<http://www.oldtestament.org/>

<https://outreachjudaism.org/category/faq/>

**Psalm 89:2-5 (NIV)**

2I will declare that your love stands firm forever,    that you have established your faithfulness in heaven itself. 3You said, “I have made a covenant with my chosen one,    **I have sworn to David my servant,  
4‘I will establish your line forever    and make your throne firm through all generations.’**”[[a](https://www.biblegateway.com/passage/?search=psalms+89%3A2-5&version=NIV#fen-NIV-15331a)] 5The heavens praise your wonders, Lord,    your faithfulness too, in the assembly of the holy ones.

**Psalm 89:20-29 (NIV)**

20I have found **David my servant**;    with my sacred oil I have anointed him. 21My hand will sustain him;    surely my arm will strengthen him.22The enemy will not get the better of him;    the wicked will not oppress him. 23I will crush his foes before him    and strike down his adversaries. 24My faithful love will be with him,    and through my name his horn[[a](https://www.biblegateway.com/passage/?search=psalms+89%3A20-38&version=NIV#fen-NIV-15351a)] will be exalted. 25I will set his hand over the sea,  
    his right hand over the rivers. 26He will call out to me, ‘You are my Father,    my God, the Rock my Savior.’ 27**And I will appoint him to be my firstborn,    the most exalted of the kings of the earth.  
28I will maintain my love to him forever,    and my covenant with him will never fail. 29I will establish his line forever,    his throne as long as the heavens endure.**

**Jeremiah 33:16-19 (NIV)**

16In those days Judah will be saved    and Jerusalem will live in safety. This is the name by which it[[a](https://www.biblegateway.com/passage/?search=jeremiah+33%3A16-19&version=NIV#fen-NIV-19792a)] will be called:    The Lord Our Righteous Savior.’ 17For this is what the Lord says: ‘**David will never fail to have a man to sit on the throne of Israel,** 18nor will the Levitical priests ever fail to have a man to stand before me continually to offer burnt offerings, to burn grain offerings and to present sacrifices.’”19The word of the Lord came to Jeremiah:

**Isaiah 11:1-10 (NIV) The Branch From Jesse**

11 **A shoot will come up from the stump of Jesse;    from his roots a Branch will bear fruit. 2The Spirit of the Lord will rest on him—    the Spirit of wisdom and of understanding,    the Spirit of counsel and of might,    the Spirit of the knowledge and fear of the Lord—3and he will delight in the fear of the Lord.** He will not judge by what he sees with his eyes,    or decide by what he hears with his ears;  
4but with righteousness he will judge the needy,    with justice he will give decisions for the poor of the earth. He will strike the earth with the rod of his mouth;    with the breath of his lips he will slay the wicked. 5Righteousness will be his belt    and faithfulness the sash around his waist. 6The wolf will live with the lamb,    the leopard will lie down with the goat, the calf and the lion and the yearling[[a](https://www.biblegateway.com/passage/?search=Isaiah+11%3A1%2D10&version=NIV#fen-NIV-17891a)] together;    and a little child will lead them. 7The cow will feed with the bear,    their young will lie down together,    and the lion will eat straw like the ox. 8The infant will play near the cobra’s den,    and the young child will put its hand into the viper’s nest. **9They will neither harm nor destroy  on all my holy mountain, for the earth will be filled with the knowledge of the Lord as the waters cover the sea. 10In that day the Root of Jesse will stand as a banner for the peoples; the nations will rally to him, and his resting place will be glorious.**

