

GRACE, HOLINESS AND THE PHARISAIC CHURCH

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This paper is dedicated to my mother,
Myrna Judith Fritzel (1931–2012),
who gave me a love for classical music,
taught me discipline and organization,

and prepared me for fatherhood and
mentoring by teaching me to care for,
diaper, bathe, feed and put to bed,
four of my younger brothers and sister,
David, Sarah, Matthew and Joseph.

**May this paper be another flare
in the Landscape for God's Truth.**

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GRACE, HOLINESS AND THE PHARISAIC CHURCH

One of the questions I've often asked of the Lord Yeshua (the Hebrew name for Jesus) over the last 39 years has been, 'Who are You, Lord?'¹ It's not as though He hasn't revealed Himself to me in many wonderful ways, but I know with each revelation there is infinitely more to Him, and hence, why I continue to ask Him. One of the answers He's shown me is that He is holy. One definition of holy is 'totally other.' He is of a moral purity, power and love that transcends my carnal ability to comprehend, let alone walk in—'Love your enemies'? (Mt. 5:44; Lk. 6:27)

Many Christians base their salvation on being 'good' (i.e. being a good person; doing good deeds; 'not hurting' anyone, etc.), but Yeshua isn't looking for good people. He desires His people to be like Him—holy. There's a world of difference between the two. God the Father wants to transform us into the Image of His Son, both here on Earth, and totally on Judgement Day. The Apostle Peter spoke of being holy when he admonished us and said,

“...gird up the loins of your mind, be sober, and rest your hope fully upon the *grace* that is to be brought to you at the revelation of Yeshua the Messiah, as obedient children, not conforming yourselves to the former lusts, as in your ignorance, but as He who called you is holy, *you also be holy in all your conduct.*” (1st Peter 1:13-15)

The holiness that Peter exhorts us to is God's sacrificial love (and lifestyle), best exemplified when Yeshua asks His Father to forgive the Roman soldiers who had pierced Him to the wooden 'cross' (Luke 23:34). This kind of forgiveness is something that 'good people' cannot do because they don't have *that* kind of love, which is the essence of holiness—God's very being (Dt. 7:7-8; 1st John 4:8, 16). This kind of love and forgiveness only comes from God and it's by His *grace*, that Peter speaks of, that we can walk in it. God's grace embodies this and more.

On Judgement Day Christians will be fully transformed into the very Image of Yeshua, the glorified God-Man.² They will live with the Father, the Son and the Holy Spirit forever in the New Jerusalem, by the grace of God, which encompasses the life transforming blood of Messiah Yeshua.

Grace also entails the Father's forgiveness of all our sins, as well as *the God-given ability to overcome our sins* and temptations *so that we can be holy*, like Yeshua, who said, "Therefore, you must be perfect, just as your Father in Heaven is perfect." (Mt. 5:48)

Holiness also means being fully devoted to the Father *just as the Son was*. It's by His grace that we can live this way, but one thing *biblical grace* isn't is a 'free pass' or license to sin. Grace is the God-given ability to be like Yeshua, *especially* when confronted with sin and temptation. In other words, to be like Yeshua when it really counts. J. McCoy, in response to D. R. Silva's book, *HyperGrace*, writes:

“The grace of God is more than God's willingness to forgive our sin. *Authentic* grace is a divine invitation to enter into God's *presence* on a daily basis where [the foundation for] victory over sin and self is attained. Christ did not go to the cross for the forgiveness of sins only. Christ gave Himself for us *in order to give Himself to us that He might live His*

¹ *Yeshua* is the Hebrew name for Jesus. *Yeshua* is the only name the Apostles would have known Him by.

² Gen. 1:24-27; 2:18, 20, 21-24; 6:19-20; Psalm 17:15; Isaiah 43:7; John 1:12-13; 17:11, 22; Rom. 8:15-17, 18-21, 29-30; 1st Cor. 6:15; 15:48-49, 53; Eph. 1:3-5; 5:30-32; Phil. 3:20-21; Col. 1:15, 18; 2nd Thess. 2:13-14; Heb. 2:1-3; 12:10; 2nd Peter 1:2-4; 1st John 2:25, 29; 3:2; Rev. 19:7; 21:9; 22:17 (see also Isaiah 64:4; 1st Cor. 2:9).

life through us. Grace is not, nor ever was, God's willingness to ignore sin after salvation, but rather God's provision to overcome sin in our moment of weakness."³

McCoy writes that God's grace must not be taken for granted or confused with a *carte blanche*⁴ pass to continue to live in our carnality and sin. Unfortunately, many in the Church think of it this way. Even though the Lord forgives us of all our sins, it's His heart's desire that we don't sin because sin, *even done in ignorance*,⁵ has its consequences—physical, emotional, mental and spiritual. The Spirit of Grace dwells within us to give us the opportunity to walk in holiness and overcome our sins and temptations, and therefore, grow into His Image. The Apostle Paul wrote of overcoming our sins when he said:

“For sin shall *not* have dominion over you because you are not under Law, but under Grace.” (Romans 6:14)

Paul wants us to realize that just because we're under Grace and not Law, sin must not have dominion over us. The grace that Peter spoke of, being holy in *all* our *conduct*, certainly means that we must love one another and our enemies, and it also has biblical implications as to *how* we walk out our faith in Yeshua. Are we living like He lived (1st John 2:6), or do we live in a way that is contrary to Him and the way He lived? *Who is this Lord we worship and serve?*

Holiness, obviously, includes *obedience* to the Father's will for our lives. If the Lord Yeshua is living 'His life through us,' as McCoy wrote, one would imagine that He would like to live through us just as He did in Israel 2,000 years ago. The writer of Hebrews confirms this by saying that Yeshua is 'the same, yesterday, today and forever' (Hebrews 13:8). The Jesus of 2,000 years ago never sinned⁶ and the 'Jesus in us' today doesn't want us to sin, either.

It's one thing for someone to glibly⁷ acknowledge that he 'sins all the time,' with the attitude behind it saying, 'it doesn't matter that I sin because Christ always forgives me, by the grace of God. After all, no one's perfect.' This is exactly who McCoy was writing about. On the other hand, it's quite another thing to say that sin *doesn't* exist. Christians walk out their faith in Jesus through Sunday, Easter, Thanksgiving and Christmas, and the eating of meats that God calls unclean, all of which would have been sin for Jesus. This lifestyle goes against three of the five major pillars of Old Testament law.⁸ This is the position of two billion people who say they 'believe in Jesus,'⁹ but *their* Jesus, in those areas, does *not* line up with the Jesus of the Gospels. This is because the Church teaches against Mosaic Law. In this the Church greatly sins against the Lord and causes two billion Christians to ignorantly live their lives in sin, which has staggering consequences for them and many others.

The Church says that we don't have to walk like Jesus did (e.g. keep Passover and the dietary laws) be-

³ J. McCoy at http://www.amazon.com/Hyper-Grace-The-Dangerous-Doctrine-Happy-ebook/dp/B0011TLZUQ/ref=sr_1_2?ie=UTF8&qid=1391850189&sr=8-2&keywords=hyper+grace. See Hebrews 4:14-16; 2 Peter 1:2-10; 1st Cor. 10:13; Galatians 5:16; 1 John 3: 7-10.

⁴ Cart Blanche is French for blank or white card. It means complete freedom to act as one wishes or thinks best. It can refer to a blank check that has no numerical value entered in, but is already signed.

⁵ See *Mosaic Sacrifice and the Blood of Jesus* at <http://seedofabraham.net/Mosaic-Sacrifice-and-the-Blood-of-Jesus.pdf>.

⁶ John 8:46; 2nd Corinthians 5:21; Hebrews 4:15; 1st John 3:5; 1st Peter 2:22.

⁷ Glib—of words or the person speaking them, fluent, but insincere and shallow.

⁸ The three major pillars are the 7th day Sabbath, the Feasts of Israel and the dietary laws. The two other major pillars are tithing and animal sacrifice. The foundation is the Law of Love for God and Man. For six YouTube teachings on the *Four Pillars of Mosaic Law Valid in the New Testament after the Resurrection* see the Appendix, page 62.

⁹ A comprehensive demographic study of more than 200 countries finds that there are 2.18 *billion* Christians of all ages around the world, representing nearly a third of the estimated 2010 global population of 6.9 billion. <http://www.pewforum.org/2011/12/19/global-christianity-exec/>.

cause it all changed at His death, but this is a brazen heresy of the Pharisaic Church (and even though I use this phrase frequently in this paper, I do not use it lightly). The Pharisaic Church is an affront to God Almighty because it, like the ancient Pharisees, presents its teachings as pure and holy, but in the area of the Law of Moses, it is full of gross sin, darkness and uncleanness.

Christianity is the only religion in the world that does not emulate its Founder in the lifestyle that He actually walked in.

Hippocrates, the Father of ancient Greek medicine,¹⁰ said, ‘All disease begins in the stomach,’ and while that may not be 100% accurate, it is a vital concept. More than half a million Americans die of cancer every year.¹¹ In terms of cancer related to the internal organs (i.e. food eaten that causes cancer) *there is no statistical difference* between a Christian and a person who doesn’t believe in Jesus, and herein lies one of the deadly consequences of sinning in ignorance.

On the other hand, in a survey done by a research society of 300 Orthodox Jews, who didn’t believe in Jesus, but kept the Old Testament dietary laws (Lev. 3:17; 11:1f.; Dt. 14:1f.), there weren’t any of these types of cancer.¹² Coincidence? Hardly. The Creator, the God of Israel, created animals that were both fit for human consumption and those that weren’t, *and only His people Israel, and those Gentiles who joined themselves to Israel, knew that* because of His love for them.

God’s essence is love and it’s out of that essence that *all the commandments, statutes and judgements*, etc., came to Israel. It’s known as the Law of Moses and part of that Law are the dietary laws.¹³ The God of Abraham, Isaac and Jacob speaks of our health *hinging on observance* of His laws and statutes. He told ancient Israel:

“If you *diligently* heed the *voice* of Yahveh your God and *do what is right in His sight*, *give ear to His commandments and keep all His statutes*, I will put *none* of the diseases on you which I brought upon the Egyptians for I am Yahveh who heals you!” (Ex. 15:26)

That’s a powerful verse! Many Charismatic Christians are quick to quote the last phrase, ‘for I am Yahveh (the Lord) who heals you!’, but they don’t realize that it’s intimately tied into obeying God’s voice, doing what’s right in His eyes, and keeping His commandments and statutes, which is saying or *emphasizing* the same thing over and over again. It’s Mosaic Law! This means that while a Christian may love Jesus with all his heart and soul, he is sinning against his Lord *and himself*, by eating bacon, ham and shrimp and will die prematurely because of his ignorance about *who His God is*. Who is Yeshua??? Why didn’t *He*

¹⁰ Hippocrates of Cos (460-370 BC) was a Greek physician of the Age of Pericles (Classical Greece) and is considered one of the most outstanding figures in the history of medicine. He is referred to as the Father of Western medicine in recognition of his lasting contributions to the field as the founder of the Hippocratic School of Medicine. This intellectual school revolutionized medicine in ancient Greece...Hippocrates is commonly portrayed as the paragon of the ancient physician, credited with coining the Hippocratic Oath, still relevant and in use today. From <http://en.wikipedia.org/wiki/Hippocrates>.

¹¹ Data for the USA in 2010 at <http://www.cdc.gov/nchs/fastats/leading-causes-of-death.htm>. Deaths from heart disease: 596,577; death from cancer: 576,691.

¹² *God’s Key to Health and Happiness* by Elmer Josephson (Grand Rapids, MI: Fleming H. Revell, 1985), p. 75. Josephson, a Kansas Baptist pastor, on his deathbed, found life and health in following God’s dietary laws. As one reviewer said, “You will never again eat pork after reading the chapter on *Trichinosis*...Josephson gives *detailed* reasoning of why science classifies certain meats as *unfit* to eat...and why God calls such meats *unclean* and an *abomination*.” Another reviewer wrote: “This book has educated me on *God’s laws* concerning diet and health...All Christians...should read [it].” <http://www.amazon.com/Gods-Health-Happiness-Elmer-Josephson/dp/0800750187>.

¹³ Note well Paul’s *two* qualifications for what determines food for Israel: prayer *and* God’s Word). “For every creature of God is good, and nothing is to be refused if it is received with thanksgiving because it is sanctified by *the word of God* and prayer.” (1st Timothy 4:4-5) It’s not just prayer that makes the food alright to eat, but God’s Word (i.e. Mosaic Law).

eat ham and pork chops? Because pig and shrimp, etc., aren't meats that He made to be eaten and only Israel knew it.¹⁴

Even if the Gentile believer doesn't die of these types of cancer, it's certainly destroying his body and bringing him ill health while he lives. At the very least, he's sinning against himself and his quality of life is severely compromised. Our Lord said to His people Israel long ago, through the prophet Hosea:

“My people are *destroyed* for lack of knowledge” (of God and *His ways*; Hosea 4:6)

Jews, for 3,400 years, didn't know why they were prohibited by God from eating unclean meats like pig catfish, oysters, and lobster, etc., but today we know. Nutritional science has given us an external confirmation, outside of religion, that the Mosaic dietary laws are for our well being. This is *true knowledge* of who our God is and what He has done for us in helping us to be, and remain, healthy.

Christians who love Jesus die at the same rate for these types of cancer that a Gentile who doesn't believe in Jesus dies at. *Where is the blessing* for belief in the Lord in this vital area of health? The religious Jew, though, *who does not know Yeshua*, doesn't have these types of cancer (or severe arthritis, which is also caused by eating pig). God gave *all his rules* to Israel, out of His love for her, so that she would be blessed, healthy and live a long, prosperous life, if she would obey Him.

The reason we live is to worship Yeshua. Biblically speaking, worship is synonymous with service. God's grace entreats and causes us to be fully devoted to Yeshua and to serve Him with all our heart because service is equal to worship. How we live our lives is truly the greatest form of worship. We don't want to sin against Him in this service/worship, and it's so unnecessary to sin in ignorance, once we know His will. Scripture says that sin is the breaking of Mosaic Law:

“Therefore, by the deeds of the Law no flesh will be justified in His sight, *for by the Law is the knowledge of sin.*” (Romans 3:20)

“What shall we say then? Is the Law sin?! Certainly not! *On the contrary, I would not have known sin except through the Law.* For I would not have known covetousness unless the Law had said, ‘You must not covet!’” (Romans 7:7)

“Whoever commits *sin* also commits *lawlessness*, and *sin is lawlessness.*” (1st John 3:4)

If we are not walking rightly, if we are breaking Mosaic Law, we are not serving Him the way He wants to be worshipped because we are sinning against Him and ourselves. Yeshua said,

“If anyone *serves Me*, let him *follow Me*, and where I am, there My servant will be also. If anyone serves Me, him My Father will honor.” (John 12:26)

Following Him certainly means living as He did. The 7th day Sabbath, Passover, and the other Feasts of Israel (Lev. 23), as well as not eating unclean meats, were obviously God's rules for how to live one's life in ancient times, *and rules that Yeshua lived by* because if He didn't He would have *sinned*. How is it, then, that what was sin for Yeshua is not sin for us? The Pharisaic Church teaches that Christians are free from these laws because they're ‘under Grace and not Law,’ but their *interpretation* of the phrase is *diabolically* false, and obviously, deadly. (Who else but Satan wants to rob us of our health and murder us?)

In other words, in this vital area for the natural life of two billion Christians, the Pharisaic Church teaches cruel and fiendish heresy, causing all its followers to sin and die prematurely from horrible diseases. Yet, if they were walking in the Way of Yeshua, *as He walked*, it would *never* happen to them. Sin has its life-destroying consequences, even done in ignorance ‘under Grace.’

Grace encompasses a number of wonderful things, none of which gives a Christian permission to sin, in-

¹⁴ For why eating bacon and lobster, etc., are sin, and for the proper biblical interpretation of the Scriptures that the Pharisaic Church uses to justify the eating of ham and pork chops and other unclean meats see *Law 102* at <http://seedofabraham.net/Law-102.pdf> or view it on YouTube at <http://youtu.be/ICSKVsmDmJ0>.

tentionally, or in ignorance. Grace is:

1. God's gracious choosing of us (Rom. 3:1–5:21; 11:5).
2. God's gracious forgiveness of all our sins (Rom. 3:24).
3. The God-given ability to overcome our sins and temptations in our daily walk with Yeshua.
4. The God-given ability to be like Yeshua in loving and forgiving our enemies (Mt. 5:44; 6:14-15).
5. The God-given ability to be holy—fully devoted and *obedient* to Messiah Yeshua.
6. The God-given ability to walk out our faith in Yeshua the way He did—through all the laws of Moses that applied to Him.
7. The transformation of our nature to be like Messiah Yeshua's (the Fruit of the Holy Spirit; Gal. 5:22-23).
8. Grace also allows us to taste of the Lord, which means to really know Him, as King David once entreated us: 'Taste and see that Yahveh is good!' (Psalm 34:8) We taste of Him by His Spirit of Grace.
9. The Grace of God has also given gifts to Israel—prophecy, ministry, etc. (Rom. 12:6f.); and apostles and teachers, etc. (Eph. 4:11), and other Gifts of the Spirit (1st Cor. 12:4-11).
10. Finally, Grace is the future transformation into His very Image and Being on Judgement Day.¹⁵

Holiness is what God the Father calls us to, to be like His Son Yeshua, and it's by His grace that we can walk in that, but one thing that grace isn't, is license to sin. Biblically, sin is the breaking of Mosaic Law. As it was for our Lord, so it is for us, despite what the Pharisaic Church teaches. This paper will bring out some of the heresies of the Pharisaic Church and why they are wrong, and what you can do about it.

Holy and worthy is the Lamb of God to receive our heartfelt devotion, dedication and obedience to Him. Holiness entails representing Him the way He is, not the way the Pharisaic Church presents Him. We are to allow Him to live out His lifestyle through us, that we might truly reflect the Lord of Light in this world of darkness, despite the hardships and persecutions we'll receive from the Pharisaic crowd. Pray about all this. It's truly a matter of life and death.

If you're already walking as He did, in Mosaic Law, I pray that Yeshua will use this article to bless you and strengthen you in the Way.

Mosaic Law is authenticated in many places *after* the resurrection in the New Testament, but the first place we see it is through the prophet Jeremiah. God speaks through him in the Old Testament to reveal what the purpose of the New Covenant would be—for Israel to be forgiven of her sins and to place His Law into the minds and hearts of her.

¹⁵ Romans 8:15-17, 18-21, 29-30; 9:22-23; 1st Cor. 6:15; 15:48-49, 53; Ephesians 1:3-5; 5:30-32; Phil. 3:20-21; Colossians 1:15, 18; 2nd Thess. 2:13-14; Heb. 2:1-3; 12:10, etc.

The Purpose of the New Revealed in the Old

The prophesy of the New Covenant (New Testament) in the Old Covenant (Old Testament) is literally mentioned only once (Jer. 31:31-34),¹⁶ and it *does not* speak of Mosaic Law being done away with so we could be ‘free’ from it and ‘under Grace.’ *On the contrary*, God specifically says that He will put *His Law on our minds and write it on our hearts*:

“Behold, the days are coming,’ says Yahveh,¹⁷ ‘when I will make a **New Covenant** with the *House of Israel and with the House of Judah*—not like the covenant that I made with their Fathers in the day that I took them by the hand to lead them out of the land of Egypt, My Covenant which they broke, though I was a husband to them,’ says Yahveh. ‘But *this is the covenant* that I will make with the *House of Israel* after those days,’ says Yahveh: ‘**I will put My Law in their minds and write it on their hearts** and I will be their God, and they shall be My people. No more shall every man teach his neighbor, and every man his brother, saying, ‘Know Yahveh!,’ for they shall all know Me, from the least of them to the greatest of them,’ says Yahveh, ‘for I will forgive their iniquity and their sin I will remember no more.’” (Jeremiah 31:31-34; cf. Malachi 4:4)

This prophecy took place in the midst of God destroying Jerusalem and the Temple of Solomon. God spoke of hope for Israel with the New Covenant, and even though many Jews in the days of Yeshua rejected Him, and still do, God will be faithful to Israel, as the Apostle Paul speaks of in Romans 11. The New Covenant was (only) given to ‘the House of Israel,’ but the Gentiles were invited to come into this covenant (Isaiah 42:6; 49:6). It was not a covenant only for the Gentiles and it certainly didn’t mean that Gentiles coming in would turn it over and nullify God’s desire of placing His Law within them, although that’s what happened.

From just this perspective, of the New Covenant being given so that God could place His Law within our minds and hearts, it’s obvious that *God* had no intention of doing away with all the laws and rules He gave to Moses, but wants to place them *within* the soul of every Christian. Of course, many Christians don’t see it that way, but this is God’s word, the full implementation happening on Judgment Day, of God writing and placing Mosaic Law in our minds and hearts, when we shall see Yeshua as He is:

“Beloved, now we are children of God, but it has not yet been revealed what we shall be, but we know that when He is revealed we shall be like Him, *for we shall see Him as He is.*” (1st John 3:2)

To see Yeshua as He is means that we must be like Him who is *the* Word of God because it implies fully comprehending who God the Son is, and only one like God can do that. On Judgment Day we will be transformed into the very Image of Yeshua to marry Him; to be one with Him because we are His Bride (Eph. 5:30-32; Rev. 21:1-10f.). We will be like Him—our *essence* or being will be like His, holy and divine. Yeshua is *the* living Word of God (Rev. 19:13)—Mosaic Law is a *written* reflection of the Living Word, Yeshua, and so truly, our souls will *fully* reflect Mosaic Law, just as God spoke of through Jeremiah. How, then, could Yeshua’s sacrificial death nullify Mosaic Law, as the Pharisaic Church says?

Some might say, ‘Well, God hasn’t shown me that I have to keep Passover or that I can’t eat pig!’ The

¹⁶ The New Covenant that God literally speaks of for Israel in Jer. 31:31f., is also written in the Old Covenant as an everlasting covenant (Is. 55:3; 61:8; Jer. 32:37-44; 50:5; Ezk. 16:60; 37:26, etc.).

¹⁷ ‘Yahveh’ is the actual name of the God of Israel. It appears 6,823 times in the Old Testament. Francis Brown, S. R. Driver and Charles A. Briggs, based on the lexicon of Wilhelm Gesenius; Edward Robinson, translator, and E. Rodiger, editor, *The New Brown, Driver, Briggs, Gesenius Hebrew and English Lexicon* (Lafayette, IN: Associated Publishers and Authors, 1978), p. 217. The name Yahveh is usually hidden in English Bibles behind the terms Lord and God, which then appear with small capitals letters after the first letter, like this: LORD; GOD.

problem lies not with God, nor His Word in the New Covenant by which we know His will, but with the Pharisaic Church's heretical interpretations of New Testament scriptures that nullify Mosaic Law. When we look at what Yeshua said we see a divine amplification of Mosaic Law, not a nullification of it:

“You have heard that it was said to those of old, ‘You must not commit adultery,’ but I say to you that whoever looks at a woman to lust for her has already committed adultery with her in his heart.” (Matthew 5:27-28; cf. Ex. 20:17; Prov. 6:25)

The Mosaic commandment against adultery remains, and with Yeshua's understanding of it we realize the *essence* of the commandment. *This* is Messiah's Law—understanding and walking in the deeper ramifications of Mosaic Law, which are now revealed to us, not done away with. Messiah's Law, which is the same as God's Law,¹⁸ is not different from Mosaic Law—it reveals the *essence* of Mosaic Law. The Law of Messiah Yeshua is Mosaic Law interpreted and elevated to the highest of the Heavens.

The reason why God didn't give this understanding to Moses and Israel at Mt. Sinai was because Israel was carnal—there was no way she could have kept it—most of the time she couldn't keep the basics of Mosaic Law (e.g. idolatry). Christians, though, Born from Above and filled with the Holy Spirit, can walk in both the outer and the inner meanings of Mosaic Law, *just as Yeshua did, by the Grace of God*. After all, who really is Yeshua? Has He given His blessing to eating pork chops or doing away with the seventh day Sabbath? If He has where does *He* say that in the Gospels? Where did He speak of His death nullifying Mosaic Law? It's not there.

If He hasn't, who has? The Pharisaic Church has its Scripture that it interprets to mean that one can eat bacon, and also, not honor the 7th day Sabbath, *but the Pharisees also had Scripture to support their perverse interpretations*—and we know what Yeshua thought of them and their teachings (Mt. 15:1f.).

When God speaks of placing His Law in our minds and hearts He means Mosaic Law, as interpreted by Yeshua. Until the Day of Judgement we grow in increments of holiness, or as Paul said, ‘from glory to glory’ (2nd Cor. 3:18) and *this* is where God's Word, properly interpreted in the New Testament, comes to show us the Way to walk—*like Yeshua did*. Some might say that all they have to do is ‘love,’ but how loving is it to walk in sin and present a false picture of Messiah Yeshua? It's by God's words that we know God's will, what is right from wrong and how to walk out our faith in Messiah Yeshua.

Mosaic Law vs The Ten Commandments

Some may think that what God wants to write on our hearts, ‘My Law’ (Jer. 31:33), is only the Ten Commandments. Biblically speaking, though, Mosaic Law is God's Law because God gave Moses all the laws, commandments, statutes and ordinances, etc., for Israel (Dt. 5:1-33). In other words, there aren't two laws: Mosaic Law and God's Law (i.e. just the Ten Commandments), and of course, the Ten are found within the Law of Moses (Ex. 20:1–24:8f.).

Also, Moses didn't make up any laws on his own—all the rules came from God's voice,¹⁹ Moses writing them down (or having someone else write them down after Moses heard them from God, with the Ten written on two stone tablets by the Lord). God's Law is the Law of Moses, and not just the Ten, and this is what God wants to place on our hearts (Jer. 31:33). There are many Scriptures that support this. Here are two of them where ‘commandments’ mean more than the Ten, and ‘Law’ means more than the Ten, with other cites to support them:

“If you sin unintentionally, and do not observe all these *commandments* which Yahveh has *spoken to Moses*—*all* that Yahveh has *commanded you by the hand of Moses*, from

¹⁸ See 1st Cor. 9:21; cf. Rom. 2:13; 7:22, 25; 8:7.

¹⁹ See Exodus 24:7; 34:32; 36:1; 39:32, 42; 40:16; Numbers 1:54; 2:34; 8:20; 9:5; 15:22-23, 32-36; Dt. 1:3; 5:27.

the day Yahveh gave commandment and onward, throughout your generations...” (Num. 15:22-23; cf. Num. 19:2, 14; Dan. 9:10-14, where His voice equals all the laws that were given through the prophets, and Num. 12:1-8f.; Dt. 34:10-12 where God considers Moses the greatest of the prophets; Ezr. 7:6, 10, 11, 12, 14, 25-26; 10:3; Neh. 13:1, 3; Jn. 15:25).

“if you obey the *voice* of Yahveh your God, to keep His *commandments and His statutes* which are *written in this Book of the Law*, and if you turn to Yahveh your God with all your heart and with all your soul...” (Dt. 30:10; cf. Num. 15:1-23, 30-31, 37-41; Neh. 8:1, 8-9, 13-14; 9:3, 13-14, 26, 29, 34; 10:28-29, 34, 35, 36, where ‘Law’ in English is always Torah; Mosaic Law; Mt. 5:17-19; 22:35-40; John 19:7).

What God spoke to Moses equates to all the commandments (not of the Ten), and obeying ‘the *voice* of Yahveh’ and keeping ‘His commandments *and* His statutes,’ with the ‘Book of the Law’ obviously is the Law of Moses, and are more than just the Ten Commandments because it speaks of commandments *and statutes* and *all* that God spoke to Moses. Also, no one would say that there are any statutes in the Ten Commandments. The first cite, from Numbers 15, is in the context of God giving Israel *commandments* concerning animal sacrifices. There aren’t any animal sacrifices in the Ten Commandments. Some say that we only need to follow the Ten because they’re a summary of all the others, but who would know to keep Passover, or not eat pig and shrimp, if only the Ten were what God wanted us to do?

In English the term *Ten Commandments* is not written with the Hebrew word for commandment. In Hebrew it’s written as the Ten Words (or Ten Sayings), so when God speaks of writing His *Law* upon our hearts, if He only meant the *Ten Commandments* He would have said in Hebrew the Ten Words, (i.e. עֲשֶׂרֶת הַדְּבָרִים *Ah’seret HaDivarim*). What is written in Jeremiah 31:33, though, is the word תּוֹרָתִי (*Torah’ti*), which literally means *My Torah*, and although it can be translated as *My Law*, Torah literally means *Instruction* or *Teaching*, *not commandment*. In other words, when God speaks of writing His *Torah* upon our hearts, He’s literally saying ‘My Instructions/Teachings,’ which is Mosaic Law,²⁰ and so, God’s Law is Mosaic Law.

