**<https://oldtestamentcenter.org/>**

See the many NT Errors & NT contradictions so apparent as can’**t** be the inerrant word of G-d.

[**https://outreachjudaism.org/category/faq/**](https://outreachjudaism.org/category/faq/)

These NT books were written at different times and so it would have been easy for average people who are non-divine inspired plagiarists to copy each other.

Please learn more and share as your eternal souls hang in the balance.

[**http://noahide-ancient-path.co.uk/index.php/judaism-articles/2012/02/contradictions-of-the-crucifixion/**](http://noahide-ancient-path.co.uk/index.php/judaism-articles/2012/02/contradictions-of-the-crucifixion/)

**Mark 15:21 (NIV)** 21A certain man from Cyrene**, Simon**, the father of Alexander and Rufus, was passing by on his way in from the country, and they forced him to carry the cross.

**John 19:17 (NIV)** 17**Carrying his own cross**, he went out to the place of the Skull (which in Aramaic is called Golgotha).

**Matthew 27:34 (NIV)** 34There they offered Jesus **wine to drink, mixed with gall**; but **after tasting it**, he refused to drink it.

**Mark 15:23 (NIV)** 23Then they offered him **wine mixed with myrrh, but he did not take it**.

**Luke 23:36 (NIV)** 36The soldiers also came up and mocked him. They offered him **wine vinegar**

**John 19:29-30 (NIV)** 29A jar of **wine vinegar** was there, so they soaked a sponge in it, put the sponge on a stalk of the hyssop plant, and lifted it to Jesus’ lips. 30When **he had received the drink**, Jesus said, “It is finished.” With that, he bowed his head and gave up his spirit.

**Matthew 27:44 on (NIV)** 44In the same way **the rebels who were crucified with him also heaped insults** on him.

**Mark 15:32 (NIV)** 32Let this Messiah, this king of Israel, come down now from the cross, that we may see and believe.” **Those crucified with him also heaped insults** on him.

**Luke 23:39-41 (NIV)** 39**One of the criminals** who hung there hurled insults at him: “Aren’t you the Messiah? Save yourself and us!” 40**But the other criminal** rebuked him. “Don’t you fear God,” he said, “since you are under the same sentence? 41We are punished justly, for we are getting what our deeds deserve. But this man has done nothing wrong.”

**Matthew 27:46 (NIV)** 46About three in the afternoon Jesus cried out in a loud voice, *“Eli, Eli,*[[a](https://www.biblegateway.com/passage/?search=matthew+27%3A46&version=NIV#fen-NIV-24176a)] *lema* *sabachthani?”* (which means “**My God, my God, why have you forsaken me?**”).

(Isn’t Jesus supposed to be G-d? Jesus obviously has a G-d from this passage and NT book.)

**Luke 23:46 (NIV)** 46Jesus called out with a loud voice, “**Father, into your hands I commit my spirit.**”[[a](https://www.biblegateway.com/passage/?search=luke+23%3A46&version=NIV#fen-NIV-25982a)] When he had said this, he breathed his last.

**John 19:30 (NIV)** 30When he had received the drink, Jesus said, “**It is finished**.” With that, he bowed his head and gave up his spirit.

**Mark 16:1 (NIV)** 16 When the **Sabbath was over**, **Mary Magdalene, Mary the mother of James, and Salome** bought spices so that they might go to anoint Jesus’ body.

**Luke 23:56 (NIV)** 56Then **they** went home and prepared spices and perfumes. But they **rested on the Sabbath** in obedience to the commandment.

**John 19:39 (NIV)** 39He was accompanied by Nicodemus, the man who earlier had visited Jesus at night. **Nicodemus brought** a mixture of myrrh and aloes, about seventy-five pounds.[[a](https://www.biblegateway.com/passage/?search=john+19%3A39&version=NIV" \l "fen-NIV-26865a" \o "See footnote a)]

**Matthew 28:1 (NIV)** 28 After the Sabbath, **at dawn** on the first day of the week, Mary Magdalene and the other Mary went to look at the tomb.

**Mark 16:2 (NIV)** 2Very early on the first day of the week, just **after sunrise**, they were on their way to the tomb

**John 20:1 (NIV)** 20 Early on the first day of the week, while it was **still dark**, Mary Magdalene went to the tomb and saw that the stone had been removed from the entrance.

**Matthew 28:1 (NIV)** 28 After the Sabbath, at dawn on the first day of the week, **Mary Magdalene and the other Mary went** to look at the tomb.

**Mark 16:1 (NIV)** 16 When the Sabbath was over**, Mary Magdalene, Mary the mother of James, and Salome** bought spices so that they might go to anoint Jesus’ body.

**Luke 24:10 (NIV)** 10It was **Mary Magdalene, Joanna, Mary the mother of James, and the others** with them who told this to the apostles.

**John 20:1 (NIV)** 20 Early on the first day of the week, while it was still dark, **Mary Magdalene went** to the tomb and saw that the stone had been removed from the entrance.

