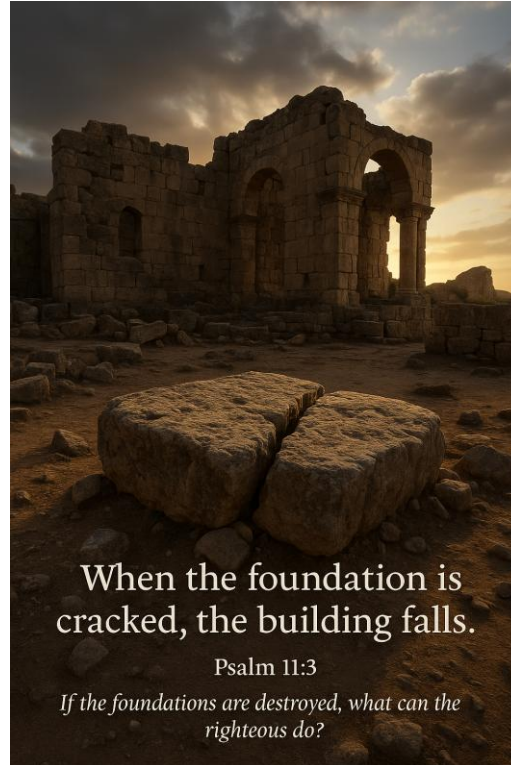


The New Testament
-- *A Hebrew Scriptures View*



**When the foundation is cracked,
the building falls.**

**Written by Rex
For the Awakening Remnant**

**Walking the Ancient Path of Torah Observance
Calling out Deception – Calling out Truth**

If the foundations are destroyed, what can the righteous do?
(Psalm 11:3)

As Roots Nourish the Tree ~ So Torah Nourishes the Soul

The New Testament – A Hebrew Scriptures View

Introduction

The New Testament is filled with the words “as it is written.” Again and again, it points back to the Torah, the Prophets, and the Psalms as if to anchor its claims in the authority of YHWH’s Word. But when we look closely, we find a troubling pattern: verses alluded to out of context, illusions born of mistranslation, and delusions that have reshaped entire doctrines. What began as echoes of Scripture have become distortions — and those distortions have birthed a faith built on shadows. This study will expose the Allusions, Illusions, and Delusions of the New Testament, one by one, to call us back to the unbending Truth of Torah.

When Scripture is bent, faith itself is warped.

Allusions (NT quoting or echoing the Tanakh)

The writers of the New Testament often reach back into the Tanakh with the phrase “that it might be fulfilled.” These allusions are presented as if they were direct prophecies pointing to Jesus. But when the Hebrew text is read in its own context, we see something very different: passages about Israel’s history, its kings, its exile, and its restoration — none of them about a future messiah named Jesus. By lifting a phrase here and a verse there, the NT creates the illusion of prophecy where none existed. These are not fulfillments; they are distortions.

Isaiah 7:14 → Matthew 1:23

<i>Therefore YHWH Himself will give you a sign: Behold, the young woman (ha-‘almah) is pregnant and will bear a son, and she shall call his name Immanu-El (God is with us). (Is. 7:14)</i>

<i>Behold, the virgin (parthenos) shall be with child and shall bear a son, and they shall call his name Emmanuel, which translated means, God with us. (Mt. 1:23)</i>
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Hebrew: almah = young woman.

NT twists: rendered as “virgin” and applied as prophecy of Jesus’ birth.

Context: When the first 13 verses are read prior to the 14th verse one can clearly see that this was a sign to King Ahaz in his own time, promising deliverance from immediate enemies. It had nothing to do with a future messiah centuries later.

Explanation: Isaiah 7:14 was spoken directly to King Ahaz during the Syro-Ephraimite crisis of the 8th century BCE. The “sign” was that a young woman (almah) of that time would soon bear a child, and before that child grew up, the threat facing Judah would be removed. The verse is anchored in an immediate political and historical crisis — not in a distant messianic prediction. Matthew, however, quotes from the Greek Septuagint, which mistranslated almah as parthenos (virgin). This allowed him to reshape Isaiah’s reassurance to Ahaz into a supposed prophecy of a virgin birth, detaching it entirely from its original context.

Rebuttal: The Hebrew word almah refers simply to a young woman of marriageable age — it does not carry the specific meaning of betulah (virgin). Isaiah’s prophecy to Ahaz was immediate and urgent: before the child of an almah reached maturity, the two kings threatening Judah (Rezin of Aram and Pekah of Israel) would be destroyed. The text is anchored in the 8th century BCE political crisis, not in a far-distant messianic prophecy.

Matthew’s use of the Septuagint mistranslation (parthenos = virgin) transforms a historical reassurance for King Ahaz into a supernatural claim for Jesus’ birth. By doing this, the NT removes the verse from its historical grounding and rewrites it as a “proof text.” In reality, Isaiah 7:14 was about the survival of Judah in Isaiah’s own day, not about the coming of a messiah seven centuries later.

Hosea 11:1 → Matthew 2:15

When Israel was a child, I loved him, and out of Egypt I called My son. Hosea 11:1

Out of Egypt I called My son. Matthew 2:15

Hebrew: Out of Egypt I called My son.

