

## FFOZ Seminar "To Whom Shall We Go"

*Note: These notes are exactly that — “notes.” They are not my own teaching, nor complete by any sense of the imagination. Many of the concepts alluded to herein may be in the latest issue of Messiah magazine (#96) in a more exhaustive form. Also, anything in brackets [ ] were added later by myself as a reminder or to help me develop the concepts presented. I have also had the luxury of hyperlinking some references within these notes for convenience of the reader.*

### Session 1: Daniel T. Lancaster

A common denominator with all messianics is that we all have a desire to be identified with G-D's people.

Messianics are caught between two major religions, which act as powerful magnets, pulling us to one extreme or the other:

#### **Christianity <<< Messianics >>> Judaism**

Sociology is a hard hitter when it comes to the way we live out our faith. The people around us dictate our convictions.

Paul says that ritual conversion [for salvation] is what gives "permission" to follow Torah *in the eyes of men*, but not in the eyes of Hashem. This issue of legitimacy has been revived within the Torah movement.

The majority of Messianics have three main desires:

- That the Torah be taken seriously
- They be a part of a strong Torah community
- They have a sense of identity and legitimacy

#### Judaism's Objection: Yeshua Did Not Complete Messiah's Mission

Maimonides, in his *Hilkot M'lakim*, created the definitive statement of the purpose of Messiah<sup>1</sup> based on Scripture. Messiah will:

- Re-establish the Temple
- Re-institute the sacrificial system
- Gather in the dispersed of Israel

However, with the coming of Yeshua, all the events appear to be in opposition to the things Messiah will accomplish. Shortly after his coming, the following happens:

- Temple destroyed
- Sacrifices cease
- Israel scattered

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<sup>1</sup> Torah Club, Vol 2 is said to go into more details in this regard.

Often, those walking away from Yeshua cite problematic texts within the Apostolic Writings to support their decision as to why they can no longer accept the New Testament canon, and ultimately Messiah himself. They are willing to strain out gnats in regard to inconsistencies and apparent contradictions in the Apostolic Writings, yet swallow camels in regard to the problems with rabbinic texts.

Daniel tells us his "Parable of the Adulterer"<sup>2</sup> in which "love" for another blinds them to the truth of their actions and the truth of the Scriptures.<sup>3</sup>

The resurrection is very important. G-D resurrected Yeshua to *prove* Yeshua's own prophecies and also *approve* of him.

People are forgetting that their initial attraction to Torah/Judaism was because of their love of Yeshua the Messiah. [He is the one who lead us to obedience.]

Reminders:

- Matthew 10:33 – whoever denies me...
- Hebrews 12:2 – fixing our eyes on Yeshua...
- Matthew 10:37-39 – love of Messiah...

Denying the "Christian Jesus" but not the "Jewish Yeshua"

This kind of thinking is deceptive

Daniel tells us his "Parable of Wife of Homely Appearance" in which the husband is intimate with her in private, yet ashamed of her and avoids her in public.<sup>4</sup>

Some inherent problems with "Secret Believers" (those who convert to Judaism, but still believe in Yeshua):

- Your children are indoctrinated; how will you disciple your children to follow Yeshua?
- Romans 1:16 – not ashamed...
- Galatians – deals with halachic issues of conversion...
- Romans 11:17 – engrafted...
- Galatians 3:29 – Abraham's seed...
- Galatians 5:2 – no conversion (this is like campaigning for an office you already hold)

A non-Jew who trusts/believes in Messiah Yeshua is then a part of Israel=already converted (not legally, ethnically still a gentile) and has achieved citizenship; there is no need for a legal conversion (i.e., circumcision—not talking about the commandment of circumcision)

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<sup>2</sup> See Messiah Magazine #96 for further details

<sup>3</sup> There is a rabbinic principle at work here which states, "In the path that one chooses to take, he is led." For further reading, see *Daily Dose of Torah* (Mesorah publications), p. 149.

