**OldTestamentCenter.org** [**http://outreachjudaism.org/category/articles/**](http://outreachjudaism.org/category/articles/)

**Repentance:**

**Isaiah 55:6-9 (NIV)**

6Seek the Lord while he may be found;    call on him while he is near. 7Let the wicked forsake their ways
    and the unrighteous their thoughts. Let them turn to the Lord, and he will have mercy on them,
    and to our God, for he will freely pardon. 8“For my thoughts are not your thoughts,    neither are your ways my ways,” declares the Lord. 9“As the heavens are higher than the earth,    so are my ways higher than your ways    and my thoughts than your thoughts.

**Jonah 3:6-10 (NIV)**

6When Jonah’s warning reached the king of Nineveh, he rose from his throne, took off his royal robes, covered himself with sackcloth and sat down in the dust. 7This is the proclamation he issued in Nineveh: “By the decree of the king and his nobles: Do not let people or animals, herds or flocks, taste anything; do not let them eat or drink. 8But let people and animals be covered with sackcloth. Let everyone call urgently on God. Let them give up their evil ways and their violence. 9Who knows? God may yet relent and with compassion turn from his fierce anger so that we will not perish.” 10When God saw what they did and how they turned from their evil ways, he relented and did not bring on them the destruction he had threatened.

**Psalm 51:16-17 (NIV)**

16You do not delight in sacrifice, or I would bring it;    you do not take pleasure in burnt offerings.
17My sacrifice, O God, is[[a](https://www.biblegateway.com/passage/?search=psalms+51%3A16-19&version=NIV#fen-NIV-14709a)] a broken spirit;    a broken and contrite heart    you, God, will not despise.

**1 Samuel 15:22 (NIV)**

22But Samuel replied: “Does the Lord delight in burnt offerings and sacrifices    as much as in obeying the Lord? To obey is better than sacrifice,    and to heed is better than the fat of rams.

**Micah 6:6-8 (NIV)**

6With what shall I come before the Lord    and bow down before the exalted God? Shall I come before him with burnt offerings,    with calves a year old? 7Will the Lord be pleased with thousands of rams,
    with ten thousand rivers of olive oil? Shall I offer my firstborn for my transgression,    the fruit of my body for the sin of my soul? 8He has shown you, O mortal, what is good.    And what does the Lord require of you? To act justly and to love mercy    and to walk humbly[[a](https://www.biblegateway.com/passage/?search=micah+6%3A6-8&version=NIV#fen-NIV-22657a)] with your God.

**Hosea 14:2 (NIV)**

2Take words with you    and return to the Lord. Say to him:    “Forgive all our sins and receive us graciously,    that we may offer the fruit of our lips.[[a](https://www.biblegateway.com/passage/?search=hosea+14%3A2-3&version=NIV#fen-NIV-22285a)]

<http://www.chabad.org/library/bible_cdo/aid/16168>

**[3](http://www.chabad.org/library/bible_cdo/aid/16168%22%20%5Cl%20%22v%3D3)**Take words with yourselves and return to the Lord. Say, "You shall forgive all iniquity and teach us [the] good [way], and let us render [for] bulls [the offering of] our lips.

**1 Kings 8:46-50 (NIV)**

46“When they sin against you—for there is no one who does not sin—and you become angry with them and give them over to their enemies, who take them captive to their own lands, far away or near; 47and if they have a change of heart in the land where they are held captive, and repent and plead with you in the land of their captors and say, ‘We have sinned, we have done wrong, we have acted wickedly’; 48and if they turn back to you with all their heart and soul in the land of their enemies who took them captive, and pray to you toward the land you gave their ancestors, toward the city you have chosen and the temple I have built for your Name; 49then from heaven, your dwelling place, hear their prayer and their plea, and uphold their cause. 50And forgive your people, who have sinned against you; forgive all the offenses they have committed against you, and cause their captors to show them mercy;