The word Torah is literally used of many of the rules, laws and commandments of God, such as the law (*torah*–instruction) of the burnt sacrifice (Lev. 6:9), the law (*torah*) of the grain offering (Lev. 6:14), the law for the cleansing of the leper (Lev. 14:2), and the law of the Nazarite (Num. 6:13), etc. These laws, teachings or instructions taught Israel the way to walk out their faith in God. Therefore, the phrase *My Law* (Torah) means all the rules, commandments, statutes and ordinances, etc., of God that are found in Mosaic Law, not just the Ten.

Many times other terms, synonyms, are used to speak of God’s Mosaic Law, such as commandments, ordinances, judgements, statutes and testimonies. For instance, in Psalm 119 King David clearly extols Mosaic Law as something that is godly and beneficial. His different ways of speaking about the Law (Torah; e.g. its precepts and judgements) are the Hebraic way of speaking about Mosaic Law.²¹ David sings much praise to God for His Torah (Ps. 1:2; 37:31; 40:8; 119:1, 77, etc.) because he knew the wisdom and understanding inherent in it (Dt. 4:5-8; 30:15, 19, 20; 32:47). So did Paul (1st Cor. 7:17-20; 2nd Tim. 3:10-17).

²⁰ See Ex. 16:4 where God speaks of His Law (*Torah’ti*; literally ‘My Law/Instruction’) in regards to the Manna. In other words, *His Law* is not confined to the Ten. Mosaic Law is all His instructions or teachings for living a prosperous and healthy life, both physically and spiritually.

²¹ Words like *judgements* and *statutes*, etc., are synonymous with God’s (Mosaic) Law and speak of His holy Instruction or Teaching (Torah) to Israel (Dt. 4:44-45; 5:1-22; 7:11, etc.). For *testimony* equaling Torah (Law) see Psalm 78:5; 119:88; 132:12; Is. 8:20. For *testimonies* see Dt. 4:45; 6:17, 20; Ps. 25:10; 78:56; 99:7. For *judgements* see Lev. 18:4, 5, 26; 25:18; Dt. 4:1, 5, 8; 5:31. For *ordinances* see Ex. 21:1; 24:3; Lev. 19:37; 20:22; 26:15; Num. 9:3. For *statutes*, Ex. 18:20; Lev. 10:11; 18:4, 5, 26; 19:19; 20:8; Dt. 6:1. For *commandments*, Ex. 15:26; 16:28; Lev. 22:31; Num. 15:22; Dt. 6:17 and for *the fear of Yahveh* see Ex. 9:30; 18:21; 20:20; Lev. 25:17; Dt. 4:10; 5:29; 6:2, 13, 24; Mt. 10:28.

If the laws of God were holy and wise for Moses, David, Isaiah and Yeshua, why wouldn't they continue to reveal God's wisdom after the resurrection for us? Why would they be any less holy and wise for a Gentile believer who has been *grafted into Israel*? (Rom. 11:13–12:5; Eph. 2:1-22; Gal. 6:16)

Also, as great as the Ten on Stone Tablets are,²² neither the greatest commandment, nor the second greatest commandment is found in the Ten. As Yeshua Himself said, the first or greatest commandment is to love God with all our heart and the second is to love our neighbor as ourselves.²³ These two are found in 'obscure' places in Mosaic Law (Dt. 6:4-5; Lev. 19:18c respectively) and yet, they are definitely for New Covenant believers. Obviously, there are more rules for us than just the Ten. Yeshua said to the Samaritan woman:

“Woman, believe Me, the hour is coming when you will neither on this mountain, nor in Jerusalem, worship the Father. You worship what you do not know. **We** (Jews) know what we worship, *for salvation is of the Jews*, but the hour is coming, and now is, when the *true worshipers* will worship the Father in Spirit and **Truth** because the Father is seeking such to worship Him. God is Spirit, and those who worship Him *must* worship in Spirit and (His) Truth.” (John 4:21-24)

Biblical Truth is not an abstract concept. It points to both Yeshua and Mosaic Law.²⁴ *Sola Scriptura!*

Sola Scriptura was a powerful and godly motto of the Protestant Reformers of the 1500s. It means that **only Scripture** is divinely authoritative, and therefore, reveals who our God is and what His will is, and consequently, what we should believe and what we should practice.

But Didn't Jesus Fulfill The Law?

Many Christians think that Yeshua, *fulfilling* the Law of Moses (Mt. 5:17), means that they don't have to keep it. According to Messiah Yeshua, though, fulfilling cannot mean that. He actually says, *in the very next verse*, that the Law of Moses is meant for us and that it will remain for as long as the Heavens are above the Earth:

“For truly, I say to you, until the Heavens²⁵ and the Earth pass away, **not one jot or one tittle will pass from the Law** until all is *fulfilled*.” (Matthew 5:18)

The English terms *jot* and *tittle* refer to the smallest letter of the Hebrew alphabet, the ך *yod*, and an artistic, decorative flurry that appears on some Hebrew letters when they are written in a biblical scroll, neither of which changes or alters the meaning of the word that the letter is a part of. In other words, Yeshua is using hyperbole, *emphasizing* His point by saying that the Heavens and Earth will vanish before Mosaic Law does. That's how strongly our Lord feels about Mosaic Law.

The Pharisaic Church, though, takes the word fulfilled, along with what Yeshua spoke in the verse before it, to teach that 'all was *fulfilled* at His death' (something He does not say). They interpret fulfill to mean that there is no need for Mosaic Law anymore (except for the moral laws, as they see it; e.g. don't lie, steal, cheat, murder, etc.). Yeshua said in the verse previous,

“**Do not think** that I came to destroy the Law or the Prophets. I did not come to destroy

²² Stone, lasting 'forever,' was symbolic for the ancients of eternity. The words of God on the Stone Tablets symbolize that all the words of God are eternal (Is. 40:8; Mt. 5:18; Lk. 16:17).

²³ Matthew 22:35-40; Mark 12:30-31; Luke 10: 27-28; cf. Deuteronomy 6:4-5; Leviticus 19:18c.

²⁴ For the Word/s of God—Psalm 119:30, 43, 142, 151, 160 (see also Psalm 1:2; 37:31; 40:8; 119:1, 77; Jn. 17:17). For Yeshua, John 14:6. For the Father—Jn. 18:37. For the Spirit—Jn. 16:13. For the Gospel—Col. 1:5.

²⁵ In Hebrew the word for Heaven is always plural, Heavens.

but to *fulfill*.” (Matthew 5:17)

In this verse, though, Yeshua begins by telling us *not to think* that He came to destroy (do away with) the Law, yet the Pharisaic Church interprets *fulfill* to mean just that! If that isn't magic I don't know what is! In the very same verse that Messiah speaks of *not destroying* the Law the Church teaches that He did!!!

Why would something that shows us right from wrong, and holiness from sinfulness, be done away with by Yeshua's sacrificial death, which atoned for our sins? How would we know all that is sin and all that is righteous without it? By what's in our heart? That's what many Christians say, but God says this about our hearts: “The heart is *deceitful above all things and desperately wicked!* Who can know it?!” (Jeremiah 17:9)

Christians who justify eating ham and lobster because they are following their heart are walking against God's will. According to Yeshua the Mosaic dietary laws are still in effect—these Heavens and this Earth are still around. His fulfilling of the Law of Moses doesn't mean it's done away with or of no consequence for us.

What did Yeshua mean when He spoke of fulfill? What He meant was that Mosaic Law *spoke* of Him, and that He had come to *fulfill* the words in the Law that pointed to Him. This understanding is seen ‘on the road to Emmaus’ where Yeshua said this very thing:

“Then He said to them, ‘These are the words which I spoke to you while I was still with you, that *all things must be fulfilled*, which were *written in the Law of Moses* and the *Prophets* and the *Psalms concerning Me*.’ And He opened their understanding, that they might comprehend the Scriptures. Then He said to them, ‘Thus it is written and thus it was necessary *for the Messiah to suffer and to rise from the dead* on the third day, and that *repentance and remission of sins should be preached in His name* to all nations, beginning at Jerusalem. And you are witnesses of these things. Behold! I send the Promise of My Father upon you, but stay in the city of Jerusalem until you are endued with power from Above.’” (Luke 24:44-49; cf. Luke 24:25-27; John 1:45)

Nowhere does Yeshua say that *fulfill* means that Mosaic Law is done away with. This conversation took place *after* His death and resurrection, when the Church says the Law was done away with, but Yeshua doesn't say that! He speaks about repentance and forgiveness of sin being preached in His name to *all* the nations, and of receiving the Baptism of the Holy Spirit (Acts 2:1f.).

Yeshua's *fulfilling* of the Law meant that all the Scriptures pertaining to the coming of the Messiah of Israel pointed to Him. It has absolutely nothing to do with nullifying Mosaic Law. Yeshua *does not* agree with the Church's interpretation that His fulfilling of the Law did away with it.²⁶

Mosaic Law is how Messiah Yeshua wants us to walk out our faith in Him. *This* is who our Savior is. He does not bless the eating of pig, nor the desecration of the seventh day Sabbath, nor the keeping of Christmas, etc. Alexander Hislop, in his classic, *The Two Babylons*, writes this about Christmas:

‘There can be no doubt, then, that the Pagan festival at the winter solstice—in *other words, Christmas*—was held in honour of the *birth* of the *Babylonian* Messiah.’²⁷

There's no place in the Gospels where Yeshua ever speaks of celebrating His birth, or the Law's demise.

²⁶ For more understanding on what Yeshua meant when He spoke of fulfilling the Law read the article *Seven Ways that Yeshua Fulfilled the Law* at <http://seedofabraham.net/Seven-Ways-Yeshua-Fulfilled-Law.pdf>.

²⁷ Alexander Hislop, *The Two Babylons*, 2nd American edition (Neptune, NJ: Loizeaux Brothers, 1959), p. 102 (in *The Full Hislop* it's p. 78). For an excellent understanding of the paganism of Christmas read, *The Two Babylons*, pp. 91-102 (in *The Full Hislop* it's pp. 70-79). *The Two Babylons* is at <http://seedofabraham.net/The-Two-Babylons.pdf> and *Christmas* by Richard Davis offers excellent insights and can be read at <http://seedofabraham.net/Christmas-Its-Origin.pdf>.

We would think that if Mosaic Law was going to be nullified, Yeshua would have spoken of it, somewhere, at least once!²⁸ Yeshua is the Father's revelation of Who our Father is and His ways to Israel. On the contrary, though, when tempted by Satan, Yeshua speaks of *living by every word of Mosaic Law*. When Yeshua had fasted and prayed for 40 days, Scripture says that He was hungry (Matt. 4:2-3). Satan came to Yeshua at His point of temptation and Yeshua answered him with Scripture and said,

“It is written! ‘Man must *not* live by bread alone, but by *every word* that proceeds from the mouth of God!’” (Matthew 4:4; cf. Dt. 8:3 for where Yeshua is quoting from)

When did that change? When was man supposed to stop living by every word of God? According to the Pharisaic Church it changed at His death, but as we've seen that's a preposterous interpretation of what 'fulfill,' and His death, mean. Yeshua came to proclaim life in His Kingdom, by His sacrificial death. He didn't do away with Mosaic Law, but *amplified* it, allowing us to see the *essence* of Mosaic Law, which is a reflection of who Yeshua is—the living Word of God. Messiah didn't do away with murder, but revealed the essence of it, saying that if we hate we've already murdered (Mt. 5:21-28).

Yeshua didn't do away with the 7th day Sabbath, but spoke of being **Lord** of the Sabbath! (Mark 2:28).

He didn't do away with Passover, but spoke of keeping it in the Kingdom of His Father! (Mt. 26:17, 19, 26-29, specifically v. 29)

Now we understand the deeper meaning of Passover and why God enacted it in ancient Egypt. Yeshua, being the Lamb of God, doesn't nullify God's commandment to keep Passover—He amplifies it!

Yeshua was sent to confirm the promises made to the Fathers, one of which speaks explicitly about the New Covenant and God's desire to place His Law within us, not nullify it. Yeshua revealed the essence of Mosaic Law, and in so doing, elevated it to the highest of the Heavens. Many can say that they've never murdered anyone, but who can honestly say that they've never hated or lusted after another? This concept, of Yeshua amplifying Mosaic Law, applies to all the rules of Moses, especially the 7th day Sabbath,²⁹ the Feasts of Israel and the Mosaic sacrifices.

The Book of Acts Confirms Mosaic Law

The Book of Acts, written about 64 AD, is the *only divinely inspired, authoritative history* of the first 34 years of the Church.³⁰ This time period, of 30 to 64 AD, is the time of the nascent Church, when it first came into existence, and reveals *how* the Apostles walked out their faith in Yeshua *after* the resurrection.

In Acts, Luke continually presents the Law of Moses in a divine light, and that, mostly from the mouth of the Apostle Paul.³¹ *Nowhere* in Acts does it speak of the Law's demise, nor of Sunday replacing God's 7th day Sabbath. Also glaringly absent from the first 34 years of the Church is any mention of Easter or

²⁸ Some might point to Luke 16:16, but the next verse (17), speaks of it being easier for the Heavens and the Earth to pass away than Mosaic Law.

²⁹ To understand why the death penalty was commanded by God for anyone who broke the Sabbath, see *The Sabbath and Yeshua* at <http://seedofabraham.net/The-Sabbath-and-Yeshua.pdf>. For why the death penalty isn't carried out today see *Hebrews and the Change of the Law* at <http://seedofabraham.net/Hebrews-and-the-Change-of-the-Law.pdf>. For the Mosaic sacrifices see *Mosaic Sacrifice and the Blood of Jesus* at <http://seedofabraham.net/Mosaic-Sacrifice-and-the-Blood-of-Jesus.pdf>.

³⁰ Richard N. Longnecker, author; Frank E. Gaebelin, general editor; J. D. Douglas, associate ed., *The Expositor's Bible Commentary*, vol. 9, *The Acts of the Apostles* (Grand Rapids, MI, USA: Zondervan, 1990), Accordance Bible Software, n.p.; Longnecker argues persuasively for Acts being written about 64 AD.

³¹ Acts 21:20-24; 22:3-21; 23:6; 24:10-21; 25:8, 10-11; 26:2-23; 28:17-20.

Christmas, let alone Scripture commanding Christians to observe those days (and actually, there's no mention of either of those two days in all the New Testament).³² Cementing this fact, that Mosaic Law is valid for Christians and that no Apostle taught anyone to eat ham, bacon, shrimp or catfish, or to keep Sunday or Easter, etc., is what Luke writes in Acts 1:1-4. Here, Yeshua appeared to His Jewish Apostles for 40 days *after* the resurrection and during that time He taught them *about His Kingdom*. Yet, nowhere in Acts do any of the Apostles speak of the Law being done away with, or more specifically, that it doesn't apply to Christians, or that Sunday replaced the Sabbath, etc:

“The former account I made, Oh Theophilus, of all that Yeshua began both to do and teach, until the day in which He was taken up, after He through the Holy Spirit had given commandments to the Apostles whom He had chosen, to whom He also presented Himself alive *after* His suffering by many infallible proofs, *being seen by them during forty days* and speaking of the things *pertaining to the Kingdom of God*. And being assembled together with them, He commanded them not to depart from Jerusalem, but to wait for the Promise of the Father, ‘which,’ He said, ‘you have heard from Me.’” (Acts 1:1-4)

Certainly, if the Law of Moses had been nailed to the cross, as the Pharisaic Church heretically interprets Colossians 2:14,³³ the Apostles of the Lord would have spoken of it and preached its demise *somewhere* in Acts (or somewhere in the letters of Peter, John, Jude or James), but there's not even a hint of it! The Church can only go to Paul, and that, in just a few of his letters, to find what they believe is Paul's stance against Mosaic Law, but they don't understand Paul at that point.

Distinguished 20th century scholar and theologian, F. F. Bruce,³⁴ even with his anti-Law theology, to his eternal credit, writes of Paul in the Book of Acts as **fully Law-observant**:

‘Christianity’ for Luke is ‘no innovation *but the proper fulfillment of Israel's religion*. He is at pains to present Paul *as a loyal and law-abiding Jew*. This comes out particularly in the speeches made by Paul in his own defense in Jerusalem, Caesarea, and Rome.³⁵ In those apologetic speeches...Paul claims to believe *everything in the law* and the prophets and to have done *nothing* contrary to Israel's ancestral customs [Law]. The *one* [and only] *point at issue* between him and his accusers is the *resurrection faith*: by this he means the faith that Jesus rose from the dead...Jesus' resurrection is for him *the confirmation of the Jews' national hope*.’³⁶

Bruce couldn't find the ‘Paul of the Church’ in the Book of Acts, but he certainly helps to confirm that Mosaic Law is valid for every Christian. By 64 AD, when Luke wrote Acts, Paul had already written most of his letters and would die shortly after that. The two main letters that the Pharisaic Church uses ‘to prove’ that the Law is not for Christians, Galatians and Romans,³⁷ were written by Paul about 53 and 55

³² The KJV has the word Easter in Acts 12:4. All other Bibles have *Passover* because the Greek word is πάσχα *paska*. Its Hebrew equivalent is פֶּסַח *pesach*, which translates into English as *Passover*. The KJV is wrong.

³³ See p. 32 for the chapter *But the Law was Nailed to the Cross*. For a teaching on what was nailed to the cross ask for the PDF *What was Nailed to the Cross? Colossians 2:14*. What was nailed to the cross was our sins, not God's holy and righteous laws found in the Law of Moses (Rom. 7:12, 14).

³⁴ “Frederick Fyvie Bruce (1910-1990) was a biblical scholar who supported the historical reliability of the New Testament. His first book, *New Testament Documents: Are They Reliable?* (1943) was voted by the American evangelical periodical *Christianity Today* in 2006 as one of the top 50 books ‘which had shaped evangelicals...Bruce was a distinguished scholar on the life and ministry of Paul the Apostle...He is one of a handful of scholars thus recognised by his peers in both fields’ (Old Testament and New Testament studies). From http://en.wikipedia.org/wiki/F._F._Bruce.

³⁵ Acts 22:3-21; 23:6; 24:10-21; 25:8, 10-11; 26:2-23; 28:17-20.

³⁶ F. F. Bruce, Author; Gordon D. Fee, General Editor, *The New International Commentary on the New Testament: The Book of the Acts* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1988), pp. 9-10.

³⁷ For ‘problems’ about the Law in the Book of Hebrews, see *Hebrews and the Change of the Law* at <http://seed->

AD,³⁸ respectively, ten years *before* Luke would write Acts in 64 AD. In other words, Luke was well aware of Paul's theology, having been for at least 15 years, Paul's best friend and traveling companion until death (from 48 AD on, when Luke begins to speak in the plural, 'we,' relating what Paul and he went through).³⁹

Paul was Law-observant *all his life*, and when we consider what the Apostle wrote to his Gentile believers, of *imitating* or *following him as he followed Christ*,⁴⁰ we're left with the authoritative and divine understanding that the Law of Moses is for every Christian. *This* is God's way to walk out our faith in His Son, the Yeshua (Jesus) of the Bible, not the Jesus of the Pharisaic Church—as you see they're not the same. There can be no compromise on this vital, biblical issue because the way of God is holy, but the way of the Pharisaic Church is laden with sin. Yes, it's fun to celebrate Christmas, but we're called to be holy and represent Yeshua in Truth, not fiction, and certainly not in pagan practices.

Acts 21:20-24 happened 25 years *after* the resurrection and is also instructive in revealing who this Lord is whom we are called to emulate in order to be true to Him and ourselves. Paul has returned to Jerusalem, and the Jewish believers have heard some strange and evil stories about him. They tell Paul to take the purification rite for the Nazarite Vow so that the malicious slander can be stopped. What was being said about Paul was that he taught Jews to forsake Mosaic Law, basically the same thing that the Church teaches about the Apostle! Obviously, others were misinterpreting Paul's letters before the 21st century (Rom. 3:7-8; 2nd Peter 3:14-17).

“And when they heard it they glorified the Lord and they said to him (Paul), ‘You see, *brother*, how many *tens of thousands of Jews* there are who have *believed* and they are *all zealous for the Law*, 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 sons, nor to walk according to the customs.’⁴¹ What then? The Assembly must certainly meet, for they will hear that you have come. Therefore, do what we tell you: we have four men who have taken a vow. Take them ***and be purified with them*** and *pay* their expenses so that they may *shave their heads*,⁴² and that *all may know* that those things of which they were informed concerning you are ***nothing***, but that *you yourself also walk orderly and keep the Law*.” (Acts 21:20-24)⁴³

“But concerning the Gentiles who believe, we have written and decided that they should *observe no such thing*, except that they should keep themselves from things offered to idols, from blood, from things strangled, and from sexual immorality.” (Acts 21:25)⁴⁴

ofabraham.net/Hebrews-and-the-Change-of-the-Law.pdf.

³⁸ Second Timothy is Paul's last letter, written about 65 AD. The Apostle to the Gentiles upheld Mosaic Law to the very end of his life, as seen in his last letter (2nd Tim. 2:15; 3:10-17).

³⁹ Some of the 'we' passages are Acts 16:10, 11, 12, 13, 16; 20:6, 13, 14, 15; 21:1, 2, 3, 4, 5, 6, 7, 8, 10, 12, 14, etc.

⁴⁰ 1st Cor. 4:14-17; 11:1; 2nd Cor. 12:18; Phil. 3:15-17; 4:9; 1st Thess. 1:6-7; 2nd Thess. 3:7, 9.

⁴¹ It seems that some heard Paul's phrase about no longer being *under the Law* and misinterpreted it just as the Church does today.

⁴² The shaving of the head makes this vow to be the Nazarite Vow (Num. 6:18-19).

⁴³ For a detailed account of what the passage means see, *The Lifting of the Veil: Acts 15:20-21*, and the chapter, *Acts 21:25—Observe No Such Thing!* The book can be read at <http://seedofabraham.net/The-Lifting-of-the-Veil.pdf>. You might also want to read the book to understand why Acts 15:20-21 is the theological cornerstone of the New Testament that establishes Mosaic Law for every Christian.

⁴⁴ Acts 21:25 speaks of the Gentiles observing 'no such thing,' and the Church, of course, interprets it to mean that the Gentile doesn't have to keep Mosaic Law, but the biblical meaning is found in the verse itself. It speaks of them having *written* a letter to the Gentiles. This is the letter of Acts 15:23-24f., which states that the Gentile, among other things, was not to be physically, covenantally circumcised. This is what was written and decided upon by the Council of Acts 15 concerning the salvation of the Gentiles (see especially Acts 15:1, 6). We know

“Then Paul took the men, and the next day, *having been purified with them*, entered the Temple to announce the expiration of the days of purification, at which time a *sacrifice*⁴⁵ should be made for each one of them.” (Acts 21:26)

The four men that Paul was asked to join were under a Nazarite Vow, as no other vow entails the shaving of the head (Num. 6:18-19; Acts 21:24), and Paul agrees to observe it. It’s ironic that the very teaching of the Pharisaic Church, that the Law is not for Christians, of which they think that Paul is the proponent of, is actually written as *slander* here about Paul (‘to forsake Moses’). The Apostle Paul went along with the idea of paying for, and joining, the four believing men who were beginning the purification rite for the Nazarite Vow. As patron and participant⁴⁶ Paul was in agreement that the Nazarite Vow, and therefore, *animal sacrifice after* the resurrection of Messiah Yeshua (Num. 6:14) was in keeping with God’s will, and actually, this was Paul’s *second* Nazarite Vow recorded in Acts.⁴⁷ Be that as it may, at the very least we see the Apostle to the Gentiles walking in the *midst* of the Law of Moses—it doesn’t get any more ‘Mosaic Law’ than the Nazarite Vow and animal sacrifice!⁴⁸

that is the letter being spoken of in Acts 21:25 because the same four rules of James in Acts 21:25 are written in both Acts 15:20 and the letter of 15:29. ‘Observe no such thing’ prohibits *Gentile* circumcision in the flesh for covenantal reasons. It’s not a prohibition against Mosaic Law. For more on this see *Gentile Circumcision?* at <http://seedofabraham.net/Gentile-Circumcision.pdf>.

⁴⁵ The English word is usually rendered as ‘offering,’ but in the context of the Nazarite Vow means an animal sacrifice (Num. 6:10).

⁴⁶ Paul was a participant in the vow, walking alongside those who had just begun the purification rite for it. Paul was told in Acts 21:24 to ‘take them and be *purified* with them,’ and in v. 26, ‘Paul took the men and the next day, having been *purified with them*, entered the Temple to announce the expiration of the days of purification, at which time an offering (sacrifice) should be made for each one of them.’ With the purification rite completed, Paul would have begun the vow with the other men. Someone might say that God stopped Paul from taking the vow because it was wrong, but there is no Scripture that states that.

David J. Williams, Author; W. Ward Gasque, New Testament Editor, *New International Biblical Commentary: Acts* (Peabody, MA: Hendrickson Publishers, 1999), p. 366. Williams believes that Paul was under the NV.

R. J. Knowling, D.D; W. Robertson Nicoll, M.A., LL.D., Editor, *The Expositor’s Greek Testament*, vol. two: *The Acts of the Apostles* (Peabody, MA: Hendrickson Publishers, 2002), pp. 449-450. Knowling states that the Greek word ‘certainly seems to demand that’ Paul ‘place himself on a level with the four men and take upon himself the Nazarite vow.’

⁴⁷ Acts 18:18 states, ‘Paul, having remained many days longer, took leave of the brethren and put out to sea for Syria, and with him were Priscilla and Aquila. In Cenchrea *he had his hair cut, for he was keeping a vow.*’

Scholars are perplexed that Paul would do such a thing, yet I. Howard Marshall, M.A., B.D., Ph.D., Author; Professor R.V.G. Tasker, M.A., B.D., General Editor, *Tyndale New Testament Commentaries: Acts* (Leicester, England: Inter-Varsity Press, 2000), pp. 344-345, believes it was a Nazarite Vow.

David Stern, *Jewish New Testament Commentary* (Clarksville, MD: Jewish New Testament Publications, 1992), pp. 290-291. Stern doesn’t think Paul’s vow of Cenchrea was a *strict* NV, saying that it could only be done in Jerusalem, but Williams overcomes Stern’s objection by revealing that Josephus (*War* 2.309-314) writes that such a thing was possible, and Marshall, *Acts* p. 300, citing Mishnah *Nazir* 3:6; 5:4, says that the shaving of the hair for the NV was permissible outside Jerusalem and Israel.

I’m not advocating that Christians sacrifice animals in their backyards, only that in Paul’s day he went to the Temple, which was officiated by Aaronic Priests, and thought it well within God’s will for him to sacrifice. Of course, this has powerful theological ramifications for Mosaic Law being valid for Christians today.

⁴⁸ Believe it or not, God allowed Gentiles, who are part of Israel, to offer sacrifice to Him (Num. 15:13-16). In the days of Paul, however, Gentile believers were barred from sacrificing because of the anti-Yeshua priesthood that controlled the Temple. Animal sacrifice has not been done away with, as is evident from Acts 21:20f., and Ezk. 40-46, despite how the Pharisaic Church misinterprets Hebrews 7:27; 9:24-28; 10:1, 4, 10. For what’s wrong with the Pharisaic Church’s interpretation of Hebrews see *Hebrews and the Change of the Law* at For ‘problems’ about the Law in the Book of Hebrews, see *Hebrews and the Change of the Law* at <http://seedofabraham.net/Hebrews-and-the-Change-of-the-Law.pdf>.

Some might say that Mosaic Law was only for the Jews, but this event in Acts 21 immediately evaporates that Pharisaic theological point. How could Mosaic Law be for the Jewish believers when, it was supposed to have been done away with at Messiah's death, 25 years earlier, and how could it be *only* for the Jews, and not the Gentiles, when Yeshua Himself speaks of one Flock and one Shepherd, not two Flocks with two totally different standards for sin? (John 10:15-16)

Luke writes that all the Jews kept the Law of Moses, and here, specifically of the Nazarite Vow for Paul, 25 years after the resurrection. This reveals that what Yeshua taught His Apostles, for 40 days after His resurrection, about His Kingdom, **did not** include the negation of Mosaic Law. Some realize the futility of trying to bend these accounts. They're honest and say they don't understand it, but some questions remain unanswered for the Scribes of the Pharisaic Church: How could Paul take the Nazarite Vow if Mosaic Law was not for Christians? Why didn't Paul tell James and the other Apostles that the Law had been done away with? Why doesn't Paul ever speak of Mosaic Law being done away with; before the mob at the Temple, before the Sanhedrin, Felix, Festus, King Agrippa, or the Jews in his house-prison in Rome?⁴⁹

The Apostle Paul—A Chameleon?

