

Davar Bible Course

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LESSON 1

There is a lot of talk these days about getting back to the "New Testament Church." But the real truth is, there are two things the "New Testament Church" did not have: A "New Testament" and a "Church". The believers of the "New Testament Church" met in synagogues (Acts 15:21; James 1:1; 2:2) and had no book known as the "New Testament" because it had not been written and compiled yet. Thus when a believer from the "New Testament Church" referred to "The Scriptures" he was speaking of the Tanach (Commonly called the "Old Testament") for they were the only Scriptures he had. Thus when Paul wrote to Timothy:

All **Scripture** is given by inspiration of God,
and is **profitable for doctrine**, for reproof,
for **correction**, for instruction in righteousness:
That the man of God may be perfect,
thoroughly furnished to all good works.
(2Tim. 3:16-17)

Paul was referring to the Tanach (Old Testament), the only Scriptures they had. Moreover when Paul spoke to the Bereans in Acts 17:11 we are told of them:

These were more **noble** than those at Thessalonica,
in that they received the word with all readiness of mind,
and searched **the Scriptures** daily,
whether those things were so.

Paul was saying that the Bereans were noble because they did not believe what Paul said simply on the authority of Paul. They were looking to see if what Paul was teaching could be found in the Scriptures. Remember, they were looking in the Tanach (Old Testament), the only Scriptures they had at the time. Paul said that it was noble of them to only accept his teaching if it lined up with the Tanach. That means that whenever we study the New Testament we should ask ourselves this question: "Can you get here from there?" (There being the Tanach). If you think you understand something in the New Testament in such a way that it contradicts the Tanach, then you need to realize that you are misunderstanding it.

Now as you read this book I am going to ask you to be a noble Berean. I am going to ask you to look in the Tanach to see if what Paul and the other New Testament writers teach is found there. I am going to ask you to understand what the New Testament says in light of what the Tanach says.

The word "TORAH" is commonly translated in our Bibles as "Torah", but is that really a good translation of the word Torah? The Hebrew word "TORAH" (Strong's Heb. #8451) means guidance or instruction. TORAH comes from the Hebrew root verb YARAH (Strong's 3384) meaning "to instruct". YARAH was also an archery term referring to shooting an arrow and as a term meaning "to lay a foundation." Torah therefore is guidance, like the straight path of an arrow to its target. Torah is our foundation. It is important to understand the real meaning of the Hebrew word Torah. Because while some might say "God's Torah is not for today" no one would say that "God's instruction and guidance are not for today."

This lesson is about Torah, it is about Elohim's guidance for us. This lesson is about laying foundation and about setting ourselves on target like an arrow. This lesson will give you aim, direction, foundation and a target.

The Greek word for TORAH used in the Septuagint (Ancient Greek translation of the "Old Testament") and the Greek New Testament is NOMOS. This parallels the Aramaic Bible (the Peshitta) which has NAMOSA from the Semitic root NIMMES meaning "to civilize" and from which we also get the modern Hebrew word NIMOS or NIMUS meaning "politeness." At the core of TORAH are the precepts of civilization. From God's perspective, without Torah we are uncivilized.

The mitzvot (commandments) of the Torah are categorized under three categories:

MISHPATIM (judgments) Strong's 4941

EDYOT (testimonies) Strong's 5715

KHOKIM (statutes; decrees) Strong's 2706

The **MISHPATIM** are the moral and ethical commandments. These deal with what is fundamentally right and wrong.

The **EDYOT** are commandments that give testimony to YHWH. These include the Shabbat, the festivals the tefillin (phylactery), the Mezuzah etc.

The **KHOKIM** are commandments with no apparent rationale. For example the commandment not to mix wool and linen.

Now we have already shown that in studying the New Testament we must ask ourselves "can you get here from there?" ("there" being the Tanach (Old Testament)). If we understand something in the "New Testament" in such a way that it contradicts the Tanach, then we must be misunderstanding it. Now there are many who understand many New Testament passages in such a way as to believe and teach that the Torah has been abolished. Let us be like noble Bereans and let us look in the Tanach to see if this is so (Acts 17:11). After all Paul tells us that the Tanach is "**profitable for doctrine**, for reproof, for **correction**, [and] for instruction" (2Tim. 3:16). So what does the Tanach say? Was the Torah to be for all generations, forever? or would it one day be abolished? If the Torah would one day be abolished, then we should be able to find this taught in the Tanach. As Noble Bereans we should be checking to see if the things we have been taught can be found in the Tanach. By contrast, if the Torah would not be abolished, but would be for all generations forever, then we should be able to find that information in the Torah as well. Since the Tanach is profitable for doctrine and correction, perhaps we can seek the truth on this issue from the Tanach:

...it shall be a statute **forever**
to their **generations**.... (Ex. 27:21)
...it shall be a statute **forever** to him
and his seed after him. (Ex. 28:43)
...a statute **forever**... (Ex. 29:28)
...it shall be a statute **forever** to them,
to him and to his seed
throughout their generations. (Ex. 30:21)
It is a sign between me
and the children of Israel **forever**. (Ex. 31:17)

There is no shortage of passages in the Torah which specify that the Torah will not be abolished but will be for all generations forever. (For more see: Lev. 6:18, 22; 7:34, 36; 10:9, 15; 17:7; 23:14, 21, 41; 24:3; Num. 10:8; 15:15; 18:8, 11, 19, 23; 19:10 and Deut. 5:29)

Moreover the Psalmist writes:

Your word is truth from the beginning:
and **every one of your righteous judgments**
endures forever.

(Psalm 119:160)

Furthermore the Tanach tells us that the Torah is not to be changed or taken away from:

You shall not add to the word
which I command you,
neither shall you diminish a thing from it,
that you may keep the commandments
of YHWH your God which I command you.
(Deut 4:2)

Whatever thing I command you,
observe to do it: you shall not add thereto,
nor **diminish from it**.
(Deut. 12:32)

So if we are "Noble Bereans" we will find that the Tanach teaches that the Torah will not be abolished but will endure for all generations forever. This teaching from the Tanach is profitable to us for doctrine, for reproof and for correction.

The Messiah echoes this teaching:
Do not think that I have come
to destroy the Torah or the Prophets.
I have not come to destroy but to fulfill.
For assuredly, I say to you,
till heaven and earth pass away,
one yod or one mark will by no means
pass from the Torah till all is fulfilled.
Whoever therefore breaks one of the least
of these commandments, and teaches men so,
he will be called least in the Kingdom of Heaven;
but whoever does and teaches them
will be called great in the Kingdom of Heaven.
(Matt. 5:17-19 see also Lk. 16:17).

As does Paul:

Do we then abolish the Torah through trust?
Absolutely not! We uphold the Torah!
(Rom. 3:31)

Despite the fact that David was saved by faith alone (Rom. 4:5-8) he loved the Torah and delighted in it (Ps. 119: 97, 113, 163). Paul (Paul) also delighted in the Torah (Rom. 7:22) and called it "holy, just and good." (Rom. 7:12). There is nothing wrong with the Torah that God should want to abolish or destroy it, in fact both the Tanach and the New Scriptures call the Torah "perfect" (Ps. 19:7; James 1:25).

The Torah is even called in the New Testament "the Torah of Messiah" (Gal. 6:2). To say that the Torah was not forever and is not for all generations, is to call God a liar. Another popular teaching in the church is a teaching that God only gave the Torah to Israel to prove that they could not keep it. For example one book states:

...Israel, in blindness and pride and self righteousness,
presumed to ask for the law;
and God granted their request, to show them
that they could not keep his law...

(God's Plan of the Ages; Louis T. Tallbot; 1970; p. 66)

Now let's think this through for a moment. Elohim gives Israel the Torah. He says he will place curses upon Israel if they fail to keep the Torah (Lev. 26 & Deut 28-29). He sends prophets to warn Israel of pending destruction because of their continual failure to keep Torah. Eventually God allows Babylon to invade Jerusalem and the Jews to be taken into captivity, because of their failure to keep Torah. Then he comes along and says "Nah, I was only fooling. I just gave you the Torah to prove you could not do it." What kind of God would that be? Of course as noble Bereans we can simply look in the Tanach to see if this popular teaching is true. Let us see what the Tanach says on this issue:

For this commandment which I command you this day
it is not to hard for you, neither is it far off.

It is not in heaven, that you should say:

" Who shall go up for us to heaven, and bring it to us,
and make us to hear it, that we may do it?"

Neither is it beyond the sea, that you should say:

"Who shall go over the sea for us, and bring it to us,
and make us hear it, that we may do it?"

But the Word is very near to you, in your mouth,
and in your heart, **that you may do it.**

(Deut. 30:11-14)

The fact that the Torah can be kept is confirmed as well in the New Testament which tells us that Yeshua was tempted in all things just as we are and he did keep the Torah (Heb. 4:15).

Paul is greatly misunderstood as having taught that the Torah is not for today. I have met

a great many who feel uncomfortable with his writings. Some of these have even, like the Ebionites of ancient times, removed Paul's from their canon (Eusebius; Eccl. Hist. 3:27:4). This belief that Yeshua may not have abolished the Torah, but that Paul did, has been propagated since ancient times. The "Toldot Yeshu" for example, an ancient hostile Rabbinic parody on the Gospels and Acts, accuses Paul of contradicting Yeshua on this very issue (Toldot Yeshu 6:16-41; 7:3-5). At least one modern Dispensationalist, Maurice Johnson, taught that the Messiah did not abolish the Torah, but that Paul did several years after the fact. He writes:

Apparently God allowed this system of Jewish ordinances to be practiced about thirty years after Christ fulfilled it because in His patience, God only gradually showed the Jews how it was that His program was changing.... Thus it was that after God had slowly led the Christians out of Jewish religion He had Paul finally write these glorious, liberating truths. (Saved by "Dry" Baptism!; a pamphlet by Maurice Johnson; pp. 9-10)

Kefa warns us in the Scriptures that Paul's writings are difficult to understand. He warns us saying:

...in which are some things hard to understand, which those who are untaught and unstable twist to their own destruction, as they do also the rest of the Scriptures. (2Pt. 3:15-16)

Paul knew that his teachings were being twisted, he mentions this in Romans, saying:

And why not say, "Let us do evil that good may come"?

-- as we are slanderously reported and as some affirm that we say." (Rom. 3:8)

Paul elaborates on this slanderous twist of his teachings, saying:

What shall we say then? Shall we continue in sin that grace may abound? Certainly not!..."

(Rom. 6:1-2)

and

What then? Shall we sin because we are not under the Torah but under grace? Certainly not!"

(Rom. 6:15).

So then, Paul was misunderstood as teaching that because we are under grace, we need not observe the Torah.

Upon his visit to Jerusalem in Acts 21 Paul was confronted with this slanderous twist of his teachings. He was told

You see, brother, how many thousands of Jews there are who believe, and they are all zealous for the Torah; but they have been informed about you that you teach all the Jews who are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children nor to walk according to the customs.

(Acts 21:20-21)

In order to prove that this was nothing more than slander, Paul takes the Nazarite vow and goes to make offerings (sacrifices) at the Temple (Acts 21:22-26 & Num. 6:13-21) demonstrating that he himself kept the Torah (Acts 21:24). Paul did and said many things to prove that he both kept and taught the Torah. He:

- circumcised Timothy (Acts 16:1-3)
- took the Nazarite vow (Acts 18:18; 21:17-26)
- taught and observed the Jewish holy days such as:

- Passover (Acts 20:6; 1Cor. 5:6-8; 11:17-34)
- Shavuot (Pentecost) (Acts 20:16; 1Cor. 16:8)
- fasting on Yom Kippur (Acts 27:9)
- and even performed animal sacrifices in the Temple (Acts 21:17-26/Num. 6:13-21; Acts 24:17-18)

Among his more notable statements on the subject are:

- "Neither against the Jewish Torah, nor against the Temple, nor against Caesar have I offended in anything at all." (Acts 25:8)
- "I have done nothing against our people or the customs of our fathers." (Acts 28:17)
- "...the Torah is holy and the commandment is holy and just and good." (Rom. 7:12)
- "Do we then nullify the Torah through faith? May it never be! On the contrary, we maintain the Torah." (Rom. 3:31).

Was Paul a Hypocrite?

Being confronted with the various acts and statements of Paul which support the Torah, many of the "Torah is not for today" teachers accuse Paul of being hypocritical. Charles Ryrie, for example, footnotes Acts 21:24 in his Ryrie Study Bible calling Paul a "middle of the road Christian" for performing such acts. Another writer, M.A. DeHaan wrote an entire book entitled "Five Blunders of Paul" which characterizes these acts as "blunders." "These teachers of lawlessness" credit Paul as the champion of their doctrine, and then condemn him for not teaching their doctrine. If Paul was really a hypocrite, could he honestly have condemned hypocrisy so fervently (see Gal. 2:11-15). Consider some of his own words:

For do I now persuade men, or God?
Or do I seek to please men? For if I still pleased men,
I would not be a servant of the Messiah.
(Gal. 1:10)

For you yourselves know, brothers,
that our coming to you was not in vain.
But even after we had suffered before
and were spitefully treated in Philippi,
as you know, we were bold in our God
to speak to you the Good News of God in
much conflict. For our exhortation did not
come from deceit or uncleanness,
nor was it in guile. But as we have been
approved by God to be entrusted with
the Good News, even so we speak, not
as pleasing men, but God who tests our
hearts. For neither at any time did we
use flattering words, as you know, nor a
cloak for covetousness-- God is witness.
(1Thes. 2:1-5)

If Paul was a hypocrite, he must have been one of the slickest con-men in history!

"Works of the Torah" and "Under the Torah"

Much of the confusion about Paul's teachings on the Torah involves two scripture phrases which appear in the New Testament only in Paul's writings (in Rom. Gal. & 1Cor.). These two phrases are "works of the Torah" and "under the Torah", each of which appears 10 times in the Scriptures.

The first of these phrases, "works of the Torah", is best understood through its usage in Gal. 2:16. Here Paul writes:

knowing that a man is not justified by
WORKS OF THE TORAH but by faith in
Yeshua the Messiah, even we have believed
in Messiah Yeshua, that we might be justified
by faith in Messiah and not by the
WORKS OF THE TORAH; for by the WORKS OF
THE TORAH no flesh shall be justified.

Paul uses this phrase to describe a false method of justification which is diametrically
opposed to "faith in the Messiah". To Paul "works of the Torah" is not an obsolete Old
Testament system, but a heresy that has never been true.

The term "works of the Torah" has shown up as a technical theological term used in a
document in the Dead Sea Scrolls called MMT which says:

Now we have written to you some of the
WORKS OF THE TORAH, those which we
determined would be beneficial for you...
And it will be reckoned to you as righteousness,
in that you have done what is right and good
before Him...

(4QMMT (4Q394-399) Section C lines 26b-31)

The second of these phrases is "under the Torah". This phrase may best be understood
from its usage in Rom. 6:14, "For sin shall not have dominion over you, for you are not
UNDER THE TORAH but under grace." Paul, therefore, sees "under grace" and "under
the Torah" as diametrically opposed, one cannot be both. The truth is that since we have
always been under grace (see Gen. 6:8; Ex. 33:12, 17; Judges 6:17f; Jer. 31:2) we have
never been "under the Torah". This is because the Torah was created for man, man was
not created for the Torah (see Mk. 2:27). "Under the Torah" then, is not an obsolete Old
Testament system, but a false teaching which was never true.

There can be no doubt that Paul sees "works of the Torah" and "under the Torah" as
categorically bad, yet Paul calls the Torah itself "holy, just and good" (Rom. 7:12),
certainly Paul does not use these phrases to refer to the Torah itself.

The Belt of Truth

There is a spiritual battle taking place. A battle between light and darkness. A
battle between truth and deception. Paul writes:

Put on the whole armor of God, that you may
be able to stand against the wiles of the devil.

For we wrestle not against flesh and blood,
but against principalities, against powers,
against the rulers of the darkness of this world,
against spiritual wickedness in high places.

Wherefore take unto you the whole armor of God,
that you may be able to withstand in the evil day,
and having done all, to stand.

(Eph. 6:11-13)

Paul goes on to describe the parts of this armor as:

- The Belt of Truth
- The Breastplate of Righteousness
- The Shoes of the Good news of Peace (Shalom)
- The Shield of Faith
- The Helmet of Salvation
- The Sword of the Word

Now Paul is making a play on words here. The Aramaic word for "Armor" is **ZAYNA**
while the Aramaic word for "wiles" is **TZEN'TA**. Paul is contrasting the **ZAYNA**
with the **TZEN'TA**. The four fixed (non mobile) pieces of armor correspond to the
four wiles of Satan which are depicted in the Tanach:

- Deception/Lies (Gen. 3)

(Belt of Truth)

- Temptation/Pride (1Chron. 21:1)

(Breastplate of Righteousness)

- Oppression (Job)

(Shoes of Peace)

- Accusation (Zech. 3:1-5)

(Helmet of Salvation)

Now we will not cover each of the items here, instead we will concentrate only on the belt of truth.

Now it should be understood that the armor Paul is speaking of is not Roman armor, it was not inspired by Roman Soldiers. The armor was originally inspired by the book of Isaiah (Isaiah 11:5; 52:7 and 59:17) as well as the apocryphal Wisdom of Solomon (5:17-20). Therefore the subject of this passage is ancient Hebrew armor and not Roman armor at all. Now ancient Hebrews wore a skirt-like garment. Before going into battle a Hebrew warrior would gird himself with the a belt, he would gather his skirt-like garment up and tuck it up under his belt to allow free movement. This prevented him from getting tripped up in his own garment while trying to fight.

Now when he was on trial before Pilate Yeshua said:

For this I have been born,
and for this I have come into the world,
to bear witness of the truth.
Everyone who is of the truth hears my voice.
(John 18:37-38)

To this Pilate asked the all important question "What is truth?" (John. 18:38)

Let us look back to the Tanach to find the answer to Pilate's question:

Your righteousness is an everlasting righteousness,
and your Torah is truth.

(Psalm 119:142)

You are near, O YHWH,
and all your commandments are truth.

(Psalm 119:151)

This definition explains many phrases in the New Testament:

"Obey the truth" (Gal. 3:1)

"But he that does truth..." (Jn. 3:20)

And I rejoice that I found your children
walking in the truth, as we have received
a commandment from the Father.

(2Jn. 1:4)

The Tanach definition of truth gives whole new meaning to Yeshua's words:

For this I have been born,
and for this I have come into the world,
to bear witness of the truth.
Everyone who is of the truth hears my voice.

(John 18:37-38)

Yeshua came to bear witness of the Torah, those who hear the Torah hear his voice. This leads us to another important saying from Yeshua:

Then Yeshua said to those Jews who believed
on him, if you continue in my word,
then are you my disciples indeed.
And you shall know the truth,
and the truth shall make you free.

(John 8:31-32)

Paul, however, speaks of those "who changed the truth of God into a lie" (Rom. 1:25)

Now if Messiah came to bear witness of the truth then what has HaSatan to bear witness to? The scriptures tell us:

He [the devil] was a murderer from the beginning,
and abode not the truth in him.

When he speaks a lie, he speaks of his own:
for he is a liar, and the father of it.

(John 8:44)

...HaSatan, who deceives the whole world...

(Rev. 12:9)

When HaSatan speaks a lie, he is merely speaking his native language.

Now if the Torah is truth, then what is HaSatan's lie? His lie is that there is not a Torah, that the Torah has been done away with. There is a Greek term for this teaching. This term is *ANOMOS* (Strong's Greek #459). *ANOMOS* is made up of the Greek prefix A- (there is not/without) with the Greek word *NOMOS* (Torah). *ANOMOS* means "without Torah" or "Torah-lessness." While Messiah came to bear witness to the Torah, HaSatan comes to bear witness of *ANOMOS* (Torah-lessness). Two entire books of the New Testament (2Kefa and Jude) are dedicated to combating this false *ANOMOS* teaching. Yeshua tells us that these teachers will be called "least" in the Kingdom (Mt. 5:19).

Now let's take a look at how the Bible uses this term *ANOMOS*:

...I [Yeshua] will profess to them, I never knew you,
depart from me, you that work *ANOMOS*.

(Mt. 7:23)

...and they [angels] shall gather out of his Kingdom
all things that offend, and them which do *ANOMOS*.

(Mt. 13:41)

And many false prophets shall rise,
and shall deceive many.

And because *ANOMOS* shall abound,
the love of many shall grow cold.

(Mt. 24:11-12)

For the mystery of *ANOMOS* does already work...

And then shall the *ANOMOS* one be revealed,
whom the Lord shall consume
with the spirit of his mouth,...

whose coming is after the working of HaSatan
with all power and **lying** wonders,
and with all **deceivableness**...

because they received not the love of **truth**...

That they might be damned
who believed not the **truth**...

(2Thes. 2:7-12)

Many people have been taken in by the *ANOMOS* teaching. In fact two of Christendom's largest theological sub-sets, Dispensationalism and Replacement Theology, submit detailed theories to explain why they teach that the Torah is not for today. Dispensationalism is a form of Pre-Millennialism which replaces the eternal "covenants" with finite "ages". Two of these finite ages are "The Age of Torah" which basically encompasses "Old Testament times", and "The Age of Grace" which basically encompasses "New Testament times". According to these Dispensationalists, during "Old Testament times" men were under Torah, but during "New Testament times" men are under grace. Some Dispensationalists, called "Ultra-Dispensationalists", even teach that men were saved by Torah in "Old Testament times," but are saved by grace in "New Testament times." As a result, Dispensationalists teach that "the Torah is not for today" or "we have no Torah."

Replacement Theologians teach that God has replaced Israel with the Church; Judaism with Christendom; The Old Testament with The New Testament; and Torah with grace. As a result, they too teach that "the Torah is not for today" or "we have no Torah." Now you may be saying to yourself: "Ok, so they teach Torah-lessness, but don't the Torah-less teachers of 2Peter & Jude go so far as to teach sexual immorality? Surely the

Torah-less teachers of within the church would never use their "the Torah is not for today" teaching to promote sexual immorality." Wrong! Some of Christendom's teachers have already carried the "the Torah is not for today" reasoning to its fullest and logical conclusion. A sect of Christendom known as "The Universal Fellowship of Metropolitan Community Churches" has published a tract which does just that. The nameless author of the tract writes:

Another Scripture verse that is used to show that the Bible condemns the gay lifestyle is found in the Old Testament Book of Leviticus, 18:22, "Thou shalt not lie with a man as thou would with a woman." Anyone who is concerned about this prohibition should read the whole chapter or the whole Book of Leviticus: No pork, no lobster, no shrimp, no oysters, no intercourse during the menstrual period, no rare meats, no eating blood, no inter-breeding of cattle, and a whole host of other laws, including the Torah to kill all divorced people who remarry.

As Christians, our Torah is from Christ. St. Paul clearly taught that Christians are no longer under the Old Torah (for example in Galatians 3:23-24); that the Old Torah is brought to an end in Christ (Romans 10:4); and its fulfillment is in love (Romans 13:8-10, Galatians 5:14). The New Torah of Christ is the Torah of Love. Neither Jesus, nor Paul, nor any of the New Testament Scriptures implies that Christians are held to the cultic or ethical laws of the Mosaic Torah.

(Homosexuality; What the Bible Does and Does not Say; Universal Fellowship press, 1984, p. 3)

Thus Christendom's teaching that "the Torah is not for today" is already being used to "turn the grace of our God into perversion." (Jude 1:4; see also 2Pt. 2:18-21)
There is indeed a spiritual battle taking place. It is a battle between the truth and a lie. It is a battle between light and darkness. It is a battle led by the one who came to bear witness to the Torah, and the one who comes to bear witness to Torah-lessness. The Torah is truth. The belt of truth is the belt of Torah. Gird yourselves with the belt of Torah that you may withstand the Torah-less one.

LESSON 2

In the last lesson we learned that the Torah is Truth (Ps. 119:142) and that Yeshua said:
... if you continue in my word, then are you my disciples indeed. And you shall know the truth, and the truth shall make you free.

(John 8:31-32)

Therefore the Torah brings freedom. This is completely contrary to what most people have been taught. The common wisdom is that the Torah is bondage and that "freedom in Christ" means freedom from Torah. For example one author writes: Many Christians today would return to Sinai. They would put upon the church the yoke of bondage, the Law of Moses. (God's Plan of the Ages; Louis T. Tallbot; 1970; p. 66)

However as we shall see the scriptures teach that exactly the opposite is true. The central story of (Judaism) the Bible is that of the Exodus from Egypt. The children of Israel were in bondage in Egypt. God promised to bring them out of bondage and give them freedom. Upon leading the children of Israel out of Egypt, YHWH led them to Mt. Sinai where he delivered the Torah to them. Note that the theme of this central story is that God promised freedom from bondage and gave the children of Israel Torah. Now why would YHWH lead the people out of bondage in Egypt, lead them to Mt. Sinai, and deliver them right back into bondage again? And why would he at the same time promise them freedom. God is no liar. He promised the people freedom and he gave them Torah because the Torah is freedom from bondage. *The Torah is truth (Ps. 119:142) and the truth will make you free (John 8:31-32).*

This truth is proclaimed by the Psalmist:

*So shall I keep your **Torah** continually forever and ever,
And I will walk in **freedom**: for I seek your precepts.*

(Psalm 119:44-45)

As well as by Ya'akov HaTzadik (James the Just) who called the Torah "the Torah of **freedom**" (James 1:25; 2:12).

However the **ANOMOS** teachers today teach that the Torah is bondage and that Torahlessness is freedom. *They have exchanged the truth (Torah) of God for a lie (Torahlessness) (Rom. 1:25).* Of these **2Peter 2:19** states:

While they promise them freedom, they themselves are servants of corruption: for of whom a man is overcome, of the same is he brought into bondage.

According to Kefa these men "*turn from the holy commandment delivered to them*"

(2Peter 2:21) they promise freedom but deliver bondage.

By contrast Yeshua said:

*Come to me, all who are weary and heavy-laden, and I will give you rest. Take my yoke upon you, and learn from me, for I am gentle and humble in heart; **and you shall find rest for your souls.** For my yoke is easy, and my load is light. (Mat. 11:28-30)*

Now many of the teachers of Torahlessness use this passage as a proof text. To them this passage refers to freedom from the bondage of Torah. However notice the boldfaced portion. This boldfaced portion of Yeshua's statement is a quotation from the Tanak. A quotation which gives a great deal of context to Yeshua's statement. Let's look at this Tanak passage:

*Thus said YHWH, stand you in the ways, and see, and ask for the old paths, where is the good way, and walk therein, **and you shall find rest for your souls.** But they said, we will not walk therein. (Jer. 6:16)*

Notice that this "way" which gives "rest" is "the old path". Now let's read a little further down in Jer. 6 to obtain more context: *But they said, we will not walk therein (Jer. 6:16)...*

*...they have not hearkened unto my words,
nor to my Torah, but rejected it.*

(Jer. 6:19)

Notice that the "old path" that brings "rest for your souls" to which they said "we will not walk therein" (Jer. 6:16) is identified by YHWH as "my Torah". This takes us up a bit

further in the text of Jeremiah: *...they are foolish, for they do not know the way of YHWH, the requirements of their God. So I will go to the leaders and speak to them; surely they know the way of YHWH, the requirements of their God." But with one accord they too had broken off the yoke and torn off the bonds. (Jer. 5:4-5 see also Jer. 2:20)*

Here we find that the "yoke" which brings rest is the yoke which was being rejected. The yoke of Torah. Now let's look again at Yeshua's saying: *Come to me, all who are weary and heavy-laden, and I will give you rest. Take my yoke upon you, and learn from me, for I am gentle and humble in heart; and you shall find rest for your souls. For my yoke is easy, and my load is light. (Mat. 11:28-30)*

The yoke that Messiah asks us to take on ourselves, the yoke that will give us rest for our souls is the Torah. The Torah is freedom from the bondage of Torahlessness. The freedom of Torah is freedom from the bondage to sin that results without Torah. Without Torah there is no true freedom, only bondage. True liberty does not include a license to sin **(Rom. 3:8; 6:1-2, 15)**

As we said in Lesson 1 there is a spiritual battle taking place between light and darkness. Paul writes: *...what communion has light with darkness? And what concord has Messiah with Belial...(2Cor. 6:14b-15a)*

Throughout the New Testament there are extended metaphors revolving around light and darkness. Believers are called "sons of light" (Luke 16:8; Jn. 12:36; Eph. 5:8; 1Thes. 5:5). The full armor of God is also called the "armor of light" (Rom. 13:12). The New Testament speaks of those "who walk in darkness" (Jn. 8:12; 12:35). But what does this idiomatic use of the terms light and darkness mean? For the answer let us turn to the Tanak:

*For the **commandment is a lamp**; and the **Torah is light**... (Prov. 6:23)*

*Your word is a **lamp** to my feet, and a **light** to my path. (Psalm 119:105)*

*To the **Torah** and to the testimony; if they speak not according to this word, it is because there is no **light** in them. (Isaiah 8:20)*
*...for a **Torah** shall proceed from me, and I will make my judgment to rest for a **light** of the people. (Isaiah 51:4)*

So according to the Tanak the Torah is a light for our paths. Those that walk in the Torah walk in the light. This is why the New Testament speaks of those who walk in darkness (Jn. 8:12; 12:35; 1Jn. 1:6; 2:11). These are those who do not walk by the light of Torah. Of these John writes: *And if we say that we have fellowship with him, and walk in darkness, we are liars and we do not walk in truth. (1Jn. 1:6)* Notice that John equates "walking in truth" with walking in the light.

