

Transcript - Early Congregation Part 3

Shabbat Shalom again.

And we are going into our next study here; it's either part 3 or part 4 depending at how you look at it. But today, we are going to be talking on one subject particularly. We've been going over history so we have been jumping from years to years, going over how the early congregation began and what circumstances were around the need of a Messiah, how the early congregation started. Last week we ended right at the time of the apostle Paul's conversion, you know, where non-Israelite believers were coming into the congregation. But like we said, these were not really Gentiles, there were with Jews but were called righteous Gentiles, were semi-proselytes; they were going to synagogue, they already joined themselves to the Jewish nation. They simply did not circumcise themselves because they weren't an Israelite.

So now we are up to Paul and now we are going to have something come. We won't get too much into these real Gentiles ... we will get into this next week because once now Paul goes out to Corinth and Ephesus and Philippi and all these places, he is going to be dealing with something because up to this point in history, everything is right here in Israel and everything is between Israelites. And that is why, like I said, **it's absurd to think that Yahshua's making pork an edible meat when pigs weren't even in the area. It wasn't even considered food.** As a matter of fact, when we went over this in Acts 10, here is **Peter, 15 years after the resurrection, saying, "I have never eaten anything common or unclean."** So I thought Yahshua made all things clean over here in Mark 7, of course not. Of course not. That's proof that Yahshua did not make pig clean.

So, once you get into an area now where there are no Israelites. There are no Jews. You're in an **area where everybody is Gentile.** I'm going to go to India in a couple of months; I'll be with areas with people that are completely cultic and pagan. You're starting from square 1, you know. So you have to deal with it in a whole different way. But that will be for next week because there is **one big problem I want to deal with today.** Because the same as some of these false doctrines and Judaizers were here 2,000 years ago, we have the same problems today. And it's in Acts 15, starting in verse 1.

Act 15:1 *And going down from Judea, some taught the brothers, saying, unless you are circumcised in the manner of the Torah, you cannot be saved ...* So here is the dissension that's coming up as now you are starting to have these **proselytes have equality.** Remember we said last week, Yahweh is not a respecter of person and there is equality and it doesn't matter now, if you are a righteous Gentile that's joining the house of Israel or you're an Israelite, that makes no difference any more. You have the **same Spirit**, there is only one Spirit; you have the **same promise**, you have the **same reward.** So now, these Judaizers, many of them are Pharisees, you know, that they are coming and saying,

*... "No, unless you are circumcised according to the manner in the Torah, you cannot be saved" Then **dissension** and not a little disputation with them having taken place by Paul and Barnabas, they appointed Paul and Barnabas and some others of them to go up into Jerusalem to the apostles and elders concerning this question. The congregation conducted and sent them.*

And they journeyed in all Phoenicia and also Samaria as they related about the reconciliation of the Nations or Gentiles. And they caused great joy to all the brethren.

So this is the question that we are going to deal with today. Before getting into Acts 15, that's going to be a little later in the message because Acts 15 is really the surmise of it all, but I want you to understand why this is such a big question. Because again, for somebody to come to somebody and tell about the Sabbath and say, "How on earth can't you believe in the Sabbath, you know, **look there's a hundred times in the Bible that says Saturday is the Sabbath. Nowhere does it say Sunday.**" And then the person is going to say, "Wow, you know you're right. Okay I believe." And then in the next breath, you're going to tell them somehow the New Testament says that Gentiles need to be circumcised? What Bible are you reading? What Bible?

And I have seen Messianic teachers try to twist and turn this because they don't understand the Covenants. So **you have to understand the Covenants in order to understand this question.** But one thing is certain, if we are honest with our self, and I am going to read these scriptures, they are clear as day. **In the New Testament, it is absolutely 100% certain; non-Israelites do not have to be circumcised,** period. Period, there is nothing else to it. So you can doctor in, you can try to twist and turn, but at the end of the day; you do not have scripture on your side. So if I was a new believer, and you are coming to me and telling me about the Sabbath and now you have my ear, and the next thing you are trying to tell me that the New Testament says Gentiles need to be circumcised, you'd lose all credibility. I'd say, "Keep walking. It ain't you."

Matter of fact, when I came to the truth and I called for an elder in a covenant congregation to come and talk to me ... I had about a hundred questions here and in my mind ... actually, I really was figuring, I was so cynical from that point from church and religion and everything, I said, "Look, I'll call guy here. I'll go through these questions and the minute I hear it's a mystery or this and that', then I'll know they are just like the other churches and I can move on with my life." And amazingly enough, every single question I had, that man went in the scriptures and showed me the answer. And then I said, "Wow, this has to be it because nobody ever did that before." They always tried to twist and turn or just say it's a mystery or we don't know but to be able to go in scriptures ...

So we have to be honest with scripture and **the fact that you don't understand scripture, doesn't mean you change it.** We don't have that ability to change even one word of scripture. You know, like I was saying, the **word for Christian; it's in the Aramaic, never mind the Greek, it's in the Aramaic three times that word.** So you don't like that word, that's your problem. Yahweh put it in there by His Holy Spirit. Today, it means something totally different. I don't call myself a Christian because today what Christian connotes. Christian connotes someone who believes the Law is nailed to the cross; Christians keep Christmas and Easter but Christians in the 1st century were different, that's not what it meant. It meant something totally different and the word is there so who am I to just take it out of the Bible and change it into something to fit my theology? You know, that's not what it is about. What we are about is looking and searching.

So I am saying, right off the bat, that somebody that is going to try and say that circumcision is needed by Gentiles in the New Covenant, you don't have scripture on your side. It's very clear. John 14:6 and 7. The other thing I want to show because **the same people that are pushing circumcision are the same ones that think there is a second road to salvation, that for**

the Jews, they can get salvation without believing in Yahshua. There is a famous Christian teacher from Texas who just wrote a book ... this guy has a real big following and he wrote a book stating that Yahshua never claimed to be the Messiah and the Jews never rejected Him as Messiah. I say, "What New Testament are you reading?" You know, it certainly ain't there.

Joh 14:6-7Yahshua said to him, *I am the Way, and the Truth, and the Life. No one comes to the Father except through Me. If you had known Me, you would have known My Father also; and from now on you do know Him, and have seen Him ...* So that's foundational that there is one way to salvation, there is one way to salvation. And the key to this ... I have to show you before I get into the question, that you understand why this is so important not to preach that Gentiles need to be circumcised ...is because it has to do with the Covenants. It has to do with the Covenants.

Some of these Messianic teachers are preaching there is not a New Covenant, it's simply a Renewed Covenant. It's absolutely false. Do your own word study, look it up every time you see the word 'new' and see whether it's 'new' or 'renewed'. It's absolutely nonsense that there is no New Covenant. I am going to show you, if there is not a New Covenant, you've got a big problem because there is no salvation in the 1st Covenant. And I challenge anybody in the world, show me where there is salvation in the 1st Covenant. Show me. The 1st Covenant is cause and effect; eye for eye, tooth for tooth, life for life.

When Yahshua didn't do away with the Torah, **He magnified it.** And like we said, if you ... *the Old Covenant says if you murder; I say if you think angry, you already murder. The Old Covenant says Thou shalt not commit adultery; I say if you thought lust, you've committed it. Murder, adultery, idolatry, blasphemy; those are 4 sins in the 1st Covenant that bring the death penalty.* There's no animal sacrifice, there's no day of Yom Kippur; there's death for those sins and every human being has committed those sins worthy of death. I don't know of a human that I ever met that never got angry once in their life. That's murder. How many times do you have to murder to be called a murderer? Once. Can you say, "Well I murdered a guy once when I was 18 but I never murdered again"? You murder once, you are a murderer. It's that simple. Like I said, according to Yahweh, sin starts in the mind.

