

# Problems with the New Testament

Friend, what you are about to read might be difficult to imagine, much less accept. We all have understood that the translators have not always done a good job translating and we have taken these “errors” and insults against YHVH’s Word in stride. The problems presented here have little to do with translation errors. It has something to do with an apparent counterfeit we have been given and we have accepted it without batting an eye lash.

For the record, I am not against any underlying truth that may be found in the New Testament. But if it does not agree with the Torah and the Testimony of the prophets, then there is no light in it. **The OT shapes the NT, not the other way around.** I am also not against Jesus being selected by YHVH to complete a certain task, which, once fulfilled, cost him his life.

The problem is that there are many things that have crept into “Christianity” unawares that are pagan in origin. Christianity is a near carbon copy of Mithraism, an ancient version of sun worship. Mithraism was Christianity’s main competition in the early years until the fourth century when Constantine married the two together. Granted, most of these errors found their way into Catholicism, but you will be amazed at what has crept into Christianity. More on this later, *MUCH* more.

After reading this, you will also understand *why* the “Jews” rejected Jesus (a.k.a. Yahushua) as Messiah. Remember, Israel had the Torah and the prophets. They of all people should have known how to recognize Messiah. Christians have always thought them so stiff-necked that they would not accept the obvious. After examining the evidence herein, you will be better able to see the problems some have long had with Jesus being Messiah.

While he may have been a son of Yah, is there a case to be made **against** Jesus being Messiah? Is there a case to be made that **Jesus is not Divine?** You be the judge; you decide. Herein is the evidence. Read it and weep or read it and rejoice (probably in that order), but you will not be the same by the time you get to the last page. **The amount of contradictory information is enormous,** believers long ago should have done better than apologize for this; we should have acted or at least reacted!

If I am wrong, if this evidence is all hearsay and conjecture, you can show **me my error and I can repent.** If I am right, if the evidence is sustainable and condemning, you will have more than a few decisions to make. **Staying where you are theologically will be impossible, and dangerous.** This is THAT serious of an issue. Again, you be the judge. Wherein is the problem, with the original penmen, the Greek scribes, the modern translators? If real, why was the NT not well preserved?

Please reserve personal judgment against me (I’m just the messenger) until you’ve completed this study. If you receive this, don’t thank me, offer thanks to YHVH for opening your eyes. I’m just a beggar trying to show other beggars where they can find bread.

In YHVH’s service (really),  
Troy

PS—Sacred Name omissions **not** corrected in Carlson’s compilation.

# New Testament Contradictions

Paul Carlson

Additional critical evidence and comments in **red** by Troy Miller **[and BB]**  
[\[Contains Hyperlinks\]](#)

## I. THE BIRTH OF JESUS

### A. THE GENEALOGIES OF JOSEPH

#### 1. Matthew and Luke disagree

Matthew and Luke give two *contradictory* genealogies for Joseph ([Matthew 1:2-17](#) and [Luke 3:23-38](#)). They cannot even agree on who the father of Joseph was. Church apologists try to eliminate this discrepancy by suggesting that the genealogy in Luke is actually Mary's, even though Luke says explicitly that it is **Joseph's genealogy** ([Luke 3:23](#)). Christians have had problems reconciling the two genealogies since at least the early fourth century. It was then that **Eusebius**, a “Church Father,” wrote in his *The History of the Church*, “each believer has been only too eager to dilate at length on these passages.”

#### 2. Why genealogies of Joseph?

Both the genealogies of Matthew and Luke show that Joseph was a direct descendant of King David. But if Joseph is not Jesus' father, then Joseph's genealogies are meaningless as far as Jesus is concerned, and one has to wonder why Matthew and Luke included them in their gospels. The answer, of course, is that the genealogies originally said that Jesus was the son of Joseph and thus Jesus fulfilled the messianic requirement of being a direct descendant of King David.

Long after Matthew and Luke wrote the genealogies the church borrowed from the mystery religions the doctrine of the virgin birth. Although the virgin birth could be accommodated by inserting a few words into the genealogies to break the physical link between Joseph and Jesus, those same insertions also broke the physical link between David and Jesus. **[Being born of a virgin means no human father, having a human father is the only link to David.]**

The church had now created two major problems: 1) to explain away the existence of two genealogies of Joseph, now rendered meaningless, and 2) to explain how Jesus was a descendant of David. Paul says that Jesus “was born of the seed of David” ([Romans 1:3](#)). Here the word “**seed**” is literally in the Greek “**sperma**.” This same Greek word is translated in other verses as “descendant(s)” or “offspring.” The point is that the Messiah had to be a physical descendant of King David through the male line. That Jesus had to be a physical descendant of David means that even if Joseph had legally adopted Jesus (as some apologists have suggested), Jesus would **still not qualify** as Messiah if he had been born of a virgin - seed from the line of David was required. **[All emphasis that of the editor, TM]**

Women did not count in reckoning descent for the simple reason that it was then believed that the complete human was present in the man's sperm (the woman's egg being discovered in 1827). The woman's womb was just the soil in which the seed was planted. Just as there was barren soil that could

not produce crops, so also the Bible speaks of barren wombs that could not produce children. [The real reason is because YHVH told them to do it this way.]

There are many male genealogies in the Bible, [but] there are **no female genealogies**. This also eliminates the possibility put forward by some apologists that Jesus could be of the “seed of David” through Mary. [**Numbers 1:18**—Torah—shows how one’s line was counted.]

[NOTE: The book of Matthew gives a genealogy by name from David, up, through Joseph, the husband of Mary, to the son; and makes there to be **28** generations. The book of Luke gives also a genealogy by name from the son, through Joseph the husband of Mary, down to David, and makes there to be **43** generations; besides which, there is only the two names (that of David and Joseph) that are alike in the two lists.--I here insert both genealogical lists, and for the sake of perspicuity and comparison, have placed them both in the same direction, that is, from Joseph down to David.

**Genealogy, according to**

**Matthew:**

- 01 Jesus
- 02 Joseph
- 03 Jacob
- 04 Matthan
- 05 Eleazer
- 06 Eliud
- 07 Achim
- 08 Sadoc
- 09 Azor
- 10 Eliakim
- 11 Abiud
- 12 Zorobabel
- 13 Salathiel
- 14 Jechonias
- 15 Josias
- 16 Amon
- 17 Manasses
- 18 Ezekias
- 19 Achaz
- 20 Joatham
- 21 Ozias
- 22 Joram
- 23 Josaphat
- 24 Asa
- 25 Abia
- 26 Roboam
- 27 Solomon
- 28 David

**Genealogy, according to**

**Luke:**

- 01 Jesus
- 02 Joseph
- 03 Heli
- 04 Matthat
- 05 Levi
- 06 Melchl
- 07 Janna
- 08 Joseph
- 09 Mattathias
- 10 Amos
- 11 Naum
- 12 Esli
- 13 Nagge
- 14 Maath
- 15 Mattathias
- 16 Semei
- 17 Joseph
- 18 Juda
- 19 Joanna
- 20 Rhesa
- 21 Zorobabel
- 22 Salathiel
- 23 Neri
- 24 Melchi
- 25 Addi
- 26 Cosam
- 27 Elmodam
- 28 Er
- 29 Jose
- 30 Eliezer
- 31 Jorim
- 32 Matthat
- 33 Levi
- 34 Simeon

35 Juda  
36 Joseph  
37 Jonan  
38 Eliakim  
39 Melea  
40 Menan  
41 Mattatha  
42 Nathan  
43 David

[I Chronicles 3:16](#) gives a partial list of David's line: Jehoiakim begat Jeconiah and so on. [Matthew 1:11](#) lists these same two men as being in Jesus' lineage (Josias is Jehoiakim-see margin). Now read [Jeremiah 22:24-30](#) (Coniah is a corruption of Jeconiah). No son of Jeconiah will ever sit on David's throne. First we need to determine whether Messiah MUST be from David's seedline; secondly, we need to determine if this same Messiah will also be king (King). If so, while the lineage found in Matthew may not eliminate Jesus from being Messiah, it does disqualify him as king (on David's throne). If you are honest with this bit of evidence, you won't even have to read the rest of this study. The following pages will reveal well more than 2-3 witnesses that we need to establish truth.

Is this a concern to anyone? If not, why not? This ought not to be.]

### 3. Why do only Matthew and Luke know of the virgin birth?

Of all the writers of the New Testament, only Matthew and Luke mention the virgin birth. Had something as miraculous as the virgin birth **actually** occurred, one would expect that Mark and John would have at least mentioned it in their efforts to convince the world that Jesus was who they were claiming him to be.

