

Prince of Peace – *Sar Shalom*

Why don't Jews Believe Y'shua was the Messiah?

Y'shua the prince of peace?

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Contents

Introduction – Search for swords and Plowshares	1
Time for Peace ... Swords ➔ Plowshares	2
Time for War ... Plowshares ➔ Swords.....	2
My Thesis	2
Daniel Botkin - Why Jews Don't Believe in Jesus pt. 1-4	3
Isa 2:1-9 KJV	4
Mic 4:1-8 KJV	5
Appendix – Book of Joel	6
Joe 3:1-10 KJV	6
Historical Context	6
History of interpretation	7
Appendix Notes	8
Update 2015/06/02	9
Update 2015/11/04	10

Introduction – Search for swords and Plowshares

In my article “Pray-for-the-peace-of-Jerusalem-Psa-122.doc” I said ...

It's my contention that all tribes need to be united for the conditions of “Pray for the peace of Jerusalem” to come to be. A major impediment to this is that the two great religions have an apparent theological impasse...Judaism challenges the claim of Y'shua being the Messiah because they claim he did not bring peace on earth. They say that war still exists and swords have not been beaten into plowshares. Christians response is this will occur when he returns during the “[second coming](#)”. But is this 1) an accurate claim by Judaism and 2) is the response by Christianity a good one?

To answer this, I thought I would do a little biblical research first by searching for swords and plowshares. I found three but only two are relevant.

Time for Peace ...Swords ➔ Plowshares

Isaiah 2:4 And he shall judge among the nations, and shall rebuke many people: and **they shall beat their swords into plowshares**, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

Micah 4:3 And he shall judge among many people, and rebuke strong nations afar off; and **they shall beat their swords into plowshares**, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more.

Time for War ... Plowshares ➔ Swords

Joel 3:10 Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I *am* strong.

I added this last one, but I contend it's not relevant. Whatever Joel was taking about the context was going to war not peace. For more on this, see the [appendix](#).

My Thesis

In the two relevant verses, Isaiah 2:4 and Micha 4:3, both state ...

“**they** shall beat their swords into plowshares”

Response to Judaism

My question to their objection to Y'shua not being the messiah because he did not bring world peace, is to ask 'what is their narrative as to how this is supposed to happen?' It seems like a weak complaint to reject Y'shua completely as the messiah on just this point because, it's perceived by the ancient sages that this is something the messiah must do. Well maybe I'm just bias becomes I'm coming at this from the Christian side of the issue, but let's leave this as a sidebar and continue with my question which is their narrative as to how this is supposed to happen.

Are we to believe that the Messiah will go door to door confiscating the residents swords and spears and that he personally will re-forge them into plowshares and pruning hooks? I would assume that everyone would claim that is absurd.

What is it then that the Messiah is required to do?

In the verses listed above I purposely highlighted the word they as in “**they** shall beat their swords into plowshares”. Clarity in answering my question requires me to ask another question.

What are the requirements of Israel in regards to our relationship to the Messiah?

To answer this let me presume two things that are of utmost importance. First is that the mission statement of Israel is “to fix this world according to the Kingdom of God”¹. The second one is that we have authority to execute this mission statement precisely because we have a contract/covenant with YHVH. To operate in the confines of law than no contract means no authority.

Response to Christianity

¹ The Hebrew transliteration is “*Tikkun olam b'malkhut Shaddai*” See Word_Study_of_Tikkun_as_in_Tikkun_olam_bmalkhut_Shaddai.doc”

it says they shall be Is it right for Christians to say the They shall do these things not the Messiah. The Mesiah will enable them to do these things of peace because first and foremost the two houses are now *echad*.

ToDo

Uniting of the tribes

Freewill

Daniel Botkin - Why Jews Don't Believe in Jesus pt. 1-4

<http://www.youtube.com/watch?v=gvCJ-3KB9O0&list=PLFEE07076E4846B3C>

<http://www.youtube.com/watch?v=cHJqwc6dYSg&list=PLFEE07076E4846B3C>

<http://www.youtube.com/watch?v=leF6wiYSVXc&list=PLFEE07076E4846B3C>

<http://www.youtube.com/watch?v=gJh15HRFrkE&list=PLFEE07076E4846B3C>

ToDo:

comment on the videos

ask the Jews if RJ is an impediment 613 Mitsvot, 13 RamBam Principles

hearsay evidence?