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| **1 Chronicles 2:13-15 (NIV)**  13Jesse was the father of  Eliab his firstborn; the second son was Abinadab, the third Shimea, 14the fourth Nethanel, the fifth Raddai, 15the sixth Ozem and the seventh David.  **1 Chronicles 3 (NIV)**  **The Sons of David**  3 These were the sons of David born to him in Hebron:  The firstborn was Amnon the son of Ahinoam of Jezreel;  the second, Daniel the son of Abigail of Carmel;  2the third, Absalom the son of Maakah daughter of Talmai king of Geshur;  the fourth, Adonijah the son of Haggith;  3the fifth, Shephatiah the son of Abital;  and the sixth, Ithream, by his wife Eglah.  4These six were born to David in Hebron, where he reigned seven years and six months.  David reigned in Jerusalem thirty-three years, 5and these were the children born to him there:  Shammua,[[a](https://www.biblegateway.com/passage/?search=1+chronicles+3&version=NIV#fen-NIV-10367a)] Shobab, Nathan and Solomon. These four were by Bathsheba[[b](https://www.biblegateway.com/passage/?search=1+chronicles+3&version=NIV#fen-NIV-10367b)] daughter of Ammiel. 6There were also Ibhar, Elishua,[[c](https://www.biblegateway.com/passage/?search=1+chronicles+3&version=NIV#fen-NIV-10368c)] Eliphelet, 7Nogah, Nepheg, Japhia, 8Elishama, Eliada and Eliphelet—nine in all. 9All these were the sons of David, besides his sons by his concubines. And Tamar was their sister.  **The Kings of Judah**  10**Solomon’s son** was Rehoboam,  Abijah his son,  Asa his son,  Jehoshaphat his son,  **11Jehoram[**[**d**](https://www.biblegateway.com/passage/?search=1+chronicles+3&version=NIV#fen-NIV-10373d)**] his son,**  **Ahaziah his son,**  **Joash his son,**  **12Amaziah his son,**  **Azariah his son,**  **Jotham his son,**  13Ahaz his son,  Hezekiah his son,  Manasseh his son,  14Amon his son,  Josiah his son.  **15The sons of Josiah:**  **Johanan the firstborn,**  **Jehoiakim the second son,**  **Zedekiah the third,**  **Shallum the fourth.**  **16The successors of Jehoiakim:**  **Jehoiachin[**[**e**](https://www.biblegateway.com/passage/?search=1+chronicles+3&version=NIV#fen-NIV-10378e)**] his son,**  **and Zedekiah.**  **The Royal Line After the Exile**  **17The descendants of Jehoiachin the captive:**  Shealtiel his son, 18Malkiram, Pedaiah, Shenazzar, Jekamiah, Hoshama and Nedabiah.  19The sons of Pedaiah:  Zerubbabel and Shimei.  The sons of Zerubbabel:  Meshullam and Hananiah.  Shelomith was their sister.  20There were also five others:  Hashubah, Ohel, Berekiah, Hasadiah and Jushab-Hesed.  21The descendants of Hananiah:  Pelatiah and Jeshaiah, and the sons of Rephaiah, of Arnan, of Obadiah and of Shekaniah.  22The descendants of Shekaniah:  Shemaiah and his sons:  Hattush, Igal, Bariah, Neariah and Shaphat—six in all.  23The sons of Neariah:  Elioenai, Hizkiah and Azrikam—three in all.  24The sons of Elioenai:  Hodaviah, Eliashib, Pelaiah, Akkub, Johanan, Delaiah and Anani—seven in all. | **NT: Matthew 1 (NIV)**  **The Genealogy of Jesus**  1 This is the genealogy[[a](https://www.biblegateway.com/passage/?search=Matthew+1&version=NIV#fen-NIV-23146a)] of Jesus the Messiah[[b](https://www.biblegateway.com/passage/?search=Matthew+1&version=NIV#fen-NIV-23146b)] the son of David, the son of Abraham:  2Abraham was the father of Isaac,  Isaac the father of Jacob,  Jacob the father of Judah and his brothers,  3Judah the father of Perez and Zerah, whose mother was Tamar,  Perez the father of Hezron,  Hezron the father of Ram,  4Ram the father of Amminadab,  Amminadab the father of Nahshon,  Nahshon the father of Salmon,  5Salmon the father of Boaz, whose mother was Rahab,  Boaz the father of Obed, whose mother was Ruth,  Obed the father of Jesse,  ***6and Jesse the father of King David. David was the father of Solomon,*** whose mother had been Uriah’s wife,  **7Solomon the father of Rehoboam**,  Rehoboam the father of Abijah,  Abijah the father of Asa,  8Asa the father of Jehoshaphat,  Jehoshaphat the father of Jehoram,  ***Jehoram the father of Uzziah, 9Uzziah the father of Jotham,***  Jotham the father of Ahaz,  Ahaz the father of Hezekiah,  10Hezekiah the father of Manasseh,  Manasseh the father of Amon,  Amon the father of Josiah,  ***11and Josiah the father of Jeconiah[***[***c***](https://www.biblegateway.com/passage/?search=Matthew+1&version=NIV#fen-NIV-23156c)] and his brothers at the time of the exile to Babylon.  ***12After the exile to Babylon:***  ***Jeconiah was the father of Shealtiel,***  Shealtiel the father of Zerubbabel,  13Zerubbabel the father of Abihud,  Abihud the father of Eliakim,  Eliakim the father of Azor,  14Azor the father of Zadok,  Zadok the father of Akim,  Akim the father of Elihud,  15Elihud the father of Eleazar,  Eleazar the father of Matthan,  Matthan the father of Jacob,  16and Jacob the father of Joseph, the husband of Mary, and Mary was the mother of Jesus who is called the Messiah.  ***17Thus there were fourteen generations in all from Abraham to David, fourteen from David to the exile to Babylon, and fourteen from the exile to the Messiah.*** | **NT: Luke 3:23-38 (NIV)**  23Now Jesus himself was about thirty years old when he began his ministry. **He was the son, so it was thought, of Joseph,**  the son of Heli, 24the son of Matthat,  the son of Levi, the son of Melki,  the son of Jannai, the son of Joseph,  25the son of Mattathias, the son of Amos,  the son of Nahum, the son of Esli,  the son of Naggai, 26the son of Maath,  the son of Mattathias, the son of Semein,  the son of Josek, the son of Joda,  27the son of Joanan, the son of Rhesa,  the son of Zerubbabel, the son of Shealtiel,  the son of Neri, 28the son of Melki,  the son of Addi, the son of Cosam,  the son of Elmadam, the son of Er,  29the son of Joshua, the son of Eliezer,  the son of Jorim, the son of Matthat,  the son of Levi, 30the son of Simeon,  the son of Judah, the son of Joseph,  the son of Jonam, the son of Eliakim,  **31the son of Melea, the son of Menna,**  **the son of Mattatha, *the son of Nathan, the son of David,*** 32the son of Jesse,  the son of Obed, the son of Boaz,  the son of Salmon,[[a](https://www.biblegateway.com/passage/?search=Luke+3%3A23-38&version=NIV#fen-NIV-25058a)] the son of Nahshon,  33the son of Amminadab, the son of Ram,[[b](https://www.biblegateway.com/passage/?search=Luke+3%3A23-38&version=NIV#fen-NIV-25059b)]  the son of Hezron, the son of Perez,  the son of Judah, 34the son of Jacob,  the son of Isaac, the son of Abraham,  the son of Terah, the son of Nahor,  35the son of Serug, the son of Reu,  the son of Peleg, the son of Eber,  the son of Shelah, 36the son of Cainan,  the son of Arphaxad, the son of Shem,  the son of Noah, the son of Lamech,  37the son of Methuselah, the son of Enoch,  the son of Jared, the son of Mahalalel,  the son of Kenan, 38the son of Enosh,  the son of Seth, the son of Adam,  the son of God. |

**Fatal Flaw & Error for NT: Luke 3:31** 31the son of Melea, the son of Menna, the son of Mattatha, ***the son of Nathan, the son of David,*** *(more..compare the other names and you will see many more mistakes and errors than this fatal error)*

***This is a fatal and critical error that G-d inspired inerrant word would not make. It would be very easy for a regular person to copy the Old Testament Chronicles and so this is very sloppy, shoddy scam or a huge test as written in Deuteronomy 13. With this error and mistake Jesus CAN NOT be the Messiah AND Luke is NOT the inspired inerrant word of G-d as shown in NT*: Matthew 1 (NIV) which has its own fatal and critical errors.** Read the verses below that show Solomon is the correct lineage for the Messiah.

**2 Chronicles 1:9-12 (NIV)**

9Now, Lord God, let your promise to my father David be confirmed, for you have made me king over a people who are as numerous as the dust of the earth. 10Give me wisdom and knowledge, that I may lead this people, for who is able to govern this great people of yours?” 11God said to Solomon, “Since this is your heart’s desire and you have not asked for wealth, possessions or honor, nor for the death of your enemies, and since you have not asked for a long life but for wisdom and knowledge to govern my people over whom I have made you king, 12therefore wisdom and knowledge will be given you. And I will also give you wealth, possessions and honor, such as no king who was before you ever had and none after you will have.”

