

**ITZAK SHAPIRA**  
**ENEMY OF THE GOSPEL**

by Avram Yehoshua

[THE SEED OF ABRAHAM](#)



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# INTRODUCTION

It's one thing for a person to be in error on biblical things, as no one has it all together, but it's quite another for a biblical teacher to teach a heresy that places himself outside the bounds of biblical reality and causes those who follow him to lose their Savior and their salvation. In Philippians 3:17-19 the Apostle Paul speaks of enemies of the Gospel, who 'believed' in Yeshua, but obviously weren't walking with the risen Savior:

“Brethren, *join in following my example*, and note those who so walk, as you have us *for a pattern*. For many walk, of whom *I have told you often*, and now tell you even weeping, that they are the enemies of the cross of Messiah, *whose end is destruction*, whose god is their belly, and whose glory is in their shame—who set their mind on earthly things.”  
(Philippians 3:17-19)

Itzhak Shapira, who has the title of rabbi (which unfortunately is not uncommon in Messianic Judaism, which overrides Messiah Yeshua's explicit prohibition against it; Mt. 23:8), is one such enemy of the Gospel. Shapira was the main (and only) speaker at the Asia Pacific Messianic Conference in Jakarta, Indonesia (April 16-20, 2015). Shapira, for all his Jewishness, for he is a Jew and was born in Israel, sees Yeshua as only an expression or 'reduction' of the God of Israel. In other words, Yeshua is not a Person of the Triune Godhead, but only an extension, a 'finger,' if you will, of God. This concept is the epitome of a Greek (Western) mindset that cannot fathom how the Three can be one God. It's to the credit of the Gentile Church, which thinks in Greek-Western terms, that it has taught that there are three *distinct* Persons in the Godhead who are one, even though they don't understand it.

Conversely, The Hebraic Perspective finds the understanding in the simple family structure, for although a family might have three distinct persons—a father, a mother and a son, the family is *one* unit or *one* family, all having the same last name, but different first names to differentiate between their members, and all having the exact same nature—human. This *unity* and *separateness* are seen in the original prototype and confirmed by our God *for the Godhead*, when Scripture records, no doubt, of the Father, 'Let Us make Man (literally Adam) in Our Image' (Gen. 1:26).<sup>1</sup>

The heresy that Shapira teaches is not new. It is ancient and is known as Sabellianism in the Eastern Church, and Patripassianism<sup>2</sup> in the Western Church. It's also known as modalism—the non-trinitarian or anti-trinitarian belief that the Son and the Holy Spirit are just two different *modes* or *aspects* of God, rather than two distinct Persons within *the Godhead*.<sup>3</sup>

This heresy excludes Shapira from the Kingdom of Messiah Yeshua because he preaches “another Jesus” (cf. Gal. 1:1-9f.). He teaches that the two Persons of the God Family represent only two modes or aspects of the divine revelation. In other words, your finger is an extension of you, but it is not a separate entity or person from you.

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<sup>1</sup> For an article on how the Three are One God, see [Yeshua—God the Son](#).

<sup>2</sup> The chief critic of [Sabellianism](#) was Tertullian (160-220 AD), who labelled the movement Patripassianism, from the Latin words *pater* for *father* and *passus* from the verb *to suffer* because it implied that the Father suffered and was crucified on the cross.

<sup>3</sup> G. T. Stokes, *Sabellianism*, ed. William Smith and Henry Wace, *A Dictionary of Christian Biography, Literature, Sects and Doctrines* (London: John Murray, 1877-1887), p. 567.

# SHAPIRA THE MODALIST

Shapira is a modalist, denying *the distinct and coexisting Persons* in the Godhead, yet he ‘acknowledges Yeshua’ as divine (only because God was in the body of Yeshua). The problem here is that the unity of the individual Persons is taken to the logical, but biblically false extreme, where *the Father is Yeshua* and *Yeshua is merely a manifestation or extension of God*.<sup>4</sup>

“Modalists dispute the traditional Trinitarian doctrine, while affirming the Christian doctrine of God taking on flesh as Jesus Christ. Like Trinitarians, Oneness adherents believe that Jesus Christ is fully God and fully man. However, whereas Trinitarians believe that God the Son, the eternal second person of the Trinity, became man, Oneness adherents hold that the one and only true God—*who manifests himself in any way He chooses*, including as Father, Son and Holy Spirit—became man.”<sup>5</sup>

At the conference in April 2015 Shapira mentioned it a number of times, that God ‘manifests himself in any way He chooses,’ as his justification for his heresy. Shapira, in presenting the views of the ancient Jewish Sages, Rabbis and Kabbalists,<sup>6</sup> has fallen into the quagmire of creating a Messiah *who is palatable to carnal Jewish senses* (because traditional Jews will say that there ‘is only one God!’), but Shapira’s Messiah is definitely *not* the biblical Messiah, whose oneness with the Father (and the Holy Spirit), and separateness from the Father (and the Holy Spirit) is seen in both the Old and New Covenants.<sup>7</sup>

At the conference, on 19 April 2015, in answer to my question, ‘Is Yeshua His own Person in the Godhead, or is He just an expression of’ God?, Shapira *screamed*,

‘Baby Yeshua was just a shell!’ (i.e. for God to express Himself through). ‘*HaShem* is infinite!’<sup>8</sup> If you try and compartmentalize God to Father, Son and Holy Spirit you are guilty because God told us not to do that! He is infinite! *He has a thousand different ways of manifesting!*’

God and Messiah, ‘*They are one and the same!*’

‘*Don’t pray to Yeshua! ...Never!*’

In Shapira’s obnoxiously titled book, *The Return of the Kosher Pig*, he confirms his modalist view of Messiah Yeshua by writing:

“I suggest we view Yeshua in a...different light than ‘God, the Son’ as he is known within the Trinity and Christian circles.” (*The Return of the Kosher Pig*, p. 265)

‘in the Hebrew Scriptures, *HaShem* takes a human form through a reduction or *tzimtzum* ...The conclusion is clear—*HaShem...can take any form he chooses to take...God is one (echad), but can take many manifestations.*’ (Ibid., p. 274)

‘The Messiah represents the *manifestation* of *HaShem* through *tzimtzum*. *HaShem* is one, yet has many manifestations.’ (Ibid., p. 276)

It’s clear that Shapira does not believe that Yeshua is a distinct Person of the God Family. In this he is set-

<sup>4</sup> [Return of the Kosher Pig](#) by Itzhak Shapira.

<sup>5</sup> [Sabellianism](#)

<sup>6</sup> See [Kabbalah](#) for why it’s not of the God of Israel, but of Satan.

<sup>7</sup> See [Yeshua—His Deity and Sonship](#), which explains from a much wider scope of Scripture, how the Messiah is seen as God the Son from both the Old and New Testaments.

<sup>8</sup> Shapira likes to avoid using the personal name of the God of Israel (Yahveh), instead following the path of the traditional Rabbis who teach that God’s name is too holy to say. *HaShem* is a term which means ‘The Name.’ Orthodox Jews use it to avoid saying the name Yahveh.

ting up the Jewish people to receive the false Messiah—the anti-Christ, because he cannot fathom how God could have a Son who became incarnate. The anti-Christ will present himself to the world, and to the Jewish people specifically, as a Jewish man, which is what Judaism believes about the Messiah, until the time when he blasphemously declares himself to be the Son of God, in the Temple (the Holy Place). This is what our Lord meant when He said to beware of the abomination of desolation that Daniel spoke of (Mt. 24:15). This will not effect Shapira because the Messiah is only a ‘reduction’ of God.

On a video, in response to the premise of his book, Shapira said,

‘The *Zohar*<sup>9</sup> explains that God is truly a compound unity...Christianity...*misunderstood* its compound unity and understood that God the Father, God the Son and God the Holy Spirit are all three different personas, *well, that is not true*...That is...*not what I believe*. I believe that God is a compound God, he is *ONE* and he is *absolute*, without beginning and end, but at the same time *He can manifest Himself in any way he chooses*.’<sup>10</sup>

Shapira embodies many heresies, the chief being that his Messiah is not the Messiah of the Old or the New Covenants. Satan desires to strip believers of their Savior and their salvation in Yeshua through Shapira. As a side note, Shapira’s style of teaching is extremely bombastic—his decibel level never descends below shouting and many times he is screaming. This reminded me of how some of the Rabbis teach their *bar mitzvah* boys. They scream at them, *browbeating them into submission*.