Paul **never** mentions the **virgin birth**, even though it would have strengthened his arguments in several places. Instead, where Paul does refer to Jesus' birth, he says that Jesus "was born of the seed of David" ([Romans 1:3](#)) and was "born of a woman," not a virgin ([Galatians 4:4](#)).

### 4. Why did Matthew include four women in Joseph's genealogy?

Matthew mentions four women in the Joseph's genealogy.

- a. **Tamar** - disguised herself as a **harlot** to seduce Judah, her father-in-law ([Genesis 38:12-19](#)).
- b. **Rahab** - was a **harlot** who lived in the city of Jericho in Canaan ([Joshua 2:1](#)).
- c. **Ruth** - at her mother-in-law Naomi's request, she came secretly to where Boaz was sleeping and spent the night with him [at his feet. No sexual impropriety is stated or implied that I am aware of, although the act was a message to Boaz that she was willing if "taken".] Later Ruth and Boaz were married ([Ruth 3:1-14](#)).
- d. **Bathsheba** - became pregnant by King David while still married to Uriah ([2 Samuel 11:2-5](#)).

To have women mentioned in a genealogy is **very unusual**. [It is also against Torah—see [Numbers 1:18](#), or read any genealogy in the OT.] That all four of the women mentioned are guilty of some sort of sexual impropriety **cannot be a coincidence**. Why would Matthew mention these, and only these, women? The only reason that makes any sense is that Joseph, rather than the Holy Spirit, impregnated

Mary prior to their getting married, and that this was known by others who argued that because of this, Jesus could not be the Messiah.

## B. THE ANGEL'S MESSAGE

In Matthew, the angel appears to Joseph in a dream and tells him that Mary's child will save his people from their sins. In Luke, the angel tells Mary that her son will be great, he will be called the Son of the Most High and will rule on David's throne forever. A short time later Mary tells Elizabeth that all generations will consider her (Mary) blessed because of the child that will be born to her. [The angel lied or this never happened, see section 1A2 above.]

If this were true, Mary and Joseph should have had the highest regard for their son. Instead, we read in [Mark 3:20-21](#) that Jesus' family tried to take custody of him because they thought he had lost his mind. And later, in [Mark 6:4-6](#) Jesus complained that he received no honor among his own relatives and his own household.

## C. THE DATE <sup>1</sup>

According to Matthew, Jesus was born during the reign of Herod the Great ([Matthew 2:1](#)). According to Luke, Jesus was born during the first census in Israel, while Quirinius was governor of Syria ([Luke 2:2](#)). This is impossible because Herod died in March of 4 BC and the census took place in 6 and 7 AD, about 10 years after Herod's death.

Some Christians try to manipulate the text to mean this was the first census while Quirinius was governor and that the first census of Israel recorded by historians took place later. However, the literal meaning is “this was the first census taken, while Quirinius was governor ...” In any event, Quirinius did not become governor of Syria until well after Herod's death.

## D. THE PLACE <sup>2</sup>

Both Matthew and Luke say that Jesus was born in Bethlehem. Matthew quotes [Micah 5:2](#) to show that this was in fulfillment of prophecy. Actually, Matthew **misquotes** Micah (compare [Micah 5:2](#) to [Matthew 2:6](#)). Although this misquote is rather insignificant, **Matthew's poor understanding of Hebrew** will have great significance later in his gospel.

[NOTE: The “said” prophecy in [Micah 5:2](#) places these events in **Bethlehem Ephratah**. If Jesus is from the line of David as Matthew insists, Bethlehem Judah should have been his birth city, meaning [Micah 5:2](#) does not apply as Matthew would have it. Bethlehem **Ephratah** is about 70 miles away from **Bethlehem Judah**, and [Matthew 2:5-6](#) admits that Jesus was born in the **land of Judah**. **Bethlehem Ephratah** is in the **land of Zebulun**.]

Luke has Mary and Joseph traveling from their home in Nazareth in Galilee to Bethlehem in Judea for the birth of Jesus ([Luke 2:4](#)). Matthew, in contradiction to Luke, says that it was only after the birth of Jesus that Mary and Joseph resided in Nazareth, and then only because they were afraid to return to Judea ([Matthew 2:21-23](#)).

In order to have Jesus born in Bethlehem, Luke says that everyone had to go to the city of their birth to register for the census. This is absurd, and would have caused a **bureaucratic nightmare**. The purpose of the Roman census was for **taxation**, and the Romans were interested in where the people

lived and worked, not where they were born (which they could have found out by simply asking rather than causing thousands of people to travel).

## E. THE PROPHECIES

Matthew says that the birth of Jesus and the events following it fulfilled several Old Testament prophecies. These prophecies include:

### 1. The virgin birth ([Isaiah 7:14](#))

This verse is part of a prophecy that Isaiah relates to **King Ahaz** regarding the fate of the two kings threatening Judah at that time and the fate of Judah itself. In the original Hebrew, the verse says that a “young woman” (**Almah**) will give birth, not a “virgin” (**Bethulah**) which is an entirely different Hebrew word. The young woman became a virgin only when the Hebrew word was **mistranslated** into Greek.

[NOTE: The evidence is that **Isaiah 7** is a much later addition to the book of Isaiah, for reasons unknown. If Usher’s dates are correct, **Isaiah 7** was written in **742 B.C.** and **II Chronicles 28** was written in **741 B.C.** so both these passages were written at about the same time, yet totally contradict each other. Please examine the evidence...

*Ahaz was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: but he did not that which was right in the sight of YHVH, like David his father:*

*For he walked in the ways of the kings of Israel, and made also molten images for Baalim.*

*Moreover he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen whom YHVH had cast out before the children of Israel.*

*He sacrificed also and burnt incense in the high places, and on the hills, and under every green tree.*

*Wherefore YHVH his Mighty One delivered him into the hand of the king of Syria [in context, referring to Rezin]; and they smote him [Ahaz], and carried away a great multitude of them captives, and brought them to Damascus. And he was also delivered into the hand of the king of Israel [in context, referring to Pekah], who smote him with a great slaughter.*

*For Pekah the son of Remaliah slew in Judah a hundred and twenty thousand in one day, which were all valiant men; because they had forsaken YHVH the Mighty One of their fathers.*

*And Zichri, a mighty man of Ephraim, slew Maaseiah the king's son, and Azrikam the governor of the house, and Elkanah that was next to the king.*

*And the children of Israel carried away captive of their brethren two hundred thousand, women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria. **II Chronicles 28:1-8***

*For YHVH brought Judah low because of Ahaz king of Israel; for he made Judah naked, and transgressed sore against YHVH. **II Chronicles 28:19***

**NOTE:** If you were to alter or rewrite history, would you write that your nation was slaughtered or that they prevailed—saved by the Almighty? Would you alter history to your advantage or disadvantage? When you read the account in **Isaiah 7** you will understand why it is thought to be added text. Here are the same events of **II Chronicles 28** as recorded in **Isaiah 7**... Clearly this is the same incident and time frame because the same characters, Ahaz, Rezin and Pekah are named or implied, but with two contradictory endings to this page in history.

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.

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.

Then said YHVH unto Isaiah, Go forth now to meet Ahaz, thou, and Shear-jashub thy son, at the end of the conduit of the upper pool in the highway of the fuller's field;

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.

Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying,

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:

Thus saith the Sovereign YHVH, It shall not stand, NEITHER SHALL IT COME TO PASS.

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.

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.

Moreover YHVH spoke again unto Ahaz, saying,

Ask thee a sign of YHVH thy Elohim; ask it either in the depth, or in the height above.

But Ahaz said, I will not ask, neither will I tempt YHVH.

And he [Isaiah] said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my Elohim also?

Therefore the Sovereign Himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. **Isaiah 7:1-14**

This passage obviously has nothing to do with Jesus (who, if this prophecy did apply to him, should have been named Immanuel instead of Jesus [or Yahushua]).

[NOTE: Why would the author of **II Chronicles** say that **120,000 mighty men of valor were killed in one day** and that another **200,000 men, women, and children were taken away captive** by Rezin, king of Syria, while the record in **Isaiah 7** has YHVH telling Isaiah to tell Ahaz that Pekah and Rezin wouldn't even be able to get in the gates of Jerusalem—that none of the evil these two kings devised against Jerusalem would come to pass?

Furthermore, the underlying Hebrew word in **Isaiah 7** for “virgin” is **almah** or young woman, not **Bethulah**, Hebrew for “**virgin**”. Many have jumped through hoops to apologize for this use of the language; others go to great lengths to show that young woman and virgin are or can be used interchangeably. Point is, the author of **Isaiah 7** was perfectly capable of using the definite Hebrew word for “virgin”, **but did not**.

