

TOVIA SINGER—LEVITE GONE AMUCK

by Avram Yehoshua

[The Seed of Abraham](#)

Rabbi Tovia Singer teaches on messianic texts in the Tanach (the Hebrew Bible, i.e. the Old Testament), and also likes to denigrate the New Testament. Singer, who is head of an anti-Jesus organization, comes against Messiah Yeshua (Jesus) with twisted and dishonest translations and interpretations of the Hebrew and New Testament texts that are designed to ensnare both Jew and Christian and either keep them from entering into the Kingdom of God or take them out of it (Mt. 23:13). It's my hope that many who are enticed by Singer's words will read this article and realize that Singer is a false teacher when it comes to what the Hebrew text says about Messiah and also, the New Testament. It's not ignorance, but intentional.

The leaven of the Pharisees and Sadducees that Yeshua spoke of was not only their hypocrisy, but also their corrupt teachings (Matthew 16:6, 12). Right after Yeshua speaks of their teachings He asks His followers who they thought He was. Simon proclaimed, "You are the Messiah! The Son of the Living God!" (Mt. 16:16) Singer's spiritual Fathers were the Pharisees, for he, like they, distorts God's Word and denies the Messiah of Israel.

Singer has Levitical lineage from his father's side. The name "Singer" comes from the job description given many Levites in the time of King David¹ when he arranged for them to *sing* ("singer") praise before Yahveh. Two thousand years later, when "last names" were being assigned to everyone, these descendants of Levi choose their ancestors' job description—singer. That's how we know that Jews with the last name of Singer come from the Tribe of Levi.

As a rabbi, Singer represents not only an anti-Messiah Pharisaic/rabbinic false teacher (Mt. 15:1-9, 12-14; 23:1-33), but also the Levitical Priesthood whose High Priest was the chief authority of the Sanhedrin that condemned Yeshua to death for "blasphemy" upon Yeshua's affirmation to the High Priest's question if He were the Son of God (Mt. 26:62-68). Singer has quite a lineage, spiritual and physical, and he arrogantly walks in it.

My object in writing this paper is not to dissect each and every poisonous teaching of Singer's, which there are a myriad of, but to expose his perverse methodology from a significant "teaching" of his. If this teaching is patently false, it's not unreasonable to assume that most, if not all of Singer's teachings fall into this same category—half-truths which are full lies, expressly designed to lure the unsuspecting and unlearned Jew and Christian away from their Messiah.

The teaching of Singer's that we'll look at has to do with his eight page exposition of Isaiah 53.² He states that Isaiah 53 is "a vital part of" the "textual arsenal used against"³ the Jewish people by Christians. Isaiah 53 (and three verses before it) is the primary text about God's Suffering and dying Servant.

Singer first presents contemporary Jewish thought on Isaiah 53 as pointing to the Jewish people as the Suffering Servant. With two thousand years of the Rabbis rejecting Yeshua as the Messiah, contemporary thought on the subject is simply not appropriate nor the final word on the matter. What did the ancient Jewish Sages and Scriptures have to say about the Messiah before Yeshua was born in Bethlehem (e.g. Micah 5:2; Hebrew 5:1) 2,000 years ago?⁴

¹ 1st Kings 10:12; 1st Chron. 6:13; 9:33; 15:16, 19, 27; 23:5; 2nd Chron. 5:12, 13; 7:6; 8:14; 9:11; 23:13; 29:28; 35:15; Ezra 2:41, 70; 7:7, 24; 10:24; Neh. 7:1, 44, 67; 7:73; 10:28, 39; 11:22, 23; 12:28, 29, 45, 46, 47; 13:5, 10.

² Singer's teaching is called, [Who is God's Suffering Servant? The Rabbinic Interpretation of Isaiah 53](#).

³ Tovia Singer, *Who is God's Suffering Servant? The Rabbinic Interpretation of Isaiah 53*, p. 3.

⁴ See [Messiah's Deity and Micah 5:2](#). Also, for how the ancient Jewish Sages understood the text of Isaiah 53 see

The Stunned Kings

Isaiah 52:13-15 is part of a three verse summary that precedes Isaiah 53. Isaiah 52:14-15 has the Gentile kings being astonished at the maligned figure of the Servant of God and realizing that this was God's Savior. Singer's interpretation is that the Gentiles will ultimately be saved by God's elevation of Israel, but only after (righteous) *Israel has suffered* unbearable pain at the hands of the Gentiles.

Singer takes this mention of "many nations" and "kings" in Isaiah 52:15 and says that it's these "stunned kings"⁵ of the world who will be speaking the text of Isaiah 53, acknowledging that they were wrong in abusing Israel (Is. 53:3, 4, 6). The problem with this is that nowhere in the text does it say that those kings are speaking, but Singer, and others like him, use the text for their own goal—to take the suffering of the Servant Messiah and place it upon Israel, thus nullifying a major prophetic text in the Tanach that directly points to the suffering that Yeshua of Nazareth went through that culminated in His crucifixion to provide atonement and redemption for both Jew and Gentile.

Isaiah 52:15 does not have the Gentile kings, which it speaks of, speaking in verse 15, let alone being the ones who are speaking the entire text of Isaiah 53. All verse 15 ironically says, among other things, is that the Gentiles will "shut their mouths." It seems like it would be hard for them to be saying anything in Isaiah 53:

"So shall He sprinkle many nations. *Kings shall shut their mouths at Him*, for what had not been told them they shall see and what they had not heard they shall consider." (Is. 52:15)

How one can interpret from this verse that these kings are the speakers for all of Isaiah 53, begins to show how unethical Singer's methodology is. These Gentile kings aren't speaking here and are not mentioned anywhere else in chapter 53, but this is the foundation for Singer's teaching. By having the Gentiles speak the words of Isaiah 53, and not the prophet Isaiah, Singer presents his view that Isaiah's Suffering Servant is none other than the nation of Israel, but who is the Suffering Servant?

The Suffering Servant

Singer presents the Suffering Servant as Israel by quoting six texts in the Book of Isaiah,⁶ but none from Isaiah 53. Yes, God does refer to Israel as His Servant in a number of places, but Isaiah 53 isn't one of them and neither is Isaiah 49:3, for even though just this verse alone can be made to speak of the people of Israel, the first two verses reveals this verse is about the Messiah:

"And He said to *me*, 'You are My servant, Israel, in whom I will be glorified!'" (Is. 49:3)

This "Israel" is another term for the quintessential Israeli—the Messiah. God the Father was speaking to His Son, Yeshua (the "me" of the passage). This is confirmed in the two verses it, which state of *this* Israel that God made him in the matrix (womb) of his mother (Miryam/Mary), and that his mouth was not only

the Jewish Newsletters beginning with [A Three Day Old Bagel](#). Jewish Newsletters 29-32 and 34 continue the teaching on the text of Isaiah 53. Any *italicized* or **emboldened** words in the articles are mine unless otherwise stated.

⁵ Singer, *Who is God's Suffering Servant? The Rabbinic Interpretation of Isaiah 53*, p. 1: 'stunned kings of nations...world leaders;' page 2: the 'world leaders will cry aloud,' and the "humbled kings of nations (52:15) will confess that *Jewish suffering occurred as a direct result of 'our own iniquity,'* (53:5) i.e., depraved Jew-hatred, rather than, as they previously thought, the stubborn blindness of the Jews."

⁶ Ibid., p. 1: Isaiah 41:8-9; 44:1, 21; 45:4; 48:20; 49:3.

“like a sharp sword,” but that God had “hidden” Him in God’s quiver:

“Listen coastlands to Me, and take heed, you peoples from afar! Yahveh has *called Me from the womb*, from the matrix of **My** mother He has made mention of **My** name and He has made **My** mouth like a sharp sword. In the *shadow of His hand He has hidden Me* and made **Me** a polished shaft. In His quiver He has hidden **Me**.” (Isaiah 49:1-2)

This is not the nation of Israel that Isaiah is speaking of. Could it be Israel? No. When was Israel ever *hidden* in the shadow of God’s hand? Why would Isaiah speak of Israel saying that, “from the matrix of my mother He has made mention of my name”? The nation of Israel came about by Abraham, Isaac and Jacob and the mothers of Israel—Sarah, Rebecca, Rachel, Leah, Bilha and Zilpa. How can only “mother,” in the singular, be what Isaiah is speaking of concerning the nation?

The passage reveals even further that it’s not the nation of Israel whom Isaiah is speaking about, but the Messiah. It states that this person *will gather Israel to God* and that this Servant will be raised up “*to restore*” the “*Tribes of Jacob*,” and to be a Light to the Gentiles, that God’s salvation would reach to the “ends of the Earth” (cf. Acts 1:8). Can Israel restore or save Israel? It’s not possible biblically for Israel to redeem herself. Israel needs a Redeemer to redeem Her. Just as Moses redeemed Israel from Egypt, the passage clearly has the Messiah as the Servant-Redeemer who will restore Israel:

“And now Yahveh says, *who formed me from the womb* to be His Servant, *to bring Jacob back to Him* so that Israel is gathered to Him, for **I** shall be glorious in the eyes of Yahveh and My God shall be My strength. Indeed He says, ‘It is too small a thing that You should be My Servant *to raise up the Tribes of Jacob* and to restore the preserved ones of Israel—I will *also* give You as a Light to the Gentiles that *You should be My salvation* to the ends of the earth.’” (Isaiah 49:5-6)

Note how the phrase, “who formed *me* from the womb” connects it to v. 1 (Yahveh has *called me from the womb*). One would be hard pressed to say that the Servant is Israel, for how could Israel or Jacob bring Jacob back to God? How could Israel raise up Israel? It makes absolutely no sense, yet Singer uses Isaiah 49:3, and only that verse, out of context obviously, as a support for his position that Isaiah is speaking of Israel. As for those passages in Isaiah which actually speak of Israel as God’s Servant, there’s no reason to deny them, but there’s also no reason to assume that because they do, that Isaiah 53 (and Isaiah 49:3) must also speak of Israel, especially when Singer’s “Servant Songs” aren’t the Servant Songs at all.