**Matthew 28:1-2 (NIV)** 28 After the Sabbath, at dawn on the first day of the week, Mary Magdalene and the other Mary went to look at the tomb. 2There was a violent earthquake, for **an angel of the Lord came down from heaven and, going to the tomb, rolled back the stone and sat on it**.

**John 20:1 (NIV)** 20 Early on the first day of the week, while it was still dark, Mary Magdalene went to the tomb and **saw that the stone had been removed from the entrance**.

**Matthew 28:2 (NIV)** 2There was a violent earthquake, for **an angel** of the Lord came down from heaven and, going to the tomb, rolled back the stone and **sat on it**.

**Mark 16:5 (NIV)** 5As they entered the tomb, they saw **a young man** dressed in a white robe **sitting on the right side**, and they were alarmed.

**Luke 24:4 (NIV)** 4While they were wondering about this, suddenly **two men** in clothes that gleamed like lightning **stood beside them**.

**John 20:1-12 (NIV)** 20 Early on the first day of the week, while it was still dark, Mary Magdalene went to the tomb and **saw that the stone had been removed from the entrance**. 2So she came running to Simon Peter and the other disciple, the one Jesus loved, and said, “They have taken the Lord out of the tomb, and we don’t know where they have put him!” 3So Peter and the other disciple started for the tomb. 4Both were running, but the other disciple outran Peter and reached the tomb first. 5He bent over and looked in at the strips of linen lying there but did not go in. **6Then Simon Peter came along behind him and went straight into the tomb.** He saw the strips of linen lying there, 7as well as the cloth that had been wrapped around Jesus’ head. The cloth was still lying in its place, separate from the linen. 8Finally the other disciple, who had reached the tomb first, also went inside. He saw and believed. **9(They still did not understand from Scripture that Jesus had to rise from the dead.)** 10Then the disciples went back to where they were staying. 11**Now Mary stood outside** the tomb crying. As she wept, she bent over to look into the tomb 12**and saw two angels** in white, seated where Jesus’ body had been, one at the head and the other at the foot.

**Matthew 28:6-7 (NIV)** 6He is not here; he has risen, just as he said. Come and see the place where he lay. 7Then **go quickly and tell his disciples**: ‘He has risen from the dead and is **going ahead of you into Galilee. There you will see him.’** Now I have told you.”

**Luke 24:49 (NIV)** 49I am going to send you what my Father has promised; but **stay in the city** until you have been clothed with power from on high.”

**Acts 1:4 (NIV)** 4On one occasion, while he was eating with them, he gave them this command: “**Do not leave Jerusalem, but wait** for the gift my Father promised, which you have heard me speak about.

**John 20:13-20 (NIV)** 13They asked her, “Woman, why are you crying?” “They have taken my Lord away,” she said, “and I don’t know where they have put him.” 14At this, she turned around and saw Jesus standing there, but **she did not realize that it was Jesus**. 15He asked her, “Woman, why are you crying? Who is it you are looking for?” **Thinking he was the gardener**, she said, “Sir, if you have carried him away, tell me where you have put him, and I will get him.” 16Jesus said to her, “Mary.” She turned toward him and cried out in Aramaic, “Rabboni!” (which means “Teacher”). 17Jesus said, “Do not hold on to me, for I have not yet ascended to the Father. **Go instead to my brothers and tell them, ‘I am ascending to my Father and your Father, to my God and your God.’”** 18Mary Magdalene went to the disciples with the news: “I have seen the Lord!” And she told them that he had said these things to her. 19On the evening of that first day of the week, when the disciples were together, with the doors locked for fear of the Jewish leaders, Jesus came and stood among them and said, “Peace be with you!” 20After he said this, he showed them his hands and side. The disciples were overjoyed when they saw the Lord.

(Isn’t Jesus supposed to be G-d? Jesus obviously has a G-d from this passage and NT book.)

**Matthew 28:9-20 (NIV)** 9**Suddenly Jesus met them**. “Greetings,” he said. They came to him, clasped his feet and worshiped him. 10Then Jesus said to them, “Do not be afraid. Go and tell my brothers to go to Galilee; there they will see me.” 11While the women were on their way, some of the guards went into the city and reported to the chief priests everything that had happened. 12When the chief priests had met with the elders and devised a plan, they gave the soldiers a large sum of money, 13telling them, “You are to say, ‘His disciples came during the night and stole him away while we were asleep.’ 14If this report gets to the governor, we will satisfy him and keep you out of trouble.” 15So the soldiers took the money and did as they were instructed. And this story has been widely circulated among the Jews to this very day. 16Then the **eleven disciples went to Galilee, to the mountain** where Jesus had told them to go. 17**When they saw him, they worshiped him; but some doubted. 18Then Jesus came to them** and said, “All authority in heaven and on earth has been given to me. 19Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.”

