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Part Zero ~ Introduction

There is a current movement, and there are a rash of web sites, dedicated to the proposition that the Christian religion is based in the Tanakh, and that Christianity is a natural outgrowth of biblical Judaism. The purpose of this article is to help us, if you, also, would like to explore the evidence regarding these claims. [https://en.wikipedia.org/wiki/Hebrew_Roots]

This paper is intended to be used as a **STUDY GUIDE** for *peaceful* examination of the relevant evidence regarding the relationship between Christianity and the Hebrew religion as given to us in the **Tanakh** (Old Testament). The lay-out of the article is such that it can be easily **adapted** into a formal, **classroom type of study**, or provide a basis for an **email, chat-room, or Skype-based study**. I suggest reading it, and if you know of people who might be interested in exploring this subject as a group, contact the author.

This article is divided into several parts, each covering its own topic, so we can peacefully progress through the issues and the evidence, staying on **one topic** at a time. I outline what I believe to be a reasonable and peaceful process for sharing ideas that usually cause high anxiety and emotional turmoil. In the portions where presentation of evidence and conclusions is appropriate, I do present my own, *Karaite Jewish* views, and I ask for other **honest** input that can augment or *even contradict* my opinion. I cannot learn anything if I'm always being told that I am right! I am only able to advance when someone shows me *in the scriptures* where I am **not** on a solid base. I am looking for **TRUTH**, and when **you** are *also* looking for Truth, you should be eager to assist others in their own search.

In order to discuss this topic in a civil manner, we need to define some **Basic Prerequisites** that provide a common ground for **ALL** parties. **One** of the **Basic Prerequisites** is that the *topics* and *subjects* for each section must be **agreed upon in advance**, and any disagreements in procedure must be discussed, agreed with, and **settled before going forward**.

We must agree on the **Reasonable Standards** of legal and biblical **Research**, so we do not find ourselves using unqualified sources for augmenting positions that lack clear support in the Tanakh. Ideally, we would all be familiar with the [Federal Rules of Civil Procedure](#), [Federal Rules of Evidence](#), and [Robert's Rules of Order](#), but that may be way too much to ask of most of the participants in these discussions.

In order for us to discover whether or not **Jesus** has any claim on being "[THE Messiah](#)" prophesied in the Tanakh, we must examine the Tanakh and find the **Valid Prophecies** regarding [The Messiah](#). Even dedicated **Christian Apologists** will usually agree that there are passages in the Tanakh that **some** people claim refer to the Messiah but are not prophesy, therefore, we must examine **ALL** of the **alleged** Messianic Prophecies and **eliminate the false hopes**. We must concentrate on what was *written by YHWH's Prophets* with the **known intent** of being Prophecy. The *intent* being determined by *context*. Again, **all parties must agree** on what constitutes the list of **Valid Prophecies**, so we may have to eliminate some, or even many, when the context does not measure up to the standards that we will establish.

Agreement is needed on **EXACTLY what constitutes Christianity**, and their **most Fundamental Doctrines**. The parties must agree that each one of the tenets listed is a **Fundamental Doctrine** that Christians who are in the discussion believe is supported by **evidence**.

At that point, we will be ready to **Examine the Evidence** regarding whether the **Valid Prophecies** regarding the Messiah match up with the **Fundamental Doctrines** of Christianity.

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Part One ~ Basic Prerequisites Pg. 3

There are seven parts to this discussion, and multiple sub-parts, so we have no reason to get off-topic. Initially, we will offer 13 Basic Prerequisites. You can add more, if you wish, or take some away.

Part Two ~ Reasonable Standards of Research Pg. 7

There are **six** standards listed, all for **encouraging** reliance upon factual, objective evidence, and **discouraging** reliance upon emotion and mere “belief.”

Part Three ~ Valid Messianic Prophecies in the Tanakh Pg. 7

There are twenty, **known Messianic Prophecies** listed. I’m sure that there are more prophecies that are also valid, and the reason why this goes out in advance is so you can prepare your own list, and submit some changes. We will be examining the validity of any and **ALL** scripture citations, at a later time.

Part Four ~ Fundamental Christian Doctrines Pg. 12

We have isolated twelve of the most common, **Fundamental Doctrines**, and outlined them, and made some comments. **This is to initiate discussion, not end it.** If you would like to add more **Fundamental Doctrines** or take some away, please do so.

Part Five ~ Examine the Evidence Pg. 27

Here is where we begin going over the **actual words** in the original languages, and seeing if we can determine by the **Text** and from the **Context** the **actual meaning**, so we do not end up with **Pretext** or **conjecture**, and answer the question, “*Does Christianity have Hebrew Roots?*”

Part Six ~ Actual Origin of Christianity Pg. 28

Some customs, like **Easter** eggs and **Easter bunnies**, are not going to be found in the Tanakh, yet most Christians keep these customs. Everyone should at least be prepared to offer an explanation for the source of these and other Christian Doctrines and customs. Check the **hyperlinks** in this document so you can be ready.

Part Seven ~ What Is Your Conclusion? Pg. 29

Now you are ready to sum up your case.

In a court of law, this would be the place where you do your “**Closing Arguments**,” and you will NOT be INTERRUPTED for the agreed-upon time for the closing arguments, then all other participants will get their time for **Rebuttal**, and then each will close with a brief statement that answers **only** the issues rebutted. **No new issues** can be raised during rebuttal. Those issues should have been discussed during the appropriate session, above.

Part One ~ Basic Prerequisites

How do we examine the issues peacefully?

1. **Ground-Rules** for this discussion, for providing direction, and for keeping order, are:

- a. We **MUST** agree to **let the scripture speak for itself**, and **accept what the scripture says**, we must **change our beliefs so our beliefs conform with the scriptures**, **NOT twist the scriptures to conform with our beliefs**. This should be a **learning experience** for all sides.
- b. We agree that the **Tanakh** came **first**, then the **N.T.** came along later. This means that the **N.T. cannot** make changes in the **Tanakh**.
- c. We agree that the **Tanakh was given to us by YHWH through His Prophets**, and the **New Testament, as we know it, was compiled at the Council of Nicea in, 325 CE through about 329 CE**.
- d. The **Torah**, which provides the **Foundation** for the beliefs of all of the various sects of Judaism, was given to all mankind by **The Eternal ONE**, through **Moses**.
- e. Just like when building a house, **every part** of the house must be supported by the **Foundation**, or the unsupported portion of the structure cannot endure.
- f. The **Prophets** were men who had a **special Anointing** by The **Eternal ONE** to give directions to **Kings** and individual people, and also gave us the prophecies regarding **The Messiah** who is going to come at the end of the ages.
- g. **Facts** cannot be **assumed**, but must be **supported with scripture** from the **Foundation** and **Tanakh**.
- h. The **N.T.** can be used as an authoritative source for proof of fulfillment of prophecy **only** in the specific passages wherein there is **complete compatibility** with the **Tanakh**.
- i. Regardless of how many **similarities** that there may be between a suspect and how the witnesses describe a person who committed a crime, **all it takes is ONE, verifiable, material dissimilarity** and the suspect must be **eliminated**.

Do you remember **Johnny Cochran** saying **"If the glove does not fit, you must acquit"**? The same **rule of evidence** applies to bible studies regarding the **Messiah**.

- j. In order for Christianity to be a **valid extension** of the religion of the **Tanakh**, the **N.T.** must **accurately represent** what is **written** in the **Tanakh**.
- k. In order for Christianity to be a **valid extension** of the religion of the **Tanakh**, it **must not violate any of the laws**, rules, and/or regulations stipulated in the **Tanakh**.
- l. Christians are **free to believe and do anything that is not prohibited** by the **Torah**, but they **cannot** teach or **do** anything that is **prohibited** in the **Torah** and **still make the claim** that the **Torah** is the authoritative sourcebook for **Christianity**.
- m. **If you have any objections to any of these Basic Prerequisites**, or would like to suggest any other **Basic Prerequisites**, please make them known to us, so we can modify the **Prerequisite Tree** and make this more fair for all parties.

2. What are Reasonable Standards of legal and biblical research?

- i. *Order Of Proofs*
- ii. *Critical Thinking Skills*
- iii. *“Types And Shadows”*
- iv. *“Smoke And Mirrors”*
- v. *Recognizing that some things that are CALLED prophesy are FALSELY so-called, i.e., it is like having the arrow in the exact center of the circle every time, because the circle is drawn around the arrow only after the arrow hits the wall, and calling anything that the arrow hits “the target” just because it was hit by the arrow.*
- vi. If you have any objections to any of these standards, or would like to suggest any other standards, please make them known to us, so we can modify the list of legal and biblical research standards and make them more fair for all parties.

3. What are the Valid Prophecies in the Tanakh that pertain directly to The Messiah?

The below is a PARTIAL list of the things that The Messiah *MUST DO*. Failing in any of these duties will mean that even if he was a very good man and a great leader, he is not THE Messiah. What other prophecies would you like to add?

1. The Messiah will be literally, physically, of the seed and lineage of David
2. The Messiah will teach in plain language how to keep Torah
3. The Messiah will **rebuild** the temple
4. The Messiah will re-initiate the sacrifices, including the sacrifices for sin
5. The Messiah will usher in world peace
6. The Messiah will restore peace to the world
7. **If you have any objections to any of this list of prophecies, or would like to suggest adding any other Valid Prophecies, please make them known to us, so we can modify the list of Valid Prophecies in the Tanakh that pertain to The Messiah and make them more fair for all parties.**

4. What are the Fundamental Doctrines of Christianity?

The object of this study is to discover whether or not Christianity has Hebrew Roots. This means that when we cannot find proof in the Tanakh that a Fundamental Doctrine of Christianity originated in the Tanakh, then at least *that part* of Christianity must have come from somewhere else, and the proposition that Christianity has Hebrew Roots must

fail. The below is a PARTIAL list of the things that Christians claim are required by the Tanakh, and prophecies that their Messiah fulfilled. Please do your own “*due diligence*.”

a. The **inerrancy of the Bible**

2 Ti 3:16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

2 Ti 3:17 That the man of God may be **perfect**, thoroughly furnished unto all good works.

The parties involved in the discussion may find common ground, here, at least up to **Malachi** or **Second Chronicles**.

b. The **Trinity**, or the triune godhead.

Some Christian churches *do not* believe in the Trinity, but most do, so we have included the Trinity, here. If you do not believe in the Trinity, i.e., are **Nontrinitarian**, then we can easily agree to drop this section.

c. **Original Sin**, - man is born a sinner, and in Adam, all men die.

Can the sins of Adam and Eve condemn *anyone* else to an eternal hell?

d. The bible is **literally true**, especially the New Testament, regarding **Jesus's life and miracles**

Both sides need to be nice, and seek for solid scripture.

e. Jesus **fulfilled the prophecies** in the Tanakh regarding **THE Messiah**.