Singer presents a number of quotes from Isaiah which he says are from the Servant Songs, but he is quite mistaken. The Servant Songs are fairly common knowledge and one has to wonder how Singer could present his quotes, saying that they were from the “renowned Servant Songs”⁷ when in fact five out of his six quotes aren’t from them at all. He quotes from Isaiah 41:8-9; 44:1, 21; 45:4; 48:20; 49:3, but only Isaiah 49:3 is a part of the Servant Songs of Isaiah. The recognized Servant Songs are Isaiah 42:1-7; 49:1-6; 50:4-9 and 52:13-53:12, which are well worth reading for insight into who the Messiah of Israel is. Wikipedia comments on the four Songs:

The First Song—Isaiah 42:1-7

“The first poem has God speaking of His selection of the Servant *who will bring justice to earth*. Here the Servant is described as God’s agent of justice, **a king** that brings justice in both royal and prophetic roles, yet justice is established neither by proclamation or by force.”

⁷ Ibid., p. 1.

The Second Song—Isaiah 49:1-6

“The second poem, written from the Servant’s point of view, is an account of his prenatal calling by God *to lead both Israel and the nations*. The Servant is now portrayed as the *prophet* of the Lord, equipped and called *to restore the nation to God*. Yet, anticipating the fourth song, he is without success.”

The Third Song—Isaiah 50:4-9

“The third poem has a darker yet more confident tone than the others. Although the song *gives a first-person* description of how the Servant was beaten and abused, here the Servant is described both *as teacher and learner*, who follows the path God places him on without pulling back. Echoing the first song’s ‘a bruised reed he will not break,’ he sustains the weary with a word. His vindication is left in God’s hands.”

The Fourth Song—Isaiah 52:13-53:12

“The last, longest, and most famous Servant poem” (begins with) a speech by” God “announcing the destiny of the Servant. Isaiah 53 declares that the Servant *intercedes* for others, *taking the punishments and afflictions of others*. In the *end*, he is rewarded with an exalted position...Posthumously then, the Servant is vindicated by” God. “Because of its references *to the vicarious sufferings of the servant*...Christians believe this song to be among the Messianic prophecies of Jesus.”⁸

The Servant Songs of Isaiah present a man, not the Jewish people, as the (Suffering) Servant of the Lord, even though the Jewish people have suffered. In that there is identification of both Israel with the Messiah and the Messiah with Israel. Isaiah does call Israel God’s Servant too, but not in the Messianic Servant Songs listed above. The *Jewish Encyclopedia* under “Servant of God” not only torpedoed Singer’s “Servant Songs,” but states,

“In the following passages (Isaiah 42:1-4; 49:1-6; 50:4-9; 52:13 to 53:12) Israel’s destiny and duty, rather than its previous conduct, is indicated. In the four passages indicated, *the ‘national’ interpretation is not admissible*. The descriptions in them of the attitude and conduct of the” Servant of Yahveh “seem to be idealizations of the character of an *individual* rather than of the whole of Israel. *This is especially true* of 52:13–53:12, the exaltation of the ‘man of suffering.’ In this a prophetic anticipatory *picture of the Messiah* has been recognized by *both Jewish and Christian tradition*.”⁹

The Servant Songs of Isaiah present a person as the Servant, not the Jewish people. Singer misrepresents the Servant Songs in order to dishonestly twist Isaiah 53 into being Israel, but they don’t have anything to do with the actual Servant Songs, especially Isaiah 53.

Three Verbs of Exaltation

The Servant of Yahveh (Isaiah 52:13–53:12) came to be known by a number of names that expressed His suffering and identification with the sinful and sick of Israel. One of them was *the Suffering Messiah*, and another is *Messiah the Son of Joseph*. Those 15 verses of Isaiah were a fountainhead for these two concepts. Our ancient Jewish Sages primarily saw the passage as speaking of the Messiah, not Israel. Chapter and verse weren’t in the prophecy when it was first penned. That would come many centuries later. When

⁸ [The Servant Songs of Isaiah](#)

⁹ [Who is the Servant of Isaiah 53?](#)

we look at Isaiah's prophecy about the Servant of Isaiah 53 we have to start three verses back in Isaiah 52:13. These three verses (Isaiah 52:13-15) are part of the prophecy and actually should have begun chapter 53 because they are the introductory summary of the 12 verses of chapter 53 that follow.

Targum Yonatan (an Aramaic interpretation of the Prophets), written about 150 AD, interprets Isaiah 52:13 as,

“Behold! My Servant *Messiah* shall prosper!...”¹⁰

There's no ambiguity about who this Servant is. He's the Messiah. Isaiah 52:13 says of the Messiah,

“Behold! My Servant will prosper! He will be *high and lifted up and greatly exalted!*”

The ancient Jewish Sages stated of these three verbs (high, lifted up and greatly exalted) that Isaiah 52:13 was an indication that,

“Messiah shall be *more exalted than Abraham...more extolled than Moses...and be very high! That is, higher than the ministering angels!*”¹¹

This places our Messiah in a category all by Himself. In Judaism, there isn't anyone greater than *Avraham Avinu* (our Father Abraham) and *Mosheh Rabbeinu* (Moses our Teacher). Because of his faith in God, Abraham is called our Father Abraham or *Avraham Avinu*. Abraham not only believed God when he was told that his descendants would be as many as the stars of the Heavens (Gen. 15:1-6), but when God commanded Abraham to sacrifice his beloved son Isaac, he was willing (Gen. 22:1-18). Abraham loved Yahveh more than his most precious earthly possession. That's why Abraham is called the Father of our faith (cf. Rom. 4:1-16; Gal. 3:7-9, 4-18). He trusted God when it didn't make any sense to him. Who would have the *hutzpah* (the audacity) to say that “the righteous of Israel” would be greater than Father Abraham? Tovia Singer?

Was there ever anyone like *Mosheh Rabbeinu* (Moses our Teacher) who knew God “face to face” (Num. 12:8; Dt. 34:10)? Yahveh chose Moses to be our Savior—to deliver (redeem/save) Israel from Egyptian slavery, bring us God's Torah and shepherd our rebellious Fathers for 40 years in the Wilderness. This makes Moses a figure the likes of which is impossible to equal, let alone surpass. Would all “the righteous Israel” exceed the glory that was Moses'? Yet our ancient Sages believed that Messiah would be greater than Moses and that, from this passage in Isaiah 52:13 that Singer says speaks of the Jewish people.

The Sages used the third verb of exaltation to declare that Messiah would be greater than even the angels. The only one “higher than the ministering angels” is God. There is no creature “in-between” the angels and God, and please, don't talk to me about Metatron, who is just another name for the Messenger or “Angel” of Yahveh, who is Yeshua.¹² *Who is this Messiah that the Sages saw in Isaiah 52:13?* There aren't any beings or creatures who are greater than the angels, yet lesser than God, yet our ancient Jewish Sages placed the Messiah there, which goes far to reveal Messiah's deity.

Many Sages and Rabbis believed that this prophecy spoke of Messiah, even though certain verses can be taken to mean someone other than Messiah, like Singer does. This is not unusual because Messiah represents Israel. Rachmiel Frydland writes,

¹⁰ Rachmiel Frydland, author, Elliot Klayman, editor, *What the Rabbis Know About the Messiah* (Cincinnati, OH: Messianic Publishing Company, 1993), pp. 53, 55, endnote 15. Targum on Isaiah 52:13. The Targum is a Jewish interpretation of Scripture, like a paraphrase, and was made about the time of Yeshua and was authoritative in the synagogue.

¹¹ Ibid., pp. 53, 55, endnote 18. ‘See Midrash Tanhuma (KTAV Publishing, 1989) & Yalkut, vol 2, para. 338, cited in Alfred Edersheim, *The Life and Times of Jesus the Messiah* (Eerdmans, 1977), p. 727.

¹² See [The Angel of the Lord](#). This was not an angel.

“In the Talmud...we have a diversity of opinion regarding Isaiah 53. Some verses are assigned to general matters;¹³ other portions are assigned to faithful Jews in general¹⁴ or to Moses in particular.¹⁵ However, the Talmudic tractate *Sanhedrin* relates *the chapter to the sufferings of the Messiah*. According to it:”¹⁶

“The *Rabanan* (Rabbis) say that Messiah’s name is the Suffering Scholar of Rabbi’s House (or the Leper Scholar) for it is written, ‘Surely He has borne our grief and carried our sorrows, yet we did esteem Him stricken, smitten of God and afflicted.’”¹⁷

In *Sanhedrin* 98a, the ancient Jewish Sages called the Servant, the Suffering or Leprous Messiah. In *Sanhedrin* 98b the Messianic appellation, “Leprous” is expressly based upon Isaiah 53.¹⁸ The reason for this is because the word that is used in Is. 53:4, that God would *strike* or *smite* this person, is a word used for someone being struck with leprosy.¹⁹

In *Suka* 52a the Rabbis wrote about a Messiah who would die, and they relate the text of Zechariah 12:10 to Isaiah 53. They said, “Is this not Messiah, the Son of Joseph, who was slain?” Zech. 12:10 states:

“I will pour out on the House of David and on the inhabitants of Jerusalem, the Spirit of Grace and of supplication, so that *they will look upon Me whom they have pierced*, and they will mourn for Him, as one mourns for an only son (that has died), and they will weep bitterly over Him like the bitter weeping over a firstborn” (son who has died).