## Other Heretical Practices and Teachings of Shapira

Shapira would also have us to follow the teachings of the Rabbis, despite the fact that Yeshua warned us against them *and* their teachings. Shapira wants Gentile Christians ‘to identify’ with the Jewish people even if it means sinning against God. For example, Shapira teaches that:

1. Yeshua was a Pharisee.<sup>11</sup>
2. Shapira doesn’t want his followers to say the name of the God of Israel (Yahveh).<sup>12</sup>

<sup>9</sup> The *Zohar* is the ‘Bible’ of *Kabbalah*, which is Babylonian mysticism dressed in Jewish clothes (phrases) to make it appear good to a Jew. It purports to show the way to Heaven. Up until the 20th century the Orthodox Rabbis condemned it ‘with one voice,’ but in the last 100 years it has merged into mainstream Judaism. (Greek Gnosticism, another ‘secret knowing’ of how to get to Heaven, also came from Babylonian mysticism. As wise King Solomon once said, ‘There’s nothing new under the sun; Eccl. 1:9c.)

<sup>10</sup> Video [Shapira—Objection Three](#).

<sup>11</sup> For why Yeshua was not a Pharisee, see [Yeshua the Pharisee?](#)

<sup>12</sup> There’s not a single reference in Scripture that even hints that it’s a sin to say the name Yahveh. We are not to take His name in vain (Ex. 20:7; Lev. 19:12; Deut. 5:11), but this means that we should walk, behave and live in accordance with true belief in Yahveh by obeying His commandments and Messiah Yeshua. Living another way, as the Pharisees did, ‘takes His name in vain.’ His name is not forbidden or ‘off limits’ to His people, as the Rabbis teach. Here are a number of cites, where obviously, the people addressing Yahveh or speaking of Him use the name Yahveh, as well as Yahveh Himself speaking His name as He speaks with His people Israel (these cites in most English Bibles will have ‘the Lord GOD’ or ‘the LORD;’ the small capital letters representing the Hebrew Name Yahveh (יהוה): Ex. 3:15-16, 18; 5:2; 6:2-3, 8; 12:12; 14:30; 15:1-3, 11-13, 18, 21, 26; 20:2; Lev. 18:2, 4, 5, 7, 21, 30; 19:2, 3, 4, 10, 12, 14, 16, 18, 25, 28, 30, 31, 34, 36, 37; 20:7, 8, 24, 26; 21:8; 22:33; 23:22; Num. 6:22-27; 12:2, 4, 5, 6, 8, 9, 13, 14; 13:1, 3; 14:8, 9, 11, 14, 16, 18, 20, 21, 35, 40, 41, 42, 43; Dt. 32:3; 2nd Sam. 22:32; 1st Kings 8:33, 35, 43; 18:21-39; Psalm 22:22; 44:20; 113:3; Isaiah 47:4; 48:1, 2, 16, 17; Jer. 7:4, 10, 12, 14; 12:14-17; 14:9; 16:14-15, 21; 33:11; 44:27; Ezk. 17:3, 9; 20:5, 7, 19, 30, 33, 42, 44; 25:3, 5, 6, 7, 8, 11, 12, 13, 14, 15, 16, 17; 44:26; Micah 4:5; Zephaniah 3:9; Zech. 5:4; 13:9; Rev. 14:12.

Three places where Yahveh says that Israel will know *and use His name* are Isaiah 48:20 and Jeremiah 31:23; 34. Also Micah 4:5 (cf. Jer. 23:26-27) says, ‘For all people walk in the *name* of their god, but we, we walk *in the name of Yahveh our God, always and forever*.’

The use of the name Yahveh is also seen in Jeremiah 12:16 (swear by My name); 23:25-27 (and those who make

3. Shapira wears the *kippa* (the circular religious head covering worn by religious Jews).<sup>13</sup> The *kippa* is a relatively modern invention of the Rabbis. *It was never worn in Yeshua's day by anyone* and Yeshua would never have worn it if it was around because it's a symbol of sun worship.
4. Shapira would have us to follow the Rabbis, who forbid the eating of meat and dairy together.<sup>14</sup> Forget about cheeseburgers and Alfredo pasta with chicken. This comes from a mistaken rabbinic interpretation of not boiling a kid (of the goats) in its mother's milk. There is nothing in Scripture to support this false interpretation of the Rabbis, but on the contrary, today we know from archeology that it was a prohibition against Israel taking up magical Canaanite rituals for a greater harvest the following year. The Canaanites would take the boiled milk and, offering up a certain invocation to the goddess of fertility, sprinkle it over their fields *after the autumn harvest* for a greater harvest the following year. Interesting enough, the prohibition in Scripture, not to boil a kid in its mother's milk, is found within a few verses of the *autumn* Feast of Tabernacles (Ex. 23:16, 19; 34:22, 26; and Dt. 14:21, 22f., which begins a section that deals with tithing on all one's increase. This pertains to the Feast of Tabernacles, and also Dt. 16:13, 16, which literally speaks of the Feast of Tabernacles).
5. Shapira, like most Messianic leaders, follows the corrupt Rabbinic Calendar, which is inaccurate 80% of the time. This means that most of the time the holy days that the Rabbis and Messianic communities keep are on the wrong days; either a day or two early.<sup>15</sup>
6. The traditional Jewish community and the Messianic community (including Shapira), which follows that calendar, keep *Shavu'ot* (Pentecost) according to the thinking of the Pharisees of the second and third centuries, but Israel and Yeshua and His Apostles didn't follow them. At that time the Temple priests (Sadducees) had a different understanding of when to begin the counting for the *Omer*<sup>16</sup> that resulted in *Shavu'ot* being 50 days later.

The Rabbis teach that First Sheaf is always on 16 *Nisan* (the day after the first annual Sabbath of the Feast of Unleavened Bread) and so their *Shavu'ot* is always on 6 *Sivan*. This, they say, goes back to the Second Temple period even before Yeshua, for its written in their *Talmud*.<sup>17</sup> Most scholars today, though, both Jewish and non-Jewish, agree that Second Temple practices were in the hands of the Sadducean priests. Things like when First Sheaf and therefore *Shavu'ot* were, followed the Sadducean understanding, not the Pharisaic.

Jacob Neusner, 'an internationally recognized authority on the *Talmud* and a conservative Jewish scholar'<sup>18</sup> states that *Talmudic* writings that refer to the Second Temple period are, 'Sayings and stories...made

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My people forget My name!); and Jer. 31:23 (Yahveh bless you!).

In Ruth 2:4 the reapers greet Boaz by saying, 'Yahveh be with you!,' and he says to them, 'Yahveh bless you!' The Rabbis say that the name of Yahveh is 'too holy' for an ordinary person to say, and that the people in the Bible were much holier than us, so they could say it, but common reapers?! Also, God says in Jeremiah that the people say, 'As Yahveh lives!,' but God reprimands them *for swearing falsely*, not because they said His name.

The Hebrew name Yahveh occurs 6,823 times in the *Tanach*. 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, *The New Brown, Driver, Briggs, Gesenius Hebrew and English Lexicon* (Lafayette, IN: Associated Publishers and Authors, 1978), p. 217.

<sup>13</sup> For why the *kippa* is not to be worn by the followers of Messiah Yeshua see [The Kippa](#).

<sup>14</sup> For why eating meat and dairy at the same meal isn't a sin, see [Kosher—Biblical vs. Jewish](#).

<sup>15</sup> For why the Rabbinic datings are wrong see, [The Concise Biblical Calendar](#) by Herb Solinsky.

<sup>16</sup> The *Omer* is a biblical weight, about two quarts (two liters) of finely ground barley which was taken for the ceremony of First Sheaf/Fruits on the Sunday of Passover week. See [First Sheaf](#) for when Pentecost/Shavuot is to be kept.

<sup>17</sup> The *Talmud* is the body of Jewish civil and ceremonial law and legend. It's considered as authoritative as the Hebrew Scriptures, nay, more authoritative.

<sup>18</sup> Herb Solinsky, [The Hail Plague and the First Biblical Month](#), p. 41.



up and attributed to prior times or authorities.’<sup>19</sup> Neusner says that historical facts didn’t get in the way of the Rabbis *rewriting* what actually had transpired during the Second Temple period *after* the Second Temple was destroyed, when there was no High Priest to confront the folly of the Pharisees, the spiritual Fathers of the Rabbis:

‘Ample evidence, *in virtually every document of Rabbinic literature*, sustains the proposition that it was quite common for sages *to make up sayings and stories* and attribute the sayings to, or tell stories about, other prior authorities. *Considerations of historical fact did not impede the search for religious truth: the norms of belief and behavior*. That is why, if all we want are historical facts, we *cannot* believe everything we read except as evidence of *what was in the mind of the person who wrote up the passage*: (an) opinion held at the time of the closure of a document.’<sup>20</sup>

David Kraemer, a Jewish professor at the Jewish Theological Seminary of America in New York City, wrote that it is *impossible* to determine from the *Talmud* what actually went on during the Second Temple period:<sup>21</sup>

“Scholars, mostly Jewish, but also non-Jewish, have been using Rabbinic sources for historical study for well over a century. These studies...have been, almost without exception, what Jacob Neusner terms ‘gullible.’ They have assumed...that the Rabbinic record can, more or less, be taken at its word and that, once one has determined the ‘original version’ of a teaching and discounted obvious fabulous material” (gross exaggerations), “one may accept that teaching as historically reliable.”