Dig into the Tanakh and find the proof.

f. The **Virgin Birth** of Jesus

If this is a **real requirement** for identifying The Messiah that was promised in the Tanakh, then it should have *at least* **one solid** reference, in the Tanakh. Let's see what we can find!

g. Without the **shedding of blood**, there is no remission of sin.

Most Christians are taught that **blood** sacrifice is **always** needed for forgiveness of **any sin**.

h. The **Substitutionary Atonement** of Jesus on the cross

Most Christians believe that Jesus had to die as a **Vicarious Sacrifice** before our sins could really be forgiven. We are looking for the **scriptural** connection in the Tanakh.

i. The **bodily resurrection & physical return (Second Coming) of Jesus**

Is there anything in the Tanakh requiring that the Messiah be a vicarious sacrifice, being bodily raised from the dead, and needing to make **two** trips to earth in order to accomplish **any** of his jobs? If so, let's find them!

j. Must BELIEVE in Jesus's vicarious sacrifice before we can RECEIVE salvation from sin.

Some Christian sects (like Mormons) believe that a strong, personal, *fervent belief* somehow rises to the level of evidence. Classic Jewish understanding is that we are saved by what we **DO**, i.e., - *obey Torah*, not by what we *believe*, or what we *think*. *Are we wrong?* If you think that we are wrong, then simply show us in the Tanakh.

k. The Lord's Supper, Last Supper, Communion, Eucharist

Jesus gave directions to celebrate his death, resurrection, and eventual return by commemorating his last meal with his disciples. The specific foods that are to be consumed are bread and wine, taken in a specific manner. We should examine what is said in the New Testament, as well as what is said in the Tanakh regarding this practice.

l. Everlasting, burning, fire-and-brimstone torture in HELL for *non-believers*.

I can find references to **fire** and **brimstone** in the New Testament as an *eternal punishment*, but only words for the **grave** and a **garbage dump**, in the Tanakh. **Brimstone** is mentioned seven times in the Tanakh, and will be discussed later.

m. If you have any objections to discussing any of these Fundamental Doctrines of Christianity, or would like to suggest any other Fundamental Doctrines held by Christians, please make them known to us, so we can modify the list of Fundamental Doctrines of Christianity and make them more fair for all parties [*present & future*].

5. At this point, we are in a position to, one-by-one, Examine the Evidence regarding the **connections (scriptural citations) claimed by Christians that their Christian religion came out of the Hebrew religion.**

- a. The value of the first four points will become obvious at this time, because each of the Fundamental Doctrines will be examined under the Basic Prerequisites and Reasonable Standards of Research that have been *agreed upon in advance* by all parties.

- b. We should examine each of the Valid Messianic Prophecies and the Fundamental Christian Doctrines *one at a time*, so we can focus our attention and stay in harmony with the peaceful goals of Torah obedience, and at the same time, possibly arrive at some provisional conclusions.
6. When we agree that something **IS** a **Fundamental Doctrine** of Christianity but cannot find support in the Tanakh, then we can solidly put the matter to rest by finding the actual origin of these Fundamental Christian Doctrines.
- a. Every **Rational** belief must be based upon *some kind* of **evidence** that comes from somewhere. “*Rational*,” in this instance, does **not** mean “*universally accepted*,” but only that there is a reasonably articulated *source* and *basis* for the belief.
 - b. When the source and basis for the Fundamental Christian Doctrine is **not** found in the Tanakh, then we will attempt to find a **similar** belief in some other religion, and find out *if or how* this belief could have found a place among what is now called Fundamental Christian Doctrines.
7. In the end, we have to be ready to *honestly* examine the question, “*Does Christianity have Hebrew Roots?*”

Part Two

What are Reasonable Standards of research?

- a. *We pay attention to our **Order Of Proofs***. (We must lay a proper **FOUNDATION** in scripture for each point or objection that is raised. Mere *beliefs* lack standing.)
- b. *We use the best sources*. (The **Masoretic Text** is the original [or closest to the original] Hebrew version of the **Tanakh**. The **Septuagint** is a translation of the Tanakh by **70 Greeks** (not Hebrews) into Greek, and became the sourcebook for the **Latin Vulgate** translation. The Septuagint introduced **MANY errors**. These errors carried forward into many of our modern translations, including the **King James Version**.)
- c. *We use good **critical thinking skills*** (A copy of the story **Talmudic Logic** is available for all, upon request to BeytDinHillel@gmail.com . You cannot make something acceptable as a **FACT** just by saying “*assume that*,” or citing some theoretical work from a source that is not known to be factual by **all** present. This discussion is based on **scripture**, and comparing **scripture** with **scripture**. This discussion is not based upon any books by **Christian apologists** or **Hebrew apologists**.)
- d. “*We do not use **types and shadows***,” (A verse or a phrase cannot *become* a **prophecy** just because it *sounds good*. It must make sense *in context* with the entire

chapter. *Text* without *context* is merely *pretext*. It must have been intended by YHWH to be a prophesy, before the prophesy was even given to the prophet.)

- e. “*We do not use smoke and mirrors,*” (“*Smoke and Mirrors*” is *faking* a prophetic *interpretation* because you can’t *prove with scripture* what you want to believe. Let’s be completely honest with each other, but especially, be *brutally* honest with ourselves.) YHWH wrote the Tanakh because we are not qualified to write it.
- f. *Recognizing that some things that are CALLED prophesy are FALSELY SO-CALLED.* (This would be like always having the arrow in the exact center of the circle because the circle is drawn around the arrow only *after* the arrow hits the wall. It is like saying “*Don’t force it. Just get a bigger hammer.*”)
- g. If you have any objections to any of these **Reasonable Standards**, or would like to suggest any other standards, or would like to re-word any of these versions, then please make them known to us, so we can modify the list of legal and biblical research standards and make them more fair for all parties.

Part Three

What are the Valid Prophecies regarding THE Messiah?

- a. The Messiah will be a literal, **physical**, **seed and lineage** of King David. David was a **man** (not a god), therefore, **THE Messiah**, David’s **physical descendant**, will be a **man**, *not a god*. A “**god shoot**” does not grow from a “**man root**,” so the Messiah must be a **man**.

Jeremiah 23:5 Behold, the days come, saith the LORD, that I will raise unto David a righteous **shoot**, and **he shall reign as king** and prosper, and shall execute justice and righteousness in the land.

- b. The Messiah will bring the Israelites out of Russia, China, Africa, Europe, the Americas, and the Pacific Islands, and re-unite the Israelites on the soil of the land of Israel. The result will be **so astounding** that people will no longer talk about the first Exodus out of Egypt. No one is going to miss this event, because it will amaze the entire world. *When THE Messiah is here, it cannot be hidden.*

Jeremiah 23:7 Therefore, behold, the days come, saith the LORD, that they shall no more say: 'As the LORD liveth, that brought up the children of Israel out of the land of Egypt';

Jeremiah 23:8 but: 'As the LORD liveth, that brought up and that led the seed of the house of Israel out of the north country, and from all the countries whither I had driven them'; and they shall dwell in their own land.

c. The Messiah will bring the Israelites back to Israel.

Jeremiah 30:3 For, lo, the days come, saith the LORD, that I will turn the captivity of My people Israel and Judah, saith the LORD; and I will cause them to return to the land that I gave to their fathers, and they shall possess it.'

d. The Messiah will usher in an age where a *literal* descendant of King David will occupy the *literal* throne, and a *literal* Levite will be *literally* offering our *literal* sacrifices in a *literal* temple.

Jeremiah 33:17 For thus saith the LORD: There shall not be cut off unto David a **man** to sit upon the throne of the house of Israel; [*notice that Jeremiah does not say "a man-god"*]

Jeremiah 33:18 neither shall there be cut off unto the priests the Levites a **man** before Me to offer burnt-offerings, and to burn meal-offerings, and to do sacrifice continually. [*same term*]

e. The Messiah comes at the end of days, and all nations will look to Israel and the Law (Torah, *not the Messiah*) as the reason for there being peace on earth. The proper focus is on YHWH, not *The Messiah*.

Isaiah 2:2 And it shall come to pass in the *end of days*, that the mountain of the **LORD'S** house shall be established as the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. [JPS 1999 translates this as "*And all the nations will gaze on it with joy.*"]

Isaiah 2:3 And many peoples shall go and say: 'Come ye, and let us go up to the mountain of the **LORD**, to the house of the **God of Jacob**; and **He** will teach us of **His** ways, and we will walk in **His** paths.' For out of Zion shall go forth **the law**, and the word of the **LORD** from Jerusalem.

Isaiah 2:4 And **He** [YHWH] shall judge between the nations, and shall decide for many peoples; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.

f. The Messiah knows and keeps Torah – Again, the Tanakh says that the Messiah comes from the lineage of Jesse and David, and the Messiah will be filled with wisdom and understanding. The Messiah will rule as our king, with justice and righteousness.

Isaiah 11:1 And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

Isaiah 11:2 And the spirit of the **LORD** shall rest upon **him**, the spirit of wisdom and understanding, **the spirit of counsel** and might, the spirit of knowledge and of the fear of the **LORD**;

Isaiah 11:2 does **NOT** say that the spirit of YHWH will rest upon *Mary*, does it?

Isaiah 11:3 And shall make him of quick understanding in the fear of the **LORD**: and he shall **not** judge after the **sight** of **his eyes**, neither reprove after the **hearing** of **his ears**:

Isaiah 11:4 But **with righteousness shall he judge the poor**, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

Isaiah 11:5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

g. When the Messiah comes, the earth really will enjoy justice, with peace and harmony prevailing.

Isaiah 11:6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

Isaiah 11:7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

Isaiah 11:8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.

Isaiah 11:9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

h. This one ties in with the prophesy that all people will seek the Elohim of Israel. See (n) below

Isaiah 11:10 And in that day there shall be **a root of Jesse**, which shall stand for an ensign of the people; **to it shall the Gentiles seek**: and his rest shall be glorious.

i. The Messiah will make it possible for all Israelites to return to Israel.

Isaiah 11:11 And it shall come to pass in that day, *that* the Lord shall set his hand again **the second time** to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from **Cush**, and from Elam, and from Shinar, and from Hamath, and **from the islands of the sea**. [*The **first time** was when He brought them out of Egypt.*]

Isaiah 11:12 And he shall set up an ensign for **the nations**, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

[I have been told that "... *from the islands of the sea*" is a reference to the Western Hemisphere.]

j. The Messiah will teach Jew and Gentile alike.