Because the Jewish Sages could not reconcile the Scriptures that speak of a Messiah who would rule Israel forever and one who would die for our sins, they created the concept of *two* Messiahs. They called the one who would rule forever, Messiah *ben* David (Messiah the Son of David), and the one who would die, Messiah *ben* *Yosafe* (Messiah the Son of Joseph). They named the second Messiah after the 11th son of Jacob because like Joseph, Messiah would be hated and rejected by His brothers (Is. 53:3), and yet, Yahveh would raise Messiah up from the dead (Is. 53:10) to be “second in command” to God, just as Joseph was to Pharaoh.

In *Suka* 52, the ancient Rabbis saw the Tanach as giving Messiah two distinct functions and hence, the need on their part to create two Messiahs. One, a humble, suffering Messiah who would die, and the other, a conquering King and Redeemer who would live forever and establish David’s Kingdom. They didn’t realize that God would send the same person on two different occasions. In other words, Yeshua died for our sins as the Suffering or Leprous Messiah, was raised from the dead to live forever, glorified, never to die again, and will return to rule from this Earth in Jerusalem as the Messiah, the Son of David

¹³ Frydland, *What the Rabbis Know About the Messiah*, pp. 54, 56, endnote 21. “For example, ‘Shall see his seed,’ is connected with blessing; *Berachot* 57b.”

¹⁴ *Ibid.*, endnote 22. *Berachot* 5a.

¹⁵ *Ibid.*, endnote 23. *Sotah* 14a.

¹⁶ *Ibid.*, p. 54.

¹⁷ *Ibid.*, pp. 54, 56, endnote 24. *Sanhedrin* 98a.

¹⁸ Alfred Edersheim, *The Life and Times of Jesus The Messiah* (Peabody, MA: Hendrickson Pub., 2000), p. 997.

¹⁹ Benjamin Davidson, *The Analytical Hebrew and Chaldee Lexicon* (Grand Rapids, MI: Zondervan Publishing House, 1979), pp. 533-534. נָגַח (*nah’gu’ah*) derives from the verb נָגַח (*nah’gah*), which means “‘to touch with force and violence, to strike, to smote,’ as when God smote with disease.” The word used in Leviticus 13-14 for leprosy is *neh’gah* (from *nah’gah*) and means, “‘strike, blow, infliction of evil...a plague, especially as divine judgment...spot, mark, as of leprosy.’” The fact that Isaiah says Messiah would carry our diseases and our sins (Isaiah 53:5), and we would think that He was struck by God (v. 4), and that the word “to strike” is associated with leprosy, is why the Rabbis named our Messiah, the Leprous Messiah.

for a thousand years (cf. Luke 1:30-33; Rev. 20:6).

The understanding of Messiah being the Son of David is based on 2nd Samuel, where Yahveh tells David through the prophet Natan,

“When your days are complete and you lie down with your Fathers, I will raise up your Seed after you, who will come forth from you, and I will establish His Kingdom. He shall build a House (Temple) for My Name, and I will establish the Throne of His Kingdom forever.” (2nd Sam. 7:12-13)

The prophecy from God to David was not exhausted in David’s son Solomon, who was a picture of the Prince of Peace, as Solomon means “His (God’s) Peace.” It will be fulfilled in David’s Son the Messiah.

The *Midrashim* also speak of the Suffering Servant of Isaiah 53, relating it to the suffering of Messiah:

1. *Midrash Rabbah* on Ruth 5:6 says that *Messiah* “was wounded for our afflictions.”
2. In *Pesikta Rabbati*,²⁰ *Piska* 36:142 we find, “the Messiah, as one who, **before the Creation**, consented to suffer *for the sins of the souls of men in order to redeem them*.”²¹

Here we see not only the suffering the Messiah would take upon Himself for Israel, *but also His preexistence or deity* as no created being was alive “before the Creation.”²²

The *Midrashim*²³ support the view that Messiah would be anointed and come to heal us. It says of Isaiah 61:1 that it speaks of such a Messiah (*Midrash Rabbah*, Lamentations 3:49-50, 59).²⁴ The *Me* that is being spoken of in Isaiah 61:1 is the Messiah of Israel:

“The Spirit of the Lord Yahveh is upon Me because Yahveh has anointed me to bring good tidings to the humble. He has sent me to bind up the broken-hearted, to proclaim liberty to the captives and freedom to prisoners.” (Is. 61:1)

The Rabbis today who teach that Isaiah 53 doesn’t speak of Messiah have negated most of our ancient Jewish Sages and how they understood the passage. It’s not that Jewish suffering can’t be aligned with Isaiah 53, but the primary meaning of it refers to our Messiah The “un-Jewish” rabbinic tradition that Singer spearheads is because he has an agenda “to hide Jesus” from us, but God’s Word in Isaiah 53²⁵ is clear—Isaiah 52-13–53:12 points directly to Jesus of Nazareth and only Him. Singer’s interpretation of Isaiah 53:8, that the Jews are stricken so they can be the saviors of the Gentiles, is dishonest.

²⁰ Wigoder, *The New Standard Jewish Encyclopedia*, p. 747. The *Pesikta Rabbati* dates around the 7th century.

²¹ Frydland, *What the Rabbis Know About the Messiah*, pp. 54, 56, endnote 26.

²² For more on Messiah’s eternal existence before creation see, [Messiah’s Deity and Micah 5:2](#).

²³ Wigoder, *The New Standard Jewish Encyclopedia*, p. 656. “Talmudic tradition has formulated certain rules to deduce such hidden and new meanings...In certain cases, the *Midrash* (*Midrashim*; plural) ‘established the law; in others, it found scriptural support for laws already accepted. The entire Talmudic literature is replete with midrashic exposition of verses.’”

²⁴ Frydland, *What the Rabbis Know About the Messiah*, pp. 53, 55, endnote 12.

²⁵ For more on Isaiah 53 see,

1. [Fresh Bagels Anyone?](#)
2. [Disfigured Beyond Man](#)
3. [What Would Tevye Think?](#)
4. [The Day After](#)
5. [Has Messiah Come?](#) (This reveals from Tanach when Messiah would come.)
6. [Who Would Believe?](#)

The Targum's rendering of Isaiah 52:13 though, along with what our ancient Jewish Sages taught, reveal that ancient Jews even as late as the second century AD, saw the passage as pertaining to the atonement Messiah would bring Israel (and the Gentiles) through His death and Resurrection.

Singer—Clear as Mud

Singer presents *Berachos* 5a from the Talmud as an example of the Suffering Servant of Isaiah 53 being the Jewish people, but note well that nowhere in the talmudic quote does it actually say that. It says the opposite, revealing that “Rava” thought Isaiah spoke of the Messiah:

“Rava said in the name of Rav” (Rabbi) “Sachorah, who said it in the name of Rav Huna: ‘Whomever the Holy One, blessed is He, desires, He crushes with afflictions, as it is stated, ‘And the *one* whom Hashem’ (i.e. God) ‘desires He crushed with sickness (Isaiah 53: ‘afflictions’).’ Now, one might have thought that this applies even if he does not accept [the afflictions] with love. Scripture therefore states in the continuation of the verse ‘if his soul acknowledges his guilt.’”

“And if he accepts [the afflictions with love] what is his reward? He will see offspring and live long days. Moreover, he will retain his studies, as it is states ‘and the desire of Hashem will succeed in his hand.’”

How Singer insists that this passage speaks of the people of Israel as the Servant that Isaiah 53 presents, is hard to fathom. Rava, linking their concept of affliction with Is. 53:4-5, does not begin to suggest that he thought the Servant of Is. 53 was the nation of Israel, but could apply to some individual Jews. His concept of affliction was supported by some verses in Isaiah 53, but it doesn't say that they thought those verses spoke of Israel as the Suffering Servant. Isaiah 53:3 speaks of a MAN of suffering, not people or the nation of Israel:

“**He** is despised and rejected by men, a **Man** of sorrows and acquainted with grief. And we hid, as it were, our faces from **Him**. **He** was despised, and we did not esteem **Him**.”
(Isaiah 53:3 NKJV)

It's easy to see that this Servant is a man, not the nation of Israel. This is only one of the many times the Servant is referred to in the singular, “He; Him.” Now it's not uncommon for Isaiah to refer to Israel in the singular also, but context reveals that Isaiah is speaking of one person, not many. More on this in a moment.

Singer also quotes *Midrash Rabba* on Numbers 23 saying it too, “refers to the nation of Israel:”

“‘I have eaten my honeycomb with my honey’ (Song of Songs 5:1) because the Israelites poured out their soul to die in captivity,’ as it is said, ‘Because *he* poured out *his* soul to die.’” (Isaiah 53:12)

Note well that the last sentence speaks of *someone* pouring out his soul to die; not the nation of Israel. The Jewish people have never poured out their soul to die for others, vicariously. In other words, in the place of others, as the animal sacrifices did for Israel to forgive her of her sins (cf. Lev. 16:1ff.). Israel didn't pour out her soul to *willingly* die in the destruction of Jerusalem and the Temple in the days of Jeremiah or 70 AD. Israel was destroyed for her own sins of sacrificial, sexual idolatry and the rejection of the Messiah, which happened 40 years before 70 AD. Ezekiel 16:15 states of Judah in the time of Jeremiah,

“But you trusted in your beauty and *played the harlot* because of your fame and you

poured out your *harlotries* on every passer-by who might be willing!”