**1 Chronicles 29:22 (NIV)**

22They ate and drank with great joy in the presence of the Lord that day. Then they acknowledged Solomon son of David as king a second time, anointing him before the Lord to be ruler and Zadok to be priest.

**1 Chronicles 22:9-10 (NIV)**

9But you will have a son who will be a man of peace and rest, and I will give him rest from all his enemies on every side. **His name will be Solomon**,[[a](https://www.biblegateway.com/passage/?search=1+chronicles+22%3A9-10&version=NIV#fen-NIV-10974a)] and I will grant Israel peace and quiet during his reign. 10He is the one who will build a house for my Name. He will be my son, and I will be his father. And I will establish the throne of his kingdom over Israel forever.’

**1 Chronicles 28:4-7 (NIV)**

4“Yet the Lord, the God of Israel, chose me from my whole family to be king over Israel forever. He chose Judah as leader, and from the tribe of Judah he chose my family, and from my father’s sons he was pleased to make me king over all Israel. 5Of all my sons—and the Lord has given me many—he has chosen my son Solomon to sit on the throne of the kingdom of the Lord over Israel. 6He said to me: ‘Solomon your son is the one who will build my house and my courts, for I have chosen him to be my son, and I will be his father. 7I will establish his kingdom forever if he is unswerving in carrying out my commands and laws, as is being done at this time.’

**1 Chronicles 17:11-20 (NIV)**

11When your days are over and you go to be with your ancestors, I will raise up your offspring to succeed you, one of your own sons, and I will establish his kingdom. 12He is the one who will build a house for me, and I will establish his throne forever. 13I will be his father, and he will be my son. I will never take my love away from him, as I took it away from your predecessor. 14I will set him over my house and my kingdom forever; his throne will be established forever.’” 15Nathan reported to David all the words of this entire revelation. 16Then King David went in and sat before the Lord, and he said: “Who am I, Lord God, and what is my family, that you have brought me this far? 17And as if this were not enough in your sight, my God, you have spoken about the future of the house of your servant. You, Lord God, have looked on me as though I were the most exalted of men. 18“What more can David say to you for honoring your servant? For you know your servant, 19Lord. For the sake of your servant and according to your will, you have done this great thing and made known all these great promises. 20“There is no one like you, Lord, and there is no God but you, as we have heard with our own ears.

**1 Kings 1:32-35 (NIV)**

32King David said, “Call in Zadok the priest, Nathan the prophet and Benaiah son of Jehoiada.” When they came before the king, 33he said to them: “Take your lord’s servants with you and have Solomon my son mount my own mule and take him down to Gihon. 34There have Zadok the priest and Nathan the prophet anoint him king over Israel. Blow the trumpet and shout, ‘Long live **King Solomon**!’ 35Then you are to go up with him, and he is to come and sit on my throne and reign in my place. **I have appointed him ruler over Israel and Judah.”**

**Fatal Flaw & Error for NT: Matthew 1**

***Jehoram the father of Uzziah, 9Uzziah the father of Jotham, 11and Josiah the father of Jeconiah[***[***c***](https://www.biblegateway.com/passage/?search=Matthew+1&version=NIV#fen-NIV-23156c) ***17Thus there were fourteen generations in all from Abraham to David, fourteen from David to the exile to Babylon, and fourteen from the exile to the Messiah.***

***This is a fatal and critical error that G-d inspired inerrant word would not make. It would be very easy for a regular person to copy the Old Testament Chronicles and so this is very sloppy, shoddy scam or a huge test as written in Deuteronomy 13. With these errors and mistakes Jesus CAN NOT be the Messiah AND Matthew is NOT the inspired inerrant word of G-d as shown below:***

**2 Chronicles 21:5-7 (NIV)**

5Jehoram was thirty-two years old when he became king, and he reigned in Jerusalem eight years. 6He followed the ways of the kings of Israel, as the house of Ahab had done, for he married a daughter of Ahab. He did evil in the eyes of the Lord. 7Nevertheless, because of the covenant the Lord had made with David, the Lord was not willing to destroy the house of David. He had promised to maintain a lamp for him and his descendants forever.

**2 Chronicles 22:1-3 (NIV)**

**Ahaziah King of Judah** 22 The people of Jerusalem made Ahaziah, Jehoram’s youngest son, king in his place, since the raiders, who came with the Arabs into the camp, had killed all the older sons. So Ahaziah son of Jehoram king of Judah began to reign. 2Ahaziah was twenty-two[[a](https://www.biblegateway.com/passage/?search=2+chronicles+22%3A1-4&version=NIV#fen-NIV-11647a)] years old when he became king, and he reigned in Jerusalem one year. His mother’s name was Athaliah, a granddaughter of Omri. 3He too followed the ways of the house of Ahab, for his mother encouraged him to act wickedly.

**2 Chronicles 22:11 (NIV)**

11But Jehosheba,[[a](https://www.biblegateway.com/passage/?search=2+chronicles+22%3A11&version=NIV#fen-NIV-11656a)] the daughter of King Jehoram, took Joash son of Ahaziah and stole him away from among the royal princes who were about to be murdered and put him and his nurse in a bedroom. Because Jehosheba,[[b](https://www.biblegateway.com/passage/?search=2+chronicles+22%3A11&version=NIV#fen-NIV-11656b)] the daughter of King Jehoram and wife of the priest Jehoiada, was Ahaziah’s sister, she hid the child from Athaliah so she could not kill him.

**2 Chronicles 24:1-2 (NIV)**

24 Joash was seven years old when he became king, and he reigned in Jerusalem forty years. His mother’s name was Zibiah; she was from Beersheba. 2Joash did what was right in the eyes of the Lord all the years of Jehoiada the priest.

