

“Judaizers & Judaizing”

Behold, the days are coming, declares the Lord, when I will make a new covenant with the house of Israel and the house of Judah, not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband, declares the Lord. But this is the covenant that I will make with the house of Israel after those days, declares the Lord: I will put my law [תורה—*Torah*] within them, and I will write it on their hearts. And I will be their God, and they shall be my people. And no longer shall each one teach his neighbor and each his brother, saying, ‘Know the Lord,’ for they shall all know me, from the least of them to the greatest, declares the Lord. For I will forgive their iniquity, and I will remember their sin no more. (Jer 31:31–34)

If the Torah (the five books of Moses: Genesis, Exodus, Leviticus, Numbers, Deuteronomy) is put within every Israelite when the New Covenant is implemented—and there is no *new Torah*—then how is this Christian not to live as a Jew? And if this Christian, under the New Covenant, lives as a Jew, is this Christian not a Judaizer?

If “a Jew” is no longer a person who is circumcised outwardly but is a Christian circumcised of heart, a Christian who keeps the precepts of law (Rom 2:26–29), is this Christian not a Judaizer?

And if a Christian walks as Jesus, an observant Jew, walked (1 John 2:6) and imitates Paul, an observant Jew who by his testimony committed no offense against the Law or the Temple (Acts 25:8), as Paul imitated Jesus (1 Cor 4:16; 11:1), is this Christian not a Judaizer?

If Christians “are a chosen race, a royal priesthood, a holy nation, a people for his [Christ’s] own possession, that you [the Christian] may proclaim the excellencies of him who called you out of darkness into his marvelous light’ (1 Pet 2:9), how can the Christian proclaim these excellencies with being an advocate for judaizing?

When Jesus personally called Saul of Tarsus, then on his way to Damascus (Acts 9:4–6), Jesus entrusted Saul to “one Ananias, a devout man according to the law, well spoken of by all the Jews who lived there” (Acts 22:12) ... if this Ananias was a devout man according to the law, was Ananias not a Judaizer?

If the Church [ἐκκλησίαν] was initially identified as the sect [αἵρέσεως] of the Nazarenes and a sect of Judaism, were not these early Christians Judaizers?

When Paul was on trial before Felix at Caesarea, Tertullus accused Paul of being a ringleader for “the sect [αἵρέσεως] of the Nazarenes” (Acts 24:5) ... would this not make Paul a Judaizer, for the Sadducees were also described as a sect [αἵρεσιν] (Acts 5:17), as were the Pharisees [αἵρέσεως] (Acts 15:5 – αἵρεσιν was used by Paul in Acts 26:5)?

The Church did not begin on that day of Pentecost following Calvary as is often taught; rather, it began when Jesus was resurrected from the dead and ascended to the Father, then returned to breathe on ten of His disciples, saying, “Receive the Holy Spirit [πνεῦμα ἅγιον]” (John 20:22). And when Jesus breathed on the disciples, thereby directly transferring to them the Holy Spirit, He formed a new synagogue; for according to the Mishnah’s requirements a new synagogue could be formed anywhere by ten male Jews. And if the ten upon whom Jesus breathed were a newly formed synagogue that “with one accord were devoting themselves to prayer [προσευχῆ]” (Acts 1:14 — cf. Acts 16:13, 16 ... the Greek word used by Luke is also the word used for the regular prayer assemblies of the synagogue), were the ten first disciples not Judaizers?

If the early Church functioned as a competing sect of Judaism within greater Judaism, and its assemblies were meetings of a newly formed synagogue—in practices and traditions, Jesus’ disciples were a synagogue within greater Judaism, a synagogue circumcised of heart, not necessarily in the flesh—was not the early Church an assembly of Judaizers?

1.