Some Christian theologians and pastors teach that the Apostle Paul was only being 'a Jew to the Jews'⁵⁰

⁴⁹ Acts 22:1-21; 23:1-6f.; 24:10-17f., (where v. 17 speaks of sacrifices); 25:8, 10-11; 26:2-23; 28:17-31.

⁵⁰ Knowling, *The Acts of the Apostles*, p. 451. Marshall, *Acts*, p. 346, citing Stahlin and including himself. Bruce, *The Book of the Acts*, pp. 406-408, argues that *the Elders and James* were lacking understanding as to *why* Paul followed their counsel and took the vow: 'Therefore, in their *naïveté*, they put a proposal to him' (p. 406). Bruce thinks that Paul was only going along with them as part of his stated policy—to be 'a Jew to the Jews' (1st Cor. 9:20). 'Paul fell in with their suggestion,' relieving 'them of embarrassment' (because of what they had heard about Paul teaching Jews not to circumcise their sons). Bruce also writes that Paul 'cannot be fairly charged with compromising his own gospel principles.'

On the contrary, Paul most certainly would be charged with unethical behavior if his reasons were as Bruce has stated. Paul expressly took the NV to show **everyone** that he kept the Law (Acts 21:24). Keeping Torah doesn't mean to keep it only when in Jewish society ('He himself was happy to conform to Jewish customs *when he found himself in Jewish society*,' Bruce, p. 406). Bruce says that among the Gentiles, Paul would 'conform to Gentile ways.' What does that mean? What was the 'way of the Gentiles'? (See Ezk. 20:32; 1st Peter 4:3) Did Paul sacrifice to idols in Corinth? Did he eat pigs in Ephesus? Did he desecrate the Sabbath in Athens? Did he keep Sunday, Christmas and Easter in Rome?

Being 'among the Gentiles' also presupposes that there were *no* Jews among the Gentiles, but wherever there were Gentile converts to Yeshua there were also Jews who believed in Him (Acts 13:42; 14:1; 17:17; 18:4; 19:10, etc.). How would Paul walk *then*? Would he keep Mosaic Law or not? (See Romans 3:8)

Bruce's Paul seems to be a deceiver of the highest order because the taking of the Nazarite Vow meant that Paul esteemed and walked in Torah *all the time*. Paul would not say to God that he would keep the Sabbath day holy among the Jews, but not among the Gentiles. Paul would have been extremely unscrupulous if he had taken the Vow *only to appease James* and the Jewish Apostles. The *stated reason* for Paul taking the Vow was so that 'all will know that there is *nothing* to the things which they have been told about you, but that you yourself *also* walk orderly, *keeping the Law*' (Acts 21:24).

If Paul only took the Vow to appease James then *he was deceiving James* and all the other Jewish believers there, but Scripture records that Paul kept Sabbath and Torah all the time (Acts 24:14; 25:8; 1st Cor. 7:19). Also, in Acts 20:16 and 1st Cor. 16:8, Paul orders his life around *Shavu'ot* (the Law's Pentecost or Feast of Weeks; Lev. 23:15-21; Dt. 16:16; see also Acts 18:18; 20:6; 27:9).

What being 'a Gentile to the Gentiles' meant for Paul was that he would *associate with them*, something that he *never* would have done as an unbelieving Pharisee (Acts 26:5). This is why he rebukes Peter—for *not associating* with the Gentile believers when Peter knew better (Gal. 2:11-15; Acts 10:15, 28, 34-35). It doesn't mean that Paul or Peter ate unclean meat, as some wrongly teach. It also means that Paul *would relate to Gentiles on their own terms*, bringing the Gospel to them in ways that they could understand; see Acts 17:15-30f., where Paul

when he took the Nazarite Vow, so as not to offend the Jews. If this was the case, Paul would have been a chameleon, not an Apostle. Still others have the *hutzpah* (Hebrew for audacity) to say that Paul was ‘afraid for his life,’ from James, the Apostles and the Jewish believers! *This*, they say, was the reason why the Apostle Paul did something that he never would have done on his own, but this makes Paul out to be a very weak and unprincipled man, something that Scripture does not bear out.⁵¹ It also makes James and the Apostles out to be more like ‘the James Gang’⁵² than ‘brothers in the Lord’ and living examples of Yeshua’s love and *way of life*.

Still other Christian scholars simply say it didn’t happen! It was just *fanciful writing* on Luke’s part. He made it up! He lied! Aside from the fact that Acts is recognized as the only *divinely* inspired authoritative history of the Apostles and the early Church, *why* would Paul’s *Gentile* traveling companion and best friend make up an account of the Apostle Paul being Law observant if he wasn’t? They don’t have an answer for that.

These scholars seem to think that Gentile Luke (Col. 4:10-14)⁵³ had nothing better to do than to *fabricate* an Apostle Paul who kept the Law! Whatever possessed the good doctor to do such a monstrous thing?! What was Luke’s motivation for speaking of Mosaic Law in glowing terms, and that, mostly from the mouth of his friend, the Apostle Paul? It’s quite a problem for those Pharisaic Scribes.

No, Luke is not a liar and the Apostle Paul he presents is the true Paul of history, despite Pharisaic Christianity’s inability to reconcile the Paul of Acts with his letters, specifically concerning Mosaic Law. These Pharisaic Christian Scribes say *the Paul* they know would never have taken the Nazarite Vow, nor backed down from James concerning Mosaic Law—and that’s true! *Their image* of Paul would never have allowed it to happen. *Their Paul* set them ‘free from the Law,’ but the biblical Paul declares *freedom from sin*, not God’s holy Law (Rom. 7:12, 14; 1st Cor. 7:17-20).

The Book of Acts tells us ‘what happened.’ It’s hard to argue with, or misinterpret, what it states about Paul because it’s an historical account, not a theological treatise, as Paul’s letters can be. The Apostle Peter, commenting on Paul letters, speaks of them being sometimes hard to understand, and therefore, twisted by men *who can’t discern the Word of God*:

“and consider that the longsuffering of our Lord is salvation—as also our beloved brother Paul, according to the wisdom given to him, has written to you, as also in all his letters, speaking in them of these things, in which are *some things hard to understand, which untaught and unstable people twist to their own destruction, as they do also the rest of the Scriptures.*” (2nd Peter 3:15-16)

It’s at the point of Mosaic Law that the Pharisaic Church doesn’t understand the Apostle to the Gentiles. If Mosaic Law had been done away with, the *biblical* Paul would have strongly voiced his opposition to James, and Luke would have recorded it. In that Paul doesn’t, we know that Mosaic Law wasn’t done away with, *and that’s why* the Pharisaic Church cannot reconcile *their Paul* with the Paul of Acts—they don’t understand Paul’s writings on Mosaic Law!

The Book of Acts reveals that Paul kept Mosaic Law because that was the way he walked out his faith in Yeshua, and he exhorted his Gentiles to do the same, as he wrote in his letters, speaking of *imitating him*

doesn’t voice his thoughts about their idolatry, but speaks of Messiah to them in a way that they could understand, not knowing Mosaic Law as the Jews did). It didn’t mean that he would sin against God in the process, by breaking the Sabbath, eating pig, keeping Easter or ‘living like a Gentile sinner’ as he writes (Gal. 2:15; 1st Tim. 5:22).

⁵¹ Acts 9:20-29; 14:19-22; 2nd Cor. 11:23-12:21; 2nd Peter 3:14-18.

⁵² The James Gang was a band of outlaws in the Old West, who lived in the 1870s, and were led by Jesse James.

⁵³ For an article on why Luke was a Gentile (and not a Jew) see *Luke the Jew?* at <http://seedofabraham.net/Luke-the-Jew.pdf>.

as he followed Messiah Yeshua. It was *slander* that spoke of Paul forsaking Mosaic Law and that's why he took the Nazarite Vow, but Paul wasn't the only Christian keeping Torah.

All the Jewish believers kept the Law of Moses (Acts 21:20), and many would take the Nazarite Vow, with its animal sacrifices, on a regular basis to honor Yeshua because the Nazarite Vow pictures a special holy consecration to God, such as only the High Priest of Israel had (Lev. 21:10-11; Num. 6:6-8). Of course, anyone taking the Vow was seen to hold *Mosaic Law*, the Word of God, in the *highest esteem*. *This is the reason* why James directed Paul to take the Nazarite Vow—to *prove to all the believers* (and providentially to us today!) that what they had heard about Paul, that he had forsaken Mosaic Law (which is exactly what the Pharisaic Church teaches!) was a *slandorous and malicious* lie, but that he still walked 'orderly, **keeping the Law**'! (Acts 21:24). This has tremendous theological and practical ramifications for every Christian today.

If Paul was ready, willing and able, theologically, to keep the Nazarite Vow, with its animal sacrifices, then he's certainly keeping the dietary laws, the 7th day Sabbath and the Feasts of Israel, etc. As God's holy Standard determining what is sin and what is His will, Mosaic Law is for every Christian today, just as it was for all the Apostles, including Paul.⁵⁴ As Paul said: "for by the Law is the *knowledge* of sin" (Romans 3:20). Without knowledge of Mosaic Law we don't know the full extent of sin, as *God* sees it.

The Book of Acts reveals that all the Apostles, including Paul, kept Mosaic Law. It's still God's holy Standard that determines what is sin and what is righteous. Homosexuality, which isn't found in the Ten Commandments, is still sin, and so is disregarding God's 7th day Sabbath, His Feast days and His dietary laws, to name three major Pillars of Righteousness that God desires to put into the minds and write on the hearts of every Christian (Acts 21:20-24; 1st John 2:6; Rev. 14:12).

Today, Yeshua is using these Mosaic Pillars as filters to see *who will follow Him* past the traditions of the Pharisaic Church that nullify His precious and holy ways. Yes, this 'Jesus' is diametrically opposed to the Pharisaic Church, but this is the Lord of Scripture and He is calling us to follow Him.

Only Scripture shows us God's will. Obviously, Easter, Thanksgiving and Christmas are not His will. They're not found in Scripture. God doesn't want us to observe them. It's really that simple. The Church has no right or authority from God to override His holy days, nor to create holy days of its own, despite how 'good' they may seem. *Sola Scriptura!*

But We're No Longer Under the Law!

One of the theological phrases the Apostle Paul uses is that Christians are no longer 'under the Law.'⁵⁵ At first glance it might seem that Mosaic Law has no validity for Christians, but Paul doesn't say that. On the contrary, in Romans, his greatest theological letter, he says just the opposite. Here are how the New King James Version and the New International Version translate Romans 3:31:

"Do we then make *void the law through faith*? **Certainly not!** On the *contrary*, we **establish the law**." (Romans 3:31 NKJV emphasis mine)

"Do we, then, **nullify** the law by this faith? **Not at all! Rather, we uphold the law**." (Romans 3:31 NIV emphasis mine)

⁵⁴ Not all the commandments of Moses apply to everyone and many, like the daily animal sacrifices, aren't able to be done today. Some apply only to the High Priest and the Aaronic Priests, and these, of course, aren't done today because there is no Temple. Other commandments only apply to women or to farmers, etc., but we must know the commandments in order to observe those that do apply to us. The major commandments that apply to everyone today are the 7th day Sabbath, the Feasts of Israel, the dietary laws and tithing, and the law of love.

⁵⁵ Romans 2:12; 3:19; 1st Cor. 9:20; Gal. 3:23; 4:4-5, 21; 5:18; cf. Gal. 3:24-25.

In this point-blank, black and white question and answer verse about the validity of the Law for Christians the Apostle Paul shatters the Pharisaic Church's interpretation of what being *under* the Law means: 'Has the Law been nullified, voided out, made of no consequence because of a Christian's faith in Jesus? Paul's 'certainly not!' (NKJV), or 'Not at all!' (NIV) is the strongest and most emphatic way the Apostle could have responded to his own rhetorical question. The Greek phrase is μή γένοιτο *mae ginoito*, and the highly respected *Greek-English Lexicon of the New Testament* says this about *mae ginoito*:

“μή γένοιτο strong negation, in Paul only after rhetorical questions...by no means, far from it, God forbid.”⁵⁶

This is the Apostle Paul, the Pharisaic Church's 'No Law!' champion, in his greatest theological letter stating very clearly and most emphatically that Mosaic Law has **not** been done away with! Obviously, not being 'under the Law' means something other than that it has been nullified or invalidated for Christians. What, though, did Paul mean when he wrote, 'On the contrary, we **establish** the law'?

In Paul's day the Law was wrongly used by the Pharisees as the basis for eternal life. They taught that if a Jew kept the Law he would merit eternal life (John 5:39). This is still taught in Judaism today, but it has no biblical foundation. As the distinguished Jewish-Christian Alfred Edersheim said, the Pharisees were 'utterly self-deceived,'⁵⁷ but they also had all the other Jews convinced, including Peter (Acts 15:10) and Paul, until they met Messiah. After Paul's Damascus Road encounter he realized that the Law had been given to Israel *after* she was *saved* out of Egyptian slavery. In other words, the Law hadn't been a prereq-

⁵⁶ Walter Bauer, augmented by William F. Arndt, F. W. Gingrich and Frederick Danker, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (third edition, 2001), p. 197: γίνομαι (Accordance Bible Software).

The following nine cites are some other places where Paul rhetorically asks and answers his own question, in the strongest possible *negation* of his question, using *mae ginoito* (Certainly not!; May it never be!; God forbid!). Note how many times it involves the validity of Mosaic Law. It seems that it's not only in our day that the words of the Apostle to the Gentiles were misunderstood and wrongly interpreted (cf. Acts 21:20-24; 1st Pet. 3:14-17).

1. Romans 3:6: "Certainly not! Indeed, let God be true, but every man a liar! As it is written: 'That You may be justified in Your words and may overcome when You are judged.'"
2. Romans 6:2: 'Certainly not! How shall we who died to sin *live any longer in it?!'*
3. Romans 6:15: 'What then?! *Shall we sin* because we are not under Law but under Grace? Certainly not!'
4. Romans 7:7: 'What shall we say then? *Is the Law sin? Certainly not!* On the contrary, *I would not have known sin except through the Law.* For I would not have known covetousness unless the Law had said, "You must not covet!" (cf. Romans 3:20)
5. Romans 7:13: 'Has then what is **good** [the Law] become death to me? *Certainly not!* But sin, that it might appear sin, *was producing death in me through what is good*, so that sin through the commandment might become exceedingly sinful.'
6. Romans 9:14: 'What shall we say then? Is there unrighteousness with God? Certainly not!'
7. Romans 11:1: 'I say then, has God cast away His people? Certainly not! For I, also, am an Israeli, of the Seed of Abraham, of the tribe of Benjamin.'
8. Romans 11:11: 'I say then, have they stumbled that they should fall? Certainly not! But through their fall, to provoke them to jealousy, salvation has come to the Gentiles.'
9. Galatians 3:21: '*Is the Law then against the promises of God? Certainly not!* For if there had been a law given which could have given [eternal] life, truly righteousness would have been by the Law.' (cf. Romans 8:1-4)

⁵⁷ Alfred Edersheim, *The Life and Times of Jesus The Messiah* (Peabody, MA: Hendrickson Publishers, 2000), p. 322. Writing of John 5:39 Edersheim says: 'Their elaborate searching and sifting of the Law in hope that, by a subtle analysis of its every particle and letter, by inferences from, and a careful drawing of a prohibitive hedge around its letter, they would possess themselves of eternal life,' but they were *utterly self-deceived.*'

uisite for salvation (deliverance) from Egypt. The Law's purpose was to act as Israel's guideline for living *after* she was saved (Dt. 4:6-8), and the same Law, as interpreted and amplified by the Lord of the Sabbath, is God's divine guideline for every Christian today (2nd Tim. 3:10-17; Rev. 12:17). It's by our faith in Messiah that the Law is *established* or put in its rightful place. It's not the vehicle for salvation, but the vehicle which shows us how to live out our salvation. It's ironic, though—the ancient Jewish Pharisees elevated the Law of Moses to the status of eternal life, while the modern Christian Pharisees have relegated God's holy Standard to the trash bin of history.

Paul again upholds Mosaic Law as valid for us when he says in Romans 7:7 that he would *not* have known what *sin* was *except for the Law* (cf. Rom. 3:20). In Romans 7:12 and 7:14 the Apostle speaks of Mosaic Law being holy and spiritual, hardly things one associates with something that's no longer of any value. What, then, did he mean by Christians not being *under* the Law?

Baptism in water symbolizes that we die to ourselves so that the sacrificial, life-giving and life-transforming blood of Messiah Yeshua can cleanse us from sin and our Adamic sin nature in order that God may live within us. It's by His blood and the Spirit of Grace that we overcome our sin life and become *like* Messiah Yeshua, by the grace of God (Rom. 6:1f.; 2nd Corinthians 3:17–4:2). This is what Paul meant when he spoke of going 'from glory to glory:'

“But we all, with unveiled face, beholding as in a mirror the Glory of the Lord, are being *transformed* into the same image, from glory to glory, just as by the Spirit of the Lord.”
(2nd Corinthians 3:18)

It is the work of the Holy Spirit to create within us the desire to be like Yeshua and to make us like Him, as we learn to rely totally upon the Spirit of Grace. Yeshua was fully submitted to His Father and ordered His entire life around His Father's will, which not only meant His sacrificial death, but the keeping of all the laws of Moses that applied to Him. If He had broken just one of those laws, rules or ordinances, etc., He would *not* have been a perfect sinless sacrifice. His keeping of Mosaic Law perfectly does not mean that we are exempt from it and can sin 'at will.' That's not why He died a brutal death.

All Buddhists want to be like Buddha and all Muslims want to be like Muhammed, but the Pharisaic Church teaches Christians to live their natural lives *diametrically opposed* to how Yeshua lived. He never ate pork, shrimp, bacon or ham because it would have been sin for Him to do so, but Christians eat those foods, which God calls unclean (Lev. 11), and say that as long as they bless the food they can eat it. This, too, is a perversion of God's Word.⁵⁸ Yeshua always kept the 7th day Sabbath and the Feasts of Israel holy, but Christians don't do that, observing Easter, Thanksgiving⁵⁹ and Xmas instead—days that are not even mentioned in the New Testament, let alone commanded by God for us.

Sola Scriptura my friends! **Only** Scripture is **God's trustworthy guide** for what we should believe about Him and His Ways, and therefore, how we are to walk out our lives.

Unfortunately, most Christians today aren't like the Reformers, who took the Word of God seriously and knew it was given as a guide to how one lives out their faith in Yeshua. In other words, most Christians don't care that Yeshua walked one way and they walk another because they have been deceived by the Church's interpretation of what it means to not be under the Law, but under Grace. Is this not Pharisaic Christianity? It most certainly is! The ancient Pharisees really believed their teachings on the Law, too, but obviously, they were dead wrong, and so is the Pharisaic Church. Grace is not a free pass to sin, nor something that does away with God's holy Standard.

Everything we do religiously, from which days we celebrate unto the Lord, to what we eat, *must line up*

⁵⁸ See page 26, for what Paul actually says (1st Tim. 4:4-5) and why the Church is wrong when it uses that Scripture to justify the eating on unclean meats.

⁵⁹ For why God doesn't want us to observe Thanksgiving see, *Thanksgiving Day–Pagan?* at <http://seedofabraham.net/Thanksgiving-Day-Pagan.pdf>.

with *God's Word* or else we will find ourselves in the Camp of the Pharisees, who, in their pride, ignorance and stubbornness thought they knew more about God than God the Son who stood before them and challenged them and their beliefs! The Lord Yeshua is *one* with His Word (Mosaic Law) and when we deviate from it, we deviate from Him and fall into the ditch of sin and hypocrisy—‘believing in Jesus,’ *but living contrary to Him and the way He lived* and the way He would have us to live. If part of the definition of Grace means to let the Lord live through us, we need to allow Him to live through us the way He wants to live, not the way the Pharisaic Church wants us to live, when it deviates from God's Word. If not, we're Christian Pharisees.

We know what Yeshua said about those Pharisees who lived that way. *How much more Christians*, who have the Spirit of Grace, when they sin ‘in the name of Jesus’ and refuse to change?! The Church's interpretation of the Law of Moses is demonic, devastating, disastrous and deadly because it teaches Christians to sin and they don't even realize it! Paul wrote:

“For *sin* shall not have dominion over you, for *you are not under Law, but under Grace*. What then?! *Shall we sin because we are not under Law, but under Grace? Certainly not!*” (Romans 6:14-15)

What determines sin? The Pharisaic Church interprets Paul's phrase to mean that Christians don't have to walk in the laws of Moses, but that's not what Paul meant, as is evident from him saying that by faith we establish the Law, and that it's holy (Rom. 3:31; 7:12). If one teaches that ‘the Law is no more’ then one doesn't have God's Standard to know what is sin and what isn't. That's what Paul says:

“What shall we say then? Is the Law sin? *Certainly not!* On the *contrary, I would not have known sin except through the Law*. For I would not have known covetousness unless the Law had said, ‘You must not covet!’” (Romans 7:7; cf. 3:20)

All God's laws are designed by Him to help us to understand who this God is that has saved us, and also, what His ways are for us to live out our faith in Messiah Yeshua. So, then, what does Paul mean when he says that we're no longer *under* the Law?

The Law's Ability to Condemn Ends at Death

Being under Grace and not under Law means that the Law's rightful authority and ability to *condemn* those who break it (Gal. 3:10) has ended or been nullified for those who are ‘in Messiah Yeshua’ because Christians have died to self. When a Christian is Born Again he is baptized (immersed) in water symbolizing that he has *died* to himself and is now a *new* creature *in* Messiah Yeshua (2nd Cor. 5:17). This *death*, due to his faith in Messiah and His death, pictures his actual death and prevents the Law from condemning him to Hell because the Law's legal jurisdiction and authority to condemn ends at death. Therefore, Christians are no longer *under* the Law's rightful ability to condemn them, even if they fail to keep it (i.e. sin).⁶⁰

Mosaic Law, as well as any secular law, obviously only has authority or jurisdiction over a person as long as he is alive. If a man robs a bank, is caught and tried by the state, found guilty and sentenced to six years in prison, the state can do nothing to enforce its just and righteous punishment against him if the man drops dead of a heart attack upon hearing the prison sentence. The law's ability to punish the man ends at his death.

Theologically speaking, the man is ‘no longer *under* the law’ (i.e. under the law's jurisdiction and authority to judge and punish). It doesn't mean that the law of robbery has been done away with, or in our case,

⁶⁰ For those who say, ‘What, then, does it matter if we sin, see Romans 6:14-15, and also, reread page 3f., on the deadly and devastating consequences of disregarding the dietary laws.

Mosaic Law. It's still God's holy and righteous Standard against robbery, and also, Sabbath breaking and clam eating, etc., and any Christian who does any of those things that God declares as sin, sins against God and man, especially himself. Even though he is dead to self and alive unto Yeshua he will suffer the consequences, as Paul spoke of:

“Do not be deceived! God is not mocked! For whatever a man sows, that *he will* also reap! For he who sows to his flesh (sin) will of the flesh reap corruption, but he who sows to the Spirit (righteous living) will of the Spirit reap everlasting life.” (Galatians 6:7-8)

The pig has been labeled by nutritional scientists as the highest carcinogen, cancer producing animal in the world. Want lung cancer? Smoke cigarettes. Want intestinal cancer (and arthritis)? Eat pig products like bacon, ham, sausage and pork chops. Any Christian who sins by not keeping the 7th day Sabbath holy, or by not keeping Passover, or by eating meats that God calls unclean (Lev. 11; Dt. 14), suffers the consequences in this lifetime and the next, as the Apostle Paul spoke of, and as Yeshua speaks of:

“*Whoever*, therefore, breaks one of the *least* of these commandments [of the Law] and teaches men so, shall be called *least in the Kingdom of the Heavens*, but whoever does and teaches them, he shall be called *great in the Kingdom of the Heavens*.” (Mt. 5:19)

Even though the Lord Yeshua spoke that *before* His death, it pertains to us today because the Kingdom of the Heavens didn't officially begin until *after* His death, in Acts Two. That's when the Holy Spirit came down upon the Jewish Apostles and Peter gave the first salvation message. Three thousand Jewish men gave their lives to the Jewish Messiah, were Born Again and filled with the promised Holy Spirit.⁶¹

Yeshua is the highest authority we have on any matter that He speaks on, and of course, higher and more important than Pharisaic Church traditions that oppose Him and His Word. Just as gravity is a reality in this life, and anyone saying that it doesn't matter, or that it doesn't exist, will suffer the consequences of leaping off of a ten story building, so too, those who fail to adhere to God's righteous *instructions* for living in this lifetime (Mosaic Law; Dt. 4:6-8; 1st Cor. 7:19; Rev. 12:17). They are destroying their bodies and souls, which is not theirs, but the Lord's (1st Cor. 3:16-17; 6:19).

If someone doesn't keep the 7th day Sabbath he will be stressed out when he doesn't have to be, and most likely, die a premature death from continually being 'on the go.' God didn't make us to live like that. He doesn't want that kind of a lifestyle for His people. Satan wants us to be busy all the time and be stressed out and 'on the go,' even on our days off. In Matthew 10:25 Yeshua calls Satan, Beelzebub,⁶² which means the Lord of the flies because Satan, like an unclean fly, is never at rest. In theological terms Satan has no peace. Christians who don't keep the Sabbath day holy, sin against their Lord in their breaking of His Sabbath and don't know the heavenly peace of His day and the sweet presence of communion with Him in His holy presence.

The Sabbath was given to Israel by her God (Ex. 20:8-11) so that Israel could cease from her strivings for survival (work), and all the hubbub, stress and clatter of this life *and be with her God*. It's a full day to rest, praise Him, read His Word and seek Him for refreshment. It's a holy honeymoon, once a week, to fall in love with Yeshua again, and for Him to love you. It's a weekly taste of the eternal Sabbath in the New Jerusalem. It's not a secular day off to wash the car and go shopping. Also, the Sabbath means that we can minister to others because this is what we see Yeshua doing in His seven Sabbath healings,⁶³ and

⁶¹ Ezk. 36:24-27; Joel 2:28-29; cf. John 6:10 where the biblical way of counting, only men, is seen. Be that as it may, there probably weren't too many women there that morning, but home preparing the afternoon meal.

⁶² Bauer, *A Greek-English Lexicon of the New Testament*, p. 173: Βεελζεβούλ (*Accordance Bible Software*) Originally, 'Beelzebul...a Philistine deity; the name בַּעַל זְבוּב [Ba'al Z'vouv] means *Baal* (lord) of [*the*] *flies*...Symmachus (Greek version of the Old Testament) transcribes βεελζεβοῦβ' [Beelzebub]; and also the 'Vulgate Beelzebub.'

⁶³ Samuele Bacchiocchi, *From Sabbath To Sunday* (Rome, Italy: The Pontifical Gregorian University Press, 1977), pp. 19-20, note 7. (All page cites from Bacchiocchi are from Avram Yehoshua's PDF of the book, which can be

even though the Pharisees accused Him of breaking the Sabbath, Yeshua never agreed with His accusers. Yeshua never broke the Sabbath. If He had He would have sinned, and we know He never sinned.

The Sabbath is God's time, once every seventh day at the end of the week, to wait upon the Lord for recharging—physically, emotionally, mentally and spiritually. Just from a natural point of view, longevity and quality of life are inherent in this God-ordained lifestyle. God's Sabbath day is a de-stressor and spiritual energizer, and this is how Yeshua lived His life. He says to us today,

“The Sabbath *was made for man*, and not man for the Sabbath.⁶⁴ Therefore, the Son of Man is also *Lord of the Sabbath*.” (Mark 2:27-28)

Nowhere does Yeshua ever speak of Sunday replacing God's Sabbath day, and neither does anyone else in the New Testament. Some Christians teach that Sunday has replaced the 7th day Sabbath because of the resurrection, but there is no Scripture that speaks of Sunday replacing the Sabbath because of the resurrection. That teaching is a Roman Catholic *tradition* that nullifies God's Word.⁶⁵ If God wanted us to keep Sunday over Sabbath He would have had it written *somewhere* in the New Testament. It's that simple. As it's not written in the New Testament, we know that we're not to replace His 7th day Sabbath with Sunday, no matter how 'noble' the reason (in this case the resurrection). The ancient Pharisees had their noble reasons for defying God's Word, too.