Isa 2:1-9 KJV

- (1) The word that Isaiah the son of Amoz saw concerning **Judah** and Jerusalem.
- (2) And it shall come to pass in the last days, *that* the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.
- (3) And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.
- (4) And he shall judge among the nations, and shall rebuke many people: and **they** shall **beat their swords into plowshares, and their spears into pruninghooks**: nation shall not lift up sword against nation, neither shall they learn war any more.
- (5) **O house of Jacob**, come ye, and let us walk in the light of the LORD.
- (6) Therefore thou hast forsaken thy people the house of Jacob, because they be replenished from the east, and *are* soothsayers like the Philistines, and they please themselves in the children of strangers.
- (7) Their land also is full of silver and gold, neither *is there any* end of their treasures; their land is also full of horses, neither *is there any* end of their chariots:
- (8) Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made:
- (9) And the mean man boweth down, and the great man humbleth himself: therefore forgive them not.

Mic 4:1-8 KJV

- (1) But in the last days it shall come to pass, *that* the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.
- (2) And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem.
- (3) And he shall judge among many people, and rebuke strong nations afar off; and **they** shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more.
- (4) But they shall sit every man under his vine and under his fig tree; and none shall make *them* afraid: for the mouth of the LORD of hosts hath spoken *it*.
- (5) For all people will walk every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever.
- (6) In that day, saith the LORD, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted;
- (7) And I will make her that halted a remnant, and her that was cast far off a strong nation: and the LORD shall reign over them in mount Zion from henceforth, even for ever.
- (8) And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.

Mic 4:6-8 RSTNE

⁶ In that day, ³¹⁶⁴ says YHVH, will I assemble her that was lame, ³¹⁶⁵ and I will gather her that was driven out, ³¹⁶⁶ and her that I have afflicted; ³¹⁶⁷ ⁷ And I will make her that was lame a remnant, ³¹⁶⁸ and her that was cast far off ³¹⁶⁹ a strong nation ³¹⁷⁰ and YHVH shall reign over them in Har Tzion from that time forward, even le-olam-va-ed. ⁸ And you, gloomy ruler, the stronghold of the daughter of Tzion, your time has come, even the first dominion the former Ruler of the malchut shall come ³¹⁷¹ to the daughter of Yahrushalayim. ³¹⁷²

3164 Hebraic idiom for the latter-days.

3165 All Yisrael.

3166 Efrayim-Yisrael.

3167 Judah was afflicted and exiled but never outcast.

3168 Judah.

3169 Efrayim.

3170 Both houses will be restored into a strong nation.

3171 YHWH Himself in the person of Yahshua.

3172 The kingdom will be restored to Yisrael with Jerusalem as the capital. That is the message of the Good News.

Appendix – Book of Joel

For the sake of completeness, I included Joel because in chapter 3 because it references **plowshares** and **swords** but it's the opposite of going to peace it's about going to war. Isaiah says "beat their swords into plowshares," Joel says "Beat your plowshares into swords".

Joe 3:1-10 KJV

- (1) For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem,
- (2) I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and *for* my heritage Israel, whom they have scattered among the nations, and parted my land.
- (3) And they have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink.
- (4) Yea, and what have ye to do with me, O Tyre, and Zidon, and all the coasts of Palestine? will ye render me a recompence? and if ye recompense me, swiftly *and* speedily will I return your recompence upon your own head;
- (5) Because ye have taken my silver and my gold, and have carried into your temples my goodly pleasant things:
- (6) The children also of Judah and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border.
- (7) Behold, I will raise them out of the place whither ye have sold them, and will return your recompence upon your own head:
- (8) And I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the Sabeans, to a people far off: for the LORD hath spoken *it*.
- (9) Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up:
- (10) Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I *am* strong.

For what it's worth, here is some verbiage from Wikipedia on Joel...

