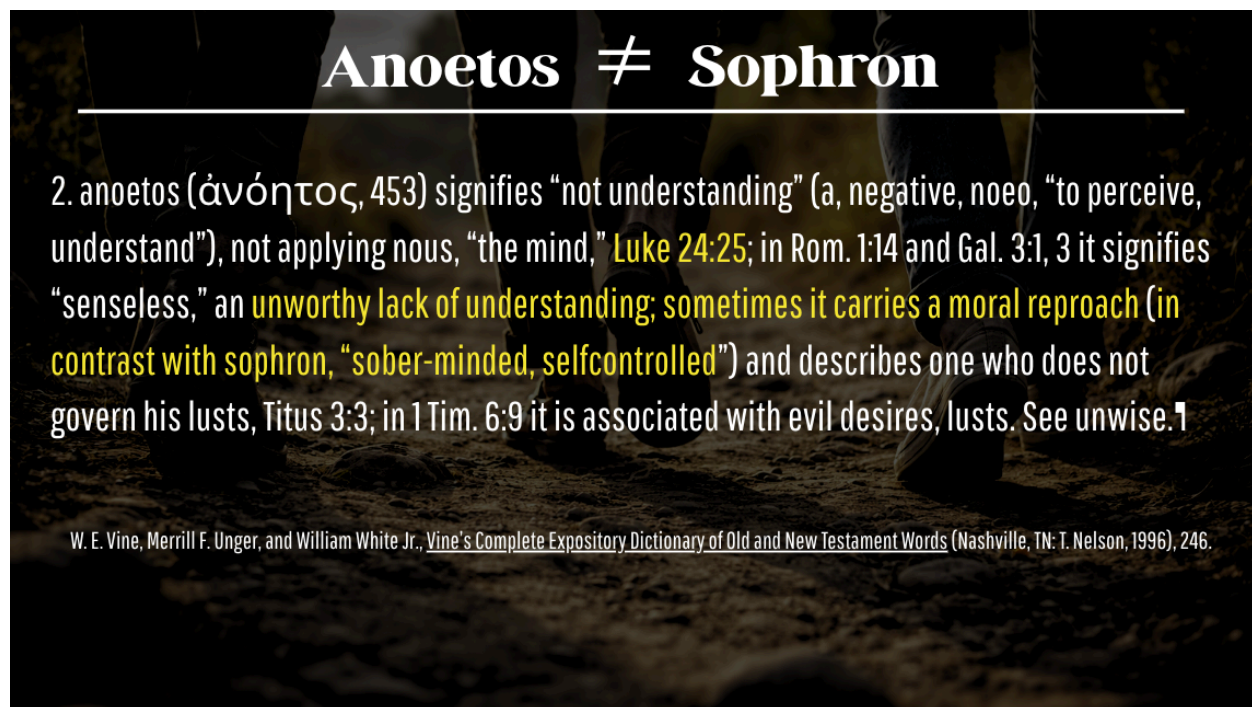
In presenting Jesus' sacrifice as a God ordained, voluntary, and redemptive self offering, the concept of substitution which is clearly seen in 2 Samuel 21, atonement through blood shed which is clearly seen in Numbers 35, and the atoning servant who offers himself for the sins of all shows the cross to be a well founded pattern rather than something pagan or coerced.

Jesus was more than a prophet as the men confessed who were on the road to Emmaus...and truthfully they knew that, but because of the way events unfolded, they gave up hope, Jesus was here to restore their hope, pay careful attention to what happens next.

And what is more, it is the third day since all this took place. 22 In addition, some of our women amazed us. They went to the tomb early this morning 23 but didn't find his body. They came and told us that they had seen a vision of angels, who said he was alive. 24 Then some of our companions went to the tomb and found it just as the women had said, but they did not see Jesus. 25 He said to them, "How foolish you are, and how slow of heart to believe all that the prophets have spoken!"

Jesus is listening to them tell the story of everything that He told them He would do and just did. Remember they are downcast and had abandoned their hope! And how does He respond to them?

He calls them foolish!



