

# Messianic Verses In The Tanach

By

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*This book is a compilation last revised on March 2008 of pages from the website "Messianic Verses in Tanach" at [http://home.att.net/~fiddlerzvi/j4j\\_no.html](http://home.att.net/~fiddlerzvi/j4j_no.html). As of that time, the site had enjoyed over 31,000 visits, none of which has disproved (though some have tried) its main point -- that the Tanach does not foretell Jesus or a Christ. Missionaries who happen to read this -- you are welcome to make your own attempt.*

*Note, by the way, that the hyperlinks will take you to the internet, not to another part of this document.*

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# *Table Of Contents:*

## **Introduction:**

- P 2 [Why and For Who](#)
- P 2 [Personal Note](#)
- P 3 [Note to Christians](#)
- P 3 [Translation comments](#)
- P 4 [Debating tips](#)
- P 6 [Spiritual Advisors](#)
- P 34 [Links](#)

## **Analysis of the Verses:**

- |  |  |
|--|--|
| P 7 <a href="#">Genesis 1:1,26</a>                 | P 11 <a href="#">Jeremiah 31:30-33</a> |
| P 7 <a href="#">Genesis 3:15; 12:7</a>             | P 11 <a href="#">Micah 5.1</a>         |
| P 8 <a href="#">Genesis 18:1-3</a>                 | P 12 <a href="#">Zechariah 12:10</a>   |
| P 9 <a href="#">Leviticus 17:11</a>                | P 13 <a href="#">Psalm 2</a>           |
| P 10 <a href="#">Deuteronomy 6:4</a>               | P 29 <a href="#">Psalm 22</a>          |
| P 17 <a href="#">Isaiah 7:14</a>                   | P 15 <a href="#">Psalm 110</a>         |
| P 11 <a href="#">Isaiah 9:6</a>                    | P 16 <a href="#">Proverbs 30:2-4</a>   |
| P 22 <a href="#">Isaiah 53 and Jeremiah 23:5-6</a> | P 26 <a href="#">Daniel 9:26</a>       |

- P 33 [Verses fundies ignore:](#)  
[“G-d is not a man.”](#)  
[Blood is not needed.](#)  
[Torah is always there for us.](#)  
[Deuteronomy 4](#)

- P 38 [‘NT’ verses to read](#)

- P 39 [Does Isaiah warn against Christianity?](#)

## **To be added:**

- [300 Predictions and a rooster?](#)
- [Bogus Arguments](#)
- [Screenplay of Isaiah 53](#)
- [Foolish Missionary Comments](#)

# INTRODUCTION

Every third Jew in cyberspace has a counter missionary page, so why add another one? Because the more you explain something, the more people will understand it. These pages (from [http://home.att.net/~fiddlerzvi/j4j\\_no.html](http://home.att.net/~fiddlerzvi/j4j_no.html)) shows Jews who are wrestling with their spirituality how to look at the Tanach (Hebrew scriptures) on its own terms, instead of trying to force it into a prediction of Jesus or a Christ type of messiah.

Missionaries claim that “Jesus fulfilled 300 prophecies from the Old Testament.” The claims depend on verses that are either poorly translated, taken out of context, or both. (Actually, most of the claims in the [list of 300](#) are just fanciful.) Looking at the verse in context -- which, more often than not, just means looking at an entire chapter instead of an individual verse -- and examining the translation more carefully is usually enough to show what the verse is actually about. Some of the verses do indeed refer to Messiah, but not to Jesus.

This site discusses details of sixteen of these verses (some of which are still under construction). If your favorite verse is not included, send me [e-mail](#) and I'll put it in. The discussions can't be complete because these arguments can go on forever. If you think I have omitted an important point, tell me, and, if I agree, I'll put it in. Also, e-mail me if you find any mistakes in the quotations, translations, or logic.

NOTE: you may think you have found a mistake, but if I don't agree, your conviction doesn't obligate me. This sounds obvious, but at least one pushy missionary got mad that I didn't accept his words as -- ahem -- “gospel”.

**A personal note:** I've been countering Christian missionary claims for almost three decades. I wasn't raised in an orthodox family. While Jewish identity was a matter of pride for us, the religious aspect was not important. After my bar mitzvah, the cultural aspect likewise became for me unimportant.

Twenty years later, my five year old son, influenced by neighbors, decided that he was Christian. That was an eye-opener. About then, a friend introduced me to Jewish spirituality, something Hebrew school had never taught me. I started reading voraciously. It was as if I had spent my whole life on a shabby porch, looking with envy at beautiful buildings all around, without realizing that I had only to walk through a door in the porch to find my own building at least as glorious as any other. For whatever reason, my teachers had never shown me that door.

My reading was also stimulated by a missionary who kept posing problems I couldn't answer from a Jewish viewpoint. From a scientific viewpoint, I could trash him, but, before I started the reading, I couldn't respond to him as a Jew. That bothered me.

With what I learned, I was able to teach my son who he was and also give the missionary Jewish answers. The more I read, the more I realized the extent to which Christian missionaries will go to convert us to Christianity.

Since then, I've been actively combating Christian distortions of the Hebrew Scriptures. This website seems to be effective in that goal, because missionaries complain bitterly about these pages. However, they can't answer the basic challenge - to show where the Hebrew Scriptures speak of Jesus or a Christ-type messiah. Missionaries are quite good at showing their interpretations of Jesus or a Christ type messiah, but that isn't the same as the text actually speaking of them.

I welcome suggestions for new topics corrections of errors, or anything else. Your input is always welcome.

**This page is NOT intended to convert Christians** away from their religion. Though some Jews disagree, I think Christianity is fine for Christians. It is not fine for Jews -- the Bible clearly says that G-d wants different things from different peoples. My hope for missionizing Christians who read this page is for them to understand some of these differences, and to learn that there are more interpretations of the Tanach than they have been taught, so they need not try to convert Jews. E-mail me if I'm wrong about what Christians believe -- but remember that Christians often disagree among themselves. Don't tell me that someone else's belief is not "really Christian" -- instead, tell that someone.

The Christian Bible is only occasionally referred to. [Other countermissionary links](#) such as the [Jews for Judaism library](#) and Drazin's ["Their Hollow Inheritance"](#) discuss the so called "New Testament" and Christianity in more detail. One particularly detailed site is ["1001 Errors in the Christian Bible"](#) by Joe Wallacks (which, sadly, does not have an index -- nag Joe to put one in.) Most of these sources are less tolerant of Christianity than I am.

**A note on translation:** The Romans said that the translator is a traitor. In truth, all translations are compromises -- some better, and some worse. No translation can perfectly reproduce the original. For one, words shift their meanings from one place to another. Also, words have many meanings, but these vary from one language to another. For a graphic example, the word "calba" in Hebrew literally means bitch (female dog), but the Hebrew "calba" rarely has the other bitchy meanings of the English word.

If you disagree with my translations (mostly derived from the A.J. Rosenberg translation), tell me why. If you are unsure about anything on this page, look it up yourself or ask a recognized expert (though if your expert is committed in his or her religious belief, you'll know beforehand what he or she will say.).

For Christian translations, I usually quote the King James Version (KJV) of the Hebrew Scriptures because it is quite popular, and because most missionaries accept it as valid. [Bible Gateway](#) has other English translations and versions in other languages. Bible Gateway doesn't have the original Hebrew but this [Bilingual Tanach](#) does -- with nikud, and with the 1917 Jewish Publication Society (JPS) translation.

I'm going to start a page of really foolish things missionaries say.

Here is the first entry: “Yes, I know the word salvation has a “heth” on the end but whether you say yud-shin-vuv-eyin\* or yud-shin-vuv-eyin-hay; they sound the same when spoken, Yeshua.” (My thanks to Carlos Ray, who gives me permission to use his name.)

2nd entry: “If you do not have Jewish blood, you of course, can not ever be a physical Jew. The non-Messianic Jewish community may say that they accept you as a Jew after a rabbinic conversion, but most of them in their heart will never accept you as a “real” Jew.” (From <http://yeshuaconnection.com/faq.htm> - I’ve emailed them about the quote.) The Nazis said being Jewish was a physical matter, but Jews see it as a spiritual matter. While any faith contains some ignorant members who don’t know their own religion, all branches of Judaism from reconstructionist to chabad accept the Jew by choice as just as Jewish as the born Jew.

3rd: "you can be a Mammal all you want, but I choce to be from God in his image, and I know he is not Mammal" (from an AOL chatroom discussion on evolution.)

4th: "I DON'T CARE IF YOU SPOKE SHEBREW.... THE SIXTH LETTER IS "WAW" NOT "VUV" THAT IS ASKENAZIC" (In an AOL chatroom, when I said I spoke Hebrew and the vuv does indeed have a V sound.)

5th: Quit trying to interpret the Scriptures without the Church, because it is the Bible in the Church, the Church before the Bible, the Bible and the Church (both or neither). (In an AOL chatroom)

6th: Since Rosh HaShannah (Hebrew for Feast of Trumpets) is yearly celebrated on Tishri 1 (<http://www.according2prophecy.org/datesett.html> - a xian website)

7th. Fiddler, don't define me as anti-semetic. I know my heart, and love the Jews, in spite of their blindness (In an AOL chatroom, when I said that accusing Jews of rejecting G-d is an anti-Semitic attitude.)

If you have any other goodies like this, send them. The only rule is that it has to be a direct quote from a missionary and it has to be in reasonable context.

## **Tips for Debating with Missionaries**

1) **DON'T BE BLUFFED**. If a missionary's Biblical quote sounds unreal, ask for the specific chapter and verse of that quote, and check it yourself using a Jewish translation (the [JPS 1917 Tanach](#) has the advantage of being on line -- this particular website also has the Hebrew with nikud next to the translation). Also, read several verses before and after the verse cited by the missionary. This will usually clarify the verse, but if you have questions, ask someone you respect or even [write me](#). By the way, don't be surprised if, when you look it up, the verse sounds nothing at all like the way the missionary represented it.

2) **DON'T BLUFF**. If you don't know or don't understand a verse which the missionary cites and you try to wing it, you stand a good chance of being driven into a

corner and knocked psychologically off balance, a position which missionaries are quick to exploit. Better to admit you do not know the verse, look it up either in these pages, the [Jews for Judaism webpage](#), or somewhere else, and then get back to the missionary. Again, you can always [write me](#).

**3) DON'T BE DIVERTED.** When the discussion is not going their way, missionaries often change the subject. You find yourself refuting claims on one verse, then another, then a third without the missionary ever acknowledging a transition, leaving you to wonder why you cannot make a point. Actually, you ARE making your points -- the missionary is just ignoring them. It's fun to say "You've changed the subject -- does that mean you agree with what I said earlier?"

