

The Torah *Abides*

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INTRODUCTION: The Torah Abides

A GREAT deal of my readers have been asking me about Torah as of late. They hear me talking about these laws and all the Hebrew names associated with them, and they want to know, what is Torah and how does it apply to them? Well, Torah directs us to the first five books of the Bible. Genesis, Exodus, Leviticus, Numbers, *and* Deuteronomy. Every king in a kingdom has a law, and when it comes to Yah's laws, it's Torah. Torah is the law of heaven. Makes sense that it would be. The writers of Scripture often referred to it as "instructions in righteousness." Think about that. Righteous living. That's something which sinners are not concerned with.

But Torah isn't strictly written as one might imagine legal paperwork drawn up today. The Word of Yahuah filled his first five books with incredible stories of righteous men and unrighteous men, and then interwove instructions on how to become righteous throughout. Also,

examples of what rebellion against his Law looks like, practically speaking. Think A'dam, Cain, Enoch, Noach, Nimrod, Avraham, Yitschaq, Ya'aqov, the twelve Patriarchs, Moshe, Pharoah, Korah, Yahushua, Og, and Balaam. Some of those people obeyed Torah. Then again, others rebelled against it and said it wasn't necessary for their daily living.

Learning the Law, and then being obedient to our Father's house rules, is how we become "set apart" from the unbelieving world. Saying someone is "set-apart" is nearly identical to saying they're holy. To say Yahuah, the Most-High Elohiym of Yashar'el is "Holy, holy, holy" can just as easily be interpreted as, "Set-apart, set-apart, set-apart." Some translations straight out interpret it that way. And that is because Torah is the mirror image of our heavenly Father. It's his very character. Our Father in heaven is unchanging from beginning to end, which tells us that his set-apart ways are also unchanging. And in fact, Torah is eternal. It *says* so. Heaven and earth are even given as witnesses to that fact. So, if you can look out your window and see heaven or the earth, then the Torah abides. Therefore, by its very rules, nobody is allowed to come along later and say it's done away with. Many have tried, but it didn't end so well for them.

Our instructions in righteous living and the method by which we walk on the narrow path does not reinvent itself with each passing generation. That's *ridiculous* and sounds like something which the Intel community dishes out. To hate Torah is to despise Yahuah, as well as his son. To want nothing to do with Torah is to want nothing to do with our father or his son or the Ruach HaQodesh. The set-apart Spirit. The son was fully obedient to his father, and in fact could say or do nothing that he did not first hear or learn from him in heaven. I thought we were to walk as Yahusha walks. Not just watch him walk and then walk off in the opposite direction. How can we say we want to spend an eternity with either of them, the father, and the son, as well as the Ruach HaQodesh, if we want nothing to do with their very character?

Just so everyone knows, what the Christians and Jews have in common is that both parties have done away with Torah in order that they might keep to their own traditions. Doctrines of men. Yahusha rejected the doctrines of men. That's why he criticized the Pharisees so—because of their oral tradition. What he wasn't doing is criticizing them for committing themselves to the marriage vows which Yahuah instructed Moshe to tell

the children of Yashar'el. Remember that adulterous scene at Mount Sinai where the children of Israel decided to worship Yahuah by dancing around a golden calf? It didn't work out so well for them either. Why do we feel as though those rules have changed for us now?

Whenever I ask Christians (who again, claim Jesus came to undo his Fathers' work, and that the Law has been done away with); when I ask if it's okay that I become, *say*, a homosexual, they never want to answer the question, because they know what comes next. They *can't* answer the question because they know it is Torah which informs everyone that men having sex with other men is an abomination. Most Christians still follow Torah, which is to be commended, but only the bits and pieces which they find culturally relevant, and according to the decade they currently inhabit.