<sup>4</sup> See Messiah Magazine #96 for further details

Our (i.e. gentiles') only connection to Israel/Torah is through and because of Yeshua!  
[otherwise we're only accountable and "allowed" to keep the Noahide Laws]

Here is a slew of Scriptures that were thrown out I have not yet put in context:

- Galatians 6:12 – approval in the eyes of men
- Hebrews 11:26 –
- Phillipians 3:7-8 – counting all as rubbish compared to Messiah
- Galatians 6:14 –
- John 6:42 – from heaven?
- John 6:60 – difficult statement = descent of Yeshua
- John 5:23 –
- John 5:36-37 –
- John 6:44 –
- John 6:57 –
- John 8:18,42 –
- John 10:36 –
- John 12:49 –
- John 17:21,25 –
- Galatians 4:4 – G-d sent forth His son "born of a woman"
- John 6:62 – what if . . . ?
- Luke 9:62 – turning back

Daniel's opinion: Marriage to a halachically Jewish person may be the only situation in which conversion is alright.

## Session #2 "Faulty Texts & Unauthorized Canon": Toby Janicki

Rabbinic Interpretive Methods & Scripture Quoting

- Midrash
  - Midrash not always concerned with context
  - Example: Matt. 1:19-23 uses Isa. 7:14
- M'litsah
  - Examples:
    - Isaiah 7:25 & m.Peah 2:2
    - Psalm 68:27, Deut. 33:12 & b.Sotah 37a-37b

Are the sages just ignorant of Scripture? NO! They were immersed with the study of Scripture.

**The Canon of Scripture - Can we trust it?** These are the three factors that disturb those on the fence:

1. Reliability
2. Origin
3. Can we trust decisions made by anti-Semitic church fathers?

*Mesorah* – transmission tradition (give)

*Kabbalah* – receiving tradition (receive)

This is the premise of [Avot 1:1](#)

Some Apostolic examples of this:

I Corinthians 15:3 – transmitted gospel (*mesorah*)

I Corinthians 11:2 – receiving of gospel (*kabbalah*)

Scholar-[Kenneth Bailey – oral transmission was faithful](#)

Chagigah 9b – 100 v. 101 repetitions of lesson

- Repetition of lessons
  - Forbidden to write lessons
  - Terumah 14b – writing oral tradition is equivalent to burning a Torah scroll.
- Oral tradition were recorded in such a manner as to REQUIRE personal tutor

200CE – R. Judah HaNasi – Mishnah (Gemara includes later debates and commentary)

Yeshua transmitted his teachings ORALLY [He never wrote a book!]

Paul wants to emulate Yeshua by personally instructing the Galatians, rather than writing to them. The author of Hebrews agrees as well.

Early Church Fathers<sup>5</sup>

- [Papias](#) (70-140CE) – disciple of John
  - Eusibius Ecclesiastical History 3:39.4 (preferred oral tradition)
  - Created 5-volume set of direct transmissions of sayings of the Master – LOST
- Clement of Rome (96CE) – disciple of Peter, Jewish,
  - I Clement – original, almost accepted in canon
  - see I Clement 13:1-2
  - II Clement – forgery and anti-Semitic

R. Eleazer cites a saying of Yeshua in Talmud

Early Jewish believers held to Tanach & Apocryphal writings (source: Metzger); however, Hellenists held to more of the current NT manuscripts

Paul differentiates between mesorah (I Corinthians & 10-12, 25) and his opinion.

Are Paul's Letters Scripture?

II Peter 3:15-17 seems to point to this.

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<sup>5</sup> Note to self: Use following as resource for PA7 research

Colossians 4:6 ?

Apostolic Scriptures emerge as appendix to Tanach

- Hegesippus (165-175CE) – States that the Tanach (at least the Torah & Prophets) & words of Master are faithfully followed.

- [Papias](#)

Mark was Peter's interpreter [and transcribed the Gospel of Mark on his behalf]  
States that Matthew's gospel was originally in Hebrew

- [Justin Martyr](#) (mid-100CE)

Memoirs of Peter (Dialogue 103:3)  
Memoirs of Apostles (Dialogue 106:3)  
First Apology 66:3  
First Apology 67:3

2nd Century – Paul's letters are being circulated as collection

Acts – This book serves as the bridge to Pauline epistles. Without it, Paul would not have much validation.