NT twists: applied to Jesus’ childhood flight to and return from Egypt.

Context: Hosea is recalling Israel’s past exodus from Egypt, calling Israel YHWH’s “son.” It is history, not prophecy.

Explanation: In Hosea, the verse is written in the past tense. The prophet recalls YHWH's Covenant love for Israel, His firstborn nation, whom He redeemed from slavery in Egypt. The imagery is national, not individual — Israel is the “son” called out of bondage.

Matthew, however, lifts the phrase and reframes it as prophecy, applying it to Jesus' childhood stay in Egypt and subsequent return. The Gospel writer uses this as though Hosea was foretelling a future event rather than remembering Israel's past.

Rebuttal: Hosea 11:1 is written in the past tense: “When Israel was a child, I loved him, and out of Egypt I called My son.” The verse is a remembrance of the Exodus, a declaration of YHWH's covenant love for His people. The “son” here is not a future messiah but the nation of Israel itself.

Matthew strips the verse from its historical context and reframes it as a prophecy about Jesus being taken to Egypt as a child. This is a distortion. The verse was not predicting a future event; it was celebrating a past act of deliverance. By misusing it, the NT turns Israel's defining moment of redemption into a backdrop for its own narrative, robbing the text of its true meaning and erasing Israel's identity as YHWH's firstborn son.

Jeremiah 31:15 → Matthew 2:18

A voice is heard in Ramah, lamentation and bitter weeping. Rachel is weeping for her children; she refuses to be comforted for her children, because they are no more. (Jer. 31:15)

A voice was heard in Ramah, weeping and great mourning. Rachel weeping for her children, and she would not be comforted because they are no more. (Mt 2:18)

Hebrew: Rachel weeping for her children — a poetic image of Israel's sorrow as her descendants go into exile to Babylon.

NT twists: applied to Herod's slaughter of the infants in Bethlehem.

Context: Jeremiah's words mourn the exile but are part of a larger passage promising restoration.

Explanation: Jeremiah paints Rachel, the matriarch of Israel, as weeping for her descendants as they are led into exile. Ramah was a gathering point near Jerusalem where captives were assembled before being marched to Babylon. The imagery is deeply tied to Israel's exile, and Jeremiah's larger context immediately follows with hope: YHWH promises that the children will return from the land of the enemy (Jeremiah 31:16–17).

Matthew takes this poetic lament and wrenches it from its historical setting, applying it instead to Herod's slaughter of infants in Bethlehem. The verse is presented as though Jeremiah foresaw that specific event hundreds of years in advance.

Rebuttal: Jeremiah 31:15 says: "A voice is heard in Ramah, lamentation and bitter weeping. Rachel is weeping for her children; she refuses to be comforted, for they are no more." In context, Rachel — the matriarch of Israel — symbolizes the northern tribes being led away into exile to Babylon. Ramah was a staging ground where captives were gathered before deportation. The passage is one of grief but not without hope, for the following verses promise that YHWH will bring the children back from the land of the enemy (Jer. 31:16–17).

Matthew divorces the verse from this context and applies it to Herod's slaughter of the infants. This is not prophecy fulfilled; it is Scripture manipulated. Jeremiah's lament over exile and his promise of restoration were never about Bethlehem's children. By wrenching it into his narrative, Matthew silences Jeremiah's hope and uses Israel's tragedy to validate a story about Jesus.

Zechariah 9:9 → Matthew 21:4-5

*Rejoice greatly, daughter of Zion! Shout, daughter of Jerusalem!
Behold, your king comes to you. He is righteous and saved, humble
and riding on a donkey, on a colt, the foal of a donkey.
(Zechariah 9:9)*

*This took place to fulfill what was spoken through the prophet,
saying: Tell the daughter of Zion, Behold, your king is coming to
you, humble, and mounted on a donkey, and on a colt, the foal of a
donkey. (Matthew 21:4–5)*

Hebrew: Zechariah describes Israel's king coming in humility, riding on a donkey, yet righteous and victorious, bringing peace and dominion over the nations.

NT twists: Matthew stages Jesus' entry into Jerusalem to mimic this verse, even awkwardly portraying him as riding both a donkey and a colt to match the wording.

Context: Zechariah 9 is about YHWH's promised deliverance for Zion. The humble king symbolizes peace in contrast to warhorses and chariots. The prophecy points to Israel's future restoration and security, not to a Galilean preacher's orchestrated procession.

Explanation: Zechariah paints a poetic image of a humble king entering Jerusalem. The verse is couched in a broader prophecy about peace, restoration, and the defeat of Israel’s enemies. The king in Zechariah is a victorious deliverer, not one destined to suffer or die.

Matthew stages Jesus’ entry to mimic this verse, even awkwardly rendering the text to make it seem like he rode both a donkey and a colt at the same time. The “fulfillment” is crafted by narrative design, not by prophecy come true.

Rebuttal: Zechariah’s king was a promise of YHWH’s deliverance for Israel — a strong, victorious ruler bringing peace. Matthew strips the verse of its full context and cherry-picks it to support a staged demonstration. This is not prophecy fulfilled but prophecy manipulated. The humility of a king on a donkey was about contrast with warhorses and chariots — not about inventing a “messianic ride” for a Galilean preacher.