**4) MAINTAIN YOUR BOUNDARIES.** Only your spiritual advisor should tell you of your sinfulness and your relationship with G-d. No one has the right to approach you and appoint themselves as your spiritual advisor even if you do not have such an advisor. If, in the middle of Bible discussion or elsewhere, a missionary starts asking if you have ever sinned-- you do not have to answer. To ask how Jews atone for sin is a reasonable question (answer -- by repentance, which is not as easy as it sounds). To ask how you personally atone for sins is presumptuous.

**5) RECOGNIZE "UNIVERSAL REPLIES".** Universal replies are "arguments" that can apply to almost any point, and so, because they are so broad, cannot really answer any. For example:

- "G-d can do anything" (also phrased as "you are trying to limit G-d"). The missionary might say that G-d can do anything, even become a human being. G-d could also become a toadstool, but do you honestly think that he would? Why, abilities notwithstanding, G-d would chose to do something the Tannach says he won't do? At this point ask if G-d can forgive sins without bloodshed. Strangely enough, this question throws them into a tizzy.

- "You can't understand it unless the Holy Spirit shows it to you." This is an interesting Calvinistic answer. If G-d wants you to be "saved", you'll understand the verse and be home free. If not, too bad.

- "Verses can have double meanings." "Even though Isaiah 7 has a political meaning, it could also have a second meaning about Messiah." But if the text does not support their second meaning, why should we accept it?.

- "The verse is about Jesus." Missionaries seem to define the Hebrew text as being about Jesus. They even say (literally) that Jesus was the Torah, claiming that this is obvious because Jesus is all over the Hebrew scripture. They seem not to realize how this is a circular argument.

"That's what the devil would say" -- or even "You are an agent of the devil." This is obviously a retort of desperation. The missionary cannot answer you at all, so resorts to this kind of insult.

## Spiritual Counselors

Regrettably, most American Jews do not have a spiritual advisor. To find one takes some effort but, IMHO, the effort is worth while in and of itself, regardless of whether you debate with missionaries. There are several places to look:

1. Check out your own rabbi if you belong to a congregation, or any rabbi you happen to know and respect, or even a rabbi who a friend of yours knows and respects. Any of these rabbis could turn out to be jerks, but a personal contact is the best way to start.
2. If you are a college student, contact your local Hillel (if the college has one).
3. If the above doesn't work, get on the phone and call local synagogues, talk to people, and consider joining if one feels comfortable to you. Or find the nearest [Reconstructionist](#) or [Chabad](#) group in your area (yes -- I said "Reconstructionist or Chabad". IMHO these two are the most dedicated to their spiritual principles and least concerned about pretty buildings or active brotherhoods.)
4. Doctors and teachers come from the same root as do priests. A wise and concerned psychologist (and occasionally a medical doctor, though they tend to be too busy and -- alas -- not interested enough in spirituality) can give excellent guidance, as can a teacher (generally in the humanities, not the hard sciences or applied professions).
5. The contact does not have to be professional. A wise aunt or uncle or friend (generally older than you are) can at times be an excellent source of spiritual guidance.
6. The sponsors in 12 step programs such as AA or al-anon are often spiritually attuned to a high degree.

The main requirement is that your spiritual advisor be someone who you like and respect in general, and respect in particular their own spiritual development.

CAUTION: Financial, emotional, and sexual exploitation are all too common in the advisor-seeker relationship. In general, it is best to have the two people of the same gender (unless, of course, both are gay.) Be careful who you pick. Rule of thumb -- if you like someone more than his or her ideas or spirituality, then that person is probably not a good choice to be your advisor.

# ANALYSIS OF THE VERSES

**Genesis 1:1** (KJV) *“1 In the beginning G-d created the heaven and the earth.”*

Hebrew has several words for G-d. A common one is the word used here in Genesis 1:1 -- Elohim. The grammatical form of this word is plural, leading missionaries to say that G-d must therefore be plural. What they don't realize is that many Hebrew words have a plural form but a singular meaning -- for example water (myim), heaven (shamyim), life (chaiim), and face (panim) to mention a few. “Yesh l'yilda panim yafot” means the girl has a pretty face. Using the missionary logic, one would say something like that the poor girl is two faced.

**Genesis 1:26** (KJV) *“26 And G-d said, Let us make man in our image, after our likeness: and let them have dominion”*

The assertion here is that because the verb is in plural form, it indicates that G-d is plural. This reasoning seems extreme to me. Rashi says that G-d is talking to the angels, and enlisting their cooperation in the creation of humans, which seems much simpler.

Personally I think this verse describes how royalty talks. When the Queen of England says, “We are not amused,” does anyone think she has a multiple personality disorder? (See comments on [Deuteronomy 6:4](#))

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**Genesis 3:15** (KJV) *“‘And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel..’”*

and

**Genesis 12:7** (KJV) *And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him, ’”*

Christians, apparently following the lead of Paul, say that because the word “seed” (Hebrew “zera”) is singular, that the verses refer to just one person, who must be Jesus. Paul does not explain why it would have to refer to Jesus, but even so, his basic premise is wrong. The Tanach uses the word “zera” to indicate many descendants just like the English word “seed” can refer to many.

Missionaries reply that this plural meaning holds only with the “seed” of a man (though why this should be so they do not explain.) They say that because the Genesis 3 verse refers to the seed of a woman, it must be singular and refer to Jesus. But this is not correct either -- in Genesis 16:10, the many descendants of Hagar (who was not in the line leading to the messiah), are also referred to as her “seed.”

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**Genesis 18:1-3** *1 And the LORD appeared unto him by the terebinths of Mamre, as he sat in the tent door in the heat of the day; 2 and he lifted up his eyes and looked, and, lo, three men stood over against him; and when he saw them, he ran to meet them from the tent door, and bowed down to the earth, 3 and said: 'My lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant.*

Christians like to say that the three men represent the three aspects of their trinity. To do this, they have to take the verse out of context with the rest of the chapter and the following chapter. The short answer to them is that the three men are indentified th chapter 19 as angel-messengers, each with a specific mission.

Here's the long answer:

Note that the use of the word 'Lord' in verse 1 refers to Hashem, but when Abram says 'My Lord' in verse 3, he is using the word for 'sir,' a difference that is obvious in the Hebrew. So Abram does not initially recognize these three people as being G-d.

Only in verse 14 is there explicit identification of G-d as being the speaker.

*14 Is any thing too hard for the LORD.*

'Lord' there is 'Hashem,' not 'Sir.' Only then does Abraham start talking to G-d with the knowledge of who he is talking to. So, the first assumption Christians must make is that Abram, the beloved of G-d, didn't recognize G-d right away.

Verse 22 is interesting: *22 And the men turned from thence, and went toward Sodom; but Abraham stood yet before the LORD.*

These men can not be G-d, because they had left (at least some of them), and yet Abraham is still talking to HaShem.

In chapter 19, these men are identified explicitly:

*1 And the two angels came to Sodom at even; and Lot sat in the gate of Sodom;*

So these two men are not G-d himself, but are angels of G-d. In Hebrew, the word for angel (malach -sounds similar to the word for king but spelled differently) also means messenger. These three men are, according to the text, messengers from G-d, and G-d talks to Abraham through the first messenger just like one person talks to another on the telephone.

Just as people say, "My friend called me today and said that..." instead of, "My friend called me today and my telephone told me his words that..." Scripture uses similar terms. *26 And the LORD said: 'If I find in Sodom fifty righteous within the city, then I will forgive all the place for their sake.'*

Scripture doesn't say: And the angel spoke the words of the Lord and said ...

Now, one could object to this explanation because of the first phrase, “HaShem appeared to him” but I think this phrase is like the telephone phrase “I called him.”

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**Leviticus 17:11** is often cited to “prove” that blood atonement is needed to atone for sins. The KJV translates it like this: *For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.*

This interpretation has problems. First, the passage does not say that blood is the only means to atone for souls, and, in fact, Torah lists several other means -- e.g. flour (Lev 5:11), money (Exodus 30:15-16), jewelry (Numbers 31:50) or putting fire from the altar in a censure (Numbers 17:11). In addition, Hosea 14:3 says that our lips (i.e. prayers from our lips) can substitute for bulls (i.e. blood sacrifice), Micah (6:6-8) says G-d wants a good heart rather than blood sacrifices, and the both Isaiah (1:11) and the Psalmist (40 and 50) say that G-d does not need or care about blood sacrifices. Blood is just one of many means for atonement. ([See “Verses Missionaries Ignore” for details.](#))

Secondly, Leviticus 17:11 speaks of atonement (“kapare” in Hebrew) for our souls, but not for ‘sin’ -- i.e. an act of intentional wickedness. What else could atonement be for? The Bible evidently has additional uses for the word, because the Bible speaks of atonement for acts committed by mistake (which we do not usually consider sins), and also speaks of making atonement for the altar (Exodus 29:36). The word here may have the implication of making durably holy by applying a coating (see the story of Noah’s ark), but whatever the meaning, one cannot impute deliberate wrongdoing to an altar.

One cannot apply this verse to Jesus’ blood in any event, because it specifies blood on the altar, and Jesus did not die on any altar, let alone the altar in the Holy Temple in Jerusalem which is clearly the altar Leviticus is referring to.

Finally, the verse is taken out of context. Verses 10 to 14 say (KJV):

- *10 And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people. 11 For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul. 12 Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood. 13 And whatsoever man there be of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust. 14 For it is the life of all flesh; the blood of it is for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off.*

In other words, the verse has nothing to do with salvation. It is about the dietary laws -- specifically, the comments about the life being in the blood are an explanation for the prohibition against eating blood.

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**Deuteronomy 6:4** (KJV) *“Hear, O Israel: The LORD our G-d, the LORD is one”*

One is surprised any missionary would use this, since it states the oneness of G-d. However, some, (I don't know how many) retranslate it to: “Hear, O Israel: The LORD our G-d, the LORD is a compound unity.” This sounds sort of funny, but they are literally trying to change the meaning of the word “ehad” from “one” to “compound unity”.

By this logic, three minus two would equal a compound unity, and dance instructors would give their students the beat by counting “compound unity, two three.” The number 21 (esreem v ehad) would be twenty plus a compound unity.

Biblical Hebrew is the same. For example:

- Kings 2 Chapter 24: 18 *“Zedekiah was twenty-one years old when he became king, and he reigned twenty-one years in Jerusalem.”* This is the most difficult because to say that the ‘one’ here means a compound unity would require the ‘twenty’ to be the same. The missionaries would have to invent a whole new system of numbers (see comments on [Daniel 9:25](#))

If you ask these missionaries what is the Hebrew word for ‘one’, they will either say “yachid” (which means “individual”, not “one”) or they will not have an answer.