- [Marcion](#) – removed Rom. 15 because of ref. to ekklesia @ Jerusalem  
Polycarp said Marcion = 1st born of satan (Irenaeus: Against Heresies 3:3:4)

Note: Gospel of Barnabus – anti-Semitic, pseudopigraphal

Criteria of Canonization of NT

1. Apostolic Authority

Antiquity – Apostolic Age  
Orthodoxy – Historical Witness

2. Widespread Usage

Widespread recognition  
Traditional Use

3. Inspiration

Believed to be divinely inspired  
Vocabulary theirs / message His

Acts 21:24 – Apostles walked "orderly, keeping the Torah"

Frances Martin – *"In general, we must say that the Gospel periscopes bear a closer resemblance to rabbinic stories than to any other body of literature."*

Exodus 20:8 / Deut. 5:12

"Remember v. Observe"

Rashi vs. Ramban

There are "Synoptic Problems" within rabbinic literature

Resolution – stories/parables/teachings told individually  
Pesachim 6b – no chronology in Torah

Tosafot – medieval commentary on Talmud attempting to resolve halachic contradictions in Talmud

## **OUR JOB: TO DEFEND GOSPELS & APOSTOLIC WRITINGS EQUALLY**

[Tanya](#) (Alter Rebbe)

20 years of discipleship

*Yechidut* – intimate connection with his disciples; one-on-one meetings

Tanya written to replace *Yechidut* as lasting instructions

[How can we help stop the madness?]

- Learn the history
- Have an answer prepared
- Defend the Apostolic Writings and their integrity

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## Session #3 "As It Is Written": Toby Janicki

("Misuse" & "Out-of-Context" Usages of Tanach within the Apostolic Writings)

### 1. *Midrash* Method of Interpretation

Anti-missionary work: "[Faith Strengthened](#) (Hizzuk Emunah)" by Isaac ben Abraham Troki (**a Karaite** - very important to know this)

Karaites are against midrashic interpretation, yet this work is used by Orthodox Jews against the NT. It is hypocritical of Orthodox Judaism to use anti-midrashic reasoning against NT. This book attacks Apostolic Writings as being unreliable, because of its use of midrash (a core Scriptural principle of interpretation upheld by the Orthodox).

Context: Midrash

Method of exegesis of a Biblical text

From "*darash*" = to search out, inquire

Toby gives an analogy by David Flusser in which he explains that it is the job of the sage to take the Scriptures (represented by a lemon) and wring every bit of juice out of them we can in order to make delicious lemonade.

Rabbinic commentary on Scriptures & Oral Torah involves *transposition of Biblical text to different application*.

Examples:

- Isaiah 19:19-22 – midrash on the Exodus  
re-interpreting and re-applying Exodus text

- Isaiah 9:12 – MT (Masoretic Text) v. LXX – Philistines = Greeks (due to political circumstances)

## 2. *M'litsah* – figurative language

Examples:

- m.Peah 2:2 cites Isaiah 7:25 – to make ruling on tithing on a divided field via a water channel
- Matt. 5: 34-35
- b.Sotah 37a-37b – to answer the question, "Who crossed the Sea of Reeds first?" (Psalm 68:27 v. same verse interpretation v. Deut. 33:12)
  - 1) "Benjamin went first"
  - 2) "Judah hurled stones"

These are accepted as the norm, yet they are not in context, not accurate, not authoritative.

## TROKI'S ARGUMENTS:

Passages: **Matt. 1:19-23 citing Isaiah 7:14**

Arguments

1. Hebrew - "and **she** called"

Gospels - "and **they** shall call"

Accusation - Matthew changed the Hebrew text, because Mary did not call him this.

Resolution - Hebrew text has no vowels. The midrashic practice of "al tiqra" ("read not...read") is used in this case, whereby the implied vowel points are modified to create a new understanding of the text.

2. The name "Immanuel" is never given to Yeshua

Resolution - it is merely symbolic and a reference to nature or character. Also, at the *pashat* level, Hezekiah was never called "Immanuel" either, proving this point.

3. Isaiah is not referencing Messiah

Resolution - Context is not clearly messianic. However, a deeper reading can be argued, and there is rabbinic support of this (b.Sanhedrin 99a). Regarding this passage, Hillel even claims "*There shall be no Messiah, since we enjoyed him in the days of Hezekiah.*"

Passages: **Matthew 2:14-15 citing Hosea 11:1**

Accusation - This passage is clearly being used out of context

Resolution - J.W. Doeve makes a correlation to the rabbinic method of applying Scripture. The reasoning for this citation is that Yeshua/Messiah must identify wholly with Israel in all of their experiences.

Passages: **Matthew 2:16-18 citing Jeremiah 31:15**

Accusation - Rachel is weeping for the wrong children.

