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

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

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

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**Luke 4:14-21 (NIV)** 14Jesus returned to Galilee in the power of the Spirit, and news about him spread through the whole countryside. 15He was teaching in their synagogues, and everyone praised him. 16He went to Nazareth, where he had been brought up, and **on the Sabbath day he went into the synagogue, as was his custom.** He stood up to read, 17and **the scroll of the prophet Isaiah** was handed to him. **Unrolling it, he found the place where it is written**: 18“The Spirit of the Lord is on me,    because he has anointed me    to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners    and recovery of sight for the blind, to set the oppressed free,19    to proclaim the year of the Lord’s favor.”[[a](https://www.biblegateway.com/passage/?search=Luke+4%3A14%2D21&version=NIV#fen-NIV-25083a)] **20Then he rolled up the scroll**, gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fastened on him. 21He began by saying to them, “Today **this scripture** is fulfilled in your hearing.”

**( Scripture was in scroll form and it did not have chapters and verses with page numbers, so keep this in mind for the context of its writings. Also, Jesus went to the synagogue on Saturday, not the church on Sunday.)**

**Isaiah 61:1-7 (NIV) The Year of the Lord’s Favor** 61 The Spirit of the Sovereign Lord is on me,    because the Lord has anointed me    to proclaim good news to the poor.  
He has sent me to bind up the brokenhearted,    to proclaim freedom for the captives  
    and release from darkness for the prisoners,[[a](https://www.biblegateway.com/passage/?search=Isaiah+61%3A1-7&version=NIV#fen-NIV-18845a)] 2to proclaim the year of the Lord’s favor  
    and the day of vengeance of our God, to comfort all who mourn,3    and provide for those who grieve in Zion—to bestow on them a crown of beauty    instead of ashes, the oil of joy    instead of mourning, and a garment of praise    instead of a spirit of despair. They will be called oaks of righteousness,    a planting of the Lord    for the display of his splendor. 4They will rebuild the ancient ruins    and restore the places long devastated; they will renew the ruined cities    that have been devastated for generations. 5Strangers will shepherd your flocks;    foreigners will work your fields and vineyards. 6And you will be called priests of the Lord,    you will be named ministers of our God. You will feed on the wealth of nations,    and in their riches you will boast. 7Instead of your shame     you will receive a double portion, and instead of disgrace  
    you will rejoice in your inheritance. And so you will inherit a double portion in your land,  
    and everlasting joy will be yours.

<https://outreachjudaism.org/the-gospels-were-not-written-by-those-whose-names-are-attached-to-them/>

Rabbi Tovia Singer explains that **the book of Matthew, Mark, Luke, and John were written anonymously**, **and the authors did not claim to be followers of Jesus or eyewitnesses**. In this presentation, Rabbi Singer explores how second century church fathers came to assert that the gospels were written by apostles and companions of the apostles. **(The bible you are familiar with bound together with the author, chapter, verse and page # is not its original form.)**

<https://outreachjudaism.org/400000-variants-in-the-nt-greek-manuscript/>

Prof. Bruce Metzger was one of the 20th century’s the greatest textual critics of the New Testament manuscripts.  However, if you do not read Prof. Bruce Metzger’s work for yourself, you will not fully grasp the meaning or full force of his conclusions.

We now have discovered nearly 6,000 Greek manuscripts of the New Testament (NT).  We don’t know how many mistakes there are among our surviving copies, but they appear to number somewhere about 400,000.  I will put this in comparative terms: there are far more differences in the NT manuscripts than there are words in the New Testament.

