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July 22, 2011

<http://www.fbcweb.org/Doctrines/Jewish-Apologetics-94.pdf>

JEWISH APOLOGETICS (94)

Answering Jewish Objections to Isaiah 53 as a Reference to Jesus

Objection #78: Isaiah 53 cannot refer to Jesus because it says the servant of the Lord did no violence, yet Jesus drove out the Temple money changers with a whip.

Brown's short response to this objection:

Jesus was known for his meekness and gentleness—all the way to the cross—did not engage in “violence” in the Temple courts. There is no record of anyone being hurt or injured, and in contrast to some of the ancient Israelite prophets like Moses, Joshua, or Samuel, Jesus did not put anyone to death in the name of the Lord. Obviously, he used a whip—not a sword—because his design was to clear the area, not to hurt anyone. This is hardly “violence” according to the standards of the Hebrew Scriptures. In fact, it's unlikely he used a whip to drive people out; rather, the whip was used to drive out the animals.¹

Following this, Michael Brown provides an excellent summary of the meaning of the word for violence (*hamas*) as a reference to *illegal* violent acts. He also notes that Christ made a whip of cords to drive out *the sheep and cattle* and used sharp *words* of rebuke for the people.

There can be no question that Christ, at least in His first advent, was not a violent man:

Matthew 12:18-21 "Behold, My Servant whom I have chosen; My Beloved in whom My soul is well-pleased; I will put My Spirit upon Him, And He shall proclaim justice to the Gentiles. ¹⁹ "He will not quarrel, nor cry out; Nor will anyone hear His voice in the streets. ²⁰ "A battered reed He will not break off, And a smoldering wick He will not put out, Until He leads justice to victory. ²¹ "And in His name the Gentiles will hope."

Matthew 11:28-30 "Come to Me, all who are weary and heavy-laden, and I will give you rest. ²⁹ "Take My yoke upon you, and learn from Me, for I am gentle and humble in heart; and you shall find rest for your souls. ³⁰ "For My yoke is easy, and My load is light."

¹Michael L. Brown, *Messianic Prophecy Objections —Volume 3*, (Grand Rapids: Baker Books, 2003), 77-79. In his book, 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).

Matthew 26:51-52 And behold, one of those who were with Jesus reached and drew out his sword, and struck the slave of the high priest, and cut off his ear. ⁵² Then Jesus said to him, "Put your sword back into its place; for all those who take up the sword shall perish by the sword..

However, when Christ comes back at the second advent, things will be much different.

Revelation 19:11-16 And I saw heaven opened; and behold, a white horse, and He who sat upon it *is* called Faithful and True; and in righteousness He judges and wages war. ¹² And His eyes *are* a flame of fire, and upon His head *are* many diadems; and He has a name written *upon Him* which no one knows except Himself. ¹³ And *He is* clothed with a robe dipped in blood; and His name is called The Word of God. ¹⁴ And the armies which are in heaven, clothed in fine linen, white *and* clean, were following Him on white horses. ¹⁵ And from His mouth comes a sharp sword, so that with it He may smite the nations; and He will rule them with a rod of iron; and He treads the wine press of the fierce wrath of God, the Almighty. ¹⁶ And on His robe and on His thigh He has a name written, "KING OF KINGS, AND LORD OF LORDS." And I saw an angel standing in the sun; and he cried out with a loud voice, saying to all the birds which fly in midheaven, "Come, assemble for the great supper of God; ¹⁸ in order that you may eat the flesh of kings and the flesh of commanders and the flesh of mighty men and the flesh of horses and of those who sit on them and the flesh of all men, both free men and slaves, and small and great."

Each person must adjust to the justice of God (through grace), or the justice of God will adjust to him (in condemnation or discipline). There are three areas of adjustment: salvation adjustment to the justice of God (cf. John 3:36), fellowship adjustment to the justice of God (1 Cor. 11:31; 1 John 1:9), and spiritual growth adjustment (progressive sanctification, cf. Heb. 5:12-6:8) to the justice of God. He has given us the wonderful gift of freewill to respond to His marvelous matchless grace.

In Him,

Pastor Don