Whisper Nugget:

“Zechariah’s king rode in strength; Matthew’s tale rides on staging.”

Psalms 22:16 → John 19:37

<p><i>For dogs have surrounded me; a band of evildoers has enclosed me; like a lion at my hands and my feet.</i> (Psalm 22:16) (Hebrew text)</p>
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<p><i>They will look on him whom they pierced.</i> John 19:37 / Christian versions (rendered as “they pierced my hands and my feet”)</p>
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Hebrew: The text reads כָּאֵרִי (ka’ari) — “like a lion at my hands and my feet.” The image is of enemies circling like wild beasts, attacking the psalmist. There is no verb in the Hebrew to suggest “piercing.”

NT twists: Later Greek and Christian translations altered ka’ari into a form that could be read as “they pierced,” which John and later tradition applied to the crucifixion of Jesus. Christian Bibles render this as “they pierced my hands and my feet,” turning a metaphor of attack into a prophecy of nails.

Context: Psalm 22 is a lament of David describing his own suffering at the hands of enemies. It is poetry, not prophecy. The psalmist cries out with imagery of wild animals (bulls, lions, dogs)

surrounding him. The focus is on his anguish and trust in YHWH's deliverance, not on a future crucifixion event.

Explanation: In Hebrew, the text reads ka'ari (כְּאֵרִי) — “like a lion at my hands and my feet.” The imagery is of an attack, as a lion mauls its prey. There is no verb in the Hebrew to suggest “piercing.” Later Greek translations and Christian versions altered the word to create the reading “they pierced.”

John and later Christian tradition retrofitted this as a prophecy of crucifixion, pointing to Jesus' hands and feet being nailed.

Rebuttal: The original Psalm does not describe crucifixion. It is a lament of David, crying out against enemies circling him like animals. The alteration of ka'ari into “pierced” is one of the most notorious textual manipulations in biblical history. By twisting the Hebrew, the NT crafts a prophecy of Jesus' crucifixion where none existed. The psalmist's cry of suffering becomes hijacked to serve another narrative.

Psalms 69:9 → John 2:17 → Romans 15:3

For zeal for Your house has consumed me, and the reproaches of those who reproach You have fallen on me (Psalm 69:9)

His disciples remembered that it was written, Zeal for Your house will consume me (John 2:17)

For even Messiah did not please himself, but as it is written: The reproaches of those who reproach You fell on me (Romans 15:3)

Hebrew: For zeal for Your house has consumed me, and the reproaches of those who reproach You have fallen on me. This is David's cry, describing his deep devotion to YHWH and the scorn he bears because of it.

NT twists: John applies the first half of the verse to Jesus driving out the money changers from the Temple, while Paul later uses the second half in Romans 15:3 to portray Jesus as bearing reproach. Both writers detach David's words from his personal lament and make them into predictions about Jesus.

Context: Psalm 69 is a psalm of lament, recounting David's suffering and pleading for YHWH's help. It is not messianic prophecy but a record of David's personal zeal and the mockery he endured

for his devotion to YHWH's house. The NT's use of it as a "fulfillment" misrepresents its true meaning.

Explanation: Psalm 69 is a personal lament of David, speaking of his devotion to YHWH and the opposition he suffers for it. The verse is about the psalmist being mocked because of his passion for YHWH's house.

John applies this directly to Jesus cleansing the temple, while Paul uses the latter half of the verse to frame Jesus as bearing reproach. Both applications remove the verse from David's lived experience and redirect it toward Jesus.

Rebuttal: Psalm 69 is not a messianic prophecy but a cry of David in his own struggles. His zeal and the reproaches he bore were real experiences of his devotion to YHWH, not a foreshadowing of Jesus centuries later. The NT's lifting of these lines is selective and opportunistic, reshaping David's lament into predictive prophecy.

Psalms 118:22 → Matthew 21:42

*The stone the builders rejected has become the cornerstone.
(Psalm 118:22)*

*The stone which the builders rejected, this became the chief
cornerstone. This is from the Lord, and it is marvelous in our eyes.
(Matthew 21:42)*

Hebrew: The psalm celebrates Israel's survival and vindication, with the rejected stone symbolizing the nation restored by YHWH.

NT twists: Applied to Jesus, portraying him as the rejected stone who becomes the foundation of a new spiritual order.

Context: Psalm 118 is a thanksgiving psalm tied to deliverance and victory for Israel. The stone is symbolic of the nation despised by others but raised up by YHWH.

Explanation: The psalmist declares that the very one cast aside has become central, but the reference is to Israel's national restoration. The entire psalm rejoices in YHWH's salvation of His people, not in a messiah's death.

Rebuttal: Matthew severs this verse from its national context and turns it into an allegory for Jesus. In doing so, the NT erases Israel's vindication and co-opts it into Christology.

Isaiah 53:7 → Acts 8:32-35

*He was led like a sheep to the slaughter; and as a lamb before its shearer is silent, so he does not open his mouth.
(Isaiah 53:7) (part of the larger passage)*

The passage of Scripture he was reading was this:

He was led as a sheep to slaughter; and as a lamb before its shearer is silent, so he does not open his mouth... Philip opened his mouth, and beginning from this Scripture he proclaimed Jesus to him. (Acts 8:32–35)

Hebrew: The “suffering servant” is Israel, depicted as afflicted and misunderstood among the nations, yet ultimately vindicated by YHWH.