As we noted previously "the Torah is truth" (Ps. 119:142) thus if "walking in the light" means "walking in truth" then both phrases refer to walking in the Torah. This takes us back to our passages from the Tanak given above. John also confirms this by writing the parallel statements: *...walking in truth....walk according to his commandments. (2Jn. 1:4, 6)*

Now let's look back at a moment to the full armor of God. As we have noted Paul also calls this armor the "armor of light" (Rom. 13:12). According to Paul we are involved in a spiritual battle with "the rulers of the darkness of this world." **(Eph. 6:12)** and thus he instructs us to put on this "armor of light" (Eph. 6:13 & Rom. 13:12) Now several of the items of the "armor of light" also tie in with the Torah:

- **The Belt of Truth**

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

*You are near, O YHWH, and all your **commandments are truth**. (Psalm 119:151)*

- **The Breastplate of Righteousness**

*What great nation is there that has statutes and judgments as **righteous** as this whole **Torah** which I am setting before you today?... (Deut. 4:6)*

- **The Shield of Faith**

*Remove the false way from me, and graciously grant me your **Torah**. I have chosen the way of **faith**; I have placed your ordinances before me. (Psalm 119:29-30)*

- **The Sword of the Word**

*...For the **Torah** will go out from Zion; and the **word** of YHWH from Jerusalem. (Isaiah 2:3)*

Thus the Armor of Light is the armor of the Torah which lights our path. There are two paths before us, one of darkness and one of light. On the one hand one may "walk in darkness" on the other hand one may "walk in the light" of Torah. The "son's of light"

put on the "armor of light" and walk in the light of Torah, while the "sons of darkness" walk in the Torahlessness which is the darkness of this dark world.

Another misunderstanding common in the church today is the concept that Torah and Grace are mutually exclusive ideas. For example one author writes: A believer cannot be under law and under grace at the same time. **(God's Plan of the Ages; Louis T. Talbot; 1970; p. 83)**

Now let us be noble Bereans to see if this is true. Let us ask ourselves: "How were people saved in 'Old Testament' times? Were they saved by works or by grace? The fact is that often when Paul speaks of how we are saved by grace through faith he often cites the Tanak to prove his point. Two of his favorite proof texts for this concept are from the Tanak:

And he believed in YHWH; and he counted it to him as righteousness. (Gen. 15:6 = Rom. 4:3, 22; Gal. 3:6)

...the just shall live by his faith.

(Hab. 2:4 = Rom. 1:17; Gal. 3:11)

So Paul is arguing from the Tanak that one is saved by faith alone apart from works. In fact the real truth is that men of the "Old Testament" times were just as under grace as we are today:

*But Noah found **grace** in the eyes of YHWH. (Gen. 6:8)*

*...you have also found **grace** in my sight..for you have found **grace** in my sight... (Ex. 33:12, 17)*

*...and now I have found **grace** in your sight... (Judges 6:17)*

*The people... found **grace** in the wilderness... (Jer. 31:2)*

Thus as noble Bereans we learn from the Tanak that people in "Old Testament" times were saved by grace through faith. They could not have earned their salvation any more than we could today, as Paul writes: Knowing that a man is not justified by works of the law, but by the faith of Yeshua the Messiah, even we have believed in Yeshua the Messiah, that we might be justified by the faith of Messiah, and not by works of the law; and by the works

of the law shall **no flesh** be saved. **(Gal. 2:16)**

In fact the "New Testament" contains more commandments than the "Old Testament". The New Testament contains 1050 commandments [as delineated in Dake's Annotated Reference Bible; By Finnis Jennings Dake; N.T. pp.313-316] while the "Old Testament" Mosaic Law contains only 613 (b.Makkot 23b; see Appendix). Thus faith and grace are in the "Old Testament" and law and works can be found in the New Testament.

People in Old Testament times were saved by grace through faith just like people in New Testament times. Now many anomians will agree to this fact on the surface, but let's follow this thought through to its fullest conclusion. Let's go beyond the surface and really think this through. If what we have shown to be true is true, then the people in the wilderness in the days of Moses were saved by grace through faith. Now let's look at the full impact of that statement. That means that people were under grace, and saved by faith alone and not by works, when Moses was stoning people to death for violating the Torah! Obviously then being saved by grace through faith in no way affects Torah observance.

So if grace and faith do not negate the observance of Torah, then what is the true nature of faith and grace? What is faith? What is grace? Let us once again turn to the scriptures for answers.

Now part of the reason that many people have come to think that there is more "grace" in the New Testament than in the Old Testament is a translation bias in the KJV and many other English versions.

There are two words for "grace" in the Hebrew Tanak. The first word is CHEN (Strong's 2580/2581) which means "grace or charm". The other word is CHESSED (Strong's 2616/2617) which carries the meaning of "grace, mercy or undue favor."

These two words closely parallel the meanings of the two Greek words used for grace in the Greek Bible. These are CHARIS (Strong's 5485/5463) which means "grace or

charm" and ELEOS (Strong's 1651/1653) meaning "grace, mercy or undue favor."

Obviously Hebrew CHEN = Greek CHARIS and Hebrew CHESED = Greek ELEOS. Now the KJV tends to translate CHEN/CHARIS as "grace" but tends to translate CHESED/ELEOS as "mercy". Now when we think of "grace" in biblical terms we are usually thinking of the concept of CHESED/ELEOS "undue favor".

Now if we follow with the KJV translation scheme then it appears that there is much more grace in the New Testament than the Tanak, since CHEN only appears 70 times in the Tanak while CHARIS appears 233 times in the New Testament. But remember, the concept of "undue favor" is actually CHESED/ELEOS. CHESED appears 251 times in the Tanak, while ELEOS appears only 50 times in the New Testament. If anything there is far more "grace" in the Tanak than in the New Testament.

Now let us turn to the Tanak to get a better understanding of what grace really is. According to the Scriptures there is a close connection between "grace" and the "fear of YHWH":

For as high as the heavens are above the earth, so great is his grace (CHESED) toward those who fear him. (Psalm 103:11)

Oh let those who fear YHWH say, "His grace (CHESED) is everlasting. (Psalm 118:4)

By grace (CHESED) and truth iniquity is atoned for, and by the fear of YHWH one keeps away from evil. (Proverbs 16:6)

And the fear of YHWH, according to the Tanak, includes Torah observance: ...that he may learn the fear of YHWH his God, to keep all the words of this Torah and these statutes, to do them:

(Deut. 17:19)

...that they may hear, and that they may learn, and fear YHWH your God, and observe to do all the words of this Torah. (Deut. 31:12)

Therefore there is clearly no conflict between grace and Torah. In fact the Torah is closely connected to grace. The next word we need to examine is "faith". The Hebrew word is EMUNAH. EMUNAH can mean "belief, faith or trust" and is best translated "trusting faithfulness". When we speak of "faith" in YHWH we are not merely speaking about "belief" but "trusting faithfulness".

If someone were to ask you if you are faithful to your spouse, you would not reply by saying "Yes, I believe my spouse exists." That is because it is clearly not an issue of what you believe but in whether you are faithful. Imagine a man who stays out late at night every night committing adultery with various women. Each night he comes home to his wife and tells her how much he loves her, and insists that since he believes in her existence that he therefore is faithful to her. Is this man faithful to his wife? Absolutely not! This understanding is confirmed to us in the Scriptures as follows:

Remove the false way from me, and graciously grant me your Torah. I have chosen the way of faith; I have placed your ordinances before me. (Psalm 119:29-30)

Now I want to make it clear that we are not saying that one earns ones salvation by keeping Torah. At times I have been asked "Do I have to keep Torah to be saved?". I reply by saying "Of course not.... do you have to get cleaned up to take a bath?" You may ask, "Well if we don't keep the Torah for salvation, then why do we keep the Torah?" First of all, keeping the Torah SHOWS our faith (Titus 3:5-8; 1Jn. 2:3-7; James 2:14-26). Secondly there are rewards for keeping the Torah (Titus 3:8). The Psalms tell us that it "restores the soul" (Ps. 19:7). Yeshua promises that those who keep the Torah and teach others to do so will be called first in the Kingdom of Heaven (Mt. 5:19). Additionally, (Jews) Those who keep the Mosaic Torah are given a long list of other promises (Deut. 28). Now if the Torah is good and everlasting then it stands to reason that it should be observed. Paul tells us that we should not use grace as an excuse to sin **(Rom. 6:1-2, 15)**

and that the only way to know sin is through the Torah **(Rom. 7:7)**.

Yeshua tells us that if we love him we will keep his commandments **(Jn. 14:15, 21, 23-25; 15:10)**. The fact that we are saved by faith is all the more reason that we should keep the Torah, as the Scriptures tell us:

*..not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Spirit, whom he poured out on us abundantly through Yeshua the Messiah our Savior, that having been justified by his grace we should become heirs according to the hope of eternal life. This is a faithful saying, and I want you to affirm constantly, that those who have believed in God should be careful to **maintain good works**. These things are good and profitable to men. (Titus 3:5-8)*

And by this we know that we know him, if we keep his commandments. He who says, "I know him," and does not **keep his commandments**, is a liar, and the truth is not in him. But whoever keeps his word, truly the love of God is perfected in him. By this we know that we are in Him. He who says he abides in him ought himself to walk just as he walked. Brothers, I write **no** new

commandment to you, but an **old commandment** which you have had **from the beginning**. The **old commandment is the word which you heard from the beginning**. (1Jn. 2:3-7)

LESSON 3

To the ancient Hebrews a blood covenant was the most binding, sacred agreement one could enter into. The making of blood covenants seems to be a universal concept found among all peoples in even the most remote parts of the world. The custom of making blood covenants can be found among American Indians as well as in the deepest most remote parts of Africa. The origin of the blood covenant custom looms somewhere beyond the horizon of history.

The customs surrounding the making of a blood covenant among the Hebrews involved:

1. Exchanging garments and swords (1Sam. 18:4) **1 Samuel 18:1-4** *By the time David had finished speaking to Sha'ul, Jonathan found himself inwardly drawn by David's character, so that Jonathan loved him as he did himself. (2) That day, Sha'ul took David into his service and would not let him go home to his father's house any more. (3) Jonathan made a covenant with David, because he loved him as he did himself. (4) Jonathan removed the cloak he was wearing and gave it to David, his armor too, including his sword, bow and belt.*

2. A blood sacrifice (Gen. 15:9-17; 31:43-54; Jer. 34:18-19)

Abraham's Covenant: Genesis 15:7-21 *He said to him, "I am Yahweh who brought you out of Ur of the Chaldees, to give you this land to inherit it."*

(8) He said, "Lord Yahweh, how will I know that I will inherit it?"

(9) He said to him, "Bring me a heifer three years old, a female goat three years old, a ram three years old, a turtledove, and a young pigeon." (10) He brought him all of these, and divided them in the middle, and laid each half opposite the other; but he didn't divide the birds. (11) The birds of prey came down on the carcasses, and Abram drove them away.

(12) When the sun was going down, a deep sleep fell on Abram. Now terror and great darkness fell on him. (13) He said to Abram, "Know for sure that your seed will live as foreigners in a land that is not theirs, and will serve them. They will afflict them four hundred years. (14) I will also judge that nation, whom they will serve. Afterward they will come out with great wealth, (15) but you will go to your fathers in peace. You will be buried in a good old age. (16) In the fourth generation they will come here again, for the iniquity of the Amorite is not yet full." (17) It came to pass that, when the sun went down, and it was dark, behold, a smoking furnace, and a flaming torch passed between these pieces. (18) In that day Yahweh made a covenant with Abram, saying, "To your seed I have given this land, from the river of Egypt to the great river, the river Euphrates: (19) the Kenites, the Kenizzites, the Kadmonites, (20) the Hittites, the Perizzites, the Rephaim, (21) the Amorites, the Canaanites, the Girgashites, and the Jebusites."

Jacob's Covenant: Genesis 31:43-55 *Laban answered Jacob, "The daughters are my daughters, the children are my children, the flocks are my flocks, and all that you see is mine: and what can I do this day to these my daughters, or to their children whom they have borne? (44) Now come, let us make a covenant, you and I; and let it be for a witness between me and you."*

(45) Jacob took a stone, and set it up for a pillar. (46) Jacob said to his relatives, "Gather stones." They took stones, and made a heap. They ate there by the heap. (47) Laban called it Jegar Sahadutha,^[2] but Jacob called it Galeed.^[3] (48) Laban said, "This heap is witness between me and you this day." Therefore it was named Galeed (49) and Mizpah, for he said, "Yahweh watch between me and you, when we are absent one from another. (50) If you afflict my daughters, or if you take wives besides my daughters, no man is with us; behold, God is witness between me and you." (51) Laban said to Jacob, "See this heap, and see the pillar, which I have set between me and you. (52) May this heap be a witness, and the pillar be a witness, that I will not pass over this heap to you, and that you will not pass over this heap and this pillar to me, for harm. (53) The God of Abraham, and the God of Nahor, the God of their father, judge between us." Then Jacob swore by the fear of his father, Isaac. (54) Jacob offered a sacrifice in the mountain, and called his relatives to eat bread. They ate bread, and stayed all night in the mountain. (55) Early in the morning, Laban rose up, and kissed his sons and his daughters, and blessed them. Laban departed and returned to his place.

3. A memorial covenant meal (Gen. 31:54) There are several examples of covenants in the Scriptures. Laban entered into a covenant with Jacob (Gen. 31:43-55). And David made a covenant with Jonathan (1Sam. 18:1-4). *We just read about this covenant meal with Jacob & Saul taking David into his own house as his own. What other memorial covenant meals are there that you can think of?*

When two men were in a covenant relationship everything they owned and their very lives were offered to each other. Moreover a person with a covenant relationship held heirship rights with his covenantor. For this reason David was the legal heir to the throne when Jonathan and Saul were killed. One of the best pictures we have of the power of the blood covenant is given in 1Samuel 18-20.

Because of their covenant Jonathan pleaded with his father the King on David's behalf (1Sam. 19:4-7). And because of the covenant David sought out Jonathan's son Mephibosheth so as to show kindness to him and make him as one of his own sons (2Sam. 9).

Now our covenants with Elohim are patterned after the Hebrew blood covenant customs. In the same way we:

1. Exchanging garments and swords (Eph. 6:11-17) **Ephesians 6:11** *Use all the armor and weaponry that God provides, so that you will be able to stand against the deceptive tactics of the Adversary.*
2. Have a blood sacrifice (Heb. 9:12-22) **Hebrews 9:12-22** *he entered the Holiest Place once and for all. And he entered not by means of the blood of goats and calves, but by means of his own blood, thus setting people free forever. (13) For if sprinkling ceremonially unclean persons with the blood of goats and bulls and the ashes of a heifer restores their outward purity; (14) then how much more the blood of the Messiah, who, through the eternal Spirit, offered himself to God as a sacrifice without blemish, will purify our conscience from works that lead to death, so that we can serve the living God! (15) It is because of this death that he is mediator of a new covenant [or will]. Because a death has occurred which sets people free from the transgressions committed under the first covenant, those who have been called may receive the promised eternal inheritance. (16) For where there is a will, there must necessarily be produced evidence of its maker's death, (17) since a will goes into effect only upon death; it never has force while its maker is still alive. (18) This is why the first covenant too was inaugurated with blood. (19) After Moshe had proclaimed every command of the Torah to all the people, he took the blood of the calves with some water and used scarlet wool and hyssop to sprinkle both the scroll itself and all the people; (20) and he said, "This is the blood of the covenant which God has ordained for you." (21) Likewise, he sprinkled with the blood both the Tent and all the things used in its ceremonies. (22) In fact, according to the Torah, almost everything is purified with blood; indeed, without the shedding of blood there is no forgiveness of sins.*
3. Have a memorial covenant meal (Mt. 26:26-29) **Matthew 26:18-28** *"Go into the city, to so-and-so," he replied, "and tell him that the Rabbi says, 'My time is near, my talmidim and I are celebrating Pesach at your house.' " (19) The talmidim did as Yeshua directed and prepared the Seder. (20) When evening came, Yeshua reclined with the twelve talmidim; (21) and as they were eating, he said, "Yes, I tell you that one of you is going to betray me." (22) They became terribly upset and began asking him, one after the other, "Lord, you don't mean me, do you?" (23) He answered, "The one who dips his matzah in the dish with me is the one who will betray me. (24) The Son of Man will die just as the Tanakh says he will; but woe to that man by whom the Son of Man is betrayed! It would have been better for him had he never been born!" (25) Y'hudah, the one who was betraying him, then asked, "Surely, Rabbi, you don't mean me?" He answered, "The words are yours." (26) While they were eating, Yeshua took a piece of matzah, made the b'rakhah, broke it, gave it to the talmidim and said, "Take! Eat! This is my body!" (27) Also he took a cup of wine, made the b'rakhah, and gave it to them, saying, "All of you, drink from it! (28) For this is my blood, which ratifies the New Covenant, my blood, shed on behalf of many, so that they may have their sins forgiven.*

As covenanters with the Messiah we also have an inheritance (Rom. 8:15-17; Eph. 1:11, 14, 18; Heb. 9:15-17; 1Pt. 1:4) . **Romans 8:15-17** *For you did not receive a spirit of slavery to bring you back again into fear; on the contrary, you received the Spirit, who makes us sons and by whose power we cry out, "Abba!" (that is, "Dear Father!"). (16) The Spirit himself bears witness with our own spirits that we are children of God; (17) and if we are children, then we are also heirs, heirs of God and joint-heirs with the Messiah — provided we are suffering with him in order also to be glorified with him.*

This inheritance is the topic of the Epistle to the Hebrews. In this Epistle Paul shows that the Messiah was "made heir of all things" (1:2, 4) and the "firstborn" (1:6;12:23) (an inheritance term, see note to 12:23). He shows that the oath which made Abraham's seed the chosen people was a covenant (6:13-14), and that the oath which makes the Messiah a priest after the order of Melchizedek (7:20-22) is the New Covenant (Heb. 7:22; 8:6-13). He also shows that this is a blood covenant sealed with the Messiah's blood (Heb. 8 & 9).

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Paul argues that because of this covenant relationship we have an inheritance (9:11-22). Since we are blood covenanters with the Messiah who is heir of all things (i.e. the Kingdom (1:13; 2:5-9) we inherit with him (1:14; 2:10-18; 9:11-22; 12:23).

Now let's look at the different covenants that exist in Scripture:

The Edenic Covenant

The Edenic Covenant is very similar to what Dispensationalists call "The Age of Innocence". The terms of this covenant are set forth in Gen.2:15-17 where Adam and Eve are given the entire Garden of Eden with one exception, the tree of knowledge of good and evil. They were given eternal life with just one condition, they must not eat from this one tree. At the encouragement of the serpent, Eve ate from the forbidden tree, and gave to Adam who also ate. Having stolen the one thing which did not belong to them, they

lost their eternal life and were exiled from the Garden. **Genesis 2:15-17** *Yahweh Elohim took the man, and put him into the garden of Eden to dress it and to keep it. (16) Yahweh Elohim commanded the man, saying, "Of every tree of the garden you may freely eat; (17) but of the tree of the knowledge of good and evil, you shall not eat of it; for in the day that you eat of it you will surely die."*

What type of Covenant was this?

The Adamic Covenant

The Adamic Covenant is very similar to what Dispensationalists call the "Age of Conscience". The terms of this covenant are found in Gen. 3:14-23 where Elohim, having exiled man from the Garden, established another covenant with man. Under the conditions of this covenant, women would experience pain in childbirth and are to desire their husbands, while men would rule over their wives, work for food and contend with thorns and thistles. As part of this covenant Elohim, also promised a "seed" from woman who would restore the conditions of the Edenic Covenant (Gen 3:15; See also Rom. 5:12-21 & 1Cor. 15:21-22). **Genesis 3:13-24** *Yahweh God said to the woman, "What is this you have done?"The woman said, "The serpent deceived me, and I ate."(14) Yahweh God said to the serpent, "Because you have done this, you are cursed above all livestock, and above every animal of the field. On your belly you shall go, and you shall eat dust all the days of your life.(15) I will put enmity between you and the woman, and between your offspring and her offspring.*

He will bruise your head, and you will bruise his heel."(16) To the woman he said, "I will greatly multiply your pain in childbirth. In pain you will bear children. Your desire will be for your husband, and he will rule over you."

*(17) To Adam he said, "Because you have listened to your wife's voice, and have eaten of the tree, of which I commanded you, saying, 'You shall not eat of it,' cursed is the ground for your sake. In toil you will eat of it all the days of your life. (18) It will yield thorns and thistles to you; and you will eat the herb of the field. (19) By the sweat of your face will you eat bread until you return to the ground, for out of it you were taken. For you are dust, and to dust you shall return." (20) The man called his wife Eve, because she was the mother of all living. (21) Yahweh God made coats of skins for Adam and for his wife, and clothed them. (22) Yahweh God said, "Behold, the man has become like one of us, knowing good and evil. Now, lest he reach out his hand, and also take of the tree of life, and eat, and live forever..." (23) Therefore Yahweh God sent him out from the garden of Eden, to till the ground from which he was taken. (24) So he drove out the man; and he placed Cherubs at the east of the garden of Eden, and the flame of a sword which turned every way, to guard the way to the tree of life. *What type of Covenant was this?**

The Noahide Covenant

The Noahide Covenant is very similar to what Dispensationalists call the "Age of Human Government". The terms of this covenant are found in Gen. 9:1-17, where G-d makes a covenant with Noah and his descendants (Gen. 9:9, 12) the "nations"/Gentiles [Same word in Hebrew] (Gen. 10:32). This covenant is an "everlasting covenant" (Gen. 9:16) and is for "perpetual generations" (Gen. 9:12). According to the conditions of this

covenant, G-d promised never to flood the earth again and used the rainbow as a sign of this covenant (Gen. 9:11-15). The nations/Gentiles were given animal life as food (Gen. 9:2-3); forbidden to eat blood or flesh from a living animal (Gen. 9:4); forbidden to murder(Gen. 9:5-6); required to administer justice in accordance with G-d's Law (Gen. 9:5-6);and required to procreate(Gen 9:1, 7). **Genesis 9:1-12** *God blessed Noah and his sons, and said to them, "Be fruitful, and multiply, and replenish the earth. (2) The fear of you and the dread of you will be on every animal of the earth, and on every bird of the sky. Everything that the ground teems with, and all the fish of the sea are delivered into your hand. (3) Every moving thing that lives will be food for you. As the green herb, I have given everything to you. (4) But flesh with its life, its blood, you shall not eat. (5) I will surely require your blood of your lives. At the hand of every animal I will require it. At the hand of man, even at the hand of every man's brother, I will require the life of man. (6) Whoever sheds man's blood, his blood will be shed by man, for God made man in his own image. (7) Be fruitful and multiply. Increase abundantly in the earth, and multiply in it."*

(8) God spoke to Noah and to his sons with him, saying, (9) "As for me, behold, I establish my covenant with you, and with your offspring after you, (10) and with every living creature that is with you: the birds, the livestock, and every animal of the earth with you, of all that go out of the ship, even every animal of the earth. (11) I will establish my covenant with you: all flesh will not be cut off any more by the waters of the flood, neither will there ever again be a flood to destroy the earth." (12) God said, "This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations:

What type of Covenant was this?

The Abrahamic Covenant

The Abrahamic Covenant is very similar to what Dispensationalists call "The Age of Promise". The terms of this covenant are found in Gen.17:1-27, where Elohim makes a

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covenant with Abraham and his descendants, the **Jews** ~~correction~~ **Israelites** (Gen.17:4,7,10,19,21). This

covenant is an "everlasting covenant" (Gen.17:7,13,19), is for all generations of **Jews correction Israelites** (Gen.17:7, 9,13,19) and is not nullified by later covenants (Gal.3:15-17). According to the conditions of this covenant; every male must be circumcised on the eighth day (Gen.17:10-14); Elohim would make a multitude of nations from Abraham (Gen.17:4-6); Elohim would have a special relationship with Israel (Gen.17:7-8); and He would give Israel the Land of Canaan (Gen.17:8). Much confusion surrounds this covenant. Many have confused the Abrahamic Covenant of Gen. 17 with Abraham's justification by faith alone in Gen 15:6. However, Abraham's justification by faith alone in Gen.15:6 was by FAITH ALONE, NOT OF WORKS (Rom.4:1-5, 9-12; Gal. 3:6). The Abrahamic Covenant, to the contrary, REQUIRES circumcision, and anyone who is not circumcised is OUTSIDE the Abrahamic Covenant (Gen. 17:10-14). Though Elohim prophesied the Abrahamic Covenant prior to making this covenant (Gen.12:1-3; 13:14-18; 15:1-6, 8, 21), until Abraham was circumcised, there was no Abrahamic Covenant (Gen. 17:10,14). Thus, Abraham was justified by faith alone before there was an Abrahamic Covenant (Rom. 4:1-5, 9-12), the two are not identical.

Let's look at this covenant! First at **Genesis 15:5-7** *Yahweh brought him outside, and said, "Look now toward the sky, and count the stars, if you are able to count them." He said to Abram, "So shall your seed be." (6) He believed in Yahweh; and he reckoned it to him for righteousness. (7) He said to him, "I am Yahweh who brought you out of Ur of the Chaldees, to give you this land to inherit it."* Abraham was saved by grace first, he believed in Yahweh!

Now the covenant of **Genesis 17:1-22** *When Avram was 99 years old Adonai appeared to Avram and said to him, "I am El Shaddai [God Almighty]. Walk in my presence and be pure-hearted. (2) I will make my covenant between me and you, and I will increase your numbers greatly." (3) Avram fell on his face, and God continued speaking with him: (4) "As for me, this is my covenant with you: you will be the father of many nations. (5) Your name will no longer be Avram [exalted father], but your name will be Avraham [father of many], because I have made you the father of many nations. (6) I will cause you to be very fruitful. I will make nations of you, kings will descend from you. (7) "I am establishing my covenant between me and you, along with your descendants after you, generation after generation, as an everlasting covenant, to be God for you and for your descendants after you. (8) I will give you and your descendants after you the land in which you are now foreigners, all the land of Kena`an, as a permanent possession; and I will be their God." (9) God said to Avraham, "As for you, you are to keep my covenant, you and your descendants after you, generation after generation. (10) Here is my covenant, which you are to keep, between me and you, along with your descendants after you: every male among you is to be circumcised. (11) You are to be circumcised in the flesh of your foreskin; this will be the sign of the covenant between me and you. (12) Generation after generation, every male among you who is eight days old is to be circumcised, including slaves born within your household and those bought from a foreigner not descended from you. (13) The slave born in your house and the person bought with your money must be circumcised; thus my covenant will be in your flesh as an everlasting covenant. (14) Any uncircumcised male who will not let himself be circumcised in the flesh of his foreskin — that person will be cut off from his people, because he has broken my covenant." (15) God said to Avraham, "As for Sarai your wife, you are not to call her Sarai [mockery]; her name is to be Sarah [princess]. (16) I will bless her; moreover, I will give you a son by her. Truly I will bless her: she will be a mother of nations; kings of peoples will come from her." (17) At this Avraham fell on his face and laughed — he thought to himself, "Will a child be born to a man a hundred years old? Will Sarah give birth at ninety?" (18) Avraham said to God, "If only Yishma`el could live in your presence!" (19) God answered, "No, but Sarah your wife will bear you a son, and you are to call him Yitz'chak [laughter]. I will establish my covenant with him as an everlasting covenant for his descendants after him. (20) But as for Yishma`el, I have heard you. I have blessed him. I will make him fruitful and give him many descendants. He will father twelve princes, and I will make him a great nation. (21) But I will establish my covenant with Yitz'chak, whom Sarah will bear to you at this time next year." (22) With that, God finished speaking with Avraham and went up from him. **What type of Covenant was this?***

The Mosaic Covenants

The Mosaic Covenants are very similar to what Dispensationalists call "The Age of Law". There are two of these Mosaic Covenants, the first made at Sinai (Horeb) and the second made at Moab. Many of us have missed an important truth. The New Covenant has been in the Torah all along! And this amazing truth is a major key in understanding the writings of Paul. There are in fact two covenants in the Torah **Correction there are more than two in the Torah** and two Mosaic Covenants. The first Mosaic Covenant was made at Mt. Sinai at Horeb.

The Second Mosaic Covenant was made at Mt. Nebo at Moab. This was a second covenant which YHWH made with the people of Israel through Moses which was made shortly before the death of Moses and the entry of Israel into the Land. This covenant was made near the end of the Torah: **Deut. 28:69 (29:1)** *These are the words of the covenant which YHWH commanded Moshe to make with the children of Yisra'el in the land of Moab, beside the covenant which He made with them in Horeb.*

Note that this Covenant at Moab was made besides the Covenant made at Sinai. Rashi makes an important comment about the significance of this word "besides": besides the covenant [Namely,] the curses [which appear] in Lev. (26: 14-39), which were proclaimed at [Mount] Sinai. (Rashi on Deut. 28:69)

Rashi sees that these are two different covenants and that the word besides is intended to distinguish the Covenant at Sinai, characterized by "the curses" with this new Covenant made at Moab which is characterized not just by curses (Deut. 29:16-29) but by blessings as well

This covenant was centered around repentance (30:2, 8) and its rewards included a promise of a re-gathering of Israel from among the nations (30:3-4) a circumcised heart (30:2, 6) Israel would be his people and He would be their Elohim (29:13); a promise of land (30:5) and life (30:6, 15, 19).

This Covenant also includes Torah observance: Deut. 30:10 if you shall hearken to the voice of YHWH your Elohim, to keep His commandments and His statutes which are written in this Book of the Torah; if you turn unto YHWH your Elohim with all your heart, and with all your soul.

