

EPHESIANS 2:15 AND MOSAIC LAW

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[The Seed of Abraham](#)

Christians often use Ephesians 2:15 to prove that either all Mosaic Law, or just the so-called ceremonial laws of Mosaic Law, were invalidated by the Lord's sacrificial death. Ephesians 2:15, in the NIV reads,

“by abolishing in his flesh *the law with its commandments and regulations*. His purpose was to create in himself one new man out of the two, thus making peace.” (Ephesians 2:15 NIV)

The NIV is quite clear that it's all the Law (i.e. Mosaic Law) that is abolished. The proper understanding of the passage though, has the Apostle Paul revealing how the Jewish Christians, once forbidden by God from associating with the Gentiles, are now able, “in Christ,” to go out among the Gentiles to evangelize them, and also to have relationship with their Gentile Christian brothers and sisters. Certain laws in Torah (Mosaic Law), or *ordinances* as Paul calls them in the Greek of Eph. 2:15, forbid the Hebrews from relating to, or associating with the Gentiles. In the days of Moses, God forbid the Hebrews from giving their daughters to the Gentiles, and their sons to the daughters of Gentiles, in marriage because all the Gentiles in the world were pagans, worshippers of idols and demons (cf. 1st Cor. 10:21), and they would turn the Hebrews away from solely worshiping the God of Abraham, Isaac and Jacob and become corrupted. That's the main reason that Joshua was commanded to kill every man, woman and child in Canaan. “Children and babies?!” someone might cry out. “Kill them too?!” Of course, because Gentile children and babies would grow up to be adult pagans and defile the Land of Israel and its people, and make war against Israel.

Now though, the Hebrews “in Christ” are “one” with those Gentiles who came to believe in the Jewish Messiah, and vice-versa. This is what the passage (Eph. 2:11-15) speaks of. Paul writes of this new reality, even though some Gentile Christians, as hard as it might be for us to believe, still continued to worship demons and idols and “believe in Jesus.” Those Gentile Christians went against,

1. the Council of Acts 15, which met in 48 AD, specifically against the four prohibitions of Acts 15:20,¹
2. and Paul's admonitions to various congregations (cf. 1st Cor. 10:19-21; 1st Tim. 4:1),
3. as well as the rebuke of the Lord Yeshua (Jesus) to two of the seven churches in the Book of Revelation, more than 60 years *after* the Resurrection, when we would have expected that this heretical and “lethal to one's salvation” lifestyle, of combining various gods and goddesses along with “faith in Jesus,” would have ceased much sooner among the Gentile Christians (see Rev. 2:13-14, 20-21).² This reveals how hard it is to break away from the traditions of the Fathers; whether Jewish or Gen-

¹ The typical understanding of theologians and pastors, of the four rules of James in Acts 15:20, speaks of four random rules that the Gentile Christians were prohibited from doing in relation to “table fellowship” with their Jewish Christian brethren, who still kept Mosaic Law (cf. Acts 21:20-24). The correct understanding of the four prohibitions is that they are a whole unit of rules against the Gentile lifestyle of sacrificial-sexual idolatry (see my book, [The Lifting of the Veil—Acts 15:20-21](#) for how the four rules pertain to idolatry, and how this unit on Gentile idolatry reveals God's lifestyle for every Christian.

² When a Gentile became a Christian it didn't automatically mean, as we might think, that he would stop worshipping Diana and the other gods and goddesses. In other words, many new Gentile Christians would come to “believe in Jesus” and just add Him to their pantheon of gods and goddesses. This is evident in the Scripture that I've cited above in points 1, 2 and 3.

tile traditions.

With the Gospel going out into all the world and many Gentiles coming to the Messiah of Israel, those specific ordinances in Mosaic Law that forbid Jewish intercourse with the Gentile pagans were now nullified “in Christ.” This is seen in v. 15, but to get a context for the passage, this is what Paul wrote in Ephesians 2:11-15:

¹¹“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—¹²that at that time *you were without Christ*, being aliens from the *Commonwealth of Israel* and strangers from the Covenants of Promise, having no hope and without God in the world, ¹³but now *in Christ Jesus*, you who once were *far off* have been brought near by the Blood of Christ. ¹⁴For He Himself is our peace, *who has made both one*, and has broken down the *middle wall of separation*, ¹⁵having abolished in His flesh *the enmity, that is, the law of commandments contained in ordinances*, so as to create in Himself one new man from the two, thus making peace.” (Ephesians 2:11-15)

There are some points in the passage that I’ll touch briefly on (e.g. the middle wall of separation), but the primary issue will be verse 15. This is because of its importance in understanding just what was abolished, and how some English translations have the phrase “contained in ordinances,” while others don’t, and how significant the phrase is for the continued validity of Mosaic Law as God’s holy lifestyle for all Christians.³ Even when the phrase, “contained in ordinances” is part of v. 15 in an English translation like the NKJV, Christian theologians still teach that Mosaic Law was abolished, but this is clearly not what the Apostle Paul meant. The following are three translations that don’t contain the phrase and declare Mosaic Law nullified for all Christians:

1. The New International Version for Ephesians 2:15:
 - A. “by abolishing in his flesh the law with its commandments *and* regulations. His purpose was to create in himself one new man out of the two, thus making peace.” (Ephesians 2:15 NIV)
2. The Holman Christian Study Bible has the same idea:
 - A. “He made of no effect the law consisting of *commands and expressed in regulations*, so that He might create in Himself one new man from the two, resulting in peace.” (Eph. 2:15 HCSB)
3. The NRSV also has the same meaning, emphasizing that the Law, all Mosaic Law, was abolished by Jesus:
 - A. “He has abolished the law with its *commandments and ordinances*, that he might create in himself one new humanity in place of the two, thus making peace.” (Ephesians 2:15 NRSV)

With English translations like these it’s no wonder that Christians don’t want to have anything to do with the Law of Moses. Note well the linking together with the word *and*, of the NIV’s, “the law with its commandments *and* regulations,” and the HCSB’s, “the law consisting of commands *and* expressed in regulations,” and the NRSV’s, “the law with its commandments *and* ordinances.” The problem with these translations is that they fail to properly translate the Greek word as “in” (ἐν), substituting instead “and” for it, when *and* is never seen in any lexicon as a possible definition or meaning for the Greek word.

This word for *in* is found in the three different Greek manuscript traditions, which all English Bibles come from,⁴ but the NIV and the NRSV do not have it, and even though the HCSB does have “in” before

³ That Mosaic Law is God’s holy Standard for Christian lifestyle, see my article, [Law 102](#), and my two page hand-outs, [A Snapshot of Church History and Mosaic Law](#), [Illicit SEX and the Church](#), and [The Feasts of Israel and the Church](#).

regulations, with its placing of *and* in the phrase, it nullifies the meaning of the phrase (“the law consisting of commands *and* expressed *in* regulations”), coupling the commandments with regulations to present the entire Law as being invalidated.

