

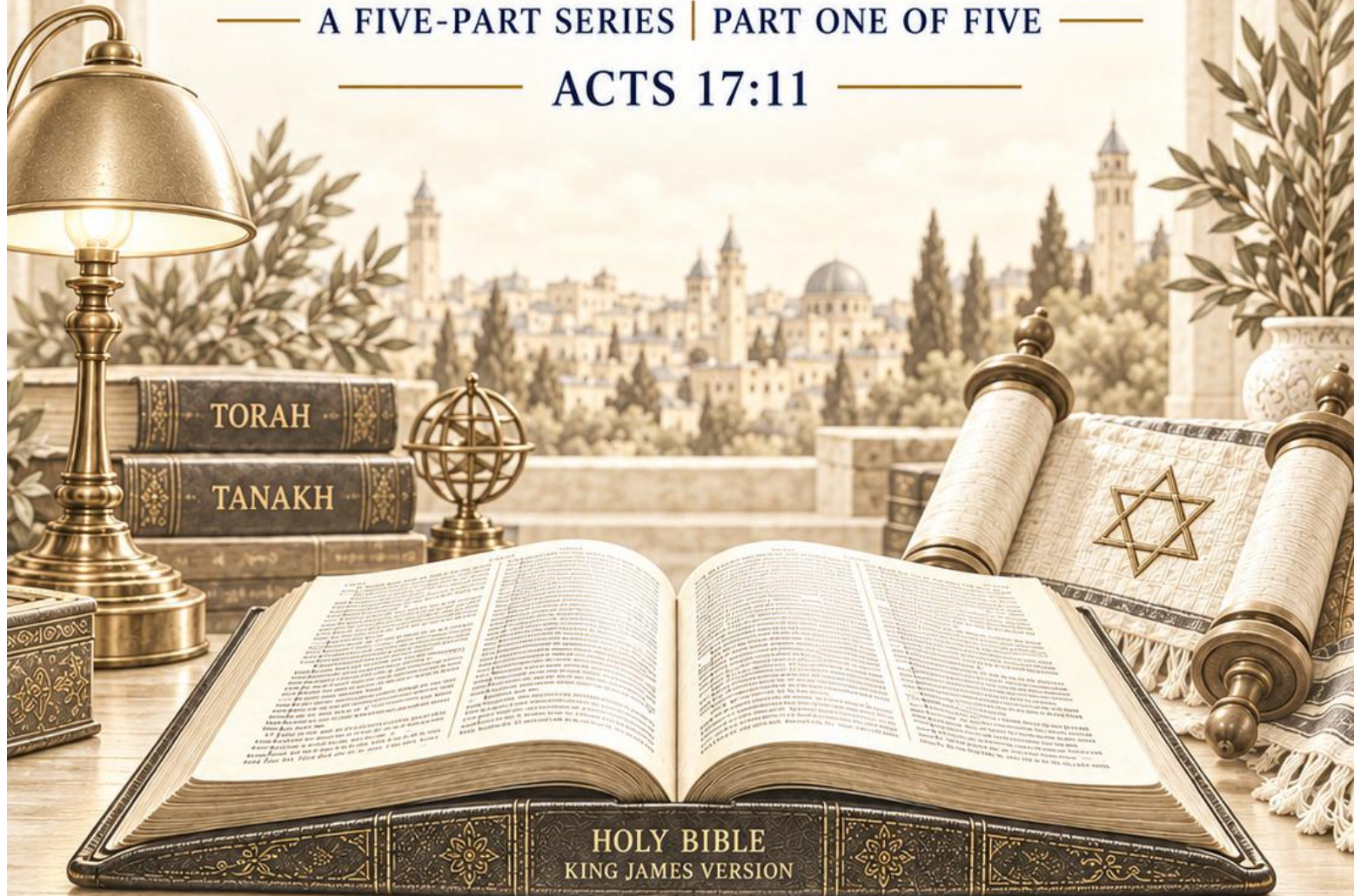
REASON TOGETHER CHURCH



HOW DOES JUDAISM DIFFER FROM THE BIBLE?

A FIVE-PART SERIES | PART ONE OF FIVE

ACTS 17:11



SERMON & PASTOR'S COMMENTARY

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How Does Judaism Differ from the Bible

Full Sermon Manuscript

Dr. Thomas W. Hawksley

Reason Together Church

Aloha.

Welcome to Reason Together Church, where we open the Bible, ask honest questions and reason together from the Word of God.

Whether you are with us in person, joining online or visiting for the first time, we are grateful that you are here.

Today we are asking a serious question: How does Judaism differ from the Bible?

That title needs an explanation before we go any farther.

Jewish people read the Hebrew Scriptures. Christians call those same books the Old Testament, though the order and numbering are different. When this study says “the Bible,” it means the complete sixty-six-book King James Bible, including the Old and New Testaments.

We are not saying that Jewish people have no connection with the Bible. We are asking where the teachings of modern Rabbinic Judaism differ from the complete Biblical revelation that Christians receive as the Word of God.

We are comparing teachings, not attacking a people.

Jewish ethnicity is not the same thing as Jewish religious belief. Jewish culture is not the same thing as Rabbinic theology. Biblical Judaism under Moses is not identical to Second Temple Judaism and neither is identical to every form of Judaism today.

Jesus was Jewish. Mary was Jewish. The apostles were Jewish. The earliest believers in Jesus were Jewish. The gospel came to the Jew first and also to the Greek.

Nothing said today should encourage antisemitism, ethnic suspicion or contempt. If a Christian uses the name of Christ to hate Jewish people, that Christian is contradicting the spirit of Christ.

Paul wrote in Romans 10:1, “Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.”

That is our tone. A heart's desire. A prayer to God. A concern for truth and salvation.

Let us pray.

Our Father in heaven, we come before thee with open Bibles and humble hearts. Guard us from pride, carelessness and prejudice. Help us describe our Jewish neighbors honestly. Help us distinguish people from teachings and history from caricature. Above all, show us Christ in the

Scriptures. Let thy Holy Spirit give light, conviction and grace. May every word be faithful to thy Word and full of the charity that becometh the gospel. In Jesus' name, Amen.

Our Scripture reading is Isaiah 53:3-6 and verses 10-12.

“He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

“Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

“But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

“All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.”

Verse 10 says, “Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.”

Verse 11 says, “He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.”

Verse 12 concludes, “Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.”

This is the Word of God.

Before we continue, thank you to everyone who supports the ministry of Reason Together Church. Giving is an act of worship, not a purchase and not a payment for God's favor. If this is your church home, you may give in the usual ways. If you are our guest, please feel no pressure to give.

Guests, we would be honored if you would complete a guest card so that we may thank you for coming and answer any questions you may have.

After the service, please join us in the Reason Together Café. C.O.F.F.E.E. reminds us that Christians Offer Friendship, Fellowship, Encouragement and Evangelism. It is a place for conversation, questions and kindness.

Families, our Keiki Center is available, and we want every child to be safe, welcomed and taught the Word of God.

Now let us reason together.