The “harlotry” of Judah that Ezekiel speaks of is cultic (Ezekiel 16). She was taken into captivity because she worshiped the gods and goddesses of the fertility cults of the pagans around her. Animal sacrifice and sexual harlotry figured prominently in the fertility cults.

In Isaiah 1:21, about 100 years before Jeremiah, the prophet uses the verb *zanah* (harlotry) to describe Jerusalem and her ungodly behavior; her unfaithfulness, harlotry and murders. These fall under unfaithfulness, desertion and rebellion to God and the covenant He made with her. In the verse, *zanah* is used in both a literal and figurative sense; Jerusalem having *sold herself* to things of unrighteousness and evil, one of which was cult harlotry (as her biblical history speaks of).

Benjamin Davidson states that *zanah* means, “to commit whoredom, play the harlot; *frequently* also to commit *spiritual whoredom* or *idolatry*.”²⁶ Davidson, speaking of “idolatry,” reveals the word also acts for cult, sexual harlotry.

The *Theological Lexicon of the Old Testament* says that a Hebrew who committed harlotry was “an abomination in Israel” (Lev. 19:29) and that the word is used in a figurative sense “to describe apostasy from Yahweh and *conversion* to other gods.”²⁷ It states, “To whore away from Yahweh is synonymous with adultery.”²⁸ The term adultery is true on a spiritual level because Israel was Yahweh’s unfaithful wife for much of the time after they came into Canaan until God deported the last remnants of them to Babylon, more than seven centuries later (approximately 1350-586 BC).²⁹ Literally though, as a people, they would most of the time practice cult harlotry after the time of Joshua’s Elders. That doesn’t mean that common harlotry and adultery were unheard of, but their gross and perennial sin was *sacrificial-sexual idolatry*. This is affirmed by what *TLOT* says concerning Jeremiah and Hosea:

“The high hills, mountains, and green trees (2:20; 3:6) are *named as the sites of the harlotry* (as already in *Hosea* 4:13), apparently *specific Baalistic cultic sites*.”³⁰

TDOT confirms that Jeremiah is speaking of cult harlotry when it says that they were harlots upon every high hill:

“Jeremiah frequently uses the symbolism of *marriage*. Referring to Jer. 2:20 and Canaanite *cultic* practices he says, ‘Upon every high hill and under every green tree you bowed down as a *harlot*’ (Jer. 2:20).”³¹

The high hills were the places where the gods were worshipped, being closer to the heavens. *TDOT* writes that Jeremiah compares this apostasy to adultery (Jer. 3), and says that Judah “participates in the syncretistic *cult*.”³² In Jeremiah 3 the adultery of Israel is linked with idols, which can only mean cult harlotry (“under every high hill”).³³ *TLOT* presents the harlotry of Israel and Judah as Baal worship. Repeatedly,

²⁶ Davidson, *The Analytical Hebrew and Chaldee Lexicon*, p. 240.

²⁷ Ernst Jenni and Claus Westermann, Authors; Mark E. Biddle, Translator, *Theological Lexicon of the Old Testament*, Volume 1 (Peabody, MA: Hendrickson Publishers, 1997), p. 389.

²⁸ Ibid.

²⁹ Israel came into Canaan under Joshua about 1400 BC, and was true to God in the time of Joshua and the Elders that survived him (Joshua 24:31). It seems that Joshua lived about 30 years after he entered the land (to 110 years old; Joshua 24:29), and giving another 20 years to the Elders that survived him gets us the approximate date of 1350 BC.

³⁰ Jenni, *TLOT*, Volume 1, p. 389.

³¹ G. Johannes Botterweck and Helmer Ringgren, Editors; John Willis, Translator, *Theological Dictionary of the Old Testament*, vol. IV (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1997), pp. 102-102.

³² Ibid., p. 103.

³³ Jer. 3:1-2; 6-9, 13, 20-21; cf. Dt. 12:2-4; Hosea 4:13.

Israel and Judah are admonished by God through His Prophets and rebuked for their harlotry—their sacrificial-sexual idolatry. Because of their covenant marriage to Yahveh (Jer. 3:1, 7-8, 20, etc.), their sacrificial-sexual idolatry was figuratively seen as adultery.

Israel and Judah were “taken away” because of their gross sins of sacrificial, sexual idolatry against God, who specifically had forbidden Israel not to do that; in Torah and through His Prophets. Israel and Judah were guilty of gross violations of the Covenant, and it didn’t matter if there were some who were righteous (cf. Ezk. 21:3).³⁴ Isaiah 53 though, reveals that the Suffering Servant was innocent:

“He was oppressed and He was afflicted, yet He opened not His mouth. He was led as a lamb to the slaughter and as a sheep before its shearers is silent, so He opened not His mouth.” (Is. 53:7)

“He was taken from prison and from judgment, and who will declare His generation? For He was cut off from the land of the living for the transgressions of My people He was stricken. And they made His grave with the wicked, and with the rich at His death, but He had done no violence, nor was any deceit in His mouth.” (In other words, He had not sinned.) *“Yet it pleased Yahveh to bruise Him. He has put Him to grief when You make His soul an offering for sin, He shall see His Seed, and He shall prolong His days, and the pleasure of Yahveh shall prosper in His hand.”* (Isaiah 53:8-10)

“Therefore I will divide Him a portion with the great and He shall divide the spoil with the strong because He poured out His soul unto death and He was numbered with the transgressors and He bore the sin of many and made intercession for the transgressors.” (Is. 53:12)

Being “an offering for sin” means that the animal, or Person in this case, must be blameless or sinless. Messiah Yeshua was without sin (cf. John 8:46). Judah though, was *oppressed* and *afflicted* (v. 7) and “paying” for her own sins of sexual idolatry and rebellion against God (Isaiah 1:1-31). Was Judah *silent* and *led as a lamb to slaughter* when the King of Babylon besieged the city? Of course, not, they they resisted the Babylonians?

Being *numbered with the transgressors* (Is. 53:12) implies that the nation, in Singer’s interpretation, wasn’t a transgressor or sinful. Yet, where is Judah interceding for any Gentile oppressors, ever? Where do they save the Gentiles? If Jewish suffering brings the Gentiles to worldwide redemption and the one true God, where is that seen during or after Judah was exiled and returned, or any other place in Jewish history or the Jewish Bible? To place Jewish suffering as a means of Gentile redemption shows us that Singer’s thinking is as clear as mud.

Nowhere in Scripture does God speak of using the Jewish people to redeem the Gentiles. It’s just the opposite. We Jews went into Babylonian captivity because of our own sins against God and each other.³⁵ Singer is in Fantasy Land when he states that Jewish suffering will redeem the Gentiles. He has absolutely no Scripture to support him. How could a rabbi suggest that, let alone teach it?

Something else to consider in terms of our suffering and who the Suffering Servant of Yahveh is in Isaiah 53. The Babylonian captivity lasted 70 years.³⁶ In 135 AD we were thrown off of our land by the Romans and we wandered the face of the Earth for more than 1,800 years, being nationless, until 1948. If sexual

³⁴ For more on Israel’s cult prostitution of herself, see my book, [The Lifting of the Veil—Acts 15:20-21](#), section Cult Prostitution in Ancient Israel, p. 39ff.

³⁵ 1st Kings 9:1-10; Is. 1:1-9; 2:5; 9:13-17; 10:10-11; 17:9-10; 2nd Chron. 29:1-9; 34:23-28; 36:14-21; Jer. 5-9; 15:13-14; 16:1-18; 19:1-15; 32:23-24, 26-35; 35:16-17; 36:30-31; 40:1-3; 44:1-6, 21:23; Ezk. 16:50; 20:1-23 (esp. vv. 18-22, 24), 22:1-31; 24:1-14; 39:22-39; Ezra 5:11-12; 9:1-7; Dan. 9:1-19, etc.

³⁶ Jer. 25:11-12; 29:10; Dan. 9:2; Zech. 1:12; 7:5.

idolatry and rebellion to God caused us to be in Babylonian captivity for 70 years, what could we have possibly done to cause us to wander the world without a homeland for more than 1,800 years? Could it have been because we rejected our Messiah (as Psalm 118:22 and Isaiah 53:3-4 state)?

“The Stone which the Builders rejected Has become the chief Cornerstone.” (Psalm 118:22)³⁷

“He was *despised and rejected* by men, a Man of sorrows and acquainted with grief. And *we hid, as it were, our faces from Him*. He was despised and we did not esteem Him. Surely, He has borne our griefs and carried our sorrows *yet we esteemed Him stricken, smitten by God and afflicted.*” (Is. 53:3-4)

Singer also tries to support his position on Jewish suffering and redemption by bringing in liberal Christian theologians for support of his erroneous teaching, but this is like asking one thief to vouch for another thief. Liberal Christian theologians are notorious for not only distorting the Word of God (e.g. they deny the miracles of Moses and Messiah, and Messiah’s virgin conception),³⁸ and they also claim that one doesn’t need to be Born Again, which is the Way into Messiah’s Kingdom (John 3:3, 5). In other words, they know about Jesus—they only know about Him from what they read, and that makes all the difference in the world concerning one’s ability to correctly discern God’s Word. As “support” for Tovia Singer they fail miserably the test of even being a biblical Christian, let alone knowing how to interpret God’s Word; Old or New.