Isaiah 42:1 [JPS 1999] This My servant **[Israel]**, whom I uphold; My chosen one **[Israel]**, in whom I delight; I have put My spirit upon **him [Israel]**, **he [Israel] shall teach the true way to the nations**. [**Paul** said that **Jesus** came to **Jews**, and **Paul** came to **govim**. Do you really think that **Isaiah 42:1** is talking about **Paul**?]

- k. Israel will be in exile (diaspora) for many years, and **when they repent and seek YHWH**, they will return to the Land.

Hosea 3:4 [JPS 1999] For the Israelites shall go a long time without king, and without officials, without sacrifice, and without cult pillars, and without ephod and teraphim;

Hosea 3:5 afterward the Israelites **will turn back, and seek the LORD their God**, and David their king; and they will thrill over the **LORD** and over His bounty in the days to come.

- l. **David's lineage will resume control of the Israeli government, and the Israelites will finally obey the laws of Torah.**

Ezekiel 37:24 And My servant David shall be king over them, and they all shall have one shepherd; they shall also walk in Mine ordinances, and observe My statutes, **and do them**.

- m. **When the Messiah brings the Israelites back to Israel, YHWH will protect them there, forever.**

Ezekiel 37:27 My dwelling-place also shall be over them; and I will be their God, and they shall be My people.

Ezekiel 37:28 And **the nations** shall know that I am the LORD that sanctify Israel, when My sanctuary shall be in the midst of them for ever.'

- n. **The world will turn to YHWH of the Torah**

Zechariah 8:23 [JPS 1999] Thus said the **LORD** of Hosts: In those days, ten men from nations of every tongue will take hold—they will take hold of every Jew by a corner of his cloak and say, "Let us go with you, for we have heard that God is with you."

- o. **YHWH will be king of the earth, with the name of YHWH and ONLY YHWH being the important one. The Messiah's name is irrelevant. It is the job that he does that is important.**

Zechariah 14:9 And the **LORD** shall be King over **ALL the earth**; in that day shall the **LORD** be **One**, and **His name one**. *[Is there any room for two more names for a trinity? From the wording, it appears to be showing us that at that time, there were already people who believed in multiple gods, like Christians do, today]*

- p. **When the Messiah is here and restores order to the political world, then YHWH will restore the pure language that we had before Babylon.**

Zephaniah 3:9 For **then** will I turn to the peoples a pure language, that they may all call upon the name of the **LORD**, to **serve Him** with one consent.

- q. **When YHWH sends His Messiah, the people of Israel will begin obeying the Torah and doing what is right, always.**

Zephaniah 3:13 The remnant of Israel shall **not do iniquity**, nor speak lies, neither shall a deceitful tongue be found in their mouth; for they shall feed and lie down, and none shall make them afraid.

r. **YHWH will cause His Messiah to teach the Priests and Levites how to lead by example.**

Malachi 3:3 And he shall act like a smelter and purger of silver; and he shall purify **the descendants of Levi**, and refine them like gold and silver; so that they shall present offerings in righteousness.

Malachi 3:4 Then the offerings of Judah and Jerusalem shall be pleasing to the LORD, as in the days of yore, and as in the years of old.

s. **The Messiah will re-initiate the sacrifices, including the sin sacrifices**

Ezekiel 40:38 – 42

38. And a chamber with the entry thereof was by the posts at the gates; there was the burnt-offering to be washed.

39. And in the porch of the gate were two tables on this side, and two tables on that side, to **slay thereon the burnt-offering and the sin-offering and the guilt-offering.**

40. And on the one side without, as one goeth up to the entry of the gate toward the north, were two tables; and on the other side of the porch of the gate were two tables.

41. Four tables were on this side, and four tables on that side, by the side of the gate; eight tables, whereupon to slay the sacrifices.

42. Moreover there were four tables for the burnt-offering, of hewn stone, a cubit and a half long, and a cubit and a half broad, and one cubit high, whereupon to lay the instruments wherewith the burnt-offering and the sacrifice are slain.

t. **If you have any objections to any of this list of Valid Prophesies, or would like to suggest adding any other Valid Prophesies, please make them known to us, so we can modify the list of Valid Prophesies in the Tanakh that pertain to The Messiah and make them more fair for all parties.**

Part Four Fundamental Christian Doctrines

4(a) - The inerrancy of the Bible

Let me be clear on this point, - I am not concerned with anything except **Truth**. I am hoping that each and every person who reads this and joins in the fun is **also** a lover of truth and knowledge, and is *seeking wisdom*.

Does Christianity Have Hebrew Roots?

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You do not “pass” or “fail” or “get a grade” on the answers to these questions. The sole purpose of the questions is to focus our attention on how to **determine whether or not Christianity has Hebrew Roots.**

- i. Is the Tanakh the Word of **YHWH**? ____ Yes ____ No
- ii. Is the New Testament the Word of **YHWH**? ____ Yes ____ No
- iii. Are the Tanakh and New Testament in 100% agreement?
____ Yes ____ No
- iv. Should the New Testament authors be held to the same standards of accuracy and integrity as authors in the Tanakh? ____ Yes ____ No
- v. What is the fate of a false prophet in the Tanakh? _____

Deuteronomy 13:5 (13:6) And that prophet, or that dreamer of dreams, **shall be put to death**; because he hath spoken perversion against the LORD your God, who brought you out of the land of Egypt, and redeemed thee out of the house of bondage, to draw thee aside out of the way which the LORD thy God commanded thee to walk in. So shalt thou put away the evil from the midst of thee.

Deuteronomy 13:10 (13:11) And **thou shalt stone him with stones, that he die**; because he hath sought to draw thee away from the LORD thy God, who brought thee out of the land of Egypt, out of the house of bondage.

- vi. Because the Torah is given in the first five books in the Bible, then **is it logical** that the written law of YHWH is the **FOUNDATION** on which the entire bible rests? ____ Yes ____ No
- vii. How many **material** differences can there be between the Tanakh and the New Testament before the alleged writers of the New Testament should have been subjected to the penalty of a false prophet as found in **Deuteronomy 13:5 & 10**? _____ Please write the number ***IN INK***, and don't change it. We will come back to this at the end of the study.
- viii. Does the Tanakh say that it is accurate and complete? ____ Yes ____ No

KJV Psalms 119:144 – The **righteousness** of thy testimonies (statutes) is **everlasting**: give me understanding, and I shall live [have everlasting life].

KJV Psalms 119:152 – Concerning thy testimonies (statutes), I have known of old that thou hast founded them **for ever**.

KJV Psalms 119:160 – **Thy word** is true from the beginning: and **every one of thy righteous judgments** [laws] **endureth for ever** [are eternal].

- ix. Does the New Testament agree that the Tanakh is accurate and good for us? ____ Yes ____ No

2 Timothy 3:16 All **scripture** is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

2 Timothy 3:17 That the man of God may be perfect, thoroughly furnished unto all good works.

It is **ESSENTIAL** to remember, here, that most Christians **believe** that the Council of Nicea **did not materially alter** any of the Christian books **allegedly** written by Matthew, Mark, Luke, John, Peter, Paul, James, Timothy, or the others. **Is this belief justified?**

Also, it is **ESSENTIAL** to remember at the times that the original books of the N.T. were allegedly written, which was many years (up to *two and a half centuries*) before the Council of Nicea, the reference to “**scriptures**” in **2 Timothy 3:16-17** [66-67 CE] would have to be a reference **ONLY** to the **scriptures in the Tanakh**, because we don’t know if the New Testament authors were even aware of what was written by all of the other parties at the time that they were writing their own books. Also, if the N.T. is to be believed, there seems to have been more than a little bit of animosity between some of the N.T. writers.

Relates to Point # 4(b) - [Trinity](#)

The argument is often made that *because* the word “**Elohim**” is a plural noun ending “**im**” *then* “**YHWH our Elohim**” **must** be plural, allowing for more than one god. The **fact** is, the **NOUN** can be either plural or singular, but in Hebrew, what controls the **actual plurality or singularity** is the **verb**. Other nouns in English or other languages can be either singular or plural, also. Take the word “**hair**” for instance. How many **hairs** are cut when you get **a hair-cut**? 😊

Strong’s Exhaustive Concordance:

אֱלֹהִים 'elôhîym *el-o-heem'*

Plural of H433; *gods* in the **ordinary** sense; but specifically used (in the plural thus, especially **with the article**) of **the supreme God**; occasionally applied by way of deference to **magistrates**; and sometimes as a **superlative**: - angels, X exceeding, God (gods) (-dess, -ly), X (very) great, **judges**, X mighty.

Total KJV occurrences: 2601

Please remember that the compilers at Council of Nicea, the translators of the KJV, as well as the compilers of the Strong’s Exhaustive Concordance all had a strong, culturally-induced bias (**cognitive dissonance**) toward the traditional religions of *their area* and their beliefs in a **Triune Godhead**.

FACT: The word “**Elohim**” is often associated with the name **YHWH** (“Yahuwah”).

FACT: **Elohim** is the **plural** form of the noun meaning “**mighty one**,” and as a plural, means “**mighty ones**.”

FACT: We find many places where the plural **noun, elohim**, is combined with a **plural verb**, such as in **Exodus 23:32**. The word “**elohim**” is often **mistranslated** as “**gods**.” **Exodus 23:32** is only one the many examples of the plurality of **elohim** meaning “**mighty men**.”

Exodus 23:32 [KJV] Thou shalt make no covenant with **them**, nor with **their gods**.

H1285 : בריית H430 ולא להיהם להם H3772 תכרת H3808 לא Exo 23:32 [HOT+Strong’s]

“**Them**” and “**their gods**” are obviously plural, but how are the Israelites going to make covenants (*contracts*) with **spirit beings, statues, or idols**? The “**elohim**” in this verse (*and many others*) means powerful **PEOPLE**, like politicians, merchants, judges, or military officers.

The *plural* verb makes the *plural* noun refer to *multiple* mighty men, *but this does not make them into gods* any more than Goliath and his brothers were gods.

When we see “**YHWH** [is] our **Elohim**,” we are seeing a singular verb with the plural noun, “mighty ones,” making it into the “**Augmentative Singular**.” This means that the *doubly singular* **YHWH** (explained below) is *so Mighty* that He is called “The **Almighty**.” He appears to be a whole army, all by Himself. He is the “*larger-than-life*,” singular, **Almighty ONE**.

Another example:

1 Samuel 17:45 [JPS 1917] Then said David to the Philistine: 'Thou comest to me with a sword, and with a spear, and with a javelin; but I come to thee in the name of the **LORD** (יהוה) of hosts, **the God** (*singular*) of the armies of Israel, whom thou hast taunted. [In this verse, “**the God**” (*singular, in bold and underlined*), is the *augmentative singular* of **Elohim**. There are countless other examples.]