Let's read of this covenant: **Deuteronomy 27:1-26** Moses and the elders of Israel commanded the people, saying, "Keep all the commandment which I command you this day. (2) It shall be on the day when you shall pass over the Jordan to the land which Yahweh your God gives you, that you shall set yourself up great stones, and plaster them with plaster: (3) and you shall write on them all the words of this law, when you have passed over; that you may go in to the land which Yahweh your God gives you, a land flowing with milk and honey, as Yahweh, the God of your fathers, has promised you. (4) It shall be, when you have passed over the Jordan, that you shall set up these stones, which I command you this day, in Mount Ebal, and you shall plaster them with plaster. (5) There you shall build an altar to Yahweh your God, an altar of stones: you shall lift up no iron on them. (6) You shall build the altar of Yahweh your God of uncut stones; and you shall offer burnt offerings thereon to Yahweh your God: (7) and you shall sacrifice peace offerings, and shall eat there; and you shall rejoice before Yahweh your God. (8) You shall write on the stones all the words of this law very plainly."

(9) Moses and the priests the Levites spoke to all Israel, saying, "Keep silence, and listen, Israel: this day you have become the people of Yahweh your God. (10) You shall therefore obey the voice of Yahweh your God, and do his commandments and his statutes, which I command you this day."

(11) Moses commanded the people the same day, saying, (12) "These shall stand on Mount Gerizim to bless the people, when you have passed over the Jordan: Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin. (13) These shall stand on Mount Ebal for the curse: Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali. (14) The Levites shall answer, and tell all the men of Israel with a loud voice, (15) 'Cursed is the man who makes an engraved or molten image, an abomination to Yahweh, the work of the hands of the craftsman, and sets it up in secret.' All the people shall answer and say, 'Amen.' (16) 'Cursed is he who sets light by his father or his mother.' All the people shall say, 'Amen.' (17) 'Cursed is he who removes his neighbor's landmark.' All the people shall say, 'Amen.' (18) 'Cursed is he who makes the blind to wander out of the way.' All the people shall say, 'Amen.' (19) 'Cursed is he who the foreigner, fatherless, and widow of justice.' All the people shall say, 'Amen.' (20) 'Cursed is he who lies with his father's wife, because he has uncovered his father's skirt.' All the people shall say, 'Amen.' (21) 'Cursed is he who lies with any kind of animal.' All the people shall say, 'Amen.' (22) 'Cursed is he who lies with his sister, the daughter of his father, or the daughter of his mother.' All the people shall say, 'Amen.' (23) 'Cursed is he who lies with his mother-in-law.' All the people shall say, 'Amen.' (24) 'Cursed is he who strikes his neighbor in secret.' All the people shall say, 'Amen.' (25) 'Cursed is he who takes a bribe to kill an innocent person.' All the people shall say, 'Amen.' (26) 'Cursed is he who doesn't confirm the words of this law to do them.' All the people shall say, 'Amen.'"

Deuteronomy 28:1-68 It shall happen, if you shall listen diligently to the voice of Yahweh your God, to observe to do all his commandments which I command you this day, that Yahweh your God will set you on high above all the nations of the earth: (2) and all these blessings shall come on you, and overtake you, if you shall listen to the voice of Yahweh your God. (3) You shall be blessed in the city, and you shall be blessed in the field. (4) You shall be blessed in the fruit of your body, the fruit of your ground, the fruit of your animals, the increase of your livestock, and the young of your flock. (5) Your basket and your kneading trough shall be blessed. (6) You shall be blessed when you come in, and you shall be blessed when you go out. (7) Yahweh will cause your enemies who rise up against you to be struck before you. They will come out against you one way, and will flee before you seven ways. (8) Yahweh will command the blessing on you in your barns, and in all that you put your hand to; and he will bless you in the land which Yahweh your God gives you. (9) Yahweh will establish you for a holy people to himself, as he has sworn to you; if you shall keep the commandments of Yahweh your God, and walk in his ways. (10) All the peoples of the earth shall see that you are called by the name of Yahweh; and they shall be afraid of you. (11) Yahweh will make you plenteous for good, in the fruit of your body, and in the fruit of your livestock, and in the fruit of your ground, in the land which Yahweh swore to your fathers to give you. (12) Yahweh will open to you his good treasure in the sky, to give the rain of your land in its season, and to bless all the work of your hand: and you shall lend to many nations, and you shall not borrow. (13) Yahweh will make you the head, and not the tail; and you shall be above only, and you shall not be beneath; if you shall listen to the commandments of Yahweh your God, which I command you this day, to observe and to do, (14) and shall not turn aside from any of the words which I command you this day, to the right hand, or to the

left, to go after other gods to serve them. (15) But it shall come to pass, if you will not listen to the voice of Yahweh your God, to observe to do all his commandments and his statutes which I command you this day, that all these curses shall come on you, and overtake you. (16) You shall be cursed in the city, and you shall be cursed in the field. (17) Your basket and your kneading trough shall be cursed. (18) The fruit of your body, the fruit of your ground, the increase of your livestock, and the young of your flock shall be cursed. (19) You shall be cursed when you come in, and you shall be cursed when you go out. (20) Yahweh will send on you cursing, confusion, and rebuke, in all that you put your hand to do, until you are destroyed, and until you perish quickly; because of the evil of your doings, by which you have forsaken me. (21) Yahweh will make the pestilence cling to you, until he has consumed you from off the land, where you go in to possess it. (22) Yahweh will strike you with consumption, and with fever, and with inflammation, and with fiery heat, and with the sword, and with blight, and with mildew; and they shall pursue you until you perish. (23) Your sky that is over your head shall be brass, and the earth that is under you shall be iron. (24) Yahweh will make the rain of your land powder and dust: from the sky shall it come down on you, until you are destroyed. (25) Yahweh will cause you to be struck before your enemies; you shall go out one way against them, and shall flee seven ways before them: and you shall be tossed back and forth among all the kingdoms of the earth. (26) Your dead body shall be food to all birds of the sky, and to the animals of the earth; and there shall be none to frighten them away. (27) Yahweh will strike you with the boil of Egypt, and with the tumors, and with the scurvy, and with the itch, of which you can not be healed. (28) Yahweh will strike you with madness, and with blindness, and with astonishment of heart; (29) and you shall grope at noonday, as the blind gropes in darkness, and you shall not prosper in your ways: and you shall be only oppressed and robbed always, and there shall be none to save you. (30) You shall betroth a wife, and another man shall lie with her: you shall build a house, and you shall not dwell therein: you shall plant a vineyard, and shall not use its fruit. (31) Your ox shall be slain before your eyes, and you shall not eat of it: your donkey shall be violently taken away from before your face, and shall not be restored to you: your sheep shall be given to your enemies, and you shall have none to save you. (32) Your sons and your daughters shall be given to another people; and your eyes shall look, and fail with longing for them all the day: and there shall be nothing in the power of your hand. (33) The fruit of your ground, and all your labors, shall a nation which you don't know eat up; and you shall be only oppressed and crushed always; (34) so that you shall be mad for the sight of your eyes which you shall see. (35) Yahweh will strike you in the knees, and in the legs, with a sore boil, of which you can not be healed, from the sole of your foot to the crown of your head. (36) Yahweh will bring you, and your king whom you shall set over you, to a nation that you have not known, you nor your fathers; and there you shall serve other gods, wood and stone. (37) You shall become an astonishment, a proverb, and a byword, among all the peoples where Yahweh shall lead you away. (38) You shall carry much seed out into the field, and shall gather little in; for the locust shall consume it. (39) You shall plant vineyards and dress them, but you shall neither drink of the wine, nor harvest; for the worm shall eat them. (40) You shall have olive trees throughout all your borders, but you shall not anoint yourself with the oil; for your olives shall drop off. (41) You shall father sons and daughters, but they shall not be yours; for they shall go into captivity. (42) All your trees and the fruit of your ground shall the locust possess. (43) The foreigner who is in the midst of you shall mount up above you higher and higher; and you shall come down lower and lower. (44) He shall lend to you, and you shall not lend to him: he shall be the head, and you shall be the tail. (45) All these curses shall come on you, and shall pursue you, and overtake you, until you are destroyed; because you didn't listen to the voice of Yahweh your God, to keep his commandments and his statutes which he commanded you: (46) and they shall be on you for a sign and for a wonder, and on your seed forever. (47) Because you didn't serve Yahweh your God with joyfulness, and with gladness of heart, by reason of the abundance of all things; (48) therefore you shall serve your enemies whom Yahweh shall send against you, in hunger, and in thirst, and in nakedness, and in want of all things: and he shall put a yoke of iron on your neck, until he has destroyed you. (49) Yahweh will bring a nation against you from far, from the end of the earth, as the eagle flies; a nation whose language you shall not understand; (50) a nation of fierce facial expressions, that shall not respect the person of the old, nor show favor to the young, (51) and shall eat the fruit of your livestock, and the fruit of your ground, until you are destroyed; that also shall not leave you grain, new wine, or oil, the increase of your livestock, or the young of your flock, until they have caused you to perish. (52) They shall besiege you in all your gates, until your high and fortified walls come down, in which you trusted, throughout all your land; and they shall besiege you in all your gates throughout all your land, which Yahweh your God has given you. (53) You shall eat the fruit of your own body, the flesh of your sons and of your daughters, whom Yahweh your God has given you, in the siege and in the distress with which your enemies shall distress you. (54) The man who is tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children whom he has remaining; (55) so that he will not give to any of them of the flesh of his children whom he shall eat, because he has nothing left him, in the siege and in the distress with which your enemy shall distress you in all your gates. (56) The tender and delicate woman among you, who would not adventure to set the sole of her foot on the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter, (57) and toward her young one who comes out from between her feet, and toward her children whom she shall bear; for she shall eat them for want of all things secretly, in the siege and in the distress with which your enemy shall distress you in your gates. (58) If you will not observe to do all the words of this law that are written in this book, that you may fear this glorious and fearful name, YAHWEH YOUR GOD; (59) then Yahweh will make your plagues wonderful, and the plagues of your seed, even great plagues, and of long continuance, and severe sicknesses, and of long continuance. (60) He will bring on you again all the diseases of Egypt, which you were afraid of; and they shall cling to you. (61) Also every sickness, and every plague, which is not written in the book of this law, Yahweh will bring them on you, until you are destroyed. (62) You shall be left few in number, whereas you were as the stars of the sky for multitude; because you didn't listen to the voice of Yahweh your God.

(63) It shall happen that as Yahweh rejoiced over you to do you good, and to multiply you, so Yahweh will rejoice over you to cause you to perish, and to destroy you; and you shall be plucked from off the land where you go in to possess it. (64) Yahweh will scatter you among all peoples, from the one end of the earth even to the other end of the earth; and there you shall serve other gods, which you have not known, you nor your fathers, even wood and stone. (65) Among these nations you shall find no ease, and there shall be no rest for the sole of your foot: but Yahweh will give you there a trembling heart, and failing of eyes, and pining of soul; (66) and your life shall hang in doubt before you; and you shall fear night and day, and shall have no assurance of your life. (67) In the morning you shall say, "I wish it were evening!" and at evening you shall say, "I wish it were morning!" for the fear of your heart which you shall fear, and for the sight of your eyes which you shall see. (68) Yahweh will bring you into Egypt again with ships, by the way of which I said to you, You shall see it no more again: and there you shall sell yourselves to your enemies for bondservants and for bondmaids, and no man shall buy you.

Deuteronomy 29:1-29 These are the words of the covenant which Yahweh commanded Moses to make with the children of Israel in the land of Moab, besides the covenant which he made with them in Horeb. (2) Moses called to all Israel, and said to them, You have seen all that Yahweh did before your eyes in the land of Egypt to Pharaoh, and to all his servants, and to all his land; (3) the great trials which your eyes saw, the signs, and those great wonders: (4) but Yahweh has not given you a heart to know, and eyes to see, and ears to hear, to this day. (5) I have led you forty years in the wilderness: your clothes have not grown old on you, and your shoes have not grown old on your feet. (6) You have not eaten bread, neither have you drunk wine or strong drink; that you may know that I am Yahweh your God. (7) When you came to this place, Sihon the king of Heshbon, and Og the king of Bashan, came out against us to battle, and we struck them: (8) and we took their land, and gave it for an inheritance to the Reubenites, and to the Gadites, and to the half-tribe of the Manassites. (9) Keep therefore the words of this covenant, and do them, that you may prosper in all that you do. (10) You stand this day all of you before Yahweh your God; your heads, your tribes, your elders, and your officers, even all the men of Israel, (11) your little ones, your wives, and your foreigner who is in the midst of your camps, from the one who cuts your wood to the one who draws your water; (12) that you may enter into the covenant of Yahweh your God, and into his oath, which Yahweh your God makes with you this day; (13) that he may establish you this day to himself for a people, and that he may be to you a God, as he spoke to you, and as he swore to your fathers, to Abraham, to Isaac, and to Jacob. (14) Neither with you only do I make this covenant and this oath, (15) but with him who stands here with us this day before Yahweh our God, and also with him who is not here with us this day (16) (for you know how we lived in the land of Egypt, and how we came through the midst of the nations through which you passed; (17) and you have seen their abominations, and their idols, wood and stone, silver and gold, which were among them); (18) lest there should be among you man, or woman, or family, or tribe, whose heart turns away this day from Yahweh our God, to go to serve the gods of those nations; lest there should be among you a root that bears gall and wormwood; (19) and it happen, when he hears the words of this curse, that he bless himself in his heart, saying, "I shall have peace, though I walk in the stubbornness of my heart, to destroy the moist with the dry." (20) Yahweh will not pardon him, but then the anger of Yahweh and his jealousy will smoke against that man, and all the curse that is written in this book shall lie on him, and Yahweh will blot out his name from under the sky. (21) Yahweh will set him apart to evil out of all the tribes of Israel, according to all the curses of the covenant that is written in this book of the law.

(22) The generation to come, your children who shall rise up after you, and the foreigner who shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses with which Yahweh has made it sick; (23) and that the whole land of it is sulfur, salt, and burning, that it is not sown, nor bears, nor any grass grows therein, like the overthrow of Sodom and Gomorrah, Admah and Zeboiim, which Yahweh overthrew in his anger, and in his wrath: (24) even all the nations shall say, "Why has Yahweh done thus to this land? What does the heat of this great anger mean?"

(25) Then men shall say, "Because they forsook the covenant of Yahweh, the God of their fathers, which he made with them when he brought them forth out of the land of Egypt, (26) and went and served other gods, and worshiped them, gods that they didn't know, and that he had not given to them: (27) therefore the anger of Yahweh was kindled against this land, to bring on it all the curse that is written in this book; (28) and Yahweh rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as at this day." (29) The secret things belong to Yahweh our God; but the things that are revealed belong to us and to our children forever, that we may do all the words of this law.

Deuteronomy 30:1-20 It shall happen, when all these things have come on you, the blessing and the curse, which I have set before you, and you shall call them to mind among all the nations, where Yahweh your God has driven you, (2) and shall return to Yahweh your God, and shall obey his voice according to all that I command you this day, you and your children, with all your heart, and with all your soul; (3) that then Yahweh your God will turn your captivity, and have compassion on you, and will return and gather you from all the peoples, where Yahweh your God has scattered you. (4) If your outcasts are in the uttermost parts of the heavens, from there will Yahweh your God gather you, and from there he will bring you back: (5) and Yahweh your God will bring you into the land which your fathers possessed, and you shall possess it; and he will do you good, and multiply you above your fathers. (6) Yahweh your God will circumcise your heart, and the heart of your seed, to love Yahweh your God with all your heart, and with all your soul, that you may live. (7) Yahweh your God will put all these curses on your enemies, and on those who hate you, who persecuted you. (8) You shall return and obey the voice of Yahweh, and do all his commandments which I command you this day. (9) Yahweh your God will make you plenteous in all the work of your hand, in the fruit of your body, and in the fruit of your livestock, and in the fruit of your ground, for good: for Yahweh will again rejoice over you for good, as he rejoiced over your fathers; (10) if you shall obey the

voice of Yahweh your God, to keep his commandments and his statutes which are written in this book of the law; if you turn to Yahweh your God with all your heart, and with all your soul.

(11) For this commandment which I command you this day, it is not too hard for you, neither is it far off. (12) It is not in heaven, that you should say, "Who shall go up for us to heaven, and bring it to us, and make us to hear it, that we may do it?" (13) Neither is it beyond the sea, that you should say, "Who shall go over the sea for us, and bring it to us, and make us to hear it, that we may do it?" (14) But the word is very near to you, in your mouth, and in your heart, that you may do it. (15) Behold, I have set before you this day life and good, and death and evil; (16) in that I command you this day to love Yahweh your God, to walk in his ways, and to keep his commandments and his statutes and his ordinances, that you may live and multiply, and that Yahweh your God may bless you in the land where you go in to possess it. (17) But if your heart turns away, and you will not hear, but shall be drawn away, and worship other gods, and serve them; (18) I denounce to you this day, that you shall surely perish; you shall not prolong your days in the land, where you pass over the Jordan to go in to possess it. (19) I call heaven and earth to witness against you this day, that I have set before you life and death, the blessing and the curse: therefore choose life, that you may live, you and your seed; (20) to love Yahweh your God, to obey his voice, and to cling to him; for he is your life, and the length of your days; that you may dwell in the land which Yahweh swore to your fathers, to Abraham, to Isaac, and to Jacob, to give them.

Jeremiah and the New Covenant

In Jeremiah 11, the prophet Jeremiah was sent by YHWH to the people of Israel saying in **Jer. 11:2-4a**: *Hear you the words of this covenant, and speak unto the men of Yehudah, and to the inhabitants of Yerushalayim: and say you unto them: Thus says YHWH, the Elohim of Yisra'el: Cursed be the man that hears not the words of this covenant, which I commanded your fathers in the day that I brought them forth out of the land of Egypt,...*

Here Jeremiah is quoting from the Torah (Deut. 27:26) and to the curse that was upon those who would fail to give heed to the covenant given at Sinai. He is warning the people of Judah *correction Israelites* that this curse is about to come upon them.

Ultimately Jeremiah prophesied to Israel that this curse would come

upon them in the form of the seventy year Babylonian captivity: **Jer. 25:9, 11-12** *behold, I will send and take all the families of the north, says YHWH, and I will send unto Nebucadanezzar the king of Babel, My servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about; and I will utterly destroy them, and make them an astonishment, and a hissing, and perpetual desolations. ... 11 And this whole land shall be a desolation, and a waste; and these nations shall serve the king of Babel seventy years.*

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12 And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babel, and that nation, says YHWH, for their iniquity, and the land of the Chaldeans; and I will make it perpetual desolations. Jer. 26:6-7 6 then will I make this house like Shiloh, and will make this city a curse to all the nations of the earth.' 7 So the Cohenim and the prophets and all the people heard Jeremiah speaking these words in the House of YHWH.

But Jeremiah also prophesied to the people that at the end of this seventy year curse, he would bring them back into the land: **Jer. 29:10** *10 For thus says YHWH: After seventy years are accomplished for Babel, I will remember you, and perform My good word toward you, in causing you to return to this place.*

In connection with this return Jeremiah speaks of a New Covenant: **Jer. 31:31-34** *Behold, the days come, says YHWH, that I will make a renewed covenant with the House of Yisra'el, and with the House of Yehudah; not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; forasmuch as they broke My covenant, although I was a husband over them, says YHWH. But this is the covenant that I will make with the House of Yisra'el after those days, says YHWH, I will put My Torah in their inward parts, and in their heart will I write it; and I will be their Elohim, and they shall be My people; and they shall teach no more every man his neighbor, and every man his brother, saying: 'Know YHWH'; for they shall all know Me, from the least of them unto the greatest of them, says YHWH; for I will forgive their iniquity, and their sin will I remember no more.*

So is the New or renewed covenant completed yet?

But one important thing that many of us have missed is that this "New Covenant" is the Covenant made at Moab. As we have already seen, there are two Mosaic Covenants in the Torah. The first Covenant was made at Sinai but there is also a second "new"

covenant in the Torah which was made at Moab. When we compare these two covenants it is clear that the Covenant at Moab is the New Covenant:

Do you think the new covenant in Deut is the so called New Covenant? Is this not a renewed covenant from Sinai? and Is not Jeremiah a renewed Covenant he makes with us after those days?

Covenant at Moab Compared to the New Covenant

Deut. 29:1 *These are the words of the covenant which Yahweh commanded Moses to make with the children of Israel in the land of Moab, besides the covenant which he made with them in Horeb.*

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Deut. 30:2 *6 And shall return unto YHWH your Elohim, and hearken to His voice according to all that I command you this day, you and your children, with all your heart, and with all your soul;...And YHWH your Elohim will circumcise your heart, and the heart of your seed, to love YHWH your Elohim with all your heart, and with all your soul, that you may live.*

Deut. 29:13 *that He may establish you this day unto Himself for a people, and that He may be unto you a Elohim, as He spoke unto you, and as He swore unto your fathers, to Avraham, to Yitzchak and to Yaakov.*

Deut. 30:5 *And YHWH your Elohim will bring you into the land which your fathers possessed, and you shall possess it; and He will do you good, and multiply you above your fathers.*

Now if the Covenant at Moab is the New Covenant, then the Covenant at Sinai is an "Old Covenant". Both the Old Covenant and the New Covenant are in the Torah. But this "New Covenant" is Torah based, as the Covenant itself states "...you shall hearken to the voice of YHWH your Elohim, to keep His commandments and His statutes which are written in this Book of the Torah..." (Deut. 30:10). This New Covenant is an "everlasting

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covenant" (Jer. 32:40) which gives us "life" (Deut. 30:6, 15, 19). An everlasting covenant which gives life, must by implication, give "everlasting life".

Daniel and the New Covenant

At the end of this seventy year curse we reach the time of Daniel chapter nine. Here Daniel has been studying these prophecies of Jeremiah and he knew the seventy years were over: **Dan. 9:2** *in the first year of his reign I Daniel meditated in the books, over the number of the years, where of the word of YHWH came to Jeremiah the prophet, that He would accomplish for the desolations of Yerushalayim seventy years.*

Daniel knew that the curses mentioned in the Torah had come upon Israel:

(Dan. 9:13) (see Lev. 26:14; Deut. 28:15) *13 As it is written in the Torah of Moshe, all this evil is come upon us; yet have we not entreated the favor of YHWH our Elohim, that we might turn from our iniquities, and have discernment in Your truth.*

Daniel also knew that the Torah tells us that if after these curses come upon us, we still do not repent, Elohim would punish us seven times more:

(Lev. 26:18, see also verses 21, 24, 28) *18 And if you will not yet for these things hearken unto Me, then I will chastise you seven times more for your sins.*

In Daniel 9 Daniel prays for mercy for Israel, because he knows Israel has failed to repent, and he knows that seven times seventy is 490 years, and he does not want Israel to now fall under a 490 year curse. Unfortunately Gabriel (El is Severe) comes with Elohim's reply. Israel would indeed fall into a 490 year curse: **Dan. 9:24-27**

24 Seventy weeks are decreed upon your people and upon your set-apart city, to finish the transgression, and to make an end of sin, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal vision and prophecy, and to anoint the most Set-apart. 25 Know therefore and discern, that from the going forth of the word to restore and to build Yerushalayim unto Messiah, a prince, shall be seven weeks, and threescore and two weeks, it shall be built again, with broad place and moat, but in troublous times. 26 And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of a prince that shall come shall destroy the city and the

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sanctuary; and the end thereof shall be with a flood; and unto the end of the war desolations are determined.

27 And he shall make a firm covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the offering to cease; and upon the wing of detestable things shall be that which causes appalment; and that until the extermination wholly determined be poured out upon that which causes appalment.'

This 490 year curse was made up of seventy "weeks". The Hebrew word here for "weeks" actually only refers to "a period of seven" and does not have to refer to seven days, in fact here it refers to blocks of seven year periods. These are not just any seven year periods, these are seven year cycles of the Sabbath of the land. It was the failure to keep these Sabbaths of the land each seventh year that was the final straw resulting in the seventy year curse: **2Chron. 36:21** *to fulfill the word of YHWH by the mouth of Jeremiah, until the land had been paid her Sabbaths; for as long as she lay desolate she kept Sabbath, to fulfill threescore and ten years.*

483 years into this 490 years the Messiah comes along and is "cut off, but not for himself":

Dan. 9:26 *And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of a prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood; and unto the end of the war desolations are determined.*

Why does the Messiah come seven years before the end of the 490 year curse?

Because the Land must have its seventh year Sabbath (2Chron. 36:21). In order for the curse to end, the people of Israel would have to repent and turn back to Torah. Since the decisive issue had been the Sabbath of the Land, this repentance would need to manifest itself by the keeping of the Sabbath of the Land, but in order to do this, the people would need a seven year head start, they would have to start keeping a complete Sabbath of the Land cycle 483 years into the 490 year curse if they were to enter the New Covenant at the end of the 490 years. Thus YHWH in his infinite mercy was to send Messiah after 483 years to call the people to repentance.

Ramban: Messiah and the New Covenant

Ramban (Rabbi Moshe ben Nachman) (1194-1270 C.E.) wrote one of the most authoritative Torah commentaries in Rabbinic Judaism. His comments connecting the

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Covenant of Moab with the "New Covenant" of Jeremiah 31 and connecting these with the "days of the Messiah" that I am giving his lengthy comments on Deut. 30:6 in total, along with some interspersed comments of my own:

And YHWH your Elohim will circumcise your heart (Deut. 30:6) It is this which the Rabbis have said, "If someone comes to purify himself, they assist him" [from on High]. The verse assures you that you will return to Him with all your heart and He will help you.

This following subject is very apparent from Scripture: Since the time of Creation, man has had the power to do as he pleased, to be righteous or wicked. This [grant of free will] applies likewise to the entire Torah period, so that people can gain merit upon choosing the good and punishment for preferring evil. But in the days of the Messiah, the choice of their [genuine] good will be natural; the heart will not desire the improper and it will have no craving whatever for it. This is the "circumcision" mentioned here, for lust and desire are the "foreskin" of the heart, and circumcision of the heart means that it will not covet or desire evil.

Note that Ramban sees the ultimate fulfillment of the Covenant at Moab as taking place "in the days of the Messiah".

Man will return at that time to what he was before the sin of Adam, when by his nature he did what should properly be done, and there were no conflicting desires in his will, as I have explained in Seder Bereshit.

This recalls to mind the words of Paul **1Cor. 15:22, 45** *"For if because of the error of one [Adam], death reigned, much more those who receive the abundance of favor and of the gift and of righteousness will rein in life by way of one, Yeshua the Messiah."* (see Rom. 5:14-19).

It is this which Scripture states in the Book of **Jeremiah 31:30**, *Behold, the days come, says YHWH, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers ..etc.* But this is the covenant that I will make with the house of Israel after those days, says the Eternal, I will put my Law in their inward parts, and in their heart will I write it.

Here Ramban identifies the Covenant of Moab with Jeremiah's "New Covenant".

This is a reference to the annulment of the evil instinct and to the natural performance by the heart of its proper function. Therefore Jeremiah said further, and I will be their Elohim, and they shall be My People; and they shall teach no more every man his neighbor, and every man his brother, saying: 'Know YHWH; 'for they shall all know Me, from the least of them to the greatest of them

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Now, it is known that the imagination of man's heart is evil from his youth and it is necessary to instruct them, but at that time it will not be necessary to instruct them [to avoid evil] for their evil instinct will then be completely abolished. And so it is declared by Ezekiel, A new heart will I also give you, and a new spirit will I put within you; and I will cause you to walk in My statutes . (Ezekiel 36:26)

Here Ramban ties the New Covenant to the gift of the Ruach HaKodesh.

The new heart alludes to man's nature, and the [new] spirit to the desire and will. It is this which our Rabbis have said : "And the years draw nigh, when you shall say: I have no pleasure in them; these are the days of the Messiah, as they will offer opportunity neither for merit nor for guilt," for in the days of the Messiah there will be no [evil] desire in man but he will naturally perform the proper deeds and therefore there will be neither merit nor guilt in them, for merit and guilt are dependent upon desire. (Ramban on Deut. 29:6)

Yeshua and the New Covenant

Now the 483 year period mentioned in Daniel begins with "the word to restore to build Yerushalayim" (Dan. 9:25) which was the Artaxerxes decree (Ezra 7:11-16) given in 457 B.C.E.. The 483 year period ends with the appearance of Messiah on the scene (Dan. 9:25). If we add 483 years to 457 B.C.E. we come to 27 C.E. (although $457 + 27 = 484$ one must subtract a year whenever crossing the line between BCE and CE on the timeline, since there is no zero point year on the calendar.) Now there is good evidence that Yeshua was born, not in 1 C.E. but in 3 B.C.E.. At the age of thirty (in 27 C.E.) Yeshua first began his ministry (Luke 3:23).

Shortly after Yeshua began his ministry he returned to his home synagogue in Nazareth where he did the Haftorah reading (Luke 4:16-20). He stood and read from **Isaiah 61:1-2**: *1 The spirit of the Adonai YHWH is upon me; because YHWH has anointed me to bring good tidings unto the humble; He has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the eyes to them that are bound; 2 To proclaim the year of YHWH's good pleasure, and the day of vengeance of our Elohim; to comfort all that mourn;*

Then Yeshua proclaimed "Today this Scripture is fulfilled in your ears." (Luke 4:21).

The "year of YHWH's good pleasure" in which the captives have liberty proclaimed to them is the seventh year Sabbath of the Land. The Anointed one is the Messiah as depicted in Daniel 9:24-27.