Jewish Suffering and the Messiah

Singer then pits the suffering of the Jews against the suffering of Messiah Yeshua. He says that the Church regards the latter as a “cornerstone of Church doctrine,” which is correct, while the former “plays no essential role in Christian theology, which is also right and correct. The reason though, for Jewish suffering is totally different from why the innocent and sinless Messiah suffered (Is. 53:8-10), as I’ve explained above, with Israel’s sacrificial, sexual idolatrous unfaithfulness to God. Messiah suffered and was sacrificed for the sins of Israel, while Israel suffered for her own sins against God. The nature of substitutionary sacrifice is that the one being sacrificed must be blameless and pure (i.e. sinless), and that’s the reason why (sinless and pure) animals were used on the Day of Atonement for to atone for the sins of Israel (cf. Lev. 16).

Messiah was sinless whereas we Jewish people, since the day that Moses came to redeem us from Egypt, have been rebellious to God, His authorities (like Moses and the Prophets) and His Way (His Law). *This* is the reason for Jewish suffering and its consequences are plainly seen in things like the destruction of Jerusalem in the days of Jeremiah. We suffered at the hands of the Gentiles because we were worshipping other gods, desecrating God’s Sabbath day, and not loving our Jewish neighbors as we should have, and so God punished us according to His Word (cf. Lev. 26:1-46; Dt. 28:1-68).

Yeshua suffered for both Jews and Gentiles so that we could all be forgiven. Contrary to Singer’s view of what he calls the (righteous remnant of) Jewish people, speaking of them as the “unwavering Jews...all this time” being “faithful to the true God,” the Lord sees Israel as a whole...if one Jew sins it adversely

³⁷ The Rabbis proudly call themselves “the Builders of Israel.” The Stone is a name for Messiah (Ps. 118:22; Dan. 2:31-45).

³⁸ For more on Yeshua being conceived within the virgin womb of Miryam (Mary), which was prophesied in Isaiah 7:14 see [The Virgin Conception of Messiah and Isaiah 7:14](#) and [Recognize This Man?](#), the latter being one of 36 “Jewish Newsletters” we’ve sent out to many Jews via postal mail. To read these Jewish Newsletters see the Menu on the HomePage at [The Seed of Abraham](#) under “JEWISH NEWSL” at the top of the HomePage.

effects all of us. We only have to look at Achan in Joshua's day to see that if there's just one rotten apple in the barrel it taints the whole barrel of apples is guilty and Israel suffers for it (Joshua 7:1-26; 22:20). Also, what Jew can say that he's never sinned against God in loving Him always, AND his neighbor as himself? (see Dt. 6:4-5 and Lev. 19:18c)

As for Singer's theme of Jews suffering and being abused by the Gentiles so that the Gentiles can be saved, we are left to wonder why the God of Israel would abuse His own people in order to save or redeem the very people who were abusing them. This wouldn't fare well with the likes of Joshua or King David, but Singer is silent on this major biblical theme of God destroying Israel's enemies, not saving them by sacrificing His own people. Singer doesn't address this nor the more important question of how God could use an historically stubborn, rebellious, "stiff-necked" (cf. Dt. 31:27; Jer. 17:23), and sinful people—we Jews, to redeem another historically stubborn, rebellious, stiff-necked and sinful people—the Gentiles, when only a sinless sacrifice, exemplified in the sacrifices of the animals, could atone for the sins of Israel or even the Gentiles. Since when was Israel ever sinless, and die for the Gentiles? The Holocaust? I don't think so. Yes, all the six million who died, died at the hands of the sinful and wicked Germans and Polish people, etc., who were sinning against Israel, but did we Jewish pray and intercede for them, as Singer would have us believe Isaiah is speaking of? Also, what were Jews doing in Europe? Weren't we supposed to be in our own land? Many of the Jews who were murdered in the Holocaust were secular Jews—Jews who didn't want to know the God of Abraham, Isaac and Jacob, and walk in His Days and Ways (i.e. Torah). God sees us Jews as "one Person" and that Person was very sinful.

Singer also doesn't tell us how God could retain the concept that He, and He alone, is the Savior of Israel, if Israel's sufferings *saved* the Gentiles:

"I, even I, am Yahveh and beside Me there is no savior." (Isaiah 43:11)

"Yet, I am Yahveh your God ever since the land of Egypt and you shall know no God but Me, for there is no savior besides Me!" (Hosea 13:4; see also Isaiah 45:21; 49:26; 60:16)

Concerning worldwide salvation, we already have a prototype in the salvation of Israel from Egyptian slavery—God sent Moses to deliver Israel from the suffering the Egyptians put us through, with the sacrifice of a lamb. Certainly not because we were righteous and holy (cf. Exodus 5–6). Neither the sinful Egyptians saved Israel, not sinful Israel saved ourselves. It was the sacrifice of the Passover lamb that saved Israel, and whom that lamb pictured, the Messiah. He has set Israel and the Gentiles free from sin and death, if we only would be persuaded and believe in Yeshua what He has done for us. He died as our substitute, being punished for us, as Isaiah 53 speaks of, so that we can have Shalom (Peace) with Papa God.

The Hebrew slaves in Egypt were not righteous³⁹ and they were unwilling to be set free when Pharaoh made their tasks harder. In fact, the Hebrew slaves cursed Moses for going to Pharaoh! (Ex. 5:1-21) The Hebrew slaves were not used by God to set themselves free nor was their suffering used to redeem the Egyptians—God destroyed and obliterated Egypt. The killing of the firstborn, both human and animal, who didn't have the blood of the Passover lamb on their doorposts and lentles, struck at the heart of Egypt physically and spiritually, as the gods of Egypt could not do anything to the God of the Hebrew slave to stop Him. The firstborn are the heart of any nation. Singer's concept of righteous Israel saving the Gentiles falls far outside the bounds of God and His Word in "LaLa Land."

³⁹ Even the Rabbis claim that the Hebrew slaves in Egypt were on the 49th rung of their fictitious ladder, there being only 50 rungs to it. They say that if Israel had fallen to the 50th rung not even God could have saved him. Such *hutzpah!* (Arrogance and ignorance on the part of those Rabbis.)

Man Made Theology that Opposes God

Singer reveals his rabbinic indoctrination and willful blindness in understanding God's Word when he states that the Talmud *trumps* the Word of God. Really? Man's words over God's words? Really? If anyone believes that I've got a bridge in Brooklyn that I'll sell to you real cheap. Singer is not alone in this perverse understanding that the words of the Rabbis (e.g. Talmud) override God's Words when the two clash. All Rabbinic Judaism teaches that.

In order to introduce Singer's distorted and twisted idea about Gentile redemption through Jewish suffering, Singer takes us to the Talmud, the words of the Rabbis, most of whom were not familiar with, let alone had dwelling within them, the Spirit of the Living God, to help them to truly understand and interpret God's Word:

“Moreover, while Ezekiel warned that the righteous can never suffer or die as a sacrificial atonement for the wicked, the Talmud teaches that, ‘Whosoever weeps over the [suffering] of the righteous man, all his sins are forgiven.’”⁴⁰

Hmm...here we have a classic statement from Talmud that Singer uses, but when the Word of God and rabbinic thought diametrically opposed one another, rabbinic thought *overrides* the God's Word? Who is the authority: the Rabbis or God? The Rabbis actually teach that they have authority from God to override Him and His Word, but you'll not find this in Scripture. God's Word is the final authority:

“Observe and obey all these words which I command you, that it may go well with you and your sons after you forever, when you do what is good and right in the sight of Yahveh your God. When Yahveh your God cuts off from before you the nations which you go to dispossess, and you displace them and dwell in their land, take heed to yourself that you are not ensnared to follow them, after they are destroyed from before you, and that you do not inquire after their gods, saying, ‘How did these nations serve their gods? I also will do likewise.’ You must not worship Yahveh your God in that way, for every abomination to Yahveh which He hates they have done to their gods; for they burn even their sons and daughters in the fire to their gods.⁴¹ Whatever I command you, be careful to observe it; you shall not add to it nor take away from it.” (Deuteronomy 12:28–32 NKJV)

The Scriptures declare the will of God on any subject He speaks about. Here though, at the crucial juncture of how one can be *atoned* for or redeemed, Singer relegates God's Word to the trash bin in favor of Talmud. This is nothing less than idolatry and rebellion against God disguised as rabbinic scholarship.

Singer qualifies the “Israel” that he speaks of, saying it's the *righteous* Jewish remnant whom Isaiah 53 is referring to. This would mean that “all Israel” needn't be holy, but only a percentage (what percent?). What does that do for the secular Jew if “righteous Jewish suffering” only avails salvation for the Gentiles? Is the secular Jew included in the salvation that comes about for the Jews who are righteous and suffer for the Gentiles? Or are they outside the Kingdom of Heaven?

Once Singer “establishes” righteous Israel as his entity for the Suffering Servant of Isaiah 53, Singer, with the sleight of hand that would make any magician envious, conveniently places the Messiah *within* that righteous Jewish remnant. Hmm...therefore, any ancient Jewish Sage who spoke of the Messiah as the Suffering Servant was doing so, according to Singer, only because Messiah was the head of the righteous remnant. Singer states, with not a blush of shame on his cheeks that,

⁴⁰ Singer, [Who is God's Suffering Servant? The Rabbinic Interpretation of Isaiah 53](#), p. 5. Quote from the Talmud taken from *Shabat* 105b.

⁴¹ See [Excavated Canaanite High Place—The Sin of the Amorites](#) in Israel.

“The final heir of David’s throne *is an integral member* of the pious of Israel...In other words, *the messiah will bring about an age* when the most important feature of Isaiah 53 will materialize: the worldwide repentance of the gentiles...Consequently, although various rabbinic literature highlights numerous biblical saints whose lives exemplify the Suffering Servant of Israel in Isaiah 53, *the future messiah is held up more frequently and prominently than any other pious Jew.*”⁴²

That’s so nice of Singer to make the Messiah a part of the righteous remnant. So it’s the Messiah AND the righteous Jewish remnant that saves Israel. How quaint and totally unbiblical!