The Eternal ONE gives us several names by which we can call Him, Chief among these is **יהוה**. This is the tetragrammaton, or the “**sacred name**” of Yahuwah. The Orthodox Rabbis are **sworn to conceal** the name, because of reasons that sound good to themselves, but the Torah tells us to **proclaim** the name, and **make it known**. Therefore, any name that the Rabbis approve (like Jehoyah' [3 syllables], Yah'-way [2 syllables], or other, are not going to receive any opposition from the Rabbis as long as they are not the *actual* pronunciation of The Name. Orthodox Jews will normally substitute the words “**ha Shem**” or “**Adonai**” for Yahuwah. Ha Shem means, simply, “**THE NAME**.” Adonai means “**Boss**.”

The proper pronunciation is as easy as breathing, and comes out in three syllables, - **eeeeaaa UUUUU' waaaah**, with the accent on the middle syllable. Like breathing, or the sound of the wind. It can also be spelled as Yahuwah. The “h” is soft, here.

The “ha” or “ah” sound (*with a little air behind it*) is the **definite** article, The, or That, or This, *to the exclusion of all others*. You see the word “ha” in daily use when referring to the Land of Israel, which is called “**ha Eretz**,” meaning “**THE LAND on which Abraham's feet trod, that was given to the children of Israel, to the exclusion of all others**.”

The Name of Yahuwah contains **two** of the “ha” sounds, making the name **doubly specific** and **doubly exclusive** and **twice as positive** **that it is singular**.

The “y ך” and “w ך” are letters that can be used interchangeably near the beginning of a word, because it is by their positions (1st, 2nd, or 3rd position) in the word that denotes future or past tense. In *The Name*, יהוה we find these letters in the **first** and **third** positions, each in the company of the **definite article**, and by their placement, they mean “**The Future and The Past**,” or, shortened, “**The Eternal**.” Because of the *doubled* “**ha**” sound (singular definite article), a more accurate rendering might well be “**The Eternal ONE**.”

His Name, יהוה, being **definitely** singular, means that we are **doubly positive** that there is no **Duality**, **Trinity**, or any other **multiplicity** when it comes to how many Elohim there are for the Hebrews.

OK, so how about the Shma?

In response to any possible proposition that Deuteronomy 6:4 allows an interpretation that there is a Trinity, I will try to explain “the Shma” to the best of my own ability.

In Hebrew (*right to left*), the Shma reads:

שמע ישראל יהוה אלהינו יהוה אחד

Transliterated: Shma Israel, Yahuwah Elohenu, Yahuwah echad.

The **King James Version** translates this as:

Hear, O Israel: The LORD our God *is* one LORD:

You can see that we find יהוה only twice in the Hebrew version of the verse. In the KJV, words in italics are NOT IN THE ORIGINAL, but were supplied by the translators. We see that the word “*is*” is italicized, so we need to find a way to read the sentence without that word. JPS `1999 and others do a good job of this. The word “God” is a translation of a form of the word “elohim.” The second “יהוה” is followed by “echad,” so how did the word “LORD” end up in last place in the KJV? I think that the translators understood the strong, singular nature of YHWH, and were trying to show the singularity of the Eternal ONE. What do you think?

The Jewish Publication Society © 1999 translates this verse as:

Hear, O Israel! The LORD is our God, the LORD alone.

In the “His Name Tanakh,” © 1998, Deuteronomy 6:4 is translated as:

Hear intelligently with attention and interest, listen to and obey, O Yisra’el יהוה our Elohiym is יהוה alone!

You can see that the full meaning of “Shma” is given in the “His Name Tanakh.” Shma means *so much* more than just *to be aware of a sound*. It has more of the connotation of “*Listen as if your very life depends upon it!*”

Strong’s Exhaustive Concordance:

אֶחָד 'echâd ekh-awd'

A numeral, i.e., one; or (as an ordinal) first: - a, alike, alone, altogether, and, any (-thing), apiece, a certain [dai-] ly, each (one), + eleven, every, few, first, + highway, a man, once, one, only, other, some, together.

Total KJV occurrences: 968

Some of the words given as definitions for echad are obviously incorrect for the above citation, such as “any (-thing),” “highway,” “a man,” or “together.”

The Trinitarians MIGHT argue that the best meaning for echad in this case would be “properly united” but they would have to use a different form of the word “echad” (“ichad”

from Strong's H258), in order to bolster their claim that YHWH is a "properly united" trinity of gods, but there are way too many problems with this *assumption* to give it any credibility.

First and foremost there is no indication that YHWH is anything except ONE, as in the **augmentative singular** for the word Elohim, - **The Almighty ONE**. No way can the Trinitarians, using **Deuteronomy 6:4**, find support for their belief that this means that there is a **TRIUNE god** to the exclusion of a **40-MEMBER BOARD OF DIRECTORS** as their "god-head." Can you imagine reading **Deuteronomy 6:4** as "Listen, O Israel to YHWH Elohim, YHWH and all of the 40 members of the board of directors, voting unanimously." **It just does not make sense, does it?**

What logical sense does it make for there to be a requirement for *either* a **trinity** or for a **40 member board of directors**, when YHWH would demand that they all vote the same, anyway? **For that matter**, why would an Almighty, Eternal ONE, who has enough wisdom contained **within Himself** to create the entire universe, even *need* to create **40**, or even **TWO** more gods, beside himself, when **they all must always vote the same?** Oh! *They don't vote?* Then why would there have to be *anyone* in *any* place of power other than YHWH, alone, the King? Isaiah, in Chapter **33**, verse **22**, says that YHWH is our *Judge*, our *Lawgiver*, our *King*, and our *Savior*.

The interpretations for "echad" that appears to be *most correct* would be "one," "only," and "alone."

Saying "Listen to YHWH our Elohim" combined with any options *other than* either "only" or "alone," simply do not make any kind of sense. It doesn't even make really good sense with the most popular phrase, "YHWH is ONE."

How would "YHWH is ONE" logically follow "Listen to . . ."?

What *does* make sense to me, in context, is, - "Listen to YHWH alone," or "Listen to YHWH only." What do you think?

For Karaite Jews, the interpretation of the verse is simple, - there is only ONE Elohim, and we are to **listen to Him, alone**.

Bottom line, - if there is a Trinity, then please show us a verse or even a combination of verses showing that there are **three**, and **no more than three** and **no less than three**, in the "god-head."

4(c) **Original Sin**, - man is born a sinner, and in Adam, all men die

Paul wrote in **First Corinthians 15:22** -

1 Corinthians 15:22 For as in Adam all die, even so in Christ shall all be made alive.

Evidently, Paul had not read Ezekiel, who informed us that:

Ezekiel 18:4 Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: **the soul that sinneth, it shall die.**

Ezekiel 18:17 That hath taken off his hand from the poor, that hath not received usury nor increase, hath executed my judgments, hath walked in my statutes; **he shall not die for the iniquity of his father, he shall surely live.**

Men die for *their own* sin, not the sin of their father, Adam, or *any other* ancestor.

Who are you going to believe?

Romans 3:5 – But if **our unrighteousness** brings out God’s righteousness more clearly, what shall we say?

1 Corinthians 9:22 To the weak became I as weak, that I might gain the weak: I am made all things to all *men*, **that I might by all means save some.**

Are you going to believe Paul, who admitted that he would be willing to mislead people to get them into the church, or the Hebrew Prophets, who really have nothing to gain and everything to lose by lying?

4(d) The bible is **literally true** regarding **Jesus's life and miracles**

In the context of “**Hebrew Roots**,” what we are looking for is some kind of prophecy that the **REAL Messiah** is going to be identified by his ability to **heal the sick, raise the dead, walk on water, turn water into wine**, and/or **be a fantastic fisherman**.

- If Christians can find where *any* prophet said that “**He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.**,” would you please share the verse?
- If Christians can find where *any* prophet wrote “[**Thus it is written,**] and thus it behoved Christ to suffer, and to **rise from the dead the third day**,” would you please share the verse?
- If Christians can find where *any* prophet said that “**on the Sabbath days the priests in the temple profane the Sabbath, and are blameless**,” would you please share the verse?
- If Christians can find where *any* prophet said of The Messiah that “... **he will be called a Nazarene**,” would you please share the verse?

The **red text** in the above four lines were taken directly out of the New Testament, and all of them **claim that the event or situation was prophesied in the Tanakh**. Where are the verses, folks?

How much more of the New Testament is either adopted/adapted out of other religions, or made up out of thin air?

4(e) Jesus **fulfilled the prophecies** regarding **The Messiah**.

- In the last section, we listed a bunch of *actual* Messianic Prophecies.
- Which of these prophecies did Jesus fulfill?
- If Jesus did not fulfill *ANY* of those prophecies, then what, **IN THE TANAKH**, makes you think that **Jesus** was The promised Messiah?
- “*If the glove does not fit, you must acquit.*”

4 (f) – **The Virgin Birth of Jesus**

One of the consistent, persistent beliefs in the popular pagan religions that existed in the thousand years before Jesus allegedly lived and for a few hundred years after he allegedly died, is that their god, or a sub-god, was conceived or **born in some miraculous way**, which was supposed to act as a verification of the proposal that he was a god.

With Jesus, the claim is made that he was born of a virgin who was impregnated by the Holy Spirit (one of the Christian trilogy of gods).

The story is found in a couple of the “Gospels” and ignored by the other two, and by Paul.

Matthew 1:18-25

18. Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.
19. Then Joseph her husband, being a just *man*, and not willing to make her a publick example, was minded to put her away privily.
20. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.
21. And she shall bring forth a son, and thou shalt **call his name JESUS**: for **he shall save his people from their sins**. [There being no “J” in Greek, they spelled the name as “Jesus,” not “Yehoshua” or “Yeshua.”]
22. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,
23. Behold, **a virgin shall** be with child, and **shall** bring forth a son, and **they shall call his name Emmanuel**, which being interpreted is, **God with us**.
24. Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:
25. And knew her not till she had brought forth her firstborn son: and **he called his name JESUS**.

Where does the Tanakh say that the Messiah will save the anyone from their sins?

Where does the Tanakh say that the name “Jesus” or even “Emmanuel” is tied to saving the Israelites from their sins?

Luke 1:27 – 35

26. And in the sixth month the **angel Gabriel** was sent from God unto a city of Galilee, named Nazareth,
27. To **a virgin** espoused to a man whose name was Joseph, of the house of David; and the virgin's name *was* Mary.
28. And the angel came in unto her, and said, Hail, *thou that art* highly favoured, the Lord *is* with thee: blessed *art* thou among women.
29. And when she saw *him*, she was troubled at his saying, and cast in her mind what manner of salutation this should be.
30. And the angel said unto her, Fear not, Mary: for thou hast found favour with God.
31. **Luke 1:31** And, behold, thou shalt conceive in thy womb, and bring forth a son, **and shalt call his name JESUS**.

32. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:
33. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.
34. Then said Mary unto the angel, How shall this be, seeing I know not a man?
35. And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

QUESTION: *How is naming a kid “Jesus” (or Iesus) the fulfillment of a prophesy to call a kid Emmanuel?*

And another thing: The Hebrew prophesy cited by Matthew [Isaiah 7:14] uses the words “**ha almah**,” meaning “**that** (or **the**, or **this**, - the **definite** article) **young woman**”, not **a** or **an** or **any** (the **indefinite** article) **young woman**.” Isaiah was showing King Ahaz **exactly which** young woman it was that was going to have the son, as **the sign** to Ahaz that Ahaz was **unwilling** to request of YHWH. And the name, **Emmanuel**, was for the purpose of being a comfort to King Ahaz every time King Ahaz saw the child, as a reminder that the northern kings would never take over Israel during Ahaz’s years. **Read chapters 6 and 7 for context, and chapter 8 for fulfillment.**

When the seventy **Greek** interpreters at **Alexandria** got the opportunity to control the interpretation of this verse (in their **Septuagint** and **Vulgate**), they changed the words from “**the young woman**” into “**a virgin**,” which was then picked up and used in the **King James translation**. That is a pretty big change of meaning, don’t you think? Both in terms of sexual activity and in the **time frame when the young woman lived**. “A **virgin**” could mean **any** virgin, even several hundred years into the future, but “**THAT young woman**” would mean that the prophesy was purely for King Ahaz, **as the context of the entire chapter indicates**. **Isaiah 7:14** fails miserably as a prophesy of **the** virgin birth of **The** Messiah.

Give it your best shot, Christians. With **Isaiah 7:14** examined and eliminated, do you have **any** prophesy in the Tanakh that you can show us where and why the Messiah would **have to be** born of **a** Virgin?

I’m sure you can find plenty of pagan religion literature where there are prophesies of virgin births of their messiahs, but where is it **in the Tanakh**?

4 (g) – Without the **shedding of blood**, there is no remission of sin.

This Christian belief arises out of a few grossly mistranslated verses in the **Torah**, where the **Torah** is telling how **awful** it is for us to **eat blood**. **Blood is not for food, ever!** Blood is the animal’s sewer system for removal of toxins out of the cells, and it will contain virus, parasites, and microbes that can cause many diseases.

The response to this **Fundamental Doctrine** must be divided into **five parts** for which we must find scriptural citations:

1. Does the New Testament actually say that **blood sacrifice** is an **absolute requirement** for forgiveness of all sins?
2. Does the New Testament actually say that **Jesus’s blood** was able to forgive all sin, past, present, and **future**?

3. The actual passages in the Tanakh that describe what we **CAN** do with **blood**.
4. Proof **whether or not** there are *other means available for forgiveness* of sins (remission of sins) that **do not** require **blood**.
5. And if we cannot find support for this fundamental doctrine in the Tanakh, then we must **search for the real source** for the Fundamental Doctrine that requires **blood** for forgiveness of each and every sin.

Hebrews 9:21-28

- 19 For when Moses had **spoken** every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,
- 20 Saying, This *is* the blood of the testament which God hath enjoined unto you.
- 21 Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.
- 22 And **almost** all things are by the law **purged** with blood; **and without shedding of blood is no remission.**

In studying the laws of sacrifice in the Torah, we cannot help but notice how *specific* the laws are regarding how each sacrifice is performed. There are specific sacrifices that must be made, monthly, by the ladies, at the end of their menstruation. There are specific sacrifices for touching a dead body. There are specific sacrifices for forgetting certain duties. There are specific sacrifices for **commemorating** certain holy (set apart) occasions. **There are certain sins for which there are absolutely no sacrifices (even blood) stipulated for forgiveness.**

Blood sacrifice is **NOT** needed for forgiveness of all sins.

It must be **firmly** anchored in the mind that the N.T. *falsely* teaches that *blood sacrifice is needed* for forgiveness of *any* and *all* sin.

It must also be **firmly** anchored in the mind that the N.T. *falsely* teaches that **the blood of Jesus** (specifically) **paid for ALL sin, forever** (even future sins).

Both of these concepts are *totally contrary* to the Torah, because **sacrifices were brought by the sinner**, for payment for **specific** sins of **oversight** that **had been** committed (past tense).

Hebrews 10:1-14 (KJV)

- 1 For the law having a **shadow** of good things to come, **and not the very image of the things**, can **never** with those sacrifices which they offered year by year continually make the comers thereunto perfect. [***FALSE – The Law is not a shadow. It is specific, and well-defined.***]
- 2 **For then would they not have ceased to be offered?** because that the worshippers once purged should have had no more conscience of sins. [***When lawyers build false analogies like this and shoot down their own construct, they are trying to create an illusion that they are actually dealing with what the opposing council had actually said, and they think that you are TOO STUPID to notice.***]
- 3 But in those *sacrifices* there is a remembrance again *made* of sins every year.
- 4 For *it is not possible* that the blood of bulls and of goats should take away sins. [***YHWH says that the sins are forgiven, so is Paul lying, or is YHWH lying?.***]

- 5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: [It becomes obvious that Paul is talking about Jesus's body [see verse 10], and that YHWH had prepared Jesus for being a sacrifice, HOWEVER, -]

THE ACTUAL QUOTE!!!

Psalms 40:6 [40:7 JPS] Sacrifice and meal-offering Thou hast no delight in; mine ears hast Thou opened; burnt-offering and sin-offering hast Thou not required.

[This is another **ERROR** that originated in the Septuagint, found its way into the Latin Vulgate, and then turned up in the King James Version.]

(Back to the **KJV** book of **Hebrews**)

- 6 In burnt offerings and sacrifices for sin thou hast had no pleasure. [See the **actual** quote, above.]
7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.
8 Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure *therein*; which are offered by the law;
9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. [This is supposed to be **Jesus**, saying that he is eliminating the sin sacrifices so he can offer himself for sin for everybody, forever. Is there a **record** of **JESUS** ever saying this? Or is it just Paul, adapting this incident from the culture of **Mithra-worship**?]
10 By the which will we are sanctified through **the offering of the body of Jesus Christ once for all**.
11 And every priest standeth daily ministering and offering oftentimes **the same sacrifices**, which can **never take away sins**: [The **Torah** says that the sins **were forgiven** (see below), **therefore, Paul is saying that Moses was a liar and a false prophet**.]
12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;
13 From henceforth expecting till his enemies be made his footstool.
14 For **by one [blood] offering** he hath perfected **for ever** them that are sanctified.

[IF this were **really true**, then why will **blood offerings for sin** be among the things that will be re-instituted upon the coming of the Messiah?]

It is in chapter 40 where **Ezekiel** shares his vision given by **YHWH** of what is going to take place in the **new temple**, under the direction of **The Messiah**.

Ezekiel 40:38-42 [KJV]

- 38 And the chambers and the entries thereof *were* by the posts of the gates, where they washed the burnt offering.
39 And in the porch of the gate *were* two tables on this side, and two tables on that side, to **slay** thereon **the burnt offering and the sin offering and the trespass offering**.
40 And at the side without, as one goeth up to the entry of the north gate, *were* two tables; and on the other side, which *was* at the porch of the gate, *were* two tables.
41 Four tables *were* on this side, and four tables on that side, by the side of the gate; eight tables, whereupon they slew *their sacrifices*.

42 And the four tables *were* of hewn stone for the burnt offering, of a cubit and an half long, and a cubit and an half broad, and one cubit high: whereupon also they laid the instruments wherewith they slew the burnt offering and the sacrifice.

There will continue to be sin offerings in the future, therefore, the *myth* that Paul brought into Christianity about his god being *the ultimate, one-time sacrifice for sin* is proven to be false by an examination of the Tanakh. In this case, it is proven false through the word of a tested-and-proven Prophet of **YHWH**, which Paul was *not*.

So, Christians have a problem reconciling their Greek-based scriptures with the actual Tanakh. Is Ezekiel a real Prophet of **YHWH**, who foretold the coming of their (false) Messiah, as several of their alleged citations claim? The same **Ezekiel** says that the **REAL** Messiah is going to be showing the Hebrews *how to make their sacrifices for sin* and for other purposes? How many excuses can you find for continuing in the belief that the New Testament and Old Testament are completely compatible?

One of the most startling and eye-opening things that one learns when studying about the sacrifices is that a great many of **the sacrifices were used for food** by the Levites, priests, and others. When Christians allege that Jesus was a (human) sacrifice, they must invent an entirely new set of sacrificial laws that would show how to prepare *human* flesh for consumption by the Levites and Kohanes (an abomination).

Bloodless, fine FLOUR can be used for a sin offering.

Leviticus 5:11-13

11 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**.

12 Then shall he bring it to the priest, and the priest shall take his handful of it, *even* a memorial thereof, and burn *it* on the altar, according to the offerings made by fire unto the LORD: **it is a sin offering**.

13 And the priest shall make an atonement for him as touching his sin that he hath sinned in one of these, **and it shall be forgiven him**: and **the remnant shall be the priest's, as a meat offering**. [*Like so many of the other sin offerings and burnt offerings, only part was burned, and the rest was food for the Levites.*]

In my opinion, anyone who admits that Moses was a prophet of the Eternal ONE and has a particle of **intellectual honesty** must also admit that *bloodless flour* can be used for an acceptable sacrifice for sin. The only honest conclusion, therefore, is that **there can be remission of sins without the shedding of blood**. Specifically, there **can be** remission of sins **without** the shedding of the **blood** of **Jesus**.

Why, then, do people *still believe* that the Torah says that without **blood** there is no remission of sins?

This is derived out of the *misinterpretation* of **Leviticus 17:10-14** as found in **Matthew 26:28** and **Hebrews 9:22**.

Leviticus 17:10-14 (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. [*they are talking about eating/drinking blood, not using it as a sacrifice. They are being told what they cannot do with blood.*]

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**. [*This is what we can do with the blood of the certain, few animals that Torah stipulates are acceptable for sacrifices, and only under the precise conditions stipulated in the Torah.*]

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**. [*Still talking about what we cannot do with 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**. [*This is what we must do with blood that is NOT being used as a sacrifice, for sin, or any other kind of sacrifice.*]

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**: [*even human blood and flesh*] for the life of all flesh *is* the **blood** thereof: whosoever **eateth** it shall be cut off. [*They are still talking about eating/drinking blood, not in using the blood as a mandatory sacrifice for sin. The "no manner of flesh" would include Jesus's blood, too, wouldn't it, or else Moses is telling lies under the direction of YHWH?*]

What these verses tell us is that *we are not to eat blood*, but, the only actual things for which we *can use blood* is to cover with dust, sprinkle on the altar, pour out at the base of the altar, or else use as a sacrifice on the altar. This is a far cry from saying that we **must** give a **blood** sacrifice *before* any sins are forgiven, or pretend to drink it. This would be ridiculous, and go against the other law of sacrifice that says **fine flour** is an **acceptable sacrifice for sin**, as well as a **contrite heart** and **repentance** also being acceptable sacrifices for remission of sins.