Historical Context

As there are no explicit references in the book to datable persons or events, scholars have assigned **a wide range of dates to the book**. The main positions are:^[1]

- Ninth century BC, particularly in the reign of [Joash](#) – a position especially popular among nineteenth-century scholars (making Joel one of the earliest [writing prophets](#))
- c.630–587 BC, in the last decades of the kingdom of Judah (contemporary with [Jeremiah](#), [Ezekiel](#), [Habakkuk](#))
- c.520–500 BC, contemporary with the return of the exiles and the careers of [Zechariah](#) and [Haggai](#).
- The decades around 400 BC, during the [Persian](#) period (making him one of the latest writing prophets)

Evidence produced for these positions are allusions in the book to the wider world, similarities with other prophets, and linguistic details. Other commentators, such as [John Calvin](#),^[2] attach no great importance to the precise dating.

[History of interpretation](#)

The preservation of the book of Joel indicates that it was accorded special status by its contemporaries as “the word of the Lord” (1:1). Its history as part of the Jewish and Christian canons followed that of the entire scroll of the [Minor Prophets](#).

The [Masoretic text](#) places Joel between [Hosea](#) and [Amos](#) (the order inherited by the Tanakh and Old Testament), while the [Septuagint](#) order is Hosea–Amos–[Micah](#)–Joel–[Obadiah](#)–[Jonah](#). The Hebrew text of Joel seems to have suffered little from [scribal transmission](#), but is at a few points supplemented by the Septuagint, [Syriac](#), and [Vulgate](#) versions, or by [conjectural emendation](#).^[3] While the book purports to describe a plague of locusts, some ancient Jewish opinion saw the locusts as [allegorical](#) interpretations of Israel's enemies.^[4] This allegorical interpretation was applied to the church by many [church fathers](#). Calvin took a literal interpretation of ch.1, but allegorical view of chapter 2, a position echoed by some modern interpreters. Most modern interpreters, however, see Joel speaking of a literal locust plague given a prophetic/ [apocalyptic](#) interpretation.^[5]

The traditional ascription of the whole book to the prophet Joel was challenged in the late nineteenth and early twentieth centuries by a theory of a three stage process of composition: 1:1–2:27 were from the hand of Joel, and dealt with a contemporary issue; 2:28–3:21 were ascribed to a continuator with an apocalyptic outlook. Mentions in the first half of the book to the [day of the Lord](#) were also ascribed to this continuator. 3:4–8 could be seen as even later. Details of exact ascriptions differed between scholars.

This splitting of the book's composition began to be challenged in the mid-twentieth century, with scholars defending the unity of the book, the plausibility of the prophet combining a contemporary and apocalyptic outlook, and later additions by the prophet. The authenticity of 3:4–8 has presented more challenges, although a number of scholars still defend it.^[6]

ToDo Review This, gotten by google search of covenant of peace lawsuit

Appendix Notes

Source: [Agape Bible Study](#).

For example: Isaiah and Hosea brought a Covenant Lawsuit against Israel in the 8th century BC. The prophets Jeremiah and Ezekiel brought a Covenant Lawsuit against Judea in the 6th century BC. In every case the holy prophet acting as Yahweh's emissary addressed the generation on which the Covenant curses would fall. Some examples in Scripture are found in:

[Deuteronomy 4:26; 30:19; 32:1](#)

[Psalms 50:4-7](#)

[the Book of Isaiah 1:2 and 21](#)

[the Book of Hosea 4:1](#) *"Israelites, hear what Yahweh says, for Yahweh indicts (literally brings a 'riv', covenant lawsuit to) the citizens of the country: there is no loyalty, no faithful love, no knowledge of God in the country..."*

The covenant lawsuit in the book of Hosea is laid out in **the classic Covenant Treaty format**:

1. Preamble:	Hosea chapter 1
2. Historical prologue:	Hosea chapters 2-3
3. Ethical Stipulations:	Hosea chapters 2-7
4. Sanctions:	Hosea chapters 8-9
5. Succession Arrangements:	Hosea chapters 10-14

The book of the prophet Ezekiel is especially noteworthy as a Covenant Lawsuit since it parallels the visions of John in Revelation (please see the list of visions in Ezekiel/ John). It is very important to note that each of the Old Testament Covenant Lawsuits is addressed to the current generation in the context of the Covenant relationship. When the covenantal context of prophecy is ignored, the message the prophet was told to communicate is either lost or distorted.

