

# ***Yiddishkeit & Na'arishkeit Today***

## **A Position Paper**

**By Yonason Noach Manning**

[The following are notes that are being developed into a wide-ranging paper on “Jewish/Christian Relations” (which the author believes do not really exist!). Please examine, if you desire, the following notes, as the final paper is still a few weeks in the future. Thanks. (16 March 2004)]

### **The Jews of B.C.E., of 30 C.E., of the Past 2000 Years, and of Today**

#### **(How Jews View Their History v. How Christians View the Same)**

[How should Jews view our current state of existence, especially in the United States? Have we found our Yerushalayim away from Yerushalayim (“Berlin is our Jerusalem”) or should we be aware that things will eventually deteriorate here in the USA, just as they have deteriorated in every other place Jews have called “home” for the past two thousand years? Also, how should we view the “friendship” of the Christians who tell us they love us, and who support the State of Israel often-times more ardently than we Jews do? Do the REALLY love us? How could they possibly love us (John 8:44)? And are they after something more than just fulfilling the Scripture that tells them that “HaShem will bless those who bless us”?]

### **A History of Christian Anti-Judaism**

#### **(The Anti-Jewish “New” Testament)**

[Christians are bending over \backwards trying to apologize for their Testament, and their treatment of the Jewish people for the last two thousand years. Are they really changing, or are they merely trying to find a way to live with their Book, and sweep away all that has been done to Jews in the name of their “god”?]

### **Christian Historical Revisionism**

#### **(Including the Messianic Movement)**

[This is coupled with the above topic, with the difference being that Messianic Jews (“Yidden For Yoshka”), as well as Dispensationalist Christians are attempting to rewrite Christian history in order to make their “off-shoot” appealing not only to Jews, but also to themselves!]

### **Mel Gibson’s “The Passion”: True or False**

#### **(Sincere “Faith” Can Be Sincerely Wrong)**

#### **(Proselyzation Efforts Coupled to the Film)**

#### **(Not All Fundamentalist Christians Are With Mel)**

[They have asked the question, but they probably don’t want an answer. This film – with all of its blood and gore and torture – is viewed by Christians as a statement of how much their “god” loves them because of what he went through for them. We ask the questions: “What kind of G-d would demand such a ‘sacrifice,’ and what kind of ‘believer’ would swallow the story?”]

#### **Notes on the Movie:**

**1) Opening Frame: Yishayahu/Isaiah 53:5** [We will attempt a brief, but thorough examination of this favorite Christian Proof Text to see if it really says what Christians think it does!]

**a) TJ: But he was wounded because of our transgressions, he was bruised because of our iniquities; his sufferings were that we might have peace; and by his injury we are healed.**

b) KJV Isaiah 53:5 But he was wounded **for our transgressions, he was bruised for our iniquities**; the chastisement of our peace was upon him; and with his stripes we are healed.<sup>1</sup>

2) Jesus crushes the head of a snake in The Garden (Gen 3:15) [KJV Genesis 3:15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel – *Just who are the children of the serpent/devil?* KJV John 8:44 Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. Thus, according to Jesus of Nazareth, the non-believing Jews of his day were the off-spring of the devil! Nice.]

3) The word “Pharisees” is used, not the word “Sadducees” [The *Parushim* (Pharisees) are the forefathers of today’s Jews. It was the *Parushim* who taught both a Written and Oral Torah – the “Traditions of the Elders”<sup>2</sup> as denigrated by the N.T.]

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<sup>1</sup> LXE (Modern Septuagint Translation) Isaiah 53:5 But he was wounded on account of our sins, and was bruised because of our iniquities; the chastisement of our peace was upon him; and by his bruises we were healed.

NRS Isaiah 53:5 But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed.

RSV Isaiah 53:5 But he was wounded for our transgressions, he was bruised for our iniquities; upon him was the chastisement that made us whole, and with his stripes we are healed.

--Devarim 29:15. For you know how we have lived in the land of Egypt; and how we came through the nations which you passed by; 16. And you have seen their abominations, and their idols, wood and stone, silver and gold, which were among them; 17. Lest there should be among you man, or woman, or family, or tribe, whose heart turns 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 bears gall and wormwood; 18. And it should come to pass, when he hears the words of this curse, that he blesses himself in his heart, saying, I shall have peace, though I walk in the stubbornness of my heart, to add drunkenness to thirst; 19. The Lord will not spare him, but then the anger of the Lord and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the Lord shall blot out his name from under heaven.

--Zechariah 1:15. And I am very much displeased with the nations that are at ease; for I was only a little angry, and they furthered the affliction.

----Tehillim 42:11. Like a deadly wound in my bones, my enemies taunt me; while they say daily to me, Where is your God?

----Tehillim 79:10. Why should the nations say, Where is their God? let the revenging of the blood of your servants which is shed be made manifest among the nations, and before our eyes... 12. And render to our neighbors sevenfold into their bosom their insult, with which they have insulted you, O Lord. 13. So we your people and sheep of your pasture will give you thanks for ever; we will tell your praise to all generations. [Tehillim 44:12. You have given us like sheep to be eaten; and have scattered us among the nations... 14. You make us a taunt to our neighbors, a scorn and a derision to those who are around us. 15. You make us a byword among the nations, a shaking of the head among the people... 23. But for your sake we are killed all the day long; we are accounted as sheep for the slaughter.]

----Tehillim 115:2. Why should the nations say, Where is now their God?

----Yoel 2:17. Let the priests, the ministers of the Lord, weep between the vestibule and the altar, and let them say, Spare your people, O Lord, and give not your heritage to reproach, that the nations should rule over them. Why should they say among the people, Where is their God?

<sup>2</sup> KJV Matthew 15:2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. 3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? 4 For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. 5 But ye say, Whosoever shall say to *his* father or *his* mother, *It is a gift*, by whatsoever thou mightest be profited by me; 6 And honour not his father or his mother, *he shall be free.* Thus have ye made the commandment of God of none effect by your tradition.

KJV Mark 7:3 For the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, holding the tradition of the elders. 4 And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, *as* the washing of cups, and pots, brasen vessels, and of tables. 5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the

4) **Both Peter and John call Mary: “Mother”** [This is to answer the Protestant claim that after birthing Jesus, Mary – the virgin mother of Jesus – had a normal relationship with her husband and bore additional ½ brother and sisters of Jesus! ]

5) **The Satan is personified; a “dualistic battle” is waged** [This is to forward the Christian view that Satan is a “fallen angel” who is at odds with G-d.<sup>3</sup>]

6) **Caiaphas<sup>4</sup> is not identified as a Sadducee<sup>5</sup>** [*Whether or not Caiaphas was a Sadducee is immaterial; the real problem is that the Parushim are denigrated, and thus all the Jews who followed in their “non-believing” footsteps!*]

7) **Caiaphas is depicted as “realizing” what they had done – but still the Jews went forward, rejecting Jesus!** [This falls under the Arminian view of Christianity – that each person has the freedom of choice to accept or reject the Christian Gospel (“Good News”) once they have heard the message. This is opposed to the Augustinian/Calvanistic view of “Predestination” which – this writer believes – predominates the theology of the N.T.]

8) **The “good thief” points out to Caiaphas that Jesus “forgave him”** [A reference to Isaiah 53 NOT found in the Gospels!]

9) **KJV John 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.** [Thus Mel’s claim that people of other faith can get to heaven – as given to Diane

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tradition of the elders, but eat bread with unwashed hands? 6 He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with *their* lips, but their heart is far from me. 7 Howbeit in vain do they worship me, **teaching for doctrines the commandments of men**. 8 For laying aside the commandment of God, **ye hold the tradition of men**, as the washing of pots and cups: and many other such like things ye do. 9 And he said unto them, **Full well ye reject the commandment of God, that ye may keep your own tradition**. 10 For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death: 11 But ye say, If a man shall say to his father or mother, *It is* Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free*. 12 And ye suffer him no more to do ought for his father or his mother; 13 **Making the word of God of none effect through your tradition, which ye have delivered**: and many such like things do ye. **KJV Colossians 2:8** Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

**KJV 1 Peter 1:18** Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation *received by tradition* from your fathers;

<sup>3</sup> **KJV Isaiah 45:7** **I form the light, and create darkness: I make peace, and create evil**: I the LORD do all these *things*.

**KJV Deuteronomy 30:19** I call heaven and earth to record this day against you, **that I have set before you life and death, blessing and cursing: therefore choose life**, that both thou and thy seed may live:

**KJV Job 1:12** And the LORD said unto Satan, **Behold, all that he hath is in thy power; only upon himself put not forth thine hand**. So Satan went forth from the presence of the LORD.

<sup>4</sup> G2533 **Kaiāfaj** Kaiaphas {kah-ee-af'-as}

□ of Aramaic origin;; n pr m

□ AV - Caiaphas 9; 9

□ Caiaphas = "as comely" 1) a high priest of the Jews appointed to that office by Valerius Gratus, governor of Judaea, after removal of Simon, son of Camith, A.D. 18, and was removed A.D. 36 by Vitellius, governor of Syria, who appointed Jonathan, son of Ananus (Annus, father-in-law of Caiaphas), his successor

<sup>5</sup> **KJV Acts 5:17** Then **the high priest** rose up, and all they that were with him, (which is **the sect of the Sadducees**,) and were filled with indignation,

----G4523 **Saddoukaibj** Saddoukaios {sad-doo-kah'-yos}

□ probably from 4524; TDNT - 7:35,992; n m

□ AV - **Sadducees** 14; 14

□ **Sadducees** = "the righteous" 1) **a religious party** at the time of Christ among the Jews, **who denied that the oral law was a revelation of God to the Israelites, and who deemed the written law alone to be obligatory on the nation, as the divine authority**. They denied the following doctrines: 1a) resurrection of the body 1b) immortality of the soul 1c) existence of spirits and angels 1d) **divine predestination**, affirmed free will

Sawyer – was apparently nothing more than a politically correct answer to a question about (as is stated over and over and over in the N.T.) the exclusivity of Christian/N.T. theology!]

10) NOTE: When Jesus is beaten – **the assortment of torture tools available suggests that others, besides Jesus, were given similar treatment.** This begs the question: *“If thousands of human-beings were crucified, and if many – if not all of them – were scourged, what was so special about the death of Jesus of Nazareth?”*

## How the Jews of Today Should View the Current State of Affairs (“The Christians are our friends. The Muslims are our enemies.”)

*“Do not go in the way(s) of the nations”* – IF this is true when Yidden are living in Eretz Yisroel as an observant nation, HOW MUCH MORE SO must this be true when we are scattered in the galus!?

--*“The enemy of my enemy is my friend”* (An Arab Proverb)

---We must not be fooled into thinking that the Evangelical Christians are our friends. They want something. Either:

- a) They want us to convert
- b) They view us as pawn in their “end-time game”
- c) They are trying to “make-up” for Christianity’s anti-Semitic history

NOTE: Until 1830 c.e. all Christians viewed the Church as the True Israel. The Jews had “missed the boat” by rejecting Jesus of Nazareth.

**Prager & Medved:** Both would like to think that the United States is “pro-Jew” when, in fact, there are ulterior motives for each and every decision made. It is Christians who have cognitive dissonance!<sup>6</sup>

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## A History of Christian Anti-Judaism The Anti-Jewish “New” Testament

The “good”/“saved” Jews accepted Jesus

--KJV Romans 9:27 Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, *a remnant shall be saved:*

--KJV Romans 11:26 And so *all Israel shall be saved:* as it is written, *There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:*<sup>7</sup>

--KJV Jude 1:5 I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, *afterward destroyed them that believed not.*

The “evil”/“damned”/“blinded” Jews were those who rejected Jesus

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<sup>6</sup> KJV Genesis 12:3 And *I will bless them that bless thee, and curse him that curseth thee:* and in thee shall all families of the earth be blessed.

KJV Genesis 27:29 Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother’s sons bow down to thee: *cursed be every one that curseth thee, and blessed be he that blesseth thee.*

KJV Numbers 24:9 He couched, he lay down as a lion, and as a great lion: who shall stir him up? *Blessed is he that blesseth thee, and cursed is he that curseth thee.*

KJV John 8:44 *Ye are of your father the devil, and the lusts of your father ye will do.* He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. [*How can a believing Christian “bless” the children of the devil/Satan?*]

<sup>7</sup> Yishayahu 59: 20. And *a redeemer* shall come to Zion, and *to those in Jacob who turn from transgression,* says the Lord.

**The Jews who rejected Jesus were "blinded"**

**Paul is the perfect example of a Jew who know his "scripture" yet rejected Jesus -- until his eyes were "forced open"**

**KJV Matthew 27:24** When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he took water, and washed *his* hands before the multitude, saying, **I am innocent of the blood of this just person:** see ye *to it*. 25 Then answered all the people, and said, **His blood be on us, and on our children.**

**KJV 1 Thessalonians 2:9** For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, **we preached unto you the gospel of God.** 10 Ye *are* witnesses, and God *also*, how holily and justly and unblameably we behaved ourselves **among you that believe:** 11 As ye know how we exhorted and comforted and charged every one of you, as a father *doth* his children, 12 **That ye would walk worthy of God, who hath called you unto his kingdom and glory.** 13 For this cause also thank we God without ceasing, **because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth<sup>8</sup>, the word of God, which effectually worketh also in you that believe.** 14 For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they *have* of the Jews: 15 **Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men:**

---**KJV Ephesians 2:8** For **by grace are ye saved through faith<sup>9</sup>**; and *that not of yourselves: it is the gift of God:*

**Mark 6 x "the Jews"**

**Matthew 5 x "the Jews"**

**Luke 5 x "the Jews"**

**John 59 x "the Jews"**

**KJV Matthew 27:22** Pilate saith unto them, **What shall I do then with Jesus which is called Christ?** *They* all say unto him, **Let him be crucified.** 23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, **Let him be crucified.**

**KJV Matthew 28:15** So they took the money, and did as they were taught: and **this saying is commonly reported among the Jews until this day.**

**KJV Mark 7:3** For **the Pharisees, and all the Jews,** except they wash their hands oft, eat not, holding **the tradition of the elders.**

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<sup>8</sup> **KJV John 8:37** I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. 38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father. 39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. 40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. 41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, *even* God. 42 **Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.** 43 **Why do ye not understand my speech? even because ye cannot hear my word.** 44 **Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.** 45 And **because I tell you the truth, ye believe me not.** 46 Which of you convinceth me of sin? *And if I say the truth, why do ye not believe me?* 47 **He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.**

<sup>9</sup> "Faith" is what one has to rely on when the evidence is lacking. "Faith" as applied by Christians and Muslims has been applied to Torah Observant Jews – by our detractors – and has painted all who accept the evidence of the truth of a Creator/Sustainer/Administrator as being backwards and primitive. Believers are called "Fundamentalists" and are depicted as ignorant bigots who refuse to accept the evolution of the "thesis"!

**KJV Mark 15:12** And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews? 13 And they cried out again, **Crucify him.** 14 Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, **Crucify him.**

**KJV John 5:16** And **therefore did the Jews persecute Jesus,** and sought to slay him, **because he had done these things on the sabbath day...** 18 **Therefore the Jews sought the more to kill him,** because he not only had broken the sabbath, but **said also that God was his Father, making himself equal with God.**

**KJV John 6:41** **The Jews then murmured at him,** because he said, **I am the bread which came down from heaven.**

**KJV John 7:1** After these things Jesus walked in Galilee: for he would not walk in Jewry, **because the Jews sought to kill him.**

**KJV John 7:12** And there was much murmuring among **the people** concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people. 13 Howbeit **no man spake openly of him for fear of the Jews.**

**KJV John 8:37** I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. 38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father. 39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. 40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. 41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, *even* God. 42 **Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.** 43 **Why do ye not understand my speech? even because ye cannot hear my word.** 44 **Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.** 45 And **because I tell you the truth, ye believe me not.** 46 Which of you convinceth me of sin? *And if I say the truth, why do ye not believe me?* 47 **He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.**

**KJV John 9:22** These words spake his parents, **because they feared the Jews:** for the Jews had agreed already, that **if any man did confess that he was Christ, he should be put out of the synagogue.**

**KJV John 10:24** Then came **the Jews** round about him, and said unto him, How long dost thou make us to doubt? If thou be **the Christ,** tell us plainly. 25 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. 26 But **ye believe not, because ye are not of my sheep,** as I said unto you. 27 **My sheep hear my voice, and I know them, and they follow me:** 28 And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand. 29 **My Father, which gave them me,** is greater than all; and **no man is able to pluck them out of my Father's hand.**

**KJV John 20:19** Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled **for fear of the Jews,** came Jesus and stood in the midst, and saith unto them, Peace be unto you.