Furthermore (it gets worse) it is also written in **Isaiah 7:15** that Immanuel would eat cream and honey. There is no record of Jesus fulfilling this prophecy. []

Furthermore (yes Virginia, it gets still worse) the sign in **Isaiah 7** was for **Ahaz**, which means that **if there is a later application** for the “virgin” Mary, then there was a virgin birth used as a sign in Ahaz' day as well. Is your theology prepared for TWO virgin births or are you prepared to admit that the author of **Isaiah 7** did not write or imply that a “virgin” would give birth, rather a young woman would give birth in Ahaz' day? **There are either two virgin births in earth's history or none.**

Furthermore (there is no end to a tangled web of deceit) there were two kingdoms that would lose their kings before Immanuel came of age. Which kingdoms lost their kings before Jesus grew up? There is nothing, no historical record of this at all. **Friend, prophecies either come true to the letter or they are not prophecies, or they are FALSE prophecies.**

*And if thou say in thine heart, How shall we know the word which YHVH hath not spoken? When a prophet speaketh in the name of YHVH, if the thing follow not, nor come to pass, that is the thing which YHVH hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him. **Deuteronomy 18:21-22***

**Conclusion**, there is nothing about **Isaiah 7** that can be prophetically applied to Jesus as he was not named Immanuel as the text states. Couple this with the fact that **II Chronicles 28** contradicts **Isaiah 7** removes all room for doubt.]

[**They completely miss the fact that the child that was prophesied was born and identified in Isaiah chapter 8, verses 1 – 10. The prophecy was fulfilled almost immediately. BB**]

## 2. The “slaughter of the innocents” ([Jeremiah 31:15](#))

Matthew says that Herod, in an attempt to kill the newborn Messiah, had all the male children two years old and under put to death in Bethlehem and its environs, **and** that this was in **fulfillment of prophecy**.

This is a pure invention on Matthew's part. Herod was guilty of many monstrous crimes, including the murder of several members of his own family. However, ancient historians such as Josephus, who delighted in listing Herod's crimes, do not mention what would have been Herod's greatest crime by far. It simply didn't happen.

The context of [Jeremiah 31:15](#) makes it clear that the weeping is for the Israelites about to be taken into exile in Babylon, and has **nothing** to do with slaughtered children **hundreds of years later**. [**and 70 miles away, in Judah. BB, CJ**]

[**NOTE: Herod allegedly sent soldiers to Bethlehem Judah. In Jeremiah 31:15, why isn't Leah weeping for her children. Judah was Leah's son, not Rachel's. Even if Herod was guilty of this crime, it was not in answer to Jeremiah 31. If it had been, Jeremiah's passage makes no sense and holds no real significance unless Leah weeps for her own children.**]

## 3. Called out of Egypt ([Hosea 11:1](#))

Matthew has Mary, Joseph and Jesus fleeing to Egypt to escape Herod, and says that the return of Jesus from Egypt was in fulfillment of prophecy ([Matthew 2:15](#)). However, Matthew quotes only the second half of [Hosea 11:1](#). The first half of the verse makes it very clear that the verse refers to God calling *the Israelites* out of Egypt in the exodus led by Moses, and has **nothing** to do with Jesus. [**Remember [Deuteronomy 4:2](#)? See below...**]

As further proof that the slaughter of the innocents and the flight into Egypt **never happened**, one need only compare the Matthew and Luke accounts of what happened between the time of Jesus' birth and the family's arrival in Nazareth. According to Luke, **forty days** (the purification period) after Jesus was born, his parents brought him to the temple, made the prescribed sacrifice, and **returned to Nazareth**. Into this same time period Matthew somehow manages to squeeze: the visit of the Magi to



Herod, the slaughter of the innocents and the flight into Egypt, the sojourn in Egypt, and the return from Egypt. All of this action must occur in the forty day period because Matthew has the Magi visit Jesus in Bethlehem before the slaughter of the innocents.

## F. THE TRUTH BEHIND THE PROPHECIES - MATTHEW'S (or the translators') BIG BLUNDER

Since the prophecies mentioned above **do not**, in their original context, **refer to Jesus** [nor Yahushua, nor a coming Messiah], why did Matthew include them in his gospel? There are two possibilities:

1. The church says that the words had a **hidden future context as well as the original**, i.e., God was keeping very important secrets from His chosen people. Hmm. **Amos 3:7** ring a bell?

[**NOTE: Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of YHVH your Mighty one which I command you, Deuteronomy 4:2.** Here, YHVH implicitly states that we are to add NOTHING to the text. **Looking for a hidden meaning is adding SOMETHING to the text.** A prophetic text will be prophetic in context, because it is says that some event or someone will come to pass.] [**Amos 3:7 For the Lord GOD will do nothing, but He revealeth His counsel unto His servants the prophets.**]

2. Matthew, in his zeal to prove that Jesus was the Messiah, searched the Old Testament for passages (sometimes just phrases) that could be construed as messianic prophecies and then created or modified events in Jesus' life to fulfill those "prophecies."

Fortunately for those who really want to know the truth, Matthew made a colossal blunder later in his gospel which leaves no doubt at all as to which of the above possibilities is true. His blunder involves what is known as Jesus' triumphant entry into Jerusalem riding on a donkey (if you believe Mark, Luke or John) or **riding on two donkeys** (if you believe Matthew). In **Matthew 21:1-7**, two animals are mentioned in three of the verses, so this cannot be explained away as a copying error. And Matthew has Jesus riding on both animals at the same time, for verse 7 literally says, "**on them he sat.**"

Why does Matthew have Jesus riding on two donkeys at the same time? Because he misread **Zechariah 9:9** which reads in part, "mounted on a donkey, and on a colt, the foal of a donkey."

Anyone familiar with Old Testament Hebrew would know that the word translated "and" in this passage does not indicate another animal but is used in the sense of "even" (which is used in many translations) for emphasis. The Old Testament often uses parallel phrases which refer to the same thing for emphasis, but Matthew was evidently not familiar with this usage. Although the result is rather **humorous**, it is also very revealing. It demonstrates conclusively that **Matthew CREATED EVENTS in Jesus' life to fulfill Old Testament prophecies, even if it meant creating an absurd event.** Matthew's gospel is full of fulfilled prophecies. Working the way Matthew did, and believing as the church does in "**future contexts**," **any phrase in the Bible** could be turned into a fulfilled prophecy!

[**NOTE: This type of thinking is a colossal blunder for the assembly of YHVH even today. A prophecy will be stated as such.... In the latter days, In the great day of YHVH, ect.** There are many ways that a future context or prophecy is actually written. A prophecy is NOT a prophecy because a writer goes back, finds an application, and uses it in the writer's present day context. That is a **prophecy in reverse.** In context, that verse is not prophetic of anything until someone at a much later

date tries to use it as such. Friend, read [Deuteronomy 4:2](#) (again) and then try with a clear conscience to do what the “church” has done with the many prophecies about Jesus. Matthew was not the only NT writer to force these prophecies, and in reality, what Matthew and the others did was ADD to the word of YHVH a meaning that the original prophet neither wrote nor implied. For example...

**Psalm 22** says nothing about a future application; it is written in the past tense, not future tense and is about David’s personal conflicts with his enemies who are out to get him. David says nothing about a Messiah in this Psalm. Notice that when the original words of the Psalmist are read, any allusion to a crucifixion disappears. The insertion of the word “pierced” into the last clause of this verse is a not-too-ingenious Christian interpolation that was created by deliberately mistranslating the Hebrew word *kaari* as “pierced.” The word *kaari*, however, does not mean “pierced,” it means “**like a lion.**” The end of [Psalm 22:16](#), therefore, properly reads “**like a lion they are at my hands and my feet.**” Had King David wished to write the word “pierced,” he would never use the Hebrew word *kaari*. Instead, he would have written either *daqar* or *ratza*, which are common Hebrew words in the Hebrew Scriptures. Needless to say, the phrase “**they pierced my hands and my feet**” is a **Christian contrivance** that appears **nowhere** in the Hebrew Scriptures. Interestingly, and as further evidence of tampering, in **every other place** the Hebrew word *Kaari* appears in Scripture, it is correctly translated, “**like (or as) a lion**”.

If David did not say “pierced”, then how might this passage be prophetic of Jesus’ clothing being divided when **David was**, in context, **referring to himself** in this Psalm?

There are literally dozens of passages that are used as Messianic prophecies (in reverse—meaning they were not Messianic when written, or in context, but were later used to prove Jesus was Messiah) that when honestly examined **do not hold up**. [Genesis 49:10](#) is another example...