In Galatians, Paul speaks of no longer being *under* the Tutor (the Law) after faith has come:

“But before faith [in Yeshua] came, we were kept *under* guard by the Law, kept for the faith which would afterward be revealed. Therefore, the Law was our Tutor *to bring us to Christ*, that we might be justified by faith, but after faith has come, we are no longer *under* the Tutor of the Law.” (Galatians 3:23-25)

Many Christians use this passage in Galatians to justify their non-Law behavior, thinking that Mosaic Law is not applicable to them, but they don't realize what Paul is saying—the *written* Tutor has given way to the *Living* Tutor. The non-human, not-able-to-transform-our-nature condemning Tutor (Mosaic Law) has given way to the living, divine-human nature, transforming, justifying Tutor, Messiah Yeshua. By our faith in Messiah we have moved from under the written Tutor to being under or *in* the living Tutor (Messiah). In other words, Christians live '*in* (or *under*) Christ,' the *living* Word of God (Rev. 19:13). Mosaic Law is the written reflection of Yeshua. The two are one—both are the Word of God. We were 'kept under guard' by the written Tutor until the *living* Tutor (the Rabbi/Teacher; Mt. 23:8) came.

read at <http://seedofabraham.net/From-Sabbath-to-Sunday.pdf>.

There are seven Sabbath healings that are recorded in the four Gospels:

1. Matthew 12:9-14; Mark 3:1-6; Luke 6:6-11...The Jewish man with the withered hand.
2. Matthew 8:14-15f; Mark 1:29-34...Peter's Jewish mother-in-law.
3. Mark 1:21-28; Luke 4:33-37...The Jewish demoniac in the synagogue.
4. Luke 13:10-17...The Jewish woman 'bent over' for 18 years.
5. Luke 14:1-4...The Jewish man with dropsy.
6. John 5:1-18...The Jewish invalid at Bethesda.
7. John 9:1-41...The Jewish man born blind.

⁶⁴ Some Christians interpret the last phrase, 'and not man for the Sabbath,' in a most bizarre way, saying that the Sabbath is done away with. There is nothing in the phrase, or any of Messiah's words, that does away with the Sabbath. The phrase means that the Sabbath was never meant to be a burden to Israel, but the Pharisees, with their perverse ways and thinking, had made it such (as they had also done with other Mosaic laws; Mt. 23:4). That's why we see the Pharisees clashing with Yeshua over what could, or shouldn't, be done on that day. They thought they knew more about interpreting God's Word than God's Word who stood in front of them, and so it is with the Pharisaic Church today that perverts God's Word in this vital and divine area of Mosaic Law.

⁶⁵ More on that in the section *Church History After Apostolic Times*, page 47.

The Law brought ‘us to Christ’ by showing us our sins and our need for the Savior. Now, ‘in Messiah,’ it cannot condemn us because we’ve died to self ‘in Messiah Yeshua.’

Mosaic Law is the Law of Christ, as interpreted by Messiah Yeshua, not the Pharisaic Rabbis, nor the Pharisaic Pastors. Paul realized this equation when he spoke of being *under Law toward Christ*, the Living Tutor:

“to those who are without Law, as without Law (*not being without Law toward God*, but *under Law toward Christ*) that I might win those who are without Law.” (1st Cor. 9:21)

Some would say that the Law of Christ is only the Law of Love, and that’s fine when one realizes that the Law of Love is defined and explained by Mosaic Law. In other words, according to the Lord, we only know how to love God and man, and what is sin, by Mosaic Law (Mt. 22:35-40). Yeshua never envisioned Mosaic Law being invalidated (Mt. 5:17-19).

The Greek word for tutor is παιδαγωγός *paedagogus*. In ancient Greece it was the slave or servant who oversaw a boy’s upbringing until he reached *manhood*—bringing him to and from school and disciplining him.⁶⁶ Thayer’s *Greek-English Lexicon of the New Testament* says this about the Greek word:

‘a tutor (Latin *paedagogus*) i.e. a guide and guardian of boys. Among the Greeks and Romans the name was applied to *trustworthy slaves* who were charged with the duty of supervising the life and morals of boys belonging to the better class. The boys were not allowed so much as to step out of the house without them before arriving at the age of manhood.’⁶⁷

Mosaic Law for ancient Israel, *without* Yeshua, was a trustworthy servant or tutor of God’s, showing Israel the way of righteousness and sin, but ultimately, unable to empower Israel to keep it, was a godly *condemning* disciplinarian. Torah could not *make us like* God, to be able to dwell with the Father, but by the sacrificial blood of Messiah we aren’t condemned for our failures to keep it, even as we strive to, *and* we are being transformed to be *like* Messiah. ‘In Messiah’ we have left the carnal confines of our sinful humanity and live in the sinless, *transforming* Disciplinarian, who not only took our just punishment upon Himself, but who transforms us into His very Image (Rom. 8:1-4, 29; 2nd Cor. 3:18).

Now we keep Torah, ‘in Messiah Yeshua,’ who is the Living Torah, by His Spirit, and one day, we will be exactly like He is, only that He was always God the Son whereas we’ll be God the Bride by His Life-giving blood, which makes every believer a new creature *like Him*,⁶⁸ for no earthly flesh can dwell in God’s glorious and holy, fiery Presence.⁶⁹

Paul uses the same metaphor, of a child becoming a man, in terms of coming to faith in Messiah Yeshua:

“When I was a *child*, I spoke as a child, I understood as a child, I thought as a child, but when I became a *man*, I put away childish things.” (1st Corinthians 13:11 NKJV)

Paul became a man *in* Messiah Yeshua and he’s admonishing us to do the same. We aren’t children anymore because ‘*in* Messiah’ we are men and women of God, growing into the very Image of our Lord Yeshua, who is the Image of God the Father (2nd Cor. 4:4). Paul encouraged us to grow up in Messiah:

“until we all come to the unity of the faith and of the *knowledge* of the Son of God, to a *perfect man*, to the measure of the stature of the fullness of Messiah, that we should *no*

⁶⁶ Bauer, *A Greek-English Lexicon of the New Testament*, p. 748: παιδαγωγός (Accordance Bible Software); ‘one who has responsibility for someone who needs guidance, *guardian, leader, guide.*’

⁶⁷ Joseph Thayer, *Thayer’s Greek-English Lexicon of the New Testament* (Accordance Bible Software), n.p. παιδαγωγός.

⁶⁸ Romans 5:1-2; 6:5; 8:15-17, 18-21, 29-30; 9:22-23; 1st Cor. 6:15; 15:48-49, 53; 2nd Cor. 5:17, etc.

⁶⁹ Exodus 3:2f.; 19:18f.; Dt. 4:24; 9:10; 24:17; Ezekiel 1:4, 13, 27; Dan. 7:9-10; Heb. 12:29.

longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting, but, speaking the Truth in love, *may grow up in all things* into Him who is the head—Messiah.” (Eph. 4:13-15)

Being ‘in Messiah’ we are now ‘in’ or ‘under’ Him *who is the living embodiment* of Mosaic Law. That’s why Paul could write that we’re no longer *under* the (written) Law or Tutor, which is Israel without Messiah Yeshua. The written Tutor (Mosaic Word of God) has given way to the living Tutor (the living Word of God). Mosaic Law showed Israel who God was and how she was to live out her faith in God, and also, her sins and need for ‘the Savior like Moses’ (Dt. 18:18-19). The same thing happens with Yeshua, the Savior *like* Moses, only in a *living* way. Yeshua came to *serve* us, that we could grow to be men and women of God, teaching us more intimately about the Father and more deeply about the Way to walk out our faith in Him, and showing us the depths of our carnality (sin nature), and the divine graciousness of being transformed into His Image. This is seen in,

1. His washing of the dirty feet of the Apostles at His last Passover (humbling Himself to show us the attitude of humility and service we’re to have with each other; John 13:12-17) and,
2. His actual speaking of serving us to the point of death, that we might have His life (Mt. 20:28; Mk. 10:45),
3. along with revealing or teaching us about His Kingdom (Mt. 5–7) and its Standard of righteousness and sin (lust and hate equaling adultery and murder, etc), and,
4. His speaking about being one with Him and the Father (John 17:1f.)

In Yeshua are all the words of God, and Mosaic Law are the words of God. They are *not* opposed to one another. How could they be? That’s like saying that you and your words are at odds with each other. Mosaic Law reflects the Father, His will, His character and His ways—Mosaic Law is also the written reflection of Yeshua, who is *the* Word of God. The three are one, just as your words are one with you.

In every place where Paul speaks of not being *under* the Law (or *under* a Tutor) *he never says that the Law is of no consequence for us, or no more, or done away with.*⁷⁰ He only says that we’re not *under* it anymore, which is a legal phrase, akin to being arrested by the Law, tried, convicted and punished.

When Paul speaks of the Law being the Tutor he means that the Law, because of its ability to reveal sin, was used by God to show Israel both her sins and how sinful they were (Rom. 7:13) and therefore, her need for her Messiah. Now having the Savior, does it mean that Israel can sin? Of course not (Romans 6:1-4, 14-15). Now, though, we who love Yeshua are ‘in Him’ who is the living Law, the living Word of God and that’s why it’s still in effect for Christians, but without its deadly eternal consequences.

Yeshua didn’t deviate from the words of God (Mosaic Law) and all the laws of Moses do not deviate from God’s will and character—they reflect it. That’s why Yeshua said that the Heavens and the Earth would disappear before Mosaic Law did. Mosaic Law is still God’s holy and righteous Standard because it reveals what is sin and what is righteous, in God’s eyes. It’s obvious that God wants us to do what is right in His eyes,⁷¹ because if we don’t we are sinners and hypocrites, just like the ancient and modern Pharisees. Yeshua said:

“For assuredly, I say to you, until the Heavens and the Earth pass away, ***not one jot or one tittle will pass from the Law*** until all is *fulfilled*.” (Matthew 5:18; cf. Luke 16:17)

⁷⁰ Romans 3:19; 6:14-15; Galatians 3:23-25; 4:4-5, 21; 5:18; cf. 1st Corinthians 9:20-21; Galatians 4:21.

⁷¹ Exodus 13:9; 15:26; Deut. 4:2; 6:18; 12:8, 25, 28; 13:18; 1st Kings 3:14; 6:12-13; 15:5, 11; 2nd Kgs. 14:3-6; 15:3, 34; 18:3; 22:2; 23:1-25; Is. 38:3. For the opposite of doing what is right in eyes of the Lord, what Scripture calls ‘every man doing what is right in his own eyes,’ see Judges 17:6; 21:25; 1st Sam. 13:13-14; 15:10-29, 34; 1st Kings 11:6, 33; 14:8, 22; 18:18; 2nd Kings 3:2-3; 14:24; Is. 56:4; Jer. 52:1-3; Ezk. 18:5, 9, 17, 27; 20:19-20, 21; 22:1-16, 26; Rom. 15:4.

God said the same thing in Isaiah: “The grass withers, the flower fades, but the *Word* of our God stands forever.” (Is. 40:8) The Word of God is certainly Mosaic Law. Theologically speaking, Mosaic Law and Yeshua are inseparable. The Sabbath, the Feasts of Israel, and the dietary laws are three Pillars of Mosaic Law, and there are two others, and all together they reveal *who Yeshua is*, His love and wisdom for us and how we’re to walk out our faith in Him, as God told ancient Israel:

“Therefore, be careful to observe them [all the rules of the Law] for *this is your wisdom and your understanding* in the sight of the peoples who will hear all these *statutes* and say, ‘Surely this great nation is a wise and understanding people.’ For what great nation is there that has God so near to it, as Yahveh our God is to us, for whatever reason we may call upon Him? And what great nation is there *that has such statutes and righteous judgments as are in all this Law*, which I set before you this day?” (Deuteronomy 4:6-8)

When a person dies to self in the waters of baptism and comes out a new creature in the Jewish Messiah (becoming part of the Israel of God; Gal. 6:15-16) does that mean he has license to sin? Is that the freedom or liberty that Paul speaks of that we have ‘in Christ’ (Gal. 5:1)?

“What shall we say then? *Shall we continue in sin* that grace may abound? **Certainly not!** How shall we who **died to sin** live any longer in it?! Or do you not know that as many of us as were *baptized into* Messiah Yeshua were baptized into His *death*? Therefore, we were buried with Him through baptism into death, that just as Messiah was raised from the dead by the glory of the Father, even so, *we should also walk in newness of life.*” (Romans 6:1-4)

Newness of life means that the Gentile must learn the family values of the Family that he’s been brought into. The Christian world eats bacon and shrimp, and ‘keeps’ Sunday, Easter, Thanksgiving and Xmas. These are not of the God of Israel. Only in His Word, and empowered by His Spirit dwelling in us, do we find a new way to walk out our new life in Yeshua. According to Yeshua’s lifestyle, and Scripture, it’s sin to keep Sunday, Easter, Thanksgiving and Christmas, and to eat ham and catfish—*Sola Scriptura!* Obviously, if we’re not to sin, as Paul wrote, there needs to be a standard, a *biblical* understanding of **what constitutes sin**, and Paul’s answer, in his greatest theological letter, is the Law of Moses:

“What shall we say then? Is the Law sin? **Certainly not!** On the **contrary, I would not have known sin except through the Law.** For I would not have known covetousness unless the Law had said, ‘You must not covet!’” (Romans 7:7; cf. 3:20b)

Some, wanting to see Paul’s use of ‘the Law’ as only pertaining to the Ten Commandments, say that Paul’s only speaking about the 10th commandment in the Ten, and so, that’s all he wants us to keep—the Ten. Paul, though, is obviously using covetousness as an example, not as a restriction for ‘only the Ten.’ This is clearly seen in that homosexuality, not found in the Ten, is also sin according to the Apostle because in the *same letter* of Romans he speaks of it as such (1:26-32; cf. 1st Cor. 6:9). Therefore, Mosaic Law, all of Mosaic Law, *is* God’s righteous and holy Standard for what constitutes sin and what is pleasing to God. It was the Standard that judged Yeshua sinless and it’s the Standard that shows us what is sin and *how* to love our God (by keeping His Sabbath day and Feasts, etc.) and how to love our fellow man, no matter what the Pharisaic Church says to the contrary. Either the Scriptures are God’s Word and Will for us or they’re not. It’s really that simple.

The only way we know God’s will is by His words, from Genesis through Revelation, properly interpreting them, and by Messiah Yeshua’s **example**. If we don’t get it right we will be ashamed before our Lord, as Paul admonished us:

“Be *diligent* to present yourself *approved to God*, a worker who does not need to be ashamed, *rightly dividing the Word of Truth.*” (2nd Timothy 2:15; cf. Mt. 5:19)

There are *no Scriptures* that validate Sunday, Easter, Thanksgiving and Christmas, nor the eating of bacon, catfish, lobster and clams, etc. Yes, Messiah Yeshua was first *seen* alive from the dead on a Sunday, and yes, He was *born* in Bethlehem, but nowhere in Scripture does anyone speak of linking His birth with Christmas, or even celebrating His birth, nor of celebrating His resurrection with Sunday-keeping over God's 7th day holy Sabbath. On the contrary, God says Israel is to keep the Sabbath forever (Gen. 2:1-3; Ex. 20:8-11; 31:17).

Nowhere is Easter commanded for God's people over Passover, which God also said Israel was to keep forever,⁷² and nowhere is Thanksgiving said to replace the Lord's *Sukote* (the Feast of Tabernacles; Lev. 23:33f.), which is *seven days* of giving thanks to God for the abundant harvest, not one day, as 'Thanksgiving' is). Sunday, Easter, Thanksgiving and Christmas are pagan 'holy' times and ways, and to the Pharisaic Church *they are holy*, but not to God Almighty *because they are not of God, but of Satan*. Sunday, Easter, Thanksgiving and Xmas are traditions of the Pharisaic Church that nullify the Lord's word and will for us.

Yes, Peter had a vision in which God told him to kill and eat unclean things (Acts 10), but the unclean 'things' were the Gentiles, not pigs! (Acts 10:28, 34-35; 11:18) *Nowhere* in Acts, nor anywhere else for that matter, does Peter or anyone else teach that pig and other unclean animals are alright to eat, nor do we ever read of any Apostle eating bacon or pork chops, etc.

Yes, Paul wrote that all creatures were good, but the two qualifications for eating any meat were prayer *and* God's Word (i.e. Lev. 11, etc.), *not just prayer* (1st Tim. 4:4-5).⁷³ God's Word for Paul was certainly the Old Testament (2nd Tim. 3:10-17).

A simple Google search will reveal that Sunday was the day of worship for the sun god a thousand years before Yeshua was born in Bethlehem. Easter, Thanksgiving and Christmas were celebrated by the pagans *centuries* before Yeshua died for us. Many of the ancient pagan rituals remain intact in the Church today, like the Easter 'sunrise services' and Easter bunnies, which even the most talented Christian pastor has a hard time reconciling to Jesus Christ. There was also an 'end of the harvest feast' in autumn thanking the goddess of fertility for the food she had provided—what Christians today call Thanksgiving. It didn't begin in America. The Pilgrims brought it over from England, and the English got it from the Anglo-Saxons, who in turn got it from the ancient Greeks.

In the paganism of Saturnalia, which was on 25 December, there was gift giving, the placing of a *tree*, of all things!, *inside* one's *home* (Jer. 10:1-10) and decorating it with lights, etc., to honor the pagan christ/savior. All the ancient peoples had a christ/savior, son of the sun god, the sun god incarnate, who died for them and was born on Christmas day. It's all there in ancient history for those who want to know the paganism of Sunday, Easter, Thanksgiving and Xmas that the Pharisaic Church trumpets and proclaims to be of God! If it were of the God of Israel wouldn't it be in His Word somewhere? *Sola Scriptura!* Satan has deceived billions of Christians through the Pharisaic Church. The traditions of men that nullify God's Word are very powerful, and only the Spirit of Grace can free a Christian from that spider's web.

Even though Yeshua is symbolized by at least two animals in Scripture, the Lion of the Tribe of Judah (Rev. 5:5) and the Lamb of God,⁷⁴ nowhere is He ever seen as a bunny or a rabbit's egg, which are pagan symbols of fertility and of the fertility goddess *Ishtar*, whom the Western world knows as Easter (which is just an Anglicized form of *Ishtar*). Here is a pagan holy day honoring the goddess of fertility, for the rais-

⁷² Exodus 12:24; Lev. 23:5-14; Matthew 26:2, 17-19; Mark 14:1, 12, 14, 16; Luke 22:1, 7, 11, 13, 15; 1st Cor. 5:6-8. See also where God speaks of keeping the Day of Atonement, forever (Lev. 16:29, 31; 23:31), and also, the Feast of Tabernacles (Lev. 23:41; Zech. 14:16f.).

⁷³ For more on these two events in the New Testament and what they mean see *Law 102* at <http://seedofabraham.net/Law-102.pdf>.

⁷⁴ John 1:29, 36; Revelation 5:6, 8, 12-13; 7:9-10, 14, 17, etc.

ing of her dead son, the pagan christ, the savior of the world, the son of the sun god, who supposedly died for mankind, and the name of the pagan day remains the same?! Yes, I know that Christians don't think they are honoring the Queen of Heaven (*Ishtar*)⁷⁵ in keeping Easter Sunday, but in ignorance, with their sunrise services and hot cross buns, etc., which go back a thousand years before Jesus was resurrected (Jer. 44:19; cf. 8:18), they are keeping the exact *form* and rites of the pagan day to the Queen of Heaven and her savior son Tammuz. Also, Yeshua wasn't raised as the sun was coming up, but before.⁷⁶ Just like Xmas, Easter, with all its pagan trappings, is certainly not in honor of the Messiah of Israel because nowhere in the New Testament does anyone speak of keeping *that day, that way. Sola Scriptura!*

In our day, the Spirit of Grace is crying out to the Body of Messiah Yeshua, calling all Christians to lay aside, and be cleansed from, the defiling traditions of man (Satan) that have nullified God's Word, and to walk the Way Yeshua walked. WWJD?! What *would* Jesus do??? (1st John 2:6)

If Sunday had replaced God's 7th day Sabbath wouldn't it seem reasonable that Sunday would be just as holy and blessed as the 7th day Sabbath? That's right. God actually blessed the 7th day Sabbath and made it holy. Nowhere, though, does God, through any writer in the New Testament, ever speak of Sunday being blessed, holy, or even a delight to Him. Yet, God speaks of His 7th day Sabbath that way:

“Thus the Heavens and the Earth and all the host of them were finished, and on the seventh day God ended His work, which He had done, and He rested on the 7th day from all His work which He had done. Then God *blessed* the *seventh day* and *sanctified* it because in it He rested (ceased) from all His work, which God had created and made.” (Genesis 2:1-3)

“If you turn away your foot from [doing wrong on] the Sabbath, *from doing your [own] pleasure on My holy day*, and call the Sabbath a *delight, the holy day of Yahveh*, honorable, and *shall honor Him*, not doing your own ways, nor finding your own pleasure, nor speaking your own words, then you shall delight yourself in Yahveh and I will cause you to ride on the high hills of the Land (of Israel), and feed you with the heritage of Jacob your Father.’ The mouth of Yahveh has spoken it!” (Isaiah 58:13-14)

The 7th day Sabbath is *still* holy to God our Father. All those who love His Son are being called out of the Pharisaic Church system into the Light of God's living Word, Yeshua, and *His way* to walk out their faith in Him—through all the laws and statutes of Moses that apply to them.

The phrase, ‘no longer *under* the Law,’ means that Mosaic Law cannot condemn a Christian because he has died to himself and is a new creature in Yeshua (Gal. 2:20). The Law's jurisdiction has ended at his death and he is free from all condemnation (Rom. 8:1f.). It doesn't mean that the Law of Moses has been done away with. It remains God's Standard and Beacon Light as the spiritual, moral and practical way to live out our faith in Yeshua. It truly is for all who desire *to walk just as He walked*, as the Apostle John wrote: “He who says he abides in Him *ought himself also to walk just as He walked*” (1st John 2:6).

“For the *Word of God* is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discernor of the thoughts and intents of the heart.” (Hebrews 4:12) *Sola Scriptura!*

⁷⁵ Jeremiah 7:18; 44:17-19, 25. All biblical references to the Queen of Heaven in Jeremiah speak of *Ishtar*, even though she's not specifically mentioned by name.

⁷⁶ All the Gospels relate that when the women came to the Tomb it was empty. No human being saw Messiah rise from the dead; meaning we don't know what hour, nor even day it was. It could have been Saturday night. Nowhere does anyone say that Yeshua rose as the sun was rising, but on the contrary, in Matthew 28:1-6 it seems that it was still dark when the women came and the angel says He already rose. In John 20:1 it speaks of it being still dark when the women came and the stone had been rolled away from the Tomb. Obviously the sun hadn't risen yet, but the Son of God had. In paganism the dead son, the incarnation of the sun god, rose as the sun came up on *Ishtar* Sunday, which is very appropriate for him, but obviously, not for Yeshua, God the Son.

When is the Seventh Day Sabbath?

Some Christians, after realizing that the biblical proof for Sunday is nonexistent, try and circumvent the issue by saying,

‘We can’t know for sure what day the biblical 7th day Sabbath is because the years and days of the week have changed over the millennia.’

As true as those changes were, they never interrupted the seven day week of the Jewish people. From,

1. the Sabbath of Creation (Gen. 2:1-3),
2. to the Sons of Israel in the Wilderness being told by God that ‘tomorrow is a Sabbath rest, a holy Sabbath to Yahveh’ (Ex. 16:23),
3. to Yeshua keeping the Sabbath, ‘as His custom was;’ “So He came to Nazareth, where He had been brought up. And as His custom was, He went into the synagogue on the Sabbath day, and stood up to read” (Luke 4:16 NKJV),
 1. to Yeshua being accused of Sabbath breaking (Luke 13:10f.), but not telling His accusers that it wasn’t the correct day, and
 2. nowhere in the New Testament does anyone write that the Jewish 7th day Sabbath was being kept on the wrong day, and
4. to us today, the Jewish people have always known and kept God’s seventh day Sabbath of Creation *and* the seven day week.⁷⁷ It hasn’t changed, even if some ancient nations had more than a seven day week at ‘one time or another’ in their history, and even if the Gentile ‘years’ changed.

The Sabbath begins on Friday night at dark⁷⁸ and ends at darkness on Saturday night. In Creation Week darkness (called *evening* in most English Bibles) ends one day and heralds in the next (Gen. 1:3-5, 8, 13f.). That’s why the Sabbath ends at darkness on Saturday night (about 40-45 minutes after sunset), and *the first day of the biblical week begins at darkness on Saturday night*. So it is for the ending and beginning of all the days in the biblical week, despite Jewish tradition that has housewives lighting candles 18 minutes before sunset on Friday night.⁷⁹

Many Christians claim that Sunday is their Sabbath, but they have no Scripture to support that. They say that Jesus rose on Sunday *and because of that* they keep Sunday, but when asked what Scripture actually links His resurrection to Sunday-keeping they can’t find any. Man has not been given authority by God to create or make holy days, but this is what the Pharisaic Catholic Church did, about 120 AD, and when the other Pharisaic Churches came into existence they blindly followed Catholicism because ‘the Law has been done away with.’ When God’s Standard is taken away, Man does whatever he thinks is good, but in the eyes of God, many times it’s sin.

Other Christians think that they can keep ‘any day’ as their Sabbath, which of course, just happens to be Sunday, the ‘holy day’ of paganism, the day of the sun-god, hence, the day of the sun, Sunday. They point to Romans 14:5-6 for their justification, but their interpretation is terribly askew because of their theology against Mosaic Law. It says,

⁷⁷ For an article on this ask for the PDF *Is the 7th Day Sabbath of Today Correct?*

⁷⁸ Jewish tradition has the Sabbath candles being lit 18 minutes *before* sunset, but this is one of the many rabbinical fences that the Rabbis have created in order that the Jewish people don’t unintentionally go into the Sabbath and sin by doing something on the Sabbath that they shouldn’t. When the rabbinical Sabbath ends, reveals the true time of when a day ends, and therefore, when the next day begins. The Sabbath for the Rabbis doesn’t end until darkness on Saturday night, and so Friday at dark begins the biblical Sabbath.

⁷⁹ For how to keep the 7th day Sabbath holy ask for the PDF *How to Keep God’s 7th Day Sabbath Holy*.

“One person *esteems* one day above another; another esteems every day alike. Let each be fully convinced in his own mind.” (Romans 14:5 NKJV)

“He who *observes* the day, observes it to the Lord, and he who does not observe the day, to the Lord he does not observe it. He who eats, eats to the Lord, for he gives God thanks; and he who does not eat, to the Lord he does not eat, and gives God thanks.” (Rom. 14:6)

These two verses cannot be used to justify making Sunday (or Monday or Tuesday, etc.) one’s Sabbath because the verses don’t even mention the Sabbath (nor is the Sabbath spoken of in all of chapter 14), and more importantly, the context of what Paul is writing about has nothing to do with the Sabbath.

Chapter 14 speaks of those believers who ate meat from the marketplace that had originally been sacrificed to idols, and the portion which hadn’t been eaten was brought to the marketplace and sold for public consumption. Some Christians would eat that meat. Some refused to eat it, believing it was defiled. The meat in the marketplace came from either the leftovers of sacrificial idolatry or a pagan priest blessing his god and then slaughtering/sacrificing the animal at the marketplace itself. The veggie-only-eaters saw both meats as defiled and wouldn’t buy any. The Apostle Paul, though, said that the meat eaters had great faith, while the ones who refused to eat the meat, the veggie-only-eaters, had weak faith, but weren’t to be mocked or ridiculed because of their weak faith in that area (Romans 14:1-3, 12-13).⁸⁰

Paul had already addressed this issue with the Corinthians a few years before (1st Cor. 10:25f.) saying, ‘the Earth is the Lord’s and the fulness thereof.’ This meant that as long as one wasn’t partaking of the actual idol sacrifice *at the time of the sacrifice to the idol*, which would make him an idolater, he could eat meat that had been sacrificed to idols that was being offered for sale in the marketplace.