## Anoetos ≠ Sophron

---

2. anoetos (ἀνόητος, 453) signifies "not understanding" (a, negative, noeo, "to perceive, understand"), not applying nous, "the mind," **Luke 24:25**; in Rom. 1:14 and Gal. 3:1, 3 it signifies "senseless," an **unworthy lack of understanding; sometimes it carries a moral reproach (in contrast with sophron, "sober-minded, selfcontrolled")** and describes one who does not govern his lusts, Titus 3:3; in 1 Tim. 6:9 it is associated with evil desires, lusts. See **unwise**. ¶

W. E. Vine, Merrill F. Unger, and William White Jr., Vine's Complete Expository Dictionary of Old and New Testament Words (Nashville, TN: T. Nelson, 1996), 246.

Now, let us quickly pause and remind you gentiles, do not call the Jews you are ministering to foolish :)

Jesus says this because the expectation is that they would remember the things He told them...they are recounting the events that they are

disappointed about with clarity and forgetting that He told them all of these things would have to happen. If a sophron man always has a saving word in mind, these men were letting their emotions lead them down a road of hopelessness...the Messiah uses the same solution that all of us should. Listen to what He says next!

**26 Did not the Messiah have to suffer these things and then enter his glory?” 27 And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself.**

What we wouldn't give to have this scripture string on hand! But, our best students gathered together and assembled prophecies in the Tanakh along with their fulfilment in Jesus lifetime and future fulfilment. We went beyond just the things that He would have to suffer and included the prophecies we thought you might like to study in preparation for having an educated conversation with Jewish men just like the ones Jesus is talking to.



<h2>Messiah's Life &amp; Ministry</h2>		
<u>PROPHECY OF MESSIAH</u>	<u>LOCATION IN O.T.</u>	<u>LOCATION IN N.T.</u>
• Messiah Would Minister in Galilee	• Isaiah 9:1-2	• Matthew 4:12-17
• Presented to Jerusalem Riding on a Donkey	• Zechariah 9:9	• Matthew 21:6-9
• Messiah Would Perform Miracles	• Isaiah 35:5-6	• Mark 10:51-52
• Will Be Messenger of New Covenant	• Malachi 3:1	• Luke 22:20
• Hated Without Cause	• Isaiah 49:7	• John 15:24-25
• Potters Field	• Zechariah 11:13	• Matthew 27:7
• Considered a transgressor	• Isaiah 53:12	• Matthew 27:38



## Messiah's Suffering. Betrayal. Death. Burial. Resurrection: Pt. 1

### PROPHECY OF MESSIAH

- Rejected by rulers
- Betrayed for 30 Pieces of Silver
- Betrayed by a friend
- Forsaken by his Talmidim
- Would Be Crucified
- Casting Lots for His Clothing
- Spat on & Beaten
- Struck on the cheek
- Mocked

### LOCATION IN O.T.

- Psalm 118:22
- Zechariah 11:12-13
- Psalm 41:9, 15
- Zechariah 13:7
- Psalm 22:16
- Psalm 22:18
- Isaiah 50:6
- Micah 5:1
- Psalm 22:8-9

### LOCATION IN N.T.

- Matthew 21:42, John 7:48
- Matthew 26:14-15
- Matthew 26:21-25
- Matthew 26:31-56
- Matthew 27:31-37
- Matthew 27:34-35
- Matthew 26:67-68
- Matthew 27:30
- Matthew 26:67-68; 27:31

## Messiah's Suffering. Betrayal. Death. Burial. Resurrection: Pt. 2

### PROPHECY OF MESSIAH

- No Bones Broken
- Thirsty during execution
- Given vinegar to quench thirst
- He Would Bear the Sin of Mankind
- Resurrection of Messiah
- Ascended to the right hand of God
- Anointed One cut off, but not for himself

### LOCATION IN O.T.

- Psalm 34:20
- Psalm 22:16
- Psalm 69:22
- Isaiah 53:5-6
- Psalm 16:8-10
- Psalm 16:11
- Daniel 9:24-26

### LOCATION IN N.T.

- John 19:32-33
- John 19:28
- Matthew 27:34
- Matthew 26:26-29
- Matthew 28:4-10
- Luke 24:51, Acts 1:9-11
- Romans 5:6, 1 Peter 3:18

When Jesus met up with Jewish men on the road who had abandoned hope that He was the one who would redeem Israel, His solution was not just to simply say "I'm HIM, that's me guys, I did it all just like I said I would." No, He turned their attention right back to the Scripture.