So it's important that we understand this that circumcision, as we will see, was not a law, it was a sign. Technically, it is a law but we will get into this later because it is a whole different law for children on the 8th day. If it's something for a child on the 8th day, it certainly couldn't be about joining a covenant where you would be going back to infant baptisms. How does a child on the 8th day know if he is a sinner or not? How many sins has he committed up to that time and can he consciously make a decision? But as far as adults being circumcised like Abraham, like we will see, it's not a law, it's a sign. It's a sign of that 1st Covenant. But let's go to Joshua 24 because I want to show you that actually ... I don't know if you ever read this before ... but Yahweh told Joshua and Joshua told the people, "Don't enter this covenant. Don't enter it because you are going to sin and once you sin ..." And what did we say the 1st Covenant is? Cause and effect ... "you are going to die." You can't win in the 1st Covenant; there is no way to win. And we will see this here.

Jos 24:14 Now, then, fear YAHWEH, and serve Him in sincerity and truth, and turn away from the gods which your fathers served Beyond the River, and in Egypt; and you serve YAHWEH. And if it seems evil in your eyes to serve YAHWEH, choose for yourselves today whom you will serve, whether the gods whom your fathers served Beyond the River, or the gods of the Amorites in

whose land you are living. But as for me and my house, we will serve YAHWEH ... This is Joshua speaking ... And the people replied and said, Far be it from us to forsake YAHWEH, to serve other gods. For YAHWEH our Elohim is He who has brought us and our fathers out of the land of Egypt, out of the house of slaves, and who has done these great signs before our eyes, and has preserved us in all the way in which we have gone, and among all the people through whom we have passed ... And then drop down to verse 19.

*... And Joshua said to the people, **You cannot serve YAHWEH**, for He is a holy Elohim; He is a jealous El. He will not lift up from you your transgressions or your sins. **When you forsake YAHWEH, and shall serve strange gods then He will turn away and do evil to you, and consume you**, after He has done good to you. And the people said to Joshua, No, but we will serve YAHWEH. And Joshua said to the people, You are witnesses against yourselves, that you have chosen YAHWEH for yourselves, to serve Him (for they said, We are witnesses). And now turn away from the strange gods among you, and incline your heart to YAHWEH the Elohim of Israel. And the people said to Joshua, We will serve YAHWEH our Elohim, and we will listen to His voice. And **Joshua cut a covenant with the people on that day, and laid on them a law and a statute in Shechem ...** Samaria - where we were ... And Joshua wrote these words in the book of the Torah of Elohim, and took a great stone and raised it up there under the oak by the sanctuary of YAHWEH. And Joshua said to all the people, Behold, **this stone shall be a witness against us**, for it has heard all the sayings of YAHWEH which He has spoken with us. And it shall be against you for a witness, that you not lie against your Elohim.*

So very clearly we see, Joshua warned them, “**Don’t do this. You’re going to enter this covenant and you can’t keep it.**” So what happens? You enter the covenant and what does Yahweh say? He says, “When you make a vow to me, you do it quickly. I don’t take pleasure in fools.” By your words you are justified, by your words you are condemned. So we live in a world where it doesn’t really mean anything; you can say stuff and all of a sudden, “Oh, I can’t do it, I’m really sorry.” Yahweh doesn’t pull that, you know. Why does it say, **Mal 3:6I am Yahweh, I change not. Therefore the sons of Israel are not consumed? The only reason we are not consumed I because Yahweh made a promise to Abraham** 3800 years ago and Yahweh keeps His promises. So right here, according to this agreement, what happens? You have to keep all of these laws. **Deu 27:26 Cursed is he who does not carry out to do allthe Words of this Torah, to do them! And all the people shall say, Amen!**

So one of the laws of the Torah is, **you must keep everything or you are cursed**. How many people have ever done that? One, Yahshua. What happens once you sin? What happens once you sin? Well, if they are minor sins that are there, you know, if you do a sin in ignorance, we know this from Leviticus, you can go and slaughter an animal. You can pay restitution and it’s okay. It’s okay. On Yom Kippur, the priest comes in for all the sins of the nation that they don’t even know about that they could have did. And that’s okay for sins of ignorance. But has anybody sinned not in ignorance? Has anybody actually sinned when they knew what they were doing? Of course, everybody has. There isn’t a person on this planet that hasn’t sinned knowing what they did. So how do you remove those sins? You don’t; eye for eye, tooth for tooth, life for life.

And that is why I say, if Yahshua was not Elohim, if He was a created being His life would be worth one life. We went over this, **Ezekiel 14:14If Noah, Daniel, and Job stood before Me, they would only save themselves**. But being the Creator of everybody, His life is worth all of us combined. And that is why I read it right here **I am the way and the truth and the life and**

no one comes to the Father except through Me. There is no back door. There is no other way. There is not two roads to salvation. It's very simple, we accept this fact of our fallen nature, we repent, we turn from that and **we try the best of ability to follow and serve Yahweh knowing we are going to fail.**

You know, people say, "Why would you try to keep the law. Nobody can do it." I say, "Well have you ever gone bowling?" "Yeah" "Well, in the 1st frame, how many pins did you knock down?" "7" "Did you leave the bowling alley?" No, every frame you tried to knock down 10 and if you only knock down 1, you still try to knock down 10 the next frame. So it's the same way in life, the fact that you failed, the fact that you sinned; you don't go out and commit hari-kari. You wake up the next day and you try over and over again and that's the beauty of the New Testament that where we fail, He makes up as we are going to see. But it is important to understand this fact that **Joshua warned them, "Don't enter this Covenant because it is a Covenant of death.** There is no eternal life in the 1st Covenant. It's 'cause and effect' and not because of the Torah (the Torah is holy, just and good) because of human nature and I am going to show you, when Abraham entered covenant, he knew better. Abraham knew better, he didn't enter covenant with Yahweh because he knew he couldn't keep it and we will see that when we get there in a little bit.

Go to 2 Corinthians 3. Because people don't understand that there is two covenants, a New Covenant and an Old Covenant, they have no idea; they can't understand Corinthians and again, what do they want to do? They want to change it because they think 2 Corinthians 3 is talking about the Torah. It's not talking about the Torah, it's talking about the Covenant. What is the difference? **The Torah is the Law; the Covenant is the Agreement about the Law,** two different things. Two totally different things.

2Co 3:3 *it having been made plain that you are Messiah's letter, ministered by us, not having been inscribed by ink, but by the Spirit of the living Elohim, not in tablets of stone, but in fleshly tablets of the heart. And we have such confidence through Messiah toward YAHWEH; not that we are sufficient of ourselves to reason out anything as being out of ourselves, but **our sufficiency is of YAHWEH, who alsomade us able ministers of the New Covenant, not of the letter, but of the Spirit. For the letter of the Torah punishes with death, but the Spirit makes alive.***

What is he talking about? You know, the letter brings death. Meaning, **there is a death penalty for breaking these things,** it's very simple. But through the Spirit of Yahweh, through the New Covenant ... you know, the Old Covenant ; eye for eye, tooth for tooth, life for life. Let the punishment fit the crime. The New Covenant says, *I will be your Elohim and you will be My people and I will remember your sins no more.* You don't find that in the 1st Covenant, you find it in the New Covenant. Praise Yahweh, we have a New Covenant!... *Now if the ministration of death as contained in the letter of the Torah and engraved on stones, was so glorious, so as that the sons of Israel could not look into "the face of Moses" because of the glory of his countenance, which glory was not lasting, how much more the ministry of the Spirit will be in glory!...* So again, he's not talking about the Torah; he's talking about the Covenant, **he's talking the Contract, he's talking about the Agreement.** The 1st Agreement is to keep everything or die; the 2nd Agreement is, if you repent, I'll forgive you; two different Agreements.

