

(Acts 10:44. The Holy Spirit fell on all who heard the word. 45. And *the believers from among the circumcised* who came with Peter *were amazed*, because the gift of the Holy Spirit had been poured out even *on the Gentiles*. 46. For they heard them *speaking in tongues* and extolling Yahweh. Then Peter declared, 47. "Can any one forbid water for baptizing these people who have received the Holy Spirit just as we have?" 48. And he commanded them to be baptized in the name of Yahshua Christ (i.e. *Yahshua* ha Mashiyach). Then they asked him to remain for some days.)

Besides the affirmation of Yahweh's making all races clean for the sake of preaching and saving, what other conclusions might we make from this section? In regards to:

- a. the evidence of the pouring out of the Spirit?
- b. the timeliness of water baptism and spirit-pouring?
- c. the manner of baptism – with what kind of water and in what name?
- d. And why do you suppose the Jews remained for days?

Caesarea means “Caesar’s Area” – it was an unclean city inhabited by Gentiles (previously ritually unclean men). Peter was worshiped by the Centurion at his feet. The word for worship is *prosekunesen* (προσεκυνεσεν) – literal worship, as of a Elohim. In response, Peter says, “Stand up!” The word *anastethi* (αναστεθι) is the imperative verb form of the noun “resurrection.” There is hidden meaning here – that Cornelius too was deemed worthy of obtaining a better resurrection.

(Acts 10:27. Peter continued talking with Cornelius. Then Peter went inside and saw a large group of people there. 28. Peter said to them, “You people understand that *it is forbidden for a Jewish man to associate with or visit any non-Jewish person. But Yahweh has shown me that I should not call any person ‘unholy’ or ‘unclean.’*” 29. That is why I didn't argue when the men invited me to come here. Now, please tell me why you sent for me.”)

And here’s where Peter reveals the vision of eating unclean beasts. The interpretation has nothing to do with *literal eating*, but with *associating*. No person is to be called unclean (*i.e.* unworthy to receive the gift of salvation, unworthy to approach Yahweh, unworthy to be in the presence of a Jew).

3. Cornelius’ Gets an Angelic Message

(Acts 10:30. Cornelius said, “Four days ago, I was praying in my house. It was at this same time--three o'clock in the afternoon. Suddenly, there was an angel standing before me. He was dressed in shining clothes. 31. The man said, “Cornelius! Yahweh has heard your prayer. He has seen your gifts to the poor people. Yahweh has not forgotten the things you have done. 32. So, send someone to the city of Joppa. Ask Simon Peter to come. Peter is staying in the house of another man named Simon, who is a leather-worker. His house is beside the ocean.” 33. So, I sent for you immediately. It was very good of you to come here. Now we are all here in the presence of Elohim. We want to hear everything that Yahweh has commanded you to tell us.”)

NOTICE! Cornelius wasn’t any old Gentile. He was praying at the hour of prayer. The angel affirms Cornelius’ rapprochement, acknowledges his acceptable gifts and good deeds, and tells him to call on Peter to hear him. (“This is my Son, the Beloved, hear ye him!”) Cornelius claims to be in the presence of Elohim and now wants to know the Good News.

4. Peter further interprets the sheet and the unclean beasts, just so everyone’s clear:

(Acts 10:34. “Truly I perceive that Elohim shows no partiality, 35. but in every nation any one who fears him and does what is right is acceptable to him.”)

(Simple English Version -- Acts 10: 34. “Now I understand! Elohim treats everyone the same. 35. Elohim accepts any person who worships Him and does what is right. It doesn't matter what race a person comes from!”)

5. Peter then preaches the Gospel, and here’s the result of his preaching:

I. Acts 10, Conclusion, Dietary Laws and Misconceptions – and the Holy Spirit Outpouring

1. There has been a vision of the *tallit* with its *tzitzim* with the animals, reptiles and birds wrapped inside (a reference to marriage), a command to “kill and eat,” Peter’s response, “I have never eaten anything common or unclean in my life,” a voice’s response, “What Elohim has cleansed you must not call common,” the ascent of the *tallit* (and this all happening three times), and all the time Peter’s lodging with “Simon a Tanner” – a professional skinner of animals – then

(Acts 10:19. While Peter was pondering the vision, the Spirit said to him, “Behold, three men are looking for you. 20. Rise and go down, *and accompany them without hesitation*; for I have sent them.” 21. And Peter went down to the men and said, “I am the one you are looking for; what is the reason for your coming?” 22. And they said, “Cornelius, a centurion, an upright and Elohim-fearing man, who is well spoken of by the whole Jewish nation, was directed by a holy angel to send for you to come to his house, and to hear what you have to say.” 23. So *he called them in to be his guests*. The next day he rose and went off with them, and *some of the brethren from Joppa* accompanied him.)

It was forbidden in the oral law (later called the Talmud) that these Gentiles could enter into the house of a Pharisaic Jew. (Peter was definitely of the “party of the circumcision” at this time – only those circumcised could be saved.) Why? Because even Elohim-fearing Gentiles were unclean if they had not been circumcised according to the law, and thus become proselytes (new converts) of the Jews.

Tal·mud (P) Pronunciation Key (tälməd, tlməd) n. Judaism

1) The collection of ancient Rabbinic writings consisting of the Mishnah and the Gemara, constituting the basis of religious authority in Orthodox Judaism.

2) Instruction, doctrine, --the body of the Jewish civil and canonical law *not comprised in the Pentateuch*. Note: The Talmud consists of two parts, the Mishna, or text, and the Gemara, or commentary. Sometimes, however, the name Talmud is restricted, especially by Jewish writers, to the Gemara. There are two Talmuds, the Palestinian, commonly, but incorrectly, called the Talmud of Jerusalem, and the Babylonian Talmud. They contain the same Mishna, but different Gemaras. The Babylonian Talmud is about three times as large as the other, and is more highly esteemed by the Jews.

3) n : sacred writings of Orthodox Judaism [syn: Talmud] Source: WordNet ® 1.6, © 1997 Princeton University

2. Caesarea’s Unclean Men

(Acts 10:24. And on the following day they entered Caesarea. Cornelius was expecting them and had called together his kinsmen and close friends. 25. When Peter entered, Cornelius met him and fell down at his feet and worshiped him. 26. But Peter lifted him up, saying, “Stand up; I too am a man.” 27. And as he talked with him, he went in and found many persons gathered ...)

6. Now One New Man:

(Ephesians 2:13. But now in Messiah Yahshua ye who sometimes were far off are made nigh by the blood of Messiah. 14. For *he is our peace*, who hath made both one, and hath broken down the middle wall of partition between us; 15. *Having abolished in his flesh the enmity*, even the law of commandments contained in ordinances; for to make in himself of twain *one new man*, so making peace; 16. And that he might *reconcile both* unto Elohim in one body by the cross, having slain the enmity thereby: 17. And came and preached *peace* to you which were *afar off*, and to them that were *nigh*.)

7. Now He Gets It!

(Acts 10:17. Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made inquiry for Simon's house, and stood before the gate, 18. And called, and asked whether Simon, which was surnamed Peter, were lodged there. 19. While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.)

The LITERAL meaning of the vision (eat beasts and serpents) made no sense at all to Peter. "I've never eaten that which is unclean." When the Spirit tells him that three men were looking for him, and when he finds these were Gentiles, he understands the vision! He would never go with these men of his own volition had not the Spirit quickened the vision and told him to go.

(Acts 10:20 Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.)

The Oral Tradition of the Pharisees (Jews) didn't permit a Jew to go into the home of a non-Jew because they feared the non-Jew wouldn't be keeping the cleanliness ordinances, that the non-Jew would be unclean, and the that Jew going in would make himself unclean by being in the presence of the unclean.

But Yahweh was telling Peter to call no man ritually unclean anymore, for Yahweh has made all people clean for the sake of their salvation through the sacrifice and atoning work of the Messiah. Here is the meaning of the vision in the words of Pete:

(Acts 10:28 And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but Elohim hath shewed me that I should NOT CALL any MAN common or UNCLEAN.)

8. This vision has nothing to do with the cleanliness or uncleanliness of FOOD; rather, of the cleanliness of men and women when it comes to their salvation and (as we see later) their potential to receive the Baptism in the Holy Spirit.

(End of Part K)

(Hosea 1:3,4 So he went and took Gomer the daughter of Diblaim; which conceived, and bare him a son. And the LORD said unto him, Call his name Jezreel.)

Jezre-el means "El will scatter."

Yet, after the scattering, there is to be redemption, or buying back, of the Northern Kingdom.

(Hosea 1:11 Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel.)

This designates the regathering of the Northern and Southern Kingdoms, of Israel and Judah – and a time of favor. But in the meantime, they had been disbursed among beasts worshiping beasts.

4. Indeed, they are to be MARRIED:

(Hosea 2:14 Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her. ... 18 and in that day will I make *a covenant* for them with *the beasts of the field*, and with *the fowls of heaven*, and with *the creeping things* of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely. 19 and *I will betroth thee unto me* forever ...)

Who is SHE?

(Jeremiah 31:31 Behold, the days come, saith Yahweh, that I will make a *new covenant* with the house of Israel, and with the house of Judah.)

5. Acts 10:13 And there came a voice to him, Rise, Peter; kill, and eat.

Peter was here commanded to make a "slaughter for a peace offering" for the purpose of having a ritual covenant meal, as Jacob had done earlier:

(Genesis 31:54 Then Jacob offered sacrifice (*zabach*) upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount.)

a. The nations of the world and the exiled Israelites they contained were now to be seen as IN COVENANT with Yahweh through the sacrifice and ritual meal of Yahshua. This vision was given the Chief of Apostles as a prelude to meeting with a Roman Centurion to have TABLE FELLOWSHIP with him. (Formerly, a Jew would not be permitted to go into the house of an unclean person of the nations.)

b. The sheet (*tallit katan*) knitted on four side represented the union / marriage of Jew (represented by Peter) and non-Jew (Northern Kingdom and nations of the world as represented by Cornelius and the three men) who are now to be in table fellowship because Messiah made peace (by becoming a peace offering) between those "near" (Jews / Southern Kingdom) and those "far off" (Israel / Northern Kingdom).

(Daniel 7: 3. And four great beasts came up from the sea, diverse one from another.)

Conclusion: When the nation of Israel was exiled into the nations, they were given over to their enemies who are called the *beasts of the field*.

(End Part J)

K. Acts 10, Dietary Laws and Common Christian Misconceptions, Part 4

1. Review of the text:

(KJV Acts 10:9. On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour: 10. And he became very hungry, and would have eaten: but while they made ready, he fell into a trance, 11. And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: 12. Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. 13. And there came a voice to him, Rise, Peter; kill, and eat. 14. But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean. 15. And the voice spake unto him again the second time, What Elohim hath cleansed, that call not thou common. 16. This was done thrice: and the vessel was received up again into heaven. 17. Now while Peter doubted in himself what this vision which he had seen should mean.)

Already established previously: The “sheet” is the *tallit katan* (prayer shawl of marriage), its knitting on the four corners is the *tzitzit* (tassels on a prayer shawl representing the Torah) – this was wrapped around the bride by the bridegroom to finalize a marriage ceremony (this is the more ancient practice than the canopy). The beasts and the creepers are the nations of the world and specifically the peoples of the nations.

2. Israel (especially the Northern Kingdom) desired to be like the nations and readily worshiped perverted forms of Yahwehism brought in from the nations as well as the false Elohim of the nations.

(Hosea 4: 17 Ephraim (the Northern Kingdom of Israel) is joined to idols: let him alone.)

(2 Chronicles 24:18 And they left the house of Yahweh, the Elohim of their fathers, and served groves and idols: and wrath came upon Judah and Jerusalem (the Southern Kingdom) for this their trespass.)

Of course, those idols were also in the form of beasts (Mithras – a cow) and creeping things (Bel – a serpent). By ‘lusting’ after the idols of the nations, all Israel became like the nations and were eventually disbursed out to the nations, which are called “beasts.”

(Romans 1:23 And changed the glory of the Uncorruptible Elohim into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.)