The writer of Hebrews cites Jeremiah: “For this is the covenant that I will make with the house of Israel / after those days, declares the Lord [κύριος]. I will put *my laws* [νόμους μου — *laws of me*] into their minds, / and write them on their hearts” (8:10). And in reconciling the Hebrew to English translation of Jeremiah with the Hebrew to Greek translation of Jeremiah by the writer of Hebrews, followed by the Greek to English translation of Hebrews by modern translators, the *Torah* (an identifying phrase with a specific referent to Jeremiah’s primary audience) becomes *my law*, singular in number, in modern English translations whereas when going through Greek, the *Torah* becomes *my laws*, plural in number—

If the unconditional promise of the New Covenant is placing the *Torah* within the house of Israel, this promise expressed as writing the laws of the Lord on hearts and placing them in minds, then all of the house of Israel, including every neighbor and every brother, would *know the Lord*; for it is through the *Torah* that Israel knows the Lord [*YHWH*].

The *Torah* is the five books of Moses; it is the Law [νόμον], as Jesus used the expression (Matt 5:17), with Scripture then consisting of the Law, the Prophets, and the Writings. So when Jesus said, “Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished” (vv. 17–18), He said His disciples were not to think that He had abolished the *Torah*, but that He came to fulfill the

covenants of promise contained with the *Torah*, with all being accomplished not occurring until Israel by faith came to God when in a far land so that the hearts of Israel could be circumcised (Deut 30:1–2, 6).

Those Christians who would argue that Jesus fulfilled the Law/Torah at Calvary and thus all is accomplished exclude, by their argument, themselves from salvation; for the promise of the Torah is life or death, with both being placed before the children of Israel on the plains of Moab (Deut 30:15–20). Death reigned over humankind from Adam to Moses, not from Adam to Jesus; for Moses was the mediator of the Second Covenant, the covenant by which the promise of life comes to the children of Israel.

An insertion needs made here: the covenant of promise by which life is offered to the children of Israel is made on the plains of Moab, but life is offered to Moses forty years earlier when the Ten Living Words (Commandments) are given to Moses at Sinai. The Commandments were not spoken to Israel but to Moses: “Behold, I am coming to you in a thick cloud, that the people may hear when I speak with you, and may also believe you forever” (Ex 19:9). Israel was to overhear what the Lord said to Moses so that Israel would believe Moses, but the Lord would not be speaking to Israel. Likewise, the two stone tablets upon which the Lord initially wrote the Ten Words were never read by anyone but Moses, for Moses broke the tablets when he threw them to the ground (Ex 32:19). Then when the second Sinai covenant was made with Moses and with Israel, the covenant is made and forty days later Moses comes down with the second set of stone tablets on which are the Ten Words that the people never read, for the people, because of the shining of Moses’ face, are afraid to come near him: Moses tells Israel what the Lord has said, and the people are to believe Moses who is as god to Aaron and to Israel (Ex 34:27–33).

If a person were to keep the Ten Words, the person would be without sin and by extension, without death; therefore, prior to the covenant of promise by which life is offered to the children of Israel on the plains of Moab, life is offered to Moses and to Israel through keeping the Ten Words, which would cause an Israelite to be without sin—and where there is no sin, there is no death. Hence death reigned from Adam to Moses, who brought to Israel in the Ten Living Words the means by which death can be overcome. However, because the children of Adam have been consigned to disobedience (Rom 11:32), there were none without sin (Rom 3:10; Ps 14:1, 3) until the *Logos* [ὁ λόγος] entered His creation (John 1:3) as His only Son (John 3:16), the man Jesus of Nazareth (John 1:14), whose father was not the first Adam.

The children of Israelites who would choose life on the plains of Moab must follow Joshua [Gr: Ἰησοῦ] across the Jordan and into God’s rest, with these children of Israel forming the shadow and copy of the third part of humankind (Zech 13:9) that will follow Jesus [Gr: Ἰησοῦ] into salvation ... Moses changed Hoshea the son of Nun’s name to Joshua (Num 13:16) so that in Greek it matched what the angel Gabriel told Mary to name the Lord (Luke 1:31), thereby making Greek the pivotal language through which salvation would come to Israel, with Hebrew forming the shadow and type of the pure language in which all peoples will call upon the Lord’s name (Zeph 3:9).

Hebrew is no more Zephaniah's pure language than a physically circumcised Hebrew is a spiritual son of God, or an uncircumcised Greek is a natural Israelite. This pure language is a "step higher" than Hebrew in the same way that the actions of natural Israelites prior to Calvary form the shadows and copies of the acts of spiritually circumcised Israelites post Calvary. Thus, those Christians who use bastardized Hebrew names for the Father and the Son do so from spiritual ignorance. But it is silver Christendom that has used language and translation to flee from the New Covenant, transforming the Torah into a statute.

