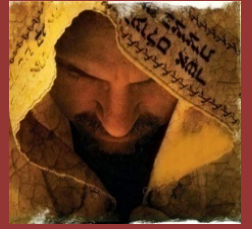


Jews For Yeshua

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To the Torah & the Testimony
If anyone does not speak according to these words
It is because they have no light in them.
Yesh'yahu (Isaiah) 8:20; Revelation 12:17; 14:12



Torah Thought of the Month

No. 12, Dec. 2017

On Hebrew Idioms

Galatians 3:5; Evreem (Hebrews) 10:1

Much confusion has arisen over the place of Father's Law (the Torah) in the life of a believer over misunderstanding of Hebrew idioms of Scripture. The two that cause the greatest confusion and misunderstanding are the Hebrew idioms of "works of the law" and of "the Circumcision".

From lack of understanding about the nature of these as idioms, they have been essentially translated in a very literal way. The difficulty however with idioms, are that they are non-sensical, or wrongly understood, if literally applied.

For example, the English idiom of "He killed two birds with one stone" applied literally means he killed two birds with one stone. But as an idiom, it means that the person did something very efficiently.

Another English idiom "the lights are on, but nobody is home". Taken literally, it means, the lights are on in the house, but nobody is in the house. But as an idiom, it means that though the person looks like they are paying attention, their mind is actually somewhere else and they are hardly hearing a word you are saying.

Then there are idioms that change meaning based on the fluctuation of the voice, or determined by context. One such idiom is "The guy's a real rocket scientist". Literally taken, it means that person has an actual degree in rocket science. But as an idiom, taken one way it can mean that the person is very clever or intelligent, and taken another way, it can mean that the person is not very clever at all, but only thinks they are.

The same occurs with the Hebrew idioms "works of the law" and "the Circumcision". "Works of the Law" is taken literally to mean something done in obedience to God's Law. And "the Circumcision" to mean to anyone who requires believers to be circumcised. But both applications of these Hebrew idioms are incorrect.

The Hebrew idiom "works of the law", which is not to be confused with the word "works" when used by itself, is the Hebrew idiom referring to the sacrificial law as performed under the priesthood after the

order of Levi/Aaron. Or simply, to the sacrifices - the sacrifices of which, under the former covenant, were what were required to be offered up if one desired to obtain "salvation" under the former covenant.

Then you have the Hebrew idiom "the Circumcision" which is not addressing circumcision in general, or 8th day circumcision, but is specifically referring to the circumcision required of male proselytes before they were allowed to participate in the animal sacrifices for salvation. Additionally, this idiom and controversy in the Brit Chadasha (New Covenant), has nothing to do with whether one should circumcise their 8 day old son, but entirely revolves around the issue of adult circumcision for full participation of converts in the Temple based system of Faith.

After Yeshua came, people were still converted as before until around **Maaseh (Acts) 10:1-35**. But once it was observed that the gentile proselytes were being filled with the Holy Spirit; **verse 10:45** (something which could only have occurred if their sins had been remitted), it became evident to many of the apostles and elders that these proselytes had now received salvation through Yeshua - apart from participation in the Temple sacrifices; **Maaseh (Acts) 13:39; Evreem (Hebrews) 10:1**.

And from this situation arose the debate as to whether a person who has their sins remitted through Yeshua had any need to convert over to the Temple based system of sacrifice for continued remission of sin; **Maaseh (Acts) 15:1-11**.

The two sides of this debate were that of "The Circumcision" and of "the Uncircumcision", with "the Circumcision" believing that as new believers in Yeshua, these proselytes still needed to fully convert over to the Temple based system for the fullness of salvation, because that is how it had always been done; **Yehochanan (John) 4:22**; and how believers, raised under the Temple system continued to do; **Maaseh (Acts) 21:20-24**.

"The Uncircumcision" on the other hand, believed that there was no need for the new proselyte believers to convert over to the sacrificial system for the remission of their sins, when their sins had already clearly been remitted through their belief in Yeshua as the Messiah, as was clearly evidenced by the infilling of the Holy Spirit within them.

The Apostles took the position of "the Uncircumcision" understanding that how these gentile "converts" were saved, would ultimately be the way we Jews would all be saved eventually as well; **Maaseh (Acts) 15:11**. That is, by faith in Yeshua's sacrifice alone, and no longer by the "works" of the law - that is, no longer by the "sacrifices" ordained under the law of the Temple based system of salvation. Thus the further idiom of "saved by faith, not by works", that is saved by faith in Yeshua's work on the cross, not through the works of animal sacrifices designed only to act as a "tutor/school master" to lead us to Yeshua; **Galatians 2:16**.