NT twists: Directly applied to Jesus, with the servant redefined as an individual messiah whose death supposedly redeems others.

Context: Isaiah 52–53 describes the servant (Israel) suffering for the nations yet being exalted. The servant songs consistently identify the servant as Israel.

The following verses show that Isaiah is talking about Israel:

But you, Israel, My servant, Jacob whom I have chosen, the seed of Abraham My friend. (Isaiah 41:8)

And He said to me, You are My servant, Israel, in whom I will be glorified. (Isaiah 49:3)

Explanation: The servant’s suffering is corporate — Israel bearing the scorn, exile, and affliction of the nations, yet being raised up by YHWH. The imagery of sheep and lambs underscores innocence, endurance, and humility under oppression.

Rebuttal: Acts reframes this as a direct prophecy of Jesus’ death, stripping it from its corporate context. By individualizing Israel into Jesus, the NT turns a passage about national redemption into a proof-text for crucifixion theology.

Micah 5:2 → Matthew 2:6

But you, Bethlehem Ephrathah, though you are little among the clans of Judah, from you shall come forth for Me one who will be ruler in Israel, whose origins are from ancient times. (Micah 5:2)

And you, Bethlehem, land of Judah, are by no means least among the rulers of Judah; for out of you shall come forth a Ruler who will shepherd My people Israel. (Matthew 2:6)

Hebrew: The prophecy speaks of a future Davidic ruler from Bethlehem, rooted in Israel's history.

NT twists: Framed as prophecy of Jesus' birth in Bethlehem.

Context: Micah contrasts corrupt leaders with a promised Davidic shepherd-king who would rule in justice within Israel. The prophecy looks toward national restoration.

Explanation: Micah assures that though Bethlehem is small, it will again produce a leader in the line of David. This is about Israel's enduring kingship, not the birth of a divine figure.

Rebuttal: Matthew adapts the verse to fit Jesus' birthplace, reshaping national hope into a messianic prediction. The NT shifts the focus from Israel's restoration to a singular savior-figure.

Zechariah 12:10 → John 19:37

They will look upon Me because they have pierced, and they will mourn for him as one mourns for an only son, and grieve bitterly for him as one grieves for a firstborn. (Zechariah 12:10)

They will look on him whom they pierced. (John 19:37)

Hebrew: The verse describes the people of Jerusalem mourning with deep repentance, looking to YHWH in supplication over those slain in the city.

NT twists: Rendered as "they will look on him whom they pierced," applied to Jesus' crucifixion.

Context: Zechariah envisions Jerusalem’s deliverance, where mourning leads to purification. The piercing in context refers to the violence and loss within Israel, not to a messianic figure on a Roman cross.

Explanation: The people look to YHWH with grief for the slain, recognizing the cost of their rebellion and turning to Him. It is communal repentance tied to national crisis.

Rebuttal: John rips the verse from this restorative setting and narrows it onto Jesus’ death. In doing so, the NT redirects Israel’s mourning for its own tragedy into worship of Jesus, distorting both the grammar and the meaning of the text.

In Closing

The pattern is clear. The New Testament reaches again and again into the Tanakh, not to honor its meaning but to bend it. Signs meant for Ahaz, psalms of David, laments of exile, promises of Israel’s restoration — all are lifted out of their own soil and replanted in foreign ground to prop up a new story. These are not prophecies fulfilled but verses misused, allusions recast into illusions. To see this is to recognize how far the NT strays from YHWH’s Word, and why we must return to the Hebrew Scriptures themselves to find truth.

Illusions (Mistranslations, illusions of meaning, wordplay tricks)

If Allusions are borrowed verses stretched beyond their intent, Illusions are even subtler — they are word games. A single mistranslation, a twisted idiom, or a shifted covenant term can change the entire meaning of Scripture. The New Testament leans heavily on the Septuagint’s errors and its own linguistic sleights of hand, turning “ears opened” into “a body prepared,” turning “fulfill” into “abolish,” and twisting “renewed” into “replaced.” These illusions do not merely quote the Tanakh wrongly — they alter its very vocabulary to build a different faith.

Matthew 5:17 → Deut. 29:29; Psalms 119:89; Psalms 119:160

Do not think that I came to abolish the Torah or the Prophets; I did not come to abolish but to fulfill (Matthew 5:17)

The secret things belong to YHWH our God, but the things revealed belong to us and to our children forever, that we may do all the words of this Torah. (Deuteronomy 29:29)

Forever, O YHWH, Your word stands firm in the heavens.

(Psalm 119:89)

The sum of Your word is truth, and every one of Your righteous judgments is everlasting. (Psalm 119:160)

Hebrew: Torah is eternal (Deut 29:29; Psalm 119:89, 160). Nothing in Hebrew Scripture permits abolishing it.

Illusion: The Greek word plēroō (“fulfill”) is twisted into “complete and end.”

Reality: In Hebrew thought, to “fulfill” is to establish or walk out — not to terminate.