Modern Rabbinic Judaism is not one single opinion shared by every Jewish person.

Orthodox Judaism generally treats the written Torah and the authoritative oral tradition as divinely given and binding. Conservative Judaism also values halakhah, Jewish law, but understands its historical development and permits change through its recognized legal process. Reform Judaism gives greater authority to individual conscience and tends to understand revelation as progressive rather than as a verbally fixed system of commandments binding in the same manner on every Jew. Reconstructionist Judaism often describes Judaism as the evolving religious civilization of the Jewish people and includes a wide range of views about God, revelation and the world to come.

Those distinctions matter.

It would be false to say, “Judaism teaches,” when the evidence only supports, “One branch teaches,” or, “Some Jewish interpreters teach.”

There are also secular Jews, cultural Jews, ethnic Jews, Jews who are agnostic and Jews who are observant. We must never assume that a surname, ancestry or cultural practice tells us exactly what a person believes.

Our main subject is modern Rabbinic Judaism, the religious tradition shaped by rabbinic interpretation, prayer, synagogue life, study, ethical practice and the body of teaching associated with the Mishnah, Talmud, Midrash and later rabbinic rulings.

How did that form of Judaism arise?

Under the Mosaic covenant, Israel had a tabernacle and later a Temple. There was a Levitical priesthood. There were sacrifices. There was an altar. There were appointed feasts. There were laws concerning purity, land, civil judgment and worship.

Those things were not incidental. They were woven into the covenant life of Israel.

In A.D. 70, Roman forces destroyed the Second Temple. Without the Temple, the sacrificial system could not continue in its Biblical form. Jewish life did not disappear, but its institutional center changed.

The synagogue, the study house, prayer, Torah observance and rabbinic decision-making became increasingly central. Traditions associated with earlier teachers were collected. The Mishnah was compiled around A.D. 200. Rabbinic discussion of the Mishnah formed the Gemara. Mishnah and Gemara together constitute the Talmud, with the Babylonian Talmud eventually receiving the broadest authority in traditional Rabbinic Judaism.

Midrash explored the meaning and application of Scripture. Halakhic rulings applied Jewish law to new circumstances. Later authorities, including Maimonides, organized and explained the tradition.

This history does not mean Jewish people invented a religion in one afternoon after the Temple fell. Rabbinic patterns had roots before A.D. 70 and Jewish communities developed over centuries. It does mean that modern Rabbinic Judaism is not simply the religion of Leviticus operating without interruption.

There is no functioning Temple in Jerusalem, no operating Aaronic priesthood performing the Levitical sacrifices and no Day of Atonement ritual in which the high priest enters the holy place with sacrificial blood.

That is a historical difference before it is a theological argument.

Some differences are not opposition.

The Jewish Tanakh contains the same basic collection of books Christians call the Old Testament, but counts and orders them differently. The Torah, Prophets and Writings form a twenty-four-book arrangement. The KJV Old Testament has thirty-nine books because Samuel, Kings, Chronicles and Ezra-Nehemiah are divided and the Twelve Minor Prophets are counted separately.

That difference in counting is not a contradiction.

The different order can affect how readers experience the story, but it does not mean that one collection contains thirty-nine books of material and the other only twenty-four books of material.

The direct disagreement begins with authority.

Traditional Judaism receives the Tanakh but does not receive the New Testament as inspired Scripture. Rabbinic Judaism also gives a formative role to oral tradition and rabbinic interpretation.

Pirkei Avot opens with a chain of transmission: Moses received Torah at Sinai and transmitted it to Joshua, then to the elders, the prophets and the men of the Great Assembly. Orthodox Judaism understands this oral Torah as essential to the proper interpretation and practice of the written Torah.

Christians may value history, teachers and careful interpretation, but no later tradition has authority to overrule the written Word of God.

Jesus rebuked those who made “the word of God of none effect through your tradition.” That does not mean every tradition is evil. It means tradition must be judged by revelation, not revelation by tradition.

The Christian also receives the New Testament as the inspired Word of God.

Second Timothy 3:16 says, “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.”

Second Peter places apostolic writings within the category of Scripture. The New Testament presents the apostles as authorized witnesses of the risen Christ and the church as built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.

Here is the controlling divide.

If the New Testament is not God's Word, then its claims about Jesus carry no final divine authority.

If the New Testament is God's Word, then no religious tradition can reject its testimony concerning Jesus and remain in agreement with the complete Bible.

That difference in authority produces nearly every other major difference.

Judaism strongly affirms that God is one.

Deuteronomy 6:4 declares, “Hear, O Israel: The LORD our God is one LORD.”

Christians affirm that sentence without qualification. Christianity does not teach three gods. There is one God.

The disagreement concerns how the one God has revealed himself.

Modern Judaism rejects the Trinity because it appears to compromise divine unity and because it does not receive the New Testament texts that disclose the Father, the Son and the Holy Ghost.

The Bible does not ask us to choose between one God and the deity of Christ. It teaches both.

John 1:1 says, “In the beginning was the Word, and the Word was with God, and the Word was God.” Verse 14 says, “And the Word was made flesh, and dwelt among us.”

Jesus said in John 8:58, “Before Abraham was, I am.”

Thomas answered the risen Jesus, “My Lord and my God.”

Jesus commanded baptism “in the name of the Father, and of the Son, and of the Holy Ghost.” One name and three named persons.

We do not claim to explain the infinite being of God exhaustively. We confess what Scripture reveals. The Father is God. The Son is God. The Holy Ghost is God. There is one God.

Rabbinic Judaism rejects Jesus as divine, as God manifest in the flesh and as the unique Son of God in the Christian sense.

That is not a minor difference in vocabulary. It is a direct contradiction between modern Judaism and the New Testament.

The question then becomes, why does Judaism reject Jesus as the Messiah?

Traditional Jewish expectation looks for a human descendant of David who will gather Israel, restore righteous rule, bring an era of peace, advance the knowledge of God and, in traditional formulations, rebuild the Temple.

Maimonides described the Messiah as a Davidic king who studies Torah, keeps the commandments, leads Israel and accomplishes identifiable national restoration. If he fails or is killed before completing the task, Maimonides says he is not the promised Messiah.

That is one of the strongest Jewish objections to Christian faith.

The prophets describe peace among the nations. They describe restoration. They describe the knowledge of the LORD filling the earth. Christians confess Jesus as Messiah, yet wars continue, Israel has not experienced every promised blessing and creation still groans.

We should not answer that objection carelessly.

The Christian answer is that the prophets reveal both the sufferings of Christ and the glory that should follow.

First Peter 1:11 speaks of “the sufferings of Christ, and the glory that should follow.”

Jesus came first to bear sin. He will come again to reign.

The first advent and the second advent are not an excuse invented after failure. They arise from the tension already present in the prophets: a rejected servant who suffers and a royal Son who rules; a Messiah cut off and a Son of man receiving an everlasting dominion; a king entering Jerusalem meekly and a pierced one mourned by the house of David.

Psalms 2 presents the LORD's anointed as God's King and Son.