After citing Jeremiah, the writer of Hebrews says, "In speaking of a new covenant, he [Christ] makes the first one obsolete. And what is becoming obsolete and growing old is ready to vanish away" (8:13) ... what covenant was, a quarter century after Calvary, *becoming obsolete* and about *to vanish away*? Answer: the covenant made on the day when the Lord took the fathers of Israel by the hand to bring them out of Egypt. This covenant made on the day when Israel left Egypt is not the first Sinai covenant, made with Israel six and a half weeks after Israel left Egypt; nor is it the second Sinai covenant made forty days later; nor is it the Moab covenant made forty years later. It is, instead, the Passover covenant, the covenant by which Israel left Egypt, with the Lord holding Israel's hand as a father might lead his son away from danger.

The Hebrew linguistic icon for "covenant" is "ברית—*bereeth*," coming from the primary root *bara*, usually assigned the meaning of "to cut down" or "to create" (as in Gen 1:1) or "to make fat." *Bereeth* carries the sense of *making a cutting*, and implies the sense of a compact or the distance between cuttings. As used by the Lord in reference to Israel, the word conveys the physical sense of the distance between one shedding of blood (cutting) to another shedding of blood. Thus, the marriage covenant is a physically eternal covenant, for the covenant is made when the hymen is broken and blood is shed on the marriage bed. The hymen cannot be rebroken so the covenant runs forward until broken by death.

The first Sinai covenant is like a marriage covenant in that the Lord "married" the nation of Israel, with Israel shedding blood when Moses cast blood on the altar, on the Book of the Covenant, and on the people (Ex 24:5–8). This covenant would then continue forward until blood is again shed.

As the husband sheds no blood on the wedding bed, the Lord shed no blood at Sinai. But as the wife sheds blood when her hymen is broken, the people of Israel shed blood at Sinai, with the marriage terms of this Sinai covenant requiring Israel to "obey my [YHWH] voice and keep my covenant" (Ex 19:5). But Israel broke this covenant while Moses was still atop Sinai (Ex chap 32), and the sons of Levi, that day ordained for the service of the Lord, slew about three thousand men of Israel—these sons of Levi as servants of the Lord slew brother, companion, and neighbor, thereby shedding blood as the agents of the Lord, thus ending the covenant made forty days earlier, an often overlooked reality by both Christian and Jewish theologians.

Christendom plays *pretend* with the Father and the Son, pretending that Jesus loves disobedience, that by doing evil good will come (Rom 3:8); but Christendom learned how to play *pretend* from Judaism. For centuries, when there was no Ark of the Covenant in the second temple, Judaism went through the motions on *Yom Kipporim* of making atonement for the high priest, the altar,

temple, and Israel; Judaism played *pretend* with the Lord. And all of the years when Israel claimed to be the holy nation of the Lord according to the terms of the Sinai Covenant and the promise of Exodus 19:5–6, Judaism was playing *pretend* with the Lord, who went along with the game until it was time for the *Logos* to enter His creation as His only Son. Therefore, it isn't to children playing *pretend* that disciples are to go to understand the mysteries of God, but it is to the adult Jesus of Nazareth, who said that if an Israelite will not believe the writings of Moses, the Israelite would not believe His words (John 5:46–47).

On Sinai, Moses seeks to make atonement for Israel, and the Lord makes a second Sinai covenant “with you [Moses] and with Israel” (Ex 34:27), but this second Sinai covenant is not ratified by blood. Rather, its ratifying sign has Moses entering into God's rest (a euphemistic expression for His presence), with having entered into God's rest leaving a shining on Moses' face (v. 29) as a type and shadow of glorification.