The following are three English Bibles that do insert the Greek word *in*, which speak of *some ordinances* of Mosaic Law being abolished by the Lord’s sacrificial death—not all of them:

1. The New King James Version speaks of Yeshua:
 - A. “having abolished in His flesh the enmity, *that is*, the law of commandments contained *in* ordinances, so as to create in Himself one new man *from* the two, *thus* making peace.” (Ephesians 2:15 NKJV)
2. The King James Version also has “in ordinances:”
 - A. “Having abolished in his flesh the enmity, *even* the law of commandments contained *in* ordinances; for to make in himself of twain one new man, *so* making peace.” (Eph. 2:15 KJV)
3. The New American Standard Bible is a third English Bible that has “in ordinances:”
 - A. “by abolishing in His flesh the enmity, *which is* the Law of commandments contained *in* ordinances, that in Himself He might make the two into one new man, *thus* establishing peace.” (Ephesians 2:15 NASB)

In effect we have two different translations for Eph. 2:15 that has nothing to do with the Greek manuscripts, but with the translators bias against Mosaic Law. One translation has “contained in ordinances,” with *contained* added to give the meaning of what it is to have “in” before *ordinances*, and the other which doesn’t use it, but links the two nouns together with “and” (commandments *and* ordinances), a word that isn’t in the Greek. This gives the impression that Paul is speaking of the abolishing of the entire Law of Moses—the law with its *commandments and ordinances*).

The KJV, the NASB and the NKJV reveal that it’s *some commandments* contained or presented in ordinances, by which Paul means the ordinances in the Law that *separated* the Jew from the Gentile. This is what the passage (Ephesian 2:11-15) is about—there is now no law restricting the Jewish Christian from evangelizing the Gentiles, and Gentile Christians are “one” with their Jewish counterparts. Paul isn’t doing away with all the rules or commandments and statutes of Mosaic Law in Ephesians 2:15.

Most Christian commentators though, even with contained “in ordinances,” interpret Eph. 2:15 as all Mosaic Law has been abolished, or at least all Mosaic Law that isn’t “moral” to them (i.e. lying, murder, etc.) They call those ordinances that are abolished, “ceremonial” ordinances of the Law. The ceremonial law

⁴ Both the *Textus Receptus* and the *Novem Testamentum Graece* (the “New Testament in Greek,” the Greek text for the NIV and other Bibles), have the same Greek word, δόγμασι *dog’masi*, plural of *dogma* (ordinances), which the ASV, the KJVS, the NKJV, and the Word English Bible translate as “contained in *ordinances*.” The ESVS has, “expressed in *ordinances*.”

“*Novum Testamentum Graece* (*The New Testament in Greek*) is a critical edition of the New Testament in its original Koine Greek, forming the basis of most modern Bible translations and biblical criticism. It is also known as the Nestle–Aland edition after its two most influential editors, Eberhad Nestle and Kurt Aland. The text...is currently in its 28th edition, abbreviated NA28. The title is sometimes applied to the United Bible Societies (UBS) edition...The UBS edition is aimed at translators and so focuses on variants that are important for the meaning whereas the NA includes more variants.” It’s called the Nestle–Aland UBS text.

There’s a third Greek manuscript that some English Bibles use called the Majority Text. “The different Byzantine “[Majority Text](#)” of Hodges & Farstad, as well as Robinson & Pierpont, is called “Majority” because it is...the Greek text established on the basis of the reading found *in the vast majority* of the Greek manuscripts.” More Greek manuscript copies though, don’t necessarily mean that it’s the right version of the text.

for them includes commandments like the 7th day Sabbath and the Feasts of Israel, as well as the Mosaic Dietary laws, and tithing, but nowhere in Scripture does God distinguish between so-called ceremonial laws and the moral laws. The Law of Moses is an organic whole, just like a human being who is made up of different parts (head, arms and internal organs, etc., cf. 1st Cor. 12:12-27f.).

There is a vast theological difference between “all the Law” being nullified, and what the KJV, NASB, NKJV and the Greek texts actually speak of—the Law of commandments (contained) *in ordinances* that separated the Jew from the Gentile, being nullified “in Christ.” The reason Christian translators, commentators and pastors find it easy to throw out Mosaic Law in this passage and others, whether their translation has “contained in ordinances” or not, is because the Roman Catholic Church has vilified Mosaic Law since the year 120 AD.⁵ The Protestant churches uncritically took this anti-Mosaic Law theology from Rome when they separated themselves from Rome, beginning in the 1500s, and so Christianity today is vehemently against Mosaic Law as both a way of salvation, along with faith in Christ, which is right, but also as a lifestyle, which is heretically wrong. Not only our Lord Yeshua, but all His Apostles, including Paul, kept all the laws of Mosaic Law that applied to them, all their Christian lives.⁶

In other words, even with “contained in ordinances” in their translation, Christian theologians teach that Mosaic Law was abolished, not because that’s what the text says, but because of their theological bias against Mosaic Law (as God’s holy lifestyle for Christians). Hence, the Pharisaical use of Ephesians 2:15 as another Scripture “proof text” that Mosaic Law isn’t for Christians.

The Ordinances

Ephesians 2:15 relates to specific ordinances (i.e. laws) that God gave to Israel to separate the Hebrews from the entire world, for all the Gentile world was pagan. No nation worshiped the one true God except for Israel. This divine separation that God commanded the Hebrews naturally created hostility between the worshipers of Yahveh and the worshipers of demonic gods and goddesses. Yahveh demanded this separation of His people Israel because He didn’t want to see them corrupted and defiled. This Way of life for Israel is laid out in Mosaic Law (cf. Dt. 12:28-32; 30:19; Rom. 7:12, 14). Those specific ordinances which commanded the Hebrews not to have anything to do with the Gentiles, were now abolished in Messiah’s flesh (i.e. His death) for Jewish Christians (but obviously not for Jews who didn’t believe in Yeshua). These Jewish Christians, like Peter and Paul could now interact, evangelize, fellowship and even marry with their Gentile Christian brethren.

The Greek word in Ephesians 2:15 for *ordinances* is the noun δόγμα *dogma* in its plural form. It means,

1. A “decree, statute, ordinance.”⁷
2. A “law of commandments consisting in (single) ordinances, Eph 2:15.”⁸

⁵ See my two page handout, [A Snapshot of Church History and Mosaic Law](#) for when, why and who threw out Mosaic Law as God’s divine lifestyle for Christians, and replaced God’s Days and Ways with Sunday and Easter, and the eating of unclean animals, and a contempt for Mosaic Law as the “Law of the Jews” who rejected Jesus.

⁶ See my two page handout, [The Feasts of Israel and the Church](#), and my article, [Law 102](#), to understand that Mosaic Law, as interpreted by Jesus, is God’s New Testament lifestyle for all Christians.

