

**Rabi Yossi Mizrachi:** Good evening to everyone. Welcome again to Beit Gavriel, we have a special event tonight, and as I spoke to the guests that we have here tonight, we just met a few minutes before the lecture, and tried to plan the way we will do the debate, or the argument, I should say, about searching for the truth, proving the truth, and I explained them that my goal here tonight is that I would like to ask him a few questions about some of the things that Christianity present in the last two thousand years, and they themselves do it with their activities, and I would like first, the guest, his name is Danny, right? Danny, I would like him to first present himself, because we don't know that much about him, so we'll give him a few moments to explain who he is and then, I'll take it from there.

**Priest:** Ok, Thank you Yosef. It's really a pleasure to be here tonight, and to have this opportunity to speak in front of you. I only wish that our Church's would have this type of attendance in the middle of the week. That's a testimony to the fact that you all are concerned about truth and I think it's great. And I think that's something that we can share. That we are concerned about truth, we're not just concerned about how we feel when we wake up in the morning. We care about if there is a G-d, and who this G-d is, and how we can know who this G-d is. So I just applaud you that you are concerned about these things, and, that you are wanting to hear the questions and answers that we both have. I teach at a school in Midtown, Manhattan called the New York School of the Bible. I am not a pastor but I have been a seeker after truth for many years, and that truth led me to believe in Jesus Christ. Sometimes he's called Yeshua Hamashiach, so as not to be offensive to Jewish ears. And I was searching for truth for many years and it wasn't until I became a farmer and I had a chainsaw injury - we live way at the end of a dead end road. I was... a chainsaw bucked back and hit me in the head and I lifted my hands up to see if I still had a skull left, and when I lifted my hands up I saw that my wrist was half cut off and the blood was just gushing out. Well, to leave out a lot of details, I was laying in a pool of blood and suddenly, I realized that I wasn't alone. I knew as clearly as I know that you are sitting here, I knew that G-d was there and I was filled with such a love, and such a joy, and such a peace. I knew that what was most important for me, at that point, was to find out who this G-d is. And I was always the biggest skeptic in the world. And I always needed proof. And for me to believe that Jesus Christ died on the cross, and died for me, was something I just couldn't take on faith. To me, the idea of faith was just unacceptable. My understanding of faith was, either you go with faith or you go with reason, and I wasn't about to go with faith. So it took me a long time of searching before I became convinced that the one with whom I had had that encounter was, in fact, the Messiah. Thank you.

**Yossi:** Thank you very much. I would like to start with a short introduction, before I start with the questions that I have. As some of us know, and those who don't know will find out now, we have three main religions today in the world its Judaism, Christianity and Islam. The chronological order is that the Torah was given to the Jewish nation 3,318 years on Mt. Sinai, in front of millions of Jews that accepted the Torah from G-d. Christianity is approximately 2,000 years old. The story of Jesus, as our friend just mentioned to us, is 2,000 years old and the New Testament is approximately, a little bit, close to 2,000 years old, and Islam is just less than 1400 years old. Today, in the world,

after Judaism was given in public in front of millions of people, we have more than 80,000 religions and cults started after Judaism was founded. Just in the United States alone, you have more than 10,000 religions, in the United States alone, and cults. Of course, when a normal human being is seeking for the truth. He doesn't have time in the 70, 80, years that he lives here to (5 min 17) search every cult that starts every Monday and Thursday. So obviously, we here tonight, will try to answer and ask some of the questions that the Christians prove, and try to prove to Jews, I would like to debate it. But before I start, I would like to set some rules, and my friend will correct me if anything I say he disagrees, he has the permission to stop me right there and to correct, based on his opinion and understanding at any time. But we are not interested in believing, we are interested in knowing. Comes the Torah, the Torah never referred to the Jew to become a believer, yes, it's mentioned in some places that you have to believe in G-d, of course, but for those of you who came to the lectures that I gave here in the past few years, I have all the sources if anybody (6:13) has questions I will give you the sources. The Torah referred to us, and gave us an obligation to know: "You should know I am your G-d, you should know I am the Master, there's no other. You should know there was no one before me and there will never be one other than me. Your eyes saw that I got you out of Egypt, and many, many other examples. The way of the arguments today is only based on scientific proof. Anything that me, or my friend here will not be able to prove is worthless. Because to tell stories, I can tell stories here from now until I'll be 70 years old. The question do you want to believe me it's your choice. We don't want to waste time on things that are open to questions. Only scientific valid proof that leaves no doubt, like in math,  $2 + 2$  is 4, you prove it, it's no arguments. What you believe in has a big problem. In science believing means not knowing. A scientist says, I believe that this medicine will help, nobody will take him serious. But, if we say we know after thousands of times that we checked and we saw the medicine always worked, then it's a proof. The difference between knowing and believing it's a huge difference. We should know a very important part in history, none of the two religions as I mentioned, Christianity and Islam, ever denied the truth of Judaism. Exactly the opposite. Christians, a very large portion of their religion, which they call our Torah, The Old Testament. None of them, ever in history, for many arguments that were done in the past between Rabbis and Priests in the last thousand years, none of them ever came to claim that the Jews never got the Torah on Mt. Sinai, because they adopted the Torah, and they believe in the Torah, and they just call it the Old Testament because they claim that they have the New Testament, which was given to them later, after the Bible was completed, for those who do not know, the Bible has 24 books, until the book of Kohelet, and right after the Bible, they claim there was another profit, his name is Jesus, and he had... from that moment on they have what they call the Evangelists (8:44), the Evangelion, which are a combination of 4 books, which is... well... you're gonna hear soon. But... they are basically claim that G-d gave another part, so then now, according to their belief, we have The Old Testament and The New Testament. Everybody understands when a writer gives a book, part A and the writer give book Part B, and it's the same writer, the same G-d that gave the book, and they are not denying the identity of this G-d, right, he gave that book... that means Part A and Part B has to match. It can not be that we will find in Part B things that completely the opposite of Part A, chronological order which is different, names of people that were changed for whatever reason, numbers that do not match the Old

Testament, and so forth and so on, which I am going to give some of these examples. According to common sense, once a person comes into a room, we do not know who he is, and he bring a book, for the first time, we do not know him, we have to give him the benefits of the doubt that he had something to tells us (10:00) and he claims that he got a book from G-d. It's hard for us to know, because this is the story of one person, fifty fifty. But there is one way to know for sure that this book is not from G-d. All you need to do is find one mistake in the book. If you are going to find one human error in the book, even if some of the book was given by a Divine Origin, once you have one human error that can not be answered, that's the end of that book, right there. Why? How can I rely on the rest of the book when it got mixed with human error? Nevertheless, if almost in every chapter of the book you are going to find human error, which leaves no doubt that this book can never be given by the Creator of the world. And it's exactly the opposite, people like me and you, with certain goals in life, said and falsify books and claim that received it from a Divine Origin. You have to be very clever, perhaps a genius, to be able to write a book, to follow the Torah, the Old Testament, and not to make human error, (11:22) because it's almost impossible to do it. You need to have large knowledge in Judaism, you have to know the Bible, which is, as I say, 24 books, and I am going to quote, a lot of the things that I am going to say its from the New Testament, I mark myself, some of my notes are here, and I would like to ask Danny those questions. I told him before, I did not expect him to be able to answer all the questions, if he does, very well, and if not, we're not running anywhere, we're here, he knows our address, if he has the answers he can come back, some of these questions I asked priests in the past and I am waiting for many years (12:03) for them to come back. So maybe he will have more success from those, but this is what took place in the last few years.

Now I would like to start with one quote from the New Testament which gives us a very serious question. In the book of Mathew, Chapter 5, I am quoting word by word from what Jesus himself told his students: "Do not think I came to contradict the Torah and the Prophets. I did not come to contradict, I came to fulfill." If Heaven and Earth will be cancelled, even one letter from the Torah will not be erased, even one little yud, yud is the smallest letter in Hebrew. One more comment I would like to make right here, is that you know the original way, the original text of the Torah it's the Holy Language, Hebrew, no one denies it, the Torah was given in the Hebrew language, and, later on, it was translated to 70 different languages, including Greek, and many other languages.

(13:26) 500 years ago, there was a Christian Theologist, Martin Luther, the famous Martin Luther, not Martin Luther King, he called after him, he named after him, and he translated – he is actually the beginning of the Protestants – and he translated the Bible to German. And he apologized in his introduction, and this is what he wrote: "It's impossible to translate from the Holy Language to foreign languages. All the Holy literature belongs only to the Holy Language." Obviously, he did the best he can. If you took a hundred people to translate one chapter from the Hebrew Torah, there would be differences in the words, why? Because some names, in foreign languages can be translated in different ways. So we have to stick the original way, but, I am going back to where I started. In the Book of Mathew, Chapter 5 it says: "Do not think I came to contradict the Torah and the Prophets, I did not come to contradict. I came to fulfill. If

Heaven and Earth will be cancelled, not one letter from the Torah will be cancelled. Not even one yud. If one person will erase one letter from the Torah, and will come to teach that to others, will be cursed in the Kingdom of Heaven. This is Mathew, Chapter 5, and my question (15:00) to Danny is as follows: to the best of my knowledge, I do not know Christian people today that observe the Sabbath. I don't know Christians that keep kosher, like we do. Maybe there is, but I do not know. I do not know Christians that put Tefilin. It's definitely not a part of every day religion for them. So my question to you is like this: based on your introduction, you called Yeshua from Natzeret, you called him the Mashiach. Later, I know, that you are going to describe him as the "Son of God." And the question that I have to you is like this: If the main figure in Christianity, which everything is around him, which you call him the Messiah, if he wrote in the book which you quote, it's your source, not mine, it's the New Testament which we, the Jews, never accepted as the truth. We contradict that book, we only believe in the Torah, we never believed, and we will never believe in the New Testament, the reason is - you are going to understand in the next hour that we have - why? But my question to you so far - and that's the first question for tonight, please explain me, if the book of Mathew comes and brings a code, that this is the word of Jesus to his students, how is it possible, that close to one and a half billion people today do not listen to their Messiah, to their hero.

(16:32)

**Priest:** Thank you for that question. It's a very good question, and I appreciate the fact that you are asking an important question. You know, not just a question that deals with the translation of a word, and I just want to reaffirm what Josef has been saying, that there are many areas of agreement between his position and the position which I am going to present, which I believe is the Christian position. And, so, several of the things that Josef said, is it's about knowing and not simply believing. In fact, it's a misunderstanding of what the New Testament says. Yes, the New Testament says "Believe" but Jesus says, if you look at what believe means within that context, Jesus says, I do many miracles so that you might believe. Now, what that actually means in context is, here's the evidence, and I am giving you this evidence so that you might know who I am, so we're both agreeing about the significance of evidence, that's very important, and we also both agree that if the New Testament can...can...even begin to be considered as the word of G-d, it must fit, intimately, with the Old Testament. If it doesn't fit intimately with the Old Testament, something is the matter. So that brings us to the question in Mathew 5, the sermon on the Mount that Jesus was teaching. And let me read you the entirety of that quote, and I am not going to, I am not going to read off the whole sermon of the Mount, but notice, in verse 17, what Jesus says: do not think that I have come to abolish the law (18:20) of the prophets, I have not come abolish them, but, to fulfill them. Rabbi Yosef was saying, well, how is it that Christians do not follow the "Law of Moses?" They don't put on Tefilin. Well, Jesus says, that he didn't come to abolish it, the law couldn't be set aside, we know that clearly from Tanach itself. But, what he did do was fulfill it. And the evidence that we have, there is much evidence in fact that the Christian looks at, that something would follow the Mosaic covenant. In fact, let me read you a few verses. The first verse comes from Jeremiah 31, it talks about a new covenant. And there are many, many verses in Tanach that talk about a New Covenant. And this one goes: "Behold the day is coming, says the Lord, when I will

make a new covenant with the House of Israel and with the House of Judah. Not according to the covenant...not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt. My covenant, which they broke, though I was a husband to them, says the Lord. There are many citations I can make, within Tanach itself, that a new covenant would come, and the conditions under the New Covenant would be very different from the conditions under the old covenant. Let me just read you from the Prophet Josea, Hosheach? Is that how you say it...in Hebrew? Hoshea. (20:03)Ok. This is from Hoshea 2:18-19. "In that day, I will make a covenant with them, with the beast of the field, with the birds of the air, with the creeping things of the ground. Bow and sword, the battle I will shatter from the earth. To make them lie down safely, I will betroth you to me forever – that means marry by the way – yes, I will betroth you to me in righteousness, in justice, and loving kindness and mercy." Now, I want to point out, about that particular prophecy, that the conditions that Hoshea – do I have it right? Hoshea? – The conditions he's pointing to are conditions that are radically different from the conditions that were experienced under the Mosaic covenant or Brit Mosaic...Brit. Anyway, in the Mosaic covenant, the Jewish people couldn't even come into the presence of G-d. Only the High Priest, the main Kohen, could come in, and that was in the holy place, only, once a year. There was hardly any marriage. In fact, we saw at Sinai that the Jewish people, G-d spoke to them from the fire of Mt Sinai, they were terrified, and they trembled, and they said to Moses or Moshe, they said to Moshe, you just tell us what G-d wants us to do, we'll do it. But, as for listening to this G-d, we can't do that lest we die. (21:37) So what we find are conditions, very opposite, when we're talking about the New Covenant, very opposite of what we find under the Mosaic Covenant. Thank you.

**Yossi:** Ok. I am afraid that you did not even touch the question that I asked you. I mean you gave us something from Jeremiah, which I am going to respond to. This is what you said. But before I repeat your quote, I would like to ask a question. This is my question to you. If a person will come, and show up in this room, and tell us he is Eliyahu Hanavi, Elijah the Prophet, and he came to tell us about the salvation that is on the way. Right? And we're going to ask him, Mr. Eliyahu? Can you prove to us that you are Eliayhu? What do you mean? The Bible says, that God say that I am going to send you Elijah before I send the Messiah. That's a proof that I am Elijah. (22:37)What would we say to this person?

Would we waste a second with him? Ok. To come, and take the text, as the Christian Church did, and write a story based on some of the verses that appear in the Bible, to match their needs and to match their goals that's not a proof, that's not a scientific proof, because I can do it just as well as they did. What you quote in Jeremiah, this is what it says over there...it says like this... it says **ASK YOSSI TO GIVE YOU THE SOURCE/TEXT HE IS READING FROM FOR ACCURACY**(Time is around 24 min) "I am going to bring from the land of the North and gather them from the land, blind, crippled, frightened, giving birth, large crowds will return here, this is talking about returning to the Holy Land from all the exiles. They will come with tears and I will lead them. **There are days who come** and I will renew the covenant with the Jewish nation, not as we received it for 3,300 years so far but until this is going to happen. We are going to establish it this time for eternity. As you know the Jews never, unfortunately, all of the

Jews in the world did not stick to the laws, and many of them are not aware of most of the laws. But this time it will be for eternity, which would mean, that this covenant that we are going to make, its not possible that it is going to contradict what we received in the Torah. Why? Because in many places in the Torah - and I am sure you heard it many, many times – The Torah says clearly, “this is the Torah for you and your children for eternity.” “Le’ad Ulolmei Olamim” means forever, for eternity. Many places in the Torah, the Torah warn the Jew not to erase one mitzvah from the Torah, or not to modify the Torah in any way, and the punishment for that is execution. (25:00) If a Jew adds any words to the Torah based on his own opinion, or erased a letter from the Torah, something like this has to be clean from the nation of Israel. Now, my question to you was: If I am coming, and claiming in front of the crowd that Jesus is the Messiah, and he has a divine power and I am bringing in my book a quote that he warned his students, those were his original followers which are much better than the followers today, 2,000 years later. And he told them, be careful not to ever modify the Torah, not only that. There is one thing I did not mention, but this is one more sentence that he told them. He told them clearly over there, everything the Rabbis, chazal, the sages, the perushim, are telling you, you must do. So we find from here not only that he admits that the written Torah is the Truth from G-d, the Oral Torah, which were passed down from generation to generation are a hundred percent valid, and he warned his students, his students not to change. Now we have a serious problem. (26:16) Because as you already directed us, that no one is allowed to change or to modify the Torah in any way, and if he does such a thing, and teach to others, he will be cursed by G-d, we come to a series of problems that apply to him himself. Some of the things, first of all, it’s like this. He comes and say, through the entire New Testament he called himself like a regular human being, and not only that, when one time he say, the son of G-d, the crowd wanted to stone him to death and he say, what do you want? All the Jews called the sons of G-d. As the Torah says “Banim Atem LeHashem Elokeichem – You are the children of G-d, I chose you from all the nations to be My nation, so I am only one of them.” He did not answer I am a special son of G-d, different than all the Jews – what do you want from me? I am one of them. But I am nothing different than all the other Jews - that’s my understanding of that. (27:27) So my question to you was, just to make it sharp to the point. The point is instructions and everything you are going to speak in the next hour or the next year here, it’s irrelevant because you are not following his instructions. And if he’s your hero, and if he’s the Messiah, and if your future depends in his hands, how do you not obey his will to his students, his instructions to his students? That was my question. But, before I finish the question, I would like to ask you something that relates to it, and this is it. In the beginning of the Book of Mathew, chapter 1, for those of you who do not know the story of the New Testament, this is how its starts (28:14). There’s a person, Joseph, he meets a woman named Miriam. Yosef and Miriam. Josef and Mary, Yusuf...it depends how you want to call it but it’s the same person. Yosef, Josef, he got engaged with Miriam – two Jews. Two regular Jews. He got engaged, in the old days, the engagement used to take place and a few months later the chuppah and moving together were taking place only few months later (28:45). When he comes back later, he finds out that his fiancée – and remember, fiancée is not today, like you give her a ring and its over. Fiancé means you already had kiddushin – he put a ring on her hand, she is already eishet ish, almost a hundred percent, with some changes. And he comes back and he finds that she is

pregnant, knowing he never touched her. When he asked the question, obviously, she needed to save her life. Because in the old days they did not give rewards to prostitutes or to people who will do something against her husband. What did she tell to him? God came to me and made me pregnant, and this is from the Holy Spirit, and later, of course, the story that he is going to become the Messiah (29:31). My question to you is like this. I'm gonna read the beginning of the book of Mathew – Mathew is one of the four books – Mathew, John, Luke, and Marc. And obviously if it's....