Bear in mind that well over 90% of these errors are the result of sloppy slipups, and are insignificant.  They show us nothing more than ancient scribes could spell no better than most people can today. Textual critics, however, contend that they can reconstruct more than 90% of these mistakes. This may be the case. **We can never say that we can know that this would be matched to the ORIGINAL books of the NT, because NOBODY has the originals. They are lost!**

The kinds of errors we tend to discover are the sleepy mistakes of the scribes.   The later manuscripts, of the Middle Ages are much more plentiful and uniform because they were copied by trained, professional scribes.   The earliest manuscripts have the most errors.  
The most important thing to keep in mind is that 90% of the contradictions in the NT manuscripts are not important. **In other words, 360,000 errors in the manuscripts in the NT are unimportant. However, 40,000 errors are significant.  Even if we reduce this number by 50%, we are left with 20,000 mistakes that are very important! 20,000 mistakes that are very critical and have significant theological implications!**

**Keep in mind that there are only 139,000 words in the whole NT. Would God permit such a thing to be done to the New Testament if this was His holy book that God wished to preserve for all future generations?** Why didn’t God protect the integrity of the NT if it is in fact a holy and an eternal book?  You might ask, how could God preserve the text? **As it turns out, God did exactly that with the Torah, which is much bigger and older than the NT. The whole Torah is the same! All 304,805 letters preserved by God! (see Dead Sea Scrolls)**

How important are the 5-10% of the textual variances in the NT?   Some of them are giant!  Here are a few examples:

1) Is the doctrine of the Trinity found in 1 John 5:7-8? **It depends on which manuscript you read.**

2**) Did Jesus appear to any of his followers after the resurrection in the book of Mark? It depends on which manuscript you read. None of the earliest manuscripts have any appearances. The last 12 verses of the book of Mark (16:9-20) were inserted by later scribes who were disappointed that the apostles didn’t encounter Jesus following his resurrection according to this account**.

3) Was Jesus so distressed in the Garden of Gethsemane that he sweats blood?  **It depends on which manuscript you read.** Some later scribes were concerned that Jesus showed little passion in Luke’s Passion Narrative so they inserted into the Garden prayer a scene where Jesus sweated blood.  (Luke 22:43-44)

4) In the Book of Luke, did Jesus say to God that the Jews should be forgiven?  Did Jesus request, “Father, forgive them for they know not what they do” (Luke 23:34)?  **It depends on which manuscript you read.** Early Christians interpreted this as a prayer of forgiveness for the Jews, ignorant of what they had done. No wonder some scribes deliberately deleted the verse in the second and third centuries, when many Christians believed that Jews knew exactly what they were doing and that God had in no way had forgiven them.

5) Did Jesus have an encounter with an adulterous woman and her accusers in which he told them, “Let the one without sin among you be the first to cast a stone at her,” and in which he told her, after all her accusers had left, “Neither do I condemn you. Go and sin no more”? It depends on which manuscripts of John you read in chapter 7-8! **The oldest manuscripts don’t have it. It was added later.**

6) Did Luke understand that Jesus’ death was an atonement for sin?  It depends on what you do with Luke 22:19– 20. Everywhere else in Luke and Acts, the author eliminated Mark’s references to Jesus’ death as an atonement. The only remnant of that teaching is in some manuscripts of the Lord’s Supper, where Jesus says that the bread is his body to be broken “for you” and the cup is his blood poured out “for you.” **But in the earliest and best manuscripts, these words are missing (much of v. 19 and all of v. 20). Scribes have added them to make Luke’s view of Jesus’ death conform to Mark’s and Matthew’s.** In other words, Luke disagreed with Mark and Matthew on one of the most important theological claims of the other gospels and Paul.

This variant questions whether Luke (whoever he was) believed that Jesus dies as a sacrifice for sin. It is not that Luke didn’t think that Jesus’ death was important. But he believed that if you think about Jesus’ death, you will repent. Thus, according to Luke, it is the repentance, NOT the sacrificial death of Jesus that atoned for sin. Meaning, without that later scribe addition, the author of Luke and Acts did not believe that Jesus died as an atoning sacrifice for your sins! Anyone would say that these variances are terrifically important for knowing what traditions about Jesus were in circulation among the early Christians.

7) After his resurrection, did Jesus tell his disciples that those who came to believe in him would be able to handle snakes and drink deadly poison without being harmed? It depends on which manuscripts of Mark you read.

