

Criticisms from Judaism

FROM THE ENCYCLOPEDIA JUDAICA and JEWISH VIRTUAL LIBRARY:

Strictly speaking, the career and ministry of Jesus, and his relations with his disciples, do not come under the heading "Christianity." **They are rather part of the history of Jewish sectarian movements toward the end of the [Second Temple period](#).** As a matter of fact, it is extremely difficult, if not impossible, to reconstruct with any degree of certainty the career and teachings of Jesus, and many scholars have given up the quest for the "historical Jesus" as hopeless. The extant sources (see New Testament) reflect **not the actual events of his life and his authentic preaching, but the emerging consciousness of the developing Christian community and the perspective from which they saw, that is to say, reshaped in retrospect, their traditions and beliefs concerning Jesus.** As a result of "telescoping back" the consciousness and beliefs of the early church to the life and ministry of the founder, the use of the New Testament as a historical source requires much philological care and critical prudence. About one development, however, there cannot be much doubt: whatever the nature of the relationship of Jesus to the various Jewish groups of his time ([Pharisees, Sadducees, and others – including the Essenes and Qumran Covenanters](#)), the New Testament **reflects a stage of development when relations between Jews and Christians had already begun to deteriorate.** Hence, the New Testament describes Jesus as engaged in violent polemics against the "Scribes and Pharisees," and especially against the interpretation of [Torah](#) and [Judaism](#) which they represented. This embattled portrayal, as well as the tendency to ascribe to "the Jews" the responsibility for the passion and death of Jesus – articulated and exhibited in varying degrees in the different books of the New Testament – have made the New Testament, with its scriptural authority, the fountainhead of later Christian **misrepresentation** of Judaism and theological anti-Semitism.

What is beyond doubt is the fact that Christianity, in spite of its Jewish beginnings and continuing Jewish associations through the Bible, has become a thoroughly distinct [*wrong, diluted, convoluted?*] form of religious life with its distinct conceptions of salvation, forms of devotion and piety, emotional and intellectual attitudes, and historical consciousness. **The ambivalence created by this sense of both relatedness and difference is still far from being resolved in the Christian world.**

FROM Isaac ben Abraham of Troki – A 16TH CENTURY JEWISH [KARAITE](#) SCHOLAR & POLEMICAL WRITER:

Isaac of Troki is most well-known for his work in Jewish apologetics to Christians called *Hizzuk Emunah*, or [Faith Strengthened](#). In Chapter 1 Isaac of Troki is asked by a Christian scholar "Why do you Jews refuse to believe that Jesus Christ was the Messiah, evidence concerning him having been given by the true prophets, in whose words you also believe?" Isaac of Troki's answer is as follows:

"How is it possible for us to believe that he was the Messiah, as we do not see any actual proof of his Messiahship throughout the prophetic writings. As for the passages which the authors of the Gospel adduce from the words of the prophets, to demonstrate that Jesus the Nazarene was the Messiah, they advance nothing relating to him, as will be shown in the second part of this work, in which we shall, in

regular succession, point out the fallacies set forth in the Gospel. On the other hand, we shall see many incontrovertible proofs in support of our conviction that Jesus was by no means the Messiah. A few of these arguments may be here introduced,

He was not the Messiah is evident:

1st, from his pedigree;

2ndly, from his acts;

3rdly, from the period in which he lived; and

4thly, from the fact that, during his existence, the promises were not fulfilled which are to be realized on the advent of the expected Messiah, whereas the fulfillment of the conditions alone can warrant a belief in the identity of the Messiah.”

Isaac of Troki goes on in extensive detail – 99 Chapters in two Parts – pointing out inconsistencies between the Hebrew Tanakh (Old Testament) about the Messiah versus the depiction of Christ in the Gospels, its lack of proof for many claims such as lineage and being God’s Son, that Jesus did not fulfill long-held Hebraic expectations of the Messiah, and so did not restore Israel and begin the Messianic Age. I urge anyone to read this excellent [challenge](#) to Christianity’s hijacking and distorting of Second Temple Judaism and Messianism. It will indeed cause you to rethink your popular, yet incorrect *church* history.

FROM Mosheh Ben Maimon, “Maimonides” – A 12th century Jewish Rabbi, astronomer, & philosopher:

Mosheh Ben Maimon categorically stated in his [Mishneh Torah](#) that Christianity was an idolatrous religion and he vehemently opposed its Trinitarianism labelling it a bogus rendition of God. On these theological grounds he ranked Islam superior to Christianity and explained Christianity was the best example of fallacies with its doctrine of Incarnation and anthropomorphism into a Trinity. This polytheism made it very attractive to Roman Gentiles (i.e. the Apostle Paul’s popularity and dominance in the New Testament) priming its young, gullible churches for heretical teachings.

FOR MORE EXTENDED READING and RESEARCH ON JUDAISM’S VIEWS OF CHRISTIANITY, go to these links:

[Judaism’s View of Jesus](#) – Wikipedia

[Robert Eisenman’s CSU-Long Beach Lectures](#) – YouTube playlists of various courses, including origins of Christianity and the Dead Sea Scrolls of Qumran.