**2 Chronicles 24:22-27 (NIV)**

22King Joash did not remember the kindness Zechariah’s father Jehoiada had shown him but killed his son, who said as he lay dying, “May the Lord see this and call you to account.” 23At the turn of the year,[[a](https://www.biblegateway.com/passage/?search=2+chronicles+24%3A22-27&version=NIV#fen-NIV-11701a)] the army of Aram marched against Joash; it invaded Judah and Jerusalem and killed all the leaders of the people. They sent all the plunder to their king in Damascus. 24Although the Aramean army had come with only a few men, the Lord delivered into their hands a much larger army. Because Judah had forsaken the Lord, the God of their ancestors, judgment was executed on Joash. 25When the Arameans withdrew, they left Joash severely wounded. His officials conspired against him for murdering the son of Jehoiada the priest, and they killed him in his bed. So he died and was buried in the City of David, but not in the tombs of the kings. 26Those who conspired against him were Zabad,[[b](https://www.biblegateway.com/passage/?search=2+chronicles+24%3A22-27&version=NIV#fen-NIV-11704b)] son of Shimeath an Ammonite woman, and Jehozabad, son of Shimrith[[c](https://www.biblegateway.com/passage/?search=2+chronicles+24%3A22-27&version=NIV#fen-NIV-11704c)] a Moabite woman. 27The account of his sons, the many prophecies about him, and the record of the restoration of the temple of God are written in the annotations on the book of the kings. And Amaziah his son succeeded him as king.

**2 Chronicles 25:1 (NIV)**

25 Amaziah was twenty-five years old when he became king, and he reigned in Jerusalem twenty-nine years. His mother’s name was Jehoaddan; she was from Jerusalem.

**2 Chronicles 25:25-26 (NIV)**

25**Amaziah son of Joash king of Judah** lived for fifteen years after the death of Jehoash son of Jehoahaz king of Israel. 26As for the other events of Amaziah’s reign, from beginning to end, are they not written in the book of the kings of Judah and Israel?

**2 Chronicles 26:1-3 (NIV)**

26 Then all the people of Judah took Uzziah,[[a](https://www.biblegateway.com/passage/?search=2+chronicles+26%3A1-3&version=NIV#fen-NIV-11734a)] who was sixteen years old, and made him king in place of his father Amaziah. 2He was the one who rebuilt Elath and restored it to Judah after Amaziah rested with his ancestors. 3Uzziah was sixteen years old when he became king, and he reigned in Jerusalem fifty-two years. His mother’s name was Jekoliah; she was from Jerusalem.

**2 Chronicles 36:5-8 New International Version (NIV)**

5Jehoiakim was twenty-five years old when he became king, and he reigned in Jerusalem eleven years. He did evil in the eyes of the Lord his God. 6Nebuchadnezzar king of Babylon attacked him and bound him with bronze shackles to take him to Babylon. 7Nebuchadnezzar also took to Babylon articles from the temple of the Lord and put them in his temple[[a](https://www.biblegateway.com/passage/?search=2+Chronicles+36%3A5-8&version=NIV#fen-NIV-12001a)] there. 8The other events of Jehoiakim’s reign, the detestable things he did and all that was found against him, are written in the book of the kings of Israel and Judah. ***And Jehoiachin his son succeeded him as king***.

**Jeremiah 22:28-30 (NIV)**

28Is this man ***Jehoiachin a despised, broken pot***,    an object no one wants? Why will he and his children be hurled out,    cast into a land they do not know? 29O land, land, land,    hear the word of the Lord!  
***30This is what the Lord says: “Record this man as if childless,    a man who will not prosper in his lifetime, for none of his offspring will prosper,    none will sit on the throne of David    or rule anymore in Judah.”***

<http://noahide-ancient-path.co.uk/index.php/judaism-articles/2011/06/q-a-marys-genealogy/>

According to both Matthew and Luke, Jesus was born of a virgin.  This claim makes it impossible, however, for Christians to insist that Jesus was king of the Jews.  This is because tribal lineage is traced only through a person’s father.  This is clearly stated in Numbers 1:18.  According to Christian teachings, Jesus had only a human Jewish mother, not a human Jewish father.  This human Jewish father would be essential for anyone to be a legitimate heir to the throne of David, which the real messiah will be.

With regards to your final question, Mary’s genealogy is entirely irrelevant to Jesus’ supposed lineage from King David.  Mary’s genealogy is therefore not traced anywhere in the New Testament.  In both the first chapter of Matthew and in the third chapter of Luke, these New Testament authors provide a genealogy of Joseph alone, although these genealogies severely contradict each other.  As mentioned above, Joseph’s genealogy is irrelevant to Jesus because according to Christian doctrine, Joseph was not Jesus’ father.

I should mention that according to both Catholic and Protestant tradition, whereas Matthew’s genealogy is that of Joseph, Luke’s genealogy is of Mary.  Although this tradition is completely alien to the words of the Gospels, it was a necessary doctrine for the church to embrace.

Nowhere in the third Gospel, or in the entire New Testament for that matter, does it state that Mary was from the House of David.  On the contrary, Luke 1:27 insists that it is Joseph who was from the House of David, not Mary.  In fact, Luke claims that Mary was the cousin of Elizabeth, who he says was a descendant of Aaron the high priest,1 placing her in the tribe of Levi, not David’s tribe of Judah.  Moreover, in Luke 2:4, the author writes that the reason it was necessary for Joseph and Mary to return to Bethlehem was because Joseph was from the House of David.

There are a number of reasons why the church has a vital interest in claiming that Luke’s genealogy is through Mary’s line.  To begin with, Paul claims in Romans 1:3 that Jesus was from the seed of David after the flesh.  This has always been understood to mean that Paul was claiming that King David was the biological ancestor of Jesus.  Although at the time Paul penned the Book of Romans, he was completely unaware that Christendom would eventually claim that Jesus was born of a virgin birth.  The church desperately needed to have Paul’s statement correlate with the virgin-birth story.  This was solved by insisting that whereas Matthew’s genealogy was through Joseph’s line, Luke’s genealogy was through Mary’s line.  In this way, Jesus could now be from the seed of David after the flesh through Luke’s genealogy.  Claiming Luke’s genealogy is through Mary’s line, not only solved the problem of what to do with Romans 1:3, but established a physical link between Jesus and King David.

Finally, it resolves an awkward discrepancy between Matthew’s and Luke’s genealogies.  Whereas in Matthew’s genealogy, Joseph’s father is Jacob,2 in Luke’s genealogy it is Heli.3 By claiming that Luke’s genealogy is of Mary, Heli becomes Mary’s father and Joseph’s father-in-law.  Problems solved.