Psalm 22 describes suffering with details that Christians see fulfilled at the cross, followed by worldwide worship.

Psalm 110 places David's Lord at God's right hand and identifies him with an everlasting priesthood.

Daniel 7 presents one like the Son of man coming with the clouds of heaven and receiving dominion that shall not pass away.

Daniel 9 says Messiah shall be cut off.

Micah 5 identifies a ruler from Bethlehem whose goings forth have been from of old.

Zechariah 9 presents the King coming lowly and riding upon an ass.

Zechariah 12 speaks of one pierced and mourned.

Christians read those passages in the light of Jesus' life, death, resurrection and promised return.

Jewish interpreters answer that Christians have taken passages out of their national, poetic or historical settings. They say Israel or a Davidic king may be in view without implying incarnation. They argue that Christian translations and readings sometimes import New Testament conclusions into the Hebrew text.

That objection must be heard. Christians should not pretend that every Messianic argument is equally strong or that every verse functions as a simple prediction with a name tag attached.

Genesis 3:15 begins the Biblical conflict between the serpent and the woman's seed. Genesis 22 establishes the beloved son, substitution and God's provision. Those passages contribute to a whole-Bible pattern, but a Jewish reader may reasonably say the immediate context does not explicitly name Jesus.

Isaiah 7:14 speaks first into the crisis faced by Ahaz. A Jewish interpreter will stress that immediate historical setting and debate the meaning of the Hebrew term translated "virgin." Matthew sees a fuller fulfillment in the virgin conception of Jesus.

Hosea 11:1 originally speaks of Israel coming out of Egypt, yet Matthew applies it to Jesus. That teaches us that fulfillment can involve divinely intended patterns, not only isolated predictions.

We should make our case from the complete Scriptural witness, not from exaggerated claims about a single Hebrew word.

Still, Isaiah 52:13 through 53:12 demands our closest attention.

Many Jewish interpreters understand the servant in Isaiah 53 collectively as Israel, especially because Isaiah sometimes calls Israel God's servant.

That is a real contextual argument, not a trick.

Israel has suffered among the nations. Israel has been despised. Israel's suffering has sometimes exposed the sins of persecuting nations.

But the text also distinguishes the servant from the people for whom he suffers.

Isaiah 53:8 says, “for the transgression of my people was he stricken.” Isaiah is speaking, and “my people” is Israel. The servant is stricken for them.

The servant is described as righteous. Verse 9 says, “he had done no violence, neither was any deceit in his mouth.” The nation of Israel, like every nation, cannot be described as individually sinless.

The servant voluntarily bears the iniquity of others. He pours out his soul unto death. He is assigned a grave, yet he sees his seed, prolongs his days and prospers after suffering.

The passage joins rejection, substitutionary suffering, death, vindication and the justification of many.

In Acts 8, the Ethiopian asks Philip whether the prophet speaks of himself or of some other man. “Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.”

First Peter 2 applies Isaiah's language directly to Christ: “Who did no sin, neither was guile found in his mouth,” and, “Who his own self bare our sins in his own body on the tree.”

We do not need to claim that Isaiah 53 is forbidden in synagogues. That sensational statement is unreliable and should not be used.

We need only read the text carefully and ask which interpretation best accounts for all of its details.

The question of Messiah leads directly to the question of sin.

Judaism rightly emphasizes personal responsibility. Ezekiel 18 says, “The soul that sinneth, it shall die.” A child is not morally condemned merely because a parent committed a particular act.

Christianity also teaches personal responsibility. Every one of us shall give account of himself to God.

The disagreement concerns the depth and inheritance of the human condition.

Most forms of Judaism reject the Christian doctrine of original sin or inherited guilt. Jewish teaching commonly speaks of a good inclination and an evil inclination, with each person responsible to choose obedience and repentance.

Christians must define their doctrine carefully. The Bible does not teach that you personally ate the fruit in Eden. It teaches that Adam acted as the representative head of humanity and that his fall brought sin and death into the human race.

Romans 5:12 says, “Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.”

Verse 19 says, “For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.”

The bad news is deeper than isolated mistakes. We do not merely commit sins. We are sinners in need of a new birth.

The good news is also deeper. Christ does not merely offer advice. He gives righteousness and life.

Now we come to atonement.

Under the Mosaic covenant, atonement involved more than animal sacrifice, but never less than God's appointed sacrificial system where sacrifice was commanded.

There was confession. There was repentance. There was restitution. There was priestly mediation. There was the altar. There was blood.

Leviticus 17:11 says, “For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.”

On the Day of Atonement, the high priest entered the holy place with blood. One goat was slain. The sins of Israel were confessed over the living goat. The entire ceremony taught that sin brings death, that guilt must be dealt with and that God himself provides the means of approach.

The prophets condemned sacrifices offered by unrepentant people.

Isaiah condemned hands full of blood while worship continued. Hosea said God desired mercy and not sacrifice. Psalm 51 says God does not delight in sacrifice offered as a substitute for a broken and contrite heart.

Those texts do not abolish sacrifice while the covenant is operating. They condemn ritual without repentance.

After the destruction of the Temple, Rabbinic Judaism developed a life of atonement without the Biblical altar.

Teshuvah means return or repentance. Prayer, fasting, charity, restitution and reconciliation became central. Yom Kippur remains the Day of Atonement, marked by confession, fasting, prayer and seeking forgiveness.

The Mishnah teaches an important moral distinction. Yom Kippur may atone for offenses between a person and God, but offenses against another person are not atoned until the injured person is appeased.

That is morally serious. If I have wronged my neighbor, religious words do not excuse me from making it right.

Maimonides taught that repentance includes abandoning the sin, regretting it, resolving not to return to it and confessing before God. Christians should not misrepresent that as shallow ritual or crude point-scoring.

The Biblical question is not whether repentance, prayer and restitution are good. They are good.

The question is whether those acts provide the sacrificial atonement that God's holiness requires.

The New Testament answer is Jesus Christ.

John the Baptist saw Jesus and said, "Behold the Lamb of God, which taketh away the sin of the world."

At the supper Jesus took the cup and said, "For this is my blood of the new testament, which is shed for many for the remission of sins."

Romans 3 says that all have sinned and come short of the glory of God. It then says believers are "justified freely by his grace through the redemption that is in Christ Jesus." God set Christ forth "to be a propitiation through faith in his blood."

Hebrews does not say the Levitical system was foolish. It says it was a God-given shadow pointing beyond itself.

Hebrews 9:22 says, "And almost all things are by the law purged with blood; and without shedding of blood is no remission."

Hebrews 10 explains that the repeated sacrifices could not finally take away sins. Christ came to do the will of God. “By the which will we are sanctified through the offering of the body of Jesus Christ once for all.”

Every priest under the old covenant stood daily because his work was never finished. Jesus, “after he had offered one sacrifice for sins for ever, sat down on the right hand of God.”

The empty altar in modern Judaism is not solved by saying that blood never mattered.

It is answered by the cross, where the true Lamb shed his blood once for all.

This brings us to the New Covenant.

Jeremiah 31:31 says, “Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah.”