Here we are told that Jesus is this *Shiloh* that will come. There are two problems with this. One, Jesus was **NEVER** called Shiloh (he was never called Immanuel either), and two, the word *Shiloh* is used 33 times in 32 different verses, and the only one that is said to apply to the coming Messiah is [Genesis 49:10](#). Does this conjure up visions of *Kaari* in [Psalm 22:16](#)? Shiloh is the name of a city. The Hebrew word itself means “tranquility”. Indeed, [Genesis 49:10](#) is prophetic...

*The scepter shall not depart from Judah, nor a lawgiver from between his feet, until [tranquility] come; and unto him [Judah] shall the gathering of the people be.*

I challenge you to examine all these “prophecies in reverse” and stop sacrificing intellectual integrity in your application of each. If it was not written as a prophecy, then adding one later is adding to Yah’s written word, and will lead to destruction. Certainly there are meanings deeper than ink on the page, but creating prophetic applications is not wise.] **[Because Hebrew letters are also numbers, colors, sounds, and more, it is probable that there are additional meanings when the writing is in Hebrew, but such meanings can be clearly inferred and articulated at the time the passage is written. There is absolutely NO NEED for creating an *imaginary* “future context” in order to get a “deeper meaning” and violate [Deuteronomy 4:2](#). BB]**

## G. CONCLUSIONS REACHED SO FAR

From looking at just the birth accounts several conclusions can be reached, all of which will be further reinforced by examining other parts of the New Testament:

1. The gospel writers contradict each other.
2. The gospel writers rewrote history when it suited their purposes.
3. The gospels were extensively edited to accommodate the evolving dogma of the church. [For example, the present ending of [Matthew 28:19](#) was not in the original. It was added in the fourth century after nearly 2 centuries of fighting. There was and is only one Deity (monotheism) in the assembly of Israel, YHVH. There was no trinity doctrine until 381 A.D.]
4. The gospel writers misused the Old Testament to provide prophecies for Jesus to fulfill. From the birth accounts alone, it is obvious that in no way can the New Testament be considered “the inerrant Word of God,” or even “the Word of God, inerrant regarding matters important to faith and practice.”

## II. JESUS AND JOHN THE BAPTIST

### A. WHAT DID JOHN THE BAPTIST KNOW ABOUT JESUS AND WHEN DID HE KNOW IT?

John's first encounter with Jesus was while both of them were still in their mothers' wombs, at which time John, apparently recognizing his Saviour, leaped for joy ([Luke 1:44](#)). Much later, while John is baptizing, he refers to Jesus as “the **Lamb of God [a title for Mithra, BB, CJ]** who takes away the sins of the world”, and “the Son of God” ([John 1:29,36](#)). Later still, John is thrown in prison from which he does not return alive. John's definite knowledge of Jesus as the son of God and Saviour of the world is *explicitly contradicted* by [Luke 7:18-23](#) in which the imprisoned John sends two of his disciples to ask Jesus, “Are you the one who is coming, or do we look for someone else?”

### B. WHY DID JOHN BAPTIZE JESUS?

John baptized for **repentance** ([Matthew 3:11](#)). Since Jesus was supposedly without sin, he had done nothing of which to repent. The fact that he was baptized by John has always been an embarrassment to the church. The gospels offer no explanation for Jesus' baptism, apart from the meaningless explanation given in [Matthew 3:14-15](#) “to fulfill all righteousness.” Other passages, which indicate that Jesus did not consider himself sinless, are also an embarrassment to the church ([Mark 10:18](#), [Luke 18:19](#)).

Luke, who claims to be chronological ([Luke 1:3](#)), tries to give the impression that John did not baptize Jesus. Luke's account of Jesus' baptism occurs after the account of John's imprisonment ([Luke 3:20-21](#)).

[NOTE: And just where is the command to baptize in the name of YHVH found in the Torah or the prophets anyway? It's not there. Why isn't it there? You'll know why I ask these questions when you get to pages 14-15. Something as basic as baptism has been an integral part of the believer's walk for 2000 years (some say longer, but without Scriptural support) but the Torah is silent on immersion save for Naaman's healing from leprosy. Indeed there were ritual washings and cleansings, in the Torah, but these should not be misunderstood the equivalent to immersion.

The Hebrew words used for wash (for the ritual cleansings and Naaman's healing) are not only different, but neither mean to immerse. One means to trample (like what one would do when washing clothes by a riverside on a rock. The other means simply to bathe.

Not that Strong's concordance ends all arguments, but here is what Strong's says about the word New Testament word, baptize:

### **G907**

**βαπτίζω** baptizō *bap-tid'-zo*

From a derivative of G911; to *make whelmed* (that is, *fully wet*); used only (in the New Testament) of ceremonial *ablution*, especially (technically) of the ordinance of Christian *baptism*: - baptist, baptize, wash.

According to Strong's, this ritual is used only in the **New Testament**. If dabbling on water or sprinkling is not acceptable now (since the Greek word *baptidzo* means to immerse) why would ritual washings in the Old Testament be a precursor to immersion? If type must equal anti-type, these two are not even close.]

## **C. WHY DIDN'T JOHN THE BAPTIST BECOME A FOLLOWER OF JESUS?**

If John knew that Jesus was the son of God, why didn't he become a disciple of Jesus? And why didn't all, or even most, of John's disciples become Jesus' disciples? Most of John's disciples remained loyal to him, even after his death, and a sect of his followers persisted for centuries.

The gospel writers were forced to include Jesus' baptism in their gospels so that they could play it down. They could not ignore it because John's followers and other Jews who knew of Jesus' baptism were using the fact of his baptism to challenge the idea that Jesus was the sinless son of God. The gospel writers went to great pains to invent events that showed John as being subordinate to Jesus.

## **III. THE LAST SUPPER**

### **A. WHEN - BEFORE OR DURING PASSOVER?**

In Matthew, Mark and Luke the last supper takes place on the first day of the Passover ([Matthew 26:17](#), [Mark 14:12](#), [Luke 22:7](#)). In John's gospel it takes place a day earlier and Jesus is crucified on the first day of the Passover ([John 19:14](#)).

[**NOTE:** This argument is negated as I believe John's account (if any of them are credible) is probably right. Jesus was taken earlier than Abib 14. This conclusion gives time for all the events to take place and allows for an Abib 14 crucifixion. He could have been taken as early as Abib 10, the actual first day of the Passover season and still be in full agreement with John's account.]

### **B. THE LORD'S SUPPER - INSTITUTED BY JESUS OR PAUL?**

In Matthew, Mark and Luke, Jesus institutes the Lord's Supper during the Passover meal (in John's gospel the Lord's Supper is not instituted - Jesus was dead by the time of the Passover meal).

In [1 Corinthians 11:23](#), Paul writes, "For I received from the Lord that which I also delivered to you, that the Lord Jesus in the night in which He was betrayed took bread..." **Here Paul claims that he got**

**the instructions for the Lord's Supper directly from Jesus** (evidently from one of his many revelations). Paul writes these words about twenty years after Jesus' death, and had the church already been celebrating the Lord's Supper he certainly would have been aware of it and would have had no need to receive it from the Lord. Some apologists try to play games with the text to make it seem like Paul actually received the instructions from the other apostles, but one thing Paul stresses is that **what he teaches he receives from no man** ([Galatians 1:11-12](#)).

The Lord's Supper was not invented by Paul, but **was borrowed by him from Mithraism**, the mystery religion that existed long before Christianity and was Christianity's chief competitor up until the time of Constantine. In Mithraism, the central figure is the mythical Mithras, who died for the sins of mankind and was resurrected. **Believers** in Mithras were rewarded with eternal life. Part of the Mithraic communion liturgy included the words, **“He who will not eat of my body and drink of my blood, so that he will be made one with me and I with him, the same shall not know salvation.”** [In the fourth century, Constantine married the two theologies, Christianity and Mithraism, together creating a bastard religion today known as the Judeo-Christian.] The early Church Fathers **Justin Martyr** and **Tertullian** tried to say that Mithraism copied the Lord's Supper from Christianity, but they were forced to say that demons had copied it since only demons could copy an event in advance of its happening! They could not say that the followers of Mithras had copied it - it was a known fact that Mithraism had included the ritual a long time before Christ was born.

Where did Mithraism come from? The ancient historian Plutarch mentioned Mithraism in connection with the pirates of Cilicia in Asia Minor encountering the Roman general Pompey in 67 BC. More recently, in 1989 Mithraic scholar **David Ulansey** wrote a book, *The Origins of the Mithraic Mysteries*, in which he convincingly shows that Mithraism originated in the city of Tarsus in Cilicia. That this is also the home town of the apostle Paul cannot be a coincidence. [Take this little test...]