“By this stage in the development of Judaic scholarship, *the folly of these earlier habits is broadly recognized*. Neusner and others have pointed to a variety of crucial and even fatal flaws in the approach just described...critical questions that have been articulated—Can we believe Rabbinic attributions for purposes of dating a tradition? Why should we believe what any given tradition reports? and so forth—*do not capture the full scope of the problem of using such records for writing history*...I will describe the obstacles that would have to be overcome before we could be sure that a Rabbinic record contains historically reliable evidence. I will conclude that *these obstacles are effectively insurmountable*, and that most sorts of political, social, or religious histories *cannot be constructed on the basis of Rabbinic testimony*.”<sup>22</sup>

Neusner adds that:

‘The Pharisees before 70 [AD] *did not* control the Temple and *did not make laws to govern its cult* [the Levitical priesthood]. But afterward, they made plans for the conduct of the Temple when it would be restored.’<sup>23</sup>

What this means in terms of dating First Sheaf and therefore *Shavu’ot* is that what the *Talmud* says about First Sheaf, always taking place on 16 *Nisan*, is *not to be taken as historical or factual*. It’s the product of deceitful rabbinic minds rewriting the history and practices of the Second Temple period to suit their own understanding and religious practices. The Sadducean priests controlled the Temple in the days of the Apostles. Their understanding of when First Sheaf, and therefore, *Shavu’ot* would come, is the biblical model. In the days of Messiah Yeshua it was always on a Sunday after the weekly 7th day Sabbath.

<sup>19</sup> Ibid., Jacob Neusner, *Rabbinic Literature and the New Testament* (Valley Forge, PA: Trinity Press International, 1994), p. 13.

<sup>20</sup> Ibid. Neusner, *Rabbinic Literature & the New Testament*, p. 68.

<sup>21</sup> Ibid., pp. 41-42.

<sup>22</sup> Ibid., p. 42. David Kraemer, *Rabbinic Sources for Historical Study, Judaism in Late Antiquity*, part 3, volume 1, (edited by Jacob Neusner and Alan J. Avery-Peck. Leiden: Brill, 1999), p. 201.

<sup>23</sup> Ibid. Jacob Neusner, *In Search of Talmudic Biography* (Chico, CA: Scholars Press, 1984), p. 81.

*Shavu'ot* of Acts Two happened on a Sunday, 50 days (inclusive) after the Sunday (appearance of the risen Messiah) within Passover Week, which is known as First Sheaf, when the counting of the 50 days began (Lev. 23:11, 15-16). The Apostles of the Lord were drenched in the Holy Spirit on the annual Jewish feast of *Shavu'ot*.<sup>24</sup>

Judaism is wrong on the dating for First Sheaf and *Shavu'ot*, and so too, are all the Messianic believers who blindly follow the Rabbis and their outdated calendar system. So, why were the Pharisees wrong and the Sadducees right? In Leviticus 23 God gives us the dates for *all* His Feasts, even to when the Passover lamb was to be sacrificed (which wasn't a holy day; 14 *Aviv* back then, but changed to 14 *Nisan* when we Jews came back from Babylonian captivity, *Nisan* being an Anglicized way of saying the first month of the *Babylonian* calendar).<sup>25</sup>

God tells us *when* the Feast of Unleavened Bread begins (15 *Aviv*), and *when* the Day of Atonement is (the 10th day of the seventh month), etc. *All the Feasts have dates* except for First Sheaf/Fruits and *Shavu'ot*. Did God forget to do that or was it impossible for even Him to give us their dates? It was impossible for even Him because every year the dates for those two feasts change. The misinterpretation of this Scripture is where the Pharisees erred:

“And you shall count for yourselves *from the day after the Sabbath*, from the day that you brought the *sheaf (omer)* of the wave offering: seven Sabbaths shall be completed. Count fifty days *to the day after the seventh Sabbath*, then you shall offer a new grain offering to the Lord.” (Leviticus 23:15-16)

The Pharisees thought that ‘from the day *after* the Sabbath’ meant the first annual Sabbath of the Feast of Unleavened Bread, which is always 16 *Aviv/Nisan*. This will always give a date for *Shavu'ot* of 6 *Sivan*, and this is why we know that the Pharisees were wrong, and the Sadducees were right.

The Sadducees believed that ‘from the day after the Sabbath’ referred to the weekly 7th day Sabbath always found within the seven day Feast of Unleavened Bread (i.e. Passover week).<sup>26</sup> This means that although it would always be on a Sunday, the *date* for that Sunday, and subsequently for the Sunday 50 days later for *Shavu'ot*, would change every year because although the Feast of Unleavened Bread always begins on 15 *Aviv*, it can come on any day of the week (i.e. Monday, Tuesday or Wednesday, etc.). If it begins on a Monday night then that 7th day Sabbath would have a *date* of 19 *Aviv*. If on a Wednesday night then the 7th day Sabbath would have a date of 17 *Aviv*, etc. Sunday, the day after that Sabbath, begins the counting, but that Sunday has a different *date* every year, and so God could not give any dates for both First Sheaf and *Shavu'ot*, and that's how we know that the Pharisees (and Rabbis today, along with the Messianic community) are wrong, and the Sadducees, and all who follow their understanding are right about when *Shavu'ot* is.<sup>27</sup>

If the leaders of Messianic Judaism aren't walking rightly before the Lord, how can they teach their followers the correct Way of the Lord?

7. Shapira also teaches that Gentiles should ‘identify’ with the Jewish people by following what the Rabbis do. This is both sinful and shameful. We are to identify with Messiah Yeshua and His Hebrew ways and those who follow *Him* (1st John 2:6), not by following Shapira and the Jewish people who

<sup>24</sup> For why the Lord chose this day to immerse His Jewish followers in the promised Holy Spirit, see [Shavu'ot](#).

<sup>25</sup> For the biblical names of the Hebrew Bible, and how all the months were changed to conform to Babylonian names, see [Hebrew Months](#).

<sup>26</sup> By the days of Yeshua the terms Passover and the Feast of Unleavened Bread had become interchangeable (Mt. 26:17-19; Mk. 14:1, 12, 14, 16; Lk. 22:1, 7-8, 11, 13, 15).

<sup>27</sup> The new grain offering of wheat (Ex. 34:22) is for *Shavu'ot*. It matters not that the English translations of Lev. 23:11, 15-16 say that it's after the seventh Sabbath because the Hebrew phrase, שֶׁבַע שַׁבָּתוֹת *Sheva Shava'tote* can mean *either* seven Sabbaths or seven *weeks*. Consequently, v. 16 can mean either the seventh Sabbath or the seventh week. The Pharisees took it for weeks, while the Sadducees correctly understood them as Sabbaths.

don't know Yeshua, and therefore, sin against our Lord. The God of Israel told the Prophet Jeremiah:

'If you take *the precious from the vile* you shall be my mouthpiece. *Let them turn to you, but you must not return to them!*' (Jer. 15:19)

Our Father doesn't want us identifying with sinful Israel in their sins of misunderstanding both Scripture and Messiah, but showing them the right way and the One who is the Righteousness One. We are to serve Yeshua first, over and above any form of pseudo-identification Shapira would have Gentiles to walk in. Joshua told Israel:

"Now, therefore, *fear* Yahveh! *Serve Him in sincerity and in truth*, and put away the gods which your Fathers served on the other side of the River and in Egypt! Serve Yahveh! If it seems evil to you to serve Yahveh, choose for yourselves *this day* whom you will serve—whether the gods which your Fathers served that were on the other side of the River, or the gods of the Amorites in whose land you dwell, but as for me and my House, we will serve Yahveh"—*His Way!* (Joshua 24:14-15)

8. Shapira also has his followers putting on *Tefillin*. This is not what Yeshua did nor wants us to do.<sup>28</sup>
9. If the Rabbis teach something, but Yeshua teaches something different, whom do we follow? Yeshua, of course!, but Shapira doesn't agree with that.
10. *Nitilat Yadaim* is the Hebrew expression for the Jewish ceremony of washing the hands before one eats a meal. I'm not sure if Shapira follows this Pharisaic/Rabbinic practice, but Yeshua didn't. When asked by the Pharisees and Scribes why His disciples *didn't* follow that practice of the Elders (Mt. 15:1f.), which later became the *Talmud*, Yeshua came against it. We clearly see this when Yeshua was invited to eat with a Pharisee. The Pharisee was astonished that He hadn't washed His hands (Lk. 11:37-38f.) nor say the Pharisaic blessing, which is the essential part of the hand washing. Yeshua isn't against hygiene, just making something sin that God doesn't call sin.<sup>29</sup>

## If Words Have Any Meaning

If words have any meaning, Yeshua is not just an *expression* or manifestation of God, but is God the Son, a divine Person or Being in His own right. After all, when is an earthly father literally his own son? If God reduced Himself and became Yeshua there would have been absolutely no reason for Yeshua to speak of God as His Father. Yeshua would have been the Father. There would be no need to have a Father-Son scenario. The Messiah would just have said that He was God in a form that could be among men. Of course this goes directly against the Apostle John when he opens his Gospel with:

"In the Beginning was the Word (Yeshua), and the Word *was with God*, and the Word was God (the Son; cf. Jn. 1:14). *He was in the Beginning with God*. All things were made through Him, and without Him nothing was made that was made." (John 1:1-3)

Shapira teaches the heresy known as Sabellianism, which was named after a third century Gentile called Sabellius. Although he didn't originate it, he was the main proponent of it.<sup>30</sup>

"The chief critic of Sabellianism was Tertullian, who labelled the movement *Patrispassianism*, from the Latin words *pater* for 'father,' and *passus* from the verb 'to suffer' because it implied that *the Father suffered on the Cross*."<sup>31</sup>

<sup>28</sup> For why *Tefillin* is wrong see [Tefillin—To Wear or Not to Wear?](#)

<sup>29</sup> For why Yeshua didn't follow the Tradition of the Elders (Talmud), and why we shouldn't either, see [Law 102](#), the section titled *Jesus and the Pig*, p. 4.