Explanation: Yeshua is portrayed as claiming to uphold Torah, but Christian interpretation has long used this verse to teach that “fulfillment” ended Torah’s authority. This illusion hinges on a Greek nuance, ignoring the Hebraic meaning.

Rebuttal: Torah was never temporary. The NT manipulates this verse to suggest an expiration date for YHWH’s Law, which stands forever.

Romans 10:4 → Deuteronomy 6:25; Psalms 119:142

For Christ is the end of the law for righteousness to everyone who believes. (Romans 10:4)

And it will be righteousness for us, if we are careful to do all this commandment before YHWH our God, as He commanded us. (Deut. 6:25)

Your righteousness is an everlasting righteousness, and Your Torah is truth. (Psalm 119:142).

Hebrew: Torah defines righteousness

Illusion: The Greek word telos means “goal/aim,” but Paul spins it as “end/termination.”

Reality: Torah is not ended but is the goal and standard of righteousness.

Explanation: By twisting telos into “end,” Paul creates a theology where Torah ceases with Jesus. In reality, the Hebrew worldview saw Torah as eternal instruction, not a temporary measure.

Rebuttal: This illusion severs believers from the Covenant by misrepresenting Torah's permanence. It is one of Paul's most damaging distortions.

Galatians 3:13 → Deuteronomy 21:23

Christ redeemed us from the curse of the law, having become a curse for us — for it is written, Cursed is everyone who hangs on a tree. (Galatians 3:13)

His body shall not remain all night on the tree, but you shall surely bury him the same day, for he who is hanged is accursed of God. You shall not defile your land which YHWH your God is giving you as an inheritance. (Deuteronomy 21:23)

Hebrew: Deuteronomy 21:23 teaches that a man executed and hung on a tree is cursed — his body must be buried the same day, lest the land be defiled.

Illusion: Paul reframes this law as prophecy of crucifixion, claiming Jesus took the curse upon himself.

Reality: The Torah text is not prophecy but instruction for handling executed criminals.

Explanation: Paul lifts a practical law about capital punishment and invents a hidden prophecy about Jesus. In doing so, he transforms a commandment about Israel's purity into a cosmic doctrine of salvation.

Rebuttal: This is not prophecy fulfilled — it is Paul twisting Torah into theology. YHWH's instruction about burial becomes Paul's cornerstone for "Christ crucified."

Hebrews 10:5 → Psalms 40:6

Therefore, when he comes into the world, he says: Sacrifice and offering You have not desired, but a body You prepared for me. (Hebrews 10:5)

Sacrifice and offering You have not desired, but my ears You have opened. (Psalm 40:6)

Hebrew: “My ears You have opened” — meaning YHWH gave the psalmist attentive obedience and receptivity.

Illusion: The Septuagint mistranslated it as “a body You prepared for me.” The NT quotes this mistranslation.

Reality: The psalmist speaks of obedience, not incarnation.

Explanation: The LXX error transforms an image of ears opened for obedience into a body prepared for sacrifice. Hebrews leans on this mistranslation to frame Jesus as the replacement of sacrifices.

Rebuttal: This illusion exposes reliance on Greek error rather than Hebrew truth. The psalm never hinted at a coming messiah’s body — it spoke of hearing and obeying YHWH.

Hebrews 8:8 → Jeremiah 31:31

For finding fault with them, He says, Behold, days are coming, says the Lord, when I will effect a new covenant with the house of Israel and with the house of Judah. (Hebrews 8:8)

Behold, days are coming, declares YHWH, when I will make a new Covenant with the house of Israel and with the house of Judah. (Jeremiah 31:31)

Hebrew: The Covenant is with Israel and Judah. “New” means renewed or refreshed, not abolished.

Illusion: The NT interprets “new” as replacement, claiming Torah is obsolete.

Reality: The Covenant remains with Israel; it is renewed, not replaced.

Explanation: Jeremiah describes continuity — Torah written on hearts. The NT, however, seizes the word “new” and reframes it as a total substitution, cutting Torah off from its eternal role.

Rebuttal: This illusion distorts Jeremiah’s promise into a foundation for supersessionism. Instead of renewal for Israel, the NT invents abolition and replacement with a “church covenant.”

Matthew 26:28 — “This is my blood of the Covenant... poured out for forgiveness of sins.”

For this is My blood of the Covenant, which is poured out for many for forgiveness of sins. (Matthew 26:28)

And Moses took the blood and sprinkled it on the people, and said, Behold the blood of the Covenant, which YHWH has made with you concerning all these words. (Exodus 24:8)

Hebrew: Covenant blood in Torah sealed obedience to YHWH’s words. It was not a substitution for sin but a solemn sealing of agreement.

Illusion: Jesus’ words mimic Exodus 24:8 but flip the meaning — Covenant blood becomes “forgiveness of sins” through his death.

Reality: In Torah, Covenant blood sealed the people’s pledge to obey YHWH. Forgiveness came through repentance and obedience, not through another’s death.

Explanation: Matthew borrows Covenant language but redefines its purpose, transforming blood that confirmed obedience into blood that supposedly erases disobedience. This inversion erases Torah’s demand for responsibility.