⁷ δόγμα William D. Mounce and Rick D. Bennett, Jr., Editors, *Mounce Concise Greek-English Dictionary of the New Testament* (1993; Accordance Bible Software), paragraph 4,175.

⁸ δόγμα 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; Accordance Bible Software), p. 254.

3. In the “LXX” (the Septuagint)⁹ *dogma* is “chiefly” used “for תָּרַח and דְּבַר־חֵטִי...A public *decree, ordinance*: of Roman rulers, Lk. 2:1, Acts 17:7; of the Jewish law, Eph. 2:15...of the Apostles, Acts 16:4.”¹⁰
 - דְּבַר־חֵטִי (*t’aim*) is a “judgment.”¹¹
 - תָּרַח (*daht*) means a “law.”¹²
4. A “decree, ordinance.”¹³
5. A “formalized rule (or set of rules) prescribing what people must do—law, ordinance, rule.”¹⁴
6. A “decree, regulation.”¹⁵

The idea or meaning for the Greek word *dogma* is that of an ordinance or a law. It could never mean all the laws of Moses, and theologians should know this. To combine the word with “commandments,” as the NIV does, by placing “and” between the two (“the law with its commandments *and* regulations” [i.e. *dogma*; ordinances]) is not an honest translation because the word “and” is not found in the Greek manuscripts *and* it drastically changes the meaning of Paul’s phrase, from certain ordinances being abolished, to all Mosaic Law being abolished. This would be laughable if it weren’t so pathetic and serious. This is the kind of bias that is found in all of Christendom toward Mosaic Law.

The Greek word ἐν (*en*) is a preposition which can mean, “in, with, by” or “among.”¹⁶ It always precedes the indirect object, which in this case is “ordinances.” The translation then, should read something like this: “the Law with its commandment in ordinances” (for *commandment* is singular, thus reinforcing that

⁹ The Septuagint, known by the Latin number 70 (LXX), for it’s alleged that 70 Jewish sages, around 280 BC, translated the Hebrew Bible (i.e. “the Old Testament”) into Greek, in 70 days. Of course, this didn’t happen, but that the fairy tale. The LXX though, is a great way to check on New Testament Greek words and how the Greek words are used for Hebrew words in the Greek version of the Hebrew Bible.

¹⁰ G. Abbott-Smith, *A Manual Greek Lexicon of the New Testament* (T&T Clark; 2000), p. 119. Note that these decrees are not a whole corpus of law, like Mosaic Law, but just one decree (cf. Acts 16:4).

¹¹ C. F. Keil and F. Delitzsch, *Commentary on the Old Testament*, vol. 4, *Ezra, Nehemiah, Esther and Job* (Peabody, MA: Hendrickson Publishers, 2001), p. 9,733. For Job 12:19: “דְּבַר־חֵטִי is taste, judgment, tact, which knows what is right and appropriate under the different circumstances of life.”

¹² Ibid., p. 29,826. “תָּרַח is every separate edict of the king emitted in the form of law.”

Ibid., page 8,836 for Esther 3:14: “The words contain no trace of an announcement such as we find in Ezra 4:11, 7:11, but the historical notice, that the copy of the writing which was sent *as a law* into the provinces was גְּלוּי, opened, i.e., sent unclosed or unsealed to all people.” Of course, this was one edict, one law, not all the laws of Persia.

¹³ δόγμα Joseph Thayer, *Thayer’s Greek-English Lexicon of the New Testament* (Accordance Bible Software, 2017), paragraph 2,958.

¹⁴ δόγμα Johannes Louw and Eugene A. Nida, Editors, *Greek-English Lexicon of the New Testament Based on Semantic Domains*, vol. 1 (New York: United Bible Societies, 1989. Accordance Bible Software), p. 426.

¹⁵ δόγμα *Greek to English Dictionary and Index to the NIV New Testament: Derived from the Zondervan NIV Exhaustive Concordance* (Accordance Bible Software), paragraph 1,564.

¹⁶ ἐν William D. Mounce and Rick D. Bennett, Jr., Editors, *Mounce Concise Greek-English Dictionary of the New Testament* (1993. Accordance Bible Software), paragraph 5,168. “2,752x followed by the dative” (i.e. the direct object), “in, Mt. 8:6,” etc.

ἐν G. Abbott-Smith, *A Manual Greek Lexicon of the New Testament* (T&T Clark; 2000. Accordance Bible Software), p. 150: “in, within, among...of a part as contained in a whole.”

ἐν Joseph Thayer, *Thayer’s Greek-English Lexicon of the New Testament* (Accordance Bible Software, 2017), paragraph 3,697: “a preposition taking the dative after it...English *in, on, at, with, by, among.*”

it isn't all the commandments of Mosaic Law, but certain ordinances that fall under the particular theme of separation). Of course, this relates to the laws, decrees or ordinances that restricted the Hebrews from the pagan peoples around them, and in the land of Canaan/Israel. The NKJV does it justice by adding the word "contained," which is *italicized*, to let us know that it's not in the Greek manuscript, but this added word actually helps us to understand Paul's meaning for "in ordinances." It reads,

"having abolished in His flesh the enmity, *that is*, the law of commandments *contained* in ordinances, so as to create in Himself one new man *from* the two, *thus* making peace."
(Ephesians 2:15 NKJV)

The idea is that God commanded this concept of separation through a number of similar worded ordinances or decrees concerning the warning to the Hebrews about not associating with the pagan Gentiles. The ancient Hebrew was commanded by God not to marry or socially interact with the Gentile, especially the Gentiles in Canaan,¹⁷ because the Canaanites were addicted to gross and perverse forms "of worship." All the Gentile world worshiped pagan gods and goddesses; that's what primarily made them unclean and defiled in the eyes of God and the Hebrews.¹⁸ These "separation ordinances" were the God of Israel's Way of *protecting* His people from rampant idolatry. This is why Yahveh states in His Torah, His holy Instruction for Israel (as *Torah* means instruction or teaching), that Israel was not to intermarry with any Gentiles, and so they naturally wouldn't socialize with them.

Separate From the Nations

Deut. 7:3-11: "Do not intermarry with them, giving your daughters to their sons or taking their daughters for your sons, for that would turn away your sons from following Me, to serve other gods. Then the anger of Yahveh would be kindled against you and He would destroy you quickly, but this is how you must deal with them—break down their altars, smash their pillars, hew down their sacred poles and burn their idols with fire. *For you are a people holy to Yahveh your God. Yahveh your God has chosen you out of all the peoples on Earth to be His people, His treasured possession.* It was not because you were more numerous than any other people that Yahveh set His heart on you and chose you—for you were the fewest of all peoples. *It was because Yahveh loved you and kept the oath that he swore to your Fathers,* that Yahveh has brought you out with a mighty hand and redeemed you from the House of Slavery, from the hand of Pharaoh, King of Egypt. Know therefore, that Yahveh your God is God, the faithful God, who maintains covenant loyalty with those who love Him *and keep His commandments*, to a thousand generations, and *who repays in their own person those who reject Him.* He does not delay, but repays in their own person those who reject Him. Therefore, observe diligently the commandment—the statutes and the ordinances that I am commanding you today."

