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Faith Bible Church
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<http://fbcweb.org/doctrines.html>

JEWISH APOLOGETICS (32)
ANSWERING JEWISH OBJECTION #23
(DDR #651)

Objection #23: Jesus cannot be the Messiah because more Jewish blood has been shed in his name than in any other name or for any other cause.

Michael Brown's short response:

Certainly, much Jewish blood has been shed in Jesus' name by violent and ungodly men who have been a total disgrace to Christianity. This is reprehensible and completely inexcusable. Still, your statement is quite exaggerated and also misses a crucial point. First, more Jews have been killed by people who professed no faith at all in Jesus than by so-called "Christians" who persecuted our people in Jesus's name. For example, the atheistic Stalinists who slaughtered our people did not do so in Jesus's name, nor have the militant Islamic terrorists. Second, there is something more important we must recognize, even though it is terribly painful even to consider. From a biblical perspective, the most common reason Jewish blood has been shed is that we Jews have strayed from God, violated his covenant, broken his laws, and failed to heed his prophets. Just look that the curses for disobedience promised in the Torah of Moses. We would not have suffered so much if we were guiltless as a people. As for hypocritical *goyyim* (Gentiles) shedding Jewish blood in Jesus' name—no true follower of Jesus could ever murder in his name—this terribly sinful act is also alluded to in the Torah.¹

In his more developed answer he writes:

What if Jesus was our Messiah and we were given a choice to receive him or reject him? What would be the consequences of our saying no to our God-sent deliverer? Almost two thousand years ago, when Jesus the Messiah came to the city of Jerusalem for the last time before his death, he wept over the city, foreseeing the terrible suffering that was about to come.

¹Michael L. Brown, *Answering Jewish Objections to Jesus: General and Historical Objections*, 1ST ed. (Grand Rapids, Mich.: Baker Books, 2000), see 101-108 for his full response to this objection. In this work, Brown lists the objection and then gives a short response, which is followed by a more developed response. This DDR series, for the most part, tracks the objection and his *short* response, after which you will find my comments. I highly recommend his book if you are interested in his longer responses (there is far too much material to include in the DDRs).

Then, Brown notes how Jesus Himself wept over the city of Jerusalem before His death, foreseeing the terrible suffering that was to come. He knew it was coming. He was even more concerned with the suffering that was about to come to his own people than with his own physical and emotional agony:

Luke 23:27-31 And there were following Him a great multitude of the people, and of women who were mourning and lamenting Him.²⁸ But Jesus turning to them said, "Daughters of Jerusalem, stop weeping for Me, but weep for yourselves and for your children."²⁹ "For behold, the days are coming when they will say, 'Blessed are the barren, and the wombs that never bore, and the breasts that never nursed.'³⁰ "Then they will begin to say to the mountains, 'Fall on us,' and to the hills, 'Cover us [Hosea 10:8].'³¹ "For if they do these things in the green tree, what will happen in the dry?"

God Himself not only warned the Jews repeatedly about the suffering they would experience *if* they rejected Him (cf. Lev. 26; Deut. 28), He also foretold of that rejection:

Deuteronomy 31:16-17 And the LORD said to Moses, "Behold, you are about to lie down with your fathers; and this people will arise and play the harlot with the strange gods of the land, into the midst of which they are going, and will forsake Me and break My covenant which I have made with them."¹⁷ "Then My anger will be kindled against them in that day, and I will forsake them and hide My face from them, and they shall be consumed, and many evils and troubles shall come upon them; so that they will say in that day, 'Is it not because our God is not among us that these evils have come upon us?'"

While there is no excuse for anti-Semitism, there is also no excuse for the Jews who "hide" all of their sufferings from divine discipline under the guise of being innocent victims. As Brown notes,

"The connection is simply this: We have suffered primarily because of *our* sins not the sins of those who persecuted us. In other words, while every hypocritical Christian or fanatical Muslim or murderous Nazi who has done harm to a Jew will be judged by God for his or her own sins, there must have been something wrong on our part as well for us to have suffered so terribly on a national level. This is absolutely explicit in our Scriptures. If we were in good standing with God on a national level, we would be blessed not cursed. Therefore, even though you may find this difficult to swallow, in reality, your argument is with the Torah, not with me.

I would just like to make a point here for Christians: one of the worst things a believer can do is to adopt a victim mentality. If you are going through difficult times, you need to stop

and ask yourself: “Am I suffering from divine discipline for carnality/disobedience to the will of God or is it because I *am* living the spiritual life and being tested to make further advances to an already healthy spiritual life?” If you are suffering from divine discipline, you can only blame yourself. Confess your sins and get back to the Plan of God—fellowship, living in the will of God, Bible doctrine! If you do not like your life, do not blame God—or others. Don’t victimize yourself and turn around to blame others. Consider how such a reflection would wake up the Jews to their Messiah Jesus Christ.

Doctrine Matters!

In Him,

Don