Furthermore, *there is no provision for any other substitutionary sacrifices*.

Exodus 32:30 – 35

30. And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the LORD; peradventure I shall make an atonement for your sin.
31. And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold.
32. **Yet now, if thou wilt forgive their sin--; and if not, blot me, I pray thee, out of thy book which thou hast written.**
33. And the LORD said unto Moses, **Whosoever hath sinned against me, him will I blot out of my book.**
34. Therefore now go, lead the people unto *the place* of which I have spoken unto thee: behold, mine Angel shall go before thee: **nevertheless in the day when I visit I will visit their sin upon them.**
35. And the LORD plagued the people, because they made the calf, which Aaron made.

YHWH would not allow substitutionary sacrifice in the case of Moses, and His Prophet, Ezekiel, spends a great deal of time exhausting the subject of “each man dies for his own sin.”

OK, Christians. Do you have any other Law or Prophecy in the Tanakh that you can show us where and why **blood**, and **ONLY blood**, and specifically **Jesus’s blood**, is **the** absolute requirement for remission of sins? This is your opportunity.

4 (h) – The **substitutionary atonement** of **Jesus** on the cross

Everyone knows that **John 3:16 – 18** says that:

16. For God so loved the world, that he gave his **ONLY begotten Son**, that whosoever **believeth** in him should not perish, but have **everlasting life**.
17. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.
18. He that **believeth** on him is not condemned: but **he that believeth not** is condemned already, because he hath **not believed** in **the name** of the **only begotten Son** of God.

The name of the **firstborn** son of YHWH is given to us in the book of **Exodus**. When talking with the Pharaoh, Moses was instructed to demand that Pharaoh release the son of YHWH in order that the son would be free to serve YHWH. In **Exodus 4:22-23** Pharaoh was told, “**Israel is my son, even my firstborn.**”

“**Firstborn**” means “**first-begotten.**” How many “**first-born**” and “**only begotten**” sons does YHWH have? Does **John 3:16** refer to **Israel**, or does it refer to **Jesus**? Please remember that the book of **Exodus** came *before* the book of **John**.

The above verses allege that the **ONLY** begotten son of YHWH was **Jesus**, and the **FIRSTBORN** (first-begotten) son of YHWH is **Israel** [**Exodus 4:22-23**. **How do we reconcile this?** How could **Israel** be the **ONLY** son for so many years, and then somehow it was **Jesus** who *became* the son who was “**called out of Egypt**,” as misrepresented in **Matthew 2:15**? (Also, in **Matthew 2:15** they were **taking Jesus INTO** Egypt, and **Matthew** cites a verse in the Tanakh saying they are **coming OUT OF** Egypt, but don’t let this confuse you, because if you do, you will become *hopelessly* lost in his next chapters.) ☺

Exodus 4:22 And thou shalt say unto Pharaoh, Thus saith the LORD, **Israel is my son** [singular], **even my firstborn**:

Exodus 4:23 And I say unto thee, **Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn.**

And **Ezekiel** goes even further in assuring us that **no one can die for another’s sin**, in chapter **18:4, 17, 21-22**, and **27-28**.

Ezekiel 18:4 Behold, **all souls** are mine; as the **soul** of the father, so also the **soul** of the son is mine: **the soul that sinneth, it shall die**. [If **Jesus** had a **soul**, then his soul would certainly be included in this verse.]

Ezekiel 18:17 *That* hath taken off his hand from the poor, *that* hath not received usury nor increase, hath executed my judgments, hath walked in my statutes; **he shall not die for the iniquity of his father, he shall surely live**. [*Where is the blood?*]

Ezekiel 18:21 But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.

Ezekiel 18:22 All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live. [*Where is the blood?*]

Ezekiel 18:27 Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.

Ezekiel 18:28 Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die. [*Where is the blood?*]

For the only begotten son of YHWH [either Jesus *OR* Israel] to die in our stead is patently absurd. One man cannot die for another man's sin. *Each man dies for his OWN sin.*

4(i) – The **bodily resurrection and physical return of Jesus**

I'm stumped.

Where is there any legitimate, Messianic prophesy of a death, burial, bodily resurrection and physical return of The Messiah?

No “*types and shadows*,” folks. No “*smoke and mirrors*.” Show me a *real prophesy* that is obviously a *Messianic* prophesy and is completely in context with the surrounding verses. Don't shoot the arrow against the wall and then draw the circle around the arrow. We are being honest with ourselves and each other. When we have been misled by governments and churches all of our lives, there is no better time to start facing reality than *RIGHT NOW*.

4 (j) – Must **BELIEVE** that Jesus shed his blood as a vicarious sacrifice *before* we can **RECEIVE** salvation.

Again, there seems to be no prophesy in the Tanakh stipulating that **belief** is a prerequisite to salvation and eternal life, other than it is logical that one must *believe* the Torah before one decides *to obey* Torah.. In the absence of clear prophesy regarding **belief in the deeds of a man**, I will share a few of the actual prophesies concerning **deeds**.

Karaite Jews believe that our salvation, or, in other words, our right to be raised in the final day to again walk on *THIS EARTH*, along with Job, Daniel, and the other Torah-obedient people, is based upon our **DEEDS**, **not** our **BELIEFS**.

Ezekiel 18:27 Again, when the wicked man **turneth away from his wickedness** that **he** hath committed, and **doeth that which is lawful and right**, **he** shall save **his** soul alive.

Ezekiel 18:28 Because **he** considereth, and **turneth away from all his transgressions** that **he** hath committed, **he shall surely live, he shall not die**. [*This is talking about eternal life and eternal death.*]

In the Tanakh, salvation is through **obedience to the Torah**. Torah obedience is not difficult. I have lived **71** years on this earth without ever violating the Commandment “*thou shalt not kill*.” The other commandments are also **just a decision away from** either obeying or disobeying, and each decision is *all mine*.

Knowing the above, we can see that one of the most schizoid of all of the new testament books is the book of **James**, where he writes:

James 2:18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith **without** thy works, and **I will shew thee my faith by my works**.

James 2:19 Thou **believest** that there is one God; thou doest well: the devils also believe, and tremble. [*How many Gods?*]

James 2:20 But wilt thou know, O vain man, that **faith without works is dead?**

Even James, reputedly a brother of Jesus, admits that faith without works is **dead faith**. It is what we **DO** that shows what we *really* believe.

James wrote these verses *AFTER* he wrote:

James 2:10 For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all. [*If YHWH held each sinner guilty of all sins whenever they committed even one offence, then under Torah law the sinner would have had to bring every animal, plant, or other sin sacrifice whenever they committed even the most simple infraction, but it is easy to see that the only sacrifice specified required in the Torah is for the specific sacrifice for the specific sin that was committed, AND THE SIN WAS FORGIVEN.*]

To me, this shows that **IF** these **actors** in the N.T. were actually living, breathing **Jews**, then **at least James** understood that one's **DEEDS** were more important for salvation than one's mere **THOUGHTS**. Even so, he is way off base on his conclusion **verse 10**, because while the Torah says that **some** violations of the law are punishable by death, *for others, all you have to do is wash yourself*.

Please show me any verse **in the Tanakh** that bases one's **salvation** on their **beliefs**, absent their Torah obedience, or, that when your only offense is one for which you must wash yourself, that you are condemned to eternal death, anyway. NOT all sins or infractions were punished by death. In this, the apostle James was dead wrong.

4(k) - The Lord's Supper, Last Supper, Eucharist

The first three Gospels relate very similar conditions and events surrounding the giving of the directions for the Last Supper / Eucharist. We also find references in First Corinthians, chapter eleven.

In Matthew 26:26 – 29, we read:

26 And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, **Take, eat; this is my body**. [*pretending to eat human flesh*]

27 And he took the cup, and gave thanks, and gave *it* to them, saying, **Drink ye all of it;**

28 **For this is my blood** of the new testament, which is shed for many for the remission of sins. [*pretending to drink human blood*]

29 **But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.**

And in Mark 14:22 – 25, we see a similar story.

- 22 And as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, **Take, eat: this is my body.**
- 23 And he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of it.
- 24 And he said unto them, **This is my blood of the new testament, which is shed for many.**
- 25 **Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.**

And in Luke 12:14 – 20 we get a few more tidbits.

- 14 And when the hour was come, he sat down, and the twelve apostles with him.
- 15 And he said unto them, **With desire I have desired to eat this passover with you before I suffer:**
- 16 **For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.**
- 17 And he took the cup, and gave thanks, and said, **Take this, and divide *it* among yourselves:**
- 18 **For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.**
- 19 And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, **This is my body which is given for you: this do in remembrance of me.**
- 20 Likewise also the cup after supper, saying, **This cup is the new testament in my blood, which is shed for you.**

And in First Corinthians 11:20 – 34, **Paul** gives some further directions and rules:

- 20 When ye come together therefore into one place, *this* is not to eat the Lord's supper.
- 21 For in eating every one taketh before *other* his own supper: and one is hungry, and another is drunken.
- 22 What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise *you* not.
- 23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took bread:
- 24 And when he had given thanks, he brake *it*, and said, **Take, eat: this is my body, which is broken for you: this do in remembrance of me.**
- 25 After the same manner also *he took* the cup, when he had supped, saying, **This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.**
- 26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

- 27 Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.
- 28 But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.
- 29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. [Paul is creating new commandments/laws for Christians, [here](#).]
- 30 For this cause many *are* weak and sickly among you, and many sleep.
- 31 For if we would judge ourselves, we should not be judged.
- 32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.
- 33 Wherefore, my brethren, when ye come together to eat, tarry one for another.
- 34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

So we can see that the **Eucharist** was supposed to have been initiated by **Jesus**, and possibly practiced by the first and second century Christians. They were even told by Paul that the reason that some people were sick was because the people were being **punished** (presumably by God) because they had **not** been doing the Eucharist correctly. If Jesus's **blood** had been able to cover all past, present, and future sins, **forever**, then no one would be getting sick, would they?