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Moreover the Haftorah readings were originally instituted at a time when it was illegal to read the Torah in public. As a result the weekly Torah readings were substituted by readings from the Prophets which were intended to bring to mind the corresponding Torah readings. After it became legal again to read the Torah in public, the Haftorah readings were retained. The Torah reading which this Haftorah reading is supposed to call to mind is Nitzavim (Deut. 29:9-30:20) which is the Covenant of Moab.

Yeshua was telling the synagogue that these passages were being fulfilled.

Is. 60:22 tells us that YHWH will either "hasten" the restoration of the Kingdom of Israel, or let it come about "in its [due] time", all depending on the New Covenant requirement of repentance (Deut. 30:1-6.) This offer to repent began in the days of Yochanan the immerser (John the Baptist), as we read in **Mt. 11:12 from the DuTillet Hebrew Manuscript: *Only from the days of Yochanan the immerser until now the Kingdom of Heaven is constricted and the forceful despoil it.*** and in **Luke 16:16** from the Peshitta we read: *The Torah and the prophets were until Yochanan henceforth the Kingdom of Eloah is announced but everyone treats it with violence.*

Yochanan had been announcing, "Repent you of your lives, for the Kingdom of Heaven is near to come" (Mt. 3:2 DuTillet.) And as soon as his work began, Yeshua proclaimed, "Turn you, turn you, in repentance: for the Kingdom of Heaven is near." (Mt. 4:17 DuTillet = Mk. 1:14-15) Now the word for "near" here in the DuTillet and Shem Tov Hebrew versions is karavah, in the Aramaic of the Old Syriac and Peshitta the Aramaic equivalent appears. The phrase "Kingdom of Elohim" is a variation of the phrase in the Tanach "Kingdom of YHWH" (1Chron. 28:5; 2Chron. 13:8) a term used to describe the Kingdom of Israel. After studying the "Kingdom of Elohim" with the Messiah for forty days (Acts 1:3) the emissaries wanted to know if the Kingdom would be restored to Israel "at this time", Yeshua answers that it is not for them to know the time (Acts 1:6-7). The truth is that the Kingdom of Elohim is the restored Kingdom of Israel (see Jer. 23:5-6; Is. 9:6-7; 11 with 1Chron. 28:5; 2Chron.13:8.) The Hebrew text of Mt. 3:2 & 4:17 = Mk. 1:14-15 does indicate that the Kingdom was right there, available, if they would just repent.

Yeshua continued to proclaim this offer throughout his career (Mt. 12:28 = Luke. 11:20; Mk. 12:34; Lk.10:9, 11; 17:21) even sending out his emissaries with the same proclamation (Mt. 10:7.) This is the meaning of the passage, "...if you are willing to

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receive it [the New Covenant], he [Yochanan] is Elijah who is to come." (Mt. 11:14 see 11:12).

Despite the fact that the New Covenant was being offered as early as the service of Yochanan (John) the immerser, repentance was required for it to be realized (Mt. 3:2-3; Mt.4:17 = Mk. 1:14-15; Dt. 30:1-6). However, from the time of Yochanan forward, the Kingdom was being rejected, "plundered" and "treated with violence" (Mt. 11:12 DuTillet; Luke. 16:16 Old Syriac & Peshitta.) Yeshua compared this rejection to those who would not dance for flute players (Mt. 11:12, 16-19.)

At Yeshua's so-called "Last Supper" which was a Passover Seder, Yeshua holds up the third cup of the Passover Seder known as the "cup of redemption" and said: **Matt. 26:27-29** *Drink you all of it, for this is my blood of the New Covenant, which is shed for many to atone for sinners. And I tell you, hereafter I will not drink of the fruit of the vine, until that day when I drink it with you in the Kingdom of my Father which is in heaven.*

Here Yeshua tells us that the "cup of redemption" which represents the blood of the Passover lamb, represents his own blood which will be the ratifying blood of the New Covenant.

The New Covenant Offer Extended

It would seem that the New Covenant offer was extended beyond the crucifixion. In his discourse at the Temple in **Acts 3:12-26** Kefa repeated the Kingdom offer saying: Acts 3:12-23 When Peter saw it, he responded to the people, "You men of Israel, why do you marvel at this man? Why do you fasten your eyes on us, as though by our own power or godliness we had made him walk? (13) The God of Abraham, Isaac, and Jacob, the God of our fathers, has glorified his Servant Yeshua, whom you delivered up, and denied in the presence of Pilate, when he had determined to release him. (14) But you denied the Holy and Righteous One, and asked for a murderer to be granted to you, (15) and killed the Prince of life, whom God raised from the dead, to which we are witnesses. (16) By faith in his name, his name has made this man strong, whom you see and know. Yes, the faith which is through him has given him this perfect soundness in the presence of you all. (17) "Now, brothers^[3], I know that you did this in ignorance, as did also your rulers. (18) But the things which God announced by the mouth of all his prophets, that Messiah should suffer, he thus fulfilled. (19) "Repent therefore, and turn again, that your sins may be blotted out, so that there may come times of refreshing from the presence of the Lord, (20) and that he may send Messiah Yeshua, who was ordained for you before, (21) whom heaven must receive until the times of restoration of all things, which God spoke long ago by the mouth of his holy prophets. (22) For Moses indeed said to the fathers, 'The Lord God will raise up a prophet for you from among your brothers, like me. You shall listen to him in all things whatever he says to you. (23) It will be, that every soul that will not listen to that prophet will be utterly destroyed from among the people.'

Thus it would appear that if the people of Israel had entered a national repentance, even then, the Messiah would have returned to restore the Kingdom to Israel right then and there.

This Kingdom offer seems to have continued throughout the entire Acts period, until it expired at the end of the Book of Acts. In Acts 28 "Paul called the leaders of the Jews together... to whom he explained and solemnly testified of the Kingdom of Eloah, persuading them concerning Yeshua..." (Acts 28:17, 23). once again a corporate repentance did not occur "... some disbelieved. So they did not agree among themselves." (Acts 28:24b-25a). At this time Paul made known that the Kingdom offer had ended saying "...the salvation of Eloah has been sent to the Gentiles, and they will hear it!" (Acts. 28:28)

Paul and the New Covenant

This new understanding of the nature of the New Covenant sheds new light on the teachings of Paul which so many have misunderstood.

In Romans 2:27-29 Paul contrasts those with the "circumcision of the heart by the spirit" with those who have a circumcision "in the flesh [alone] ... by the letter [only]". Of course the "circumcision of the heart by the spirit" is an element of the New Covenant of Moab. Paul is contrasting this with the Siniatic Covenant alone which is "in the flesh [alone]..." and "...by the letter [only]...."

In Romans 7:6 Paul contrasts "the renewal of the spirit" of the New Covenant with the "oldness of the writing" of the Siniatic Covenant alone. In this section of Romans (Romans 7-8) Paul contrasts the two Mosaic Covenants. He calls the Covenant of Moab the "Torah of Eloah" which he contrasts with the "law of sin" (7:25) He calls walking by the Siniatic Covenant alone as "of the flesh" but the New Covenant as "of the spirit" (8:45)

He associates the Siniatic Covenant alone with "death" but the Covenant of Moab with "life" (8:6) just as the Torah also does (Deut. 30:6, 15, 19).

In Romans 10:4-8 Paul contrasts the "righteousness that is by the Torah" (10:5) which he characterizes by quoting Lev. 18:5 with the "righteousness that is by faith" (10:6-8) which he characterizes by quoting from the Covenant at Moab (Deut. 30:11-14):

Romans 10:6-8 6 And the righteousness that is by faith, [he] thus says: Do not say in your heart: who has ascended to heaven and brought down the Messiah? 7 And who has descended to the depth of She'ol and brought up the Messiah from among the dead? 8 But what does it say? The answer is near to you, to your mouth and to your heart, which is the word of faith that we proclaim.

Paul goes on to say that this same covenant is the "word of faith that we proclaim" (10:8). Paul goes on to identify this covenant at Moab with the covenant of Messiah by which we are saved:

Romans 10:9-13 9 And if you confess with your mouth our Adon Yeshua, and you believe in your heart that Eloah raised him from the dead, you will have life. 10 For the heart that believes in him is made righteousness, and the mouth that confesses him has life. 11 For the scripture has said that anyone who believes in him will not be humiliated.

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12 And in this it does not discriminate, either against Jews or against Aramaeans, for YHWH of all of them is one who is rich with all who call on him. **13** For all who will call on the name of YHWH have life.

In **2Corinthians 3:3-6** Paul refers to the "New Covenant" (3:6) when he contrasts the "letter" of the Torah which is "written on tablets of stone" with the "spirit" of the Torah which is written "on tablets of the heart of flesh". Paul says "the letter kills but the spirit gives life". Here again Paul is comparing the Siniatic Covenant alone with the New Covenant of Moab.

In Galatians 3 Paul alludes to the two Covenants. He tells us that Messiah redeemed us from the "curse of the law" (3:10-13) just as we noted earlier that Rashi tells us that the word "besides" in Deut. 28:69 distinguishes the Covenant of Moab from the "curse" of the Law.

In Galatians 4:21-31 Paul plainly compares the two covenants of Torah saying "for these are the two covenants, one from Mount Sinai genders bondage..."

Hebrews is filled with references to these two covenants as well. The author of Hebrews (whom I believe to be Paul) tells us that chapter 8:1f begins "the main point of what we are saying" and then quotes all of Jer. 31:30-33 (31:31-34) regarding the "New Covenant" in Hebrews 8:8-11. Throughout this book Paul compares "the first [covenant]" with the second [covenant] (8:6, 7, 13; 9:1, 15; 10:9). Paul points out that this second covenant differed from the first covenant. While the first covenant had been ratified by the blood of bulls, the second covenant was actually ratified by the blood of Messiah. Moreover while the Greek text of Hebrews states:

Heb. 7:12 KJV *For the priesthood being changed, here is made of necessity a change also of the law.*

However the Torah cannot be changed (see Deut. 4:2; 12:32 & Matt. 5:17). The Hebrew text of Hebrews, however, actually reads:

Heb. 7:12 HRV *It is saying that according to which there is a repetition of the office of the priesthood of necessity, it is saying there is a repetition of the Torah.*

The Torah was not "changed" by the New Covenant of Moab, but it was repeated with better promises. The fact that the "second" or "new" covenant of Hebrews is the Covenant made at Moab is further reinforced by the fact that Paul draws a strong parallel in Hebrews 3:7-4:10 between the "rest" we enter into and the entry into the Land

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which took place at the death of Moses at the end of the forty years immediately after the making of the Covenant of Moab.

It is beyond the scope of this article to fully explore all of the ramifications of this important truth to the writings of Paul. Nearly every word that Paul writes becomes pregnant with deeper meaning when we read them in light of this truth. We find that amazingly Paul is saying much the same things that Rashi and Ramban were saying about the curse of the law and the new covenant.

It all Comes Back to Moab

Finally we find an amazing prophecy found, not in the canon, but in one of the books known as the "Apocrypha". In **2 Maccabees 2:1-8** we read: *1 One finds in the records that Jeremiah the prophet ordered those who were being deported to take some of the fire, as has been told, 2 and that the prophet after giving them the law instructed those who were being deported not to forget the commandments of the Lord, nor to be led astray in their thoughts upon seeing the gold and silver statues and their adornment. 3 And with other similar words he exhorted them that the law should not depart from their hearts. 4 It was also in the writing that the prophet, having received an oracle, ordered that the tent and the ark should follow with him, and that he went out to the mountain where Moses had gone up and had seen the inheritance of God. 5 And Jeremiah came and found a cave, and he brought there the tent and the ark and the altar of incense, and he sealed up the entrance. 6 Some of those who followed him came up to mark the way, but could not find it. 7 When Jeremiah learned of it, he rebuked them and declared: "The place shall be unknown until God gathers his people together again and shows his mercy. 8 And then the Lord will disclose these things, and the glory of the Lord and the cloud will appear, as they were shown in the case of Moses, and as Solomon asked that the place should be specially consecrated."*

Here there is an allusion to Jeremiah and the new covenant which places the Torah in our hearts. This becomes tied again to Moab where Moshe had made the Covenant of Moab just before his death on Mount Nebo. According to this book the Tabernacle, the altar of incense and the Ark of the Covenant are all hidden inside Mount Nebo at Moab and at the time of the re-gathering (another allusion to the New Covenant of Moab) they will reveal their own position to the world. All of this will end where it began, we will finally enter the New Covenant Kingdom right there at Moab!

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There are two covenants in the Torah, and the Torah is very much a part of both of them. Both Rashi and Paul tell us that the covenant of Moab or "new covenant" is distinguished from the "curse" of the first covenant. Both Ramban and Paul tell us that the New Covenant is tied to the work of Messiah, involves a change of a person's heart and inner desires and involves the implanting of the Spirit of YHWH to guide us in an inner desire to observe Torah. This Covenant has been offered to Israel collectively on at least three occasions: upon entering the Land (Deut. 29-30); upon returning to the Land (Jer. 29:10; 31:30f) and at the first coming of Messiah (Mt. 26:27-29). While Israel may not collectively enter this covenant until Messiah returns, we as individuals may enter it early, becoming citizens of a Kingdom not yet established. This profound understanding of the nature of the New Covenant will radically improve our understanding of Scripture.

The New Covenant Fully Enacted

The New Covenant is very similar to what Dispensationalists call "The Kingdom Age" or "The Millennium". The terms of this covenant are found in Jer. 31:31-34; 32:40-44; Ezek. 16:60-63; 37:26-27 and Is. 59:20-21, where we are told that Elohim will make a "New Covenant" with "the House of Israel and the House of Judah" (Jer. 31:31), i.e. those with whom the Mosaic Covenant [at Sinai] had

been made (Heb. 9:15, 18-20). This covenant, like the others, is to be eternal (Jer. 31:35-37; 32:40; Ezek. 37:26). The terms of this "New Covenant" are:

- Elohim will put His Torah in Israel's inward parts and write it in their hearts. (Jer. 31:33; 32:40)
- Elohim will maintain a special relationship with Israel (Jer.31:33; Ezek. 37:27-28)
- All Israel shall know the YHWH. (Jer. 31:34)
- Israel's transgressions will be forgiven. (Jer. 31:35; Ezek. 16:63; Heb. 9:15, 22)
- ALL of the promised land will be given to Israel. (Jer.32:41-44; Ezek. 37:26)
- Elohim will multiply Israel. (Ezek. 37:26)
- The Temple will permanently stand in Israel. (Ezkl.37:26-28)

The truth is that the New Covenant is not the Good News (Gospel) but is a covenant which YHWH makes with "the House of Israel and the House of Judah" when He establishes the Kingdom. There is nothing in the Scriptures to indicate that there is more than one New Covenant¹. The following are just a few reasons we know the New Covenant is not for today:

1 In his book *Messiah: A Rabbinic and Scriptural Viewpoint*; Burt Yellin argues that there are two New Covenants, one which is made with the "Church" and one made with Israel (p. 113-114)

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- The New Covenant is always mentioned in connection with the Kingdom. (For example Jer. 31:31-34 in context of 34:10-40; Jer. 32:40-44 in context of 32:37-44; Ezkl.37:26-27 in context of 37: 128; See also Mt. 26:28-29 = Mk. 14:25)
- When the New Covenant comes all Israel will know Elohim.(Jer. 31:31,34)
- When the New Covenant comes Israel will receive ALL of the land promised to Abraham. (Jer. 32:41-44; Ezek. 37:26;This has yet to happen, see Gen. 16:18-21)
- When the New Covenant comes the Millennial Temple will stand in Israel forever. (Ezek. 37:26-28)
- Yeshua refused to partake of the cup of the New Covenant until his return to establish the Kingdom. (Mt. 26:28-29 = Mk. 14:25 = Luke. 22:20)

The Davidic Covenant

The terms of the Davidic Covenant are given in 2Sam.7:5-19;1Chron.17:4-15 and Psalms 89:19-37. Through this covenant G-d promises Israel that the throne of the Davidic Kingdom will endure forever. Since the Messiah will fulfill this promise, he is often called "Messiah the Son of David" or "King Messiah"(see Acts 1:6-7; Rev. 20:2-6).

LESSON 4

The terms Kingdom, Church, Salvation, Sin and Good News are discussed.

Whenever a Nazarene and a Christian engage in a doctrinal discussion they encounter the problem of terminology. Christians use the standard vocabulary of the Bible but with radically different definitions. A Nazarene should never take for granted that his/her Christian friend understands common Biblical terms in the scriptural way.

In previous lessons we have learned the true definitions of terms like "New Testament" (or "New Covenant"); "under the law"; "works of the law"; "truth"; "the way"; "light"; "darkness"; "the word"; "Torah"; and "Anomia" have been wrongly defined by Christendom.

In this lesson we will explore several more biblical terms which Christendom has commonly redefined, differently from their Scriptural meanings.

What do you mean... "Kingdom"?

What is meant by the term "Kingdom"?

To understand the Kingdom we must first understand the terms "Kingdom of Heaven" and "Kingdom of Elohim". These terms are used interchangeably:

Matt. 5:3 *"Happy are the poor of spirit, for theirs is the Kingdom of Heaven.*

Luke 6:20 *And he lifted up his eyes to his talmidim and said, Happy are you who are poor because yours is the Kingdom of (God)Eloah.*

Matt. 10:7 *Go, and cry, saying 'Turn you, turn you, for the Kingdom of Heaven is offered,'*

Luke 9:2 *And he sent them to proclaim the Kingdom of (God)Eloah and to heal.*

Matt. 13:31 *Still another parable he put forth to them, saying, "The Kingdom of Heaven is comparable to a grain of mustard seed, which a man took and sowed it in his field,*

Mark 4:30 *And he said, What is like the Kingdom of (God)Eloah and with what parable can we compare it?*

Matt. 13:11 *And he answered and said to them,*

"Because it is given to you to understand the secrets of the Kingdom of Heaven, but to these it is not given.

Mark 4:11 *And Yeshua said to them, To you is given to know the mystery of the Kingdom of Eloah. But to [those] outside, everything is in parables.*

Matt. 19:14 *And Yeshua said, "Allow the children, and hinder them not from coming to me, for of such is the Kingdom of Heaven."*

Mark 10:14-15 *And Yeshua saw and was offended and said to them, Permit the children [to] come to me and do not hinder them, for because of those who are as these are, the Kingdom*

of Eloah exists. Truly I say to you that anyone who does not receive the Kingdom of Eloah like a child will not enter it.

Matt. 19:21-24 *And Yeshua said to him, "If you will be whole-hearted, go sell all that you have, and give to the poor, and you will have great store in heaven, and come follow me." But when the young man heard the saying, he went away troubled, for he had great possessions. Then said Yeshua to his talmidim, "Truly I tell you, that the rich will with difficulty enter into the Kingdom of Heaven. And again I tell you; It is easier to pass a large rope through the eye of the needle, than to bring the rich into the Kingdom of Heaven.*

Luke 18:22-25 *And when Yeshua heard these things he said to him, One is lacking to you. Go, sell everything that you have and give to the poor, and you will have treasure in heaven,*

and follow me. But when he heard these things he was sad, for he was very rich. And when Yeshua saw that he was sad, he said, How difficult [it will be] for those who have possessions to enter the Kingdom of Eloah. Because it is easier for a large rope that he enter through the eye of a needle than a rich man the kingdom of Eloah.

Both terms refer to the Kingdom of Elohim. This is because in Hebrew and Aramaic it is common to substitute the word for "Heaven" for the word Elohim so as not to make to common a use of the word Elohim. Another example of this may be found in 1Enoch 6:1-2 [4QEnoch(b)] = Gen. 6:1-2 where "sons' of God" (Gen. 6:2) has been replaced with "sons' of heaven" (1En. 6:1-2):

Gen. 6:1-2 *And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of Elohim saw the daughters of men that they were fair; and they took them wives, whomsoever they chose.*

1Enoch 6:1-2 [4QEnoch(b)] *And it came to pass when the sons of men had multiplied that in those days were born unto them beautiful and comely daughters. And the angels, the sons of heaven, saw and lusted after them, and said to one another: 'Come, let us choose us wives from among the sons of men and beget us children.'*

While the term "Kingdom of Elohim" does not appear in the Tanach (O.T.) the term "Kingdom of YHWH" appears twice (1Chron. 28:5; 2Chron. 13:8) and there certainly can be no difference between these two Kingdoms. It is important to note that in both of the usages of the term "Kingdom of YHWH" the Kingdom referred to is clearly the literal Kingdom of Israel:

1Chron. 28:4-5 *Howbeit YHWH, the Elohim of Yisra'el, chose me out of all the house of my father to be king over Yisra'el for ever; for He has chosen Yehudah to be prince, and in the House of Yehudah, the house of my father, and among the sons of my father He took pleasure in me to make me king over all Yisra'el; and of all my sons--for YHWH has given me many sons--He has chosen Shlomo my son to sit upon the throne of the Kingdom of YHWH over Yisra'el.*

2Chron. 13:7-8 *And there were gathered unto him vain men, base fellows that strengthened themselves against Rechav'am the son of Shlomo, when Rechav'am was young and faint-hearted, and could not withstand them. And now you think to withstand the Kingdom of YHWH in the hand of the sons of David; and you are a great multitude, and there are with you the golden calves which Yarov'am made you for gods.*

Another passage which makes the identity of the Kingdom of Elohim/Heaven evident is Matt. 5:3 = Luke. 6:20. In this passage the phrase "poor in spirit" is quoted in an abridged form from "poor and contrite in spirit" (Is. 66:2) where the Kingdom which these will inherit is the Kingdom of Israel restored (Is. 66:2, 7-9). Furthermore Mt. 5:3 is part of a Hebrew poem known today as the Beatitudes, this poem exhibits a quality of Hebrew poetry called "synonymous parallelism" in which successive lines repeat the same meaning in different words. In Mt. 5:5 (a passage parallel to Mt. 5:3) we read that the "meek shall inherit the earth" quoting Ps. 37:11. The Hebrew word for earth here is "eretz" which is better translated here as "land" which is how most translations render it in Ps. 37:11. The terms "meek" (from Ps. 37:11) and "poor in spirit" (from Is. 66:2) are almost identical, very closely related Hebrew words. The term Kingdom of Heaven (in Mt. 5:3) is therefore parallel to "land" (in Mt. 5:5 = Ps. 37:11). This means that the Kingdom of Heaven is the Land of Israel being referred to in Ps. 37:11.

What do you Mean... "Church"? **Our modern Bibles have intentionally translated the Greek words incorrectly to give you the impression that Yeshua came to start a new religion called Christianity where the followers are a church and meet in a church separately and distinct from the faith of the original followers of Yeshua who followed the original faith, now called the Jewish Faith whose followers met as called out ones or chosen ones and met in the Temple or synagogues. This was intentionally done, intentionally or blindly done to make it seem like Yeshua came to start a new religion.**
<http://www.youtube.com/watch?v=Km9Up16oa7A>

There has been a great deal of confusion over the years over what the "church" is. Some have taught that the Church is a new entity which replaces Israel. Others have taught that the Church is a new body which is totally independent of Israel. Still others have taught that the Church and Israel are two different but overlapping entities. With all of the misconceptions about the identity of the "Church" the time has come to set the story straight and reveal what the "Church" really is.

The English word "Church" comes originally from the Old English word KIRKE. The Old English word KIRKE was the word the Anglo-Saxons used to refer to their pagan places of worship. When they became Christianized the Anglo-Saxons continued to call their places of worship KIRKES and as the language evolved "Churche". You may have heard that the word "Church" originally referred to the people and later came to refer to the building. This is not true. The word "Church" originally referred to the building and later came to refer to the people. Moreover the word "church" is of pagan origin. Now if you look up the English word "Church" in Webster's dictionary you will find the following meanings:

1. A building set apart or consecrated for public worship, esp. one for Christian worship.
2. All Christians as a whole.
3. A denomination of Christians.

In the U.S. today, In short a "church" is either a building or a group of Christians.

Now wherever we see the English word "church" in an English Bible we would expect the underlying Greek word would be a Greek word that also means "a group of Christians". Since the English uses such a technical theological term one would expect that the Greek has also used a technical theological term. But the reality is that the Greek word that appears wherever the English has "church" is not a technical theological term and DOES NOT mean "a group of Christians" at all. That's right, a technical theological term of pagan origin meaning "a group of Christians" has been inserted in your English Bible despite the fact that the corresponding Greek word is not a technical theological term and does not mean the same thing as the word "Church".

The Greek word that appears where our English Bible's have "church" is EKKLESIA. EKKLESIA is just the Greek word for "assembly". Although it comes from a root meaning "to call out" there is no special theological significance to this word. In fact this is the same Greek word which was used for "assembly" by the classical Pagan Greek writers. Inscriptions in ancient Greek auditoriums where pagan ritual dramas were performed by the Bacchus cult have the audience section inscribed with the sign "EKKLESIA". This same Greek word EKKLESIA is used throughout the Greek.

Septuagint translation of the Tanach as the word for "assembly". There are also many places where the Greek word EKKLESIA appears in the NT but which the KJV and other translators did NOT translate the word as "church". This same Greek word is even used in Acts 19:32-41 to describe an unruly mob, yet here the translators suddenly translate the word as "assembly" rather than "church". *Acts 19:24-41 For a certain man named Demetrius, a silversmith, who made silver shrines of Artemis, brought no little business to the craftsmen, (25) whom he gathered together, with the workmen of like occupation, and said, "Sirs, you know that by this business we have our wealth. (26) You see and hear, that not at Ephesus alone, but almost throughout all Asia, this Paul has persuaded and turned away many people, saying that they are no gods, that are made with hands. (27) Not only is there danger that this our trade come into disrepute, but also that the temple of the great goddess Artemis will be counted as nothing, and her majesty destroyed, whom all Asia and the world worships." (28) When they heard this they were filled with anger, and cried out, saying, "Great is Artemis of the Ephesians!" (29) The whole city was filled with confusion, and they rushed with one accord into the theater, having seized Gaius and Aristarchus, men of Macedonia, Paul's companions in travel. (30) When Paul wanted to enter in to the people, the disciples didn't allow him. (31) Certain also of the Asiarchs, being his friends, sent to him and begged him not to venture into the theater. (32) Some therefore cried one thing, and some another, for the (church) assembly was in confusion. Most of them didn't know why they had come together. (33) They brought Alexander out of the multitude, the Jews putting him forward. Alexander beckoned with his hand, and would have made a defense to the people. (34) But when they perceived that he was a Jew, all with one voice for a time of about two hours cried out, "Great is Artemis of the Ephesians!" (35) When the town clerk had quieted the multitude, he said, "You men of Ephesus, what man is there who doesn't know that the city of the Ephesians is temple keeper of the great goddess Artemis, and of the image which fell down from Zeus? (36) Seeing then that these things can't be denied, you ought to be quiet, and to do nothing rash. (37) For you have brought these men here, who are neither robbers of temples nor blasphemers of your goddess. (38) If therefore Demetrius and the craftsmen who are with him have a matter against anyone, the courts are open, and there are proconsuls. Let them press charges against one another. (39) But if you seek anything about other matters, it will be settled in the regular (church) assembly. (40) For indeed we are in danger of being accused concerning this day's riot, there being no cause. Concerning it, we wouldn't be able to give an account of this commotion." (41) When he had thus spoken, he dismissed the (church) assembly.*

There is therefore no such thing as the "church" because the Greek word translated "church" does not mean "church" at all but "assembly".

Now there are some who claim that the "Church" was a new entity born in Acts 2 at Pentecost of 32 C.E. . However if we examine the events of Acts 2 we find that at that event persons were "added to" the "church" (Acts 2:47) which means that the "church" had to have already existed at that time. If we turn to Acts 7:38 we see that it speaks of

Moses as "he that was in the church in the wilderness". Certainly this "church" could not have been a new "New Testament" entity. This is silly belief because once we see what the context of Acts 2 is it becomes clear that they are gathered together in one place to celebrate a Feast of YHWH, Shavuot! **Acts 2:1KJV** *Now when the day of Shavu'ot had come, they were all with one accord in one place.* Then in **Acts 2:47** *Praising^{G134} God,^{G2316} and^{G2532} having^{G2192} favour^{G5485} with^{G4314} all^{G3650} the^{G3588} people.^{G2992} And^{G1161} the^{G3588} Lord^{G2962} added^{G4369} to the^{G3588} church^{G1577} daily^{G2596} ^{G2250} such as should be saved.^{G4982}* This should read, **Acts 2:47 Scriptures** *praising Elohim and having favor with all the people. And the Master added to the assembly those who were being saved, day by day.*

Now while the term "church" is a mistranslation for a word simply meaning "assembly", there is an entity which is commonly referred to as "The Assembly" in the New Testament. Let us examine the Scriptures and determine what the true identity of this "Assembly" is. To begin with we must understand that this Assembly is also known as the "Body of Messiah" as we read:

Col. 1:18 - KJV *"And he is the head of the body, the church: who is the beginning, the first born from the dead; that in all things he might have the preeminence."*

Eph. 1:22-23 - KJV *"And hath put all things under his feet, and gave him to be the head over all things, to the church, which is his body, the fullness of him that filleth all in all."*

Matthew 2:14-15 - KJV *(Now one may ask what "Assembly" is the allegorical Messiah? To find the answer to that question let's look at Matthew 2:14-15: "When he arose, he took the young child and his mother by night, and departed into Egypt: And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son. "*

Now here Matthew is citing a prophecy in **Hosea 11:1** and applying it to Messiah. Now let us go back and look at this prophecy in Hosea 11:1 in context: *"When Israel was a child, then I loved him, and called my son out of Egypt."*

Here Hosea is referring to Israel as the son who is called out of Egypt. This points us back to a passage in the Torah:

Ex. 4:22-23 - KJV *"And thou shalt say unto Pharaoh, Thus saith the LORD, Israel is my son, even my firstborn: And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn."*

From these two passages we learn that Israel is the firstborn son of Elohim who is called out of Egypt. However in Matthew it is Yeshua the Messiah who is called up out of Egypt and in Col. 1:18 Messiah is the "firstborn". Moreover Hebrews speaks of the "church of the firstborn" (Heb. 12:23 - KJV). **Hebrews 12:18-24** *For you have not come to a mountain that might be touched, and that burned with fire, and to blackness, darkness, storm, (19) the sound of a shofar, and the voice of words; which those who heard it begged that not one more word should be spoken to them, (20) for they could not stand that which was commanded, "If even an animal touches the mountain, it shall be stoned^[5],"^[6] (21) and so fearful was the appearance, that Moses said, "I am terrified and trembling."^[7]*

(22) But you have come to Mount Zion, and to the city of the living God, the heavenly Jerusalem, and to innumerable multitudes of angels, (23) to the general assembly and assembly of the firstborn who are enrolled in heaven, to God the Judge of all, to the spirits of just men made perfect, (24) to Yeshua, the mediator of a new covenant,^[8] and to the blood of sprinkling that speaks better than that of Abel.

