

5 March 2006

First off let me give a slight introduction. I am a 50 year old Christian. Although I've been exposed to Christianity most of my life I did not really take it very seriously until the past 3 years. I am not highly knowledgeable about scripture and I read a lot of different sources on scripture to try to gain understanding. I found your writings to be quite interesting and illuminating. Logically what you have written makes a lot of sense.

It is not my goal to refute or rebuke you, but I would sincerely like to ask a couple questions. My goal is knowing truth and since God is the creator and founder of all there is only one place to turn for truth and that is the creator of truth. I can't make truth I can only search for it and try to separate it from untruth. I cannot say I 100% agree with what you have written. Not because I believe it to be untrue, but because I need more time and research to accept it as truth. All that you say is based on scripture and your interpretation of it. I do believe scripture is the only written works we can turn to for truth, not out of faith, but because I see enough proof through the fulfilled prophecy of scripture that I can't discount it.

I think scripture has proven itself. There are a lot of religions and people writing there beliefs out there and most who are devout in there religious beliefs harbor a strong sincerity that what they believe is true. So one must be cautious in what they hold to as believing to be truth to the point of faith, I must be very careful if I am to believe anything others write, even if it is based on scripture.

The questions I currently am wondering about regarding your article Law 102 are from the two scriptures I list below. What is your interpretation of Eph 2:15 when it states Having abolished and the reference to even the law of commandments in ordinances. Also how do you interpret Col 2:16-17

Thank You for putting your writings on line I believe you are one of the most sincere followers of Jesus I have ever come in contact with

And I sincerely appreciate the paternity to correspond with you.

In Jesus

Gary L.

USA

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**Avram** wrote:

Looking forward to our corresponding. As you might imagine, you're not the first one to question me about those verses. Over the years I've written answers to questions of Scripture, especially concerning the place of the Law in the life of the believer. I'm going to send you two things I have on it. I'm looking forward to seeing how you understand it. The comments on Eph. 2:15-16 will follow, as will my comments on Col 2:16-17.

The proper translation of Eph. 2:15 should be:

'...by abolishing in his flesh the law of Commandments contained in ordinances, so as to create in Himself...'

This was taken from the New King James version of the Bible. It is backed up by the King James version and also by the Greek. Here is the KJV:

Eph. 2:15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;

And here is the New American Standard Bible:

Eph. 2:15 by abolishing in His flesh the enmity, which is the Law of commandments contained in ordinances, so that in Himself He might make the two into one new man, thus establishing peace,

There is a vast theological difference between all the Law being nullified, and what the KJV, the NKJV, the NASB and the Greek speak of. Is it the Law being nullified, or is it some of the laws contained in ordinances? The KJV, etc. tell us it's some laws contained in ordinances.

Some translations speak of the whole Law of Moses being nullified.

The proper translation states that it's only those Commandments (or Ordinances), that created the hostility between the Jew and the Gentile, that are abolished in His Flesh. What Commandments could they be?

As you may know, the Jew was not to marry or deal with the Gentile because all the Gentiles worshipped pagan gods and goddess'. It was God's way of protecting His people from idolatry. This is why Yahveh states in His Torah, His holy Law, His holy Instruction for Israel (as Torah means), that Israel was not to marry the Gentiles:

Deut. 7:3-6: 'Furthermore, you shall not intermarry with them; you shall not give your daughters to their sons, nor shall you take their daughters for your sons. For they will turn your sons away from following Me to serve other gods; then the anger of Yahveh will be kindled against you and He will quickly destroy you. But thus you shall do to them: you shall tear down their altars, and smash their sacred pillars, and hew down their Asherim, and burn their graven images with fire. For you are a holy people to Yahveh your God. Yahveh your God has chosen you to be a people for His own possession out of all the peoples who are on the face of the earth.

Scriptures such as this confined the Jews to isolate themselves from the pagans around them, as best they could. Peter's vision, has nothing to do with God abolishing the dietary laws, but as Peter himself states;

Acts 10:28: 'And he said to them, 'You yourselves know how unlawful it is for a man who is a Jew to associate with a foreigner or to visit him; and yet God has shown me that I should not call any man common or unclean.'

And then we see that God has shown Peter that in Messiah, the Commandments that kept him from the Gentiles, have now been set aside (by the death of Yeshua so that the Jewish and the Gentile believer could become one new Man in Him):

Acts 10:34-35: 'Opening his mouth, Peter said: 'I most certainly understand now that God is not one to show partiality, but in every nation the man who fears Him and does what is right is welcome to Him.'

But this has nothing to do with the abolition of the Law of Moses. Check it out, most commentaries will tell you Cornelius was the first Gentile to be brought into Yeshua's Kingdom. He was the first Gentile coming to belief in the Jewish Messiah, ten years after the Resurrection.