**Luke 24:13-16 (NIV)** 13Now that same day **two of them were** **going to a village called Emmaus**, about seven miles[[a](https://www.biblegateway.com/passage/?search=luke+24%3A13-16&version=NIV#fen-NIV-26005a)] from Jerusalem. 14They were talking with each other about everything that had happened. 15As they talked and discussed these things with each other, **Jesus himself came up** and walked along with them; 16but they were kept from recognizing him.

**John 21:1 (NIV)** 21 Afterward Jesus appeared again to his disciples, by the Sea of Galilee.[[a](https://www.biblegateway.com/passage/?search=john+21%3A1&version=NIV#fen-NIV-26900a)] It happened this way:

[**https://www.biblegateway.com/passage/?search=mark+16%3A9-18&version=NIV**](https://www.biblegateway.com/passage/?search=mark+16%3A9-18&version=NIV)

**Mark 16:9-18 New International Version (NIV)**

**[The earliest manuscripts and some other ancient witnesses do not have verses 9–20.] WHY?? How and when were these verses 9-20 “added” and by whom? Did G-d forget something?**

*9When Jesus rose early on the first day of the week,* ***he appeared first*** *to Mary Magdalene,* *out of whom he had driven seven demons.* *10She went and told those who had been with him and who were mourning and weeping.* *11When they heard that Jesus was alive and that she had seen him, they did not believe it.12****Afterward Jesus appeared*** *in a different form to two of them while they were walking in the country.* *13These returned and reported it to the rest; but they did not believe them either.14****Later Jesus appeared******to the Eleven as they were eating****; he rebuked them for their lack of faith and their stubborn refusal to believe those who had seen him after he had risen.15He said to them, “Go into all the world and preach the gospel to all creation.* *16Whoever believes and is baptized will be saved, but whoever does not believe will be condemned.* *17And these signs* *will accompany those who believe: In my name they will drive out demons;* *they will speak in new tongues;* *18they will pick up snakes* *with their hands; and when they drink deadly poison, it will not hurt them at all; they will place their hands on* *sick people, and they will get well.”*

**1 Corinthians 15:5-8 (NIV)** 5and that **he appeared to Cephas**,[[a](https://www.biblegateway.com/passage/?search=1+corinthians+15%3A5-8&version=NIV#fen-NIV-28724a)] **and then to the Twelve**. 6**After that, he appeared to more than five hundred** of the brothers and sisters at the same time, most of whom are still living, though some have fallen asleep. 7**Then he appeared to James**, **then to all the apostles**, 8and **last of all he appeared to me** also, as to one abnormally born.

**John 20:14-23 (NIV)** 14At this, she turned around and **saw Jesus standing there**, but she did not realize that it was Jesus. 15He asked her, “Woman, why are you crying? Who is it you are looking for?” Thinking he was the gardener, she said, “Sir, if you have carried him away, tell me where you have put him, and I will get him.” 16Jesus said to her, “Mary.” She turned toward him and cried out in Aramaic, “Rabboni!” (which means “Teacher”). 17Jesus said, “Do not hold on to me, for I have not yet ascended to the Father. Go instead to my brothers and tell them, ‘I am ascending to my Father and your Father, to my God and your God.’” 18Mary Magdalene went to the disciples with the news: “I have seen the Lord!” And she told them that he had said these things to her. 19**On the evening of that first day of the week**, when the disciples were together, with the doors locked for fear of the Jewish leaders, **Jesus came and stood among them** and said, “Peace be with you!” 20After he said this, he showed them his hands and side. The disciples were overjoyed when they saw the Lord. 21Again Jesus said, “Peace be with you! As the Father has sent me, I am sending you.” 22**And with that he breathed on them and said, “Receive the Holy Spirit.** 23If you forgive anyone’s sins, their sins are forgiven; if you do not forgive them, they are not forgiven.”

**Acts 2:1-4 (NIV) The Holy Spirit Comes at Pentecost** 2 When the day of **Pentecost came**, they were all together in one place. 2Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. 3They saw what seemed to be tongues of fire that separated and came to rest on each of them. **4All of them were filled with the Holy Spirit** and began to speak in other tongues[[a](https://www.biblegateway.com/passage/?search=acts+2%3A1-4&version=NIV#fen-NIV-26954a)] as the Spirit enabled them.

**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/wp-content/uploads/2012/02/Dan-chart-rabbi-singer.pdf>

\* In the year 3390, Daniel contemplated two critical prophecies in which Jeremiah spoke of Babylon’s

demise following 70 years (Jer. 25:12 and 29:10). Although both of these 70-year visions foretold the termination of the Babylon Empire, it was only the second prophecy (Jer. 29:10) that spoke of the restoration of the Jewish people to the Promised Land. When Daniel considered these two

texts, however, he mistakenly concluded that Jeremiah's two 70-year prophecies were speaking of an identical period of time. This misunderstanding caused him to draw three flawed conclusions.