There are only 613 laws in Torah. That's it. There are hundreds of thousands of laws in the United States alone, and nobody seems to bat an eye. Tell them Yah has 613 and suddenly everyone's having a convulsion. Again, there's only 613 laws. If that seems overbearing at first thought, or too anthropological, then I suggest *this* website. The613.info. It's an interactive website that lays out every law within Torah and then categorizes them according to the ten and the two. Remember how Yahusha said the two greatest commands were to love Elohiym and to love others? He was referring to the ten commandments. The ten can be divided into two. Five and five. Well, wouldn't you know it—the 613 all fall under one of those two categories. Amazing.

I encourage you to look through them, but also to notice something. All of the 613 don't necessarily apply to me.

Consider that: I am married, and I am a man, the second born son of my father. I'm not a woman. I'm not a Levite priest. I'm not a farmer. I'm not living *in* the land. I'm not a judge. I don't own any animals. I'm not divorced, nor a widow. My elder brother still lives, and his only wife has sons for inheritors. I'm not a leper, nor do I know any lepers.

There are lots of laws which do not apply to me. Only some laws apply to me. But let's just assume for the moment that Yahusha did come to undo the work of his father, the Demiurge, which is now sounding a lot like Gnosticism. Let's just go with it. Done away with.

Am I free to undress my father's wife now?

Or how about my wife's sister; can I bed with her?

My sons' wife, even if my son is dead. Is sleeping with her a sin?

Can I have sexual relations with a woman and her daughter?

Can I have sexual relations with my mom's sister?

Can I kick a pregnant woman?

Is a man or a woman allowed to have sexual relations with an animal?

Can I marry someone outside of the covenant?

Are we free to kidnap? That sounds like a good idea, but not really.

Am I free to oppress a stranger?

Can I cheat a foreigner monetarily?

Do the scales for commerce still need to be weighted properly?

Can I put my wife away now without a bill of divorce?

Can I sell my son or daughter into slavery?

Can I have sexual relations with a woman if she's engaged to someone else?

Rape—is that back on the table?

Can I steal money and then lie about it?

Can I gossip about others?

Can I deny possession of something entrusted to me?

Can I withhold food, clothing, and sexual relations with my wife?

Can we finally dishonor the elderly?

Can I stand around idly while someone else's life is in danger?

Can I stop doing what I've already vowed to do?

Do I still have to repent of my transgressions? That's *clearly* Torah, by the way.

Can I have children outside of wedlock?

Do I still have to be loving towards foreigners?

Can I worship other elohiyim?

Can I now imitate other idolators in clothing or tradition?

Can I swear in the name of an idol?

Can I make idols for others?

Can I mutter incantations?

Can I engage in astrology?

Can I enquire of spirits?

Am I free to follow the whims of my heart and worship Yahuah however I feel he should be worshiped, via traditions and doctrines of men, or perhaps not worship him at all?

Can I keep stolen items for myself?

Can I stop feeding the poor?

Can I withhold from charity?

Can I bear a grudge?

Must the dead still be buried? Seriously, let them lie where they fall.

Can I withhold testimony in court if I have evidence which might pardon someone or set them free?

Can I testify falsely?

Can we now appoint judges who aren't familiar with the law?

Can we move our neighbor's boundary marker?

There's one law where, if two men are fighting, one of the men's wives is forbidden to reach out and harm the other man's balls. Is that up for grabs now? Pun intended.

Oh, but that's right. Bacon is kosher now. Certainly, if someone were to offer up pork on an altar, it couldn't possibly be an abomination, even if the anti-Christ did it. And Sabbath is no longer the Mark of Yah. I can just rest whenever I want, because Jesus is my rest, kind of like how I don't have to eat bread or drink water anymore, because he's both of those things. Did I get that right?

Our Father in heaven created seven holy days. *Created*. They originate from his mind. Our creator's mind. The same Elohiym who created us and the cosmology surrounding us. But let's just snub those and go with the holidays invented by pagan gods and the Hallmark company.

A world without Torah sounds awful. Kind of like the one we currently inhabit. Imagine what this flat, motionless realm would look like if Yahusha reigned as king, and everyone was obedient to his Father's commands. That's the realm that I want to live in. In a world where the Law is written on our hearts.