(See comments on [Genesis 1](#))

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**Isaiah 9:6** (KJV). *“For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty G-d, The everlasting Father, The Prince of Peace.”* Christians say this refers to Jesus and indicates Jesus will be born a child who is, at the same time, G-d.

Mistranslation: The two letter word “is”, is usually not stated in Hebrew. Rather, “is” is understood. For example, the words “hakelev” (the dog) and “gadol” (big), when joined into a sentence -- hakelev gadol -- means “the dog IS big,” even though no Hebrew word in that sentence represents the word “is.” A more accurate translation of the name of that child, then, would be “A wonderful counselor is the mighty G-d, the everlasting father ...” Like the name “Emanuel,” this name describes G-d, not the person who carries the name.

Context: Biblical names often describe G-d, and no one thinks to apply the description to the people with these names. The name Isaiah itself means “G-d is salvation,” and not that the prophet himself is G-d in a human body. Were we to use the same logic that Christians use on the names in Isaiah 7:14 and 9:6, we would say that “Tuviya” (G-d is good), “Yedaya” (G-d knows), and “Ya-el” (HaShem is G-d) also are all G-d.

The same applies to Jeremiah 23:5-6 (KJV) *“Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. 6 In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.”* The correct translation is “HaShem is our righteousness” and the name describes G-d, not the person with the name.

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**Micah 5:1** (Or 5:2, depending on the edition.) (KJV) *“But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.”* Christians say that since Jesus came from Bethlehem, the verse refers to him.

Historical Context is the problem with this interpretation. Even if Jesus was born in Bethlehem (which is uncertain), he did not fulfill the second part of the verse -- Jesus was never a ruler (“moshel”) in Israel.

Christians answer that he was some kind of virtual or spiritual ruler, but the word “moshel,” in the 13 places I find it in the Bible, always refers to visible physical power. Without at least one other use of the word to indicate non-visible authority, this answer is weak.

Christians also answer that Jesus will be the ruler when he returns. But with that claim, they apparently agree that in fact he has not fulfilled the prophecy at this time, but that they think he will in the future. As the Tanach does not speak of any second coming of Messiah, even that hope has little basis.

“If the verse does not refer to Jesus’ birth in Bethlehem, who does it refer to?” Frankly, asking that question reveals unfamiliarity with the Hebrew Scripture or Jewish history. From Bethlehem comes one of the greatest and most famous rulers of Israel -- King David. The verse may indeed be messianic, referring to Messiah through his ancestor David (similar to Isaiah’s reference to David’s father, Jesse, to indicate the Davidic line). Or the prophet may be referring to David himself.

But, since it talks about an obvious ruler, the verse really cannot refer to Jesus.

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**Jeremiah 31** verses 30-33 (or 31-34, depending on the edition) is often cited by Christians who identify the new covenant mentioned there with Jesus or with their “New Testament”. The problem is, they don’t read far enough; they seem to read only the first two verses.

The KJV says:

- *31 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD:33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their G-d, and they shall be my people.34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.*

The third verse is quite specific -- this is the covenant: my “law,” (actually “Torah” in Hebrew, which is better rendered as ‘teaching’ than as ‘law’), will be in everyone’s heart, and (fourth verse) no one will teach anyone else about G-d, because all will know G-d. Since Jesus didn’t bring this about, he can’t be this new covenant.

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**Zechariah 12:10** (KJV) “*And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.*”

The missionary argument here seems to be that the verse speaks of someone who has been pierced, and Jesus was pierced (by nails and by a spear) so the verse must refer to Jesus. The main problem with this idea is that it doesn’t fit the context. This verse is part of description of events to happen at the beginning of the Messianic age. Verses 2 to nine describe some of these events (in the New Living Translation because it is much easier to understand than the KJV):

2. *“I will make Jerusalem and Judah like an intoxicating drink to all the nearby nations that send their armies to besiege Jerusalem. 3 On that day I will make Jerusalem a heavy stone, a burden for the world. None of the nations who try to lift it will escape unscathed. 4 “On that day, says the LORD, I will cause every horse to panic and every rider to lose his nerve. I will watch over the people of Judah, but I will blind the horses of her enemies. 5 And the clans of Judah will say to themselves, ‘The people of Jerusalem have found strength in the LORD Almighty, their God.’ 6 “On that day I will make the clans of Judah like a brazier that sets a woodpile ablaze or like a burning torch among sheaves of grain. They will burn up all the neighboring nations right and left, while the people living in Jerusalem remain secure. 7 The LORD will give victory to the rest of Judah first, before Jerusalem, so that the people of Jerusalem and the royal line of David will not have greater honor than the rest of Judah. 8 On that day the LORD will defend the people of Jerusalem; the weakest among them will be as mighty as King David! And the royal descendants will be like God, like the angel of the LORD who goes before them! 9 For my plan is to destroy all the nations that come against Jerusalem.”*

One needs only open the newspaper to see that none of these events, which are listed before this “piercing” has happened yet. So how could the “piercing” refer to a historical event.

There is also a problem of translation. The Hebrew word rendered as “pierced” is “dakar”, which usually has the implication of stab or run through with a sword, not pierce with a spear or nail. And, in fact, both the NLT and the KJV render that same word, dakar, as “stab” or “thrust through” in the very next chapter, Zechariah 13:

1. (KJV) *In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.*

2. *And it shall come to pass in that day, saith the LORD of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land.*

3. *And it shall come to pass, that when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the LORD: and his father and his mother that begat him shall thrust him through when he prophesieth.*

4. *And it shall come to pass in that day, that the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a rough garment to deceive:*

5. *But he shall say, I am no prophet, I am an husbandman; for man taught me to keep cattle from my youth.*

6. *And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends.*

Note, by the way, the reference to the false prophet with wounds in his hands in verse 6.

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**Psalm 2** is about a king, who is anointed, against whom other kings plot, and who has just been declared G-d's son. This hits so many key words that Christians use, one can hardly blame them for trying to apply it to Jesus, even though there was a much better candidate.

The KJV renders it like this:

- *2 ... the rulers take counsel together, against the LORD, and against his anointed,...*
- *7 I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee.*
- *12 Kiss the Son, lest he be angry, and ye perish from the way, ...*

This Psalm, written (according to tradition) by King David, is about David. Among David's other accomplishments, he was a military leader who expanded Israel's borders far beyond the rule of the previous king, Saul. "The Kings of the earth" are in areas conquered by David and want to break away from David's rule. According to the Psalmist (David), G-d laughs at them, and will empower David to crush them. Therefore these kings should "be wise" -- i.e. accept David's authority over them.

This king says he is G-d's son. Christians say Jesus was G-d's only son, but the Bible identifies Israel as G-d's first born son (Exodus 4:22), which indicates others. That David would be called another of G-d's sons is consistent with the immense role he plays in Jewish history, a role which Christians may not fully appreciate. And, of course, David, like any lawful king, is indeed G-d's "moshaic" (the Hebrew word translated as 'annointed' or as 'messiah') as was Saul (Sam 1 12:3; 24:7), and even Cyrus, a king who was not Jewish (Is 45:1).

To say that the king in this verse is Jesus raises problems. For one, the chapter fits David so well that no other explanation is needed. More to the point, if you say Jesus is this king and is also G-d, then you have to explain why the Psalm so explicitly refers to G-d and to this king as different entities ("against the LORD, and against his anointed," "Yet have I set my king," "Ask of me, and I shall give thee.") Moreover, the phrase "this day have I begotten thee" is problematic, because Christianity does not teach that Jesus was begotten during David's reign, when the Psalm is traditionally said to have been written.

The imagery ("kiss the Son") in last verse does not fit the context, and is almost certainly mistranslated. "Nashku bar" is the Hebrew. "Bar" means "son" (more accurately, "son of") in Aramaic, not in Hebrew, and the Psalms are written entirely in Hebrew without Aramaic loan words. Moreover, "nashku bar" even if Aramaic, would be bad grammar for "kiss the son." "Arm yourselves with (or embrace) purity lest He become angry" fits the rest of the passage better and is more consistent with the Hebrew text. Note

also that the KJV translates Psalm 24:4 “bar levav” (same word) as “a pure heart”, not “son of the heart.”

Here is the full passage (KJV):

- *1 Why do the heathen rage, and the people imagine a vain thing? 2 The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, 3 Let us break their bands asunder, and cast away their cords from us. 4 He that sitteth in the heavens shall laugh: the LORD shall have them in derision. 5 Then shall he speak unto them in his wrath, and vex them in his sore displeasure. 6 Yet have I set my king upon my holy hill of Zion. 7 I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee. 8 Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. 9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. 10 Be wise now therefore, O ye kings: be instructed, ye judges of the earth. 11 Serve the LORD with fear, and rejoice with trembling. 12 Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.*

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**Psalm 110** (KJV) is of interest to missionaries mainly because of two verses:

- *1: The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.*
- *4: The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.*

This translation makes it seem as if the Lord is talking to my Lord -- as if the same word, “Lord”, is used twice. Missionaries thus decide that the first LORD is the father part of their trinity, and the second Lord is Jesus. In fact, the KJV renders two different Hebrew words with different meanings as if they were the same English word, Lord. The first word is the tetragramaton, The Name (HaShem.) The second word is adoni, which means master, or lord with a small “I” (e.g. like in landlord). Obviously, when correctly translated, the Christological reference disappears.

Here is my translation:

1. *Of David a psalm. The word of HaShem to my master; “Wait for My right hand, until I make your enemies a footstool at your feet.”*
2. *The staff of your might HaShem will send from Zion. Rule in the midst of your enemies.*
3. *Your people will volunteer on a day of your army at a glorious holy place. The dew of your youth shone from the womb.*

4. *HaShem swore and will not repent; you are a priest forever because of the words of Malchizedek.*

5. *My master, on your right hand, has crushed kings on the day of his anger.*

6. *He will judge nations [into] a heap of corpses; He crushed the head on a great land.*

7. *From the stream on the way he would drink; therefore, he raised his head.*

Who is this “master” (the individual called “Lord” by the KJV)? If we assume the psalm’s words are David’s words, it could be anyone greater than David -- e.g. Abraham, Isaac, Jacob or Moses. In fact, Rashi interpretes it as being Abraham. If we assume the words are written by one of David’s courtiers, then the master is obviously King David himself, and the psalm is praising his military successes.

Jesus, who did none of the things described in the Psalm, doesn’t fit.