... For if there be glory in the ministration of condemnation, much more the ministration of righteousness shall exceed in glory. Just as that which was not glorious has been made glorious,

*in comparison, this excels in glory. For if that which was not lasting was glorious, much more glorious will be the thing which remains. Then having such hope, we conduct ourselves bravely. And not as "Moses, who put a veil over his face," for the sons of Israel not to look at the fullness of the glory of the thing not lasting. But **their minds were blinded; for to this day, when the Old Contract is read, the same veil remains, and it is not known to them that the veil has been removed through Messiah.***

So look at the Jews today, they are still under the Old Covenant. **They are still part of that Agreement** and when they do good, they are blessed and when they don't do good, they are cursed. It's cause and effect. So, it's not all bad but it's not all good either and there is no eternal life there. There is no eternal life that comes from there because of the judgement. So he is saying *their minds were blinded to this day when the Old Contract is read*. So again, 2 Corinthians 3 is not talking about the Torah, it's talking about the Contract, the Agreement; one lead to life, one became a covenant of death. Why did it become a covenant of death? Because nobody could keep it, because nobody was able to do it.

It's like me saying, "Okay, you know what? I'm going to give a prize. I'm going to give, to the one who wins, you'll get citizenship in Israel, you can stay here your whole life. You're going to get 10 acres of land. You're going to get all kinds of cows, you're going to get all kinds of this and that and here's what you are going to have to do. You have to run a mile in under 30 seconds. You know, it all sounds great, the reward, but nobody can run a mile in under 30 seconds. It's not humanly possible. So what good is the reward, if you can't keep it? And here's the other side, if you don't run that mile in 30 seconds, you can get death. That's what they were looking at here. They were looking at a covenant of death because the Agreement was not possible. The Agreement was not possible to do.

Heb 10:1*For the (Levitical) Law had in it a shadow of the good things to come, but not the substance of those things themselves. Appearing year by year with the same sacrifices, which they offer continually, they never are able to perfect those who offered them. Otherwise, if they had once been perfected they would have ceased to be offered? For from henceforth, their minds would not have driven them into the sins from which they had once been cleansed. But in those sacrifices **they remembered their sins year by year**, for it is not possible for the blood of bulls and goats to take away (the penalty of) sins.*

We said this the other day. Why? Because the life of an animal was not equal with the life of a human so the whole sacrificial system was never to forgive sins, to remove the penalty of the sins. **The sacrificial system was to remind them that they were sinners so that when the Messiah would come, they would say, "Wow, we are tired of sin. Yes, we want your sacrifice."** But what happened was, Israel made an end of the sacrificial system to itself. That's why I said, with the apostle Paul, it was never if we have to keep the Torah or not, it was can you have your sins forgiven through the sacrificial system or is it only through the blood of Messiah? That's what they are dealing with in the 1st century. Genesis 17, now let's go to the circumcision.

Gen 17:1*And when Abram was ninety nine years old, YAHWEH appeared to Abram and said to him, I am El Shaddai! **Walk before me and be perfect**; and I will make My covenant between Me and you, and will increase you very greatly. And Abram fell on his face. And Elohim spoke with him, saying, As for Me, behold, My covenant is with you, and you shall be a father of many nations. And your name no longer shall be called Abram, but your name shall be Abraham. For I*

have made you a father of many nations ... Abram means 'exalted Father' referring to Elohim but Abraham means 'father of many', giving significance now to Abraham.

*... And I will make you very fruitful, exceedingly. And I will give you for nations. And kings shall come out of you. And I will establish My covenant between Me and you, and **your seed**... Remember, we talked a lot about the importance of the seed ... after you in their generations, for an everlasting covenant, to be a Elohim to you and to your seed after you. And I will give to you and to your seed after you the land of your sojourning, all the land of Canaan, for an ever-lasting possession and I will be their Elohim. And Elohim said to Abraham, You shall keep My covenant, you and your seed after you in their generations. This is My covenant which you shall keep, between Me and you and your seed after you: Every male child among you shall be circumcised. And **you shall circumcise the flesh of your foreskin. And it shall be a token ... or sign ... of the covenant between Me and you.***

... And a son of eight days shall be circumcised among you, every male in your generation, he that is born in the house, or bought with silver from any son of a foreigner who is not of your seed. The child of your house and the purchase of your money circumcising must be circumcised. And My covenant shall be in your flesh for a perpetual covenant. And an uncircumcised male who is not circumcised in the flesh of his foreskin, his soul shall be cut off from his people; he has broken My covenant. And Elohim said to Abraham, You shall not call your wife Sarai by her name Sarai, for Sarah shall be her name; and I have blessed her and have also given to you a son from her. Yea, I have blessed her... and I think I will stop there.

So we see that **the covenant is not circumcision**. Circumcision is **a sign** of the covenant, it's a token of the covenant and why? Why is it a token of the covenant? Because every covenant, at least every important covenant ... it's not every covenant but important covenants have to be ratified by blood. So **it is a sign in the seed of the flesh**; that Yahweh had to pick a seed. We know it from Genesis 3 that the seed would come from Adam and Eve and then that seed went through Noah and now He has got to find somebody who is righteous enough that the Messiah can be literally born through this seed. So it is something in the flesh and He is saying to Abraham, "Okay, you are going to do this as a sign and this way we will know because you're going to die and he's going to die and he's going to die and he's going to die but **we are going to have this token in the flesh so that we don't lose this lineage of where the Messiah has to be born from**. And it's going to be a token, it's going to be a sign to you in the flesh of that covenant, of that 1st Covenant that's there.

Also if you go through it, what is it also showing? It's also showing the land covenant that this was dealing with the land covenant. And that's why we see that not only Israelites but even other sons of Ketorah are still sons of Abraham. You know that in the kingdom we will have lands, it's not only Israelites but you see other, other ones that will have lands. Even Egypt ... it says Assyria, Egypt and Israel will be one in the Millennium. So we see it is a physical covenant for a physical seed for a physical reason. And **the sign of the circumcision was a sign in the flesh until the Messiah comes**.

But **1 Corinthians 15:50** says what? *Flesh and blood cannot inherit the kingdom of Yahweh*. So there is a purpose to this covenant. It's a purpose to the flesh but flesh and blood does not inherit the kingdom of Yahweh and that's what you have to decide. Do you want to be part of the fleshly covenant or do you want to be part of the spiritual covenant. Which one is it going to be? Because like I said, if you look in your Bible, **not one person in the flesh in this covenant**

made it into the kingdom, not one. Not one person in the Old Covenant obtained salvation. So that's really what the question comes down to. Which covenant do you want to join? Do you want to join the 1st Covenant that's going to lead to death, you know, or do you want to join the New Covenant where *I'll be your Elohim and you'll be My people and I'll remember your sins no more.* Where you are not looking for an earthly possession on a piece of plot land up here somewhere in the north or the south, but you're looking to dwell with the Messiah in His plot, 5,000 cubits all around ... or 25,000 cubits all around Jerusalem that the Messiah gets for Himself ... that He says for those who are His first fruits, they will dwell with Him there forever. Which inheritance do you want? Flesh and blood cannot inherit the kingdom.

Galatians 4, Galatians 4 also shows us the inferior-ness because sometimes people will look at ... we just read in Genesis 17 ... "But look circumcision is forever." I agree, in the 1st Covenant. It's forever a sign in the 1st Covenant. It never says it's a sign of the New Covenant. Show me once, show me one time ... Old Testament or New Testament ... Jeremiah 31, does it say circumcision is a sign of the New Covenant? No. Anywhere in the New Testament, does it say circumcision is a sign of the New Covenant? No. No. I agree with that. **Circumcision is the sign of the 1st Covenant forever.** The only problem is, I don't want to be a part of that covenant because it is a covenant of death. There's no salvation in that covenant. So I would rather be part of the covenant that can give me salvation than the covenant that will lead me to death.

Galatian 4:21 Paul equates these two covenants and look how he does it, very very interesting analogy he does... *I say to you, those that desire to let themselves be under (the penalty of) the Torah, do you not hear what the Torah says?...* See, that's what you do. You know, when you are in the New Covenant, what does it say all over? You're not under the penalty of the Torah. If you are in the Old Covenant, you certainly are because if you got angry, you murdered and murder is a death penalty and how is it paid? There is no way to have it paid. So if you are in that 1st Covenant, you better believe you have a death penalty hanging over your head because there is no way to have it forgiven. That's what he says there.