### Who am I?

- **I took on human form**
- **It is said that I was born in a stable on December 25**
- **I was born of a virgin**
- **My birth was witnessed by shepherds**
- **I was visited by wise magi bearing gifts**
- **I was sent by my Father to confirm the contract (covenant) with man**
- **I selected 12 disciples**
- **I performed many miracles**
- **I healed many illnesses**
- **I cast out demons**
- **I was called the Anointed One**
- **I commanded my followers to be baptized**
- **I celebrated and instituted the Last Supper before my death**
- **My followers drink wine and eat bread that represents my body.**
- **Bread disks used symbolize my flesh**
- **I was crucified on a cross**
- **I died to atone man for his sins**
- **I was resurrected on the first day of the week**

- **I ascended to heaven after my resurrection**
- **I will return for the judgment of men, sending sinners to flames of death and the faithful to heaven**

### **Who am I? Why, I am Mithra, who did you think?**

The list above describes Christianity in a nut shell. Take out the 12-25 birth date, and you still describe the faith of the majority of all believers. But it is Jesus they all ascribe these too, not Mithra. Paul a Hellenized Jew was instrumental in organizing the Christian Church. Through his writings he plagiarized and elevated Mithraism to Christianity. Don't believe it? Check this out. There are over 300 positive comparisons between Mithra and "Jesus". **The partial list just given above and the following info can be found in the holy book of Mithraism known as the *Avesta of Zarathustra* (Zoroaster is the Greek word for the Persian Zarathustra).**

- Mithra is a trinity made up of the: Father, Son and Spirit.
- The "Son" died on a cross, a symbol around hundreds of years before Jesus
- Mithra has a halo in his pictures. In fact, many ancient depictions of Mithra and his mother were later rechristened as Mary and the Christ Child.
- The book contains the inscription, "He who will not eat of my body and drink of my blood so that he shall be made of me and I with him, the same shall not know salvation. (For comparison, see **John 6:53**)
- Mithra had priestesses at Trophonius and Delos who spoke in tongues so all could understand them
- In pictures of Mithra's death are two torch bearers--one torch up, one down symbolizing ascent or decent to hell
- Roman revival held in 1<sup>st</sup> century Rome at Vatican Hill, there they washed believers in the blood of the lamb.

What are the implications and facts of the above statements? Basic teachings of Christianity and nearly all of the traditionally accepted events portrayed in Jesus' life are actually 4,500 years old, grounded in the pre-history of humanity. Another fact, when we strip away the miraculous and supernatural acts derived from pagan sources we are left with the historical, natural "Jesus" who was an itinerant Israelite teacher who taught through parables (and by example) the way back to YHVH, the Mighty One of Israel. Another fact: Christianity is a plagiarized religion, an exact replica of Mithraism which was in existence at least **2000** years *before* Jesus "Messiah".

The Father did not call us to be Christians (which means Christ-like). Christos is the name of a pagan Greek deity. [Exodus 23:13](#) says not to take the names of pagan deities upon our lips. YHVH calls us to be His Children, to be like HIM, not like a pagan deity.]

Paul admits that he did not know Jesus during Jesus' lifetime. He also says that his gospel was not taught to him by any man ([Galatians 1:11-12](#)). All of Paul's theology is based on his own revelations, or visions. Like dreams, visions or hallucinations do not come from nowhere, but reveal what is already in a person's subconscious. It is very likely that the source of most of Paul's visions, and therefore most of his theology, is to be found in Mithraism. That we find Jesus at the Last Supper saying more or less the same thing Paul said to the Corinthians many years later is another example of the church modifying the gospels to incorporate the theology of Paul, which eventually won out over the theology of Jesus' original disciples. [An explanation why Paul's "theology" won out over that of Jesus and his disciples' is given later.]

## C. JUDAS ISCARIOT

It is very unclear in the gospels just what Judas Iscariot's betrayal consisted of, probably because there was absolutely no need for a betrayal. Jesus could have been arrested any number of times without the general populace knowing about it. It would have been simple to keep tabs on his whereabouts. The religious authorities did not need a betrayal - only the gospel writers needed a betrayal, so that a few more "prophecies" could be fulfilled. The whole episode is pure fiction - and, as might be expected, it is riddled with contradictions.

### 1. The prophecy

Matthew says that Judas' payment and death were prophesied by Jeremiah, and then he quotes [Zechariah 11:12-13](#) as proof! [Hello!?!]

### 2. Thirty pieces of silver

According to [Matthew 26:15](#), the chief priests "weighed out thirty pieces of silver" to give to Judas. [Pieces of silver were not uniform in size even though an accepted average weight had been established, thus the need to weigh them out.] There are two things wrong with this:

- a. There were no "pieces of silver" used as currency in Jesus' time - they had gone out of circulation about 300 years before.
- b. In Jesus' time, **minted coins** were used - currency was not "weighed out." [Even ancient minted coins were fairly uniform in size.]

By using phrases that made sense in Zechariah's time but not in Jesus' time Matthew once again gives away the fact that he creates events in his gospel to match "prophecies" he finds in the Old Testament.

[NOTE: Matthew is not **finding** these prophecies, *he's manufacturing them*. These OT passages are **not** Messianic in context. They mention no Messiah and use no future terminology. They are Messianic only by virtue of the NT writers' own imaginations as they were not considered Messianic prior to their dubious application 2000 years ago.]

### 3. Who bought the Field of Blood?

- a. In [Matthew 27:7](#) the chief priests buy the field.
- b. In [Acts 1:18](#) Judas buys the field.

### 4. How did Judas die?

- a. In [Matthew 27:5](#) Judas hangs himself.
- b. In [Acts 1:18](#), [Peter says] he bursts open and his insides spill out.

c. According to the apostle Paul, neither of the above is true. Paul says Jesus appeared to “the twelve” after his resurrection [in [I Corinthians 15:5](#)]. [Mark 14:20](#) makes it clear that Judas was one of the twelve.

In [Matthew 19:28](#), Jesus tells the twelve disciples, including Judas, that when Jesus rules from his throne, they will sit on twelve thrones judging the twelve tribes of Israel.

## 5. How did the Field of Blood get its name?

- a. Matthew says because it was purchased with blood money ([Matthew 27:6-8](#)).
- b. Acts says because of the bloody mess caused by Judas' bursting open ([Acts 1:18-19](#)).

## IV. JESUS' TRIALS, DEATH & RESURRECTION

### A. THE TRIALS

#### 1. Where was Jesus taken immediately after his arrest?

- a. Matthew, Mark and Luke say that Jesus was taken directly to the high priest ([Matthew 26:57](#), [Mark 14:53](#) and [Luke 22:54](#)).
- b. John says that Jesus was taken first to Annas, the father-in-law of the high priest ([John 18:13](#)) who, after an indeterminate period of time, sent Jesus to the high priest ([John 18:24](#)).

#### 2. When did the priests and scribes gather together to question Jesus?

- a. [Matthew 26:57](#) says that on the night Jesus was arrested the priests and scribes were gathered together prior to Jesus being brought to the high priest.
- b. [Mark 14:53](#) says the priests and scribes gathered together on the night of Jesus' arrest after Jesus was brought to the high priest.
- c. [Luke 22:66](#) says the priests and scribes assembled the day after Jesus was arrested.
- d. John mentions only the high priest - no other priests or scribes play a role in questioning Jesus.

#### 3. Was Jesus questioned by Herod?

- a. Luke says that Pilate sent Jesus to Herod who questioned Jesus at length and then returned Jesus to Pilate ([Luke 23:7-11](#)).
- b. Matthew, Mark and John make no mention of Herod. This, in itself, means nothing, but it brings about another contradiction later.

#### 4. Who was responsible for Jesus' death, Pilate or the Jews?

The gospel writers go to every conceivable length to absolve the Romans in general, and Pilate in particular, of Jesus' crucifixion and to blame it on the Jews. The reason, of course, was that



Christianity was going to have to exist under Roman rule for many years, which is why the New Testament contains nothing critical of the Romans, even though they were hated for their heavy taxation, and Pilate was hated for his brutality.

For the church, the Jews made an appropriate scapegoat because the Jews were a thorn in side of the early church. The Jews, of course, had far greater knowledge of Jewish laws and traditions than the largely gentile church, and were able to call attention to some of the errors being taught by the church.

The Biblical account of Pilate's offer to release Jesus but the Jews demanding the release of Barabbas is pure fiction, containing both contradictions and historical inaccuracies.

a. What had Barabbas done?

1. [Mark 15:7](#) and [Luke 23:19](#) say that Barabbas was guilty of insurrection and murder.

2. [John 18:40](#) says that Barabbas was a robber.

b. Pilate's "custom" of releasing a prisoner at Passover.