In Christ, those Commandments are set aside. But we too cannot marry a pagan or one who doesn't love Christ anymore than the ancient Jews could marry the heathen. The Commandments not to marry outside the Flock still remain. They are for our protection, blessing and knowledge of Who our God is. But in Messiah we can mingle and fellowship and marry.

We must be very careful when we come to translations of the New Testament that have to do with the Law as many, not all, but many, have a theological position against that Law and will shade their translations to reflect that.

Here is something I wrote on the Greek New Testament's Eph. 2:14-15. The translation that follows is from the Greek Interlinear:

‘For He is our Peace, the One having made the two, one, and the middle wall of the partition having broken down, the hostility, in the flesh of Him, (15), the Law of the Commandments in ordinances having annulled, that He might create’.

So now, Paul, is saying that the ordinances of God, in the Law, that God Himself put there to separate and keep pure the Jewish nation from idolatry (for all the Gentiles worshipped idols and would be a snare to them), was not cast aside in Messiah Yeshua. He was breaking the hostility (which can be seen as mutual hatred of one group for the other and also, the carnal nature of both), so that they could be one new Man. The big point here is that it's not the Law per se, but only certain ordinances that would have prohibited the creation of the body of Christ for fellowship. Unfortunately, some English translations have the Law being the thing that was annulled. Not so. Some English translations make this plain but most don't seem to catch the nuance. Here are some additional Scriptures on God's separation of Israel from the pagans:

Ex. 23:33 “They shall not live in your land, lest they make you sin against Me; for if you serve their gods, it will surely be a snare to you.”

Ex. 34:12 “Watch yourself that you make no covenant with the inhabitants of the land into which you are going, lest it become a snare in your midst.

And of course it's exactly a covenant that the Jew would be making with the Gentile through Messiah.

“Do not intermarry with them, giving your daughters to their sons or taking their daughters for your sons, for that would turn away your children from following me, to serve other gods. Then the anger of the Lord would be kindled against you, and he would destroy you quickly. But this is how you must deal with them: break down their altars, smash their pillars, hew down their sacred poles, and burn their idols with fire. For you are a people holy to the Lord your God; the Lord your God has chosen you out of all the peoples on earth to be his people, his treasured possession.’

‘It was not because you were more numerous than any other people that the Lord set his heart on you and chose you—for you were the fewest of all peoples. It was because the Lord loved you and kept the oath that he swore to your ancestors, that the Lord has brought you out with a mighty hand, and redeemed you from the house of slavery, from the hand of Pharaoh king of Egypt. Know therefore that the Lord your God is God, the faithful God who maintains covenant loyalty with those who love him and keep his commandments, to a thousand generations, and who repays in their own person those who reject him. He does not delay but repays in their own person those who reject him. Therefore, observe diligently the commandment—the statutes, and the ordinances—that I am commanding you today.” (Deut. 7:3-11 NRSV)

Josh. 23:11 ‘So take diligent heed to yourselves to love Yahveh your God. For if you ever go back and cling to the rest of these nations, these which remain among you, and intermarry with them, so that you associate with them and they with you, know with certainty that Yahveh your God will not continue to drive these nations out from before you; but they will be a snare and a trap to you, and a whip on your sides and thorns in your eyes, until you perish from off this good land which Yahveh your God has given you.

To associate with a Gentile meant contamination. But God showed Peter and Paul, that in Messiah, they were to reach out to the Gentile. With belief in Messiah and the entry into His Kingdom via the Baptism

of the Holy Spirit, the Gentile is both cleansed from sin and now, a part of Israel (Eph. 2:12-13). In v. 15 it speaks of the ordinances of Torah that were abolished. These ordinances are the ones that specifically kept the Jew from associating with the Gentile. IN MESSIAH, these ordinances are no longer valid as the Gentile is now part of Israel. The Law hasn't changed though as we see Paul cautiously warning some Gentile believers in Corinth:

'Do not be unequally yoked together with unbelievers! For what fellowship has righteousness with Law-lessness?! And what communion has Light with darkness?! And what accord agreement has Messiah with Beliel?! Or what part has a believer with an unbeliever?!' (2nd Cor. 6:14-15)

Yes, the Torah or Law or Instruction of God or the Teaching of God still remains and is in effect for whom it effects. But a new class of Gentile has come on the scene, which, because of their new creation, is not effected by the laws of Torah that restrict fellowship to Israel, and Israel only. Of course, this effects the Jewish believer so that there can be true fellowship between the two groups. In this sense, those ordinances have been abolished, but they are still there for the outsider (i.e. the Jew or Gentile who doesn't believe in Messiah yet).