**Ezekiel 33:8-12 (NIV)**

8When I say to the wicked, ‘You wicked person, you will surely die,’ and you do not speak out to dissuade them from their ways, that wicked person will die for[[a](https://www.biblegateway.com/passage/?search=ezekiel+33%3A8-12&version=NIV#fen-NIV-21289a)] their sin, and I will hold you accountable for their blood. 9But if you do warn the wicked person to turn from their ways and they do not do so, they will die for their sin, though you yourself will be saved. 10“Son of man, say to the Israelites, ‘This is what you are saying: “Our offenses and sins weigh us down, and we are wasting away because of[[b](https://www.biblegateway.com/passage/?search=ezekiel+33%3A8-12&version=NIV#fen-NIV-21291b)] them. How then can we live?”’ 11Say to them, ‘As surely as I live, declares the Sovereign Lord, I take no pleasure in the death of the wicked, but rather that they turn from their ways and live. Turn! Turn from your evil ways! Why will you die, people of Israel?’ 12“Therefore, son of man, say to your people, ‘If someone who is righteous disobeys, that person’s former righteousness will count for nothing. And if someone who is wicked repents, that person’s former wickedness will not bring condemnation. The righteous person who sins will not be allowed to live even though they were formerly righteous.’

**Ezekiel 18:20-24 (NIV)**

20The one who sins is the one who will die. The child will not share the guilt of the parent, nor will the parent share the guilt of the child. The righteousness of the righteous will be credited to them, and the wickedness of the wicked will be charged against them. 21“But if a wicked person turns away from all the sins they have committed and keeps all my decrees and does what is just and right, that person will surely live; they will not die. 22None of the offenses they have committed will be remembered against them. Because of the righteous things they have done, they will live. 23Do I take any pleasure in the death of the wicked? declares the Sovereign Lord. Rather, am I not pleased when they turn from their ways and live? 24“But if a righteous person turns from their righteousness and commits sin and does the same detestable things the wicked person does, will they live? None of the righteous things that person has done will be remembered. Because of the unfaithfulness they are guilty of and because of the sins they have committed, they will die.

**Jeremiah 7 (NIV)**

**False Religion Worthless** 7 This is the word that came to Jeremiah from the Lord: 2“Stand at the gate of the Lord’s house and there proclaim this message: “‘Hear the word of the Lord, all you people of Judah who come through these gates to worship the Lord. 3This is what the Lord Almighty, the God of Israel, says: Reform your ways and your actions, and I will let you live in this place. 4Do not trust in deceptive words and say, “This is the temple of the Lord, the temple of the Lord, the temple of the Lord!” 5If you really change your ways and your actions and deal with each other justly, 6if you do not oppress the foreigner, the fatherless or the widow and do not shed innocent blood in this place, and if you do not follow other gods to your own harm, 7then I will let you live in this place, in the land I gave your ancestors for ever and ever. 8But look, you are trusting in deceptive words that are worthless.

<http://www.chabad.org/library/bible_cdo/aid/16004>

**Yirmiyahu - Jeremiah - Chapter 7**

**[21](http://www.chabad.org/library/bible_cdo/aid/16004%22%20%5Cl%20%22v%3D21)**So says the Lord of Hosts, the God of Israel; Add your burnt offerings upon your sacrifices and eat flesh. **[22](http://www.chabad.org/library/bible_cdo/aid/16004%22%20%5Cl%20%22v%3D22)**For neither did I speak with your forefathers nor did I command them on the day I brought them out of the land of Egypt, concerning a burnt offering or a sacrifice. **[23](http://www.chabad.org/library/bible_cdo/aid/16004%22%20%5Cl%20%22v%3D23)**But this thing did I command them, saying: Obey Me so that I am your God and you are My people, and you walk in all the ways that I command you, so that it may be well with you. [**24**](http://www.chabad.org/library/bible_cdo/aid/16004#v=24)But they did not obey nor did they incline their ear, but walked according to [their] own counsels and in the view of their evil heart, and they went backwards and not forwards.

<http://www.chabad.org/library/bible_cdo/aid/16381/Section/15748/Book/15771/Chapter/16381>

**Mishlei - Proverbs - Chapter 10**

**[2](http://www.chabad.org/library/bible_cdo/aid/16381/Section/15748/Book/15771/Chapter/16381%22%20%5Cl%20%22v%3D2)**Treasures of wickedness will not avail, but charity will save from death.