<sup>30</sup> It seems that a certain [Noetus](#) taught his students this heresy, and Sabellius was one of his students.

<sup>31</sup> Ibid.

In other words Sabellianism has God (the Father) being crucified.<sup>32</sup> Where does it ever speak of the Father being crucified for us? Either the Father and the Son are two distinct Persons in the Triune Godhead or words don't mean anything. The *Apple Dictionary* states that Sabellius believed that God presented Himself in three different modes, as Father, Son and Holy Spirit:

'Sabellius taught that God was single and indivisible, with Father, Son, and Holy Spirit being three modes or manifestations of one divine Person. A Sabellian modalist would say that the One God successively revealed Himself to man throughout time as the Father in Creation; the Son in Redemption; and the Spirit in Sanctification and Regeneration.'<sup>33</sup>

Sabellianism sees "the Father, Son and Spirit as different 'modes' (hence the term *modalism*), 'aspects, faces or masks' (*persona* in Latin)."<sup>34</sup>

"to Sabellius, the Father and Son were 'one essential Person,' though operating as different manifestations, roles, faces, or modes."<sup>35</sup>

Dionysius of Rome, about 264 said,

'Sabellius...blasphemes in saying that the Son Himself is the Father and vice versa.'<sup>36</sup>

There are many Scriptures, when accurately understood, that counter Sabellianism and Shapira. The Apostle Paul speaks of Yeshua *being God's Son*, and having been born from King David's lineage.<sup>37</sup>

"Paul, a bondservant of Yeshua the Messiah, called to be an Apostle, separated to the Good News of God, which He promised before through His Prophets in the Holy Scriptures, concerning *His Son*, the Messiah our Lord, who was born of the Seed of David according to the flesh, and *declared to be the Son of God* with power according to *the Spirit of Holiness*, by the resurrection from the dead." (Romans 1:1-4)

If Shapira was right the Apostle should have written, 'concerning Himself as the Messiah our Lord.' Note that the Apostle doesn't say that God came in the form or manifested Himself as 'Son,' but that Yeshua is *HIS* (the Father's) Son. One has to disregard and trample over the very meaning of words as we know it to believe like Shapira—that a father is his own son, to accept the heresy that he teaches about Yeshua being only a manifestation of the God of Israel. Shapira does this because He doesn't know the Scriptures (cf. Mt. 22:29; Mk. 12:24).

Here are some quotes from the Apostle Peter that refute Shapira's teaching on the nature of Yeshua:

"Blessed is the God and *Father of our Lord Yeshua the Messiah*, who according to *His* (the Father's) abundant mercy has begotten us again to a living hope through the resurrection of Yeshua the Messiah from the dead." (1st Peter 1:3)

"Coming to Him (Yeshua) as to a Living Stone, rejected indeed by men, but chosen by God (the Father) and precious. You, also, as Living Stones, are being built up a spiritual House, a holy priesthood, to offer up spiritual sacrifices acceptable to God (the Father) through Yeshua the Messiah." (1st Peter 2:4-5)

"For to this you were called, because Messiah also suffered for us, leaving us an example, that you should follow His steps...who, when He was reviled, did not revile in return;

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<sup>32</sup> *Adversus Praxeas*, Chapter I.

<sup>33</sup> From the Apple MacBook Pro Dictionary.

<sup>34</sup> Ibid.

<sup>35</sup> Ibid.

<sup>36</sup> Dionysius of Rome, c. 264, W, 6.365.

<sup>37</sup> For how Yeshua could come from the lineage of King David when Yeshua had no earthly father, see [The Davidic Lineage of Yeshua the Messiah](#).

when He (Yeshua) suffered, He did not threaten, *but committed Himself to Him* (God the Father) who judges righteously.” (1st Peter 2:21, 23)

“For Messiah also suffered once for sins, the just for the unjust, *that He (Yeshua) might bring us to God (the Father)*, being put to death in the flesh, but made alive by the Spirit ... who (Yeshua) has gone into Heaven, and *(Yeshua) is at the right hand of God (the Father)*, angels and authorities and powers having been made subject to Him (Yeshua).” (1st Peter 3:18, 22)

“For we did not follow cunningly devised fables when we made known to you the power and coming of our Lord Yeshua the Messiah, but were eyewitnesses of His (Yeshua’s) Majesty. For He (Yeshua) *received from God the Father* honor and glory when such a Voice came to Him (Yeshua) from the Excellent Glory: ***This is My*** (the Father’s) beloved ***Son***, in whom I (the Father) am well pleased!’ And we heard this Voice, which came from Heaven when we were with Him (Yeshua) on the holy mountain.” (2nd Peter 1:16-18; cf. Mt. 3:17; 17:5; Mk. 9:7; Lk. 9:35)

The Apostle Peter also warns us against false teachers like Shapira:

“But there were also false prophets among the people, *even as there will be false teachers among you*, who will secretly *bring in destructive heresies, even denying the Lord who bought them*, and *bring on themselves swift destruction*. And *many will follow their destructive ways*, because of whom the Way of Truth will be blasphemed.” (2nd Pet. 2:1-2)

Paul also spoke of some Galatians leaving the Right Way and turning to ‘another Gospel:’

“I am astonished that you are *so quickly deserting* the One who called you in the grace of Messiah and *are turning to another Gospel*—not that there is another Gospel, but there are some *who are confusing you* and want to pervert the Gospel of Messiah, but even if we, or an angel from Heaven, should proclaim to you a Gospel *contrary to what we proclaimed to you, let that one be accursed!*” (Galatians 1:6-8)

There are two kinds of people in this world—those who follow Yeshua and those who don’t, whether by outrightly saying they don’t believe, or by believing in a false Yeshua. On Paul’s way to chains in Jerusalem, the Apostle told the Ephesian Elders that some *believers* would arise and teach perverse things. His words clearly speak to us today about Itzhak Shapira:

‘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 about those who would follow Shapira being deceived by spirits of darkness:

‘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 Timothy 4:1)

Shapira’s teaching on Yeshua’s personhood places him outside the realm of Scripture, but squarely in the House of the Pharisaic Rabbis and Kabbalists. It’s not a question, as someone wrote me, of no one fully comprehending or fully understanding God, but of rightly teaching about Messiah Yeshua. Shapira fails to do this in a most devastating way because he speaks of Yeshua’s deity, but negates His Person. Would anyone uphold the teaching (and salvation) of the Jehovah Witnesses on the Jesus they present? Their Jesus is a created being, the angel Michael, and as such, is not the biblical Messiah *and cannot save them*. Shapira’s Yeshua falls into a parallel category and cannot save anyone either. Shapira’s “Yeshua” is a Greek way of understanding the God of Israel. “One God” means for them that there is only one Person; not Three Persons in the one God Family.

Shapira’s teaching on Yeshua is leading many people to walk without the true Messiah. This is not a light

matter or one that we can be nonchalant about. As with all false teachers and religions there are nuggets of truth that they have, whether Jehovah Witness; Mormons; Islam; Buddhism or Shapira. He is able to counter Judaism's rabid opposition to Messiah Yeshua by turning or presenting their own venerated rabbis against them in things that they themselves say about Messiah. One such example is of Judaism saying that they don't believe in a Messiah rising from the dead, but in the *Talmud*, in *Sanhedrin* 99b it says that it's possible that 'the Messiah *comes from the dead*, as Daniel did from the lion's den.' This is a wonderful refutation of Judaism's current stance against the resurrection of Messiah Yeshua, but as nice as this nugget of truth is, it doesn't help Shapira when it comes to his position on Yeshua not being a Person in His own right; God the Son, or the many rabbinic customs he teaches that negate the words of Yeshua.