Notice with whom the promise is made: Israel and Judah.

Christians have no right to boast as though God discarded Jewish people and found a better class of human beings among the Gentiles.

Romans 11 warns Gentile believers, “Boast not against the branches.” It says, “Be not highminded, but fear.”

The New Covenant promises God's law written in the heart, a true knowledge of God and the forgiveness of iniquity.

Jewish interpreters commonly understand Jeremiah as promising Israel's national and spiritual renewal, not a new religion that cancels Torah. The passage itself speaks of Israel and Judah, so Christians should not erase that setting.

Yet Jesus held the cup and said, “This cup is the new testament in my blood, which is shed for you.”

Hebrews 8 quotes Jeremiah 31 and identifies Jesus as the mediator of that better covenant.

The Christian claim is not that Gentile pride replaced Israel. The claim is that Israel's promised Messiah inaugurated Israel's promised New Covenant through his blood and that Gentiles are brought near by grace.

The promises reach their fulfillment in a Jewish Messiah.

The Abrahamic promise said that in Abraham's seed all nations would be blessed. Galatians identifies Christ as the promised seed through whom blessing comes to the nations.

The Mosaic system gave the categories of sacrifice, priesthood, holiness and covenant. Jesus fulfills those patterns as the Lamb, the High Priest and the mediator.

The Davidic covenant promised an enduring throne. Jesus is the Son of David who rose from the dead and will reign.

This is why the difference over Jesus controls everything.

Modern Rabbinic Judaism may honor Jesus as a Jewish teacher, reject him as a false claimant, regard him as irrelevant to Jewish covenant life or discuss him historically. It does not confess him as Lord and God, crucified for sins and raised bodily as the only Savior.

The New Testament does.

Judaism does not receive the New Testament as the Word of God.

The complete KJV does.

Judaism does not confess the Trinity or incarnation.

The complete KJV does.

Judaism does not confess that Jesus is the promised Messiah who died for our sins and rose again.

The complete KJV does.

Modern Judaism seeks atonement without the present Temple sacrifice through repentance, prayer and deeds of righteousness.

The complete KJV declares that remission is grounded in the blood of Christ and received by grace through faith.

Judaism may speak of the world to come, resurrection and judgment, but its branches differ substantially. Orthodox liturgy and belief maintain bodily resurrection more strongly. Conservative Judaism formally preserves resurrection while allowing varied interpretations. Reform Judaism has historically emphasized immortality and moral hope more than a restored Davidic king or a uniform doctrine of bodily resurrection. Reconstructionist communities allow broad theological diversity.

The New Testament gives its certainty in the risen Christ.

Jesus said, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live."

Acts 17 says God “hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained,” and has given assurance “in that he hath raised him from the dead.”

Revelation presents a final judgment and the everlasting state.

These are not small disagreements. They concern the identity of God, the authority of Scripture, the meaning of Messiah, the remedy for sin and the way of salvation.

We must state them clearly.

But clarity never gives permission for cruelty.

The history of people who called themselves Christian includes forced conversions, expulsions, degrading restrictions, dishonest accusations, violence and shameful silence in the face of persecution.

Christians should acknowledge those sins without excuse.

The crucifixion of Jesus must never be turned into collective ethnic guilt against Jewish people. The Roman state carried out the execution. Some Jewish leaders opposed Jesus. His Jewish disciples loved him. Theologically, our sins sent him to the cross and he laid down his life willingly.

Jesus said, “No man taketh it from me, but I lay it down of myself.”

When speaking with a Jewish neighbor, begin with a person, not a project.

Listen before assuming.

Ask what that person actually believes.

Do not quote a rabbinic text as though every Jew has read it or accepts it.

Do not use internet rumors about the Talmud.

Do not treat every disagreement as proof of bad faith.

Do not pretend that Christians have no difficult passages or painful history to explain.

Give a reason for the hope that is in you “with meekness and fear.”

You can say, “I believe Jesus is the Messiah because the whole Scriptural pattern of the suffering servant, the Davidic King, the New Covenant and the final sacrifice comes together in him.”

You can open Isaiah 53 and ask what interpretation best explains the righteous servant who bears the sins of others, dies and is vindicated.

You can read the Gospel of Matthew with a friend and discuss how it presents Jesus as Israel's Messiah.

You can admit when you do not know an answer and promise to study it.

You can love your neighbor even if the conversation never turns out as you hoped.

Love is not a strategy. It is a command.

At the same time, respect does not require silence about salvation.

Paul loved his Jewish kinsmen so deeply that he spoke of continual sorrow in his heart. Yet Paul did not say covenant ancestry made faith in Christ unnecessary.

Romans 3 asks, "Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also."

There are not two ways of salvation, one for Jews and another for Gentiles.

There is one human problem, sin.

There is one sufficient Savior, Jesus Christ.

There is one gospel of grace for every nation.

Acts 4:12 says, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me."

That claim is exclusive, but the invitation is gloriously open.

Jesus came unto his own. He also said that other sheep would be brought into one fold. The gospel is the power of God unto salvation "to the Jew first, and also to the Greek."

Perhaps you are listening today and this has felt like a study of someone else's religion.

Now the Word of God turns the question toward you.

What is your authority?

Who is Jesus?

How will your sin be forgiven?

What will you present to a holy God?

Your sincerity cannot erase guilt.

Your religious background cannot give you righteousness.

Your good deeds cannot undo your sins.

The blood of Jesus Christ can cleanse you from all sin.

Christ died for our sins according to the Scriptures. He was buried. He rose again the third day according to the Scriptures.

Repentance means turning to God from sin. Faith means resting your whole hope upon Jesus Christ, not adding Jesus to your self-righteousness.

Romans 10:9 says, “That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.”

Verse 13 says, “For whosoever shall call upon the name of the Lord shall be saved.”

Whosoever includes the religious and the irreligious, the Jew and the Gentile, the respected and the ashamed.

If you know you are a sinner and believe Jesus died and rose again, call upon him now.

You may pray from your heart in words like these.

Lord God, I know that I am a sinner. I cannot save myself. I believe that Jesus Christ is the Son of God, that he died for my sins and that he rose from the dead. I turn from my sin and trust Jesus Christ alone as my Lord and Savior. Forgive me, give me eternal life and help me follow thee. In the name of Jesus, Amen.

If you trusted Christ today, please tell us. Complete the response portion of the guest card, speak with me after the service or contact Reason Together Church. We want to pray with you, give you a Bible and help you begin following Jesus.

Let us close in prayer.

Father, thank thee for thy written Word and for the living Word, our Lord Jesus Christ. Give us conviction without hostility, courage without pride and compassion without compromise. Protect Jewish communities from hatred and violence. Forgive the sins committed under Christian names. Help us honor the Jewish roots of the gospel without hiding the gospel itself. Open eyes to see the glory of Christ in Moses, the Prophets and the Psalms. Strengthen every believer to speak truthfully, listen patiently and love sincerely. Bring sinners to repentance and faith. Keep our confidence in the

blood that was shed once for all and in the Savior who rose from the grave. We ask all of this in the name of Jesus, Amen.