<http://www.chabad.org/library/bible_cdo/aid/16382/jewish/Chapter-11.htm>

**Mishlei - Proverbs - Chapter 11**

**[4](http://www.chabad.org/library/bible_cdo/aid/16382/jewish/Chapter-11.htm%22%20%5Cl%20%22v%3D4)**Riches will not avail on the day of wrath, but charity will save from death. **[5](http://www.chabad.org/library/bible_cdo/aid/16382/jewish/Chapter-11.htm%22%20%5Cl%20%22v%3D5)**The righteousness of the innocent will straighten his way, but the wicked will fall in his wickedness.

<http://www.chabad.org/library/bible_cdo/aid/16387/jewish/Chapter-16.htm>

**Mishlei - Proverbs - Chapter 16**

**[6](http://www.chabad.org/library/bible_cdo/aid/16387/jewish/Chapter-16.htm%22%20%5Cl%20%22v%3D6)**With loving-kindness and truth will iniquity be expiated, and through fear of the Lord turn away from evil.

<http://www.chabad.org/library/bible_cdo/aid/16392/jewish/Chapter-21.htm>

**Mishlei - Proverbs - Chapter 21**

[**2**](http://www.chabad.org/library/bible_cdo/aid/16392/jewish/Chapter-21.htm#v=2)Man's every way is straight in his own eyes, but the Lord counts the hearts. [**3**](http://www.chabad.org/library/bible_cdo/aid/16392/jewish/Chapter-21.htm#v=3)Performing charity and justice is preferred by God to a sacrifice.

<http://www.chabad.org/library/bible_cdo/aid/16487>

**Daniel - Chapter 4**

**[24](http://www.chabad.org/library/bible_cdo/aid/16487%22%20%5Cl%20%22v%3D24)**Indeed, O king, may my counsel please you, and with charity you will remove your sin and your iniquity by showing mercy to the poor; perhaps your tranquility will last."

<http://noahide-ancient-path.co.uk/index.php/judaism-articles/mesora/2013/08/jesus-cannot-be-god-disproving-all-other-religions/>

**Jesus died for your sins is a view that goes against God’s system of reward and punishment.** God’s system of Torah punishes the wicked, and rewards the righteous person. Someone else (Jesus) cannot atone for you. Yes, this is an easy, pleasant solution to one who is guilt ridden from sin. Judaism does not support this concept at all. **See Ezekiel, Chapter 18**. It discusses how God punishes each man “for his own sins”, against Christian ideas of Jesus dying for mankind’s sins. The Torah (The Old Testament) says this as well in **Deuteronomy, 24:16:** **“Fathers are not killed for their son’s (sins) and sons are not killed for their father’s (sins), each man in his own sin will be killed.” Christianity contradicts God’s very words**.

**No proof that Jesus or others performed miracles.**
Jews for Jesus (JFJ), Christians and other religionists hold that either one person was approached by God, or a few people witnessed the so called miracles. As we proceed, let’s examine this area closely as we would other important areas. A few people can get together to provoke lies. The main foundation in Judaism is Mount Sinai which was witnessed by 2.5 million people. This is based on historically sound information. The same principles scientists use to prove laws, Judaism uses to prove its beliefs. Christianity maintains a “blind faith” approach. Judaism rejects such an approach. When you cannot prove any theory, blind faith is the only option available. JFJ hide behind the facade of “either you believe or you don’t believe.” However, belief itself is **not** a proof. Any proof requires a logical argument. JFJ is based on false claims. God desired man to live his philosophical life based on the continued use of his intellectual capability. In making critical life decisions, i.e. choosing a spouse, a profession, etc., shouldn’t our philosophical life demand as much importance? Man’s intellect should guide his spiritual path in life.

See the article on this topic <http://www.mesora.org/torahfromsinai.html> **Proof of G-d**

 Additionally, we do not rely on miracles to legitimize our following Torah. Maimonides states this clearly, and the Torah teaches us not to follow a false prophet. Even if one does perform signs, God tells us there is no proof of his authenticity as a prophet. The Torah teaches that one is not validated as a prophet through the performance of miracles, but rather through predictions that come completely true.