In fact, Jeremiah's prophecy of restoration (29:10) was fulfilled in the year 3408, 18 years later than Daniel had originally thought. \*\*The angel Gabriel responds to Daniel's prayerful inquiry of God

**Chronological Chart of Daniel Chapter Nine**

1) termination of transgression 2) end of sin 3) removal of all iniquity 4) ushering in of everlasting righteousness 5) sealing of vision and prophet 6) anointing of the Holy of Holies. And once these 490 years are completed, it would indeed be up to each subsequent generation to turn back to God in order to bring about the glorious arrival of the messiah.

<http://noahide-ancient-path.co.uk/index.php/judaism-articles/2012/02/did-the-authors-of-the-nt-believe-in-the-doctrine-of-the-trinity/>

**Did the Authors of the NT Believe in the Doctrine of the Trinity?**

February 4, 2012

**What is the value of God indicating his pleasure in Jesus, if Jesus was himself? And what did Jesus supposedly achieve here, if he was God and it was impossible for him to sin, or do wrong? Was God taking pleasure in himself?**

**Matthew 3:17**

And suddenly a voice came from heaven, saying, “This is My beloved Son, in whom I am well pleased.”

I**f Jesus was fully God, why could only the Father, and not Jesus, grant that the two sons of Zebedee sit at the right and left of Jesus?**

**Matthew 20:20-23**

The mother of the sons of Zebedee… said to him 21 [Jesus], “Command that these two sons of mine may sit, one at your right hand and one at your left, in your kingdom.” 22 But Jesus answered and said…, 23“You will drink my cup, but to sit at my right hand and at my left is not mine to grant, but is for those for whom it has been prepared by my Father.”

I**f the Father and Jesus were of the same substance, such a prayer would have been meaningless. Jesus would have been praying to himself, and his will, out of necessity, would have been that of the Father’s.**

**Matthew 26:39**

Going a little farther, he [Jesus] fell on his face to the ground and prayed, saying, “O my Father, if it is possible, may this cup be taken from me. Yet not as I will, but as you will.

I**f Jesus was God, why would he need to request from God legions of angels? Is there anything God lacks that He must request from another?**

**Matthew 26:53**

Do you think I cannot call on my Father, and he will at once put at my disposal more than twelve legions of angels?

I**f, as Trinitarians insist, Jesus was God, why did Jesus rebuke the man for addressing him as “*Good* Teacher”? (Jesus believed th at the title *“good”* was appropriate for God alone, who he considered the only standard of goodness).**

**Interestingly, once the man was corrected, thereafter he only referred to Jesus as “Teacher.”**

**Mark 10:17-20**

If, as Trinitarians insist, Jesus was God, why did Jesus rebuke the man for addressing him as “Good Teacher, what shall I do to inherit eternal life”? 18 And Jesus said to him, “Why do you call me good? No one is good except God alone.” 19“You know the commandments: ‘Do not murder…’” 20And he said to him, “Teacher, I have kept all these things from my youth up.”

I**f Jesus was coequal with the Father, how could the Father have information that Jesus lacked?      Moreover, if, as some Trinitarians suggest, the son was limited by his human nature, why didn’t the Holy Spirit know?**

**Mark 13:32**

“But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the son, but the Father.”

Y**et Jesus said, “The servant is not greater than his lord; neither he that is sent greater than he that sent him.” (John 13:16) Jesus said on numerous occasions that, “the Father… hath sent me.” (John 5:37,6:37) The Holy Ghost was also sent by the Father (John 14:26) and Jesus (John 16:7), thus making Jesus subordinate to the Father and the Holy Ghost inferior to both the Father and Jesus.  
Moreover, God is by nature invisible and never seen, Jesus was of course seen. John 1:18, I John 4:12, I Tim. 6:16**

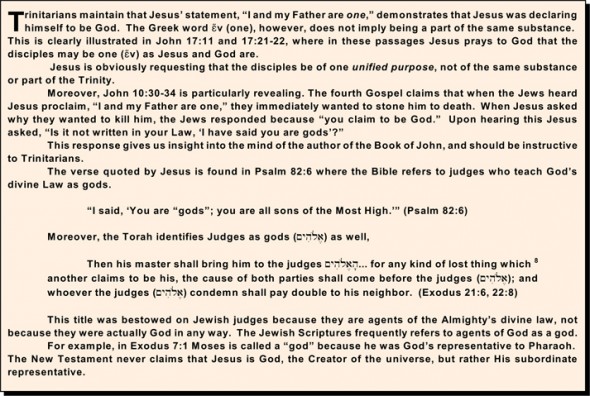
**John 5:37**

“And the Father who sent me has himself borne witness about me. His voice you have never heard, his form you have never seen.”

I**n John 8:17-18, Jesus quotes from the Law the necessity that evidence, to be valid, must be agreed upon by two witnesses. Jesus states that the two witnesses are himself and God. Two, not one. If Jesus was God, there was only one witness, and if Jesus says there are two, then he and God are not one.**

**John 8:17-18**

“In your own Law it is written that the testimony of two men is valid. 18I am one who testifies for myself; my other witness is the Father, who sent me.”