This week, read Isaiah 52:13 through Isaiah 53:12 slowly. Make two lists. On one list, write what the servant experiences. On the other, write what his suffering accomplishes for others. Then read Acts 8:26-35 and First Peter 2:21-25. Ask God to show you why the New Testament identifies that servant with Jesus.

Second, examine your own speech. If you have repeated a careless claim about Jewish people, correct it. If you have harbored contempt, confess it. If you have avoided speaking of Christ because you feared offense more than you loved the person, ask God for gracious courage.

Third, pray Romans 10:1 by name for one person who does not know Christ. Do not treat that person as a project. Be a faithful neighbor, a careful listener and an honest witness.

Hold these two commitments together: no hatred toward Jewish people and no hesitation about Jesus Christ.

The complete Bible leads us to both.

Aloha Nui Loa

How Does Judaism Differ from the Bible

A Biblical Companion for Careful Comparison

Dr. Thomas W. Hawksley

Reason Together Church

Purpose and Reading Posture

This companion follows the sermon *How Does Judaism Differ from the Bible* and expands the issues that require more documentation or explanation. Its controlling authority is the complete sixty-six-book King James Bible. Its descriptions of Judaism are drawn from recognized Jewish sources, movement statements and reputable historical scholarship.

The comparison concerns teachings, not ethnic worth. Jewish identity may include ancestry, peoplehood, culture, history, family and religion in different combinations. A Jewish person should never be treated as though a label reveals every belief he or she holds. Readers should ask, listen and distinguish a person's actual convictions from general descriptions of a movement.

The title uses “Bible” to mean the complete KJV, including both Testaments. The Tanakh contains the same basic books as the Protestant Old Testament in a different count and order. Modern Rabbinic Judaism receives the Tanakh but not the New Testament. This difference in authority is the main reason later doctrinal conclusions diverge.

The desired Christian posture is expressed in three passages. Romans 10:1 gives concern for salvation. Romans 11:18 warns, “Boast not against the branches.” First Peter 3:15 requires an answer “with meekness and fear.” Truth, humility and love belong together.

A necessary distinction

Term	Meaning in this study	What it must not be confused with
Jewish ethnicity	Ancestry and peoplehood	A complete statement of personal belief
Jewish culture	Shared customs, languages, memories and communal life	Formal theology
Biblical Judaism	Israel's covenant life with sanctuary, priesthood and sacrifices	Every later form of Judaism
Second Temple Judaism	Diverse Jewish movements before A.D. 70	One uniform rabbinic system
Rabbinic Judaism	Post-Temple tradition shaped by rabbinic texts and practice	Every belief of every Jewish person
Christianity	Faith centered on Jesus Christ and apostolic Scripture	The conduct of everyone who has used the Christian name

Reflection

- Have I confused Jewish ancestry with a particular religious belief?
- Can I state a Jewish objection in a way a thoughtful Jewish reader would recognize?
- Do my words show both Biblical conviction and love of neighbor?

From Temple Worship to Rabbinic Judaism

The Torah describes a covenant order that included an altar, priests descended from Aaron, sacrifices, purity regulations, appointed feasts and a central sanctuary. The Temple did not exhaust Israel's life with God. Israelites also prayed, repented, studied, gave to the poor and practiced justice. Yet the sacrificial institutions were commanded by God and could not simply be relocated at will.

The Second Temple was destroyed by Rome in A.D. 70. Jewish life survived because Scripture, prayer, synagogues, homes, teachers and communal practices could continue outside Jerusalem. Rabbinic teachers preserved and developed a portable pattern of faithfulness. Traditions were collected in the Mishnah around A.D. 200. Rabbinic analysis of the Mishnah formed the Gemara. The Mishnah and Gemara together make up the Talmud.

There are two Talmuds, commonly called the Jerusalem or Palestinian Talmud and the Babylonian Talmud. The Babylonian Talmud eventually gained the wider authority in traditional Jewish life. It is not a catechism in which every line states one final belief. It contains arguments, legal reasoning, minority views, stories, illustrations and unresolved questions. An isolated sentence must be read in its literary and legal setting.

Midrash is interpretive exposition. Some Midrash is legal and some is narrative or homiletical. Halakhah is the developing body of Jewish legal practice. Later commentators, responsa and codes guide how communities apply the tradition.

This history supports a careful conclusion: modern Rabbinic Judaism has genuine continuity with ancient Jewish Scripture and practice, but it is not identical to Mosaic covenant worship while the Temple system operated.

What changed after A.D. 70

Mosaic and Temple institution	Post-Temple Rabbinic pattern	Nature of the difference
Central altar in the appointed sanctuary	Synagogue and home worship without sacrifices	Historical and theological

Mosaic and Temple institution	Post-Temple Rabbinic pattern	Nature of the difference
Aaronic priests performing offerings	Rabbis and cantors leading study and worship	Different office and function
Sacrificial blood on the altar	Repentance, prayer, charity, fasting and liturgy	Directly important to the atonement question
Pilgrimage feasts at the sanctuary	Feasts observed through synagogue and home rituals	Adaptation under changed conditions
Torah applied within Israel's land and civil order	Halakhic application across diaspora and modern states	Historical development

The prophets must not be used to claim that sacrifice never mattered. Isaiah 1, Hosea 6:6, Micah 6 and Psalm 51 condemn worship offered without repentance and justice. They do not repeal Leviticus. Biblical worship joins the appointed sacrifice with a contrite heart.

Four Major Modern Branches

Descriptions of branches are approximations. Every branch contains internal diversity and many Jewish people do not identify closely with any branch.

Orthodox Judaism generally affirms the divine authority of the written Torah and oral Torah. Halakhah is binding. Traditional expectations commonly include a personal Davidic Messiah, resurrection and the world to come. Orthodox communities differ culturally and in their relationship to modernity.

Conservative Judaism maintains a commitment to Torah and halakhah while understanding the legal tradition as historically developing. Its recognized scholars and legal bodies may authorize change. Conservative statements preserve belief in God, covenant, Messiah or a Messianic age and resurrection, while allowing interpretive breadth.

Reform Judaism emphasizes ethical monotheism, progressive revelation and informed individual or communal choice. Earlier Reform platforms rejected a return to sacrificial worship and often replaced expectation of a personal Messiah with hope for a Messianic age. Later Reform statements recovered stronger language about Jewish peoplehood, tradition and the land of Israel. One nineteenth-century platform should not be treated as the last word on contemporary Reform Judaism.

Reconstructionist Judaism, associated with Mordecai Kaplan, describes Judaism as the evolving religious civilization of the Jewish people. Its communities include varied understandings of God,

prayer and afterlife. It often emphasizes peoplehood, community, ethics and meaningful reconstruction of inherited practice.