3. The Northern Kingdom (also known as Israel, Ephraim, etc.) is also given the prophetic name Jezreel:

(Numbers 15: 38. Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue: 39. And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of Yahweh, and do them and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring: 40. That ye may remember, and do all my commandments, and be holy unto your Elohim.)

A Hebrew wedding is performed under a canopy (*chuppa*) consisting of a *tallit* suspended on four corner poles. Therefore the sheet represents the marriage of whom? Cornelius and Peter; a Gentile and a Jew – one in Messiah.

7. Unclean Beasts – (vs. 12) – The Israelites given the covenant on Sinai were not to mingle with other peoples or be like them, because of their unclean practices.

(Deuteronomy 7: 1. “When Yahweh your Elohim has brought you into the country which you are going to make your own, many nations will fall before you: Hittites, Girgashites, Amorites, Canaanites, Perizzites, Hivites and Jebusites, seven nations greater and stronger than yourselves. 2. Yahweh your Elohim will put them at your mercy and you will conquer them. You must put them under the curse of destruction. You must not make any treaty with them or show them any pity. 3. You must not intermarry with them; you must not give a daughter of yours to a son of theirs, or take a daughter of theirs for a son of yours, 4. for your son would be seduced from following me into serving other Elohim; the wrath of Yahweh would blaze out against you and he would instantly destroy you.)

We remember that eventually both houses of Israel went after the Elohim of the Canaanites.

(1 Kings 11:1. But king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites: 2. Of the nations concerning which the Lord said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their Elohim: Solomon clave unto these in love. 3. And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart. 4. For it came to pass, when Solomon was old, that his wives turned away his heart after other Elohim: and his heart was not perfect with Yahweh his Elohim, as was the heart of David his father. 5. For Solomon went after *Ashtoreth* the Elohimdess of the Zidonians, and after *Milcom* the abomination of the Ammonites.)

7. The unclean beasts symbolize the nations of the world.

(Deuteronomy 7:22. And Yahweh thy Elohim will put out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee.)

(Jeremiah 12: 9. Mine heritage is unto me as a speckled bird, the birds round about are against her; come ye, assemble all the beasts of the field, come to devour.)

(Jeremiah 27: 6. And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also to serve him. 7. And all nations shall serve him, and his son, and his son's son, until the very time of his land come: and then many nations and great kings shall serve themselves of him.)

Who are these who are far off and also near? Near is the House of Judah in exile; far off is the House of Israel in exile.

(1 Kings 6: 46. "If they sin against thee--for there is no man who does not sin--and thou art angry with them, and dost give them to an enemy, so that they are *carried away captive* to the land of the enemy, *far off or near...*) (see also Daniel 9: 7)

Paul, in the Ephesians passage, strongly implies that Judah and Israel are to become one New Man through the death and resurrection of Yahshua.

5. Unpacking Acts 10 – The Sheet and the Beasts

The background for this chapter is set out in J-4 – that scattered nations are to become one under the Head, the Savior, Yahshua. This is extremely significant to understand the vision of Peter.

(Acts 10: 1. AT CAESAREA there was a man named Cornelius, a centurion of what was known as the Italian Cohort, 2. a devout man who feared Elohim with all his household, gave alms liberally to the people, and prayed constantly to Yahweh.)

Cornelius is not a Jew; he would be considered a proselyte, which means, though not Hebrew, he lived the Hebrew people, Yahweh and his commandments. (Matthew 23:15 . "Ye [Scribes and Pharisees] compass sea and land to make one proselyte.")

(KJV Acts 10:3. He saw in a vision evidently about the ninth hour of the day an angel of Elohim coming in to him, and saying unto him, Cornelius. 4. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before Elohim. 5. And now send men to Joppa, and call for one Simon, whose surname is Peter: 6. He lodgeth with one Simon a tanner, whose house is by the seaside: he shall tell thee what thou oughtest to do. 7. And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually; 8. And when he had declared all these things unto them, he sent them to Joppa. 9. On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour: 10. And he became very hungry, and would have eaten: but while they made ready, he fell into a trance, 11. And saw heaven opened, and a certain vessel descending unto him, as it had been *a great sheet knit at the four corners, and let down to the earth*: 12. Wherein were *all manner of four footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.*)

This is the vision that many Christian churches teach undoes the dietary laws. It really has nothing to do with that at all, as we'll see. Cornelius is sending three men to see Peter.

6. The Sheet – it is a *tallit katan* that has *tzitzitim* and the four corners. (It's a prayer shawl. The *tzitzim* are knotted threads representing the Law.) *The sheet denotes a marriage.*

(Matthew 15:20. These are what defile a man; but to eat with unwashed hands does not defile a man.”)

Was Yahshua discussing changing the food ordinances that were already set by Yahweh? Not at all. He is answering the question whether a person is unclean if they don't wash their hands before they eat. The ORAL TRADITION of the Jews stated that you were unclean if you didn't wash your hands before eating clean foods. Messiah didn't agree with their oral law. He taught that uncleanness comes from the heart because it cares not follow the Torah – it either wants to ADD to it or SUBTRACT from it.

Now let us understand the background to Acts 10. It won't hurt to learn

3. To understand the vision of the sheet, we need to first understand why Yahshua came into the world.

(John 10: 16. And I have other sheep, that are not of this fold; I must bring them also, and they will heed my voice. So there shall be one flock, one shepherd. 17. For this reason the Father loves me, because I lay down my life, that I may take it again.)

Two sheepfolds will be one; they are *The House of Israel* (aka Ephraim, the Northern Kingdom) and

The House of Judah (the Southern Kingdom).

(Hosea 1:11. And the people of Judah and the people of Israel shall be gathered together, and they shall appoint for themselves one head; and they shall go up from the land, for great shall be the day of Jezreel.)

The “one head” is Messiah Yahshua (aka King David, Ezekiel 37:24)

(John 11: 49. But one of them, Caiaphas, who was high priest that year, said to them, “You know nothing at all; 50. you do not understand that it is expedient for you that one man should die for the people, and that the whole nation should not perish.” 51. He did not say this of his own accord, but being high priest that year he prophesied that Yahshua should die for the nation, 52. and not for the nation only, but to gather into one the children of Elohim who are scattered abroad. 53. So from that day on they took counsel how to put him to death.)

4. The New Man and the Exiled Nations

(NJB Ephesians 2:12. do not forget, I say, that you were at that time separate from Christ and excluded from membership of Israel, aliens with no part in the covenants of the Promise, limited to this world, without hope and without Elohim. 13. But now in Christ Yahshua, you that used to be so far off have been brought close, by the blood of Christ. 14. For he is the peace between us, and has made the two into one entity and broken down the barrier which used to keep them apart, by destroying in his own person the hostility, 15. that is, the Law of commandments with its decrees. His purpose in this was, by restoring peace, to create a single New Man out of the two of them, 16. and through the cross, to reconcile them both to Elohim in one Body; in his own person he killed the hostility. 17. He came to bring *the good news of peace to you who were far off and peace to those who were near.*)

Again, the given, based upon Leviticus 11, is that all who come into covenant with the Elohim of Israel and his son are to eat only clean foods. Yahshua is not going to add anything to that (like the Pharisees and Jews today) nor take anything away (like the Christians do today).

(End Part I)

J. Acts 10, Dietary Laws and Common Christian Misconceptions, Part 3

1. A Parable

(Matthew 15:10. And he called the people to him and said to them, "Hear and understand: 11. not what goes into the mouth defiles a man, but what comes out of the mouth, this defiles a man." ... 15. But Peter said to him, "Explain *the parable* to us.")

The story of clean / unclean is *a parable*. A parable is a little story with a deeper meaning. (Also called a "similitude.")

(Matthew 15:17. Do you not see that whatever goes into the mouth passes into the stomach, and so passes on? 18. But what comes out of the mouth proceeds from the heart, and this defiles a man.)

Let me explain the parable: Yahshua is saying that if you don't wash before eating clean food and that food is made waste by your body, the bowel movement didn't make that food unclean in the first place. For making dirt of clean food is a normal function. Dirt "proceeds out" of the body, but

(Matthew 15:18 those things which proceed out of the mouth come forth from the heart; and they defile the man.)

a. Uncleanliness comes from *a stubborn evil heart*, full of proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies – Matthew 15:18 – these are *commandments broken*).

b. *A stubborn evil heart will not obey Torah*. Look at these hearts:

(Zechariah 7:11. But they refused to hearken, and turned a stubborn shoulder, and stopped their ears that they might not hear. 12. They made their hearts like adamant lest they should hear the law and the words which Yahweh of hosts had sent by his Spirit through the former prophets. Therefore great wrath came from Yahweh of hosts.)

(Jeremiah 4:4. "Circumcise yourselves to Yahweh, remove the foreskin of your hearts, O men of Judah and inhabitants of Jerusalem; lest my wrath go forth like fire, and burn with none to quench it, because of the evil of your doings." ... 14. "O Jerusalem, wash your heart from wickedness, that you may be saved. How long shall your evil thoughts lodge within you?" ... 18. Your ways and your doings have brought this upon you. This is your doom, and it is bitter; it has reached your very heart.")

2. Messiah's Conclusion in the Matter

4. But didn't Yahshua annul dietary ordinances in Matthew 15?

(Matthew 15: 10, 11. And he called the people to him and said to them, "Hear and understand: not what goes into the mouth defiles a man, but what comes out of the mouth, this defiles a man.")

To answer this objection, we must go back to the context in which he spoke.

(Matthew 15: 1. Then Pharisees and scribes came to Yahshua from Jerusalem and said, 2. "Why do your disciples transgress the *tradition of the elders*? For they do not wash their hands when they eat.")

The *tradition of the elders* is *oral law* – that is, what the teachers in their tradition had surmised about Scripture, added to Scripture and taken from it. There was and still is a great body of Oral Law in some major religions, most of which has long been written down in books. For instance: the Talmud in Judaism, "Apostolic Constitutions" in Mormonism, "The Book of Discipline" in Methodism, etc. Again, these documents are "the traditions of the elders."

The Pharisees (and Jewish rabbis of today) teach that *the oral law* (traditions of the elders) is above (more binding than) *the written law* found in the Bible. But Messiah taught that the *oral law* cannot be above (more binding than) the written law. The tradition of the elders (oral law) teaches that it is a sin if you do not wash your hands in a prescribed way before you eat. Messiah disagreed – he thought following *oral law* was the sin when it came into contradiction with the written Law (Torah).

(Matthew 15:3. He answered them, "And why do you transgress the commandment of Elohim for the sake of your tradition?")

5. Torah, Halacha and Doctrine: The *Commandments of Elohim* that Yahshua is referring to is the written Torah, not the *Book of Discipline* or unfounded beliefs (smoking, drinking, carousing, etc.).

(Matthew 15: 7-9. "You hypocrites! Well did Isaiah prophesy of you, when he said: 'This people honors me with their lips, but their heart is far from me; in vain do they worship me, teaching as *doctrines* the precepts of men.'")

Doctrine consists in *how you walk* the written law. (The road map of your *halacha*. Get it?)

Messiah's doctrine of clean / unclean is that defilement doesn't come from the hands, *but the heart*.

(Matthew 15: 10,11. And Yahshua called the people to him and said to them, "Hear and understand: not what goes into the mouth defiles a man, but what comes out of the mouth, this defiles a man.")

Yahshua wants the crowd to hear and understand what true defilement is. He is giving his doctrine, which *is always in line with his Father's word*. (Else, it would be nothing more than "oral law" again.) It has *already been established* in the Law (Leviticus 11) which foods are clean and which are unclean. Is Messiah having a discussion in Matthew 15 about clean and unclean food? Not at all! He is *answering* the question, "Is it a sin NOT to wash in the ritual fashion before eating?" "Is the clean food made unclean if you don't wash your hands before you eat?"

(1 Peter 2:21. For to this you have been called, because Christ also suffered for you, leaving you an example, that you should follow in his steps.)