What Paul meant when he spoke of someone *esteeming* a day above another (Rom. 14:5), while someone else esteems all days alike, is that the veggie-only-eaters *esteemed* one day (or more) a week *for fasting unto the Lord*, while the meat eaters ate meat/food every day. This is seen where Paul speaks of the veggie eaters *not* eating, in the next verse.

When the Apostle writes of one man *observing the day unto the Lord*, while another man didn’t observe the day to the Lord, *one eating and one not eating* (Rom. 14:6), Paul is saying *the same thing* in this verse that he said in the last, but in a slightly different way, and giving us more understanding of what he spoke of in the previous verse. It’s the Hebraic way of *emphasizing and clarifying*, and it’s found all throughout the Old Testament.⁸¹ Hebrew parallelism, as it’s called, is ‘not a repetition of the same sound, but a repetition...of the same thought.’⁸²

The phrases, *esteems one day* (v. 5) and *observes the day* (v. 6) parallel each other and speak of the same concept that Paul was addressing. The veggie-only-eating-believers *esteemed* and *observed* a certain day for not eating (i.e. fasting), while the meat eaters didn’t. Romans 14:5-6 has nothing to do with Paul authorizing believers to make Sunday (or Monday, etc.) ‘their’ Sabbath.

God speaks of not *adding* to His words, *nor taking away* from them (Dt. 4:2; 12:32). The person who

⁸⁰ For the correct understanding of what Paul is saying in Rom. 14:14, that ‘nothing is unclean of itself,’ see *Romans 14 and the Dietary Laws* at <http://seedofabraham.net/Romans-14-and-the-Dietary-Laws.pdf> because the Greek word for unclean ἀκάθαρτος (*akathartos*) is not used by Paul in Romans 14. It’s the word κοινός (*koinos*), which means common. This is a glaring theological error of the English translators, most likely due to their anti-Law theology (see the ASV, HCSB, KJV, NASB, NET, NKJV, NRSV, NIV, which all wrongly have ‘unclean’).

⁸¹ In Ezekiel 23:30 God says to Israel, ‘I will do these things to you because you have gone a whoring after the heathen and because you are polluted with their *idols*.’ The two phrases are one: to go a whoring and to be polluted by idols speak of the same thing or concept.

⁸² David Bivin and Roy Blizzard, *Understanding the Difficult Words of Jesus* (Shippensburg, PA: Destiny Image Publishers, 2001), p. 89.

says that he can make Sunday, or any day of the week his Sabbath is making up his own religion, albeit, with a lot of help from the Pharisaic Church, but it's not biblical Christianity. That person does not have authority from God to do that. If he did, it would be written somewhere in the New Testament that he could. As it's not written we know that it's not the will of God to change His day of assembly and holiness—*Sola Scriptura!*

Our heavenly Father is the Creator and the Authority in these matters, and Creation Week is His model. God *ordained* the 7th day of the week to be His holy and blessed the Sabbath day (Gen. 1:31–2:3), *not the first day of the week*, in spite of the resurrection. It's not as though He didn't know about the resurrection at Creation, but He chose to honor His Son's resurrection with the Mosaic day of First Fruits (Sheaf), which comes on the Sunday of Passover Week (Lev. 23:5-14). Paul speaks of this, saying:

“But now Messiah is risen from the dead, and has become the *First Fruits* of those who have fallen asleep. For since by man came death, by Man also came the resurrection of the dead. For as in Adam all die, even so in Messiah all shall be made alive, but each one in his own order: Messiah, the *First Fruits*, and afterward those who are Messiah's at His coming.” (1st Corinthians 15:20-23; cf. Col. 1:15, 18)

We celebrate the resurrection once a year, on the Sunday during Passover Week called First Fruits/Sheaf. This is our Father's Way. It's all in Scripture, for those who have eyes to see what the Spirit of Grace is revealing in these wonderful days before His return.

As a technical theological point, the meaning of the Hebrew word *Sabbath* is to *cease* (from work) or to *end*, and as such, it signifies that the Sabbath is the *end or the last day of the week*.⁸³ By its very definition one cannot have a biblical 7th day Sabbath on any other day of the week, which negates what many call Sunday, the *first* day of the week—the ‘Christian Sabbath.’

The *Theological Wordbook of the Old Testament* affirms this, that the Sabbath is the last day, or the 7th day of the week, and also, speaks of the theology behind God's 7th day Sabbath:

“Sabbath, the seventh day of the week...Something of the importance of this institution can be gauged by observing that of the ten commandments, the fourth commandment is treated more extensively than any of the others. Perhaps the best procedure [for determining its importance] will be to observe the motives for observance attached to the Sabbath, a command which may be stated positively:”

“‘Six days you shall work, but on the seventh you shall rest’ (Ex. 23:12; 31:15),
or negatively: ‘You shall not work on the Sabbath’ (20:10).”

“In the first place Exodus 20:8ff. connects observance of the Sabbath with the fact that *God himself rested* on the seventh day *after* six days of work (Gen. 2:2-3). Everything God made, as recorded in Genesis, he called good. *Only the Sabbath*, however, he *sanctified*, indicating...that the climax of creation was not the creation of man, as is often stated, but the day of rest, *the seventh day*. The Sabbath is thus an invitation to rejoice in

⁸³ Dr. Francis Brown, Dr. S. R. Driver and Dr. Charles A. Briggs, based on the lexicon of Professor Wilhelm Gesenius; Edward Robinson, translator and E. Rodiger, editor, *Hebrew and English Lexicon (Abridged)*; Accordance Bible Software), n.p. שָׁבַת “Qal 1. *cease*: of seasons; manna. 2. *desist* from labour, *rest*.”

R. L. Harris, editor; Gleason Archer, Jr. and Bruce Waltke, associate editors, *Theological Wordbook of the Old Testament* (Accordance Bible Software), n.p. שָׁבַת “The basic thrust of the verb is, when transitive, ‘to sever, put an end to,’ and when intransitive, ‘to desist, to come to an end.’ This may...indicate that the Sabbath is the day which ‘puts a stop to’ the week's work...It is in the Hiphil, however, that the verb appears most often: forty times. Here the meaning is “to put an end to, to cause to cease.” Preponderantly in the Hiphel of שָׁבַת, God is the subject of the verb. It is a favorite verb of the prophets to describe God's judgment on his people: “I will cause to cease the arrogancy of the proud (Is. 13:11).”

God's creation *and recognize God's sovereignty over our time.*"

"Secondly, we observe in Deuteronomy 5:15 that a different reason is given for observing the Sabbath."

'You shall remember that you were a slave in the land of Egypt, and Yahweh your God brought you out with a mighty hand...therefore, Yahweh your God commanded you to keep the Sabbath day.'

"Exodus, then, connects the Sabbath with *creation* described in Genesis, and Deuteronomy connects the Sabbath with *deliverance from Egypt*, described in Exodus. Thus, every Sabbath, Israel is to remember that *God is an emancipator, a liberator...*the Sabbath is a *sign* of the covenant, and in this way the Sabbath reaches into the future. The Sabbath now joins the signs of the rainbow and circumcision. The pertinent texts are Ex. 31:13, 17 and Ezek. 20:12, 20....As long as Israel observes the Sabbath *she affirms her loyalty to Yahweh* and guarantees his saving presence."⁸⁴

Not even Man was called holy, only the 7th day Sabbath. If our God has placed such theological meaning as creation and salvation within His 7th day Sabbath, and strictly commanded Israel to observe it because of those themes, shouldn't it be important to us, too? Aren't those very themes found 'in Messiah Yeshua' for us? Aren't we a new creation (2nd Cor. 5:17), and haven't we been saved by Him? The parallels, the *godly* parallels, are right there for us because God set them up that way, from Creation.⁸⁵ There is no need for Sunday to replace God's 7th day Sabbath. The Pharisaic Church, when it changed Sabbath to Sunday (about 120 AD), didn't realize that. Now, though, its error is all too glaring. This is especially true when we realize that Sunday is only mentioned *once* after the resurrection.⁸⁶ The Pharisaic Church says the Apostles replaced the Sabbath with Sunday, but nothing of this theological stature is even hinted at for the one time Sunday is actually spoken of in the New Testament.

The Sabbath was the only thing in Creation that God called holy and it continues through the death and resurrection of Messiah Yeshua into the New Covenant because of its divine character. There is much to learn about it and our Savior and it begins by obeying our heavenly Father and emulating Yeshua's ways. God rested or ceased from creating on the 7th day and Yeshua kept the Sabbath holy all the days of His life in Israel. Shouldn't we, too?

Shouldn't we rest and cease from all our work and striving to make a living (wherein is many a Christian's security), and our pleasure seeking if we don't have to work on that day, and learn to be with Yeshua for the day, and to trust Him for our survival, needs and joy on that day? That's what the *essence* of the Sabbath is all about—*learning* to be with Him and to *trust* Him for all our needs, in a very physical and practical way, once every seven days, which of course, has tremendous spiritual ramifications. We are not to follow the dictates of our own hearts and minds, which lead us astray (cf. Num. 15:37-41; Jer. 17:9; Luke 6:46).

"Thus says Yahveh! 'Keep justice and *do* righteousness, for My salvation is about to come and My righteousness to be revealed. Blessed is the man who does this and the son of man who lays hold on it—who keeps from defiling the Sabbath and keeps his hand

⁸⁴ Harris, *Theological Wordbook of the Old Testament* (Accordance Bible Software), n.p. שָׁבַת.

⁸⁵ For more on the parallels see *The Sabbath and Yeshua* at <http://seedofabraham.net/The-Sabbath-and-Yeshua.pdf>.

⁸⁶ See p. 43, note 123 for 1st Cor. 16:2. Also, see p. 42, note 122, for Acts 20:7, a place where many have thought it spoke of Sunday, as the 'first day of the week' is mentioned (Sunday never actually being written as such in the New Testament because it's always written from the Hebraic perspective as 'the first day of the week'). In the last 40 years many theologians have come to realize that it wasn't Sunday night Luke wrote of in Acts 20:7, but *Saturday night*, which begins the first day of the week, for the Sabbath ends at dark on Saturday night, and 'Sunday' begins then. Acts 20:7 cannot be used to support Sunday assembly replacing the 7th day Sabbath because of a Sunday morning resurrection.

from doing any evil.’ Do not let the son of the foreigner, who has joined himself to Yahveh, speak, saying, ‘Yahveh has utterly separated me from His people,’ nor let the eunuch say, ‘Here I am, a dry tree.’”

“For thus says Yahveh! ‘To the eunuchs who keep My Sabbaths, and choose what pleases Me, and hold fast My Covenant, even to them I will give in My House and within My walls a place and a name better than that of sons and daughters. I will give them an everlasting name that shall not be cut off. Also, the sons of the foreigner who join themselves to Yahveh, to serve Him and to love the name of Yahveh, to be His servants—Everyone who keeps from defiling the Sabbath, And holds fast My covenant—even them I will bring to My holy Mountain and make them joyful in My House of prayer. Their burnt offerings and their sacrifices will be accepted on My altar, for My House shall be called a house of prayer for all nations.’” (Isaiah 56:1-7)⁸⁷

But the Law was Nailed to the Cross!

Another heretical interpretation of Scripture, and I don’t use that word *heretical* lightly, that many in the Pharisaic Church use as proof that the Law of Moses isn’t for Christians, is to say that ‘the Law was nailed to the cross,’ basing that on Colossians 2:14. Ironically, though, the Greek word for law νόμος (*nomos*) isn’t even mentioned once in the entire letter to the Colossians. Yet, *something* was nailed to the cross. Here are four English Bible translations of what Paul wrote in Col. 2:14:

“Blotting out *the handwriting of ordinances* that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;” (Col. 2:14 KJV)

“having canceled out *the certificate of debt* consisting of decrees against us and which was hostile to us; and He has taken it out of the way, having nailed it to the cross.” (Col. 2:14 NASB)

“He has destroyed what was against us, *a certificate of indebtedness* expressed in decrees opposed to us. He has taken it away by nailing it to the cross.” (Col. 2:14 NET)

“having *canceled the written code*, with its regulations, that was against us and that stood opposed to us; he took it away, nailing it to the cross.” (Col. 2:14 NIV)

Most of these translations and commentaries on it would have us to believe that Mosaic Law was nailed to the cross, by their use of terms such as the ‘handwriting in ordinances’ (KJV), ‘decrees against/opposed to us’ (NASB, NET), and ‘canceled the *written code*, with its regulations against us’ (NIV). The Greek word for the English phrase, ‘the certificate of debt’ (NASB) or ‘a certificate of indebtedness,’ (NET) is χειρόγραφον (*kai’rographon*) and its secular Greek usage spoke of an I-O-U, a written record of one’s financial *indebtedness to another*. Paul uses it in a theological way to say that the written record of *our sins*, our sin *indebtedness to God*, was nailed to the cross. The ‘decrees’ that opposed us, or were ‘against us,’ are the laws of Moses that we broke, thereby sinning. The *decrees* weren’t nailed to the cross—the written record of our sins was. *This* is what Paul meant, and of course, it fits the context of Col. 2:14:

1. In Col. 2:11 the Apostle speaks of our *sins being taken away from us* by ‘the circumcision made without hands.’ (Cf. Col. 1:14)
2. In Col. 2:12 Paul writes that baptism in water symbolizes both our *death* and resurrection.
3. In Col. 2:13 the man from Tarsus speaks of the Colossians having been dead in their trespasses

⁸⁷ For when the Sabbath actually begins, see *When Does the Sabbath Begin?* at <http://seedofabraham.net/When-Does-The-Sabbath-Begin.pdf>.

(sins) and the uncircumcision of their flesh, but that now, in Messiah, He has made them alive and *has forgiven their sins...*

4. Nailing those sins to the cross, as a correct translation of Col. 2:14 brings out:

“He has wiped out what was against us, *our certificate of sin indebtedness*, expressed in Mosaic ordinances that *exposed* us. He has taken the *certificate of sin indebtedness* away by *nailing it to the cross.*”

God has forgiven our sins, just as He said He would do when He spoke of giving the New Covenant to the House of Israel, 600 years before Messiah was born:

“No more shall every man teach his neighbor, and every man his brother, saying, ‘Know Yahveh!’ for they all shall know Me, from the least of them to the greatest of them,’ says Yahveh. *‘For I will forgive their iniquity and their sin I will remember no more.’*”⁸⁸ (Jeremiah 31:34)

It wasn’t the Law’s fault that we couldn’t keep its holy and righteous ways. It was the fault of our Adamic nature, as Paul states in Romans Eight:

“For what the Law could not do *in that it was weak through the [our] flesh* [Adamic nature], God did by sending His own Son in the likeness of sinful flesh, on account of sin He *condemned sin* in the flesh” [not His holy Law]. (Romans 8:3)

Hebrews 8:7-8 speaks of God finding fault with Israel, not His Law, when it speaks of *them* in verse 8. The written Law had no power to help Israel keep it. It showed Israel her sins *and* her need for her Savior. It’s by the blood and Spirit of Messiah that Israel’s nature is transformed into Messiah’s and this enables Israel, both Jew and Gentile who love Yeshua, to walk in God’s holy Mosaic Law. God condemned, and put to death, sin in Messiah’s flesh, not His holy and spiritual Law (Rom. 7:12, 14; cf. 2nd Tim. 3:16-17)

When we die to self, as pictured in water baptism (Rom. 6:1f.) our sins are seen as paid in full by our faith in Yeshua crucified, who took our just punishment, and our death to self. Now, set free from those sins *and* our sin nature, are we to continue in sin? Paul answered his own rhetorical question for us in Romans 6:1-4, 14-15 by saying ‘Certainly not!’ If one takes away the Law of Moses, as the Pharisaic Church has done, one is without God’s *full* Standard as to what He sees as sin and righteousness, and hence, sins against God, others and himself in ignorance.

The New Covenant wasn’t given to the Gentiles. It was only given to Israel (Jer. 31:31-34), and although God invites the Gentiles to partake of it⁸⁹ and become *one* with Israel, He was not looking for the Gentiles to replace her and change His rules. Gentiles coming into this new religion weren’t going to tell the Jewish believers *how* they should walk out their faith in the Jewish Messiah, but on the contrary, they were going to learn about their new Savior, and all His righteous ways, by going to the synagogues every Sabbath and hearing the Law of Moses read, because that’s what all the synagogues did, both believing and unbelieving. They would learn from the Jewish believing brethren. This is why James could say, in relation to the Gentiles coming into the faith of the Jewish Messiah and learning Mosaic Law:

“For Moses has had throughout many generations those who preach him in every city, being read in the synagogues every Sabbath.” (Acts 15:21 NKJV)

About 90 years after the resurrection, the Church of Rome, which would become the Roman Catholic Church, overturned Mosaic Law and Apostolic theology and severed itself from ‘the Jews.’ Before that, though, from 30 to 100 AD, *all* Christians kept God’s 7th day Sabbath, Passover and the other Feasts of the Lord, and the dietary laws, *and considered themselves part of Israel*, so much so that some of the

⁸⁸ Here, too, is an example of Hebrew parallelism: ‘forgive their iniquity’ and ‘their sin I will remember no more.’

⁸⁹ For example Isaiah 42:6; 49:6.

(foolish) Galatians had themselves physically covenantally circumcised (Gal. 3:1f.)⁹⁰ ‘to make sure of their salvation’ and inclusion into Israel—God’s Chosen People.

Church history records that there was a tremendous struggle that began about 120 AD, and lasted for hundreds of years afterward, by the two opposing sides. The Church of Rome would eventually win out by its ruthless application of political and physical force, and today, all churches teach against Mosaic Law. Yet, in our day, the Lord is opening the eyes of many Christians to see the great deception. They are leaving the Pharisaic churches and walking in the beauty of Mosaic Law and being blessed from Above. There is nothing of God’s Truth in the traditions of the Church that nullify His Word—*Sola Scriptura!*

But the Church has Replaced Israel!

Another major heresy that keeps Christians from walking out their faith in Yeshua the way His Apostles did, through Mosaic Law (Acts 21:20f.; James 4:11-12), is that they have been taught that God created something new and distinct from ‘the Jews’ at the death of Jesus. It’s called *the Church*, and Pharisaic Christianity teaches that it has nothing to do with ‘Israel’ or the Jews because the Jews rejected Jesus. This heretical teaching originated with the Church of Rome. In order for them to sever themselves and their people from Mosaic Law they had to justify it—they had to have a *theological* reason for doing it.

The theological reason the Roman Catholic Church came up with, was that since the Jews rejected Jesus, God rejected them *and* their Law. That’s *why* the Church of Rome teaches that Mosaic Law was only until Jesus came, and at His death it was done away with. Neither of those points, God’s rejection of the Jews and the nullification of Mosaic Law, can be biblically supported, but in a time when few had Bibles, the priests could do what they wanted, twisting Scripture to their own destruction. Today, those twisted Scriptures are being seen for what they are—heretical interpretations of God’s Word.

Both points, that the Lord rejected the Jews and their Law, are seen in the writings of the so-called Church Fathers, with their anti-Semitic rhetoric.⁹¹ The latter point, that Mosaic Law was only until the death of Yeshua, is seen to be false by an accurate reading of New Testament (and Old Testament) passages, as well as Church history, since all Christians walked out their faith in Yeshua through Mosaic Law for at least 60 years *after* the resurrection. This heretical doctrine, of the Church supplanting Israel, is called replacement *theology*. It also says that the blessings that God gave to ancient Israel are now for Christians, but the curses are for the Jews who rejected Jesus. It’s ironic, though, that the blessings that the Pharisaic Church has taken upon itself hinges on the very keeping of Mosaic Law!⁹²

Today, 1,900 years after the change, the Protestant churches are just as antinomian (against Mosaic Law) and anti-Semitic (against the Jewish people), as the Catholic Church is, having drunk deeply from those two Catholic wells of perversion and pollution. Justin Martyr (100–165 AD) was one of the first so-called Church Fathers to rail against the Jews and the Law of Moses. Samuele Bacchiocchi, in his definitive classic, *From Sabbath to Sunday*, writes:

“Justin, of Gentile origin, ignored the moral and corporal value of the Mosaic legislation,

⁹⁰ In our day Messianic Judaism accepts and performs the rabbinic conversion of a Gentile, ‘making him a Jew,’ but this is not authorized by God anywhere in Scripture, and actually, is just the opposite of what is found (the stranger in Israel’s midst, although subject to all the laws of Moses, is never seen as a Jew, but as one who remained the same (e.g. Ruth was always a Moabitess, not a Jewess; Ruth 1:22: 2:2, 21; 4:5, 10). It was truly the leading of the Spirit that prohibited Gentile physical, covenantal circumcision in the New Testament. For more understanding read *Is the Gentile Now a Jew?* at <http://seedofabraham.net/Is-the-Gentile-Now-a-Jew.pdf>.

⁹¹ Rhetoric is ‘language designed to have a persuasive or impressive effect on its audience, but often regarded as lacking in...meaningful content.’

⁹² For example Exodus 23:22 and Deuteronomy 28:1-2.

and regarded the Law, as James Parkes states, ‘an *unimportant* portion of the Scriptures, a *temporary* addition to a book otherwise universal and eternal, added because of the special *wickedness* of the Jews.’⁹³

‘Philosopher...of Greek culture and extraction, Justin Martyr *offers us the first extensive treatment of the Sabbath* and the *first* detailed description of Sunday worship.’⁹⁴

In his writing to Trypho, Justin says to the Jews,

‘We, too, would observe your *circumcision of the flesh*, your *Sabbath days*, and in a word, all your festivals, if we were not aware of the reason *why* they were imposed upon you, namely, *because of your sins and your hardness of heart*.’⁹⁵

Justin considers the *ceremonial* law, ‘in a *negative manner as the punishment for the sins of Israel*.’⁹⁶ According to Justin, the Sabbath,

‘is a *temporary ordinance deriving from Moses, enjoined to the Jews on account of their unfaithfulness for a time, precisely until the coming of Christ*.’⁹⁷

Justin sees the 7th day Sabbath and circumcision given to the Jewish people solely on account of their wickedness,

‘as a distinguishing mark, to set them off from other nations *and from us Christians*,’ so that *the Jews only* ‘might suffer affliction.’⁹⁸

“Justin states that the Jews, as a people, were ‘a *useless*, disobedient and faithless nation’ (*Dialogue* 130). ‘The Jews...are a *ruthless, stupid*, blind and lame people, children in whom there is no faith’⁹⁹

Is it any wonder that the theological underpinnings of the Nazis, in their brutal *murdering* of six million Jewish men, women and children only 70 years ago (of which one and a half million were *children* ten years old and under), was based on Justin and other so-called Church Fathers, including Germany’s own son, Martin Luther? *Here* is the historical reason why Jews do not want to have anything to do with Jesus. Christian persecution, in the name of Jesus (*official* Church doctrine), began with ‘Church Fathers’ like Justin. The Nazis were only the latest in the historical thread to vilify, persecute and murder the Jewish people, in, of all things, the name of Jesus.

Of course, nowhere in Scripture does God say that the Sabbath was only a temporary ordinance until Messiah came, but on the contrary, God speaks of it being eternal, nor that Mosaic Law was ‘imposed’ upon Israel because of their sins or as punishment. Just the opposite is true. Scripture states that Mosaic Law is God’s wisdom given to His beloved firstborn son (Dt. 4:5-8; Ex. 4:22-23). Justin’s writing against the Jews and Mosaic Law is a demonic diatribe against God’s people Israel, God’s righteous and holy Law, and ultimately, God Himself. *This* is the *basis* for the rejection of Mosaic Law by the Pharisaic Church, *and* the inclusion of Sunday, Easter, Thanksgiving, Xmas and the eating of meats that God calls unclean.

⁹³ Bacchiocchi, *From Sabbath To Sunday*, p. 136.

⁹⁴ Ibid., note 589: Tertullian speaks of him as a ‘philosopher and martyr’ (*Adversus Valentinianus* 5). In the first chapter of *I Apologia*, Justin introduces himself as ‘Justin, the son of Priscus and grandson of Bacchius, of the city of Flavia Neapolis in Syria-Palestine’; dr. Eusebius, *HE* 4, 11, 8.’

⁹⁵ Ibid.

⁹⁶ Ibid. W. Rordorf, *Sabbat*, p. 37, note 1.

⁹⁷ Ibid., p. 137. Justin, *Dialogue* 23, 1, 2, Falls, *Justin’s Writings*, p. 182.

⁹⁸ Ibid. Justin, *Dialogue* 16, 1, and 21, 1.

⁹⁹ Ibid., p. 138, note 606.

Justin was only one of a number of so-called Church Fathers who were anti-Law and anti-Semitic.¹⁰⁰ *This* is the primary reason why Jews won't give Jesus a second look. Today, the Pharisaic Church presents a 'Jesus' that is a pig-eating, Christmas tree adorning/adoring, and Easter sunrise service attending Christ. This 'Gospel' can be preached to any people-group in the world, except the Jewish people who *know* that God gave Moses all His holy statutes and rules, and that the Jewish Messiah would never nullify them.

Therefore, this 'Jesus' *becomes a salvation issue in the Jewish community*, a stumbling block that keeps the Jewish people from investigating who their Messiah is. Most Christians, though, could care less because they have drunk deeply from the two Catholic wells and are anti-Semitic. Many Christians think the same way about the Jewish people that Justin Martyr did. Yet, the Apostle Paul, who was beaten with the lash by his own Jewish brethren on five different occasions,¹⁰¹ and was once stoned by them (Acts 14:19; 2nd Cor. 11:25), says this about his Jewish people:

"I tell the truth in Christ! I am not lying! My conscience also bearing me witness in the Holy Spirit that I have *great sorrow and continual grief in my heart*. For I could wish that *I myself were accursed from Christ for my brethren, my countrymen according to the flesh!*" (Romans 9:1-3)

Paul was ready and willing to give up his own *eternal life!*, if possible, if it could save his Jewish people. This is the heart of the Lord and should be the heart of every Christian (Rom. 1:16), as it was for Ruth the Gentile *Moabitess*, who said to Naomi,

"*Your people shall be my people, and your God, my God.*" (Ruth 1:16)

It's their time. The Jewish person must know the True Yeshua! The Jewish person must know *that* love of Yeshua that caused Him to stay on the cross. Yeshua *longs* for them, His Firstborn Son, to come to Him:

"Oh Jerusalem! Jerusalem! The one who kills the prophets and stones those who are sent to her! *How often I wanted to gather your sons together*, as a hen gathers her chicks under her wings, but you were not willing!" (Matthew 23:37)

And so, because it is her time, the task is left up to us today, as God speaks through His prophet Isaiah:

"Comfort! Yes! Comfort *My people!*" says your God! 'Speak comfort to Jerusalem, and cry out to her that her warfare has ended! That her iniquity is pardoned! For she has received from Yahveh's hand double for all her sins!' (Isaiah 40:1-2)

Pray for the Jewish people, that the blinders are taken away from their hearts! Walk out your faith in Messiah Yeshua so that you are not a stumbling block to my Jewish people.

Paul goes on to say in Romans, only two chapters later, that God *will be* faithful to the Jewish people *in spite of their rejection of Messiah Yeshua, and he also warns the Gentiles not to be arrogant:*

"I say then, have they stumbled that they should fall? **Certainly not!** But through their fall, to provoke them to jealousy, *salvation has come to the Gentiles*. Now if their fall is riches for the world, and their failure riches for the Gentiles, *how much more their fullness!* For I speak to you Gentiles inasmuch as I am an Apostle to the Gentiles. I magnify my ministry, if by any means I may provoke to jealousy those who are my flesh and save some of them. For if their being cast away is the reconciling of the world, *what will their*

¹⁰⁰ Some other early 'Church Fathers' who held the same view are Tertullian (160-225), Hippolytus (170-236) and Origen (185-254). Bacchiocchi writes that Origen, "*formulates explicitly the doctrine of the divine punishment of the Jewish race: 'We say with confidence that they will never be restored to their former condition.'*" Ibid., p. 107, note 467. *Against Celsus* 4, 12, ANF IV, p. 506. See A. Lukyn Williams, *Adversus Judaeos, A Bird's Eye View of Christian Apologiae until the Renaissance*, 1935.

¹⁰¹ Thirty-nine lashes each time for a total of 195 lashes.