Yours,

Rabbi Tovia Singer

**BIGGEST Fatal Flaw & Error for NT:**

***The virgin Mary and the Holy Ghost birth story and so NO possible way Jesus is the Messiah as NOT from David’s lineage.***

**Deuteronomy 13 (NIV)**

**Worshiping Other Gods** 13 [[a](https://www.biblegateway.com/passage/?search=deuteronomy+13&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,” 3you 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.

**Jeremiah 31:29-30 (NIV)**

29“In those days people will no longer say, ‘The parents have eaten sour grapes,    and the children’s teeth are set on edge.’ 30Instead, **everyone will die for their own sin**; whoever eats sour grapes—their own teeth will be set on edge.

**Jeremiah 7:3-21** (NIV)

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. 9“‘Will you steal and murder, commit adultery and perjury,[[a](https://www.biblegateway.com/passage/?search=jeremiah+7%3A3-23&version=NIV#fen-NIV-19129a)] burn incense to Baal and follow other gods you have not known, 10and then come and stand before me in this house, which bears my Name, and say, “We are safe”—safe to do all these detestable things? 11Has this house, which bears my Name, become a den of robbers to you? But I have been watching! declares the Lord. 12“‘Go now to the place in Shiloh where I first made a dwelling for my Name, and see what I did to it because of the wickedness of my people Israel. 13While you were doing all these things, declares the Lord, I spoke to you again and again, but you did not listen; I called you, but you did not answer. 14Therefore, what I did to Shiloh I will now do to the house that bears my Name, the temple you trust in, the place I gave to you and your ancestors. 15I will thrust you from my presence, just as I did all your fellow Israelites, the people of Ephraim.’ 16“So do not pray for this people nor offer any plea or petition for them; do not plead with me, for I will not listen to you. 17Do you not see what they are doing in the towns of Judah and in the streets of Jerusalem? **18The children gather wood, the fathers light the fire, and the women knead the dough and make cakes to offer to the Queen of Heaven. They pour out drink offerings to other gods to arouse my anger.** 19But am I the one they are provoking? declares the Lord. Are they not rather harming themselves, to their own shame? 20“‘Therefore this is what the Sovereign Lord says: My anger and my wrath will be poured out on this place—on man and beast, on the trees of the field and on the crops of your land—and it will burn and not be quenched. 21“‘This is what the Lord Almighty, the God of Israel, says: Go ahead, add your burnt offerings to your other sacrifices and eat the meat yourselves!

**Yirmiyahu - Jeremiah - Chapter 7**

**[22](https://www.chabad.org/library/bible_cdo/aid/16004" \l "v=22)**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**](https://www.chabad.org/library/bible_cdo/aid/16004#v=23)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.

**Hoshea - Hosea - Chapter 3**

**[4](https://www.chabad.org/library/bible_cdo/aid/16157" \l "v=4)**For the children of Israel shall remain for many days, having neither king, nor prince, nor sacrifice, nor pillar, nor ephod nor teraphim.

**Yechezkel - Ezekiel - Chapter 18**

[**23**](https://www.chabad.org/library/bible_cdo/aid/16116#v=23)Do I desire the death of the wicked? says the Lord God. Is it not rather in his repenting of his ways that he may live?

**Bamidbar - Numbers - Chapter 15**

**[29](https://www.chabad.org/library/bible_cdo/aid/9943" \l "v=29)**One law shall apply to anyone who sins inadvertently from the native born of the children of Israel and the proselyte who resides among them. **[30](https://www.chabad.org/library/bible_cdo/aid/9943" \l "v=30)**But if a person should act highhandedly, whether he is a native born or a proselyte, he is blaspheming the Lord, and that soul shall be cut off from among its people.

**Ezekiel 45:17-25 (NIV)**

17It will be the duty of the prince to provide the burnt offerings, grain offerings and drink offerings at the festivals, the New Moons and the Sabbaths—at all the appointed festivals of Israel. He will provide the sin offerings,[[a](https://www.biblegateway.com/passage/?search=Ezekiel+45%3A17-25&version=NIV" \l "fen-NIV-21648a" \o "See footnote a)] grain offerings, burnt offerings and fellowship offerings to make atonement for the Israelites. 18“‘This is what the Sovereign Lord says: In the first month on the first day you are to take a young bull without defect and purify the sanctuary. 19The priest is to take some of the blood of the sin offering and put it on the doorposts of the temple, on the four corners of the upper ledge of the altar and on the gateposts of the inner court. 20You are to do the same on the seventh day of the month for anyone who sins unintentionally or through ignorance; so you are to make atonement for the temple. 21“‘In the first month on the fourteenth day you are to observe the Passover, a festival lasting seven days, during which you shall eat bread made without yeast. **22On that day the prince is to provide a bull as a sin offering for himself and for all the people of the land.** 23Every day during the seven days of the festival he is to provide seven bulls and seven rams without defect as a burnt offering to the Lord, and a male goat for a sin offering. 24He is to provide as a grain offering an ephah for each bull and an ephah for each ram, along with a hin[[b](https://www.biblegateway.com/passage/?search=Ezekiel+45%3A17-25&version=NIV#fen-NIV-21655b)] of olive oil for each ephah. 25“‘During the seven days of the festival, which begins in the seventh month on the fifteenth day, he is to make the same provision for sin offerings, burnt offerings, grain offerings and oil.

<https://outreachjudaism.org/who-was-jesus/>

The opening verses of this Psalm read,

“My God, my God, why have You forsaken Me? Why are You so far from helping me, and from the words of my groaning? O my God, I cry in the daytime, but You do not hear; and in the night season, and am not silent.” (**Psalm 2:1-2 – Psalm 2:2-3 in a Christian Bible**)

Why would Jesus, the man/god of Christianity, be complaining that “God is so far from helping me?” How could God, the first Person of the Trinity, not hear the cries of God, the second Person of the Trinity? To whom is this supposed “God” complaining? The speaker here is moaning that God is not listening to him day and night. In the next few verses, he questions his feelings of abandonment, and enumerates the moments that God did listen and intervene for his ancestors. How can God not understand his own predicament? Applying the words of Psalm 22 to Jesus challenges even the most fertile imagination, and renders core Church teachings untenable.