... I say to you ... the ones that want to get their salvation through circumcision ... those that desire to put themselves under (the penalty of) the Torah, do you not hear what the Torah says? For it has been written, Abraham had two sons, one out of the slave woman and one out of the free woman ... and he is showing the 1st Covenant, the 1st Agreement towards slavery and the 2nd Agreement towards freedom, liberty ... But, indeed, he of the slave woman has been born according to flesh, and he out of the free woman through the promise.

That's what we said, it was a fleshly covenant; that's why there **had to be a sign in the flesh** and there was a good reason. You know the Messiah had to come through a special lineage. We don't have that problem today because He already came. **Galatians 3:29***if you are in Messiah, then you are Abraham's seed.* So I don't need circumcision any more for that. **The Messiah's already here, He already accomplished it.** All I have to do is go to the Messiah and I automatically become a seed of Abraham, nothing about circumcision. Two women, two covenants, right? One woman born according to the flesh.

...and he out of the free woman through the promise. Therefore, these things were symbolic of two covenants: The one from Mount Sinai giving birth to bondage, which is Hagar. For Hagar is the Mount Sinai, which is in Arabia ... another point for that, it's not in Sinai Peninsula ... and it surrenders to this Jerusalem, which is now in bondage with her children. But the Jerusalem which is above is free, who is the mother of us all;

... for it has been written, "Be glad, barren one not bearing; break forth and shout, the one not travailing; for the sons of those who are forsaken, greatly outnumber the favored one." But, brothers, we are children of promise according to Isaac. But then, even as he, born according to flesh, persecuted the one according to Spirit, so it is also now ... Why is our brother Judah persecuting us so much? Because they are part of the fleshly covenant, they are not part of the spiritual covenant ... *But what says the Scripture? "Cast out the slave woman and her son, for **in no way shall the son of the slave woman inherit with the son of the free woman.**"* ... There is a reason why there is a war coming here. There is a reason why 2/3rds of the people here are going to die. There's a reason and we're reading it here ... *Then, brothers, we are not sons of a slave woman but of the free woman.*

See, where people go wrong is they read this and they are equating this to the Torah. It's not the Torah, it's the Covenant, it's the contract; **it's the contract that is the problem.** The Torah is holy, just and good but the agreement that they made that *cursed be he that does not do continue in every law of the Torah and the people said "Amen"*. Big problem, you can't do it. You can't do it and that's why I say sometimes love is not saying, "Don't worry about it." Sometimes love is holding people to accountability. **Watch your words; watch the commitments** you make and whatever comes out of your mouth, complete it. That's what Yahweh says. Psalms 15, that's the person He looks to. The person even to his own hurt ... and I have done it myself.

There is times, even at feast, you try and help people, "Oh, yeah. You can come. You can come." You get to the point, "Woah, what did I do here? I'm thousands of dollars in the hole." Am I going to call somebody else up and say, "Nah, I'm sorry; I'm not going to bring you"? Of course not, it comes out of my mouth, you're going to abide by it. And that's why, watch our words, watch our words. *By your words you will be justified, by your words you will be condemned.*

So we clearly see here, all throughout the Bible, all throughout the New Testament, equating the 1st Agreement with the 2nd Agreement, with the Old Covenant with the New Covenant; clearly 2 different covenants, 2 different agreements.

Galatians 5, and now do you understand, now do you understand why **Paul is so angry with these Judaizers**, these Pharisees that are trying to push Gentile believers to be circumcised? Because he putting them in the Old Covenant; he is **putting them under the death penalty if they do that.** And now let us read from Paul's own words what he says *Then stand firm in the liberty with which Messiah made us free and do not be harnessed again with a yoke of slavery. Behold, I, Paul, say to you that **if you are circumcised, Messiah will profit you nothing*** ... You want to go out and get circumcised? You are joining the Old Covenant, there's no salvation; Messiah profits you nothing. And I have seen people come here to the land, believers at first, and they will actually deny their faith and they will join Judaism as if the goal is just to stay here now. What did we just read? This isn't the goal, Jerusalem on earth; it's Jerusalem above that is coming. Much as I love it here, I am not going to sell my soul to the devil to stay here now and then lose out on the kingdom.

... *I, Paul, say to you that if you are circumcised, Messiah will profit you **nothing**. And I testify again to every man being circumcised, that he is under obligation to fulfill the whole Torah ... Why? **Deuteronomy 27:26** Cursed is he who does not continue in **every law** of Torah. You circumcise yourself, you have to keep every law or you die ... *those of you who are seeking justification in the Torah, you have been severed from Messiah; you have fallen from grace...* How do you misinterpret that?*

... For we through the Spirit eagerly wait for the hope of righteousness, which is of faith. For in Messiah Yahshua, circumcision and uncircumcision are nothing, but faith is perfected through love. You were progressing beautifully! **Who confused you to not obey the truth?** Your persuasiveness is not from Him who called you. A little leaven leavens all the lump. I trust as to you in our Master that you will not consider other beliefs, but that the one troubling you shall bear the judgment, whoever he may be. But I, brothers, if I preached circumcision, why am I still persecuted? Why? Has the torture stake ceased to be a stumbling block?... And Paul was not against circumcising children on the 8th day. We are going to see it's for something totally different. **He's against Gentile adults coming into the Covenant and being forced to be circumcised.**

And look what he says in **verse 12** in the clearest, strongest language he can use. He says *O that the ones causing you to doubt would cut off themselves* ...Literally, he's saying, he wishes these people who want to circumcise you, that they would literally emasculate themselves. It's how strong his wording is. *For, brothers, you were called to liberty. Only do not use this liberty for an opening to the flesh. But through love serve one another. For the whole Torah is fulfilled in one word, in this, "You shall love your neighbor as yourself."* ... So, is he against the Torah? Absolutely not, because there is only one time that circumcision is a law in the Torah and that is for clean and unclean on the 8th day of a baby's life. It's not a sign of the New Covenant.

Galatians 3, we read in **Deuteronomy 27:26** *Cursed is he who does not continue in all the things of the Torah...* so were all the people under that 1st Covenant, are they cursed beyond reason? Are they lost? Can they never be saved? No, we have this beautiful scripture in **Galatians 3:13 and 14** *Messiah redeemed us from the curse of the Torah, having become a curse for us; for it has been written, "Cursed is everyone having been hung on a tree;" that the blessing of Abraham might come on the nations through Messiah Yahshua, that **we might receive the promise of the Spirit through faith.***

So again, like we said in the beginning, Yahshua said, *"I am the way, the truth and the life. No one comes to the Father but through Me."* **So even though there was no salvation in the 1st Covenant, for those who go from the 1st Covenant into the New Covenant, they do have their sins forgiven.** And that is why you have to have Ezekiel 37. **There has to be a physical resurrection for the house of Israel that died before Yahshua came, if not, then they all go to the lake of fire.** And a lot of them were trying, they were trying their best, but there was no salvation in that Covenant. So we see that in the Bible; Daniel 12:2, Ezekiel 37. When Yahshua returns, He will physically resurrect the house of Israel. He will give them opportunity to go from the 1st Covenant into the New Covenant.

Now, the 2nd question is this ... that comes up when you are dealing with circumcision. Go to Hebrews 9, Hebrews 9. So clearly, clearly, we can look from scripture and see there was no salvation in the 1st Covenant, that's an easy fact to prove, and that there's a New Covenant and an Old Covenant. The 1st Covenant was 'cause and effect'; the 2nd Covenant is 'mercy and forgiveness through the blood of the Messiah'.