Question	Orthodox	Conservative	Reform	Reconstructionist
Is halakhah binding	Yes	Yes, through a developing legal process	Not as one uniformly binding code	Practice is reconstructed communally
Personal Messiah	Common affirmation	Personal Messiah or Messianic age	Messianic age often emphasized	Human work toward redemption often emphasized
Bodily resurrection	Traditionally affirmed	Formally retained with varied interpretation	Not uniformly required	Broad diversity
Revelation	Written and oral Torah divinely authoritative	Sacred covenantal revelation through history	Progressive and humanly mediated	Evolving communal religious civilization

Difficult question

Does branch diversity mean no comparison is possible?

No. It means every claim must have the right level of precision. Some claims apply broadly: mainstream Judaism does not accept Jesus as divine Messiah and does not accept the New Testament as Scripture. Other claims must be branch-labeled, especially detailed beliefs about revelation, resurrection, Messiah and the world to come.

The Controlling Question of Authority

Traditional Rabbinic Judaism speaks of written Torah and oral Torah. Pirkei Avot 1:1 begins with a chain of transmission from Moses to Joshua, elders, prophets and the men of the Great Assembly. The claim is not merely that rabbis offer convenient opinions. Orthodox self-understanding regards the oral tradition as essential to the revelation and practice of Torah.

The written text often requires interpretation. The command to keep Sabbath raises practical questions about what counts as work. The command to bind God's words as a sign prompts questions about practice. Rabbinic Judaism argues that the oral tradition supplies authorized answers.

The KJV does not reject all teaching tradition. Paul speaks positively of apostolic traditions he delivered. The Biblical test is whether a tradition faithfully transmits divine revelation or makes God's Word ineffective. Jesus' dispute in Mark 7 shows that revered human interpretation can contradict God's command.

The larger divide is the New Testament. Christianity receives the apostolic writings as inspired Scripture. Judaism does not. Therefore a quotation from John, Romans or Hebrews can establish Christian doctrine but will not establish a premise for a Jewish reader who rejects apostolic authority.

Authority question	Rabbinic Jewish answer	KJV Christian answer
What is Scripture	Tanakh	Old and New Testaments
What interprets Torah authoritatively	Rabbinic tradition, with branch differences	Scripture interprets Scripture; teachers remain under Scripture
Are the apostles inspired witnesses	No	Yes
Does Jesus' teaching govern covenant faith	Not as divine revelation	Yes, as the words of the Son of God

Second Timothy 3:16 establishes the divine origin and usefulness of Scripture. Second Peter 3:15-16 treats Paul's letters in relation to “the other scriptures.” Ephesians 2:20 describes the household of God as built upon the foundation of apostles and prophets, with Jesus Christ as the chief corner stone.

This is a different-authority disagreement before it becomes a direct doctrinal contradiction. Once the complete KJV is the controlling authority, the New Testament's claims about Jesus must govern the final conclusion.

One God and the Triune Revelation

Judaism and Christianity both confess Deuteronomy 6:4: “The LORD our God is one LORD.” Christianity is not tritheism. The doctrine of the Trinity states that the one God eternally exists as Father, Son and Holy Ghost.

Jewish objections are understandable from within Jewish premises. The incarnation appears to place a human being within God's identity. The language of Father and Son may sound like division or

physical generation. Historic Jewish experience also associates Trinitarian claims with pressure from a majority religion.

Christians should answer from Scripture, not from misleading analogies. Water, eggs and three-leaf clovers usually create more confusion than clarity.

John 1:1 distinguishes the Word from God and identifies the Word as God. John 1:14 says the Word became flesh. Matthew 28:19 places Father, Son and Holy Ghost under one singular “name.”

Thomas addresses the risen Jesus as “My Lord and my God.” Acts 5 treats lying to the Holy Ghost as lying to God.

The doctrine does not arise because Christians abandoned monotheism. It arises because the New Testament identifies the Father, Son and Holy Ghost within the identity and work of the one God.

Difficult question

Does the Hebrew Bible teach the Trinity as explicitly as the New Testament?

No. Christians should not pretend that an ancient Israelite possessed the completed Nicene formulation simply by reading Genesis. The Old Testament establishes one God and contains patterns that become clearer through later revelation, including God's Word, Spirit, Angel, Son and enthroned Lord. The New Testament discloses the personal distinctions with clarity.

The Messiah and the Rejection of Jesus

Traditional Jewish sources expect the Messiah to be a human descendant of David who restores Israel, advances Torah faithfulness, brings peace and gathers the dispersed. Maimonides' *Laws of Kings and Wars* offers an influential formulation: a Davidic king who studies Torah, compels Israel to follow it, fights the battles of the LORD, rebuilds the sanctuary and gathers Israel may be identified as Messiah when he succeeds.

From that standpoint, Jesus did not complete the expected visible program. The nations are not at peace. Universal knowledge of God has not arrived in fullness. The Temple has not been rebuilt. This is the strongest Jewish objection because it appeals to prophetic expectations rather than prejudice.

The Christian answer is the prophetic sequence of suffering and glory. First Peter 1:11 speaks of “the sufferings of Christ, and the glory that should follow.” Luke 24:26 asks, “Ought not Christ to

have suffered these things, and to enter into his glory?” The first advent accomplishes atonement and resurrection. The second advent completes judgment, restoration and reign.

This answer must be established from Scripture. It cannot be a convenient explanation added only because history disappointed Jesus' followers. Isaiah 53 presents a servant who dies for sins before vindication. Daniel 9 presents an anointed one cut off before later desolation. Zechariah presents both a humble king and a pierced figure who is mourned. Psalm 110 presents David's Lord reigning from God's right hand before all enemies are finally subdued.

Major passages at a glance

Passage	Christian reading	Strong Jewish objection	Careful use
Genesis 3:15	Ultimate defeat of serpent through woman's seed	Immediate text does not name Messiah	Canonical beginning, not solitary proof
Genesis 22	Beloved son and divine provision anticipate Christ	Main subject is Abraham's test and Isaac	Typology, not explicit naming
Psalms 2	Divine Son and universal King	“Son” can name Israel or a Davidic king	Read with resurrection and kingship
Psalms 22	Righteous sufferer, mockery and worldwide worship	Davidic lament and textual disputes	Use the whole pattern, not one disputed word
Psalms 110	David's Lord and eternal priest	“My lord” need not mean deity	Jesus' own question gives decisive Christian context
Isaiah 7:14	Virgin conception fulfilled in Jesus	Immediate Ahaz context and almah debate	Admit near context and Matthew's fuller fulfillment
Isaiah 9:6-7	Divine Davidic child and endless throne	Royal throne names or Hezekiah reading	Strong cumulative Messianic passage
Isaiah 53	Righteous servant bears sins, dies and is vindicated	Servant represents Israel	Examine distinctions within the passage
Jeremiah 31	New Covenant inaugurated by Jesus' blood	Israel's renewal, not abandonment of Torah	Preserve Israel and Judah in the promise
Daniel 7	Son of man receives everlasting dominion	Figure symbolizes the saints	Corporate and individual representation can coexist
Daniel 9	Messiah cut off before Temple destruction	Chronology and “anointed one” disputed	Avoid overstated arithmetic
Micah 5:2	Davidic ruler born in Bethlehem	Ancient lineage, not necessary preexistence	Join with Matthew and John
Zechariah 9:9	Humble king enters on a donkey	Can be ideal future king	Clear correspondence with Jesus' entry

Passage	Christian reading	Strong Jewish objection	Careful use
Zechariah 12:10	Pierced figure mourned	Pronoun and historical context disputed	Use cumulatively with New Testament application

Isaiah 53 and the Suffering Servant

Isaiah sometimes calls Israel God's servant. Any fair Christian interpretation must begin there. Isaiah 41:8 says, “But thou, Israel, art my servant.” A Jewish reader who identifies the servant of Isaiah 53 with Israel therefore has a contextual reason.

