

**Judaism's Incessant View that Messiah will Restore Israel while Ignoring the Need for Salvation; the Lord's Politically Incorrect Chastisement of the Pharisees, Mt 23:27-28**

- 53) Isaiah 61:1-2 therefore does not recognize a gap between the Age of Israel and the Tribulation. But the Lord implies this gap by His precise abbreviation of the passage. Although incensed by the Lord's insinuation, the rabbis understood the implication and became indignant and enraged.
- 54) This same blindness continues down to this day as the Jewish community not only rejects Jesus as Messiah but also considers the personality they regard as yet future to be a quasidivine conquering Messiah at best.
- 55) To get an idea of the views of current Judaism we consult an article by Dr. Lou H. Silberman, Hillel Professor of Jewish Literature and Thought at Vanderbilt University:

**Silberman, Lou H. "Judaism." In *Encyclopaedia Britannica: Macropaedia*. 15th ed. (Chicago: Encyclopaedia Britannica, 1979), 10:293:**

*The king-messiah and his reign.* Israel's hope was for the restoration of divine sovereignty over all of creation. That hope found a considerable variety of expressions. Of all such expressions, that which centered around the idealized king began to assume an ever more important (but never exclusive) role. In some writings the anointed king-messiah (Hebrew, *meshiah*, "anointed")—the title reflects the episode in 1 Samuel 16 in which David is thus singled out as the divinely chosen ruler—becomes more sharply defined as the central figure in the culminating events and, given the cosmic-mythic components, assumes suprahuman and in some instances, even quasidivine, aspects. The ideal ruler, the new David, would reestablish the kingdom in its own land (in "Zion," or Palestine) and would reign in righteousness, equity, justice, and truth, thus bringing into being the holy nation and summoning all mankind to dwell under divine sovereignty. As a component of this re-established kingdom, the righteous dead of Israel would be resurrected to enjoy life in the true community that did not exist in their days. This kingdom, however long it was destined to endure, was not permanent. It would come to an end either at a predetermined time or as victim of the unrepentant nations and cosmic foes, at which point the ultimate intervention by God would take place. All the wicked throughout history would be recalled to life, judged, and doomed; all the righteous would be transformed and transported into a new world; *i.e.*, creation would be totally restored.

- 56) Judaism's idea of Messiah continues along these lines. The belief is still centered on a conquering Messiah with no discussion of a suffering Messiah. Restoration of the nation of Israel is primary, whereas restoration of the soul through faith in Messiah is never mentioned.
- 57) The Jewish perception of the Messianic personality has altered according to historical circumstances over the centuries. These vacillations are described in:

**Ben-Asher, Naomi and Haim Leaf (eds.). *The Junior Jewish Encyclopedia*. 14th rev. ed. (New York: Shengold Publishers, 1996), 214:**

**MESSIANISM.** The belief that the Jewish people and all humanity would be led to a golden age of perfect justice and universal peace by a Messiah, an ideal king and a perfect man. The Hebrew *mashiah* means "one anointed with oil," the ancient way of dedicating a man to a special service or office. The prophets described the Messiah as a divinely appointed man, an ideal ruler who would lead the world in righteousness and in peace.

When the Persians would not permit a descendant of David to rule Judea, the people began to dream of a time when an anointed king from the House of David would again sit on the throne of Israel. The more Judea was oppressed, particularly by the Roman empire, the stronger grew the belief in the coming of the Messiah who would bring salvation and freedom to the Jewish people while the Roman empire would be replaced by the Kingdom of God on earth.

When Judea fell in [A.D.] 70 and the Temple was destroyed, the longing for the Messiah among the Jewish people was intense. In their last revolt ([A.D.] 132-35) against Rome, they were led by Simeon the son of Koziba. Defeated again, the people yearned for the Messiah more than ever and his figure began to be surrounded with mystery. Instead of a human Messiah he became a divine deliverer and a being with supernatural powers. His coming would be announced by the prophet Elijah. A forerunner would appear first—Messiah son of Joseph. The first Messiah would defeat Israel's enemies and prepare the way for the Messiah, son of David. Then the dead would rise again, the Day of Judgment would begin, and the righteous would be rewarded.

During the long centuries of exile, the Jewish people continued to dream of the Messiah and of the return to Israel.

- 58) The blindness of the Jew toward their Messiah continues today as it was during the Incarnation. They still look for “an ideal king and a perfect man” but not a Savior in hypostatic union.
- 59) They hope for “an ideal ruler who would lead the world to righteousness and peace” when the true Messiah first offers imputed righteousness to the person who establishes peace with God through faith in Him.
- 60) In the first century the Jews longed for a Messiah “who would bring salvation and freedom to the Jewish people” while ignoring the need for salvation and freedom for the individual.
- 61) Frustrated due to their rejection of Jesus as the Messiah, the Jews have abandoned the idea of a perfect human Messiah and now envision a divine Messiah that intervenes into human history on their behalf: “Instead of a human Messiah he became a divine deliverer and a being with supernatural powers.”
- 62) According to the Jewish mindset, whenever Messiah comes is when the righteous will be rewarded, but their righteousness is based on keeping the Torah, doing good works, and observing the Sabbaths and annual feasts.
- 63) Unfortunately, this was the attitude of the Pharisees who were disoriented to the grace of God having enslaved themselves to the officious legalism of the oral law:

**Matthew 23:27 -** “Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs which on the outside appear beautiful, but inside they are full of dead men's bones and all uncleanness.

**v. 28 -** “So you, too, outwardly appear righteous to men, but inwardly you are full of hypocrisy and lawlessness.”

- 64) Peace with God begins with faith alone in Christ alone. Peace of conscience results from confession alone to God alone. Peace of soul occurs when the believer acquires a maximum inventory of doctrinal thought.

- 65) There can be no peace of soul without rebound; there can be no rebound without peace with God.
- 66) The citizens of Nazareth considered themselves righteous as they made their habitual appearance in the synagogue to discuss spiritual things.
- 67) But when the Lord asserted to them that He was Messiah and compared their rejection to that of their forefathers in the days of Elijah and Elisha, these “righteous types” became “filled with rage” and entered into murder lust:

**Luke 4:28 -** And all in the synagogue were filled [ ingressive aorist passive indicative of πληρώ, *plēroō* ] with rage [ ablative of source of θυμός, *thumos*: an emotional outburst prompted by anger: ὀργή, *orgē* ] as they heard [ present active causal participle of ἀκούω, *akouō* ] these things.