**KJV Acts 13:45** But when **the Jews saw the multitudes, they were filled with envy,** and spake against those things which were spoken by Paul, contradicting and blaspheming.

**KJV Acts 14:2** But **the unbelieving Jews** stirred up the Gentiles, and made their minds evil affected against the brethren.

**KJV Acts 17:5** But **the Jews which believed not,** moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

**KJV Acts 21:20** And when they heard it, they glorified the Lord, and said unto him, **Thou seest, brother, how many thousands of Jews there are which believe;** and they are all zealous of the law:

**KJV 1 Corinthians 1:23** But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

--**KJV Acts 4:10** Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, *whom ye crucified*, whom God raised from the dead, *even* by him doth this man stand here before you whole. 11 This is the stone which was set at nought of you builders, which is become the head of the corner. 12 *Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.* **KJV Acts 13:38** Be it known unto you therefore, men and brethren, that *through this man is preached unto you the forgiveness of sins*:

**KJV Matthew 15:14** Let them alone: they be **blind** leaders of the **blind**. And if the **blind** lead the **blind**, both shall fall into the ditch.

**KJV Matthew 23:16** Woe unto you, ye **blind** guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! 17 *Ye fools and blind*: for whether is greater, the gold, or the temple that sanctifieth the gold? ...19 *Ye fools and blind*: for whether is greater, the gift, or the altar that sanctifieth the gift? ...24 *Ye blind* guides, which strain at a gnat, and swallow a camel... 26 *Thou blind* Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also.

**KJV Luke 6:39** And he spake a parable unto them, Can the **blind** lead the **blind**? shall they not both fall into the ditch?

**KJV John 12:40** He hath **blinded their eyes**, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them.

**KJV Romans 11:7** What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were **blinded**... 25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that **blindness** in part is happened to Israel, until the fulness of the Gentiles be come in.

**KJV 2 Corinthians 3:14** But their minds were **blinded**: for until this day remaineth the same vail untaken away in the reading of the old testament; which *vail* is done away in Christ.

**KJV 2 Corinthians 4:4** In whom the god of this world hath **blinded** the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

**KJV Ephesians 4:18** Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the **blindness** of their heart:

**KJV 1 John 2:11** But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath **blinded** his eyes.

**KJV Matthew 13:15** For this people's **heart** is waxed gross, and *their* ears are dull of hearing, and their **eyes** they have closed; lest at any time they should **see** with *their eyes*, and hear with *their* ears, and should understand with *their heart*, and should be converted, and I should heal them.

**KJV Mark 4:12** That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them.

**KJV Mark 8:18** Having **eyes**, **see** ye not? and having **ears**, **hear** ye not? and do ye not remember?

**KJV John 12:40** He hath blinded their **eyes**, and hardened their **heart**; that they should not **see** with *their eyes*, nor understand with *their heart*, and be converted, and I should heal them.

**KJV Luke 8:10** And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

**KJV Acts 28:27** For the **heart** of this people is waxed gross, and their ears are dull of hearing, and their **eyes** have they closed; lest they should **see** with *their eyes*, and hear with *their* ears, and understand with *their heart*, and should be converted, and I should heal them.

**KJV Romans 11:8** (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day. 9 And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them: 10 Let their eyes be darkened, that they may not see, and bow down their back alway. 11 I say then, Have they stumbled that they should fall? God forbid: but *rather* through their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy.

---KJV **Matthew 13:13** Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. 14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: 15 For this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them.

---KJV **Acts 28:26** Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

**Does Mel believe that the Jews use the blood of Christian children to make matzos?**  
**Does Mel believe that the Jews caused the Black Plague?**  
**Does Mel believe that the Jews concocted the Holocaust?**  
**Does Mel believe that the Jews would "kidnap" communion wafers and pierce them with pins?**  
Does Mel believe that the Jews....

Yet, Mel does believe that the Jews -- the only nation on earth at the time (30 C.E.) that had the concepts of a Messianic Age and a Messiah -- rejected the "Messiah"? And not only did they reject the "Messiah", they conspired to have the "Messiah" tried and crucified just so that they could retain their "political power". Isn't it just possible -- Mel -- that the Jews of Jesus of Nazareth's day "rejected" Jesus as the Messiah because he wasn't the authentic article?

## **How the Jews of Today Should View The Current State of Affairs ("The Christians are our friends. The Muslims are our enemies.") (A.K.A. "Medved & Prager: Are These Two Radio Personalities *Kosher* Representatives of *Yiddishkeit*, Or Are They Christian Apologists Underneath the Guise of a Yarmulke?)**

***Shemos/Exodus 14: 6.*** And he made ready his chariot, and took his people with him; 7. And ***he took six hundred chosen chariots,*** and ***all the chariots of Egypt,*** and captains over every one of them.

--Rashi, ***Shemos 14:7*** -- select Heb. רֶגֶל C, chosen. [This is] a singular expression, [meaning that] every single chariot in this number was [a] chosen [chariot]. **and all the chariots of Egypt** And with them, all the rest of the chariots. ***Now where did all these animals come from?*** If you say [that they belonged] to the Egyptians, it says already: "and all the livestock of the Egyptians died" (Exod. 9:6). And if [you say that they belonged] to the Israelites, does it not say: "also our cattle will go with us" (Exod. 10:26). ***Whose were they [from if that was the case]? They [belonged] to those who feared the word of the Lord [i.e., to those who drove their servants and their livestock into the houses as in Exod. 9:20].*** From here Rabbi Simeon would say, ***"[Even] the best of the Egyptians<sup>10</sup> --[you must] kill; [even] the best of the serpents-[you must] crush its head."***-[from Mechilta] **with officers over them all** Heb. וְיָרֵד וְיִשָּׂרְפוּ officers over the legions, as the Targum [Onkelos] renders.

The *Mizrachi* teaches us: "For ***it was the most G-d-fearing of the Egyptians*** who provided the horses for Pharaoh's pursuit of the Israelites." What we learn is that those who seem to be siding with us, who accept our version of HaShem and His commandments, through His prophets, will be the ones who will eventually be the biggest anti-Semites.

***Devarim/Deuteronomy 23:4.*** An Ammonite or Moabite shall not enter into the congregation of the Lord; ***to their tenth generation shall they not enter into the congregation of the Lord forever;*** 5.

Because they met you not with bread and with water in the way, when you came out of Egypt; and because they hired against you Balaam the son of Beor of Pethor of Mesopotamia, to curse you... 8. You shall not loathe ***an Edomite;*** for he is your brother; you shall not loathe ***an Egyptian;*** because you were a stranger in

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<sup>10</sup> *Mizrachi*: "For ***it was the most G-d-fearing of the Egyptians*** who provided the horses for Pharaoh's pursuit of the Israelites."

his land. 9. The *children who are fathered by them shall enter into the congregation of the Lord in their third generation.*

--Rashi, *Shemos 23:4*, et al.: An Ammonite [or Moabite] shall not enter [the assembly of the Lord] [I.e.,] he shall not marry an Israelite woman.-[*Yev. 77b*] Because Heb. רצק [lit., "because of the word," i.e.,] because of the [word of] advice they gave you, to cause you to sin<sup>11</sup>.-[*Sifrei 23:114*] **on the way** when you were in [a state of] extreme exhaustion.-[*Sifrei 23:114*] **You shall not despise an Edomite** Completely, [but only the first two generations,] *even though it is appropriate for you to despise him, because he went forth against you with the sword* (see Num. 20:18-21<sup>12</sup>). **You shall not despise an Egyptian** Absolutely, [but only the first two generations,] *even though they cast your male [infants] into the Nile*<sup>13</sup>. What is the reason [that you may not despise them]? Because they hosted you in a time of dire need; therefore: **Children who are born to them in the third generation** But other nations, are allowed [to marry Jews] immediately [after their conversion]. Thus, *you learn from here that someone who causes a person to sin does worse to him than one who kills him, for one who kills him, kills him [only] in this world, whereas one who leads him to sin removes him from [both] this world and from the world-to-come.* Therefore, Edom, who came forth against them with the sword was not [completely] despised. Similarly, Egypt, who drowned them. *These, however, who caused them to sin, were [completely] despised.*-[*Sifrei 23:117*]

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### ***An Illustration To Help Make A Point***

Have you ever heard the expression: "If It sounds too good to be true..."? When it comes to man-made religions and the "deities" that preside over them, one thing is apparent to the bystander -- the "True Believer" will believe almost anything in order to prolong the illusion he has allowed himself to be mesmerized by.

The demands of Christianity are so unbelievably simple, the outlook so unbelievably rosy that one wonders why there is anyone who believes in them! The Christian is so convinced about the "divinity" of his scriptures, and the "factuality" of the claims and promises contained therein -- coupled with the easy burden and the promise of heaven -- that he wonders why everybody doesn't get on board the "Jesus Express". Christians are so emotionally uplifted by their Faith that they scratch their heads and wonder how it is that anyone can refuse the offer to become a member of the Church. This has been a question from the very beginning of the movement. And what Christians have done throughout their history is to theorize & apologize away any and all questions and objections that might keep someone from accepting Jesus as their "savior" (mostly so they themselves are not plagued by the very things that leave skeptics outside of the fold.

--apologetics are not for doubters, especially in an Augustinian world ruled by "predestination" and the "bondage of the will", where any honest Christian will tell you that clever arguments and intricate

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<sup>11</sup> *Bamidbar/Numbers 25:1*. And Israel stayed in Shittim, and the people began to commit harlotry with the daughters of Moab. 2. And they called the people to the sacrifices of their gods; and the people ate, and bowed down to their gods. *Bamidbar/Numbers 31:16*. Behold, these caused the people of Israel, through the counsel of Balaam, to commit trespass against the Lord in the matter of Peor, and there was a plague among the congregation of the Lord.

<sup>12</sup> *Bamidbar/Number 20:18*. And Edom said to him, You shall not pass by me, lest I come out against you with the sword. 19. And the people of Israel said to him, We will go by the high way; and if I and my cattle drink of your water, then I will pay for it; I will do you no injury, only pass through by foot. 20. And he said, You shall not go through. And Edom came out against him with much people, and with a strong hand. 21. Thus Edom refused to give Israel passage through his border; therefore Israel turned away from him.

<sup>13</sup> *Shemos/Exodus 1:22*. And Pharaoh charged all his people, saying, Every son who is born you shall throw into the river, and every daughter you shall let live.

persuasions can do nothing without the "holy spirit" working its magic! In fact, the only world in which an apologetic would be necessary is one ruled by Pelagian thought. The apologetics, rather, are for the Christians themselves! It is the Christian who, after a careful examination of his "scriptures" and beliefs, should pose many questions about the contradictions and injustices that are inherent in the Church and its canonized "scriptures". It is the Christian who needs the apologetics in order to salve his weary mind after a go-around with the N.T.!

--KJV 1 Peter 3:15 But sanctify the Lord God in your hearts: and ***be ready always to give an answer [apōlogiā] to every man that asketh you a reason of the hope that is in you*** with meekness and fear:

--KJV Philippians 1:7 Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and ***in the defence [apōlogiā] and confirmation of the gospel, ye all are partakers of my grace.***

\*\*NRS Philippians 1:16 These proclaim Christ out of love, ***knowing that I have been put here for the defence [apōlogiā] of the gospel;***

--You are "elected"; You are "predestined"; You are "special"

--"G-d never make a mistake, right?"

--self-righteousness v. self-justification -- at least one who is trying to self-justify himself will try to conquer his inclinations, but one who has assurance that he will go to heaven -- not matter how often he falls -- has no reason to even make an attempt! (\*Self-righteousness: leads to apologetics that reconfirm the naarishkeit in the mind of the true believer!)

If a bribe will blind even the eyes of a righteous individual, how much more so will a bribe blind the eyes of one who is not so righteous!?

\*\*KJV Deuteronomy 16:19 Thou shalt not wrest judgment; ***thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous.***

--The "bribe" of Christianity is the promise of heaven; and the beauty of this bribe is that no one living can counteract its effects! Image if someone were truly to believe that a \$5 investment could be parlayed into a \$1,000,000,000 retirement fund. Oh yes, this is a new company, and there is no way to "check out" the claim, but "oh, what a feeling" the investors have "knowing" that at retirement they will not have a care in the world!

--Couple this "bribe" with an inherent anti-Semitism that pervades the world, and an ego (which each of us have that) that plants the desire to be #1 in our minds, and ***the ground (from which man is formed)*** is perfectly prepared to grow a "replacement theology" second to none!!!

\*\* ***I want to be #1, but I want to do as little as possible to getting there!***

### Recipe for Na'arishkeit

1. A Personality who grows in stature at a time of Messianic fervor
2. A "Belief" about this Personality develops; expectations are "self-assured"
3. The Personality dies/converts; the expectaions are seemingly dashed
4. Some/Most of the "believers" simply go away disenchanted
5. But some "believers" -- instead of coming to terms with reality -- reinterpret "things" in order that their fantasy can still "claim" life (cognitive dissonance)
6. A move begins to augment doctrines & beliefs in order to bolster support for the hopeless "belief" of the "faithful" and all who do not "believe" are seen as having failed the "test"
7. Successive generations reinterpret the reinterpretation and a plethora of "beliefs" are born out of nothing (a'la the slide into avodah zarah!!!)
8. Doctrines develop/are solidified
9. The ramifications of this new "faith" are examined and -- since the movement is man-made and thus prove to inaccuracies/imperfections -- found to contain "apparent contradictions" -- but, of course, these are only APPARENT contradictions, and all can be explained away with a few theories and a whole lotta FAITH (blind faith!!!) ***\*Anything "man-made has to have flaws/inconsistencies; but if one***

***is told that the documents which support the "belief" are "heaven breathed" -- and thus cannot possibly contain errors -- then the search is on for explanations/theories that will satisfy the troubled minds of the "believer"***

("Oh, but it's just our feeble minds -- that can't grasp the "truth" of G-d -- that prevent us from comprehending exactly what is going on!!!")

**Man-Made** (must devise reason to believe) v.  
**Torah M'Sinai** (must devise reasons NOT to believe)

#### **Authors of the N.T.**

--what did they all believe about Yoshjka?

--what beliefs differed? (e.g. Paul v. James)

\*\*\*\*All believed that Yoshka was:

- a) The Messiah
- b) A MAN set apart
- c) Faith in his atoning death ensures "salvation"
- d) He was "given" special "powers" (which he promised they COULD have, too)

#### ***Middah Kenegged Middah!!!***

Imagine, if you will, a world where Jesus of Nazareth has already made his "second coming". That's right. Image a world where the second person of the Trinity is present and ready to usher in the "end-times". Then imagine that the world is populated by Christians, descendants of the groups who have been waiting 2000 years for Jesus's return, who -- for the most part -- reject the Messiahship of this Second-Coming "Jesus". Oh yes, he does miracles, and yes, he quotes "scripture", all the while explaining how he "fits the bill"; the problem is is that he does a few things orthodox Christians weren't expecting of their Messiah. The most troubling of these -- from an orthodox Christian p.o.v. -- is that this "Jesus" proclaims to the world that the G-dhead contains not merely three persons, but in fact contains four unique individuals -- and that fourth member of the Quad-G-d is Satan himself. (Most Christians will agree that the concept of the Trinity is not found in the Jewish Scriptures, but rather is part of what they call "Progressive Revelation" it was only "revealed in the pages of the N.T".; Christians will tell you that G-d revealed Himself as one in Tanakh in order to drive home the point of only one G-d, and that the three-in-one concept was revealed at a later date. All this "Second-Coming Jesus is doing is repeating the pattern and "revealing" a bit more about "G-d"! And, since G-d is "love" as Christians devoutly believe, He could do nothing that could be considered unrighteous, thus His "Satan" must have been for the good all along, and Jesus is only just now letting us know all about it!!!)