The Eucharist is a special celebration in which Christians celebrate the death of Jesus by **pretending** to eat his body and **pretending** to drink his **blood**. Because this is a study of whether or not Christianity has **Hebrew Roots**, it is very fitting that we ask the questions, "**Where is the practice of pretending to eat human flesh and pretending to drink human blood found in the Tanakh? Where is there any OTHER instance of pretending to violate a clearly-written COMMANDMENT of YHWH, as a means of obeying the commandments? Is there anything even close?**"

Touching a dead animal would mean that someone was unclean for **one** day, but touching even a **bone** of a **dead man** would make the person unclean for **SEVEN** days.

Numbers 19:11 He that toucheth the dead body of any man shall be **unclean seven days**.

Numbers 19:13 Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, **defileth the tabernacle** of the LORD; and that soul shall be cut off from Israel: because the **water of separation was not sprinkled upon him**, he shall be unclean; his uncleanness *is* yet upon him.

Numbers 19:16 And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, **shall be unclean seven days**.

Most churches practice the Eucharist **inside of their church**, which, if they believe that their church is a tabernacle of the **LORD**, would be a violation of **Numbers 19:13**.

That is interesting, but the Lord's Supper is only **pretending** to eat human flesh and drink human blood, so let's see if the Tanakh has anything that is more descriptive and accurate regarding wafers and wine.

We can find this written in Jeremiah 7:1 – 34

- 1 The word that came to Jeremiah from the LORD, saying,
- 2 Stand in the gate of the LORD'S house, and proclaim there this word, and say, Hear the word of the LORD, all *ye of* Judah, that enter in at these gates to worship the LORD.
- 3 Thus saith the LORD of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place.
- 4 Trust ye not in **lying words**, saying, The temple of the LORD, The temple of the LORD, The temple of the LORD, *are* these.
- 5 For if ye throughly amend your ways and your doings; if ye throughly execute judgment between a man and his neighbour;
- 6 *If* ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither **walk after other gods** to your hurt:
- 7 Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever.
- 8 Behold, **ye trust in lying words**, that cannot profit.
- 9 Will ye steal, murder, and commit adultery, and swear falsely, and **burn incense unto Baal**, and **walk after other gods** whom ye know not;
- 10 And come and stand before me in this house, which is called by my name, and say, **We are delivered to do all these abominations?**
- 11 Is this house, which is called by my name, become a **den of robbers** in your eyes? Behold, even I have seen *it*, saith the LORD.
- 12 But go ye now unto my place which *was* in Shiloh, where I set my name at the first, and **see what I did to it for the wickedness** of my people Israel.
- 13 And now, because ye have done all these works, saith the LORD, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not;
- 14 **Therefore will I do unto this house**, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, **as I have done to Shiloh**.
- 15 And I will cast you out of my sight, as I have cast out all your brethren, **even the whole seed of Ephraim**. [and many Ephraimites think that when they are brought back to Israel, they can bring their foreign, pagan practices with them]
- 16 Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for **I will not hear thee**.
- 17 Seest thou not what they do in the cities of Judah and in the streets of Jerusalem?
- 18 The children gather wood, and the fathers kindle the fire, and the women knead *their* dough, **to make cakes to the queen of heaven**, and **to pour out drink offerings unto other gods**, that they may **provoke me to anger**. [bread and wine, eucharist in the Tanakh]

- 19 Do they provoke me to anger? saith the LORD: *do they* not *provoke* themselves to the confusion of their own faces?
- 20 Therefore thus saith the Lord GOD; Behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched.
- 21 Thus saith the LORD of hosts, the God of Israel; Put your burnt offerings unto your sacrifices, and eat flesh.
- 22 For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices:
- 23 **But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you.**
- 24 But they hearkened not, nor inclined their ear, but walked in the counsels *and* in the imagination of their evil heart, and went backward, and not forward.
- 25 Since the day that your fathers came forth out of the land of Egypt unto this day I have even sent unto you all my servants the prophets, daily rising up early and sending *them*:
- 26 Yet they hearkened not unto me, nor inclined their ear, but hardened their neck: they did worse than their fathers.
- 27 Therefore thou shalt speak all these words unto them; but they will not hearken to thee: thou shalt also call unto them; but they will not answer thee.
- 28 But thou shalt say unto them, This *is* a nation that obeyeth not the voice of the LORD their God, nor receiveth correction: truth is perished, and is cut off from their mouth.
- 29 Cut off thine hair, *O Jerusalem*, and cast *it* away, and take up a lamentation on high places; for the LORD hath rejected and forsaken the generation of his wrath.
- 30 For the **children of Judah have done evil in my sight**, saith the LORD: they have set their abominations in the house which is called by my name, to pollute it.
- 31 And they have built the high places of Tophet, which *is* in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded *them* not, neither came it into my heart.
- 32 Therefore, behold, the days come, saith the LORD, that it shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter: for they shall bury in Tophet, till there be no place.
- 33 And the carcasses of this people shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall fray *them* away.
- 34 Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride: for the land shall be desolate.

YHWH tells us in no uncertain terms that **making cakes** to the **Queen of Heaven**, and pouring out **drink offerings** to any other Mighty One other than **YHWH**, in His augmentative-singular Self, provokes **YHWH** to wrath. Is this what we want to do? Please remember that these are the words of a **tested-and-proven Prophet** of the **Almighty ONE**.

Although there have been translation errors, these words have NEVER been subjected to an amalgamation and adulteration process that is even REMOTELY like what happened at the First and Second Councils of Nicea, and the Council of Constantinople.

Jeremiah 44:16 – 30 we see even more about the wafers, the incense, and the drink offerings offered unto the Queen of Heaven.

- 16 *As for* the word that thou hast spoken unto us in the name of the LORD, we will not hearken unto thee.
- 17 But we will certainly do whatsoever thing goeth forth out of our own mouth, to **burn incense unto the queen of heaven**, and to **pour out drink offerings unto her**, as we have done, we, and our fathers, our kings, and our princes, in the cities of **Judah**, and in the streets of Jerusalem: for *then* had we plenty of victuals, and were well, and saw no evil.
- 18 **But since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all *things*, and have been consumed by the sword and by the famine.**
- 19 And when **we burned incense to the queen of heaven, and poured out drink offerings unto her, did we make her cakes to worship her, and pour out drink offerings unto her**, without our men?
- 20 Then **Jeremiah** said unto all the people, to the men, and to the women, and to all the people which had given him *that* answer, saying,
- 21 The **incense that ye burned in the cities of Judah**, and in the streets of Jerusalem, ye, and your fathers, your kings, and your princes, and the people of the land, did not the **LORD** remember them, and came it *not* into his mind?
- 22 So that the **LORD** could no longer bear, because of **the evil of your doings**, *and* because of the abominations which ye have committed; therefore is your land a desolation, and an astonishment, and a curse, without an inhabitant, as at this day.
- 23 **Because ye have burned incense, and because ye have sinned against the LORD, and have not obeyed the voice of the LORD, nor walked in his law, nor in his statutes, nor in his testimonies; therefore this evil is happened unto you, as at this day.**
- 24 Moreover Jeremiah said unto all the people, and to all the women, Hear the word of the **LORD**, all **Judah** that *are* in the land of Egypt:
- 25 Thus saith the **LORD** of hosts, the God of Israel, saying; **Ye and your wives have both spoken with your mouths, and fulfilled with your hand, saying, We will surely perform our vows that we have vowed, to burn incense to the queen of heaven, and to pour out drink offerings unto her: ye will surely accomplish your vows, and surely perform your vows.**

- 26 Therefore hear ye the word of the LORD, all **Judah** that dwell in the land of Egypt; Behold, I have sworn by my great name, saith the LORD, that my name shall no more be named in the mouth of any man of **Judah** in all the land of Egypt, saying, The Lord GOD liveth.
- 27 Behold, I will watch over them for evil, and not for good: and all the men of **Judah** that *are* in the land of Egypt shall be consumed by the sword and by the famine, until there be an end of them.
- 28 Yet a small number that escape the sword shall return out of the land of Egypt into the land of Judah, and all the remnant of **Judah**, that are gone into the land of Egypt to sojourn there, shall know whose words shall stand, mine, or theirs.
- 29 And this *shall be* a sign unto you, saith the LORD, that I will punish you in this place, that ye may know that my words shall surely stand against you for evil:
- 30 Thus saith the LORD; Behold, I will give Pharaohhophra king of Egypt into the hand of his enemies, and into the hand of them that seek his life; as I gave **Zedekiah king of Judah** into the hand of Nebuchadrezzar king of Babylon, his enemy, and that sought his life.

Therefore, because the practice of the Lord's Supper was *not a commanded practice, or even an approved practice* in the Torah and the Tanakh, the practice of the Lord's Supper had to come from **someplace else**. This is no place for us to begin citing non-biblical sources, but when you have time, you might do some research into the Eucharistic practices of Ba'alism, Mithraism, Zoroasterism, Indra-worship, the Yazidis, and even the Norse practices that are all so similar to the New Testament Eucharist.

4(1) – There is an everlasting, burning, fire-and-brimstone **hell** for **non-BELIEVERS**.

The words in the old and new testaments that are translated as "hell," are either "sheol," meaning "grave," or "gehenna," meaning "garbage dump."

Fire and Brimstone are mentioned in the Tanakh in **seven** places, but **not** for **eternal** punishment of non-believers.

Genesis 19:24 Then the **LORD** rained upon Sodom and upon Gomorrah brimstone and fire from the **LORD** out of heaven;

YHWH destroyed two cities, but unfortunately, He did not wipe out the culture.

Deuteronomy 29:18 Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the LORD our God, to go *and* serve the gods of these nations; lest there should be among you a root that beareth gall and wormwood;

Deuteronomy 29:23 *And that* the whole land thereof is **brimstone**, and salt, *and* burning, *that* it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the LORD overthrew in his anger, and in his wrath:

So we see in the destruction of Admah and Zeboim that the burning was not because of **belief**, but because of the **deeds**, of turning away and worshiping the pagan gods. Is this still happening today? It is not prophesy.

Job 18:15 It shall dwell in his tabernacle, because *it is* none of his: **brimstone** shall be scattered upon his habitation.

This is part of a long denunciation of Job by Bildad, the Shuhite, and giving all of the imaginings of Bildad regarding the where, why, and results of all of the imagined sins of Job. It is not prophesy.

Psalms 11:6 Upon the **wicked** he shall rain snares, **fire** and **brimstone**, and an horrible tempest: *this shall be* the portion of their cup.

This does not appear to be end-time or Messianic prophesy. It appears to be a reference to how **YHWH** treats people like those who commit the **deeds** of those in Sodom, Gomorrah, Admah, and Zeboim.

Isaiah 30:33 For Tophet *is* ordained of old; yea, **for the king it is prepared**; he hath made *it* deep *and* large: the pile thereof *is* fire and much wood; the breath of the LORD, like a stream of **brimstone**, doth kindle it.