**Priest:** (29:42) If I can just interrupt you...Josef, you've already issued about 5 questions. Would you like to give me an opportunity to address some of those things first...

**Yossi** – If yes, well just let me... its all one question actually because I am not going into different five subjects...I mean...

**Priest:** It sounds like it though...because I have it broken up to a number ...

**Yossi:** Well so just allow me to just finish that and then take your time... so the book of Mathew, and the other three books, (30:14) are claimed to be given from a Divine Origin. And I remember my words throughout his lecture, if you find one mistake in a book that a person hand to you and claim that G-d gave him this book, one contradiction, one mistake, that's the end of the story. You do not want to waste one more second on that book, why? How can I follow a book that have such human error? I would like to read to you the descendants of Josef... right and Mary, the story, how did it start? According to the Torah...according to the Torah, the Messiah, the Mashiach, must be a descendant from King David. This is what the Torah named him "Mashiach ben David," the Messiah, a son of David, which means he has to link to King David. This is what G-d says in the Old Testament. (31:13) Comes the people who wrote the New Testament and they know that the story has to match to the Torah, because it has to be from the same G-d, it can not be any contradiction. So they come and describe all the generations from King David until Josef the carpenter, and, why, because they trying to link Jesus to King David. If Jesus is not connected to King David he can not be the Messiah. Because, if he is going to be a grandson of King David he has a chance, not necessarily that he is the Messiah, but he at least he has a chance. If he is not from the family of King David, as righteous as he may be, he can not be the Messiah. So here is the book of Mathew, coming to tell us how we reach from King David to Joseph the carpenter (32:03). Please pay attention to the names...The Book of Mathew, Chapter 1, writes like this "Yosef the husband of Miriam, he was the son of Jacob, the son of Natan, the son of Eliezer, the son of Eliyud, the son of Yachin, the son of Tzadok, the son of Azur, the son of Elyakim, the son of Avyaud, the son of Zerubavel, the son of Shaltiel, the son of Yechanaiayhu, the son of Yoshiyahu, the son of Ammon, the son of Menashe, the son of Chizkiyahu the son of Achav and so forth and so on...we open the book of Luke, remember, it must comply with the book of Mathew, because they claim that it was given by G-d, G-d does not make such errors. Let's see the way Mathew describes the descendants of Joseph the carpenter. Chapter 3 – I am giving the sources – later your going to watch the recording, if you want to double check me, please do so. The Book of

Luke, chapter 3 says: (33:12) “Jesus was the son of Yosef, the son of Eli, the son of Matthat, the son of Levi, the son of Melchi, the son of Yannai, the son of Josef, the son of Mattiyahu, the son of Amos, the son of Nachum, the son of Chisli, the son of Naggi, the son of Machath, which was the son of Matitya, which was the son of Semei, which was the son of Yoseph, the son of Yuda, the son Yochana, the son of Resha.” Twenty five different, differences in the descendants of King David. Now, tell me please. If we will open up the Torah (33:53) and we see Abraham was the father of Isaac. Isaac was the father of Jacob. Jacob was the son of Yosef. Yosef was the son of Ephraim. That...we read it in one part of the Torah and we would open another chapter and, speaking about the same family, and instead of that order it would be from the same group, from the same G-d supposedly who would say Abraham is the son of Mattiyahu, Mattiyahu is the son of Menashe, Menashe is the son of Yosef, Yosef is the son of Yitzchak, Yitzchak is the son of Mustafa and so forth and so ... (34:30) my question to you is, what other proof do you need, more than that, this book is a complete human error. The order of the descendants G-d does not make mistakes, G-d knows all the order, from King David until he reached Joseph the carpenter. But I have a better question...its all one question, don't get me wrong...I mean I know you present it as five different questions but I disagree, because its all one issue. We are talking now only on one issue. You are describing, in two books from the Evangelists that describe the order of the generations from King David to Joseph the Carpenter. Now, my first provision in this question is that there are 25 differences. How can it be? (35:21) If it's from G-d? And the best part is: why did you waste, almost a page, to describe us that Yosef the Carpenter is the grand grandson of King David, when right there, yourself, in the Book of the New Testament you write that he has nothing to do with Jesus? He's not his father. He was out of town and he came and he found out that she's pregnant, and he asked her what happened, and she said G-d is the son of my son, the father of my son, so my question to is, and I'll finish with this, my question to you is, who is the mother of Jesus everybody saw? He came out from Miriam, when you ask every priest in the world, include the Pope - and we did it, about 8 years ago - the answer is G-d. When you ask who is the father? G-d. He is G-d. (36:22) He's the grandson of King David? King David is the father of G-d? That's my question. And if not, why did you write it and plus you wrote it with so many mistakes. Twenty five different names, it can not be from G-d. You have to agree that it's all one issue – its long but its all one issue. (36:36)

**Priest:** Well, I'm gonna...if it is all one issue...I don't see it so I am going to have to answer them separately. So you're going to have to bear along with me a little bit? Let me start, very briefly, with the last challenge. And the last challenge is well...Who is Jesus? Is Jesus a bastard? Is Jesus the child of an indecent relationship? (37:15) Well, of course, you can probably anticipate the answer. We harken back to Yishayahu, Isaiah 7:14 – where it says a virgin will give birth to a son, and that's why, Josef, if you read the New Testament, you find that Joseph went ahead and married Mary, at first he was gonna put her away. He was going to break off the engagement. But then he had a revelation from the Holy Spirit, and the Holy Spirit told him, do not be afraid to take Mary, she has been impregnated by the Holy Spirit, which again is in line with Isaiah. As far as the different genealogies, I haven't studied that very thoroughly, but my understanding is that one genealogy represents a genealogy through his mother, Mary, the other one through



his father Joseph, might argue, well, Joseph wasn't really his biological father, but there is evidence, in Tanach – don't press me on it, I can't tell you where exactly it is – but evidence that a genealogy can be adopted as a child can be adopted, that adopted child can assume the genealogy of the adoptive parents. (38:33) Getting back to Jesus again, because Rabbi Yosef is very correct, if, if Jesus is teaching that we should be following the law and we're not following the law, then there's something the matter with our faith. And so I just have hearken back to the distinction I made before, that you'll find in Mathew 5:17, that Jesus said, I didn't come to destroy the law, the law can not be destroyed, it comes from G-d. It must instead be fulfilled, and that's what he did through his death – he was the ultimate offering. And if you look at Isaiah 42 and Isaiah 49, it talks about how G-d – you say Hashem – Hashem will provide a person as Brit, as a covenant, and that's exactly what he did with the blood of the Messiah himself. There are many, many indications through the Neviim that the Messiah would die for the sins of the people. He would be the ultimate atonement – kapar – kaper – the ultimate atonement, as G-d had promised. That he would make the ultimate atonement and not the Levitical priests. (39:49) Uhh... as far as the Oral Law, if Joseph does bring up citations from the Oral Law, as a Christian I have to reject them. And the reason I reject the Oral Law is the reason that First Century Jews rejected the Oral Law because we see not only no evidence for such a thing in the New Testament, we see no evidence for such a thing even in the Hebrew Scriptures. I would challenge you to think of one prophet, and prophets were very strong about saying Israel, you messed up here, you messed up there, and you didn't do this right, you rebelled against G-d, you don't even know who your master is... but the prophet never once said to Israel, Israel you violated this particular stipulation of the Oral Law. We do not see any evidence for the Oral Law, whatsoever, and so I would turn the challenge around to Rabbi Yosef, and say you believe in evidence. You rest your case highly on evidence; I would like you to show me some evidence for their being an Oral Law. I would also like you to show me some evidence – you cited something but I don't know where that citation is – where it says that the Mosaic covenant is “Ad Olam,” or eternal. (41:20) We see that about the covenant with Noah – that is talked about as eternal – We see that about the covenant with David – that's talked about as eternal. The covenant with Abraham and Isaac and Jacob - that is called eternal. There are many citations that these covenants are eternal. But I would challenge you to find one citation in Tanach where it says that the Mosaic Covenant is “Ad Olam.”

**Yossi** – (41:47) Udvarai Asher Samti BePhicha... many people understand Hebrew then I will translate it to English... Lo yamushu mipicha umipi zarecha umipi zera zaracha amar Hashem meata vead Olam... The Torah that I put in front you will not be erased from your mouths and from the mouths of your descendants or from the mouths of the grand, grand children, from now to eternity"... this Isaiah 59, verses 20-21. While you looking, I hold myself very tight for this is one of the incredible trick that the Christian Church used in the last 2,000 years. Even though, 800 years ago philosophical arguments with the Ramban and other great Rabbis with the head of the Churches of that time (42:45) they brought it to their attention, and some of them, in some countries, later, corrected it in their books. Until this moment, for sure, intentionally, no benefits of the doubt whatsoever, they take the original Hebrew text and falsify it according to their mission.

Tell me please, for those who know Hebrew, who can translate the word “alma,” what it means in English? The word “alma”? Young girl. Baruch Hashem, four five people say it. Comes the Christians, take a verse from one of the Prophets, that by the way, has nothing to do with talking about the Messiah. The story over there is the King of Achav, and there is a war and he is afraid to go to the war. Comes the prophet Yehsayhu, Isaiah, and tells him, don't worry. God told me that we are going to win the war. Do you want a sign? The King, that was a righteous king, he say no, I believe in your word, you're the prophet. I don't need a sign. Comes the prophet and say I am giving you a sign anyway. Your wife is pregnant. (44:08) And she is going to have a son and his name is Emanuel. Nobody knows she's pregnant. Nobody sees. How does he know? He is a prophet. How did he call his wife? Some say – by the way you should know about this – some say that the prophet was speaking about his wife. Some say that it's not clear there if he was talking about his daughter. But, either way, the word that the Prophet used was “Hine HaAlma Ara yoledet Ben? Here is the young lady becoming pregnant...here is the young lady pregnant. She is going to give birth to a boy and his name will be Emanuel. Tell me please, why would a person take a word that every ignorant Jew 2,000 years ago that you stop in the street and some of you may just answer my question. And ask him tell me the translation of the word Alma, everybody knows it's a young lady. Young lady whether she's a virgin whether she is not a virgin. Aaah... but I have a problem. I am looking for a source, to prove that he is talking about a virgin woman that's she's pregnant. Why? It's gonna fit my suit. So the point is like this. Everybody that wants to make up a story (45:37) and take words from one language and modify them and translate them in a wrong way, on purpose, to fool the crowd, that's not an honest way. Now, I don't your knowledge in Hebrew but you don't have to believe me and the crowd. You go and check, in the original Divine language, the Holy Language, nowhere in history someone claimed the word “Alma” means a virgin. And, I have sources - if you want I will give them to you right now, if you want I'll give them to you later. Of Popes, and heads of the Christian Church that apologized in the end, and say that this should not be translated as a virgin, (46:21) but, with all due respect, you still not even touch one of my questions so far.

**Priest:** I have been dying to get back to that...now that's a very big subject you opened up. I'm glad you did open it up but I wanna return, I wanna return to Isaiah 59, (46:40) and if you do have your Tanach with you, I would encourage you to take a look at it. Because I made the claim before that nowhere in Scripture does in talk about the Mosaic Covenant as being eternal. And I would assert that in this passage also, it's talking about a covenant that is coming, a covenant that is coming with the coming of the Messiah. And, so, I'm gonna start reading in verse 16. (47:09) And it says “He saw that there was no man, and wondered that there was no man to intercede” now this is G-d speaking. “Then, his own arm brought him salvation and his righteousness upheld him. He put on a breast plate – righteousness is a breastplate – and a helmet of salvation on his head. He put on garments of vengeance for clothing and wrapped himself in zeal as a cloak...and then we're gonna go down to verse 20. Just to shorten it up...verse 20 (47:41) I was reading 16-17.

Yossi – I did not quote from 16...

Priest: I know that, but I want to build up the context to demonstrate that this is not the Mosaic covenant that is being talked about. This is very important point, because when the Bible talks about the New Covenant... yes the New Covenant (48:02) it talks about the New Covenant as being eternal, never the Mosaic Covenant. And so, in verse 20, this is talking about a future covenant because it's talking about a redeemer coming. In verse 20 it says: "and a redeemer will come to Zion and to those in Jacob who returned from their transgressions declares the Lord." And as for me, this is My covenant with him says the Lord. My spirit that is upon you and my words that I have put in your mouth shall not depart from your mouth, or out of the mouth of your offspring, or out of the mouth of your children's offspring, says the Lord, (48:38) from this time forth and forever more. The question is, is this a future covenant, or is this the Mosaic Covenant? Nowhere does it say that it's the Mosaic Covenant. In fact, the context is talking about the redeemer coming...

Would you like me to respond to Isaiah 14?

Yossi: Just one comment about what you are saying...Devarai asher samti bepicha... means the words that I put in the past, not in the future. You are modifying the verse. The verse says clearly, and I am sorry, you read it from your sources but I (49:15) have the original source, and the original source, as it was written by G-d, as you admit, was given in the Holy Language. And everybody here is familiar with this...dvearai asher samti beficha...anybody please, please. Anybody here? The word something, it's in the past? Or it's in the present? Or it's in the future? (49:35) what is it? Huh? Past...past...Of course, obviously the past goes into the future...you coming now and claiming, there's no indication that it belongs to the past...rather it belongs to the future, its incorrect, excuse me for saying it, but, you never answered, what I just stopped before to make a comment, please tell me how the word Alma - in your translation - became a virgin, where did you get that thought? Who taught you that false translation of the word...please? (50:11)

Priest: Ok, I'll be glad to answer the question but let me just return to Isaiah 29...because this is a very important point...

Yossi: Patience please...shhhh...But if I don't...if I just may - we're never going to reach anything like this... (50:28) I am asking you a question to the point...please, with all due respect...answer the questions at the spot. Why? Because... No...no but here, I asked you a very simple question. Very simple. Yes or no? You admit that word Alma means young lady? Or you still hold that it means to a virgin, because you used this as a fact before that Isaiah is speaking about a woman that she's a virgin that going to give birth to a person. By the way, the rest of the sentence, as you may know, speaking about that boy will live great life, with milk and honey and all kinds of beautiful blessings, which we all know that Jesus did not have this kind of life...Plus, if we're already speaking about this subject that you brought up, according to all the prophecies they are speaking about the Messiah. (51:24) Each one of them clearly, without any doubt, saying the Messiah will collect all - in his lifetime - without any doubt all the Jews to the Holy land. And in his

time, all the gentiles will love Israel, and will worsh... and will admire Israel. No wars will be in the world. Everybody will live in peace. The tigers and the goats will be friends and many, many other examples in the prophecy. Not one of the prophecies (52:00) that the prophet gave about describing the days of Messiah, is even a little bit similar to the life of Jesus. So please. I don't want to continue. I want to stop right here, give you time to answer, but please, answer to the point, to the point, please.