Yet Isaiah's servant language is flexible. Sometimes the servant is the nation. Sometimes the servant has a mission to Israel. Isaiah 49:5-6 describes the servant bringing Jacob back and restoring the preserved of Israel. The servant can represent Israel faithfully while also standing over against sinful Israel.

Several details in Isaiah 53 favor an individual righteous servant.

First, he is distinguished from the speaker's people: “for the transgression of my people was he stricken.”

Second, he is personally innocent: “he had done no violence, neither was any deceit in his mouth.”

Third, he bears the iniquities of others. The language is not merely that observers learn through his example. Their peace is connected to his chastisement and their healing to his wounds.

Fourth, he dies and is associated with a grave.

Fifth, he is vindicated after death. He sees his seed, prolongs his days, prospers and receives a portion with the great.

Sixth, he justifies many and intercedes for transgressors.

Acts 8 records Philip beginning with this Scripture and preaching Jesus. First Peter 2 echoes the servant's innocence, wounds and sin-bearing. The apostolic interpretation is explicit.

The Christian case does not depend on claiming Jewish authorities hid the chapter. They did not. Isaiah 53 is in Jewish Bibles and Jewish commentators discuss it. The question is which reading best explains the complete passage and its place in the completed canon.

Reflection

- Who is speaking in Isaiah 53?
- How is the servant related to “my people”?
- What does the servant suffer and what does his suffering accomplish?
- How can he pour out his soul unto death and afterward see the result of his work?

Sin Personal Responsibility and Adam

Ezekiel 18 teaches personal responsibility: “The soul that sinneth, it shall die.” The chapter rejects a fatalistic proverb by which people blamed their condition on their fathers while refusing to repent. Judaism rightly draws attention to moral agency and repentance.

Most Jewish teaching does not accept the Christian doctrine of inherited guilt or original sin. Rabbinic language often describes a good inclination and an evil inclination. Human beings are responsible to choose obedience, repent after sin and seek mercy.

The KJV also teaches personal responsibility. Romans 14:12 says each person shall give account of himself to God. Original sin does not mean a person personally performed Adam's act. Romans 5 teaches that Adam's disobedience introduced sin, condemnation and death into human solidarity. Every person then confirms that fallen condition by actual sin.

Paul's parallel is essential. As Adam's act has consequences for the many, Christ's obedient act provides righteousness and life. The doctrine explains why salvation requires more than improved behavior. Humanity needs a new representative, a new standing and new life.

Question	Common Jewish emphasis	KJV emphasis
Am I responsible for my own choices	Yes	Yes
Did Adam's fall alter the human condition	Usually not as inherited guilt	Yes, sin and death entered through one man
Can repentance improve conduct	Yes	Yes
Is moral reform sufficient for justification	Often framed through repentance, covenant and mercy	No, justification is by grace through Christ

Atonement Then and Now

Levitical atonement included several inseparable realities: God's mercy, the worshiper's faith and repentance, confession, priestly mediation, sacrificial death and applied blood. Different offerings addressed different covenant situations. Restitution was required where wrong could be repaired.

Leviticus 17:11 states God's own explanation: “I have given it to you upon the altar to make an atonement for your souls.” Blood did not operate as magic. God appointed it as the life given on the altar.

The Day of Atonement in Leviticus 16 dramatized cleansing for priesthood, sanctuary and people. The slain goat and the living goat communicated both expiation and removal. The high priest entered with blood, not merely with sincere thoughts.

After the Temple's destruction, Rabbinic Judaism centered atonement practice on teshuvah, confession, prayer, fasting, charity and reconciliation. Yom Kippur remains the year's most solemn day. Mishnah Yoma 8:9 teaches that offenses against another person are not resolved until the injured person is appeased. That principle should challenge superficial Christian apologies as well.

Maimonides explains repentance through abandonment of sin, regret, resolve and confession. It is inaccurate to describe this as thoughtless ritual or as the purchase of forgiveness through a donation.

The direct disagreement is sufficiency. Can these practices answer the sacrificial and judicial problem of sin apart from Christ?

The New Testament says Christ is the Lamb of God. His blood is the blood of the New Testament “shed for many for the remission of sins.” Romans 3 presents him as the propitiation set forth by God. Hebrews 9-10 explains that the repeated animal sacrifices anticipated the effective self-offering of Christ.

Hebrews does not call the Torah's sacrifices mistakes. It calls them shadows. A shadow has a real shape because a real substance casts it. Once the substance comes, returning to the shadow cannot complete what the substance has fulfilled.

A fair comparison

Practice	Jewish meaning	KJV evaluation
Repentance	Return to God and abandon sin	Necessary response, but not the atoning payment

Practice	Jewish meaning	KJV evaluation
Prayer	Confession, petition and worship	Commanded, but not a substitute sacrifice
Charity	Righteous duty and mercy toward others	Fruit of faith, not the ground of justification
Fasting	Humbling and concentrated repentance	Valuable when sincere, never meritorious payment
Restitution	Repair of wrongs between people	Biblically required where possible
Yom Kippur	Annual repentance, confession and communal cleansing	Levitical form points to Christ's final offering
Blood sacrifice	Not presently practiced without the Temple	Fulfilled once for all in Jesus Christ

Difficult question

Did God forgive anyone in the Old Testament because an animal had intrinsic power to remove sin?

No. Hebrews 10:4 says animal blood could not finally take away sins. God forgave believers on the basis of his grace and the redemptive work Christ would accomplish. The sacrifices were appointed covenant signs and shadows. Their insufficiency does not make them optional. It shows why the final sacrifice was necessary.

The New Covenant and the Promises

Jeremiah 31 addresses the house of Israel and the house of Judah. It promises a New Covenant unlike the covenant broken after the exodus. God's law will be written in the heart. The people will know the LORD and their iniquity will be forgiven.

Jewish interpretation often treats this as renewed covenant faithfulness and internalized Torah, not the creation of a Gentile institution that replaces Israel. That objection properly warns Christians not to detach the passage from Israel.

Jesus identifies the cup with “the new testament in my blood.” Hebrews 8 quotes Jeremiah's promise and presents Jesus as mediator. Hebrews 10 joins the written law and remembered-no-more sins to Christ's offering.

The Biblical conclusion is fulfillment, not Gentile superiority. The Abrahamic promise reaches the nations through Abraham's seed. The Mosaic system supplies the patterns of sacrifice, priesthood

and holiness that Christ fulfills. The Davidic covenant supplies the royal promise fulfilled in the risen Son of David.

