

PAUL

FALSE APOSTLE — OR — FALSELY ACCUSED?



The Accusations

- False apostle – Hitgalut (Revelation) 2:2
- Not qualified to be an apostle – Acts 1:20-26
- The man of sin/son of perdition/antichrist - 2 Thess 2
- Conflicting stories in Acts of his conversion
- Anti-Torah passages in Galatians, Romans, Colossians and Ephesians written before the book of Acts
- Hated by the other apostles and disciples because he was against the Torah
- Arrogant
- His name was Sha'ul

Who is Paul?

- Comes from Tarsus in Cilicia or what is now southern Turkey. part Jewish/part philosophical, pagan, very commercial, very complex. Paul virtually mirrored his home city.
- Tentmaker? Probably Tarsuans were well known for this skill/Acts 18:3
- Raised in the LXX/Hellenistic diaspora, but went to Jerusalem to be trained as a Pharisee
- Phil 3:4-6, Acts 22:3, 25-28, Romans 11:1, Acts 23:6
- Remember the Pharisees mandated their rituals and traditions as opposed to other schools of thought. i.e. their miqvahs, their immersion, their circumcision, their tithing etc.

Who is Paul?

- According to The Acts of Paul 3.3/a 2nd cent apocryphal. Paul was short, bow legged, thick around the middle, unibrow
- A Benjaminite Pharisee (who is now being rather anti-Pharisaical) from high brow Tarsus would have little in common with his Galilean brothers. Cp Tennessee to Yale in Connecticut. At first there would be a sizable element of distrust.
- Trained under Gamaliel.



2 Peter 3:15-16

“And account *that* the longsuffering of our Master *is* salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; As also in all *his* epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction.”

Miz^emor (Psalm) 82:5

“They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course.”

Mishlei (Proverbs) 28:4-5

“They that forsake the Torah praise the wicked: but such as keep the Torah contend with them. Evil men understand not judgment: but they that seek YHVH understand all *things.*”

Y^esha'yahu (Isaiah) 6:8-9

“Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here *am* I; send me. And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.”

Y^esha'yahu (Isaiah) 44:18

“They have not known nor understood: for he hath shut their eyes, that they cannot see; *and* their hearts, that they cannot understand.”

Y^esha'yahu (Isaiah) 42:16-17

“And I will bring the blind by a way *that* they knew not; I will lead them in paths *that* they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them. They shall be turned back, they shall be greatly ashamed, that trust in graven images, that say to the molten images, *Ye are our gods.*”

Y^esha'yahu (Isaiah) 42:18-20

“Hear, ye deaf; and look, ye blind, that ye may see. Who *is* blind, but my servant? or deaf, as my messenger *that* I sent? who *is* blind as *he that is* perfect, and blind as YHVH's servant? Seeing many things, but thou observest not; opening the ears, but he heareth not.

What is H^alakhhah?

Talmudic view*

“The final decision of rabbinic sages on disputed laws of conduct.”

*Encyclopedia of Jewish Concepts by Philip Burnbaum

H^alakhah

Talmudic view*

“...the legal side of Judaism that embraces personal, social, national, and international relationships, and all the other practices and observances of Judaism.”

*Encyclopedia Judaica

Biblically defining H^alakhhah

הלכה

to walk, to go (forth), way, follow
from

לָטַע - יָלַךְ

leading by the hand to tame (train)

Our English word 'walk' comes straight from this root - yalak.
Lex (Latin, covenant contract) from halak - lexicon

Rabbinic view – 'Aggadah

Encyclopedia of Jewish Concepts

“The aim and purpose of 'aggadic literature is to inspire and edify, and to move people to the kind of righteous behavior which the halakhah requires.”

Rabbinic view – 'Aggadah Encyclopedia Judaica

“...the portion of rabbinic teaching which is not halakhah...only so far as it seeks to adduce reasons for the mitzvot does ‘aggadah concern itself with the Torah.’”

'Aggadah

אגדה

narration, to tell, in front of, opposite, declare, show
from

נגד – אגד – life learned at the door

The Study of Talmud: Understanding the Halakhic Mind

by Abraham Rabinowitz

“Aggadah and halakhah together enable the mystic soul to live concretely. They ensure that practical affairs are suffused with spirit. Both manifest meaning and purpose in existence. Together they lead inexorably to heavenly days on earth.”