Your first question essentially begins in your fourth paragraph. You ask how “a poor carpenter born in Bethlehem of the lineage of David would be able to set circumstances in motion such that the prophets could be made to be fools?” The prophets are never made fools into by the willful errors of mankind. Do you really think that people like Isaiah and Jeremiah were humiliated by the followers of deviant spiritual teachings and idolatry? Was it not these same men of God who pleaded without end that man should not turn away from the radical monotheism they vigorously proclaimed?

Moreover, your question could be asked of all the successful religions of the world. How is it that Joseph Smith was able to set into motion the fastest growing religion in North America? How is that Mohammed was able to successfully set into motion the fastest growing religion in the world? What about Hinduism with nearly a billion adherents worldwide? I am sure that the priests of Baal were very proud of what they had set into motion as well. The first Book of Kings chronicles their success among the Jewish people. I could just hear them saying, “Look at what we have set into motion! The entire nation of Israel, with the exception of 7,000 stubborn Jews, is following us. Let’s pray for these last 7,000 Jews that their hearts might not be hardened, that the scales over their eyes might be lifted, and they may worship Baal as do the rest of their brethren!”

Furthermore, from the Torah’s vantage point, membership in a large successful religion has little to do with truth. On the contrary, the Torah foretold that the Jewish people would remain few in number where they would live among the heathens (**Deuteronomy 4:27**). The Torah makes it clear that the intense love that the Almighty has for His people is not because we are the most numerous, for our population is among the tiniest of the nations:

“It was not because you were more in number than any other people that the Lord set his love upon you and chose you, for you were the fewest of all peoples.” (**Deuteronomy 7:7**)

There were many great nations and religions set into motion that became very successful. Their success, however, has little to do with the purity and truth of their worship. In other words, if you belong to a religion that comprises more than a quarter of the world’s population, check your theology.

I am further puzzled by your reference to Jesus as being from “the lineage of David” when according to both Matthew and Luke, Jesus was born of a virgin and would therefore be unable to claim the rights to the Davidic line because tribal lineage is traced exclusively through a person’s father. This is clearly articulated the Torah:

And on the first day of the second month, they assembled the whole congregation together, who registered themselves by families, by fathers’ houses, according to the number of names from twenty years old and upward, head by head. (**Numbers 1:18**)

If you believe in the virgin birth – and I’m going to assume that you do – how do you proclaim that Jesus was from the line of David when according to your own doctrine Jesus was unrelated to Joseph, and lacked the human father with which to trace his lineage back to King David?

According to Christian teachings, Jesus had only a human Jewish mother. This human Jewish father would be essential for anyone to be a legitimate heir to the throne of David. The true messiah will be a patralineal descendant of King David and Solomon.

Your last question has been asked of me by many Christians. It is a well-worn argument popularized by C.S. Lewis, and it seeks to restrict a non-Christian into only three possible options regarding the identity of Jesus. These three options are: Was Jesus A) a liar B) a lunatic C) Lord? This line of questioning, however, is preposterous because there is a far more likely option that you had not offered me from which to choose: **D) Jesus never claimed to be the messiah, but rather this was a claim placed in his mouth by others.** In fact, option D is consistent with Jewish tradition regarding Jesus, which holds that Jesus never professed to be the messiah, although others would make this claim for him. It may be for this reason that Jesus almost[3](https://outreachjudaism.org/who-was-jesus/#fn3-2205) never claims to be the messiah throughout the New Testament.

For the Jewish people, it is completely unimportant who Jesus or Hare Krishna really were. If they are not who Christianity or Hinduism says they are, then it matters little whether they were liars, lunatics, plumbers, or carpenters. Their veneration is to be avoided at all costs.

Yours truly,

Rabbi Tovia Singer

<https://outreachjudaism.org/dual-prophecy-virgin-birth/>

When missionaries are confronted with the glaring problem that the context of Isaiah 7:14 is unrelated to the messiah or a virgin birth, they frequently argue that Isaiah 7:14 is a “dual prophecy.”

In order to fully grasp the massive theological problem missionaries are seeking to escape with using this response, let’s begin by exploring the traumatic circumstance that is unfolding in the seventh chapter of Isaiah. This event is completely inconsistent with Matthew’s application of these passages to his virgin-birth story.

As mentioned earlier, the word “virgin”does not appear in the seventh chapter of Isaiah. The author of the first Gospel deliberately mistranslated the Hebrew word  הָעַלְמָה *(ha’almah*) as “a virgin.” This Hebrew word, however, does not mean “a virgin.” It simple means “the young woman,”with no implication of sexual purity. Most modern Christian Bibles[1](https://outreachjudaism.org/dual-prophecy-virgin-birth/#fn1-2869)

have corrected this erroneous translation, and their Bibles now correctly translate this Hebrew word as “the young woman.”

Matthew, however, not only changed the meaning of the word הָעַלְמָה to apply this verse from the Jewish Scriptures to the virgin birth, he also completely ***ripped Isaiah 7:14 out of context*** and utilize it to support his infancy narrative of Jesus.

The seventh chapter of the Book of Isaiah begins by describing the Syro-Ephraimite War, a military crisis that threatened Ahaz, King of the Southern Kingdom of Judah.

In about the year 732 B.C.E. the House of David was facing imminent destruction at the hands of two warring kingdoms: the northern Kingdom of Israel and the Kingdom of Syria. These two armies had laid siege to Jerusalem. The Bible relates that the House of David and King Ahaz were gripped with fear. Accordingly, God sent the prophet Isaiah to reassure King Ahaz that divine protection was at hand – the Almighty would protect him, the deliverance of his citizens was assured, and the formidable armies of Syria and the Northern Kingdom of Israel would fail in their attempt to subjugate Jerusalem. **In Isaiah 7:1-16 we read,**