“The construction of these words of the prophet is incompatible with what follows. For we read in the same chapter (31) of Jeremiah, verse 17, “And the children shall return to their boundaries.” This cannot mean slain, but only captive, children. The ten tribes are here alluded to as the captives who are mentioned under the collected name Ephraim, because their first king Jeroboam was of the tribe of Ephraim, the descendant of Rachel. Had Jeremiah’s prophecy had any connection with the extermination of the infants of Bethlehem Judah, it would not have been for Rachel to weep, but for Leah, the ancestress of the children of Judah. See chapter 27 of Matthew.”

Resolution - Rachel weeps for other children in Jeremiah and sets the precedent for the midrash in Matthew

Accusation -

Resolution - Rachel’s weeping precedes the return of exiles. This is analogous to the Master’s weeping, which precedes the Master’s preservation in a foreign land, which ultimately leads to the preservation of Israel.

Passages - **Matthew 2:23 citing Isaiah 11:1**

Accusation - The Messiah is never said to be called a “Nazarene” in Scripture. Rabbinic literature is also problematic in this regard and sets a precedent. In b. Berakhot 61a there is a quotation of a non-existent passage, by which R. Nahman claims Scripture states, “And Elkanah went after his wife” to illustrate and support his argument.

Resolution - Oral tradition? or “Prophets” vs. “Prophet”

Robert Gundry resolves this by stating that it is the substance of the prophets, rather than the exact words of a prophet, which is classically rabbinic.

Was Yeshua a Nazarene? Compare Numbers 6, Judges 16:17, Luke 7:39 (where he is accused of being a drunkard).

From 1 Samuel 16:1 there is 300 years until Isaiah 11:1.

*netzer* is not the normal word for “branch”. The prophet is foretelling of a *future* branch, springing from David. There is a play on words - the “netzer” from “Nazeret”. The Targum on Isaiah 11:1 comes into play here (4Q162 lines 15-20). “Tsemach” is the normal word for branch (see Zechariah 6:12). Also, Lamentations Rabbah 1:51 sites the name of Messiah based on the terminology “shoot” or “branch”.

Acts 24:5 (reference to the Nazarenes). b. Sanhedrin 43a references a “Netzer.” Epiphanius Panarion 29:1:3 calls the early believers “Jessians.”

**We cannot condemn the midrashic applications of Scripture. Matthew 13:52 shows the beauty of midrash, where Matthew 22:29 blasts the Karaite literalist interpretation. The Scriptures are reliable and trustworthy when placed firmly within their Jewish context.**

## Session #4 "The Exalted Rebbe": Toby Janicki

### Common Objections

- No need for intermediary
- A man’s suffering & death do not bring atonement



- How can the fullness of deity dwell in flesh?
- Messiah will not come twice

### Tzaddik concept

Jews for Judaism stress the commandment that a need for an Intermediate is equivalent to idolatry.

### Devekut (“Attachment”)

Deuteronomy 10:20 tells us that we must **cling** to the Father. Deuteronomy 4:4 tells us we must “hold fast/cling” (“**davak**”). The problem is that Deuteronomy 4:24 tells us that Hashem is a consuming fire, a Holy G-d.

### Interpretation of Devekut

Ramban, in his Sefer HaMitzvot equates devekut to clinging to the wise, the sages, as clinging to Hashem. The primary example we have is Moshe acting as the intermediate at Sinai between G-d and the Children of Israel (Deuteronomy 5:5). We have a parallel in John 14:6-7 which equates knowing Yeshua to knowing Hashem. This connection equates to a mitzvah.

Noah is the first *tzaddik* in Scripture. He is “beyond reproach by the Divine Judge.” Examples of tzaddikim found in the Apostolic Writings are: Yoseph (wife of Mary, mother of Yeshua), Zachariah (father of Jochanan the Immerser), Jochanan the Immerser, Simeon the Priest, Joseph of Aramathea, James the Just (brother of Yeshua).

2 Samuel 23:3 states that tzaddikim rule/sustain the world.

b. Moed Katan 16b asks, “Who rules Hashem?” and answer “the tzakkikim”

Some examples of this concept are:

Genesis 18:20ff - Abraham’s argument regarding the minion

b. Peshachim 68b - The righteous will resurrect the dead

b. Megillah 29a (citing Ezekiel 11:16) - Equating R. Judah’s house to be equivalent to the sanctuary in this passage.