Scripture such as this commanded the Hebrews to protect and isolate themselves from the pagans all

¹⁷ The Gentiles in Canaan were especially perverse (the practice of cult harlotry) in their "worship" of their gods and goddesses. For more on this see my book, [The Lifting of the Veil—Acts 15:20-21](#), p. 39, last three paragraphs at the bottom of the page; p. 42, last quote at the bottom; p. 49, second quote from the top, and last paragraph at the bottom; pp. 50-51.

¹⁸ [The Lifting of the Veil—Acts 15:20-21](#), p. 187. Witherington states, "Jews believed that the chief source of Gentile impurity was their contact with 'the defilement of idols,' not their contact with non-kosher food." Ben Witherington III, *The Acts of the Apostles: A Socio-Rhetorical Commentary* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1998), p. 462.

around them and was reinforced with other words from God:

Exodus 23:32-33: “You shall make no covenant with them, nor with their gods. They shall not live in your land, lest they make you sin against Me because if you serve their gods, it will surely be a snare to you.”

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

Ex. 34:15: “lest you make a covenant with the inhabitants of the land, and they play the harlot with their gods and make sacrifice to their gods, and one of them invites you and you eat of his sacrifice.”

Joshua 23:11-15: “So take diligent heed to yourselves to love Yahveh your God. For if you ever go back and cling to the rest of these nations, these which remain among you, and intermarry with them, so that you associate with them and they with you, know with certainty that Yahveh your God will not continue to drive these nations out from before you, they will be a snare and a trap to you and a whip on your sides and thorns in your eyes, until you perish from off this good land which Yahveh your God has given you.”¹⁹

To associate with a Gentile, especially in the land of Israel was sin and contamination, but God showed Peter and Paul that, “in Messiah” they were to reach out to the pagans. Imagine how shocking this was to Peter when God used him to bring the first Gentiles into the Kingdom of his Messiah.

Peter’s Vision—I Can Eat Bacon!

There are four proof texts that Christians use to justify their eating of unclean animals like pig. They are Mark 7:19 (in many English translations, but not the KJV), Romans 14:6 and 1st Timothy 4:5-6, but none is used more often than Peter’s Vision in Acts Ten where God tells Peter “And a Voice came to him, “Rise, Peter! Kill and eat”” (Acts 10:13). The Lord was telling Peter to eat unclean creatures. Peter was baffled (Acts 10:17) and refused, but God insisted.

Simon Kistemaker rightly believes that the lesson God taught Peter in this vision was that “God has removed the barriers he once erected *to separate his people from the surrounding nations.*”²⁰ Kistemaker sees that it means Peter has to accept Gentile believers as full members of the Christian Church, *but Kistemaker also teaches that God has made all animals clean*, so that,

“Peter with his fellow Jewish Christians can *disregard the food laws* that have been observed since the days of Moses.”²¹

This is a common understanding among Christians and Roman Catholics. After 14 centuries of the Jews, God’s Chosen people, being prohibited from eating unclean animals, God reverses that commandment in a Vision. Luke Johnson and Daniel Harrington write that the event in Acts Ten heralds a radical change in Peter’s “identity as a member of God’s people,”²² *and also* that “the implication is that *all things God cre-*

¹⁹ See also Lev. 20:22-26; Dt. 23:6; Joshua 23:1-10; Ezra 9:1-10:44; Neh. 13:1-3, 23-28.

²⁰ Simon J. Kistemaker, *Exposition of the Acts of the Apostles* (Grand Rapids: Baker, 1990), p. 378.

[Simon Kistemaker](#) (1930-2017) was a New Testament scholar. “He served a term as president of the Evangelical Theological Society and completed the *New Testament Commentary* series that was commenced by William Hedriksen. Four of Kistemaker’s volumes in this series won the Gold Medallion Evangelical Book of the Year Award. Kistemaker died at his home in St. Petersburg, Florida on September 23, 2017.”

²¹ *Ibid.*, p. 380.

*ated are declared clean by him, and are not affected by human discriminations.”*²³

It’s hard to fathom how Johnson and Harrington can speak of the Mosaic Dietary laws as “human discriminations,” with it coming from God, but be that as it may, it should have seemed strange to them that no one in Acts Ten offered Peter a bacon, lettuce and tomato sandwich on toast, with plenty of mayo, or that anyone in Acts Ten speaks of the Mosaic Dietary laws being set aside.

The Vision in Acts Ten is just that—a vision, and like all visions and dreams in Scripture it’s symbolic of something else. The Church interprets Acts Ten symbolically (pertaining to the unclean Gentiles) and literally (pertaining to the pig, etc., now being able to be eaten), but no biblical vision or dream is ever understood literally, except for Acts Ten. For example, Pharaoh’s dream of seven cows coming up from the Nile and being eaten by seven other cows (Gen. 41:1ff.) is interpreted by Joseph to mean that God was going to give Egypt seven years of plenty, but after that, another seven years of famine in which the years of plenty would be forgotten. At no time did any cows eat any other cows. At no time did Peter eat bacon in Acts 10 or say that it was alright to eat pork chops—in Acts 10 or anywhere in Scripture.

The reason why Peter’s Vision is also interpreted literally is because the Church demonizes and hates Mosaic Law. Peter though, reveals the only meaning of the Vision when he speaks of not (now) being able to call “any *man* common or unclean” (Acts 10:28).²⁴ Nowhere does anyone speak of unclean animals now being clean because of the sacrificial death of Jesus; in Acts 10 or Acts 11 or anywhere else in the New Testament.²⁵ The key words that Peter said that speak of the meaning of the Vision all relate to the “unclean” Gentiles:

²⁸“Then Peter said to them, “You know how *unlawful* it is for a Jewish man to keep company with or go to one *of another nation*, but God has shown me that I should not call any *man common or unclean*.” (Acts 10:28)

³⁴“Then Peter opened *his* mouth and said: “In truth I perceive that God shows no partiality, ³⁵but in every nation *whoever fears Him and works righteousness is accepted by Him*.” (Acts 10:34-35)

God shows Peter that “in Messiah” the *ordinances* that kept him and his Jewish brethren from the Gentiles, for their own protection, had now been set aside by the death of Yeshua so that the Gospel could go out into all the Gentile world. Peter preceded Paul in evangelizing the Gentiles. God used Peter to act as His Bridge into the Gentile peoples. The Jewish and Gentile Christian could now become one new divine Man in Messiah. What Peter says has nothing to do with invalidating Mosaic Dietary law, or Mosaic Law itself, but with the breaking down of the specific laws (what Paul calls *ordinances*) dealing with God’s Chosen People and the pagans all around them.