**8) Paul’s injunction to women to be “silent” in the churches and “subordinate” to their husbands was not originally part of 1 Corinthians 14:34– 35, but was added by later scribes intent on keeping women in their place.  Is that significant error or not?**

**No Christian scholar would disagree with what I wrote; and you will find these errors noted in many scholarly annotated Christian Bibles, especially those edited by Prof. Bruce Metzger!**

**I listed for you only a tiny number of errors and variances in the New Testament** so that you can see for yourself that the consequences for many of the errors in the manuscripts are monumental.  If time would permit, I could record hundreds of NT variations that are significant, but I only wanted to give you a taste of the significant error in thinking that the NT is the “word of God” or there is 90-95% agreement. **That 5-10% of errors in the NT makes all the difference in the world!**  Is God the author of mischief and lies?

“The Torah of the Lord is perfect, reviving the soul; the testimony of the Lord is sure, making wise the simple; the precepts of the Lord are right, rejoicing the heart; the commandments of the Lord are pure, enlightening the eyes; the fear of the Lord is clean, enduring forever; the commandments of the Lord are true, and perfectly righteous.” (**Psalm 19**)

<https://outreachjudaism.org/sin-and-atonement/>

In II Timothy 3:16 Paul says, “**All Scripture** is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.” **Bear in mind, at the time that II Timothy was written, the Christian Bible had not yet been written.** Chronologically, the letters of Paul were among the earliest books in the New Testament. **The author of this Pastoral Epistle was referring only to the Jewish Scriptures.**

<https://outreachjudaism.org/is-the-septuagint-a-theological-crime-scene/>

no evidence exists that a pre-Christian Greek translation of Isaiah 7:14 contained the Greek word [παρθένος (parthenos)](http://biblehub.com/greek/3933.htm); and, as the argument goes, Matthew innocently took this pre-Christian Greek translation of Isaiah to mean virgin. Even liberal Christians stake this claim as fact rather than a theological conjecture. A pre-Christian translation of this passage likely rendered the word alma as [γυνή (gune)](http://biblehub.com/greek/1135.htm). Subsequently, Christians produced a Greek translation of the Jewish Scriptures with the word παρθένος (parthenos) instead of [γυνή (gune)](http://biblehub.com/greek/1135.htm) in order to comport with and bolster Matthew’s mistranslation of Isaiah 7:14. The noun [γυνή (gune)](http://biblehub.com/greek/1135.htm) is used hundreds of times for a woman or young woman in the LXX (Septuagint) and NT. This Greek word conveys no implications of virginity. How can we be confident that the doctors of the church were capable of manipulating translations for theological reasons? Because Christian translators continue to engage in this nefarious practice to this day! In short, Bible tampering was a national pastime in the Church! Christian scribes did not limit this practice to the Jewish Scriptures. Many passages in the NT were deliberately interpolated into the Christian Bible as well.

**Jeremiah 33:17-26 (NLV) 17For the Lord says, ‘David will never be without a man to sit on the throne of the people of Israel.** 18And the Levite religious leaders will never be without a man before Me to give burnt gifts, to burn grain gifts, and to make gifts ready on the altar all the time.’”

19The Word of the Lord came to Jeremiah, saying, 20“This is what the Lord says: ‘If you can break My agreement with the day and night, so that day and night will not come at their set time, 21then My agreement may also be broken with **David My servant, that he will not have a son to rule on his throne.** And then My agreement may be broken with My servants, the Levite religious leaders. 22The stars of heaven cannot be numbered, and the sand of the sea cannot be weighed. In the same way **I will make the children of David My servant many**, as well as the Levites who serve Me.’”

23The Word of the Lord came to Jeremiah, saying, 24“Have you not heard what these people are saying? They say, ‘The Lord has turned away from the two families He had chosen.’ So they hate My people. They are no longer a nation in their eyes. 25This is what the Lord says: ‘If I do not keep My agreement with day and night and the laws of heaven and earth, 26then I will turn away from the children of Jacob and David My servant. **Then I will not choose one of his children to rule over the children of Abraham, Isaac, and Jacob.** For I will bring them back to their land and will have loving-pity on them.’”