Priest – (52:17) I respect your questions, and I think that each question there is very important. But I do not bring some closure to Isaiah 59 first, because I agree also with you that “samti” is past tense. But often, if you study prophecies, that G-d talks about future events in past tense. And so again, I want to look at the context. I read a few verses before that section; I wanna read a few verses after that section...now to demonstrate that we are talking about the kingdom...the future Davidic kingdom that is coming. (53:00) The next verse is in Isaiah 61 “Arise, shine your light, your light has come and the Glory of the Lord has risen upon you.” We're talking future now. “For behold a darkness shall cover the earth – a thick darkness of people – but the Lord lies upon you and his glory will be seen upon you...and the nations will come to your light, and the kings to the brightness of your horizon and we Christians also applaud the coming of the Jewish kingdom. But, you might take this as bad news, but, we believe we are going to be part of it all with you. So that's the bad news. The good news is he's coming. And now for Isaiah 7: That's very important the word “alma.” I have to confess that “alma” can be translated as young maiden, but if you look up the various places that the word “alma” is used in the Tanach, you'll find that it is what we call an equivocal word. Now I don't know who those folks and theologians are who apologize for our translation of Alma, but I might apologize about something, I am not going to apologize about that. (54:25) There are many reasons that we believe that “alma” should be translated as...as...virgin. There are many, many reasons and I'm going to go into a few of them. Remember, as Rabbi Yosef pointed out, this is going to be (54:42) a sign to the king...how can...how can unnatural birth be assigned to anybody? Only to a miraculous person would be assigned. But there are much more compelling reasons than that. You see, the verse itself reads...let me read you this verse, it's from Isaiah 7:14 “therefore, the Lord, Himself, will give you a sign. Behold the virgin – or as you might say – young maiden, shall conceive, bear a son, and shall call his name Emanuel. Or, “Emanu El,” G-d with us. And so the question is: who is this Emanuel? (55:25) Jewish tradition has always said this is just a normal human being, this Emanuel has nothing to do with the wise literally saying “G-d is with us.” It doesn't have to do with Jesus. But again, if you look at the context, in chapters 7-12 for a unified prophecy, you look at the context, you find that Emanuel is only used two other times in Scripture and they're both found in the next chapter. And so, good principle of interpretation would demand that the way you understand one instance of Emanuel, must be the way you understand it in the next two usages in the next chapter. (56:16) And so what I am going to do is read you the context for these two other usages of Emanuel and demonstrate that this Emanuel is no “mere human being,” but actually, “G-d with us.” And so, if you have your Hebrew Scripture, you want to follow along – this is from Isaiah 8 and I am going to read from 6 – 8.  
*“Inasmuch as these people refused the waters of Shiloh that flow softly, and rejoice in*

*Rezin and Remaliah's son;*" In other words, they were trying to make a treaty with the Rezin, who was the King of Damascus, the King of Iran.

Ok *Rezin and Remaliah's son; Now therefore behold the lord brings up over them the waters of the river, strong and mighty, and the King of Assyria, and all his glory; he will go up over all channels and go over all banks.*" (57:26) And what this is talking about is the fact that Assyria that was threatening Israel, and eventually took Israel into captivity, would also threaten Judah. And so King Ahas made a...made a treaty with Assyria. but Assyria thought ha, who needs this treaty, I'm gonna have my cake and eat it to. I'm gonna take all of Judah. And so it says that *"this King, and his army, cast over the channels and went over the banks and he will pass through Judah; he will overflow and pass over, he will reach up to the neck; and stretching out of the wings will fill the breadth of your land."* What it's talking about there is that Assyria, the nation of Assyria, will gobble up all of Judah except for the neck – and the neck, of course, you know your history that represents Jerusalem. **And remember the King** Ezekiaiah (Yechezkel) (58:30) and Isaiah held up Jerusalem, and Isaiah brought out Ezekiah a prophecy, and Ezekiah and all the people came to the Lord and they humbled themselves, they cry out to G-d and G-d sent them an incredible rescue. That night the angel of G-d went out among the Assyrian army and destroyed 185,000 Assyrians. When the King Menashe got up the next morning and saw his army was destroyed, he took the rest of his army, and went back to Assyria and that was the end of the Syrian invasion. (59:08) But I want to complete that quote... he goes and says *"he will overflow, pass over, he will reach up to the neck, and stretching out his wings will fill the breadth of your land, Oh Emanuel."* Now what its saying here, it's harking back to the original usage of Emanuel - it saying that Emanuel seems to be the owner of the land. Now how could a mere human being be the owner of the land? Let's look at one other context. And this is just the next verses, starting verse 9: Isaiah says "be shattered all you people, be broken to pieces, give ear – all of you from far countries – gird yourselves and be broken to pieces. Gird yourselves but be broken to pieces. In other words all these nations are going to be broken. Take council together but, it will come to nothing. Speak the word but it will not stand why not? He concludes his statement by saying "for G-d is with us" but in Hebrew, that word is for "Emanu El" (1:00:15). What I think he's saying there is, the nation have all these plans they're not going to stand they're gonna be broken, what's gonna stand? Emanu El. See this Emanuel is not a mere human being; this Emanuel is the one who stands against all these nations that are coming against Israel.

Yossi: (1:00:40) Thank you. If you know, in Hebrew language there are tens of names, or perhaps hundreds of names, that the meaning of those names is "G-d is with us," or "G-d watch over us," or "G-d is our source," or many other names. Nobody ever claims that just because the word El, Emanuel or, different El, or Daniel, or all kinds of names because the name El is in it, so he's the Messiah or he's the master of the land. But, I just want to make sure that I highlight the point that I told you before. Please. We are still speaking about the Alma, the young lady, and I would like to give you an example what I meant before, maybe to make it a little bit more clear to you. This is what I am going to go A, B, C. First...first (1:01:30) the prophet was sent to the king of Achaz before the war with those three kings as you mentioned Achaz, Pakach and Razin – the prophet Yeshayahu lived 600 years before Jesus was born. 2,600 years ago, as you know,

I am sure - 26 in the times of King Chizkiyahu – 2600 years ago. That means 600 years before Jesus was even born. Before anybody knew about him, G-d sent the prophet to tell the king of Israel, that right now, I am going to send you a sign that you're going to win the war. And, please pay attention to the details because the way you presented it, you skipped one or two things that changed the entire subject. And this is, those are the things which I like to highlight. First, the first example is that the daughter or the wife is pregnant, (1:02:30) nobody knows about it yet, she will give birth to a boy. The name of that boy, eventually will be called Emanuel. This boy will eat delicious food, such as butter and honey, even though, remember, the prophecy described that in this particular moment there were ambush around the land, starvation, there is nothing to eat – even simple basic food are not in the existent. Comes the prophet, against all odds, and tell him – this son that will be born, will already eat like a king. Even though he is still not even an infant, and, before he will know to tell the difference between good and bad, the country will be redeemed from the enemies. Tell me please, what's the connection between the sign that God sends, 600 years before Jesus was born, God sending a sign to the people of land that the wife of the king or the daughter is going to have a baby, and this baby would live like a king – even though right now its hard to believe that in nine months the situation will change completely, that's how you know that God is serious about what he promised. Now remember, that the word Alma, I insist, without any doubt, means young lady. (1:04:00) Nowhere in the entire Bible it says that Alma means virgin. I would like to give you a proof for that, in case you have a doubt. It says like this. “The way of the eagle in heaven, and the way of a boat in the middle of the ocean, the way of the man with relation with the young lady - alma - I will translate. The same way when an eagle fly in the sky he does not leave any track. Nobody knows that an eagle was there five minutes ago, there's no track. The same way when a boat passes in the ocean, 10 minutes later you don't have any tracks. A man that has relations with Alma, ok, leaves no track. Based on your translation (1:05:00) it should have been the opposite, because, the word Alma, it's a young lady, not a virgin. And if, remember, if we were talking about a virgin woman, for sure a man leave a sign. After a man have relations for the first time with a virgin woman, the verse should have say the opposite. The same way a man leaves track after having relation with a virgin...and the verse say exactly the opposite, which is a clear proof to the fact that we are talking about a young lady, it has nothing to do with a virgin – and this is what you have been using for many, many years to tell the people that there is a prophecy that speaking about a virgin, knowing this prophecy has nothing to do with Jesus. Remember, this is in different contact, 600 years before, and the signs that the prophet gave the Nation of Israel, never happened in the life of Jesus. Jesus did not born into this situation and lived his life like a king. In his life, they didn't need a sign that the enemies would leave the land, and in nine months, what's the connection? Why would God come to the king now and give him a sign to this existing moment about something that is going to happen in 600 years will have no connection whatsoever. (1:06:30) But, not only that, remember, that so far, from the beginning of the conversation, I asked you about the 25 differences between one book, which is Mathew, and the other book – which is not supposed to contradict if God gave the descendants of King David it has to match a hundred percent. A normal human being does not need more than one mistake in a book that someone is claim that God gave it, to know that its not a Divine book. If I open the book, and I have 25 different mistakes in half a page, not

1 mistake, 25 different mistakes, which one of the two books were given by God? It's impossible that God gave two books with 25 different names. God doesn't know the order from King David until we arrive to Yosef the carpenter? (1:07:30) Plus, even if there were no mistakes, even if the names a hundred percent match, who wants to come to describe that Yosef is the grandson of King David, when right after that, he himself writes that Yosef has nothing to do with the son, he's not the father. Now I would like to respond to what you said before. You say that sometimes descendents go by the mother. You know very well that it's a very, very incorrect statement. (1:08:02) Because throughout the Torah, the Torah always refers to the father – "lemishpachotam lebeit avotam." Nowhere in history a person became a Cohen because his mother is a Cohen. If his mother is a Cohen and his father is just a regular Israelite, he is a regular Israelite and he doesn't have all the benefits of the Cohen. Nobody, nobody, in history, before Christianity even started, had even the thought to link a person based on his mother. That's one thing. And plus, just to finish one more sentence, if it goes by the mother, as you may refer, tell me please, why did you waste a page to prove that the father is a grandson of King David? You should have done the opposite, you should write Mary is the daughter of Yocheved, the daughter of Rachel, the daughter of Sarah, the daughter of Leah, the daughter of whatever and until you reach King David. There's no indication that you were trying to link Miriam to, to King David and you agree that King David is not the father of G-d. You understand that. So please answer me this question, just to that particular question that we left open from before. The 25 contradictions, and the father, and the son, and Josef, and everything that I just mentioned.

Priest – (1:09:35) – Ok. Let me just deal, very briefly, with the genealogy again. You know, why are there two genealogies? Maybe the Bible just wants to cover the bases and because Joseph isn't the biological father. Maybe they thought, well they have to justify with both. I am not sure exactly why. Ahh...getting back to the Isaiah prophecy, which is a very, very important prophecy, and I have to apologize...

**Yossi: Twenty five minutes**...(I don't know what Yossi aid here)

Priest: I already dealt with that. Let me finish my...that there are two different genealogies being presented there...the genealogy... well let me finish responding to some of the other things...

Yossi – No. I thought you changing the subject. I am sorry...

Priest: Well I am....there are so many subjects...I don't know who you're clapping for but I'll just take it personally that you're clapping for me. (1:10:33) ...Getting back to Isaiah now, because that's a very, very important prophecy, and I think...I think Yosef raised some very important challenges and the one regret I have regarding them is that there are a lot of details involved and I don't know how well you're able to follow it. But one of the...gee...which one...where do I start? Let me start with Emanuel. (1:11:13) You know, is Emanuel merely a name or a description of who this person is? God with us. Now there are a lot of ways to answer that question. On way is to show that so many prophecies in scripture...so many prophecies that talk about Messiah actually being – I

don't know how you say it – Yawei – Ado-nai, not Ado-nai. But for instance, from Jeremiah 23- 5 especially 6. It talks about a child being born, a branch of David, so everybody knows that we are talking about the Messiah here, and then it says, you know what his name is gonna be? (1:12) His name is gonna be G-d, and that's the Yud – Hai – Vav- Hai...G-d, our righteousness. That's incredible. What that's saying is that Messiah is going to be Ya-wei. And, beyond that, it's also saying that Messiah is going to be – as the New Testament has said in so many ways – and also, I would add the Tanach, that our righteousness, if we are going to come before G-d, it could never be in our own righteousness. It has to be in the righteousness that is given as a gift by G-d. And so it says about this child, who is a branch of David, it says about him that he is going to be G-d, our righteousness, because we do not – we can not – have confidence in our own righteousness...because if we are really honest with ourselves, when we look at ourselves, (1:13) we know how far short of G-d that we fall. And so we know that there has to be an offering. But, not like the offerings that were made traditionally in the Temple - offerings that had to be offered over and over again. It would have to be the Messiah himself who would be offered as a covenant, a once and for all offering. The very offering that all Israel has been waiting for... The very offering that would make us righteous in G-d's sight. But let's go back to the context, because I think that the context is the most important thing. And as I mentioned before, if you're gonna understand Isaiah 7, it's related to Isaiah 8 and 9 and 10 and 11. Because what Isaiah does in these chapters is continues to return to the same theme. Talks about a child being born, for instance, in Isaiah 9; let me just read you Isaiah 9: 6 to 7: "For unto us, a child is born, unto us a son is given, and the government will be upon his shoulder, and his name- here's his name again – his name will be called wonderful counselor – (1:14:10) I think it's pelei yoatz – a word that only pertains to G-d. Mighty G-d, in other words "El Gibor," everlasting father. Prince of Peace of the increase of his government and peace there will be no end and upon the Throne of David and over his Kingdom, to order it and establish it with judgment and justice, from this time forward, and even forever. What that's saying is, is something that we agree with the Rabbis, that this is talking about Messiah. (1:14:36) It's talking about that branch that is going to come from David. But here, notice, he's called four names, four additional names, and these aren't just names like Daniel or Nathaniel or Emanuel...these are descriptions of who the person is because you've got four lengthy descriptions which go along with Emanuel. Here, Isaiah is giving us an expanded picture (1:15) of who this child is, who is gonna be born. And so one of the names – wonderful councils, mighty God, everlasting father, prince of peace, can these be names like David, or John or Nathan or... no, these are descriptions of who Messiah is gonna be. And then if you look at Isaiah 11, Isaiah again, for the third time in his book, and the only time, talks about the coming of a child. (1:15:30) And so, however we understand Emanuel, and Alma, it must be consistent with these other contexts. Now here's Isaiah 11: "There shall come forth a root from the stem of Jesse." Again, we know that we are talking about Messiah, right? "And a branch shall grow out of his roots. The spirit of the Lord shall rest upon him. The spirit of wisdom, the spirit of understanding, the spirit of counsel and might, the spirit of knowledge," and it talks about this everlasting kingdom coming from the root of Jesse. (1:16) Again, everybody agrees that we're looking at the Messiah. And here again this child is born. I would assert that responsible principles of interpretation require that we understand these three immediate contexts in the same light as we look at



Isaiah 7:14, about a virgin is who going to give birth to a child, we have to understand this child as a Messianic King. (16:30) Why do we understand it as a Messianic King? Because chapter 9 is talking about a child being born who is a Messianic King, and chapter 11 talks about a child being born who is a Messianic King. Now, Rabbi Yosef talked about the fact, well this prophecy was made 700 years earlier and it seems to have been made to King Achaz. And yes it was, but I would argue, if you look carefully at the language, you'll see that not only was it made to King Achaz, (1:17) but it was made to the whole household of Israel, or the household of David. So let's go back to 7:10. And it says: "Moreover, the Lord spoke again to Achaz, saying, ask for a sign for yourself, from the Lord, your G-d, ask it either in the depth or the height above. Achaz said: I am not gonna ask, nor will I put the Lord to the test." Of course, he didn't want to hear anything from G-d. Then he said, Isaiah said, "Now, hear now O house of David," he's going beyond Ahas or Achaz. "Is it a small thing for you to weary man but will you weary my G-d also? Therefore, the Lord will give you a sign. Now, tell me if I'm wrong about this Rabbi, that you, in Hebrew, is not the singular you. It's the plural you. Isaiah is talking far beyond King Ahas. Now, let me just add one other factor to this equation. The fact is, that often times in Scripture, you have multiple fulfillments. The same prophecy might be used to deal with present time and might also be used to talk 6, 7, 800 year into the future. G-d's word is so rich and deep, we shouldn't limit it to one fulfillment. Let me give you an example of this from Zecharia. (1:18:30) "He sits the High Priest Joshua – Yeshoshua - down in a chair and he says take the silver and gold and make an elaborate crown and set it on the head of Joshua, or Yeshua, the High Priest. And, by the way, this was so unusual, because High Priests couldn't be Kings, Kings couldn't be High Priests. This had to be prophetic, and, in fact, we know it is prophetic, because it goes on to say: "then speak to him, saying thus says the Lord of Hosts saying behold the man whose name is the branch and now suddenly we're talking about Messiah. (1:19:06) Right, the man, whose name is the branch, from his place he shall branch out and build the Temple of the Lord." We know we're talking about Messiah. "Yes, he will build the Temple and he shall bear the glory. He shall sit on his throne and he shall be a priest on the throne." In other words, when Messiah comes, he is gonna introduce a New World Order. (1:19:30) Because what he is going to do is unite the Kingdom with the Priesthood. He is going to be the one, ultimate Rosh, or head. Now, what does this mean? What it means is, Zecharia, the book of Zecharia is talking about the prophet Joshua. Probably around the year 450 BC, but, he is also talking, at the same time, about (1:20) the coming Mashiach. Now, what I am saying here, and I think, I think the context bears me out... Isaiah 7. What is saying here is we're not simply talking about a prophecy to King Achaz. The prophecy that was given to him, we see many indications that it reaches far beyond this king. One last point: the Messiah being G-d. (1:20:30) There are many prophecies in, in the Tanach that indicate that Messiah is gonna be G-d. You believe that the Messiah is gonna be born in Beit Lechem, Bethlehem. Mica 5:2, says: "out of Bethlehem shall come forth the one who is gonna be king." And you know what it says about him? It says about him that his goings forth have been of old, from everlasting. In other words, a child is gonna be born, but, he always existed. He always came from everlasting. There are so many examples, even in Torah, of G-d coming as a human being. Look at Yaakov, wrestling with an angel who turned out to be G-d. And he named the place where he wrestled with this angel, Pini-El. Why? Because he declared that he saw the face of G-d.