And it came to pass in the days of Ahaz son of Jotham, son of Uzziah, king of Judah, that Rezin, king of Aram, and Pekah son of Remaliah, king of Israel, marched on Jerusalem to wage war against it, and he could not wage war against it. It was told to the House of David, saying, “Aram has allied itself with Ephraim,” and his heart and the heart of his people trembled as the trees of the forest tremble because of the wind. The Lord said to Isaiah, “Now go out toward Ahaz, you and Shear-Yashuv your son to the edge of the conduit of the upper pool, to the road of the washer’s field, and you shall say to him, ‘Feel secure and calm yourself, do not fear, and let your heart not be faint because of these two smoking stubs of firebrands, because of the raging anger of Rezin and Aram and the son of Remaliah. Since Aram planned harm to you, Ephraim and the son of Remaliah, saying: “Let us go up against Judah and provoke it, and annex it to us; and let us crown a king in its midst, one who is good for us.” So said the Lord God, “Neither shall it succeed, nor shall it come to pass….”‘ The Lord continued to speak to Ahaz, saying, “Ask for yourself a sign from the Lord, your God; ask it either in the depths, or in the heights above.” Ahaz said, “I will not ask, and I will not test the Lord.” Then he said, “Listen now, O House of David, is it little for you to weary men, that you weary my God as well? Therefore the Lord, of His own, shall give you a sign: Behold the young woman is with child, and she shall bear a son, and she shall call his name Immanuel. Cream and honey he shall eat when he knows to reject bad and choose good; for, when the lad does not yet know to reject bad and choose good, the land whose two kings you dread, shall be abandoned.”

***It is clear from this chapter that Isaiah’s declaration was a prophecy of the unsuccessful siege of Jerusalem by the two hostile armies of the Kingdoms of Israel and Syria, not a virgin birth more than seven centuries later***.

If we interpret this chapter as referring to Jesus’ birth, what possible comfort and assurance would Ahaz, who was surrounded by to overwhelming military enemies, have found in the birth of a child seven centuries later? Both he and his people would have been long dead and buried. Such a sign would make no sense.

Verses 15-16 state that by the time this child reaches the age of maturity (“he knows to reject bad and choose good”), the two warring kings, Pekah and Rezin, will have been removed. In II Kings 15-16, it becomes clear that this prophecy was fulfilled contemporaneously, when both kings, Pekah and Retsin, were assassinated. It is clear from the context of Isaiah’s seventh chapter that the child born in Isaiah 7:14 is not Jesus or any future virgin birth. Rather, it is referring to the divine protection that King Ahaz and his people would enjoy during the Syro-Ephraimite War.

Furthermore, if missionaries argue that the seventh chapter of Isaiah contains a dual prophecy, how do the verses that follow, **Isaiah 7:15-16**, apply to Jesus where the prophet continues to discuss this lad? The following passages state,

Cream and honey he shall eat when he knows to reject bad and choose good; 16 for, when the lad does not yet know to reject bad and choose good, the land whose two kings you dread, shall be abandoned. (**Isaiah 7:15-16**)

If the seventh chapter of Isaiah contains a dual prophecy, at what age did the baby Jesus mature? Which were the two kingdoms identified by the prophet Isaiah that were abandoned during Jesus’ lifetime? Who, during the first century C.E., “dreaded” the Kingdom of Israel when there had not been a Northern Kingdom of Israel in existence for 700 years? When did Jesus eat cream and honey? Does this biblical somersault make any sense? This argument is devoid of reason because this wild assertion of a dual prophecy was born out of a hopeless attempt to explain away Matthew’s transparent mistranslation of the Jewish Scriptures.

Very truly yours,

Rabbi Tovia Singer

<https://outreachjudaism.org/former-christian-minister-convert/>

What should a former Christian do when he discovers that the Almighty’s salvation program has never changed, and the path to express His eternal truth is still uniquely realized within the Jewish faith? This is a dilemma which confronts so many seeking souls who have emerged from the Church and have embarked on the very same spiritual journey you have.

According to Jewish law, non-Jews are not obligated to convert to Judaism, but they are required to **observe the Seven Laws of Noah**. Those who devote their lives to the observance of these laws are referred to as B’nai Noach , Children of Noah.

This Torah-based code is a set of moral imperatives that, according to the Talmud,[1](https://outreachjudaism.org/former-christian-minister-convert/" \l "fn1-2853" \o "Talmud Sanhedrin 56a) were given by God as a **binding set of laws for the “children of Noah”—that is, all of humankind**. According to Judaism, any non-Jew who lives according to these laws is regarded as **a righteous gentile, and is assured of a place in the World to Come (Olam Haba), the final reward of the righteous.**[**2**](https://outreachjudaism.org/former-christian-minister-convert/#fn2-2853)

Judaism does not promote conversion to Judaism but does, on the other hand, believe that the Jewish people have a duty to provide information to those interested in fulfilling the Noahide Laws. Some Jewish groups, in fact, have been particularly active in promoting the Seven Laws.

Technically, the Hebrew term B’nai Noach applies to all non-Jews as descendants of Noah. However, nowadays it is also used to refer specifically to those non-Jews who observe the Noahide Laws.

Remember that you were created in the image of God, and called to walk in the path of the righteous gentile. This journey is realized by your commitment to observe the seven Laws of Noah. While their numbers are uncertain, there are many thousands of men and women with your religious background who have come to proudly identify as a Noachide, or B’nai Noah. They diligently remain on this sacred path of observance of the Seven Noachide Laws, which will ultimately bring each of them into the presence of God for all eternity.

Be mindful that as you observe these seven mitzvoth, do not say in your heart, “I am performing these commandments because they make sense to my intellect and understanding.” Rather, **proclaim that you are fulfilling them because the God of Israel commanded you to keep them.**

**The seven Noachide Laws are:**

1. The prohibition of idolatry
2. The prohibition of blasphemy
3. The prohibition of murder
4. The prohibition of theft
5. The prohibition of immoral sexual relations
6. The prohibition of eating the limb of a living animal
7. The commandment to establish courts to enforce the commandments

It is a mistake to suppose that since the children of Israel have 613 commandments and the children of Noah have seven commandments, that the ratio of spiritual worth of a gentile to a Jew is proportionally 7 to 613.

**In reality, the seven Noachide Laws are general categories of commandments, each containing many components and details**, whereas the 613 commandments of the Torah are precise, each relating to one basic detail of the law of the Torah. Therefore, the numerical disparity in no way reflects the relative spiritual worth of the two systems of commandments.

It may be said that the Noachide movement is the oldest religion in the world.