Here is the KJV translation of the Psalm:

1. *The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.*

2. *The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.*

3. *Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.*

4. *The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.*

5. *The Lord at thy right hand shall strike through kings in the day of his wrath.*

6. *He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries.*

7. *He shall drink of the brook in the way: therefore shall he lift up the head.*

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**Proverbs 30:** (KJV) *2 Surely I am more brutish than any man, and have not the understanding of a man. 3 I neither learned wisdom, nor have the knowledge of the holy. 4 Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son’s name, if thou canst tell?*

Christians seize on the word “son,” saying that since the fourth verse describes things only G-d can do, this ‘son’ must be Jesus.

The full context is different. The writer, modestly proclaiming his own ignorance, asks who can do all of these wonderful things. In effect, he says, “I am ignorant and do not know what man can do this. Can you identify him for me? Can you identify his family?” Of course, no one can do these things except G-d. Asking for the name of a family member is somewhat comparable to the modern phrase “You and what army?” to indicate something which someone cannot do. The writer is emphasizing that humans can not match the abilities of the divine. It is a rhetorical question, sarcastic in nature, and has no answer. That is the point.

Note just two verses later: “6 *Add thou not unto his words, lest he reprove thee, and thou be found a liar.*” To say the chapter refers to Jesus is indeed an addition.

## ISAIAH 7:14

**Isaiah 7:14** (KJV) “*Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.*” Christians say this verse predicts the virgin birth of Jesus, who they maintain is the deity come down to earth to be with us. However, this citation has been poorly translated, taken out of context, and is not messianic in any event. (Note, by the way, how the book of Matthew in the Christian Bible misquotes this verse).

Poor Translation: The Hebrew word for virgin is “betula”. The root of the word is so specific that the Hebrew scriptures mention it with reference to stained bedsheets. However, the word used in Is 7:14 is “alma” which most dictionaries translate as “young woman.” The word “alma” is found only seven times in scripture. In some places, it could mean either “virgin” or “young woman” but two verses suggest that an “alma” need not be virginal (Proverbs 30:19 -- “the way of a man with an alma”, which is usually sexual -- and Song of Songs 6:8 -- “queens, concubines, and almas”, the first two clearly not virginal, which suggests the third also is not.) To think the prophet would have used “alma” rather than the unequivocal “betula” strains credulity.

Also, “will conceive” is unlikely. The Hebrew “hara” is most likely present tense and is better read “is pregnant.”

Context: This verse concerns a specific political problem of that era, and has no messianic significance at all. Isaiah writes in a highly flowery style, which makes it difficult to follow his point. However, if you [read verses 1-15](#) slowly and carefully, you will see that Isaiah is telling his king, Ahaz, not to worry about two neighbors, Rezin and Pekah, who threaten the kingdom, because these two “firebrands” will be vanquished. How long will that take? A few years -- i.e. in the amount of time it takes a young woman to bear a child, and raise him to know the difference between good and evil.

As for the name of the child, Emanuel, though Christians render it as “G-d with us,” it should be rendered as “G-d is with us,” a statement to King Ahaz that he will defeat his two neighbors because he, Ahaz, has a divine ally. The name is a comment about G-d, not a description of the person so named. (See also comments on [Isaiah 9:6](#)).

What the text says is simple. To paraphrase -- look, the young woman is pregnant and will give birth to a boy and she will call him “God is with us” he will be eating butter and honey before he knows to choose good from ill. Before he knows how to choose good from ill the lands of those people you fear will be forsaken.

Parenthetically, Jesus was never called “Emanuel”.

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To wade through the first 15 verses of Isaiah 7 can be difficult, both because modern readers are not familiar with the people and places named in the chapter, and also because Isaiah frequently refers to the same person in many ways, making it hard to keep track of who he is talking about. Below on the left is the KJV text of these verses, and my explanation on the right. The people involved are:

- Pekah - son of Remaliah, King of the northern Kingdom of Israel (after King Solomon’s death, his kingdom was divided into two separate and often hostile countries, Judah in the south and Israel in the north), in the tribe of Ephraim, in the area of Samaria
- Rezin - King of Syria, whose capitol is Damascus
- Ahaz - King of the Southern Kingdom of Judah, of the House of David, son of Jotham, grandson of Uzziah, and, of course
- Isaiah - the prophet himself.

For ease in understanding, I have replaced references like the name of the tribe Ephraim with the name of the person indicated -- in this case Pekah. If you disagree with any of these changes, [write me](#) and tell me specifically where and why.

<p><i>1 And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it.</i></p>	<p>While Ahaz was king in Judah (the southern country), Pekah of Israel (the northern country) and Rezin of Syria attacked Judah, but could not defeat it.</p>
<p><i>2 And it was told the house of David, saying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.</i></p>	<p>Ahaz heard how the countries of Syria and Israel had joined forces, and he and his subjects were upset.</p>
<p><i>3 Then said the LORD unto Isaiah, Go forth now to meet Ahaz, thou, and Shearjashub thy son, at the end</i></p>	<p>Hashem told the prophet Isaiah to to meet with Ahaz in a specific</p>

<i>of the conduit of the upper pool in the highway of the fuller's field;</i>	place ("at the end of the conduit") ...
<i>4 And say unto him, Take heed, and be quiet; fear not, neither be fainthearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah.</i>	...and to tell Ahaz not to be afraid of Rezin and Pekah ...
<i>5 Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying,</i>	... even though they are plotting against him saying ...
<i>6 Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it, even the son of Tabeal:</i>	..."Let's conquer Judah and put in our own King."
<i>7 Thus saith the Lord GOD, It shall not stand, neither shall it come to pass.</i>	Hashem God says this (conquest of Judah by Pekah and Rezin) will not happen.
<i>8 For the head of Syria is Damascus, and the head of Damascus is Rezin; and within threescore and five years shall Ephraim be broken, that it be not a people.</i>	Rezin can rule (only) in Syria, (i.e. not in Judah - Rashi), and Israel, the northern country will be destroyed within 65 years.
<i>9 And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If ye will not believe, surely ye shall not be established.</i>	Pekah will rule Israel - only. If you don't believe, it is because you will not be believable. (Rashi).
<i>10 Moreover the LORD spake again unto Ahaz, saying,</i>	HaShem said more to Ahaz (through Isaiah, obviously)
<i>11 Ask thee a sign of the LORD thy God; ask it either in the depth, or in the height above.</i>	"Ask me for a sign"
<i>12 But Ahaz said, I will not ask, neither will I tempt the LORD.</i>	Ahaz answers, "No" (see Deut 13:2-7 and 6:16)
<i>13 And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also?</i>	Isaiah says, "I'm getting tired of this, and so is God ...
<i>14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.</i>	"So HaShem himself will give you a sign; a young pregnant woman will have a son and name him Emmanuel ...

<i>15 Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.</i>	“He’ll live well and learn how to choose between good and evil,
<i>16 For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.</i>	“But before then (say about 10 years), Rezin and Pekah will be gone.”

As one can see, this chapter has nothing to do with Messiah, and the concept of a virgin birth doesn’t even fit into the plain meaning of the text. Missionaries often say that the virgin prediction is a secondary meaning, but there is no support for that idea either in history or in other sections of the Hebrew Scriptures.

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With reference to the Hebrew word “*alma*” one of the missionary assertions is that because “*almah*” is translated into the word “*parthenos*” in the septagint (properly speaking, the septagint, or LXX, is Greek translation of the Torah, but the word is often used to indicate the Greek translation of the entire Hebrew scripture), and “*parthenos*” means “*virgin*”, then “*alma*” must also mean *virgin*. Of course, to try to determine the meaning of a word from the meaning of a translation is risky at best. The big problem is that “*parthenos*” does not necessarily mean “*virgin*.” To give one example, in the Iliad,2:514, the word “*parthenos*” is translated “*maiden*” in the following passage.

“Ascalaphus and Ialmenus, sons of Mars, led the people that dwelt in Aspledon and Orchomenus the realm of Minyas. Astyoche a noble maiden bore them in the house of Actor son of Azeus; for she had gone with Mars secretly into an upper chamber, and he had lain with her.”

Can’t get more specific than that -- *Parthenous* can refer to a woman who has “*lain*” with someone (in this case, Mars). So it need not mean *virgin*.

You can check it yourself (and check the other examples) at <http://www.perseus.tufts.edu/cgi-bin/lexindex> which has the transliterated texts. Look up the word “*parthenos*”. Even if you don’t know Greek, there are enough proper names to find where you are at in the text.

# ISAIAH 53

Isaiah 53 arouses lots of enthusiasm in missionary Christians. They smirk and wink, and say things like, “Well, who does THAT sounds like, eh?” Some think that because (in their minds) it so clearly points to Jesus that we Jews deliberately avoid reading it. One writer even says (and I quote) “Although Hebrew-to-English translators have labored mightily to obscure (Isaiah 53) meaning, it has been almost impossible to do so. Instead, Jews simply ignore it. It’s never read by Jews -- never.”

In spite of this missionary certainty, there are both translation and contextual problems with their interpretation.

The chapter describes a servant (“eved”) whose condition is not happy -- a “suffering servant.”. The central question is, who is this servant. To answer this question we need to know who is the speaker of the different verses. Christians assume that the speaker in Isaiah 53 is the nation of Israel or, even more generally, is all of us. However, by starting with the previous chapter, where this particular episode about the “servant” actually begins, we see in verse 15 that the speakers are the kings of other nations.

Biblical text	Voice
<i>Isaiah 52 (KJV) <u>9</u> Burst into songs of joy together, you ruins of Jerusalem, for the LORD has comforted his people, he has redeemed Jerusalem. <u>10</u> The LORD will lay bare his holy arm in the sight of all the nations, and all the ends of the earth will see the salvation of our God. <u>11</u> Depart, depart, go out from there! Touch no unclean thing! Come out from it and be pure, you who carry the vessels of the LORD. <u>12</u> But you will not leave in haste or go in flight; for the LORD will go before you, the God of Israel will be your rear guard.</i>	A narrator, probably either G-d or the prophet Isaiah
<i><u>13</u> See, my servant will act wisely; he will be raised and lifted up and highly exalted.</i>	This speaker must be G-d.
<i><u>14</u> Just as there were many who were appalled at him -- his appearance was so disfigured beyond that of any man and his form marred beyond human likeness-- <u>15</u> so will he sprinkle many nations, and kings will shut their mouths because of him. For what they were not told, they will see, and what they have not heard, they will understand.</i>	Probably G-d still speaking here.
<i>Isaiah 53 (KJV) <u>1</u> Who hath believed our report? and to whom is the arm of the LORD revealed? <u>2</u> For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. <u>3</u> He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces</i>	These are the words of the kings mentioned in Isaiah 52:15.