(1:21:30) Or take the three men who came to Abraham when he was sitting by the oaks of Mamre. And he fed them a meal, and it turned out that two of them were angels who went to Sodom to spy out what was going on, and one of them remained to discuss - after having this meal – remained to discuss matters with Abraham, and this individual is indentified as yud-vav...yud, hei, vav, hei...in other words...G-d, himself, in the flesh.

Yossi: you mixing between – you are giving an example from angels and you refer that the angels are G-d. (1:22:13)

Priest: That's what it says.

Yossi: No, that's not what it says. The angels brought a message from G-d. It didn't say anywhere that the angels are G-d. Plus, plus, I am having a serious problem. Why? Because if you ignore question number 1, and you address question number 2, its not gonna prove anything. Why? Because we can not go to question number 2 when we stuck with question number 1. So, what are you referring to? You say, ok. I don't have an answer about this contradiction. I do not know why they refer to the father and they try to prove that he is the grandson of King David when...(1:23)

Audience member: can I speak up for a second? Thank you. My name is Richard. I am a friend of Michaels he invited me down here. I am sorry. I think that's mine and Michaels fault. Michael can tell you, man to man, I have been pleading with him for three days, please, give me Rabbis phone number, so Daniel and Rabbi can speak, so they can both make this as fruitful as possible for everyone, so there will be no hidden questions. I apologize, that's my fault, maybe I should have been more forceful, but you said you can't move onto question 2 without question 1. At this point...

Yossi: No, no, no. Maybe you didn't understand. I did not mean what you...no, no. No, no, no, I have no problem of him saying I don't have the answer, and I will come back to you when I will be able to come back with the answer. And then we move on, we don't have a problem. But every time I'm asking a question, he refers to different things, and I just heard him for more than 20 minutes about a different subject, but just pay attention. We were arguing about this name, Emanuel, for maybe half an hour when I didn't even give 3 percent of what I have here. So, obviously, we gonna need 20 meetings in order for me just to ask some simple questions. (1:24:10) But it's ok. I'm gonna try to ask the shorter questions because I understand what you say, all right. The point is like this, I'm expecting you please, to come back to me at your convenience. Not today. With the answers, how is it possible that there are 25 mistakes in a book that claims to be from G-d? It's impossible that G-d made mistakes in the text. This is...we conclude that. Question number 2, if Jesus is the son of G-d, who needs to waste time to prove from King David all the way to Joseph - when we say Joseph is not the father. Third question is, please exp - that's a new one, please explain me, how do you have more than 150,000 different versions to the New Testament? (1:25:05) You have today, if you want the source, I have it, I will give you the source, please explain me how there are more than 150,000 different texts, ok, that's question number 3. Question number 4, please tell me, how is it possible that in the New Testament it says that Jacob went to Egypt with 75

people, when everybody agreed that the Torah say that Jacob went down to Egypt with only 70 people. Ok. Please write it down, I'm gonna make it a little bit slower for you to make yourself the comments. That was question number 4. Question number 5: please tell me, from all the religions in the world – you know what, I should say it differently. From the 3 major religions, because I do not know 80,000 religions and cults, that's not my purpose in life, but from 3 religions, Islam, Christianity and Judaism, please show me – there is one prophecy in Christianity - Islam never gave one prophecy. It's interesting that the Muslims call "Prophet Mohammed," when yet I promise you, searching the entire Koran, there is not even one mention of one prophecy in the entire Koran. Prophecy means, a clear message for very long time – hundreds of years or thousands of years later – (1:26:30) that a person had no indication that something like this is logical to happen, but he came and described a complete prophecy. Christianity has one prophecy. The Christians write, if you want the source, I am saying everything now by heart, but if you want the source it will take me a minute to give you the pages where it is in the New Testament. But I am sure you're aware of it already. So please, it says over there that the Jews will never return to the Holy Land. When we asked the former Pope that just died about a few months ago, we asked him, how do you explain that there is one prophecy in the New Testament that says that G-d left the Jews after the destruction of the Second Temple, that's what you claim in your books - and it says clearly over there that the Jews will never return to the Holy Land. Every blind person knows today that there are approximately 6-7 million Jews living in Israel, more or less, there are many Jews – we are not talking about the State of Israel. We are not in politics. It has nothing to do with the State of Israel. They say Jews will not return to the Holy Land. (1:27:43) So the Jews returned to the Holy Land. Question number - what is it 7? – question number 7 is – please tell me, the prophecies throughout the Bible – there are many, many prophecies that speaks on times of Messiah – all of them, with no exception, describe that in the time of Messiah, the Jews will have great life. The enemies will leave them alone. There will be no war. The Jews will not suffer from anyone. Nobody ever suffered – the Jews never suffered more than the time that Jesus lived, in the time of the Romans. In his lifetime, millions of Jews were dead. (1:28:30). Millions. Up to that time, so many millions of people died from the time of Babylon – 600 years before him – from the time of Nebuchadnezzar. In his time, when the Romans came to Israel and slaughtered the Jews daily, every day and destroyed the Holy Temple – that was one of the worst times in Jewish History. Since then, until today, we have not even one indication of what the Bible said that the Messiah will do for us, that Jesus did for us. (1:29) Not even one, not two. There's many, many signs that the Messiah will do – I don't have the time now to start listing all these prophecies - but you know about all the prophecies that speak for the future in the time of Mashiach. I gave you three or four. I can give you more if you insist. But none of those indications occurred in his time. Now, the Messiah is supposed to save the Jews from all the nations. (1:29:30) And all the nations will come to Jerusalem to learn from the Jews Torah. Now tell me please. A person that could not save themselves, when the Romans put him, and hung him on a cross, his words to G-d was begging G-d to save him. And the Romans were telling him no. Save yourself. Let's see if you're going to be able to save yourself. He could not save himself. How can he save us? He couldn't help himself. Plus it says that the Messiah, in one of the prophecies, will have children. Will have descendants. He will have "zera." Zera means descendants. You

know, as I know, that Jesus never had children. Please explain me, the most important mitzvah in Judaism, is the first mitzvah from 613, the first one, which makes it very important, is to marry man and woman. And the marriage institution is the holiest thing in G-d's eyes. (1:30:30) How is it possible that the Christian Church took one of the foundations of the world, and made the Priest unable to marry and have children when it contradicts one of the most important foundations of G-d. Please tell me, how a person, that you refer to G-d, was hungry one day, walking with his students, and this is in the Book of Marc, chapter 11, you can write it down: "The next day, he entered Jerusalem, and Jesus was hungry. And he saw from far away a fig tree that has plenty of leaves. And he started to get closer to the tree, maybe he will find some fruit to eat. He came to the tree and he found no fruit, other than leaves, because it was not the proper season for the tree to give fruit..."

Priest: I'm running out of paper by the way...(1:31:30)

Yossi – Yes... Very good. You know that there's no coincidence. So, it says like this. I'm cursing...shhhhhh... I am glad you enjoy but please, we are now only arguing to find the truth. We gonna shake hands, we'll stay friends. Nothing here is personal. I wanna double...double... I mean it again. The point here, I am asking questions that if we gonna get the answers to all these questions that we ask, we have a very serious problem. Why, because we declare always, that if you find one mistake in the Torah, that's going to be the end of Judaism. One mistake, not two. And we have very many, many mistakes that we highlight – some of it that you heard from me. And...shhhhhh...if we gonna get the answers to all these contradictions, and all these impossible things, then, we are people that seeking for the truth, we gonna have to double check our future. (1:32:30) But, I am continuing with what I said, he was very hungry and he was looking for what to eat, there was nothing to eat. And he went close to the fig tree and he saw some leaves. And what did he do? He cursed the tree, correct me if I'm wrong, he cursed the tree and says: nobody will ever eat fruit from you. Question number 1, regarding to this: If, I am G-d, or the spirit of G-d is in me (1:33) that means I'm a super power. That means I'm supposed to save the world. That means, when I look at the tree, one time a student asked him, how many leaves on the tree? And he said let me get closer and count. If I am G-d, I need to go to the tree and start counting how many leaves? Oy va a voy if we have such G-d! That he has to count how many leaves. How can we even waste a second with this kind of God? And I am not saying it as a joke, don't get me wrong, this is a solid point, please answer (1:33:30) and the most important thing, what is the crime of the tree that G-d made a rule in nature that the tree has only a few months in Israel that he can give fruit? And, that was not the time of the fruit. Why the tree has to be cursed that he will never give fruit? Shhh...please...why would G-d be interested to curse something that he made? (1:34) Plus, the next question, tell me please, Jesus said in the New Testament in Mathew 24: If a person comes and makes magic to you and give you signs that he is the Messiah, do not believe him. This is his words. Because there are many falsified Messiahs and false prophets and can make magic and fool the crowd. And yet, in other place in the Book of Luke, chapter 7, and in John chapter 4, his student came to him and said: how can you prove to us that we should believe in you? He says because I am able to do magic. You just said yourself, don't believe in people that able to walk on water or

to feed people with a loaf of bread...many people (1:35) Why? Because it's magic. The Egyptians used to do it, as you read in the Torah...Moses throws his cane it becomes a snake. Comes the impure Egyptians, one of the worst nations in history, the ancient Egyptians, each one of the kings threw his cane it became a snake, does that mean they're G-d? The Torah just told you, if they are able to make magic, they are nothing because this is a power that G-d put in nature that the impure people are able to do magic. Is that an indication that he's the Messiah? For sue not. (1:35:35). Plus, he himself admitted, don't believe people who make magic, and they ask him how do we know you are the Messiah? Because I am making magic. Is G-d making such mistakes...such contradiction? I'm sure that he's not. The next question is....

Priest: Could you email me these questions? I have to be able to answer them...

Yossi: (1:36) No, you don't need it, you gonna have a recording, we gonna give you a recording...

Priest: I have to be able to answer these questions....you wanna good answer...

Yossi: Whatever you can answer right now...you have the time to do it...whatever you can not answer right now...

Priest: You promise you won't cut me off...

Audience: I think its light outside....

Yossi: No, no, wait, I didn't finish believe me I gotta put some of the....oops I am sorry...ok the next question...I gotta bring these questions up because I don't have a problem sitting here and listening to your answer – don't get me wrong, I have the time – and even if the crowd will leave, I'm gonna still stay here to listen because I am seeking for the truth...but I have...I told you this is all short questions as you see, not like the first ones. The first ones were very long but I learned my lesson...

Priest: Oh no, you don't know how long the answers gonna be... we'll have to do a big exposition....

Yossi: I'll tell you what, I am afraid of another 20 minute speech about... the night will be over...

Priest: How about my fears? How about my fears of these questions?

Yossi: You kicking me under the belt now... (1:37) I'm almost done...I'll cut some... I'm almost done and then you'll have the microphone for yourself... the next question that I got for you is: The Torah, as you admit, is the word of G-d, says you should love your friend as you love yourself...and, in the Book of Mathew, Chapter 5, it says: "Love your friend and hate your enemies." The Torah never say it. The Torah say the opposite...even if you have a Jews that is not your lover... (1:37:30) is not such a great

friend...he speak bad about you...he's still your brother and you have to love him...comes the Book of Mathew, Chapter 5 and says: "Love your friend but hate your enemies" contradicting the Torah clearly. It's the same G-d remember, they claim that G-d also gave that...comes the Torah and say 'You should love your G-d with all your heart and all your soul and all your money.... Meodecha....

Priest: May I respond? If you are really a truth seeker and I trust you are, can I just respond...

Yossi: To which one?

Priest: Because the last one is going to be very short and very easy.... (1:38:10)

Yossi: Which one? "You should love your friend like you love yourself?"

Priest: Yeah. Let me read that in context. As you probably know already about me, context is very important...without context, we can't arrive at any meaning...And so Jesus says: "You have heard that it was said, you shall love you neighbor and hate your enemy. But I say to you, love your enemies and pray for those who persecute you...you see what Jesus is arguing again, what Jesus is arguing against is not Tanach...he never spoke against Tanach but simply to say he would fulfill it...what he is arguing against there is the misrepresentation of Tanach...(1:39) Because you're perfectly right, nowhere in Tanach does it say hate your enemies...

Yossi: Ok. Thank you...it was my next thing to you to say is that the New Testament says: if a person hits you one side, slap you on your face give him the other side. That's what it says, give him the other side. The Torah comes and says, if a person attacks you, you have the right to attack him first. Right? Everybody understands that? So it contradicts...

Priest: Can I respond to that?

Yossi: Yes.

Priest: (1:39:30) Ok. Jesus often talked in hyperbolic language...that's figurative, metaphorical language...and so often he would say, if your eye causes you to sin, pluck it out...if your hand causes you to sin, cut it off...its better to enter heaven without one of your hands then to go to hell...Now, what he is saying when he uses metaphorical language - let me just apply that to what Yosef is saying - let me read that to you from Mathew 5 again..." He says: "You have heard that it is said and eye for an eye, a tooth for a tooth,"... again, he's not talking against Torah, but he's talking against the misuse of Torah...because what people would do is, that would say...oh...the Bible says "an eye for an eye, a tooth for a tooth," you hurt me, you punched me and I'm gonna punch you back...Jesus is saying no. Jesus understood correctly that that is not a principle that we as individuals exercise. "An eye for an eye...a tooth for a tooth..." In no place in the Bible does it talk about revenge...that was a principle for governments to exercise...So what he

was saying when he said turn the other cheek, he was saying rather than take revenge, what he meant was (1:41)... rather than take revenge, its better to allow yourself to get hurt, you know...without talking against...of course they take it to the court...

Yossi: that's the contradiction...the Torah does not allow a person to invite another person to attack him...for instance, the Torah says if a person comes to attack you, you don't stand there and let him kill you ...

Priest: You misunderstood...

Yossi: Maybe...it's possible...go ahead...

Priest: (1:41:25) No. What Jesus is saying is... no he's not saying let this person attack a person... turning the other cheek and slapping the cheek didn't really represent a physical assault...that was another way of saying that if someone verbally abuses you and tries to take away your honor...

Yossi: Metaphor...

Priest: It's better rather to endure that than to seek revenge...