Meanwhile, our Masonic and Jesuit Controllers, ultimately Rome itself, have reverted everything. They've whispered into everyone's ear that being obedient to our Father is sin, and they've been cyclically repeating

it for so long, that most people simply believe it to be factual. Isn't that sad?

They're trapped in a vacuum of post-modernist morality, not knowing what is truly right or wrong except what is culturally acceptable or according to their own heart. Because the law is done away with. There is no longer a standard of holiness. I know. I was there. It's terrible. Christianity is a cesspool of paganism and idolatry worship. And I'm so glad I climbed out of it. And you can too. But you have to be that someone who is desperately desiring the Truth. You have to hunger for it. And thirst for it. If you're unwilling to break loose from those shackles of sin which you call freedom, then you'll never see it. Nobody is capable of showing you the Truth that is written in Scripture.

Most people frame Torah with blood and ritualistic sacrifice, and claim that Torah cannot be obeyed, and that anyone who tries to, is lost in their sin, because the Temple was destroyed. Well, here's something which your local Controller will never tell. There is not one animal sacrifice in Torah for conscious sin. It's just not there. 2/3rds of the sacrifices are thanksgiving offerings. It's for the people who love Yahuah so much that they want to journey to the Temple and have dinner with the Most-High. All they have to do is bring the groceries. Torah has always been about repentance. If we sin, we ask the Most-High for forgiveness. The Christian age of grace is a myth. There has always been grace. Not grace to sin. No. Grace for repentance.

Yes, it is true that sin leads to death. It is also true that Yahusha Ha'Mashiach is our Savior. He has saved us from Sheol and from eternal death and has allowed us to come back into covenant with him, after our forefathers were given a bill of divorce. Why was Israel given a bill of divorce? Not because they sinned. Not because the Law was unbearable. No, they were given a bill of divorce because they refused to repent. They didn't think the Law was applicable for them. To say salvation implies he has freed us from his Law and granted permission to sin is insanity. Such an attitude has never turned out well for anyone in Biblical His-Story, and yet it's practically a Christian mantra.

And at any rate, that's how our Controllers frame it. Satan is only here to rob, murder, and destroy. He wants you unclean and living in sin. His best

weapon is to give us the Law and then convince us it is the right or godly thing to do to break it.

Go home, pick up your Bibles, give it a read, and then *do* what it says. Anyone who tells you differently, to disobey it, that is, is working for the Accuser.



Are You a Pharisee? The Definition of a Pharisee Finally Explained

I DIDN'T think it would come to this. You found me out. I was caught. And it's true—all of it. I *pursue* **Torah obedience**. There were rumors afloat but now you've heard it here, straight from the horse's mouth. Must be a Pharisee then. I can't seem to go anywhere on social media without card-carrying "license to sin" Christians throwing Yahusha's rebukes downwind, apparently to reveal the error of my ways. You see, the logic is, if Yahusha rebuked the pharisees and I *seek* to **obey Torah** (*there it is again*), then I must be the pharisee whom Yahusha rebuked. *Oh dear.*

Let me see if I got this right. Yahusha rebuked the pharisees for being "works-based" and keeping the Law, while praising the *goyim* for being disobedient? Does that just about sum it up? Worst deductive argument ever. But for the moment, let's roll with the punches and go with it. Rather than simply taking your word for it, or my own, we'll turn to the gospel

of Matthew to see *why* Yahusha rebuked the Pharisees. As usual, I'll present the passage, pausing only for comment. Let's get straight to it then.

15 THEN the scribes and Perushim from Yerushalayim drew near to him, and they said, ² “Why do your talmidim transgress the Tiquinim of the ancient ones?”