One might ask, “Why is the Messiah even necessary?” The suffering Jews can save the Gentiles without the Messiah. And why or how could the Messiah, just a human being, for that is how Judaism and Singer see Him, bring about this new age? All the Gentiles (and some Jews) are “saved” without Messiah. And why would the lion suddenly lie down with the calf? (Isaiah 11:16) Because of the righteous Jewish remnant? Singer has no concept of what true salvation entails, nor how it comes about.⁴³

According to Singer the ancient Jewish authorities who did speak of “Messiah” as the individual of Isaiah 53 were only doing so because Messiah was the head of Israel. *This, according to Singer,* is the reason that Messiah is mentioned so frequently as the individual spoken of by those Jewish authorities. I think Singer missed his calling to be a magician.

Singer uses two more quotes to support his absurd position. The quotes are from Targum Yonatan ben Uziel on Isaiah 52:14 and 53:10:⁴⁴

“As the house of Israel look to him during many days, because their countenance was darkened among the people, and their complexion (darkened) beyond the sons of men.”⁴⁵

Singer writes that this passage “identifies Israel as the long-suffering and humiliated servant,”⁴⁶ looking to the “him” (the Messiah). Again quoting from the same Targum, but now on Isaiah 53:10, Singer shows us that Isaiah was speaking about Israel all along:

“But it’s the Lord’s good pleasure to refine and cleanse the remnant of His people in order to purify their souls from sin; they shall see the kingdom of the messiah, they shall increase their sons and daughters, they shall prolong their days; and those who perform the Law of the Lord shall prosper in good pleasure.”⁴⁷

And just how shall God “refine and cleanse” this Jewish remnant? With their own prayers for the Gentiles? It stands to reason that Messiah’s redemption will cause Israel to “see the kingdom of the messiah” and that their sons and daughters will increase and prolong their days, etc. It doesn’t tell us why we should think it applies to the Jewish people and not the Messiah redemption of the Jewish people. In other words, just because some Jewish Sages thought this, it certainly doesn’t mean it’s the biblical interpretation of Isaiah 53:10, as we’ll see in a moment, anymore than what any Christian commentator might think about Jesus or Paul.⁴⁸

⁴² Singer, [Who is God’s Suffering Servant? The Rabbinic Interpretation of Isaiah 53](#), pp. 5-6.

⁴³ See [Salvation—The Promise!](#)

⁴⁴ The Targum Yonatan is an Aramaic translation-commentary of the Prophets written about two thousand years ago, between 100-200 AD.

⁴⁵ Singer, [Who is God’s Suffering Servant? The Rabbinic Interpretation of Isaiah 53](#), p. 7.

⁴⁶ Ibid.

⁴⁷ Ibid.

⁴⁸ For why Christianity is wrong about Christian lifestyle, see [Law 102](#), [Nailed to the Cross—Colossians 2:13-17](#) and [A Letter to Pastors](#).

As we saw, the Targum on Isaiah 52:13, which introduces Isaiah 53, expressly declares that the Servant of Yahveh is the Messiah: “Behold! My servant Messiah shall prosper! He will be *high* and *lifted up* and *greatly exalted!*”

One cannot arbitrarily place “Israel” alongside the Messiah as the *Redeemer* of Israel and the Gentiles at either Isaiah 53 or any other place in Scripture.⁴⁹ Israel is in no position to redeem anyone, *especially* the Gentiles, and seeing how this Targum was written at least a century after Messiah Yeshua lived, died and rose from the dead glorified, it’s easy to understand how this Jewish Targum’s interpretation of Isaiah 52:13 speaks perfectly of Yeshua of Nazareth. Israel needs the Messianic Redeemer to transform Israel’s nature into that which is holy as God is holy.⁵⁰ Not all the prayers in China can transform one’s human nature into the nature of the God-Man Yeshua. Only the divine Blood of the Messiah can do that (cf. Deut. 30:6).

The Final Straw

Singer though, is adamant that Isaiah 53:8 supports his theological position on Jewish suffering saving the murderous Gentiles. He states that the verse gives the *reason* why we Jews suffered so long at the hands of the Gentiles (in order to redeem the Gentiles). Were we doing this in Egypt? If so, it didn’t seem to do the Egyptians much good :

The verse also has a plural pronoun, which Singer says, *undeniably* reveals the nation of Israel being the sufferer rather than the Messiah. He states,

“Therefore, Isaiah 53:8 concludes with their stunning confession, ‘for the transgressions of my people [the gentile nations] they [the Jews] were stricken.’ *The fact* that the servant is spoken of in the third person, plural...illustrates *beyond doubt* that the servant is a nation rather than a single individual.”⁵¹

The Jewish Publication Society’s, *The Holy Scriptures* though, doesn’t agree with Singer. It states that they, “*they* were” (were) stricken,” is not a “*they*” at all:

“*he* was cut off out of the land of the living for the transgression of my people to whom the stoke was due.”⁵²

Why Singer says that “*he*” (referring to the Suffering Servant; i.e. the Messiah) should be “*they*” (referring to the Jews), is anyone’s guess, but the verb “cut off” is third person *singular*, which means it reads, “*he* was cut off,”⁵³ not “*they* were cut off.” Also, the other three pronouns in the verse are all the same, third person singular; “*he/his*;

“*He* was taken from prison and from judgment, and who will declare *His* generation? For *He* was cut off from the land of the living, for the transgressions of my people *He* was stricken.” (Isaiah 53:8)

⁴⁹ There is Scripture about there being two or three witnessed needed to establish a truth; Dt. 17:6; 19:15; and of course in the New Testament, Mt. 18:16; 2nd Cor. 13:11st Tim. 5:19; Hebrew 10:28.

⁵⁰ Ex. 32:9; 33:3, 5; 34:9; Dt. 9:6, 13; 10:16; see also Dt. 30:6; Ezk. 36:24-27.

⁵¹ Ibid., p. 2.

⁵² תורה וכתובים ונביאים (Torah, Nivi'im OuKtuvim: The Law, Prophets and Writings): *The Holy Scriptures According to the Masoretic Text*, vol. II (Philadelphia: The Jewish Publication Society of America, thirteenth printing, 1982), p. 1,079.

⁵³ The Hebrew word is נָגַז (BHS-W4), which is a Nifal verb, third person *masculine* singular (i.e. “he”).

Singer fails to tell us that in the verse speaks of the singular, third person (He/His) three times. If it were the Jewish people it would need to be third person plural or “they for all of the pronouns. How can Singer overlook that? Hmm...

The Servant took their punishment upon Himself for the transgressions of the Jewish people. Isaiah says, “for the transgressions of *my people* He was stricken.” If these were the Gentile kings speaking they would have said, “for the transgressions of *our people* he was stricken.”

“By oppression and judgment *he* was taken away, and with his generation who did reason? For *he* was cut off out of the land of the living for the transgression of my people to whom the stroke was due.” (Is 53:8)⁵⁴

The verse in Isaiah says, “who will declare *his* generation?” *His* is singular. One generation, not all generations of Jews who have suffered. Then it states, “For He was cut off,” which means that He would die.⁵⁵

⁵⁴ תורה נביאים וכתובים (Torah, Nivi'im OuKtuvim: The Law, Prophets and Writings): *The Holy Scriptures According to the Masoretic Text*, vol. II p. 1,079.

⁵⁵ *Cut off* means the person was totally removed from Israel. This would be tantamount to one losing their identity. We might not think too much of this, but to an ancient people, their identity was wrapped up in their family-society. In other words, they would feel alienated and annihilated, if not killed.

Cut off is also a euphemism for being destroyed or killed (Ex. 31:12-15; Lev. 20:1-5). There's no mention of possible repentance for the sin of “high handed” rebellion or any of the sins listed below:

- Feasts: Lev. 23:26-29: A person was cut off from among his people if he didn't afflict himself on the Day of Atonement.
Num. 9:6-13: Anyone ceremonially able to observe Passover and was not far from the Tabernacle, but doesn't observe or keep the Passover:
- Rebellion: Num. 15:30: A person was cut off from among his people if he did anything “with a high hand” (rebellion against God).
Num. 15:30-31: Someone who despised God's Word, broke His commandment; sinned with the sin of presumption.
- Sacrifice: Lev. 7:20-21: A person was cut off from among his people if he ate of the Peace sacrifice when unclean.
Lev. 7:22-25: A person was cut off from among his people if he ate of the fat of any animal.
Lev. 7:26-27: A person was cut off from among his people if he ate of the blood of any animal.
Lev. 17:10-14: For eating the blood of the sacrifice.
Lev. 17:1-9: When living around the Tabernacle in the Wilderness, for sacrificing in a place other than the Tabernacle.
Lev. 18:21; 20:1-5: For sacrificing their children to Molech.
Lev. 19:5-8: For eating the peace sacrifice on the third day.
- Sexual: Lev. 18:1-30: For uncovering the nakedness of a close relative (which may mean sexual relations).
Lev. 20:17: For a man having sexual relations with his sister.
Lev. 20:18: For a man having sexual relations with a woman in her menstrual period.
- Sorcery: Lev. 20:6: Anyone who was a medium or had familiar spirits.
- Tabernacle: Lev. 22:1-3: For any descendent of Aaron that went near (ate of?), while they were unclean, the holy things dedicated by Israel to Yahveh.
Num. 19:11-22: Anyone who touched a dead body, a human bone, or a grave, and who didn't have the waters of purification sprinkled upon them on the third

Daniel 9:26 also speaks of the Messiah of Israel being “cut off,” that is to say, dying, *but not for Himself*:

“And after the sixty-two weeks Messiah *shall be cut off, but not for Himself*, and the people of the prince” (Titus the Roman general who leveled Jerusalem and the Temple in 70 AD) “who is to come *shall destroy the city and the Temple*. The end of it shall be with a flood, and till the end of the war desolations are determined.” (Daniel 9:26)

“Cut off” in both Daniel and Isaiah 53:8 refers to the death of Messiah Yeshua as atonement for both Jew and Gentile. This is God’s Plan, and all the verses in Talmud don’t change it.