Rabbi Nahman Krochmal

“The essential subject matter of Aggadah is the focusing and direction of the heart, and it’s goal is to infuse the masses with piety, with moral instruction and with sound beliefs...they clothed their homilies in words and idioms that the ordinary people could understand.”

Two forms of Midrash

Halakhah (instructions)

'Aggadah (relationship)

How to walk

How to rejoice

Might and power

Grace and Love

The voice of power

The still small voice

Letter of the Torah (body)

Spirit of the Torah (spirit)

Brain (seen)

The Conscience (unseen)

Something passed down

Flourishing of the heart

That which is fixed

Intent (kavanah)

Love your neighbor

Love your God

Outside of the cup

Inside of the cup

Form

Function

Youth/adult

Baby

Deuteronomy (D^evariym) 1:31-33

“And in the wilderness, where thou hast seen how that YHVH thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place. Yet in this thing ye did not believe YHVH your God, Who went in the way before you, to search you out a place to pitch your tents *in*, in fire by night, to shew you by what way ye should go, and in a cloud by day.”

(Gk) *poreuo*

Vay-yiq^era' (Leviticus) 26:3

“If ye walk in my statutes, and keep my commandments, and do them;”

D^evariym (Deuteronomy) 11:22

“For if ye shall diligently keep all these commandments which I command you, to do them, to love YHVH your God, to walk in all his ways, and to cleave unto him;”

D^evariym (Deuteronomy) 10:12

“And now, Israel, what doth YHVH thy God require of thee, but to fear YHVH thy God, to walk in all his ways, and to love him, and to serve YHVH thy God with all thy heart and with all thy soul,”

D^ev^arⁱy^m (Deuteronomy) 30:16

“In that I command thee this day to love YHVH thy God, to walk in his ways, to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and YHVH thy God shall bless thee in the land whither thou goest to possess it.”

Mikhah (Micah) 6:8

“He hath shewed thee, O man, what *is* good; and what doth YHVH require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?”

Ephesians 5:2

“And walk in love, as Messiah also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savour.”

2 Yochanan (John) 1:6

“And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.”

Acts 14:16

(Sha'ul speaking) “Who in times past suffered all nations to walk in their own ways.”

Romans 6:4

“Therefore we are buried with him by baptism into death: that like as Messiah was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.”

Mattityahu (Matthew) 28:19

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit:”

B^ere'shiyt (Genesis) 3:14

“And YHWH ‘Elohiym said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go*, and dust shalt thou eat all the days of thy life:”

*entropy

Miz^emor (Psalm) 1:1

“Blessed *is* the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.”

Y^ehudah (Jude) 18

“How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.”

Acts 9:29

“And he spake boldly in the name of the Master Yeshua’, and disputed against the Grecians: but they went about to slay him.”

Acts 9:31

“*Which* when the brethren knew, they brought him down to Caesarea, and sent him forth to Tarsus. Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of YHVH, and in the comfort of the Holy Spirit, were multiplied.”

Mishlei (Proverbs) 6:20-23

“My son, keep thy father's commandment, and forsake not the Torah of thy mother: Bind them continually upon thine heart, *and* tie them about thy neck. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and *when* thou awakest, it shall talk with thee. For the commandment *is* a lamp; and the law *is* light; and reproofs of instruction * *are* the way of life:”

*2 Tim 3:16

Yeshu' yahu 59:8-9

“The way of peace they know not; and *there is* no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace. Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, *but we walk* in darkness.”

1 Yochanan (John) 1:6-7

“If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Messiah Yeshua’ his Son cleanseth us from all sin.”

Mark 7:4-5

“And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, *as* the washing of cups, and pots, brasen vessels, and of tables. Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?”

Romans 4:12

“And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised.”

Romans 6:4

“Therefore we are buried with him by baptism into death: that like as Messiah was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.”

2 Corinthians 5:7

“For we walk by faith, not by sight.”

Hoshea 2:5

“For their mother hath played the harlot: she that conceived them hath done shamefully: for she said, I will go after my lovers, that give *me* my bread and my water, my wool and my flax, mine oil and my drink.”

Hoshea 2:7

“And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find *them*: then shall she say, I will go and return to my first husband; for then *was it* better with me than now.”