Trimm here makes an allegory between Messiah and Israel. Let's discuss, what do you think of this allegory?

Thus Israel is allegorically equivalent to the Messiah. There are some very important reasons for this allegorical relationship:

- * Both are the "firstborn Son of Elohim".
- * Both made a major impact on the world.
- * Both were born through a biological miracle on their mother's womb.
- * Both were taken into Egypt to save their lives.
- * Both were called up out of Egypt.
- * Both were despised and rejected by men.
- * Rome attempted to destroy them both.
- * Both are resurrected.

Thus Israel is the allegorical "Body of Messiah". Moreover in the Tanach, Israel is commonly called "The Assembly of Israel" and wherever the phrase "The Assembly of Israel" appears in the Tanach the Greek LXX has "EKKLESIA of Israel".

The so-called "church" which is the "Body of Messiah" is in reality "the Assembly of Israel". Yeshua did not come to create a new religion, but to be Messiah of the old one. Wherever your English New Testament refers to a "church" (i.e. a group of Christians) the Greek has "EKKLESIA" a term which commonly refers to the "Assembly of Israel". The "Church" as most Christians have understood it never existed.

All of the passages people have thought were talking about the "Church" were actually talking about the Assembly of Israel, not Christianity, but the Nazarene sect of Judaism.

What do you Mean... "Salvation"?

How often are we asked "are you saved"? or who often do we hear of "the plan of salvation" yet the amazing truth is that the vast majority of people who ask us if we are "saved" or approach us with a "plan of salvation" even know what salvation is or how to get "saved". The following text will explain to you, from the Scriptures themselves, what salvation really is and how you can be "saved".

When someone asks "are you saved"? the natural question is "saved from what?" "Saved" is a verb that begs for a direct object. Yet many who ask you "are you saved" cannot actually tell you what they mean. What do you need to be saved *from*? The Scriptures, however, give us a clear answer to this question. At the time of Messiah's birth, his mother Miriam (Mary), following instructions from YHWH, names Messiah "Yeshua" (the Hebrew word for "salvation").

Matthew writes of this event:

Matt. 1:21 *And behold she will bear a son, and you will call his name Yeshua; for he will save his people from all their sins.*

Here is the answer to our question. Messiah came to save us from all of our *sins*. [And how do we know what sin is? From the Torah and nothing else!](#)

Thus Yochanan (John) spoke of Messiah saying in

John 1:29 *And on the day that followed, Yochanan saw Yeshua, who was walking toward him, and said, Behold, the lamb of Eloah who takes away the sin of the world.*

Messiah came to save us from our sins, to take away the sins of the world. That is what "Salvation" is and what we need to be "saved" from. Moreover this is not a "New Testament" idea, this is an idea drawn right out of the Tanach ("Old Testament"):

Isaiah 59:1-2 *Behold, YHWH's hand is not shortened, that it cannot save, neither His ear heavy, that it cannot hear; But your iniquities have separated between you and your Elohim, and your sins have hid His face from you, that he will not hear.*

Man needs to be saved from sin. Now let's take a moment to examine these words "save" and "salvation". These English words have a lot of baggage attached to them, a lot of theology that has been read into them over the last few centuries, instead of reading theology out of the words. As a result, it can be helpful to translate this same Hebrew word "YESHUA" with other English words that convey its meaning. Other words are "deliver/deliverance" or "rescue". There are two Aramaic words that are used for "salvation" in the Aramaic "New Testament", one of these is CHAI meaning "life, to vivify" and the other is P'RAK which comes from a root meaning "to separate" and invokes the image of one being "rescued" by being "separated" from a threat. In this case we need to be separated from "sin".

What do You Mean... "Sin"

Now that we know that "sin" is what Messiah came to deliver (save) us from, we must understand just what "sin" is. Simply put, sin is falling short of observing the Torah. As the Tanach says:

Lev. 5:17 *And if any one sin, and do any of the things which YHWH has commanded not to be done, though he know it not, yet is he guilty, and shall bear his iniquity.*

2Kings 10:31 *But Yahu took no heed to walk in the Torah of YHWH, the Elohim of Yisra'el, with all his heart; he departed not from the sins of Yarov'am, with which he made Yisra'el to sin.*

Ps. 119:10-11 *With my whole heart have I sought You; O let me not err from Your*

commandments. Your word have I laid up in my heart, that I might not sin against You.

1John 3:4 *Perhaps the clearest definition of "sin" is given in the "New Testament" itself: Whoever commits sin transgresses also the Torah, for sin is the transgression of the Torah.*

So simply put, "sin" may be defined as "transgression of the Torah". Messiah, then, came to rescue (save) us from transgression of the Torah (Mt. 1:21) and to "take away Torah transgression" (Jn. 1:29). This is exactly what Scriptural "salvation" is all about, don't trust a thing that I say, look these Scriptures up for yourself! Elohim wants to rescue you from transgressing the Torah by taking away Torah transgression!

The Roman Road to Salvation

How often we have heard of the "Roman Road to Salvation". However a true understanding of what "sin" and "salvation" are totally transforms ones understanding of the book of Romans. For example, **Romans 6:1-2a** *What shall we say then? Shall we continue in sin, that grace might abound? Elohim forbid!...*

Meaning: What shall we say then? Shall we continue in transgressing the Torah, that grace might abound? Elohim forbid!...

Paul reminds us "the wages of sin is death" (Rom. 6:23a) as the Tanach states "the soul that sins shall die" (Ezek. 18:4). That is, the wages of Torah transgression is death. But he adds:

Rom. 6:23b *but the gift of Elohim is eternal life through our Adon Yeshua the Messiah*

Because Messiah came to save us from Torah transgression, he came to take away Torah transgression and give us "life". Life from Messiah. **Messiah took away the curse of the Torah which is death for those who disobey it and gave us life everlasting by taking the curse away through His blood.**

Let us now look at Romans 10:4. This is a passage which is so misunderstood. It appears in the KJV to say that "Christ is the end of the law". The Aramaic word used for "end" here is SAKA. Back in 1893 when James Murdock (A Christian) translated the Aramaic Peshitta into English for the first time, he translated this word as "aim". He noted the original Aramaic word in the margin and further defined it "end, scope, summary". This Aramaic word is used in the Rabbinic literature to mean "number" "sum" or "total". In the Babylonian Talmud this word is used as follows "...the SUM of pupils for a teacher in the primary class is twenty five" (b.Bat. 21a) The root verb for this Aramaic noun means "to calculate, count, sum up" or "to look out for, to hope for". With this Aramaic word, Paul is saying, not that the Messiah is the TERMINATION of the Torah, but that Messiah is the aim, goal, scope, summary, number, total and sum of the Torah! Paul is saying that the Messiah *is* the Torah. Messiah is the SUM of the Torah.

Rom 10:5 then continues with a quote from **Lev. 18:5**: *"For Moses thus wrote of the righteousness that is by the Torah that `he who does these will live by them.*

Remember now, Paul has just said that the Messiah is the sum of the Torah, and now he is quoting the Torah to prove that "life" comes from the Torah. Then in **Rom. 10:6-8** Paul continues: *"And of the righteousness that is by trust, he thus says: `Do not say in your heart:*

who has ascended to heaven' (Deut. 30:12) and brought down the Messiah? `And who has descended' to the depth of She'ol `and brought up' (Deut. 13:13) the Messiah from among the dead? But what does it say? `The answer is near to you, to your mouth and to your heart,' (Deut. 30:14) which is the word of trust that we proclaim"

Now Christian commentators have taken Paul to be contrasting "the righteousness that is by the Torah" (Rom. 10:5) with "the righteousness that is by faith" (Rom. 10:6) to prove that Messiah is the "end"/"termination" of the Law as stated in Rom. 10:4. There are several problems with this interpretation.

1. To begin with, we have already shown that Paul's point in Rom. 10:4 is not that Messiah is the termination of the law, but that Messiah is the goal and sum of the Torah.
2. Secondly Rom. 10:5 and Rom 10:6f both quote passages from the Torah to prove their points.

3. Thirdly, these commentators totally mangle the point Paul is making in Rom. 10:6-8. When Paul was teaching the Bereans in Acts 17, we are told that they checked "the Scriptures" to see if what Paul said could be found there, and Paul said they were more noble than others he had taught for doing this. Now the only Scriptures they had at the time were those of the Tanach ("Old Testament") so Paul would look to the passages he

cites from the Tanach to see that we are applying his words accurately as they are in the Tanach. So let's be good Bereans and look at the portion of Torah Paul actually quotes in Rom. 10:6-8, see what it actually says in context, and see how Paul is using it. Paul is quoting from **Deut. 30:12-14**. To get some context we will begin in verse 9 and take the quote through verse 16:

9 And YHWH your Elohim will make you over-abundant in all the work of your hand, in the fruit of your body, and in the fruit of your cattle, and in the fruit of your land, for good; for YHWH will again rejoice over you for good, as He rejoiced over your fathers, 10 If you shall hearken to the voice of YHWH your Elohim, to keep His commandments and His statutes which are written in this Book of the Torah; if you turn unto YHWH your Elohim with all your heart, and with all your soul. 11 For this commandment which I command you this day, it is not too hard for you, neither is it far off. 12 It is not in heaven, that you should say: 'Who shall go up for us to heaven, and bring it unto us, and make us to hear it, that we may do it?' 13 Neither is it beyond the sea, that you should say: 'Who shall go over the sea for us, and bring it unto us, and make us to hear it, that we may do it?' 14 But the word is very near unto you, in your mouth, and in your heart, that you may do it. 15 See, I have set before you this day life and good, and death and evil, 16 In that I command you this day to love YHWH your Elohim, to walk in His ways, and to keep His commandments and His statutes and His ordinances; then you shall live and multiply, and YHWH your Elohim shall bless you in the land where you go in to possess it.

Now the first and most important point is that in Deut. 30:12-13 it is the Torah that we do not have to have brought down to us, but in Paul's citations in Rom. 10:6-7 it is the "Messiah" who does not have to be brought down to us. Paul is applying his logic that Messiah is the sum of the Torah from Rom. 10:4 (thus reaffirming that we are correct in our understanding of SAKA in Rom. 10:4).

Moreover, when Paul says "the answer is near to you, to your mouth, and to your heart, which is the word of trust that we proclaim" (Rom. 10:8) Deut. says "But the WORD is very near unto you, in your mouth and in your heart, that you may do it" (Deut. 30:14). So the "answer" and the "word of trust/faith" in Rom. 10:8 is the "word" in Deut. 30:14, but in Deut. 30:14 that "word" is CLEARLY the Torah! In other words Rom. 10:8 might be understood "the TORAH is near to you, to your mouth, and to your heart, which is the TORAH of trust/faith that we proclaim".

4. Fourth, we find that Deut. 30:15-16 parallel the meaning of Lev. 18:5 so that we can see that Paul is citing these two passages together, not because he is contrasting them, but because they teach the same thing! Finally if we look back to Rom. 10:6 which is quoting Deut. 30:12 and we look closely at the phrase Paul quotes "who shall go up for us to heaven" in the original Hebrew of Deut. 30:12, and if we take the first letter of each word to form a new word (this is a technique known as "Notarikon" from Kabbalah) then we spell the Hebrew word MILAH (which can mean "word" or "circumcision") and if we take the last letter of each word we find the name YHWH, so hidden and imbedded in this Hebrew phrase is the phrase "Word of YHWH". Paul's point is that both the Messiah and the Torah are the "Word of YHWH". Now as Romans continues we read: **Rom. 10:9-13** *9 And if you confess with your mouth our Adon Yeshua, and you believe in your heart that Eloah raised him from the dead, you will have life. 10 For the heart that believes in him is made righteousness, and the mouth that confesses him has life. 11 For the scripture has said that anyone who believes in him will not be humiliated (Is. 28:16). 12 And in this it does not discriminate, either against Jews or against Aramaeans, for YHWH of all of them is one who is rich with all who call on him. 13 For all who will call on the name of YHWH have life (Joel 3:5 (2:32)).*

Note the progression of thought:

Point 1: The Messiah is the sum of the Torah (Rom. 10:4)

Point 2: The Torah brings life. (Rom. 10:5-8 For Moses thus wrote of the righteousness that is by the Torah that 'he who does these will LIVE by them.' (Lev. 18:5) (Rom. 10:5) **Deut. 30:15-16**...*I have set before you this day LIFE and good... in that I have commanded you this day to love YHWH your Elohim, to walk in His ways, and to keep His commandments and His statutes and His ordinances: then you shall LIVE...* pointed to in that Rom. 10:6-8 quotes Deut. 30:12-14)

Point 3: The Messiah brings life, **Rom. 10:9-10** *9 And if you confess with your mouth our Adon Yeshua, and you believe in your heart that Eloah raised him from the dead, you will have LIFE. 10 For the heart that believes in him is made righteousness, and the mouth that confesses him has LIFE.*

Point 4: The "name of YHWH" brings life **Rom. 10:13** *13 For all who will call on the name of YHWH have LIFE (Joel 3:5 (2:32)).* (At this point I should add that Paul is clearly writing this letter in Aramaic. In Aramaic "life" and "salvation" are the same ambiguous word, but in both Hebrew and Greek "life" and "salvation" are different words.)

Rom. 7:1-7 taken from my translation from the Aramaic: *1. Or do you not know, my brothers, (for I speak to learned ones of the Torah), that the Torah has authority over a man as long as he is alive, 2. As a woman who is bound by the Torah to her husband as long as he is alive. But if her husband dies, she is freed by the Torah from her husband. 3. And if while her husband is alive she has intercourse with another man, she becomes an adulteress. But if her husband dies, she is freed by the Torah; and she is not an adulteress if she marries another.*

Paul takes an illustration from Jewish Law. A woman is bound to her husband as long as he is alive. She cannot marry another as long as he lives (unless he divorces her; she has no right to divorce) until her death.

4. And now, my brothers, you also are dead to the Torah in the body of the Messiah that you might be [married] to another who arose from the place of the dead, that you might bear fruit to Eloah. As far as the Torah is concerned we die with Messiah and are freed from our former husband (sin) thus allowing us to be brides to Messiah.

5. For while we were in the flesh, the passions of sins that are in the Torah were working in our members, so that we would bear fruit unto death. 6. But now we are brought to an end by the Torah, and we are dead to that which was holding us, that we should serve from now on in the renewal of the spirit and not in the oldness of the writing. The Torah allows us to be brides either to YHWH or to sin. Since the When we are freed from sin we can become brides to Messiah,

7. What therefore are we saying? Is the Torah sin? Absolutely not! But I did not

learn sin except by the hand of the Torah. For I had not known covetousness except that the Torah said, Do not covet.

Paul is concerned that his reader might misunderstand him and think that the Torah is sin and that therefore misunderstand his illustration as teaching that our previous bridegroom was the Torah which we are freed from in order to be bound to Messiah.

Absolutely not! Paul says. Sin was our first love and former husband from whom the Torah frees us, but THE TORAH IS NOT SIN (it simply recognizes that we are married either to sin or Messiah) and since the TORAH IS NOT SIN then the Torah is NOT our former husband and we are NOT freed from Torah to be

joined to Messiah. In fact the Torah is the instrument that allows us to be married to the Messiah. Without the Torah there is no marriage at all.

So what is Salvation?

Salvation is deliverance from Torah transgression, it is life from the living Torah, Yeshua the Messiah.

What do you Mean... "Born Again"?

John 3:3 uses the phrase "Born Again" –This phrase also appears in 1Peter 1:23. **John 3:3-8** *Yeshua answered him, "Most certainly, I tell you, unless one is born anew,^[1] he can't see the Kingdom of God." (4) Nicodemus said to him, "How can a man be born when he is old? Can he enter a second time into his mother's womb, and be born?" (5) Yeshua answered, "Most certainly I tell you, unless one is born of water and spirit, he can't enter into the Kingdom of God! (6) That which is born of the flesh is flesh. That which is born of the Spirit is spirit. (7) Don't marvel that I said to you, 'You must be born anew.' (8) The wind^[2] blows where it wants to, and you hear its sound, but don't know where it comes from and where it is going. So is everyone who is born of the Spirit."*

1 Peter 1:22-25 *Seeing you have purified your souls in your obedience to the truth through the Spirit in sincere brotherly affection, love one another from the heart fervently: (23) having been born again, not of corruptible seed, but of incorruptible, through the word of God, which lives and remains forever. (24) For, "All flesh is like grass, and all of man's glory like the flower in the grass. The grass withers, and its flower falls; (25) but the Lord's word endures forever."^[3] This is the word of Good News which was preached to you.*

To best understand this phrase it is important to understand that the Tanach teaches that the nation Israel was born, died, and will live again. Isaiah describes the birth of Israel as follows:

Isaiah 46:3-4 *"Listen to me, house of Jacob, and all the remnant of the house of Israel, that have been borne from their birth, that have been carried from the womb; (4) and even to old age I am he, and even to gray hairs will I carry you. I have made, and I will bear; yes, I will carry, and will deliver.*

But from Israel's birth Israel rebelled by violating Torah: **Isaiah 48:8, 18**...and you have been called a rebel from birth... ...If only you had paid attention to My commandments!

Then your well-being would have been like a river,...

Ezekiel writes in **Ezek. 16:4-6** *And as for your nativity in the day you were born your naval was not cut, neither were you washed in water to supple you; you were not salted at all, nor swaddled at all. 5 No eye pitied you, to do any of these unto you, to have compassion upon you; but you were cast out in the open field, to the loathing of your person, in the day that you were born. 6 And when I passed by you, and saw you polluted in my own blood, I said to you when you were in your blood, Live; yes I said to you when you were in your blood, Live.*

After Israel's birth, Israel died from rejection of Torah, but would live again! Israel would be born again!

In John 3:5-6 above John uses the phrases "born of water and spirit... born of flesh... born of spirit" to elaborate on being "Born Again" - Yeshua ties this in as an elaboration of the previous phrase "born again." Here Yeshua is referring to a Tanach passage

Ezekiel 36:24-28

which reads: *For I will take you from among the nations, gather you out of all countries and bring you into your own Land. Then I will sprinkle clean water on you, and you shall be clean; I will cleanse you from all your filthiness and from all your idols. I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh. I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do them. Then you shall dwell in the Land that I gave to you fathers; you shall be my people, and I will be your Elohim.*

So all along His Word was referring to Israel being born again when he takes us out of the lands in which we live and cleans us from out filth from disobedience give us hearts of flesh and put a new spirit within us that causes us to walk in His statutes!

What does it mean to be "born of water"? Water represents Torah as Isaiah writes: *Isaiah 55:1 Ho! Everyone who thirsts, come to the waters; And you who have no money come, buy and eat. Come, buy wine and milk without money and without cost.*

Had Israel not rebelled from Torah after its birth its well being would have been like "a river" and "like the waves of the sea" (Is. 48:8, 17-19) What does it mean "born of spirit" and "born of flesh" ? The Tanach foretells that that when Israel casts away its transgressions and makes for itself "a new heart and a new spirit" its death will end **Ezekiel 18:29-32** *Yet the house of Israel says, "The way of the Lord is not fair." House of Israel, aren't my ways fair? Aren't your ways unfair? (30) Therefore I will judge you, house of Israel, everyone according to his ways, says the Lord Yahweh. Return, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. (31) Cast away from you all your transgressions, in which you have transgressed; and make yourself a new heart and a new spirit: for why will you die, house of Israel? (32) For I have no pleasure in the death of him who dies, says the Lord Yahweh: therefore turn yourselves, and live. And thus will Israel be reborn. Ezekiel also writes in **Ezekiel 11:19** *And I shall give them one heart, and shall put a new spirit within them. and I shall take the heart of stone out of her flesh and give them a heart of flesh,**

Ezek. 36:27 When the Spirit of YHWH is received YHWH says: I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do them.

John says that one must be "Born Again" in order to "enter the Kingdom of (God) Eloah" - the "Kingdom of Eloah" (as we covered earlier) is a Tanach euphemism for the Kingdom of Israel. Thus in order to enter the kingdom and be regathered to the Land, the Jewish Israelites, the promised seed, the true Hebrew people would have to be born of water (made clean), born of flesh (receive a heart of flesh rather than stone) and receive the Spirit of Elohim so as to walk in the statutes.

In **John 3:10** Yeshua says to Nakdimon *"You are a teacher of Yisra'el and you do not know these things?"* - These are things Nakdimon should have known, being a Jewish teacher. This points away from the idea that Nakdimon merely misunderstood an idiomatic expression as some have proposed, or that Nakdimon did not understand some brand new doctrine. **Rather Yeshua is saying to Nakdimon that He as a teacher of Israel should know these things as they have been formerly written in the Tanach.**

Then in **John 3:12** Yeshua says *"If I have spoken to you that which is on earth and you do not believe, how will you believe me if I speak to you that which is in heaven?"* This gives us the very important information that that which Yeshua has just spoken of, was earthly rather than heavenly information. Yeshua was speaking of an earthly Kingdom. Since most of John deals with heavenly things, this Gospel never returns to the subject of the Kingdom.

So, what are we saying? There is a fleshly birth from our mother's water and a spiritual birth from Elohim through Yeshua, this is personal salvation; but Yeshua when talking to Nakdimon is also relating a teaching from the Tanach about a earthly kingdom from Israel and is in the bigger picture talking about the Salvation of Israel as a chosen people. I maintain that in this text Yeshua is speaking about both to Nakdimon. He saves us one by one so that eventually all Israel will be saved as a people, as a nation of believers in the Word. This gets us back to the Kingdom of God or Kingdom of Heaven in which He will rule and reign through a king over His people Israel while they are dwelling in His land, Israel.

What do you mean.... "Gospel"?

Another term commonly misunderstood by Christendom is "Gospel" or "Good News". **Romans 1:16** says that the "Gospel" is *"the power of Elohim to save those who believe."*

We have already learned that “saved” means “delivered from transgression of the Torah.

So the Gospel is the power of Elohim to deliver those who believe from the transgression

of the Torah. **Rom 10:16** But they didn't all listen to the good news. For Isaiah says, “Lord, who has believed our report?” and **1 Peter 4:17** *For the time has come for judgment to begin with the household of God. If it begins first with us, what will happen to those who don't obey the Good News of God?* So, both of these scriptures tell us that the “Gospel” is something that is supposed to be “obeyed”.

Colossians 1:15 tells us that the Gospel is “the word of truth”. This is a mistake in quotation here. Actually the verses that support this are: **Ephesians 1:13** in whom you also, having heard the word of the truth, the Good News of your salvation—in whom, having also believed, you were sealed with the Holy Spirit of promise. and **James 1:18** *Of his own will he brought us forth by the word of truth, that we should be a kind of first fruits of his creatures.*

In previous lessons we learned that “the word” and “the truth” are both euphemisms in the Tanach for the Torah. **Hebrews 4:2** says *“unto us was the Gospel preached, as well as unto them”*. Now in context “us” refers to the first followers of Messiah and “them” refers to our fathers who spent forty years in the wilderness (Heb. 3:7-4:10). **Hebrews 3:7-19** *Therefore, even as the Holy Spirit says, “Today if you will hear his voice, (8) don't harden your hearts, as in the rebellion, like as in the day of the trial in the wilderness, (9) where your fathers tested me by proving me, and saw my works for forty years. (10) Therefore I was displeased with that generation, and said, ‘They always err in their heart, but they didn't know my ways;’*

(11) as I swore in my wrath, ‘They will not enter into my rest.’”^[1] (12) Beware, brothers, lest perhaps there be in any one of you an evil heart of unbelief, in falling away from the living God; (13) but exhort one another day by day, so long as it is called “today”; lest anyone of you be hardened by the deceitfulness of sin. (14) For we have become partakers of Messiah, if we hold fast the beginning of our confidence firm to the end: (15) while it is said, “Today if you will hear his voice, don't harden your hearts, as in the rebellion.”^[2] (16) For who, when they heard, rebelled? No, didn't all those who came out of Egypt by Moses? (17) With whom was he displeased forty years? Wasn't it with those who sinned, whose bodies fell in the wilderness? (18) To whom did he swear that they wouldn't enter into his rest, but to those who were disobedient? (19) We see that they were not able to enter in because of unbelief. Hebrews 4:1-10 Let us fear therefore, lest perhaps anyone of you should seem to have come short of a promise of entering into his rest. (2) For indeed we have had good news preached to us, even as they also did, but the word they heard didn't profit them, because it wasn't mixed with faith by those who heard. (3) For we who have believed do enter into that rest, even as he has said, “As I swore in my wrath, they will not enter into my rest”;^[1] although the works were finished from the foundation of the world. (4) For he has said this somewhere about the seventh day, “God rested on the seventh day from all his works”;^[2] (5) and in this place again, “They will not enter into my rest.”^[3] (6) Seeing therefore it remains that some should enter therein, and they to whom the good news was before preached failed to enter in because of disobedience, (7) he again defines a certain day, today, saying through David so long a time afterward (just as has been said), “Today if you will hear his voice, don't harden your hearts.”^[4] (8) For if Joshua had given them rest, he would not have spoken afterward of another day. (9) There remains therefore a Sabbath rest for the people of God. (10) For he who has entered into his rest has himself also rested from his works, as God did from his.

In **Matthew 4:23** we read *“Yeshua went about all Galil, teaching in their synagogues, and*

announcing the good news of the Kingdom” - The “Good news” or “Gospel” that Yeshua was teaching throughout Galilee was the “light” of Is. 8:23-9:2 and that “light” was the Torah” (Is. 8:20). Thus the “Gospel” that Yeshua taught was the Torah. As we read just a few verses up in Matthew 4:12-17 “...the people that walked in darkness have seen a great light” - Here Matthew quotes Isa. 8:23-9:1 (9:1-2). Yeshua's teaching was the “light” of Isa. 8:23-9:1 (9:1-2). **Isaiah 8:20** provides some important context for this passage: *To the Torah and to the testimony: If they speak not according to this word, it is because there is no light in them.*

Thus Yeshua was traveling Galilee teaching Torah, The “Gospel” which was proclaimed both to Israel in the wilderness, and the Nazarenes, the “Gospel” which is the word of truth and is to be obeyed, the “Gospel” has the power to deliver us from Torah transgression is the Torah itself!

LESSON 5

Come out from Babylon

Come out and be Separate

Now comes the call to come out from Babylon. This call is repeated several times in the Scriptures: Turn to Isaiah 48:12

Isaiah 48:12-22 "Listen to me, O Jacob, and Israel my called: I am he; I am the first, I also am the last. (13) Yes, my hand has laid the foundation of the earth, and my right hand has spread out the heavens: when I call to them, they stand up together. (14) "Assemble yourselves, all you, and hear; who among them has declared these things? He whom Yahweh loves shall perform his pleasure on Babylon, and his arm shall be on the Chaldeans. (15) I, even I, have spoken; yes, I have called him; I have brought him, and he shall make his way prosperous. (16) "Come near to me and hear this: "From the beginning I have not spoken in secret; from the time that it was, there am I." Now the Lord Yahweh has sent me, with his Spirit. (17) Thus says Yahweh, your Redeemer, the Holy One of Israel: I am Yahweh your God, who teaches you to profit, who leads you by the way that you should go. (18) Oh that you had listened to my commandments! then your peace would have been like a river, and your righteousness like the waves of the sea: (19) your seed also had been as the sand, and the offspring of your body like its grains: his name would not be cut off nor destroyed from before me. (20) Go forth from Babylon, flee from the Chaldeans; with a voice of singing declare, tell this, utter it even to the end of the earth: say, Yahweh has redeemed his servant Jacob. (21) They didn't thirst when he led them through the deserts; he caused the waters to flow out of the rock for them; he split the rock also, and the waters gushed out. (22) "There is no peace," says Yahweh, "for the wicked."

Let's look at another scripture turn to Isaiah 52:7

Isaiah 52:7-15 How beautiful on the mountains are the feet of him who brings good news, who publishes peace, who brings good news of good, who publishes salvation, who says to Zion, "Your God reigns!" (8) The voice of your watchmen! they lift up the voice, together do they sing; for they shall see eye to eye, when Yahweh returns to Zion. (9) Break forth into joy, sing together, you waste places of Jerusalem; for Yahweh has comforted his people, he has redeemed Jerusalem. (10) Yahweh has made bare his holy arm in the eyes of all the nations; and all the ends of the earth have seen the salvation of our God. (11) Depart, depart, go out from there, touch no unclean thing! Go out of the midst of her! Cleanse yourselves, you who bear the vessels of Yahweh. (12) For you shall not go out in haste, neither shall you go by flight: for Yahweh will go before you; and the God of Israel will be your rear guard. (13) Behold, my servant shall deal wisely, he shall be exalted and lifted up, and shall be very high.