Yossi: I see. Ok...so, I accept what you just say, but allow me then, in that case, to ask you this question...if a person sues you in court to take your jacket, your kilt, whatever you wanna call it, kutonet...give him your coat also. The Torah say if a thief stole from you a hundred dollars, what's the punishment for that thief in court? He has to pay double, it's in the text of the Written Torah..."Ganav meshalem kefel," a thief pays double...comes the New Testament and says not only that you agree with him illegally taking your jacket, give him also your coat...(1:42:30) that means be a complete fool. Let the people come and take you... now tell me please. If I'm gonna come...wait...wait...If I'll come to you or to the Priest in your Church and steal and take and sue him in court for taking his jacket, knowing it's his jacket...do you know one Priest in history that kept the word of Jesus and gave him his coat? I'm looking for this guy, please find him.

Priest: (1:43) Again...again Jesus had the utmost respect for the Oral Law...let me just respond to you... he had the utmost respect for the laws of the Torah...and didn't teach in anyway to denigrate the government and civil authorities...not at all, but what he's saying again, this is the context of not taking revenge, and he's saying, rather than taking revenge allow yourself, if the court is going to be unjust to you, its better to suffer injustice than to take the law into your own hands and seek revenge.

Yossi (1:43:30) It says to sue you in court... "Tovea otcha ladin" means take you to court, not by violence, forcing you to give him his jacket... this is the words...suing you in front of the judges...don't let him take away your jacket knowing its yours... give him your coat also...what would you say about the next one? If a person forces you to walk with him one mile, walk with him two miles, that's Mathew, Chapter 5.

Priest: Ok. Again, it's the same context, because...let me read that whole body.

Yossi: (1:44) Based on what you say, by the way, then every person, not a Jew, not a Christian...that you will try to make him join the religion. And remember, we both agree that the Old Testament is the word of G-d. I disagree with you that the New Testament is the word of G-d. We never accepted it. And we have a list of many mistakes and contradictions as I said before. But if a person comes, and we have a mutual interest to make him a believer, to make him a person that believe in a creator to the world...and he's gonna hear you saying that there is a way to take verses from a Divine Book and translate it completely the opposite. Like you say...I believe you say metaphora...metaphoric verses. Excuse me, but with all due respect, every person will take the Divine Book and translate it according to his convenience. You should not kill...you should not kill...he didn't mean really kill...this is what you've been saying here.

Priest: (1:45) Wait a second...We have to understand the literature, whatever we're reading whether it's Tehilim, or the law, we have to understand it according to the way it's intended.

Yossi: Jesus accepted the Oral Torah, remember.... Jesus accepted the Oral Torah...

Priest: No he didn't...

Yossi: Yes he did.... A hundred percent, I will quote it again to you...

Priest: I put the challenge out to you. I challenge you to show me where either in Hebrew Scripture or in the New Testament, there is any evidence of Oral Law.

Yossi: First of all, I will give you, in Parshat Shoftim, in a chapter of Judges, this is what it says: "Vehaya Bayom Hahu: And on that day..." for any generation, as you know, the Torah referred to every generation, not only to the generation that received it. So it says like this, (1:46) if you have a question and you came to the Judge, or to the Rabbis in your place, and you ask them what to do, everything they going to teach you, based on My Torah, you must listen to them...Do not move any...do not move even a bit...left or right...you must listen to everything they tell you. And then, right after that, skip a verse or two and you'll see the end of this sentence is: "And if a person does not listen to the Judges, in the courts of every generation, he should be cleaned from the face of the earth, and he did not listen to the Rabbis that were in charge of the Torah"....Now, I am going to show you where Jesus himself agreed with that.

Priest: Wait a second...

Yossi: Wait...



Priest: you didn't even establish that that's talking about Oral Law though...that has nothing to do with Oral Law...

Yossi: Ok. Tell me please, what's the meaning of the sentence: "These are the Torahs and the laws and the sentences and the board of stone that I put in the hand of Moses, in Mt. Sinai?" (1:47:13) Torahs, plural...how...

Priest: It means teachings....

Yossi: No no no no...wait...wait...wait.

Priest: Teachings. Teachings. G-d gave Moshe many different teachings.

Yossi: (1:47:25) Ok. Now... When Torah, in Hebrew, if you'd be a little bit more precise, in order for me to tell people – Torah means instruction...ok, now please...understand what I am trying to explain...if a person wants to refer to one Torah, which is the "Written Torah," he uses the word Torah. If he wants to use for plural, he will use the word Torot...Torot...and this is what the Bible says... "Eleh Hatorot"

Priest: Torot means teachings or instructions.... Teachings...teachings...G-d gave Moshe many different teachings....

Yossi: No...no...not true...not correct...not correct...Because you have to remember, (1:48) unlike in English...in English you say instructions... but in Hebrew you don't use the same verses. This is what you say: Torah includes thousands of instructions...in the word Torah...but Torahs mean two different kinds of instruction...Now, I wanna ask you a question. It's a common sense question. You believe in The Old Testament, like me, so we have an understanding on that issue, what I am going to ask you...Comes G-d, in front of the mountain, and you should also - I hope you'll agree with me – that from 80,000 religions and cults, the only religion that was given in front of millions of witnesses were the Jewish Torah. Not Christianity, not Islam, not Buddhism, and none of the 80,000 cults ever started in front of witnesses. (1:49) Now, in the Torah, G-d comes, this will be a little long so please, bear with me. Until now, wait...no, its not fair, its not fair.....everything now I gave you permission to respond, and I will give you as long as you want to respond....and when you responded for 10-20 minutes straight, I didn't say a word...so I gave you permission to finish your subject...

Priest: I'm gonna need some time...(1:49)

Yossi: But, I would like...I would like to ask you this question...Are you denying the fact that Christianity started with the story of one woman that never had even one witness to her story? She comes and claims G-d came to her in a dream. It also happened to Mohammed. Mohammed came from the desert and he claimed that the angel Gabriel gave him the Koran....which means, according to Christianity, its possible that G-d will use a very strange way to come to a person in a dream or in hidden rooms, and give him a book, (1:50) which he's interested to publish to all the people in the world but, for

whatever reason, he did exactly the opposite of his goal. Because if I would like to give instruction to all this large audience here tonight, I will not take one person and take him behind the scenes and give him the instructions in secret and then tell him go convince the people that this is what I want from them. Why should I do it? As you saw, in Mt. Sinai, when G-d sent Moses to redeem the Jewish people from Egypt, he came to him in a burning bush. And he told him I want you to go and save my nation from Egypt. Moses answered him this thing...Moses told him "I'm not interested!" They won't believe in me. They will not believe me. They will say: G-d never spoke to you. If I would be G-d – thank G-d I'm not – but if I would be G-d, I would be very insulted. Why? If I have a righteous person that I want to make him my messenger, and I come to him, and I speak to him finally for the first time in history I reveal myself to a person, and I tell him, go and do abc...and he begins to argue with me no, they wont believe me, right away he has doubt in me, why? Maybe I can not do whatever I want, maybe I'm limited. You may expect G-d to come to Moses and say don't be a chutzpan! (1:51:30) What is this chutzpah? Just go and listen to what I told you. Abraham never asked questions – just do what I told you. No. That wasn't the response of G-d. Pay attention to the response of G-d. What did he say? You're right. I'll make a sign in front of everyone that they'll know that I sent you. When you gather the people around the mountain, I will speak to you in public – that everybody will believe in you for all eternity. (1:52) Word by word I am quoting you the verse in the Torah...so what G-d told us his real opinion... My opinion is to serve my purpose...my purpose is that my children will follow my ways...as many places in the Torah it says: "I wish that the Jews will be faithful and follow my laws." It's not so hard to keep it, it's not beyond the ocean, it's not above the sky...

Priest (1:52:30) Yosef. Can I just interrupt you...I agree with everything you're saying,

Yossi: I know. That part you should...

Priest: We have a saying, Christians have a saying, you're preaching to the choir...

Yossi: No....

Priest: I am agreeing with the principle...

Yossi: I didn't say you don't actually, I started with the fact that you agree but I'm getting to the point. This is all a preparation for the question, and I told you in advance that its gonna be long so you cut me in the middle, and I told you that I'm gonna give you as long as you need to respond to what I am say, even longer than that...

Priest: I might be asleep by then...

Yossi: (1:53) – No, they're not. They're use to me already. Every average lecture of mine is 3 hours and up. Even though, sometimes they force me out by 10 o'clock... that's ok. No, I mean, I'm gonna make it a little bit shorter. So, the point that I am trying to make is this. G-d already told us that when he gave religion he is not interested to give it to a person in a secret. It's gonna defeat the purpose, not help the purpose. When Moses asked

him nobody believe in me he say I'm gonna speak to you in front of them because I want them to believe in you. (1:53:30) What makes us think that G-d changed his mind? G-d is not me and you, that change their mind every two minutes...he already told us the way he's interested to give religion...Now, when a person asks you: how do you know that the Jews received the Torah on Mt. Sinai? And you, yourself, will answer to your believers, you will tell them, because millions of Jews were standing and listening to G-d speaking to Moses...That's why we know for sure the Torah is from G-d. (1:54) Do you have one witness, one person, not two, even one is not enough, you always need minimum two. Please tell me, do you have two witnesses that can come and swear that they heard G-d coming to Mary in a dream and tell her whatever the prophecy you mentioned before. Or, there is any two witnesses that G-d came to Mohammed and gave him the Koran? How is it possible that these people never thought to bring 2 or 3 or 5 witnesses to their story? Because everybody can say whatever they want...I had a dream, its right away 50 percent doubt, forever. Tell me please.

Priest: I can speak? How long are you gonna give me? (154:45)

Yossi: As long as you need.

Priest: Your not gonna interrupt me?

Yossi: That I am not promising...

Priest: We have to establish some better ground rules.

Yossi: Believe me I'm trying, please understand me.

Priest: (1:55) And I agree with just about everything Yosef says. You know, I'll even go further, in the Torah it says that everything has to be established by 2 or 3 witnesses. And Jesus even said the same thing. He said don't believe me, if I'm just talking on my own, but believe me because of the evidences. And so I want to talk to you a little, just a little bit about the evidences. Has anybody here read David Klinghoffer's book "Why the Jews rejected Jesus?" It paid - please get the book - he's an orthodox Jew, and he's trying to justify why the Jews had every right in the world to reject Jesus. But on page 117 of that book he admits some incredible, supernatural signs...some verification. He said from the time of the Crucifixion, for the next 40 years, until the destruction of the Temple, and he's getting this both, from Talmud and he's getting this from Josephus. (1:56) And he's saying, these are things that Orthodox Jews believe...And he's saying, in that 40 year period, from the Crucifixion until the Destruction of the Temple, in 70 AD, 40 years later, there are all sorts of supernatural omens. Now, supernatural omens aren't good signs. They're really bad signs. And these are the signs that he talked about. (1:56:30) He talked about a Temple Light that wouldn't stay lit. They kept on lighting it and it kept on going out. The east gate of the Temple wouldn't stay closed, it kept on opening. And if you the prophet Ezekiel, you know that G-d left when he got angry with the Jewish nation. He left through that east gate... it was almost as if G-d was saying I am outta here. Even more dramatic than that, Klinghoffer says that during those 40 year

period. Throughout the entire land of Israel, people saw incredible spectacles in the sky. Chariots and war cries and screaming (1:57) and everything that suggested there was going to be a war. In other words, Klinghoffer agrees that there are all these supernatural signs coming from G-d, warning about the impending destruction of the Temple. Now, there are many forms of signs and evidences (1:57:30) The miracles that Jesus performed, you know, the Jewish people of Jesus' day never, never suggested that it was a sleight of hand by which he did these miracles. They all admitted that he did the miracles but, I think as Yosef was suggesting that he did it by sorcery because he was in league with the Devil. But if you'll read the New Testament accounts of the trial, they never brought that up against him as a charge. I don't even think they believed it. His signs were so incredible (1:58) and the good that he did, he healed...he healed everybody who came to him...uh... he fed, miraculously thousands of people on several occasions. He raised the dead...

Yossi: Who?

Priest: Uh, the Jewish people never took issue with that ...they never claimed that he never did what the New Testament said he did...you don't even have that in the Talmud.

Yossi: Where's proof? (1:58:30)

Priest: The Talmud doesn't offer any contradictory evidence. If these...if these were fabrications that you find in the New Testament, the Talmud would be full of charges that these things weren't true. They never contested these things...

Yossi: Ok....

Priest: Let me just finish. The very fact that the writers of the New Testament died Martyr's deaths, proclaiming to the end that what the things that they had written about was true, demonstrated that they didn't have any political motivation for getting together and lying about stealing Jesus' body away or these various miracles. In fact, when you read the New Testament accounts, I hope you will because it is very interesting. In fact, it's very much like Tanach. Because in Tanach you read about Abraham, Isaac and Jacob, and it lets all the ugly things about them hang out. When you read in the New Testament, you read about the disciples of Jesus (1:59:30) they're all meatheads. They were all foolish. They didn't even understand Jesus. But what that does is establish their authenticity. If they were willing to humble themselves so much, in their own writing to show what jerks they were, it means what they were about and what they wrote wasn't about trying to build themselves up.

Yossi: By the way, you just answered one of my questions....

Priest: Good! Finally!

Yossi: And I'll tell you why. Don't be so happy! (2:00) Because the reason that the Old Testament is so full of so many mistakes and contradictions is because...

Priest: The Old Testament?

Yossi: The New Testament is full of so many contradictions and so many mistakes its because the followers of Jesus, as you just say, were complete ignorant Jews. And he described his students who do not know Aleph Beit. And when you come to ignorant people that can not be accepted to any yeshiva, and ask them to falsify a book that they claim to be from G-d, what you expect? Every page has so many mistakes, believe me, I have such a list here, I did not tell you maybe 10% of the things that I wanted, not that I though that I'll be able to do everything in 2-3 hours but I...

Priest: Yosef, you gotta a big problem there...I'll tell you what your problem is, of these disciples of Jesus, (201:10) the ones who wrote the New Testament and granted, they didn't graduate from any yeshivas, and they weren't learned. But if they were so laughable, how is it that Christianity took off? How is it that even many of the Pharosos followed what these foolish people were teaching, unless they were convinced that something miraculous...unless they were convinced that the hand of G-d was involved?

Yossi: Very good. I'm glad you said this. And from your words, I'm gonna prove to you that Judaism is the only valid religion; from what you just said. When I come to a crowd, and I try to convince them to be my students, and I start to gathering all the homeless people of the street, as he did, as you know, those ignorant that do not know anything anyway and gather them to be students (2:02) and have himself a code. When I come, and this is my goal, what kind of religion I'll design to these people? An easy religion to practice that everybody will jump and say, hey we're with you...a hundred percent, everything is allowed. Or I will design a religion that is so complicated, so difficult to keep. What will be an easier job for me? To come and tell them for instance, one of the (2:37) times his student told him, you told us that were not allowed to violate any rules of the Torah, so how come you eat bread without washing your hands? Without netialat yadaim? They asked him. Those ignorant challenged him. So he say, he started to curse the rabbis. (2:02:53)...But, in another page, as I mentioned before, he told his students, make sure you follow the instructions of the servants of Moshe, of the Sages, because they have it from generation to generation. So now, you just say that you must listen to the Rabbis, those are the ones who keep the Torah of Moses alive. And when the student ask you why you yourself don't listen to them, he started to curse them. Or, when he told them that they're not allowed to violate the rules of the Sabbath, the next day the students came and they wanted to cut wheat on the Sabbath, and he started to see that they getting angry at him. So he told the, I allow you today to cut wheat. Why? (2:03:37) I am the Master of the Sabbath. Come on. You just say in the book of Mathew, as I mentioned before, no one is allowed to contradict one little law. And if he does he's gonna be cursed.

Priest: (2:03:51) Yosef...I am sure

Yossi: And he just allowed them to violate one of the most important rules of G-d.

Priest: See, I am sure they would like to hear my explanation. I am sure they would.  
(2:04)

Yossi: You're cutting me in a nice way, I surrender.

Priest: I'll always try to be nice. What Jesus did, he never said you don't have to follow the law or the law is not important. And that's why Yosef is correct. He told the people to follow those in leadership. He did nothing. He wasn't a revolutionary. He did nothing to try to undermine the authority. (2:04:30) But what he did do, was point out there interpretation of the law wasn't an accurate interpretation. You see, the religious leaders would criticize Jesus for healing on the Sabbath. And Jesus pointed out that they were hypocrites. Why? Because they did many things themselves on the Sabbath; they would water their animals, they would assist with the births of their animals. The Priests would minister on the Sabbath. (2:05) And so he understood correctly, and the religious Jews of the day should also have been able to understand, that there are certain commandments that are more important than others. That it is justified that if somebody is starving to death to pick food on the Sabbath Day.