²² Luke Johnson and Daniel Harrington, editors, Vol. Issue 5, *The Acts of the Apostles* (Sacra Pagina, Liturgical Press: Collegeville, MN, 1992), p. 187.

[Luke Johnson](#) (1943 to present) is a Benedictine monk and priest, and an American New Testament scholar and historian of early Christianity.

[Daniel Harrington](#), S.J. (1940-2014), was an American academic and Jesuit priest who served as professor of New Testament and chair of the Biblical Studies department at Boston College School of Theology and Ministry, formerly Weston Jesuit School of Theology.

²³ *Ibid.*, p. 184.

²⁴ For what “common” means, see my article, [Common—Acts 10:14](#).

²⁵ For the biblical understanding on why the four Christian proof texts (i.e. Mark 7:19; Acts 10; Romans 14:6 and 1st Timothy 4:4-5) do not authorize the eating of unclean animals, see my two articles, [Law 102](#) and [Romans 14 and the Dietary Laws](#).

Cornelius, Family & Friends were the first Gentiles to believe in Jesus, here in Acts 10, which happened about nine years *after* the resurrection.²⁶ Gentile inclusion into Messiah's Kingdom was not immediate. This inclusion is confirmed when Peter returns to Jerusalem (Acts 11) where he's grilled by the Jewish Christians who were *shocked* that Peter would even go into the house of a Gentile. This reveals that there weren't any Gentiles who had "come to Jesus" for salvation before this.

In Acts 11, the chapter immediately after Peter's Vision in Acts 10, Peter recounts all that happened to him in Acts 10 and then the Jewish Christians, astonished at Gentiles coming into the Kingdom of their Messiah, give way to God's will and acknowledge it. Scripture records that,

"When they heard these things they became silent and they glorified God, saying, "Then God has *also* granted to the Gentiles repentance to life." (Acts 11:18)

Salvation came from the Jews (John 4:22), but was not only for the Jews. There is absolutely nothing about literally eating unclean animals, and yet Acts Ten is one of the strongest Scripture "proofs" that Christians use to justify the eating of any (Old Testament) unclean animal, bird or fish. The Pharisees are smiling. They too heretically misinterpreted Scripture.

Interestingly enough, even with those ordinances "set aside in Christ," so the Jewish Christians could evangelize the Gentiles, the *concept* of separation still remains for all Christians concerning marriage. The Apostle Paul speaks of this in First Corinthians saying that Christians must *not* marry someone who doesn't believe in Jesus. This follows the ordinances that the ancient Hebrews could not marry the Gentile heathens. The heathens had to become "one" with God's people Israel for the Jews to associate with them. The commandments not to marry outside the Christian Flock are an ordinance of God through Paul:

"A wife is bound by law as long as her husband lives, but if her husband dies, she is at liberty to be married to whom she wishes, *only in the Lord.*" (1st Corinthians 7:39; cf. 2nd Cor. 6:14-15)

Christian Thought on Ephesians 2:15

When we come to most English translations of the Greek New Testament that have to do with Mosaic Law we have to be careful because translators have their own heretical theological agenda against the Law.²⁷ Ephesians 2:15 does away with the hostility between the two groups—not Mosaic Law. The Jew

²⁶ Ben Witherington III, *The Acts of the Apostles: A Socio-Rhetorical Commentary* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1998), p. 346. Witherington states Acts 10 happened in 39-40 AD.

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), p. 183. Marshall believes Acts 10 transpired "before 41 AD."

R. J. Knowling, D. D.; Author; W. Robertson Nicoll, Editor, M. A., LL. D., The Expositor's Greek Testament, vol. two: *The Acts of the Apostles* (Peabody, MA: Hendrickson Publishers, 2002), p. 250. Knowling writes that Acts 10 was anywhere from "40-44 AD."

²⁷ A simple, but perverse English translation of the Greek text concerning Mosaic Law is found in the King James Bible in Acts 12:4. The KJV reads, "And when he had apprehended him, he put *him* in prison, and delivered *him* to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people" (Acts 12:4 KJV). The Greek text the the KJV's Easter is *πάσχα* (*paska*), which is Greek for Passover, not Easter. The Textus Receptus, which is the basis for the KJV, has *paska* and so there's no textual reason to have Easter. The ASV, ESVS, HCSB, NASB, NET, NIV, NKJV, NRSV and the NWB all correctly have Passover. So much for the KJV being inerrant. That's one place. Another is Hebrews 4:9, which should read "Sabbath rest." The KJV only has "rest." The Greek word is "Sabbatismos," which literally means a Sabbath rest. Only the KJV and the NKJV

had been commanded by God to not have anything to do with the pagan Gentiles, and the Gentiles, reacting to this, mocked and denigrated the Jewish people for their “one God only” religion and especially for their weekly “rest” every Sabbath, calling them lazy.

“In Yeshua,” those hostilities were laid to rest, so that they could become one new Man “in Christ.” The significant point here is that it’s not Mosaic Law, nor its so-called ceremonial laws²⁸ that were abolished, but only certain ordinances that prohibited Jews like Peter from speaking the Gospel to the Gentiles. Unfortunately, most English translations have the Law being annulled, and most Christian theologians, whether they know of “contained in ordinances” or not, *also* speak of Mosaic Law being abolished. In this we see the power and enslavement of tradition to blind even the most intelligent Christian minds.

Richard Lenski (1864-1936), a Lutheran theologian of note, writes of Ephesians 2:15 that it’s speaking about the whole of Torah being invalidated for Christians:

“Paul has in mind *the entire Mosaic legal system* with all its commands that decree: “Thou shalt! Thou shalt not!” Christ *set it all aside* when he died on Calvary.”²⁹

William Blaikie (1820-1899) was a prominent Scottish theologian. Even though he realized that the laws Paul spoke of were of a limited set, he proceeds to state they were all the “ceremonial laws” of Mosaic Law, not just the laws of God that separated the Hebrew nation from the pagans:

“Having abolished the law of commandments in ordinances...“In ordinances” *limits the law of commandments*. The law abolished or superseded by Christ was the law of positive requirements embodied in things decreed, *evidently the ceremonial law of the Jews*; certainly not the moral law (see Romans 3:31).³⁰ By removing this, Jesus removed that which had become the occasion of bitter feelings between Jew and Gentile.”³¹

According to Blaikie, God abolished His ceremonial laws to assuage the offended Gentile pagan. Why would God cast aside His 7th day Sabbath, which is a perfect Picture of trusting in Jesus?³² Why would God not want Gentile Christians to keep Passover and the other Feasts of Israel, which again, present wonderful Pictures of who our Lord is?³³ Why would God do away with the Mosaic Dietary laws, if they

have “rest.” All the other Bibles listed have “Sabbath rest.” Every Greek manuscript has Sabbatismos. To say the KJV is biased against Mosaic Law is an understatement. Translations of texts are one thing that should be “equal across the board.” Interpretations of texts, which theologians give us, is even a greater problem because that’s when their anti-Torah bias not-so-subtly comes through.