Because of their profound spiritual connection to the nation of Israel, many righteous gentiles symbolically commemorate some aspect of the Jewish festivals. For example, it is not uncommon for B’nai Noah to in some way celebrate the holiday of Rosh Hashanah, the Jewish New Year and Day of Judgment. This festival is of particular interest to the righteous gentile because God judges all of mankind on that day—the Jew as well as the gentile. Rosh Hashanah is also the day Adam, the first man, was created by God. Just as all mankind is descended from Adam, we are all also descendants from Noah.

The holiday of Shevuoth (the Festival of Weeks) is also of unique interest to the Noachide because the descendants of Noah received their commandments as binding at that time as well. When the evening of Shevuoth arrives, righteous gentiles often spend the entire night contemplating the momentous occasion of the giving of the Torah to the children of Israel at Mt. Sinai. In essence, the affinity that the truly righteous gentile feels for the Jewish people ignites within his soul a fervent desire to cling to the God of Israel and His people.

Bear in mind though, whichever observances B’nai Noah choose to keep, they must not keep the Shabbat according to Jewish Law, for **the observance of the Shabbat was set aside for the Jewish people alone.**

(16) ***The children of Israel shall keep the Sabbath***, to observe the Sabbath throughout their generations, for an eternal covenant. (17) It is a sign between Me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day He ceased from work and rested. (**Exodus 31:16-17**)

There are gentiles, however, whose connection to the children of Israel runs much deeper than a devotion to the God of Israel and a feeling of profound affection for the Jew and his Torah. Often, these special individuals felt an irresistible longing and unquenchable desire to be a part of the Jewish people throughout their lives. In fact, one middle aged woman recently confided in me that she inexplicably knew she was Jewish for as long as she could remember. This is not an uncommon phenomenon. Because the vast majority of B’nai Noah were brought up within the Christian religion, their attachment to the nation of Israel has always meant far more than just a passing interest or ephemeral fascination.

Since in its most primitive stage, Christianity emerged as a heresy of Judaism, “Jews” play more than an incidental role in Church literature. While this role is rarely a flattering one, for some the mere mention of the Jew was enough to ignite a fervid and inquisitive spark within the soul of the destined convert. The discussion about the nation of Israel may have occurred at home or even a church. Nevertheless, a simple passing discussion of the children of Israel generates an almost unbridled, and sometimes inexplicable enchantment with the Jewish people. These are the gentiles who experience an irresistible calling to convert to Judaism.

Ironically, there are some gentiles who have this undeniable yearning to somehow connect to the Jewish people, and mistakenly stumble into the Messianic movement. When at first they hear about Christians who worship employing Jewish symbols and liturgy, their hearts become filled with excitement and joy. They conclude that the messianic movement is precisely what they were looking for. They believe that they can finally express their desire to associate with Judaism by attending Messianic congregations. Once they immerse themselves in these groups, however, it doesn’t take long for it to dawn on them that **a Messianic house of worship is nothing more than an evangelical Church, deceptively designed to appear as a synagogue** for the purpose of luring Jews who might otherwise resist the Christian trappings of a Church. They eventually grasp that the Messianic movement is the very antithesis of what they thought they were joining. They finally realize that this modern movement **seeks to turn Jews into Christians**, using nefarious means.

In essence, they correctly conclude that while the veneer of the Messianic movement is carefully crafted to appear ethnically and culturally Jewish, it is thoroughly Christian, and then look elsewhere for authentic Jewish worship. Therefore, genuine converts to Judaism frequently associated in the past with a messianic congregation.

The sacred path that emerges out of the decision to convert to the Jewish faith differs significantly from the commitment to continue as a B’nai Noah. For whereas the Noachide has embraced the faith of the Jewish people, the righteous convert, on the other hand, has in every manner become part of the Jewish people—sharing in full their Torah, as well as their wondrous history and eternal destiny.

The distinction between the righteous convert to Judaism and the Noachide is often difficult for Christians to comprehend. For whereas Christianity and Islam are both religions of creeds alone, the Jewish people are an ethnoreligious group, comprising both a unique faith and distinct nationhood. The Jewish people define their identity through a shared, ancient covenantal ancestral heritage and destiny, and religious affiliation.

For example, if a Christian declares that he does not believe in Jesus, is he still a Christian? Or if a Moslem confesses that he does not trust in the prophet Moham- med, is he still a Moslem? Certainly not. On the other hand, if a Jew declares that he doesn’t believe in God, or he has embraced the alien deities of surrounding peoples such as Hare Krishna or Jesus, is he still a Jew? Yes, albeit a sinner who is called by the prophets to repent. Paradoxically, the word religion appears nowhere throughout the Bible. The Jewish people are referred to as an “Am,” a nation.

Jewish tradition holds that genuine converts possess a migrating Jewish soul, and therefore tirelessly cry out to God for clarity of his or her true identity.

A rabbi never takes the request of a gentile to convert to Judaism lightly. On the contrary, this petition is considered with the utmost concern and apprehension. The rabbi who is asked to perform a conversion will in almost all situations repeatedly attempt to dissuade the petitioner from going on with his conversion and send the potential convert away. This effort of dissuasion will continue throughout the conversion process. For once a gentile has converted to Judaism, there is no going back. There can be no undoing of this eternal decision. Once the conversion has occurred, the convert is forever a Jew.

**Bear in mind that it is no sin for a gentile to eat pork or perform work on the Sabbath day.** Once his or her conversion ceremony is completed, however, the Jew by choice is required to observe all the 613 commandments as any other Jew.

If a convert backslides and returns to his former heathen ways, Heaven forbid, the conversion that he has endured has now become his spiritual affliction. In a sense, he would have been far better off had he not converted, for before the conversion these acts were not considered sinful, but as a Jew they are forbidden. Rabbis are extremely sensitive to this, and carefully screen potential converts. We see this principle outlined in the Bible as well.

When Ruth entreated her mother-in-law, Naomi to return with her to the land of Israel and join the Jewish people, Naomi made three attempts to dissuade her daughter-in-law. Only after Naomi realized that Ruth was unshakable in her commitment to return did Naomi relent and bring her to her home in Bethlehem (Ruth 1:8-18). Ruth emerged as one of the most extraordinary women in Jewish history, and the grandmother of King David.

May the Merciful One guide you on your own sacred path.

Sincerely yours,

Rabbi Tovia Singer

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