**John 10:30**

“I, and my Father are **one**.” 31Again the Jews picked up stones to stone him, but Jesus said to them “I have shown you many great miracles from the Father. For which of these do you stone me?” 32“We are not stoning you for any of these,” replied the Jews, “but for blasphemy, because you, a mere man, claim to be God. ” 34 Jesus answered them, “Is it not written in your Law, ‘I have said you are gods?'” *(see Psalm 82:6)*

I**f God and Jesus are “one in essence,” as the Trinity doctrine says, how could Jesus’ accord, or will, be different from that of his Father? How can Jesus’ privilege not be the same as God? Moreover, if Jesus was the same as God, why would God have to send or command God to do anything?**

**John 12:49**

For I did not speak of my own accord, but the Father who sent me commanded me what to say and how to say it.

T**his verse speaks for itself.**

**John 14:28**

“…I [Jesus] go unto the Father, for my father is greater than I.”

H**ere Jesus insists that the Father is the “*only* true God.” The Greek word used here for “*only*” is *monos*, which is meant to exclude all others. Clearly, the Father cannot be “the *only* true God” if there are two others who are God to the same degree as he is.**

**John 17:3**

And this is life eternal, that they might know thee the only true God, and Jesus Christ, Whom thou hast sent.

If **Jesus was God, why would he tell Mary that he considered her Father as his Father, and her God as his God? In Revelations 3:12, after the crucifixion, we continue to see Jesus calling the Father “my God.” But never in the Christian Bible is the Father reported to refer to Jesus as “my God,” nor does either the Father or Jesus refer to the Holy Spirit as “my God.”**

**John 20:17**

Jesus saith unto her [Mary], “Touch me not; for I am not yet ascended to my Father. But go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.”

**Did Paul Believe In  
Doctrine of the Trinity?**

P**aul insists that only the Father is declared to be the one and only God. In Ephesians 1:17 Paul is still unaware of the Trinity when he says, “That the God of our Lord Jesus Christ…”**

**I Corinthians 8:4**

…and that is none other God but one. 5For though there be that are called gods, whether in heaven or in earth, (as there may be many gods, and many lords,) 6 But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.

T**his verse does not depict Jesus as coequal with God. On the contrary, God is of superior rank to Jesus. Moreover, this statement reveals that the New Testament did not consider Jesus to be equal with God even after the ascension. Paul wrote these words around 55 C.E. — long after the crucifixion.**

**I Corinthians 11:3**

But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.

H**ere Paul unambiguously insists that Jesus was subordinate to God as His “subject.” Throughout the New Testament it is claimed that God bestowed authority upon Jesus – never the other way around.**

**I Corinthians 15:28**

When he has done this, then the Son himself will be made subject to him who put everything under him, so that God may be all in all.

A**s mentioned above, this concept is restated many times throughout the New Testament: the Father is Jesus’ God — never the other way around (see also Matt. 4:7, 27:46; Rom. 15:6, II Cor. 1:3, I Pet. 1:3; Rev. 1:6, 3:12 (four times).**

**I Peter 1:3**

Blessed be the God and Father of our Lord Jesus Christ…

I**f the earliest Christians believed in the Trinity, why doesn’t the New Testament ever refer to the Father or the Holy Spirit as the “firstborn of all creation?” Understandably, the New Testament would never refer to the Father as “firstborn” because early Christianity considered the Father alone eternal.**

**Colossians 1:15**

He [Jesus] is the image of the invisible God, the firstborn of all creation.

T**he fact that Paul clearly distinguishes between God and Jesus places considerable strain on Trinitarianism.**

**I Timothy 2:5**

For there is one God and one mediator between God and men, the man Christ Jesus.

C**onsider how the temptation of Jesus is portrayed throughout the Gospels. The New Testament emphatically states “Jesus was tempted in all things as we are, yet without sin.” But the Church’s claim that Jesus is God creates insurmountable contradictions: Temptation without the possibility of falling to sin is meaningless. If Jesus is God, it was impossible for him to sin, and it makes no sense to say he was tempted.**

**Moreover, James 1:13 states that God cannot be tempted!**

**Hebrews 4:15**

For we do not have a high priest who cannot sympathize with our weaknesses, but one who has been tempted in all things as we are, yet without sin.

W**hy would God need to beg and cry to God to save him from death? Moreover, if the author of Hebrews considered Jesus God, why does Hebrews 5:8 insist that Jesus learned obedience from suffering? Is there anything God does not know and must learn through experience?**

**Hebrews 5:7**

[Jesus] offered up both prayers and supplications with loud crying and tears to the one who was able to save him from death, and he was heard. 8Although he was a son, he learned obedience from the things he suffered.