The problem is that this way of thinking is ILLOGICAL. We need to AGAIN look closer at the life of Yahshua as related in the Scripture rather than through the lens of our traditions or our own personal way of thinking.

2. Remember the scriptural definition of sin?

(1 John 3:4 Whosoever committeth sin transgresseth also the law: for sin is *the transgression of the law.*)

Notice that this definition is from the NEW TESTAMENT, not the Old. St. John and others still hold to the ordinances of Yahweh, the very same which are to be written on our hearts.

What is our traditional understanding of sin? Smoking, drinking, carousing, gambling, gossiping and the like. *This is the tradition of our elders*, but it is not Yahweh's definition at all. Yahshua drank and was accused of carousing (and he's still being accused of that). He was known as "a winebibber and a sinner." He made wine and went to parties. But did he sin?

(1 Peter 2:22 [ye should follow his steps:] *who did no sin*, neither was guile found in his mouth.)

If you agree with St. Peter, that Yahshua did no sin, and that we are to imitate him, of what do these facts inform us concerning dietary ordinances, which are an important part of the Law? Shall we imitate him in this too? Why?

3. About "The Walk"

(1 John 2:6 He that saith he abideth in him ought HIMSELF also so to WALK, even as he WALKED.)

Here's the Simple English Version:

(1 John 2:6 If a person claims that Elohim lives in him, then he ought to live as Yahshua lived.)

The Hebrew term for doing what John says is *Halacha*, which means, "the way one walks," an extension of halak (haw-lak'), which means "walk."

Examples:

(Psalm 119:1. Blessed are those whose way is blameless, who **walk** in the law of Yahweh!)

(Isaiah 2:3. Many peoples shall come, and say: "Come, let us go up to the mountain of Yahweh, to the house of the Elohim of Yahqov; that he may teach us his ways and that **we may walk** in his paths." For out of Zion shall go forth the law, and the word of Yahweh from Jerusalem.)

Messiah *did not walk* in the pathway of sin (*i.e.* break the commandments) and He taught His followers likewise, not to sin (*rather*, to keep the commandments).

blood, neither shall any stranger who sojourns among you eat blood. 13. Any man also of the people of Israel, or of the strangers that sojourn among them, who takes in hunting any beast or bird that may be eaten shall pour out its blood and cover it with dust. 14. "For the life of every creature is the blood of it; therefore I have said to the people of Israel, You shall not eat the blood of any creature, for the life of every creature is its blood; whoever eats it shall be cut off. 15. And every person that eats what dies of itself or what is torn by beasts, whether he is a native or a sojourner, shall wash his clothes, and bathe himself in water, and be unclean until the evening; then he shall be clean. 16. But if he does not wash them or bathe his flesh, he shall bear his iniquity.")

(Leviticus 20: 25. "You shall therefore make a distinction between the clean beast and the unclean, and between the unclean bird and the clean; you shall not make yourselves abominable by beast or by bird or by anything with which the ground teems, which I have set apart for you to hold unclean. 26. You shall be holy to me; for I the Lord am holy, and have separated you from the peoples, that you should be mine.")

(Also Leviticus 17: 14,15)

Conclusion: The non-Jew is to observe dietary ordinances.

Exercises:

- a. Make a list of anything you now eat that is detestable for you to eat in the site of Yahweh.
- b. If you decided to keep the dietary ordinances what would you be missing?

(End Part H)

I. Acts 10, Dietary Laws and Common Christian Misconceptions, Part 2

Review: Why are the food ordinances even relevant today?

(Leviticus 11: 41. Any creature that swarms on the ground is detestable for eating; it must not be eaten. 42. Anything that moves on its belly, anything that moves on four legs or more, in short all the creatures that swarm on the ground, you will not eat, since *they are detestable*. 43. *Do not make yourselves detestable* with all these swarming creatures; do not defile yourselves with them, do not be defiled by them.)

Certain animals are not to be eaten solely because *Yahweh finds eating them detestable*. He needs no other reason, and neither do we.

1. The common assumption: that Yahshua' death on the stake destroyed the need to follow any Old Covenant ordinances.

(Romans 13:8. Owe no one anything, except to love one another; for he who loves his neighbor has fulfilled the law.)

Now we are to follow our hearts and the tradition in which we were raised. On the other hand, we are also taught to emulate and imitate the life of Yahshua – imitation is the highest form of discipleship.

(Leviticus 11: 44. "For it is I, Yahweh, who am your Elohim. You have been sanctified and have become holy because I am holy: do not defile yourselves with all these creatures that swarm on the ground. 45. Yes, it is I, Yahweh ... you must therefore be holy because I am holy.")

6. Let's go back to the assumptions of Part H-3.

Are these dietary ordinances temporary or forever?

(1 Chronicles 16:15. He is mindful of his covenant forever, of the word that he commanded, for a thousand generations.)

(Psalms 119:89. Forever, O Yahweh, thy word is firmly fixed in the heavens.)

(Psalms 119:144. Thy testimonies are righteous forever; give me understanding that I may live.)

(Isaiah 24:5. The earth lies polluted under its inhabitants; for they have transgressed the laws, violated the statutes, broken the everlasting covenant.)

(Luke 16:17. But it is easier for heaven and earth to pass away, than for one dot of the law to become void.)

(Luke 21:33 "Heaven and earth shall pass away: but MY WORDS shall not pass away.")

Did Yahweh change his mind about this?

Malachi 3:5. "Then I will draw near to you for judgment; I will be a swift witness against the sorcerers, against the adulterers, against those who swear falsely, against those who oppress the hireling in his wages, the widow and the orphan, against those who thrust aside the sojourner, and do not fear me, says Yahweh Sabaoth. 6. For I the Yahweh do not change; therefore you, O sons of Jacob, are not consumed. 7. From the days of your fathers you have turned aside from my statutes and have not kept them. Return to me, and I will return to you, says Yahweh Sabaoth."

Conclusion to assumption a: The Torah is an everlasting covenant forever. No, Yahweh didn't change his mind.

Do the ordinances not pertain to New Testament people or non-Jews?

(Exodus 12:49. "There shall be one law for the native and for the stranger who sojourns among you.")

(Leviticus 24:22. "You shall have one law for the sojourner and for the native; for I am Yahweh your Elohim")

(Many more: see Numbers 15:15,16,29)

Conclusion: There is one Torah for the native born and the stranger. But is the stranger or foreigner (non-Jew) to observe even the dietary ordinances?

(Leviticus 17: 11. "For the life of the flesh is in the blood; and I have given it for you upon the altar to make atonement for your souls; for it is the blood that makes atonement, by reason of the life. 12. Therefore I have said to the people of Israel, No person among you shall eat

c. Birds: 13. Of the birds these are the ones that you will regard as detestable; they may not be eaten, they are detestable for eating: The tawny vulture, the griffon, the osprey, 14. the kite, the various kinds of buzzard, 15. all kinds of raven, 16. the ostrich, the screech owl, the seagull, the various kinds of hawk, 17. horned owl, night owl, cormorant, barn owl, 18. ibis, pelican, white vulture, 19. stork, the various kinds of heron, the hoopoe and the bat.

d. Winged insects: 20. All winged insects moving on four feet you will regard as detestable for eating. 21. Of all these winged insects you may eat only the following: those with the sort of legs above their feet which enable them to leap over the ground. 22. These are the ones you may eat: the various kinds of migratory locust, the various kinds of solham locust, hargol locust and hagab locust. 23. But all other winged insects on four feet you will regard as detestable for eating.

Contact with unclean animals: 24. By the following you will be made unclean. Anyone who touches the carcass of one will be unclean until evening. 25. Anyone who picks up their carcasses must wash his clothing and will be unclean until evening. 26. Animals that have hoofs, but not cloven, and that are not ruminant, you will regard as unclean; anyone who touches them will be unclean. 27. Those four-footed animals which walk on the flat of their paws you will regard as unclean; anyone who touches their carcasses will be unclean until evening, 28. and anyone who picks up their carcasses must wash his clothing and will be unclean until evening. You will regard them as unclean.

e. Small ground animals: 29. Of the small creatures which crawl along the ground, these are the ones which you will regard as unclean: the mole, the rat, the various kinds of lizard: 30. gecko, koah, letaah, chameleon and tinshamet.

Further rules on contact with things unclean: 31. Of all the small creatures, these are the animals which you must regard as disgusting. Anyone who touches them when they are dead will be unclean until evening. 32. Any object on which one of these creatures falls when it is dead becomes unclean: wooden utensil, clothing, skin, sacking, any utensil whatever. It must be immersed in water and will remain unclean until evening; then it will be clean. 33. If the creature falls into an earthenware vessel, the vessel must be broken; whatever the vessel contains is unclean. 34. Any edible food will be unclean if the water touches it; any drinkable liquid will be unclean, no matter what its container. 35. Anything on which the carcass of such a creature may fall will be unclean: be it oven or stove, it must be destroyed; for they are unclean and you will regard them as unclean 36. (although springs, wells and stretches of water will remain clean); anyone who touches one of their carcasses will be unclean. 37. If one of their carcasses falls on any kind of seed, the seed will remain clean; 38. but if the seed has been moistened and one of their carcasses falls on it, you will regard it as unclean. 39. If one of the animals that you use as food dies, anyone who touches the carcass will be unclean until evening; 40. anyone who eats any of the carcass must wash his clothing and will remain unclean until evening; anyone who picks up the carcasses must wash his clothing and will remain unclean until evening.

The religious aspect: 41. Any creature that swarms on the ground is detestable for eating; it must not be eaten. 42. Anything that moves on its belly, anything that moves on four legs or more, in short all the creatures that swarm on the ground, you will not eat, since they are detestable. 43. Do not make yourselves detestable with all these swarming creatures; do not defile yourselves with them, do not be defiled by them.”)

5. Most think that dietary ordinances are ridiculously out of date, or that they were instituted at one time as a matter of health, or that they're not important in our modern society. However, the real reason for them is found here:

(Acts 10:28. And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but *Yahweh hath shewed me that I should not call any man common or unclean.*)

Peter didn't see the interpretation of the dream that he should go out and eat swine's flesh or bats, but rather that the faith of Yahshua should be extended outside the 'clean' House of Israel. In Bible symbolism, beasts are a metaphor for nations and peoples.

(Daniel 7:17. These great beasts, which are four, are four kings, which shall arise out of the earth.)

3. The Four Assumptions About Dietary Laws

a. When Yahweh through his son Yahshua and the prophet Moses gave dietary instructions to all those who would come into covenant with Yahweh, he didn't mean for them to be everlasting commandments, but temporary. Yahweh changed his mind.

b. Jews and non-Jews each have their own Torah – dietary commandments are for Jews, but a non-Jew can eat anything.

c. Non-Jews are told in the New Testament that they may *break the commandments of Yahweh* (sin) with impunity in regards to the dietary commandments.

d. The New Testament supercedes the Old because the New is a greater revelation and we're living in a "new dispensation" of grace (Yahweh gave up on plan "A" for plan "B").

4. Are these assumptions fallacious? What does the Torah tell us about diet? (I would choose a modern language version for this section.)

(Leviticus 11 (NJB) a. On land: 1. Yahweh spoke to Moses and Aaron and said to them, 2. "Speak to the Israelites and say: `Of all animals living on land these are the creatures you may eat: 3. You may eat any animal that has a cloven hoof, divided into two parts, and that is a ruminant. 4. The following, which either chew the cud or have a cloven hoof, are the ones that you may not eat: you will regard the camel as unclean, because though it is ruminant, it does not have a cloven hoof; 5. you will regard the coney as unclean, because though it is ruminant, it does not have a cloven hoof; 6. you will regard the hare as unclean, because though it is ruminant, it does not have a cloven hoof; 7. you will regard the pig as unclean, because though it has a cloven hoof, divided into two parts, it is not a ruminant. 8. You will not eat the meat of these or touch their dead bodies; you will regard them as unclean.

b. In water: 9. Of all that lives in water, these you may eat: Anything that has fins and scales, and lives in the water, whether in sea or river, you may eat. 10. But anything in sea or river that does not have fins and scales, of all the small water-creatures and all the living things found there, you will regard as detestable. 11. You will regard them as detestable; you must not eat their meat and you will regard their carcasses as detestable. 12. Anything that lives in water, but not having fins and scales, you will regard as detestable.