Luke 9:23

“And he said to *them* all, If any *man* will come after me, let him deny himself, and take up his cross daily, and follow me.”

Hitgalut (Revelation) 14:4

“These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, *being* the firstfruits unto God and to the Lamb.”

Miz^emor (Psalm) 126:6

“He that goeth forth and weepeth,
bearing precious seed, shall doubtless
come again with rejoicing, bringing
his sheaves *with him*.”

B^ere'shiyt (Genesis) 6:9

“These *are* the generations of Noah:
Noah was a just man *and* perfect in
his generations, *and* Noah walked
with God.”

B^ere'shiyt (Genesis) 5:24

“And Enoch walked * with God: and he *was* not; for God took him.”

*LXX well-pleased

‘Ivriym (Hebrews) 11:5-6

“By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. But without faith *it is* impossible to please *him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.”

Rabbinic quotes on halakhah and 'aggadah
Avraham Heschel 'Heavenly Torah' pg3
('aggadic view)

“Do you desire to know the One who spoke and the world came into being? Study ' Aggadah, for through it you will come to know the One who spoke and the world came into being, and to cling to God's ways. Life's blessing is to be found not in that which can be weighed and measured but rather in that which is hidden from view.”

Rav Isaac Kook

Black fire on White fire

“When we think about a Torah scroll, we usually only consider the letters themselves, written in black ink. Yet, the Talmud (Menachot 29a) rules that every letter in a Torah scroll must be completely surrounded by parchment. In other words, the white parchment around the letters is an integral part of the Torah; without it, the Torah scroll is disqualified. In fact, the white space is a higher form of Torah. It is analogous to the white fire of Sinai — a sublime, hidden Torah that cannot be read in the usual manner.”

Mizmor (Psalm) 51:6

“Behold, thou desirest truth in the inward parts:
and in the hidden *part* thou shalt make me to
know wisdom.”

Yesha'yahu (Isaiah) 45:3

“And I will give thee the treasures of darkness,
and hidden riches of secret places, that thou
mayest know that I, YHVH, which call *thee* by
thy name, *am* the God of Israel.”

Devariym 29:29

“The secret *things belong* unto YHVH our God: but those *things which are revealed belong* unto us and to our children for ever, that *we may do all the words of this law.*”

Mizmor (Psalm) 119:11

“Thy word have I hid in mine heart, that I might not sin against thee.”

2 Corinthians 4:3

“But if our gospel be hid, it is hid to them that are lost:”

Ephesians 3:9

“And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Messiah Yeshua‘:”

Colossians 1:25-26

“Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; *Even* the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:”

Colossians 2:2-3

“That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Messiah; In whom are hid all the treasures of wisdom and knowledge.”

Rabbinic quotes on halakhah and aggadah
Avraham Heschel 'Heavenly Torah' pg3
(aggadic view cont)

“Aggadah is thus inextricably linked with Halakhah and cannot survive without it...In sum, one who says “I hold only Aggadah” cannot grasp Aggadah itself...one who says I hold only Halakah, cannot grasp even Halakhah...”

The Classic Midrash

Tannaitic Commentaries on the Bible

“And sometimes the line between halakah and haggadic interpretations is hard to draw”

Ein Yakov

“Someone who has mastered ‘aggadah but not halakhah has not even tasted the flavor of wisdom. But someone who has mastered halakhah but does not know the teachings of ‘aggadah has not even felt the taste of the fear of God.”

Rabbinic quotes on halakhah and aggadah
Avraham Heschel 'Heavenly Torah' pg4
(aggadic view cont)

“The Torah does not begin with the first legal commandment, but rather with the creation of the world, the history of humanity, patriarchal narratives, and even with conversations with the servants of the patriarchs,”

Encyclopedia Judaica

“...aggadah does contain truth which is greater than historical and philological reality, and more important than that of natural sciences. From the point of view of it's aim, the truth of the aggadah is that of the moral and ethical principles of the art of living.”

Rabbinic quotes on halakhah and aggadah
Halakhic view

“One may not light or extinguish a
candle on Shabbat.”

Rabbinic quotes on halakhah and aggadah Aggadic view

“One may extinguish a candle on Shabbat so that a sick person may get some sleep...a candle is called a *ner* and the human spirit is also called a *ner* [the spirit of man is the lamp of God Mishlei 20:27] better that the *ner* of the human being (the candle) than the *ner* of the Holy and Blessed One.”