Yossi: Please, please, please...I use an example that is the worst sin in Judaism?  
(2:05:30) Cutting weeds on the Sabbath is one of the 39 laws that we're not allowed to do on the Sabbath. You want the proof? I'll give you the proof.

Priest: Ok. Let's see it. Let's see it.

Yossi: I give you proof. Comes a person named Tzlofchad. You read in the Old Testament, Tzlofchad, he went on the first Sabbath after accepting the Torah and he started to pull weeds (kash) from the ground. And Moses didn't know what to do with him. He took him and put him in jail. He asked G-d: G-d, this is what he did, what should I do with him? (2:06) G-d came and told him, execute him in front of the entire nation "Leman Yiru Veyirau" – that a person like this have no right to live. And, Jesus, as I mentioned before, and you agree with me, I am not bringing sources that are not exist...and, it says, he allowed his student to do what Tzlofchad did. Now, you just said, no one is allowed to contradict the Torah. And you allowed him to do something that the Torah said that it's Death Penalty. (2:06:34) And when they told you how you allowing us such a thing? You say I am the Master of the Sabbath. You have to make up your mind. If you're the Master of the Sabbath that means G-d does not exist. You are a new God. The Torah is not true, if you come and say the Torah is the Word of G-d, and you are very careful not to modify it and you come and start changing it according to your needs every day, then, not only you're not the Messiah (2:07) You're not even a student of the Messiah...

Priest: Are you allowed to defend yourself on the Sabbath? Are you allowed to minister in a Temple on the Sabbath?

Yossi: You're answering not to the point...(2:07:10)

Priest: But what is the point on this?

Yossi: The point is, can I come to one of my students that's sitting here, and he tell me please. I'm going to lose a million dollars if I'm not going to cut my wheat's tomorrow, because on Sunday there is a huge storm. I wanna take my workers only tomorrow Rabbi. I'm begging you, please let me cut my wheat because I am going to lose 5 million dollars, (2:07:30) whatever the case is... do you know in history, in history, before Jesus, after Jesus, any Rabbi that kept what Jesus suggested? Not to move an inch from the Torah...that will have the guts to come and tell the students you're allowed to cut wheat on the Sabbath? It's such a violation.

Priest: But wouldn't you admit that there are exceptions? Wouldn't you admit that there are some more important...

Yossi: (2:08) Pikuach Nefesh...only life risk. There is only one exception to the law. If a person is in a life threat, such as a pregnant woman, she might get into a problem, complications, or a person needs a hospital, we are the Jews, driving on the Sabbath, or, if we need to light fire to save the life of a Jew even if he is...even if we are not sure just a high fever, just a 1 percent chance that a person is going to die. Comes the Torah and say, the laws were given for us to live thanks to them, not to die.

Priest: (2:08:30) How about circumcising a child on the 8<sup>th</sup> day and violating the Sabbath? Which comes first?

Yossi: Comes the Torah in a clear sentence and taught us that we allowed to do it on the seventh day. And, if you know, in the chapter 19 of the Talmud – the Mishna, Perek 19 of Pirkei DeRebbe Eliezer – asking this question and has about 2 pages with proofs and verses from the Torah, how do we know that we allowed to circumcise the baby on the 8<sup>th</sup> day? And, you ask before about the Oral Laws, and, maybe that's the time for me to respond to your question, you have to use common sense which is very simple. What's the common sense? G-d brings the Jews in front of Mt. Sinai and gives them the Written Torah. The Written Torah - say Torahs – you disagree with me, but we'll take it further. Now tell me, if G-d comes to millions of people, remember they're 1300 years before Christianity (2:09:30) so there's no argument yet. The argument will start 1300 years later. But at this point, everybody see that event... comes G-d and says to the Jews...here is the Torah I am giving you and the Jews listening to Moses speaking, how do we know? Nobody would be interested to take such a difficult religion to keep, so many laws, changing their lifestyle completely, unless if what the Torah say it's the truth. So when I read about myself, that G-d spoke to Moses, I'm a witness. (2:10) If its not true, I will say Mr. Moshe, there's a mistake in the book...

Priest: May I...

Yossi: Wa...wa...wait.....

Priest: It's a good point. It's a good point. It's a very good point.

Yossi: I will give you the time, but give me another minute...

Priest: Ok.

Yossi: (2:10:15) Comes the Torah to Moshe and say...come one Jew and say to the crowd...Excuse me ladies and gentleman. Anybody heard here G-d speaking to Moses and giving him authority to be the leader? Please raise his hand. We are not interested to get that, we are free people and want to do whatever we want. (2:10:30) Like today, people don't want to be religious. What made millions of people all of a sudden became a hundred percent strict and follow the rules? The fact that they heard G-d. Now, you may come and say, how do we know about the Oral Law? Very simple. If you search in the entire Written Torah, there are 613 laws. Not in one place the Torah gave instructions - the Written Torah - the Torah never gave instructions for people how to follow this Mitzvah, this commandment. (2:11:05)

Priest: Which one?

Yossi: All of them, the 613 laws that describe in the Torah, without the Oral Laws, there is no way to understand one law, such, I'll give you an example. The Torah say you have to circumcise a male born on the eight day. "You should cut the "orlah," we know what we cut when we circumcise a baby. Now, if we wouldn't have the Oral Laws (2:11:30) Right when Moses bring down the Torah...people will say what you brought us Chinese book? Ok. G-d saying we should not cut the orlah. What's orlah? Mordechai would say, orlah it's this...he would say orlah its this....she will say orlah it's the nails...He will say, Moshe, Moses what's orlah? There's no Oral Torah according to your opinion. What's orlah? Where we have to cut? G-d said that if we not cut it we not Jews... we wanna be Jews, but G-d didn't tell us where to cut. Is it possible? I'm losing my eternity if I'm not circumcise my children? And G-d will not tell me even aleph beit of how to do it, how to cut. What happened when the baby is sick? One question. Second, the Sabbath, the Sabbath. I gotta keep the Laws of the Sabbath. I don't know if you know....but there are thousands...

Priest: (2:12:24) May I? May I interject?

Yossi: There are thousands of Laws...

Priest: They hear you every week maybe I can say something...

Yossi: No, I'm answering what you asked about the Oral Laws, you asked me a question I'm answering it.

Priest: We need new rules. That's what we need. We need an Oral Law for our discussion here.



Yossi: I'm asking... I'm asking... You asked me a question, I'm answering you. And, the point is like this... G-d say you have to observe the Sabbath and a person who does not observe the Sabbath excludes himself from Judaism? Why? It's the Covenant that we made with G-d?

(2:13) It's apply to Jews also, by the way, not only to non-Jews, but a Jew that refuse to keep the law of the Sabbath, he puts himself in violation. And, he is not able to do certain Jewish holy ceremony, why? Because it's the Covenant that G-d made with the Jewish nation for eternity. That's the word of the Torah. Now, where does it say, in the Written Torah? From the thousands of laws that we keep, most of us here, where does it say it? Comes the Torah in 12 different places and says a Jew does not keep the law of the Sabbath he will be stoned to death. And his soul will cut for eternity. Tell me please, in the entire Written Torah, G-d comes and gives me an order: You should keep the Sabbath, you should not do any work in Sabbath. Comes a Jew that just accepted the Book and says ok G-d, I'm willing to listen to you. Where are the instructions? There's nowhere in the world where it says one detail about the Sabbath, same thing Tefilin, the same thing each one of the laws. (2:14) Comes the Torah and separate between the Written Laws and the Oral Laws. And you know why? So the non-Jews will not have it.

Priest: ok...

Yossi: Because if the non- Jews will have it in there hand today, nobody in the world will know if he's an original descendant of the Jewish Nation. Why? Everybody wanted to be a "Son of G-d" in that generation because the goyim, the non-Jews – they wanted to be religious, as they are today. (2:14:27) They want to join the Nation of G-d, who everybody admit that got the Torah from Mt. Sinai. Everybody, the Goyim admitted, and they translated it to 70 languages, which show interest.

Priest: Yosef, Yosef, wait a second, wait a second...

Yossi: So what do we have to do? If everybody will have the book we will become Jews

Priest: Now. You're somebody (2:14:45) who cares a lot about evidence. And I respect that. And you say that there must be an Oral Law, because, if there was no Oral Law, we wouldn't know how to circumcise. But Abraham was somehow able to circumcise... and he didn't have any Oral Law. The Oral law according to you didn't come according to you until Moses (2:15:08) How is it that Moses was able to be a Jew? And live before G-d and not have the Oral Law. Maybe there are other ways that they were able to follow the law, without some mythical, Oral Law, for which you have no evidence.

Yossi: (2:15:26) I have news for you... There's a sentence in the Torah that says that I loved Abraham because he kept my Torahs – again plural – the Written and the Oral – and the laws and everything "Ekev Asher shamar Avraham et Torotai, mitzvotai vet chukotai... Avraham kept all my laws. Comes the Oral Torah and asks you a question. The Oral Torah says wait... No, the opposite....

Priest - I'll tell you how you proved my point. When you said that Abraham kept my Torahs. That proves the point that Torahs are instructions or laws, (2:16) and not two separate besides because according to Jewish tradition, there was no Oral Law until Moses.

Yossi: who gave...who gave...Abraham all the instructions of what to do and how to do? Before the Torah was published... and I want to get your attention to one thing that the Torah says, that (2:16:21) before the world was created, 974 generations before – the Torah was ready before the physical world was created...And, before everything here started, the Divine Torah was already existed. Now, if you know about Noach, after the Flood...

Priest: I need some evidence on that...

Yossi: Ok. No problem...if Noach, after the Flood, when he came out of the Ark, how did he now how to tell the difference between pure animals and not pure animals? The Oral Torah answered because G-d gave the main people (2:17) from the time of Adam, every person that the Torah highlight had all the laws of the Torah, for him and his followers, until, it was published in front of millions of people, and by the way, you should know, that even the Sabbath (2:17:15) was given a little bit before Mt. Sinai, and...now, you have to also remember one thing...there are... if a person wanted to keep the laws of the Written Torah, every Jew will do it completely different than the other...Now, you know that the Jews were living in exile for more than 2,000 years until about 60 years ago they started to gather in Israel...you also know, there were no internet, no telephones, no communication and the Jews were spread all over the world, with no communication...Now you also know, that when the time...when the Yemenites for instance, way before the destruction of the Temple, they went to (2:18) Yemen, and the Jews were spread all over the world and they gathered to Israel, as I said, just before Israel became a state, each one of them brought with him, with his family, thousands of Oral Laws that did not change a bit. Circumcision in Yemen was the same one in Poland. And the same thing the Torah! The Jewish Torah have 4,805 letters, much longer than the New Testament, much longer than the Koran, if you go to every synagogue in the world, you tell the Rabbi to open the Torah, the Torah is the same Torah. Everywhere you go, you see the same Torah. (2:18:45) However, when you wanna open up the Koran in Kuwait, and Koran in Saudi Arabia, and Koran in Israel, its no the same Koran...there are many differences. Same thing the New Testament, as I mentioned to you before, 150,000 differences on the text, very simple...

Priest: (2:19) What are you...I'm confused about that...what are you referring to when you say 150,000 differences?

Yossi: I'll explain...If I brought the original book now, and we have – Baruch Hashem – a lot of people here and each one had to take a feather and copy, even, only a hundred thousand letters, that's all. So each one has to copy, now remember there's not printing machine, so I have to sit, from morning to night, and write a page, two page...it takes between 1 to 2 years to write a Sefer Torah. So now, if a person does it, what are the

chances that a person will write manually 100,000 letters, remember, the Torah it's triple than that – 300,405 letters...but I wanna just ask you as an intelligent question, a person write 100,000 letter, is it possible that he will make 100, 300, 500 mistake? A tenth of a percent? You know what? Lets go to the minimum, one letter, out of 100,000, its very normal (2:20) that a person made a mistake, especially in the Hebrew letters, why? the Hebrew letters are very similar...the Yud and the Vav it's exactly the same, the difference is one little dot, if the ink spread by a bit the letter change – so now when the people copy it manually, in time when there was no electric – and they did everything manually - the battery died – ok- so that gives me more permission to talk now... -

Priest: (2:20:30) I don't wanna give you any more per...you do very well without extra permission...

Yossi: Thank you very much for the compliment...but...but...Reuven, you're doing it too fast. I'll take care of you later. But the point was, that a person make at least one mistake, comes...he make one mistake in the letter daled, he made one mistake in the letter reish, he made one mistake in the letter lamed, he made one mistake in the letter heh, he made it chet – its very similar letters. Now between (2:21) him and him there's already 4 differences. And between...now when everybody copied from the original text with only one letter mistake, now we have – I don't know – a hundred, two hundred people – there's already 200 different texts, multiply...multiply by 2,000 years what do you get? Ok?

Priest: I understand what you are talking about...now finally, when you were talking about 150,000 versions... I couldn't figure out what you were talking about. Ok. What Yosef is talking about is that there are 150 thousand variants...when you look at textual variants, you see, there are over 5,500 Ancient Greek manuscripts, and what textual critics have done is to... is to record every variation among these 5,500 texts. And so, if you ad up all those variations from all those different texts (2:22) you come up with something like 150,000, Yosef is correct. But, let me just point out, if you divide it by...by 5,500 to get an idea of the average number of variants per text, you're not talking about that many...and when you recognize you're just talking about a letter, one letter out of a word, what you come down with - even though you might have those variants – is you come down with a text where there's really no question about the text, because we're just talking about little spelling mistakes, for the most part. (2:22:40)

Yossi: Spelling that change the meaning of the words in many places.

Priest: But you see if we have 5,500.... if we have 5,500

Yossi: but the book is not one anymore...

Priest: but you see even if...well, we don't claim that... we don't claim that the copies that were made (2:23) of the originals are divine. But we do claim that originally - the same way with Tanach – that originally, it was all inspired by G-d. It was all without error, that's the same thing where we claim...and...and...I would agree with you about

those number of errors but, if you're talking about the many different words, and I can't tell you how many different words there are in the New Testament...and you're looking at all those different letters – you're really not talking about a whole lot at all when you're talking about 5,500 texts. (2:23:30) In fact, most...the vast majority of textual critics acknowledge that even with these textual variations it doesn't change the meaning of the texts...

Yossi: Not correct...

Priest: in any palpable way...

Yossi: Not according to my sources...according to my sources, and I checked the sources in Christian sources, Christian's wrote criticals of the New Testament – not Jews – cause, if I will bring you from the Rabbis you'll say, oh the Rabbis wrote what's good for them...and, if you want, I will supply you with those sources (2:24). Those 150,000 “spelling mistakes,” as you call them, change in many places names, and dates, and complete things from the actual story. Now, if we have one diamond that worth 100 million dollar, and it's 5 karat, 10 karat diamond, and that's an original one. Each one of the people here took out of his pocket one diamond, and threw it at me, and my original diamond fell and got mixed with all of them, and they're all an exact copy of the original one, but they all Russian fake diamonds – its very hard to tell the difference, if you know what I mean. Even experts, sometimes, can not get fooled by it. Now, It's a fact that one of them is an original diamond – it's worth a fortune. Since it got mixed with 150 thousand diamonds – even if one of them was really given by G-d, it's worthless 'cause it got lost. Go find it now. (2:25) That's what I'm trying...but you're not letting me finish...I'm just about to finish you cut me off...one more sentence...The point is like this. If a book is Divine – just so you know, in Torah, if you take a Sefer Torah, when you take it out everyone rise. If it falls on the floor people are fasting – we give a lot of respect, it's the book of G-d. And I'm sure, you would rise also, as respect to G-d for giving the Old Testament. But, if one letter is missing, it lost all its holiness...if I take a Torah from here and put it in a suitcase (2:25:30) and send it with El Al to Israel, believe me, you lost all your friends. Threw the Torah, they threw it in a luggage... but, if we had missing letters in it, it lost its value. Why? If it's Divine it must be perfect. If its 99.9 it's not Divine...

Priest: Wait...

Yossi: It's human...find me the original New Testament can you point to it?

Priest: None of us have the original manuscript. You...we...(2:26) don't have the original Mosaic Manuscript...