--KJV 1 Samuel 16:14 But *the Spirit of the LORD* departed from Saul, and *an evil spirit from the LORD* troubled him.

--KJV 2 Samuel 24:1 And again *the anger of the LORD was kindled against Israel, and he moved David against them to say, Go, number Israel* and Judah.

--KJV 1 Chronicles 21:1 And Satan stood up against Israel, and provoked David to **number Israel**.

---- ***"G-d is good, and He can do nothing but good, and His means are always good, so...."***

Now imagine that this Second Coming Jesus -- rejected by almost every Christian on the planet, including most of the "Scribes and Pharisees" of today (Rev. Jerry Falwell, Rev. Billy Graham, Rev. Pat Roberts, The Bible Answer Man: Hank Hanegraff, amongst other notable names including the Pope) -- tells his few handfuls of followers to spread out and span thr globe, proclaiming the "Good News" of the Kingdom of G-d. And that's exactly what these diehards do. Each and every heathen home they enter, they play a video of this Second Coming Jesus performing miracles and preaching his progressive revelations. And in the vast majority of former non-believers the newest evangelicals get a positive response. "Sure I want in," says a formed Buddhist who grabs a hold of the "easy-yoke" with little urging if any. "This is too good to pass up! But you say that it's been 2000 years since he was first here? I'll bet all of his followers

are glad to see him!" This is when the Second Coming Evangelist informs the newest Christian on the planet that most of the followers of New Testament Jesus have rejected the Second Coming Jesus. "What? They don't believe in him? I was ready to sign up after that first miracle of multiplying one bottle of wine into gallons and gallons. Why don't they believe in him?" This is when the "Second-Coming Evangelist" has to say: "They don't recognize him because they aren't supposed to." The "Second-Coming Evangelist" then quotes chapter and verse:

--KJV Matthew 7:21 *Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven;* but he that doeth the will of my Father which is in heaven. 22 *Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?* 23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

--KJV Luke 6:46 And *why call ye me, Lord, Lord, and do not the things which I say?*

--KJV Luke 13:25 When once the master of the house is risen up, and hath shut to the door, and *ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:*

And when this newest member of te "Second Coming Movement" asks: "But I've heard of theses men whom you say reject Jesus. These men are the most knowledgeable Christian men on the planet. And you tell me they don't even recognize their own Messiah?" "Well," says the "Second Coming Evangelist," it just goes to show that Paul knew what he was talking about:

--KJV 1 Corinthians 1:20 Where *is* the wise? where *is* the scribe? where *is* the disputer of this world? *hath not God made foolish the wisdom of this world?*...27 But *God hath chosen the foolish things of the world to confound the wise;* and God hath chosen the weak things of the world to confound the things which are mighty;

--KJV Isaiah 6:9 And he said, Go, and tell this people, *Hear ye indeed, but understand not; and see ye indeed, but perceive not.* 10 *Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed....*

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## Predestination & Free Will The Christian View

### Augustine of Hippo

--KJV Matthew 20:23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.

--KJV John 10:29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

--KJV Romans 8:28 And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose. 29 *For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.* 30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

--KJV Ephesians 1:3 Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ: 4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in

*love: 5 **Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,** 6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. 7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; 8 Wherein he hath abounded toward us in all wisdom and prudence; 9 **Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:** 10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him: 11 In whom also we have obtained an inheritance, **being predestinated according to the purpose of him who worketh all things after the counsel of his own will.** 12 That we should be to the praise of his glory, who first trusted in Christ. 13 In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, 14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.*

--KJV 2 Timothy 1:9 Who hath saved us, and **called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,**

--KJV 1 Corinthians 4:7 For who maketh thee to differ *from another*? and what hast thou that thou didst not receive? now if thou didst receive *it*, why dost thou glory, as if thou hadst not received *it*?

--KJV Romans 11:33 **O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!**

## Martin Luther "The Bondage of the Will"

--KJV 2 Corinthians 11:16 I say again, **Let no man think me a fool**; if otherwise, yet *as a fool receive me, that I may boast myself a little.*

--KJV 1 Corinthians 3:7 So then neither is he that planteth any thing, neither he that watereth; but **God that giveth the increase.**

---KJV Matthew 13:3 And he spake many things unto them in parables, saying, **Behold, a sower went forth to sow;** 4 And when he sowed, **some seeds fell by the way side**, and the fowls came and devoured them up: 5 **Some fell upon stony places**, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: 6 And when the sun was up, they were scorched; and because they had no root, they withered away. 7 And **some fell among thorns**; and the thorns sprung up, and choked them: 8 But **other fell into good ground, and brought forth fruit**, some an hundredfold, some sixtyfold, some thirtyfold. 9 **Who hath ears to hear, let him hear.** 10 And the disciples came, and said unto him, **Why speakest thou unto them in parables?** 11 He answered and said unto them, **Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.**<sup>14</sup> 12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. 13 **Therefore speak I to them in parables: because they seeing see not; and**

<sup>14</sup> KJV John 8:37 I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. 38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father. 39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. 40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. 41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, *even* God. 42 **Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.** 43 **Why do ye not understand my speech? even because ye cannot hear my word.** 44 **Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.** 45 And **because I tell you the truth, ye believe me not.** 46 Which of you convinceth me of sin? **And if I say the truth, why do ye not believe me?** 47 **He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.**

hearing they hear not, neither do they understand. 14 And in them is fulfilled the prophecy of Esaias, which saith, *By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive*: 15 For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. 16 But blessed are your eyes, for they see: and your ears, for they hear. 17 For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. 18 Hear ye therefore the parable of the sower. 19 When any one heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked *one*, and catcheth away that which was sown in his heart. This is he which received seed by the way side. 20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; 21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. 22 He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. 23 But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

--KJV 1 Corinthians 12:4 Now there are diversities of gifts, but the same Spirit.

--KJV Galatians 6:2 Bear ye one another's burdens, and so fulfil the law of Christ.

--KJV Romans 10:10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

--KJV Matthew 10:32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

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## ***Apologetic on "Predestination & Free-Will"***

(R. C. Sproul)

### ***Free Will***

R' Noach Weinberg: "The definition of 'free-will' is the ability to do what you want to do, rather than what you feel like doing."

--KJV Psalm 115:16 The heaven, *even* the heavens, *are* the LORD'S: but the earth hath he given to the children of men.

### **R. C. Sproul (Notes)**

Christian Biblical Position v. Secular/Humanistic Position

Determinism:

- a) total free-will
- b) free-will based upon experience
- c) no free-will
- d) fatalism

\*\*) People act how they believe they are supposed to/expected to act:

----writers and drinking

----criminals and crime

----Christians and sin

V. G-d's "Determinism"

## ***Original Sin: The "Fall" of Mankind***

#) "Knowledge" of Sin = the "Experience" of sinning

KJV Genesis 4:3 And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. 4 And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering: 5 But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. 6 And the LORD said unto Cain, Why

art thou wroth? and why is thy countenance fallen? 7 If thou doest well, shalt thou not be accepted? and ***if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him.***

Self-Justification (& "Justifying" one's own beliefs)  
Concept v. Application  
--Apologetics

### **Hindsight v. Foresight**

(Conservative/Reform Jews are able to look back and see the mistakes of their movements, but they cannot recognize that they themselves are immersed in the same morass of naarishkeit; they fool themselves into thinking: "Oh, that will never happen to me!")

***Sola Fidei***: "Justification by FAITH alone"

--imputed deeds of Yoshka to the Christian  
--Christian's sins imputed to Yoshka

### **Internal Grace:**

***regeneration/conversion***

External Grace:

- a) creation
- b) scripture
- c) pain/suffering

### **Effectual Grace v. Resistable Grace**

--Arminius = G-d 99%... us 1%

### **Jonathan Edwards "Freedom of the Will" (Book)**

(1754)

Thinking = mind

\_\_\_\_\_ = will

cause & effect

--Inclination(s)

--desire leads to choices

---ALL choices are caused

\*\*\*inclinations cause choices

--**The STRONGEST inclination at the moment** = THEIR definition of 'freedom'

= **to chose what you feel like doing**

**Paul & Augustine = Esav to the core!!!**

--**If we are fallen**, and thus incapable of seeking G-d, then **what is the role of Satan?**

--**SATAN only has a role if we indeed have choice!!!**

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## The Seder to Truth (Remember: Be a Judge, Not an Advocate)

**TJ Mishlei 18:17. *The one who pleads first seems to be in the right, until the other comes and examines him.***

**KJV Proverbs 18:17 *He that is first in his own cause seemeth just; but his neighbour cometh and searcheth him.***

**NRS Proverbs 18:17 *The one who first states a case seems right, until the other comes and cross-examines.***

**KJV Isaiah 1:18 *Come now, and let us reason together*, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.**

### A Postulate:

***IF the N.T. IS the "Word of G-d" THEN:***

- Jesus of Nazareth was and is the Jewish Messiah foretold of in the Jewish Scriptures, and:
- All of the verses that the N.T. uses to prove Jesus's Messiahship do, in one way or another, prove this point, and:
- Anyone who rejects Jesus and what the N.T. has to say about him (myself included) will suffer for eternity in hell.

**Do you agree or disagree?**

***But IF the N.T. is NOT the "Word of G-d", THEN:***

- Jesus is NOT the Messiah, and:
- The verses quoted by the N.T. (though some of them may indeed have Messianic ramifications) DO NOT refer to him, and:
- Anyone who believes that Jesus of Nazareth is the Messiah, and who go so far as to deify him, must be idolaters.

**Do you agree or disagree?**

***We BOTH agree that the Jewish scriptures are the Word of G-d, yes?* You claim that the Jewish Scriptures point toward the Messiahship of Jesus of Nazareth, G-d as a Trinity, Heaven as an eternal reward, and Hell as an eternal punishment, yes? ***I would suggest that these claims of Christianity are not supported by the Jewish Scriptures (and all that really matters is what the Jewish Scriptures have to say as when the Jews were asked by Jesus to either accept or reject him, there was no N.T. -- agreed?)*** So let's see what the Jewish Scriptures have to say about G-d, the Messiah, Israel, and the nations, okay?**

But before we begin, I would like to address something you addressed several times in our first meeting. You kept suggesting that you could do or say nothing to open my eyes to the truth of Jesus of Nazareth, yes? You claim that all non-believers have a veil over their eyes, yes? And that only the Holy Spirit can remove this veil, yes? If this is all true, then I fail to understand why the sign on your outreach facility asks us to "reason together". If all of the reasoning in the world will not allow me to accept Jesus as the Messiah, why advertise "Come let us reason together"?

The N.T. quotes one set of verses from the Jewish Scriptures many times:

**KJV Isaiah 6:9** And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. 10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed:

--**KJV Matthew 13:14** And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: 15 For this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them.

--**KJV John 12:39** Therefore they could not believe, because that Esaias said again, 40 He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them.

What the authors of the N.T. are trying to get across to their readers is in reality a grand apologetic; they are trying to explain why it is that the vast majority of the Jews who lived at the time of Jesus rejected him as the Messiah. It was the Gentiles who signed up enmass to the Christian movement, while the Jews said, "No thanks."

But let's quote the entire passage from Isaiah and see if that is truly what the prophet is saying:

--**KJV Isaiah 6:9** And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. 10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. 11 Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, 12 And the LORD have removed men far away, and *there be* a great forsaking in the midst of the land. 13 But yet in it *shall be* a tenth, and *it* shall return, and shall be eaten: as a teil tree, and as an oak, whose substance *is* in them, when they cast *their leaves*: so the holy seed *shall be* the substance thereof.

--**KJV Jeremiah 5:21** Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not:

--**KJV Psalm 119:70** Their heart is as fat as grease; *but* I delight in thy law.

--**KJV Isaiah 29:10** For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. 11 And the vision of all is become unto you as the words of a book that is sealed, which *men* deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it *is* sealed: 12 And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. 13 Wherefore the Lord said, Forasmuch as this people draw near *me* with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: 14 Therefore, behold, I will proceed to do a marvellous work among this people, *even* a marvellous work and a wonder: for the wisdom of their wise *men* shall perish, and the understanding of their prudent *men* shall be hid. 15 Woe unto them that seek deep to hide their counsel from the LORD, and their works are in the dark, and they say, Who seeth us? and who knoweth us? 16 Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding? ...**18** And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. 19 The meek also shall increase *their* joy in the LORD, and the poor among men shall rejoice in the Holy One of Israel. 20 For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off: 21 That make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought. 22 Therefore thus saith the LORD, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. 23 But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. 24 They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.