(14) Like as many were astonished at you (his appearance was marred more than any man, and his form more than the sons of men), (15) so shall he sprinkle many nations; kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they understand.

Now we will look at quotes from Jeremiah 50 & 51, Zechariah 2

Jer 50:8 Flee out of the midst of Babel, and go forth out of the land of the Chaldeans, and be as the he-goats before the flocks.

Jer 51:6 Flee out of the midst of Babel, and save every man his life, be not cut off in her iniquity; for it is the time of YHWH's vengeance; He will render unto her a recompense....

Jer 51:45 My people, go you out of the midst of her, and save yourselves every man from the fierce anger of YHWH.

Zech 2:6-7 Ho, ho, flee then from the land of the north, says YHWH; for I have spread you abroad as the four winds of the heaven, says YHWH. Ho, Zion, escape, you that dwell with the daughter of Babel.'

Turn to 2Cor 6:14-18

2Cor. 6:14-18 14 And be not yokefellows to those who do not believe, for what fellowship has righteousness with Torah-less-ness? Or what communion has light with darkness? 15 Or what agreement has the Messiah with HaSatan? Or what part has he who believes with him who does not believe? 16 And what unity has the Temple of Eloah with shadim? But you are the Temple of the living Eloah, as it is said, **I will dwell with them, and I will walk with them, and I will be their Eloah, and they will be my people.** 17 Because of this, **Go out from among them and be separated from them,** said YHWH, **and do not come near the unclean, and I will receive you,** 18 and **I will be** to you a **Father** and you **will be sons** and daughters **to me,** says the Almighty, **YHWH.**

Here Paul creates an allegory from the Torah command against yoking different kinds of animals together. He then gives various sets of diametrically opposed things which generally are associated with Torah vs. Torahlessness. The word translated "unrighteousness" in the KJV text of 2Cor. 6:14 is actually ANOMIA (without Torah). *Why would the KJV render this word wrong?*

Next Paul compares light with darkness. Throughout the New Testament there are extended metaphors revolving around light and darkness. Believers are called "sons of light" (Luke 16:8; Jn. 12:36; Eph. 5:8; 1Thes. 5:5). The full armor of God is also called the "armor of light" (Rom. 13:12). The New Testament speaks of those "who walk in darkness" (Jn. 8:12; 12:35). But what does this idiomatic use of the terms light and darkness mean? For the answer

let us turn to the Tanak:

Prov. 6:23 For the *commandment is a lamp*; and the *Torah is light*...

Psalms 119:105 Your word is a *lamp* to my feet, and a *light* to my path.

Isaiah 8:20 To the *Torah* and to the testimony; if they speak not according to this word, it is because there is no *light* in them.

Isaiah 51:4...for a *Torah* shall proceed from me, and I will make my judgment to rest for a *light* of the people.

So according to the Tanak or what we call the Old Testament, the Torah is a light for our paths. Those that walk in the Torah walk in the light. This is why the New Testament speaks of those who walk in darkness (Jn. 8:12; 12:35; 1Jn. 1:6; 2:11). These are those who do not walk by the light of Torah.

Of these John writes in **1 John 1:6** And if we say that we have fellowship with him, and walk in *darkness*, we are liars and we do not walk in *truth*.

Notice that John equates "walking in truth" with walking in the light. As we noted previously "the Torah is truth" (Ps. 119:142) thus if "walking in the light" means "walking in truth" then both phrases refer to walking in the Torah. This takes us back to our passages from the Tanak given above. John also confirms this by writing the parallel statements:

...walking in *truth*.

...walk *according to his commandments*.

(2Jn. 1:4, 6)

So back to our 2Cor. 6:14 text that refers to Torah as "light" and Torahlessness as "darkness".

Then 2Cor. 6:15 compares those that are faithful to those that are not faithful. Remember

the "way of faith" is the Torah: In **Psalms 119:29-30** it says, Remove the false way from me, and graciously grant me your *Torah*. I have chosen the way of *faith*; I have placed your ordinances before me.

Thus in 2Cor. 6:14-18 coming out of Babylon and being separate involves a separation and distinction between those who are faithful to Torah and walk by its light, and those who are not faithful to Torah but walk in darkness. These Torahless (ANOMIA) ones who are not faithful to Torah and who walk in darkness are in Babylon.

It is important to come out from Babylon and be *separate* from these Torahless ones. Jeremiah foretells of those who fail to heed the call to come out of Babylon hoping instead to heal her (Jer. 51:6-8) but she will not be healed (Jer. 51:9). We must not be yoked to them for Isaiah warns us that at the last days judgment of Babylon.

When we read of the Day of YHWH in Isaiah 13 we find out that "Everyone that is found shall be thrust through; and everyone that is *joined* to them shall fall by the sword."

As the cry appears in **Revelation 18:4**: And I heard another voice from heaven saying, "Come out from within her, my people, so that you do not partake in her sins, so that you do not receive of her plagues"

In summary it would appear that YHWH is calling us whom He scattered to all parts of the earth to come out of our Torahless belief systems and eventually come out of the countries in which we live and come back to His land...in His timing. Now what may some of those belief systems look like? Let's start with our own man-made and pagan origin holidays such as....

Christmas

Following the great flood mankind attempted to centralize on the plains of Shinar and built a city called Babel (Babylon and Babel are the same word in Hebrew: Bavel).

HaSatan immediately sought to turn mankind away from the true Messiah by introducing a false Messiah. HaSatan found the perfect tool, an ambitious woman named Semeramis. She was the widow of Nimrod, "the mighty hunter before YHWH" (Gen. 10:9) who had

met with a violent death. Nimrod had been deified as being a deliverer from the menace of wild animals. Semeramis, seeking to perpetuate his worship and also to retain her throne, deceived them into joyfully believing that by way of a miraculous conception she had given birth to a son called Tammuz, who was claimed to be Nimrod reincarnated. This woman with her mamzer (illegitimate) child was thenceforth worshipped as "mother of (a) G-d" (Madonna)-- "the queen of heaven."

This was the birth of the ancient Babylonian-Akkadian religion, the fountainhead of all idolatry. Every form of paganism, can be traced to this source. Alexander Hislop, in his book. *THE TWO BABYLONS*, has clearly documented that Christian worship is none other than the worship of Nimrod and his wife, disguised. Concerning the Christmas festival Hislop writes:

"The Christmas was originally a pagan festival is beyond all doubt. The time of the year, the ceremonies with which it is celebrated, prove its origin. In Egypt, the son of Isis, the Egyptian title for the queen of heaven, was born at this very time, about the time of the winter solstice. The very name by which Christmas is popularly known among ourselves-- Yule day-- proves at once its pagan and Babylonian origin. "Yule" is the Chaldee name for "infant," or "little child"; and as the 25th of December was called by our pagan Anglo-Saxon ancestors "Yule-day" or "the child's day", and the night that preceded it, "Mother night", long before they came in contact with Christianity, that sufficiently proves its real character. Far and wide in the realms of paganism was this birthday observed (*THE TWO BABYLONS*; Alexander Hislop; p. 93)

It may be demonstrated that Yeshua was not born in the winter at all, but during the Fall Feasts. ([Refer to hand-out](#))

Since YHWH has not in his Torah authorized the celebration of Christmas, then where did it come from? As early as the first century Paul was condemning those from the Gentiles who were attempting to incorporate their old pagan "days, and months and seasons and years" into their new faith (Gal. 4:8-11). About the year 230 the Gentile Christian "Church Father" Tertullian wrote: "By us [Gentile Christians] who are strangers to (Jewish) Sabbaths, and new moons, and festivals, ...the Saturnalia, the feasts of January, the Brumalia, and Matronalia are now frequented, with gifts being carried to and fro.

Since Tammuz was identified with Baal, the sun god, and since the sun noticeably began to grow stronger at about the 25th of December, at the winter solstice this season came to be celebrated as the rebirth of Nimrod. The feast of Saturnalia, lasting about a week, was held at this time.

Now it was the policy of Roman Catholicism to incorporate pagan festivals into Christianity so as to bring in more converts. Pope Gregory wrote to Augustine the first missionary to the British Isles (C.E. 597): Do not destroy the temples of the English gods; change them to Christian churches. Do not forbid the "harmless" customs which have been associated with the old religions; consecrate them to Christian use. Thus Rome retained a pagan form for "Xmas" but could not restrain its pagan spirit-- existing to this day.

Sir James Fraser in "The Golden Bough" writes: "Thus it appears that the Christian Church chose to celebrate the birthday of its founder on the 25th of December in order to transfer the devotion of the heathen from the sun to him who was called the Sun of Righteousness. If that was so, there can be no intrinsic improbability in the conjecture that motives of the same sort may have led the ecclesiastical authorities to assimilate the Easter festival of the death and resurrection of their Lord to the festival of the death and resurrection of another Asiatic God which fell in the same season.

The name "Christmas" appeared around 450 C.E. when Pope Julius decreed that all Christians must observe the birth of Jesus at the same time that the pagans were observing the Saturnalia, etc. It was then called "Christemasse", or Christ's mass.

The so-called "Christmas tree" had its origin in Babylonian religion, The tree was used to represent Tammuz (a name meaning "branch" or "sprout") HaSatan's counterfeit of "The Branch" (Hebrew: NETZER; branch; shoot; sprout)-- Messiah, who was also prophetically called "The Root out of dry ground" (Is. 11:1; 53:2; Jer. 23:5; Zech. 6:12-- "Behold the man whose name is The Branch").

Ancient coins have been found picturing a tree stump (representing dead Nimrod) and a small tree growing nearby (Tammuz).

Time for Michael Rood Video
Let's now move on the Easter and lent!

Easter

The present variable time was appointed by early Romanism in an amalgamation with the very ancient pagan spring festival to the goddess of the spring. It was fixed on the Sunday immediately following the 14th day of the paschal moon which happened on or first after the vernal equinox.

(Schaff-Herzog Ency. Of Religious Knowledge, Vol. 2, p. 682)

Eostre was the Anglo-Saxon name for the Babylonian goddess Ishtar.

1. The celebration of the Christian holiday "Easter" goes back to the pagan Babylonian spring festival also known as the Roman Pagan festival Veneralia held on April 1st in honor of Venus, the Roman equivalent of the Greek Aphrodite who was the same as the Babylonian Ishtar.

2. So-called "Lent" is of purely Babylonian origin. The word "Lent" actually came from the Saxon word "Lenct", meaning "spring." Lent began as the forty days of "weeping for Tammuz" (see Ezek. 8:13-14) leading up to the spring equinox and the festival of Ishtar.

Tammuz was the supposed reincarnation of Ishtar's (i.e. Semeramis') husband (Nimrod).

In the spring, his death and reappearance was celebrated. A season of lamentation was followed by one day of joy at the rising of the sun at the spring equinox as in

Ezek. 8:15-18 with the Ishtar sunrise service: **15 Then said He unto me: 'Have you seen this, O son of man? you shall again see yet greater abominations than these.'** **16 And He brought me into the inner court of YHWH's house, and, behold, at the door of the temple of YHWH, between the porch and the altar, were about five and twenty men, with their backs toward the temple of YHWH, and their faces toward the east; and they worshipped the sun toward the east.** **17 Then He said unto me: 'Have you seen this, O son of man? Is it a light thing to the House of Y'udah that they commit the abominations which they commit here in that they fill the land with violence, and provoke Me still more, and, behold, they have put the branch to their nose.** **18 Therefore will I also deal in fury; My eye shall not spare, neither will I have pity; and though they cry in My ears with a loud voice, yet will I not hear them.'**

Ishtar (the queen of heaven) was worshipped with nice fluffy cakes (Jer. 7:18; 44:17-19)

today's hot-cross buns. By contrast Passover which occurs at about the same time is observed with unleavened bread. In fact Easter eggs and Easter bunnies are both fertility symbols associated with the fertility goddess Ishtar.

Notice that Ishtar worship was a big family event for the children: The children gather wood

1 Encyclopedia of Gods p. 77 2 ibid p. 20-21, 280-281 and the fathers kindle the fire

and the women knead their dough, to make cakes to the queen of heaven and to pour out drink offerings to other gods, that they may provoke me to anger,

(Jer. 7:18; 44:17-19)

The custom of wearing new clothes at Easter also seems to be the antipathy of Passover during which traveling clothes are to be worn (Ex. 12:11).

Steeple

The steeple originates from the vile phallic worship referred to in Isa. 57:5-8 and Ezek.

16:17. The "groves" connected with "high places" that Israel so frequently "went whoring with" (Ps. 106:28-39) were the images and places where these "queen of heaven" festivals were carried on. The word "groves," found forty times in the KJV English, comes from the Hebrew word **asherah** and is always associated with the worship of **Ashthoreth**, alias Ishtar, Eostre, the goddess of spring, Easter. This phallic worship often involved the use of phallic symbols (see Ezek. 16:17). Egyptian obelisks are just such phallic symbols. Today many churches are also topped with these Babylonian phallic symbols known today as "steeples".

Crosses, Fishes and Doves

The Cross:

Tammuz (Ezek. 8:14) also called Dumuzi was the Sumerian and Babylonian Akkadian name for the Phoenician god Ba'al Shamin.

Ba'al Shamin (the Lord of Heaven) originated in Canaanite culture as Ba'al (Lord) so often mentioned in the Bible. Ba'al also appears in the Babylonian pantheon as Bel. Which was also a title of the Babylonian god Marduk called in Hebrew Merodach. One of the Biblical titles of Ba'al was "Ba'al Gad" (pronounced Ba'al Gawd or Ba'al God) (Josh. 11:17; 12:7; 13:5). Ba'al Gad (the Lord God) is also listed in the Encyclopedia of

Gods as a Western Semetic god.

According to the Encyclopedia of Gods:

He is the first "dying-and-rising" god to be historically recorded by name...

3 The Encyclopedia of Gods identifies "Ba'al Shamin" as the consort of Astarte (p. 29) who is the Phoenician version of the Babylonian-Akkadian goddess Ishtar (p. 119) who is synonymous with the Sumerian goddess Inana (p. 119) whose consort is Dumuzi (Tammuz) (p. 70, 114).

4 ibid pages 36-37

5 ibid p. 41

6 ibid

7 ibid p. 158

He is commanded by Inana [Ishtar] to enter the underworld for a period each year, which accounts for the seasonal demise of the green world to drought.... as late as biblical times there are references to women "weeping for Tammuz". Ba'al also is said to have died, descended into the underworld and been restored. The Greek version of the Babylonian god Tammuz was Adonis. Adonis was synonymous with the Phoenician deity Adon (lord)

Regarding Adonis the Encyclopedia of Gods say: Adonis is modeled on the Mesopotamian dying vegetarian god Dumuzi (Hebrew: Tammuz)... Tradition has it that he was killed... and is

condemned to the underworld for six months of each year, during which the earth's vegetation parches and dies under the Summer sun and drought. He was honored in a spring festival... The first letter in Tammuz is the Semitic letter **TAW** which appeared in Canaanite script as a **cross**. As a result Tammuz was often worshiped with the **symbol of the cross**.

Thus Tammuz was also known as **Adon (Lord)**; Ba'al (**Lord**); "Ba'al Shamin" (**The Lord of Heaven**) and Ba'al Gad (**The Lord God**). He **died, descended into the underworld and was resurrected**. His resurrection was celebrated with a **spring festival** and he was worshipped with the **symbol of the cross**.

The Fish

Dagon is mentioned as the god of the Philistines in Judges 16:23; 1Sam. 5:2-7 and 1Chron. 10:10. Dagon (Strong's # 1712) means "fish-god" and is taken from DAG (Strong's # 1709 "fish"). According to the Encyclopedia of Gods Dagan (Dagon) was a grain and fertility god and the **father of Ba'al**. His attributes included a fish tail. Thus the **father of Ba'al** was worshiped with the **symbol of the fish**.

Ishtar was the Babylonian equivalent of the Sumerian goddess Inan who was the consort of Tammuz. She was known to the Greeks as Aphrodite and to the Romans as Venus and worshipped her with the **symbol of the dove**. She was known to the Amorites, Canaanites and Phoenicians as Asherah. The Phoenicians also called her Astarte the consort of Ba'al Shamin¹⁷.

Her festival was the Roman feast of Veneralia on April 1st¹⁸. This corresponded to the **Babylonian Spring Equinox festival of Ishtar also called "Easter" still observed today**.

Will the Real Yeshua Please Stand?

Here Dr. Trimm goes into another teaching one on the end times. Since we had such confusion in Lesson three with his teaching on the Moab covenant we are not going to pursue this separate side teaching. If you are interested in what he teaches here it is and you can study it on your own.

I will attempt to overview Dr. Trimm's main teaching here:

In Christianity, we are celebrating and practicing ancient pagan festivals in some cases certainly unknowingly, but none the less are celebrating and practicing rituals for a false, torahless god. If the truth about our Roman-led pagan beliefs are brought to their fullness, we would be looking in the face of HaSatan the deceiver of the world who deceived us in the beginning. Therefore, let us leave Babel and it's pagan worship system once and for all and separate ourselves from the uncleanness of our former belief system, start separating ourselves by celebrating His feasts and practice His festivals, obey His commandments and make ourselves ready to eventually come back to His land in holiness.

Paul reminds us in **2 Thessalonians 2:2-3** **not to be quickly shaken in your mind, nor yet be troubled, either by spirit, or by word, or by letter as from us, saying that the day of Messiah had come. (3) Let no one deceive you in any way. For it will not be, unless the departure comes first, and the man of sin is revealed, the son of destruction.**

In **2 Corinthians 11:1-4** Paul says, I wish that you would bear with me in a little foolishness, but indeed you do bear with me. (2) For I am jealous over you with a godly jealousy. For I married you to one husband, that I might present you as a pure virgin to Messiah. (3) But I am afraid that somehow, as the serpent deceived Havah in his craftiness, so your minds might be corrupted from the simplicity that is in Messiah. (4) For if he who comes preaches another Yeshua, whom we did not proclaim, or if you receive a different spirit, which you did not receive, or a different "good news", which you did not accept, you put up with that well enough.

Notice here we are warned about "another Yeshua/Jesus". This other Yeshua/Jesus comes in connection with a lie/deception. Remember the Torah is truth (Ps. 119:142,151). Remember the Torah is truth (Ps. 119:142, 151). This true spirit causes us to walk in his statutes and to be careful to observe his ordinances (Ezek. 36:27). By contrast the "other Yeshua/Jesus" comes with a Torahless Spirit.

Notice also that this "other Yeshua/Jesus" comes with "another Gospel". Now the true Gospel is "the word of truth" which is to be "obeyed" (Col. 1:5; 2Thes. 1:8). Now the Torah is the "word" (Is. 2: 3) and the Torah is "the truth" (Ps. 119:142, 152) so then it would seem that the true Gospel is the Torah. But this "other Yeshua/Jesus" will come with ANOTHER Gospel of Torahlessness.

Finally note that this "other Yeshua/Jesus" comes in connection with "another spirit". The true Spirit is the Spirit of truth who guides us in Truth (Jn. 16:13)

Ok now let's look at another passage in **Matthew 7:20-23** 20 And you, by their fruit you will know them. 21 Not everyone that says to me, 'Lord, Lord.', will enter into the Kingdom of Heaven; but he that does the will of my Father which is in heaven, the same will enter with me into the Kingdom of Heaven. 22 Many will say to me in that day, 'Lord, Lord' have we not prophesied in your name? and in your name have cast out shadim? and in your name done many powerful works? 23 And then will I profess to them, that I know them not.
withdraw from me, all you workers of Torah-less-ness.

It seems that these people Who are Yeshua's subjects in this quote, followed a "Torah-less" one that had the same name as Yeshua/Jesus. But they did not do the will of the Father (Torah). (This does not mean that we are saved by works, only that there is no saving power in the Torah-less "other Yeshua".)

So who is the Torah-less-one who is revealed before the blowing of the final trumpet?
Could it be the Torah-less Jesus of Christendom?

We are told that before the blowing of that last trumpet two things would have to happen first:

1. an apostasy
2. the son of man of Torah-less-ness is revealed

What is the "Word of God"? According to **Isaiah 2:3** the "Word of YHWH" is the Torah:
...For the Torah will go out from Zion, and the Word of YHWH from Jerusalem.

Here "Torah" and "the Word of YHWH" are used in synonymous poetic parallelism as synonyms, just as "Zion" and "Jerusalem" are synonyms. This is also expressed in Jn. 17:17 which tells us "...Your Word is Truth." and Ps. 119:142: "...Your Torah is Truth.".
Demonstrating that the Torah is the Word of God.

So the Messiah returns on a white horse armed with a sword which represents the Torah.

By contrast the man on the white horse in the first seal of the book of Revelation attempts to imitate the true Messiah but unlike the true Messiah, he is sword-less (Torah-less).

So why then does the man on the white horse in Rev. 6:1-2 carry a bow? Perhaps this is a further clue as to his identity. Could this bow point to his true identity? Could he represent Nimrod "the mighty Hunter" and the first King of Babylon (Gen. 10:8-10) who became the basis for the god Tammuz/Adonis who was a mighty hunter?

LESSON 6

Yeshua ("Jesus of Nazareth") did not come to found a new religion, he came to be Messiah of the old one. Yeshua lived his entire life without ever violating Torah, yet creating a new religion itself would have been a Torah violation. The original followers of Yeshua were not part of a new religion, they were a sect of Judaism. Not one "New Testament" writer refers to himself as being a "Christian" yet Paul continually identifies himself as Jewish (Acts 21:39; 22:3) and on one occasion he even declares "I am a Pharisee" (Acts 23:6).

Now within many Christian circles there is a teaching that says that originally Judaism was the true faith but that it has now been replaced by a new faith "Christianity" which is now the true faith. This theology is totally counter to the teachings of the "New Testament". The "New Testament" is plain in telling us that there is one true faith, *Ephesians 4:4-5 There is one body, and one Spirit, even as you also were called in one hope of your calling; (5) one Lord, one faith, one immersion*, which was given once and for all time and according to *Jude 1:3-4 Beloved, while I was very eager to write to you about our common salvation, I was constrained to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the holy ones. For there are certain men who crept in secretly, even those who were long ago written about for this condemnation: ungodly men, turning the grace of our God into indecency, and denying our only Master, God, and Lord, Yeshua the Messiah*. How do we turn the grace of God onto indecency and deny Yeshua?

This means that the theology that claims that Christianity is a true faith which has replaced Judaism which had been the previous carried down version of true faith is absolutely false! The first century believers met in synagogues, not "churches", The faith in Yeshua remained within the context of first century Judaism. First century Judaism was not the "True Faith" as there were many issues at that time including the buying of priesthoods, some sects not believing in a resurrection, some sects placing halacha above His Word. But first century Judaism is where the true faith was housed. It was the "sukkah" of the true faith.

There is, according to the "New Testament" itself One True Faith and it was ONLY GIVEN ONCE. Christianity is not that ONE true faith that was ONCE given, that ONE true faith that was ONCE given by faith is the same faith as was given to Abraham. Having believed upon the one true creator of the universe, YHWH, and once he believed, he followed, crossed-over and obeyed. He was the first Hebrew which means crossing over. What was Abraham crossing over to? From a pagan land to YHWH's Land. From a pagan Babylonian faith to the true faith in YHWH. The faith of Abraham was true, it was heartfelt, it was heart based. The knowing that you know from the inside of us, the "gut" the "heart". This faith of Abraham became more structured during the Exodus from Egypt. The tabernacle of Moses filled with offerings made by the sons of Aaron on behalf of the people, showing the people that they needed blood and sacrifice to cover sins, a picture of the blood of Yeshua who gave himself as a blood sacrifice for our sins.

The first believers in Yeshua were a Jewish sect known as "Nazarenes" or in Hebrew "Netzarim" (Acts 11:19; 24:5). The "church father" Jerome (4th Cent.) described these Nazarenes as those "...who accept Messiah in such a way that they do not cease to observe the old Law." (Jerome; On. Is. 8:14). And elsewhere he writes:

Today there still exists among the Jews in all the synagogues of the East a heresy which is called that of the Minæans, and which is still condemned by the Pharisees; [its followers] are ordinarily called 'Nazarenes'; they believe that Messiah, the son of God, was born of the Virgin Miriam, and they hold him to be the one who suffered under Pontius Pilate and ascended to heaven, and in whom we also believe."

(Jerome; Letter 75 Jerome to Augustine)

The fourth century "church father" Epiphanius gives a more detailed description: But these sectarians... did not call themselves Christians--but "Nazarenes," ... However they are simply complete Jews. They use not only the New Testament but the Old Testament as well, as the Jews do... They have no different ideas, but confess everything exactly as the Law proclaims it and in the Jewish fashion-- except for their belief in Messiah, if you please! For they acknowledge both the resurrection of the dead and the divine creation of all things, and declare that G-d is one, and that his son is Yeshua the Messiah. They are trained to a nicety in Hebrew. For among them the entire Law, the Prophets, and the... Writings... are read in Hebrew, as they surely are by the Jews. They are different from the Jews, and different from Christians, only in the following. They disagree with Jews because they have come to faith in Messiah; but since they are still fettered by the Law--circumcision, the Sabbath, and the rest-- they are not in accord with Christians.... they are nothing but Jews.... They have the Good news according to Matthew in its entirety in Hebrew. For it is clear that they still preserve this, in the Hebrew alphabet, as it was originally written. (Epiphanius; Panarion 29)

Nazarene Judaism or more completely named as Nazarene Israelism maintains a belief in Yeshua as the Messiah. We do not leave the Jewish identity, heritage and culture to "convert" to a new or foreign religion. To some the concept of Jews believing in Yeshua and practicing Judaism is a contradiction in terms. The common wisdom is that on the one side you have Jews and Judaism, and on the other you have Gentiles and Christianity. However in the first century there were literally hundreds of thousands of Jewish followers of Yeshua (Acts 2:41, 47; 4:4; 6:7; 9:31; 21:20) they were zealous for the Torah (Acts 15:19-21; 21:17-27) and met in synagogues (James 1:1, 2:2). The big question then was, had Yeshua come for the Gentiles as well (Acts 10; Acts 15). The greatest paradox in history eventually occurred, for today people question how one can follow Yeshua and remain Jewish.

Today we are seeking to understand what the faith in Messiah in the first century looked like. Nazarene Judaism or Israelism is a spiritual renaissance, a revival, a return to the pure faith that was given to the first century Nazarenes. A return to the Tanach and to the root of the olive tree (Rom. 11). As the prophet Jeremiah tells us: Thus says YHWH, "Stand by the ways and see and ask for the ancient paths, Where the good way is, and walk in it: And you shall find rest for your souls...." (Jer. 6:16)

Who are Israelites?

Israelites are a distinct people not to be reckoned among the nations, as we read in the Torah in **Numbers 23:8-10** *How shall I curse whom God has not cursed? How shall I defy whom Yahweh has not defied? (9) For from the top of the rocks I see him. From the hills I see him. Behold, it is a people that dwells alone, and shall not be reckoned among the nations. (10) Who can count the dust of Jacob, or number the fourth part of Israel? Let me die the death of the righteous! Let my last end be like his!"*

Ruth, who was born a Moabite, became a part of this people [Heb: AM] that are not to be reckoned among the gentiles: And Ruth said: *'Entreat me not to leave you, and to return from following after you; for whither you go, I will go; and where you lodge, I will lodge; your people shall be my people, and your Elohim my Elohim;*

(Ruth 1:16 HRV)

Thus Ruth became a non-gentile, she became an Israelite and in this case a Jew. She was grafted into the tribes of Israel. This is why we read in the book of Ester of certain Persians who "became Jews": *And in every province, and in every city, what so ever was the king's commandment and his decree came, the Jews had gladness and joy, a feast and a good day. And many from among the peoples of the land became Jews; for the fear of the Jews was fallen upon them.*

(Ester 8:17 HRV)

Now let us look at **Exodus 12:43-49**: *And YHWH said unto Moshe and Aharon: 'This is the ordinance of the Pesach: there shall no alien eat thereof; but every man's servant that is bought for money, when you have circumcised him, then shall he eat thereof. A sojourner and a hired servant shall not eat thereof. In one house shall it be eaten; you shall not carry forth aught of the flesh abroad out of the house; neither shall you break a bone thereof. All the assembly of Yisra'el shall keep it. And when a stranger shall sojourn with you, and will keep the Pesach to YHWH, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land; but no uncircumcised person shall eat thereof. One Torah shall be to him that is home born, and unto the stranger that sojourns among you.'*

Now there are a number of things we can learn from this passage:

1. All the "Assembly" of Israel must eat the Passover.
2. No uncircumcised male can eat the Passover.

From these two facts we may conclude that:

If all the Assembly eat the Passover, and if no uncircumcised males eat the Passover, then no uncircumcised males are part of the Assembly. This is an inescapable categorical proposition drawn from the plain statements in Exodus 12:43-49.

Now from Acts 15 we also know that one does not have to be circumcised to be saved.

Acts 15:1-29 *Some men came down from Judea and taught the brothers, "Unless you are circumcised after the custom of Moses, you can't be saved." (2) Therefore when Paul and Barnabas had no small discord and discussion with them, they appointed Paul and Barnabas, and some others of them, to go up to Jerusalem to the emissaries and elders about this question. (3) They, being sent on their way by the assembly, passed through both Phoenicia and Samaria, declaring the conversion of the Gentiles. They caused great joy to all the brothers.^[1] (4) When they had come to Jerusalem, they were received by the assembly and the emissaries and the elders, and they reported all things that God had done with them.*

(5) But some of the sect of the Pharisees who believed rose up, saying, "It is necessary to circumcise them, and to command them to keep the Torah of Moses."