The very next verse (Isaiah 53:9) speaks of the Servant’s *grave* being made with the wicked. Does this imply the death of all the righteous Jewish people in one grave? How then, will there be any Jews around to walk in this great redemption of Israel being exalted? Oh that’s right! they’re all going to be resurrected by God for their piety, even though they were all sinners who broke Torah (see the second great commandment; Lev. 19:18c).

Not only are there a four singular pronouns (he) in the very verse that Singer tells us is a “fact” that Isaiah is speaking about Israel, and stating that one is actually a plural pronoun “for Israel,” but the entire section is overladen with the singular pronoun ‘he’ when referring to the Servant of Yahveh. One can only wonder as to why Singer fails to note that for his readers, although one doesn’t have to wonder very long. Perhaps after reading of all the “He’s” in the chapter one might come away thinking that it just might possibly refer to a single individual and not Israel? Many Jews who didn’t believe in Jesus when they came to Isaiah 52:13–53:12 came away “with Jesus” after reading this passage.

The following reveals the overwhelming use of the singular pronouns “He,” “His” or “Him,” all first person singular pronouns, in the Servant’s passage of Isaiah 52:13–53:12:⁵⁶

1. He will be exalted52:13
2. He will be lifted up52:13
3. He will be very high52:13
4. Many appalled at Him52:14
5. His appearance52:14
6. His form52:14
7. He will sprinkle.....52:15
8. He grew up.....53:2
9. He had no beauty or majesty53:2
10. To attract us to Him53:2
11. Nothing in His appearance that we should desire Him.....53:2
12. He was despised and rejected53:3
13. A man of sorrows who knows suffering53:3
14. Like one from whom men hide their faces53:3
15. He was despised.....53:3

and seventh days.

⁵⁶ Some English translations don’t have all these singular pronouns that’s I’ve listed, but the Hebrew verbs, which all pronouns “spin off of,” are all third person singular, which means that “He,” etc., can be there if a translator chooses to put them there.

16. He has borne our griefs	53:4
17. He carried our sorrows.....	53:4
18. He was smitten (twice)	53:4
19. He was afflicted	53:4
20. He was wounded (literally pierced through)	53:5
21. He was bruised (literally crushed)	53:5
22. Our punishment that brought us peace with God was upon Him	53:5
23. By His stripes/lashed we are healed	53:5
24. Yahveh laid upon Him our iniquity	53:6
25. He was oppressed	53:7
26. He was afflicted	53:7
27. He didn't open His mouth (twice)	53:7
28. By oppression and judgment He was taken away	53:8
29. His generation	53:8
30. He was cut off	53:8
31. He was stricken	53:8
32. His grave	53:9
33. His death	53:9
34. He did no violence	53:9
35. His mouth.....	53:9
36. It pleased Yahveh to crush Him	53:10
37. God put Him to grief.....	53:10
38. His soul	53:10
39. His Seed (Descendants/Disciples)	53:10
40. His days	53:10
41. Yahveh's plan will prosper in His (Messiah's) hand	53:10
42. He shall see	53:11
43. His soul	53:11
44. He will be satisfied.....	53:11
45. His knowledge	53:11
46. He will bear their iniquities	53:11
47. I (Yahveh) will give to Him	53:12
48. He will divine	53:12
49. He poured out	53:12
50. His soul	53:12
51. He was numbered with the transgressors.....	53:12

52. He bore the sin of many53:12

53. He made intercession53:12

In the 15 verses of Isaiah 52:13–53:12, the pronouns “He,” “His” or “Him,” pertaining to the Servant, are seen 55 times. The Suffering Servant must be the Messiah of Israel because the passage speaks of things that only a person, not a people. For instance, the Suffering Servant has an appearance that many are appalled at, no doubt due to His being pierced and crushed. He will sprinkle (His blood) upon those kings for their atonement. He grew up in a dry land, which speaks of rebellion, which is the Land of Israel’s continual theme from Moses to our day. Remember, God sees Israel as “one Person,” and if anyone in that group sins, the whole group is seen as sinful, and so it doesn’t matter if some are righteous, as they see righteousness. It is God who sees how sick, sinful and in need of redemption Israel is. Isaiah speaks of the Servant’s soul and His grave, which, if it means anything, is a person, not a nation. *He poured out His soul unto death. He made intercession, etc.*

Singer’s revelation of Isaiah’s “stunning confession” in verse 8, with the alleged use of a third person masculine plural for “they was stricken,” illustrating “beyond doubt” that the Servant is the nation of Israel, is extremely disappointing and dishonest and fails to convince.

In contrast, the first person plural “we” is listed nine times and speaks of the nation of Israel *rejecting* God’s CornerStone (Psalm 118:22) the Messiah:

- 1. We did not desire Him53:2
- 2. We esteemed Him not53:3
- 3. We hid our faces53:3
- 4. We did not esteem Him53:4
- 5. We thought Him smitten53:4
- 6. We thought God afflicted Him.....53:5
- 7. We like sheep have gone astray53:6
- 8. We have turned...to our own way53:6

Singer would have us believe that the Gentiles went astray (“and we like sheep have gone astray;” Isaiah 53:6), but how can this be when they never knew the God of Israel or His Torah?

These next two quotes reveal that Singer’s presentation of Isaiah 53:8, as being in the plural, is both inaccurate and unethical:

“The issue is whether” the Hebrew word “*lamo* is third person singular, meaning, to or for *him*, or whether it is third person plural, to or for *them*. The usual Hebrew words are *lo* (to him) and *lachem* (to them). *Lamo* is an old poetic form which actually looks like a lengthening of the singular form *lo*, though its meaning is generally plural. Analytical dictionaries are divided as to whether it is plural, singular or both.”

Divided? Really? 50-50? Benjamin Davidson states,

“that the singular is justified in Is. 53:8, not only because *all the nouns and verbs are singular*, but because some ancient manuscripts, including the Ethiopic, actually read *lo* instead of *lamo* in” in Isaiah “44:15 and 53:8.”⁵⁷

The text from Isaiah 53:8 that Singer says, “illustrates *beyond doubt*” that the Suffering Servant is Israel,

⁵⁷ [Is Lamo the Smoking Gun?](#) In looking up the site I found it doesn’t exist anymore.

is all “smoke and mirrors,” as Dorothy might say in *The Wizard of Oz*, and nothing more than shoddy and unethical scholarship at best, if one can even call it scholarship. This is not the first time that Singer presents things like this “to prove” that Jesus isn’t the Messiah. Singer, for all his talk about loving “Hashem,” is extremely immoral, untruthful and deceiving. This isn’t even debatable, and that’s why I steer anyone who asks me about him, away from him. He is a deceiver of the lowest kind.

The Suffering Servant has Atoned for our Sins

This is not a paper on the full text of Isaiah 53, but I would like to additionally comment on 53:5, 10 because they clearly present the Suffering Servant, and the Him alone, as atoning for our sins:

“But He was *pierced through* for our open rebellion. He was *crushed* for our perverse heart. The punishment for our peace (with Papa God) was upon Him and by His stripes *we are healed.*” (Isaiah 53:5 my translation)

“Yet it pleased Yahveh to bruise Him. He has put Him to grief when You (God) make His soul *a guilt sacrifice for sin*. He shall see His Seed, and He shall prolong His days and the pleasure or will of Yahveh shall prosper in His hand.” (Isaiah 53:10 my translation)

As Singer himself notes,⁵⁸ one must take the *pshat*, the “plain meaning of the text” first. He states:

“In Jewish thought, the *pshat* conveys the foundational understanding of any text in Tanach; this is the commentary which elucidates the clear and basic meaning of a verse. As the Sages declare in the Talmud, ‘A verse cannot depart from its plain meaning’ (Shabbat 63a; Yev. 11b, 24a).”⁵⁹

In both verses the masculine singular pronoun (he) is used and although Singer could say it also speaks of Israel as a corporate whole or unity, I’ve already shown that v. 5 presents the Messiah as the pierced One, which aligns itself with another Messianic prophecy of the Messiah being pierced (Zech. 12:10). As the opening verse for the passage on the Suffering Servant spoke of the Messiah, these verses naturally speak of Him and Him alone, as the *pshat* of the text brings out. Isaiah 53:5 speaks of the Servant being *pierced through*.⁶⁰

Obviously, this is speaking about the Jewish nation looking upon someone *whom they have pierced*. This is a direct reference to Yeshua being crucified by the leader of the Jewish nation, the High Priest at that time, who represented all us Jews, past, present and future, in condemning the Messiah. When God’s Spirit of Grace comes upon the Jewish people who don’t know Yeshua, they will see their terrible sin, repent and be forgiven and come into the Kingdom of Messiah (Zech. 13:1; cf. Rom. 11:11-36). Another reference to Messiah being pierced through is found in Psalm 22.⁶¹

Because Messiah Yeshua was used by His Father as a sin sacrifice for the Gentiles and for us (Is. 42:6; 49:6), we who believe have been declared “eternally righteous” by God because this is the Way that God has determined for all mankind to be forgiven and transformed into the Image of His Son—by being Born Again in the name of Yeshua. This is totally different from the righteousness that comes to a Jew who keeps Torah. This is what Isaiah means when he writes that the Messiah took our just punishment (death for breaking Torah) so that we could have *shalom* or peace with God our Father.⁶² “By His stripes” we

⁵⁸ Singer, *Who is God’s Suffering Servant? The Rabbinic Interpretation of Isaiah 53*, p. 5.

