

## ACTS 15

5. Now some stood up, those who believed from the teaching of the Pharisees. And they said that, It is necessary for you to circumcise them and you should command them to guard<sup>138</sup> the Torah of Moshe. 6. The Shlichim and elders gathered together to look into this matter. 7. And after a great debate occurred, Shimon arose and said to them, “Men, brothers, you know that from prior days from my mouth (mine) Elohim chose that the Gentiles would hear the words of the Good News and they would believe. 8. And Elohim who knows what is in the hearts testified concerning them and gave to them the Ruach haKodesh as (he did) to us. 9. And He differentiates nothing between them and us because He cleansed their hearts by faith. 10. And now, why do you test Elohim so as to place a yoke<sup>139</sup> upon the neck of the disciples that which not even our forefathers nor us were able to carry? 11. But by the grace of our Master Y’shua the Mashiyach, we believe that we are saved as are they.” 12. And all the crowd became quiet and they were listening to Paul and to Bar-Naba as they were relating everything that Elohim did by their hands - miracles and wonders among the Gentiles. 13. And after they became quiet, Ya’akov arose and said, “Men, brothers, listen to me! 14. Shimon related to you how Elohim began to choose from the Gentiles a people for his name. 15. And to this end the words of the prophets are fulfilled as it is written: 16. ‘That after these (things), I will return and raise up the tabernacle of Dawid, that which fell. And I will build the thing that fell off from it and I will raise it up. 17. So that Master YHWH will seek the remainder of mankind and all the Gentiles, those who My Name is called over them, said Master YHWH who made all these things.’ 18. The works of Elohim are known from eternity. 19. Because of this (I) say that you should not be oppressors to them from the Gentiles who are turning to Elohim. 20. But we will send (word) to them that they should abstain from uncleanness of sacrifices (to idols) and from adultery and from things that are strangled and from blood.<sup>140</sup> 21. For from ancient generations in all cities Moshe had preachers in the synagogues that on every Shabbat they read him.”<sup>141</sup> 22. Then the Shlichim and the elders with all the congregation chose men from among them and sent (them) to Antiochi with Paul and Bar-Naba and also Yehuda who is called Bar-Shaba and Shila and men leaders who were among them, among the Brothers. 23. And they wrote an epistle by their hands thus: The Shlichim and the Elders and the Brothers to those who are in Antiochi and in Syria and in Cilicia. Brothers who are from the Gentiles, peace. 24. We have heard that some men from us went out and confused you with words and have agitated your souls, saying that, You should be circumcised and guard the religious customs,<sup>142</sup> something that we did not command them.

138 “Guard” in this case refers to putting up of fences (Pirkei Avot 1:1) around Torah, not simply obeying the written Word. Part of this “fence” known as religious halakha, minhagim or tradition, requires a person to be circumcised before learning about having a relationship with YHWH, and why Torah must be applied to our lives. This tradition overturns the peshat (plain) meaning of many Torah requirements. The context is clearly shown earlier in the passage where it reads, “those who believed from the teachings of the Pharisees,” as opposed to **the teachings of Torah**. In other cases, however, “guarding” is considered a noble endeavor, provided it neither contradicts, adds, nor takes away from Torah in favor of man made traditions.

139 This yoke is clearly referring to the Oral Law, not the Written Torah of Moshe. The Oral Torah (Talmud) has put many additional burdens on Jews, and greatly limited the ability of Gentiles to join with Israel. See *Judaizers* in Appendix.

140 That which is “sacrificed” unto other gods according to YHWH’s Word in D’varim/Deuteronomy 32:17 is sacrificed unto devils. Vayikra/Leviticus 17:12-16 commands that Jew and Ger (foreigner) NOT eat blood, or any animals that die of themselves. The prohibition against fornication is wide spectrum, against all manner of physical perversion and spiritual whoredom. These Torah directives are eternally binding on all who follow Y’shua Mashiyach and who seek the Malchut (Kingdom) of Elohim. Also, Khabouris has an isolated *qoph* here, between the words “I” and “send.”

141 A very clear fulfillment of Isaiah 56:1-9. Gentile converts are observing Shabbat and learning Torah as one body along with Jews. Shortly thereafter, Marcion, whom Polycarp referred to as “the firstborn of the devil” built the first all-Gentile church to promote Christo-Paganism. Marcion held his services on Sunday which blended with Zeus (the sun god) culture and projected a hybrid Je-Zeus identity in opposition to the Jewish Mashiyach. The modern theologies of Je-zeus Christos are based more on Hellenism than on original fundamental Hebraic values. Marcion coined the words “Old - New Testament” and did his very best to warn Gentiles away from Torah and “the God of the Old Testament.” Marcion invented theologies known as replacement, dispensational, supercessionism, etc., which are very popular among Christianity today. See *Y’shua to Zeus* in Appendix.

142 The word *namusa* generally means “Torah” but by context of usage may also mean “custom.” When *namusa* stands