## CONCLUSION

Yeshua always does the will of His Father, as any godly son of a godly father would. In Psalm 40 the Messiah is seen as coming to Israel to do the will of His Father:

"Sacrifice and offering You did not desire. My ears You have opened. Burnt offering and sin offering You did not require. Then I said, 'Behold, I come! In the Scroll of the Book it is written of Me. I delight to do Your will, *Oh my God*, and Your Law is within my heart! I have proclaimed the Good News of righteousness in the great Assembly (of Israel). Indeed, I do not restrain my lips, *Oh Yahveh, You Yourself know*. I have not hidden Your righteousness within my heart. I have declared *Your faithfulness and Your salvation*. I have not concealed Your lovingkindness and Your truth from the great Assembly.'" (Psalm 40:6-10)

"For the Father judges no one, *but has committed all judgment to the Son*." (John 5:22)

It's important that we correctly understand what the Word of God has to say about the Messiah because this is a salvation issue, and not something we can take for granted (that all believe as we do, and so we can count them as friends). Paul admonished us about this, too:

"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)

Yeshua had harsh words to say about the Pharisees and Sadducees, rebuking them, not only because of their hard and evil hearts, but also because the Word of God filtered through a hard heart is not able to accurately present or interpret God's will:

"Then Yeshua said to them, 'Take heed and *beware of the leaven of the Pharisees and the 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)

With 2,000 years in back of rabbinic rejection of Messiah Yeshua their teachings haven't gotten any better, but on the contrary, they oppose both God the Father and His Messiah "with a vengeance," but Shapira teaches that 'for identification with Israel and the Jewish people' we should forget what Yeshua said and follow the Rabbis in how to walk out our faith in Yeshua. For instance, Shapira would have us "dance around the name of Yahveh," as any good Orthodox Jew would do, and not say it, but Micah said:

"For *all people walk each in the name of his god*, but we will walk in the name of Yahveh our God forever and ever!" (Micah 4:5)

No, the Rabbis are wrong about prohibiting the name of Yahveh, and it being sin to eat meat and dairy together, etc. We are to follow *our* Rabbi (Mt. 23:8), not the Rabbis who reject Yeshua and His Ways. Shapira is wrong in teaching these rabbinical heresies, but these are nothing compared to his false teaching about Messiah Yeshua being a manifestation of God.

David knew Messiah Yeshua and spoke of the Father not leaving Messiah's body to rot in the grave:

“Therefore, my heart is glad, and my glory rejoices! My flesh also will rest in hope. For You will not leave my soul in Sheol, nor will You allow *Your Holy One* to see corruption.” (Psalm 16:9-10)

Corruption of the flesh begins after the third day.<sup>38</sup> Peter, quoting King David, uses that same Scripture to present Yeshua as the Messiah, whom the Father raised from the dead on the third day:

“For You will not leave my soul in Hades, nor will You (Father) allow *Your Holy One* (Yeshua) to see corruption.” (Acts 2:27)

Yeshua is God the Son, His own Person in the Triune God Family, who will one day raise up all of us:

“And this is the will of Him *who sent Me*,<sup>39</sup> that everyone who sees the Son and believes in Him may have everlasting life, and I will raise him up at the last day.” (John 6:40)

Yeshua is the Father's Holy One—Yeshua is not the Father. Even the demons knew that Yeshua was God the *Son!*

“And suddenly they cried out, saying, ‘What have we to do with You, Yeshua, *You Son of God?! Have You come here to torment us before the time?!*’” (Matthew 8:29)

Messianic Judaism, which too many times follows the perversions of Rabbinic Judaism, is not what Yeshua wants us to walk in. Yeshua wants us to walk like He walked. The Apostle John wrote, “He who says he abides in Him *ought himself also to walk just as He walked*” (1st John 2:6).

If words have any meaning, the Father is not the Son. Yeshua is not God the Father. Yeshua is God the Son, His own Person—the express image of God the Father:

“God (the Father), who at various times and in various ways spoke in time past to the Fathers by the Prophets, *has in these last days spoken to us by His Son*, whom He (the Father) has appointed heir of all things, through whom also He (Yeshua) made the worlds, who being the brightness of His (the Father's Glory and the express image of His (the Father's) Person, and upholding all things by the word of His (Yeshua's) power, when He (Yeshua) had by Himself purged our sins, *sat down at the Right Hand of the (Father's) Majesty on High*, having become so much better than the angels, as He (Yeshua) has by inheritance obtained a more excellent name than they.” (Hebrews 1:1-4)

“You (Yeshua) have loved righteousness and hated lawlessness, therefore God (the Father, Your God, has anointed You (Yeshua) with the Oil of Gladness more than Your companions.” (Hebrews 1:9)

Shapira is a modalist and will not repent, as the next section also reveals.

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<sup>38</sup> This is why Yeshua intentionally waited until the fourth day to raise Lazarus from the dead (John 11:6, 39). Jewish understanding at that time spoke of the spirit or soul of the dead person remaining near the body for three days, but the spirit would leave as corruption set in. Yeshua, in bringing forth Lazarus from the dead, was proclaiming Himself to be God the Son who would resurrect all mankind at the end of time, even when the person's spirit “isn't around” (John 11:23-26).

<sup>39</sup> For an article on Yeshua being the Sent One see [Messiah—The Sent One](#).

# Shapira's Response

On May 10, 2015 Shapira responded to my article, *Itzhak Shapira—Enemy of the Gospel*. Below is Shapira's response. (Someone on my email list sent my article to Shapira, and the man sent me Shapira's comments.)

Shapira:

\* Enjoy the response, I have no more time to waste on foolishness. I had a chance to read the paper "Itzhak Shapira—Enemy of the Gospel." I usually don't take time to respond to such a silly, unscholarly and poorly written arguments. The paper is a disgrace, and more importantly it is a disgrace for the holy name of Yeshua. I will not provide full response as this individual hold no credibility, he is clueless on Judaism and he is clearly have NOT read TROTKP and he missed more than 50% of my lectures in the event. Before briefly addressing few highlight points, let me explain that there is much more serious matter at hand here. It calls integrity, ethics, and musar. Yeshua declared on Matthew 18:15:

If your brother wrongs you, go and show him his fault, *between you and him privately*. If he listens to you, you have won back your brother.

Avram:

My 'brother' hasn't wronged me. It's not about a personal offense, which is what Yeshua is speaking about. It's about what Shapira teaches among the people. I'm sure that the Apostle Paul didn't go to those who wanted to circumcise the Gentiles and talk to them privately before he rebuked them (Galatians 2–4f.), nor did the Apostle John (see 1st John where he speaks against the anti-christs who have appeared, who speak of Yeshua not coming in the flesh). When we hear a gross wrong/false/heretical teaching we need to warn the Flock about the teaching and the teacher, and "now" Shapira has been warned.

Shapira:

\* This individual who claim to be Jewish (which I highly doubt as well), violated the basic principle of Yeshua himself and the Torah itself, and for that reason alone he need to retract his paper, make a proper Teshuvah to me or else he will be put under a great curse. I found it amazing when he had a chutzpah to write what he wrote without even reading my book or sitting on my lecture and distribute it to others. He missed the basic purpose of the book and the lectures as he is clearly not part of Israel as he promote replacement theology.

Avram:

Notice how Shapira has not addressed the issue of modalism in either of his response, but has denigrated me instead, even to the point of doubting my being a Jew. I sat in on enough of his "lectures" to know where he is coming from. Replacement theology? That's a nice smoke screen which doesn't deal with the issues at hand. Be that as it may, I was born a Jew in May 1951, circumcised on the 8th day of my life and given the name of Avram, and had an Orthodox *bar mitza* at 13 years old. I wrote in my paper that Shapira has some good linkage concerning how to address the rabid rabbinic rejection of Yeshua, with statements from previous Rabbis/Sages who spoke of, for instance, Messiah rising from the dead as Daniel symbolically did in the lions' den, but no amount of linkage like that can overcome teachings that are demonstratively heretical. It only takes a little poison in crystal clear water to kill someone, or as Paul said, a little leaven leavens the whole loaf of bread (1st Cor. 5:6-8), causing the person to sin.



Shapira:

\* Here are few specific responses to the “pearls” of this individual with such a great scholarship. There are so many issues with the paper, I will just list a few as my time is limited before Shabbat. Those are direct quotations from his paper:

No, the Rabbis are wrong about prohibiting the name of Yahveh.

Nonsense, here is a full detailed answer from [Torah](#).

Avram:

It would have been nice to just write a few words, even if Shapira waited until after Shabbat. My statement stands despite what might be on YouTube about it, and this is where true knowledge of God and His Word come in. For instance, if we spoke to church theologians about why Sunday is wrong, they have a number of Scripture *proof texts* ‘to prove’ it’s right. It remains the responsibility of every person to discern what Yeshua wants of him (i.e. how to walk out our faith in Him). It is wrong for the Rabbis to prohibit the use of the name Yahveh, as I brought out from Scripture.