This is **pure invention** - the only authority given by Rome to a Roman governor in situations like this was **postponement** of execution until after the religious festival. **Release was out of the question.** It is included in the gospels for the sole purpose of further **removing blame** for Jesus' death **from Pilate** and **placing it on the Jews.**

c. Pilate gives in to the mob.

The gospels have Pilate giving in to an unruly mob. This is ridiculous in light of Pilate's previous and subsequent history. Josephus tells us that Pilate's method of crowd control was to send his soldiers into the mob and beat them (often killing them) into submission. Pilate was eventually recalled to Rome because of his brutality.

5. Who put the robe on Jesus?

a. [Matthew 27:28](#), [Mark 15:17](#) and [John 19:2](#) say that after Pilate had Jesus scourged and turned over to his soldiers to be crucified, the soldiers placed a scarlet or purple robe on Jesus as well as a crown of thorns.

b. [Luke 23:11](#), in contradiction to Matthew, Mark and John, says that the robe was placed on Jesus much earlier by Herod and his soldiers. Luke mentions no crown of thorns.

## B. THE CRUCIFIXION

1. Crucified between two robbers

[Matthew 27:38](#) and [Mark 15:27](#) say that Jesus was crucified between two thieves (Luke just calls them criminals; John simply calls them men). It is a historical fact that the Romans did not crucify robbers. Crucifixion was reserved for insurrectionists and rebellious slaves.

## 2. [John] and Mary near the cross

When [[Matthew 27:39-49](#), [John 19:25-27](#) mention Jesus talking to his mother and John, and others speaking with Jesus or deriding him while on the cross], they run afoul of another historical fact - the Roman soldiers closely guarded the places of execution, and nobody was allowed near (least of all friends and family who might attempt to help the condemned person). [In contradiction, [Mark 15:40-41](#) and [Luke 27:49](#) places these people afar off.]

## 3. The divided garments

Again, Matthew and John reached back looking for something to make Jesus look like Messiah, so they invented Messianic prophecies to fit. [Matthew 27:35](#) and [John 19:24](#) misuse [Psalm 22:18](#) as David is referring to himself and makes no future or Messianic connection. The Romans probably did cast lots for his clothing, Jesus wasn't going to need them anymore, and the victors always divided the spoil. At least [Mark 15:24](#) and [Luke 23:34](#) do not try to make this a fulfillment of prophecy.

## [4.] The opened tombs

According to [Matthew 27:51-53](#), at the moment Jesus died there was an earthquake that opened tombs and many people were raised from the dead. For some reason they stayed in their tombs until after Jesus was resurrected, at which time they went into Jerusalem and were seen by many people.

Here Matthew gets too dramatic for his own good. If many people came back to life and were seen by many people, it must have created quite a stir (even if the corpses were in pretty good shape!). Yet Matthew seems to be the only person aware of this happening - historians of that time certainly know nothing of it - neither do the other gospel writers.

## C. THE RESURRECTION

### 1. Who found the empty tomb?

- a. According to [Matthew 28:1](#), only "Mary Magdalene and the other Mary."
- b. According to [Mark 16:1](#), "Mary Magdalene, and Mary the mother of James, and Salome."
- c. According to [Luke 23:55](#), [24:1](#) and [24:10](#), "the women who had come with him out of Galilee." Among these women were "Mary Magdalene and Joanna and Mary the mother of James." Luke indicates in verse [24:10](#) that there were at least two others.
- d. According to [John 20:1-4](#), Mary Magdalene went to the tomb alone, saw the stone removed, ran to find Peter, and returned to the tomb with Peter and another disciple.

### 2. Who did they find at the tomb?

- a. According to [Matthew 28:2-4](#), an angel of the Lord with an appearance like lightning was sitting on the stone that had been rolled away. Also present were the guards that Pilate had contributed. On the way back from the tomb the women meet Jesus ([Matthew 28:9](#)).
- b. According to [Mark 16:5](#), a young man in a white robe was sitting inside the tomb.

- c. According to [Luke 24:4](#), two men in dazzling apparel. It is not clear if the men were inside the tomb or outside of it.
- d. According to [John 20:4-14](#), Mary and Peter and the other disciple initially find just an empty tomb. Peter and the other disciple enter the tomb and find only the wrappings. Then Peter and the other disciple leave and Mary looks in the tomb to find two angels in white. After a short conversation with the angels, Mary turns around to find Jesus.

### 3. Who did the women tell about the empty tomb?

- a. According to [Mark 16:8](#), “they said nothing to anyone.”
- b. According to [Matthew 28:8](#), they “ran to report it to His disciples.”
- c. According to [Luke 24:9](#), “they reported these things to the eleven and to all the rest.”
- d. According to [John 20:18](#), Mary Magdalene announces to the disciples that she has seen the Lord.

## V. THE ASCENSION

According to [Luke 24:51](#), Jesus' ascension took place in Bethany, on the same day as his resurrection.

According to [Acts 1:9-12](#), Jesus' ascension took place at Mount Olivet, forty days after his resurrection.

[NOTE: The books of Acts of the Apostles and the gospel of Luke are thought to be written by the SAME PERSON!]

## VI. MISCELLANEOUS

### A. THE UNCHANGEABLE LAW

According to [Matthew 5:18](#), Jesus said that not the tiniest bit of the Law could be changed. However, in [Mark 7:19](#) Jesus declares that all foods are clean, thereby drastically changing the Law.

The church tries to get around this obvious contradiction by artificially separating the Mosaic Law into the “ceremonial” law and the “moral” law, a separation which would have abhorred the Jews of Jesus' time. The Mark passage and similar ones like [Acts 10:9-16](#) were added to accommodate the teaching of Paul regarding the Law (which was diametrically opposed to the teaching of Jesus on the Law) and to make the gospel palatable to the Gentiles.

[NOTE: Carlson must not have been looking very hard if this is all he could come up with. He admittedly is not Torah observant, so he does not know much about the law. Friend, you do not have that excuse. Why have we not examined **THIS** evidence before? These are **ALL** Torah issues...

### 1. The Passover lamb was not for the remission for sins in type.

a. The atonement offerings for sin (burnt offering, sin offering, or trespass offering) were **NEVER** eaten. **Leviticus 1, 4 and 5**. The NT “Messiah” said, “Take, eat...” **Matthew 26:26**

b. The **blood** was never to be consumed **Genesis 9:4**, Leviticus 3:7. The NT “Messiah” said, “Drink ye all of it...” **Matthew 26:27-28**, **I Corinthians 11:25**

c. Only clean animals were accepted as an offering to YHVH. Humans are more unclean than swine. If you touch the carcass of an unclean animal you are only unclean until even, **Leviticus 11:24**. If you touch the carcass of a dead man, you are unclean for seven days, **Numbers 19:11**. The NT “Messiah” was a human, not a clean beast. He was a mammal that divided not the hoof, nor chewed the cud.

d. Child (human) sacrifice is condemned in the Torah. **Deuteronomy 18:10**, **II Kings 16:3**. Human sacrifice was for the atonement of sins only for pagan deities and rejected by YHVH as an abomination. The NT “Messiah” is said to be “Son of God” in the flesh (human form). **John 1:14**, **Luke 24:39**, **Acts 2:31**. Why was YHVH’s “Son” accepted as a sacrifice?

e. The Passover lamb was killed, **THEN** eaten and the remains burnt. **Exodus 12:3-11**. The NT “Messiah” was eaten (symbolically), **THEN** killed but his remains were not burnt.

f. Only the burnt, sin and trespass offerings were for the atonement of sin. **Leviticus** chapters **1, 4, and 5**. **All** were either wholly or partially burnt. The NT “Messiah” in type/anti-type did not qualify as a burnt, sin or trespass offering because the Passover lamb was not for the atonement of sin, and while Jesus was slain, his remains were not burnt.

If the Passover lamb was not for the atonement of sin, what was it for? If the blood of the NT “Messiah” was not for the atonement of sin, why do believers say it is?

**Apparent conclusion:** Jesus’ death was not for the remission of sin. It did not meet the requirements in the Torah. Also, where was the prophecy that the coming Anointed One was supposed to die for our sins? **Ezekiel 18** reveals that the **wicked will die for his own sin** and the **righteous will be saved because of his own righteousness**.

**NOTE:** The Old Testament (OT) Passover lamb was a thumb to the nose directed at the Egyptians (**Exodus 8:20-32**). The lamb was a sacred animal to the Egyptians like the cow is sacred in India. The Passover lamb was not a blood sacrifice; it was a test to see who the children of Israel feared most: the Egyptians or YHVH! The New Testament “Messiah” is said to be the Lamb slain from the foundation of the world, and for the atonement of sin. Please see **I Corinthians 5:7**, **Matthew 26:28**, **Acts 2:38**. The OT Passover lamb is always a memorial (looking back) at Israel’s deliverance, it is never given a future or prophetic (or Messianic) fulfillment in the Torah. The only sacrifice in the annual cycle for the remission of sin was YHVH’s goat on Day of Atonement.