Jesus the Messiah came fulfilling the prophecies of the Prophets of Yahweh. He came as **prophet, priest, and king** to form the New Covenant promised in [Jeremiah 13:13-14](#) **?Jer 31:31-34?** but He also came as Yahweh's **prosecuting attorney against** an apostate Old Covenant people. See [Matthew 21:43-46](#) for Jesus' covenant lawsuit announcement against the Old Covenant people: Jesus speaking to the Priests, scribes, and Jews at the Temple: *"I tell you, then, that the kingdom of God will be taken from you and given to a people who will produce its fruit... the chief priests and the scribes realized he was speaking about them..."*

Compare Jesus' statement of a Covenant Lawsuit in [Matthew chapter 24](#) with the Prophets Isaiah and Daniel's vision in [Isaiah 8:14](#) and [Daniel 2:34-44](#). Also please see the chart comparing the Covenant Lawsuit Jesus calls against Judah in Matthew 24 with John's Covenant Lawsuit in Revelation in the Charts section in the document titled "[Biblical Covenant Treaty Format: Comparison of the Judgments of John's Apocalypse Versus Matthew's Mini Apocalypse](#)".

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Update 2015/06/02

Joh 14:27 KJV Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

Two Points

- 1) Y'shua is making a distinction here between types of peace, the peace given by Yeshua and that which comes from the world which I have expressed as the Shalom of Jerusalem vs *Pax Romana*.
- 2) He didn't say, I will come back in 2,000 years and give you this peace, I'm leaving it with you right now.

Update 2015/11/04²

http://www.hebrew4christians.com/Articles/Mashiach_ben_Yosef/mashiach_ben_yosef.html ³

David Brown writes

It is common for Jewish objectors to point that "Jesus has not fulfilled all the prophecies/" and to scorn the suggestion that some prophecies are for a later time and are to be fulfilled at the "second coming." The fact is, however, that prophecies about Messiah are of two seemingly mutually-exclusive types, as though they were talking about two different Messiahs. Jewish scholarship refers to Messiah ben- David and Messiah ben-Yosef. One is the positive, victorious Messiah who ushers in a kingdom of peace, the other is a suffering servant (as in Isaiah 53). The popular tendency is to think only of ben-David and ignore ben-Yosef, but the Messianic/Christian view accounts for both in one person. Interestingly, these two prophetic strains are named for David and Joseph, both of which suffered first and emerged victorious in the end. Joseph is introduced to us with dreams of grandeur, but he was lost to Israel - actually considered dead - before his dreams came true. Eventually however, he had a "second coming" when he came back into the lives of his brothers who once rejected him. Then they bowed down to him and he became the savior of his people by providing for them in a time of famine. David also, though anointed as King in his youth as far as God was concerned, was rejected by the current King and lived as a fugitive for many years before he finally became the Quintessential King of Israel. Both of these historic figures, which Jewish tradition has recognized as being prototypes of Messiah, arrive amid promises, are pushed down, and finally emerge in glory. Shouldn't the ultimate Messiah follow the same pattern?

This David Brown⁴ is close to what I'm saying. I like his comments at the beginning about the second coming rejection theory/understanding postulated by Christianity and rejected by RJ. I also like the pattern he has noticed of both Joseph and David.

My point is that peace will come, it just a matter of which choice do we choose. Are we going to accept the Hebrew concept for the peace or the Roman concept. Elohim respects choice (for a time) and the first choice is obviously the preferred one given by Elohim. If we don't accept that peace, than the peace of Rome *Pax Romana* will be imposed and enforced whether we like it or not.

If we, *qall* Israel, refuse to figure out how to get along and get passed the lighter matters of Torah and not see the power and awesomeness of the weightier matters of Torah then were left with *Pax Romana*. To put it another way, if we don't accept the reality of two house one covenant we will be left with Pax Romana.

² Copied from D:\SkyDrive\Articles\Prince-of-Peace-Sar-Shalom.doc

³ **ToDo**, I should seek permission from John Parsons (www.Hebrew4Christians.com) but, since he is quoting someone else, David Brown, I went ahead and added these comments.

⁴ ?? <http://www.mjaa.ws/archives/tag/david-brown> or <http://www.amazon.com/Jesus-Christian-scriptures-David-Brown/dp/B0000CO620> ???)