Rebuttal: Covenant blood was about Israel standing before YHWH in obedience. Matthew’s illusion rewrites this into a substitutionary sacrifice, teaching lawlessness instead of Covenant faithfulness.

I Peter 2:6 → Isaiah 28:16

For it stands in Scripture: Behold, I am laying in Zion a choice stone, a precious cornerstone, and he who believes in him will not be put to shame. (1 Peter 2:6)

Therefore thus says the Lord YHWH, Behold, I am laying in Zion a stone, a tested stone, a precious cornerstone, of a sure foundation: he who believes will not be in haste. (Isaiah 28:16)

Hebrew: The promise is that those who trust in YHWH’s foundation will not panic or act rashly.

Illusion: The Septuagint shifts the text to “will not be put to shame,” and the NT adds “in him,” redirecting trust onto Jesus.

Reality: Isaiah spoke of confidence in YHWH’s foundation, not shame before men or faith in a messiah.

Explanation: By altering a single phrase, the NT redirects faith from YHWH to Jesus, converting a promise of stability into a Christological prophecy.

Rebuttal: The cornerstone is YHWH’s foundation, not a Galilean teacher. The illusion rests on mistranslation and addition, not on Hebrew truth.

Romans 4:3 → Genesis 15:6

For what does the Scripture say? Abraham believed God, and it was reckoned to him as righteousness. (Romans 4:3)

And he believed YHWH, and He reckoned it to him as righteousness. (Genesis 15:6)

Hebrew: Abraham’s trust in YHWH’s promise was counted as righteousness — Covenant faith expressed in loyalty.

Illusion: Paul spins this to argue for righteousness apart from Torah, claiming belief alone makes one righteous.

Reality: The verse describes Covenant trust, but Torah itself defines righteousness as obedience:

Both Deuteronomy and Psalms tells it like this:

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

Your righteousness is an everlasting righteousness, and Your Torah is truth. (Psalm 119:142)

Explanation: Paul seizes Abraham’s faith and detaches it from Torah, teaching lawless justification. The original context ties faith to Covenant loyalty, not to abolishing Torah.

Rebuttal: Paul twists Abraham’s faith into a doctrine of faith-alone salvation. In truth, righteousness has always been Covenant fidelity — trust expressed through obedience to Torah.

John 19:36 → Exodus 12:46; Psalms 34:20

*In one house it shall be eaten; you shall not carry any of the flesh outside the house, and you shall not break a bone of it.
(Exodus 12:46)*

He keeps all his bones; not one of them is broken. (Psalm 34:20)

For these things came to pass to fulfill the Scripture, Not a bone of him shall be broken. (John 19:36)

Hebrew context: Exodus 12 speaks of Passover lamb bones; Psalm 34 celebrates YHWH’s protection of the righteous. Neither is messianic prophecy.

Illusion: John merges the imagery and reframes both as predictions of Jesus’ crucifixion.

Reality: Exodus is about the ritual integrity of Passover; Psalm 34 promises YHWH’s care for the righteous man.

Explanation: By conflating lamb laws and psalm poetry, John fabricates a prophecy of Jesus’ crucifixion. Neither text predicted such an event.

Rebuttal: John’s illusion robs Exodus and Psalms of their true meaning, stitching them together to foreshadow Jesus. Both were about Israel’s covenant life, not Roman execution.

Matthew 27:9–10 → Zechariah 11:3

Then was fulfilled what had been spoken by Jeremiah the prophet, saying, And they took the thirty pieces of silver, the price of him who was set by the sons of Israel, and they gave them for the potter’s field, as the Lord directed me. (Matthew 27:9–10)

So I took the thirty shekels of silver and threw them to the potter in the house of YHWH. (Zechariah 11:13)

Hebrew Context: Zechariah recounts his prophetic sign-act with the thirty shekels — the wage of rejection, cast to the potter in YHWH's house.

Illusion: Matthew misattributes the verse to Jeremiah and reuses it to frame Judas' betrayal money as prophecy.

Reality: The text belongs to Zechariah. Jeremiah contains nothing like this.

Explanation: Matthew forces the event of Judas' betrayal into Zechariah's imagery but mistakenly attributes it to Jeremiah. This sloppy handling betrays the desperation to find "prophecies fulfilled."

Rebuttal: This illusion shows carelessness and invention, not inspiration. Instead of strengthening the NT's claims, it exposes how its authors bent and even misremembered Scripture to fit their story.

In Closing

Illusions reveal the sleight of hand at work in the New Testament. With mistranslations from the Septuagint, shifts in Hebrew idioms, and redefined covenant terms, words are bent until they point to a different story altogether. What was once obedience becomes abolition; what was once ears opened becomes a body prepared; what was once renewal becomes replacement. These are not accidents of language but deliberate maneuvers that reshape YHWH's Word into a framework for another gospel. To see through the illusions is to step out of the fog of word games and back into the light of Torah — where the meaning is plain, eternal, and unchanging.

Delusions (Resulting doctrines and misbeliefs)

If allusions bend the text and illusions twist the words, delusions go further still. They are whole doctrines built on sand — sweeping claims about God, salvation, and destiny that collapse when measured against Torah. These are not mere misquotes but systems of belief that blind the nations and deceive millions. From the Trinity to faith-alone salvation, from the replacement of Israel to the myth of a "second coming," the New Testament spins teachings never spoken by YHWH. Delusions are the final stage of distortion: where perception becomes religion, and lies are enthroned as truth.