## 2. Sleeping with another man’s wife is called adultery

a. The Torah forbids a man to lie with a woman betrothed to another. **Deuteronomy 22:23-29**. If the man and woman were found in the city, both were killed, if in the country, only the man was killed.

Mary, a city dweller and the mother of Jesus, was betrothed to Joseph when found pregnant (**Matthew 1:18**), in clear violation of the Torah. Why did YHVH, who never changes (**Malachi 3:6**), violate His own Law and why was Mary not stoned?

**b.** The Torah forbids adultery. **Exodus 20:14**. Under no circumstances did YHVH impregnate a virgin betrothed to a man. It would be entirely against YHVH's nature, law and Scripture. YHVH would be a "home breaker" and adulterer, a sinner by His own word. Why would a believer in YHVH, the author of the **10** commandments, ever believe YHVH Himself would go against His own law?

Mary was betrothed to Joseph. Betrothal was considered "married, but living apart." Who committed adultery, Joseph or YHVH? **Matthew 1:25**. Either YHVH uncovered Joseph's betrothed, or Joseph, assuming YHVH planted the seed first, later uncovered YHVH's bed. Clearly, **one or more** marriage laws were violated here.

**Conclusion:** No matter how you slice it; the laws regarding marriage were abrogated.

## **B. NO SIGNS, ONE SIGN, OR MANY SIGNS?**

At one point the Pharisees come to Jesus and ask him for a sign.

1. In [Mark 8:12](#) Jesus says that "**no sign** shall be given to this generation."
2. In contradiction to Mark, in [Matthew 12:39](#) Jesus says that **only one sign** would be given - the sign of Jonah.
3. In contradiction to both Mark and Matthew, the gospel of **John** speaks of **many signs** that Jesus did:
  - a. The miracle of turning **water into wine** at the wedding in Cana is called the beginning (or first) of the signs that Jesus did ([John 2:11](#)).
  - b. The **healing at Capernaum** is the "second sign" ([John 4:54](#)).
  - c. Many people were following Jesus "**because they were seeing the signs** He was performing" ([John 6:2](#)).

## **C. SON OF DAVID?**

Matthew, Mark and Luke all contain passages which have Jesus quoting [Psalm 110:1](#) to argue that the Messiah does not need to be a son of David ([Matthew 22:41-46](#), [Mark 12:35-37](#) and [Luke 20:41-44](#)).

1. This contradicts many Old Testament passages that indicate that the Messiah will be a descendant of David. It also contradicts official church doctrine.
2. In [Acts 2:30-36](#) Peter, in what is regarded as the first Christian sermon, quotes [Psalm 110:1](#) in arguing that Jesus was the Messiah, a descendant of David.

[**NOTE:** If Jesus is from the tribe of Joseph (rather than Judah) as some claim, that would explain why Matthew, Mark and Luke all show Jesus using **Psalm 110** to argue that Messiah need not come from

Judah, or David's seed. This scenario would also give credibility to another prophecy Matthew tried to cite, Rachel weeping for her children, making the birth occur in Bethlehem Ephrathah. But changing the direction of the gospels in this area opens up a myriad of other inconsistencies, so the net gain of "proving" Jesus is from the tribe of Joseph, while possibly more provable and accurate, is still negligible. What this whole mess does show is the desperation of the gospel writers and other NT authors to create events that might elevate Jesus to the status of Messiah, but their witness rarely agrees. If disagreeing witnesses would not be able to convict the accused in a court of law, how can disagreeing witnesses prove Jesus is Messiah? Sure, the witnesses agree in some places, but we are on page 23 of the disagreements. What shall we do with these? It is possible for Jesus to be Messiah, but not king. It is probable that Jesus was from the tribe of Joseph, not Judah. From the evidence above, we have men desperately manufacturing prophecies to "prove" Jesus is Messiah. There is enough evidence in Scripture that he was the Messiah spoken of in Daniel so there is no need to force the evidence creating so many discrepancies. Let the evidence speak on its own merit.] [??? I do not understand how there is ANYTHING in scripture that points to Jesus being EITHER a king OR a messiah. BB, CJ]

#### D. THE FIG TREE

After Jesus' triumphant entry into Jerusalem he sees a fig tree and wants some figs from it. He finds none on it so he curses the tree and it withers and dies ([Matthew 21:18-20](#), [Mark 11:12-14, 20-21](#)).

1. Since this occurred in the early spring before Passover, it is ridiculous of Jesus to expect figs to be on the tree. [Figs are a summer fruit!]
2. Matthew and Mark cannot agree on when the tree withered.
  - a. In Matthew, the tree withers *at once* and the disciples comment on this fact ([Matthew 21:19-20](#)).
  - b. In Mark, the tree is not found to be withered until at least *the next day* ([Mark 11:20-21](#)).

#### E. THE GREAT COMMISSION

In [Matthew 28:19](#) Jesus tells the eleven disciples to "go therefore and make disciples of all nations, baptizing them in the name of the Father and the Son and the Holy Spirit."

1. This is obviously a later addition to the gospel, for two reasons:
  - a. It took the church over two hundred years of fighting (sometimes bloody) over the doctrine of the trinity before this baptismal formula came into use. Had it been in the original gospel, there would have been no fighting. [An official Trinitarian doctrine did not exist until 381 A.D. and a duality (Father and Son) did not even exist until about 325 A.D. The faith from Genesis to Malachi is monotheistic. One YHVH.]
  - b. In Acts, when people are baptized, they are baptized just in the name of Jesus ([Acts 8:16, 10:48, 19:5](#)). Peter says explicitly that they are to "Repent, and let each of you be baptized in the name of Jesus Christ for the forgiveness of your sins" ([Acts 2:38](#)).
2. This contradicts Jesus' earlier statement that his message was for the Jews only ([Matthew 10:5-6, 15:24](#)). The gospels, and especially Acts, have been edited to play this down, but the contradiction

remains. It was Paul who, against the express wishes of Jesus, extended the gospel (Paul's version) to the gentiles.

[NOTE: Peter seems to have been given a commission to go to the Gentiles in Acts 10 and 11. But even this is in contradiction to Jesus' original command that they go to the lost sheep of the house of Israel. Not to cast too much doubt on Peter's vision, but Paul's vision is questionable as presented, so it is possible that Peter's vision has been entered into the Acts of the Apostles much later to "qualify" all the gentile converts (who were ultimately responsible for all the pagan inclusions into the original faith of the original assembly). This may have been why the original command was to take the good news to the house of Israel only.]

## F. ENOCH IN THE BOOK OF JUDE

[Jude 14](#) contains a prophecy of Enoch. Thus, if the **Book of Jude** is the Word of God, then the writings of "Enoch" from which Jude quotes, **are also the Word of God**. The Book of Enoch was used in the early church until at least the third century - Clement, Irenaeus and Tertullian were familiar with it. However, as church doctrine began to solidify, the Book of Enoch became an embarrassment to the church and in a short period of time it became **the Lost Book of Enoch**. A complete manuscript of the **Book of Enoch** was discovered in **Ethiopia** in **1768**. Since then, portions of at least eight separate copies have been found among the **Dead Sea scrolls**. It is easy to see why the church had to get rid of Enoch - not only does it contain fantastic imagery (some of which was **borrowed by the Book of Revelation**), but it also contradicts church doctrine on several points (and, since it is obviously the work of several writers, **it also contradicts itself**).

[NOTE: It is true that the book of Enoch was written by several writers over many centuries. This is admitted in the preface of the book by the translators, and is apparently common knowledge. There were apparently "prophets" who wished to remain anonymous. Their works were either signed "Enoch" as a pseudonym or added to Enoch by the scribes who did not know where else to put the new writings. No one knows for sure. Obviously, there are expected contradictions as a result. All problems are solved, however, if you apply **Isaiah 8:20**. Weed out what does not line up with Scripture, and keep that which does.]

## G. THE APOSTLE PAUL'S CONVERSION

The Book of Acts contains three accounts of Paul's conversion on the road to Damascus. All of three accounts contradict each other regarding what happened to Paul's fellow travelers.

1. [Acts 9:7](#) says they "**stood** speechless, **hearing** the voice..."
2. [Acts 22:9](#) says they "**did not hear** the voice..."
3. [Acts 26:14](#) says "**when we had all fallen to the ground...**"

Some translations of the Bible (the New International Version and the New American Standard, for example) try to remove the contradiction in [Acts 22:9](#) by translating the phrase quoted above as "did not understand the voice..." However, the Greek word "akouo" is translated 373 times in the New Testament as "hear," "hears," "hearing" or "heard" and only in [Acts 22:9](#) is it translated as "understand." In fact, it is the same word that is translated as "hearing" in [Acts 9:7](#), quoted above.