Uh-oh. The scribes and Pharisees are arriving from Jerusalem to draw near to Yahusha. Probably up to no good. You will tell me the word ‘talmidim’ is not in your Bible, and *why* am I promoting the Talmud? Quite the opposite, in fact. Before this is over, you shall see how anyone who promotes disobedience to Torah is in fact the author of their own Talmud. I probably should have explained before we began, we’re reading today from the *Hebrew* gospel of Matthew, which predates the Greek. If this sound suspicious to you, then I suggest you read along with the Textus Receptus. *Ob fine*, I'll do it for you. I've lined the Hebrew and Greek gospel up, side-by-side. Starting from the top.

<p>15 THEN the scribes and Perushim from Yerushalayim drew near to him, and they said, ² “Why do your talmidim transgress the Tiquinim of the ancient ones?”</p> <p><i>Hebrew</i> Matthew 15:1-2^a</p>	<p>15 Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying,</p> <p>²Why do thy disciples transgress the tradition of the elders?</p> <p>Matthew 15:1-2^a (KJV)</p>
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Crisis resolved. *Talmidim* is just a Hebrew word for student or disciple. Even Pythagoras had disciples. Socrates had disciples. Plato had disciples. Aristotle had disciples. I watched the Oliver Stone movie *Alexander* and most of Aristotle’s Talmidim were gay. But then again, everybody here mentioned derived from the mystery religions and secret societies. Therefore, there are *good* Talmidim and there are *bad* Talmidim. We should choose to be a *good* Talmidim. But how can we know the *good* from the *bad*? Certainly, Yahusha would know.

You will immediately tell me the Pharisees are protesting Yahusha on the basis that his disciples are transgressing Torah and that Yahusha

is *okay* with it—just as he is *okay* with you transgressing it, and vice versa, apparently. Time for a rebuking against those “works-based” religious people, it seems. The word ‘*Tiqunim*’ however simply means a manmade regulation, amendment, or “improvement” to the Torah; something which is not a part of the original commandment of Yahuah. Therefore, the Pharisees cannot possibly be protesting Yahusha for *disobeying* Torah, as clearly, they’re protesting him for obeying it rather than their own manmade law.

<p>“Why do they not ritually wash their hands when they want to eat?”</p> <p><i>Hebrew</i> Matthew 15:1-2^b</p>	<p>...for they wash not their hands when they eat bread.</p> <p>Matthew 15:1-2^b (KJV)</p>
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I can’t find that command anywhere in Torah. Can you? Must be one of those improvements to the Bible then. *Continuing.*

<p>³But he answered them and said, “And why do you transgress the commandments of El on account of your decrees?”</p> <p><i>Hebrew</i> Matthew 15:3</p>	<p>³But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?</p> <p>Matthew 15:3 (KJV)</p>
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In either version, it kind of sounds like Yahusha is rebuking the Pharisees for transgressing the commandments of Elohim to me. *Why* are they transgressing the Law, exactly? Yahusha doesn’t leave us hanging. Because they have their own tradition which says to do otherwise. *Hmmm*, sounds familiar. There’s a whole lot of traditions in the Catholic and Christian church which advocates an improvement *to* and freedom *from* Torah obedience, but that’s probably just a coincidence. *Surely*, Yahusha couldn’t possibly be addressing anybody else who advocates the same message as the Pharisees. Perhaps I’m reading this all wrong. Let’s keep at it.

<p>⁴Did not El say, ‘Honor your father and your mother?’ And, ‘whosoever curses his father or his mother’ —that ‘he must</p>	<p>⁴For God commanded, saying, Honor thy father and mother: and,</p>
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<p>die? ⁵ But you say that any man may say to his father and his mother, ‘Anything profitable that I or you may have—it is a freewill offering.’ ⁶ And so he does not honor his father and his mother. You yourselves transgress the commandments of Yahuah on account of your evil ordinances.</p> <p><i>Hebrew</i> Matthew 15:3</p>	<p>He that curseth father or mother, let him die the death.</p> <p>⁵ But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me;</p> <p>⁶ And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.</p> <p>Matthew 15:4-6 (KJV)</p>
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There it is again. The Pharisees are transgressing the commandments of Yahuah, even going so far as to make them of no effect by their tradition. Seems like I’m picking up a pattern. Wasn’t that a song in Fiddler on the Roof? *Tradition, tradition! Tradition!* How can anyone claim Yahusha was scolding them for being “works based” when you can’t very well *obey* your parents unless a work is involved? Contrarily, disobeying one’s parents would make Torah *ineffective*. Seems legit. I’ve yet to see a concise deductive argument anywhere except one which has Messiah declaring Torah obedience. Perhaps there will be a surprising twist to his conclusion. *Read on.*