"We inform him of some of the light commandments and some of the weightiest ... the convert ... is thus not taught the whole torah prior to conversion but only some of the essentials thereof, which is followed by the total commitment to observe whatever the torah commanded."

This teaching gives us a completely new and correct understanding of the great council decision of Acts 15. Summary: The prophets declared the coming together of the two houses of Israel (Judah and Ephraim plus the mixed multitude that covenant with Yahweh. James gave a judgment in regards to how much of Torah should be kept by Gentiles. His judgment was all of it; however, it was a step process. First the circumcision of the heart through repentance and the shed blood of Yahshua. Then the very basics of the Torah in matters of idols, blood, food, fornication. Then the convert was to get into Sabbath school and learn the rest, following over time.

(End of Part G)

H. Acts 10, Dietary Laws and Common Christian Misconceptions, Part 1

1. Peter's Dream

(Acts 10:9. On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour: 10. And he became very hungry, and would have eaten: but while they made ready, he fell into a trance, 11. And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: 12. Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. 13. And there came a voice to him, Rise, Peter; kill, and eat. 14. But Peter said, Not so, Lord; *for I have never eaten any thing that is common or unclean.* 15. And the voice spake unto him again the second time, What Yahweh hath cleansed, that call not thou common. 16. This was done thrice: and the vessel was received up again into heaven. 17. Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent *from Cornelius* (a horn – a man of authority) had made inquiry for Simon's house, and stood before the gate, 18. And called, and asked whether Simon, which was surnamed Peter, were lodged there.)

2. Peter's Interpretation of the Dream

Peter followed Torah in eating, evidenced by him saying,

("I have never eaten any thing that is common or unclean.")

And he had remembered Yahshua initial direction for the NEW disciples:

(Matthew 10:5. "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: 6. But go rather to the lost sheep of the house of Israel.")

Now he gets a new direction as he personally interprets his own dream through the inspiration of the Holy Spirit:

(Deuteronomy 4:6 Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.)

Only if you know Torah can you understand the ruling of Peter and James in Acts 15. If you do not, you can't make a wise judgment on what James, the servant of Yahweh, is saying about what Gentiles are supposed to do to be in covenant with Yahweh!

7. Blood: The prohibition from "blood" is a collective term for the *blood issues* found in the Torah. Nobody but vampires, the deranged and some heathen peoples drink blood. Such is not what "blood" is all about. I am not going to quote Torah on blood issues – you can readily find these yourselves.

8. Strangled: *pniktos* (πνικτος): definition: 1) suffocate, strangled 1a) what is strangled, i.e. an animal deprived of life without the shedding of blood. This refers to how an animal is properly slaughtered and eaten. This, too, is found in the Torah – and you can find these issues readily.

9. James says that necessary issues for the non-Jew are blood and food (how a food animal is killed / dietary laws). While traditional Christians will emphasize this ruling of James, they heed neither blood issues nor food issues. This is because they neither KNOW nor HEED Torah.

10. Returning to Yahweh means returning to the conditions of fellowship with him, including blood issues and food issues. However, are those returning to Yahweh from the dispersion of Ephraim (us) to follow all of Torah immediately in order to be included in the covenant? There was a sect of believing Pharisees who said "YES." However, James said, "NO!" If "NO," then why are four or five things necessary immediately?

Forsaking idolatry, breaking blood and food laws, and shunning fornication (immorality) consist of the most basic TEST of one's desire to follow Torah in the future, as it is learned. If those who returned weren't willing to forsake idols, blood, things strangled and fornication immediately, then they were not *serious enough* about rejoining Yahweh to ever go any farther. You can't join the lodge if you won't pay the dues. You can't follow Yahweh or Yahshua if you're not willing to commit to some basic principles before learning the great principles.

11. Finally:

(Acts 15:21 For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day.)

Once a non-Jew (Ephramite or Gentile) decides to return to Yahweh, he must have AT LEAST (a) a circumcised heart (b) evidenced in forsaking idols and (c) expressing a desire to obey Yahweh's Torah, beginning with issues of blood, diet and morality. After that, the rest of following Torah is to be learned and practiced through "the teaching of Moses in the synagogue every Sabbath." We can understand this as a process of learning the Torah, since we as Christians are not taught the Torah, rather that it has been done away with.

This ruling is completely consistent with the way seekers convert to Orthodox Judaism TODAY. Moshes ben Nachman (1195 – 1270), pg. 434) informs Jews today about proselytes:

“That stage of the future redemption will be followed by another stage when ‘I [Yahweh] will be their Elohim’. It will be followed by the coming of the messianic king. ‘My servant David’ will be ‘prince among them’.”

This will be fulfilled soon. Summary: Jewish thought understands that Amos 9:11 will be fulfilled in staged. However, since they don’t see Yahshua as being a part of that fulfillment, they are still waiting for it ALL to happen in the future.

5. James’ verdict!

(Acts 15: 19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to Elohim.)

The word “turned” in the Greek original is *epistrepho* (επιστρεφω). The word means “return,” and is used correctly in

(Matthew 10: 13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace RETURN to you.) (see also Matthew 12: 44)

The Acts 15:19 text should read, “among the Gentiles *are returned* to Yahweh.”

6. Idols:

(Acts 15: 20 But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.)

Why would these returners be required *to abstain from pollutions of idols*?

(Hosea 4: 17 EPHRAIM is joined to IDOLS: let him alone. 8: 4 They have set up kings, but not by me: they have made princes, and I knew it not: of their silver and their gold have they made them idols, that they may be cut off.)

Ephraim is the northern kingdom – “the lost tribes of Israel” – scattered all over the globe, to be regathered in the latter days. This is why they were originally cut off from the covenant with Yahweh and the blessing that comes from it. They have to cut off idols so that they might no longer be cut off.

Hosea also prophesies that Ephraim will cut off their worship of idols at some point.

(Hosea 14: 8 Ephraim shall say, What have I to do any more with idols? I have heard him, and observed him: I am like a green fir tree. From me is thy fruit found. 14: 9 Who is wise, and he shall understand these things? prudent, and he shall know them?)

Those who know Ephraim worshipped idols and will cut off idols are wise. Why are they wise? Because, as previously demonstrated, they know (or are learning) Torah. And here is the Torah:

disbursed. The Messiah, figuratively King David, will restore, reunite and rule an undivided kingdom of Yahwists (or Covenant-keepers).

(Ezekiel 34:23 And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd.)

That shepherd is, of course, Messiah:

(John 10:14. I AM (εγω εμι) the good shepherd; I know my own and my own know me.)

(Ezekiel 37:24 And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.)

3. How do we know that "David" is a code-word for Yahshua? Easy.

(Luke 3:22. The Holy Spirit descended upon him in bodily form, as a dove, and a voice came from heaven, "Thou art my beloved Son; with thee I am well pleased.")

The name "David" translated means "Beloved" in English. The holy Spirit is saying (literally), "You are my son, my beloved, in whom ..." Which is interpreted as "You are my son, my David, in whom I am well pleased.)

And it is David, or the Beloved, who will rule:

(Ezekiel 37:24 And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.)

4. James saw that Gentiles coming into the community of faith was the fulfillment of the Amos 9:11 prophecy. How do Orthodox Jews these days understand Amos 9:11?

Torah Anthology: Yalkut Me'Am Lo'ez, p. 456:

"The scripture conveys that in the coming future, the kingship of the house of David will be established in THREE STAGES. First, a leader will arise of the seed of David, who will "feed them" and he will be their shepherd (Ezekiel 34:23)."

This was fulfilled in the first Advent.

"He will teach them to practice righteousness and justice and thus establish 'the tabernacle of David (Isaiah 1:27)."

Yahshua taught his disciples Torah and how to teach it and commanded them to teach "everything that I've told you." A tabernacle is a skin tent – not a permanent dwelling.

(Philippians 3:5 Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee.)

So Paul, a Pharisee, had a disagreement with other Pharisees who were also BELIEVERS IN YAHSHUA. Those Pharisees of the Barnabas camp believed that non-Jews / non-circumcised were to be embraced as full members of the community of believers and covenant of Yahweh by *immediately* and *without further ado* obeying *all* that the Torah teaches. They said, "It's needful to circumcise them and to command them to keep the law of Moses." They're talking about physical circumcision and complete observance of the entire Torah immediately.

8. Peter's word on the matter: James was Bishop and he had the last word. But Peter was with Yahshua all the time and had learned Torah from him (and John the Baptist before him) for years in the spirit of Yahshua. He makes his observation:

(Acts 15:7 And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago Elohim made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. 9. And put no difference between us and them, *purifying their hearts by faith*.)

Jacob / James' ruling, based on the teaching of Peter, was that the primary requirement to join the House of Israel and the Community of Nazarenes was to FIRST be *circumcised of heart*.

(Paul: Galatians 3:29 And if ye be Messiah's, then are ye Abraham's seed, and *heirs according to the promise*.)

James affirmation of Peter's observation and ruling (Acts 15:14-17) was that *the circumcision of the heart came FIRST*, along with five other extremely important requirements. What are they?

(Bonus question: If you got all five, does this mean that circumcision is no longer required? Explain your answer.)

(End of Part F)

G. Acts 15 and Common Christian Misconceptions, Part 4

1. James decision is made in light of the prediction of the prophet Amos, that:

(Amos 9:11 In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old.)

What is this restored and raised 'tabernacle' of David? We need first to remember what the coming of the Messiah was expected to accomplish as per the prophets – that Israel would be regathered and restored (both houses, Israel and Judah, and the mixed multitude that was to come with them) and that the Torah was going to be taught by Messiah (and his messianic followers) from Zion, i.e. Jerusalem, or wherever Zion will be in those days.

2. We remember that King David ruled a United Israel. In the wake of Solomon, his son's demise, there was a power struggle, and Israel was divided into two nations, Judah (Judea) and Israel (Ephraim). Both these kingdoms were eventually

5. The understanding was that the uncircumcised could not by any means be saved. Paul:

(Ephesians 2: 11,12. Wherefore remember, that ye being in time past Gentiles in the flesh, who are called uncircumcision by that which is called the Circumcision in the flesh made by hands; 12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without Elohim in the world.)

To be uncircumcised meant (in time passed) that one could not possibly be a covenanter with Yahweh, therefore they were in fact, unsaved, no matter their religious experience, for Moses wrote that ALL who would join with Yahweh be circumcised (as noted above).

Paul and Barnabas disagreed as to whether circumcision was required for salvation. Paul said *no* but Barnabas (and the pharisaic party of believers) said *yes*.

6. The Torah says something else about circumcision that Barnabas and his gang may have missed in their evaluation of Scripture.

(Deuteronomy 10: 12 And now, Israel, what doth Yahweh thy Elohim require of thee, but to fear Yahweh thy Elohim, to walk in all his ways, and to love him, and to serve Yahweh thy Elohim with all thy heart and with all thy soul. 16. circumcise therefore the foreskin of your heart, and be no more stiffnecked.)

Summary: Genesis 17:9-12 emphasizes the need for physical circumcision. Deuteronomy 10:16 employs a metaphor that emphasizes spiritual (the heart) circumcision: if not that, something *other* than physical circumcision. (As far as we know, the heart has no foreskin.) The great debate was which was more important, and was one exclusive of the other. So, since Paul and his gang disagreed on this issue with Barnabas and his gang, the matter was to be decided by a council, the ruling opinion given BY THE BISHOP in Jerusalem. The bishop was James ([Jacob Alphaeus ben Joseph "The Just"](#)).

(Acts 15:2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.) (Gospel of Thomas: The disciples asked Yahshua, Who will lead us, since we know that you will leave us? Yahshua replied, From wherever you happen to be, go to James the Just. It is for his sake that heaven and earth came into being.)