--**KJV Isaiah 6:10** Make the heart of **this people** fat, and **make** their ears [**his ears**][<sup>1</sup>][<sup>2</sup>][<sup>3</sup>][<sup>4</sup>][<sup>5</sup>][<sup>6</sup>][<sup>7</sup>][<sup>8</sup>][<sup>9</sup>][<sup>10</sup>][<sup>11</sup>][<sup>12</sup>][<sup>13</sup>][<sup>14</sup>][<sup>15</sup>][<sup>16</sup>][<sup>17</sup>][<sup>18</sup>][<sup>19</sup>][<sup>20</sup>][<sup>21</sup>][<sup>22</sup>][<sup>23</sup>][<sup>24</sup>][<sup>25</sup>][<sup>26</sup>][<sup>27</sup>][<sup>28</sup>][<sup>29</sup>][<sup>30</sup>][<sup>31</sup>][<sup>32</sup>][<sup>33</sup>][<sup>34</sup>][<sup>35</sup>][<sup>36</sup>][<sup>37</sup>][<sup>38</sup>][<sup>39</sup>][<sup>40</sup>][<sup>41</sup>][<sup>42</sup>][<sup>43</sup>][<sup>44</sup>][<sup>45</sup>][<sup>46</sup>][<sup>47</sup>][<sup>48</sup>][<sup>49</sup>][<sup>50</sup>][<sup>51</sup>][<sup>52</sup>][<sup>53</sup>][<sup>54</sup>][<sup>55</sup>][<sup>56</sup>][<sup>57</sup>][<sup>58</sup>][<sup>59</sup>][<sup>60</sup>][<sup>61</sup>][<sup>62</sup>][<sup>63</sup>][<sup>64</sup>][<sup>65</sup>][<sup>66</sup>][<sup>67</sup>][<sup>68</sup>][<sup>69</sup>][<sup>70</sup>][<sup>71</sup>][<sup>72</sup>][<sup>73</sup>][<sup>74</sup>][<sup>75</sup>][<sup>76</sup>][<sup>77</sup>][<sup>78</sup>][<sup>79</sup>][<sup>80</sup>][<sup>81</sup>][<sup>82</sup>][<sup>83</sup>][<sup>84</sup>][<sup>85</sup>][<sup>86</sup>][<sup>87</sup>][<sup>88</sup>][<sup>89</sup>][<sup>90</sup>][<sup>91</sup>][<sup>92</sup>][<sup>93</sup>][<sup>94</sup>][<sup>95</sup>][<sup>96</sup>][<sup>97</sup>][<sup>98</sup>][<sup>99</sup>][<sup>100</sup>][<sup>101</sup>][<sup>102</sup>][<sup>103</sup>][<sup>104</sup>][<sup>105</sup>][<sup>106</sup>][<sup>107</sup>][<sup>108</sup>][<sup>109</sup>][<sup>110</sup>][<sup>111</sup>][<sup>112</sup>][<sup>113</sup>][<sup>114</sup>][<sup>115</sup>][<sup>116</sup>][<sup>117</sup>][<sup>118</sup>][<sup>119</sup>][<sup>120</sup>][<sup>121</sup>][<sup>122</sup>][<sup>123</sup>][<sup>124</sup>][<sup>125</sup>][<sup>126</sup>][<sup>127</sup>][<sup>128</sup>][<sup>129</sup>][<sup>130</sup>][<sup>131</sup>][<sup>132</sup>][<sup>133</sup>][<sup>134</sup>][<sup>135</sup>][<sup>136</sup>][<sup>137</sup>][<sup>138</sup>][<sup>139</sup>][<sup>140</sup>][<sup>141</sup>][<sup>142</sup>][<sup>143</sup>][<sup>144</sup>][<sup>145</sup>][<sup>146</sup>][<sup>147</sup>][<sup>148</sup>][<sup>149</sup>][<sup>150</sup>][<sup>151</sup>][<sup>152</sup>][<sup>153</sup>][<sup>154</sup>][<sup>155</sup>][<sup>156</sup>][<sup>157</sup>][<sup>158</sup>][<sup>159</sup>][<sup>160</sup>][<sup>161</sup>][<sup>162</sup>][<sup>163</sup>][<sup>164</sup>][<sup>165</sup>][<sup>166</sup>][<sup>167</sup>][<sup>168</sup>][<sup>169</sup>][<sup>170</sup>][<sup>171</sup>][<sup>172</sup>][<sup>173</sup>][<sup>174</sup>][<sup>175</sup>][<sup>176</sup>][<sup>177</sup>][<sup>178</sup>][<sup>179</sup>][<sup>180</sup>][<sup>181</sup>][<sup>182</sup>][<sup>183</sup>][<sup>184</sup>][<sup>185</sup>][<sup>186</sup>][<sup>187</sup>][<sup>188</sup>][<sup>189</sup>][<sup>190</sup>][<sup>191</sup>][<sup>192</sup>][<sup>193</sup>][<sup>194</sup>][<sup>195</sup>][<sup>196</sup>][<sup>197</sup>][<sup>198</sup>][<sup>199</sup>][<sup>200</sup>][<sup>201</sup>][<sup>202</sup>][<sup>203</sup>][<sup>204</sup>][<sup>205</sup>][<sup>206</sup>][<sup>207</sup>][<sup>208</sup>][<sup>209</sup>][<sup>210</sup>][<sup>211</sup>][<sup>212</sup>][<sup>213</sup>][<sup>214</sup>][<sup>215</sup>][<sup>216</sup>][<sup>217</sup>][<sup>218</sup>][<sup>219</sup>][<sup>220</sup>][<sup>221</sup>][<sup>222</sup>][<sup>223</sup>][<sup>224</sup>][<sup>225</sup>][<sup>226</sup>][<sup>227</sup>][<sup>228</sup>][<sup>229</sup>][<sup>230</sup>][<sup>231</sup>][<sup>232</sup>][<sup>233</sup>][<sup>234</sup>][<sup>235</sup>][<sup>236</sup>][<sup>237</sup>][<sup>238</sup>][<sup>239</sup>][<sup>240</sup>][<sup>241</sup>][<sup>242</sup>][<sup>243</sup>][<sup>244</sup>][<sup>245</sup>][<sup>246</sup>][<sup>247</sup>][<sup>248</sup>][<sup>249</sup>][<sup>250</sup>][<sup>251</sup>][<sup>252</sup>][<sup>253</sup>][<sup>254</sup>][<sup>255</sup>][<sup>256</sup>][<sup>257</sup>][<sup>258</sup>][<sup>259</sup>][<sup>260</sup>][<sup>261</sup>][<sup>262</sup>][<sup>263</sup>][<sup>264</sup>][<sup>265</sup>][<sup>266</sup>][<sup>267</sup>][<sup>268</sup>][<sup>269</sup>][<sup>270</sup>][<sup>271</sup>][<sup>272</sup>][<sup>273</sup>][<sup>274</sup>][<sup>275</sup>][<sup>276</sup>][<sup>277</sup>][<sup>278</sup>][<sup>279</sup>][<sup>280</sup>][<sup>281</sup>][<sup>282</sup>][<sup>283</sup>][<sup>284</sup>][<sup>285</sup>][<sup>286</sup>][<sup>287</sup>][<sup>288</sup>][<sup>289</sup>][<sup>290</sup>][<sup>291</sup>][<sup>292</sup>][<sup>293</sup>][<sup>294</sup>][<sup>295</sup>][<sup>296</sup>][<sup>297</sup>][<sup>298</sup>][<sup>299</sup>][<sup>300</sup>][<sup>301</sup>][<sup>302</sup>][<sup>303</sup>][<sup>304</sup>][<sup>305</sup>][<sup>306</sup>][<sup>307</sup>][<sup>308</sup>][<sup>309</sup>][<sup>310</sup>][<sup>311</sup>][<sup>312</sup>][<sup>313</sup>][<sup>314</sup>][<sup>315</sup>][<sup>316</sup>][<sup>317</sup>][<sup>318</sup>][<sup>319</sup>][<sup>320</sup>][<sup>321</sup>][<sup>322</sup>][<sup>323</sup>][<sup>324</sup>][<sup>325</sup>][<sup>326</sup>][<sup>327</sup>][<sup>328</sup>][<sup>329</sup>][<sup>330</sup>][<sup>331</sup>][<sup>332</sup>][<sup>333</sup>][<sup>334</sup>][<sup>335</sup>][<sup>336</sup>][<sup>337</sup>][<sup>338</sup>][<sup>339</sup>][<sup>340</sup>][<sup>341</sup>][<sup>342</sup>][<sup>343</sup>][<sup>344</sup>][<sup>345</sup>][<sup>346</sup>][<sup>347</sup>][<sup>348</sup>][<sup>349</sup>][<sup>350</sup>][<sup>351</sup>][<sup>352</sup>][<sup>353</sup>][<sup>354</sup>][<sup>355</sup>][<sup>356</sup>][<sup>357</sup>][<sup>358</sup>][<sup>359</sup>][<sup>360</sup>][<sup>361</sup>][<sup>362</sup>][<sup>363</sup>][<sup>364</sup>][<sup>365</sup>][<sup>366</sup>][<sup>367</sup>][<sup>368</sup>][<sup>369</sup>][<sup>370</sup>][<sup>371</sup>][<sup>372</sup>][<sup>373</sup>][<sup>374</sup>][<sup>375</sup>][<sup>376</sup>][<sup>377</sup>][<sup>378</sup>][<sup>379</sup>][<sup>380</sup>][<sup>381</sup>][<sup>382</sup>][<sup>383</sup>][<sup>384</sup>][<sup>385</sup>][<sup>386</sup>][<sup>387</sup>][<sup>388</sup>][<sup>389</sup>][<sup>390</sup>][<sup>391</sup>][<sup>392</sup>][<sup>393</sup>][<sup>394</sup>][<sup>395</sup>][<sup>396</sup>][<sup>397</sup>][<sup>398</sup>][<sup>399</sup>][<sup>400</sup>][<sup>401</sup>][<sup>402</sup>][<sup>403</sup>][<sup>404</sup>][<sup>405</sup>][<sup>406</sup>][<sup>407</sup>][<sup>408</sup>][<sup>409</sup>][<sup>410</sup>][<sup>411</sup>][<sup>412</sup>][<sup>413</sup>][<sup>414</sup>][<sup>415</sup>][<sup>416</sup>][<sup>417</sup>][<sup>418</sup>][<sup>419</sup>][<sup>420</sup>][<sup>421</sup>][<sup>422</sup>][<sup>423</sup>][<sup>424</sup>][<sup>425</sup>][<sup>426</sup>][<sup>427</sup>][<sup>428</sup>][<sup>429</sup>][<sup>430</sup>][<sup>431</sup>][<sup>432</sup>][<sup>433</sup>][<sup>434</sup>][<sup>435</sup>][<sup>436</sup>][<sup>437</sup>][<sup>438</sup>][<sup>439</sup>][<sup>440</sup>][<sup>441</sup>][<sup>442</sup>][<sup>443</sup>][<sup>444</sup>][<sup>445</sup>][<sup>446</sup>][<sup>447</sup>][<sup>448</sup>][<sup>449</sup>][<sup>450</sup>][<sup>451</sup>][<sup>452</sup>][<sup>453</sup>][<sup>454</sup>][<sup>455</sup>][<sup>456</sup>][<sup>457</sup>][<sup>458</sup>][<sup>459</sup>][<sup>460</sup>][<sup>461</sup>][<sup>462</sup>][<sup>463</sup>][<sup>464</sup>][<sup>465</sup>][<sup>466</sup>][<sup>467</sup>][<sup>468</sup>][<sup>469</sup>][<sup>470</sup>][<sup>471</sup>][<sup>472</sup>][<sup>473</sup>][<sup>474</sup>][<sup>475</sup>][<sup>476</sup>][<sup>477</sup>][<sup>478</sup>][<sup>479</sup>][<sup>480</sup>][<sup>481</sup>][<sup>482</sup>][<sup>483</sup>][<sup>484</sup>][<sup>485</sup>][<sup>486</sup>][<sup>487</sup>][<sup>488</sup>][<sup>489</sup>][<sup>490</sup>][<sup>491</sup>][<sup>492</sup>][<sup>493</sup>][<sup>494</sup>][<sup>495</sup>][<sup>496</sup>][<sup>497</sup>][<sup>498</sup>][<sup>499</sup>][<sup>500</sup>][<sup>501</sup>][<sup>502</sup>][<sup>503</sup>][<sup>504</sup>][<sup>505</sup>][<sup>506</sup>][<sup>507</sup>][<sup>508</sup>][<sup>509</sup>][<sup>510</sup>][<sup>511</sup>][<sup>512</sup>][<sup>513</sup>][<sup>514</sup>][<sup>515</sup>][<sup>516</sup>][<sup>517</sup>][<sup>518</sup>][<sup>519</sup>][<sup>520</sup>][<sup>521</sup>][<sup>522</sup>][<sup>523</sup>][<sup>524</sup>][<sup>525</sup>][<sup>526</sup>][<sup>527</sup>][<sup>528</sup>][<sup>529</sup>][<sup>530</sup>][<sup>531</sup>][<sup>532</sup>][<sup>533</sup>][<sup>534</sup>][<sup>535</sup>][<sup>536</sup>][<sup>537</sup>][<sup>538</sup>][<sup>539</sup>][<sup>540</sup>][<sup>541</sup>][<sup>542</sup>][<sup>543</sup>][<sup>544</sup>][<sup>545</sup>][<sup>546</sup>][<sup>547</sup>][<sup>548</sup>][<sup>549</sup>][<sup>550</sup>][<sup>551</sup>][<sup>552</sup>][<sup>553</sup>][<sup>554</sup>][<sup>555</sup>][<sup>556</sup>][<sup>557</sup>][<sup>558</sup>][<sup>559</sup>][<sup>560</sup>][<sup>561</sup>][<sup>562</sup>][<sup>563</sup>][<sup>564</sup>][<sup>565</sup>][<sup>566</sup>][<sup>567</sup>][<sup>568</sup>][<sup>569</sup>][<sup>570</sup>][<sup>571</sup>][<sup>572</sup>][<sup>573</sup>][<sup>574</sup>][<sup>575</sup>][<sup>576</sup>][<sup>577</sup>][<sup>578</sup>][<sup>579</sup>][<sup>580</sup>][<sup>581</sup>][<sup>582</sup>][<sup>583</sup>][<sup>584</sup>][<sup>585</sup>][<sup>586</sup>][<sup>587</sup>][<sup>588</sup>][<sup>589</sup>][<sup>590</sup>][<sup>591</sup>][<sup>592</sup>][<sup>593</sup>][<sup>594</sup>][<sup>595</sup>][<sup>596</sup>][<sup>597</sup>][<sup>598</sup>][<sup>599</sup>][<sup>600</sup>][<sup>601</sup>][<sup>602</sup>][<sup>603</sup>][<sup>604</sup>][<sup>605</sup>][<sup>606</sup>][<sup>607</sup>][<sup>608</sup>][<sup>609</sup>][<sup>610</sup>][<sup>611</sup>][<sup>612</sup>][<sup>613</sup>][<sup>614</sup>][<sup>615</sup>][<sup>616</sup>][<sup>617</sup>][<sup>618</sup>][<sup>619</sup>][<sup>620</sup>][<sup>621</sup>][<sup>622</sup>][<sup>623</sup>][<sup>624</sup>][<sup>625</sup>][<sup>626</sup>][<sup>627</sup>][<sup>628</sup>][<sup>629</sup>][<sup>630</sup>][<sup>631</sup>][<sup>632</sup>][<sup>633</sup>][<sup>634</sup>][<sup>635</sup>][<sup>636</sup>][<sup>637</sup>][<sup>638</sup>][<sup>639</sup>][<sup>640</sup>][<sup>641</sup>][<sup>642</sup>][<sup>643</sup>][<sup>644</sup>][<sup>645</sup>][<sup>646</sup>][<sup>647</sup>][<sup>648</sup>][<sup>649</sup>][<sup>650</sup>][<sup>651</sup>][<sup>652</sup>][<sup>653</sup>][<sup>654</sup>][<sup>655</sup>][<sup>656</sup>][<sup>657</sup>][<sup>658</sup>][<sup>659</sup>][<sup>660</sup>][<sup>661</sup>][<sup>662</sup>][<sup>663</sup>][<sup>664</sup>][<sup>665</sup>][<sup>666</sup>][<sup>667</sup>][<sup>668</sup>][<sup>669</sup>][<sup>670</sup>][<sup>671</sup>][<sup>672</sup>][<sup>673</sup>][<sup>674</sup>][<sup>675</sup>][<sup>676</sup>][<sup>677</sup>][<sup>678</sup>][<sup>679</sup>][<sup>680</sup>][<sup>681</sup>][<sup>682</sup>][<sup>683</sup>][<sup>684</sup>][<sup>685</sup>][<sup>686</sup>][<sup>687</sup>][<sup>688</sup>][<sup>689</sup>][<sup>690</sup>][<sup>691</sup>][<sup>692</sup>][<sup>693</sup>][<sup>694</sup>][<sup>695</sup>][<sup>696</sup>][<sup>697</sup>][<sup>698</sup>][<sup>699</sup>][<sup>700</sup>][<sup>701</sup>][<sup>702</sup>][<sup>703</sup>][<sup>704</sup>][<sup>705</sup>][<sup>706</sup>][<sup>707</sup>][<sup>708</sup>][<sup>709</sup>][<sup>710</sup>][<sup>711</sup>][<sup>712</sup>][<sup>713</sup>][<sup>714</sup>][<sup>715</sup>][<sup>716</sup>][<sup>717</sup>][<sup>718</sup>][<sup>719</sup>][<sup>720</sup>][<sup>721</sup>][<sup>722</sup>][<sup>723</sup>][<sup>724</sup>][<sup>725</sup>][<sup>726</sup>][<sup>727</sup>][<sup>728</sup>][<sup>729</sup>][<sup>730</sup>][<sup>731</sup>][<sup>732</sup>][<sup>733</sup>][<sup>734</sup>][<sup>735</sup>][<sup>736</sup>][<sup>737</sup>][<sup>738</sup>][<sup>739</sup>][<sup>740</sup>][<sup>741</sup>][<sup>742</sup>][<sup>743</sup>][<sup>744</sup>][<sup>745</sup>][<sup>746</sup>][<sup>747</sup>][<sup>748</sup>][<sup>749</sup>][<sup>750</sup>][<sup>751</sup>][<sup>752</sup>][<sup>753</sup>][<sup>754</sup>][<sup>755</sup>][<sup>756</sup>][<sup>757</sup>][<sup>758</sup>][<sup>759</sup>][<sup>760</sup>][<sup>761</sup>][<sup>762</sup>][<sup>763</sup>][<sup>764</sup>][<sup>765</sup>][<sup>766</sup>][<sup>767</sup>][<sup>768</sup>][<sup>769</sup>][<sup>770</sup>][<sup>771</sup>][<sup>772</sup>][<sup>773</sup>][<sup>774</sup>][<sup>775</sup>][<sup>776</sup>][<sup>777</sup>][<sup>778</sup>][<sup>779</sup>][<sup>780</sup>][<sup>781</sup>][<sup>782</sup>][<sup>783</sup>][<sup>784</sup>][<sup>785</sup>][<sup>786</sup>][<sup>787</sup>][<sup>788</sup>][<sup>789</sup>][<sup>790</sup>][<sup>791</sup>][<sup>792</sup>][<sup>793</sup>][<sup>794</sup>][<sup>795</sup>][<sup>796</sup>][<sup>797</sup>][<sup>798</sup>][<sup>799</sup>][<sup>800</sup>][<sup>801</sup>][<sup>802</sup>][<sup>803</sup>][<sup>804</sup>][<sup>805</sup>][<sup>806</sup>][<sup>807</sup>][<sup>808</sup>][<sup>809</sup>][<sup>810</sup>][<sup>811</sup>][<sup>812</sup>][<sup>813</sup>][<sup>814</sup>][<sup>815</sup>][<sup>816</sup>][<sup>817</sup>][<sup>818</sup>][<sup>819</sup>][<sup>820</sup>][<sup>821</sup>][<sup>822</sup>][<sup>823</sup>][<sup>824</sup>][<sup>825</sup>][<sup>826</sup>][<sup>827</sup>][<sup>828</sup>][<sup>829</sup>][<sup>830</sup>][<sup>831</sup>][<sup>832</sup>][<sup>833</sup>][<sup>834</sup>][<sup>835</sup>][<sup>836</sup>][<sup>837</sup>][<sup>838</sup>][<sup>839</sup>][<sup>840</sup>][<sup>841</sup>][<sup>842</sup>][<sup>843</sup>][<sup>844</sup>][<sup>845</sup>][<sup>846</sup>][<sup>847</sup>][<sup>848</sup>][<sup>849</sup>][<sup>850</sup>][<sup>851</sup>][<sup>852</sup>][<sup>853</sup>][<sup>854</sup>][<sup>855</sup>][<sup>856</sup>][<sup>857</sup>][<sup>858</sup>][<sup>859</sup>][<sup>860</sup>][<sup>861</sup>][<sup>862</sup>][<sup>863</sup>][<sup>864</sup>][<sup>865</sup>][<sup>866</sup>][<sup>867</sup>][<sup>868</sup>][<sup>869</sup>][<sup>870</sup>][<sup>871</sup>][<sup>872</sup>][<sup>873</sup>][<sup>874</sup>][<sup>875</sup>][<sup>876</sup>][<sup>877</sup>][<sup>878</sup>][<sup>879</sup>][<sup>880</sup>][<sup>881</sup>][<sup>882</sup>][<sup>883</sup>][<sup>884</sup>][<sup>885</sup>][<sup>886</sup>][<sup>887</sup>][<sup>888</sup>][<sup>889</sup>][<sup>890</sup>][<sup>891</sup>][<sup>892</sup>][<sup>893</sup>][<sup>894</sup>][<sup>895</sup>][<sup>896</sup>][<sup>897</sup>][<sup>898</sup>][<sup>899</sup>][<sup>900</sup>][<sup>901</sup>][<sup>902</sup>][<sup>903</sup>][<sup>904</sup>][<sup>905</sup>][<sup>906</sup>][<sup>907</sup>][<sup>908</sup>][<sup>909</sup>][<sup>910</sup>][<sup>911</sup>][<sup>912</sup>][<sup>913</sup>][<sup>914</sup>][<sup>915</sup>][<sup>916</sup>][<sup>917</sup>][<sup>918</sup>][<sup>919</sup>][<sup>920</sup>][<sup>921</sup>][<sup>922</sup>][<sup>923</sup>][<sup>924</sup>][<sup>925</sup>][<sup>926</sup>][<sup>927</sup>][<sup>928</sup>][<sup>929</sup>][<sup>930</sup>][<sup>931</sup>][<sup>932</sup>][<sup>933</sup>][<sup>934</sup>][<sup>935</sup>][<sup>936</sup>][<sup>937</sup>][<sup>938</sup>][<sup>939</sup>][<sup>940</sup>][<sup>941</sup>][<sup>942</sup>][<sup>943</sup>][<sup>944</sup>][<sup>945</sup>][<sup>946</sup>][<sup>947</sup>][<sup>948</sup>][<sup>949</sup>][<sup>950</sup>][<sup>951</sup>][<sup>952</sup>][<sup>953</sup>][<sup>954</sup>][<sup>955</sup>][<sup>956</sup>][<sup>957</sup>][<sup>958</sup>][<sup>959</sup>][<sup>960</sup>][<sup>961</sup>][<sup>962</sup>][<sup>963</sup>][<sup>964</sup>][<sup>965</sup>][<sup>966</sup>][<sup>967</sup>][<sup>968</sup>][<sup>969</sup>][<sup>970</sup>][<sup>971</sup>][<sup>972</sup>][<sup>973</sup>][<sup>974</sup>][<sup>975</sup>][<sup>976</sup>][<sup>977</sup>][<sup>978</sup>][<sup>979</sup>][<sup>980</sup>][<sup>981</sup>][<sup>982</sup>][<sup>983</sup>][<sup>984</sup>][<sup>985</sup>][<sup>986</sup>][<sup>987</sup>][<sup>988</sup>][<sup>989</sup>][<sup>990</sup>][<sup>991</sup>][<sup>992</sup>][<sup>993</sup>][<sup>994</sup>][<sup>995</sup>][<sup>996</sup>][<sup>997</sup>][<sup>998</sup>][<sup>999</sup>][<sup>1000</sup>]

shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

---**KJV Isaiah 43:10** *Ye are my witnesses*, saith the LORD, and **my servant** whom I have chosen: that ye may know and believe me, and understand that I *am* he: before me there was no God formed, neither shall there be after me.

--**KJV Deuteronomy 13:13** *Certain* men, the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known; 14 Then shalt thou enquire, and make search, and ask diligently; and, behold, *if it be* truth, *and* the thing certain, *that* such abomination is wrought among you; 15 Thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that *is* therein, and the cattle thereof, with the edge of the sword. 16 And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, for the LORD thy God: and it shall be an heap for ever; it shall not be built again. 17 And there shall cleave nought of the cursed thing to thine hand: that the LORD may turn from the fierceness of his anger, and shew thee mercy, and have compassion upon thee, and multiply thee, as he hath sworn unto thy fathers; 18 When thou shalt hearken to the voice of the LORD thy God, to keep all his commandments which I command thee this day, to do *that which is* right in the eyes of the LORD thy God.

--Tochachah Perakim

--**KJV Ezekiel 33:32** And, lo, thou *art* unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: **for they hear thy words, but they do them not.**

--**KJV Isaiah 10:22** For though thy people Israel be as the sand of the sea, *yet a remnant of them shall return*: the consumption decreed shall overflow with righteousness. 23 For the Lord GOD of hosts shall make a consumption, even determined, in the midst of all the land.

--**Jeremiah** re: the Babylonian Exile

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Let's look at contradictions between the Tanakh and the N.T.:

\*\*"Oh, but there are contradictions within the O.T., aren't there?"

Let's take that reasoning to its logical conclusion:

- 1) There are contradictions between the N.T. and Tanakh
- 2) But there are also contradictions within Tanakh!
- 3) Thus, any text that one wants to accept as the "Word of G-d" -- no matter how many contradictions it contains -- can be explained away by claiming that there are contradictions within Tanach (and, after all, since G-d is perfect, there really are no contradictions between the N.T. and Tanach; it's just our human minds that cannot grasp the "Word of G-d" that prevent us from fully understanding.

We have to come to the conclusion that by using this kind of reasoning, there can be no contradictions anywhere at any time. All the Muslim has to do is make the same claim; or the Mormon; or the Moonie....

- a) "contradictions" within Tanakh
- b) contradictions within Na'arishkeit

\* \* \* \* \*

1) **Christian "exclusivity"** -- if one fails to have or accept the sacrifice of Jesus, one is lost to the fires of hell for eternity.

2) **Predestination as defined in the New Testament**; there is no free-will in the biggest decision -- at least from the Christian point-of-view -- a human being has to make in his or her lifetime, namely whether or not to accept Jesus as his or her "Lord and Savior". (***Taking into account that the N.T. is the imperfect work of human-beings and, as such, contains verses that could be taken to suggest "free-will" in whether or not one "believes in Jesus."***)

3) The reason that the vast majority of Jews rejected the claims of Jesus and his apostle was, according to the New Testament, because **God blinded them to who and what Jesus was**

Then there was a confirming piece of information:

4) **The story of Jesus is virtually no different than the stories of the other "mystery gods"** who were worshipped by the pagan world at the time Christianity started.

But the actual moment that I knew with certainty that the New Testament and Christianity could not possibly be the product of the Jewish Scriptures was:

5) I realized that **God would not expect something out of His Chosen People that they were unable to deliver**, and even if they did fail to deliver, He would never "lower His standards".

Then, after further research, I discovered that:

6) Christianity had **redefined almost every basic tenant of the Jewish Scriptures**

a) God (one becomes three)

b) Scripture (Tanakh becomes a never ending stream of "prophecy")

c) Salvation (God's promise to rescue and protect Israel from her earthly enemies becomes "redemption" from the fires of hell)

d) Messiah (A human descendant of King David becomes "God in the form of a man")

e) and so on....

**1) Christian "exclusivity" and the downside to either rejecting the Christian offer, or not having heard the message at all (vs. Gentiles as portrayed in Tanakh):**

--**Mark 16:16** He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

--**Romans 10:9** That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

--**KJV Acts 4:10** Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, *whom ye crucified*, whom God raised from the dead, *even* by him doth this man stand here before you whole. 11 This is the stone which was set at nought of you builders, which is become the head of the corner. 12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

--**KJV Romans 5:10** For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

--**KJV Romans 10:9** That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

**2) Predestination as defined in the New Testament and its implications for God and mankind**

--**Romans 8:29** For whom he did foreknow, he also did predestinate *to be conformed to the image of his Son*, that he might be the firstborn among many brethren.

--**Romans 8:30** Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

--**Ephesians 1:5** **Having predestinated us** unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

--**Ephesians 1:11** In whom also we have obtained an inheritance, **being predestinated according to the purpose of him who worketh all things after the counsel of his own will:**

--**1 Corinthians 12:3** Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and **that no man can say that Jesus is the Lord, but by the Holy Ghost.**

--**Mark 4:9** And he said unto them, He that hath **ears to hear**, let him hear.

--**Mark 4:23** If any man have **ears to hear**, let him hear.

--**Mark 7:16** If any man have **ears to hear**, let him hear.

--**Luke 8:8** And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath **ears to hear**, let him hear.

**re: The Elect -- ONLY the "elect" can believe** (according to the New Testament)

--**Romans 11:5** Even so then at this present time also there is a remnant according to the election of grace.

--**Romans 11:7** What then? Israel hath not obtained that which he seeketh for; but **the election hath obtained it**, and the rest were blinded

--**Romans 11:28** As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes.

--**KJV Ephesians 2:8** For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

--**KJV 2 Timothy 1:9** Who hath **saved** us, and called *us* with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,

--**2 Timothy 2:10** Therefore **I endure all things for the elect's sakes**, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

--KJV Titus 3:5 Not by works of righteousness which we have done, ***but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;***

--1 Peter 1:2 Elect ***according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ:*** Grace unto you, and peace, be multiplied.

--1 Peter 2:6 Wherefore also it is contained in the scripture, ***Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.***

3) That ***God blinded the Jews to the point that the vast majority of them rejected his "messiahship"***

--Matthew 15:14 Let them alone: they be **blind** leaders of the **blind**. And if the **blind** lead the **blind**, both shall fall into the ditch.

--Matthew 23:26 *Thou blind* Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also.

--Luke 6:39 And he spake a parable unto them, Can the **blind** lead the **blind**? shall they not both fall into the ditch?

--John 10:21 Others said, These are not the words of him that hath a devil. **Can a devil open the eyes of the blind?**

--John 12:40 **He hath blinded their eyes, and hardened their heart;** that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them.

--Romans 11:7 What then? Israel hath not obtained that which he seeketh for; but ***the election hath obtained it, and the rest were blinded*** ----KJV Romans 9:27 Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, ***a remnant shall be saved:***

--Romans 11:25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; ***that blindness in part is happened to Israel,*** until the fulness of the Gentiles be come in. --KJV Romans 9:27 Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, ***a remnant shall be saved:***

--2 Corinthians 3:14 But ***their minds were blinded:*** for until this day remaineth the same vail untaken away in the reading of the old testament; which *vail* is done away in Christ.

--2 Corinthians 4:4 In whom ***the god of this world hath blinded the minds of them which believe not,*** lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

--Ephesians 4:18 Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, ***because of the blindness of their heart:***

4) The book "Pagan Christs"

5) Christianity: An Outcome Based Religion (all of the superiority of Judaism without any of the responsibility)

**Christianity has redefined the terms of Tanakh**

a) God

--Devarim/Deuteronomy 4:9. Only ***take heed*** to yourself, and ***keep your soul diligently, lest you forget the things which your eyes have seen, and lest they depart from your heart all the days of your life; but teach them to your sons, and to your grandsons***<sup>15</sup>; 10. The day when you stood before the Lord your God in Horeb, when the Lord said to me, Gather the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and ***that they may teach their children***.<sup>16</sup> 11. And you came near and stood under the mountain; and the mountain burned with fire to the

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<sup>15</sup> ***Shemos/Exodus 10:1.*** And the Lord said to Moses, Go to Pharaoh; for I have hardened his heart, and the heart of his servants, that I might show these my signs before him; 2. And ***that you may tell in the ears of your son, and of your grandson,*** what things I have done in Egypt, and my signs which I have done among them; that you may know that I am the Lord.

***Devarim/Deuteronomy 6:1.*** Now ***these are the commandments, the statutes, and the judgments, which the Lord your God commanded to teach you,*** that you might do them in the land to which you are going to possess; 2. That you might fear the Lord your God, to keep all his statutes and his commandments, which I command you, ***you,*** and ***your son,*** and ***your grandson,*** all the days of your life; and that your days may be prolonged.

<sup>16</sup> ***Devarim/Deuteronomy 6:4.*** Hear, O Israel; The Lord our God is one Lord; 5. And you shall love the Lord your God with all your heart, and with all your soul, and with all your might. 6. And these words,

heart of heaven, with darkness, clouds, and thick darkness. 12. And the Lord spoke to you out of the midst of the fire; **you heard the sound of the words, but saw no form**; you only heard a voice. 13. And he declared to you his covenant, which he commanded you to perform, ten commandments; and he wrote them upon two tablets of stone. 14. And the Lord commanded me at that time to teach you statutes and judgments, that you might do them in the land where you go over to possess it. 15. **Take therefore good heed to yourselves; for you saw no manner of form on the day when the Lord spoke to you in Horeb out of the midst of the fire**; 16. Lest you corrupt yourselves, and make you an engraved image, the form of any figure, the likeness of male or female....

b) scripture

b2) revelation

--**Deuteronomy 12:32** What thing soever I command you, observe to do it: **thou shalt not add thereto, nor diminish from it**. **13:1** If there arise **among you** a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, 2 And the sign or the wonder come to pass, whereof he spake unto thee, saying, **Let us go after other gods, which thou hast not known**, and let us serve them; 3 Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for **the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul**. 4 **Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him**. 5 And that prophet, or that dreamer of dreams, shall be put to death; **because he hath spoken to turn you away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in**. So shalt thou put the evil away from the midst of thee. 6 If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which *is* as thine own soul, entice thee secretly, saying, **Let us go and serve other gods, which thou hast not known, thou, nor thy fathers**;

---**Deuteronomy 18:15** The LORD thy God will raise up unto thee **a Prophet from the midst of thee, of thy brethren, like unto me**; unto him ye shall hearken; 16 According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not. 17 And the LORD said unto me, They have well *spoken that* which they have spoken. 18 I will raise them up a Prophet **from among their brethren**, like unto thee, and **will put my words in his mouth**; and he shall speak unto them all that I shall **command him**. 19 And it shall come to pass, *that* whosoever will not hearken unto my words which he shall speak in my name, I will require *it* of him. 20 But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die. 21 And if thou say in thine heart, How shall we know the word which the LORD hath not spoken? 22 When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that *is* the thing which the LORD hath not spoken, *but* the prophet hath spoken it presumptuously: thou shalt not be afraid of him.

c) messiah

d) salvation

e) blessings/curses (NOT "heaven" & "hell")

**New Testament Anti-Semitism**

--**Matthew 27:25** Then answered all the people, and said, His **blood be on us**, and **on our children**.

