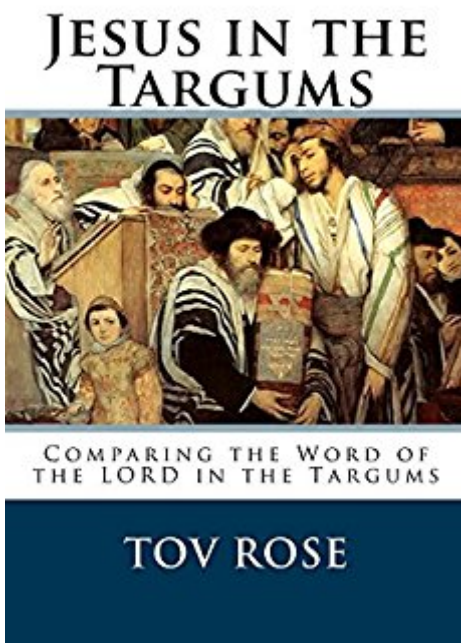


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Jesus In The Targums



Synopsis

Why is it important for Jewish people to use this book? Because it gives us an insider's view of how Christians read the Hebrew Bible, which they call, "The Old Testament." All of the first followers of Jesus were JEWISH and they were a product of an authentic 1st Century Judaism. If you've never read the "New Testament," then you're missing out on an incredibly important piece of thoroughly Jewish history and culture. Take for example, the New Testament passage of John 1:1, "In the beginning was the Word, and the Word was with God, and the Word was God." Most people do not realize that the Jewish man, known to Christians as the Apostle John, was actually using terminology familiar to 1st Century Jewish people. It was familiar, because it was language read in the Targums in the Synagogue every week. What John was doing by stating his first sentence in the manner was very similar to the technique used at the time (and today in some Orthodox Jewish sects), whereby one person would recite the first verse of a Psalm, and the students (or members of the Synagogue), would begin to recite the rest of the Psalm. Jesus (who by the way was NOT the first "Christian"), was a Jewish rabbi and he did this as is recorded in the New Testament at one point. His audience should have understood to recite the entirety of Psalm 22 in response, "And about the ninth hour Jesus cried out with a loud voice, saying, 'Eli, Eli, lema sabachthani?' • that is, • œMy God, my God, why have you forsaken me?" Matthew 27:46 Using this technique, John the Apostle, was calling on Jewish familiarity with the Aramaic Targums and calling them to apply what they learned from the Targums about The Word of the Lord, to Yeshua/Jesus himself. This study is simply highlighting all of those passages that would have been read from Targums in the Synagogue throughout the course of a year in 1st Century Judaism, calling attention to the passages mentioning The Word of the Lord. Jewish theology of the period understood that The Word of the Lord was a • œlesser Yahweh•. In other words, he was the God who interacted with humanity and creation directly, performing miracles, signs and wonders and simply speaking to humans. The • œGreater Yahweh• was understood to exist in the Heaven. The • œlesser Yahweh• did the will of and spoke the words of the • œGreater Yahweh.â • This is the theological and social context of the 1st Century Jewish mind that first encountered the Apostle John's words: John 1:1, "In the beginning was the Word, and the Word was with God, and the Word was God." This work is a side-by-side comparison of passages in the various Targums showing that • œThe Word of the Lord• was considered an important person of a multi-personality Godhead in the understanding of Judaism predating 3 AD/CE.

Book Information

File Size: 683 KB

Print Length: 266 pages

Publication Date: January 30, 2016

Sold by:Â Digital Services LLC

Language: English

ASIN: B01BB7WP6W

Text-to-Speech: Enabled

X-Ray: Not Enabled

Word Wise: Enabled

Lending: Not Enabled

Enhanced Typesetting: Not Enabled

Best Sellers Rank: #304,726 Paid in Kindle Store (See Top 100 Paid in Kindle Store) #54

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Customer Reviews

In my opinion the contents of the book is interesting knowledge but only as it relates to the holy scriptures as authority.

Easy read, insightful!

Fascinating read!!! Thank you Tov for this most interesting insight!

This book is filled with errors and misunderstandings. For example: The author states that the Aramaic translation Onkelos and Pseudo-Jonathan were composed in the beginning of the Christian era. The truth is that it was composed much later. The author apparently does not know Aramaic and is apparently unfamiliar with why the translator sometimes deviated from translating the original Hebrew literally. He made many claims that the Aramaic translation uses "word" to refer to Jesus. He apparently did not know that "memra," which is Aramaic for "word," "command," and "wisdom" appears more frequently in the Targums than he acknowledges. It is used in Onkelos to Deuteronomy for example 46 times, and this is only one of the five books of Moses. In each

instance, it is not used, as is claimed, to refer to Jesus, but to remove an anthropomorphic description of God. While the Hebrew Bible abounds in many instances where God is portrayed doing human-like activities, the Aramaic translators preferred to weaken this idea. Instead of God fighting, moving, helping, taking, and the like, it is the *Memra* doing the human-like act - the act is performed by God's word, decree, or wisdom. Similarly, the targums add *Shekinah*, *Yekara*, and *Qadam* to remove anthropomorphisms. *Shekinah* refers to the feeling that God is present. *Yekara* refers to God's glory and is very similar to *Shekinah*. Rather than someone approaching God, which is impossible and seems to indicate that God is like a human with a human body that can be approached, the targums use *Qadam* which means "before." People cannot reach toward God but only before the deity. There are, for example, 114 instances in Deuteronomy alone where *Qadam* is inserted in the translation. In short, "word" in the targums has nothing to do with Jesus - its purpose is to avoid portraying God in a human fashion. The author also lists some of the times that the word messiah, "anointed one" is in the targum and asserts that this refers to Jesus. There is no proof of this. The Jewish concept of a messiah was not the same as the one that developed in Christianity.

Very good book that compares the different translations to reveal Yeshua and His work in creation and through the history of the Chosen people. Tov does get too redundant in the explanation of the Names, though it is a good revelation to those not versed in the translations of the Word.

What great timing for this book! It is a wonderful opportunity for Christians to expand their understanding of the "Jewish Roots of Christianity" thereby better understanding the fullness of Yeshua/Jesus as He is foretold in the Older Testament. Then and only then can the New Testament be better understood.

A great study in mapping the evidence of the Messiah back thru history.

Frankly, this book is a scam. All it is is a compilation of all the passages in the Targum where "the Lord" is substituted with "the Word of the Lord." There is no reflection, analysis, or real content apart from this compilation

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