1st occurrence

B^ereshiyt (Genesis) 2:18

“And YHVH ‘Elohiym said, *It is* not good that the man should be alone; I will make him an help meet for him.”

B^ereshiyt (Genesis) 3:11

“And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?”

D^evariym (Deuteronomy) 5:5-7

“(I stood between YHVH and you at that time, to shew you the word of YHVH: for ye were afraid by reason of the fire, and went not up into the mount;) saying, I *am* YHVH thy God, which brought thee out of the land of Egypt, from the house of bondage. Thou shalt have none other gods before me.”

Aggadah (*nagad*) in the scriptures

Yesha'yahu 46:10

“Declaring the end from the beginning, and from ancient times *the things* that are not *yet* done, saying, My counsel shall stand, and I will do all my pleasure:”

Mizmor (Psalm) 50:6

“And the heavens shall declare his
righteousness: for God *is* judge
himself.”

Mizmor (Psalm) 97:6

“The heavens declare his righteousness,
and all the people see his glory.”

Mizmor 22:31

“They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done *this*.”

Yochanan (John) 4:25

“The woman saith unto him, I know that Messiah cometh, which is called Christ: when he is come, he will tell us all things.”

Yochanan (John) 16:13

“Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.”

Acts 20:27

“For I have not shunned to declare
unto you all the counsel of God.”

Romans 15:21

“But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.”

Yesha'yahu (Isaiah) 52:14-53:1

“As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: So shall he sprinkle many nations; the kings shall shut their mouths at him: for *that* which had not been told them shall they see; and *that* which they had not heard shall they consider. Who hath believed our report? and to whom is the arm of YHVH revealed?”

Me'am Lo'ez Rabbinic Commentary on Isaiah 52:15

“Even Kings will open their mouths in amazement, not believing what they see with their eyes, for they shall witness that Israel’s greatness is even more than what the prophets foretold. And so, too, regarding the Messiah, who will be scoffed at for his ‘degenerate’ appearance as a pauper upon a donkey: Whereas once they disbelieved his capabilities in the end, they will all talk about him.”

The Wisdom in the Hebrew Alphabet by Rabbi Michael Munk

“The concealed will be revealed by the Messiah... **לֵי קַן** meaning let it stand i.e., the problem remains unsolved. An acronym for Elijah the Tishbite...the herald of the Messiah, who will appear and clarify all difficulties in understanding the Torah.”

B^ere'shiyt 41:25

“And Joseph said unto Pharaoh, The dream of Pharaoh *is* one: God hath shewed Pharaoh what he *is* about to do.”

Yochanan (John) 2:18-20

“Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?

Yeshua’ answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?”

Ya'aqov (James) 2:18

“Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.”

Acts 10:28

“And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean.”

Mattityahu (Matthew) 13:31

“Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:

Examples of Talmudic Interpretations of Scripture

Rabbi Judah Loew of Prague - 16th CE

Interpretation of Bere'shiyt 28:11

“And he took one of the stones of the place and put it under his head.” This means that the stones quarreled with one another. One stone said, “Let this righteous man rest his head on me,” while the another said, “let his head rest on me.”

Babylonian Talmud Sanh.66a

“Mishnah. One who curses his father or mother is not punished unless he curses them by the divine name. If he cursed them by an attribute, Rabbi Meir held him liable, but the sages ruled that he is exempt.”

Babylonian Talmud Sanh. 85b

“He who strikes his father or his mother is liable only if he wounds them. In this respect, cursing is more stringent than smiting, for, he who curses (his parents) after death is liable, whilst he who smites them after death is not.”

Babylonian Talmud Sanh. 76b-77a

Raba said, "If one bound his neighbor and he died of starvation, he is not liable to execution...if he bound him in the sun, and he died, or in a place of intense cold and he died, he is liable; but if the sun was yet to appear, or the cold to make itself felt, he is not...if he bound him before a lion he is not liable, before mosquitoes {who stung him to death} he is."