The writer of Hebrews says,

Therefore he [Christ Jesus] is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, since a death has occurred that redeems them from the transgressions committed under the first covenant. For where a will is involved, the death of the one who made it must be established. For a will takes effect only at death, since it is not in force as long as the one who made it is alive. Therefore not even the first covenant was inaugurated without blood. For when every commandment of the law had been declared by Moses to all the people, he took the blood of calves and goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people, saying, “This is the blood of the covenant that God commanded for you.” And in the same way he sprinkled with the blood both the tent and all the vessels used in worship. Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins. (Heb 9:15–22)

The juxtaposition made by the writer of Hebrews has Jesus being the mediator of “a new covenant,” but if the New Covenant introduced by the prophet Jeremiah is not yet in effect because the covenant made on the day when the Lord led Israel out from Egypt was becoming obsolete but hadn't yet vanished away, then Jesus isn't yet the mediator of Jeremiah's New Covenant but of the covenant that promises eternal life, which is the Moab covenant (Deut chap 29–32), which Paul calls “the righteousness based on faith” (Rom 10:6).

At the end of the age, disciples expect greater precision from words and from language than either are capable of giving, considering that auditors assign meaning (linguistic objects) to words (linguistic icons), that since Babel words do not possess inherent meaning. It might be that Zephaniah's pure language has hard links between icons and objects, which no human language today has: words mean whatever their auditor assigns to them as meaning. Therefore, when the writer of Hebrews lumps the covenants of promise of the Torah into the icon phrase, *the first covenant*, the writer doesn't use “Greek” with the same precision

that Jesus used the language, with Jesus speaking only in metaphors or figures of speech.

Where in the first Sinai covenant is there any promise of eternal life?

As discussed earlier, the promise is concealed in the Ten Living Words, which is why the lawyer asks Jesus, “Teacher, what shall I do to inherit eternal life” (Luke 10:25), and why the rich young ruler asks, “Good Teacher, what must I do to inherit eternal life” (Luke 18:18). The promise of eternal life was (and still is) concealed in the commandments, with “choosing life” requiring Israel to “obey the commandments of the Lord your God ... by loving the Lord your God, by walking in his ways, and by keeping his commandments and his statutes and his rules” (Deut 30:16) ... the uncircumcised person who keeps the precepts of the law [the just requirements of the Torah] will have his (or her) uncircumcision counted as circumcision (Rom 2:26), for this person demonstrates that the work of the law [Torah] is written on the person’s heart, thereby serving notice that the person’s heart is circumcised.

What is the promise of the first Sinai covenant: “None shall miscarry or be barren in your land; I will fulfill the number of your days” (Ex 23:26). The promise is physical life, to the fullness of one’s days.

Thus, when the writer of Hebrews says “a death has occurred that redeems them [Israelites] from the transgressions committed under the first covenant” (9:15), the writer extends the first Sinai covenant until it encompasses the covenants of promise and the added ordinances and sacrifices, with regulations that dealt only with food and drink and various washings (vv. 1–10). In effect, the writer of Hebrews uses the icon phrase “the first covenant” as a euphemism for the Torah.

But this level of linguistic imprecision is not acceptable at the end of the age, when most every disciple has a copy of Scripture as well as the ability to wrestle with Hebrew and Greek idioms through any number of study aids; hence the covenant made on the day when the Lord led Israel by the hand out from Egypt refers not to the first Sinai covenant, nor to the second Sinai covenant, nor to the Moab covenant, but to the Passover covenant, the actual covenant made on the day when Israel left Egypt with a high hand.

Let’s rephrase the above: when the sons of God mature sufficiently that they are no longer interested in playing *pretend* with the Lord but are interested in actually understanding the mysteries of God, then these sons of God begin to peel back the deception of the Adversary (who has deceived the whole world — Rev 12:9) and reveal previously unknown levels of linguistic precision in Scripture. But this can only occur because meaning is assigned to linguistic icons (i.e., words). Thus as the person matures and is no longer an infant or small child, the meanings that the son of God is able to assign to already familiar words change and become more complex ... if words had hard-linked meanings, then the first time a passage is read all of the meaning contained in the passage would be grasped. There would never be the need to reread a passage for there would be nothing further to be gained by rereading the words. But as any Bible student knows, this is simply not true concerning Scripture (or any other literary text): every time a passage is read, more is taken from the passage for the person doing the reading is not then the same person mentally as the one who read the passage

before. The person will have grown in some way—unless of course, the person continues to play *pretend* with the Lord and is too young to actually read the words on the page but must rely upon someone else to tell this small child what the passage says.