Heb 9:15 He says ... *And for this reason he became **the Mediator of the New Covenant**, that He might by his death be redemption, to them who had transgressed the first covenant...* Is there a New Covenant and a 1st Covenant? Of course, we're reading it right here. It's not the same Covenant, 2 different Covenants. Although, like we said, 3 things that never change in any covenant; always the house of Israel (Judah and Israel) always the land of Israel, always the

same Torah; those 3 things never change. Any covenant that you look at; the people are always Israel (Judah and Ephraim), the Torah is always the Torah and the land is always the land but the agreement is different.

*... so that they, who are called to the eternal inheritance, might receive the promise. For **where there is a testament**, it shows the death of him who made it. For **a covenant** is affirmed over those dead, since it never has force when he who has made it is living ... We know that. A last will and testament people make and while you are alive, you can change it a hundred times but once you die, that cannot be changed; whatever is written in that will, that's the way it's going to happen ... For this reason not even the first covenant was confirmed without blood ... And then he goes into, you know, how they killed the heifer and put the blood ... verse 20 ... saying, "This is the blood of the covenant which is ordained to you ... So every covenant is ratified by blood. If you are circumcised, whose blood are you entering the Covenant by? Your own, if you are circumcised you are entering by your own blood and that's why if you go to Colossians 2*

Col 2:8 *Watch that there not be one misleading you through philosophy and empty deceit, according to the tradition of men, according to the elements of the world, and not according to Messiah. For in Him dwells all the fullness of divinity bodily; and it is **through Him, that you have been made complete**, for He is the Head of all angelic orders and authority, **in whom also you were circumcised with a circumcision not made by hands**, in the putting off of the body of the sins of the flesh, **by the circumcision of Messiah, being buried with Him in baptism**, and by Him you were raised with Him for you believed in the power of YAHWEH, who raised Him from the dead.*

So very very clear, **when you go in that water of baptism, you're being circumcised** not of your foreskin but the putting the deeds of the flesh. They are being cut away ... your sins ... and that's why ... verse 14 he takes *his mandate, he cancelled the legal contract of our sins ... the 1st Covenant ... which existed against us, and took it out of the way, nailing it to His torture stake ... This isn't true in the 1st Covenant; only in the New Covenant and that is why the sign of the New Covenant is baptism. The sign of the New Covenant is not circumcision because when you go in those waters of baptism, **you are entering Yahshua's circumcision**. And literally, **He is taking away your contract of death** and He is nailing it to His torture stake.*

Act 2:36, Act 2: 36 and this on the day of Shavuot. We went over this last week. When Paul is ... when Peter is telling them that Yahshua is the Messiah ... that He was crucified ... you know, you killed Him and look what he is saying, verse 36 *then assuredly ...*

Act 2:36 *Then assuredly, let all the house of Israel acknowledge that YAHWEH made known **this same Yahshua** whom you crucified, **He is both YAHWEH and Messiah**. And hearing, they were touched in the heart, and said to Peter and the rest of the apostles, Men, brothers, What shall we do? ...What shall we do?... And Peter said to them, Repent and be baptized, each of you **in the name of Yahshua YAHWEH** for the forgiveness of sins, that you may receive the gift of the Spirit of Holiness. For the promise is to you and to your children, and to all those afar off, as many as the Master our Elohim shall call ...So very clearly, that's the way you have those sins removed, through the blood of Messiah, there's no other way. There's no other way. Emersion is the sign of the New Covenant; baptism is the spiritual circumcising of the heart. We are entering Yahshua's baptism when we do that.*

Now let's go to Genesis 15 because, like I said, very interesting ... we read in the beginning, Joshua 24 right? Where Joshua is pleading with the people, "**Don't enter this Covenant! You're not going to be able to do it and your sins will not be forgiven in it.**" And they said, "No, no, no. We want to. We want the promises; we're going to enter the Covenant." Now let's look when Abraham entered the Covenant. Did Abraham do the same? **Genesis 15:6** Yahweh first tells him, He is going to make this Covenant, his seed will be like the stars in the sky that can't be counted and it says, *He believed in Yahweh ... And he believed in YAHWEH. And He counted it to him for righteousness ...* Was he in circumcision or uncircumcision? Uncircumcision, when he is believing here.

*... And he believed in YAHWEH. And He counted it to him for righteousness. And He said to him, I am YAHWEH who caused you to come out of Ur of the Chaldeans ...Urfah, like we learned from Yossie the other day ... to give you this land to inherit it. And he said, Adonai YAHWEH, by what shall I know that I shall inherit it? And He said to him, Take for Me a heifer three years old, and a she-goat three years old, and a ram three years old, and a turtledove, even a nestling. And he took all these, and he divided them in the middle; and he laid each piece opposite its neighbor, but he did not divide the bird ...*So we didn't get into, yet, the 9 steps of the Blood Covenant. This is the 3rd step, cutting the animal in half, right? And then what happens? The 2 parties are supposed to go back-to-back, they do a 'figure 8' through the pieces, they come face-to-face and they give the terms of the Covenant.

But now let's look, did that happen here with Abraham. Let's go down to **verse 17***And it happened, the sun had gone down, and it was dark. Behold! A **smoking furnace and a torch of fire** that passed over between those pieces! In that day YAHWEH cut a covenant with Abram, saying, I have given this land to your seed, from the river of Egypt to the great river, the river Euphrates ... **verse 12** ... And it happened, as the sun was setting, and a deep sleep fell on Abram. And behold, a terror of great darkness was falling on him!...* So Abraham never walked through the pieces. He knew better, he knew he couldn't keep the Covenant. It was *a smoking furnace and a torch of fire* that walked through the pieces. Yahshua was entering the Covenant with Yahweh and Abraham was entering on His back. See, **we're not making covenant with Yahweh at baptism, we are entering Yahshua's covenant with Yahweh. You're entering His covenant and that's why we're His slave** because He already did, He already paid the penalty that had to be paid. We're just taking the benefit of that by joining His family and by being His slave.

Let's go to Hebrews 6 and let's see the continuation of the story there. Hebrews 6 ... because we cannot be faithful to Yahweh, it's impossible as human beings; it's not in our nature but Yahshua is faithful. Yahshua is faithful.**Heb 6:12**He says *...that you not become slothful, but imitators of those who through faith and long-suffering are inheriting the promises. For YAHWEH having made a promise to Abraham...* We just read about it, right? **...since He had no one greater to swear by, "He swore by Himself,"...** He didn't swear by Abraham, He swore by Himself. Remember? The torch of fire and the smoking furnace ... *saying, "Surely blessing I will bless you, and multiplying I will multiply you."* And so, *being patient, he obtained the promise ...being patient. In your patience, possess ye your souls.* Remember what we said, you know, self-control. Abraham had the self-control not to walk through those pieces.

... being patient, he obtained the promise. For men indeed swear by one greater than themselves, and in every dispute that occurs among them, the true settlement of it is by an

*oath. Therefore, YAHWEH, being abundantly willing to show to the heirs of the promise, that **his promising was irreversible**, He sealed it by an oath; so that, by the promise and the oath ... the promise and the oath, right?*

*... which change not, and in which Elohim cannot lie, we find courage to hold fast to the hope that has been promised to us by Him in whom we have taken refuge ... we find courage to hold fast to the hope that has been promised to us by Him. So **the promise is by Yahweh, it's fulfilled through Yahshua** and what are we doing? We're taking refuge in Him, in that promise ... which we have as an anchor of the soul, both certain and sure, and it enters into that within the veil, where Yahshua entered as forerunner for us, having become a High Priest forever, according to the order of Melchizedek.*

So it's very clear, you want to circumcise yourself? Every covenant has to be ratified by blood; you're entering by your own blood. See how long you last before you sin and then you are dead. You want to enter the New Covenant by the blood of Yahshua, you're buried with Him in baptism; you're entering a covenant that Yahweh and Yahshua went into and we are coming in on His back, not our own.