Song of Songs Rabbah 1:20 sings the exaltation of the rabbis.

1 John 2:1 equates Yeshua as HaTzaddik (also see Acts 7:52; 22:14)

### Yechidut — “Oneness” (from “yachad”, meaning “unity”)

Yechidut is a soul connection with one’s rebbe. Often Chassidic Jews refer to their first *yechidut* with their rebbe as their “spiritual birthday.” We see an example of *yechidut* with the Master in John 17:22, Ephesians 5:28-33 and 1 Corinthians 6:15-16.

The phrase “Yeshua is in my heart” is very chassidic. Rebbe Nachman (of Breslov) said, “*The true tzaddik hears the sighs of all who are attached to him, for he is the source of life for each one of them.*” Compare this to John 10:10.

### Suffering Tzaddik

Q. Did Yeshua’s manner of death satisfy atonement?

A. (from Jews for Judaism) No. Human sacrifice is not an acceptable atonement.

Rebuttal - Rabbi Moshe Chaim Luzzatto says that the suffering of the tzaddik atones for his generation, and if he is a “super” tzaddik, his suffering leads to the ultimate perfection of mankind.

Chavavim Yesurim - “beloved is suffering”

Mekhilta Exodus 20:20 states that chastisement affords atonement. m. Negaim 2:1 asks that one may suffer in proxy of another, very similar in language to Paul’s statement in Romans 9:3.

Biblical Basis?

Cities of refuge (Numbers 35)

Akeida (Genesis 22:2)

There is a problem between the language of Genesis 22:5 and 22:19. Where is Isaac in the latter passage? There is an allusion to this in Hebrews 11:19. Pirkei de R. Eliezer 31 claims that Isaac was actually slain and resurrected (Rosh Hashana Machzor-Tokea). 4 Macabees 6:27-29 also supports this concept.

In the Talmud Rabbi Abbahu asks two questions (b.Sanhedrin 39a): 1) Why Ezekiel lay on his right side and then his left? 2) Why is there a need for a Sabbatical year. His two questions are answered with a single, unified response. Failure to keep the Sabbatical year is atoned for by the chastisement of a servant.

Messiah must identify with all of Israel, just as the High Priest confessed, “I have sinned with all Israel.”

1 Peter 2:21-24 references the righteous suffering of Messiah in this same context (also see John 1:14). Schoneveld<sup>6</sup> sheds light on concept of “The Torah was made flesh and tabernacled among us” vis-à-vis John 1. The Talmud equates Rabbi Eliezer to a Torah Scroll (b. Sanhedrin 101a). *In chassidic thought a tzaddik is the Torah incarnate*. The words of Reb Noson, which state “Torah study came from Moshe, but understanding how we are to carry it out is from R. Nachman” helps us to better understand the underlying thought of John 1:17.

Colossians 2:9 is reminiscent of the concept of chassidus incarnation, in which R. M. Schneerson, zt”l, tells us that every Jew is the product of heaven and earth, and translates this as the receiving of a second soul from above (based on a close reading of Genesis 2:27).

*Bittul* - “Self Nullification”

*Bittul* is a worthy middot (character trait), and especially necessary of a tzaddik. “A rebbe is the essence of Being [of G-d] placed in a body.” (R. M. Schneerson, zt”l). R. Levi Yitzchak Ginsburg states that the Rebbe is not limited by the flesh, and has unlimited power.

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<sup>6</sup> *The Torah in the Flesh*

Can a Tzaddik Die and Rise Again? Can he come twice?  
Messiah ben Yoseph / Messiah ben David

R. Yitzchak Kaduri states, “The union of the two messiahs has taken place. Indeed they are one.”

Chabad proclaims three revelations of Messiah (which parallel the life of Moshe):

- Revelation
- Concealment
- Full revelation

b.Sanhedrin 98b acknowledges that Messiah can come from the dead.

Why is Yeshua HaMashiach the Tzaddik of Tzaddikim still rejected by his own people?

*The rejection of Yeshu HaNotzri had nothing to do with his being killed. Everyone in those times knew that Jewish rejection of him was precisely because he abolished Torah and mitzvos. — Rabbi Sholom Ber Kalmanson*

**We can only prove the messiahship of Yeshua by our ahavah v'mitzvot (love and good deeds).**