²⁸ There is no reference in the Bible to any of the laws of God as “ceremonial.” This is Christian artificial designation that seeks to separate certain laws of God from the so-called moral laws of Mosaic Law. God’s Law, that is to say, Mosaic Law, is an organic whole, and unless God, through Scripture like Eph. 2:15, nullifies a law, and that or course, just for the Christian Jew, all the laws of God remain for Christians in Messiah Yeshua. For more on this concept of Mosaic Law being God’s New Testament guideline for Christian lifestyle, see [Law 102](#) and [The Lifting of the Veil—Acts 15:20-21](#).

²⁹ R.C.H. Lenski, *The Interpretation of St. Paul’s Epistles to the Ephesians and Philippians*, Lenski’s Commentary on the New Testament (Minneapolis: Augsburg Publishing House, 1961; Accordance Bible Software), p. 441.

³⁰ See my article, [Mosaic Law is Established—Romans 3:31](#), for why Blaikie’s use of Romans 3:31 reveals that all Mosaic Law is established by Messiah’s Gift of Salvation.

³¹ William G. Blaikie, author; Henry D. M. Spence-Jones and Joseph S. Excell, Editors; *The Pulpit Commentary Series: The Epistle to the Ephesians* (Peabody, MA: Hendrickson Publishers, 2002), paragraph 66,978.

³² See my article, [The Sabbath and Yeshua](#) to understand that God created the Sabbath to be a perfect Picture of His Son, and how He wants us to use it as a tutorial or practice for learning how to rest and trust in Messiah Yeshua, once every week.

³³ See my articles, [Passover and Jesus](#), [Passover](#), [First Sheaf](#) and [Pentecost—Shavu’ot](#), etc., to know why God set these Feasts up in the first place—to not only honor His Son, but also to reveal to us Who He is.

kept Israel healthy and far from disease?³⁴

Arthur Wood (1916-1993) was an English Methodist minister and theologian. He too speaks of Mosaic Law with “its meticulously defined sanctions enshrined in its innumerable decrees” being “overthrown” by the Lord, although he realized that Paul was speaking of the decrees that kept Jew from Gentile:

“The barrier between Jews and Gentiles was overthrown when *Christ effectively disposed of the old law* with its meticulously defined sanctions enshrined in its innumerable decrees. Paul explains elsewhere that in itself the law is right and good, but that unregenerate man is incapable of complying with its demands (Rom 3:19-31; 7:7-12; 8:2-4). A somewhat cumbersome phrase (literally, “the law of the commandments in decrees”) covers the Mosaic ordinances regarded as a statutory legal code...“Abolishing” (*katargasas*, “having abolished”) is a favorite Pauline verb not easy to translate. Literally it is to make ineffective or powerless. In Luke 13:7 it refers to ground exhausted by a barren tree. There are instances in the papyri where it means to bring to a standstill or to put out of action (MM, p. 331). Eventually it signifies to invalidate, nullify, quash. F. W. Grosheide thinks that Paul has in mind especially the ceremonial law... *but its application would appear to include the totality of the law considered as a moral burden.*”³⁵

If “unregenerate man” was “incapable of complying with its demands,” why wouldn’t regenerate man be able to walk in its divine Ways? If Mosaic Law was a moral burden, how much more burdensome is the Lord’s moral commandment to love one’s enemy? Who keeps that? What these theologians don’t seem to realize is that God’s commands, especially the “moral ones,” are impossible to keep. It’s by the Holy Spirit and the Blood of Forgiveness that our sins are forgiven when we fail to act like our Lord. It’s the same procedure for hating our enemy as it is for failing to keep the Sabbath holy. Mosaic Law, as interpreted by our Lord, is impossible to keep, because He amplifies the commandments (e.g. murder is now equal to hate), but that doesn’t mean we shouldn’t strive, in the Holy Spirit, to keep them; whether it’s not lying or keeping Passover. They, the commandments and ordinances, etc., are all God’s will for us, unless He nullifies them, as He does in Ephesians 2:15 for the Jewish Christian.

Max Turner is a New Testament scholar and evangelical British Baptist minister with charismatic roots. Turner speaks of the *Letter to Aristeeas* (c. 100 BC), written by a Jewish soldier, who speaks of Mosaic Law preventing,

“our mixing with any of the other peoples *in any matter*, being thus kept pure in body and soul...worshipping the one almighty God (139).”³⁶

Jews knew God’s will for them concerning all areas of life that God spoke of, and staying away from the Gentiles was one such area. They weren’t being racist—they were being obedient.

Ken Barker is another Christian scholar and theologian. He’s says the “moral laws” of the Law come into Christianity, but not the “ceremonial laws,” one of which he identifies as Eph. 2:15, with its “regulations” that kept Jew from Gentile, were no longer applicable:

³⁴ God made all creatures, either “clean” or “unclean,” and only His people Israel knew the difference between what God made for food, and what looked like food, but wasn’t for human consumption (cf. Ex. 15:26; Dt. 4:5-8).

³⁵ Arthur S. Wood, Author; Frank E. Gaebelin, General Editor; J. D. Douglas, associate ed., *The Expositor’s Bible Commentary—Ephesians*, vol. 11 (Grand Rapids, MI, USA: Zondervan, 1990; Accordance Bible Software), paragraph 55,633.

³⁶ Max Turner, *Ephesians*, New Bible Commentary: 21st Century Edition; ed. D. A Carson et al.; Accordance electronic ed. (Downers Grove: InterVarsity Press, 1994), p. 1,230.

“Since Mt. 5:17 and Rom. 3:31 teach that God’s moral standard expressed in the OT law is not changed by the coming of Christ, *what is abolished here is probably the effect of the specific “commandments and regulations” in separating Jews from Gentiles, whose nonobservance of the Jewish law renders them ritually unclean.*”³⁷

Barker doesn’t realize that Mt. 5:17 and Rom. 3:31 speak about the entire Law of Moses remaining until there are no more Heavens or this Earth (Mt. 5:18), and that Mosaic Law is “established,” not just the “moral standard expressed in OT law.”³⁸ Barker too sees that Paul is only speaking of the laws of separation that God placed upon the Hebrews to keep them from the idolatry of the Gentiles. With that insight though, he also sees Mosaic Law as being abrogated for the Christian.