Yossi: Sure we do!

Priest: No we don't!

Yossi: Sure we do!

Priest: The oldest texts that we have are the Dead Sea Scrolls. We do not have anything older than the Dead Sea Scrolls...

Yossi: Incorrect. Not true. Incorrect.

Priest: I can point out a lot of rabbinic scholars who would challenge you on that. And not only challenge you, but they would say that Moses did not even exist let alone write it...now that doesn't mean – now of course I don't go along with that - but just because you can come up with critics, and Yosef mentioned New Testament critics (2:26:30) who take issue with the New Testament, you can find Old Testament critics who take issue with the Old Testament and where it came from...

Yossi: Now, if a person will walk into the room, and give you this book. And you hold the book, and he just told you I received it from God. And you said: how do I know it's from God? He says I'll give you a week to test. If you find one mistake in this book and you know that God doesn't make mistakes, (2:27) so you ask him: what kind of mistakes are you talking about? I mean, he ask you what kind of mistakes? Geographical mistakes? Mathematical mistakes...Dates? Contradictions? So you may say, ok. Give me a week. I'll check it carefully. You open it on the first page and find the twin Towers collapsed in Brooklyn. You have beautiful stories. G-d just gave him the book, you claimed...And you see, the Twin Towers just collapsed, they give you a date, maybe the date is correct, whatever, it's irrelevant right now. (2:27:34) Now, it collapsed in Brooklyn. You, as an intelligent person, and I'm sure you are – I saw it...so I wanna ask you a question but give me an honest answer. Would you waste another second continue to review the rest of the book or you feel it's a waste of time? He just told you it's from G-d. And inside, it says, the Twin Towers collapsed in Brooklyn. Please answer this, would you waste a minute after that? Or you go to more valuable things to do? (2:28)

Priest: You want my answer?

Yossi: An honest answer. Please.

Priest: And you won't cut me off...

Yossi: No. I'm waiting...

Priest: If I found, I have to admit, if I found in the New Testament that there were contradictions that couldn't be explained, say from copyist errors, or something of that matter, it would seriously undermine my belief in the New Testament...but...let me just add this...that I acknowledge (2:28:35) you were afraid that I would add something

Yossi: In America, there's always a but...

Priest: Things are nuanced...you need buts...that's why they put that in the language...buts are important....

Yossi: Take the time for your but...kadima...lets go...

Priest: But, what if, what if I find such incredible wisdom in the New Testament...(2:29) What if, through a relationship with Christ, I find that through this relationship, and through his wisdom, I'm miraculously changed...what if...wait...you said you wouldn't interrupt me...let me finish, let me finish...

Yossi: But I didn't speak about writing a book...this person doesn't know, I mean if a person right now came from the street...

Priest: Must I follow your rules exactly? Do I have not a little bit of room to answer it the way that I see...?

Yossi: (2:29:30) I give you permission...to fool me...

Priest: You see, you see one reason...I appreciate the fact that Yosef talks about reasons to believe...I appreciate the fact that he wants to base his faith on solid ground. I do too...and there are many reasons that I believe in the New Testament. One reason I believe in the New Testament is a personal reason. (2:30) The reason I came to Christ, is that Christ changed my life. I was a crazy mixed up kid. I saw 5 Phd, Psychologists or Psychiatrists. And they were all highly recommended and each one of them left me worse off than I was before. I have been following Christ now for 31 years, and it's only been getting better. And the more I study the word, and also the Old Testament too, (2:30:30) the more I study that, the more I see such wonders, and wisdom and understanding...wisdom that can only come from a Divine Source...does somebody have questions? Because you're probably getting bored just listening to the two of us...

Yossi: Anybody here is bored?

Audience: No.....

Yossi: You know that what you just said it's not a scientific proof, because Muslims can swear that Koran makes their lives so much better and (2:31) Hindus and all other cults, so that's really not an indication that shows that religion is true...but going back to my question that I asked you...thank you for your honest answer. So obviously a normal human being with common sense, not a genius, a normal human being, you don't have to be extra smart. If a person will claim that that this book is from God, and I opened it, and I saw on one page that the Twin Towers collapsed in Brooklyn, I tell them my friend, I gave you your chance you lost it, you blew it. (2:31:30) Thank you very much, I'm a busy person. Fair? I gave him a chance. I took a week, I reviewed the book, I got lucky, after an hour I found that mistake... Please explain me...

Preist: I am limited in paper, my ink is running out...

Yossi: Go ahead...go ahead....

Please explain me, how does it says in the New Testament (2:32) that the cave of Abraham, Isaac and Jacob is in the city of Nabulus? When every person in the world that knows a little bit Israel, and knew Israel for the past generations know, that the Cave of Abraham, Isaac and Jacob is in the city of Chevron. How can it be, such mistake in a Divine Book? G-d...Yes....Here we go...Here we go....

Priest: Where is it?

Yossi: Here it is. (2:32:30) It says like this...

Priest: In the New Testament where is it at? So I can find it.

Yossi: It says here...it says Jacob was buried....

Priest: where is it in the New Testament, though?

Yossi: I don't have...in this particular time, I don't have the source...

Priest: I can't answer a question where I can't find the reference....

Yossi: No, no. In most of the places that I quote him I wrote the sources...in this particular one I don't have the source, but, I will prove you that it's exists....we read it...ok...(2:33) Also...well, now its too late to get it...but I'll get it to you, maybe even today, we'll see...but...I'll email it to you...ok...but lets agree one thing...if I'm gonna prove to you that the New Testament says that the Cave where Jacob was buried, even though the Torah says that it's in Chevron, its in the city of Nabulus, is the argument over or you continue to come up with new opinions and new arguments? Based on what you said before...

Priest: (2:33:35) I complimented you before Yosef because you were asking substantive questions....

Yossi: Yes...yes...

Priest: What this question is, is not as rich and as substantive as some of the others that you were asking...I really don't know what to say about that...and until you find a reference for me, I really don't know how to answer you...

Yossi: Ok, but, I'm repeating my question: If I will find you (2:34) the source, and show you where it is, I have it in my house... in just a matter of an hour you'll have it in an email when I get home. When I get you the source and show you....

(You have the New Testament? Sure.)

Yossi: Well maybe I have help from a good friend of mine sitting somewhere here. He will help us to find the source... I told you before we started, and I am sure you believe me, that before I say something I check myself at least...at least 5 times. (2:34:34) You have to check yourself twice, but I check myself at least 5 times. So, its only a matter ...shhh...no...please....concentrate on what we have here, this is the stage, right here, so please...I'm repeating my question to you, because there is a matter of moments or matter of hours...if I show you that the New Testament – which you claim, G-d gave it – and it have such a geographical mistake, that its obviously impossible that G-d doesn't know when the New Testament...where the cave is...is this the end of the argument or, are we going to have to continue to prove? That's my question to you. (2:35:10)

Priest: At first I said I wasn't gonna ask you, but you make such a persuasive case for an answer, I will try to answer...now it's probably not gonna be the type of answer you like...but, I don't know if I can satisfy you on this...but, there are...the reason that we believe in something, or we don't believe in something, it usually doesn't hinge on a simple little word or a simple little fact. If I find so many reasons to believe in the New Testament...if I believe in the miracles...if I believe in the – and I think a much more meaningful thing to pursue would be the Prophecies of Jesus, about the many prophecies that show that Jesus would (2:36) actually, or the Messiah would die for the sins of the people...Isaiah 53 talks about “all we like sheep have gone astray, but G-d laid upon him the sins of us all...”. And it talks about him being a burnt offering. There are many such prophecies...in fact, in Zecharia, now this has good news and this is bad news...because in Zecharia 12:10 it talks about how...how...how G-d is gonna pour upon Israel – in the end – a spirit of grace and spirit of supplication, where they will call out to G-d, and it says about that, that they will look upon him, who they have pierced, and they will mourn for me...And at that time, it goes on to say, how a fountain of forgiveness and cleansing will be opened in the midst of Jerusalem for the Jewish people...and of course, you know what this is saying is that if you're (2:37) really a sincere Christian, you gotta love the Jewish people, because you recognize that we will all be brothers some day. Maybe right now we're divided by a lot of different issues, but, if a person really loves Christ, they're going to love his people...and his people are the Jewish people...he is...he came as a Jew, and so a Christian has to recognize that, all the apostles were Jewish, and so what I am saying is (2:37:30) that there are many reasons why I believe in the Christian faith. There are many prophecies I can point to that Jesus fulfilled...there are many, many miracles that he performed that are attested to, not only in the New Testament, but extra-Biblical sources also...There are other...the wisdom I talked about...and another very fruitful area, I think, for us to explore is the consistency between the Old Testament and the New Testament. (2:38) Because, you're not gonna like me for this if I say it, so brace yourself, put on your proverbial seat belts, but I would argue, if we ever continue this again, that the New Testament is more consistent with the Tanach than the Rabbinic understanding, or as Yosef says, the Talmud. I think the Talmud has gone far astray, and I think the New Testament is much more faithful to the Old Testament revelation. (2:38) So what I'm saying – I'm gonna get back to your question – what I'm saying is: Yosef says, what if this one word was a problem? And I have to weigh that one word, that one problem, and it is a problem for me...



Yossi: I think I gave you more than 30 different problems, not one word... I mean I asked you about one word but I asked you about 25 mistakes in...

Priest: But I think I answered that, didn't I?

Yossi: No

Priest: I said they're two separate genealogies.

Yossi: How can it be from one person two separate genealogies?

Priest: People (2:39) have a mother and they a father, don't they?

Yossi: No but I already answered that... I told you the sentence, based on the Torah, which you agree is the word of G-d... does not go by the mother, while it may suit your purpose but its not proper...

Priest: But this situation is unusual because here you have a genealogy from a father who is not the biological father...so to cover all bases perhaps that is the rationale and I don't know the rationale (2:39:30) because the New Testament doesn't give the rationale for giving two genealogies...but perhaps that is the rationale, to cover all bases...that biologically, he is a child of David, he is a descendant of David...and also through adoption he is the son of David...

Yossi: (2:39:46) well adoption, you know, that if I'm a Cohen, which means a High Priest in the Holy Temple, and I adopt a son, and that's my only son, he can not be a Cohen...and based on your argument, he is entitled to be a Cohen, but the Torah says, (2:40) an adopted boy its not your original biological son....

Priest: I would like a source...

Yossi: yes

Priest: could you bring a source...

Yossi: Every time the Torah says Lezera...Zera means seed...it means...it means from the seed not from buying him in some kind of agency...even though you love him very much...I wanna ask you a question...I mean, I'm not really insulting, its just something that just came to my mind...(2:40:30) and this is a question that you may have to ask yourself based on what you're trying to answer...I'm just giving you an example, if I adopt a dog, is this dog will be my original son? I'm just curious...you know people giving inheritance to dogs, and they give them 10 million dollars...you hear this from the news all the time...based on your argument, he's gonna say that this dog is his son, he has to be a Cohen, he has to be whatever he is...if he's the mayor of New York so this dog should be...

Priest: I would agree with you...

Yossi: No. Thank you very much, now if the Torah comes and says “Lezera” (2:41), zera means seed, you don’t believe me? Ok. Open the dictionary and check. And, seed means his biological son, and it’s obvious, and there’s many, many sources....

Priest: Not always...not always...sometimes “zera” is used in the figurative sense...

Yossi: Can you prove?

Priest: Yes.

Yossi: Please. Can I ask you a question? Maybe you’ll help me with that, because I’m not such an expert with the New Testament sources – what does that mean? (2:41:34)

Priest: Acts. That is the Book of Acts. That’s the New Testament Book...that is the book that follows the Gospel of John...

Yossi: Here is your sources for the cave...Jacob...please read it. Loud...here is the source, you can check it....

Priest: Jacob and our fathers went down to Egypt and died there, and were carried to shechem....

Yossi: Shchem its Nabulus, check! Double check me. Everybody knows where Schem is? (2:42)What is Shechem - Nabulus or Chevron?

Audience: Nabulus.

Yossi: Ok. Schechem...

Priest: And buried in the grave which Abraham had purchased from the sons of Chamor, in Shechem.

Yossi: That’s another mistake, I highlight the mistakes...First, Abraham never purchased it from the son of Chamor Shechem...read in the Old Testament, he go it from Ephron, so that’s a very serious contradiction...from the Old...Where is the New Testament? Please bring it back. Baruch Hashem we found the source, so we have the source. I found it...I have it...I show them...I told you it’s gonna take minutes, you didn’t believe me....

Priest: That’s good...you have an advantage there...

Yossi: Naaah... it’s a home court advantage...look at the crowd... (2:43) the next thing they’re gonna have flags here, you know...I’m actually, by the way, to make it a hundred

percent fair, I'm willing to come to your home court, and argue the same things with you in front of the Christian crowd...

Priest: I don't have a home court...

Yossi: Well...then...we'll make you one...So, I'll give you the sources. By the way...

Priest: I'll have to look.

Yossi: Ok, I'll give you another thing if we already mentioned it. Yes, yes, copy everything. By the way, you see I have a fuller list of contradictions which we didn't even discuss yet but we'll leave it for another time... Because really, time is running out; I wanna conclude this in the next few minutes, with your permission. I wanna tell you, in the year 160, which is about, almost 1840 years ago, there was a priest...one of the head of the Christian Church... (2:44) His name was Titanus – I hope in English it sounds the same, I don't know how to say it in English, but, you know which one I'm referring too? Titanus? Please write it down...I mean, it's a foreign word...I mean it was copying from English, so Titanus...and he wrote in his book, that there is a serious problem with contradictions between the four parts of the New Testaments: John, Marc, Mathew and Luke. (2:44:30) And because of that, he offered the Christian Church to modify and make a book and compromise. Since we have so many different problems, so we can not answer our crowd: how is it possible we have so many mistakes in every chapter...why don't we make a new version of the New Testament and we will address all the problems and all the contradictions? Now I wanna ask you please. Based on what we spoke here in the last two, three hours (2:45) in the serious warning of the Old Testament, which they agree is the word of G-d, what is the punishment of a person that erase one letter from a Divine Book? Out loud! Loud! Death punishment...how is it that the head of the Christian Church, because he's dealing with so many human error, offering to take the New Testament and modify it completely, and match between the...

Priest: I never heard of this....

Yossi: You don't have to believe me...

Priest: (2:45:30) Nobody would...

Yossi: Wait...wait...wait....

Priest: I am not denying that there's somebody heretical in the Christians... you got all sorts of people but that doesn't mean that we would ever justify....

Yossi: That's why I'm giving you the name – remember, all you have to do....it was the year 160 to the Christian counting...and I give you his name...

Priest: personally, I don't care about that...I don't care that there were certain heretics

Yossi: One of the most important Christians....

Priest: The Christian Church...you know who advocated this thing or that thing...

Yossi: (2:46) that should bother you very much, that shows that the Christians are not loyal to the Divine Text...They do whatever they want with that...based on their needs...

Priest: But you see there are Jews who convert to Christianity too! Does that mean that they hate Jews?

Yossi: I wanna ask you a question...Is that a proof of something? I will tell you that today there is inflation with ignorant Jews, unfortunately, that never learned Judaism because of "The Exile" condition...because of money problems, money issues. It's very expensive to get Jewish education. Someone like you, which is educated, and intelligent, and have some knowledge, can take any ignorant Jew from the street and in 20minutes make him believe anything you want – I promise you. I have news for you, in many flights that I took to places in the world, sometimes, in the airport, I always – I mean not always – but sometimes I met priests – and he saw me with a yarmulke, (2:47) and they come and they initiate conversation, and I promise you – and that's not a lie – everyone who sat with me, the maximum they sat next to me was fifteen minutes. After 15 minutes he ran away that I will not see him by mistake, why? When I started to shoot the list of questions that I had...as a matter of fact, I'll tell you a story that just happened, about 8 years ago, it was the Sabbath. And, unfortunately, it was the Sabbath, because at that time, I used to film all of the seminars that we making... (2:47:30) we had a seminar in New Jersey, with a very important Jew from Mexico, his name is Dr. Batesh. And Dr. Bathesh, said, while giving an example, comparison between Judaism to other religions, he said, everyone who wants to bring a priest or any Christian educated person to argue, I'm open to suggestions at any time. Any time, any place. (2:48) Guess what? There was little Persian 7 year-old kid at that seminar, 7 years old, he thought its gonna be a nice challenge, he walked in the hotel and he found a priest, a pastor from New Jersey. I looked at his card, he had about 7 or 8 different titles. And I understood, he has a large crowd - they had also a seminar there – so he invited him to the argument, and this is an important Pastor. He later himself said that he was a pilot in Vietnam, he told his life story, and based on that conversation that we had over there, I wished I could film it (2:48:30) but I couldn't do it because it was the Sabbath...he asked him about 4 or 5 issues, not 30-50 that we dealt with tonight. Anyway, the whole conversation was maybe 40 minutes...and then this was the reaction of the priest...May G-d be my witness, He hold his head like this and he say: "Oh My Gosh! My mother will kill me when she finds out I converted to Judasim!" (2:49) That was his answer. Yes, I'm serious! Word for word. Wai...wai...wait...let me finish the story...