## Practical Takeaways

---

1. Consider the Historical Context you are joining
2. Walk alongside them (come join them)
3. Join their conversation
4. Asks questions
5. Addresses the heart - not a knowledge problem
6. Be able to demonstrate the Messiah in the TaNaKh

If they had been foolish and followed their emotions, His response was to direct them right back to the Word that had foretold all these things inclining their hearts, warning their souls and directing their steps. After walking them through all of these scriptures, look at what He does.

**28 As they approached the village to which they were going, Jesus continued on as if he were going farther. 29 But they urged him strongly, “Stay with us, for it is nearly evening; the day is almost over.” So he went in to stay with them. 30 When he was at the table with them, he took bread, gave thanks, broke it and began to give it to them.**

Jesus sets the example here for us all while He is ministering to these Jewish men. Jesus continued on as if he were going farther. The way this struck us was that Jesus was relational in His approach to them and not aggressive. Think of all that He has done up until this point: He joins them on the road they are travelling down. He asks them what they are discussing and joins their conversation.

He sails right over any potential disrespect and asks questions to draw things out of their hearts.

He takes them to the scriptures to remind them what Moses and the prophets had spoken about what they were going through.

He doesn't presume but waits for the invitation to go with them.

He goes into their homes and shares a meal with them.

Do you guys see how practical His example is for us. Your disposition when ministering to Jews should be the same. You are relational not aggressive.

Truly we have taught you in here that our role is that of a servant. Quality Gentiles embrace the role of servant, nameless, faceless, not requiring praise, acceptance, or recognition simply delighting to do our master's will in service to those He is calling to Himself.

Notice something that is a little sodical here, these Jewish men are asking Jesus to come in and stay with them and they mention the fact that day is almost over and that night is coming. We can't help but be moved by the recognition of an openness that has been present among the Jews lately to receive us and speak with us.

We are encouraged by this verse:

### **Deuteronomy 4:30 NIV**

When you are in tribulation, and all these things come upon you in the latter days, you will return to the Lord your God and obey his voice.

And this one

### **Hosea 3:5 NET**

Afterward, the Israelites will turn and seek the Lord their God and their Davidic king. Then they will submit to the Lord in fear and receive his blessings in future days

While we are not basing our love and service to the Jews on their response to us, we are encouraged that there seems to be a door open in these last days for effective ministry among them.

Quick testimony: We tried to pay for a dinner for wonderful Jewish men and women here recently but it just didn't work out...but then just yesterday we got the chance to sponsor several down in Houston in a trip they were trying to make to Israel but didn't have the money for. Jesus accepted their invitation in but he did not push! What a great example!

**31 Then their eyes were opened and they recognized him, and he disappeared from their sight. 32 They asked each other, "Were not our hearts burning within us while he talked with us on the road and opened the Scriptures to us?"**

**33 They got up and returned at once to Jerusalem. There they found the Eleven and those with them, assembled together 34 and saying, "It is true! The Lord has risen and has appeared to Simon."**

In the beginning of the story they were kept from recognizing Him, but now their eyes have been opened. Truly this is what we are looking for, not conversion for our Jewish brothers but simply for their eyes to be opened to see! We only wish the publishers of the pericopes over Acts 9 called it Saul's revelation rather than conversion! This is not conversion! They remain Jewish!!

Look at Saul or Paul's story.

## Paul's ~~Conversion~~ Revelation

Acts 9:5–9 (NIV)

<sup>5</sup>“Who are you, Lord?” Saul asked.

“I am Jesus, whom you are persecuting,” he replied. <sup>6</sup>“Now get up and go into the city, and you will be told what you must do.”

<sup>7</sup>The men traveling with Saul stood there speechless; they heard the sound but did not see anyone. <sup>8</sup>Saul got up from the ground, but when he opened his eyes he could see nothing. So they led him by the hand into Damascus. <sup>9</sup>For three days he was blind, and did not eat or drink anything.

Acts 9:17b–18 (NIV)

“Brother Saul, the Lord—Jesus, who appeared to you on the road as you were coming here—has sent me so that you may see again and be filled with the Holy Spirit.” <sup>18</sup>Immediately, something like scales fell from Saul’s eyes, and he could see again. He got up and was baptized,

Saul was kept from seeing until he had revelation and then his eyes were opened and he could see again, but he remained a Jew!