<p>⁷ Rightly did Yeshayah speak about you, saying, ⁸ ‘This people, which honors me with words but their heart is far from me, ⁹ they honor me in vain, imposing your instructions and commandments of men.”</p> <p><i>Hebrew</i> Matthew 15:7-9</p>	<p>⁷ Ye hypocrites, well did Esaias prophesy of you, saying,</p> <p>⁸ This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.</p> <p>⁹ But in vain they do worship me, teaching for doctrines the commandments of men.</p>
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It really doesn't get any clearer than that. If it is our goal to worship Elohim in vain, then Yahusha tells us how to go about doing it. Listen *carefully*. "Teach for doctrines the commandments of men."

Oh dear. He doesn't leave us a third option, does he? So far, I have only read *two* options. There is the Torah of Elohim *or* the Tiquinim of men. Take your pick. One or the other. But you can't have both. You can devote your entire life to worshiping Jesus while snubbing Torah and *think* he will be *okay* with that, but Messiah says otherwise. *Here* is the passage which Yahusha was quoting from.

¹³ Wherefore Yahuah said, Forasmuch as this people draw near to me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: ¹⁴ Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.

Yesha'yahu (Isaiah) 29:13-14 [Cepher]

Wowzers! Yahusha fell in agreement with the Torah observant prophet Yesha'yahu who, in turn, fell in agreement with Yahuah, the Most-High Elohim. Apparently, Yahusha didn't come to undo his father's work after all. *Go figure.* It says *right here* what will happen to those who honor Yahuah with their lips while obstinately clinging to the traditions of men. Wisdom shall perish and understanding will be hidden from them. *Not good.* If you still find yourself in disagreement, then I encourage you to read that again—over *and* over again if you have to. Fight the indoctrination. Hundreds and thousands of years of *man-made* doctrine and church tradition. *Tradition, tradition! Tradition!* Messiah says one thing and your church pastor and the Christian University and billions of Christians and Catholics worldwide, including the cast of Fiddler on the Roof, says another. *Think.* Whatever happens, don't let cognitive dissonance win the day. Your journey down the narrow path depends upon it.

Perhaps this is all just a fluke. Maybe I'm just selectively choosing Scripture which only appears to advocate for Yahuah's instructions in righteous living, you tell me. A pharisee is *still* defined as a "works-based" Torah observant individual, no matter what this particular passage has to say on the matter. *Fine*. Then let's find another confrontation between Yahusha and the pharisees. A second witness, if you will. The same story can be found in the gospel of Mark. This time, I'll let you read through the entire narrative without breaking for comments.

7 And then there came to Yahusha, some of the Perushim and the wise ones of the old law—who came from Yerushalayim. And when they saw some of his talmidim eating without ritually ² washing hands, they despised them. ³ (For the Yehudim do not eat unless they always wash the hands ritually, according to the decree of the ancient ones. ⁴ Also there are many other statutes that they command them to keep. That is, to ritually wash their lids and silver drinking vessels.) ⁵ And because of this, they asked Yahusha, saying, "Why are your talmidim not keeping the decrees of the ancient fathers, but eat bread with ritually unwashed hands all the day!?"

⁶ So Yahusha answered, saying to them, "Well did Yeshayah prophesy of you deceivers, saying, 'This people honor me by word, but their heart is far from me. ⁷ In vain do they honor me, **teaching the instruction and commandments of men.**'" ⁸ (So they forsake the commandments of El, while holding onto whatever was **delivered of men**, and came to them concerning cups and their silver drinking vessels, and likewise many other things.)