Romans 9-11 prevents two errors. One error says ethnic descent automatically saves without Christ. Paul's anguish and gospel preaching reject that conclusion. The other error says Gentile Christianity may despise Jewish people as discarded. Paul's olive-tree warning rejects that conclusion too.

“Be not highminded, but fear.”

Salvation Resurrection and Final Destiny

Judaism is often more concerned with faithful covenant life than with constructing a single answer to the evangelical question, “How do I get saved?” Jewish sources speak of repentance, obedience, mercy, covenant membership, the righteous among the nations and the world to come in varied ways.

This should prevent a crude stereotype of Jews anxiously accumulating points. It does not remove the New Testament disagreement. Romans 3 says Jew and Gentile are under sin and are justified freely by God's grace through the redemption in Christ Jesus. Ephesians 2:8-10 places good works after salvation as God's intended workmanship, not before salvation as its purchase price.

Jewish teaching about final destiny is diverse. Traditional sources affirm resurrection and a world to come. Gehinnom may be described as judgment or purification and is not always identical to the KJV doctrine of final hell. Reform and Reconstructionist communities may interpret resurrection or afterlife language nonliterally.

The New Testament locates assurance in an event: Jesus rose bodily. First Corinthians 15 ties the believer's resurrection to his. Acts 17 ties final judgment to the man God raised from the dead. Revelation 20-22 describes final judgment, the lake of fire, a new heaven and new earth and God's dwelling with his people.

Final question	Rabbinic Jewish range	KJV conclusion
Resurrection	Traditional affirmation to metaphorical reinterpretation	Bodily resurrection guaranteed by Christ
Judgment	Divine judgment affirmed with varied detail	Christ judges the world in righteousness
World to come	Important but differently defined	Everlasting life in the completed kingdom

Final question	Rabbinic Jewish range	KJV conclusion
Hell	Gehinnom interpreted variously	Final conscious punishment is explicitly taught
Assurance	Often rests in God's mercy, repentance and covenant hope	Rests in Christ's finished work and promises

Speaking with Jewish Neighbors

Christian witness must remember the history of coercion, forced disputations, expulsions, degrading laws, false accusations and violence carried out under Christian authority or symbols.

Acknowledging this history is not surrendering the gospel. It is refusing to bear false witness about our own past.

The charge of collective Jewish guilt for Jesus' death is morally and Biblically wrong. Jesus and his first followers were Jewish. Particular leaders plotted against him and Roman authority crucified him. More deeply, Christ died according to God's redemptive purpose, bore the sins of the world and laid down his life willingly.

Respectful conversation begins with questions.

- What does being Jewish mean to you?
- Which Jewish tradition, if any, has shaped your beliefs?
- How do you understand the Messiah?
- How do you read Isaiah 53 or Jeremiah 31?
- May I explain why I believe those passages find their fulfillment in Jesus?

Avoid using the Talmud as a collection of shocking quotations. Avoid assuming an observant Jew and a secular Jew believe the same things. Avoid turning friendship into a concealed technique.

Avoid speaking as if Christian history contains no scandal. Avoid retreating into silence about Jesus.

A Christian can say plainly: "I believe Jesus is Israel's Messiah and the Savior of the world. I believe his death is the final atonement and his resurrection is God's vindication. I also reject hatred toward Jewish people and want to understand what you actually believe."

Reflection

- Can I admit the sins of Christians without changing the claims of Christ?

- Am I prepared to listen long enough to discover what my neighbor believes?
- Can I explain the gospel without a contemptuous comparison?
- Do I pray for salvation with the grief and hope seen in Romans 9-11?

Final Biblical Conclusion

The clearest disagreements between modern Rabbinic Judaism and the complete KJV concern authority and Jesus. Judaism does not receive the New Testament as God's Word. It therefore rejects the apostolic testimony that the one God has revealed himself as Father, Son and Holy Ghost, that the Word became flesh, that Jesus is the promised Messiah, that he bore sins in his blood, that he rose bodily and that salvation is in his name alone.

Some disagreements arise from different readings of the Old Testament. These include the identity of Isaiah's servant, the nature of the Messiah, the meaning of the New Covenant and the interpretation of prophetic chronology. Other disagreements arise directly from rejecting New Testament authority. These include the apostolic interpretation of the prophets, the deity of Christ, the once-for-all atonement and the church's proclamation of the resurrection.

The Christian conclusion is not that Jewish people are worse sinners than Gentiles. Romans 3 places all under sin. It is not that Gentiles replaced Israel because they were more worthy. Romans 11 forbids boasting. It is that God has provided one Savior for Jew and Gentile and commands all people everywhere to repent.

The final question is personal. What authority governs your faith? Who is Jesus? What answers your guilt before God? The KJV's answer is Jesus Christ, crucified for sins, risen from the dead and able to save to the uttermost all who come unto God by him.

Selected Sources for Further Study

Jewish primary texts and movement sources

[Sefaria Jewish texts including Mishnah Talmud Midrash and Maimonides](#)

[Chabad Jewish beliefs and practice](#)

[Rabbinical Assembly Conservative Judaism](#)

[Central Conference of American Rabbis platforms](#)

[Reconstructing Judaism introduction](#)

[Jews for Judaism countermissionary resources](#)

[Outreach Judaism countermissionary resources](#)

Academic and historical studies

Shaye J. D. Cohen, *From the Maccabees to the Mishnah*.

Amy-Jill Levine and Marc Zvi Brettler, eds., *The Jewish Annotated New Testament*.

Amy-Jill Levine and Marc Zvi Brettler, *The Bible With and Without Jesus*.

Amy-Jill Levine, *The Misunderstood Jew*.

[Bible Odyssey resources on the Hebrew Bible and ancient Judaism](#)

Christian comparative and Messianic studies

Michael L. Brown, *Answering Jewish Objections to Jesus*, volumes 1-5.

Michael Rydelnik, *The Messianic Hope*.

Walter C. Kaiser Jr., *The Messiah in the Old Testament*.

Winfried Corduan, *Neighboring Faiths*.

Dean C. Halverson, ed., *The Compact Guide to World Religions*.

James A. Beverley, *Nelson's Illustrated Guide to Religions*.

[Chosen People Ministries](#)

[Jews for Jesus](#)

Recommended primary KJV reading

Genesis 3:15; Genesis 12:1-3; Genesis 22; Leviticus 16-17; Deuteronomy 6:4; Psalm 2; Psalm 22; Psalm 110; Isaiah 7:14; Isaiah 9:6-7; Isaiah 52:13-53:12; Jeremiah 31:31-34; Daniel 7:13-14; Daniel 9:24-27; Micah 5:2; Zechariah 9:9; Zechariah 12:10; Matthew 1; Matthew 26:28; Luke 24; John 1; John 8; John 20; Acts 4; Acts 8; Romans 3-5; Romans 9-11; First Corinthians 15; Hebrews 7-10; Revelation 20-22.