In the same way, these two men walking with Jesus remained Jewish. Their hearts burned as He read the scriptures, they turned around and instead of walking away from Jerusalem, they returned AT ONCE to Jerusalem. They rejoined with their Jewish brothers and immediately began to proclaim the resurrection of the Lord! They believed!

**35 Then the two told what had happened on the way, and how Jesus was recognized by them when he broke the bread.**

These Jewish men that Jesus was ministering to testified to the scriptures that Jesus shared with them along the way according to the conversation that they were having about their lost hope concerning the Messiah. And the story they tell is that their eyes were opened and they recognized Jesus when He broke bread with them.

This direct connection of revelation with fellowship is profound. Our relationships with Jews must reveal Messiah in Word and Deed.



Jesus came ready to learn what they were talking about  
He came ready to engage in the Scriptures with them  
He came to restore their hope  
He came to fellowship with them.  
As gentiles we must do the same.

## Practical Takeaways

1. Consider the Historical Context you are joining
2. Walk alongside them (come join them)
3. Join their conversation
4. Asks questions
5. Addresses the heart - not a knowledge problem
6. Be able to demonstrate the Messiah in the TaNaKh
7. Relational, not aggressive ministry
8. Break Bread - Relationship, Sharing the Word, Resources, and Suffering

With all of these things in mind, your idea of how we see and minister to our brothers should be changing dramatically...and the example of Jesus continues to lead us. We actually get to watch the way that he interacts with a Jew who rejects Him.

### **Matthew 26:20–25 — NIV 1984:**

**20** When evening came, Jesus was reclining at the table with the Twelve.

**21** And while they were eating, he said, “I tell you the truth, one of you will betray me.”

**22** They were very sad and began to say to him one after the other, “**Surely not I, Lord?**”

**23** Jesus replied, “The one who has dipped his hand into the bowl with me will betray me.

**24** The Son of Man will go just as it is written about him. But woe to that man who betrays the Son of Man! It would be better for him if he had not been born.”

**25** Then Judas, the one who would betray him, said, “**Surely not I, Rabbi?**” Jesus answered, “Yes, it is you.”

Notice that all of the disciples except Judas calls Jesus Lord, and Judas calls him Rabbi.

Though Judas sees Jesus as a Rabbi, he is rejecting Jesus' lordship and how he as messiah is choosing to act. But how does Jesus treat Judas: Judas is sitting in the seat of honor at Jesus' table

Jesus is sharing a meal with him

He even washes his feet

In Matthew 26:50 he calls him friend

Even after Peter denies Him, he responds with forgiveness, in John 21:12 he brings him breakfast! He goes to him, and seeks to restore him.

This is the example of the Messiah. And consider how satanic the response has been from so many who claim to represent Christ.

We owe the Jewish people a great debt and beyond that, God has great plans that He has not forgotten.

### Testimonies from Asa and Luke

You must understand the expectation that is on you in the way that you minister to Jews is placed there by the Messiah

Matthew 25:31-46 ESV

**31** “When the Son of Man comes in his glory, and all the angels with him, then he will sit on his glorious throne. **32** Before him will be gathered all the nations, and he will separate people one from another as a shepherd

separates the sheep from the goats. **33** And he will place the sheep on his right, but the goats on the left. **34** Then the King will say to those on his right, 'Come, you who are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world. **35** For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, **36** I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.' **37** Then the righteous will answer him, saying, 'Lord, when did we see you hungry and feed you, or thirsty and give you drink? **38** And when did we see you a stranger and welcome you, or naked and clothe you? **39** And when did we see you sick or in prison and visit you?' **40** And the King will answer them, 'Truly, I say to you, as you did it to one of the least of these my brothers, you did it to me.' **41** "Then he will say to those on his left, 'Depart from me, you cursed, into the eternal fire prepared for the devil and his angels. **42** For I was hungry and you gave me no food, I was thirsty and you gave me no drink, **43** I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me.' **44** Then they also will answer, saying, 'Lord, when did we see you hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to you?' **45** Then he will answer them, saying, 'Truly, I say to you, as you did not do it to one of the least of these, you did not do it to me.' **46** And these will go away into eternal punishment, but the righteous into eternal life."