Hebrews 8:6 Hebrews 8:6. Is it the same covenant? Of course not ... *But now, Yahshua the Messiah hath received a ministry which is greater than that: also by so much more, **He is a Mediator of a better covenant**, and so are the **promises greater than the first covenant** ... The 1st Covenant the promises were mostly physical. The New Covenant, the promises are of eternal life, of eternal life ... *I will be your Elohim and you will be My people and I will remember your sins no more.* They are promises of eternal life. And then we see in verse 7 ... *For if that first was faultless, there would have been no need for a second ...* So there is a problem with the 1st one. Is the problem of the Torah? No, look what the problem is.*

*... For finding fault with them, He said to them, "Behold, days are coming, says YAHWEH, and I will make a new covenant with the house of Israel and the house of Judah ... The Torah is holy, just and good. The Torah is perfect but man's inability to keep it, the agreement about it, was not perfect. So it's the Covenant, the Agreement, the Contract which was not good ... **not according to the covenant which I made with their fathers in the day of My taking hold of their hand to lead them out of the land of Egypt; because they did not continue in My covenant, and I rejected them ...*** So very clearly, is the 1st Covenant the same as the 2nd? No, **He says this is not according to the 1st Agreement** ... *Because this is the covenant which I will covenant with the house of Israel after those days, says YAHWEH, I will give My Laws into their mind, and I will write them on their hearts, and I will be their Elohim, and they shall be My people."*

So very very clearly we see the differences, different Agreement and different priesthood, a different priesthood. One had a temporary priesthood and a Levite which was a bridge; one is the everlasting priesthood of Melchizedek.

Hebrews 10:9 and 10, **Heb 10:9-10** then He said, "Lo, I come to do Your will, O Elohim." He takes away the first in order that He may set up the second; by which will we are sanctified through the offering of the body of Yahshua Messiah once for all ... Very very clearly, there's a 1st Covenant and there's a 2nd Covenant. **Circumcision is the sign of the 1st Covenant which was a covenant of death; baptism is the sign of the New Covenant which is the acceptance of the blood of Yahshua which leads to eternal life.** That's real clear. It can't

be clearer from the scriptures ... don't have to add, twist, don't even really have to interpret; just read the scriptures themselves, that's very clear.

Romans 3:31 ... Does it change the Torah? No ... *Do we then nullify the Torah by faith? Far be it. On the contrary, we establish the Torah!* ... So again, it has nothing to do with the validity of the Torah; it has to do with the inability of the people to keep it. That's the difference of the 1st Covenant to the 2nd Covenant.

John 1:17 says ... *For the Torah was given through Moses, but grace and truth came through Yahshua Messiah.*

Two different purposes, **it was never the purpose of the Torah to give you salvation. The purpose of the Torah is to teach you right from wrong but the Torah can't change the heart.** And that's the beauty of the New Covenant that **Yahweh, literally, takes His One Spirit and puts it in you.** And now if we surrender to that Spirit, it will change our mind and transform us into a new creation. Very very different ... **John 1:17** *For the Torah was given through Moses, but grace and truth came through Yahshua Messiah.*

1Co 7:18-19 **1Co 7:18-19** *If a man was circumcised when he was called, let him not adhere to the party of uncircumcision. And if he was uncircumcised, when he was called, let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of YAHWEH is everything ...* Circumcision was the sign of the 1st Covenant. It really has no bearing on us today that are in the New Covenant but the keeping of the commandments is everything. So this has nothing to do with violating the Torah or violating Yahweh's commandments.

Romans 4, Romans 4, Paul gets into this in even more depth ... **Rom 4:1** *What then shall we say our father Abraham to have found according to flesh? For if Abraham was justified by works, he had reason to be proud, but not with Elohim for what does the Scripture say? "And Abraham believed YAHWEH, and it was counted to him for righteousness." ...* We read it before, so it was belief that made him right with Yahweh

*... Now to one working, the reward is not counted according to grace, but according to debt. But to the one not working, but believing on Him justifying sinners, his faith is counted for righteousness. Even as also David says of the blessedness of the man to whom YAHWEH counts righteousness apart from works: "Blessed are those whose sins are forgiven, and whose sins are covered; blessed is the man to whom YAHWEH will in no way charge sin." Is this blessedness then on the circumcision, or also on the uncircumcision? For we say that **faith "was counted to Abraham for righteousness."** How then was it counted? Being in circumcision, or in uncircumcision? Not in circumcision ... He wasn't circumcised yet.*

*...but in uncircumcision! And he received **a sign** of circumcision ...* So we said it was not a law, it was a sign ... *And he received a sign of circumcision **as a seal** of the righteousness of faith while in uncircumcision, for him to be a father of those believing through uncircumcision, for righteousness to be counted to them also, and a father of circumcision to those not of circumcision only, but also to those walking in the steps of the faith of our father Abraham during uncircumcision. For the promise was **not through Law** to Abraham, or to his seed, for him to be the heir of the world, but through a righteousness of faith ...* Like I said, circumcision was not a law, it was a sign. It was not a law, it was a sign. And again, where we see it as a law, we still keep it, which we will get into.

So now let's get into Acts 15. Now, because without understanding what we went over, up to this point, you'll never understand Acts 15. You'll never understand the ruling, why they ruled that way and what is here. The first thing I want to say if you read Acts 15, **Acts 15 is not talking about whether Gentiles have to keep the Torah.** You do not find that there, either in the Greek or the Aramaic. You may find it in a bad translation but if you look in the original manuscripts, **the question on hand is not whether the Torah needs to be kept. It's whether Gentile needs to be circumcised,** need to be circumcised according to the Law of Moses. That's what the question is. So let's go into it here, now.

Act 15:4-5 *And having arrived in Jerusalem ... We read verse 3 already. This is Paul ... they were welcomed by the congregation and the apostles and the elders. And they reported what things Elohim did with them. But some of those rose up from the sect of the Pharisees who had believed, saying, It is necessary to circumcise them in order to keep the Law of Moses ...* What's the problem again? Circumcision, that's the problem.

Now, just let me step back one moment. Go back into the cultural. I think at this point, you understand the cultural differences, from last week when we talked about **according to the oral law, a Jew could not even sit in the same room as a Gentile.** They couldn't eat off the same plates. If a Gentile made olive oil, a Jew could not even use that olive oil. So we went over this division with Cornelius, why it's a big problem. How on earth can you have one Spirit and one body if you have half the people believing that these people are even human, that they are sub-human. And that's why when you see in the Torah, when you see them saying that **Goliath was an uncircumcised Philistine,** do you really think he is thinking about his foreskin? Of course not, He's saying he's a heathen, that's what the word means when you see uncircumcised used in that sense, that **he's heathen. He's sub-human.** So this is what they are dealing with that the Israelites, particularly the Jews, were looking this way to outsiders. It's a cultural issue.

Now, now that circumcision is going to get dealt with, you have another problem. You have a problem with, that according to the Torah, you know we cannot partake in blood. When you are eating meat, you have to drain the blood correctly and that is why when you go to the meat market and you get a piece of steak, you have no idea if the blood was drained correctly and probably it wasn't. And **that's why most meat in America is not Kosher,** even if it is beef and chicken, you know, unless you go to a special Kosher deli. They have some but most of them are not being drained correctly because if you don't cut the vein the right way and get all that blood out, once the blood coagulates inside the meat, it's very difficult to get it out from that point.

So this is what they are dealing with now. They are dealing with Gentiles don't believe that. They will actually eat the meat with the blood in it. They had certain practices during their religious ceremonies, there were orgies going on. You're dealing with Gentiles, real Gentiles and that's why when people say to me that **if someone doesn't use the name Yahshua or Yahweh, he is worshipping a false deity, it's absolutely ridiculous.** They are reading the same Bible we are, they just don't know the name. **They don't know the name. It's that simple so tell them the right name but they are not worshipping a false deity.** How could you read Matthew, Mark, Luke and John and think they are worshipping a false deity? Go to cultic things. See where they are sacrificing children and you will see what cultic is. You know, this is not cultic; Matthew, Mark, Luke and John, nothing cultic about it.