The point the writer of Hebrews was making is not abrogated by linguistic imprecision, for the writer goes on to say,

Thus it was necessary for the copies of the heavenly things to be purified with these rites [shedding blood], but the heavenly things themselves with better sacrifices than these. For Christ has entered, not into holy places made with hands, which are copies of the true things, but into heaven itself, now to appear in the presence of God on our behalf. Nor was it to offer himself repeatedly, as the high priest enters the holy places every year with blood not his own, for then he would have had to suffer repeatedly since the foundation of the world. But as it is, he has appeared once for all at the end of the ages to put away sin by the sacrifice of himself. And just as it is appointed for man to die once, and after that comes judgment, so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for him. (9:23–28)

Every covenant ratified by the shedding of blood becomes a copy of a heavenly covenant, with this seen in the Sinai covenant, with the shining of Moses' face being a better sacrifice forming a type of the promise of glorification. Notice the terms of the second Sinai covenant:

1. The Lord will drive out physical peoples from before Moses and Israel;
2. Moses and Israel are to take care not to make a covenant with the inhabitants of Canaan;
3. Moses and Israel are to tear down pagan symbols of worship, for Moses and Israel are to worship no other God but the Lord [*YHWH*], who is a jealous God;
4. Moses and Israel are not to make for themselves any gods of cast metal;
5. Moses and Israel are to keep the Feast of Unleavened Bread;
6. The firstborns of Israel are to be redeemed
7. Moses and Israel are to keep the Sabbath;
8. Moses and Israel are to keep the Feast of Weeks and the Feast of Ingathering [Sukkoth]; three seasons [Passover, Pentecost, Sukkoth] all of Israel's males are to appear before the Lord;
9. The Lord will cast out nations before Moses and Israel, and will enlarge Israel's borders;
10. Moses and Israel are not to offer the blood of the Lord's sacrifice with anything leavened;
11. The best of Israel's firstfruits are to be brought to the house of the Lord;
12. Moses and Israel are not to boil a kid in its mother's milk.

Notice, no Ten Commandments, but the commandment to keep the Sabbaths, weekly and annual, becomes equal to the commandment to have no other God but the Most High.

The Ten Commandments form a test by which the Lord knows who fears Him and who does not ... to repeat, under the first Sinai covenant, the Ten Commandments are spoken aloud by the Lord, but spoken to Moses and overheard by Israel; under the second Sinai covenant, the Ten Commandments are carried down the mountain by Moses. In both cases, Israel receives the commandments from the Lord through Moses, making Moses responsible for bringing life to Israel (Rom 5:14) ... the commandments form a moral law that promises eternal life, but this promise is concealed within the commandments and is not explicitly expressed in the Sinai covenant; for the exercise of obedience to the commandments removes the person from being under the penalty of death, or from earning the wages for sin (Rom 6:23). The person who obeys the commandments, regardless of whether born of spirit, does well so that sin no longer lurks at his (or her) door—and by doing well this person will be accepted by God (Gen 4:7), for “doing well” shows that the work of the law is written on the person’s heart (Rom 2:14–16).

Salvation is not a matter of being born of spirit in this era, but a matter of having done well so that the work of the law [Torah] is written on the person’s heart when judgments are revealed, either upon Jesus’ return or in the great White Throne Judgment. The person born of spirit in this era will be one of the firstfruits, part of the spiritual barley harvest; whereas the one who is not born of spirit in this era will be resurrected from death in the great White Throne Judgment and will then be “saved” if the work of the law is written on his or her heart.

The contention of Judaism is that by diligence a person can be accepted by God through doing well, that God would not have given to Israel commandments that cannot be kept. But the evidence of Scripture is that “None is righteous, no, not one” (Rom 3:10; Ps 14:1, 3), for all of humankind (i.e., all whose father is the first Adam) has been consigned to disobedience so that God can have mercy on all (Rom 11:32).

Stylistically, repetition makes for poor prose, but when the firstborn son has played *pretend* with the Lord for centuries, millennia actually, repetition becomes necessary to emphasize the seriousness of disciples being Judaizers; for if they are not they will in no way enter the kingdom of heaven but will perish in the lake of fire as bondservants of the devil.