They went to the council for a decision in obedience to the Torah (Deuteronomy 17:8-11). So we can say that *the debate* (circumcision vs. uncircumcision) *was to be decided on the basis of the Torah as interpreted by James and the council, as led by the Holy Spirit.*

7. The Sect of the Pharisees

(Acts 15:5 but there rose up certain of the sect of the Pharisees which believed, saying, that it was needful to circumcise them, and to command them to keep the law of Moses.)

Look what Paul says about himself.

3. Problem!

Messiah dies and is resurrected before there is a physical end of the exile.

Solution: Those whom he empowered and “left behind” were to end the exile.

(Acts 1:6,8. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? 8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.)

Those left behind were to go forth and teach the Full Gospel, which includes the Full Torah. That’s what they were empowered for.

(Matthew 28:20. “...teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age.”)

All nations were to be taught this:

(Matthew 5:19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.)

4. So the question remains, what are non-Jews of all the nations, who worship idols (including money, prosperity, as well as wood and stone) required to do? How is one to be grafted or adopted into the family of Yahweh? Are they to follow all the ordinances of Yahweh immediately upon giving up their idols and turning to his divine mercy? Now that we have laid a firm foundation for these questions, they may be answered.

(Acts 15:1. And certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. 2. When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.)

Certain men, but not all, taught that circumcision was required for salvation. In their understanding, circumcision was THE SIGN of being in a covenantal relationship with Yahweh through his revelation to Abraham.

(Genesis 17:9-12. And Elohim said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. 17:10 This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. 11. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. 12. And he that is eight days old shall be circumcised among you, *every man child* in your generations, *he that is born in the house, or bought with money of any stranger, which is not of thy seed.*)

Note that this sign of the covenant includes both descendants of Abraham and strangers (foreigners or Gentiles).

and how long has it thus far taken to bring the two sticks into the hand of Yahweh?

In review, we again go back to the familiar prophecy:

(Joel 2:28 And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions.)

And we understand that this began with the preaching of Simon Peter:

(Acts 2: 14-18 But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: 15. For these are not drunken, as ye suppose, seeing it is but the third hour of the day. 16. But this is that which was spoken by the prophet Joel; 17 And it shall come to pass in the last days, saith Elohim, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: 18. And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy.)

Peter also testifies that the Holy Spirit has been poured out on Gentiles / strangers / foreigners:

(Acts 10:44,45. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. 45. And they of *the circumcision* which believed were astonished, as many as came with Peter, because that *on the Gentiles also* was poured out the gift of the Holy Ghost.)

2. From our study thus far we deduce from the writings of the Apostles that three major expectations in regards to the coming of Messiah were to be fulfilled:

- a. That the predictions of the Law and the Prophets would be fulfilled – the Advent would mean the end of the Exile (Dispersion, Diaspora) of Israel, and that He (Messiah) would regather both houses of Israel plus the mixed multitude into the chosen land for Israel. In order for this to happen, Messiah explained that he had to die to remedy the stony heart condition before there could be a physical return.
- b. That with the end of the Exile, those from all nations would join with Messiah as their king, and he would teach all nations the Torah from Jerusalem.
- c. All nations joining themselves to Messiah would experience an outpouring of the Holy Spirit.

Though these three expectations were being fulfilled, they were NOT being fulfilled in the way that the religious people expected them to be. *Yahweh had his plan and they had theirs*. How could Yahweh go against or even modify the set plans and interpretations of the religious? How dare he?

Remember, Messiah was to end the exile, according to Deuteronomy 30:1-5 and Ezekiel 37:15-28. After the STAKE, he was asked when this would happen in Acts 1:6. Following his non-answer, he ascends to the Father.

The nation and the children scattered abroad are the whole house of Israel – Judah, Israel and the mixed multitude.

The Messiah was asked when this reunification would happen.

(Acts 1: 6. So when they had come together, they asked him, "Master, will you at this time restore the kingdom to Israel?" 7. He said to them, "It is not for you to know times or seasons which the Father has fixed by his own authority. 8. But *you shall receive power when the Holy Spirit has come upon you*; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth.")

We have signs that lead us to believe that this either has come to pass or will soon. It's been 104 years since the Holy Spirit has come in the latest renewal, 56 years since Israel regained sovereignty, 37 years since Jerusalem became part of Israel, 24 years since Jerusalem became the capital of Israel. Prophecy tells us that Israel will expand to engulf the Euphrates river – that's in Iraq. What's next?

6. Finally in this section, we again recall to mind who will constitute this regathering.

(Isaiah 2:2. It shall come to pass in the latter days that the mountain of the house of Yahweh shall be established as the highest of the mountains, and shall be raised above the hills; and all the nations shall flow to it, 3. and many peoples shall come...)

(Revelation 7:4. And I heard the number of the sealed, a hundred and forty-four thousand sealed, out of every tribe of the sons of Israel, 5. twelve thousand sealed out of the tribe of Judah, twelve thousand of the tribe of Reuben, twelve thousand of the tribe of Gad ...)

(Revelation 7: 9. After this I looked, and behold, a great multitude which no man could number, from every nation, from all tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands, 10. and crying out with a loud voice, "*Salvation* belongs to our Elohim who sits upon the throne, and to the Lamb!")

Note that Israelites of both houses plus the multitude from every nation will be together as a "one stick" in the hand, observing Torah and insuring peace on earth in the Millennial age.

(End of Part E)

F. Acts 15 and Common Christian Misconceptions, Part 3
Jackson Snyder, January 29, 2004

1. We mentioned that one of the signs of the ingathering of Judah, Israel and all those others who would join with Yahweh, of all tribes, languages and nations (the mixed multitude) was the outpouring of the holy Spirit. Experience in our lifetime has proven that the holy Spirit has indeed been poured out upon all people in these last 104+ years with the same signs and manifestations as in the days of the Acts, but in far greater measure. When did this age of outpouring and regathering begin

to my servant Jacob; they and their children and their children's children shall dwell there forever; and David my servant shall be their prince forever. 26. I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will bless them and multiply them, and will set my sanctuary in the midst of them for evermore. 27. My dwelling place shall be with them; and I will be their Elohim, and they shall be my people. 28. Then the nations will know that I Yahweh sanctify Israel, when my sanctuary is in the midst of them for evermore.”)

Notice that in both places the people repent of their sins (what is sin?) (Deuteronomy 30:2,3; Ezekiel 37:23), that Messiah of David will rule over a united people (Ezekiel 37:24), they will live in an extended, much larger version of the land of Israel (Deuteronomy 30:4,6; Ezekiel 37:26,27); also that all nations would join themselves with Messiah, that he will teach all nations Torah,

(Isaiah 2:2. It shall come to pass in the latter days that the mountain of the house of Yahweh shall be established as the highest of the mountains, and shall be raised above the hills; and all the nations shall flow to it, 3. and many peoples shall come, and say: “Come, let us go up to the mountain of Yahweh, to the house of the Elohim of Jacob; that he may teach us his ways and that we may walk in his paths.” For out of Zion shall go forth the law, and the word of Yahweh from Jerusalem. 4. He shall judge between the nations, and shall decide for many peoples; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more. 5. O house of Jacob, come, let us walk in the light of Yahweh.)

and that all nations thus taught would receive and outpouring of the Holy Spirit.

(Joel 2: 28. “And it shall come to pass afterward, that I will pour out my spirit on all flesh ...)

5. How does the New Testament address these same issues?

(John 10:16. And I have other sheep that are not of this fold; I must bring them also, and they will heed my voice. So there shall be one flock, one shepherd. 17. For this reason the Father loves me, because I lay down my life, that I may take it again.)

The “other sheep” are the scattered northern kingdom of Israel and the mixed multitude that joined with it. “This fold” is the southern kingdom, Judea – the people he was addressing – plus the mixed multitude that had joined with it. The Messiah was telling the fold that he needed to die in order to bring all of Israel (and the mixed multitude that had joined) together. Taking his life up again was crucial to this effort for reunification.

In addition, the high priest that year, Caiaphas, prophesied this publicly:

(John 11: 49. But one of them, Caiaphas, who was high priest that year, said to them, “You know nothing at all; 50. you do not understand that it is expedient for you that *one man should die for the people*, and that *the whole nation* should not perish.” 51. He did not say this of his own accord, but being high priest that year he prophesied that *Yahshua should die for the nation*, 52. *and not for the nation only, but to gather into one the children of Elohim who are scattered abroad.*)

them, and flee seven ways before them; and you shall be a horror to all the kingdoms of the earth.”)

In some hundreds of years, both houses of Israel broke the Torah sufficiently to see this prophecy through. Israel went off into Assyria and Judah went off into Babylon – and who knows where from there. This is called “The Exile” or “The Dispersion” or “The Diaspora.”

3. Messianic expectations in the Torah: these documents predict that the Messiah would regather both houses of Israel, including the mixed multitude of all ages before that had joined up with Yahweh.

(Deuteronomy 3:1. “And when all these things come upon you, the blessing and the curse, which I have set before you, and you call them to mind among all the nations where Yahweh your Elohim has driven you, 2. and return to Yahweh your Elohim, you and your children, and obey his voice in all that I command you this day, with all your heart and with all your soul; 3. then Yahweh your Elohim will restore your fortunes, and have compassion upon you, and he will gather you again from all the peoples where Yahweh your Elohim has scattered you. 4. If your outcasts are in the uttermost parts of heaven, from there Yahweh your Elohim will gather you, and from there he will fetch you; 5. and Yahweh your Elohim will bring you into the land which your fathers possessed, that you may possess it; and he will make you more prosperous and numerous than your fathers.)

4. Messianic expectations in the prophets: {this section is worth the effort of close study}

(Ezekiel 37: 15. The word of Yahweh came to me: 16. “Son of man, take a stick and write on it, ‘For Judah, and the children of Israel associated with him’; then take another stick and write upon it, ‘For Joseph (the stick of Ephraim) and all the house of Israel associated with him’; 17. and join them together into one stick, that they may become one in your hand. 18. And when your people say to you, ‘Will you not show us what you mean by these?’ 19. say to them, Thus says Yahweh Elohim: Behold, I am about to take the stick of Joseph (which is in the hand of Ephraim) and the tribes of Israel associated with him; and I will join with it the stick of Judah, and make them one stick, that they may be one in my hand. 20. When the sticks on which you write are in your hand before their eyes, 21. then say to them, Thus says Yahweh Elohim: Behold, I will take the people of Israel from the nations among which they have gone, and will gather them from all sides, and bring them to their own land; 22. and I will make them one nation in the land, upon the mountains of Israel; and one king shall be king over them all; and they shall be no longer two nations, and no longer divided into two kingdoms. 23. They shall not defile themselves any more with their idols and their detestable things, or with any of their transgressions; but I will save them from all the backslidings in which they have sinned, and will cleanse them; and they shall be my people, and I will be their Elohim. 24. My servant David shall be king over them; and they shall all have one shepherd. They shall follow my ordinances and be careful to observe my statutes. 25. They shall dwell in the land where your fathers dwelt that I gave

(Acts 6:9. Then some of those who belonged to the synagogue of the Freedmen (as it was called), and of the Cyrenians, and of the Alexandrians, and of those from Cilicia and Asia, arose and disputed with Stephen. 10. But they could not withstand the wisdom and the Spirit with which he spoke. 11. Then *they secretly instigated men*, who said, "We have heard him speak blasphemous words against Moses and Elohim." 12. And they stirred up the people and the elders and the scribes, and they came upon him and seized him and brought him before the council, 13. and set up *false witnesses who said*, "This man never ceases to speak words against this holy place and the law; 14. for we have heard him say that this Yahshua of Nazareth will destroy this place, and will change the customs which Moses delivered to us.")

That Yahshua would destroy that which Moses delivered to them was a lie.

The Bible is one unified book, inspired by Yahweh. The part we call the New Testament does not replace or supercede or interpret the inspired books previously written, but compliments them. We dare not separate the writings of the followers of the Son of Yahweh from the Word of Yahweh found in the Law and Prophets. In the next section, we'll see how the New Testament developed from the teachings of the Old, and not vice-versa.