Delusion: Jesus is YHWH / part of a Trinity

Built on:

In the beginning was the Word, and the Word was with God, and the Word was God (John 1:1)

For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace (Isaiah 9:6)

Reality:

Hear, O Israel: YHWH our God, YHWH is One (Deuteronomy 6:4)

YHWH is never divided into “persons.”

Explanation: John 1:1 creates a philosophical Logos doctrine foreign to Hebrew thought, and Isaiah 9:6 (in Hebrew) is better read as exalted throne names celebrating a Davidic king — not literal deity titles. The NT reframes these passages to present Jesus as divine.

Rebuttal: Torah and Prophets never describe YHWH as multiple beings. The Trinity is a later invention built on misread texts. The Shema stands: YHWH is One, indivisible, eternal.

Delusion: Salvation by faith alone, apart from Torah

Built on:

For we hold that one is justified by faith apart from works of the law (Romans 3:28)

Knowing that a man is not justified by the works of the law but through faith in Jesus Christ, even we have believed in Christ Jesus, so that we may be justified by faith in Christ and not by works of the law (Galatians 2:16)

And he believed YHWH, and He reckoned it to him as righteousness (Genesis 15:6)

Reality:

And it shall be righteousness for us, if we are careful to do all this commandment before YHWH our God, as He has commanded us (Deuteronomy 6:25)

Your righteousness is an everlasting righteousness, and Your Torah is truth (Psalm 119:142)

Explanation: Paul seizes on Abraham’s faith in Genesis 15:6 but divorces it from Torah, teaching righteousness apart from obedience. Yet the Hebrew Bible defines righteousness as faithful obedience to Torah. Abraham’s belief was Covenant loyalty, not an abstract “faith alone.”

Rebuttal: By redefining righteousness, Paul pits faith against Torah. The Hebrew Scriptures never do this. True salvation is found in walking YHWH’s commandments — not abandoning them.

Delusion: The “New Covenant” replaces the Torah

Built on:

Behold, days are coming, says YHWH, when I will make a new covenant with the house of Israel and with the house of Judah (Jeremiah 31:31)

For finding fault with them, He says, Behold, days are coming, says the Lord, when I will effect a new covenant with the house of Israel and with the house of Judah (Hebrews 8:8)

Reality: Jeremiah goes on to say:

I will put My Torah within them, and on their heart I will write it; and I will be their God, and they shall be My people (Jeremiah 31:33)

The Covenant is renewed with Israel and Judah, not abolished or transferred.

Explanation: The Hebrew *chadash* (new) can also mean renewed or refreshed. Jeremiah’s promise is continuity — Torah written on hearts, not Torah discarded. The NT distorts this by teaching that the “new covenant” replaces Torah entirely.

Rebuttal: The “New Testament” theology undermines YHWH’s eternal covenant. Jeremiah’s vision was for Israel’s restoration, not for erasing Torah. Renewal is not replacement.

Delusion: Universal “church” replaces Israel

Built on:

*And I also say to you that you are Peter, and upon this rock I will build My church; and the gates of Hades will not overpower it
(Matthew 16:18)*

And as many as walk according to this rule, peace and mercy be upon them, and upon the Israel of God (Galatians 6:16)

Reality:

*Thus says YHWH, who gives the sun for light by day and the fixed order of the moon and stars for light by night... If this fixed order departs from before Me, declares YHWH, then shall the seed of Israel cease from being a nation before Me forever
(Jeremiah 31:35–36)*

The Covenant remains with Israel eternally. There is no “replacement” spoken by YHWH.

Explanation: The NT introduces the idea of a “church” as a new, universal body that supplants Israel. Paul even redefines “Israel of God” to include Gentiles. But Jeremiah and all the Prophets affirm Israel as YHWH’s Covenant nation forever.

Rebuttal: Replacement theology is a delusion born of twisting Scripture. YHWH’s Covenant cannot be broken. Israel remains central to His plan; no “church” has taken her place.

Delusion: Jesus as the Passover Lamb / blood atonement for sin

Built on:

The next day he saw Jesus coming to him, and said, Behold, the Lamb of God who takes away the sin of the world (John 1:29)

Clean out the old leaven so that you may be a new lump, just as you are in fact unleavened. For Christ our Passover also has been sacrificed (1 Corinthians 5:7)

They shall take some of the blood and put it on the two doorposts and on the lintel of the houses in which they eat it... and the blood shall be a sign for you on the houses where you live; and when I see the blood I will pass over you, and no plague will befall you to destroy you when I strike the land of Egypt (Exodus 12:7, 13)

Reality: The Passover lamb was for deliverance from Egypt, a covenant sign for Israel's protection, not a sin offering or substitutionary atonement.

Explanation: Exodus 12 shows that the lamb's blood marked Israelite homes, sparing them from the plague. It had nothing to do with sin atonement. The NT twists this imagery to present Jesus' death as the ultimate "Passover," confusing categories of Torah sacrifices.