Again, both the first and second Sinai covenants separate the Ten Commandments from the social responsibilities and expectations for Israel, with this separation making the concealed promise of eternal life coming through Moses, who serves as a shadow and copy of the Lord, a carrot on a stick used to lead Israel into obedience.

2.

The Sinai covenants are more complex than the sentences of the writer of Hebrews suggest, but then, Hebrew disciples in the 1st-Century would have known this and would not have needed the type of explication here undertaken.

These disciples would know that there are correspondences between the first and second Sinai covenants:

- Whereas in the first Sinai covenant the Lord says, “You shall not make gods of silver to be with you, nor shall you make for yourselves gods of gold” (Ex 20:23), in the spiritual covenant, He says, “You shall not make for yourself any gods of cast metal” (Ex 34:17);
- Whereas in the first Sinai covenant the Lord says, “You shall not offer the blood of my sacrifice with anything leavened, or let the fat of my feast remain until the morning” (Ex 23:18), in the second Sinai covenant the Lord says, “You shall not offer the blood of my sacrifice with anything leavened, or let the sacrifice of the Feast of the Passover remain until the morning” (Ex 34:25).

The same applies for the best of the firstfruits and for not boiling a kid in its mother’s milk. But where in the first Sinai covenant is anything said about redeeming the firstborns of Israel? It isn’t there. Redeeming firstborns is part of the first Passover covenant (Ex chaps 12 & 13).

The second Sinai covenant makes specific reference to a major aspect of the Passover covenant, but an aspect not addressed in Jeremiah’s New Covenant—so redeeming firstborns doesn’t go away when the first Passover covenant ends with the second Passover shedding of blood and implementation of Jeremiah’s New Covenant, but is continued through the spiritual Sinai covenant.

It is never all right to make a god for oneself from cast metal, base metal or precious metal. While the first Sinai covenant says nothing specifically about making a cast lead god, all cast metal gods are outlawed under the second Sinai covenant—and the movement from “gold and silver” to “all metal” expands the covenant through the use of fewer words.

But the separation between the Ten Words and the social obligations of the Sinai covenants disappear in the Moab covenant ... on the plains of Moab, with the Promised Land in sight, the Lord commanded Moses to mediate a second covenant with Israel:

These are the words of the covenant that the Lord commanded Moses to make with the people of Israel in the land of Moab, besides the covenant that he had made with them at Horeb [Sinai]. / And Moses summoned all Israel and said to them: “You have seen all that the Lord did before your eyes in the land of Egypt, to Pharaoh and to all his servants and to all his land, the great trials that your eyes saw, the signs, and those great wonders. But to this day the Lord has not given you a heart to understand or eyes to see or ears to hear. I have led you forty years in the wilderness. Your clothes have not worn out on you, and your sandals have not worn off your feet. You have not eaten bread, and you have not drunk wine or strong drink, that you may know that I am the Lord your God. And when you came to this place, Sihon the king of Heshbon and Og the king of Bashan came out against us to battle, but we defeated them. We took their land and gave it for an inheritance to the Reubenites, the Gadites, and the half-tribe of the Manassites.

Therefore keep the words of this covenant and do them, that you may prosper in all that you do. (Deut 29:1–9)

“You are standing today all of you before the Lord your God: the heads of your tribes, your elders, and your officers, all the men of Israel, your little ones, your wives, and the sojourner who is in your camp, from the one who chops your wood to the one who draws your water, so that you may enter into the sworn covenant of the Lord your God, which the Lord your God is making with you today, that he may establish you today as his people, and that he may be your God, as he promised you, and as he swore to your fathers, to Abraham, to Isaac, and to Jacob. It is not with you alone that I am making this sworn covenant, but with whoever is standing here with us today before the Lord our God, and with whoever is not here with us today. (vv. 10–15)

As the second Sinai covenant is not replaced by the New Covenant, the Moab covenant is also not replaced by the New Covenant ... the new covenant is not yet in effect, with what was becoming obsolete and ready to vanish away still becoming obsolete and ready to vanish away.

How can a disciple be certain?