(End of Part D)

E. Acts 15 and Common Christian Misconceptions, Part 2

Jackson Snyder January 25, 2004

1. To understand the admonition of James in Acts 15 correctly we must remember that it is linked to the Messiah, who is linked to the prophets, who are linked to the greatest prophets Moses, who is linked with Yahweh and his instruction (Torah). But this is backward. It's better to say that the 'law' laid down by James is a direct descendent of the Torah, which Yahshua fulfilled to the letter and told us to fulfill.

If we go back a step, we can learn the social and historical situation of James' proclamation. If we go back three, we can learn what the prophets expected of the Messiah and his age (by the divine word of Yahweh).

2. The Mosaic covenant between Yahweh and Moses was on the behalf of *the children of Abraham and a mixed multitude* that would be grafted into Israel.

(Exodus 12:37. And the people of Israel journeyed from Rameses to Succoth, about six hundred thousand men on foot, besides women and children. 38. A mixed multitude also went up with them, and very many cattle, both flocks and herds.)

Yahweh offered them, Israelites and the "joiners," many great blessings as long as they followed the Torah.

(Deuteronomy 28: 15. "But if you will not obey the voice of Yahweh your Elohim or be careful to do all his commandments and his statutes which I command you this day, then all these curses shall come upon you and overtake you. 25. Yahweh will cause you to be defeated before your enemies; you shall go out one way against

Eddie Chumney asked a neighborhood Jewish Rabbi about this passage.

I then said to him. "You are Jewish. What does 'we ought to WALK as He WALKED' mean to you from a JEWISH perspective? He replied to me. "That is easy. It means to keep the commandments (Torah)."

c. There are two different Torah standards to be applied to those joining with Yahweh. Teachers with this view site Paul as abolishing the Torah in Romans and Galatians. But did Paul teach this?

(Romans 3: 28. For we hold that a man is justified by faith apart from works of law. 29. Or is Elohim the Elohim of Jews only? Is he not the Elohim of Gentiles also? Yes, of Gentiles also, 30. since Elohim is one; and he will justify the circumcised on the ground of their faith and the uncircumcised through their faith.)

Paul says one Elohim justified (saves) both Jews and Gentiles. Paul also says that both Jew and Gentile are justified (saved) by faith and not works. Then Paul goes on to ask,

(Romans 3: 31. Do we then overthrow the law by this faith? By no means! On the contrary, we uphold the law.)

The "we" refers to both Jews and Gentiles who are justified (saved) by faith apart from works of the Torah. So once justified, what are we to do? We are to uphold the Torah; and since Yahweh said it was one ordinance forever, Paul is referring to the whole Torah, not a picking and choosing.

Some say that Paul didn't keep the Torah. But this is what he says about it:

(1 Corinthians 11:1 Be ye followers of me, even as I also am of Christ. 2 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you.)

Paul was a Pharisee. He kept the law, and followed in the footsteps of Messiah. Had he not, how could he admonish others to imitate him? If he was a sinner, against the Torah, how is it that the devil got his letters into the Bible?

d. And if a non-Jew desires to follow the Bible or Torah, he / she is trying to be "Jewish" and has backslidden into legalism. The assumption here is that *James is making up new commandments to replace or supercede* that which Numbers 15:15 tells us is *one Torah for both Jew and Gentile forever*. The other assumption is that Messiah's death on a tree changed the word of Yahweh through Moses.

However, Messiah Yahshua made one thing clear to the religious.

(John 5:45. "Do not think that I shall accuse you to the Father; it is Moses who accuses you, on whom you set your hope. 46. If you believed Moses, you would believe me, *for he wrote of me*. 47. But if you do not believe *his writings, how will you believe my words?*")

As mentioned before, this teaching, that Yahshua died to do away with Moses' prophetic word, is considered a false witness in the case of Stephen's martyrdom.

(Numbers 15: 15. For the assembly, there shall be one statute for you and for the stranger who sojourns with you, a perpetual statute throughout your generations; as you are, so shall the sojourner be before Yahweh. 16. One law and one ordinance shall be for you and for the stranger who sojourns with you.)

Yahweh says there is one Torah for Israel and the same for the Gentile, and it is to be *perpetual* for all generations. "Perpetual" is defined by the dictionary as "lasting for eternity." The KJV, ASV and NJB say "forever."

If Yahweh told Moses the Torah (law) is forever, then he means forever – into perpetuity. Those who teach otherwise call Yahweh a liar. Is he a liar?

(Numbers 23:19 Elohim is not man, that he should lie, or a son of man, that he should repent. Has he said, and will he not do it? Or has he spoken, and will he not fulfill it?)

Has Yahweh changed his mind about Torah?

(Malachi 3: 6. "For I Yahweh do not change; therefore you, O sons of Jacob, are not consumed. 7. From the days of your fathers you have turned aside from my statutes and have not kept them. Return to me, and I will return to you, says Yahweh Sabaoth.)

b. We are taught Gentiles are *absolutely not* to keep the Biblical feasts. But what did Yahshua teach and practice in regards to these?

(Matthew 5: 19. Whoever then relaxes one of the least of these commandments and teaches men so, shall be called least in the kingdom of heaven; but he who does them and teaches them shall be called great in the kingdom of heaven.)

Was Messiah breaking the Commandment by lying about this important topic?

(Hebrews 4: 14. Since then we have a great high priest who has passed through the heavens, Yahshua, the Son of Elohim, let us hold fast our confession. 15. For we have not a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin.)

And didn't he keep Sabbath and the Feasts of Yahweh?

(Luke 4: 16. And he came to Nazareth, where he had been brought up; and he went to the synagogue, as his custom was, on the Sabbath day.

John 7: 10. But after his brothers had gone up to the feast, then he also went up, not publicly but in private. 14. About the middle of the feast Yahshua went up into the temple and taught. 37. On the last day of the feast, the great day, Yahshua stood up and proclaimed, "If any one thirst, let him come to me and drink.")

And what does the inspired apostle say about how we should walk?

(1 John 2: 4. He who says "I know him" but disobeys his commandments is a liar, and the truth is not in him; 5. but whoever keeps his word, in him truly love for Elohim is perfected. By this we may be sure that we are in him: 6. he who says he abides in him ought to walk in the same way in which he walked.)

16. 'After this I will return, and I will rebuild the dwelling of David, which has fallen; I will rebuild its ruins, and I will set it up, 17. that the rest of men may seek Yahweh, and all the Gentiles who are called by my name, 18. says Yahweh, who has made these things known from of old.' [Amos 9:11,2; Jeremiah 12:15; Isaiah 45:21]

19. Therefore my judgment is that we should not trouble those of the Gentiles who turn to Yahweh, 20. but should write to them to abstain from the pollutions of idols and from unchastity and from what is strangled and from blood. 21. For from early generations Moses has had in every city those who preach him, for he is read every Sabbath in the synagogues.”)

2. Christian theologians make at least four claims for this passage:

- a. Gentiles (non-Jews) are to observe some ordinances but not others, namely:
 - i. abstain from meats offered to idols
 - ii. and from things strangled
 - iii. and from fornication
 - iv. and from blood.

In addition, *we are taught* to keep the Ten Commandments *with the exception of the third and fourth Commandments*. We are taught to absolutely *not keep laws* that govern the Nation of Israel or Laws pertaining to the sacrificial system.

b. We are taught Gentiles are *absolutely not* to keep the Biblical feasts. We have been told that these are Jewish holidays; however, the Bible calls them “the appointed feasts of Yahweh.”

(Leviticus 23: 1. Yahweh said to Moses, 2. “Say to the people of Israel, The appointed feasts of Yahweh which you shall proclaim as holy convocations, my appointed feasts, are these . . .”)

c. We are taught that there are two different Torah standards to be applied to those joining with Yahweh. Which we follow is based entirely on who are parents are. One is for Jews and one for non-Jews.

d. And if a non-Jew desires to follow the Bible or Torah, he / she is trying to be “Jewish.” He / she has backslidden into legalism like a dog going back to vomit. We are taught that it is “blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan” (Revelation 2:9) and that they “crucify to themselves the Son of Elohim afresh, and put him to an open shame” (Hebrews 6:6).

3. Let's destroy these false teachings and arguments one by one with the Word of Yahweh and the reasoning power of a sound mind.

- a. Gentiles (non-Jews) are to observe some ordinances but not others: Look to

Commandment keeping, Sabbath observance, celebrating biblical holidays etc. should not be seen as an EXTREME view, but it is. However, the outward observance of the Torah and the inward attitude of agape love will constitute a beacon of light for those around. Many will be pricked to anger at your insistence on following and teaching the Bible. But a few will, like moths to the candle, be drawn to the light.

(Matthew 5:16. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.)

(Proverbs 6: 23. For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life.)

(Psalms 1: 1. Blessed is the man that walketh not in the counsel of the unElohimly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. 2. But his delight is in the law of the Lord; and in his law doth he meditate day and night.)

(Psalms 40: 8. I delight to do thy will, O my Elohim: yea, thy law is within my heart.)

Neither should commandment keeping be considered salvation by works or works righteousness. Commandment keeping can never save. Only the faith that comes from free grace can save, made possible by the last Passover sacrifice of Yahshua's body. But we do his will and keep his ordinances out of delight and love of Yahweh, not to keep our salvation.

(End of Part C)

D. Acts 15 and Common Christian Misconceptions, Part 1

Jackson Snyder January 21, 2004

1. Acts 15, the great Jerusalem Council, is often used by Christians to prove that non-Jews (foreigners and strangers) are not to follow the code (Torah) of Yahweh. Here is the text:

(Acts 15:5. But some believers who belonged to the party of the Pharisees rose up, and said, "It is necessary to circumcise them, and to charge them to keep the law of Moses." 6. The apostles and the elders were gathered together to consider this matter. 7. And after there had been much debate, *Peter* rose and said to them,

"Brethren, you know that in the early days Yahweh made choice among you, that by my mouth the Gentiles should hear the word of the gospel and believe. 8. And Yahweh who knows the heart bore witness to them, giving them the Holy Spirit just as he did to us; 9. and he made no distinction between us and them, but cleansed their hearts by faith. 10. Now therefore why do you make trial of Yahweh by putting a yoke upon the neck of the disciples which neither our fathers nor we have been able to bear? 11. But we believe that *we shall be saved through the grace of the Lord Yahshua, just as they will.*"

12. And all the assembly kept silence; and they listened to Barnabas and Paul as they related what signs and wonders Yahweh had done through them among the Gentiles. 13. After they finished speaking, *James replied,*

"Brethren, listen to me. 14. Simeon has related how Yahweh first visited the Gentiles, to take out of them a people for his name. 15. And with this the words of the prophets agree, as it is written,

Eddie Chumney: Those from among the NATIONS were ALWAYS intended to be “strangers / sojourners” who would be GRAFTED / ADOPTED into the NEW COVENANT made to the HOUSE OF ISRAEL and the HOUSE OF JUDAH (both house of Israel) and OBEY the TORAH having their sins forgiven in Messiah and allowing the Holy Spirit / Ruach HaKodesh to lead them and guide them in their Torah observance.

The redeemed of YHVH in Messiah are ALL a NEW COVENANT family whose TORAH is written upon our hearts, our King is Messiah and we are ALL to follow and keep His Torah / commandments.

Those who are not following the instruction of Yahweh now obviously don't have it written upon their hearts. However, many Christians do have it written there, only they don't know what law is there. It may be that they only need to be taught to observe what's already on their hearts.

8. For the observant are to teach now and in the future Kingdom.

(Matthew 5: 18. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law (Torah), till all (prophecy) be fulfilled. 19. *Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.* 20. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. 21. Ye have heard that it was said by them of old time, *Thou shalt not kill* (Ten Commandments); and whosoever shall kill shall be in danger of the judgment: 22. But I say unto you, That *whosoever is angry with his brother without a cause* shall be in danger of the judgment: and whosoever shall say to his brother, *Raca*, shall be in danger of the council: but whosoever shall say, *Thou fool*, shall be in danger of the Gehenna of fire.)

Who will be greatest and who will be least? IN this passage, not only is the law justified, but AUGMENTED.