Wood speaks of the passage (Eph. 2:11-15f.), and says that Paul was wanting the Ephesians to remember where they had come from—Gentiles with no hope in the real God and no connection to Him, but that “in Christ” they were now as close to this God as the Jewish Christians were. Now they had,

“the rights of citizenship (*politeia*) in his kingdom...*Politeia* is used in contrast with the more intimate expression “members of God’s household” in v. 19.”³⁹

The word *politeia* means that the Gentile Christians were part of the Commonwealth of Israel, which in a normal universe would mean that the Gentiles had the same rules for living that the Jewish Christians had to follow (i.e. Mosaic Law, as interpreted and understood by Messiah Yeshua). There are many nations in the Commonwealth of Great Britain. They all have the same king and many of the same laws. This is a secular commonwealth. In the Commonwealth of Israel, where Yeshua is King, Jew and Gentile have the same laws.⁴⁰ In other words the Gentiles are also to keep the 7th day Sabbath holy and observe all the Feasts of Israel, etc.⁴¹

Far Away and Near

In the passage Paul speaks of the Gentiles who were *far away* from God, but now “in Christ” being *near*. These are theological terms of significance. Wood says,

““Far away” (*makran*) and “near” (*engys*) are Hebrew expressions to describe the position of Gentiles and Jews. The original reference related to distance from Jerusalem. Mid-rashic interpretations applied the terms to Gentiles and Jews (cf...Esther 3:9—“No nation

³⁷ Kenneth Barker, et al., eds. *The NIV Study Bible* (Grand Rapids: Zondervan, 1985; Accordance Bible Software), paragraph 23,711.

[Kenneth Lee Barker](#) (b. 1931) is an American biblical scholar and professor of Old Testament and Hebrew. He is also one of the original translators of the New American Standard Bible and the New International Version Bible.

³⁸ See my articles, [Ten Ways Yeshua Fulfilled The Law](#) for why *fulfill* in Mt. 5:17 doesn’t mean “to do away with the Law,” and also [Mosaic Law is Established—Romans 3:31](#) to understand what Paul meant when he spoke of the Law being established: “Do we then make void the Law through faith? *Certainly not! On the contrary, we establish the Law!*” (Romans 3:31). Paul’s rhetorical question and answer could not be more plain—faith establishes the Law...it doesn’t do away with any of it, and finally, what Paul’s definition of sin is: [Romans 3:20—The Full Knowledge of Sin](#), because without that knowledge Christians sin against the Lord in ignorance.

³⁹ Wood, *Ephesians*, paragraph 55,624.

⁴⁰ The only thing that the male Gentile Christians weren’t to follow was physical, covenantal circumcision because they weren’t Jews. See my article for why: [Gentile Circumcision?](#)

⁴¹ For when, why and who changed the Sabbath to Sunday, and Passover to Easter, see my two page handout, [A Snapshot of Church History and Mosaic Law](#).

is near to God except Israel”). God’s word of peace to both groups is recorded by Isaiah 57:19 and fulfilled through the sacrifice of Christ on Calvary (cf. Eph 1:7; 2:17).⁴²

Turner gives us additional insight into “far and near,” while speaking of the middle wall of partition on the Temple grounds in the days of Peter and Paul. Gentiles were forbidden, under penalty of death, to go past this point, in their worship of the God of Israel. He too says that all of Mosaic Law was done away with by Jesus because it had caused the “hostility.” Turner states that,

“A literal barrier in the temple itself which prohibited Gentiles, on pain of death, from entering the inner courts where Israel worshipped, was merely the outward expression of the Mosaic requirements. Now, *in Christ* (v. 13), their situation has dramatically changed, and Paul chooses a common biblical metaphor to express the contrast. The imagery of the *near* and the *far away* originated in Is. 57:19, and it dominates Paul’s description as far as vs. 17-18 (where he actually uses the Isaiah wording). In v. 13, however, he uses the language in a way that more closely reflects a special use of it in contemporary Judaism. The verb “to make near” had become a term for making a non-Jew a proselyte, and so joining him or her to the congregation of Israel. This made the person concerned “near” in two senses, both of which are attested in Judaism. He or she becomes “close” to the rest of the people of God and “close” to the God to whom the people are “near.” They have access to the temple (the special place of divine presence) and to the God who was...present amongst his people.”⁴³

“He...destroyed the *hostility* between Jew and Gentile, by removing the great *barrier* that separated them, and which inevitably became an occasion of mutual suspicion and animosity. *The barrier in question was the Mosaic law* with its detailed holiness code, which made it all but impossible for faithful Jews to live in close proximity with Gentiles.”⁴⁴

Because God laid down specific rules for Israel to live by (the “holiness code,” Sabbath and Passover, etc.), now, “in Christ” those holy laws, as many rightly refer to them, are removed so He can create “one new Man.” This Christian tradition and interpretation of the text is *not* on par with Pharisaic tradition that nullifies God’s Word—it’s one giant step above it because Christians not only have Bibles, but also the Holy Spirit to discern God’s Word. The Pharisees didn’t have the latter and only had “half” the Bible.

According to Christian theologians and pastors, the Jewish Christians who kept following and emulating their Jewish Messiah in His holy Mosaic Law lifestyle, had to give up *their Jewish Messiah’s Way of Life*—the holy Days and holy Ways of the God of Israel, because of why? Christ did away with the Law? Why would He do that? Jesus says just the opposite, when He tells us today,

“Do *not* think that I came to destroy the Law or the Prophets. I did not come to destroy but to *fulfill*.” (Matthew 5:17)

Theologians and pastors use their interpretation of *fulfill* to make Jesus a liar. In the very same breath that the Lord says He did *not* come to destroy (do away with) the Law, They say that He actually means He will do away with it! The Church teaches that *fulfill* means Jesus invalidated Mosaic Law for Christians at His death. The Lord’s meaning of *fulfill* though, is diametrically opposed to the Church’s meaning in Matthew 5:17. Also, Messiah’s understanding of *fulfill* is found *after* the Resurrection. This is important because it’s *after* His death that the Church teaches that the Law was nullified. Speaking with His Apos-

⁴² Wood, *Ephesians*, paragraph 55,624.

⁴³ Turner, *Ephesians*, p. 1,230.

⁴⁴ Ibid.

bles *after* the Resurrection, Yeshua said,

“And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures *the things concerning Himself.*” (Luke 24:27)

“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.*” (Luke 24:44)

What the Law had prophesied, about a coming Messiah, was partly *fulfilled* when Yeshua the Messiah stood there that day in Israel speaking Matthew 5:17 to His Jewish people. God had kept His promise of giving Israel a great Redeemer, one who would free Israel from sin and death. This fulfillment happened at His death when He said, “It is finished!” (John 19:30). It certainly was not the doing away of Mosaic Law, which the Apostle Paul calls holy and spiritual and that, more than 20 years *after* the Resurrection (Rom. 7:12, 14).⁴⁵ Yeshua’s entire life, death and Resurrection in Israel was a *fulfilling* of the Law of Moses, the Prophets and the Psalms—the three great divisions of Scripture in the Tanach (Old Testament).