Returning to the terms of the New Covenant, taken from Jeremiah chapter 31, the Lord will put the Torah [תּוֹרָה] within Israel (v. 33) — the Torah isn't the Ten Commandments or some vague linguistic icon, but the Law of Moses, the first five books of Scripture, and there is no “new Torah.” The Lord [YHWH] will be Israel's God, and Israel shall be the Lord's people. No Israelite shall teach neighbor or brother to *Know the Lord*, for all shall know the Lord. And the Lord will forgive Israel's iniquity and remember the nation's sin no more.

No Israelite shall teach neighbor or brother to *know the Lord* because every Israelite will be born of spirit, and born filled with or empowered by the spirit, having within the Israelite the mind of Christ, the Anointed One ... what is the purpose of Christian ministry today? Is it not to teach neighbor and brother to *know the Lord*? And the testimony of Christendom is that humankind does not now *know the Lord*.

The New Covenant does not replace the first Sinai covenant, which was replaced while Israel was still at Sinai. The New Covenant is not the Second Covenant or Moab covenant, the covenant to which better promises were added when its mediator went from being Moses to Christ Jesus. Better promises are not added to an abolished covenant, nor does an abolished covenant receive a new mediator. But since Calvary, the barrier of physical circumcision has been abolished, thereby allowing the peoples of the nations, called the Uncircumcised, to come near the covenants of promise, which are in the Torah and which have not been abolished or Gentiles could not come near them.

Paul writes,

Therefore remember that at one time you Gentiles in the flesh, called “the uncircumcision” by what is called the circumcision, which is made in the flesh by hands—remember that you were at that time separated from Christ, alienated from the commonwealth of Israel and strangers to the covenants of promise, having no hope

and without God in the world. But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. For he himself is our peace, who has made us both one and has broken down in his flesh the dividing wall of hostility by abolishing the law of commandments expressed in ordinances, that he might create in himself one new man in place of the two, so making peace, and might reconcile us both to God in one body through the cross, thereby killing the hostility. And he came and preached peace to you who were far off and peace to those who were near. For through him we both have access in one Spirit to the Father. So then you are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God, built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, in whom the whole structure, being joined together, grows into a holy temple in the Lord. In him you also are being built together into a dwelling place for God by the Spirit. (Eph 2:11–22)

Just as the covenant made with Noah that was ratified by a bow being set in the sky (Gen 9:9–17 ... the bow being a better sacrifice than blood) remains in effect, with this covenant being part of the Torah, the Second Sinai covenant remains in effect as does the Second Covenant, the Moab covenant. And the Passover covenant, which is not a heavenly covenant and will pass away, remains in effect until blood is shed by the Lord, with this blood being the lives of men given as the lives of Egyptians were given when Israel was a physically circumcised nation in physical bondage to a human king.

Sin is forgiven according to the terms of the Passover covenant; for Jesus said when passing the cup, “Drink of it, all of you, for this is my blood of the covenant, which is poured out for many for the forgiveness of sins” (Matt 26:27–28) ... what covenant? The wine represented Jesus’ blood in “what” covenant? The answer is the Passover covenant. And if a disciple does not drink of the cup on the night that Jesus was betrayed, there is no forgiveness of sin for the disciple although, like Cain, the disciple would be accepted by God *if the disciple does well*, meaning living without sin.

The low bar set for Gentile converts by the Jerusalem Conference led to the demise of the 1st-Century Church, a claim asserting that the visible modern Church is not of Christ Jesus but of the Adversary and is an extension of Greek paganism. This claim will be disputed by the synagogue of Satan, yet there can be no legitimate dispute about facts: the early Church was a sect [αἰρέσεως] of Judaism identified as the sect of the Nazarenes.

Today, the visible Christian Church could not and would not identify itself as a sect of Judaism; yet the Church or assembly of Christ that constitutes the Body of Christ is a circumcised-of-heart sect of Judaism, said without apologies, for no arguments are needed. It is the assemblies of the synagogue of Satan that have to explain why they assemble on Sunday rather than on the Sabbath; why they teach disciples not to keep the commandments; why they ignore the high Sabbaths of God; why they eat unclean meats; why they teach that human beings have immortal souls; why they deny that being born-of-spirit is an actual second birth.