**Deuteronomy 13:1-6 (NIV) Worshiping Other Gods**

13 [[a](https://www.biblegateway.com/passage/?search=Deuteronomy+13%3A1-6&version=NIV#fen-NIV-5274a)]If a prophet, or one who foretells by dreams, appears among you and announces to you a sign or wonder, 2and if the sign or wonder spoken of takes place, and the prophet says, “Let us follow other gods” (gods you have not known) “and let us worship them,” 3**you must not listen to the words of that prophet or dreamer. The Lord your God is testing you** to find out whether you love him with all your heart and with all your soul. 4It is the Lord your God you must follow, and him you must revere. Keep his commands and obey him; serve him and hold fast to him. 5That prophet or dreamer must be put to death for inciting rebellion against the Lord your God, who brought you out of Egypt and redeemed you from the land of slavery. That prophet or dreamer tried to turn you from the way the Lord your God commanded you to follow. You must purge the evil from among you. 6If your very own brother, or your son or daughter, or the wife you love, or your closest friend secretly entices you, saying, “Let us go and worship other gods” (gods that neither you nor your ancestors have known,

<http://noahide-ancient-path.co.uk/index.php/judaism-articles/judaism-v-christianity/2012/10/here-is-the-jewish-view-of-original-sin/>

You stated in your question that the doctrine on original sin teaches that “all human beings are born with an **innate tendency to disobey God**.”  **While this statement is superficially correct, it fails to convey the far-reaching scope of this church doctrine.** Although Christianity does teach that the entire human race is **born with an evil inclination**, this tenet encompasses a far more extreme position than the one that you briefly outlined.  In fact, missionaries insist that as a result of the fall in the Garden of Eden, **man’s unquenchable desire for sin is virtually ungovernable**.  **In Christian terms, man is not inclined toward sin but more accurately is a slave to sin.**  As a result, the church concludes, short of converting to Christianity, **humanity can do nothing to save itself from hell**.

Bear in mind, there is good reason for the church’s uncompromising stand on this cherished doctrine.  **The founders of Christianity understood that if man can save himself from eternal damnation through his own initiative and obedience to God, the church would have very little to offer the human race.  Moreover, if righteousness can be achieved through submission to the commandments outlined in the *Torah*, what possible benefit could Jesus’ death provide for mankind?**  Such self-probing thoughts, however, were unimaginable to those who shaped primitive Christianity.

Despite the zealous position missionaries take as they defend this creed, the Christian doctrine on original sin is profoundly hostile to the central teachings of the Jewish scriptures.  Over and over again the *Torah* loudly dismisses the notion that man has lost his divinely endowed capacity to freely choose good over evil, life over death.  This is not a hidden or ambiguous message in the Jewish scriptures.  On the contrary, it is proclaimed in virtually every teaching that Moses directs to the children of Israel.

In fact, in an extraordinary sermon delivered by Moses in the last days of his life, the prophet stands before the entire nation and condemns the notion that man’s condition is utterly hopeless.  Throughout this uplifting exhortation, Moses declares that it is man alone who can and must merit his own salvation.  Moreover, as he unhesitatingly speaks in the name of God, the lawgiver thoroughly rejects the notion that obedience to the Almighty is “too difficult or far off” and declares to the children of Israel that righteousness has been placed within their reach.

Deuteronomy 30 isn’t a quiet chapter and its verses read as though the *Torah* is bracing the Jewish people for the Christian doctrines that would confront them many centuries later.  As the last Book of the *Pentateuch*draws to a close, Moses admonishes his young nation not to question their capacity to remain faithful to the *mitzvoth*of the *Torah*.  **Deuteronomy 30:10-14 states:**

. . . if you will hearken to the voice of the Lord your God, to keep His commandments and His statutes which are written in this Book of the Law; if you turn unto the Lord thy God with all your heart and with all your soul; for this commandment which I command you this day is not too hard for you neither is it too far off.  It is not in heaven, that you should say, “Who shall go up for us to heaven, and bring it to us, and make us hear it, that we may do it?” Neither is it beyond the sea that you should say: “Who shall go over the sea for us, and bring it unto us, and make us to hear it that we may do it?”  The word is very near to you, in your mouth and in your heart, **that you may do it**.