9. The Great Commission is to teach what Yahshua taught to all the nations of the world. And what did Yahshua teach? He interpreted and taught the Scriptures of the Hebrew Bible. Most of what Yahshua said can be traced right back to the Torah, Prophets and Psalms.

(Matthew 28: 19. Go ye therefore, and *teach all nations*, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20. Teaching them to *observe* all things whatsoever I have *commanded* you...)

Our understanding of the “Great Commission” is generally that we are to simply tell people they need to be saved. But that's only the beginning, not they ending. New disciples need to learn Yahweh's *instruction* (Torah). Certainly, those who say the “law” is passed away are breaking the law. However, there is a resurrection even for these:

(Revelation 20:5a. But the rest of the dead lived not again until the thousand years were finished.)

for they are the least (last) in the Kingdom.

All believers are called to be great in His Kingdom. Those who are great become Messiah's bride. All believers, the bride of Messiah, keep the commandments to the best of their ability, through the grace of Yahweh, and teach others to do so as well.



(Isaiah 2: 2. And it shall come to pass in the last days, that the mountain of the Yahweh's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. 3. And many people shall go and say, Come ye, and let us go up to the mountain of Yahweh, to the house of the Elohim of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Yahweh from Jerusalem. 4. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more.)

The just and equitable enforcement of law brings peace, order and unity to the world.

6. All nations will celebrate the Feast of Tabernacles in that day.

(Zechariah 14:16. And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, Yahweh of hosts, and to keep the feast of tabernacles. 17. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, Yahweh of hosts, even upon them shall be no rain.)

Even now, Christian emissaries from all over the world journey to Jerusalem to keep the Feast of Tabernacles in the fall. We attended in 1989. There were tens of [thousands of Christians](#) there for the feast from every nation and every denominational stripe, worshiping together and observing the Torah, Protestant, Catholic, Orthodox, Messianic, Pentecostal, nondenominational and Jews all keeping Tabernacles together. There is a ["International Christian Embassy"](#) in Jerusalem that sponsors tabernacles for the world every single year. Here is a description of this organization from their website:

In the summer of 1980, the Israeli Parliament declared the city of Jerusalem to be the undivided, eternal capitol of the State of Israel. Protest resounded across the international political spectrum, resulting in the closure of all thirteen (13) national embassies in Jerusalem. A number of Christians living in Israel then were hosting a Christian celebration during the Jewish Feast of the Tabernacles. They sensed Israel's deep hurt that resulted from the withdrawal of the foreign embassies and decided to open a Christian embassy in this, the City of the Great King. They Called it the International Christian Embassy Jerusalem and it represents Christians from around the world speaking words of comfort and support to Israel. "Comfort, comfort My people. Speak comfortingly to Jerusalem" (Isaiah 40:1)

The Symbol of the Embassy, like a "succa", two olive branches are poised over a world with Jerusalem at its center. The graphic symbol of the Embassy speaks of a divine solution coming from above - not from man's efforts below. Peace will come only from Elohim and it will unfold in His beloved Jerusalem. The design speaks further of that day when all nations will gather unto the Feast of Tabernacles at Jerusalem to see "Messiah" King Yahshua and enjoy His reign of peace and righteousness.

So we are already seeing the prototype for the complete fulfillment of this prophecy.

7. The Torah is available for "download" to all hearts now.

and rested the seventh day: wherefore Yahweh blessed the Sabbath day, and hallowed it.)

Yahweh has already chosen the day. How is it to be observed? Minimal observance that I find in the Scripture is doing one thing and not doing another.

- a) no work for profit is allowed – it's to be a day of rest from labor, being made for man to rest
- b) a holy convocation is to be held – a prayer meeting.

The non-Jew is also to observe Sabbath and will get a great blessing from the Almighty for being obedient.

(Isaiah 56:2. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. 6. Also the *sons of the stranger*, that join themselves to Yahweh, to serve him, and to *love the name of Yahweh*, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; 7. Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for *mine house* shall be called an house of prayer *for all people*.)

“A house of prayer for all people.”

2. Yahshua kept Passover and the Feast of Unleavened Bread (Luke 22:15) and said that he would keep it again in the coming Kingdom.

(Matthew 26: 17. Now the first day of the feast of unleavened bread the disciples came to Yahshua, saying unto him, Where wilt thou that we prepare for thee to eat the Passover? 29. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.)

The “fruit of the vine” is drunk during the Passover Seder. Did Yahshua then nullify this holidays that Yahweh declared should be celebrated forever?

3. Yahshua kept Hanukkah:

(Matthew 10:22. And it was at Jerusalem the feast of the dedication, and it was winter. 23. And Yahshua walked in the temple in Solomon's porch. 24. Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Anointed, tell us plainly. 25. Yahshua answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.)

4. He kept Tabernacles: John 7:10.

5. Yahshua will teach Torah personally again from the throne of Jerusalem in the Millennium.

Why do we not keep his commands and ordinances? Do we believe we will retain his favor once we've been enlightened to the truth?

6. Doing Away With Torah by Dying on the Tree

Theologian's idea that Yahshua's death on a tree nullified the Commandments of Yahweh is described in the Bible as a *false witness*. Look at this false witness against Stephen.

(Acts 6: 11. Then they (false witnesses) suborned men, which said, We have heard him speak blasphemous words against Moses, and against Elohim. 12. And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council, 13. And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law: 14. For we have heard him say, that this Yahshua of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.)

Haven't we been taught all along that Messiah died on the tree to change the customs of the faith and do away with that which was given Moses by Yahweh? One of the great teachings of Moses is that there is one Torah for both native born and the stranger. However, these accusations against Stephen were false, and even more false when witnessed against Yahshua, who said,

(Matthew 5:17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.)

The Messiah explains that we don't believe him because we didn't first believe Moses.

(John 5: 46. For had ye believed Moses, ye would have believed me: for he wrote of me. 47. But if ye believe not his writings, how shall ye believe my words?)

The implication (if not the direct inference) is that the writings of Moses, the Torah, should be believed, that the Messiah's teaching finds its foundation in Torah and that, as the truth, HE IS TORAH.

(End Part B.)

C. Messiah and Messianic Predictions

Jackson Snyder January 14, 2004

1. What Biblical holidays did the Messiah Yahshua keep, if any?

Yahshua didn't do away with the weekly seventh-day Sabbath, but observed it (Luke 22:15). (For extensive biblical survey of the Sabbath, [click here](#).) The non-Jew is also blessed for observing the weekly, seventh-day Sabbath.

(Exodus 20:10. But the seventh day is the Sabbath of Yahweh thy Elohim: ... 11. For in six days Yahweh made heaven and earth, the sea, and all that in them is,

(Revelation 7:9. After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; 10. And cried with a loud voice, saying, Salvation to our Elohim which sitteth upon the throne, and unto the Lamb.)

Traditional Christianity and the Messianic Jewish Movement both teach that it's OK for non-Jews to have "bacon breath" but it's not OK for Jews to have "bacon-breath." Traditional Christianity, the Messianic Jewish Movement and Judaism all teach that non-Jews are to worship Yahweh by eating unclean foods, changing the Sabbath to Sunday, celebrating the birthday of the sun Elohim December 25th and identifying with the ancient fertility customs of the Elohimdess Ishtar (Easter in English). They also teach that non-Jews are not to keep the Sabbath of Yahweh or any of the other Commandments or Feasts. Non-Jews are to worship Yahweh by giving Yahweh a false, heathen name, observing pagan customs, contriving non-biblical holy days and following worthless, man-made laws decreed by the pope or some other ecclesiastical tyrant.

They also teach that only Jews are to worship Yahweh through Messiah in a biblical fashion.

5. The Great Stumbling Stone

The stumbling stone for Christians in understanding the role of the Torah in the lives of ALL believers is that the Messiah divided the Bible into two separate books. The Old part of the book doesn't apply to the New part, and that when Yahweh said that his ordinances were for all generations and forever, He really didn't mean it – that Yahweh lied.

(Psalms 33:11 The counsel of the Lord standeth forever, the thoughts of his heart to all generations.)

However. the Messiah said,

(John 5:46 For had ye believed Moses, ye would have believed me: for he wrote of me.)

"Believing Moses" is believing what is written in the Torah. But Christianity and Judaism call Yahweh's word a lie and him a liar when they set their traditions, especially those inherited from idol worshipers and heathens, before the Word of Yahweh.

Yahshua encountered the same stumbling stone:

(Matthew 15: 1. Then came to Yahshua scribes and Pharisees, which were of Jerusalem, saying, 2. Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. 3. But he answered and said unto them, Why do ye also transgress the commandment of Elohim by your tradition?)

The "traditions" represents our customs and practices; the "commandment" is the Torah. So though the Scripture clearly states that there is one Torah or instruction for both the native born (Israelite) and the foreigner (Gentile), and that the commandments are forever, why do we not believe it or explain it away?

4. Is the Torah for Everyone or Just Jews?

Christianity teaches that whether we observe the instruction of Yahweh depends entirely upon our parentage – our bloodline. However, this doctrine is never phrased this way. Rather, the terms “Jew” and “non-Jew” are used (or Jew and Gentile). In any case, whether you’re Jewish or not depends entirely on your parents.

In other words, both Christianity and Judaism teach that if we have Jewish parents, we are to express our faith in Yahweh one way, but if our parents are not Jewish, there’s another way.

The Torah (Bible) doesn’t present this popular view. Did Yahweh invent the way we are to express our faith based on *physical descent only* or did His Torah (Bible) make provision for the “stranger” (non-Jew) to embrace the covenant He made with Abraham, Isaac and Jacob?

Do a study with your concordance on stranger, sojourner or foreigner in your Bible. You’ll find many verses like the following:

(Isaiah 56: 3. Neither let the son of the stranger, that hath joined himself to Yahweh, speak, saying, Yahweh hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree. 6. Also the sons of the stranger, that join themselves to Yahweh, to serve him, and to love the name of Yahweh, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; 7. Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people. 8. Yahweh Elohim, which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him.)

(Numbers 15. One ordinance shall be both for you of the congregation, and also for the stranger that sojourneth with you, an ordinance for ever in your generations: as ye are, so shall the stranger be before Yahweh. 16. One law and one manner shall be for you, and for the stranger that sojourneth with you.)

And Yahshua concurs:

(John 3: 16. For Elohim so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. 17. For Elohim sent not his Son into the world to condemn the world; but that the world through him might be saved.)

And Paul the Pharisee concurs:

(Galatians 3:28. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Yahshua. 29. And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.)

And the Revelator:

(John 16:13. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth...)

2. What is the New Covenant? It is the Torah written upon our hearts.

(Hebrews 10:10. For this is the covenant that I will make with the house of Israel after those days, saith Yahweh; I will put my laws into their mind, and write them in their hearts: and I will be to them a Elohim, and they shall be to me a people: 11. And they shall not teach every man his neighbor, and every man his brother, saying, Know Yahweh: for all shall know me, from the least to the greatest.)

Paul explained that since we are in the flesh, and the flesh is worldly, it naturally seeks its own way; i.e. to disobey the instruction of Yahweh. This is why we need the strength of a mother to help overcome the flesh and obey the instruction. This ‘mother’ is the Shekinah of Yahweh, the Holy Spirit.

(Romans 7:14-22 14. For we know that the law is spiritual: but I am carnal, sold under sin. 15. For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. 16. If then I do that which I would not, I consent unto the law that it is good. 17. Now then it is no more I that do it, but sin that dwelleth in me. 18. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. 19. For the good that I would I do not: but the evil which I would not, that I do. 20. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. 21. I find then a law, that, when I would do good, evil is present with me. 22. For I delight in the law of Elohim after the inward man: 23. But I see another law in my members...)

Paul says that though his members have their own law, the law of sin and death, his heart delights in the Torah after the inward man. And this is why Yahshua died a sacrifice – the law of sin and death demands we die. But Yahweh didn’t will that any perish so he sent his son to die at the stake to accept our penalty for disobeying the Torah. (See A.6.)