So you have people here doing these abominable cultic practices. **How can you get them to sit with Jews in the room?** How do you get them because if you can just get them in the room, everything will take care of itself. Why? Because Moses is preached every Sabbath. But how do you get them in the room? And that's what we are going to see, that the **apostles are going to make basic guidelines, simply cultural guidelines that these people will sit together.** And then, like I said, once they sit together, everything will be taken care of week by week.

So let's go to **verse 19**. Let's look at the ruling then ... *For this reason I judge not to trouble those from the nations turning to YAHWEH, but to write to them to hold back from the pollutions of idols...* You know, it just ain't going to work if they are coming in with their idol, sitting down with their idol next to them ... *and from fornication...* which says it on its own ... *and from things strangled...* because if meat is not killed correctly, it's going to be filled with blood ... *and blood.*

So very clearly and like I say, logically, there isn't anybody who with an honest heart can look at this and say this is the only thing a Gentile has to do in the New Testament. "Okay, we don't have to believe in Yahshua, we can blaspheme Yahweh's name, we can kill our neighbor but as long as I don't strangle my dog, I'm doing pretty good." It's utterly ridiculous, you know. So if you don't understand it, that's fine, but **to say this is the only thing that a Gentile would have to do to come into the faith when it doesn't even have to do with belief, it just don't make any sense.** Now, this is a cultural thing to get them in the room together because look at **verse 21** *For in every city from ancient generations Moses has those proclaiming Him, having been read in the synagogues on every Sabbath.*

You know, each of you coming to this school, you know you got a contract, whatever you want to call it, you know, the protocols that you had to sign because we have protocols here. And in order to get you in this room, you had to agree to those protocols because if not, we'd have a big problem on our hands because the regular brethren wouldn't want to sit with you if you were dressing immodest, if you were falling on the ground and barking like a dog or any of the other things we had in the protocols. So they are just basic protocols to get us in the room. Now that we are in the room, we can read Moses and we can get to the bottom line for it. And that's all it's saying here. **They are making basic tenets, cultural tenets to get the people together and then once they are here, every week as the Torah is being ...** "Ah, now I understand. Okay, I got that." And they will grow from it and this is what it is all about.

*... For in every city from ancient generations Moses has those proclaiming Him, having been read in the synagogues on every Sabbath. Then it seemed good to the apostles and the elders, with all the congregation, to send chosen men from them to Antioch with Paul and Barnabas, Judas having been surnamed Barsabas, and Silas, leading men among the brothers, writing by their hand these things: **The apostles and the elders ... So don't blame Paul for this because the apostles and the elders, all are in agreement ...** The apostles and the elders and the brothers, to those throughout Antioch, and Syria, and Cilicia, brothers from the nations: Greeting. Since we heard that some of us having gone out have confused you with words, agitating your souls, saying, Be circumcised to keep the Torah, to whom we gave no command... **So it has nothing to do with keeping the Torah, it's being circumcised to keep the Torah.** That's the only thing, the only problem they are dealing with. ...*

... Because of this, we deliberated, all of us, to send chosen men to you along with our beloved Barnabas and Paul, men who have given up their souls on behalf of the name of our Master, Yahshua Messiah. Therefore, we have sent Judas and Silas, they by word also announcing the

*same things. For it seemed good to the Holy Spirit and to us to **put not one greater burden on you** than these necessary things: To hold back from idol sacrifices, and blood, and that strangled, and from fornication; from which continually keeping yourselves, you will do well. Be true in our Master.*

So again, circumcision was a big thing. They would not sit in the room if the guy wasn't circumcised, they wouldn't eat with him. So now they are, "No, no, no. That's not scriptural. You can do it, you can sit down with them but these other things ... yes, please, don't be bringing strangled animals, don't be eating blood in the midst of the brethren." You know these were cultural things they needed to do to come together.

Now, let's go back to verse 10 because I want to show you what Peter said about this. When the situation first came up, look what Peter's answer is when they are asking him, "Does a Gentile need to be circumcised to join the New Covenant?" He says in verse 10, first he tells what Yahweh did with Cornelius; that He came and He gave the Holy Spirit to the Gentiles, just as to them showing nothing different, they are equal with us. And look what he says in **verse 10**, he says ... *Now, then, **why do you test Elohim** by putting a yoke on the neck of the disciples ... the Gentiles ... which neither our fathers nor we had strength to carry? ...* What yoke is he talking about?

Deut 27:26 *Cursed be he who doesn't follow everything of the Torah.* So he is saying, "This burden that we all carried, that were all in the covenant of death, that everyone of us that were circumcised into this Covenant that has no salvation; why do we want to put them in this? **Why would we want to put this burden on Gentiles?** Because Gentiles never had a covenant with Yahweh, they are not under any agreement. That's why we can have a white throne judgement because **Yahweh has no agreement with the nations.** In the white throne, He can say, "You come in the kingdom, you don't" but not with Israel. But not with Israel, **Israel had an agreement** and Yahweh. It doesn't matter if it is 5,000 years, 3,000 years; you make an agreement with Yahweh, He is going to hold you to it and He is going to keep His word, as we know it.

So he is saying, "Why would we want to put this burden that we've borne since Mt. Sinai, on these poor Gentiles?" He says ... *But through the grace of the Master Yahshua Messiah, we believe to be saved, according to which manner they also believed ...* Just like Paul said, that's the important thing ... *He is the way, the truth and the life.* Why on earth would we want to put them in the Old Covenant that doesn't have salvation? So the answer from Acts 15 is very clear.

If we go to Romans 2, **Romans 2:17** ... Paul says it again. It couldn't be in any clearer terms. He says ...*Behold, you who are called a Jew, and trust in the Torah, and boast in Elohim, and because you know His will, and the things that must be observed, being instructed out of the Torah, and you have confidence in yourself that you are a guide of blind ones, and a light to those in darkness...* That's what the rabbis say today, you know. You can't read the Torah without a rabbi, they know everything, you know, we know nothing ... *an instructor of foolish ones, a teacher of children, you are the pattern of knowledge and of the truth as embodied in the Torah ...* He's being somewhat cynical, to say the least.

...Now you teach others, but you fail to teach yourself? You preach that men should not steal, yet you steal. You preach that men should not commit adultery, and you commit adultery. You despise idols, and yet you rob temples? You are proud of the Torah, yet you dishonor Elohim

through the breaking of the Torah. For the name of YAHWEH is blasphemed among the nations through you, even as it has been written ... What is he talking about? By the Jews stop using the name of Yahweh. **If the Jews never stopped using the name Yahweh, all Christians today would use it.** They're a Judaeo-Christian faith but **because the Jews stopped using it, the name of Yahweh is blasphemed in the nations.**

*...For circumcision is only profitable if you fulfill the Torah ... Right? Because cursed be he who does not fulfill every word ... but if you are a transgressor of Torah, your circumcision becomes uncircumcision ... You know, on judgement day there's not too many points for having your foreskin cut if you are committing all these other sins ... If then, the uncircumcision keeps the statutes of the Torah, will not his uncircumcision be counted for circumcision? ... Is Paul preaching against the Torah? Right? **He's saying, here it is, these Gentiles that are coming into the New Covenant and they are keeping the Torah;** won't their uncircumcision in flesh be counted as circumcision through the Spirit.*

... And the uncircumcision, which from its nature fulfills the Torah naturally, will judge you; who, with the scripture, and with circumcision, transgresses against the Torah ... And we see it today. We see how the Jews are not keeping the Torah. We see how they don't tithe. We see how they get around all of the 7th years laws, the Sabbath laws. You know, the Jewish people joke about it. They say that they spend half the time writing the law and the other half figuring out how to get around it. You know ... 2 Jews, 3 opinions ... but it's true, it's very true. And what does he say? That those Gentiles are going to be their judge.