Shapira quoting Avram and then Shapira commenting on the quote:

\* The [major] heresy that Shapira teaches is not new. It is ancient and is known as Sabellianism in the Eastern Church, and Patripassianism in the Western Church. It’s also known as modalism.

This one is especially hilarious but not a new one. Two parts response: <https://www.youtube.com/watch?v=0K74ocNR8Iw> and part II [https://www.youtube.com/watch?v=h4fKQn\\_RyXM](https://www.youtube.com/watch?v=h4fKQn_RyXM). The individual have no clue what is Modalism.

Avram:

Well, that really doesn’t say anything at all, does it? I didn’t make up the definition of modalism, which I quoted in my paper, and which Shapira adheres to concerning the non-Personhood of Messiah Yeshua. This is the chief heresy of Shapira.

Shapira:

\* The author continues with such great scholarship “‘manifests himself in any way He chooses,’ as his justification for his heresy.....” Here is what the Bible states on HaShem’s nature In Hebrews we read...Without father or mother, without genealogy, without beginning of days or end of life, resembling the Son of God, he remains a priest forever.....In Rev. 22 we read.....am the Alpha and the Omega, the First and the Last, the Beginning and the End.....In Isaiah 44 we read .....“This is what the LORD says-- Israel's King and Redeemer, the LORD Almighty: I am the first and I am the last; apart from me there is no God. This guy applies his Greek mind to the Jewish mindset of the Bible and try to put G-D in a box. Amazing

Avram:

It’s really sad, but it’s Shapira that doesn’t understand The Hebraic Perspective and it’s Shapira that is thinking in Greek/Western terms by limiting God to one Person. As for the writer of Hebrews, he is speaking symbolically about Yeshua, not the Father. Concerning the titles of Alfa and Omega, etc., the titles of the Father King seamlessly transfer to the Son King, just as the title of King of Israel transferred to King Solomon, the son of David the King. Did it mean that David was somehow not recognized as king? Of course not, but whatever titles David had would naturally go to his son, with David gladly approving. Also, Shapira doesn’t realize that the name Yahveh (Shapira’s ‘the LORD Almighty’) is like a ‘last name.’ The Three are all Yahveh: Papa Yahveh, Spirit Yahveh and Yahveh the Son, just as we would find in an earthly family (John Smith, Mary Smith and baby Smith...they are all Smith, but father Smith is not his son (baby Smith). All have the

same human nature, and in the God Family all Three share the nature of deity (Gen. 1:26; 2:24):

“Then God said, ‘Let *Us* make man in *Our* image, according to *Our* likeness. Let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth...Therefore, a man shall leave his father and mother and be joined to his wife, and *they* shall become *one* flesh.’” (Genesis 1:26; 2:24)

Herein is both the distinct separateness of a man and his wife *and* their oneness or union—at the same time. It speaks or pictures both the distinct separateness of the Three Persons in the God Family *and* Their oneness or union.

Also, Yeshua says that He *came forth* or *proceeded* from the Father. He never says, nor is it ever written, that the Father created Him. Yeshua speaks as His own separate and distinct Person from the Father:

“for the Father *Himself* loves you, because you have loved *Me*, and have believed that *I came forth from God.*” (John 16:27)

“*I came forth* from the Father and have come into the world. Again, I leave the world and *go to the Father.*” (John 16:28)

“Now we are sure that You know all things, and have no need that anyone should question You. By this we believe that *You came forth from God.*” (John 16:30)

“Yeshua said to them, ‘If God were your Father, you would love Me, for I *proceeded forth and came from God*, nor have I come of Myself, but He sent Me.’” (John 8:42)

The implication of Yeshua *coming forth from God* (the Father) is much like a woman giving birth to a son, the son coming forth from the womb of the woman. There’s more here and if you want to see an article about it, read [Messiah—The Sent One](#) and [The Bridegroom of Blood—Exodus 4:25](#).

Shapira quoting Avram and then Shapira commenting on the quote:

\* Itzhak Shapira, who has the title of rabbi (which unfortunately is not uncommon in Messianic Judaism, which overrides Messiah Yeshua’s explicit prohibition against it; Mt. 23:8)...

Incredible, I guess that nobody should be called “Father” either?

Avram:

EXACTLY! Not as a *religious* title, and that’s exactly what Yeshua was speaking about, yet Shapira doesn’t understand that. This concept flows into Christianity with their “bishops, priests, Fathers, and pastors.” Yeshua says we’re all brothers, but titles separate the brethren. “Father” in Judaism or Catholicism, and pastor, etc., in Christianity separate Christians from their pastors, which is is job description; it’s not supposed to be a title. For instance, Pastor Tom is a title, but one can say, This is Tom, he is pastor of our congregation, that’s biblically sound.

Shapira:

You have no clue what Yeshua talking about, let us throw out “Honor your Father and Mother” since nobody should be called father.

Avram:

See what I mean? He doesn’t understand that Yeshua is speaking religiously; not to call a religious leader ‘Father,’ which is very common in Judaism and Catholicism and Anglicanism, etc. (the term Pope is English for Papa/Father, and of course, the Roman

Catholic Church is filled with ‘Fathers’ and priests, etc.). The Protestant Churches have their pastors (which is a parallel title to ‘rabbi,’ and also their Reverends and Bishops, etc. It’s not that the function of a pastor should be hidden, but that job description shouldn’t be a title or part of his name. For instance, one could say, ‘This is John Jones, who pastors the congregation,’ but when one puts the job description in front of the name it becomes a title that Yeshua spoke against because titles separate the brethren from one another: ‘The is Pastor Jones.’ Yeshua clearly does not want the use of religious titles in His Body:

“But you, do not be called ‘Rabbi’; for One is your Teacher, the Christ, and *you are all brethren.*” (Matthew 23:8 NKJV)

Shapira:

This is an idiotic argument. Paul call Titus his Son, I guess he violated this mitzvah as well. Yeshua uses M’ashal V’chidah which is a common Rabbinic interpretation

Yes, and I’m sure that Titus and Timothy went around introducing themselves as Son Titus and Son Timothy : )

Below is Shapira quoting Avram’s question that I asked of Shapira at the conference in Jakarta in 2015, and then how Shapira answered, and then Shapira commenting on the quote:

\* Is Yeshua His own Person in the Godhead, or is He just an expression of’ God?, Shapira screamed, “‘*Don’t pray to Yeshua!...Never!*’

*Wow, amazing. Care to play this for me back? I have the videos.*

Avram:

OK! Break out the video of Shapira answering my question (being read by a woman designated to read the congregation’s questions) and you’ll see him screaming his his lungs out; ‘Baby Jesus is just a shell!...Don’t pray to Yeshua!...Never! If you do you’re guilty of what God says not to do!’ So, who is ‘the shell, baby Jesus’ to Shapira? He’s certainly not God the Son, and *that* disqualifies Shapira from being a teacher in the Body of Messiah, despite any ‘good’ things he teaches about rabid rabbinic rejection of Yeshua. We can use what Shapira has found in that area, but we must not authorize or condone him or his many heresies about Yeshua.

Also, where does God say “not to do” what? And we’re guilty if we do! Saying that Yeshua is God the Son? Or praying to Yeshua?

Shapira:

*Also, can you please tell me when Yeshua told us to pray DIRECTLY to him? He teach us to pray with the words Aveenu S’hbashamim. Your basic lack of knowing the scriptures is embarrassing.*

Avram

Is it unreasonable or *unbiblical* to pray to Yeshua as He is our *High Priest* who intercedes for us with the Father, and also Yeshua is God the Son? Shapira spoke of anyone praying to Yeshua as ‘guilty’ of what God said not to do. Didn’t the man born blind ‘pray’ to Yeshua, ask Yeshua to heal his blindness? (Mark 10:46f.), and many thousands of others who sought healing from Yeshua? (Mt. 21:14)

Shapira quoting Avram and then Shapira commenting on the quote:

\* Shapira embodies many heresies, the chief being that his Messiah is not the Messiah of the Old or the New Covenants.

Really? Wow. What an embarrassment. I encourage you to read [Remez Daled](#) in my book, a full chapter

has been dedicated to the pre-existence of the Messiah. All other 6 teachings are available in this link.

Avram:

The Messiah's *preexistence* is *not* the issue...it's whether Yeshua is a *Person* of the God Family, or if He is just an extension (reduction, as Shapira has said) of God...*That's* Shapira's major heresy which excludes him from the Body of Messiah.

Shapira quoting Avram and then Shapira commenting on the quote:

\* Shapira would also have us to follow the teachings of the Rabbis, despite the fact that Yeshua warned us against them *and* their teachings.