Sincerely yours,

Rabbi Tovia Singer

<http://noahide-ancient-path.co.uk/index.php/judaism-articles/judaism-v-christianity/2012/10/challenge-to-evangelical-christians-messianic-jews-and-hebrew-christians/>

**Challenge to Evangelical Christians, Messianic Jews and Hebrew-Christians …**

**The Challenge: Simply & honestly answer these questions:**

WITHOUT taking anything out of context, mistranslating, or imposing a pre-conceived notion. (All chapter and verse numbers are according to Christian bibles.)

Why does the subject of 2 Sam. 7.14 “commit iniquity,” if, according to Hebrews 1.5, this is Jesus?

Why does the speaker in Psalms 41.4 say, “I have sinned against Thee,” if, according to John 13.18, this is Jesus?

Why does the speaker in Psalms 69.5 mention his “folly” and his “wrongs” if, according to John 15.25, John 2.17, Romans 15.3, and John 19.28, this is Jesus?

Why is the speaker in Psalms 69.31 (who we have already established is Jesus) declaring that praise and thanksgiving will please God better than a sacrifice??????? Of all places for Jesus to bring this up (which would be strange enough in any event), isn’t this the strangest, right when he’s on the cross??????

Why does God, in Jer. 31:29-30, make a point of stressing that “everyone will die for his own iniquity” – immediately before introducing the new covenant, whereby Jesus will die for everyone else’s iniquity? Isn’t that a rather strange way for the “tutor to lead us to Christ?”

When does the new covenant of Jer. 31:31 come into effect? If it was 2,000 years ago, why hasn’t the first 3/4 of verse 34 happened yet?

Why will there be sin sacrifices when the messiah comes, when the New Testament is adamant that there won’t be? (Hebrews 9:28; Heb. 10:10,12,14,18; Ezekiel 3:18,19,21,22,25; Ezek.44: 27, 29; Ezek. 45:17,20,22,23,25)

Why is Torah law going forth from Zion in the messianic age, in the sight of all the nations of the world, instead of Jesus, if the law is a curse and Jesus has fulfilled and replaced it? (Isaiah 2.3, Micah 4.2)

Why are the Jews keeping (DOING) the Torah law in the messianic age, if it is a curse and Jesus has fulfilled and replaced it? (Ezek. 37.24)

Why is no one who is uncircumcised IN THE FLESH allowed to enter the temple in the messianic age, if “neither circumcision nor uncircumcision means anything,” according to Paul? (Gal.5.6, Ezek. 44.7) Whose opinion should I trust, Paul’s or God’s?

Why does “forever” have an expiration date in Christianity? (Romans 10.4; Ps. 119: 44, 111, 152, 160, 172, 142; Deut. 29.29)

How can Jesus be qualified to be the messiah through Davidic lineage if he did not have a human father? Can the “Holy Spirit” be of the seed of David?

How can Jesus be qualified to be the messiah through Davidic lineage, even through Joseph, if Joseph came through the cursed line of Jeconiah? (Jer. 22:28-30, Matt. 1.11,12)

How can Jesus be qualified to be the messiah through Davidic lineage, even through Mary, if she came from Nathan, the wrong son of David, as well as from the cursed line? (Luke 3:31, 1 Chron. 22:9,10, Luke 3:27)

How could both Matthew’s and Luke’s genealogies be correct, and divinely inspired, even if they are of two different people, if they diverge (at Nathan and Solomon) and then come back together (at Shealtiel)? How can two brothers have the same grandchildren???

Why don’t the genealogies in the New Testament agree with each other, or with 1 Chronicles 3, which came first and CANNOT be incorrect?

Why is Paul so anxious for you to not study the genealogies? (1 Tim.1:4, Titus 3:9-11)

Why is Hebrews 8.9 wrong about what God said in Jer. 31.32?

Why is Hebrews 10.5 wrong about what God said in Psalm 40.6?

Why is 2 Corinthians 3 wrong about what God said in Exodus 34.29-35?

Why is John 19.37 wrong about what God said in Zech 12.10?

Why are Romans 9.33 and 2 Pet. 2.8 wrong about what God said in Isaiah 28.16?

Why is Romans 10.6-8 wrong about what God said in Deut. 30.12-14? Why does it leave out Deut. 30.11, and the last half of verses 12, 13, and 14???

Why is Romans 11:26-27 wrong about what God said in Isaiah 59:20-21?

Why is Matt. 12.21 wrong about what God said in Isaiah 42.4? Why does he leave out what it really says – “He will not be disheartened or crushed until he has established justice in the earth”?

Why is Matt. 1.12 wrong about what God said in 1 Chron. 3.19?

Why is Matt. 2.6 wrong about what God said in Micah 5.2?

Why is Luke 4:18-19 wrong about what God said in Isaiah 61:1-2?

In Romans 9:24-26, why does Paul leave out the first part of Hosea 1.10, which tells us that the verses he is quoting (the second half of Hosea 1.10, and Hosea 2.23), refer to the sons of Israel?