*... For it is not the one who is outwardly a Jew that is the real Jew, nor is circumcision that which is seen in the flesh; but he is a Jew that is one inwardly, and circumcision is of the heart, in spirit, not literally ... And this goes all the way back to **Deut 10:12-13** Yahweh says **circumcise your hearts, circumcise your hearts** ... This isn't something New Testament; this isn't something new. It goes all the way back to Deut 10:12-13.*

Galatians 2:2-5, I won't go there but what does Paul say? Not even Titus, when these Judaizers came, *not even Titus was compelled to be circumcised.* Titus was a Gentile. So there is nothing, there is nothing in scripture that you would even remotely see that **anybody in the New Testament** is saying that a non-Israelite should be circumcised to join the Covenant. Absolutely the opposite, they are actually pleading with these people saying, "**Who has bewitched you** bringing this other good news? Why on earth would you want to go back to the 1st Covenant where there is no salvation in there?"

Acts 10:34, because Yahweh is not a respecter of persons ... **Act 10:34** *And opening his mouth, Peter said, Truly I see that YAHWEH is not a respecter of faces, but in every nation the one fearing Him and working righteousness is acceptable to Him. The Word which He sent to the sons of Israel, preaching the good news of peace through Yahshua Messiah, He is Master YAHWEH of all ... And then we see later on verse 44-48, that these Gentiles receive the Holy Spirit and what does Peter say? Who's got the knife to circumcise them? No. He says, "Who can withhold water for baptism?" Nothing ever being talked about for circumcision; so circumcision clearly is not a pre-requisite for receiving Yahweh's Spirit. Baptism is the sign for the New Covenant; circumcision is the sign of the 1st Covenant.*

Just quickly because I am really out of time but I want to just very quickly go through a couple of scriptures that people misinterpret. One is Ezekiel 44 because they say, "Well look at Ezekiel 44.

This is the millennium and Yahweh says no Gentile" ... *Ezekiel 44* starting in verse 6, **No Gentile in spirit or flesh is going to enter My Sanctuary.** Doesn't that prove you need to be circumcised in the flesh? And my question is, when did a Gentile ever enter Yahweh's sanctuary, circumcised or not? **When did anybody but a Levite ever enter Yahweh's sanctuary?** And all the 11 tribes were all circumcised, none of them; Dan, Naphtali, Reuben, Simeon, they didn't go in the sanctuary. Only a Levite can enter the sanctuary, the rest of them have to stay in the outer court of Israel. So he is not talking about Gentiles being circumcised in the Millennium, we are going to see here. Let's go to 44:6, he says here:

Eze 44:6 *And you shall say to the rebellious ones, to the house of Israel, So says Adonai YAHWEH: Enough to you, of all your abominations, O house of Israel, when **you brought in the sons of strangers, uncircumcised of heart and uncircumcised of flesh,** to be in My sanctuary, to profane it, even My house, when you bring near My bread, the fat and the blood. And they have broken My covenant by all your abominations. And you have **not kept the charge of My holy things, but you have set them as keepers of My charge in My sanctuary***

So what is the problem? The problem is ... like the Gibeonites. Remember that in Joshua 9? They made believe that their bread was old and this and that because they were afraid Joshua was going to destroy them. Joshua made a covenant with them; once he made the covenant, he couldn't change it; and then he said, "Okay, we won't kill you, we will make you our slaves." So what did they do? **They started using people like that, Gentiles, to clean the sanctuary.** They say they used to bring them in from the roof on a rope and they would sweep the floors! Was that the job of the Gentiles? No, it was the job of the Levite. The Levite was the helper to the tribe of Aaron and they're bringing in Gentiles. And that's why Yahweh says in **verse 9** *So says Adonai YAHWEH: No son of an foreigner, uncircumcised of heart and uncircumcised of flesh, shall enter into My sanctuary, or any son of a foreigner who is among the sons of Israel ...* So He's not saying, if they circumcise themselves they can come in to His sanctuary. **He's rebuking the Levites for bringing these people in** and then what does He say to them? He says, "You know what, because you brought these people in, in My kingdom you'll do that work. You will do the menial work." Look what He says.

Eze 44:10 *But the Levites who have gone far from Me, when Israel went astray, who went astray from Me, going after their idols, even they shall bear their iniquity. Yet **they shall do the menial tasks in My sanctuary,** overseers at the gates of the house, and serving in the house. They shall slaughter the burnt offering and the sacrifice for the people, and they shall stand before them, to serve them. Because they attended to them before their idols, and became a stumbling-block of iniquity to the house of Israel, therefore I have lifted up My hand against them, declares Adonai YAHWEH. And they shall bear their iniquity ... **verse 13** ... And **they shall not come near to Me to serve as priest to Me, nor come near to any of My holy things, to the holiest of the holy things, but they shall bear their shame and their abominations which they have done** ...* So Yahweh is not promoting circumcision, here, of Gentiles. He is clearly rebuking them from allowing these uncircumcised people into their sanctuary and saying, in His kingdom, it ain't going to be that way; they are going to bear the brunt. So clearly this scripture would not promote circumcision.

The other one is in Isaiah 52. **Isaiah 52:1** *Awake! Awake! Put on your strength, Zion; put on your beautiful robes, O Jerusalem, the holy city. **For never again shall uncircumcised and***

unclean ones come to you ...*For never again shall uncircumcised and unclean ones come to you ...* It is a Jewish idiom. It's a Jewish idiom, he not talking about circumcising somebody, he's saying, *Never again will uncircumcised and unclean ones come to you.* Just like I said when we were talking about Goliath and they said *that uncircumcised Philistine.* They are not thinking about Goliath's foreskin, they are over here saying, '**that uncircumcised Philistine**' meaning '**that unclean, that defiled, that heathen**'. So anytime ... Do a word study yourself, we don't have the time to do it, but do a word study on whenever this is used this way. This word 'uncircumcised', it's always talking about a heathen. **It's never been about circumcising.** So you could look throughout your Bible, there's a couple of ones where you will find it 'those uncircumcised'; **it's an idiom for 'heathen people'**. It's never talking about physically circumcising a person.

And the last scripture I want to go over very quickly is Leviticus 12 because **Leviticus 12 is the law of circumcision.** It's a law for clean and unclean. We still keep this today and it's to a male child on the 8th day. **Lev 12:1-3** *And YAHWEH spoke to Moses, saying, Speak to the sons of Israel, saying, If a woman has conceived seed, and has borne a male, then she shall be unclean seven days; as on the days of her menstrual impurity she shall be unclean. And on the eighth day the flesh of his foreskin shall be circumcised.*

So again, Leviticus 11, what did we go over? The whole chapter was on clean and unclean food and now in Leviticus 12 he starts out showing for clean and unclean for a male. So it's a law of clean and unclean and we know that men that are circumcised, there's less problems with their wives, physically wise, for a male that is circumcised compared to a male that is uncircumcised male. It's cleaner; it's a law of cleanliness. It has nothing to do with joining a covenant or anything else. We also know that on the 8th day of a child's life, the vitamin K rises in the baby's body to make clotting so the baby will clot and not bleed too much which is also really a miracle of Yahweh that only on the 8th day it happens that way. So again, this is simply for clean and unclean but as believers, we should be doing this. We should be circumcising our male children at 8 days on the clean and unclean law.

But as far as Gentile adults joining the New Covenant, people forcing them, claiming that they need to be circumcised; it's not scriptural and it's another good news that Paul says. So it is not even something that is in between, it is something that is very very bad because what they are doing is, they are putting people back into a covenant of death. So clearly, it's not supported anywhere in the scriptures. It certainly isn't supported in the Brit Chadashah or the New Testament. The only place where circumcision is a law, like we said in Leviticus 12; and in other places, it's a sign of the Old Covenant. It still is today.

Baptism is the sign of the New as we are not entering the Covenant by our own blood, but by the blood of Yahshua. Which covenant are you under? The old had no salvation but eye for eye, tooth for tooth and life for life or the New which had forgiveness of sins and salvation through the blood of Yahshua. Circumcision still is the sign of the Old Covenant, baptism the sign of the New. You can't belong to both. Which one do you want to be part of?

Yahweh bless.