<https://outreachjudaism.org/why-doesnt-judaism-have-a-king/>

in Hosea 3:4-5, the prophet reveals this divine plan of history as he declares that the Jewish people would remain for many days without a king, sacrifice or high priest (ephod) until the messianic age. The prophet states:

“…for the children of Israel shall abide many days without king or prince, without sacrifice or sacred pillar, without ephod or teraphim. Afterward the children of Israel shall return and seek the Lord their God, and David their king. They shall fear the Lord and His goodness in the latter days.”

(Hosea 3:4-5 )

This prophecy completely undermines your contention that Judaism is deficient because it lacks a Davidic king. The Jewish people are today without a king precisely as Hosea had foretold. Moreover, the Church’s claim that it has a king places an enormous strain on Christian theology. Notice how Hosea, just as Jeremiah, connects the future king with future sacrifices as he declares that both of these ecclesiastical functions will be restored only in the “latter days.”

In your question you also referred to I Chronicles 17:12-14 to support your contention. This passage states:

He is the one who will build a house for Me, and I will establish his throne forever. I 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. I will set him over My house and My kingdom forever; his throne will be established forever.

This text reads:

“The scepter shall not depart from Judah, Nor a lawgiver from between his feet, Until Shiloh comes…”

(I Chronicles 17:12-14)

What is the meaning of the uncommon Hebrew word *“Shiloh”*? Although there is some disagreement over the definition of this obscure word, there is a wide consensus among Jews and Christians that *Shiloh* is an uncommon reference to the messiah. Bear in mind, this verse is part of the blessing that Jacob bestowed on his son Judah, the ancestor of King David.

missionaries acknowledge that from the time the Babylonians removed King Zedekiah from his throne and destroyed the First Temple, there has been no king since who reigned over the Jewish people who was a descendant of the House of David.

By insisting that Jesus was born of a virgin, Christendom therefore concedes that Jesus lacked the human Jewish father necessary to trace his lineage back to King David and the tribe of Judah. This patrilineal connection to the Davidic dynasty is vital for any claimant to the throne of David, because the lineage of the mother is irrelevant in this regard. The Torah clearly states that tribal affiliation is traced exclusively through the father.

They assembled the entire congregation together on the first day of the second month, and they declared their pedigrees after their families, by the house of their **fathers…**“

(Numbers 1:18)

Moreover, the author of the Book of Hebrews’ strange assertion that Jesus was also a high priest further weakens the Church’s claim that Jesus is eligible to rule as a Davidic king. For example, the author the Epistle to the Hebrews writes:

Therefore, holy brothers, who share in the heavenly calling, **fix your thoughts on Jesus, the apostle and high priest whom we confess.**

(**Hebrews 3:1**)

Seeing then that we have **a great high priest who has passed through the heavens, Jesus** the Son of God, let us hold fast our confession.

(**Hebrews 4:14**)

This stunning assertion that Jesus was high priest further undermines the Church’s claim that Jesus was a Davidic king. Simply put, **the same man can never be both high priest and king**. **The high priest must be a descendant of Aaron (the brother of Moses), who was a descendant from the tribe of Levi. A Davidic king, on the other hand, has to trace his lineage from the House of David, descended from the tribe of Judah. It is impossible for the same person to be both a member of the tribe of Levi and Judah.**

It isn’t difficult to understand why the Book of Hebrews repeatedly insists that Jesus served as high priest – the notion that Jesus provided the ultimate sin sacrifice for the human race was vital to the core theology of this Pauline author. **This astonishing claim, however, completely sabotages the missionary contention that Jesus was eligible to sit on David’s throne.**

Quite rapidly and with great ease, Christendom adopted pagan teachings and ideas that were widely familiar to the citizens of the Roman Empire. Virtually all of the god-men and divine saviors of Persia, the Far East, North Africa, and Rome were born to a virgin mother.[3](https://outreachjudaism.org/why-doesnt-judaism-have-a-king/#fn3-2598) As a result, the notion that Jesus was also born of a virgin quickly became well ensconced and widely accepted in the teachings of the young Christian Church.