⁵⁹ *Ibid.*, p. 6.

⁶⁰ See p. 6.

⁶¹ See my Jewish Newsletter [Lion Hands](#), where some “Lying Hands” actually changed the text to read “*like a lion my hands and my feet,*” instead of “*they pierced my hands and my feet.*” Psalm 22:16; Hebrew v. 17.

have truly been healed of our affliction—we have been set free from our carnal rebellious nature against God and given the divine-human nature of our Messiah.

Singer, as well as many Jews, might say that God forbids human sacrifice and this is very true (Lev. 18:21; 20:1-5, etc.), but Yeshua was no mere human being. His divine blood was needed to not only forgive our sins, but to also transform us into His Image: the God-Man glorified.⁶³ It was the Father's heart and the heart of His Son Yeshua, *to graphically show us how much they loved us* so that we could understand Their love for us. Their love in very human terms. God gave His only, uniquely begotten Son in our well deserved place (as a substitute for our sins and God's just punishment of us). God is wooing us back to Himself, having laid down the life of His Son ("His soul") to the point of a horrible death so that anyone and everyone can see and know Their love for us and come back Home.

Yeshua became a sin sacrifice, as Isaiah speaks of in verse ten.⁶⁴ The phrase "make His soul an offering of sin" has the Hebrew word אֲשָׁם *asham* for sin. It means, "a sacrifice for guilt, trespass-offering."⁶⁵ It's not the common sin, the one of trying to "hit the bull's eye, but missing it (חָטָא *hah'tah*), but the one that speaks of open rebellion—doing our own thing in spite of knowing that God's Law commands something else, and hence, the guilt within all of us that needs to be atoned for so that we can be forgiven of all our sins, transformed and able to walk in God's Days and Ways by the Holy Spirit within us, which comes with biblical belief in Yeshua of Nazareth.

The animals that God commanded Aaron the High Priest to sacrifice, in order for God to dwell in the Tabernacle of Moses in the midst of Israel's uncleanness (Lev. 16:16, 19) and to yearly, cleanse Israel of her past year's sins, pictured Yeshua as the goat for the yearly sin sacrifice (Lev. 16:9-10, and also as the Lamb of God (the lamb-ram that was a substitute for Isaac; Gen. 22:11-14), which is also seen in the Passover Lamb (Ex. 12:1-8ff).

Isaiah 53:10 speaks of *someone* offered up as a guilt sacrifice. Is it all of Israel? Really Singer? Or is it Messiah and all of Israel? Or is it just the Messiah of Israel as the Passover Lamb of God? (John 1:29, 36)

A Living Witness

I, too, like Singer, have Levitical descent and I want to say to you my Jewish people, as a living Jewish witness, that I have found the Suffering Servant that Isaiah and all our Prophets spoke of. Yeshua has given me life by His Spirit, just as the prophet Ezekiel spoke of (Ezk. 36:24-27), and God has circumcised my heart and given me a new nature, just as Moses spoke of in Torah:

"And Yahveh your God will *circumcise your heart* and the heart of your descendants, to love Yahveh your God with all your heart and with all your soul, that you may live." (Dt. 30:6)

Singer can "teach" that Isaiah 53 and other messianic texts don't speak of Messiah Yeshua, but he is not only deceiving many Jews, but also himself. I have found the Messiah of Israel! I *know* our God and His Messiah King by His Word and by His Spirit. Messiah is sweet! He is the fragrant Rose of Sharon and He

⁶² For Yeshua being God the Son, see my articles, [Yeshua—God the Son](#), [Messiah's Deity and Micah 5:2](#), [Yeshua—His Deity and Sonship](#) and [Three Persons—One God?](#)

⁶³ See [Human Sacrifice and Yeshua](#) to understand that Torah (Mosaic Law) hints at this, and also [Salvation—The Promise!](#) to find out what awaits us in the New Jerusalem.

⁶⁴ If it's true that God doesn't want a human sacrifice how can Singer say that God is using Israel (as a sacrifice) to redeem the Gentiles?

⁶⁵ Davidson, *The Analytical Hebrew and Chaldee Lexicon*, p. 51.

is *all together beautiful*. He has taken me out of the ash heap and set me on high, on solid Rock. God speaks through the prophet Jeremiah about us coming to *know Him*:

“Behold! the days are coming!,” says Yahveh, ‘when *I will make a New Covenant* with the House of Israel and with the House of Judah—not *according to the covenant that I made with their Fathers* in the day that I took them by the hand to lead them out of the land of Egypt, My Covenant *which they broke*, though I was a Husband to them,’ says Yahveh, ‘but *this is the Covenant* that I will make with the House of Israel after those days,’ says Yahveh! ‘*I will put My Law in their minds and write it on their hearts* and I will be their God and they shall be My people. No more shall every man teach his neighbor and every man his brother, saying, ‘*Know Yahveh!*,’ for they ***all shall know Me***, from the least of them to the greatest of them,’ says Yahveh. ‘For *I will forgive their iniquity and their sin I will remember no more.*’” (Jeremiah 31:31-34; in some Hebrew texts it begins with verse 30).

This is the great redemption that God speaks of—cleansing from sin in order for His Spirit to dwell within us so that we can really *know* our God. This is God’s New Covenant. On top of that the Lord has made me Torah observant, just as He promised. It’s an incredible Joy to walk with Messiah Yeshua in Torah!

Our Father and our Messiah have forgiven me of all my sins and cleansed me by the Blood sacrifice of Messiah Yeshua. Some might say that God has no son, but the Hebrew Scriptures speak otherwise:

“The kings of the Earth set themselves, and the rulers take counsel together against Yahveh and against His Anointed (the Messiah), saying,” (Psalm 2:2).

A few verses later the Messiah speaks and says,

“I will declare the decree! Yahveh has said to Me, ‘*You are My Son!* Today I have *begotten You!*’” (Psalm 2:6-7)⁶⁶

Some Rabbis say that Psalm 2:6-7 speak of King David, but God didn’t beget David—he was begotten by his father Jesse. Then in Proverbs it states:

“Who has ascended into the Heavens or descended? Who has gathered the wind in His fists? Who has bound the waters in a garment? Who has established all the ends of the Earth? What is His name and *what is His Son’s name* if you know?” (Prov. 30:4)

Hmm...do you know the name of God’s Son? Returning to the prophet Isaiah, he spoke of a miracle working Son, for that is what the English translation means in “Wonderful,” a wonder or miracle worker:

“For unto us a Child is born, unto us a Son is given and the government will be upon His shoulders and His name will be called *Wonderful!*, Counselor! Mighty God! Everlasting Father! Prince of Peace!” (Isaiah 9:6)

Conclusion

Tovia Singer errs greatly against his own soul when he intentionally and dishonestly denies that Yeshua is the Messiah of Israel.⁶⁷ I pray that Messiah Yeshua opens his stubborn eyes, but until then he will continue to be a poisonous snake. Pray that he will be faithful to his Levitical heritage and *sing* praises unto Messiah Yeshua for the great things that He has done. Now though, Tovia Singer intentionally and unethi-

⁶⁶ For how Yeshua is God the Son see [Yeshua—God the Son](#).

⁶⁷ For more on Isaiah 53 and how it pertains to Yeshua, as well as other biblical texts concerning the Messiah of Israel see the Jewish Newsletters, starting at #28 at The [SeedofAbraham.net](#) and move the cursor over JEWISH NEWSL.

cally distorts and twists the messianic prophecies of the Hebrew Bible (Old Testament) so that they don't point to Yeshua of Nazareth. Singer knows Hebrew and so his categorical denial of prophecies that clearly speak of Yeshua is blatantly evil and unconscionable.⁶⁸ Professing to love “HaShem” (i.e. the God of Israel), Singer doesn't know Him—he only know about Him. Like those who have read about watermelons, but have never tasted them, he is devoid of the crucial experiential knowledge and living relationship with God that is so essential in correctly discerning God's Word.

This has borne out in Singer's “teaching” on Isaiah 53. Against all norms of scholarship and common sense he insists that Isaiah is speaking about the Jewish people as the Suffering Servant, when even the Targum he quotes from declares that the Servant is the Messiah. Well do the words of Messiah Yeshua speak of Singer, as he refuses the Messiah himself, and blocks the way of Jews and Gentiles seeking to know if Yeshua is the Messiah of Israel. Singer also denigrates and lies about the New Testament so that Jews and Gentiles won't believe in it concerning the deity and Messiahship of Yeshua, but Yeshua said to Singer's Fathers, the Scribes and Pharisees, something which aptly applies to him today:

“Woe to you Scribes! For you have taken away *the Key of Knowledge*. You did not enter in yourselves, *and those who were entering in you hindered!*” (Luke 11:52)

Tovia Singer is truly a Levite gone amuck!

⁶⁸ Examples of this can be found in his speaking of Psalm 22 (the “crucifixion Psalm), and Isaiah 7:14 (the virgin shall conceive). See my Jewish articles, [Lion Hands](#) and [The Virgin Conception of Messiah and Isaiah 7:14](#).

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