So concerning those Jews and converts who were saved while under the sacrificial system, they just continued on as before, but as believers in Yeshua; **Maaseh (Acts) 21:20-24**. But concerning those gentiles and proselytes who were saved through Yeshua before ever having engaged in the animal sacrifices for salvation, it was determined that they should not convert into that system anymore; **verse 21:25**, and were told that this "circumcision" for conversion to that system would be of no use to them; **Galatians 5:3-5**, that is, that the participation in the Temple sacrifices, the participation of which requires adult circumcision, would gain them no advantage as believers, as their sins had already been

remitted through Yeshua apart from those Temple sacrifices; **verse 5:5; Galatians 3:19-25; Evreet (Hebrews) 9:15 through 10:18.**

The Apostle also stated that if those believers chose to convert to that system anyway, that Yeshua's sacrifice would become ineffective for them, and that they would become indebted to obey the entire system of sacrificial law to accomplish the same end; **Galatians 5:3,4.**

These matters in **Galatians chapters 3-5**, and in **Maaseh (Acts) 15:1-21** are made very clear once these Hebrew idioms are understood. Sadly, however, even with this truth revealed, many, if not most, will still not receive it because of their anti-semitic, Catholic, and/or Protestant conditioning and upbringing. But the bottom line is that Galatians has nothing to do with whether our Father's Law, the Torah, is binding upon us as believers or not, but has to do with the "Testimony", that is, with that which is ordained for the remission of sins committed against our Father's Law, the Torah.

The Scriptures teach in **Yesh'yahu (Isaiah) 8:16-20** concerning a prophecy about Messiah's coming, "To the Torah and the Testimony, if anyone does not speak according to this word, it is because they have no light in them". In Revelation, we also have the remnant of believers in Yeshua being those who "Obey the commandments of the Father, and have the Testimony of Yeshua"; **Revelation 12:17; 14:12.**

So where do we find the commandments of the Father? In the Torah, many commandments of which Yeshua expanded upon and provided deeper meaning to. And what is the Testimony of Yeshua? That through His death and resurrection our sins have been remitted.

Under the former covenant, the Testimony was the remission of sins through the Levitical order of priesthood. Under the present covenant, the Testimony is the remission of sins through the Melchizadok order of priesthood. The former was based on the blood of animals, the present based on the blood of Yeshua.

Some may say of this, isn't that human sacrifice, and isn't that an abomination? No it is not. Human sacrifice is not the same as self-sacrifice. When a president or king calls for war in order to save a nation from invasion or destruction, and the people of the nation voluntarily enlist in the army to give their lives in sacrifice for the protection of their nation, this is not an abomination, but patriotic.

Likewise, if a father raises his son to be a police officer, or missionary, or fire fighter, and the son grows up embracing and accepting that responsibility and calling, and die in the line of duty, or while performing their missionary work, it is not an abomination, but courageous.

Likewise, if someone is in danger of drowning or of being hit by a car, and a person loses their life in the process of saving the life of the other, this is not an abomination, but heroic.

And what do all of these acts have in common? A love for others and a sense of duty to others, that is greater than love for oneself, and of sense of duty to oneself. They do it because it is the right thing to do, the needful thing to do, the loving thing to do. So is it human sacrifice? No. It is love, voluntarily offered up; **Yehochanan (John) 10:18** to save us from the lake of fire. And it is through the Testimony of His sacrificial love that He bore our sins on our behalf, so that through the noble, voluntary, giving of His life we might obtain that salvation.

This is the Testimony of Yeshua that far surpasses any sacrifice of an animal that we could offer up in sacrifice on our own behalf. It is through this inferior sacrifice that those under the Temple system came to understand the superiority of Yeshua's sacrifice and priesthood after the Order of Melchizadok; **Maaseh (Acts) 15:11**. And it is through Yeshua's sacrifice that those believer's who had never sacrificed an animal would never need to participate in any sacrifice inferior to Yeshua's work on the cross; **Evreem (Hebrews) 9:12-14; 10:1,2**.

To the Jew reading Galatians in the 1st century, the message is clearly contrasting the Temple sacrifices with Yeshua's work on the cross. But to the Catholic, Protestant, or other modern day Christian, Galatians is all about doing away with the Father's Law, the Torah, to one degree or another.

And it is because of this wrong understanding that America is becoming a lawless nation, because the modern Church has taught the nation that my Father's Law doesn't matter. That it has been nailed to the cross, that it is legalism to obey it, and so on, and so forth.

The result is that not only do the Churches adopt unholy Catholicized holidays to represent the holy Messiah in place of Father's holy days, and eat now abominable things and demonized flesh, as well as keep any day as a Sabbath, except the 7th day, but now they also have women and gays as pastors, have Christianized rock ruling the worship, have no respect for elders or authority, dress immodestly, and often live very worldly lifestyles with little conviction about the sin in their lives.

Well, that is the natural consequence of doing away with any part of His Torah contrary to Scripture; **Yehochanan (John) 10:35 (the Scripture cannot be broken without natural consequence)**, and contrary to Yeshua's own words when He said "Do not even think that I have come to do away with the Torah (the Father's Law), or the prophets; I have not come to destroy them, but to bring them out in fullness; for truly I say to you, until heaven and earth pass away, not the least stroke of a pen shall under any circumstance pass from the Torah (the Father's Law) until all is brought to completion; **Mattit'yahu (Matthew) 5:17-19**.

So neglecting Torah is like neglecting the law of gravity by jumping out of an airplane without a parachute. You will live for a short while, but when you hit the ground, you will be dead. And so it is with the nation and the Church that does away with any part of the Father's Torah (the Law), they will also survive for a short while, but in the end they will be die by way of assimilation into the ungodly culture(s) around them. So it is important to understand the Hebrew idioms correctly, and to receive their message. It is a matter of life and death; **D'varim (Deuteronomy) 30:11-19; Yehochanan (John) 14:15; I Yehochanan (I John) 5:2,3 and verses 3:4-9**.

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