--**John 8:44** Ye are of *your* **father** the **devil**, and the lusts of your **father** ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the **father** of it.

--**1 Thessalonians 2:15** Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are **contrary** to all men:

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which I command you this day, shall be in your heart; 7. And you shall **teach them diligently to your children**, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise up.

**Devarim/Deuteronomy 11:18**. Therefore shall you lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. 19. And **you shall teach them to your children**, speaking of them when you sit in your house, and when you walk by the way, when you lie down, and when you rise up.

# The Passion of The Christ: True or False? Let's Take a Look

## The Resurrection Accounts: Can Both of These Stories Be True?

### Matthew 28:1-10

(1) After the Sabbath, as the first day of the week was dawning, Mary Magdalene and the other Mary went to see the tomb. (2) And suddenly there was a great earthquake; for an angel of the Lord, descending from heaven, came and rolled back the stone and sat on it. (3) His appearance was like lightning, and his clothing white as snow. (4) For fear of him the guards shook and became like dead men. (5) But the angel said to the women, "Do not be afraid; I know that you are looking for Jesus who was crucified. (6) He is not here; for he has been raised, as he said. Come, see the place where he lay. (7) Then go quickly and tell his disciples, 'He has been raised from the dead, and indeed he is going ahead of you to Galilee; there you will see him.' This is my message for you." (8) So they left the tomb quickly with fear and great joy, and ran to tell his disciples. (9) Suddenly Jesus met them and said, "Greetings!" And they came to him, took hold of his feet, and worshiped him. (10) Then Jesus said to them, "Do not be afraid; go and tell my brothers to go to Galilee; there they will see me."

### John 20:1-18

(1) Early on the first day of the week, while it was still dark, Mary Magdalene came to the tomb and saw that the stone had been removed from the tomb. (2) So she ran and went to Simon Peter and the other disciple, the one whom Jesus loved, and said to them, "They have taken the Lord out of the tomb, and we do not know where they have laid him." (3) Then Peter and the other disciple set out and went toward the tomb. (4) The two were running together, but the other disciple outran Peter and reached the tomb first. (5) He bent down to look in and saw the linen wrappings lying there, but he did not go in. (6) Then Simon Peter came, following him, and went into the tomb. He saw the linen wrappings lying there, (7) and the cloth that had been on Jesus' head, not lying with the linen wrappings but rolled up in a place by itself. (8) Then the other disciple, who reached the tomb first, also went in, and he saw and believed; (9) for as yet they did not understand the scripture, that he must rise from the dead. (10) Then the disciples returned to their homes. (11) But Mary stood weeping outside the tomb. As she wept, she bent over to look into the tomb; (12) and she saw two angels in white, sitting where the body of Jesus had been lying, one at the head and the other at the feet. (13) They said to her, "Woman, why are you weeping?" She said to them, "They have taken away my Lord, and I do not know where they have laid him." (14) When she had said this, she turned around and saw Jesus standing there, but she did not know that it was Jesus. (15) Jesus said to her, "Woman, why are you weeping? For whom are you looking?" Supposing him to be the gardener, she said to him, "Sir, if you have carried him away, tell me where you have laid him, and I will take him away." (16) Jesus said to her, "Mary!" She turned and said to him in Hebrew, "*Rabbouni!*" (which means Teacher). (17) Jesus said to her, "Do not hold on to me, because I have not yet ascended to the Father. But go to my brothers and say to them, 'I am ascending to my Father and your Father, to my God and your God.'" (18) Mary

	Magdalene went and announced to the disciples, “I have seen the Lord”; and she told them that he had said these things to her.
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What is wrong with the two stories quoted above? If taken separately, the resurrection accounts presented by either Matthew or John appear fancifully viable. When read side by side, however, they collapse because it would have been historically and chronologically impossible for both accounts to have occurred. In fact, the crucial events presented in these two Gospel narratives are so manifestly contradictory that even liberal Christians, who often allow for occasional mistakes that appear in the New Testament, must take pause.

This brief study will examine several irresolvable contradictions in the variant Gospel accounts of the resurrection chronology as reported by the authors of Matthew and John. The following discrepancies, which we will now examine, have been selected because they cannot be ameliorated or explained away by such well-worn arguments as “each Gospel writer is giving us his own personal perspective.” Such a rationalization becomes impossible because the above Gospel narratives are so irreconcilable that no explanation can account for the stark differences between them.

Matthew presents us with a post-resurrection story where the two Marys are greeted at the tomb by an angel who had just rolled away the stone from its entrance. After revealing to both women the empty place where Jesus’ body once laid, the angel proclaims to them that Jesus had already risen from the dead. The angel goes on to instruct both Marys that they are to tell the disciples that Jesus had gone before them to the Galilee to meet them. (Matthew 28:1-7)

If that encounter wasn’t convincing enough for the two women, Matthew continues to relate how, after leaving the tomb, both Marys unexpectedly meet the resurrected Jesus himself, whom they both worship. Jesus then essentially repeats the angel’s instructions to them, and sends the women to inform the disciples that they are to meet the resurrected Jesus in the Galilee. (Matthew 28:8-10)

Like Matthew’s account, John’s resurrection narrative also contains an empty tomb. However, that is where the similarities between the first and fourth Gospel end. In John’s version of the first Easter morning, when Mary Magdalene comes to the tomb, there is no angel there to greet her with information about Jesus’ whereabouts or instructions about a rendezvous in the Galilee as we find in Matthew’s account (Matthew 28:5-7). On the contrary, in John’s story, after Mary finds the empty tomb, she concludes that someone had removed the body from the grave. Mary certainly had no reason to believe otherwise. She therefore quickly runs back to the disciples and reports, “They have taken the Lord out of the tomb, and we do not know where they have laid him!” (John 20:1-2)

The above account is entirely inconsistent with Matthew’s post-resurrection narrative. Why didn’t Mary know that Jesus’ body was not laid anywhere? In Matthew’s story, the angel had already reported to her that Jesus rose from the dead and had gone to the Galilee. It would therefore have been ludicrous for her to think that someone had moved the body when the angels had already informed her that Jesus’ resurrection had occurred. Moreover, if the angel’s instructions to her were not convincing enough, Matthew maintains that Mary also met the resurrected Jesus himself right after leaving the tomb (Matthew 28:9); and all this transpires before Mary ever sees the disciples. Why then in John’s Gospel is Mary clueless as to where Jesus’ body was moved, when according to Matthew, Mary had already heard from two reliable sources -- the angel at the tomb and Jesus himself -- that Jesus rose from the dead?

Further contradicting Matthew’s post-resurrection account, John’s story lacks the Roman guards whom Matthew places at the tomb to prevent anyone from removing Jesus’ body. How could John’s Mary have thought that someone removed the body, when according to Matthew, Roman soldiers were placed at the tomb for the specific purpose of preventing just such an occurrence? Obviously, the author of the fourth Gospel has no need for Roman guards at the tomb, so in John’s crucifixion account they simply are not there.

This Gospel problem of the missing Roman soldiers in the Book of John raises another important issue. Missionaries often contend that it would have been impossible for anyone to have surreptitiously removed Jesus' corpse from the tomb because there were guards posted at the tomb who would have prevented such an occurrence. Therefore, they argue, without any possibility for the body to have been quietly whisked away, the only other logical conclusion is that Jesus must have truly been raised from the dead.

John's account, however, completely nullifies this argument because according to his story line that is precisely what Mary thought had happened. Mary clearly didn't feel as though the scenario of Jesus' body being removed was unlikely. In fact, according to John, that was her only logical conclusion. Clearly, Matthew's guards didn't dissuade John's Mary from concluding that someone had taken Jesus' body, because, in John's story, Matthew's Roman guards do not exist.

To compound the problem of the conflicting resurrection accounts even further, John's Gospel continues to unfold with Mary returning to the tomb a second time only to find two angels sitting inside the tomb. Mary is still unaware of any resurrection as she complains to the angels that someone had removed Jesus' cadaver. As far as John's Mary was concerned, the only explanation for the missing body was that someone must have removed it, and she was determined to locate it (John 20:11-13). Although in Matthew's account the angel emphatically tells Mary about the resurrection (Matthew 28:5-7), in John's Gospel the angels say nothing about any resurrection. The angels only ask Mary, "Woman, why are you weeping?" Mary then inquires as to whether the angels have removed Jesus' body. At that point, Mary turns around only to see Jesus standing before her, and mistakes him for the gardener. Mary is still completely unaware of any resurrection, and therefore asks the "gardener" if he was the one who carried away Jesus' body. It is only then that Mary realizes that she was speaking to the resurrected Jesus (John 20:14-16).

It is at this final juncture of the narrative that the accounts of Matthew and John remain hopelessly irreconcilable. The question every missionary must respond to is the following: When Mary met Jesus for the first time after the resurrection, had the angel(s) already informed her that Jesus rose from the dead? According to Matthew he clearly did, and in John's account they certainly did not. Both could not have occurred. As we survey the divergent New Testament accounts of the resurrection, we are not just looking at contradictory versions, we are simply staring at two entirely different stories.

Many Christian apologists have argued that the inconsistent resurrection accounts are similar to a traffic accident that is viewed by four different witnesses: Each who sees it has a distinct perspective. This might be a tenable idea if the evangelists were actually on the scene and watched the story unfold as the women approached the tomb. Yet this was not the case. Not only were the Gospel writers not eyewitnesses, they didn't even write their accounts of the story until at least 40-70 years after it allegedly took place. Moreover, most of the inconsistencies in the resurrection narratives (i.e. date, time, and place) cannot be explained away as differences in perspective.

Philo of Alexandria (20 B.C.E.-50 C.E.), a renowned philosopher and a contemporary of Jesus, wrote extensively about his time. Yet his entire corpus of works fails to mention a word regarding Jesus or his alleged resurrection. Josephus' silence on this matter is also deafening. Consequently, the only information we have of this 2,000-year-old tale is the Greek document called the New Testament. Yet the moment our finger begins to navigate through its verses we are confronted and appalled by the plethora of glaring irreconcilable inconsistencies. Every element of the resurrection narrative is recklessly contradicted by another.

There is, however, a more significant issue here: the source. When a number of people, in different places, and at different times, write a description of an event that occurred in the significant past -- whether a year ago, a decade ago, or a half a century ago -- we expect and anticipate many contradictions. Why, you ask? Because humans are fallible, and are therefore likely to make unintentional and intentional errors. Accordingly, when we read descriptions of what transpired during a historical event, such as the assassination of JFK, disparities will inevitably exist among the accounts. Therefore, when various individuals witness a traffic accident and then attempt to clearly transmit the information they saw, errors

will be made. This is what we expect from humans! The New Testament, however, does not make this claim. Its authors and those who promoted the Christian religion wanted us to believe that its content was divinely inspired! Every word is from God! With this claim, we must hold it to an entirely different standard of accuracy -- that of perfection. The time span from the first letters of Paul to the last words of Revelation is over a half a century. Moreover, these books were penned from one end of the Roman Empire to the other. Thus, if we are to assume they were written by mere mortals, without Heavenly inspiration, mistakes and inconsistencies are expected. God, however, is inerrant.

There is another difference between conflicting accounts of a traffic accident and conflicting accounts of the resurrection. The testimonies of a traffic accident are believable because they are likely to have occurred and make sense in our world. The resurrection story, on the other hand, is a biological and scientific impossibility. Thus, the only reason for believing its miraculous occurrence -- defying all natural laws -- is the believer's total reliance on the credibility of the divine author. Since the stunning contradictions clearly establish the human origins of the resurrection stories, we can no more accept their testimony than we can that of the Book of Mormon. Moreover, the resurrection story is a self-serving rationalization to account for a messianic failure.

I know there have been many frantic attempts to respond to some of the countless inconsistencies that exist in the Gospels. These answers, however, are so plainly forced and contrived that even a perfunctory examination of these rationalizations lets its reader know that they were written by desperate men, hopelessly trying to swim with shoes made of concrete. God doesn't suffer from human fallibility and certainly wouldn't present such a garbled account of what Christians consider the most crucial event in world history.

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#### **BY ROGER EBERT FILM CRITIC**

If ever there was a film with the correct title, that film is Mel Gibson's "The Passion of the Christ." Although the word *passion* has become mixed up with romance, its Latin origins refer to suffering and pain; later Christian theology broadened that to include Christ's love for mankind, which made him willing to suffer and die for us.

The movie is 126 minutes long, and I would guess that at least 100 of those minutes, maybe more, are concerned specifically and graphically with the details of the torture and death of Jesus. This is the most violent film I have ever seen.

I prefer to evaluate a film on the basis of what it intends to do, not on what I think it should have done. It is clear that Mel Gibson wanted to make graphic and inescapable the price that Jesus paid (as Christians believe) when he died for our sins. Anyone raised as a Catholic will be familiar with the stops along the way; the screenplay is inspired not so much by the Gospels as by the 14 Stations of the Cross. As an altar boy, serving during the Stations on Friday nights in Lent, I was encouraged to meditate on Christ's suffering, and I remember the chants as the priest led the way from one station to another:

*At the Cross, her station keeping ...*

*Stood the mournful Mother weeping ...*

*Close to Jesus to the last.*

For we altar boys, this was not necessarily a deep spiritual experience. Christ suffered, Christ died, Christ rose again, we were redeemed, and let's hope we can get home in time to watch the Illinois basketball game on TV. What Gibson has provided for me, for the first time in my life, is a

visceral idea of what the Passion consisted of. That his film is superficial in terms of the surrounding message -- that we get only a few passing references to the teachings of Jesus -- is, I suppose, not the point. This is not a sermon or a homily, but a visualization of the central event in the Christian religion. Take it or leave it.

David Ansen, a critic I respect, finds in Newsweek that Gibson has gone too far. "The relentless gore is self-defeating," he writes. "Instead of being moved by Christ's suffering or awed by his sacrifice, I felt abused by a filmmaker intent on punishing an audience, for who knows what sins."

This is a completely valid response to the film, and I quote Ansen because I suspect he speaks for many audience members, who will enter the theater in a devout or spiritual mood and emerge deeply disturbed. You must be prepared for whippings, flayings, beatings, the crunch of bones, the agony of screams, the cruelty of the sadistic centurions, the rivulets of blood that crisscross every inch of Jesus' body. Some will leave before the end.

This is not a Passion like any other ever filmed. Perhaps that is the best reason for it. I grew up on those pious Hollywood biblical epics of the 1950s, which looked like holy cards brought to life. I remember my grin when Time magazine noted that Jeffrey Hunter, starring as Christ in "King of Kings" (1961), had shaved his armpits. (Not Hunter's fault; the film's Crucifixion scene had to be re-shot because preview audiences objected to Jesus' hairy chest.)

If it does nothing else, Gibson's film will break the tradition of turning Jesus and his disciples into neat, clean, well-barbered middle-class businessmen. They were poor men in a poor land. I debated Martin Scorsese's "The Last Temptation of Christ" with commentator Michael Medved before an audience from a Christian college, and was told by an audience member that the characters were filthy and needed haircuts.

The Middle East in biblical times was a Jewish community occupied against its will by the Roman Empire, and the message of Jesus was equally threatening to both sides: to the Romans, because he was a revolutionary, and to the establishment of Jewish priests, because he preached a new covenant and threatened the status quo.

In the movie's scenes showing Jesus being condemned to death, the two main players are Pontius Pilate, the Roman governor, and Caiaphas, the Jewish high priest. Both men want to keep the lid on, and while neither is especially eager to see Jesus crucified, they live in a harsh time when such a man is dangerous.