The word “understand” occurs 52 times in the New Testament, but only in [Acts 22:9](#) is it translated from the Greek word “akouo.”

This is an example of Bible translators sacrificing intellectual honesty in an attempt to reconcile conflicting passages in the New Testament.

## H. JESUS CALLS THE DISCIPLES

1. In [Matthew 4:18-22](#) and [Mark 1:16-20](#), Peter and Andrew are casting nets into the sea. Jesus calls out to them and they leave their nets and follow him. Jesus then goes on a little further and sees James and John mending their nets with their father. He calls to them and they leave their father and follow him.

2. In [Luke 5:1-11](#), Jesus asks Peter to take him out in Peter's boat so Jesus can preach to the multitude. James and John are in another boat. When Jesus finishes preaching, he tells Peter how to catch a great quantity of fish ([John 21:3-6](#) incorporates this story in a post- resurrection appearance). After Peter catches the fish, he and James and John are so impressed that after they bring their boats to shore they leave everything and follow Jesus.

3. In [John 1:35-42](#), Andrew hears John the Baptist call Jesus the Lamb of God. Andrew then stays with Jesus for the remainder of the day and then goes to get his brother Peter and brings him to meet Jesus.

[NOTE: If Jesus' lineage did not cause you to take a deep breath and re-examine the evidence, this should. There should be no discrepancy here if these are inspired writings. I personally might overlook a minor discrepancy, but this? So blatant is this discrepancy that if this were a Hebrew court of law, Jesus would be acquitted of being Messiah.]

## I. SHOULD THE TWELVE DISCIPLES TAKE STAFFS?

When Jesus summons the twelve disciples to send them out to proclaim the kingdom of God, he lists the things the disciples should not take with them.

1. In [Matthew 10:9-10](#) and [Luke 9:3-5](#), a staff is included in the list of things not to take.

2. In contradiction to Matthew and Luke, [Mark 6:8](#) makes a specific exception - the disciples may take a staff.

## J. THE APOSTLE PAUL GETS CONFUSED

In [Romans 7:1-6](#) the apostle Paul tries to compare a Christian's “dying to the Law” to a woman who marries again after her husband has died. In doing so, Paul gets hopelessly confused about whether the Christian corresponds to the wife (by being released from the Law), or corresponds to the husband (by having died). One scholar has referred to the passage as “remarkably muddle-headed.” This just goes to show that, although a brilliant man, Paul did have his bad days.



## K. THE SECOND COMING

### 1. During the disciples' lifetime

There are several passages in the gospels where Jesus says he will return in the disciples' lifetime ([Mark 13:30](#), [Matthew 10:23, 16:28, 24:34](#), [Luke 21:32](#), etc.).

The same expectation held during the period the apostle Paul wrote his letters. In [1 Corinthians 7:29-31](#) Paul says that the time is so short that believers should drastically change the way that they live. But Paul had a problem - some believers had died, so what would happen to them when Jesus returned?

Paul's answer in [1 Thessalonians 4:13-18](#) shows that Paul expected that at least some of those he was writing to would be alive when Jesus returned - "we who are alive, and remain..." The same passage also indicates that Paul believed that those believers who had died remained "asleep in Jesus" until he returned. However, as the delay in Jesus' return grew longer, the location of Jesus' kingdom shifted from earth to heaven and we later find Paul indicating that when believers die they will immediately "depart and be with Christ" ([Philippians 1:23](#)).

[NOTE: Earth is where the kingdom will be set up according to the Law and the Prophets. In no passage are we "going to heaven" in the OT.]

It is quite obvious that Jesus never intended to start any type of church structure since he believed he would return very shortly to rule his kingdom in person. It is also quite obvious that Jesus was wrong about when he was coming back.

### 2. The earth in the Book of Revelation

[Revelation 1:7](#) says that when Jesus comes with the clouds, everybody on earth will see him.

Here, and in many gospel passages, Jesus is spoken of as coming with or on the clouds. This is because the Bible's view of heaven is "up" and Jesus has to pass through the clouds to get back, just as in [Acts 1:9](#) Jesus ascended up through a cloud.

## VII. THE CAUSES OF THE CONTRADICTIONS

There are four **primary causes** for most of the contradictions listed above:

### A. THE MESSIANIC PROPHECIES

The gospel writers (especially Matthew) tried to show that Jesus was the Messiah by having him fulfill Old Testament "prophecies," sometimes with absurd results (as in the case of the "two donkeys" and the "thirty pieces of silver").

### B. THE DIFFERENCES BETWEEN JESUS' AND PAUL'S GOSPELS

The gospel that Jesus and his disciples proclaimed to the Jews was in accordance with what the Old Testament predicted about a human Messiah reigning over a restored kingdom of Israel, a kingdom of

peace and righteousness. The people of Israel were to repent as personal righteousness was necessary to become a member of the kingdom.

In contrast to Jesus' gospel was the gospel preached to the Jews and gentiles by the apostle Paul, which Paul refers to as "my gospel" and "the gospel that I preach" to differentiate it from what was being proclaimed by the disciples. In Paul's gospel the human Jewish Messiah became a divine Saviour of all nations, the restored kingdom of Israel became a heavenly kingdom, and admittance to the kingdom was based on faith rather than personal righteousness.

The two gospels caused great animosity between Paul and the original apostles, an animosity that is played down in the books of Acts and Galatians, but which still shows through in several places. When Jerusalem was destroyed by the Romans in 70 AD the Jewish Christians in Jerusalem were scattered or killed, and the opposition to the gospel of Paul was largely eliminated. The gospel of Paul was incorporated into the gospel of Jesus, in many cases supplanting it.

### C. THE DELAY IN JESUS' RETURN

As time went by without Jesus returning, the apostle Paul was forced to rethink things he had written about earlier, including the state of dead believers and the nature of the kingdom.

### D. CREATING A HISTORY FIT FOR A GOD

When Jesus was changed from a Jewish "son of David" sitting on David's throne to a divine "son of God" sitting on a heavenly throne, it became necessary to invent a godlike biography for him. Thus the troublesome **virgin birth, miracles, resurrection**, etc.

The list of contradictions in this paper is by no means complete, the examples being chosen primarily from the gospels. The examples given above, however, more than prove the point that the [New Testament] is most definitely not, in any sense, the Word of God. The church has made imaginative (and often absurd) attempts to reconcile these contradictions. None of these attempts have the ring of truth - instead they have the ring of desperation.

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1. pro and con: [www.blue.butler.edu/~jfmegrat/jesus/quirinius.htm](http://www.blue.butler.edu/~jfmegrat/jesus/quirinius.htm)
2. [www.jdstone.org/cr/files/xmas/wasbethlehembirthprophesied.html](http://www.jdstone.org/cr/files/xmas/wasbethlehembirthprophesied.html),  
[www.messiahtruth.com/micah.htm#\\_ftnref1](http://www.messiahtruth.com/micah.htm#_ftnref1)  
opposing view: [www.aboutbibleprophecy.com/bethlehem.htm](http://www.aboutbibleprophecy.com/bethlehem.htm).

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## יהוה

The name of our Creator is made up of four, Hebrew **VOWELS**, **Y H W H יהוה**

(source: Flavius Josephus - *Antiquities of the Jews*)

The letter **ה** (h) when used as a vowel, usually has the "ah," "ha," or the "huh" sound. The **ה** is the *definite* article, or **THE, SPECIFIC, to the EXCLUSION of ALL others.**

This is exemplified in showing the difference between the word "eretz," meaning land, and the words "ha\_Eretz," meaning **THE Land of Israel, to the exclusion of all others.**

In Hebrew, the letters **י** (y) and **ו** (v)(w) are used interchangeably, and when located in the first, second, or third position in a word, indicate the tense of the word, either past, future, or continuing.

Being placed in the first and third positions, the **י** and **ו** indicate that the name is **both past and future**, or, - **Eternal.**

The **ה** preceding **both** the **י** and the **ו** means that the name is specifically, to the exclusion of all others, both **past** and **future**, or **THE Eternal.**

Furthermore, being **singular**, and **being found twice**, the **ה** would also allow the addition of the word, **ONE**, as a descriptor.

The Name, **YHWH**, could then be logically rendered as **The Eternal ONE**, because **He** has eternal existence, **to the exclusion of all others.**

It is pronounced in one, long breath, like the wind, with the accent on the middle syllable. .

eeeeeaaaaaa UUUUUU' waaaah