“**Tophet**” most likely means something like a crematorium, but *this is dealing with the fate of a wicked king*, and is **neither messianic** nor **end-times** prophesy.

Isaiah 34:9 And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.

The context is not end-times prophesy, nor in the center of the earth. These verses talk about animals living in the area, on the surface of the earth. This is not messianic prophesy.

Ezekiel 38:22 And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that *are* with him, an overflowing rain, and great hailstones, fire, and brimstone.

This could well be end-times prophesy, but YHWH is using the brimstone to destroy disobedient, violent people of Gog and Magog (and other places), **on the surface of the earth**, and cannot be construed to be an ever-lasting torture for unbelievers.

Daniel gives us a picture of the last days.

Daniel 12:1 And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: **and at that time thy people shall be delivered, every one that shall be found written in the book.**

Daniel 12:2 And **many of them** [it does **not** say “*all of them*”] that sleep in the dust of the earth shall awake, **some to everlasting life**, and **some to shame and everlasting contempt**.

It does **NOT** say that they will *burn in a lake of fire and brimstone* because of **not believing** in **Jesus**. Their punishment is because of their deeds.

Is there anything **in the Tanakh** that will show that the idea of an **everlasting, burning hell** for people who fail by **not believing** in **Jesus**, has **Hebrew Roots**? Or did the concept of a burning hell come from somewhere else?

Part Five

Examine the Evidence

We have reached the place where we should the evidence that we have presented to each other one verse at a time, regarding the connections claimed by Christianity that the Fundamental Doctrines of the Christian religion came out of the Hebrew religion.

- a. The value of the first four points will become obvious at this time, because each of the fundamental doctrines of Christianity has been examined under the **Basic Prerequisites** and reasonable standards of research that have been agreed upon by all parties.
- b. We should now examine and compare each of the Fundamental Christian Doctrines and **valid** Messianic Prophecies, *one verse at a time*, so we can focus our attention and stay in harmony with the peaceful goals of Torah obedience.
- c. While going through the prophecies regarding the **Hebrew Messiah**, and while going through the agreed-upon **Fundamental Doctrines of Christianity**, where we found information that was new, and may have altered our viewpoint somewhat, but on other issues, we remain unconvinced. This is the time when we should re-visit the items upon which we are not convinced, and see if we can find new data that can lead to closure.
- d. Up until now, 100% of our focus has been on the literal comparison between the Tanakh and the Greek Messianic Scriptures in order to discover parallels and inconsistencies. I would like to suggest another avenue of study at this point.
- e. Because one of the most valid tests of a religion is how peaceful the society is that adheres to that religion, both internal to the religion and in how they treat outsiders, I would like to inject some of my own musings, and maybe we can use these thoughts for keeping the rest of this discussion very calm and to the point.

Many years ago, my father told me that you cannot change a man's strong beliefs by giving him facts. He meant that once someone **commits to a position**, they defend the position in every way, **including**, sometimes, **denial of reality**. This condition has come to be known as "**cognitive dissonance**." My father's wisdom has made me very tolerant when talking with **reasonable** people, and helped me avoid my own cognitive dissonance, by always being willing to change my position when shown more solid information than it took for me to establish my previous position.

In this short study, we are only looking for people who are at least willing to consider that they have been misinformed, and want to find errors on their own, before their errors bite them on the ankle.

Another thing that I have noticed while talking with people of many religions and political persuasions, is that they will often make the statement that "Our church **TEACHES this**, but people of the other churches **DO that**." They are comparing the **IDEALS** of one group with the **PRACTICES** of **some members** of another group. This is **not** a **level playing field**. It is not a

fair way to **compare**. It is my observation that you can find very wonderful and honorable people among the people of *any* religion or *any* race.

It is also my observation that it is always the most honorable people of any religion that the members of that religion brag about as being a good, representative example of what their religion teaches, even when the bad acts of other members are not condemned by their teachings and bad people rise to positions of power.

We are not trying to condemn one religion, or even a group of religions. We are certainly not trying to condemn all Christians or even all Muslims. We are asking the question “**Does Christianity have Hebrew Roots?**” **That is all.** At least that is all that I, as a Karaite Jew, am doing in **this** document. Karaites believe what the Tanakh teaches, and, what the Tanakh teaches is that when we keep the commandments of **YHWH**, we will live, and if we do not keep the commandments, we will die.

In the Tanakh, forgiveness of sin is in three steps:

- 1. Remorse**
- 2. Repentance**
- 3. Restitution**

My bible tells me in **Ezekiel 18:27 - 28** that it is what we **DO** that prepares us and qualifies us for life in the world to come. It is not what we *think* that we *believe*, or what our parents tried to teach us to believe. My own parents *might* have taught me that as a Christian, that I was so much better than Karaite Jews that I could look down on them, cheat them, steal from them, and despise them without any penalty for my actions. *But they didn't.* My parents taught me to **THINK**, and not to react emotionally to everything. As a result, I did the research above and the result of that research took me on a slightly different religious path than that of my parents or siblings.

Part Six Actual Origin of Christianity

If there are any questions about the content of the Fundamental Doctrines of Christianity that are not supported by evidence found in the Tanakh, then we should put the matter to rest by attempting to find the actual origin of these Fundamental Christian Doctrines.

- a. Every rational belief must be based upon some kind of evidence that comes from somewhere. “*Rational*,” in this instance, **does NOT mean** “*universally accepted*,” but only that there is a reasonably articulated, *usable* source *and* basis for the belief.
- b. All ideas come from somewhere.
- c. When the source and basis for the **Fundamental Christian Doctrine** is **not** found in the Tanakh, then we should look for a place where can we find a **similar** belief, and look for ways that this belief could have found a place among the **Fundamental Christian Doctrines**.
- d. My suggestion is that we examine the other religions that were popular during the thousand years before Jesus allegedly lived and up to about the time of the **Council of Nicea**, and maybe we can find the answer.
- e. There are whole **BOOKS** written on who attended and what was discussed at the Council of Nicea, so that might even be the best place to start. Maybe download some books, or some web pages (like **Wikipedia.org**) and bring them to the study table.
- f. One thing that can be found on Wikipedia.org, regarding the **First Council of Nicea**, and in slightly different wording in different translations on different web sites, is:

“Another result of the council was an agreement on when to celebrate Easter, the most important feast of the ecclesiastical calendar, decreed in an epistle to the Church of Alexandria in which is simply stated:

“We also send you the good news of the settlement concerning the holy pasch, namely that in answer to your prayers this question also has been resolved. All the brethren in the East who have hitherto followed the Jewish practice will henceforth observe the custom of the Romans and of yourselves and of all of us who from ancient times have kept Easter together with you.”

- g. This is an **ADMISSION** that the Christian Practices of **Easter** (all of them) are of Roman (Mithraic) origin. The Hebrew religious practices seem to have actually been held in contempt.
- h. When the “**Jewish practice**” had been ordered by YHWH, the Eternal ONE, the Creator of the entire universe, what gave these pipsqueak, mortal men the right or power to amend HIS Law? (*a rhetorical question*)
- i. When they held YHWH in such contempt that they would attempt to over-rule the Torah, how free would they feel to amend any alleged records of any man who was alleged to have been anointed by YHWH as THE Messiah to rid the world of their kind?

Part Seven ~ What Is *Your* Conclusion?

Does Christianity Have Hebrew Roots, *or not*?

4(a)(vi) on page 13 – How many material differences can there be between the Tanakh and the New Testament before the alleged writers of the New Testament should have been subjected to the penalty of a false prophet as found in Deuteronomy 13:5 & 10? _____

What was your answer when we began, and what is your present conclusion?

Please read and discuss each verse in Isaiah 44.

We have shown that the New Testament “Jesus,” did not fulfill **any** of the prophecies regarding **The Messiah** that was prophesied in the Tanakh, therefore, the last remaining question is:

WHAT IS YOUR CONCLUSION REGARDING THE ORIGIN OF CHRISTIANITY?

Because the Fundamental Doctrines of Christianity did not come out of the Old Testament, and the Christian religion is so obviously similar to the pagan mystery cults on the order of Mithra, Zoroaster, Indra, Krishna, Isis, etc., that **my own conclusion** is that **Christianity is one of the host of similar, pagan religions that the prophets in the Old Testament warned us to avoid.**

How about you?

Isaiah 44:6 Thus^{H3541} saith^{H559} the LORD^{H3068} the King^{H4428} of Israel,^{H3478} and his redeemer^{H1350} the LORD^{H3068} of hosts;^{H6635} I^{H589} am the first,^{H7223} and I^{H589} am the last;^{H314} and beside^{H4480} H1107 me *there is no*^{H369} God.^{H430}

YHWH identifies HIMSELF as **THE first** and **THE last**, being the same **ONE**, and says that beside Himself, there is absolutely **NO** other **ELOHIM** (plural). It is plural because **HE** is **both** the first **AND** the last.

How can there possibly be “wiggle room” in this verse for a trinity, a 40 member board of directors, or even an Almighty ONE who is *beside Himself*?

In reading the below, keep in mind that the thought processes in Hebrew are a bit different from the linear logic of the English and sometimes reverse logic of the Spanish with which I was raised.

This is a breakdown by Hebrew words for Isaiah 44:6. The numbers are from Strong’s Exhaustive Concordance

H3541 – ko ~ like this, **thus**

H559 - awmar ~ to **say**, in a strong manner, as to avouch, command, **declare**, demand

H3068 – יהוה ~ **The Eternal ONE**

H4428 – melek ~ **king**

H3478 – Israel ~ **Israel**

H1350 – gaw-al ~ purchase, ransom, **redeem**

H3068 – יהוה ~ **The Eternal ONE**

H6635 – tsaw-baw ~ **persons organized for war**, armies, hosts

H589 – ani ~ **I**, me, mine, first person singular

H7223 – rishon ~ **first**, before, beginning

H589 - ani ~ **I**, me, mine, first person singular

H314 - *akh-ar-one* ~ hinder, **last**, after, (in the years) to come

H4480 - min ~ **from out of, among**, since

H1107 - biladay ~ **constructive plural**, except, without, **besides**

H369 – ayin ~ nothing, **does not exist**, a non-entity, else, except, never, **no**, none, not, **nothing**

H430 – elohim ~ mighty ones, god, gods

Please send any comments about this article to:

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21	How do we celebrate Sukkoth		
22	Talmudic Logic – (a story, probably fiction)		
23	NT Contradictions.pdf	42	List Of Articles On Religious Topics

יהוה

The name of our Creator is made up of four, Hebrew vowels, Y H W H יהוה. Vowels are sounds, not just marks on paper. (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 associated with **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. .

eeeeeeaaaaaa UUUUUU' waaaah