(6) The emissaries and the elders were gathered together to see about this matter. (7) When there had been much discussion, Peter rose up and said to them, "Brothers, you know that a good while ago God made a choice among you, that by my mouth the nations

should hear the word of the Good News, and believe. (8) God, who knows the heart, testified about them, giving them the Holy Spirit, just like he did to us. (9) He made no distinction between us and them, cleansing their hearts by faith. (10) Now therefore why do you tempt God, that you should put a yoke on the neck of the disciples which neither our fathers nor we were able to bear? (11) But we believe that we are saved through the grace of the Lord Yeshua,^[2] just as they are.” (12) All the multitude kept silence, and they listened to Barnabas and Paul reporting what signs and wonders God had done among the nations through them. (13) After they were silent, Jacob answered, “Brothers, listen to me. (14) Simeon has reported how God first visited the nations, to take out of them a people for his name. (15) This agrees with the words of the prophets. As it is written, (16) ‘After these things I will return. I will again build the tabernacle of David, which has fallen. I will again build its ruins. I will set it up (17) That the rest of men may seek after the Lord; All the Gentiles who are called by my name, Says the Lord, who does all these things.^[3](18) All his works are known to God from eternity.’ (19) “Therefore my judgment is that we don’t trouble those from among the Gentiles who turn to God, (20) but that we write to them that they abstain from the pollution of idols, from sexual immorality, from what is strangled, and from blood. (21) For Moses from generations of old has in every city those who proclaim him, being read in the synagogues every Sabbath.” (22) Then it seemed good to the emissaries and the elders, with the whole assembly, to choose men out of their company, and send them to Antioch with Paul and Barnabas: Judah called Barsabbas, and Silas, chief men among the brothers.^[4] (23) They wrote these things by their hand: “The emissaries, the elders, and the brothers, to the brothers who are of the Gentiles in Antioch, Syria, and Cilicia: greetings. (24) Because we have heard that some who went out from us have troubled you with words, unsettling your souls, saying, ‘You must be circumcised and keep the Torah,’ to whom we gave no commandment; (25) it seemed good to us, having come to one accord, to choose out men and send them to you with our beloved Barnabas and Paul, (26) men who have risked their lives for the name of our Lord Yeshua the Messiah. (27) We have sent therefore Judah and Silas, who themselves will also tell you the same things by word of mouth. (28) For it seemed good to the Holy Spirit, and to us, to lay no greater burden on you than these necessary things: (29) that you abstain from things sacrificed to idols, from blood, from things strangled, and from sexual immorality, from which if you keep yourselves, it will be well with you. Farewell.”

Thus we can add another fact to our reasoning:

3. Some uncircumcised males are saved. Now if no uncircumcised males are part of the Assembly, and if some uncircumcised males are saved, Then some saved persons are not part of the Assembly. Again this is an inescapable categorical proposition draws from the facts plainly laid out in Ex. 12:43-49 and Acts 15.

There are in fact some saved persons who are not part of the Body of Messiah, the Assembly of Israel.

Now this brings us to the Immersion of the Ruach HaKodesh. Paul writes of this immersion: **1Cor. 12:12-13** "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Messiah. For by one Spirit are we all immersed into one body, whether we be Jews or Greeks, whether we be bond or free; and have been all made to drink into one Spirit."

From this we can determine that all members of the Body of Messiah, the Assembly of Israel have received the immersion of the Ruach HaKodesh. Since we have already determined that some saved persons are not part of the Body of Messiah then it stands to reason that some saved persons who are not part of the Assembly of Israel may not have received the immersion of the Ruach HaKodesh. This is a fact confirmed in **Acts 8:15-17** where we read about a group of Samaritans who had been saved, but had not yet received the immersion of the Ruach HaKodesh: "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: Who, when they were come down, prayed for them, that they might receive the Ruach HaKodesh: (For as yet he was fallen upon none of them: only they were immersed in the name of the Lord Yeshua.) Then laid they their hands on them, and they received the Ruach HaKodesh. "

Fact for this scripture that is undeniable: The immersion of the Holy Spirit is a separate experience that that of being immersed into the Messiah Yeshua. Being immersed into Messiah Yeshua is personal salvation after repenting of our sins, a public declaration of our repentance. Being Immersed into the Holy Spirit is the receiving of His power. John 14:25-26 I have said these things to you, while still living with you. (26) But the Counselor, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and will remind you of all that I said to you. **Acts 1:4-5** Being assembled together with them, he commanded them, “Don’t depart from Jerusalem, but wait for the promise of the Father, which you heard from me. (5) For Yochanan indeed immersed in water, but you will be immersed in the Holy Spirit not many days from now.” **Acts 1:8** But you will receive power when the Holy Spirit has come upon you. You will be witnesses to me in Jerusalem, in all Judea and Samaria, and to the uttermost parts of the earth.” **Acts 2:4** They were all filled with the Holy Spirit, and began to speak with other languages, as the Spirit gave them the ability to speak. **Acts 5:32** We are His witnesses of these things; and so also is the Holy Spirit, whom God has given to those who obey him.” **Acts 11:15** As I began to speak, the Holy Spirit fell on them, even as on us at the beginning.

Why do some people not receive the Holy Spirit at the immersion into Yeshua the Messiah?

Acts 19:2 He said to them, "Did you receive the Holy Spirit when you believed?" They said to him, "No, we haven't even heard that there is a Holy Spirit." I submit to you that it was because some people never hear of the Holy Spirit at the immersion of Yeshua, they only hear of Salvation.

Also **Acts 5:32** says, "We are His witnesses of these things; and so also is the Holy Spirit, whom God has given to those who obey him."

What is the Word saying then?

We can be saved but not part of the body of Messiah and the Assembly of Israel if we have not received the immersion of the Ruach HaKodesh or Holy Spirit. He gives the Ruach to those who OBEY Him. Once immersed in the Holy Spirit we become members of the Body of Messiah and the Assembly of Israel; we then by YHWH's hand are circumcised in the heart and obedient to Him can celebrate the Passover? What do you think?

The Misuse of the word Judaizers

Many Christians have come to use the term "Judaizers" to describe Paul's opponents in the book of Galatians, who by their interpretation were wrongly teaching Gentiles to keep the Jewish Law. Sadly many in the Messianic Jewish movement have brought this term into the movement with them as part of their "baggage" left over from Christianity.

I have talked to many in the movement who used this term and when I asked them they were CERTAIN the word "Judaizers" came right out of the Bible. When I have challenged them to find this word in the Bible they eventually come back and admit that this word is not there and are shocked because they were so sure that it was. This illustrates how completely this word and the thought behind it have been infused into people. In fact just recently I heard a speaker at a Messianic event use this word to attack those who would teach things Jewish to Ephraimites.

The truth is that the term "Judaizer" as it is used by Christians today is a HIGHLY anti-Semitic term which I personally find offensive. The way in which this term is used today implies that that which is Jewish is bad. To Christianize is ok, to Gentilize is fine, but to Judaize is bad. Why should "Judaizing" be bad? Why should it be thought of as evil to teach Judaism? The truth is that these persons are not even using the terms "Judaize" and "Judaizer" according to their proper meaning. The term "Judaize" (*ioudaizo*) comes from Gal. 2:14 (which we will examine later). Let us examine the ancient usage of the words "Judaize" and "Judaizer".

The earliest usage of the word "Judaize" is to be found in the Greek LXX translation of the Book of Ester. In Ester 8:17 we are told that in the wake of the Jewish victory and the institution of Purim, many of the people in Persia "became Jews" (*yahad*) (Strong's Hebrew# 3054) The Greek translator of the Greek LXX version of Ester 8:17 renders this with the statement that they "were circumcised and Judaized (*ioudaizo*) (Strong's Greek# 2450)".

Josephus writes of the Roman Commander Metilius who was commander of the Roman garrison in Jerusalem. Josephus writes that he "saved his life by entreaties and promises to Judaize (*ioudaizo*) and even to be circumcised" (Jewish War, 2.17.10). Elsewhere Josephus tells us that when the Syrians thought they had brought the Jews to ruin, they "had the judaizers (*ioudaizontas*) in suspicion also". In all of these contexts it appears that "to Judaize" means to convert to Judaism and a "Judaizer" is a person who has "Judaized" (i.e. has converted to Judaism).

Now lets look at Gal. 2:14 from the Greek:

Galatians 2:11-21 *But when Peter came to Antioch, I resisted him to his face, because he stood condemned. (12) For before some people came from Jacob, he ate with the Gentiles. But when they came, he drew back and separated himself, fearing those who were of the circumcision. (13) And the rest of the Jewish believers joined him in his hypocrisy; so that even Barnabas was carried away with their hypocrisy. (14) But when I saw that they didn't walk uprightly according to the truth of the Good News, I said to Peter before them all, "If you, being a Jew, live as the Gentiles do, and not as the Jews do, why do you compel the Gentiles to live as the Jews do?*

(15) "We, being Jews by birth, and not Gentile sinners, (16) yet knowing that a man is not justified by the works of the law but through faith in Yeshua the Messiah, even we believed in Messiah Yeshua, that we might be justified by faith in Messiah, and not by the works of the law, because no flesh will be justified by the works of the law. (17) But if, while we sought to be justified in Messiah, we ourselves also were found sinners, is Messiah a servant of sin? Certainly not! (18) For if I build up again those things which I destroyed, I prove myself a law-breaker. (19) For I, through the law, died to the law, that I might live to God. (20) I have been crucified with Messiah, and it is no longer I that live, but Messiah living in me. That life which I now live in the flesh, I live by faith in the Son of God, who loved me, and gave himself up for me. (21) I don't make void the grace of God. For if righteousness is through the law, then Messiah died for nothing!"

"I [Paul] said to Kefa before them all, 'If you, though a Jew, live like a Gentile and not like a Jew, how can you compel the Gentiles to Judaize (*ioudaizo*).'" Where the Greek has "Judaize" the Aramaic of Galatians has "live as the Jews".

It appears here also that to "Judaize" is to convert to Judaism. Here it is not Kefa that Judaizes but those he teaches. It is important to note that Paul is not accusing Kefa of causing Gentiles to Judaize, but of wrongly acting like an Aramaean or Greek rather than a Jew should because he was only associating with Jews and giving Gentiles the cold shoulder. He was judging people racially. Paul was not accusing Kefa of teaching Judaism of racial prejudice.

Next we see the term "Judaize" used by Ignatius of Antioch (c. 98 C.E.). Ignatius was the founder of the Anti-nomian Christian religion. His clearest statement of his split of what he termed "Christianity" from Judaism is to be found in his letter to the Magnesians: *Magnesians only get the milk of the word. Milk of Magnesia*

Be not deceived with strange doctrines; nor with old fables which are unprofitable. For if we still continue to live according to the Jewish Law, we do confess ourselves not to have received grace... let us learn to live according to the rules of Christianity, for whosoever is called by any other name besides this, he is not of God.... It is absurd to name Jesus Christ, and to Judaize (*ioudaizo*). For the Christian religion did not embrace the Jewish. But the Jewish the Christian... (Mag. 3:1, 8, 11)

"Judaizers" are not persons who teach Judaism, they are persons who have chosen to convert to Judaism. To "Judaize" is not to teach Judaism, but to convert to Judaism. Ignatius, the founder of the new anti-nomian Christian religion, was the first to characterize it as wrong to "Judaize". The words "Judaize" and "Judaizer" as they are used by most Christians (and sadly even Messianic Jews) today to characterize the teaching of Judaism as evil are highly offensive and should not be used in that manner.

The Two Houses of Israel

After the time of Solomon the Kingdom of Israel split into two kingdoms known as the two Houses of Israel. The Southern Kingdom became known as the Kingdom of Judah. The Northern Kingdom became known as the Kingdom of Israel. This Northern Kingdom was also often called "Ephraim" after its most prominent tribe. 2Kings 17 tells us of how the Assyrian king Sargon II took the ten tribes of the Northern Kingdom captive in 723 BCE and resettled them so that "none was left except the tribe of Judah" (17:18). These came to be known as "the Lost Ten Tribes of Israel". They were divorced by YHWH (Jer. 3:8) but there was yet a promise of an eventual reunion of the two houses of Israel (Is. 11:11-12; Jer. 3:6-18; Hosea 1-3; Amos 9:8-10; Obad. 15-21; Micah 2:12-13; 5:3-15; Zech. 8:13; 9 & 10; Ezekiel 34-37 esp. 37).

Part of the reason that the split took place is that Ephraim would not be under the authority of YHWH's commandments. As a result they rebelled and established their own authority, their own priests and their own sanctuary. They also mixed the true religion of Torah with paganism. What became of these "Lost Ten Tribes"? The apocryphal book of 4th Ezra (2Esdras) tells us that they went to a region known as "Artzaret", but this is of little help in actually locating them, because this is simply a contraction of the Hebrew phrase meaning "another land": *2nd Ezra 11:39-46 (13:39-46) HRV 39: And whereas you saw that he gathered another peaceable multitude unto him; 40: Those are the ten tribes, which were carried away prisoners out of their own land in the time of Hosea the king, whom Shal'man'esar the king of Assyria led away captive, and he carried them over the waters, and so came they into another land. 41: But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt, 42: That they might there keep their statutes, which they never kept in their own land. 43: And they entered into Euphrates by the narrow places of the river. 44: For Elyon then showed signs for them, and held still the flood, till they were passed over. 45: For through that country there was a great way to go, namely, of a year and a half: and the same region is called Artzaret.*

The first century Jewish writer Josephus seems to have known something of them, he says only that they were "beyond the Euphrates" and had a large population in his day: ...the ten tribes are beyond the Euphrates until now, and are an immense multitude, and not to be estimated by numbers. (Josephus; Ant. 11:5:2)

According to the Midrash Rabbah the Lost Ten Tribes migrated beyond a river known as the "Sabatyon" The ten tribes were exiled to within the region of the river Sabatyon... (Midrash Rabba, Sh'lach 16). 1 Hebrew: trz Cr) "another land" compare Deut. 29:27(28)

The identity of this river has remained a mystery. The primary clue to the identity of the mysterious Sabatyon river is also found in Midrash Rabbah which quotes Rabbi Akiba as saying: ...the river Sabatyon carries stones the whole week but allows them to rest on the Sabbath. (Genesis Rabbah 11:5)

Similarly the Talmud says: Let the river Sabatyon prove that the Seventh day is the Sabbath.
(b.Sanh. 65b)

The prophet Ovadyah (Obadiah) speaks of the destination of the House of Israel as follows:
And the captivity of this host of the children of Yisrael, that are among the Kena'anites, even unto **Tzarfat**, and the captivity of Yerushalayim, that is in Sepharad, shall possess the cities of the South. (Ovadyah 1:20)

Where is Tzarfat? Tzarfat is the Hebrew word for "France". In fact, if you were reading a newspaper in Israel today, and it referred to France, the word used would be "Tzarfat".

Rashi's commentary to Ob. 1:20 says: "Tzarfat is the kingdom of France." Recently research has been conducted by Orthodox Jewish Israeli scholars which traces the migrations of these Lost Ten Tribes. Two of these scholars are John Hulley (Yochanan ben David) and Yair Davidy. John Hulley recently published a paper in the Israeli journal **B'Or Ha'Torah** (In the light of Torah) in which he traced the migrations of these "Lost Tribes" north west, across the Bosphorus straits between the Mediterranean and the Black sea.

Yair Davidy has written three books under the Rabbinic approbation of Orthodox Israeli Rabbi Abraham Feld. These are The Tribes; Ephraim and Lost Israelite Identity. Yair Davidy's thoroughly documented research has shown that the Lost Ten Tribes, which had been transplanted to the outskirts of Assyria came to be known as the Sakeans (they were previously known as Yitzakheans or in Aramaic Isakeans). These Sakeans are known to have migrated northwest and made their way into Europe to become the Scythians (S'kitheans) and Saxons (Saksons). Davidy's research has shown that other tribal groups of the Lost Ten Tribes also emerged in Europe under names similar to those of the Tribe of Israel, such as: Galics (Galileans); Danes (Dans); Cimereans (Simeons); Goths/Gots (Gads "Gad" is pronounced in Hebrew as "God").

Dr. James Tabor of the University of North Carolina has said: Based on this and much additional research it can be definitely be shown that significant portions of the Lost Tribes migrated northwest, toward Europe and are to be found today among the Anglo-Saxon-Celtic and associated peoples. In other words the tribes are largely located today in the United States, Great Britain, northwestern Europe, Australia, New Zealand and other scattered areas. They are primarily Protestant... (Restoring Abrahamic Faith; James Tabor; page 46)

Dr. Tabor has also said: This is not the so-called "Anglo-Israel" theory of many of the racist groups. This is hard-core historical research as to where these tribes actually migrated. (Remarks on the Return of the Lost Tribes; James Tabor) As these Ephraimites migrated northwest into Europe they brought their pagan gods and goddesses with them. Thus the Babylonian goddess Ishtar became the Anglo-Saxon goddess Eostre and Ba'al Gad became "God" . They worshiped these pagan gods in temples they called "KIRKS" . These same people eventually became Christians. As you will recall we noted in the last chapter that Pope Gregory wrote to Augustine the first missionary to the British Isles (C.E. 597):

Do not destroy the temples of the English gods; change them to Christian churches. Do not forbid the "harmless" customs which have been associated with the old religions; consecrate them to Christian use.

Thus the Anglo-Saxons continued to worship "God"; celebrate "Easter" and worship in their "Churches" (Kirks). It is by-and-large these western European peoples that eventually became Protestantism. Now there is no shortage of Tanach passages which promise an eventual reunion of these two houses. However it must be remembered, that the House of Israel was divorced by YHWH (Jer. 3:8) and not able to return until the husband died (Yeshua).

The hope of the House of Israel is the reunion of the two houses. This is not accomplished, as some have taught, by merging these two houses on equal terms, and it is not accomplished by an Ephraim that persists in doing its own independent thing apart from Judah since that was Ephraim's fatal error in the first place.

Northern Kingdom rebelled against the rightful king, High Priest and Temple. They established their own non-Davidic King, their own High Priest and their own Temple at a new location in the Northern Kingdom. They were unwilling to submit to the ruler ship of the House of Judah that is mentioned in **Genesis 49:10** *The scepter will not depart from Judah, nor the ruler's staff from between his feet, until he comes to whom it belongs. To him will the obedience of the peoples be.*

They, in effect, started their own new religion. An Ephraimite religion, under Ephraimite authority. In Jeremiah Chapter 3 the two houses of Israel are discussed. **In Jer. 3:8** YHWH says: *And I saw that for all the causes for which backsliding Yisra'el had committed adultery, I had put her away and given her a certificate of divorce; yet her treacherous sister Yehudah did not fear, but went and committed whoring too.*

However YHWH did not divorce Judah as well, as that would have left no remnant. Instead the Prophet Hosea compares the two Houses of Israel this way: **Hosea 11:12**

"Ephraim has surrounded Me with lying, and the house of Yisra'el with deceit. But Yehudah is still wandering with El, and is true to the Set-apart One." Not all English translations read this way because of the misunderstanding of the text they read it opposite. If you read the Hebrew this version from "The Scriptures" is correct.

While the House of Israel abandoned the one true faith, a remnant of the House of Judah remained faithful to the one true faith. Since the one true faith had now become the faith of only the House of Judah, it had come to be called "Judaism".

No one knows just when the one true faith came to be known as "Judaism". The earliest known usage of the term "Judaism" in written literature is 2Maccabees 2:21 where it is said that the Maccabees, fighting the Greeks are described as "those who strove zealously on behalf of Judaism". The term Judaism was in common use well before the first century being commonly used by writers such as Josephus and Philo. Paul himself uses the term "Judaism" in Galatians 1:13 to describe his own faith. *Galatians 1:13-24 For you have heard of my former behavior in Judaism, that I was persecuting the assembly of God beyond excess and tried to ravage it; (14) and I was advancing in Judaism above many equals in age among my race, being more abundantly jealous of my ancestral traditions. (15) But when God, Who had separated me from my mother's womb, and having called me through His grace, was pleased (16) to reveal His Son in me, that I might proclaim Him among the nations, I did not immediately consult with flesh and blood, (17) nor did I go up to Yerushalayim to those who were apostles before me, but I went away to Arabia, and then again returned to Dammeseq. (18) Then, after three years, I went up to Yerushalayim to enquire about Kefa, and stayed with him fifteen days. (19) But I did not see any of the other apostles, except Ya'akov, the brother of the Lord. (20) Now in what I am writing to you, I assure you before the sight of God that I am not lying. (21) Then I went into the regions of Suria and Kilikia. (22) I was unknown by face to the assemblies of Yehudah which were in Messiah, (23) but they were hearing only that, "He who was persecuting us then, is now proclaiming the faith which he once tried to ravage." (24) And they were glorifying God because of me.*

In the first two chapters of Isaiah we see a prophetic rebuke of each of the Two Houses of Israel. Isaiah 1:1-23 contains a prophetic rebuke "concerning Judah and Jerusalem" (1:1) while Isaiah 2:5-22 contains a prophetic rebuke directed at the "House of Jacob" (2:5). The House of Judah ("Judah and Jerusalem") is observing Torah in some way... they are offering sacrifices and incense and observing new moons and Sabbaths and the calling of assemblies (1:13). But note that Isaiah 1 calls them "YOUR new moons" and "YOUR appointed feasts" but the Torah calls them "My appointed feasts" etc.. This is why YHWH's nefesh (soul) HATES their appointed feasts (1:14). The House of Judah is observing Torah, but in an empty way (because they have violated Deut. 18:15-18 in rejecting Messiah). Their Torah observance is empty and meaningless because it has lost the Soul of the Torah the Messiah himself. The House of Israel (also called the "House of Jacob") is rebuked for having turned from the "light of YHWH" (2:5) (i.e, the Torah see Isaiah 8:20); forsaking "your people" (2:6) and turning to idolatry (2:7).

But in Isaiah 1:9 there is a key passage:

Except YHWH of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah. Note that this verse takes place in YHWH's rebuke of the House of Judah. While the House of Jacob abandons the Torah and their own people (the House of Judah) and turn to idolatry, and most of the House of Judah observes Torah in an empty way (having rejected the Messiah) there is a remnant of the House of Judah which has not rejected Torah or the Messiah.

In a footnote to Isaiah 1:9 the Ryrie Study Bible has the following comment: "Quoted in Rom. 9:29 with reference to Christian Jews." Now I do not always agree with Ryrie's comments and I certainly do not agree with the usage of the term "Jewish Christians", what Ryrie would call "Jewish Christians" we would identify as "Nazarene Jews" However it is very important that Romans 9:29 does quote Isaiah 1:9 with reference to Nazarene Jews. The "remnant" of the House of Judah in Isaiah 1:9 does in fact refer to Nazarene Judaism.

Isaiah 1:9 Unless the LORD of Hosts had left to us a very small remnant, we would have been as Sodom; we would have been like Gomorrah.

Romans 9:22-33 What if God, willing to show his wrath, and to make his power known, endured with much patience vessels of wrath made for destruction, (23) and that he might make known the riches of his glory on vessels of mercy, which he prepared beforehand for glory, (24) us, whom he also called, not from the Jews only, but also from the Gentiles? (25) As he says also in Hosea, "I will call them 'my people,' which were not my people; and her 'beloved,' who was not beloved."^[9] (26) "It will be that in the place where it was said to them, 'You are not my people,' There they will be called 'children of the living God.'"^[10] (27) Isaiah cries concerning Israel, "If the number of the children of Israel are as the sand of the sea, it is the remnant who will be saved; (28) for He will finish the work and cut it short in righteousness, because the LORD will make a short work upon the earth."^[11] (29) As Isaiah has said before, "Unless the Lord of Hosts^[12] had left us a seed, we would have become like Sodom, and would have been made like Gomorrah."^[13] (30) What shall we say then? That the Gentiles, who didn't follow after righteousness, attained to righteousness, even the righteousness which is of faith; (31) but Israel, following after a law of righteousness, didn't arrive at the law of righteousness. (32) Why? Because they didn't seek it by faith, but as it were

by works of the law. They stumbled over the stumbling stone; (33) even as it is written, "Behold, I lay in Zion a stumbling stone and a rock of offense; and no one who believes in him will be disappointed."^[14]

Paul is saying that the remnant of Isaiah 1 is the believers in Yeshua both Jewish and former gentiles. The House of Judah (who did retained a remnant of faithful over the years) but mostly had stumbled over Messiah or the Living Torah, the relationship by following the law without a relationship from the heart with YHWH, has now through Messiah has found that relationship together with those who were formerly not a people(former Gentiles) but are now called the sons of the Living God in Hosea. These two together are the remnant that Paul is drawing a comparison to.

This brings us to the encounter between Yeshua and an Ephraimite woman (a Samaritan). There is no doubt that this Samaritan woman is to be counted as an Ephraimite because she refers to "our father Jacob" (Jn. 4:12) and Yeshua makes no attempt to correct her on this point. (Note she mentions the two different places of worship on different mountains in 4:20). Then Yeshua tells her that her religion is false and that the true faith of the Jewish religion is the one true faith saying: *"You worship what you do not know. We worship what we know, because the deliverance is of the Yehudim. "But the hour is coming, and now is, when the true worshippers shall worship the Father in spirit and truth, for the Father also does seek such to worship Him.*

(Jn. 4:22-23 - The Scriptures Version)

Yeshua makes it clear that the "true worshippers" are the Jews who practice Judaism "in spirit and truth" as opposed to an Ephraimite religion. ("in spirit and truth" - a reference to the Torah - see Ps. 119:142, 151; Ezek. 36:27). Moreover Paul writes: *"...what is the advantage of the Jew? Or what is the profit of circumcision? Much in everything!..." (Rom. 3:1-2)*

Now the question is: What is the prophetic hope of the House of Israel? Is there to be a last days restoration of a distinct and separate House of Israel (as opposed to the House of Judah) or is the hope of divorced Ephraim to be joined to the House of Judah? One of the most beautiful prophecies of the reunion of the two houses of Israel is the "two sticks" prophecy in Ezekiel 37:15-20. In this prophecy each of the two houses of Israel are symbolized by two "sticks" which are brought together and made as one (Ezek. 37:15-18) the text goes on to specify that YHWH will: *...take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick,...*

(Ezek. 37:19)

Now let's look at another prophecy in **Zech. 8:23:**

Thus said YHWH of hosts, 'In those days ten men from all languages of the nations take hold, yea, they shall take hold of the edge of the garment of a man, a Yehudite, saying, "Let us go with you, for we have heard that Elohim is with you . Now lest anyone think that the "Jew" (Yehudite) in this passage is a certain Jew, such as the Messiah, I must point out that in the Hebrew the word "you" in "let us go with "you" and "Elohim is with you" is PLURAL and therefore refers not to an individual Jew, but to the House of Judah. No doubt the number "ten" here implies the lost ten tribes of Ephraim. Note that Ephraim says to Judah: "let us [Ephraim] go with you [Judah] for we [Ephraim] have heard that YHWH is with you [Judah]."

Finally let us look at the olive tree prophecy of Romans 11. This prophecy parallels the two "sticks" prophecy of Ezekiel 37 (note that the word STICK in Ezek. 37 is ETZ which also means "tree"). Rom. 9 begins the contrast of the "Jews" and "Gentiles" by quoting Hosea 2:25(23); 2:1 (1:10) in Rom. 9:25-26. But if we look up the context of the people "which were not my people" which he calls "my people" in Hosea we find that they are the "children of Israel" (Hosea 2:1 (1:10)) as opposed to "the children of Judah" (Hosea 2:2 (1:11)) So if Paul is quoting Hosea in context and contrasting Jews and Gentiles (Rom. 9:24) using Hosea 2:1-2 (1:10-11) then the "Jews" of Rom. 9:24 are the "Children of Judah" of Hosea 2:2 (1:11) and the "Gentiles" of Rom. 9:24 are the "children of Israel" of Hosea 2:1 (1:10). If this is true then as this contrasting pair advances into Rom. Chapter 11 the two trees are the two Houses. Now the uncultivated olive tree in Romans 11 is clearly therefore Ephraim and the cultivated olive tree is clearly that of Judah. This prophecy tells us that branches from the tree/stick of Ephraim will be broken off and grafted into the tree/stick of Judah, are to be fed by the root of the tree/stick of Judah and are not to boast against the natural branches (Judah)." The House of Judah is the cultivated olive tree that Ephraimite branches are being grafted into. The Nazarene sect of Judaism that both Jewish believers in Messiah and former Gentile believers in Messiah are joined is the one true faith that was once and for all time given. This re-union through Messiah forms the Body of Messiah and the true Assembly of Israel.

Messiah did not come to create a new religion whether Christian or a new Ephraimite religion called Christianity that replaces the Torah and the old Testament . Messiah came to be the Messiah of the true believers of Judaism and those from among the Gentiles or nations who would join themselves to Messiah and Israel. It is this true faith the faith of Abraham, Isaac and Jacob that was carried (after the splitting of the two house after Solomon's reign) by a remnant within Judaism. Israel is comprised of the True

believers of the Word, of the Messiah, whether they are of Judah or of the nations. Paul teaches that the nations who accept Messiah do not have to become a convert to Judaism but are grafted into Israel through their faith.

Eventually, this faith in Messiah from ones who were gentiles, now former gentiles and who are now citizens of Israel by grafting in, do not have to go through ritual conversion to Judaism which included circumcision but also included several other issues of faith. Paul finally submits his gospel to the pillars in Jerusalem and in Acts 15 come out with a ruling for these gentile converts.