<p><i>from him; he was despised, and we esteemed him not. <u>4</u> Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. <u>5</u> But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. <u>6</u> All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. <u>7</u> He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. <u>8</u> He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. <u>9</u> And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.</i></p>	
<p><i><u>10</u> Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.</i></p>	<p>Either G-d or the kings are speaking here.</p>
<p><i><u>11</u> He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. <u>12</u> Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.</i></p>	<p>G-d speaking here.</p>

The first problem with relating all this to Jesus is that the KJV of Chapter 53 has several translation problems. Verses 3 and 4 speak of the servant's "grief" but the Hebrew word here is "choli" -- "sick" Verse 3 says "we hid as it were our faces," as if the speakers were embarrassed by the servant' appearance, but the Hebrew "mistar" is singular -- the suffering servant arouses contempt just like someone who hides his face. Verse 5 speaks of "stripes," a specific wound resulting from a whipping, but the Hebrew "heverto" is more general -- bruise or injury -- without reference to whip marks. Verse 6 in the KJV reads "the LORD hath laid on him the iniquity of us all" but the grammatical structure suggests "wounded him with our sin," the implication being -- not that the servant took on the responsibility for someone else's sin, but rather that what someone else did hurt the servant.

[The Jews for Judaism analysis of Isaiah 53](#) makes these additional points about translation: in verse five, rather than "he was wounded for our transgressions, he was bruised for our iniquities," the prefix "mem" means "from," not "for", i.e. the speakers of the verse hurt the servant, not that he was punished by G-d as a substitute for them. In verse 11, the Hebrew "yatsdeek" means "will make just" (by bringing the Torah), not "will justify (someone's sins by taking their punishment)."

If you incorporate these different translations into the text, you get a markedly different impression. “He hurt a lot and knew what sickness was” just does not sound like “A man of sorrow and acquainted with grief.” “We despised him as someone who hid his face” does not mean the same as “we hid as it were our faces from him; he was despised.” In short, the almost reflex identification of the chapter with Jesus depends on the translation of the text -- not on the text itself. And to see that in fact the text does not refer to Jesus, we need only to examine the ...

**The second problem** is that Jesus doesn't fit several of the details in the chapter.

a) As mentioned above, Jesus was never sick. Some say that he was sick during the crucifixion, but physical trauma (e.g. execution) is not considered sickness in the normal sense of the word. b) Jesus had no children. Some say this refers to disciples or spiritual children, but the word “zera” is common in the Tanach and, when applied to people, always means linear descendants, not someone's disciples or followers. c) Jesus was not buried with the wicked. One cannot even say he died with the wicked since the Hebrew “rashaem” is plural and, according to the crucifixion story, one of the thieves next to him ended up in heaven and so was not wicked. d) Jesus did not have long life. Missionaries say he had long life in heaven, but that, again, is stretching the meaning of the word. e) verse 9 “Nor was there deceit in his mouth.” doesn't apply because, according to the gospel accounts, Jesus lied to his family about going to Jerusalem. (John 7:8-10), and lied in saying that he never taught in secret (see John 18:20, vs. Matt. 16:20, Mark 8:30 and others).

[The Jews for Judaism analysis of Isaiah 53](#) points out that a) contrary to verse 2, Jesus is never described as physically unattractive; b) far from being rejected and despised as verse 3 says, the Gospel writers describe him as being popular; c) contrary to verse 7, Jesus did a lot of talking; and d) instead of being non-violent (verse 9), Jesus overturned tables, chased people from their jobs, and promised to bring swords.

So then, while the first impression on reading a Christian translation of Isaiah 53 may be to think of Jesus, looking deeper shows that the Hebrew text does not sound like Jesus, and the context shows shows many differences from what the Christian Bible says about Jesus.

**Who then is the servant?** Though some Jewish scholars have said he will be the Messiah, more likely the chapter does not refer to an individual person at all. Isaiah himself identifies Israel as the servant of HaShem:

- Chapter 41:8 *But you, Israel My servant, Jacob whom I have chosen, the seed of Abraham, who loved Me, 9 Whom I grasped from the ends of the earth, and from its nobles I called you, and I said to you, “You are My servant”*

- Chapter 44:1 *And now, hearken, Jacob My servant, and Israel whom I have chosen. 2 So said the Lord your Maker, and He Who formed you from the womb shall aid you. Fear not, My servant Jacob, and Jeshurun whom I have chosen. ... 21 Remember these, O Jacob; and Israel, for you are My servant; I formed you that you be a servant to Me, Israel, do not forget Me.*

- Chapter 45:4 *For the sake of My servant Jacob, and Israel My chosen one, and I called to you (i.e. Cyrus) by your name;*

- Chapter 48:20 *Leave Babylon, flee from the Chaldeans; with a voice of singing declare, tell this, publicize it to the end of the earth; say, "The Lord has redeemed His servant Jacob."*

- Chapter 49:3 *And He said to me, "You are My servant, Israel, about whom I will boast."*

Christians have many objections to the idea that Israel itself is the subject of Chapter 53:

Christian Objection	Jewish Response
The servant is repeatedly referred to as an individual.	Tanach often describes tribes and countries as if they were one person, usually the founder.
Israel is not silent, "as a lamb to the slaughter"	During the Holocaust Jews were described in just those terms, going to the gas chambers like lambs to the slaughter.
The servant "had done no violence".	The lack of violence need not be absolute, but can refer to the reason for them being slaughtered. The Jews had done none of the violence the Nazi's had accused them of.
V 4 -- Israel cannot itself bear its own grief	The speaker in the first nine or ten verses is the neighboring kings. Israel carries their grief, not its own.

Isaiah 53, then, continues the theme of prior chapters: Israel is the servant of God. It will suffer at the hands of other nations, but through that suffering will be able to bring the Torah -- and its salvation (though not in the Christian sense of the word) -- to everyone. Whether you agree with this interpretation or not, it is completely consistent with the text. However, the idea that Jesus is this suffering servant is not consistent with the text.

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To summarize -- Isaiah 53 says: The neighboring kings confess: They (Israel) bore the sufferings which we deserved, while we thought them afflicted by God; that the sufferer described (i.e., Israel) grew up in the presence of God, as a root out of the dry ground; that he was despised and rejected; that his countenance was so marred as scarce to retain the human form; that he (i.e., some Israelites) actually suffered as martyrs; that he (i.e., therefore, these who died or who were exiled) actually suffered death, and was buried with the rich; that kings (when the messiah came) would acknowledge him (Israel); and that he should intercede for the transgressors.

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My own translation follows. I've adapted it mainly from the Davka translation with specifics [added in brackets] and some uncertain meanings indicated with (?). I'm no scholar, especially in Biblical Hebrew, but this is what I think the prophet is saying. If you disagree, [let me know](#) the specifics of why.

## Chapter 53

1. [The kings say], “Who would have believed our report, and to whom was the arm [intention(?)] of Hashem revealed?
2. And he came up like a sapling before him [i.e. G-d(?)], and like a root from dry ground. He had neither form nor comeliness; and we saw nothing describable or handsome.
3. Men despised and rejected him, a man of pains and familiar with sickness. And we despised him like one who hides his face [lit. face is secret] from us, and didn’t think much of him.
4. Indeed, he bore our sicknesses, and suffered our pains, and we thought him stricken by God and oppressed.
5. And he was [left(?)] violated from our crimes, and crushed from our iniquities; rebuke [for] our welfare was on him, and with his bruise we were healed.
6. We all went astray like sheep, we have each turned to our own path, and Hashem wounded him with the sin[ful doings (?)] of all of us.
7. He was persecuted and tortured, yet he did not open his mouth; like a lamb lead to the butcher or like a ewe that is mute before her shearers, and he did not open his mouth.
8. From imprisonment and from judgment he was taken, and who will discuss with his generation how he was cut off from the land of the living, because of the transgression of my people, a plague befell them.
9. And he gave his grave to the wicked and to the wealthy. With his death he committed no wrong, and there was no deceit in his mouth. 1
10. And Hashem wanted to crush him and make him ill; if his soul places [itself] a guilt [offering(?)] - i.e. for the sins of the kings], he shall see children, prolong his days, and Hashem’s purpose shall succeed by his hand.”
11. [Hashem says] “From the toil of his soul he would see, would be satisfied. With his knowledge [i.e. of Torah(?)] My righteous servant would make many righteous, and he would tolerate their wrongdoings.
12. Therefore, I will distinguish him from many, and with the enormous he shall share plunder, because he poured out his soul to death, and we counted (?) sinners, and he carried many sins, and was vulnerable to the sinners.”

# DANIEL 9 24-27

Missionary Christians tend to get quite emphatic about these verses. They say, “It predicts the time of Jesus’ entry into Jerusalem to the DAY. To the EXACT DAY”, and then they jab their finger in the air or pound the table to show how certain they are.

Of course, since no one knows for sure when Jesus entered Jerusalem, no one can know that a prophecy correctly predicts it. There are other problems.

The verses describe “seventy weeks”, i.e. seventy groups of seven years, 490 years, starting with “the command to restore and to build Jerusalem” (v 25) and ending with the time for Israel to “finish the transgression, and to make an end of sins” and other things (v 24).

King James Version	Jewish Publication Society -- 1917 Translation
<i>24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.</i>	<i>24 Seventy weeks are decreed upon thy people and upon thy holy city, to finish the transgression, and to make an end of sin, and to forgive iniquity, and to bring in everlasting righteousness, and to seal vision and prophet, and to anoint the most holy place.</i>
<i>25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.</i>	<i>25 Know therefore and discern, that from the going forth of the word to restore and to build Jerusalem unto one anointed, a prince, shall be seven weeks; and for threescore and two weeks, it shall be built again, with broad place and moat, but in troublous times.</i>
<i>26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.</i>	<i>26 And after the threescore and two weeks shall an anointed one be cut off, and be no more; and the people of a prince that shall come shall destroy the city and the sanctuary; but his end shall be with a flood; and unto the end of the war desolations are determined.</i>
<i>27 And he shall confirm the covenant with many for one week: and in the midst of the</i>	<i>27 And he shall make a firm covenant with many for one week; and for half of the week</i>

*week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.*

*he shall cause the sacrifice and the offering to cease; and upon the wing of detestable things shall be that which causeth appalment; and that until the extermination wholly determined be poured out upon that which causeth appalment.'*

Christians agree that the verses PRECISELY predict Jesus entering Jerusalem (or maybe the crucifixion), but they can't agree how. One Christian webpage says the starting point is 458 BCE, while another says only 445 BCE will do. A third says the phrase "cut off" refers to Jesus' crucifixion, while a fourth says it means Christ's leaving heaven.

In other words -- missionaries, get your act together before you come preaching to Jews.

Though there is really no need to refute them (since they refute one another), I'll discuss the modern missionary position as it described by the Jews for Jesus types and others on the web, and I'll give the Jewish response to their claims. If I misstate specifically what THESE claims are, let me know.