*acceptance be, but life from the dead?! For if the firstfruit is holy, the lump is also holy, and if the root is holy so are the branches.*¹⁰² And if some of the branches were broken off, *and you, being a wild olive tree, were grafted in among them, and with them became a partaker of the root and fatness of the olive tree, do not boast against the branches, but if you do boast, remember that you do not support the root, but the root supports you.*”

“You will say then, ‘Branches were broken off that I might be grafted in.’ Well said! Because of unbelief they were broken off, and you stand by faith. **Do not be haughty!, but fear!** For if God did not spare the natural branches, *He may not spare you, either!* Therefore, consider the goodness and severity of God—on those who fell, severity, but toward you, goodness, *if you continue in His goodness.* Otherwise, you will also be cut off!”

“And they, also, *if they do not continue in unbelief, will be grafted in, for God is able to graft them in again.* For if you were cut out of the olive tree, which is wild by nature, and were grafted contrary to nature into a cultivated olive tree, *how much more will these, who are natural branches, be grafted into their own olive tree?*”

“For I do not desire, brethren, *that you should be ignorant of this mystery, lest you should be wise in your own eyes,* that blindness, in part, has happened to Israel until the fullness of the Gentiles has come in. And so, ***all Israel will be saved,*** as it is written:”

“‘The Deliverer will come out of Zion and He will turn away ungodliness from Jacob, for ***this is My covenant with them,*** when *I take away their sins.*’ Concerning the Gospel they are enemies for your sake, ***but concerning the election they are beloved for the sake of the Fathers.***¹⁰³ ***For the gifts and the calling of God are irrevocable.***” (Romans 11:11-29; see also Num. 23:7-10, 18-24; 24:1-9, 12-19; Jer. 32:21-23; 33:1-26)

The Jewish people are still God’s Chosen People. Anyone who comes against them or harbors feelings of ill-will toward them ultimately has to deal with God Himself because Israel is God’s Firstborn Son. Moses was told by the Lord to say this to Pharaoh if he wouldn’t let Israel go:

“Thus says Yahveh! *Israel is My son, My firstborn!* So I say to you, let My Son go that he may serve Me!, but if you refuse to let him go, indeed! *I will kill your son, your firstborn.*” (Exodus 4:22-23)

God also says that Israel is the apple of His eye:

“For thus says Yahveh of Hosts! “He has sent Me for His glory against the nations who plunder you, for he who touches you touches the apple of His eye.” (Zechariah 2:8, see also Dt. 32:10)

In the end, it won’t be First Baptist Church in Heaven that we’ll all be gathered to, or Saint Vincent’s Episcopal Church or the Church of the Sacred Heart (Catholic), but the Jewish New Jerusalem. The Apostle John wrote in Rev. 21:1-3, 12 and 14 that he saw it:

“Now, I saw a new Heavens and a new Earth, for the first Heavens and the first Earth had passed away. Also, there was no more sea. Then I, John, saw the holy city, the New *Jerusalem*, coming down out of the Heavens from God, prepared as a bride adorned for her husband. And I heard a loud voice from the Heavens, saying, ‘Behold! The tabernacle of God is with men and He will dwell with them and they shall be His people. God Himself will be with them and be their God...Also, She had a great and high wall with twelve gates and twelve angels at the gates, and names written on them, which are *the names of*

¹⁰² Again, Hebrew parallelism.

¹⁰³ The Fathers here are the true Fathers of our faith: Abraham, Isaac and Jacob.

the Twelve Tribes of the Sons of Israel... Now the wall of the city had twelve foundations and on them were the names of the twelve [Jewish] Apostles of the Lamb.”

Most Christians say that the Law of Moses is only for Israel—and they’re absolutely right! What they don’t realize is that all Gentile believers in Yeshua are part of His Kingdom, also known as the Commonwealth of Israel (Eph. 2:11f.),¹⁰⁴ having been *grafted into Israel* (Rom. 11:11f.) by their belief in Messiah Yeshua and their being Born Again (John 3:3, 5).

On the other hand, some Gentiles believe that they are now a Jew, Hebrew, Israeli (‘Israelite’),¹⁰⁵ or a so-called ‘spiritual Jew.’¹⁰⁶ Yes, the Gentile believer is part of the Seed that Father Abraham was promised, and he has Abraham, Issac and Jacob as his Fathers, and he has been grafted into the Olive Tree (Israel), but that doesn’t change his Gentile racial identity into a Jew, a Hebrew or an Israeli, anymore than when a Chinese child is adopted into a black family.

In biblical terms, a man and his wife become ‘one flesh’ (Gen. 2:24), but the woman doesn’t become a man, nor the man a woman. The Jewish and Gentile believers are ‘one in Messiah,’ but the Gentile does not become a Jew, and the Jew doesn’t become a Gentile. God cements this concept, of one’s identity remaining the same, in the New Covenant by saying that the Gentile believers weren’t to be physically covenantally circumcised like the Jews (Acts 15:1-21f.). This is the only Mosaic Law that is not applicable to the Gentile, and actually, this ‘law’ began with Father Abraham as the sign of the covenant that God had with him, not Moses.

The Pharisees who believed in Yeshua (Acts 15:1-6f.) wanted the Gentiles to (artificially) become Jews via physical covenantal circumcision because that’s what they believed should happen. God, though, through Paul, Barnabas, Peter, James, the other Apostles and the Elders, overruled them (and rabbinic conversion), reestablishing the biblical concept that Gentiles can become part of Israel, but they don’t become Jews.¹⁰⁷ Jewish conversion, of a Gentile ‘into a Jew,’ is a rabbinic fairy tale that is contrary to the Word of God. There is nothing in Scripture to support a Gentile becoming a Jew. This is Pharisaic Judaism.

A key to understanding that Gentiles need to walk out their faith in Messiah Yeshua, through all the laws of Moses that apply to them, is that Gentiles *become part of Israel*. The only ‘new thing’ is Messiah Yeshua and the transformation of our beings so that we can walk like He walked, and have eternal life. Therefore, Gentiles are to keep the rules of Torah just like the Jewish believers, except for physical covenantal circumcision (1st Cor. 7:17-19). There aren’t two different ways to walk out our faith in Messiah—one for the Jew and one for the Gentile. If all the Apostles kept Torah *after* the resurrection, and they did, Gentile believers need to, also.

The Gentile has been adopted into the Family of Israel and should learn her ways, just as a child who is adopted into a family learns the ways of the family. Exodus 31:16-17 speaks of God giving Israel His

¹⁰⁴ For a biblical understanding of Eph. 2:15, which some say negates Mosaic Law, ask for the PDF *Ephesians 2:15*. The ASV, KJV, NASB, NKJV and the NRSV have *Commonwealth*, while the HCSB, NET and the NIV have *citizenship*. Either term conveys the meaning that the Gentile is truly part of Israel.

¹⁰⁵ The term *Israelite* is an archaic English term from how the Greek New Testament speaks of the person from Israel, and hence, my use of the term *Israeli*. For an article on how the term *Jew* constitutes ‘Israel,’ ask for the PDF, *Jews, Israel and the Jews Today*.

¹⁰⁶ For why Romans 2:28-29 isn’t speaking of a Gentile as a ‘spiritual Jew,’ see *Is the Gentile Now a Jew?* at <http://seedofabraham.net/Is-the-Gentile-Now-a-Jew.pdf>. The word Jew(s), in both the Old and the New Testaments, *always* refers to a person who is racially born from the Seed of Abraham, Isaac and Jacob.

¹⁰⁷ See Acts 15:7-10, 14, 16-17, 19, especially v. 23 where these Gentile believers are still called Gentiles, and also, 1st Thess. 4:1-5 (esp. v. 5). Gentiles who mistakenly convert to Judaism via the Rabbis are called proselytes and even though the Rabbis say that ‘they are now Jews,’ they are not Jews according to the Word of God, but remain Gentiles.

Sabbath ‘forever.’ He says that about Passover and all His other laws and ordinances, and Yeshua confirms it.¹⁰⁸ These are some of the *ways* of the Family of Israel given to us by our Father.

The Church

What further strikes down replacement theology, with its condemnation of Mosaic Law and ‘the Jews,’ is that the term ‘church’ is not a separate entity from Israel, but actually just another word for ancient Israel. It was first used of Israel at Mt. Sinai, in the Septuagint, the Greek translation of the Hebrew Old Testament, which was written 280 years before Paul was born. Paul wasn’t the first one to use that word.

The Greek word for church is ἐκκλησία (*ekklaysia*)¹⁰⁹ and this word is found *of Israel* in Deuteronomy 4:10; 9:10; 18:16, etc. (in the Septuagint). *That’s* why Paul used *ekklaysia* over the relatively newer term in his day, *synagogue* (although James used it twice).¹¹⁰ This led eminent theologian-scholar F. F. Bruce to call Israel, ‘the **Church** in the Wilderness,’ just as Stephen did:

“This is he who was in the **church in the wilderness**¹¹¹ with the angel that spake to him in the Mount Sinai, and with our fathers: who received living oracles to give unto us.” (Acts 7:38 ASV)

The Apostle Paul wasn’t the first one to use *ekklaysia*, and when he did he certainly wasn’t teaching that the Church was a totally distinct and separate entity from Israel. Paul was saying that what Yahveh **had begun** at Mt. Sinai, *His Kingdom* on Earth (Israel), **was continuing** in *Yeshua the Messiah*, and Gentiles could come into this Kingdom. Gentiles have been brought into *believing* Israel,¹¹² **the Church**, by their belief in the Jewish Messiah.¹¹³ It doesn’t mean that Sabbath changes to Sunday, nor Passover to Easter. The Messiah has come to Israel. He hasn’t thrown out His Father’s Instructions to Israel, but has invited the Gentiles in. This is seen where Paul writes to the Ephesians and says:

“Therefore, remember, that you, once Gentiles *in the flesh*—who are called Uncircumcision by what is called the Circumcision made in the flesh by hands—that at that time you were *without* Messiah, **being strangers from the Commonwealth of Israel** and strangers from the Covenants of promise, having no hope and without God in the world, but now, **in Messiah Yeshua, you who once were far off have been brought near** by the blood of

¹⁰⁸ Exodus 12:14, 17; Numbers 15:15; Deuteronomy 29:29; Psalm 119:44; Matthew 5:17-19; 22:35-40, etc.

¹⁰⁹ *Ekklaysia* literally means those who are called out to form a gathering or assembly.

¹¹⁰ Acts 15:21; James 2:2. Most English Bibles have either assembly (KJV, NASB, NET, NKJV, NRSV) or meeting (HCSB, NIV) for James 2:2, but the Greek word is συναγωγή (*sunagogay*), which is the English word synagogue. The ASV has synagogue.

¹¹¹ Acts 7:38 has Stephen using the same Greek word for church that Paul uses (*ekklaysia*). Both the ASV and the KJV have ‘church,’ but the HCSB, NASB, NET, NKJV and NRSV have the innocuous word ‘congregation.’ Also, this is the word that Yeshua uses when He said, ‘Upon this Rock I will build My *Church!*’ (Mt. 16:18)

¹¹² Romans 9:1-33, esp. vs. 24, 27, 29; 10:1-21; 11:1:36; Galatians 3:16-4:1-31.

¹¹³ That Jesus was, *and still is a Jew*, is seen from not only what the angel Gabriel says to Mary, but what Yeshua says about Himself in Rev. 22:16. Yeshua was already glorified and says that He is the Seed (descendant) of David. It doesn’t get any more Jewish than that.

In Luke 1:30-33, Gabriel tells Mary (whose Hebrew name is Miryam), “you will conceive in your womb and bring forth a Son, and shall call His name Yeshua. He will be great and He will be called the Son of the Most High God, and Yahveh God will give Him *the Throne of His father David* and He will reign over the *House of Jacob forever*, and of His kingdom there will be no end.” (Luke 1:31-35) Israel is the Church and Jesus will reign over the House of Jacob from the Throne of David, to the glory of God the Father who is bringing this to pass. Yeshua is the *Jewish* Messiah and Mosaic Law will be the Law of the Land (Mt. 5:17-19). Sunday, as a day of assembly, and Easter and Christmas will not be found in His Kingdom.

Messiah.” (Ephesians 2:11-13)

According to the Apostle Paul the Gentile has not replaced Israel, but has become *part of the Commonwealth of Israel*. How theologically absurd, then, to think that the ‘Church’ has replaced Israel, and that Sunday, Easter and Christmas and the eating of unclean meats has replaced Mosaic Law because of the sacrificial death of the Jewish Messiah! (Col. 2:8) This is especially true when Easter and Christmas *aren’t even mentioned in the New Testament*, and Sunday is only mentioned once, ‘in passing.’ *Sola Scriptura!*

When the first Gentiles came into the Jewish Christian congregation at Antioch *they learned from the Jewish believers* what it meant to have faith in the Jewish Messiah. Church history reveals that these Gentile Christians kept the 7th day Sabbath and Passover, etc. The Gentile believers certainly didn’t say that they were going to meet on Sunday instead of the Sabbath, and keep the pagan feast of *Ishtar* instead of Passover. Who was learning from whom about Israel, her God, her family values and her Messiah?!

Before the average Gentile came to belief in Yeshua he wouldn’t have known the difference between Adam and Eve, let alone what this new God required of him. He would learn all that from the Word of God, which in Paul’s day was the Old Testament. If a congregation had one or two of Paul’s letters, that was a lot. Every week, though, they read from the Scriptures—the Old Testament.

Paul writes to his spiritual son Timothy and reminds him of the faith he grew up in, with his mother Eunice and grandmother Lois (2nd Tim. 1:5), and how ‘the Holy Scriptures’ (Old Testament) were inspired by God and able to make him wise for salvation *through his faith in Yeshua* and *fully* equipped for every good work:

“But you have carefully followed *my teaching, manner of life, purpose, faith, longsuffering, love, perseverance, persecutions, afflictions, which happened to me at Antioch, at Iconium, at Lystra—what persecutions I endured!* And out of them all the Lord delivered me. Yes, and ***all who desire to live godly in Messiah Yeshua will suffer persecution***, but *evil men and impostors will grow worse and worse, deceiving and being deceived*, but you must *continue in the things which you have learned and been assured of*, knowing from whom you have learned them, and *that from childhood you have known the Holy Scriptures*, which are *able to make you wise for salvation through faith*, which is in Messiah Yeshua. ***All Scripture*** is given by inspiration of God and is profitable for ***teaching***, for ***reproof***, for ***correction***, for ***instruction in righteousness***, that the man of God may be ***fully equipped*** for every good work.” (2nd Timothy 3:10-17; cf. 2nd Peter 3:14-18)

Paul speaks of the Old Testament Scriptures as Holy Scripture, which is able to make one ‘*wise unto salvation through faith*, which is in Messiah Yeshua.’ This happens because Mosaic Law is the wisdom of God and helps us to better understand who our Father is and how He wants us to live out our faith in His Son (Dt. 4:5-8; Rom. 7:12, 14; 1st Cor. 7:17-20; Rev. 14:12).

Also, Paul writes that one ***cannot*** be *fully prepared* for ‘every good work’ unless he knows and walks in Mosaic Law, being empowered by the Spirit of Grace, for ***all Scripture*** is profitable for ***teaching***, ***reproof***, ***correction*** and ***instruction*** in how to walk in *God’s righteousness (right ways)*. Sunday, Easter and Christmas, and the eating of unclean meats, are ***not*** part of God’s righteousness. If they were they would be commanded of us somewhere in the New Testament—*Sola Scriptura!*

In Acts 15, which took place 18 years *after* the resurrection, Jacob (James, the half brother of Messiah Yeshua) speaks of the Gentile believers *learning about Moses in the synagogues every Sabbath*:

“And after they had become silent, Jacob answered, saying, ‘Men and brethren, listen to me! Shimon [Simon Peter] has declared how God at the first visited the Gentiles *to take out of them a people for His name* and with this the words of the Prophets agree, just as it is written: ‘After this I will return and will rebuild *the Tabernacle of David*, which has

fallen down. I will rebuild its ruins and I will set it up so that the rest of mankind may seek the Lord, even all the Gentiles who are called by My name, says the Lord who does all these things.’...For Moses has had throughout many generations those who preach him in every city, *being read in the synagogues every Sabbath.*” (Acts 15:13-17, 21)

Jacob said that God was calling the Gentiles *to be part of the Tabernacle of David*, another term for David’s Kingdom that God was now raising up through David’s Son, Yeshua.¹¹⁴ Those Gentiles were to be *with* God’s people Israel, *not against them*. Also, the Gentiles were to learn of Moses (i.e. Mosaic Law) every Sabbath, not Sunday! Acts 15 took place in 48 AD, **18 years after** the resurrection. Where is Sunday *keeping* in the Book of Acts? It’s not there! It’s not anywhere in the New Testament! This means that Sunday, in the time of the Apostles, was *not the day of weekly assembly for Christians*;¹¹⁵ God’s 7th day Sabbath was.

The *Standard* that judged Messiah Yeshua sinless was Mosaic Law, all Mosaic Law, not just the Ten Commandments. If Yeshua broke just one ordinance or one judgement that applied to Him He would *not* have been a sinless sacrifice. That’s what it means when Scripture states that He was without sin.¹¹⁶ Roman Catholic teaching on Mosaic Law, though, which permeates Protestantism, Pentecostalism and Messianic Judaism says that Mosaic Law was nullified for Christians at Yeshua’s death. Some say the only laws they have to keep are the two great commandments of love, while others speak of the Ten, but these views are a perverse understanding of God’s Word. The Lord Yeshua Himself said that Mosaic Law is *God’s very definition of what it is to love God, and our neighbor as ourself*. The Law of Moses *defines and explains* the two great commandments, as Yeshua said, ‘On these two commandments **hang all the Law** and the Prophets.’ (Mt. 22:40) According to God the Son, the *reason* for *all* the other commandments, ordinances and judgements, etc., is to show us *how* to love God and Man. So, why would such a divine thing, God’s righteous and holy Law (Rom. 7:12), be done away with at His death??? The liberty or freedom and grace that we have in Messiah does not condone or give us license to sin, and *sin is defined by Mosaic Law*: “Whoever commits sin also commits lawlessness, and *sin is lawlessness*.” (1st John 3:4 NKJV; cf. Rom. 3:20; 7:7)

God is faithful, even if most of the Jewish people weren’t (although all the Apostles and first believers in Yeshua were Jews),¹¹⁷ and one day all unsaved Israel will be saved.¹¹⁸ The Church has *not* replaced Israel. On the contrary, all Born Again Christians become part of believing Israel, the Church, through God’s Grace and Cornerstone,¹¹⁹ Yeshua, the Son of David,¹²⁰ and should walk out their faith in Him through all

¹¹⁴ For how Yeshua, born without an earthly father, can be ‘from the flesh’ of King David, see *The Davidic Lineage of Yeshua the Messiah* at <http://seedofabraham.net/The-Davidic-Lineage-of-Yeshua.pdf>.

¹¹⁵ More on this, that Sunday, although mentioned twice in the New Testament, once in Acts and once in First Corinthians, wasn’t the ‘new’ day of weekly assembly in the days of the Apostles, is found in the following chapter, *The Feasts of Israel after the Resurrection*, on page 42f.

¹¹⁶ John 8:46; 2nd Corinthians 5:21; Hebrews 4:15; 1st John 3:5; 1st Peter 2:22.

¹¹⁷ In the days of the Apostles there were tens of thousands of Jewish believers, and although not all Jews believed, there is no Gentile country in the last 2,000 years where all the Gentiles have believed. God is taking out a remnant from each people group. Some places in Acts where Jews believed in Yeshua are Acts 2:41, 47; 4:14; 5:14; 6:1, 7; 9:31, 35, 42; 13:43; 14:1; 17:1-4, 11; 18:8, 17; 21:20. Note the progression of how *thousands* came to believe, and then how the believers *multiplied* (Acts 2:41; 4:4; 6:7; 9:31).

Also, the *first* Gentile to believe in Yeshua was Cornelius, in Acts 10, which took place eight to ten years after the resurrection (Acts 10:28, 34-35; 11:18).

¹¹⁸ Exodus 8:22-23; 9:4, 6, 26; 10:21-23; 11:7; 12:12-13, 23-33; 13:5, 8-9, 11-15, 21-22; 14:4, 8, 13-14, 16, 17, 18, 19-20, 21, 22, 24, 25, 26, 27, 28, 29, 30; 19:5; 33:12-17; 34:8-11; Lev. 20:24, 26; Num. 33:50-56; Dt. 4:7-8, 33-37; 7:6, 14; 10:15; 14:1-3; 26:18-19; 28:9-10, 12-14; 32:9-13; 33:3, 29; 1st Kings 8:53; 2nd Kings 21:7-8; Psalm 132:13-18; 135:4; 144:15; 147:19-20; Isaiah 27:2-6; 41:8-9; 42:1; 43:3, 4, 15, 20, 21; 44:21, 22; 45:4, 17, 19, 25; 46:3, 4, 13; 49:14-16; 52:8-12; Jeremiah 31:1-37; 46:27-28; 47:27-28; 50:11, 17-20, 33-34; 51:19, 24, 45, 49; Ezk. 20:6; 34:23-31; 37:28; Zech. 2:8; 8:2-8; Rom. 9–11, etc.

Torah that applies to them.

The Feasts of Israel After the Resurrection

In the four Gospel accounts of our Lord the Feasts of Israel are mentioned 33 times.¹²¹ The Church teaches that Christians don't have to observe them because they were *before* the death of Jesus, and it all changed after that, but what about the nine times the Jewish Feasts are spoken of *after* the resurrection?

In the Book of Acts and First Corinthians the Feasts of Israel are mentioned nine times, seven of which are specifically used as time-markers, Luke or Paul telling us *when* an event happened (or will happen). Also, there's an eighth time where Paul, the Apostle to the Gentiles, admonishes the Corinthians to keep the Jewish feast of Passover–Unleavened Bread!

Obviously, the nine cites in Acts and First Corinthians not only happened *after* the death and resurrection of Messiah Yeshua, when the Pharisaic Church teaches that the Law of Moses was done away with, but were written by the Church's "No Law! champion," the Apostle Paul, and his good friend and 'traveling companion unto death,' Dr. Luke (2nd Tim. 4:6-11f.). Luke speaks of the Feasts of Israel *seven* times in the 28 chapters of Acts, which averages out to be a Feast of Israel *every four chapters!* This is incredible for something the Pharisaic Church says stopped at Messiah's death! The Book of Acts is not a teaching manual on the Feasts of Israel, but the *only authoritative, divinely inspired history* of the Apostolic Church, which pictures the foundation of Yeshua's Church upon the Earth (Mt. 16:18; cf. Rev. 21:14).

Also of great importance is the fact that in this divinely inspired historical account of the Apostles and the early Church, neither Christmas, nor Easter, nor Thanksgiving, are even mentioned, let alone seen as times of religious observance for Christians, and Acts was written *34 years after* the resurrection. This means that they were *not* observed by the Apostles, nor kept by any biblical Christians. Those days are not part of biblical Christianity, and therefore, are not something that God wants Christians to practice today. It is sin to keep them—*Sola Scriptura!* We cannot make up our own religion against God's Truth and be blessed.

Although the first day of the week (i.e. Sunday) is mentioned once in Acts¹²² (actually Saturday night),

¹¹⁹ Psalm 118:22; Isaiah 28:16; Matthew 21:42; Acts 4:11; 1st Peter 2:7.

¹²⁰ Luke 1:30-33; Revelation 22:16.

¹²¹ Passover is mentioned 26 times in the Gospels (Matthew 26:2, 17–19; Mark 14:1, 12, 14, 16; Luke 2:41; 22:1, 7–8, 11, 13, 15; John 2:13, 23; 6:4; 11:55; 12:1; 13:1; 18:28, 39; 19:14).

The Feast of Unleavened Bread is written of five times (Matthew 26:17; Mark 14:1, 12; Luke 22:1, 7).

The Feast of Tabernacles is mentioned once (John 7:2), and an 'unknown' feast is mentioned once (John 5:1).

The Feasts of Israel are mentioned 33 times in the Gospels, most of which deal with Yeshua keeping them.

For articles on all the Feasts of Israel, what they meant to ancient Israel and what they mean to us today, how to keep them and when they occur during the year, see *The Feasts of Israel* at SeedofAbraham.net then Articles and then The Feasts of Israel.

¹²² Acts 20:7 speaks of Paul beginning to speak on the first day of the week, and Luke records it not because Sunday had become the weekly day of assembly, for Luke never says that, but because Eutychus fell out of the upper story and Paul revived him from the dead, a noteworthy account of the Holy Spirit dwelling within the Apostle, which was similar to Peter's raising of Tabitha (Dorcas), also written by Luke (Acts 9:36f.). Most theologians today have come to see Paul beginning to preach on *Saturday* night, after the Sabbath ended, not Sunday night, so this verse doesn't speak of a Sunday 11 AM service. It was a special 'going away service' for the Apostle who would leave the next day (on Sunday!) In biblical reckoning Saturday night at dark begins *the first day of the week*, known as 'Sun-day' in the pagan world. For why the Sabbath, and therefore every day begins and ends at dark, see *When Does the Sabbath Begin?* at <http://seedofabraham.net/When-Does-The-Sabbath-Begin.pdf>.

and once in First Corinthians,¹²³ neither time is it said to have become the new weekly day of assembly for the Church, nor that it had replaced God's 7th day Sabbath, something we would expect if God, through the Apostles, had made Sunday the 'Christian Sabbath' or the new day of weekly assembly.

In the Book of Acts and First Corinthians, the only time markers that Luke and Paul use are the Feasts of Israel (Lev. 23) and the 7th day Sabbath.¹²⁴ If those feast times had been done away with, obviously, neither of those men would have used the Feasts and the 7th day Sabbath to reveal when an event took place. The Feasts of Israel and the 7th day Sabbath were still regarded by the Apostles as normative and binding upon all the followers of Messiah Yeshua because they are there, and biblical writings, such as the Book of Acts and First Corinthians, are designed to teach, not confuse.

If Gentile Christians *didn't* observe the Feasts and keep them, as the Pharisaic Church teaches, they would not have understood *when* those events that the Feasts are linked to, took place. In other words, it would have meant 'less than nothing' to the Christians because they wouldn't have known the time frame that Luke and Paul were using. Both Luke and Paul would have been accused, and rightfully so, of not communicating properly to their people, but we know that both of them were excellent communicators. Therefore, what they write, in terms of the Feasts of Israel (and the 7th day Sabbath), reveals that biblical Christianity kept Mosaic Law during the days of the Apostles, many years *after* the resurrection, despite what the heretical Pharisaic Church teaches.

Also, in 1st Cor. 5:8 Paul admonishes the Corinthians *to keep the Feast*, which all Christian theologians acknowledge as the Passover–Feast of Unleavened Bread. This is because of Paul's use of *unleavened bread*, etc., in verse 7:

⁶“Your glorying is not good. Do you not know that a little leaven leavens the whole lump? ⁷Therefore, purge out the old leaven, that you may be a new batch of dough, since *you truly are unleavened*. For indeed, Messiah, our Passover, was sacrificed for us. ⁸Therefore, *let us keep the Feast*, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.” (1st Corinthians 5:6-8)

Paul wrote First Corinthians 23 years *after* the resurrection. In 1st Cor. 5:7-8 he admonishes the Corinthians to become 'unleavened' (bread), '*since you truly are unleavened*,' and to keep the Feast: Passover–The Feast of Unleavened Bread! Most pastors would have a hard time preaching a sermon on that, which only emphasizes the heretical position of the Pharisaic Church on Mosaic Law.

Also, the Feasts of Israel are not found in the Ten Commandments, which torpedoes a Christian position that says we're (only) to keep the Ten Commandments, but not Mosaic Law (even though they don't keep the fourth commandment, the 7th day Sabbath, accepting the Pharisaic Church's changing of the day be-

¹²³ The only other place in the New Testament *after* the resurrection where the first day of the week (Sunday) is mentioned is where Paul tells the Corinthians to take what they've earned that day and set a little aside for the special offering for the believers in Jerusalem, that he was soon coming to collect. It speaks of every man 'laying aside' some funds (on Sunday, the first day of their work week) for a gift for the poor saints of Jerusalem, which spoke of their love for, and unity with, the believers in Jerusalem. It has nothing to do with a 'new' weekly Sunday meeting or assembly of Corinthian believers, although some try to make it out to be that. Also, there's no mention of anyone passing around the plate for any tithes or offerings (1st Cor. 16:1-3; see also 2nd Cor. 8:1-8f.; 9:1-8ff., where Paul further addresses this special offering and seeks to have them prepared when he comes, so as not to embarrass them, nor the men with Paul from the other congregations, who had also taken up alms for the poor saints in Jerusalem). Sunday was the first day of the work week and they got paid every day (Matthew 20:1-8f.)