⁹ And like these words he said to them, "You are breaking the commandments of Yahuah in order **to keep your own institutions**—¹⁰ for Mosheh said, 'Honor your father and your mother,' and 'Whoso curses his father or his mother must certainly die.' ¹¹ But you say that anything of them which a man vows—because he made a vow, his father and mother should profit him—¹² and afterwards

you do not allow him to repay the father and mother. ¹³ Thus, you are breaking the commandments of Yahuah on account of your institutions which you obtained, and many other evils you do.”

The *Hebrew* Gospel of Mark 7:1-9

In conclusion, a pharisee is someone who obstinately breaks the commands of Elohim and teaches others to do the same in order to honor Yahuah by their own manmade traditions. All lips. No heart. I highlighted each one—all *three* instances. Just to make certain that nobody missed it.

Don't be a pharisee. Pharisees are *bad*. Declarations of faith and honoring Jesus with our lips are *neat* in a church service (**EDIT**: Not really. *Flee*. Flee from any church who practices this AS FAST AS YOU CAN!!!), but at the end of the day there is only one way to honor Yahuah, the Most-High Elohim, and His Son, Yahusha HaMashiach. With your heart. And that is by keeping His commands.

What Is the Definition of Sin According to the Bible?

GOOD THING the writers of Scripture finally got around to defining sin for us. When left to the boys down at Seminary, they'll manage to cook something else up entirely. Whatever they offer on the menu almost always smells of GMO though. I said *finally*, and that is because Yochanan saw the writing on the wall. He wisely managed to slip a thorough definition into one of his epistles before the doctrines of men managed to wrangle and then completely ruin a perfectly straightforward narrative. It goes as *follows*:

Whoever commits sin transgresses *also* the Torah: for sin is the transgression of the Torah.

Yochanan Ri'shon (1 John) 3:4 [Cepher]

As you may have noticed, I took the highlighter and red marker out, sparing no expense. I allowed for a break in the sentence so that you can see with your own eyes how how Yochanan repeats himself. That's what I love about Yochanan. How very Hebrew of him. One can only wonder if he'd read somebody else's Greek letters, *wink-wink*, and understood full well that generations of *goyim* would tirelessly debate Yah's laws, saying Torah has been done away with and all that. *Ridiculous*.

That's probably why he formed two thoughts into a singular deductive argument. You see, you can attempt to convince yourself that sin is one thing or another, but that's all-oral tradition. I call it the Christian Talmud: when men come up with their own doctrines. It's when people talk about sin that Yochanan slams on the breaks and *adds*: "Sin is *also* a transgression of Torah." Now that he's nabbed everybody's attention, he puts gears in reverse, backs down the driveway several inches, and then clarifies, "*Oh*, by the way, whatever you might *think* sin is, there is no sin but the transgression of the Torah." Yochanan then pulls down his shades and drives off down the street—owning it.

I decided to see how the Intel-net kingdom bouncers over at [Got Questions](#) attempted to explain away Yochanan's definition of sin and, rather surprisingly, they *didn't*. How odd. That's so out of character. Well, technically, they delved into matters of Pauline theology within a hair's breadth, but not before first taking the polar bear plunge to let you know First Yochanan presented the standard definition. But then immediately afterwards, all they could do is go off on a rant about Lucifer and *hope* you wouldn't notice. I mean, if the Torah really had been done away with, then Yochanan didn't receive the memo. For Yochanan, the fourth commandment was still a go. That would be Sabbath. *Also*, eating pork and treating tzitzits like last years fashion was a naughty no-no. The Torah abides.

And then, as if to really yank my chain, Got Questions even threw in a passage from Torah.

It reads.

Remember, and forget not, how you provoked Yahuah Elohayka to wrath in the wilderness: **from the day that you did depart out of the land of Mitsrayim, until ye came unto this place, ye have been rebellious against Yahuah.**

Devariym (Deuteronomy) 9:7 [Cepher]

Wow. Stop playing games with my heart, guys. Got Questions knows how to quote it. If only they could stick the landing too. I *checked*. The bouncers over at Got Questions have a hankering for **pork**. And I quote: "a good pork loin served with apples and nuts makes for a very fine meal!" Oh, *sigh*.