To make this 490 year span come out right, the missionaries do several things (as [Dave Barry](#) says, I am not making this up); 1) they choose an unlikely starting point, 2) they ignore the end point, 3) they invent a new system of writing numbers, 4) they invent a new kind of year, and 5) they add a word not in the original text. That they interpret many Hebrew words and phrases differently than Jews do is legitimate. But that list of 1 through 5 -- well, read the explanation below and decide for yourself.

Let's discuss the individual items:

**1) Starting date:** Daniel's says "from the going forth of the commandment to restore and to build Jerusalem", which is what Cyrus (whom Isaiah refers to as "the Lord's Messiah") had commanded in 538 BCE (see Is. 44:28). But Cyrus's order is too early for the missionaries (some even admit this is their reasoning), so they say the Daniel verse refers to the order in 445 BCE by one of Cyrus' successors, Artaxerxes, to resume the restoration which had already begun, but had been temporarily interrupted.

This is possible, but not likely.

**2) Ending date:** Missionaries say the phrase "after threescore and two weeks shall Messiah be cut off" refers to Jesus' entrance to Jerusalem. If that occurred in the 69th week -- better yet, let's use the word "septad" to avoid confusion -- then all those wonderful things (end of sin, everlasting righteousness, etc) should have come about a long time ago, certainly before the Romans leveled Jerusalem. Obviously this has not happened. So how could Jesus' death have occurred in the 69th septad of Daniel's predicted time span?

Missionaries say that “the clock was stopped”. Daniel doesn’t mention any stoppage of the clock. Try telling that to your mortgage company.

3) **Numbering:** Part of verse 25 in the KJV reads “ ... seven weeks, and threescore and two weeks: the street shall be built ...” Note the punctuation. The KJV is combining the numbers 7 and 60 and 2 into one number -- 69 to get the 69 septad prophecy. (Note that the JPS separates these into two numbers -- 7 and 62, each indicating a different event.)

The KJV usage is unprecedented. The Tanach (and everyone else) gives numbers almost the same way as English -- sixty and nine. You literally never see something like “seven and sixty and two.” To make the prophecy fit, missionaries have invented a new numbering system for the Tanach.

4) **Duration of a year:** 69 septads equals 483 years. If you start at 445 BCE, this would take you to 39 CE, seven years after when most people think that Jesus entered Jerusalem. However, if you subtract 5 days for each year -- that is 2,415 days -- which is converted to about 6.5 years (bear with me) -- that takes you back to about 32 CE. In other words, if you say that a year is only 360 days long, then the time works out. So they say that the septads that Daniel speaks of are composed -- not of normal years -- but of 360 day years, and call these “Biblical years.”

Nothing corresponds to a 360 day year. It is longer than standard Jewish year (of 12 lunar months) which is 354 days and is shorter than a solar year or a Jewish leap year (which is 13 lunar months.) Such a year could not have been used in Biblical times because the festivals, which are at least in part agricultural, would have gotten out of sync with the seasons.

What can this ‘Biblical year’ be other than an invention? When you set your own intervals, you can make anything come out.

5) **Adding to the text:** KJV verse 25 says -- “from the ... commandment to restore ... Jerusalem unto the Messiah the Prince”; the JPS says -- “from the ... word to restore ... Jerusalem unto one anointed, a prince,” KJV says “the Messiah” while JPS says “one anointed.” The Hebrew word “moshiac” can mean either (though in the Bible it is usually “an anointed.”) The problem with the KJV is the use of the specific adjective “the”. “The Messiah, the Prince” certainly sounds like one very specific person, like Jesus. But the Hebrew text does not have “the.” (in Hebrew, the prefix of the letter ‘hay’) The Hebrew words are “mashiac nageed” -- an anointed prince, of whom there were many. KJV has added a word not in the text.

So what do the verses refer to? Probably the Hanukah story. If you are interested as to why I say this, or disagree with anything else in this page, [write me](#).

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## PSALM 22

You can’t blame Christians for trying to fit this psalm into their crucifixion story.

Psalm 22 (KJV) *14 I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. 15 My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. 16 For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet. 17 I may tell all my bones: they look and stare upon me. 18 They part my garments among them, and cast lots upon my vesture.*

They say, not unreasonably, that this describes someone suffering from dehydration and dislocation of joints -- as in a crucifixion. Certainly the part about piercing hands and feet sounds like a crucifixion, and gambling for clothing specifically sounds like the Jesus's crucifixion story.

True, the translation of the end of verse 16 (KJV), "of the wicked have inclosed me: they pierced my hands and my feet" is probably wrong. The phrase "k'ari" more likely is "like a lion" -- i.e. "a band of evildoers has surrounded me, like a lion, (at) my hands and feet," and indeed, lions are mentioned elsewhere in that Psalm, but that is only one detail.

The main problems with the Christians' interpretation are 1) they take a few verses out of the context of the whole Psalm and ignore others, and 2) there is a much more likely explanation which does indeed fit the psalm as a whole.

Verse 6 (KJV) in particular does not fit what Christians think about Jesus. "But I am a worm, ..." This is not humility. This is pathological self abasement. Do Christians assert that Jesus was G-d, and that G-d thinks of himself as a worm? This is so bizarre as to border on blasphemy. The middle of the psalm is equally untenable for Christians. The psalmist does not say something like, "I'll bring peace and salvation," as one would expect from a self sacrificing god. Rather he says, "Save me and I'll tell everyone how great You are." (Vs 21-22 (KJV).)

On a more mundane level, there is too much livestock for this to refer to the crucifixion. The Psalmist refers to bulls, lions, and dogs, and even unicorns (according to the KJV version). Christians might reply that these are intended to be metaphorical, but then you must ask -- who gets to determine which detail is metaphor and how the metaphor is interpreted? If the lions and bulls are metaphors, why are not the bones out of joint and the cleaving tongue also metaphors?

Taking the Psalm as a whole, and fitting it in with what we know of David, the explanation is fairly obvious. This psalm is one of the cries of David who is in deep depression while fleeing Saul and his troops. King David was a spiritual giant, but having the Anointed of HaShem (i.e. King Saul) and half the kingdom trying to kill you can depress anyone. David resolves this depression, as he does in other psalms, by his faith in HaShem. The verses follow a consistent progression of ideas.

Verse	Summary	Text - translation by Rabbi A.J. Rosenberg, published by Davka.
2-6	G-d -- where are you?	<i>2 My God, my God, why have You forsaken me? [You are] far from my salvation [and] from the words of my</i>

		<i>moaning. 3 My God, I call out by day and You do not reply, and at night I do not keep silent. 4 But You are holy; You await the praises of Israel. 5 Our ancestors trusted in You; they trusted and You rescued them. 6 They cried out to You and they escaped; they trusted in You and they were not shamed.</i>
7-8	I'm no good.	<i>7 But I am a worm and not a man; a reproach of man, despised by peoples. 8 All who see me will mock me; they will open their lips, they will shake their head.</i>
9-11	I'm dedicated to you.	<i>9 One should cast his trust upon the Lord, and He will rescue him; He will save him because He delights in him. 10 For You drew me from the womb; You made me secure on my mother's breasts. 11 Upon You, I was cast from birth; from my mother's womb You are my God.</i>
12-19	G-d, come. I'm in real trouble here.	<i>12 Do not distance Yourself from me, for distress is near; for there is none to help. 13 Great bulls have surrounded me; the mighty ones of Bashan encompassed me. 14 They opened their mouth against me [like] a tearing, roaring lion. 15 I was spilled like water, and all my bones were separated; my heart was like wax, melting within my innards. 16 My strength became dried out like a potsherd, and my tongue cleaves to my palate; and You set me down in the dust of death. 17 For dogs have surrounded me; a band of evildoers has encompassed me, like a lion, my hands and feet. 18 I tell about all my bones. They look and gloat over me. 19 They share my garments among themselves and cast lots for my raiment.</i>
20-24	Help me and I'll tell everyone how great you are.	<i>20 But You, O Lord, do not distance Yourself; my strength, hasten to my assistance. 21 Save my soul from the sword, my only one from the grip of the dog. 22 Save me from the lion's mouth, as from the horns of the wild oxen You answered me. 23 I will tell Your name to my brothers; in the midst of the congregation I will praise You. 24 You who fear the Lord, praise Him; all the seed of Jacob, honor Him, and fear Him, all the seed of Israel.</i>
25-31	G-d is great and does wonderful things.	<i>25 For He has neither despised nor abhorred the cry of the poor, neither has He hidden His countenance from him; and when he cried out to Him, He hearkened. 26 Because of You is my praise in the great congregation; I pay my vows in the presence of those who fear Him. 27 The humble shall eat and be sated; they shall praise the Lord, those who seek him; your hearts shall live forever. 28 All the ends of the earth shall remember and return to the Lord, and all the families of the nations shall prostrate</i>

		<p><i>themselves before You. 29 For the kingship is the Lord's, and He rules over the nations. 30 They shall eat all the best of the earth and prostrate themselves; before Him shall all those who descend to the dust kneel, and He will not quicken his soul. 31 The seed that worships Him; it shall be told to the generation concerning the Lord. 32 They shall come and tell His righteousness to the newborn people, that which He has done.</i></p>
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For comparison, here is the King James version. It is written in much better English, probably because the Jewish translation is (IMHO) a more faithful rendering of the Hebrew.

Note that the numbering of the verses differs in the Jewish translation and in the Christian Translation.

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Psalm 22 (KJV) *1 My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring? 2 O my God, I cry in the day time, but thou hearest not; and in the night season, and am not silent. 3 But thou art holy, O thou that inhabitest the praises of Israel. 4 Our fathers trusted in thee: they trusted, and thou didst deliver them. 5 They cried unto thee, and were delivered: they trusted in thee, and were not confounded. 6 But I am a worm, and no man; a reproach of men, and despised of the people. 7 All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, 8 He trusted on the LORD that he would deliver him: let him deliver him, seeing he delighted in him. 9 But thou art he that took me out of the womb: thou didst make me hope when I was upon my mother's breasts. 10 I was cast upon thee from the womb: thou art my God from my mother's belly. 11 Be not far from me; for trouble is near; for there is none to help. 12 Many bulls have compassed me: strong bulls of Bashan have beset me round. 13 They gaped upon me with their mouths, as a ravening and a roaring lion. 14 I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. 15 My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. 16 For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet. 17 I may tell all my bones: they look and stare upon me. 18 They part my garments among them, and cast lots upon my vesture. 19 But be not thou far from me, O LORD: O my strength, haste thee to help me. 20 Deliver my soul from the sword; my darling from the power of the dog. 21 Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns. 22 I will declare thy name unto my brethren: in the midst of the congregation will I praise thee. 23 Ye that fear the LORD, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel. 24 For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard. 25 My praise shall be of thee in the great congregation: I will pay my vows before them that fear him. 26 The meek shall eat and be satisfied: they shall praise the LORD that seek him: your heart shall live for ever.*

*27 All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee. 28 For the kingdom is the LORD's: and he is the governor among the nations. 29 All they that be fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul. 30 A seed shall serve him; it shall be accounted to the Lord for a generation. 31 They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this.*

# VERSES

## MISSIONARIES IGNORE

Missionaries say that 300 verses in the Tanach support their beliefs. Between the claim and the proof are some obstacles, but that's another story, one discussed [elsewhere](#). However, several verses in the Tanach refute missionary claims fairly directly. When confronted with these verses, some missionaries rationalize, and others change the subject. That they never cite these verses on their own is worth noting.