¹²⁴ The 7th day Sabbath is mentioned eight times in the Book of Acts (Acts 1:12; 13:14, 27, 42, 44; 15:21; 16:13; 18:4), five times of which Luke uses them as time markers (Acts 13:14, 42, 44; 16:13; 18:4), with one time being used as a description of distance (Acts 1:12; about 0.6 miles [one kilometer]), while the other two times speak of *when* the Law and the Prophets are read (on the Sabbath; Acts 13:27), and that the Gentiles were to learn Mosaic Law *every Sabbath* (Acts 15:21). Glaringly absent is any mention in Acts of a weekly Sunday assembly.

cause of ‘the resurrection’). Be that as it may, they can say that they keep their version of the Ten Commandments. Yet, with the Feasts of Israel in Acts and First Corinthians, it’s obvious that they were being kept by all Christians, *after* the resurrection, which means that Mosaic Law was part of every Christian’s faith in the days of the Apostles. *Sola Scriptura!*

The next three sections offer schematic diagrams of the Feasts of Israel in the Book of Acts and First Corinthians.

The Feasts of Israel in Acts

This section presents the Feasts of Israel in their chronological order in the Book of Acts, with a summary following, showing how many times each particular feast is mentioned:

1. Acts 2:1The Feast of Weeks—Pentecost—*Shavu’ot*¹²⁵
2. Acts 12:3 ...The Feast of Unleavened Bread
3. Acts 12:4 ...Passover
4. Acts 18:21 ...This coming Feast
5. Acts 20:6 ...The Feast of Unleavened Bread
6. Acts 20:16 ...The Feast of Weeks—Pentecost—*Shavu’ot*
7. Acts 27:9 ...The Fast—The Day of Atonement
 - Passover is mentioned once (Acts 12:4).
 - The Feast of Unleavened Bread is mentioned twice (Acts 12:3; 20:6).
 - The Feast of Weeks (Pentecost) is mentioned twice (Acts 2:1; 20:16).
 - An unspecified Feast of Israel is mentioned once (Acts 18:21).
 - The Fast (the Day of Atonement) is mentioned once (Acts 27:9).¹²⁶

¹²⁵ Pentecost wasn’t first celebrated in Acts Two. Known as The Feast of Weeks, from the Hebrew *Shavu’ot*, it’s a Mosaic Feast of Israel found in Ex. 34:22; Num. 28:26; Dt. 16:10, 16.

¹²⁶ The Fast (the Day of Atonement)—In Acts 27:9 Luke cryptically speaks of them setting sail *after* the holiest day of all the Jewish Feasts. He writes of it being dangerous to sail from Fair Havens, Crete (vv. 7-8) because ‘the Fast’ had already passed:

“Now when much time had been spent, and sailing was *now dangerous* because the Fast was already past, Paul advised them” not to sail (Acts 27:9).

The *Fast* that Luke speaks of is the Jewish Day of Atonement found in Lev. 16:1-34; 23:26-32. It’s the only biblically ordained fast found in the Law of Moses. It was the holiest day of the Mosaic year. On this day Israel was forgiven for her past sins by the sacrifice of a goat. *The Harper Atlas of the Bible* writes that traveling by ship in the Mediterranean Sea was dangerous after November 11th:

‘Uncertain weather made sea travel risky [from] September 15 [to] November 10,’ but from ‘November 11 [to] March 10, because of short days, dense cloud cover, poor visibility and strong winds’ it was dangerous ‘and the seas were closed.’ James B. Pritchard, *The Harper Atlas of the Bible* (New York: Harper & Row, Publishers, 1987), p. 172.

The Day of Atonement, always on the 10th day of the 7th biblical month, falls about mid-October. Luke writes that it was *after* the Fast, which means, at the very least, that sea travel was risky, and quite possibly dangerous. The New Testament bears this out. Luke states that it was ‘now dangerous,’ which implies that it was after November 10th. When they did sail Luke writes that ‘a tempestuous headwind arose called Euroclydon’ (Acts 27:14). Euroclydon is a cyclonic tempestuous northeast wind which blows in the Mediterranean, mostly in autumn and winter. It drove them for more than 14 days at sea (Acts 27:27), straight as an arrow, to the place where God wanted Paul to be—Malta. It’s about 600 miles (965 kilometers) from Crete to Malta. The mentioning of

The Feasts of Israel in First Corinthians

This diagram presents the Feasts of Israel in First Corinthians in their chronological order:

1. 1st Cor. 5:8Passover—Unleavened Bread
2. 1st Cor. 16:8The Feast of Weeks—Pentecost—*Shavu'ot*

The Feasts of Israel in Acts and First Corinthians

This section presents the Feasts of Israel in the Book of Acts and First Corinthians in the order and season in which they are celebrated during the year, and the number of times these 'feasts that were done away with at His death' are found *after* the resurrection in the Book of Acts and First Corinthians:

1. PassoverAprilTwiceActs 12:4; 1st Cor. 5:8
2. The Feast of Unleavened Bread.....AprilTwiceActs 12:3; 20:6
3. The Feast of Weeks—Pentecost.....JuneThree times ...Acts 2:1; 20:16; 1st Cor. 16:8
4. The Fast—The Day of Atonement...October ...OnceActs 27:9
5. An unspecified Feast of Israel???OnceActs 18:21

The Feasts of Israel are mentioned nine times in the Book of Acts and First Corinthians. The use of these nine feast cites by Luke and Paul should cause every Christian to rethink their attachment to Sunday, Easter, Thanksgiving and Christmas, and the viability of Mosaic Law for them. How could they be here?! Most Christians, though, have been lulled to sleep by the traditions of the Roman Catholic Church that nullify God's Word. Hundreds of millions of Christians aren't Catholics, yet they are observing the feasts of Catholicism, which the Pharisaic Catholic Church took from paganism (e.g. *Ishtar*—Easter). None of them are the Feasts of the Lord Yeshua. If they were, they'd be written as such—*Sola Scriptura!*

The Book of Acts is the only divinely inspired, and therefore, *authoritative history* of the Apostolic Church for the first 34 years of its life—the time when the Apostles were alive and teaching about faith in Yeshua. It reveals that all Christians were living out their faith in Him through the Feasts of Israel. If not, Luke wouldn't and couldn't have used them as time markers because no one would have known when the event that Luke spoke of happened! The same holds true for the Apostle Paul (1st Cor. 16:8).

The Law of Moses was still valid in the days of the Apostles because Luke and Paul write of these feasts and no others. Neither Luke, nor Paul, ever speak of celebrating the birth of Christ, let alone the pagan feast of Christmas, nor the pagan feast of Easter, nor do they speak of Sunday replacing God's 7th day Sabbath. There is no other book or document like the Book of Acts. Not only are Easter,¹²⁷ Thanksgiving and Christmas not found in Acts—they are not found *anywhere* in the New Testament. The Pharisaic Church has no divine or biblical authority from God to celebrate pagan feasts unto Jesus. *Sola Scriptura!*

the Fast, as a way of alerting Theophilus (Acts 1:1) to the inadvisability of travel by sea after it, *without ever stating that it was the Day of Atonement*, is extremely significant. This highly unusual way of relating that it wasn't safe to travel by ship 'after the Fast' reinforces that not only did Paul *and* Luke keep the fast on the Day of Atonement, but also, all Gentile believers. Luke could just as easily have written that it was getting into late autumn and it wasn't safe to travel in the Mediterranean Sea. Theophilus, and all the other Gentiles reading the Book of Acts, would certainly have understood that, but instead Luke used the Feasts of Israel, and in this case, mentions it in a way that reveals to us that Theophilus had to have known, and observed, all the Feasts of Israel.

¹²⁷ See page 12, note 32 for why Easter is not the correct word in the KJV for Acts 12:4. The KJV is wrong at that point, the translation reflecting the pagan practice of Easter already embedded in the soil of the Pharisaic Church.

Sunday is seen only *once* in the entire New Testament *after* the resurrection, and it wasn't a day 'for church'!¹²⁸ The Pharisaic Church has absolutely no divine or biblical authority from God to observe Sunday instead of the Mosaic 7th day Sabbath.

If God our Father wanted us to celebrate the birth of His Son it would have been *written* somewhere in the New Testament *and* we would know the date of Messiah's birth. When Christmas came into the Catholic Church, about 400 AD, even the Catholic priests fought against it! They knew it was pagan, but today most Christians accept it as Gospel *and try to defend it* even though there is no *biblical* defense for it.

On the other hand, the *resurrection* of Messiah Yeshua is pictured in First Fruits/Sheaf, which is celebrated on the Sunday of the seven day Mosaic Feast of Unleavened Bread.¹²⁹ The Father made provision for us to observe the death and resurrection of His Son, and the transformation of our nature into Messiah Yeshua's, in Passover, First Sheaf and the Feast of Unleavened Bread. The Father gave the Feasts to Israel at Mt. Sinai with His Son and us in mind. Our Father didn't forget to give us a day to celebrate:

1. His Son's death (the first day of the Feast of Unleavened Bread) and,
2. His resurrection (the Sunday of First Fruits/Sheaf within the Feast of Unleavened Bread) and,
3. our glorification (the Feast of Unleavened Bread, with the eating of unleavened bread every day, which pictures our becoming like Messiah Yeshua; transformed, sinless and glorified).

On the other hand, the observance of Sunday, Easter, Thanksgiving and Christmas are not of the Lord Yeshua and goes against *everything that He is*—the Way, the Truth and the Life (John 14:6). Sunday, Easter, Thanksgiving and Xmas are not His Way, nor His Truth, and they certainly don't have His life within them, and actually, they take us away from His Truth.

What further proves that the Feasts of Israel are valid for every Christian, and therefore, establishes Torah for every believer in the Jewish Messiah, is the fact that Church history, *after* 100 AD, reveals that *all Christians* kept Passover and the 7th day Sabbath for at least 60 years *after* the resurrection—until the rise of what would become the Roman Catholic Church.¹³⁰

¹²⁸ 1st Corinthians 16:2. See p. 43, note 123, for the explanation of why this 'Sunday' in 1st Corinthians doesn't authorize Sunday assembly over God's 7th day Sabbath assembly and holiness.

Also, there is no scriptural linkage between the Lord's Day (Rev. 1:10) and Sunday, as the Church heretically teaches. In other words, the Lord's Day in Scripture is never equated with Sunday. The Lord's Day is either the 7th day Sabbath or the Day of Judgement. See Acts 2:20; 1st Cor. 5:5; 2nd Cor. 1:14; 1st Thess. 5:2; 2nd Peter 3:10, where the Day of the Lord is Judgement Day.

¹²⁹ For more on this see *First Sheaf* at <http://seedofabraham.net/First-Sheaf.pdf>. Also, there is a feast of Israel that commemorates the birth *and* return of Jesus. It's not The Feast of Tabernacles, but *The Feast of Trumpets* at <http://seedofabraham.net/The-Feast-of-Trumpets.pdf>.

¹³⁰ I hesitate to use the word 'church' for Roman Catholicism because it is *not* a Christian church. It's a 'church' in the same sense that Jehovah's Witnesses and Mormons are Christian, which they are not, nor are their organizations a biblical church, but an affront to God. For why Roman Catholicism is not Christian, read Alexander Hislop's classic *The Two Babylons* at <http://seedofabraham.net/The-Two-Babylons.pdf>.

For an excellent follow up into these feasts read, *The Feasts of Israel as Time Markers After the Resurrection* at <http://seedofabraham.net/The-Feasts-of-Israel-as-Time-Markers.pdf>.

Church History After The Apostles

Not only does the Book of Acts and First Corinthians reveal that Christians kept the Feasts of Israel in the days of the Apostles, which means that Christians were keeping Mosaic Law, but Church history after apostolic times also confirms Mosaic Law for Christians. In speaking of the Nazarenes, who were the Jewish spiritual descendants of the Apostles, Church history records them keeping Passover, the 7th day Sabbath and Mosaic Law, 400 years *after* the resurrection.

Samuele Bacchiocchi, in his classic, *From Sabbath to Sunday*, writes that the Nazarenes are attested to by Jerome (347-420 AD) and “appear to be the direct descendants of the Christian community of Jerusalem.”¹³¹ Noted French scholar Marcel Simon says that the Nazarenes were,

“characterized essentially by their tenacious attachment to Jewish observances...They well represent...*the very direct descendants* of the primitive” (apostolic) “community.”¹³²

Bacchiocchi writes that the Nazarenes accurately reflect how the Apostles walked out their faith in Jesus:

“‘If the Nazarenes, as most scholars maintain, are indeed the ‘direct descendants of the primitive community of Jerusalem,’ we would expect’ (them) ‘to have retained *the original practice of...Christianity*.’”¹³³

The Nazarenes kept the Feasts of Israel hundreds of years after the Temple in Jerusalem was destroyed in 70 AD, and also, all the laws of Moses that applied to them. Eusebius (260-340 AD), whom many regard as a Church Father, was a bishop and church historian. He writes of the leadership in the Church of Jerusalem, when Jerusalem was destroyed a second time by Rome in 135 AD, saying that the leadership,

“consisted of converted Hebrews and was administered by 15 bishops from the *circumcision*”¹³⁴ (that is, they were Jews, and they were) “*zealous* to insist on the *literal observance of the Law*.”¹³⁵

For this Eusebius calls them heretics, but it was the bishop who was on the wrong side of the biblical faith. Those Nazarenes were living out their faith in Messiah Yeshua the way the Apostles had done. Scripture and Church history confirm this. Consequently, this is the way all Christians today should walk out their faith in Yeshua. Mosaic Law is part of biblical Christianity.

Epiphanius (315-403), another so-called Church Father, was also a bishop and church historian. He offers a wonderful description of the Nazarenes in his time, saying that,

¹³¹ Bacchiocchi, *From Sabbath To Sunday*, p. 93. Jerome reports to have come across the Nazarenes in “Beroes, a city of Syria” (*De Viris ill.* 3, *NPNF* 2nd, III, p. 362).

¹³² Ibid. M. Simon (p. 90, note 388), pp. 47-48; cf. B. Bagatti (p. 84, note 365), pp. 31-35; J. Danielou (p. 92, note 396), p. 56, also views the Nazarenes as the descendants of the Aramaic-speaking Christians [i.e. the Jews] who fled to Transjordan and who “separated from the rest of the Church because they regarded the Jewish observances of Sabbath and circumcision as still of obligation.” Marcel Simon (1907-1986) “was a French specialist in the history of religions, particularly relations between Christianity and Judaism in antiquity. His major work, *Verus Israel*, was published in 1948. It has been described as “seminal.”” (From http://en.wikipedia.org/wiki/Marcel_Simon)

For centuries many scholars wrongly thought that Aramaic was the common language of the people of Israel in the days of Messiah Yeshua, but because of recent archeological finds scholars are now convinced that Hebrew was the language of Israel in those days. For an article on this ask for *Yakov Spoke Hebrew*. The ‘Yakov’ in the title of the article is the half-brother of Yeshua, known also as James (literally Jacob), who was the *Nasi* (Prince) over all the Jewish believers in Jerusalem (Acts 12:17; 15:13f; 21:18; Gal. 1:19; 2:9; cf. James 1:1ff.).

¹³³ Ibid.

¹³⁴ Ibid., p. 91. Eusebius, *HE* 4, 5, 2-11; Epiphanius, *Adversus haereses* 70, 10, *PG* 42, 355-356.

¹³⁵ Ibid. Eusebius, *HE* 3, 27, 3, trans. by Kirsopp Lake; *Eusebius, The Ecclesiastical History*, 1949, I, p. 263.

“The Nazarenes *do not differ* in any essential thing from them [i.e. Jews], *since they practice the custom and doctrines prescribed by the Jewish Law*, except that they believe in Christ. They believe in the resurrection of the dead and that the universe was created by God. They preach that God is one and that Jesus Christ is his Son. They are very learned in the Hebrew language. They read the Law...Therefore, they differ both from the Jews and from the Christians; from the former [the traditional Jews] because they believe in Christ; from the true Christians because *they fulfill till now Jewish rites as the circumcision, the Sabbath and others.*”¹³⁶

Epiphanius, like Eusebius before him, speaks of the Nazarenes as not being ‘true Christians’ because they kept Mosaic Law, but it’s clear to see that Mosaic Law is the biblical norm and Catholicism was the abomination form. God, through the prophet Isaiah, spoke of those who invert His Truth, and said:

“Woe to those who call evil good, and good evil! Who put darkness for Light, and Light for darkness! Who put bitter for sweet, and sweet for bitter!” (Isaiah 5:20)

Roman Catholic Church history reveals that the spiritual descendants of the Apostles, the Nazarenes, kept Mosaic Law. This affirms the interpretation of Scriptures we saw with phrases like, we’re ‘no longer under the Law,’ and what was allegedly nailed to the cross, and also, Acts and First Corinthians, where the Feasts of Israel and Mosaic Law were kept by all the Apostles, including Paul, for at least the first 34 years *after* the resurrection. Bacchiocchi adds a poignant comment, saying, the,

“excessive attachment of the Jerusalem Church to Jewish religious customs may perhaps perplex the Christian who regards the Mother Church of Christendom as the ideal model of his religious life. One must not forget, however, that Christianity sprang up out of the roots and trunk of Judaism. The early Jewish converts viewed the acceptance of Christ *not as the destruction of their religious framework, but as the fulfillment of their Messianic expectations, which enhanced their religious life with a new dimension.*”¹³⁷

More than 60 years *after* the resurrection the Apostle John wrote that we should walk out our faith in Yeshua the same *way* that He walked out His faith in His Father:

“He who says he abides in Him (Yeshua) *ought himself also to walk just as He walked.*” (1st John 2:6 NKJV)

To ‘walk just as He walked’ certainly must include the keeping of God’s holy days, for Yeshua kept them, as the Gospels record Him doing, and the dietary laws, etc. The Pharisaic Church does not have authority from God to make up holy days, no matter how noble the concept might appear (e.g. ‘to honor Christ’s birth’), or to keep Sunday as its ‘Sabbath.’ Christmas should have no place in the life of a follower of the Jewish Messiah, nor Easter or Thanksgiving, nor the eating of ham, shrimp, bacon and pork chops, etc.

Who is our Savior? How did **He** walk? Did He eat unclean things? If He did He would have sinned and **not** have been a sinless sacrifice. If it was sin for Him, how can it be alright for us? *Sola Scriptura!*

¹³⁶ Ibid., p. 93. Epiphanius, *Adversus haereses* 29, 7, PG 41, 402. Circumcision of the eight day old Jewish boy is still required by God because the Jew is literally part of the covenant that God made with Father Abraham (Gen. 17:10-14; Acts 21:20-24), but the Gentile believer and his son must not be physically covenantally circumcised because entry into Messiah’s Kingdom isn’t through physical, covenantal circumcision, but the circumcision done without hands (Col. 2:11). Both the Jew, who is physically covenantally circumcised, and the Gentile who isn’t, come into the New Covenant the same way—through faith in Messiah Yeshua. God prohibits physical covenantal circumcision for the Gentile in the New Testament. For why this is, see *Gentile Circumcision?* at <http://seedofabraham.net/Gentile-Circumcision.pdf>.

¹³⁷ Ibid., pp. 88-89.

Passover versus Easter

Bacchiocchi also tells us that Easter Sunday first came on the scene in opposition to God's Passover:

“Easter-Sunday...was apparently introduced *first in Rome* in the early part of the second century to differentiate [it from] the...Passover...of the Jews.”¹³⁸

In other words, Easter didn't originate with the Apostles, nor the New Testament, but with the Roman Catholic Church, and as we'll see, it was first observed about 120 AD. Easter is a pagan religious celebration that has *absolutely nothing* to do with Jesus of Nazareth.

About 190 AD the Bishop of Rome, whose office would later take on the title of Pope or *Papa* (Father), something that Yeshua expressly forbids us to call a religious figure (Mt. 23:9), demanded that all the churches keep Easter Sunday and not Passover, upon threat of excommunication. Bacchiocchi writes:

“The historian Eusebius (ca. AD 260-340) provides a valuable dossier of documents regarding the controversy which flared up in the second century over the date for the celebration of the Passover.¹³⁹ There were...two protagonists of the controversy. On the one side, Bishop Victor of Rome (AD 189-199) championed the Easter-Sunday custom (i.e., the celebration of the feast on the Sunday usually following the date of the Jewish Passover) and threatened to excommunicate the recalcitrant Christian communities of the province of Asia, which refused to follow his instruction.”¹⁴⁰

¹³⁸ Ibid., pp. 113-114.

¹³⁹ Ibid., p. 118, note 101. Eusebius' account of the Easter controversy is found in his *HE* 5, 23-24.

¹⁴⁰ Ibid., pp. 118-119. Note 102. “It is difficult to accept Eusebius' claim that with the exception of ‘the dioceses of Asia...the churches throughout the rest of the world’ celebrated Easter on Sunday (*HE* 5, 23, 1), when we consider the following facts:”

1. “Pope Victor (ca. AD 189-199) demanded the convocation of councils in various provinces to codify the Roman Easter (Eusebius, *HE* 5, 24, 8), obviously because a divergent custom existed.”
2. “The bishops of Palestine, who assembled together to discuss the matter, according to Eusebius, ‘treated at length the tradition concerning the Passover’ and then they formulated a conciliar letter which was sent ‘to every diocese that we [i.e., the bishops] may not be guilty toward those who easily deceive their own souls’ (*HE* 5, 25, 1). The lengthy discussion and the formulation of a conciliar letter, aimed at persuading and preventing the resistance of the dissidents (possibly Jewish-Christians who had not been invited to the Council), again indicates that in Palestine, by the end of the second century, there were still Christians who persisted in the observance of the Quartodeciman Passover.”
3. “The following testimonies of the [Church] Fathers indicate a wider observance of the Quartodeciman Passover than conceded by Eusebius:”
 1. “*Epistola Apostolorum* 15 (140-150 AD); two fragments from two works of Hippolytus (one of them was on the Holy Easter) preserved in the *Chronicon Paschale* 6 (*PG* 92, 79) where he states: ‘Consider, therefore, in what the controversy consists...’ This would imply that the controversy was still alive in his time and felt possibly in Rome;”
 2. “A fragment of **Apollinarius**, Bishop of Hierapolis (ca. AD 170) from his work on *Easter*, preserved in the *Chronicon Paschale* 6 (*PG* 92, 80-81), where it says: ‘The 14th Nisan is the true Passover of our Lord, the great Sacrifice; instead of the lamb, we have the Lamb of God;”
 3. “**Athanasius** of Alexandria (296–373 AD), who mentions the ‘Syrians, Cilicians, and Mesopotamians’ as observant of the Quartodeciman Passover (see his *de Synodis* 1, 5 and *ad Afros Epistola Synodica* 2);”
 4. “**Epiphanius**, Bishop of Salamis (ca. AD 315-403) deals extensively with the Quartodeciman controversy in his *Adversus haereses* 50 and 70. The Bishop suggests in various instances that the Quartodeciman custom, which he calls ‘heresy,’ was widespread. He writes, for instance: ‘And another heresy, namely the Quartodeciman, arose—rose up again, in the world—*anekupse palim to kosmo*’ (*Adversus haereses* 50, 1, *PG* 41, 883).”

“On the other side, Polycrates, Bishop of Ephesus and representative of the Asian churches, strongly advocated the traditional Passover date of Nisan 14,¹⁴¹ commonly called ‘Quartodeciman’¹⁴² Passover.’ Polycrates, *claiming to possess the genuine apostolic tradition transmitted to him by the Apostles Philip and John*, refused to be frightened into submission by the threats of Victor of Rome.”¹⁴³

Victor, the Bishop of Rome (189-199 AD), whose office would later become that of the Pope, had grown very strong and *demande*d, through threat of excommunication, that all Christians keep Easter instead of Passover.

Polycrates (130-196), Bishop of Ephesus and representative of all the churches in Asia Minor (modern day Turkey; where Paul, Barnabas and Silas did much of their witnessing, and where John’s seven churches of Revelation are; Rev. 2:1–3:22), refused to be frightened into submission by the threats of Victor. Polycrates claimed that *the Apostles Philip and John had taught the Asian churches to celebrate the Passover*.¹⁴⁴ Roberts, translating from *The Ante-Nicene Fathers*, says that Polycrates,

‘belonged to a family in which he was the eighth Christian bishop; and he presided over the church of Ephesus in which the traditions of St. John were yet fresh in men’s minds at the date of his birth. He had doubtless known Polycarp and Irenaeus... *It is surely noteworthy that nobody doubted that it (the Passover) was kept by a **Christian and Apostolic ordinance***.’¹⁴⁵

Eusebius also records that Polycrates wrote a letter to Victor in Rome (after Victor had threatened Polycrates with excommunication, if he didn’t comply with Victor’s Easter), and spoke of what all the bishops of Asia, as well as he, himself, thought about Passover, and their unwillingness to celebrate Easter (or Resurrection Sunday as it is now sometimes being called):

“We observe the exact day; *neither adding, nor taking away*. For in Asia...great lights have fallen asleep, which shall rise again on the day of the Lord’s coming, when he shall come with glory from Heaven, and shall seek out all the saints. Among these are Philip, one of the twelve Apostles, who fell asleep in Hierapolis, and his two aged virgin daughters...and, moreover, John, who was both a witness and a teacher, who reclined upon the bosom of the Lord...he fell asleep at Ephesus. And Polycarp in Smyrna, who was a bishop and martyr...All these observed *the fourteenth day of the Passover according to*

5. “**Jerome** (347-420 AD), who paraphrases a statement from Irenaeus’ work, *On the Paschal Controversy*, (ca. 190 AD) where the latter warns Pope Victor not to break the unity with ‘the many bishops of Asia and the East, who, with the Jews, celebrated the Passover on the fourteenth day of the new moon’ (see *De Viris Illustribus* 35, *NPNF*, 2nd, III, p. 370);”

6. “**Severian**, Bishop of Gabala (ca. AD 400), strongly attacked those *Christians* who still maintained the Jewish Passover ritual (see his *Homilia 5 de Pascha*, ed. J. B. Aucher; Venice: 1827), p. 180.”

“On the basis of these testimonies we would concur with Jean Juster’s comment that Eusebius is guilty of ‘wilful obscurity’ when minimizing and limiting the observance of the Quartodeciman Passover only to the dioceses of Asia (*Les Juifs dans l’empire romain*, 1965, p. 309, note 3).”

¹⁴¹ *Nisan* is the Babylonian name for the first Jewish month of the year, called *Aviv* in the Bible. The Jewish people, taken into Babylonian captivity (586 BC), continued to use the Babylonian names for the months after their release from Babylon and return to Israel. For an article on the biblical and Babylonian names ask for the PDF *Biblical Hebrew Months*.

¹⁴² *Quarto-deciman* is Latin and means 14. It was the 14th day of the Hebrew month, 14 *Aviv* (called *Nisan* today) that the Passover lamb was sacrificed on (Ex. 12:1-10; Lev. 23:5).

¹⁴³ Bacchiocchi, *From Sabbath To Sunday*, pp. 118-119.

¹⁴⁴ *Ibid.*, p. 119.

¹⁴⁵ Translated by Alexander Roberts and James Donaldson, *The Ante-Nicene Fathers*, 1885.

the Gospel, deviating in no respect, but following the rule of faith. And I also, Polycrates, the least of you all, do according to the tradition of my relatives, some of whom I have closely followed. For seven of my relatives were bishops, and I am the eighth. And my relatives *always observed the day when the people put away the leaven.* I, therefore, brethren, who have lived sixty-five years in the Lord, and have met with the brethren throughout the world, *and have gone through every Holy Scripture, am not affrighted by terrifying words.* For those greater than I have said ‘We ought to obey God rather than man!’ I could mention the bishops who were present, whom I summoned at your desire; whose names, should I write them, *would constitute a great multitude.* And they, beholding my littleness, *gave their consent to the letter,* knowing that I did not bear my gray hairs in vain, *but had always governed my life by the Lord Jesus.”*¹⁴⁶

Polycrates, speaking of putting ‘away the leaven,’ is a reference to God’s command that no leaven or yeast bread and products are to be found in the home of one celebrating Passover and the seven day Feast of Unleavened Bread (Ex. 12:14-15). This is symbolic of us eating the Bread of Life for seven days, and becoming like Him, and of not eating leavened bread, symbolic of sin, but of putting away the leaven or sin in our lives. What a wonderful Feast unto our Lord commemorating what He has done for us in making us new creatures, like Himself! The Pharisaic Church, though, says there’s no need for this Jewish feast! There’s no end to the Pharisaic Church’s pride and ignorance!

