

GROUP STUDY GUIDE

Brit Hadasha: Was Yeshua a False Prophet?

TEACHING SUMMARY

This teaching examines the claim that Yeshua was a false prophet according to the TANAKH. It considers three assertions: that Yeshua taught against the Torah, led people away from the God of Israel, and made false prophecies.

Deuteronomy 13 is presented as the standard for a false prophet who leads people toward other gods and away from YHWH's commandments. The teaching argues that Yeshua did the opposite, affirming the Torah and teaching his followers to keep even its least commandments.

Yeshua's teaching on murder and adultery is presented as an explanation of the commandments at the level of the heart. The teaching also points to Yeshua's Sabbath and festival practice and to the continued Sabbath and festival observance of his original followers.

The teaching argues that Yeshua directed people toward the God of Israel. It cites his use of the Shema, his teaching about giving glory to the Father, his instruction to pray to the Father, and his teaching that true worship is directed to God.

The claim that Yeshua falsely predicted his return is answered by examining Matthew 16:28 in context. The teaching connects that statement about some disciples seeing the Son of Man in his kingdom with the transfiguration six days later, understood as a picture of his future return.

Matthew 24:34 is addressed through several possible interpretations of "this generation," including the final generation, the generation that saw the Temple's destruction, or the Jewish race. The teaching concludes that the accusations against Yeshua do not hold and that he was a faithful prophet who pointed people to God, obedience, and accurate prophecy.

SUMMARY POINTS

- The objections examined concern Torah, worship of the God of Israel, and allegedly false predictions.
- Deuteronomy 13 rejects a prophet who leads people after other gods, even if a sign occurs.
- Matthew 5:17–19 is presented as Yeshua’s affirmation of the Torah’s continuing validity.
- Yeshua addressed the heart attitudes behind murder and adultery.
- Yeshua and his original followers observed the Sabbath and biblical festivals.
- Yeshua’s use of the Shema affirms love for the God of Israel.
- Yeshua directed prayer, worship, and the glory from good works toward the Father.
- The transfiguration is presented as the fulfillment of Matthew 16:28.
- The discussion of Matthew 24:34 offers possible interpretations rather than a single settled explanation.
- The teaching concludes that Yeshua promoted obedience to God and prophesied faithfully.

FILL-IN-THE-BLANK

Basic

1. Deuteronomy 13 warns against a prophet who promotes other _____.
2. In Matthew 5:17, Yeshua came to _____ the Law and the Prophets.
3. Yeshua’s explanations of murder and adultery address the _____.
4. Luke 4:16 says Yeshua attended synagogue on the _____.
5. Yeshua answered the greatest-commandment question with the _____.
6. Matthew 6:9 begins, “Our _____ in heaven.”

Challenging

1. Deuteronomy 18:22 rejects a prediction that does not come to _____.
2. The teaching connects Matthew 16:28 with the _____ six days later.
3. At the transfiguration, Yeshua appeared with Moses and _____.
4. The Greek term for “generation” in Matthew 24:34 is _____.
5. One interpretation of Matthew 24:34 concerns the destruction of the _____.
6. Matthew 24:36 says no one knows the day or _____ of Yeshua’s return.

GROUP DISCUSSION QUESTIONS

1. Why does Deuteronomy 13 require more than impressive signs when evaluating a prophet?

2. How do Matthew 5:17–19 and Yeshua’s teaching about heart attitudes work together in answering the Torah objection?

3. Why does the Sabbath and festival practice of Yeshua’s earliest followers matter to the argument?

4. How do the examples of prayer, healing, worship, and good works answer the claim that Yeshua led people away from the God of Israel?

5. How does reading Matthew 17 after Matthew 16 affect the interpretation of Yeshua’s prediction?

6. Compare the possible meanings of “this generation” presented in the teaching. How does considering context help assess the accusation of false prophecy?

ANSWER KEY – GROUP GUIDE

Basic

1. gods — Deuteronomy 13:1–5
2. fulfill — Matthew 5:17
3. heart — Matthew 5:21–22, 27–28
4. Sabbath — Luke 4:16
5. Shema — Mark 12:28–30
6. Father — Matthew 6:9

Challenging

1. pass — Deuteronomy 18:22
2. transfiguration — Matthew 16:28–17:8; teaching interpretation
3. Elijah — Matthew 17:3
4. genea — Teaching discussion of Matthew 24:34
5. Temple — Matthew 24:3, 34; one interpretation discussed
6. hour — Matthew 24:36

FACILITATOR DISCUSSION NOTES

Suggested responses follow the teaching. Invite discussion and personal application; these are not additional required answers.

1. Deuteronomy 13:1–5 warns that even a fulfilled sign cannot justify following other gods. Ask participants to compare the message and direction of a prophet's teaching with God's commands, rather than relying on an impressive experience alone.

2. Matthew 5:17–19 affirms the Law and the Prophets. In Matthew 5:21–22 and 27–28, Yeshua addresses attitudes behind murder and adultery. The teaching reads this as deepening faithful obedience, not discarding the commandments. Invite a concrete application involving an attitude as well as an action.

3. The teaching cites Yeshua's practice in Luke 4:16 and John 7:1–14, and his followers' practice in Acts 20:6, 16 and 1 Corinthians 5:7–8. It argues that continued observance is evidence against the claim that he taught its rejection. Have participants locate examples rather than assume every festival reference proves the same point.

4. Use Mark 12:28–30, Matthew 5:14–16, Matthew 6:9–10, John 4:22–24, and Matthew 15:29–31. These passages underpin the teaching's argument that Yeshua directed people toward the God of Israel. Stay with that stated argument; the source explicitly sets aside the complex question of Yeshua's nature.

5. The narrative places the transfiguration six days after Matthew 16:28. The teaching sees the mountain scene in Matthew 17:1–8 as fulfilling that promise to some disciples and giving a picture of the future return. Keep this explanation specifically tied to verse 28 rather than claiming every element of verse 27 occurred at the transfiguration.

6. The teaching discusses the final generation, the Temple's destruction within the contemporary generation, and an interpretation concerning the Jewish people. It presents options, especially favoring the first two over an accusation of false prophecy, without selecting one final explanation. Compare the options with Matthew 24:3, 34–36 and avoid turning a possibility into a settled claim.