The verses which missionaries do not like to cite show that:

1. [G-d is not a human person](#)
2. [Blood is not needed to forgive sin](#)
3. [Torah is permanent and Mitzvot are possible](#)
4. [Deuteronomy 4](#)

1. **G-d is not a man.** Missionaries say that the 'son' aspect of their tri-partite god was the person Jesus. (Sometimes they even seem to say the other two aspects were also human, but that's another story.) They emphasize that they believe G-d became man, not that a man became G-d. The Tanach makes no such distinction. The Tanach says simply that G-d is not a man.

- Numbers 23 (KJV) 19 *God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?*

- Missionaries claim the verse should read "G-d is not a man who lies..." This is not what the Hebrew text says, or even how the KJV translates it..

- Hosea 11 (KJV) 9 *...I will not return to destroy Ephraim: for I am God, and not man; the Holy One in the midst of thee ...*

- I Samuel 15: (KJV) 29 *And also the Strength of Israel will not lie nor repent: for he is not a man, that he should repent.*

- Psalm 146 , (KJV) 2 *While I live will I praise the LORD: I will sing praises unto my God while I have any being. 3 Put not your trust in princes, nor in the son of man, in whom there is no help.*

- Jesus is frequently referred to as the "son of man."

- The Hebrew phrase “ben adam” (literally “son of man”) in a poetic way of saying “person”.

- Job 9 (KJV) 32 *For he is not a man, as I am, that I should answer him, and we should come together in judgment.* 33 *Neither is there any daysman (“mediator” in the New KJV) betwixt us, that might lay his hand upon us both.*

- Note that Job 9:3 also contradicts the missionary idea that someone must mediate between people and G-d.

The same idea is expressed in a different way in Deuteronomy Chapter 4. The text is explicit -- you saw no image at Horeb, so don't try to make a representation of G-d.

- Deut 4: 15 (KJV) *Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the LORD spake unto you in Horeb out of the midst of the fire: 16 Lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female, 17 The likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air, 18 The likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth: 19 And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath divided unto all nations under the whole heaven.*

- Note that Deut 4:19 also contradicts the missionary idea that G-d will condemn those who worship incorrectly. G-d created objects (sun, moon, and stars) for non-Jews to worship so it is unreasonable to think G-d would condemn them for doing so.

Missionaries sometimes say that G-d has changed since those words were written. They assert that now G-d is indeed human, and if we Jews don't believe it, we will be consumed in the fires of hell.. However, the Bible says that G-d does not change and we will not be consumed.

- Malachi 3 (KJV) 6 *For I am the LORD, I change not; therefore ye sons of Jacob are not consumed.*

Here is the list of the verses for easy copy and paste in chatrooms:

- Num 23:19; Hos 11:9; 1 Sam 15:29, Ps 146:2; Job 9:32; Deut 4:15 - see <http://home.att.net/~fiddlerzvi/verses.html> for full texts

**2. Blood sacrifice is not essential for forgiveness.** Missionaries say that G-d must have blood in order to forgive sins. I have even heard them make the blasphemous sounding statement that G-d is incapable, does not have the ability, to forgive without bloodshed. Such an idea is primitive and barbaric, but that is not the point. The point is that the Tanach does not agree. According to Tanach, there are several acceptable means for repentance.

- Leviticus 5 11 (KJV) *But if he be not able to bring two turtledoves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering; he shall put no oil upon it, neither shall he put any frankincense thereon: for it is a sin offering.*

- Isaiah Chapter 1:11 (KJV) *To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats.*

Micah Chapter 6 is particularly explicit as to what G-d wants:

- (KJV) 6 *Wherewith shall I come before the LORD, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? 7 Will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? 8 He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?*

- Missionaries might say this means Jesus. But that is not what the text says.

Hosea Chapter 14 waxes poetic and describes words (of repentance) as if they were the animal sacrifices (“calves of our lips”):

- (KJV) 1 *O Israel, return unto the LORD thy God; for thou hast fallen by thine iniquity. 2 Take with you words, and turn to the LORD: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips.*

The Psalmist expresses the same idea.

- Psalms 40 (KJV) 6 *Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required.*

- Psalms 50 (KJV) 7 *Hear, O my people, and I will speak; O Israel, and I will testify against thee: I am God, even thy God. 8 I will not reprove thee for thy sacrifices or thy burnt offerings, to have been continually before me. 9 I will take no bullock out of thy house, nor he goats out of thy folds. 10 For every beast of the forest is mine, and the cattle upon a thousand hills. 11 I know all the fowls of the mountains: and the wild beasts of the field are mine. 12 If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof. 13 Will I eat the flesh of bulls, or drink the blood of goats? 14 Offer unto God thanksgiving; and pay thy vows unto the most High: 15 And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.*

In 1 Kings 8, Solomon prays that G-d will forgive the sins of all those who ask in the temple, for example, verses 33 and 34 (JPS 1917)

- *When Thy people Israel are smitten down before the enemy, when they do sin against Thee, if they turn again to Thee, and confess Thy name, and pray and make supplication unto Thee in this house; then hear Thou in heaven, and forgive the sin*

*of Thy people Israel, and bring them back unto the land which Thou gavest unto their fathers.*

Kings 8: 46 - 50 applies this even to people to pray to G-d and think of the temple in a foreign country where they can't make any sacrifices:

- *If they sin against Thee--for there is no man that sinneth not--and Thou be angry with them, and deliver them to the enemy, so that they carry them away captive ... yet if they shall bethink themselves in the land whither they are carried captive, and turn back, and make supplication unto Thee ...: We have sinned, and have done iniquitously, we have dealt wickedly; if they return unto Thee with all their heart and with all their soul in the land of their enemies, ...and pray unto Thee toward their land, ... the city which Thou hast chosen, and the house which I have built for Thy name; then hear Thou their prayer and their supplication in heaven Thy dwelling-place, and maintain their cause; and forgive Thy people who have sinned against Thee, and all their transgressions wherein they have transgressed against Thee*

One can say that Solomon's prayer wasn't answered, but the text gives no indication of that.

Money (Exodus 30:15-16), jewelry (Numbers 31:50) or putting fire from the altar in a censure (Numbers 17:11) are also listed as means to forgiveness.

Hosea is specific that animal sacrifices will stop for a temporary period (as opposed to being stopped forever and replaced by something else.)

- Hosea Chapter 3: 4 (KJV). *For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: 5 Afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days.*

Here is the list of the verses for easy copy and paste in chatrooms:

- Lev 5:11; Is 1:11; Micah 6:6-8; Hosea 3:4-5; Hosea 14:2; Ps 40:6; Ps 50:7-15; Ex 30:15-16; Num 17:11; Num 31:50 -- see <http://home.att.net/~fiddlerzvi/verses.html> for full texts.

**3. The commandments can indeed be followed.** Missionaries, following Paul's lead, say that the Torah and its commandments are impossible to follow and are intended only to show us how bad we are. Then will then cite examples which show conclusively that they do not understand what the commandments actually are.

- Deuteronomy Chapter 6:25 (KJV) *And it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us."*

- Deuteronomy Chapter 30:11 (KJV) *For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. 12 It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? 13 Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? 14 But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.*

- Psalms Chapter 19:7 (KJV) *The law of the LORD (Heb. Torat HaShem) is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple.8 The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes.*

- Paul says the Torah condemns the soul. The Psalmist disagrees with him.

**The Torah was intended to be permanent, not a temporary measure to be set aside at a later time.** Missionaries claim that Jesus “fulfilled” the Torah so that it is no longer needed. Torah says otherwise, and uses the phrase “eternal statute” (“hukat olam”) 16 different times. Of particular interest is the use of this phrase in relation to atonement.

- Leviticus Chapter 16: 29 (KJV) *And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you: 30 For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the LORD. 31 It shall be a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever. 32 And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, even the holy garments: 33 And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation. 34 And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year. And he did as the LORD commanded Moses.*

- In spite of the explicit detail, the clear statement that it is to be an ongoing yearly ritual, and the repeated statement that it is an eternal statute, the missionaries will tell you that it has all been replaced by a one time human sacrifice in the form of a Roman execution.

- The missionary may ask if our sins are not forgiven since we do not have this ritual now. The answer is that this ritual is not the only one for atonement, not by a long shot ([see above](#)).

- Since this ritual is not in fact done today, one might ask if that proves the Torah wrong. The answer is no -- it doesn't. The ritual is one of the temple rituals, and so is intended only for when the temple is in existence. If and when the temple is rebuilt, the ritual may very well be started again.

Consider also: Ezek 37:24 *And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.*

- “David my servant” refers to a descendent of David, i.e., the Messiah, in whose time the ‘statutes’ will still be observed.

Here is the list of the verses for easy copy and paste in chatrooms: Deut 6:25; Deut 30:11-14; Ps 19:7-8; Lev 16: 29 -34; Ezek 37:24

4. Deuteronomy 4. I have never seen Christians offer this chapter as an excuse for their beliefs, and with good reason.

(KJV) 15 *Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the LORD spake unto you in Horeb out of the midst of the fire: 16 Lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female, 17 The likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air, 18 The likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth: 19 And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath divided unto all nations under the whole heaven. 20 But the LORD hath taken you, and brought you forth out of the iron furnace, even out of Egypt, to be unto him a people of inheritance, as ye are this day.*

These verses pose two major problems for Christian beliefs. As you can see from verse 3, with the reminder of how those Jews who followed a false god died, this chapter is about the worship required of Jews. The first problem for Christians comes in verses 15 and 16, with the prohibition against worship of anything in the likeness of a person. It’s quite specific - you didn’t see anything at Horeb, so don’t worship anything that you can see. Need I say that Jesus had the likeness of a person? Certainly all the pictures I’ve seen portray him that way.