LESSON 7

Many people in today's world are uncomfortable with "organized religion". Yet Scripturally we all know that YHWH is not an author of confusion (1Cor. 14:33) that He desires that everything be done on a decent and orderly manner (1Cor. 14:40). We know that built into the Torah was a structure of order. Moses "sat and judged" (Ex. 18:13), established lower Assemblies of Elders on the tribal levels (Ex. 18:13-27) and a Great Assembly of Seventy Elders (Num. 11:16f). The Torah lays out a whole system for the functioning of these bodies (Deut. 16:18-17:13; 19:15-21).

Halachic authority is the authority to make halachic determinations interpreting the Torah forbidding and permitting activities based on these interpretations, and resolving matters between fellow believers. The word "halacha" means "the way to walk." Torah observance requires halachic authority for three reasons. First there are matters about which the Torah is ambiguous and must be clarified. For example the matter of what a "bill of divorcement" must actually say is not clarified. Secondly is the matter of conflicting Torah commands. For example the Torah requires the priests to circumcise on the eighth day after a birth, but also requires rest from work on the Sabbath. Which commandment holds priority? Finally the Torah requires us to establish courts (see Deut. 16:18).

In the Torah the Halachic authority was originally held by Moses himself (Ex. 18:13) but later a council of Elders were appointed (Ex. 18:13-26; Dt. 1:9-18) These Elders showed men "the way wherein they must walk" (i.e. Halacha) (Ex. 18:20) Their judgments were regarded as the judgment of Elohim himself (Dt. 1:17) and were even called "Torah" (Dt. 17:11) At first these men had authority only in small matters (Ex. 18:22, 26; Dt. 1:17) but later their authority was expanded (Dt. 17:8). This council was later defined as seventy Elders whom Elohim placed his Spirit upon (Num. 11:16-17; 24-25).

The Torah also allowed for the Halachic authority to be held by a King (Dt. 17:8-12; 14-20). Eventually the Elders decided to establish such a monarchy (1Sam. 8:1-7). The throne of these Kings was seen as being "the throne of Elohim" (1Chron. 29:23) Their Halachic authority became termed "the key of the House of David" (Is. 22:21-22). Upon the invasion of Jerusalem and the Babylonian captivity the monarchy was brought to an end. When the captivity ended and exiles returned, Ezra reestablished the council of Elders (Ezra 7:25; 10:14, 16) which immediately began making halachic decisions (Ezra 10:10-19). According to tradition this council was called the Great Assembly and consisted of 120 Elders. As time went on Judaism became fragmented into various sects. These included the Pharisees, Sadducees and Essenes. As time continued the Sadducees gained more and more control of the Great Assembly. By the first century the centrality of the Halachic authority had fragmented. Each of the various sects had their own Halachic councils with their own Halachic authority.

Now great confusion has been created by the fact that there were at least two Sanhedrins (Great Assemblies) in the first century. One of these was a political body which had become an instrument of Rome. This body is that often mentioned by Josephus and in the New Testament. It was headed by the High Priest (a Sadducee) (Josephus Ant. 20:9:1; Mt. 26:57-27:1; Mk. 14:53-15:1; Lk. 22:66-23:1; Jn. 18:12-28; Acts 4:5-23; 5:22-42; 23:6) and was made up of both Pharisees and Sadducees (Acts 5:22-42; 23:6) . (This may

have been the remnants of the original "Great Assembly"). By contrast the Pharisee Sanhedrin was made up of Pharisee scholars only. It had seventy Elders plus the Nasi (m.San. 1:6). This is the body spoken of in the Mishna, Tosefta and Talmuds in tractate Sanhedrin. It was headed by Zuggot (pairs) made up of a Nasi and an Av Beit Din (m.Hag. 2:2). Hillel and his descendants served as Nasi of this Sanhedrin (m.Hag. 2:2; b.Pes. 66a; b.Shab. 15a; t.San. 2:6; b.San. 11b) who were descendants of King David (b.Ket. 62b; Gen. Rabba 98). Whereas Gamliel was Nasi of the Pharisee Sanhedrin (t.San. 2:6; b.San. 11b) he was only a member of the Political Sanhedrin (Acts 5:22-42).

The Qumran community, who are believed to be Essenes, also held their own Halachic authority. They saw themselves as the "sons of light" and all outsiders as "sons of darkness" (Man. of Disc. I,9; II, 24). The "sons of light" did not go to the "sons of darkness" to tell them how to walk in true Halacha. Their Halachic rule was headed by the Mevaker (Overseer) (Dam. Doc. xii, 7-9). The community also had panels of Judges as described in the Manual of Discipline:

In the deliberative council of the community there shall be twelve laymen and three priests schooled to perfection in all that has been revealed of the entire Law. Their duty shall be to set the standard for the practice of truth, ... and how one can walk with all men with the quality of truth and in conduct appropriate to every occasion.

(Man. of Disc. viii 1ff)

Thus the Qumran community had its own Halachic authority apart from the rest of Judaism.

Now we must address the issue of Halachic authority among the ancient sect of the Nazarenes. As I have shown in the article "What is Nazarene Judaism?" the Nazarenes were a coalition of Essenes and Pharisees. It is apparent that the Nazarenes also had their own Halachic authority.

Like the Qumran community the Nazarenes also saw themselves as the "sons of light" (Lk. 16:8; Jn. 12:36; 1Thes. 5:5). Now in 2Cor. 6:11-18 Paul gives us a Midrash (in the form of a poem) on Dt. 22:10 which ties the passage to Is. 52:11/Ezkl 20:34, 41/Zech. 2:11) The midrash is as follows:

Do not be unequally yoked with unbelievers.

5

For what fellowship has righteousness with lawlessness?

And what communion has light with darkness?

And what accord has the Messiah with B'liya'al?

Or what part has he who believes with an unbeliever?

And what agreement has the Temple of Elohim with idols?

For you are the Temple of the living Elohim.

As Elohim has said:

I will dwell in them

And walk among them.

I will be their Elohim,

And they shall be My people.

(Lev. 26:12; Jer. 32:38; Ezkl. 37:27; Ex. 6:7)

Therefore come out from among them

And be separate, says YHWH.

Do not touch what is unclean,

(Is. 52:11; Zech. 2:11, note 2:7)

And I will receive you.

(Ezkl. 20:41, 34)

I will be a Father to you,

And you shall be My sons and daughters,

Says YHWH Almighty.

(2Sam. 7:14, 8; Is. 43:6)

Paul here tells us that just as the Torah forbids us to yoke different kinds of animals together (Dt. 22:10) the sons of light should not be yoked to sons of darkness and believers should not be yoked to unbelievers. "Halacha" means "the way to walk." Like

different animals yoked together, believers and unbelievers cannot be halachically yoked together. This is because they do not walk the same way. As a result the Nazarenes had to have their own Halachic authority.

The Nazarene Halachic authority, that is the Nazarene Sanhedrin, is documented in Acts 15. Here we are shown a Halachic court which has worldwide authority and which seems to be led by Ya'akov HaTzadik (James the Just) as Nasi and Kefa (Peter) as Av Beit Din. But how did this body get the Halachic authority? For the answer we must turn to the teachings of the Messiah himself.

In Mt. 23:2-3 Yeshua makes a surprising statement, he says:

The Scribes and Pharisees sit in Moses' seat.
Therefore whatever they tell you to observe,
That observe and keep.

6

but do not according to their works;
for they say, and do not.

This passage is often used to show that Yeshua endorsed the Pharisaic halachic authority. However there is serious question as to what this passage actually says or means. For example the Hebrew of the Shem Tob Hebrew version of Matthew reads:

Upon the seat of Moses the Pharisees and sages sit.

Now all which he says to you keep and do;
but their ordinances and deeds do not do
because they say, and do not.

(The "he" in line two reads "they" in Howard's English translation, however the literal Hebrew has "he.")

At any rate Yeshua cannot be giving a blanket endorsement of Pharisaic halacha here because in verses 16-22 he specifically differs with a point of Pharisaic halacha.

Mt. 23:13 is key to understanding Yeshua's attitude to the Halachic authority of the Pharisees. Here Yeshua says:

But woe to you scribes and Pharisees, hypocrites!
For you shut up the Kingdom of Heaven against men;
for you neither go in,
nor do you allow those who are entering to go in.

A parallel passage appears in Lk. 11:52:

Woe to you lawyers!
For you have taken away the key of knowledge.
you did not enter in yourselves,
and those who were entering in you hindered.

Now when we look at these two passages together it becomes clear that the "key" in Luke 11:52 had the potential to open up or shut up the Kingdom of Heaven. This "key" is clearly then "the key of the house of David" in Is. 22:22:

The key of the House of David I will lay on his shoulder;
so he shall open, and no one shall shut;
and he shall shut and no one shall open.

This key is the halachic authority. Yeshua recognized that the Pharisees held that halachic authority but he also tells us that they had squandered it by rejecting the Kingdom offer (see article "The Kingdom Offer") and refusing to use the key to help Messiah open up the Messianic Kingdom.

7

The Messiah himself also had the Key of David (Rev. 3:7). In Mt. 16:18-19 Yeshua says he would give "the keys of the Kingdom" to Kefa and his students:

And I also say to you that you are Kefa,
And upon this rock I will build my assembly,
and the gates of Sheol shall not prevail against it.
And I will give you the keys of the Kingdom of Heaven,
and whatever you bind on earth will be bound in Heaven
and whatever you loose on earth will be loosed in heaven.

This passage is best understood when compared to Mt. 18:15-20 This passage deals with the law of witnesses (Mt. 18:16 = Dt. 19:15) and refers to an "assembly" (Mt. 18:17)

which has the power to "bind" and "loose" (Mt. 18:18) just as does Mt. 16:18-19. Since Mt. 18:16 quotes Dt. 19:15 it is clear that the "assembly" in Mt. 18:17 (and also Mt. 16:18) is the "priests and judges who serve in those days" in Dt. 19:17. This is also clear because this "assembly" has the power to "bind" and "loose." These are two Semitic idioms used in Rabbinic literature as technical terms referring to Halachic authority. To "bind" means to "forbid" an activity and to "loose" means to permit an activity (as in j.Ber. 5b; 6c; j.San. 28a; b.Ab. Zar. 37a; b.Ned. 62a; b.Yeb. 106a; b.Bets. 2b; 22a; b.Ber. 35a; b.Hag. 3b). Thus in Mt. 16:18-19 & 18:18 Yeshua gave his students the Halachic authority which we see them using in Acts 15.

Today we as restored Nazarenes must also have our own unique halachic authority apart from that of Rabbinic Judaism. As "sons of light" we cannot be halachically yoked with unbelievers. While we cannot be halachically yoked with unbelievers (Rabbinic Judaism) we must "come out from among them and be separate" (2Cor. 6:14-18 & Is. 52:11) for we must ourselves establish courts (Dt. 16:18) so that we may "walk by the same rule and be of the same mind" (Phil. 3:16) and have "no factions among" us "but be perfectly joined together in the same mind and in the same judgment" (1 Cor. 1:10) so that we might endeavor "to keep the unity of the Spirit in the bond of peace" (Eph. 4:3).

We cannot turn to the "wisdom" of the "Pharisaic Rabbinical" Rabbis and sages of the last two thousand years and simply "accept all the Rabbinical Halakhah, except where Mashiach and His Talmidim clearly and definitely offer another position of Halakhah" for the Tanak warns us:

How can you say, "We are wise, and the Torah of YHWH is with us"?

Look, the false pen of the scribe certainly works falsehood.

The wise men are ashamed, they are dismayed and taken.

Behold they have rejected the Word of YHWH;

So what wisdom do they have?

(Jer. 8:8-9)

The unbelieving sages and Rabbis of "Pharisaic Rabbinical" Judaism claim they "are wise" and that "the Torah of the LORD is with us." But they have "rejected the Word of

YHWH" (i.e. Yeshua the Messiah; see Jn. 1:1, 14; Rev. 19:13) "So what wisdom do they have?"

There are preserved for us five fragments from an ancient Nazarene Commentary on Isaiah in which the fourth century Nazarene writer makes it clear that Nazarenes of the fourth century were not "following Pharisaic Rabbinical Halakhah." The following is taken from the Nazarene commentary on Isaiah 8:14:

"And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel |"

The Nazarenes explain the two houses as the two houses of Shammai and Hillel, from whom originated the Scribes and Pharisees [they Pharisees] scattered and defiled the precepts of the Torah by traditions and mishna. And these two houses did not accept the Savior

The Nazarene commentary on Isaiah 8:20-21 has:

The Scribes and the Pharisees tell you to listen to them
answer them like this:

"It is not strange if you follow your traditions since every tribe consults its own idols. We must not, therefore, consult your dead [sages] about the living one."

So it is clear that the original Nazarenes were not "following Pharisaic Rabbinical Halakhah."

The early Nazarenes like the Assembly in the wilderness structured with an "Assembly" of "Emissaries and Elders" (Acts 15:4) and a structure of leadership:

Listen to the voice of your teachers and submit your neshomot
like they must give an account to Him for you,
that they may do this with joy and not in grief
for this is not profitable to you.

(Heb. 13:17 HRV)

And we entreat you, my brothers, recognize those who labor among you,
and stand before you in our Adon, and teach you:

That you may regard them with abundant love. And because of their work, be at peace with them.

(1Thes. 5:12-13 HRV)

In fact the Matthew 18:15-20 process which is key to guaranteeing Nazarenes due process and protecting us from religious Overlords, is founded on, and requires the existence of this structure with an Assembly with the power to "bind and loose".

9

As much as some are distrustful of organized religion, our Nazarene forefathers did not live in a sort of religious anarchy. A restoration of the ancient sect of the Nazarenes ultimately must include a restoration of the ancient Nazarene governing structures. There is only one Body of Messiah (1Cor. 12:12-13; Rom. 12:5) and we are obligated to endeavor to keep the unity of the Body in the bond of peace (Eph. 4:4). The unity of the Assembly of Elohim is absolutely a priority to YHWH (Rom. 12:5; 1Cor. 1:10; 12:12-13; Eph. 4:1-6 & 1Jn. 1:7).

The Sin of Sectarianism

Now I beseech you, brothers, mark them which cause divisions and offenses contrary to the doctrine which you have learned; and avoid them.

(Rom. 16:17)

One of the most under recognized and most serious sins is the sin of division of the Assembly.

In Galatians 5:19-21 Paul gives a list of the "works of the flesh":

19 For the works of the flesh are known, which are: fornication, uncleanness, perversion,
20 worship of idols, magic, animosity, contention, over zealousness, anger, insolence, FACTIONALISM, SECTARIANISM,
21 envy, murder, drunkenness and reveling, and all that are similar to these.

(Gal. 5:19-21)

Notice the last two items in verse 20: "factionalism" and "sectarianism". We will discuss exactly what these two words mean in a moment, but notice that Paul lists them on a par with such sins as "fornication", "worship of idols" and "murder".

In the Greek text these two words are "hairesis" (Strong's Gk 139) and "dichostasia" (Strong's 1370).

The Greek word "hairesis" means "a party or disunion". The NAS and NIV versions translate this word to mean "factions" the RSV has "party spirit" the NEB has "party intrigues", Beck has "divisions". The TEV has "They Separate into parties and groups."

The Complete Jewish Bible has "factionalism" while ISR has "dissensions." The word that appears in the Original Aramaic here is SEDAKA. Jastro defines this word as "split, slit, rent" The Syriac Dictionary (Lewis) has "a rent, tear, division, schism, sect" while the Lexicon to the Syriac New Testament (Jennings) has "a rent, tear, rupture, schism" from the root meaning "rived, split asunder, tore". Murdock and the Way version have "discords"

10

The Greek word "dichostasia" means "disunion, dissention, division, sedition". The NIV, NAS and RSV translate the word "dissention(s)" the Complete Jewish Bible has "intrigue". ISR has "factions".

The word that appears here in the original Aramaic is P'LUGGOTA (Aramaic cognate of Strong's Heb. 6392) meaning "divisions" as Murdock translates the word "divisions". The Way version has "divisions"

These last two words in Gal. 5:20 each refer to those who split congregations and divide them! And Paul counts this as a "work of the flesh" along with fornication, idol worship and murder!

Paul writes to the Corinthians:

"for you are in the flesh. For there are among you, envy and contention and FACTIONS, (P'LUGGOTA) are you not carnal and walking in the flesh? For when each man of you says, I am of Paul and another says, I am of Apollos, are you not carnal?"

(1Cor. 3:3-4)

Kefa (Peter) writes:

"But there were also false prophets among the people, even as there will be false teachers among you, who will secretly bring in destructive sects (Gk: hairesis = Aramaic sedaka)..."

(2Kefa 2:1)

This could also be translated "bring in destructive DIVISIONS".

And Paul warns the Romans to "beware of those who cause DIVISIONS (P'LUGGOTA)"

(Rom. 16:17)

Dividing up the Assembly of Elohim into factions is a very serious sin.

It is Elohim's desire that his people be at unity. When Yeshua was speaking to his talmidim over his last earthly Passover sader, he took the time to specifically pray for the unity of the believers

17 Father, sanctify them by your truth, for your word is truth.

18 As you sent me into the world also I send them into the world.

19 And for their sakes, I sanctify my nefesh that they also might be sanctified in truth.

20 And I do not ask for the sake of these alone, but also for the

sake of those who will have faith in me through their word,

21 That ALL MIGHT BE ONE as you are, my Father, in me, and I am in you that they

also might BE ONE in us, that the world might believe that you sent me.

11

22 And the glory that you gave me I gave to them, that they might BE ONE as we are one.

23 I am in them and you are in me, that they be perfected into one, and that the world

might know that you sent me, and that you have loved them as also you loved me.

24 Father, I want that those whom you gave me might also be with me wherever I am so

that they might see my glory, which you gave me because you loved me from before the foundations of the world.

25 My righteous Father, the world has not known you but I know you and they know that you sent me.

26 And I have made known to them your name and will make known so that the love with which you loved me might be in them and I might be in them.:

(John 17:17-26)

Three times in this short prayer, Yeshua faced with his eminent death, concerns himself, not with his own welfare, but with our unity as believers.

Many times the Scriptures emphasize the importance of being unified as believers:

" and be diligent to keep the UNITY of the Spirit in the bond of

shalom, that you be ONE body and one spirit, even as you are called in ONE hope of your calling. For YHWH is one and the faith is one and the immersion is one, And one

Eloah is the Father of all, and above all, and through all, and in us all."

(Eph. 4:3-6)

"So also we who are many are ONE body in the Messiah and each of us are MEMBERS OF ONE ANOTHER."

(Rom. 12:5)

"Now I urge you, my brothers, in the name of our Adon Yeshua the Messiah, that you have ONE word to all and [that] there be no FACTIONS (P'LUGGOTA) among you, but

[that] you be whole hearted in ONE purpose and in ONE mind."

(1Cor. 1:10)

"For as the body is ONE, and there are in it many members, and all the members of the body, though they are many, are ONE body, so also the Messiah. For all of us also are

immersed by ONE spirit into ONE body, whether Jew or Aramaean, whether slave or son of freedom. And all of us drank of ONE spirit."

(1Cor. 12:12-13)

"Nevertheless, this that we have attained, let us follow in one path and with ONE ACCORD."

(Phil. 3:16)

"But if we walk in the light as he is in the light, we have FELLOWSHIP ONE WITH ANOTHER..."

(1Jn. 1:7)

12

Beware of those who cause divisions in congregations. Creating such divisions is a "work of the flesh" comparable to fornication, idolatry and murder. Elohim's will is for believers is that we be in fellowship with one another, in one accord, and endeavoring for the unity of the spirit in the bond of Shalom.

In fact we are specifically told to disfellowship those who "cause divisions" from the Assembly:

Now I beseech you, brothers, mark them which cause divisions and offenses contrary to the doctrine which you have learned; and avoid them.

(Rom. 16:17)

But Matthew 18:15-20 makes it clear that disfellowshipment can only occur after a process which involves bringing witnesses before the Beit Din.

The logic is inescapable. Endeavoring to the unity of the Assembly of Elohim sometimes requires the unpleasant task of disfellowshipping those who engage in the sin of sectarianism. Disfellowshipping such persons requires a Matthew 18:15-20 process. And a Matthew 18:15-20 process requires leadership structure, an Assembly of Elders with the power to bind and loose.

Many leadership structures have been proposed by Christian Churches over the centuries but few if any of them truly reflect the leadership structure of the ancient sect of the Nazarenes.

True reconstruction of the ancient Nazarene leadership structure must be based on studying the Scriptures in their original language and interpreting them in light of what we know of Second Temple Era Judaism from the Dead Sea Scrolls, Mishna, Talmud etc. Of course the head of the Body is the Messiah (Col. 1:18; 2:10-19) but under his headship we have earthly leaders to help maintain the unity of the Body:

11 And He gave some: emissaries, and some prophets, and some proclaimers, and some pastors, and some teachers,

12 For the perfecting of the Set-Apart-Ones: for the work of the service; for the edification of the body of the Messiah,

13 Until all of us become one and the same, in the trust and in the knowledge of the Son of Eloah: and one complete man, according to the measure of the stature of the fullness of the Messiah.

14 And we should not be infants, who are shaken and turned about by every wind of the deceitful teachings of the sons of men, who by their craftiness are plotting to deceive:

15 But we should be steadfast in our love, that [in] everything we may grow up in the Messiah, who is the head.

16 And from Him the whole body is fit together, and is tied together in all the joints,

13

according to the gift that is given by measure to each member, for the growth of the body, that its edification might be accomplished in love.

(Eph. 4:11-16)

Note that the leadership structure is key to the unity of the Body. How did this leadership structure work?

The leadership structure under the headship of Messiah was lead by a pair of men. In the Mishna this pair was called a ZUG ("pair"). In the Torah the pair were Moses and Aharon. In the Mishna the pair occupy two offices: NASI and AV BEIT-DIN. The pair give testimony to the headship of Messiah following the Torah principle of a matter being established by two or more witnesses (Deut. 19:15).

The Nasi ("president") occupied the "seat of Moses" ("Moses sat and judged" (Ex. 18:13), he served as Overseer General or Pastor General of the Worldwide Nazarene Assembly of Elohim. In fact the ancient Nazarenes may simply have referred to this office as MEVAKAR "Overseer"). The Nasi shall guide the community. The Nasi would feed (teach) and protect the sheep, however he did not have the power to disfellowship individuals from the community (that power shall rest solely with the Great Nazarene Sanhedrin). He was the highest-ranking member and president of the Great Nazarene Sanhedrin He would preside over meetings of the Great Nazarene Sanhedrin and have the tie breaking vote in that body. Among the original Nazarenes Ya'kov HaTzadik seems to have first occupied this office. After the death of Yeshua, the Nazarenes

recognized his brother James the Just as legal heir to the throne of David. For this reason the Nazarenes recognized James the Just as the Nasi of their Nazarene Sanhedrin (Acts 15). This is evident because there is scarcely any mention of James the Just prior to Yeshua's death, however very early on he became leader of the Nazarene movement (Acts 12:17; 15:13-29; 21:18-26 & Gal. 1:19; Eusebius Eccl. Hist. 2:23). According to the Apocryphal Goodnews of Thomas, it was Yeshua himself who named James the Just as their new leader:

The students said to Yeshua: "We know you will leave us. Who is going to be our leader then?" Yeshua said to them: "No matter where you reside, you are to go to James the Just, for whose sake heaven and earth came into being."

(Goodnews of Thomas saying 12)

AV BEIT-DIN (Father of the Beit Din) – The Av Beit-Din jointly guided the Assembly under the Nasi. The Av Beit-Din also fed (teach) and protected the sheep, he also did not have the power to disfellowship individuals from the community (that power rests solely with the Great Nazarene Sanhedrin). He was the second-highest ranking member of the Great Nazarene. He would preside over the Sanhedrin in the absence of the Nasi, and was the chief justice of the Sanhedrin when it sits as a criminal court. He also served as the Sergeant of Arms of the Great Nazarene Sanhedrin. Since he controlled who came and went from the meeting chamber, he was said to hold the "keys". Because of this, and the major role he plays in the meeting in Acts 15, it is apparent that Kefa (Peter) was the first

14
Av Beit-Din of the Nazarene Sanhedrin (Mt. 16:18-19; Acts 15:7). Notice in Acts 15:7 Kefa brings the room to order "when there had been much disputing" and presents the case (the traditional role of the Av Beit Din) while Ya'akov HaTzadik delivers the verdict (Acts 15:13-21).

THE GREAT NAZARENE SANHEDRIN

This was made of a council of seventy elders plus the Nasi. This council is parallel to that of the seventy elders plus Moses described in the Torah (Num. 11:16f). The Pharisaic version of this body is described in the Talmud as follows:

It has been taught; R. Jose said; Originally there were not many disputes in Israel, but one Beth din of seventy-one members sat in the Hall of Hewn Stones, and two courts of twenty-three sat, one at the entrance of the Temple Mount and one at the door of the [Temple] Court, and other courts of twenty-three sat in all Jewish cities. If a matter of inquiry arose, the local Beth din was consulted. If they had a tradition [thereon] they stated it; if not, they went to the nearest Beth din. If they had a tradition thereon, they stated it, if not, they went to the Beth din situated at the entrance to the Temple Mount; if they had a tradition, they stated it; if not, they went to the one situated at the entrance of the Court, and he [who differed from his colleagues] declared, 'Thus have I expounded, and thus have my colleagues expounded; thus have I taught, and thus have they taught.' If they had a tradition thereon, they stated it, and if not, they all proceeded to the Hall of Hewn Stones, where they [i.e., the Great Sanhedrin] sat from the morning tamid until the evening talmid; on Sabbaths and festivals they sat within the hel. The question was then put before them: if they had a tradition thereon, they stated it; if not, they took a vote: if the majority voted 'unclean' they declared it so; if 'clean' they ruled even so. But when the disciples of Shammai and Hillel, who [sc. the disciples] had insufficiently studied, increased [in number], disputes multiplied in Israel, and the Torah became as two Torah. From there [the Hall of Hewn Stones] documents were written and sent to all Israel, appointing men of wisdom and humility and who were esteemed by their fellowmen as local judges. From there [sc. the local Beth din] they were promoted to [the Beth din of] the Temple Mount, thence to the Court, and thence to the Hall of Hewn Stones.

(b.Sanhedrin 88b)

Now you will note that the so-called "Jerusalem Council" in Acts 15 consisted of a joint meeting of two councils, "the emissaries and the elders". So next we will discuss the Assembly of Emissaries.

THE ASSEMBLY OF EMISSARIES

Twelve Emissaries corresponding intentionally with the twelve tribes (Rev. 21:12-14) often known simply as "The Twelve" (1Cor. 15:5).

The office of Emissary is in Hebrew SHALIACH, meaning: Envoy, Legate, Emissary, Deputy, or Agent (it is commonly translated "Apostle"). The office of SHALIACH in Judaism refers to one who is empowered to act legally on behalf of the person or body which dispatched him. A SHALIACH acts with a sort of "power of attorney" for whom he represents. The Twelve would have been an administrative body which was empowered to act on behalf of YHWH and His Assembly in logistical matters. Not only might they deal in practical matters such as buying and selling property, but they also acted as traveling representatives of the Assembly acting as prophets, teachers, proclaimers, and shepherds. As such they also oversee matters of doctrine in the community, just as the Assembly of Elders oversees matters of halacha.

The Twelve were a trim streamlined administrative body. They were appointing Overseers to establish local Assemblies is implied by the fact that they often traveled and planted new Congregations in various parts of the world.

This body had a parallel in the Essene community in the body known as the ETZAT HA-YACHAD (Assembly of the Union/Community):

In the Assembly of the Union there shall be twelve men and three priests who are blameless in the light of all that has been revealed from the whole Law, so as to work truth, righteousness, justice, loving-kindness, and humility, one with another. They are to preserve faith in the land with self-control and a broken spirit ... when such men as these come to be in Israel, then shall the Assembly of the Union truly be established, an "eternal planting"...

(Manual of Discipline; 1QS 8:1f)

The process for replacing members of this Assembly is recorded in Acts chapter one. The remaining Emissaries nominate two candidates and a final decision is determined by casting lots.

Note that the Essene ETZAT HA-YACHAD was made up of "twelve men and three priests" and it is unclear whether these were twelve men plus three priests, or twelve men, three of whom were priests.

This does have an amazing parallel with the Nazarene Assembly of Emissaries. Three of the Emissaries: Kefa, Ya'akov and Yochanan were often singled out by Yeshua for special attention, taken aside by Yeshua for special instruction (for 16

example Mt. 17:1; 26:37; Mk. 5:37 etc.) these three are called by Paul "three pillars" (Gal. 2:9). Thus three of the Assembly of Twelve served as the "Three Pillars".

On the local level there was a similar leadership structure.

MEVAKAR (Overseer) or "Pastor/Shepherd" he would the local congregation, feed the sheep and protects them from wolves. The Mevakar did not have the power to disfellowship.

COUNCIL OF ELDERS – The local council ideally had twenty-three seats including the Overseer who would preside over its meetings. The council had to have at least three seats filled in order to function. Any decision of this council may be appealed to the Great Nazarene Sanhedrin, however the Av Beit Din would determine which cases would be heard by that body.

SHAMISH – This office was held by any volunteer appointed by the Overseer to assist in the logistics of running the local congregation (as depicted in Acts 6:1-5). Ideally each congregation would have seven.

Endeavoring to the unity of the Body ultimately requires reconstruction and implementation of the leadership structure of the ancient Nazarenes.