In fact, the Jewish scriptures repeatedly praised numerous men of God for their unwavering righteousness.  For example, the Bible declared that men like **Calev**[**1**](http://www.sullivan-county.com/z/os.htm#1)**and King Josiah**[**2**](http://www.sullivan-county.com/z/os.htm#2) were faithful throughout their extraordinary lives.  Moreover, because of their devotion to their Creator, **Abraham and Daniel** were the objects of the Almighty’s warm affection as He tenderly referred to Abraham as “My friend,”[3](http://www.sullivan-county.com/z/os.htm#3) and Daniel, “beloved.”[4](http://www.sullivan-county.com/z/os.htm#4) These extraordinary people did not merit these remarkable superlatives because they believed in Jesus or depended on a blood atonement; but rather, it was their devotion to God and unyielding obedience to His *Torah* that shaped their lives.

**Job’s unique loyalty to God** stands as a permanent enigma to Christian theology as well.  Here was a man who was severely tested by Satan and endured unimaginable personal tragedies, yet despite these afflictions, Job remains the model of the righteous servant of God.  While in Christian theology Job’s personal spiritual triumph is a theological impossibility, in Jewish terms it stands out as the embodiment of God’s salvation program for mankind.  **Job didn’t rely on Jesus to save him and he certainly did not turn to the cross for his redemption; rather, it was his unswerving obedience to God** that made his life a lesson for all of humanity.

Quite unwittingly, Luke committed a striking theological blunder that severely undermined Paul’s teachings on original sin.  In the first chapter of Luke, the evangelist seeks to portray Elizabeth, who is the cousin of Mary, and her husband Zechariah as the virtuous parents of John the Baptist.  Yet in his zeal to characterize the baptizer’s mother and father as saints, Luke unwittingly writes, “Both of them were upright in the sight of God, observing all the Lord’s commandments and regulations blamelessly.” (Luke 1:6)

The question that immediately comes to mind is how can missionaries possibly harmonize Paul’s insistence that all humanity is depraved when Luke insists that Elizabeth and Zechariah were to be regarded as “blameless”?  This is a stunning gaffe for Luke to make when it was he who eagerly promoted Paul in his Book of Acts.  Doesn’t Luke’s assertion that this couple observed “all the Lord’s commandments” fly in the face of Paul’s central teaching that no one is capable of keeping the *mitzvoth* of the *Torah*?  Is it not a fact that Christianity teaches that this task is impossible?

Paul never lived to read the Book of Luke, yet throughout his epistles Paul sidesteps any statement in the Jewish scriptures that could undermine his teaching on original sin.  For example, immediately after the sin of Adam and Eve is narrated, the *Torah* declares that man can master his passionate lust for sin.  **In Genesis 4:6-7**, God turns to Cain and warns him, If you do what is right, will you not be accepted?  If, though, you do not do what is right, sin is crouching at your door; it desires to have you,**but you shall master over it**.

I command you today to **love the Lord your God, to walk in his ways, and to keep his commands**, decrees, and laws; then you will live and increase, and the Lord your God will bless you in the land you are entering to possess. **(Deuteronomy 30:16)**

Abraham, the father of the Jewish nation, remained intensely loyal to God’s commandments and, as a result, the *Torah* regards our first patriarch as the paradigm of faithfulness.

I will make your descendants multiply as the stars of heaven; I will give to your descendants all these lands, and in your seed all the nations of the earth shall be blessed **because Abraham obeyed My voice and kept My charge, My commandments, My statutes, and My laws**.  **(Genesis 26:4-5)**

The Almighty did not give us desires that we cannot govern or commandments that we could not keep.  The *Torah* was not delivered to angels, it was given to the children of Israel long after our first ancestors transgressed in the Garden of Eden.

In Jewish terms, sin is not a person, it’s an event, and that event happened yesterday.  In chapter after chapter, the prophets of Israel beseech those who lost their way to turn back to the Merciful One because today is a new day.