I checked *again*. [The Sabbath has been done away with](#). Apparently, we no longer need Sabbath because we rest in Jesus now. Oh, do you, now? Jesus is also your bread and water. Are you telling me you no longer eat bread or drink water? How does that work, exactly? Or are we just conveniently picking and choosing our metaphors based upon Rome's calendar? The cognitive dissonance must be a headache comparable to a collision with a 4-door Sedan and a moose, and I hear that's a gripe. Rather than *bouncers*, what I should have said is *gate keepers*. Because that's what

they are. It's their job to pass the Easter ham around so as to keep you unclean and enjoying your abominations during the feast of unleavened bread and Passover.

Ob, I get it. Jesus was obedient to his heavenly Father so that you wouldn't have to be. Is that how it goes? The Freemasons and the Jesuits and the rest of the gatekeepers would have you believe we've got so much wasted paper in our Bibles. Except of course for the 28 percent of the New Testament written by Paul. If you've ever bought furniture at IKEA, then you'll recall what happens when you crack open the box. It comes with an instruction manual. Apparently, I am expected to believe that Yahuah, the Most-High Elohiym of Yashar'el, gave his children the instructions for set-apart living and then, quite suddenly, decided it was fleshly and a curse to try and an obedience which only Satan wants from us. Is that how it goes? How our Slave Masters have inverted reality.

Quick history lesson. According to Deuteronomy, what were the children of Yashar'el rebelling against in the wilderness, exactly? Really, it's *okay*, you can say it. Torah. They were rebelling against Torah. Therefore, even if someone attempted to convince themselves in the wilderness that Yah's laws were done away with, they were *still* by definition being rebellious. Sounds like a lot of arguments I've heard of. You will tell me they hadn't entered the land yet. Yeah, well, last I checked, we haven't either. Still wandering. Waiting to cross that River Jordan. It didn't end so well for Korah, but that's probably none of my business.

And anyways,

Whoever commits sin transgresses *also* the Torah: for sin is the transgression of the Torah.

Yochanan Ri'shon (1 John) 3:4 [Cepher]



Think Not That I Am Come to Destroy Torah

IN REPLY to the hundred *or so* rebuttals I've received over the years, insisting that Yahusha fulfilled the Law so that *you* wouldn't have to, I'll repeat *again* here what I've been telling everyone: Best to give Matthew chapter 5 another read. Because that's not even remotely close to what he said.

Over the following few pages, revisiting the actual words of Messiah in Matthew chapter 5 is precisely what I intend to do. *Seriously*, Christians wield that passage as a weapon. While slinging it from the hip, it's constantly misfiring. What they ultimately mean is: Yahusha fulfilled the Law so as to do away with it once and for all. They've been given a license, and they're *freeeeee*d to go about sinning. But that's preposterous. If it were even true in the slightest, then he could not possibly be the Messiah, as Torah *is* eternal and cannot be overturned—not even by death and

resurrection. Why would Yahuah, the Most-High Elohim, ever send His only begotten Son to undo his work? The answer is, he wouldn't. There is only one instruction manual in set-apart living, and that is Torah.

Anyhow, let's get to it.

¹⁷ **Think not** that I am come to destroy the Torah, or the prophets: I am not come to destroy, but to fulfil.

Mattithyahu (Matthew) 5:17 [Cepher]

There it is. Everybody loves to quote from the end of the sentence in order to prove the Torah observant in error while totally neglecting the build-up. I therefore pulled the trusty highlighter out so that you can see the it for yourself. Marked it up in yellow and red. Messiah begins by telling us what *not* to think. That he has come to destroy Torah. A lot of good that does, apparently, because the goyim hear “destroy Torah” and run with it. He even says it *twice*, just to be certain that nobody misquotes him. *Oh dear*. So much misquoting going on. It's the little details.