Babylonian Talmud Sanh. 76b-77a

R. Ashi said, “Even before mosquitoes, he is not liable, because these go and others come.”

Babylonian Talmud Sanh. 52b

Gemara. “Our Rabbis taught [and the man that commiteth adultery with another man’s wife, even he that committeth adultery...shall surely be put to death.] ‘The man’ excludes a minor; that committeth adultery with another man’s wife excludes the wife of a minor; ‘even he that committeth adultery with his neighbor’s wife’ excludes the wife of a heathen.”

Babylonian Talmud Sanh. 58b

“Is there anything permitted to a Jew
which is forbidden to a heathen?
Unnatural* connection is permitted
to a Jew”

*another man, beasts, boys, girls etc.

Babylonian Talmud Sota 26b

“What is the statement that the Rabbis made that there is no adultery in connection with an animal—because it is written ‘Thou shalt not bring the hire of a harlot or the wages of a dog, etc.’ (Deuteronomy XXIII.19) and it has been taught the hire of a dog and the wages of a harlot are permissible.”

Babylonian Talmud Sanh. 55b

R. Joseph said: “Come and hear! A maiden aged three years and a day may be acquired in marriage by coition [coitus] and if her deceased husband’s brother cohabits with her, she becomes his.”

Babylonian Talmud Yebamot 60b

It was taught: R. Simeon b. Yohai stated: “A proselyte who is under the age of three years and a day is permitted to marry a priest, for it is said, But all the women children that have not known man by lying with him, keep alive for yourselves and Phineas surely was with them.”

Midrash

A Scriptural or Jewish Interpretive Method?

The Orthodox View

“The term Midrash (investigation) signifies study and interpretation; hence, Beth ha-Midrash denotes a Talmudic school. For the most part, the purpose of midrashic literature is to explain the biblical text from the ethical and devotional point of view.”

Encyclopedia of Jewish Concepts, Birnbaum

Midrash

A Scriptural or Jewish Interpretive Method?

The Orthodox View

“The designation of a particular genre of rabbinic literature constituting an anthology and compilation of homilies, consisting of both biblical exegesis and sermons delivered in public as well as aggadot or halakhot and forming a running aggadic commentary on specific books of the Bible.”

Encyclopedia Judaica

Midrash in the Scriptures

root – drash - שֶׁרָשׁ - שָׁאֵל

to inquire, to seek diligently, to search

Pictograph – door, head of, press in, repeat

Cognate is taraz or tree that send it's roots deep into the ground.

1st Occurrence

B^ere'shiyt 9:5

“And surely your blood of your lives will I require (seek out); at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man.”

'Iyyov 39:8

“The range of the mountains *is* his pasture, and he searcheth after every green thing.”

Mattityahu 6:33

“But seek (*drash/zeyteo*) ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.”

Mattityahu 7:7

“Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:”

Romans 10:1-4

“Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about (*zeyteo*) to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Messiah *is* the end (*teleo*/goal-result) of the law for righteousness to every one that believeth.”

Sh^emot 16:4-5 Mekhilta Vayassa 3,II
103

R. Joshua says, “If a man studies two halachot each morning, and two halachot in the evening and engages in business all day long, he is considered to have fulfilled the entire Torah.”

Sh^emot 16:25, Mekhilta Vayassa 5, II
119

“Eat it today, for today is a Sabbath to the Lord
You will not find it today in the field”

R. Eleazar Hisma says, “You will not find it in
this world, but you will find it in the world to
come”

Me'am Lo'ez on Sh^emot 34:27

“We see that the Oral Torah was more beloved to God than even the written Torah.

Yeshua's use of Midrash

Teaching Halakhah through parables ('Aggadah)

“you have heard it said of old...” (i.e. the Rabbinic halakhah) ...”but I say unto you...”

“The kingdom of heaven is like...”

“Say not ye...behold I say unto you...”

The Sabbath

Mark 3:1-3

“And he entered again into the synagogue; and there was a man there which had a withered hand. And they watched him, whether he would heal him on the sabbath day; that they might accuse him. And he saith unto the man which had the withered hand, Stand forth.”

The Sabbath

Mark 3:4-6

“And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace. And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched *it* out: and his hand was restored whole as the other. And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

Luke's use of Midrash

Acts 7:47-49

“But Solomon built him an house. Howbeit the most High dwelleth not in temples made with hands*; as saith the prophet, Heaven *is* my throne, and earth *is* my footstool: what house will ye build me? saith YHVH: or what *is* the place of my rest?”