3. Freedom in Messiah – Free from Torah or to Torah?

The freedom we receive in Messiah is that the penalty of the law of sin and death is paid by his death, and that his resurrection allowed the Holy Spirit to be with us and guide us to follow the Torah, now written on our hearts. This new mind, body and soul is given so that we might have the ability to express our love and gratitude by *keeping the commandments*, for that’s how he wishes we express our love for him.

(John 14:15 If ye love me, keep my commandments.)

Do we desire to enter into the gates of the New Jerusalem in the Millennium? In order to do so we must show our love for Yahweh and Yahshua by keeping their commandments.

(Rev 22:14. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.)

So Paul is admonishing us that the Holy Spirit should be guiding us into the truth of the Torah and that we should be delighting in this study instead of disdaining it or claiming it is cursed by being nailed to a tree.

9. Conclusion of Part A: The reason the Messiah died on a TREE is because we are rebellious sons, striving against our Father and Mother. Though WE deserved death on the tree for our disobedience, Yahweh wanted none of us to perish that way, so he sent his OBEDIENT son to die on the tree for us for paying our past penalty for disobeying the Torah. That sets us at one with Yahweh (if we choose to appropriate his saving grace), and turns our hearts toward obeying his commandments and instruction in the future (if we don't want to lose our salvation);

(Hebrews 6:4-9) 4. For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, 5. And have tasted the good word of Elohim, and the powers of the world to come, 6. If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of Elohim afresh, and put him to an open shame. 7. For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from Elohim: 8. But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned. 9. But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

Such warnings are worth studying and avoiding.

(End Part A)

B. The Torah and Common Attitudes Toward It

Jackson Snyder, January 11, 2004

(We remember that "Torah" means "the instruction of Yahweh.")

1. The Psalms and Prophets declare that the Torah is the Truth

(Psalms 119: 142. Thy righteousness is an everlasting righteousness, and thy law is the truth.)

Notice that this is a parallelism: "Righteousness" is parallel with "thy law" and "everlasting righteousness" is parallel with "the law."

(Malachi 2: 6. The law of truth was in his mouth, and iniquity was not found in his lips...")

The result of the law of truth is also described:

(Malachi 2: 6b He walked with me in peace and equity, and did turn many away from iniquity.)

And the inspired evangelist refers to the truth of Torah in describing the Holy Spirit and the results of being spirit-filled:

7. As believers, we are to obey the Instruction (Torah) our Father *Abba* / Yahweh and our Mother, the Holy Spirit. For we are sons (and daughters).

(John 1:12,13) But as many as received him, to them gave he power to become the sons of Elohim, even to them that believe on his name: 13. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of Elohim.

(Galatians 4:6) And because ye are sons, Elohim hath sent forth the Spirit of his Son into your hearts, crying, *Abba*, Father.

(Proverbs 1:8) My son, hear the instruction of thy father, and forsake not the Torah of thy mother.

In Bible thought, our mother is the Shekinah glory of Yahweh, which we understand to be the Holy Spirit, who is like a mother dove hovering over her young. She is compassionate and loving, but is vigilant enough with her children to teach them Yahweh's instruction (Torah / Law / Commandments). That is why Yahweh prophesies that:

(Ezekiel 36:27) And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

(Ezekiel 36:27 New Jerusalem Bible) I shall put my spirit in you, and make you *keep my laws, and respect and practice my judgments.*

8. Regarding the nature of the Torah / the Law / the Instruction / the Commandments:

First, the Torah is truth:

(Psalm 119:142) Thy righteousness is an everlasting righteousness, and thy Torah is the truth.

(Malachi 2:6) The Torah of Truth was in his mouth ...

(John 16:13) Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth. (The Torah is truth.)

Remember, our Mother, the Holy Spirit, came to teach us the Truth, which is the Torah.

Second, the Truth / Torah is to be written on our hearts.

(Hebrews 8:10) For this is the covenant that I will make with the house of Israel after those days, saith Yahweh; I will put my Torah (Law) into their mind, and write them in their hearts: and I will be to them a Elohim, and they shall be to me a people.

Third, Paul said that the flesh naturally seeks to disobey the Torah, and that the spiritual man needs the strength of the 'mother' to lead and guide into truth.

(Romans 7:14) For we know that *the law is spiritual*: but I am carnal, sold under sin.

(Romans 7:22) For *I delight in the law of Yahweh* after the inward man...

4. Traditional Christianity teaches that one is cursed for obeying the Torah for that one is crucifying the Messiah afresh. *But the Bible teaches just the opposite*; that disobeying the Torah is a curse unto death.

Deuteronomy 28:15 But it shall come to pass, if *thou wilt not* hearken unto the voice of the Yahweh thy Elohim, to observe to do all his commandments and his statutes which I command thee this day; that *all these curses shall come upon thee*, and overtake thee ...

The curse for willfully, intentionally disobeying the Torah (when one knows the Torah) is death. The word is plain.

5. What is sin? The Bible has a succinct definition of sin, and it's found in the New Testament (not the Old):

(1 John 3:4) Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

(1 John 3:4 Weymouth translation) Every one who is guilty of sin is also guilty of violating Law; for sin is the violation of Law.

(1 John 3:4 literal translation by me) All those doing the sin also does the lawlessness, and sin is lawlessness (ανομία).

What are the consequence (curse) of disobeying the Torah?

(Romans 6:23) For the wages of sin is death; but the gift of Elohim is eternal life through Yahshua Messiah our Master.

(Romans 1:29-32) Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, 30. Backbiters, haters of Elohim, despiteful, proud, boasters, inventors of evil things, disobedient to parents, 31. Without understanding, covenantbreakers, without natural affection, implacable, unmerciful: 32. Who knowing the judgment of Elohim, that *they which commit such things are worthy of death*, not only do the same, but have pleasure in them that do them.

The consequence and curse is death.

6. How are we to be redeemed from the consequence and curse of lawlessness, which is death?

(Galatians 3:13) Messiah hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree.

This "hanging on a tree" is referenced in the Torah:

(Deuteronomy 21:18,22) If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them: 22. And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree.

It is the penalty for a rebellious, disobedient son – one who doesn't obey the Torah, specifically the Fifth Commandment. So we are called to obey the voices of father and mother.

any good law is liberating not so much because we are made to follow the law, *but that others are*. The Law of Yahweh is a law of liberty because others who are made to follow this law may not sin against us, enslave us, bind us or afflict us; and being protected by the rule of law and enforcement thereof, gives us liberty in a temporal sense, while being “in Messiah” at the same time makes us free indeed.

Now the question we desire to answer is, “Biblically speaking, how are we to express our faith in Elohim through the Messiah Yahshua?” This study means to answer that question and help bring us into a new understanding of many of biblical concepts that have been tainted by the progressive revelation of ecclesiastical groups, sects and church dogma.

In the remainder of this study, I’ll refer to “the Law” with a Hebrew word you’ve all heard – Torah. Torah is better translated as “instruction” than “law.” So when I say “Torah” I’m referring to the books of Moses at the beginning of the Bible, and that Torah is defined as the “instruction of Yahweh to his people of all ages.”

(This is based on E. Chumney with use of other sources and original material. We must remember that if we are using any of the popular Bible translations we must unpaganize them: in the Old Testament, “the LORD” = “Yahweh,” “Elohim” = Yahweh, and in the New Testament, “the Lord” may refer to either Yahweh or Yahshua, or may be translated “Master,” depending on the context. “Christ” = “Messiah.” Quotes from the will Bible will come from the King James Version or Revised Standard Version, reflecting the corrections noted above.)

A. After we are justified / saved / born again, are we to express our faith in Yahshua by learning and becoming obedient to the Torah?

1. Paul’s answer to this question is found in

(Romans 3:28-31) Therefore we conclude that a man is *justified by faith without the deeds of the law*. 29. Is he the Elohim of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also: 30. Seeing it is one Elohim, which shall justify the circumcision (Jews) by faith, and uncircumcision (Gentiles) through faith. 31. Do we then make void the law through faith? Elohim forbid: yea, we establish the law.

(Ephesians 2:8-10) For *by grace are ye saved through faith*; and that not of yourselves: it is the gift of Elohim: 9. Not of works, lest any man should boast. 10. For we are his workmanship, created in Messiah Yahshua unto good works, which Elohim hath *before* ordained that we should walk in them.

2. We are not justified or saved by keeping the Torah; how could we be? But for Paul, we express our love, faith and discipleship for the one(s) who saved us by studying and keeping his Commandments / Torah after we are saved. This is what he means be “we establish the law” and we do “good works, which Elohim hath before ordained.”

3. Paul, as a Pharisee (a religious Jew of the tribe of Benjamin), saw the Torah as a holy (supernatural) thing and the will of man as a carnal thing.

(Romans 7:12 – 14) Wherefore the law is holy, and the commandment holy, and just, and good. 13. Was then *that which is good* made death unto me? Elohim forbid. But sin, that it might appear *sin, working death in me* by that which is good; that sin by the commandment might become exceeding sinful. 14. For we know that *the law is spiritual*: but *I am carnal*, sold under sin.

TO EAT OR NOT TO EAT, THAT IS THE QUESTION

Torah and the Lost Tribes

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INTRODUCTION: When it comes to those who recognize Yahshua as the fulfillment of the messianic prophecies (Christians), there are two extremes in the actual practice of what is written in the Bible. Some understand that the Bible to be written in stone once and for all, and that believers are to practice insofar as possible what it teaches, including the covenant of Moses with its feasts and rites.

The other extreme is that of *progressive revelation*, that over time, Elohim revealed new practices that superseded the old, especially regarding the Law of Yahweh found in the Old Testament – that Yahshua came to do away with the old and bring in the new: that instead of adhering to any absolute standard (like the Bible), Elohim’s grace will be accepting of all who call on him, regardless of how they live.

Of course, there’s a wide range of understanding between those two extremes; the most highly populated segment, it seems, are those who call the Bible the inerrant Word of Elohim yet at the same time claim that Yahshua came to nullify most of it (*i.e.* nail it to the cross). They claim to have an absolute standard based on the Bible, and at the same time, they say the Law of the Bible has passed away. They claim to adhere to the Ten Commandments; they even idolize them. Though the Ten Commandments are a vital part of the Law of Yahweh, they have changed these Commandments or they claim some of these Commandments have passed away, especially the first, second and fourth. These also take a very legalistic viewpoint about certain activities they deem to be sinful that are not even mentioned in the Bible as sins, while continually disobeying many commandments that are explicitly given in the Bible. Though they will never admit to being anything but Bible-believing Christians, they believe only parts of the Bible, and misinterpret very clear sayings of Yahshua and the Apostles to fit their own convictions and opinions. They will never admit to reinterpreting Scripture progressively, based upon the decrees made by their church, even though a cursory reading of the Bible proves they are.

Many such are led astray by their church doctrines, their family traditions, their shepherds, pastors and teachers, onto an easier way, a less biblical way, a riskier way (when it comes to the risk of being resurrected). But many of these people who tread a dangerous and slippery path are serious about their faith, and may, *with the right approach*, turn to a more authentic, biblical faith and practice.

Personally, I have gone from ignorance to skepticism to belief in the integrity of the seventy books of the Bible, and the Elohim that is therein portrayed. And I believe, with the consent of the Bible, that *we can never be saved or justified by works of the law*; however, in love and gratitude for our Elohim and his Son for our exemption from his wrath, our desire should be to adhere strictly to the words and commandments of both while we walk this earth. For we know, if his Word is true, we who are privileged to walk in the light of the Millennium will indeed be adhering strictly to his law, his commandments and his form of worship. This is written in many and various places in the prophets, both Old and New Testament. If we will follow the “Law of Moses” in the Millennium and teaching others so, it makes sense to me that we should be studying how we shall live, and live that way in the now, insofar as possible.

As for Law, James, the brother of Yahshua, calls the Law of Yahweh found in the first five books of the Bible “the law of liberty.” We have interpreted that to mean that he couldn’t be referring to the Law of Yahweh, because that law is very binding on a person’s liberty. But in the context of James’ teaching,