3. See accounts of Romulus, Apollonius of Tyana, Drusilla, Claudius, Dionysus-Bacchus, Tammuz, Mithra, Osiris, Krishna, and Buddha.

<https://outreachjudaism.org/no-trinity/>

* **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.”

In 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 10:30-34 is particularly revealing. The fourth Gospel claims that when the Jews heard Jesus proclaim, “I and my Father are one,” they immediately wanted to stone him to death. When Jesus asked why they wanted to kill him, the Jews responded because “you claim to be God.” Upon hearing this Jesus asked, “ls it not written in your Law, ‘I have said you are gods’?”

This response gives us Insight into the mind of the author of the Book of John, and should be instructive to Trlnltarians.

The verse quoted by Jesus is found in Psalm 82:6 where the Bible refers to judges who teach God’s divine Law as gods.

“I said, ‘You are “gods”; you are all sons of the Most High.'” (Psalm 82:6)

Moreover, the Torah identities Judges as gods (אֱלֹהִים) as well,

Then his master shall bring him to the judges הָאֱלֹהִים… for any kind of lost thing which 8 another claims to be his, the cause of both parties shall come before the judges (אֱלֹהִים); and whoever the judges (אֱלֹהִים) condemn shall pay double to his neighbor. (Exodus 21 :6, 22:8)

This title was bestowed on Jewish judges because they are agents of the Almighty’s divine law, not because they were actually God in any way. The Jewish Scriptures frequently refers to agents of God as a god.

For example, in Exodus 7:1 Moses is called a “god” because he was God’s representative to Pharaoh.

<https://outreachjudaism.org/unity-of-god/>

**Numbers 23:19**

“God is not a man that He should lie, nor a mortal that He should change His mind.”

**Deuteronomy 4:11-12**

“You came near and stood at the foot of the mountain while it blazed with fire to the very heavens, with black clouds and deep darkness. Then the Lord spoke to you out of the fire. You heard the sound of words but saw no image; there was only a voice.”

**Deuteronomy 4:35**

“You are the ones who have been shown, so that you will know that God is the Supreme Being, and there is none other besides Him!”

**Deuteronomy 6:4**

“Hear O Israel! The Lord is our God, the Lord is one.”

**Deuteronomy 6:14**

“You shall not follow other gods, any of the gods of the peoples who surround you!”

**Deuteronomy 32:39**

“See, now, that I, I am He – and no god is with Me…”

**I Samuel 2:2**

“There is none holy as the Lord: for there is none beside Thee; neither is there any Rock like our God.”

**I Samuel 15:29**

“The Eternal One of Israel will not lie nor change His mind: for He is not a man that He should change His mind.”

**I Kings 8:27**

“For will God indeed dwell on the earth? Behold the heaven and heaven of heavens cannot contain Thee; how much less this house that I have built?”

**I Kings 8:60**

“So that all the nations of the earth may know that the Lord is God and that there is no other!”

**Isaiah 42:8**

“I am the Lord, that is My name, and My glory will I not give to another. Neither My praise to graven images!”

**Isaiah 43:10-11**

“You are My witnesses,” declares the Lord, “and My servant whom I have chosen, so that you may know and believe Me and understand that I am He. Before Me no god was formed, nor will there be one after Me. I, even I, am the Lord, and besides Me there is no Savior.”

**Isaiah 44:6-8**

This is what the Lord says, Israel’s King and Redeemer, the Lord Almighty, “I am the first and I am the last; apart from Me there is no God! Who then is like Me? Let him proclaim it. Let him declare and lay out before Me…Do not tremble, do not be afraid. Did I not proclaim this and foretell it long ago? You are My witnesses. Is there any God besides Me? No, there is no other Rock; I know not one.”

**Isaiah 44:24**

So said the Lord, your Redeemer, the One who formed you from the womb, “I am the Lord Who makes everything, Who stretched forth the heavens alone, Who spread out the earth by Myself.”