*a midrash of Yesha'yahu's words

2 Chronicles 2:5-6

“And the house which I build *is* great: for great *is* our God above all gods. But who is able to build him an house, seeing the heaven and heaven of heavens cannot contain him? who *am* I then, that I should build him an house, save only to burn sacrifice before him?”

Yesha'yahu (Isaiah) 66:1

“Thus saith YHVH, The heaven *is* my throne, and the earth *is* my footstool: where *is* the house that ye build unto me? and where *is* the place of my rest?”

Acts (60-62 a.d.) 22:3

“I am verily a man *which am* a Jew, born in Tarsus, *a city* in Cilicia, yet brought up in this city at the feet of Gamaliel, *and* taught (*paideuo*) according to the perfect manner (akribeia) of the law of the fathers, and was zealous toward God, as ye all are this day.”

Acts 21:17-24

“And when we were come to Jerusalem, the brethren received us gladly. And the *day* following Paul went in with us unto James; and all the elders were present. And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry. And when they heard *it*, they glorified the Master, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law:”

Acts 24:14

“But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets:”

Acts 25:8

“While he answered for himself,
Neither against the law of the Jews,
neither against the temple, nor yet
against Caesar, have I offended any
thing at all.”

Romans (53-58 a.d.) 3:1-2

“What advantage then hath the Jew? or what profit *is there* of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God... Do we then make void the law through faith? God forbid: yea, we establish the law.”

Romans 7:12

“Wherefore the law *is* holy, and the commandment holy, and just, and good.”

1 Corinthians (55 a.d.) 11:1-2

“Be ye followers of me, even as I also *am* of Messiah. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered *them* to you.”

Romans 13:8-10

“Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love *is* the fulfilling of the law.

Methodology of critics Jesus' Words Only

- Pg 37 – conclusion assumes premise
- Pg 74-76 see below

2 Corinthians (57 a.d.) 3:1-3

This is Paul Midrashing on Sh^emot 34

“Do we begin again to commend ourselves? or need we, as some *others*, epistles of commendation to you, or *letters* of commendation from you? Ye are our epistle written in our hearts, known and read of all men: *Forasmuch as ye are* manifestly declared to be the epistle of Messiah ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.”

Mishlei 3:3

“Let not mercy and truth forsake thee:
bind them about thy neck; write them
upon the table of thine heart:”

Yechezk'el (Ezekiel) 11:19

“And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh:”

2 Corinthians 3:4-5

“And such trust have we through Messiah to God-ward: Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency *is* of God;”

2 Corinthians 3:6

“Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.”

2 Corinthians 3:7

“But if the ministration of death, written *and* engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away:”

2 Corinthians 3:8-10

“How shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.”

2 Corinthians 3:11-12

“For if that which is done away *was* glorious, much more that which remaineth *is* glorious. Seeing then that we have such hope, we use great plainness of speech:”

2 Corinthians 3:13-15

“And not as Moses, *which* put a veil (masveh) over his face, that the children of Israel could not stedfastly look to the end of that which is abolished: But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which *vail* is done away in Messiah. But even unto this day, when Moses is read, the veil is upon their heart.”

2 Corinthians 3:16-18

“Nevertheless when it shall turn to YHVH, the vail shall be taken away. Now YHVH is that Spirit: and where the Spirit of YHVH *is*, there *is* liberty. But we all, with open face beholding as in a glass the glory of YHVH, are changed into the same image from glory to glory, *even* as by the Spirit of YHVH.”

2 Corinthians 4:1-3

“Therefore seeing we have this ministry, as we have received mercy, we faint not; But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost:”

2 Corinthians 4:4-6

“In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Messiah, who is the image of God, should shine unto them. For we preach not ourselves, but Messiah Yeshua’ the Master; and ourselves your servants for Jesus’ sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Yeshua’ the Messiah.”

Before going to Galatians 4 discuss where the Torah states that the Torah is intended to be written on our heart.

- If you love me keep
- Yesha 51:7 He knew it
- Yirm 31:33
- Psalm 37:31, 40:8, 119:11...David knew it, where did he get that from?
- Mishlei 4:4
- Dvariym 6:4-6
- Abraham our Father (model, paradigm) Bere 15:6, 17:5, MT 3:9,

Galatians 4:21

“Tell me, ye that desire to be under the law,
do ye not hear the law?”