Why does Matt. 2.15 leave out the first half of Hosea 11.1, which says that Israel is God’s son?

Where in the Hebrew scriptures is the verse, “And he shall be called a Nazarene,” quoted in Matthew 2.23?

How can it be possible that the holy and inspired men of the New Testament were so ignorant of the Hebrew scriptures?

Why doesn’t Jesus himself know his own scripture, if he’s God and he wrote it? (Math. 23.35; Zech 1.1,2; 2 Chron 24.20,21)

Why is Jesus wrong in Math. 5.43 about what God said in Lev. 19.18?

Why does Jesus change God’s law (Math. 5.32, Luke 16.18 – declaring every legally divorced woman an adulteress, and every man married to a legally divorced woman an adulterer), if “I did not come to abolish the law,” and “whoever annuls one of the least of these commandments, and so teaches others, shall be called least in the kingdom of heaven?” (Math. 5.17,19)

Why do most Christian translators lie about what God said in Hosea 14.2, and change His words, “take away all iniquity… that we may present our lips as bulls” (demonstrating that prayer substitutes for sacrifice) to “… the fruit of our lips?”

Why do Christians never mention verses like Hosea 14.2 or 1 Kings 8:44-52 or 2 Sam 12:13 or Lev. 5:11-13 or Ps. 32.5 or Isaiah 6.6-7 which demonstrate that one does not need a blood sacrifice to have their sins forgiven, or verses like Proverbs 21.3 or Psalms 40.6 or Hosea 6.6 or Psalms 69:30-31 or 1 Sam. 15.22 which say clearly that God actually PREFERS other methods of atonement to blood sacrifice, or Jeremiah 7:22-23 which goes so far as to say that God NEVER EVEN COMMANDED US ABOUT SACRIFICES???

Why are there numerous stories in the torah of people who sinned, and were forgiven through prayer and repentance – WITHOUT A SACRIFICE, such as David in 2 Sam 12:13, or the city of Nineveh in Jonah – and not a single story, ever, of someone who sinned and gave a sacrifice in order to be forgiven?

How can Jesus be both the high priest (per Paul in Hebrews), who comes from the tribe of Levi, and the messiah, who comes from the tribe of Judah?

How can Jesus be the Passover lamb for the gentiles, especially the uncircumcised, if outsiders were forbidden to partake of it? (Ex. 12:43,45,48)

Why is the New Testament so concerned about the laws of the paschal lamb when it comes to the 2nd half of Ex. 12.46 (see Jn. 19.36), but not at all concerned with these laws when it comes to Ex. 12: 3,4,5,6,7,8,9,10,11,44, the first half of 46, or 48?

What good is Jesus as a sin sacrifice to the intentional sinner, since (with one exception, Lev. 6.2,3) the sin sacrifices were only for the unintentional sinner? (Lev. 4: 2,13,22,27; 5:15,18)

How can Zech. 12.10 be referring to Jesus’ crucifixion, as John 19.37 says it is, when Zechariah is clearly describing an end-time apocalyptic war that has not yet taken place?

How can Zechariah be making a “dual” prophecy, when according to the Christians, this passage refers to God being pierced? Is he going to be pierced again when he returns in glory?

When was the last supper – the seder night (the first night of passover) or the night before? (Matt. 26.17-19, Mark 14.12-16, Luke 14.7-15, John 13.1-2)

When did Jesus die – the first day of Passover or the day before? (Matt. 26, Mark 14, Luke 22, John 18.28, 19.14)

Why did God, in Jer. 31.16, tell Rachel that her children would return, if He was referring to the dead children in Matthew 2.16? Were they going to come back to life?

Why are the nations putting their hands on their mouth in Micah 7.16, much like in Isaiah 52.15? What is it that they’re seeing and being ashamed of?

Why did the church put an unnatural chapter break between Isaiah 52.15 and 53.1?

Why did the Christian translators remove the two plural references to the servant in Isaiah 53.8 and 9 and replace them with a singular form?

Why does the servant in Isaiah 53.10 have physical children (“zera”/seed) if it refers to Jesus?

If “zera” really means spiritual children in Is. 53, why do all Christians agree it means physical offspring in every other place in the bible that it is used to refer to people?

If “zera”/seed really means spiritual children, which ONE of the world’s Christians is the true child of Jesus, since according to Paul in Gal. 3.16, “seed” refers to only one person?

Why are there many clear prophecies which state that Israel is despised and afflicted, but none which say this about the messiah?

Why is the automatic Christian response to the problems of Isaiah 53 ALWAYS to quote the rabbis they otherwise despise and mock and whose writings they don’t believe in, that Jesus berated and Paul called “men who turn away from the truth” (Titus 1.14)?

Why did the disciples not understand what Jesus was talking about in Luke 18:31-34 and Mark 9:32, if it was always common knowledge among the Jews that the messiah was to suffer, die, and rise from the dead?