Colossians 2:16-17

Please notice that no mention of Sunday is made, but of the Sabbath, and note well the future tense of the sentence:

Col. 2:16-17: 'Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days which are a shadow of things to come; but the body is of Christ.' (KJV)

Paul is telling the Colossian believers that they shouldn't let anyone judge (condemn) them, as to HOW they kept the Sabbath, holy day, new moon, etc. Paul never says that they shouldn't keep the Sabbath or holy days, etc. (Note also that some translations use, 'mere shadow' but 'mere' is not in any Greek manuscript.

It seems that in the congregation, some had come from former New Age backgrounds with seeing 'angels' etc. that Paul speaks of in the next verse (v. 18).

It seems that these people were judging or condemning 'their brethren' who kept Sabbath, but didn't keep it their way (it seems that fasting on that day was observed by them and if one didn't fast, then they lost their salvation; v. 23).

And as for meat (KJV talk for food), this is where the New Agers would say which was OK and which not. We see something similar in Rom. 14 where meat eaters were condemned by the veggie eaters because the veggie eaters said the meat was contaminated, having been blessed and or offered to the pagan gods. (All meat was given the pagan 'seal of approval' and this is what is going on in Rom. 14, not that the meat eaters were eating unclean meat, as no mention is made of which meats to eat by the veggie eaters, cause all meat was seen by them to be defiled. Paul doesn't think as the veggie eaters did though.)

And in all of Colossians, Paul never once brings up the Greek word for Law. And he would never use, 'the elementary principles of this world' as a metaphor for the Law (v. 8), where he couples it with the 'traditions of men.'

The Sabbath and holy days are said by Paul to be shadows of things to come; to come; not past, but to come. They are shadows or pictures for us, of what awaits us in the New Jerusalem, or Who our God is and what He has done, etc. They are not the thing itself, just as the celebration of July Fourth is not the beginning of the Revolutionary War for the United States, but they can give us some understanding, as

any shadow or picture might. Yes, the reality is Messiah, etc., but we don't see him now. We do see the holy days and Sabbath though, things he 'left behind' for Israel to better understand Him.

In the Greek and the English, the future tense; of things to come, is plainly seen. If these Sabbaths had been done away with, Paul couldn't speak like this. Paul isn't doing away with these shadows, he's telling us that we can both learn from them, and not to let anyone take our salvation away from us, by judging us in how we walk them out.

Hope they've made some sense to you, Gary,

Avram

Ramat Gan, Israel

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8 March 2006

Shalom,

May YAHVEH's blessings continue to enrich you and strengthen you. My name is David and I reside in Charlotte, N.C. There is a calling on my life to teach the true and pure word of YAHVEH from a Hebraic perspective. I've read 90-95% of the material on your web site. Nothing I've read before has made the scriptures come alive as your discourse on many subjects.

I am currently a member of a predominantly African-American non-denominational ministry, and a lot of what goes on as ministry and teaching seems to revolve around prosperity. Don't get me wrong, I too would like to be prosperous but not at the expense of forfeiting a closer relationship with my LORD and SAVIOR.

I've been a part of this particular ministry about four (4) years and felt frustrated and sometimes confused. A lot of what was being taught and preached just was very incoherent. There was also a feeling of incompleteness to the whole process. I got the feeling it was praise the Lord 'wink, wink'. At times it seems to me that scripture is taken at face value with out ever trying to peel back the layers and find the essence of what the writer, prophet, Messiah, etc. was trying to convey.

I guess the Ruach haKodesh has instilled in me an unquenchable thirst and hunger for the truth and what makes spiritual sense. I accessed your web site 10 days ago and have been on it every free moment studying and praying.

This calling on my life to teach the word of YAHVEH has been with me for quite a while now. Perhaps 5-7 years but I was never able to find the right or what felt right in my spirit situation. Everything I've read so far makes sense to me spiritually and it all connects with me personally to the core of my being. Basically I'm sending this email to officially start the ordination process, and be able to teach the holy scriptures from a Hebraic Perspective. I believe it would be beneficial for all to get back to the very basics of our faith and cut all the unnecessary 'junk' out of the today's 'church.'

As I've studied your texts I can feel the RUACH haKODESH move to open my eyes and understanding of the scriptures. I had never seen or heard scripture so thoroughly examined and the single minded search for the answer that makes spiritual sense.

Is it common or normal to become emotional with the study of the word? I ask this because there are times that I study one of your papers and it almost moves me to tears. Understand that I am a western male where crying is not an accepted reality for a man. I hope I will be able to converse with you again as the road I'm traveling at the moment doesn't have a lot of sojourners.

Yours in YESHUA

David L.

Charlotte, North Carolina

USA

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10 March 2006

Shalom Aleichem,

I am a gentile believer in Yeshua and I strongly believe that the Torah has not been done away with!!! Your article 'Law 102' was soooooo insightful. When you wrote that our sin, and not Torah, was on that cross, I literally stopped reading the article and immediately called my friend who is also a believer!! This is truly one of the best 'Law' articles I have read. It is easy to read and more importantly, easy to understand. This article was the first article that really made sense and 'spoke' to my spirit. I know in my spirit that the Law was not done away with and I was just speaking with my friend b/c I didn't know what to say to people that believe that it was. Now, I will study scripture first and foremost, of course, but I will also be able to use some of what your article said to make my case.