**Isaiah 45:5-6**

“I am the Lord, and there is no other; besides Me there is no God… I will strengthen you…I order that they know from the shining of the sun and from the west that there is no one besides Me; I am the Lord and there is no other!”

**Isaiah 45:18-19**

For this is what the Lord says – He who created the heavens, He is God; He who fashioned and made the earth, He founded it; He did not create it to be empty, but formed it to be inhabited – He says: “I am the Lord, and there is no other. I have not spoken in secret, from somewhere in a land of darkness; I have not said to Jacob’s descendants, ‘Seek Me in vain.’ I, the Lord, speak the truth; I declare what is right.”

**Isaiah 45:21-22**

“…who announced this before, who declared it from the distant past? Is it not I, the Lord, and there is no God apart from Me, a righteous God and Savior; there is none but Me. Turn to Me and be saved, all you ends of the earth; for I am God, and there is no other!”

**Malachi 2:10**

“Have we not all one Father? Has not one God created us? Why should we betray, each one his brother, to profane the covenant of our forefathers?”

**Psalm 73:25**

“Whom have I in heaven but You? And earth has nothing I desire besides You.”

**Psalm 81:8-9**

“Hear, O My people, and I will admonish you; O Israel, if you would listen to Me! Let there be no strange god among you; nor shall you worship any foreign god.”

**Psalm 146:3**

“Do not put your trust in princes, nor in the son of man, in whom there is no salvation!”

**Nehemiah 9:6**

“You alone are the Lord; You made the heavens, the heavens of the heavens and all their host, the earth and all that is upon it, the seas and all that is in them, and You give life to them all, and the heavenly host bow down before You.”

<https://outreachjudaism.org/sin-and-atonement/>

parishioners pray to Jesus repeatedly, whom they venerate as God. How frequently is Jesus’ name mentioned during a typical Church service? Probably hundreds of times. Throughout the entire corpus of the Jewish Scriptures, there is **not a single instance where we are encouraged to pray to or in the name of the messiah.** This stunning, radical contradiction should inspire every parishioner to tremble, wonder, and seek out the truth.

The Tanach is clear that the significance of the messiah himself pales in comparison to the utopian age that his arrival will usher in. In a similar fashion, the status of Moses is overshadowed by the unprecedented events of the Exodus. Although Moses led the children of Israel out of Egypt, no Jew would even consider praying to or through Moses. Moses’ name is therefore virtually absent from the Passover Haggadah. Why is the lawgiver’s name missing from the Seder liturgy?

Because Judaism draws man’s eyes toward Heaven – the God of Israel. We are inspired by the saintly lives of great men like Abraham and Daniel, but the notion of worshiping them would not cross our minds. We worship the God for whom they were willing to die.

The reason Judaism does not accept the Christian messiah is because Jesus did not fulfill a single messianic prophecy clearly outlined in the Jewish Scriptures. The following is an overview of the central messianic prophecies outlined in the Jewish Scriptures that both Judaism and Christianity agree are messianic:

This core tenet of Judaism is conveyed explicitly throughout the eighteenth chapter of the Book of Ezekiel. In verses 18:20-23, the prophet declares that true repentance alone washes the penitent clean of all iniquities; every one of his sins are forgiven in Heaven. This chapter is so clear and unambiguous, there can be no other reading of these passages. Blood-sacrifices or the veneration of a crucified messiah are not mentioned or even hinted throughout Ezekiel’s thorough and inspiring discourse on sin and atonement.

Ezekiel’s teaching is not novel. The Jewish people were warned throughout the Torah never to offer human sacrifices. When Moses offered to have his name removed from the Torah in exchange for the sin that the Jewish people had committed with the Golden Calf, the Almighty abruptly refused Moses’ offer.[3](https://outreachjudaism.org/sin-and-atonement/#fn3-2501) Moses, who was righteous with regard to the golden calf, could not suffer vicariously for the sin of the nation. Rather, only the soul that sinned would endure judgment.