It is the assemblies of the synagogue of Satan that have to explain their dogmas and traditions before man and God—

Peter said of Paul's epistles, "[T]he ignorant and unstable twist [them] to their own destruction, as they do other Scriptures" (2 Pet 3:16). Peter goes on to tell disciples, "You, therefore, beloved, knowing this beforehand, take care that you are not carried away with the error of lawless people and lose your own stability" (v. 17).

It is the spiritually ignorant that practice lawlessness.

Despite Peter's warning about lawless people twisting Paul's epistles to their own destruction; despite Paul warning, "For the mystery of lawlessness is already at work" (2 Thess 2:7); despite Jesus warning, "And because lawlessness will be increased, the love of many will grow cold" (Matt 24:12) — despite Jesus saying, "If you believed Moses, you would believe me; for he wrote of me. But if you do not believe his writings, how will you believe my words" (John 5:46–47), and "If they do not hear Moses and the Prophets, neither will they be convinced if someone should rise from the dead" (Luke 16:31) — despite Jesus saying, "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them" (Matt 5:17) — despite Paul writing to Timothy, "You are aware that all who are in Asia turned away from me" (2 Tim 1:15), the visible Christian Church continues to turn away from Paul, from Peter, from Moses, from Jesus until it is not, today, even within hailing range of Judaism.

The assemblies of the synagogue of Satan commit offenses against the law, against the temple (now, the Body of Christ), and against Christ daily. The only authority these assemblies obey is their lord and master, the prince of this world who disguises himself as an angel of light (2 Cor 11:15).

It is not the Body of Christ that has to explain itself, but rather the usurper, the synagogue of Satan. The Body of Christ died as Jesus' physical body died. And as Jesus' physical body suffered no corruption but was resurrected after the third day, Jesus' spiritual Body will suffer no corruption when it is resurrected from death after the third day; i.e., when it is resurrected at the second Passover. The gates of Hades will not prevail against the Body of Christ: as the grave could not prevail over Jesus' physical body, the gates of Hades will not prevail over His spiritual Body, the Church.

Jesus' Body began as a sect of Judaism, and it will always be the defining sect of Judaism; for the prophet Jeremiah records, "Behold, the days are coming, declares the Lord, when I will punish all those who are circumcised merely in the flesh ... all the house of Israel is uncircumcised in heart" (9:25–26). It wasn't the sect of the Pharisees or the sect of the Sadducees or the sect of the Herodians that was circumcised of heart. It was only the sect of the Nazarenes.

The Apostle John establishes a not-easily-misunderstood criteria for identifying who has been born of God and for who the children of the devil are:

Everyone who makes a practice of sinning also practices lawlessness; sin is lawlessness. You know that he appeared to take away sins, and in him there is no sin. No one who abides in him keeps on sinning; no one who keeps on sinning has either seen him or known him. Little children, let no one deceive you. Whoever practices righteousness is righteous, as he is righteous. Whoever

makes a practice of sinning is of the devil, for the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the works of the devil. No one born of God makes a practice of sinning, for God's seed abides in him, and he cannot keep on sinning because he has been born of God. By this it is evident who are the children of God, and who are the children of the devil: whoever does not practice righteousness is not of God, nor is the one who does not love his brother. (1 John 3:4–10)

The person who has been born of God, or born of spirit, practices righteousness, with this righteousness including keeping the commandments and having love for brother. John actually expands the commandments from the Ten Commandments to the Law or Torah, when he writes, "And this is his commandment, that we believe in the name of his Son Jesus Christ and love one another, just as he has commanded us" (1 John 3:23); for it is in the Torah (i.e., in Deuteronomy) where Moses writes of Jesus, whose words will not be believed if the person doesn't first believe the writings of Moses.

Let there be no doubt: NO ONE CAN BELIEVE JESUS CHRIST WHO DOESN'T FIRST BELIEVE MOSES.

The law that will be placed within Israel under the New Covenant is the Torah, not merely the Ten Commandments nor the first Sinai Covenant. And in the Torah are the covenants of promise from which the Uncircumcised were previously denied access; in the Torah is knowledge of God.

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