- i.e. do you understand? Under the law is synonymous to being in the flesh. NO RELATIONSHIP/NO POWER TO FOLLOW AND OBEY

Galatians 4:22-23

“For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he *who was of the bondwoman was born after the flesh*; but he of the freewoman *was by promise*.*”

To Abraham – first believe then obey

Galatians 4:24-25

“Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.”

- Allegory – allos – another of like kind – agoreo – speak in a gathered assembly.
- Two covenants – one covenant is made without faith and the other in faith.

Galatians 4:26-27

“But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, *thou* barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.”

- The covenant entered into by faith is free from the bondage of man's ways (Hagar) It is the bearer of all of us who have entered the covenant by faith and trust (Sarah). The ramification of Abraham and Hagar produced the enemy of Isaac and servitude to enemies even until this day.
- READ ISAIAH 54:1-7 – preceded by description of Yeshua bearing our sins and iniquities. (Passover lamb) and ALL we like sheep have gone astray. Now multitudes of gentiles will come into the kingdom. Those who are generated by faith are all born from the same mother pictured by Sarah, so enlarge thy tents for many children are coming in and the true seed shall inherit the gentiles.

Galatians 4:28-29

“Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him *that was born after* the Spirit, even so *it is now.*”

Galatians 4:30-31

“Nevertheless what saith the scripture?
Cast out the bondwoman and her son:
for the son of the bondwoman shall
not be heir with the son of the
freewoman. So then, brethren, we are
not children of the bondwoman, but
of the free.”

- Address wolf in sheep's clothing
- Paul's road to Damascus (Luke wrote this!) Acts 9:4-7, 22:9 – akouo means both receiving a sound acoustically and perceive and understanding. Cp Mt 13:15
- Pauls' pro-Torah comments pg 108
- Pauls comments in Rom 14:14
- Galatians 3:13-39
- Romans 6 – simply state to walk after the flesh
- Pg 315 bizarre proofs also Abraham and faith

Romans 14:13-14

“Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in *his* brother's way. I know, and am persuaded by the Master Yeshua’, that *there is* nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him *it is* unclean.”

Romans 14:20

“For meat (*broma*) destroy not the work of God. All things indeed *are* pure; but *it is* evil for that man who eateth with offence.”

Galatians 3:16

“Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Messiah.”

Galatians 3:17

“And this I say, *that* the covenant, that was confirmed before of God in Messiah, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.”

Galatians 3:18

“For if the inheritance *be* of the law, *it is* no more of promise: but God gave *it* to Abraham by promise.”

Galatians 3:19-20

- “Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come to whom the promise was made; *and it was* ordained by angels in the hand of a mediator. Now a mediator is not *a mediator* of one, but God is one.

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Galatians 3:21-22

“Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise by faith of Yeshua’ the Messiah might be given to them that believe.”

Galatians 3:23

“But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.”

Galatians 5:1

“Stand fast therefore in the liberty wherewith Messiah hath made us free, and be not entangled again with the yoke of bondage.”

Galatians 5:2-3

“Behold, I Paul say unto you, that if ye be circumcised, Messiah shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law.”

Galatians 5:4-5

“Messiah is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. For we through the Spirit wait for the hope of righteousness by faith.”

Notes Romans 14:14

- Unclean/clean here is NOT tahor and tamie but rather koinos or common
- Context is in verse 1 & 13 - that is words used in 1 Cor 8 & 10 – foods offered to idols

Notes on 1 Corinthians 7:17-22

- Context is 'circumcision' (house of Judah) and uncircumcision (house of Israel) see Ephesians 2:11-12, Acts 10:45, 11:2, Romans 2:25-26, Romans 3:1, 3:30, 4:9
- The presupposition is that this is a contrast between Israel and the Gentiles/Church. The contrast is between Jew and Gentile.
- There is nothing a Gentile can do to become a Jew and there is nothing a Jew can do to become a Gentile. If a Jew is uncircumcised he is still a Jew.

Conclusion

- Comments on what Christianity has done with Paul's words. Unger pg 439, Jesus' Words Only pg 267-268
- A lawless house
- Halakhah and `aggadah
- Heart (seed) must precede the mind and body (fruit)