Shalom,

Crystal

USA

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27 June 2006:

Dear Avram,

I have just finished reading Law 102 and have to say Amen! This is the most concentrated and exhaustive scriptural truth I have ever read and I have read a lot. I have been shown much the same things in the past and most recently too. I read about ordination and felt that it is something for me. I feel led to be a teacher of righteousness, teaching the truth in love by the power of the Holy Spirit! This document was definitely inspired by the Holy Spirit. I love how you have crucified your flesh in that this work seems written by the Holy Spirit. Not to flatter you but to confirm to you that I see and understand much of what God has shown you.

On the issue of kipa you are right and not so much because of your extraordinarily exhaustive teaching on the kipa but because before I read this I had wondered why I had felt it ok to wear a hat but that I should cover up my kipa with a hat when in public. I had felt that wearing a kipa in public was sort of like wearing your religion on your sleeves which I hate.

I have read your teaching on Tefillin and must concur with your findings since I have never felt inspired to put the set I have on. I also see and have felt that today rabbinic Judaism has become a menace to Jews. Is it possible that when Judah went into Babylonian captivity for her harlotry that she came back to the land after 70 years bringing some idolatrous habits with her just like all Israel did after coming out of Egypt? I have been enlightened and set free from bondage to dead works and I have the Holy Spirit and you to thank for it praise God!

May I find favor in your sight and be ever your obedient servant through Messiah Yeshua.

Avimelech

OK, USA

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9 Sept. 2006

Avram! I hope all is well with you and Ruti. I am constantly praying for you two and your work. And I am still learning from your website, which is the most incredible and in-depth collection of information I have ever had the pleasure to read. Things are getting better for me here and God willing they will continue to do so.

I had my wisdom teeth removed a little bit ago and my family wanted to get me a gift to help me recuperate, and so I jumped at the opportunity and asked for *The Two Babylons*, and WOW what an amazing book! It is amazing how much there is to learn in that book.

I have a nice feeling that sometime in the not so distant future I will be seeing you in person, Avram. Things are opening up for me and I would very much like to come see you when I get the chance. So we will see what The Lord has in store for me. Again, I hope all is well with you, and I pray for the ongoing success of your magnificent work.

Shabat Shalom,

Yakov

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27 Dec 2006

Dear Avram,

I recently discovered your website, and what a refreshing thing it is! I have spent many hours reading everything I can find, and downloading articles for reference. What I especially like is the extent to which you are clearly walking in the Spirit, and revealing what the Lord says. This is so different to those Torah communities that frown upon personal revelations, and are stuffy and without life. Thank you!

I have a Gentile background, and after some years in a Pentecostal church, became very dissatisfied. I then spent a year outside the system, during which the Lord called me to start keeping Shabbat. This began a steady period of growth, during which He dismantled all the false teaching I'd received, and transformed my attitude to the Law. I've now given up unclean foods, am looking forward to the Feasts, and wondering how to avoid clothes made of mixed threads (!) Having linked up with a church earlier this year, the challenge now is to convey all this to my congregation, without sparking a mutiny!

Over the last few months, I have been straining to find the right words to express my dismay at the church's terrible treatment of the Jews, when she should really have been a friend to them. Then I found *Law 102*, and the passage around page 4 that expresses my feelings exactly. The reason for writing is to ask permission to quote what you said, in an article I am writing. The aim of the article is to wake up the church to the need to get serious about the Law and obedience, before the time of trouble begins. It lines up with much of what you say, and I will send you a copy within a few days.

The passage I want to quote, with a few changes to improve the wording, is below. You wrote

‘If the Church had not buried the Law of Yahveh in their perverse theology, over the last 1900 years it would have revealed to the Jewish people a Messiah who observed the Sabbath Day as holy, kept all the feast days, did not eat pork, etc. The church would have been a living witness to the fact that the Messiah of Israel came as Yeshua; and that He and especially Paul did not ‘do away’ with Moses as the Church erroneously teaches.

‘If the Church had understood that it was part of Israel, it would have befriended the Jewish people. Instead, it murdered these members of its own family, because they hadn't yet come to believe in Yeshua. This has not been a godly witness to the Jewish people for the last 1900 years. More Jews have been murdered in the name of Jesus than all other names combined. Evil has triumphed in the Church toward the Jewish people in this, and in the Church presenting a Jesus to the Jewish people that is both anti-Semitic and anti-Law.’

Many thanks Avram, and God bless you in all that you are doing!

Peter Nesbit

Church of Hope

Melbourne, Australia

**Avram:** Of course, permission was given!