The second problem, in verse 19, is more subtle. It’s a warning to be careful “*when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them.*” The next part of the verse contains a remarkable phrase - “*which the LORD thy God hath divided unto all nations under the whole heaven.*” Some might say this refers only to G-d putting lights in the sky for everyone, but there are two problems with this idea. First, the verb ‘halek’ has the implication of divide or apportion separately to different people and is different from the verb to give or the verb to place. Secondly, the idea of a neutral astronomical comment being thrown into the middle of firm cautions about worship sounds strange.

I think this comment suggests that G-d gave the heavenly bodies for other peoples to worship as deities. Rashi also offers this as an explanation. The warnings to Jews not to worship strange gods are numerous, and there are frequent references to what will happen at the end of days, but, to the best of my knowledge, nowhere does Tannach forbid other peoples of that era from worshipping strange gods, and numerous references are made without condemnation of other people doing so.

So, while many Christians are convinced that G-d is as petty as they are and will punish with infinite torture anyone who doesn't have the right beliefs, the Biblical author gives no indication of agreeing with this idea.

**5. Bible refers less often to “The Messiah,” than it does to “an annointed.”** (In construction. Nag Zvi to finish it alreddy.)

# COMMENTS ON THE CHRISTIANS' BIBLE

## 'NT' Verses Jews Should Know

I'm sure well minded Christians can find rationalizations to make these passages (all copied and pasted from [Bible Gateway](#) so you know they are not misquotes) sound more reasonable. And anti-Semites will have no difficulty using these verses to push hatred of Jews. I don't try to say what these passages 'really' mean. My point is more simple -- any Jew who is attracted to Christianity should look at these passages, and know that these are part of the Christians' Bible.

For anyone who gives me a list of Hebrew scriptural verses and says that prospective converts to Judaism should be aware of those, I agree, but be sure you have your quotes correct. There are a lot of misquotes of what the Hebrew says.

Christians are welcome to send [me](#) their favorite rationalization of why a given passage is not as bad as it sounds.

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Mt. 10: (KJV) 34 *Think not that I am come to send peace on earth: I came not to send peace, but a sword. 35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. 36 And a man's foes shall be they of his own household.* (Attributed to Jesus)

Mt. 27: (KJV)25 *Then answered all the people, and said, His blood be on us, and on our children.* (Attributed to 'the Jews')

Luke 12 (KJV) 51 *Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: 52 For from henceforth there shall be five in one house divided, three against two, and two against three. 53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.* (Attributed to Jesus)

Luke 14: (KJV) 26 *If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.* (Attributed to Jesus)

Luke 19 (KJV) 27 *But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.* (Attributed to Jesus)

John 8 (KJV) 31 *Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; ...40 But now ye seek to kill me, a man that hath told you the truth ...44 Ye are of your father the devil, and the lusts of your*

*father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.* (Attributed to Jesus) (Check the omitted verses. Note that the charge “Ye are of your father the devil” is leveled at “those Jews which believed on him”)

1 Thessalonians, 2:14 (KJV) *For ye, brethren, ... also have suffered like things of your own countrymen, even as they have of the Jews: 15 Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men:* (Attributed to Paul)

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### [Does Isaiah warn against Christianity?](#)

We've all seen missionaries try to support their religion by quoting the Tannach. This page turns the tables and quotes the Tannach to debunk Christianity by comparing passages from the prophet Isaiah with passages in the so called New Testament.

Personally, I don't think the Tannach says anything, good or bad, about Jesus, but it is interesting to note how differently the quotes can be interpreted.

I have not checked all the quotes for accuracy. so if you find errors, please let me know.

My thanks to Alex, who sent me this material.

Isaiah warns of coming chaos:

*24:1 Behold, the LORD maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. 24:2 And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; ... 24:3 The land shall be utterly emptied, and utterly spoiled: for the LORD hath spoken this word. 24:4 The earth mourneth [and] fadeth away, the world languisheth [and] fadeth away, the haughty people of the earth do languish.*

Then he says WHY this will happen:

*24:5 The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. 24:6 Therefore hath the curse devoured the earth, ...*

The so called New Testament advocates all three of these things -- i.e. that people transgress the laws, change the ordinance, and break the everlasting covenants.

1. Transgressing the Law:

Galatians 3:13 *Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed [is] every one that hangeth on a tree*

Galatians 3:24 *Wherefore the law was our schoolmaster [to bring us] unto Christ, that we might be justified by faith. 25 But after that faith is come, we are no longer under a schoolmaster.*

Romans 7:6 *But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not [in] the oldness of the letter.*

Galatians 5:18 *But if ye be led of the Spirit, ye are not under the law.*

Hebrews 7:12 *For the priesthood being changed, there is made of necessity a change also of the law.*

Romans 4:13 *For the promise, that he should be the heir of the world, [was] not to Abraham, or to his seed, through the law, but through the righteousness of faith. 14 For if they which are of the law [be] heirs, faith is made void, and the promise made of none effect: 15 Because the law worketh wrath: for where no law is, [there is] no transgression. 16 Therefore [it is] of faith, that [it might be] by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,*

## 2. Changing the Ordinances:

Ephesians 2:15 *Having abolished in his flesh the enmity, [even] the law of commandments [contained] in ordinances; for to make in himself of twain one new man, ...*

Colossians 2:14 *Blotting out the handwriting of ordinances that was against us, which was contrary to us, ...*

Colossians 2:20 *Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances,*

3. Breaking the Everlasting Covenant -- presumably the Sabbath, the Brit Milah, or the everlasting priesthood.

Sabbath (as specified in 1 Chronicles 16:17, Leviticus 24:8)

Colossians 2:16 *Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the Sabbath [days]:*

Brit melah: (as specified in Genesis 17:13)

Galatians 5:2 *Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.*

Everlasting priesthood. (as specified in Numbers 25:13)

Hebrews 7:12 *For the priesthood being changed, there is made of necessity a change also of the law.*

In summary, the New Testament recommends what Isaiah says will bring chaos.

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One aspect of the coming hard times, says Isaiah in a later chapter, will be a "covenant with death, an agreement with the grave."

28:14 ... *hear the word of the LORD, ye scornful men, ... 15 Because ye have said, We have made a covenant with death, and with hell(the grave) are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves:*

That is, the scornful say they will make a bargain with death so as to escape the bad times.

The so called New Testament does talk about an agreement with death:

Hebrews 9:15 *And for this cause he is the mediator of the new testament (covenant), that by means of death, for the redemption of the transgressions [that were] under the first testament, they which are called might receive the promise of eternal inheritance.*

Romans 7:4 *Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, [even] to him who is raised from the dead, that we should bring forth fruit unto God.*

Colossians 2:20 *Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances,*

Romans 6:3 *Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?*

Romans 6:4 *Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.*

Colossians 3:3 *For ye are dead, and your life is hid with Christ in God.*

This is just what Isaiah is warning against -- people who plot an agreement with death so as to avoid their own personal misfortune. Isaiah says, however, that it won't work:

Isaiah 28:18 *And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.*

Isaiah 24:16-17 warns against treachery:

16 ... *woe unto me! the treacherous dealers have dealt treacherously;... 17 Fear, and the pit, and the snare, [are] upon thee, O inhabitant of the earth. 18 And it shall come to pass, [that] he who fleeth from the noise of the fear shall fall into the pit; and he*

*that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake.*

Could this be Christianity:

FEAR:

*Luke 12:5 But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.*

*Matthew 10:28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.*

THE PIT:

*Revelation 9:2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.*

*Revelation 9:11 And they had a king over them, [which is] the angel of the bottomless pit, whose name in the Hebrew tongue [is] Abaddon, but in the Greek tongue hath [his] name Apollyon.*

THE SNARE:

*Mark 1:16 Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers.17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.*

*Luke 5:10 And so [was] also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.*

Far fetched? No more so than the quotes missionaries use to support their ideas.

Here is another end of times prediction:

*Isaiah 24:20 The earth shall reel to and fro like a drunkard, ... 21 And it shall come to pass in that day, [that] the LORD shall punish the host of the high ones [that are] on high, and the kings of the earth upon the earth.*

HIGH ONES IN HIGH PLACES:

*Ephesians 2:6 And hath raised [us] up together, and made [us] sit together in heavenly [places] in Christ Jesus:*

Again, Isaiah does not bode will for these:

*Isaiah 24:22 And they shall be gathered together, [as] prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.*

Isaiah talks about pride:

Isaiah 28:1 *Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty [is] a fading flower, which [are] on the head of the fat valleys of them that are overcome with wine!*

Who gets to wear such a crown?

28:5 *In that day shall the LORD of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people,*

But the so called New Testament says:

1 Peter 5:4 *And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.*

Who does Isaiah say is able to learn?

Isaiah 28:9 *Whom shall he teach knowledge? and whom shall he make to understand doctrine? [them that are] weaned from the milk, [and] drawn from the breasts.*

But the so called New Testament says the opposite:

1 Corinthians 3:2 *I have fed you with milk, and not with meat[see also Is28:10,13]: for hitherto ye were not able [to bear it], neither yet now are ye able.*

So what to make of all this? Is Isaiah really warning against Christians and Christianity?

You decide.

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*Yes, when these nations and their kings hear what they have not been told, they will shut their mouths and try to understand it and say "Who would have believed this report?"*  
[Isaiah 52-15-53:1]

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1 Chronicles 16:17 *And hath confirmed the same to Jacob for a law, [and] to Israel [for] an everlasting covenant,*

Leviticus 24:8 *Every Sabbath he shall set it in order before the LORD continually, [being taken] from the children of Israel by an everlasting covenant.*

Genesis 17:13 *He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.*

Numbers 25:13 *And he shall have it, and his seed after him, [even] the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel.*

*Let [Zvi](#) know what you think about the above pages.*

<b>Links to other sources</b>	
<a href="#"><u>1001 Errors in the Christian Bible</u></a>	<a href="#"><u>Ex-Christian's Page</u></a>
<a href="#"><u>Answers to anti-Talmudic Accusations</u></a>	<a href="#"><u>Jews for Judaism library</u></a>
<a href="#"><u>Bible Gateway</u></a>	<a href="#"><u>Messiah Truth</u></a>
<a href="#"><u>Biblical Errancy</u></a>	<a href="#"><u>Reconstructionists</u></a>
<a href="#"><u>Bilingual Tanach</u></a>	<a href="#"><u>Their Hollow Inheritance</u></a>
<a href="#"><u>Chabad</u></a>	

<b>LIGHTER LINKS (not necessarily serious)</b>	
<a href="#"><u>Church of Hank</u></a>	<a href="#"><u>Jeez for Joozis</u></a>
<a href="#"><u>Adult Christianity</u></a>	<a href="#"><u>Church of Elvis</u></a>
<a href="#"><u>Landover Baptist</u></a>	