Obviously Turner and his brothers in theology don’t see that *fulfill* doesn’t mean the Law is not for Christians. Turner says that Mosaic Law was “transcended and replaced” by the new creation:

“The enmity which the Mosaic law occasioned amongst sinful humanity, we are told, was destroyed *in his flesh* (15)—a reference to Christ’s death on the cross which Colossians portrays as the putting off of the whole “body of flesh” (Col. 1:22; 2:11-12; see v 16).⁴⁶ It was destroyed *when the Mosaic law, as a unity and as an indivisible covenant with Israel, was transcended and replaced by the conditions of the new creation* and corresponding covenant inaugurated in Christ (*cf.* 2 Cor. 3:3-18). That this does not mean Paul is against the law should be clear enough from the rest of the letter (and note the specific use of the Torah in 5:31-6:3). Rather the good purpose which the Mosaic law served, in preserving Israel from the ungodly influence of other nations, gave way to the even higher purpose stated in v. 15...reflecting God’s eternal plan (1:9-10). God wished to *create one new humanity out of Jew and Gentile.*”⁴⁷

According to Turner, in order for God to create this “one new humanity,” God had to do away with His holy Days and holy Ways because Mosaic Law caused “enmity” among the Gentiles. Turner destroys Mosaic Law for every Christian by replacing it with nothing, and yet he says that Paul isn’t “against the law.” Really? Paul allegedly does away with the Law, but he’s not against it?

What Yeshua did in making Jew and Gentile new creatures is the most wonderful thing that could ever have happened to humanity, but once we are a new creature, does it matter if we sin? What is God’s New Testament Standard for sin? Whatever is in one’s heart? Of course not, for “the heart is deceitful above all things and desperately wicked. Who can know it?” (Jer. 17:9)

This same Paul, in Romans, his greatest theological Letter, states that sin matters (Rom. 6:1-3f.), and he also writes that the breaking of Mosaic Law is sin. It’s only Mosaic Law, the Apostle says, that reveals the full knowledge of what constitutes sin.⁴⁸ What was sin for Jesus is sin for us too. Shocking? Doesn’t this make sense though? Isn’t Jesus our Example in all matters of faith *and* practice? That’s what most church

⁴⁵ Romans was written about 53-55 AD, more than 20 years *after* the Resurrection.

⁴⁶ For why Turner, and many others are wrong about what Col. 2:14 and 2:16-17 teach, see my article, [Nailed to the Cross—Colossians 2:13-17](#). It has nothing to do with the Law’s demise.

⁴⁷ Turner, *Ephesians*, p. 1,230.

⁴⁸ See my article, [Romans 3:20—The Full Knowledge of Sin](#) and 2nd Timothy 3:10-17, especially verses 15-17.

Statements of Faith declare. Yet, wasn't Jesus "under the Law" (Gal. 4:4), but we're not under the Law, which according to theologians and pastors interpret to mean that we don't have to keep Mosaic Law?⁴⁹ Again, a false understanding of what it means to not be "under the Law" leads to a false Way of life.

The problem is that Christians automatically know that it's wrong to murder and lie, but only Mosaic Law reveals what Days and Ways are holy to God. These cannot be known except by divine revelation. Only Mosaic Law reveals what God wants Christians to keep (e.g. the Feasts of Israel), and what animals, etc., are prohibited for Christians to eat, and what Christians can eat. All Mosaic Law though, is swept under the Blood of Christ by the Church, which throws the Baby out with the dirty bathwater. What Yeshua said about the Pharisees to His Apostles certainly applies to the standard Christian lifestyle, taught and observed by theologians and pastors:

"Then Yeshua said to them, "Take heed and beware of the *leaven* of the Pharisees and the Sadducees." And the Apostles reasoned among themselves, saying, "It is because we have taken no bread," but Yeshua, being aware of it, said to them, "Oh you of little faith! Why do you reason among yourselves because you have brought no bread?! Do you not yet understand nor remember the five loaves of the 5,000 and how many baskets you took up? Nor the seven loaves of the 4,000 and how many large baskets you took up? How is it you do not understand *that I did not speak to you concerning bread*, but to beware of the *leaven* of the Pharisees and Sadducees?" Then they understood that He did not tell them to beware of the *leaven* of bread, but of the *teachings* of the Pharisees and Sadducees." (Matthew 16:6-12)

There were many things that the Pharisees and Sadducees taught that were against God's Word, and there are many things that Christian theologians and pastors teach that are also against God's Word. When it comes to the Christian lifestyle, the Church couldn't be more "far away," wrong and heretical, for it leads its Flock through the foul waters of sin and says it's righteousness and "of God."

Conclusion

Contrary to Christian theology on Mosaic Law, Ephesians 2:15 does not do away with the entire corpus of Mosaic Law nor any of the so-called ceremonial laws, except those ordinances or laws that forbid the Hebrew from associating and marrying pagan Gentiles. The verse literally speaks of the *ordinances* of the Law, which kept and protected the Jews from the Gentiles.

Paul writes about this theme of separation in Ephesians 2:11f., about 62 AD, and also in his Letter to the Romans 11:16–12:2 (about 54 AD). Peter though, with his Vision, was the first Jewish Christian to experience God's decision to set aside those ordinances. Led by the Holy Spirit, he went into the home of Cornelius and shared the Great News with him, his family and his friends, in Acts Ten (about 39-40 AD).

The *setting aside* of those specific ordinances that forbid the Jews from associating with the Gentiles, allowed the Gospel to be brought to them who were in Darkness. Those Gentiles who became Christians would know fellowship with Jewish Christians. *In the Lord Yeshua* these ordinances were no longer valid for the Jewish Christian. Those who had been very *far away* from God were now part of His Israel (Gal. 6:16), having been *brought near* to both God's people Israel and God Himself, the two becoming one New Man in Messiah Yeshua.⁵⁰ His death broke down the barrier of ordinances between the two.

⁴⁹ See my article, [No Longer Under the Law?](#) for why the Christian interpretation is false.

⁵⁰ Revised on Tuesday, October 3, 2023.

Articles or Books Noted by Avram Yehoshua

1. [A Snapshot of Church History and Mosaic Law](#)
2. [Common—Acts 10:14](#)
3. [First Sheaf](#)
4. [Gentile Circumcision?](#)
5. [Illicit SEX and the Church](#)
6. [Law 102](#)
7. [Mosaic Law is Established—Romans 3:31](#)
8. [Nailed to the Cross—Colossians 2:13-17](#)
9. [No Longer Under the Law?](#)
10. [Passover](#)
11. [Passover and Jesus](#)
12. [Pentecost—Shavu'ot](#)
13. [Romans 14 and the Dietary Laws](#)
14. [Ten Ways Yeshua Fulfilled The Law](#)
15. [The Feasts of Israel and the Church.](#)
16. [The Lifting of the Veil—Acts 15:20-21](#)
17. [The Sabbath and Yeshua](#)