Church history records that the conflict was about Rome’s desire to veer off from Scripture, strip Christians of their ancient Hebraic heritage (Mosaic Law, as specifically seen here in the biblical Passover), and the replacing of it with the pagan day of Easter Sunday. Now, that’s not how Roman Catholic Church history interprets it, but that’s the correct understanding. The Roman Catholic Church tells us that the Jews rejected Jesus, and therefore, God rejected the Jews; and that Mosaic Law was only until the death of Christ, who set us free from the enslaving Law of Moses. That’s their justification, as well as all the Protestant churches, for not walking in Mosaic Law. Hence, why the Church today is Pharisaic. They nullify God’s Word because of their traditional interpretations of New Testament Scripture

It’s not that we shouldn’t celebrate the Resurrection, but not according to an Easter dating, which is done in the churches today. In other words, Easter and Resurrection Sunday are calculated the same way, according to the pagan day of Easter (the Sunday after the first full moon). God, though, already set up at Mt. Sinai, a time when the Resurrection would be celebrated, providing a day to do it within the Sunday of the Feast of Unleavened Bread. It’s called First Sheaf (or First Fruits; and the Apostle Paul specifically refers to Yeshua as the First Fruits to *rise* from the dead in 1st Cor. 15:20, 23).¹⁴⁷

One day I googled the term Eucharist. All the pictures of the bread were *leavened* bread! I was appalled. There wasn’t one picture that had unleavened bread! The Church doesn’t have a clue concerning the bread for the Lord’s Supper. Eating leavened bread for the Lord’s Supper pictures Yeshua as full, and I mean *loaded with sin*, just as yeast permeates the entire loaf of leavened bread.

When Easter was first introduced by the Roman Church it was staunchly resisted by all the churches of Asia Minor (Turkey today), Syria, Israel and all other congregations east of Israel because they knew that Easter celebrates the resurrection of the pagan christ, Tammuz, and also worships the Queen of Heaven,¹⁴⁸ *Ishtar.*

Christmas, which is also of pagan origin, celebrates the *birth-day* of Tammuz, the pagan savior of mankind, *on Dec. 25th*, which obviously, the Roman Catholic Church took from paganism. The Roman Church changed the name from Tammuz to Jesus, thus ‘baptizing’ the pagan holy day, as some Christians

¹⁴⁶ Eusebius, *Church History*, Book V, Chapter 24.

¹⁴⁷ For more on this see *First Sheaf* at <http://seedofabraham.net/First-Sheaf.pdf>.

¹⁴⁸ Jeremiah 7:18; 44:17f.

like to say. Aside from the fact that Scripture does not give a date for the birth of Yeshua, does the Church have authority from God 'to baptize pagan' days and ways? Again, the biblical answer is found in Scripture:

“Observe and obey *all these words which I command you*, that it may go well with you and your sons after you, **forever**, when you **do** what is *good and right in the sight of Yahveh* your God. When Yahveh your God cuts off from before you the nations which you go to dispossess, and you displace them and dwell in their land, *take heed to yourself* that you are not *ensnared* to follow them, after they are destroyed from before you, and that you do not inquire after their gods, saying, ‘*How did these nations serve their gods? I also will do likewise.*’ You must not worship Yahveh your God in that way, for every abomination to Yahveh which He hates they have done to their gods; for they even burn their sons and daughters in the fire to their gods. *Whatever I command you, be careful to observe it! You must not add to it, nor take away from it.*” (Deuteronomy 12:28-32)

The Apostles Peter and Paul would never have celebrated Easter and Xmas because of their knowledge of God’s Word (and of the paganism that is still inherent in those pagan days). *Sola Scriptura!*

Bacchiocchi also reveals what year the controversy over Passover and Easter Sunday began. He states,

“Irenaeus, Bishop of Lyon (from ca. AD 176), according to Eusebius, intervened as peacemaker in the controversy. In his letter to Victor, Irenaeus not only displays a magnanimous spirit, but also endeavors to show to the Roman Bishop that the predecessors of Soter,¹⁴⁹ namely,”

“Anicetus and Pius and Hyginus and Telesphorus and **Sixtus**,” even though “they did not observe it [i.e., the Quartodeciman Passover]...were none the less at peace with those from the dioceses in which it was observed.”¹⁵⁰

“By stating that Soter’s predecessors did not observe the Quartodeciman Passover, Irenaeus implies that they also, like Victor, celebrated Easter.”

Church history reveals that Easter Sunday originated with Sixtus, the Bishop of Rome, who held the office from 116-126 AD.¹⁵¹ He was the first to stop practicing Passover, which can come on any day of the week (just like your birthday), and instituted an Easter *Sun-day* practice straight from paganism. Not until about 65 years later, though, when the Roman Church had grown more powerful, was Victor able to threaten all the Christian communities, which kept Passover, with excommunication if they continued to keep Passover on 14 *Aviv (Nisan)*. Church documents reveal that all Christianity east of Greece kept Passover, and continued to do so for many years after that.

Church history has revealed that for at least the first 70 years *after* the resurrection all Jewish and Gentile Christians kept Passover, and also, all the other rules of Moses that applied to them. Many Christians, for hundreds of years after that, despite persecution from the Roman Catholic Church, continued to celebrate Passover and the other Feasts of Israel, as well as Mosaic Law because they knew that Rome was wrong.

Today, the Holy Spirit is restoring God’s righteous Instructions, for living out our faith in Yeshua, to the Body of Messiah. The time that the pompous one (i.e. the Roman Pope) has kept the saints in darkness is coming to an end:

“He shall speak pompous words against the Most High God and shall persecute the saints of the Most High God, and shall intend *to change times and Law*. Then the saints shall be *given into his hand* for a time and times and half a time.” (Daniel 7:25)

¹⁴⁹ Soter was Bishop of Rome before Victor.

¹⁵⁰ Bacchiocchi, *From Sabbath To Sunday*, p. 119. Eusebius, *HE* 5, 24, 14.

¹⁵¹ *Ibid.*

Christianity, for the last 1,900 years, has worshiped the Savior in pagan ways and pagan days. The Popes changed the *times* (the 7th day Sabbath and the Feasts of Israel) and the *Law* of Moses. Not since the Snake in the Garden has there been such a deception!

In our day, though, the Spirit of Grace is opening the eyes of many Christians around the world to come out of that deception and darkness, and walk out their faith in Messiah Yeshua as the Apostles did, *after* the resurrection.

“For this reason we also, since the day we heard it, do not cease to pray for you, and to ask that you may be *filled with the knowledge of His will in all wisdom and spiritual understanding* and that you may walk worthy of the Lord, *fully pleasing Him*, being fruitful in every good work and *increasing in the knowledge of God.*” (Colossians 1:9-10)

SOLA SCRIPTURA!

From the very first mention of the New Covenant in Scripture (Jer. 31:31-34) to the very last book of the Bible (Rev. 14:12), it’s clear that our Father never intended Mosaic Law to be of no consequence for Christians. It truly is His wisdom for us, as the Apostle Paul wrote of.¹⁵² Our heavenly Father wants us to walk out our faith in His Son through all the rules of Moses that apply to us. He desires to place His holy Law (Mosaic Law) upon our hearts and our minds, not as the Rabbis, nor the Christian pastors interpret it, but as our Savior has taught us.

God’s Law encompasses more than just the Ten Commandments. It includes every statute, commandment, judgement, ordinance and testimony that is in Mosaic Law. This is seen in that homosexuality is still a sin and it isn’t mentioned in the Ten. Neither are the Feasts of Israel, which were celebrated by all Christians for more than 34 years *after* the resurrection, nor the two great commandments of love. Also, Messiah Yeshua told us that Mosaic Law is God’s very definition of *how* to love God and Man (Mt. 22:35-40). So, whenever Scripture speaks of the Law or the commandments, unless the context specifically means the Ten, which happens sometimes, it’s always Mosaic Law it’s addressing.

Yeshua, in speaking of *fulfilling* the Law, didn’t mean that it would be done away with at His death, or of no consequence to Christians, but that His actual coming to Israel and sacrificial death *fulfilled* the Law’s words about the Messiah of Israel and her need for the Savior. Yeshua said to Satan, ‘Man must live by every word that proceeds from God’s mouth.’ That hasn’t changed, as Yeshua Himself said (Mt. 24:35). Man must still live by every word that God has spoken, even and especially ‘under Grace’ because Grace leads us to God’s Way. It’s not a divine license for us to sin. God’s Grace transforms us to become like our Messiah—our very nature, actions and words—our *lifestyle*, conforming to Him and *the way He lived* in Israel 2,000 years ago.

The Apostle Paul spoke of no longer being ‘under the Law,’ but he didn’t mean that the Law wasn’t applicable for Christians. He meant that the Law doesn’t have the ability to condemn a Christian because its jurisdiction and authority to condemn and punish, stop at death. Christians, by faith in Messiah, have died to self and are now part of Yeshua—*His Body*. As such, they should conform to their Head and live out their faith in Him just as He lived, which means walking in all the laws of Moses that apply to them.

How does one know what laws apply to him? Read Mosaic Law (the first five books of the Bible), asking Yeshua to show you which laws He wants you to begin walking in. Then begin walking in them. Sure, you’ll trip and fall and won’t have full understanding of what you’re doing, but you’re on the Way and that’s the way we learn, with Yeshua there to guide you, just like the divine older Brother that He is (Mt.

¹⁵² 2nd Tim. 3:10-17; cf. Rom. 7:7, 12, 14.

12:48-50). If you have any questions let me know.

Christians are now ‘in’ and ‘under’ Messiah Yeshua,¹⁵³ who is *both* Grace and Mosaic Law personified, for He is the living reality of the written Word (Mosaic Law, etc), which speaks of God’s grace. It was because of Israel’s Adamic nature that she didn’t want to keep the commandments and ordinances, which also revealed her sins to her, but in the fullness of time God the Son came and by His sacrificial death made a way for Israel’s *nature* to be transformed so she could keep them. Yes, we still sin, even as a new creature in Messiah, but we are to struggle against it, and by His grace overcome it! This change in our nature, though, doesn’t do away with God’s holy and righteous Law, but on the contrary, now we have the opportunity to truly be *like* Yeshua in all things, by the Grace of God.

The Pharisaic Church relies on heretical interpretations of Scripture ‘to prove’ that Mosaic Law is ‘no more,’ but the Law was not nailed to the cross—the written record of our sin indebtedness was. Not being *under* the Law doesn’t mean it has no validity in our lives. It means that the Law cannot condemn us to Hell for breaking it. We can’t just pray over unclean food and have it become clean, as if by magic. Our prayers must line up with God’s Word.

The Church has not replaced Israel. God’s Church is not separate and distinct from Israel. *Israel has always been the Church*, from Mt. Sinai to this day, and forever, because the word church, which literally means ‘a gathering or assembly,’¹⁵⁴ was first used of Israel at Mt. Sinai. It wasn’t a new word that Paul invented to distinguish ‘the Jews’ from ‘the Church,’ but an ancient one with powerful, theological meaning. That’s how Yeshua, before Paul, could say to Peter, that upon *this* Rock (the realization that Yeshua is God the Son), He would build His Church (His Assembly; Mt. 16:15-18). Therefore, what God gave to Israel at Mt. Sinai, Mosaic Law, is for every Christian who has come into Yeshua’s Assembly, which began the day God set Israel free from Egyptian slavery to become His people Israel. Despite what replacement theology teaches, God has not abandoned the Jewish people, nor His Law.

Concerning the Jewish people—reach out to them. Show them *Yeshua’s* love. Pray for them and walk in a way that will amaze them! Walk in Torah and tell them that you do so because Yeshua the Messiah walked that way and He wants you to walk that way and to love them (Rom. 11:28-33).

Christians are part of the Commonwealth of Israel and have been grafted into Israel, and as such, all the laws, rules and regulations that apply to Israel apply to Christians, except for physical covenantal circumcision. God said to ancient Israel, and consequently, to us today:

“**Whatever** I command you, *be careful to observe it!* You must not add to it, nor take away from it!” (Deuteronomy 12:32; see also Dt. 4:2; Prov. 30:6) *Sola Scriptura!*

The Book of Acts and First Corinthians, both divinely inspired and therefore, authoritative, revealed that the Feasts of Israel were celebrated by all Christians many years *after* the resurrection. Both Luke and Paul use the Feasts as time markers to describe *when* an event took place, which means that the Christians they were writing to *knew when* those feasts were, and obviously, were celebrating them. On the other hand, there would have been no biblical reason for Luke and Paul to use the Feasts as time markers if they had been done away with at Messiah’s death because no Gentile Christian would have known *what* they were, let alone known *when* they were. This means that Mosaic Law was alive and well in Christianity at that time. Also, no *mention* is ever made by either the Apostle or his traveling companion, nor by anyone else in the New Testament, to celebrate the pagan feasts of Easter, Thanksgiving or Christmas (or Sunday) ‘in the name of Jesus.’

All first century Christians walked in the Feasts of Israel because God had ordained the Feasts from Mt. Sinai to symbolize both ancient Israel’s past salvation from Egyptian slavery, and to also reflect eternal

¹⁵³ Romans 6:11, 23; 8:1-2; 12:5; 1st Cor. 4:17; 9:21; 15:22; 2nd Cor. 1:21; Eph. 2:10, etc.

¹⁵⁴ Bauer, *A Greek-English Lexicon of the New Testament*, p. 303. ἐκκλησία *ekklaysia*.

salvation through His Son. All Mosaic Law is like that—having a spiritual depth to it that is only seen in Messiah Yeshua, and this is one reason why Mosaic Law is a blessing from Above to all who walk in it.

Keeping Christmas because the Scriptures speak of His birth is not a biblical reason to celebrate His birth. Because God never commands it we know it's not His will to create a day for it, especially a pagan day. *Sola Scriptura!* If God wanted us to celebrate Messiah's birth He would have said so, in His Word! Easter, Thanksgiving and Xmas, as well as Sunday observance over Sabbath holiness, is anti-God and anti-Scripture. The Sabbath *day* is holy to God (Gen. 2:1-3), not just an 'hour of worship' on Sunday.

Church history also confirmed that Mosaic Law is valid for every Christian. God knew beforehand that the Church of Rome, through Sixtus, would alter (throw out) His Law and holy times, and introduce Sunday, Easter and the eating of unclean meats, etc. (Daniel 7:25) Christians have been in the cruel hands of the antinomian and anti-Semitic Popes for the last 1,900 years, even if they've never said one 'Hail Mary!'

Church history told us that until about 120 AD Christians celebrated Sabbath, Passover and kept Mosaic Law, and many Christians continued for centuries after that, until the Roman Church snuffed them out. The pagan and anti-Law teachings of the Pharisaic Church today—Catholic, Protestant, Pentecostal, Charismatic and Messianic, nullifies the Word of God and God's will for us. It *is* sin, in God's eyes, to observe Sunday, Easter, Thanksgiving and Christmas. It *is* sin, according to God's Word, to eat pig, shrimp, catfish and ham, etc. Christians who sin in these ways endanger their very lives because God isn't mocked—there are consequences to sin, even done in ignorance 'under Grace.'

On Paul's way to Jerusalem, where he knew that chains and imprisonment awaited him, he told the Elders of Ephesus that *believers* would arise and teach perverse things. His words speak pointedly to us today:

'For I know...that after my departure savage wolves will come in among you, not sparing the Flock. Also, from among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves' (Acts 20:29-30).

Paul also spoke prophetically, in his first letter to his spiritual son, Timothy, about where those 'perverse things' would come from, saying:

'Now the Spirit *expressly* says that in *latter times* some will depart from the faith, giving heed to *deceiving spirits and doctrines of demons*' (1st Tim. 4:1).

It was not the Spirit of Grace that gave Sunday, Easter and Xmas, and the eating of unclean meats to Christianity, but Satan. He was the one behind the fall of Man in the Garden, and he was the one who tempted the Church of Rome to leave the Straight and Narrow Way, bringing in abominable heresies, and also, perverse teachings against Mosaic Law and the Jewish people. He is the one who has robbed every Sunday keeping Christian of his divine inheritance.

The Pharisaic Church's Scripture 'proof texts' against Mosaic Law are demonic, false, heretical and life-threatening, just as the teachings of the *real* Fathers of the Pharisaic Church—the ancient Jewish Pharisees, were. They, too, had Scripture to support their perverse doctrines. Both are from the Pit. Both are not God's Truth. The Pharisaic Church has been deceived by Satan. Its interpretation of New Testament Scripture, dealing with the Law, is based on that deception.

The Pharisaic Church teaches and celebrates false days and ways. It's not upholding, nor honoring Jesus, *no matter what it says to the contrary*, but falsehood and perversion *over* God's Truth. In relation to the vital area of what determines sin, the Church finds itself in the Camp of their Fathers, the Pharisees, *nullifying God's Word by its traditions* that it teaches as God's Word! This is not a light matter, to authoritatively present Falsehood in place of God's Truth—nor it is a light matter for one to accept Falsehood over God's Truth. Well does the Lord Yeshua say to the Pharisaic Church today, and all who walk in her ways:

“Why do you also transgress the commandment of God because of your tradition?!”

(Matthew 15:3)

“Thus you have made the commandment of God of no effect by your tradition! Hypocrites! Well did Isaiah prophesy about you, saying, ‘These people draw near to Me with their mouth and honor Me with their lips, but their heart is far from Me. In vain they worship Me, teaching as doctrines the commandments of men!’” (Matthew 15:6-9)

I pray that you hear what the Spirit is saying to you who walk in Pharisaic ways. *Stop* offering up worship to Jesus through pagan days and pagan ways. Begin to walk in God’s holy Law. Be followers of Yeshua, truly reflecting Him who is God’s living Truth. Shine brightly among all peoples, especially the Jewish people. Yeshua is the Messiah *of Israel*—not the Christ of Rome. Don’t abuse God’s grace by living contrary to His will. Yeshua is our *living example* of holiness and grace. Follow Him and become like Him.

The Pharisaic Church is *diametrically and diabolically opposed* to the biblical truth that Mosaic Law is God’s rule to live by. Yes, they have wonderful programs and preachings, and also, the beautifully lit Xmas tree in the sanctuary and Easter chocolate bunnies for all the children. The Pharisaic Church does not want to change. That’s its nature. Their purpose is to perpetuate themselves at all costs—even the cost of God’s Truth and your life. They’re not interested in God’s Truth because they have been blinded and lulled into a deep sleep by Satan, and in their pride, ignorance and stubbornness, they believe they already have all of God’s Truth on the subject of Mosaic Law.

The Pharisaic Church has lost its integrity to teach because it does not want to see the Light from Above. It has built its superstructure upon shifting sands, and in these last days the Lord is sifting the foundation right out from under it and its heresies. Yeshua said to the Jewish Pharisees that His teaching wasn’t His, but from God:

“My doctrine is not Mine, but His who sent Me. If anyone wills to do His will, he shall know concerning the doctrine, *whether it is from God or whether I speak on My own authority.*” (John 7:16-17)

What I have taught in this paper is not mine, but His who sent me (John 15:20). I thank our Lord Yeshua for that! Thirty one years ago Yeshua opened my eyes to see the beauty of *His* holiness, His grace, and Him in Mosaic Law. Those of us who are walking like He walked have found that *this is truly His teaching and His Way.*

The Apostle John wrote in Revelation that we are to leave, or ‘come out her,’ who is the Babylon of the New Testament:

“And I heard another voice from the Heavens saying, ‘*Come out of her, my people, lest you share in her sins, and lest you receive of her plagues!*’” (Revelation 18:4)

The ‘her’ that God commands us to come out of is the Pharisaic Church with its false, anti-Law and anti-Semitic ways. It stiff-arms all who desire to grow in Mosaic Law, and that’s why we must leave her and her people because if we don’t we will be punished along with them. There are consequences to sin.

Hopefully, you’ve already left. Yes, it’s a difficult walk, but in that you are following in the footsteps of not only Yeshua, who ‘went against the religious stream,’ but also the Father of your faith—Abraham.¹⁵⁵ It was hard for him *to leave his home, his family and his friends*, and go to a backwater province known as Canaan, but he did it because He wanted to follow God. God requires it of us, too, because if we stay we will not grow in His holiness and grace.

If you haven’t already left, it’s time to leave Sunday church and the Sunday church crowd. That’s right. It won’t be easy to leave and ‘go it alone,’ but neither was Messiah’s walk to His death, which he did for you. The Spirit of Grace is saying to every Sunday Christian:

¹⁵⁵ Rom. 4:12, 16; cf. Gen. 12:1ff.

“Today!, if you will hear His voice, *do not harden your heart*, as they did in the rebellion, in the day of trial in the Wilderness, when your Fathers tested Me and tried Me, though they saw My works (miracles). **For forty years I was grieved** with that generation and said, ‘It is a people *who go astray in their hearts and they do not know My ways*. So I swore in My wrath, they would not enter My rest!’” (Psalm 95:7-11; Hebrews 3:7-18)

To those of you who are Sunday, Easter, Thanksgiving and Xmas keepers, and who eat unclean meats, you are free to do whatever you want. God has given you free will to choose. You can choose to walk in His holiness and righteousness, by His grace, or you can choose to say it doesn’t matter because you’re ‘under Grace,’ and continue in sin. The choice is yours.

Whom will you serve and worship? The Yeshua/Jesus of the Scriptures, or the Jesus of the Pharisaic Church? As you have seen there’s a *vast* difference between the two. Become a beacon of *God’s Light and Truth!*

What is holiness and grace if not the ability to walk like our Lord walked? What was sin for Him is sin for us. There aren’t two different standards for sin and righteousness in His Kingdom. There’s only one Way—His Way! It’s time to cast off the works of darkness that we have mistaken for Light, and walk in His Light, as the Apostle Paul says:

“...now it is high time *to awake out of sleep*, for now our salvation is nearer than when we first believed. The night is far spent, the day is at hand. Therefore, let us *cast off the works of darkness*, and let us put on the Armor of Light. Let us walk *properly...*” (Romans 13:11-13)

Yeshua is the King of His Kingdom, which was, is and will always be Hebraic, not because God is emulating Israel, but because Israel has been commanded to emulate her God, through His Word. This is the only way we can know His will in the area of theology (understanding from the Scriptures who our God is and what He requires of us).

God called His ancient people Israel to *holiness* (Ex. 22:31; Lev. 11:45, etc.). *How much more* those of us who love His Son? Holiness entails *obeying* God, by His grace, which means walking out our *faith* in Messiah Yeshua through all the Law of Moses that applies to us, just as all the Apostles did *after* the resurrection.

To those of you who are walking in His Way, as the Apostle Peter said at the beginning of this article, ‘gird up your loins!’ for the persecution ahead! If you think it’s too hard ‘to go against the stream’ now, call upon Yeshua, who is an ever-present help in time of need, and who is able to teach and strengthen you. Don’t look back—look to Yeshua! If you haven’t been baptized in the Holy Spirit, with the evidence of speaking in tongues, seek the Lord for it—*diligently!* (Luke 11:9-13). With the Baptism in the Holy Spirit you will have Power from Yeshua to walk the way He did, and also, to see many wonderful things in Scripture.

Your Lord kept the 7th day Sabbath, as well as the Feasts of Israel, and never once broke the dietary laws by eating pork chops, shrimp or ham, etc. He kept all the laws and rules of Moses that applied to Him. ***This*** is your Savior. *Imitate Him*. Accept no Pharisaic substitutions!

‘Thus says Yahveh! Stand at the crossroads and look! Ask for the Ancient Paths¹⁵⁶ where the Good Way lies and walk in it! And you will find rest for your souls.’ (Jeremiah 6:16)

¹⁵⁶ The Ancient *Path* or Good *Way* is a Hebraic way of speaking of Mosaic Law (Ex. 18:20; 32:8; Deut. 9:12, 16; 11:28; 13:5; 31:29; Isaiah 26:8; 48:17; Psalm 18:30; 25:9; 27:11; 32:8; 37:34; 44:18; 67:2; 86:11; 119:1, 14, 27, 30, 33. For the opposite meaning of *Way*: Isaiah 3:12; 8:11; 53:6; 55:7; 57:17; 65:2; Jer. 3:21; 5:4-5; 10:2; 18:11; Psalm 119:104, 128.

“Your Word (i.e. Torah) is a Lamp unto my feet and a Light to my *Path*.” (Psalm 119:105)

“Those who are wise shall shine like the brightness of the Heavens, and those who turn many to righteousness, like the stars forever and ever.” (Daniel 12:3)

**We’re not to bend God’s Word to our lives,
but to bend our lives to God’s Word.**

Sola Scriptura!

“These things I have spoken to you, that in Me you may have shalom. In the world you will have tribulation, but be strong! I have overcome the world!” (John 16:33)

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8. *How to Keep God's 7th Day Sabbath Holy*—ask for its PDF.
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APPENDIX

FOUR PILLARS OF MOSAIC LAW VALID IN THE NT *after* THE RESURRECTION

The Four Pillars are the Feasts of Israel, the 7th day Sabbath, animal sacrifice and the Mosaic dietary laws. If any one of those pillars was valid in the New Testament after the sacrificial death of Messiah Yeshua it should raise serious concerns about Christian theology that states that Christians are free from Mosaic Law, but with these four pillars valid it completely shatters the Church's anti-Law theology. The following presentations reveal that all the Apostles walked out their faith in Yeshua through all the laws, ordinances and statues of Moses that applied to them, which means that we should, too. The Four Pillars were recorded for YouTube in June and July 2013 in Tulsa, OK USA.

PART 1

Introduction—The Abrahamic Call to the Wilderness; The Hebraic Perspective vs. Messianic Judaism and Hebrew Roots; and The Two Distinct Streams of Pauline theology on Mosaic Law. 62 minutes at <http://youtu.be/LuM1L11sjFw>.

PART 2

Pillar One—The Feasts of Israel as time markers in the Book of Acts describe when an event took place. How could Luke, a Gentile Christian, use six of the Feasts as time markers for his Gentile audience, if the Law of Moses wasn't valid for Christians? 69 minutes at <http://youtu.be/eoXsBoESC18>.

PART 3

Pillar Two—The 7th day Sabbath is a perfect picture of Messiah Yeshua and why it was the only thing in creation that was blessed and made holy (Gen. 2:1-3). Not even Man was called blessed or holy. In Acts 15:20 James speaks of the new Gentile Christians going to the synagogue *on the Sabbath day*. Acts 15 took place 18 years after the resurrection.

Pillar Three—Animal Sacrifice 25 Years after the Resurrection. If there's anything the Church is vehement about it's that animal sacrifice ended at the cross, but in Acts 21:20-26 the Apostle Paul enters into the Nazarite Vow, with its animal sacrifices (Num. 6:14). 75 minutes at <http://youtu.be/zBv603kB4YE>.

PART 4

Pillar Four—The Mosaic dietary laws. The Church uses three proof texts to justify their eating of pork, ham, bacon, shrimp and catfish, etc., but Avram reveals how wrong the Church's interpretation of those texts are in Paul & the Pig; Peter & the Pig; and Jesus & the Pig (1st Tim. 4:4-5; Acts 10:1f.; Matt 15:1-20; Mk. 7:1f.). 87 minutes at <http://youtu.be/ICSKVsmDmJ0>.

PART 5

Avram teaches that the Law of Moses is God's Righteous Standard for judging sin, knowing God's will, and walking out our faith in Messiah Yeshua. Also, as Yeshua reveals, Mosaic Law is God's very definition of how to love Him and each other. 78 min. at http://www.youtube.com/watch?v=p_cSxGn3PXU.

PART 6

Has the Church replaced Israel? Not according to God's Word in the New Testament. The Greek word for church (*ekklaysia*) was *first used of Israel in the Wilderness at Mt. Sinai*. When Paul used it he was not making a distinction between 'the Church' and the Jewish people, but rather, that what God had begun at Mt. Sinai, the Kingdom of God on Earth, was now continuing in Messiah Yeshua.

Also helping us to understand how the Church wasn't meant to be a separate entity from the Jewish people is the fact that all Church positions (e.g. elder, pastor and evangelist) come from the Synagogue.

Lastly, and of great importance, is how the Four Rules of James (Acts 15:20) weren't given for table fellowship, as the Church teaches, but were a filter to determine if Gentile belief in Yeshua was genuine. This becomes the theological foundation for walking out one's faith in Yeshua through Mosaic Law. 98 minutes at <http://www.youtube.com/watch?v=BkBpoFfKc50&feature=youtu.be>.

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