Rebuttal: YHWH never said the Passover lamb was for forgiveness of sins. The NT's illusion recasts a story of national deliverance into a theology of blood salvation, erasing Torah's true categories.

Delusion: Eternal hellfire punishment

Built on:

These will go away into eternal punishment, but the righteous into eternal life (Matthew 25:46)

And the devil who deceived them was thrown into the lake of fire and brimstone, where the beast and the false prophet are also; and they will be tormented day and night forever and ever (Revelation 20:10)

Reality: Hebrew Scriptures consistently speak of Sheol — the grave, the place of the dead — not eternal torment:

For the living know that they will die; but the dead do not know anything, nor do they have any more reward, for their memory is forgotten. Their love, their hate, and their envy have already perished, and they no longer have a share in anything that is done under the sun. (Ecclesiastes 9:5–6)

His breath departs, he returns to the earth; in that very day his thoughts perish. (Psalm 146:4)

Explanation: The NT imports Greco-Roman concepts of Hades and fiery torment, alien to Torah. Sheol is silence, rest, and the return of breath to YHWH. Eternal torment is foreign to Hebrew thought and misrepresents YHWH's justice.

Rebuttal: The doctrine of hellfire slanders YHWH's character, replacing His just judgments with pagan eternal torture. Torah knows of death and resurrection — not eternal torment.

Delusion: Sunday as the new Sabbath

Built on:

On the first day of the week, when we were gathered together to break bread, Paul began talking to them, intending to leave the next day, and he prolonged his message until midnight (Acts 20:7)

On the first day of every week each one of you is to put aside and save, as he may prosper, so that no collections be made when I come (1 Corinthians 16:2)

But Torah says:

Remember the Sabbath day, to keep it holy. Six days you shall labor and do all your work, but the seventh day is a Sabbath of YHWH your God... therefore YHWH blessed the Sabbath day and made it holy (Exodus 20:8–11)

For six days work may be done, but on the seventh day there is a Sabbath of complete rest, a holy convocation. You shall not do any work; it is a Sabbath to YHWH in all your dwellings (Leviticus 23:3)

Reality: The Sabbath is the seventh day, commanded forever. Nowhere in Torah is the day changed to the first.

Explanation: The NT casually references gatherings on the first day, but this does not redefine the Sabbath. Later church tradition, not Scripture, moved the day to Sunday to align with Roman culture and sun worship.

Rebuttal: The seventh-day Sabbath is eternal. Any shift to Sunday is a human invention, not YHWH’s command. To keep Sunday as “Sabbath” is to follow tradition over Torah.

Delusion: The Second Coming prophecies in Tanakh

Built on:

*Then YHWH will go forth and fight against those nations, as when He fights on a day of battle. In that day His feet will stand on the Mount of Olives, which is in front of Jerusalem on the east
(Zechariah 14:3–4)*

I kept looking in the night visions, and behold, with the clouds of heaven One like a son of man was coming, and He came up to the Ancient of Days and was presented before Him (Daniel 7:13)

*Then a shoot will spring from the stem of Jesse, and a branch from his roots will bear fruit. The Spirit of YHWH will rest on him, the spirit of wisdom and understanding, the spirit of counsel and strength, the spirit of knowledge and the fear of YHWH
(Isaiah 11:1–2)*

Reality: These passages speak of YHWH’s kingship and Israel’s restoration. They never describe Jesus returning to earth.

Explanation: Zechariah depicts YHWH Himself defending Jerusalem. Daniel speaks of Israel, represented as “one like a son of man,” vindicated before the Ancient of Days. Isaiah envisions a Davidic ruler restoring righteousness within Israel. None predict a messiah’s “second coming.”

Rebuttal: The NT overlays Jesus onto these texts, but the Tanakh speaks of YHWH’s direct action and Israel’s vindication. The doctrine of a returning messiah is a patch added to explain failed prophecies of Jesus’ return.

In Closing

Delusions unravel when weighed against the eternal Word of YHWH. Torah is truth, His Covenant is everlasting, His Name is One. Yet the New Testament trades these foundations for doctrines that elevate a man, abolish the Law, and invent a universal “church” to replace Israel. The tragedy is not only in the deception but in the cost: generations have trusted in myths instead of turning to YHWH’s unchanging Word. To expose delusions is not to mock but to call — to call all who

hunger for truth back to the Rock of Israel, back to the Torah that binds heaven and earth, back to the One who never changes.

Whisper Nugget:

“When shadows are treated as substance, delusion becomes faith.”

Why It Matters

If the foundation is cracked, the building cannot stand. When Scripture is twisted into allusions, illusions, and delusions, the faith built upon it is unstable and destined to collapse. This is not an abstract, academic debate — it is life and death. To mistake deception for truth is to stake eternity on sand. The prophets wept over such blindness, warning that when people trade YHWH’s Word for human invention, ruin always follows.

Call to Return

Now is the time to turn back.

Back to Torah — *the eternal Instruction of YHWH.*

Back to Covenant — *the bond that can never be broken.*

Back to Truth — *the Word that stands forever.*

The lies of men will pass away, but YHWH’s Word endures. Will you cling to the shifting shadows of allusion and illusion, or will you return to the Rock of Israel, where truth is unshakable and life is found?

As Blood is to the Body – So Torah is to the Soul