Why did Jesus make predictions that didn’t come true, if that’s a sure sign of a false prophet? (Math. 16:38, Mark 9:1, Luke 9:27, Deut. 18:20-22)?

Why does God the Father know something Jesus doesn’t know (Mark 13.32) if Jesus IS the Everlasting Father, and the Mighty God, according to Isaiah 9.6?

Why do the writers of the New Testament translate the word “moshiach” correctly as “an anointed one” every time it appears in the Torah, except for in Daniel 9?

Why do the writers of the New Testament translate the word “ca’ari” correctly as “like a lion” every time it appears in the Torah, except for in Psalm 22.17?

Why do the writers of the New Testament translate the words “y’mei olom” correctly as “days of old” every time it appears in the Torah, except for in Micah 5.2?

Why do the writers of the New Testament translate the word “bar” correctly to “cleanliness” or “purity” every time it appears in the Torah, except for in Psalm 2.12? Why is it that 5 verses earlier King David knew the correct word for “son,” but not in verse 12?

Why don’t the writers of the New Testament translate “ha’almah” as “virgin” in Proverbs 30.19, if that’s what it means? (What the four “ways” in vs. 19 have in common is that they leave no trace, as evidenced by vs. 20 that follows.)

Why did the Septuagint authors use “parthenos” in Genesis to describe Dina who had just been raped, if it means virgin according to messianic authorities?

If Isaiah 7.14 refers to the virgin birth of Jesus, via “dual prophecy” (since it obviously can’t refer to him via the context), then whose was the other virgin birth that occurred at the time of the prophecy?

\* Why are there numerous prophecies about gentiles bowing and apologizing to the Jews in the last days, and admitting they (the gentiles) have been wrong, and not a single prophecy the other way around – of the Jews apologizing to the gentiles – if it is indeed the Jews who are wrong?

\* Why are we commanded NOWHERE in the Jewish scriptures to believe in the messiah when he comes, if our salvation depends on it?

\* Why do all the prophecies that Jesus supposedly fulfilled deal only with the PERSON of the messiah, which the Torah barely mentions, and have nothing to with the ACCOMPLISHMENTS of the messiah, which the Torah is very specific about?

\* Why is it that all of the prophecies that Jesus supposedly fulfilled are all things that are of no practical advantage to anyone, and do nothing to improve the quality of anyone’s life, while all of the prophecies that he did NOT yet fulfill are all things that will be of tremendous benefit to every individual on the planet, and all of mankind as a whole? (For example, how does a virgin birth that happened 2000 years ago, or Jesus’ being thirsty and being offered vinegar, or being born in Bethlehem, or being killed with a robber, or riding on a donkey, etc… help me out at all? How do any of these “fulfillments” solve a single problem in my life, or anyone’s? Yet, on the other hand, when there is world peace, and all the evil people are gone, and all the sick are healed, etc… now THERE are some messianic prophecies we can surely use. )

\* Why is it that all of the prophecies that Jesus supposedly fulfilled are all things that CANNOT BE PROVEN, while all of the prophecies that Jesus did NOT yet fulfill, on the other hand, are all things that COULD NOT BE DENIED IF HE HAD fulfilled them – even just ONE of them?

\* Why is it that the ONLY way to fit Jesus into the torah’s messianic prophecies is through the use of extreme force? Why is one or more of the following methods ALWAYS required? 1) taking verses out of context, 2) mistranslating, 3) placing a 2,000 year gap (at least) in the middle of a verse – totally unjustified by the context – i.e. sweeping any failure of Jesus to fulfill the scriptures under the rug of the 2nd coming, or 4) making verses up? Why can’t the torah ever just ONCE mention Jesus clearly, if it’s so important that we believe in him?

ARE ALL OF THE ABOVE FACTS JUST TREMENDOUS, AMAZING, UNBELIEVABLE COINCIDENCES???????

If God changed his mind about so many crucial things He said in the Torah, as demonstrated above, and now wants us to believe in Jesus, why didn’t he have the decency to come down to ALL of us, and endorse Jesus in person to make it clear to us, as he came down to all 3 million of us on Mt. Sinai to endorse Moses, to make sure we would believe in the Torah forever? (Ex. 19:9.11,17, Ex. 24.17)

Why does God break one of His own commandments, “You shall not place a stumbling block before the blind” (Lev. 19.14), since according to 2 Cor. 3.14 and 4.4 I am blind, and according to Rom. 9.32, 1 Peter 2.8, and 1 Cor 1.23, the above challenges are all part of “a stumbling stone?”

Why does God trick us, and present us with such tremendous difficulties as the above questions, and then throw us into hell for rejecting an apparent false god, who’s really not false, if “God our Savior desires all men to be saved and to come to the knowledge of the truth?” (1 Tim. 2.4)

Why is the Christian God such a sadist? And why do Christians expect Jews to want to embrace such a God?

This list may be copied and passed around, as long as credit is given to leeannesmailbox@aol.com, who gives at least half of the credit to Rabbi Tovia Singer.