Priest: What you're saying is that there are ignorant Christians, I agree! You've already admitted that there are ignorant Jews....

Yossi: I gave you a Pastor! A Pastor! Not an Ignorant Christian!

Priest: What does that prove? There are ignorant pastors!

Yossi: All right! Ok! You answered my question.

Priest: If you think I'm about to convert you are mistaken...

Yossi: You still did not answer the last question I asked you...

Priest: (2:49:30) You never gave me a chance...

Yossi: I did you answered but not to the point. You told me that if a person will come with a book, before I told you about the Cave of Jacob, before I found you the source, I asked you, if a person will show you that the Twin Towers collapsed in Brooklyn, is that an indication that this book can be given by G-d? You hesitated, but in the end you say, well that would be the end of this book for me. Now, when I showed you the source, you contradicted yourself completely.

Priest: (2:50) Ahhh...but let me explain...do you think I can dig myself out of this hole now? I don't know. You go me pretty deep there. The distinction that I wish to make is if there is no way to reconcile this...this mistake with what I believe the origin of the New Testament to be, then I've got a problem...but, as with this case of Shekem, I do believe that (2:50:30) there is a way to reconcile...I might not know right now, but I do believe that there's an explanation...And also, what I tried to explain is that there are so many compelling reasons to believe that the New Testament is God breathed, along with the old Testament, there's so many, that I am mandated, by logic and reason itself, to believe that there must be some way to reconcile these disparate elements. (2:51:06) I don't think that's a contradiction...

*(Audience member responds can't make out what they said...)*

Yossi: Please! Please...

Priest: I have to study that first, I don't know how to answer that, but again, just think of you're wife. If your wife has been faithful to you for 50 years, and somebody brings you a report and says that in some way, she was unfaithful (2:51:30) are you gonna believe that report, in light of 50 years of proven faithfulness? It's the same way with me, and the New Testament, and the same way a Christian... if it has proved itself to me in so many different ways; if the writers have proven themselves... You know, you asked the question: "who would believe?" – it's easy for people to believe the New Testament because

Yossi: they want proofs but that's not the proper word to use because...

Priest: (2:52) Please. Give me a chance! Give me a chance! What you said was: there was every reason in the world for people to believe in Christianity, and it's so easy, it took away the law, you know, why wouldn't people believe in it? But just think of the difficult

things...people had to risk their lives in order to believe in the New Testament... because it was the death penalty – as you point out- to believe against people’s understanding of the Old Testament. And besides that, how could anybody (2:52:30) believe in the leader of the faith, Jesus Christ, dying on the Cross, and their being any validity in that religion, unless there were actual miracles that took place. Who would want to believe that somebody was stripped naked and tortured to death? Who would want to believe in that unless there were compelling reasons? And, so I would assert, there are many, many compelling reasons...

Yossi: The reasons and proofs are complete two different things... There are many, many reasons why so many people in the world doing foolish things. (2:53) The fact that 60 percent of the youth smoke drugs or use LSD or Cocaine, doesn’t mean that my children and your children also have to follow it, because we both agree that its not the proper life...so using a majority of what the people does or so many reasons why people follow one person, I have news for you, I have a list of more than 50 false Messiah here. Do you want me to start and tell you the life story of each one of them? It may change you from one to the other because we all claim what you just said. You know I have a list of the last 2,000 years, there’s books full of False Messiah, even among Judaism. And one of them, everybody was sure that he was the Messiah and it turned out that he died...and once he died, the Rabbis said, that was a false belief. It’s impossible. You should know one thing, and I’m sure you do know, but for the crowd, the Bible says that Elijah will come 3 days before the Messiah will appear and he will tell the entire nation to prepare for the arrival of the Messiah, and the Messiah will save the Jews from all their agony and pain. Those conditions never happened in the life of Jesus. The Jews suffer, since Jesus, from the Christian Church, more than any other nations, tens of millions of Jews were tortured and were forced - (2:54:30) in the time of the Inquisitions, forcing them...tearing them away from their land, from their family... putting taxes on them, burning them with the Torah, for the last thousand years in the name of the New Testament, even though the New Testament promised that it is the religion of love... what kind of religions of love, that claim that they have the truth, will bring people, and police, and in the basements of Church’s all over history, (2:55) as you know in Spain and in Portugal and in many other country, and burn the Jews and tear their bodies into two halves, in a wheel, because they refused to accept the New Testament. I never did, even though I’m a little strict, I have a reputation that when I come and argue with a non-religious Jew and try to make him religious, not everyone can use this direct approach. No problem. I respect his opinion, but I never use a **will**, to rip him to two because he doesn’t want to become a Shomer Shabbos. It never occurred to me. If I have the Truth, I’m gonna use common sense and proof. (2:55:35) If I don’t have what to offer, I’m gonna hire gangster to do the job, and that’s what Mohammed did – what do you think? - when he came out with the Koran, right away, they started to murder people. Judaism is not a Missionary Religion. If any, we are opposed collecting gentiles from the world, and come, and adopt them into Judaism. The opposite, that’s not our goal, (2:56) that wasn’t my intention with you and your friend here, the opposite. If you would consider it, that’s your choice. Everyone has free choice....

Priest: May I respond?

Yossi: Please.

Priest: If a Christian really knows their religion. If they...and the simplest thing to recognize is that Jesus came as a Jew. All his apostles, all his followers were Jews. Everyone who wrote the New Testament, with, perhaps, the exception of Luke, were Jewish. (2:56:34) Anybody who realizes these facts, anybody who realizes what Paul says about the Jewish people, that the gifts and the calling of G-d can not be revoked. Anybody who really believes would never treat Jews like that. What does that mean? Well, I have to say...one second...sadly, sadly, many aspects...in the name of Christ, many horrible things have been done...but please remember that Christianity, true Christianity, was hijacked for a long time. Within the Catholic Church, it was forbidden to translate the New Testament, or the Bible, into the vernacular, into the common language of the people. People were put to death – Christians were put to death – for translating the New Testament. In other words, darkness had come over the entire Christian Church establishment (2:57:30) for long periods of time. But Christians, who know their religion, have to love the Jews. And so, I have to apologize for those people, in the name of Jesus, who did what they did to the Jewish people. There is no reason for that.

Yossi: Ok. Thank you for that. And I would like to conclude, and first of all I thank everyone that showed up, and behave in a nice way, with patience. I wanna remind everyone that the reason for this debate (2:58) was all intelligence, he is trying to prove their side, we trying to prove our side, we have questions about what they claim. In my opinion, I would like to conclude my side, and then Danny will conclude his side. In my opinion, and you have the right to judge according to what you just saw. In my opinion, I presented a lot of questions, and we are still have time for him to come with 15 or 20 questions that are not solved...some of the contradictions and mistakes, if he will be able to answer them, then it will be maybe a point to re-meet again and hear the answers. But if (2:58:38), for whatever reason, that pastor that I told you from 8 years ago, he said to Dr. Batesh, give me three days, you still gonna be in NY? He say yes, in three days I'll get back to you. Until today, we are waiting for him. Dr. Batesh sent him, or somebody that's affiliated with him, sent a letter to the Pope, the ex-Pope, (2:59) about the question that I asked about King David's descendents. If Joseph is not he the father, why did you waste a whole page to describe his descendants? We sent it to the Pope, he sent it to the Pope, and the Pope send him an email back, from the Vatican, the answer to your question will be given by the Father of the Church of Nativity, in Bethlehem. He will answer your question. Right away, it's a question: why the head Christian in the world, don't know to answer this question? (2:59:30) So when he said to the father...to Joseph something, I don't remember his full name ...in the Church of Nativity, the answer is, "dear Jewish brother, the answer to your question is in the book the "Birth of the Messiah." I'm sure you're familiar with that book. Yeah? No? So he gave us the book, the name of the book and Dr. Batesh asked 5 experts to read the book, and look in the entire book for the answer to this question, and (3:00) there was obviously no answer so he sent them back, another mail, and the father apologized, and he say: "I'm sorry, I gave you the wrong source. The name is another book. And five other people read the new

book that he gave, and the answer was not given. He thought maybe they'll leave him alone. They contact him maybe for the third time, and until today...until then...until today, we never got back an answer from the Vatican, from the Christian Church. In my opinion, (3:00:34) we will never get an answer to this question, because the people who wrote the New Testament, made such a critical mistake that theirs no way to correct it. Because if its divine, their can not be such a human error in it...If you try to prove that she did not cheated on her fiancée and her husband, and she did not become pregnant by another person, which we have her name, the real father of Jesus. I didn't want to bring it up. I didn't want to make this conversation ugly, that's why I kept it outside – if you want I'll give you the source, what's his real father's name. But, in that case, we asked many, many experts in the Christian world and the answer were never given. And plus, all the other questions that I asked my friend here, so far, in many years that I've been doing it, not one of these questions was answered. Everything I told you so far is the truth. I'm waiting for you to be the pioneer. (3:01:33) The first one who really give me the answers – and believe me – I will be the first one to bring you back up here and let you read your answer in front of all the audience, if they agree to come one more time, because, we are not trying to hide the truth...Judaism always educated to questions and the whole Talmud is questions and answers. And, to – one last sentence for tonight, again, everybody has to remember from the entire questions, (3:02) from the entire arguments, in my opinion, one very important sentence: If it's Divine, there can not be mistakes. The rest of the book can be marvelous, beautiful, copied from the Old Testament...copied from here, copied from there, opinions, beautiful stories, miracles...happened? Didn't happen? We don't even want to waste time of challenging the miracles, that's not even the issue here, because I told you – and Jesus himself admit – that making (3:02:30) miracles is not an indication of anything. The conclusion that I'm trying to make to Danny and his friend right here, is very simple. Divine has to be perfect. One mistake – not fifty, not five hundred, one mistake, one contradiction in the text, 25 mistakes in the descendants, the cave its in Shechem, 75 people went with Jacob to Egypt and so forth, and so on, the list is huge...I can not go blinded after my feelings. Feelings means nothing. (3:03:05) A lot of people, because of their feelings, they're in jail, they are killed already. There families are broken. Judaism did not educate to go by your heart...by your feelings...yes, feelings is important, but when your feelings say that your cousin is stealing from you register from your business, but, he's your cousin, you don't want to fire him, that's your feeling...but, the common sense say that if you don't fire him today you will be homeless in a year, common sense wins over the heart. Believing means not knowing. (3:03:40) If you believe in the New Testament you have nothing. You prove! You have answers to all the dilemmas? Then, you are free from any conscious problem. If you wanna close your eyes, and ignore all – and believe me, I promise you, if you want I will continue to send you more and more questions for the next year. I have a lot more (3:04) sources, I have books in my home that I didn't even start to bring because I knew the time would not give...

Priest: It's 11:30

Yossi: Take your time, please...



Priest: (3:04:10) Well, I think the questions you raise are pertinent. I don't think they're as weighty or significant as some of the others. I think there are other things that we can also look at, not to dismiss the question of contradictions... You know... there's the question of how well the New Testament fits in with the Old Testament? And, is our Christian understanding more accurate, more in line with the Old Testament than the Talmudic or Rabbinic interpretation of Tanach? For instance, let me just throw out another verse for you because, from the Christian understanding, we are under the New Covenant now, and the Old Covenant has been fulfilled, and we see a lot of evidence for this in Scripture. One piece of evidence I did mention to you before, (3:05) was the fact that nowhere in Scripture does it mention that the Mosaic Covenant is eternal. But, in fact, there are many indications in Scripture where it is going to pass away, and let me just read you this one verse from Jeremiah 3:14-16. And it goes: "return, oh back sliding children says the Lord, for I am married to you, and I will take you from one city, and to from a family, and I will bring you to Zion and I will give you shepherds, according to my heart, who will feed you with knowledge and understanding... then it shall come to pass, when you are multiplied and increased in the lands, says the Lord, that they will say: No more, the Arc of the Covenant of the Lord... and that represents the Mosaic Covenant, doesn't it? It shall not come to mind. Nor shall they remember it. Nor shall they visit it. Nor shall it be made anymore (3:06) Many... there are many indications that the Mosaic Covenant is going to be replaced by a New Covenant. Which is... which is termed "everlasting." And that's what you have to deal with... you have to deal with the question: Has the Messiah come? And what is the evidence that the Messiah has come? I haven't talked about the New Testament evidence, and purposely, because, you're interested in the Old Testament evidence – so I've been trying to give you evidence from the Old Testament. There's a lot of indications in the Old Testament that (3:06:34) Israel is not going to succeed in earning their righteousness under the Mosaic Covenant. That there would have to be a change. For instance, the Jewish people are often called "stiff-necked people." Now, I'm not putting the Jewish people down, I happen to be Jewish myself – talks about them being a "stiff-necked people," what would change it? Well the New Covenant entail a change of heart, that God would come to the people, in conjunction with the Messiah, and take that hard heart and replace it with a soft heart, and he would cause the people to always follow him. There had to be a change, and that change would deal with... not only a change in who we are but a change in the Priesthood too. Remember that Moses promised the people that it wouldn't just be the Levites who are priests, he promised that there would be a whole nation of Priests. (3:07:32) And, you see, here's the bad news again, you will be a nation of priests but the bad news is, you're gonna be stuck with us... we're gonna be with you. We're gonna be part of Israel and we're gonna be judging the nations along with you – so you might as well get used to that idea because its not only in the New Testament, its also in your Old Testament...

Yossi: Eh... one last thing... one last thing... with your ending statement, you just erased all the questions that I gave you from the prophets (3:08:04) that show that all the signs that the prophets gave that what happened in the time of Messiah, not even one of them happened in the life of Jesus. You put everything aside, like we did not discuss for the last two hours, I asked you about the peace... I asked you about... wai... wai... wait. I asked you about all the Jews going back to the land and building the... there are so many

prophecies, not even one of them happened in his life. The prophecy says that he has to have a son, and he never had a son. (3:08:32) He did not....

Priest: You did not show me that one...

Yossi: Well, if you want, I'll show you right now...but I don't want to till the end of the night...it's in the book of Isaiah...

Priest: my wife is gonna be calling...

Yossi: But...shhh...quiet...quiet...but, the point is, you choose to put away all the questions that I brought you from the Prophets, that not one of these prophecies suit the life of Jesus (3:09)

Priest: Next time...

Yossi: And then, not only that, he died, and he couldn't even help himself. And he never helped the Jews, if any...he brought the Jews more agony than anybody in history...and you put it all aside and you come and say he's gonna come...he was the Messiah...ignoring reality.

Priest: would you like to take a look at the prophecies that talk about the Jews rejecting their own Messiah? We've got plenty of those too.

Yossi: Ok. Remember. (3:09:30) first, your job is ... what my opinion is...to answer all the contradictions in the New Testament...once you cover one by one...

Priest: We need new ground rules... we need a new oral law...

Yossi: Once...once you cover all the questions and all the contradictions that we had in your text, and in the Evangelist and in the four books of the New Testament...from that moment on, you will be able to use the New Testament as a proof to anything. Right now, you are not authorized to use the New Testament as a proof when there are so many open issues. You first have to cover those issues...once

Priest: I haven't used it - you're the one who's been going to the New Testament... (3:10:10) I have just been talking from Tanach.

Yossi: You have to agree with me that I did not limit you to anything you wanted to say...I did not tell you before the conversation do not use this or do not use that, the opposite, I encourage you, I told you, I have questions to you – and then, you wanna say whatever you want, I'm open to all your questions, but, you have to be...I'm sure you're honest...but its hard to admit, even to greater people than us...all I'm asking you to do is go and get me all the answers to the questions I asked you, and me and you will eat pork in Macdonalds on Yom Kippur, and I'll pay the bill. Thank you very much!!!