Pilate is seen going through his well-known doubts before finally washing his hands of the matter and turning Jesus over to the priests, but Caiaphas, who also had doubts, is not seen as sympathetically. The critic Steven D. Greydanus, in a useful analysis of the film, writes: "The film omits the canonical line from John's gospel in which Caiaphas argues that it is better for one man to die for the people [so] that the nation be saved.

"Had Gibson retained this line, perhaps giving Caiaphas a measure of the inner conflict he gave to Pilate, it could have underscored the similarities between Caiaphas and Pilate and helped defuse the issue of anti-Semitism."

This scene and others might justifiably be cited by anyone concerned that the movie contains anti-Semitism. My own feeling is that Gibson's film is not anti-Semitic, but reflects a range of behavior on the part of its Jewish characters, on balance favorably. The Jews who seem to desire Jesus' death are in the priesthood, and have political as well as theological reasons for acting; like today's Catholic bishops who were slow to condemn abusive priests, Protestant TV preachers who confuse religion with politics, or Muslim clerics who are silent on terrorism, they have an investment in their positions and authority. The other Jews seen in the film are viewed

positively; Simon helps Jesus to carry the cross, Veronica brings a cloth to wipe his face, Jews in the crowd cry out against his torture.

A reasonable person, I believe, will reflect that in this story set in a Jewish land, there are many characters with many motives, some good, some not, each one representing himself, none representing his religion. The story involves a Jew who tried no less than to replace the established religion and set himself up as the Messiah. He was understandably greeted with a jaundiced eye by the Jewish establishment while at the same time finding his support, his disciples and the founders of his church entirely among his fellow Jews. The libel that the Jews "killed Christ" involves a willful misreading of testament and teaching: Jesus was made man and came to Earth *in order* to suffer and die in reparation for our sins. No race, no man, no priest, no governor, no executioner killed Jesus; he died by God's will to fulfill his purpose, and with our sins we *all* killed him. That some Christian churches have historically been guilty of the sin of anti-Semitism is undeniable, but in committing it they violated their own beliefs.

This discussion will seem beside the point for readers who want to know about the movie, not the theology. But "The Passion of the Christ," more than any other film I can recall, depends upon theological considerations. Gibson has not made a movie that anyone would call "commercial," and if it grosses millions, that will not be because anyone was entertained. It is a personal message movie of the most radical kind, attempting to re-create events of personal urgency to Gibson. The filmmaker has put his artistry and fortune at the service of his conviction and belief, and that doesn't happen often.

Is the film "good" or "great?" I imagine each person's reaction (visceral, theological, artistic) will differ. I was moved by the depth of feeling, by the skill of the actors and technicians, by their desire to see this project through no matter what. To discuss individual performances, such as James Caviezel's heroic depiction of the ordeal, is almost beside the point. This isn't a movie about performances, although it has powerful ones, or about technique, although it is awesome, or about cinematography (although Caleb Deschanel paints with an artist's eye), or music (although John Debney supports the content without distracting from it).

It is a film about an idea. An idea that it is necessary to fully comprehend the Passion if Christianity is to make any sense. Gibson has communicated his idea with a singleminded urgency. Many will disagree. Some will agree, but be horrified by the graphic treatment. I myself am no longer religious in the sense that a long-ago altar boy thought he should be, but I can respond to the power of belief whether I agree or not, and when I find it in a film, I must respect it.

**Note:** I said the film is the most violent I have ever seen. It will probably be the most violent you have ever seen. This is not a criticism but an observation; the film is unsuitable for younger viewers, but works powerfully for those who can endure it. The MPAA's R rating is definitive proof that the organization either will never give the NC-17 rating for violence alone, or was intimidated by the subject matter. If it had been anyone other than Jesus up on that cross, I have a feeling that NC-17 would have been automatic.

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## Devotion to the Passion of Christ

See also [THE PASSION OF CHRIST IN THE GOSPELS](#).

The sufferings of [Our Lord](#), which culminated in His death upon the [cross](#), seem to have been conceived of as one inseparable whole from a very early period. Even in the Acts of the Apostles (i, 3) [St. Luke](#) speaks of those to whom [Christ](#) "shewed himself alive after his [passion](#)" (*meta to mathein autou*). In the Vulgate

this has been rendered *post passionem suam*, and not only the Reims Testament but the [Anglican Authorized](#) and Revised Versions, as well as the [medieval](#) English translation attributed to [Wyclif](#), have retained the word "passion" in English. *Passio* also meets us in the same sense in other early writings (e.g. [Tertullian](#), "Adv. Marcion.", IV, 40) and the word was clearly in common use in the middle of the third century, as in [Cyprian](#), [Novatian](#), and [Commodian](#). The last named writes:

"Hoc Deus hortatur, hoc lex, hoc passio Christi  
Ut resurrecturos nos credamus in novo sæclo."

[St. Paul](#) declared, and we require no further evidence to convince us that he spoke truly, that [Christ](#) crucified was "unto the Jews indeed a stumbling-block, and unto the Gentiles foolishness" (I Cor., i, 23). The shock to Pagan feeling, caused by the ignominy of [Christ's Passion](#) and the seeming incompatibility of the Divine nature with a felon's death, seems not to have been without its effect upon the thought of [Christians](#) themselves. Hence, no doubt, arose that prolific growth of heretical [Gnostic](#) or Docetic sects, which denied the reality of the man [Jesus Christ](#) or of His sufferings. Hence also came the tendency in the early [Christian](#) centuries to depict the countenance of the Saviour as youthful, fair, and radiant, the very antithesis of the *vir dolorum* familiar to a later age (cf. Weis Libersdorf, "Christus-und Apostel-bilder", 31 sq.) and to dwell by preference not upon His sufferings but upon His works of mercifulness, as in the Good Shepherd motive, or upon His works of power, as in the raising of Lazarus or in the [resurrection](#) figured by the history of Jonas.

But while the existence of such a tendency to draw a veil over the physical side of the [Passion](#) may readily be admitted, it would be easy to exaggerate the effect produced upon [Christian](#) feeling in the early centuries by Pagan ways of thought. Harnack goes too far when he declares that the [Death and Passion of Christ](#) were regarded by the majority of the Greeks as too sacred a mystery to be made the subject of contemplation or speculation, and when he declares that the feeling of the early Greek Church is accurately represented in the following passage of Goethe: "We draw a veil over the sufferings of Christ, simply because we revere them so deeply. We hold it to be reprehensible presumption to play, and trifle with, and embellish those profound mysteries in which the Divine depths of suffering lie hidden, never to rest until even the noblest seems mean and tasteless" (Harnack, "History Of Dogma", tr., III, 306; cf. J. Reil, "Die frühchristlichen Darstellungen der Kreuzigung Christi", 5). On the other hand, while Harnack speaks with caution and restraint, other more popular writers give themselves to reckless generalizations such as may be illustrated by the following passage from Archdeacon Farrar: "The aspect", he says, "in which the early [Christians](#) viewed the [cross](#) was that of triumph and exultation, never that of moaning and misery. It was the emblem of victory and of rapture, not of blood or of anguish." (See "The Month", May, 1895, 89.) Of course it is true that down to the fifth century the specimens of [Christian art](#) that have been preserved to us in the catacombs and elsewhere, exhibit no traces of any sort of representation of the crucifixion. Even the simple [cross](#) is rarely found before the time of Constantine (see [CROSS](#)), and when the figure of the Divine Victim comes to be indicated, it at first appears most commonly under some symbolical form, e.g. that of a lamb, and there is no attempt as a rule to represent the crucifixion realistically. Again, the [Christian](#) literature which has survived, whether Greek or Latin, does not dwell upon the details of the [Passion](#) or very frequently fall back upon the motive of [our Saviour's](#) sufferings. The tragedy known as "Christus Patiens", which is printed with the works of [St. Gregory Nazianzus](#) and was formerly attributed to him, is almost certainly a work of much later date, probably not earlier than the eleventh century (see Krumbacher, "Byz. Lit.", 746).

In spite of all this it would be rash to infer that the [Passion](#) was not a favourite subject of contemplation for [Christian](#) ascetics. To begin with, the Apostolical writings preserved in the New Testament are far from leaving the sufferings of [Christ](#) in the background as a motive of [Christian](#) endeavour; take, for instance, the words of [St. Peter](#) (I Pet., ii, 19, 21, 23): "For this is thankworthy, if for conscience towards [God](#), a man endure sorrows, suffering wrongfully"; "For unto this are you called: because [Christ](#) also suffered for us, leaving you an example that you should follow his steps"; "Who, when he was reviled, did not revile", etc.; or again: "[Christ](#) therefore having suffered in the flesh, be you also armed with the same thought" (ibid., iv, 1). So [St. Paul](#) (Gal., ii, 19): "with [Christ](#) I am nailed to the [cross](#). And I live, now not I; but [Christ](#) liveth in me"; and (ibid., v, 24): "they that are [Christ's](#), have crucified their flesh, with the vices and concupiscences" (cf. Col., i, 24); and perhaps most strikingly of all (Gal., vi, 14): "[God](#) forbid that I should glory, save in the

[cross](#) of [our Lord Jesus Christ](#); by whom the world is crucified to me, and I to the world." Seeing the great influence that the New Testament exercised from a very early period upon the leaders of [Christian](#) thought, it is impossible to believe that such passages did not leave their mark upon the devotional practice of the West, though it is easy to discover plausible reasons why this spirit should not have displayed itself more conspicuously in literature. It certainly manifested itself in the devotion of the martyrs who died in imitation of their [Master](#), and in the spirit of martyrdom that characterized the early Church.

Further, we do actually find in such an [Apostolic Father](#) as [St. Ignatius of Antioch](#), who, though a Syrian by birth, wrote in Greek and was in touch with Greek culture, a very continuous and practical remembrance of the [Passion](#). After expressing in his letter to the Romans (cc. iv, ix) his desire to be martyred, and by enduring many forms of suffering to prove himself the true disciple of [Jesus Christ](#), the saint continues: "Him I seek who dies on our behalf; Him I desire who rose again for our sake. The pangs of a new birth are upon me. Suffer me to receive the pure light. When I am come thither then shall I be a man. Permit me to be an imitator of the [Passion of my God](#). If any man hath Him within himself, let him understand what I desire, and let him have fellow-feeling with me, for he knoweth the things which straiten me." And again he says in his letter to the Smyrnæans (c. iv): "near to the sword, near to [God](#) (i.e. [Jesus Christ](#)), in company with wild beasts, in company with [God](#). Only let it be in the name of [Jesus Christ](#). So that we may suffer together with Him" (*eis to sympathein auto*).

Moreover, taking the Syrian Church in general -- and rich as it was in the traditions of Jerusalem it was far from being an unimportant part of [Christendom](#) -- we do find a pronounced and even emotional form of devotion to the [Passion](#) established at an early period. Already in the second century a fragment preserved to us of [St. Melito of Sardis](#) speaks as Father Faber might have spoken in modern times. Apostrophising the people of Israel, he says: "Thou slewest thy [Lord](#) and He was lifted up upon a tree and a tablet was fixed up to denote who He was that was put to death -- And who was this? -- Listen while ye tremble: -- He on whose account the earth quaked; He that suspended the earth was hanged up; He that fixed the heavens was fixed with nails; He that supported the earth was supported upon a tree; the [Lord](#) was exposed to ignominy with a naked body; [God](#) put to death; the King of Israel slain by an Israelitish right hand. Ah! the fresh wickedness of the fresh murder! The [Lord](#) was exposed with a naked body, He was not deemed worthy even of covering, but in order that He might not be seen, the lights were turned away, and the day became dark because they were slaying [God](#), who was naked upon the tree" (Cureton, "Spicilegium Syriacum", 55).

No doubt the Syrian and Jewish temperament was an emotional temperament, and the tone of their literature may often remind us of the Celtic. But in any case it is certain that a most realistic presentation of [Our Lord's](#) sufferings found favour with the Fathers of the Syrian Church apparently from the beginning. It would be easy to make long quotations of this kind from the works of [St. Ephraem](#), St. Isaac of Antioch, and [St. James of Sarugh](#). Zingerle in the "Theologische Quartalschrift" (1870 and 1871) has collected many of the most striking passages from the last two writers. In all this literature we find a rather turgid Oriental imagination embroidering almost every detail of the history of the [Passion](#). [Christ's](#) elevation upon the [cross](#) is likened by Isaac of Antioch to the action of the stork, which builds its nest upon the treetops to be safe from the insidious approach of the snake; while the crown of thorns suggests to him a wall with which the safe asylum of that nest is surrounded, protecting all the children of [God](#) who are gathered in the nest from the talons of the hawk or other winged foes (Zingerle, *ibid.*, 1870, 108). Moreover [St. Ephraem](#) who wrote in the last quarter of the fourth century, is earlier in date and even more copious and realistic in his minute study of the physical details of the [Passion](#). It is difficult to convey in a short quotation any true impression of the effect produced by the long-sustained note of lamentation, in which the orator and poet follows up his theme. In the Hymns on the Passion (Ephraem, "Syri, Hymni et Sermones," ed. Lamy, I) the writer moves like a devout pilgrim from scene to scene, and from object to object, finding everywhere new motives for tenderness and compassion, while the seven "Sermons for Holy Week" might both for their spirit and treatment have been penned by any [medieval](#) mystic. "Glory be to Him, how much he suffered!" is an exclamation which bursts from the preacher's lips from time to time. To illustrate the general tone, the following passage from a description of the scourging must suffice:

"After many vehement outcries against Pilate, the all-mighty One was scourged like the meanest criminal. Surely there must have been commotion and horror at the sight. Let the heavens and earth stand awestruck

to behold Him who swayeth the rod of fire, Himself smitten with scourges, to behold Him who spread over the earth the veil of the skies and who set fast the foundations of the mountains, who poised the earth over the waters and sent down the blazing lightning-flash, now beaten by infamous wretches over a stone pillar that His own word had created. They, indeed, stretched out His limbs and outraged Him with mockeries. A man whom He had formed wielded the scourge. He who sustains all creatures with His might submitted His back to their stripes; He who is the Father's right arm yielded His own arms to be extended. The pillar of ignominy was embraced by Him who bears up and sustains the heaven and the earth in all their splendour" (Lamy, I, 511 sq.). The same strain is continued over several pages, and amongst other quaint fancies [St. Ephraem](#) remarks: "The very column must have quivered as if it were alive, the cold stone must have felt that the Master was bound to it who had given it its being. The column shuddered knowing that the [Lord of all creatures](#) was being scourged". And he adds, as a marvel, witnessed even in his own day, that the "column had contracted with fear beneath the Body of Christ".

In the devotional atmosphere represented by such contemplations as these, it is easy to comprehend the scenes of touching emotion depicted by the pilgrim lady of Galicia who visited Jerusalem (if Dr. Meester's protest may be safely neglected) towards the end of the fourth century. At Gethsemane she describes how "that passage of the Gospel is read where the [Lord](#) was apprehended, and when this passage has been read there is such a moaning and groaning of all the people, with weeping that the groans can be heard almost at the city. While during the three hours' ceremony on [Good Friday](#) from midday onwards we are told: "At the several lections and prayers there is such emotion displayed and lamentation of all the people as is wonderful to hear. For there is no one, great or small, who does not weep on that day during those three hours, in a way that cannot be imagined, that the [Lord](#) should have suffered such things for us" (Peregrinatio Sylvaniae in "Itinera Hierosolymitana", ed. Geyer, 87, 89). It is difficult not to suppose that this example of the manner of honouring [Our Saviour's Passion](#), which was traditional in the very scenes of those sufferings, did not produce a notable impression upon Western Europe. The lady from Galicia, whether we call her Sylvia, Aetheria, or Egeria, was but one of the vast crowd of pilgrims who streamed to Jerusalem from all parts of the world. The tone of [St. Jerome](#) (see for instance the letters of Paula and Eustochium to Marcella in A.D. 386; P.L., XXII, 491) is similar, and [St. Jerome's](#) words penetrated wherever the Latin language was spoken. An early [Christian](#) prayer, reproduced by Wessely (Les plus anciens mon. de Chris., 206), shows the same spirit.