Hilarious, why don't you quote Yeshua actually fully? Here is what he actually declared: Then Jesus spoke to the multitudes and to His disciples, saying: "The scribes and the Pharisees sit in Moses' seat. Therefore whatever they tell you to observe, *that* observe and do, but do not do according to their works; for they say, and do not do.

Avram

Again Shapira doesn't understand what Yeshua is saying (as he didn't with 'rabbi,' and 'father'). The essence of what our Lord spoke is seen in that the Pharisees had three authoritative roles, that of judge, legislator and teacher. It's of the first two that Yeshua is obviously speaking about, not that of teacher, for Yeshua Himself comes against their teachings and would certainly not have us follow what He didn't.<sup>40</sup>

Shapira quoting Avram and then Shapira commenting on the quote:

\* Yeshua was not a Pharisee.

*Of course that he was.* Why he would adhere to so many Pharisaic laws?

Avram:

If Yeshua were a Pharisee they would have recognized 'one of their own,' whom they had taught, but just the opposite is seen: "And the Jews marveled, saying, "How does this Man know letters (i.e. Scripture), having never studied?" (John 7:15 NKJV) They would never say that about any Pharisee, and that's just the tip of the iceberg.<sup>41</sup>

Shapira quoting Avram and then Shapira commenting on the quote:

\* Shapira wears the *kipa* (the circular religious head covering worn by religious Jews). The *kipa* is a relatively modern invention of the Rabbis.

It is modern? LOL. Not hardly. It exposes your lack of total knowledge of Judaism. Go Look at the Talmud Bavli M'ashechet Shabbat and you will see that head covering already mentioned.

Avram:

The *covering of the head* is found in the Talmud, *but not the kipa*, which only came upon the scene much later in history. The next section is quoted from the 2008 Passover edition of *The Jewish Magazine*.<sup>42</sup>

"The *Tanakh* (books of Mosaic Law, the Prophets and Writings) contains few references to head coverings, and *nowhere does it suggest the modern practice* (of the *kipa*). In Exodus 28:4, for instance, a head covering is listed as part of the priestly vestments, and in II Samuel 15:30 the covering of one's head and face is regarded as a sign of mourning. The

<sup>40</sup> An article that will explain what Yeshua meant is, [Do as the Pharisees Say?! Mt. 23:2-3](#).

<sup>41</sup> An article that explains why Yeshua was not a Pharisee, is [Yeshua the Pharisee?](#)

<sup>42</sup> [The Jewish Magazine](#)

*kippah* does, however, have *some basis* in *Talmudic* literature, where it is associated with reverence for God. In Kiddushin 31a, for example, Rabbi Honah ben Joshua declares that he ‘never walked four cubits with his head uncovered...Because the Divine Presence is always over my head.’ In like manner, tractate Shabbat 156b states, ‘Cover your head in order that the fear of heaven may be upon you;’ and in Berachot 60b, it is written, ‘When he spreads a cloth upon his head he should say: Blessed are you (God)...Who crowns Israel with splendor.’ (Avram’s note: ‘covering the head’ *doesn’t* mean a *kipa*. In those days it meant a turban, as is found in Ex. 28:4.)

“These short verses (from the Talmud, not the Scriptures) provide the foundation for the ‘*kippah*-concept:’ the covering of one’s head as act of devotion and humility.”

Avram’s note: nowhere does it say in Scripture that the covering of the head symbolizes ‘devotion and humility.’

“In the *Middle Ages*, French and Spanish rabbis introduced the practice of covering one’s head during prayer and Torah study, and Maimonides (1135-1204) similarly ruled that a Jewish man should cover his head during prayer (*Mishne Torah, Ahavah, Hilkhoh Tefilah* 5:5). These rulings *do not*, however, address specifically the wearing of a *kippah* at all times, and in purely *halakhic* terms (as stated by Maimonides), it seems that *kiphot* were *not required*, but strongly recommended during prayer...In thirteenth-century Germany ...Jewish boys were not required to wear *kiphot* when they were called to the Torah...The practice of wearing *kiphot* did, however, make its way into the *Shulhan Arukh* (Jewish Code of Law—mid-16th century), which reiterates the decree that one should not walk more than four cubits with an uncovered head. A century later, Mogen Dovid (known as the *TAZ*) added that a man should not even sit in his house with a bare head, and R. Yisrael Meir Kagan (known as the Chofetz Chaim—1838-1933) later wrote in the *Mishnah Berurah* that ‘It is virtuous conduct not to go even less than four cubits with an uncovered head and even to keep one’s head covered while one sleeps at night.’”

Avram: Note well how the concept for the *kipa* ‘appears’ in the Talmud as a need to cover one’s head, but the actual wearing of the *kipa* does not come about until centuries later, and then it is expanded by the Rabbis as to how long (all day) it should be worn, but nothing of it is mentioned in Scripture. Again we see the ‘adding to God’s Word,’ (i.e. to say they made things to be sin that God hadn’t made sin) because one cannot enter a synagogue without the *kipa* or a hat, which is most likely what the men in the Middle Ages wore. This made the Pharisees (and the modern day Rabbis) obnoxious in our Lord’s eyes. The *kipa* is a *specific* religious head covering...not just a ‘hat’ or turban, and obviously, not ordained by God, nor worn by Yeshua.<sup>43</sup> Another “Tradition of the Elders” (i.e. the Talmud), that calls something sin that is not sin. This is what Shapira is following and teaching his Gentile (and Jewish) adherents.

Shapira:

\* Some of this dating before Yeshua’s time! What a silly argument. Do you want to recreate Judaism? What an amazing Anti-Semitic spirit.

Avram:

No...just the same Spirit as the Lord Yeshua, who came against the Pharisees on many things. I don’t want to ‘recreate Judaism.’ I want to walk the way Messiah walked (1st John 2:6).

Shapira quoting Avram and then Shapira commenting on the quote:

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<sup>43</sup> See [The Kipa](#).

\* Shapira would have us follow the Rabbis who forbid the eating of meat and dairy together.

Again, you have no clue what you are talking about. Go read the Targum before Yeshua's time on this

Avram:

Translation/commentaries of the Tanach, which the Targums are, usually in Aramaic, are not necessarily approved by God. Besides, what is Shapira alluding to??? ("Go read the Targum").

Shapira quoting Avram and then Shapira commenting on the quote:

\* Shapira, like all Messianic leaders, follows the corrupt Rabbinic calendar, which is inaccurate 80% of the time.

So you know from the Great Chachamim of Yisrael huh? Wow.

Avram:

("Great Chachamim" are the Great Sages of Israel.) It's biblical to sight the new moon over Israel for the beginning of the each month, as the first and seventh new moons determine when the Feasts of Israel are. Shapira follows the rabbinic calculated calendar which is wrong 80% of the time, yet Shapira doesn't seem to care, or doesn't know the problem, but if God commands us to keep *Yom HaKipurim* (the Day of Atonement) on the 10th day of the 7th month, who is Shapira to say that it doesn't matter and that he can keep it on the 9th day? (The Rabbinic Calendar is usually one or two days ahead of the biblical-lunar calendar.)

Shapira quoting Avram and then Shapira commenting on the quote:

\* Also, the traditional Jewish community and the Messianic community (including Shapira), which follows the Rabbinic Calendar, keep *Shavu'ot* (Pentecost) according to the interpretation of the Pharisees of the second and third centuries, who were wrong.

I will just copy R' Italki answer as your objection not deserve serious answer: See kids this is why its important to come and study with us 'heretical rabbis' at Yeshivat Shuvu where we teach Jewish hermeneutics in Real Hebrew and explain why the Karaite/Sadducee view is wrong and also point out that its an oxymoron for people to follow a doctrine that Y'shua was greatly opposed to. The Sadduces did not believe in resurrection of the dead, the Messiah, the Prophets or the Writings, heaven, hell and angels. They were koferim<sup>44</sup> and their halacha of the calendar was garbage material. Last I checked the Sadducees are dead and gone but the Rabbi's are still here.

Avram:

Jacob Neusner, an internationally recognized Jewish scholar and Talmudist, as I wrote of in my paper, says that the Talmud *cannot be trusted* for understanding what actually transpired in Second Temple times. He also spoke of the Priests/*Sadducees controlling when* the new moons, and consequently, the dating of the Feasts of Israel would be, and also when *Shavu'ot* would be, in contradistinction to when the Pharisees/Rabbis say it is today. Yeshua kept *Shavu'ot* according to Sadducean understanding. Not believing in the resurrection does not negate everything they taught. Shapira fails to address this issue, sweeping it under the carpet by saying that the 'Karaite/Sadducee view is wrong,' but offers no solid evidence as to why. The Pharisees/Rabbis/Messianics/Shapira are wrong and it's very simple to know why, as I brought out in my paper (all the dates of

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<sup>44</sup> Avram: Koferim are unbelievers, meaning they don't believe in Moses and Torah.

the Feasts are given by God except for when the counting of the *omer* begins, and consequently, when *Shavu'ot*/Pentecost is. If the Pharisees/Rabbis/Messianics/Shapira are right, God would have given us the dates [16 Nisan/6 Sivan]. It's that simple, but because the dates for First Sheaf/the counting of the *omer*, change every year God wasn't able to give us those dates,<sup>45</sup> and if He did the Bible would be many times larger than it is now, to incorporate each year's dates, and also, we'd know when the End of Time was : )

Shapira quoting Avram and then Shapira commenting on the quote:

\* Shapira also teaches that Gentiles should 'identify' with the Jewish people by following what the Rabbis do.