We can hardly doubt that soon after the [relics](#) of the [True Cross](#) had been carried by devout worshippers into all [Christian](#) lands (we know the fact not only from the statement of [St. Cyril of Jerusalem](#) himself but also from inscriptions found in North Africa only a little later in date) that some ceremonial analogous to our modern "adoration" of the [Cross](#) upon [Good Friday](#) was introduced, in imitation of the similar veneration paid to the [relic](#) of the [True Cross](#) at Jerusalem. It was at this time too that the figure of the Crucified began to be depicted in [Christian art](#), though for many centuries any attempt at a realistic presentment of the sufferings of [Christ](#) was almost unknown. Even in [Gregory of Tours](#) (De Gloria Mart.) a picture of [Christ](#) upon the [cross](#) seems to be treated as something of a novelty. Still such hymns as the "Pange lingua gloriosi praelium certaminis", and the "Vexilla regis", both by Venantius Fortunatus (c. 570), clearly mark a growing tendency to dwell upon the [Passion](#) as a separate object of contemplation. The more or less dramatic recital of the [Passion](#) by three deacons representing the "Chronista", "Christus", and "Synagoga", in the Office of Holy Week probably originated at the same period, and not many centuries later we begin to find the narratives of the [Passion in the Four Evangelists](#) copied separately into books of devotion. This, for example, is the case in the ninth-century English collection known as "the Book of Cerne". An eighth century collection of devotions (MS. Harley 2965) contains pages connected with the incidents of the [Passion](#). In the tenth century the Cursus of the Holy Cross was added to the monastic Office (see Bishop, "Origin of the Prymer", p. xxvii, n.).

Still more striking in its revelation of the developments of devotional imagination is the existence of such a vernacular poem as Cynewulf's "Dream of the Rood", in which the tree of the [cross](#) is conceived of as telling its own story. A portion of this Anglo-Saxon poem still stands engraved in runic letters upon the celebrated Ruthwell Cross in Dumfriesshire, Scotland. The italicized lines in the following represent portions of the poem which can still be read upon the stone:

I had power all  
his foes to fell,  
but yet I stood fast.  
*Then the young hero prepared himself,  
That was [Almighty God](#),  
Strong and firm of mood,  
he mounted the lofty [cross](#)  
courageously in the sight of many,  
when he willed to redeem mankind.  
I trembled when the hero embraced me,  
yet dared I not bow down to earth,  
fall to the bosom of the ground,  
but I was compelled to stand fast,  
a [cross](#) was I reared,  
I raised the powerful King  
The lord of the heavens,  
I dared not fall down.*

They pierced me with dark nails,  
on me are the wounds visible.

Still it was not until the time of [St. Bernard](#) and [St. Francis of Assisi](#) that the full developments of [Christian devotion](#) to the [Passion](#) were reached. It seems highly probable that this was an indirect result of the preaching of the [Crusades](#), and the consequent awakening of the minds of the faithful to a deeper realization of all the sacred memories represented by Calvary and the [Holy Sepulchre](#). When Jerusalem was recaptured by the [Saracens](#) in 1187, worthy [Abbot Samson of Bury St. Edmunds](#) was so deeply moved that he put on [haircloth](#) and renounced flesh meat from that day forth -- and this was not a solitary case, as the enthusiasm evoked by the [Crusades](#) conclusively shows.

Under any circumstances it is noteworthy that the first recorded instance of [stigmata](#) (if we leave out of account the doubtful case of [St. Paul](#)) was that of [St. Francis of Assisi](#). Since his time there have been over 320 similar manifestations which have reasonable claims to be considered genuine (Poulain, "Graces of Interior Prayer", tr., 175). Whether we regard these as being wholly supernatural or partly natural in their origin, the comparative frequency of the phenomenon seems to point to a new attitude of Catholic mysticism in regard to the [Passion of Christ](#), which has only established itself since the beginning of the thirteenth century. The testimony of art points to a similar conclusion. It was only at about this same period that realistic and sometimes extravagantly contorted crucifixes met with any general favour. The people, of course, lagged far behind the mystics and the religious orders, but they followed in their wake; and in the fourteenth and fifteenth centuries we have innumerable illustrations of the adoption by the laity of new practices of piety to honour [Our Lord's Passion](#). One of the most fruitful and practical was that type of spiritual pilgrimage to the Holy Places of Jerusalem, which eventually crystalized into what is now known to us as the "[Way of the Cross](#)". The "Seven Falls" and the "Seven Bloodsheddings" of [Christ](#) may be regarded as variants of this form of devotion. How truly genuine was the piety evoked in an actual pilgrimage to the Holy Land is made very clear, among other documents, by the narrative of the journeys of the Dominican Felix Fabri at the close of the fifteenth century, and the immense labour taken to obtain exact measurements shows how deeply men's hearts were stirred by even a counterfeit pilgrimage. Equally to this period belong both the popularity of the Little Offices of the Cross and "De Passione", which are found in so many of the Horæ, manuscript and printed, and also the introduction of new Masses in honour of the [Passion](#), such for example as those which are now almost universally celebrated upon the Fridays of [Lent](#). Lastly, an inspection of the prayer-books compiled towards the close of the [Middle Ages](#) for the use of the laity, such as the "Horæ Beatæ Mariæ Virginis", the "Hortulus Animæ", the "Paradisus Animæ" etc., shows the existence of an immense number of prayers either connected with incidents in the [Passion](#) or addressed to [Jesus Christ](#) upon the [Cross](#). The best known of these perhaps were the fifteen prayers attributed to [St. Bridget](#), and described most commonly in English as "the Fifteen O's", from the exclamation with which each began.

In modern times a vast literature, and also a [hymnology](#), has grown up relating directly to the [Passion of Christ](#). Many of the innumerable works produced in the sixteenth, seventeenth, and eighteenth centuries have now been completely forgotten, though some books like the [medieval](#) "Life of Christ" by the Carthusian [Ludolphus of Saxony](#), the "Sufferings of Christ" by [Father Thomas of Jesus](#), the Carmelite Guevara's "Mount of Calvary", or "The Passion of Our Lord" by Father de La Palma, S.J., are still read. Though such writers as [Justus Lipsius](#) and [Father Gretser, S.J.](#), at the end of the sixteenth century, and [Dom Calmet, O.S.B.](#), in the eighteenth, did much to illustrate the history of the [Passion](#) from historical sources, the general tendency of all devotional literature was to ignore such means of information as were provided by archæology and science, and to turn rather to the revelations of the mystics to supplement the Gospel records.

Amongst these, the Revelations of [St. Bridget of Sweden](#), of [Maria Agreda](#), of Marina de Escobar and, in comparatively recent times, of [Anne Catherine Emmerich](#) are the most famous. Within the last fifty years, however, there has been a reaction against this procedure, a reaction due probably to the fact that so many of these revelations plainly contradict each other, for example on the question whether the right or left shoulder of [Our Lord](#) was wounded by the weight of the [cross](#), or whether [Our Saviour](#) was nailed to the [cross](#) standing or lying. In the best modern lives of [Our Saviour](#), such as those of Didon, Fouard, and Le Camus, every use is made of subsidiary sources of information, not neglecting even the Talmud. The work of Père Ollivier, "The Passion" (tr., 1905), follows the same course, but in many widely-read devotional works upon this subject, for example: Faber, "The Foot of the Cross"; Gallwey, "The Watches of the Passion"; Coleridge, "Passiontide" etc.; Groenings, "Hist. of the Passion" (Eng. tr); Belser, D'Gesch. d. Leidens d. Herrn; Grimm, "Leidengeschichte Christi", the writers seem to have judged that historical or critical research was inconsistent with the ascetical purpose of their works.

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**Yishayahu/Isaiah 53 (52:13 – 53:12)**

The King James Version	Targum Judaica	Masoretic Text
<p><b>Isaiah 52:13</b> Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. 14 As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: 15 So shall he sprinkle many nations; the kings shall shut their mouths at him: for <i>that</i> which had not been told them shall they see; and <i>that</i> which they had not heard shall they consider.</p> <p><b>Isaiah 53:1</b> Who hath believed our report? and to whom is the arm of the LORD revealed? 2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, <i>there is</i> no beauty that we should desire him. 3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were <i>our</i> faces from him; he was despised, and we esteemed him not. 4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. 5 But he <i>was</i> wounded for our transgressions, <i>he was</i> bruised for our iniquities: the chastisement of our peace <i>was</i> upon him; and with his stripes we are healed. 6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. 7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. 8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression</p>	<p><b>Yishayahu 52: 13.</b> Behold, my servant shall prosper, he shall be exalted and extolled, and be very high. 14. As many were astonished at you; saying His appearance is too marred to be that of a man, and his forms to be that of the sons of men; 15. So shall he startle many nations; kings shall shut their mouths at him; for that which had not been told them shall they see; and that which they had not heard shall they perceive.</p> <p><b>Yishayahu 53: 1.</b> Who has believed our report? and to whom is the arm of the Lord revealed? 2. For he grew up before him as a tender plant, and as a root out of a dry ground; he had no form nor comeliness that we should look at him, there was no countenance that we should desire him. 3. He was despised and rejected by men; a man of sorrows, and acquainted with sickness; and we hid as it were our faces from him; he was despised, and we esteemed him not. 4. Surely he has borne our sicknesses, and carried our sorrows; yet we esteemed him stricken, struck by God, and afflicted. 5. But he was wounded because of our transgressions, he was bruised because of our iniquities; his sufferings were that we might have peace; and by his injury we are healed. 6. All we like sheep have gone astray; we have turned every one to his own way; and the Lord has laid on him the iniquity of us all. 7. He was oppressed, but he humbled himself and opened not his mouth; he was brought like a lamb to the slaughter, and like a sheep, that is dumb before its shearers, he did not open his mouth. 8. By oppression and false judgment was he taken away; and</p>	<p><b>Yishayahu 52:13</b> הנה ישכיל עבדי ירום ונשא וגבה מאד: 14 כאשר שממו עליך רבים כן-משחת מאיש מראהו ותארו מבני אדם: 15 כן יזה גוים רבים עליו יקפצו מלכים פיהם כי אשר לא-ספר להם ראו ואשר לא-שמעו התבוננו:</p> <p><b>Yishayahu 53:1</b> לשמעתנו וזרוע יהוה על-מי נגלתה: 2 ויעל פיוק לפניו וכשרש מארץ ציה לא-תאר לו ולא תדר ונראהו ולא-מראה ונחמדהו: 3 נבזה וחדל אישים איש מכאבות וידוע חלי וכמסתר פנים ממנו נבזה ולא חשבנהו: 4 אכן חלינו הוא נשא ומכאבנינו סבלם ואנחנו חשבנהו ננוע מכה אלהים ומענה: 5 והוא מחלל מפשענו מדכא מעונותינו מוסר שלומנו עליו ובחברתו נרפא-לנו: 6 כלנו כצאן תעינו איש לדרך פנינו ויהוה הפגיע בו את עון כלנו: 7 נגש והוא נענה ולא יפתח-פיו כשה לטבח יובל וכרחל לפני גזייה נאלמה ולא יפתח פיו: 8 מעצר וממשפט לקח ואת-דורו מן ישוחח</p>

<p>of my people was he stricken. 9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither <i>was any</i> deceit in his mouth. 10 Yet it pleased the LORD to bruise him; he hath put <i>him</i> to grief: when thou shalt make his soul an offering for sin, he shall see <i>his</i> seed, he shall prolong <i>his</i> days, and the pleasure of the LORD shall prosper in his hand. 11 He shall see of the travail of his soul, <i>and</i> shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. 12 Therefore will I divide him <i>a portion</i> with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.</p>	<p>of his generation who considered? For he was cut off from the land of the living, stricken for the transgression of my people. 9. And they made his grave among the wicked, and his tomb among the rich; although he had done no violence, and there was no deceit in his mouth. 10. Yet it pleased the Lord to crush him by sickness; if his soul shall consider it a reward for guilt, he shall see his seed, he shall prolong his days, and the purpose of the Lord shall prosper in his hand. 11. He shall see the labor of his soul, and shall be satisfied; by his knowledge did my servant justify the righteous One to the many, and did bear their iniquities. 12. Therefore I will give him a portion with the great, and he shall divide the plunder with the strong; because he has poured out his soul to death; and he was numbered with the transgressors; and he bore the sin of many, and made intercession for the transgressors.</p>	<p>כִּי נִגְזַר מֵאֶרֶץ חַיִּים  מִפֶּשַׁע עַמִּי נִנְע לְמוֹ: 9  וַיִּתֵּן אֶת־רִשְׁעֵיהֶם קִבְרוֹ  וְאֶת־עֲשִׂיר בְּמִתּוֹ עַל  לֹא־חַמְס עָשָׂה וְלֹא  מַרְמָה בִּפְּיוֹ: 10 וַיְהִיָּה  חֶפֶץ דָּכָאוֹ הַחֲלִי  אֶסְתָּשִׁים אֲשֶׁם נִפְשׁוֹ  וַיִּרְאֶה זֶרַע יֶאֱרִיךְ יָמָיו  וְחֶפֶץ יְהוָה בְּיָדוֹ יִצְלַח: 11  מֵעֵמֶל נִפְשׁוֹ יִרְאֶה יִשְׁבַּע  בְּדַעְתּוֹ וַיְצַדִּיק צַדִּיק עַבְדִּי  לְרַבִּים וְעוֹנֹתָם הוּא  יִסְבֹּל: 12 לְכֵן אֶחְלַק־לוֹ  בְּרַבִּים וְאֶת־עֲצוּמִים יֶחְלַק  שָׁלַל תַּחַת אֲשֶׁר הָעֵרָה  לְמוֹת נִפְשׁוֹ וְאֶת־פִּשְׁעֵיהֶם  נִמְנָה וְהוּא חֲטָא־רַבִּים  נִשָּׂא וּלְפִשְׁעֵיהֶם יִפְגִּיעַ: 12</p>
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<b>Yishayahu 52:13 הִנֵּה יִשְׁכִּיל עַבְדִּי יְרוּם וְנִשָּׂא וְנִבְּה מְאֹד:</b>
<b>TJ Yishayahu 52:13.</b> Behold, my servant shall <u>prosper</u> , he shall be exalted and extolled, and be very high.
<b>KJV Isaiah 52:13</b> Behold, my servant shall <u>deal prudently</u> , he shall be exalted and extolled, and be very high.

<b>Yishayahu 52:14 כַּאֲשֶׁר שָׁמְמוּ עָלָיְךָ רַבִּים כִּן־מִשַּׁחַת מַאִישׁ מִרְאֵהוּ וְתֹארוֹ מִבְּנֵי אָדָם:</b>
<b>TJ Yishayahu 52:14.</b> As many were astonished at you; saying His appearance is too marred to be that of a man, and his <u>forms</u> to be that of the sons of men;
<b>KJV Isaiah 52:14</b> As many were astonied at thee; his visage was so marred more than any man, and his <u>form</u> more than the sons of men:

<b>Yishayahu 52:15 כֵּן יִזַּח גּוֹיִם רַבִּים עָלָיו וַיִּקְפְּצוּ מַלְכִים פִּיהֶם כִּי אֲשֶׁר לֹא־סִפֵּר לָהֶם רָאוּ וְאֲשֶׁר לֹא־שָׁמְעוּ הִתְבּוֹנְנוּ:</b>
<b>TJ Yishayahu 52:15.</b> So shall he <u>stattle</u> many nations; kings shall shut their mouths at him; for <u>that which had not been told them shall they see</u> ; and that which <u>they had not heard shall they perceive</u> .
<b>KJV Isaiah 52:15</b> So shall he <u>sprinkle</u> many nations; the kings shall shut their mouths at him: for <i>that</i> which had not been told them shall they see; and <i>that</i> which they had not heard shall they consider.