This is both sinful and shameful. We are to identify with Messiah Yeshua and His Hebraic ways, and those who follow Him. I guess that now I have met an Anti-Semitic Jew who spit in the face of the Prophets: "Thus says the Lord of hosts: 'In those days ten men from every language of the nations shall grasp the sleeve of a Jewish man, saying, "Let us go with you, for we have heard *that* God *is* with you.'" The word You is a "Plural" word as the Goyim (Gentiles) identify themselves with the Jewish people.

Avram:

It's the Jewish people who actually follow Messiah, as the Apostles did, who are walking out their faith in Messiah Yeshua the way the Apostles did, not the way the Pharisees, who hated Yeshua, did. Grab their sleeves if they are walking in The Hebraic Perspective, but not the perspective of Shapira or Messianic Judaism, who blindly follow the Rabbis. This is what God said to Jeremiah about following the Jewish prophets of his day:

"Therefore thus says Yahveh: "If you return, then I will bring you back! You shall stand before Me! If you take out *the precious from the vile*, you shall be as My mouth. *Let them return to you, but you must not return to them!*" (Jeremiah 15:19)

Shapira continues:

Paul continue to tell us this: 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.

Shapira quoting Avram and then Shapira commenting on the quote:

\* Shapira also has his followers putting on *Tefillin*. This is not what Yeshua did.

Hilarious. Please prove it from the scriptures.

Avram:

Nowhere in Scripture do we see Yeshua putting on Tefillin, nor His Apostles, etc. Actually, the only Jews who wore Tefillin in Yeshua's days were the Pharisees! The common people never wore them and the Priest of God, the Sadducees didn't wear them either.<sup>46</sup>

Shapira continues:

So Yeshua violated a Mitzvah from the Torah?

Avram:

Again, Shapira shows his lack of *biblical* and Talmudic understanding. No Jew, 100 years

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<sup>45</sup> Read more about that in [First Sheaf](#).

<sup>46</sup> For an article on when Tefillin began and why it's not scriptural, see, [Tefillin: To Wear or Not to Wear?](#)

before Yeshua, ever heard of *putting on tefillin*, let alone wore them, and the Talmud itself reveals this.<sup>47</sup> It was an invention of the Pharisees about a generation before Yeshua was born in Bethlehem.

Shapira:

Amazing. Here is what my Bible declares: And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes. Now, please tell me kind Mavin, what is T'tafut in Hebrew?

Avram:

Shapira again misinterprets God's Word, as the Pharisees/Rabbis did/do, on this issue and many other issues. As wise King Solomon once penned, 'There's nothing new under the sun' (Eccl. 1:9c). Scripture speaks of Tefillin as a sign upon one's hand and between his eyes. The same words are used of Jews when they keep Passover and the setting apart of the firstborn sons in Israel (Ex. 13:1f.). Would Shapira somehow have us to put "Pass-over" on our hand and between our eyes? These are figurative sayings for have these things in your heart and mind and do them (the keeping of the commandments).<sup>48</sup>

Shapira quoting Avram and then Shapira commenting on the quote:

\* Yeshua never did *Nitilat Yadaim*, which is the Hebrew expression for the Jewish ceremony of washing the hands before one eats a meal.

Yeshua never spoke against it. Read the verse in context!

Avram:

Yeshua *lambasted* the Pharisees and Scribes who asked Him why His disciples *did not* wash their hands (*Nitilat Yadaim*) in the Tradition of the Elders (.i.e what would become Talmud). Yeshua said that *they taught as the commandments of God* the teachings of men (Mt. 15:1f.). Also, when invited to the home of a Pharisee for lunch, the Pharisee noted that Yeshua *didn't wash his hands before eating* and say *Nitilat Yadaim*:

"And as He spoke, a certain Pharisee asked Him to dine with him. So He went in and sat down to eat. **When the Pharisee saw it, he marveled that He had not first washed before dinner.** Then the Lord said to him, 'Now you Pharisees make the outside of the cup and dish clean, but your inward part is full of greed and wickedness.'" (Luke 11:37-39)

Yeshua *didn't* follow that Tradition or practice of the Elders.<sup>49</sup>

When you read the articles on [Yeshua the Pharisee?](#), and [Tefillin—To Wear or Not to Wear?](#), and [Law 102](#) , as well as [Do As the Pharisees Say? Matthew 23:2-3](#) and [Messiah's Deity and Micah 5:2](#), you'll see that Yeshua didn't follow the Pharisic traditions as Shapira wrongly teaches and doesn't want us to follow them either.

Shapira:

I can continue to go on and on, but I don't want to humiliate the person as this is not the spirit of our organization. He needs to:

A. Make a public Teshuvah

B. Kindly attend our Yeshiva and learn what it means to be a Jew and walk properly with Messiah

I urge you to share my brief response with the appropriate people and to ban this individual who is Anti-Semitic from any future event.

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<sup>47</sup> Ibid.

<sup>48</sup> Ibid.

<sup>49</sup> See [Law 102](#), the chapter *Jesus and the Pig*, p. 4 and also note 9 for a greater explanation of this.



Shabbat Shalom,

Rabbi Shapira

Avram: Shapira exposes himself as someone who *doesn't* know the biblical Yeshua, from Yeshua's very Personhood to how Yeshua actually walked out His life in Israel 2,000 years ago. Also, Shapira seems to have forgotten all the despicable and mean things he just wrote about me as he ended his response with "I don't want to humiliate the person as this is not the spirit of our organization."<sup>50</sup>

Blessings from Above,  
And if you have any questions, let me know,

*Avram Yehoshua*

"Whoever transgresses and does not abide in the doctrine of Messiah does not have God. He who abides in the doctrine of Messiah has both the Father and the Son. If anyone comes to you and does not bring this doctrine, do not receive him into your house, nor greet him because he who greets him shares in his evil deeds." (2nd John 1:9-11)

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<sup>50</sup> Shapira's *response* to Avram's article (*Itzhak Shapira—Enemy of the Gospel*) was added on May 20th, 2015. Originally it was titled, *Itzhak Shapira—Another Enemy of the Gospel*.

## *Articles or Books Cited or For Reading*

1. [Do As the Pharisees Say? Matthew 23:2-3](#) by Avram Yehoshua
2. [First Sheaf](#) by Avram Yehoshua
3. [Gentile Circumcision?](#) by Avram Yehoshua
4. [Goodbye Messianic Judaism!](#) by Avram Yehoshua
5. [Hebrew Months](#) by Avram Yehoshua
6. [Kabbalah](#) by Avram Yehoshua
7. [Kosher—Biblical vs. Jewish](#) by Avram Yehoshua
8. [Law 102](#) by Avram Yehoshua
9. [Messiah—The Sent One](#) by Avram Yehoshua
10. [Messiah's Deity and Micah 5:2](#) by Avram Yehoshua
11. [Noetus](#) on Sabellius
12. [Remez Daled](#) by Shapira
13. [Return of the Kosher Pig](#) by Itzhak Shapira
14. [Sabellianism](#)
15. [Salvation—The Promise!](#) by Avram Yehoshua
16. [Shapira—Objection Three](#)
17. Shapira: Two parts response: <https://www.youtube.com/watch?v=0K74ocNR8Iw> and part II [https://www.youtube.com/watch?v=h4fKQn\\_RyXM](https://www.youtube.com/watch?v=h4fKQn_RyXM)
18. [Shavu'ot](#) by Avram Yehoshua
19. [Tefillin—To Wear or Not to Wear?](#) by Avram Yehoshua
20. [The Bridegroom of Blood—Exodus 4:25](#) by Avram Yehoshua
21. [The Concise Biblical Calendar](#) by Herb Solinsky
22. [The Davidic Lineage of Yeshua the Messiah](#) by Avram Yehoshua
23. [The Hail Plague and the First Biblical Month](#) by Herb Solinsky
24. [The Jewish Magazine](#) on headcoverings and the Kipa and when they came about and why.
25. [The Kipa](#) by Avram Yehoshua
26. [Yeshua the Pharisee?](#) by Avram Yehoshua
27. [Yeshua—God the Son](#) by Avram Yehoshua
28. [Yeshua—His Deity and Sonship](#) by Avram Yehoshua<sup>51</sup>

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<sup>51</sup> This article was finished on April 30th 2015 and last revised on Sunday, February 5, 2023.