You will tell me I'm the one reading it all wrong. Messiah came to *fulfill* the Law so as to do away with it, or in the very least free you from having to pay it any mind. Isn't that the same thing as destroying it? *It is*. This isn't Burger King. You can't have it *your* way. Freedom to sin may be Christianity's gospel, but it certainly isn't Yahusha's gospel. If he is showing *how* it's done by fulfilling the Torah, then you can't very well follow him by being willfully disobedient to it, can you? What happens to sheep when any number of them hear their Masters voice but then walk off in the *opposite* direction? Think long and hard on that one. Take all the time you need. *Continuing*.

¹⁸ For *amen*, I say unto you, **Till heaven and earth pass**, one yod or one tittle shall in no wise pass from the Torah, till all be fulfilled.

Mattithyahu (Matthew) 5:18 [Cepher]

Sounds serious. If Yahusha *were* trying to fulfill Torah so that you needn't make an effort, then he didn't do a very good job of the book burning, as

heaven and earth are *still* present. Don't believe me? Do me a favor and look out your window. You may have to lift the blinds. *Mm-hmm*, just as I suspected. Earth and sky accounted for. Sounds like not everything has been fulfilled yet. It's probably a good idea to read Torah then. You know, give the instruction manual the old college try. Find out what it *says*. Figure out *how* to be set-apart. Which reminds me, Yahusha is quoting from Deuteronomy. *Last book in Torah*. Many have commented upon the fact that it was his favorite read, as he pulled from it often. Let's find out what it actually says then.

¹⁵ See, I have set before you this day life and good, and death and evil; ¹⁶ In that I command you this day to love Yahuah Elohayka, **to walk in his ways, and to guard his commandments** and his statutes and his judgments, that you may live and multiply: and Yahuah Elohayka shall bless you in the land whither you go to possess it. ¹⁷ But if your heart turn away, so that you will not hear, but shall be drawn away, and worship other elohiyim, and serve them; ¹⁸ I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land, whither you pass over the Yarden to go to possess it. ¹⁹ **I call the heavens and the earth to record this day against you**, that I have set before you, life and death, blessing and cursing: **therefore, choose life**, that both you and your seed may live: ²⁰ That you may love Yahuah Elohayka, and that you may obey his voice, and that you may cleave unto him: for he is your life, and the length of your days: that you may dwell in the land which Yahuah swore unto your fathers, to Avraham, to Yitschaq, and to Ya'aqov, to give them.

Devariym (Deuteronomy) 30:15-20 [Cepher]

What I should have done is started out a few verses earlier, as the greater context is given, and its spectacular. Perhaps we will *end* on a high note then, but no promises. Kind of strange though that Yahuah, the Most-High Elohim, would command that we “walk in his ways” if we wanted to choose life and good rather than death and evil, and that Yahusha would come to live it out as an example, but he wouldn't expect us to do

the same. Even worse, that he would have somebody else show up afterwards to free us from it. Telling me you can *choose* the path of death and evil while expecting a different outcome based upon the right sort of belief is the definition of insanity, as the instruction manual for the coming Kingdom tells us the complete *opposite* is true.

And anyways, you should have little trouble seeing precisely what Yahusha meant when he referenced heaven and earth. They are witnesses against us. The Torah abides. That's the very reason *why* Yahusha came. To testify to that fact, just as the Prophets had done. And live it out, of course. What's stopping us from doing the same? *Continuing.*

¹⁹ **Whosoever** therefore shall break one of these least commandments, and shall teach men so, he shall be called the *least* in the Kingdom of Heaven: but **whosoever** shall **do and teach** them, the same shall be called **great** in the Kingdom of Heaven.

Mattithyahu (Matthew) 5:17-19 [Cepher]

It's really rather straightforward, and is quite difficult indeed to read this in any other light. *Look*, if you want to be the *least* in the Kingdom of Heaven, go ahead and commit the most minor of sin and then teach others to do the same. Here's one. *Eat pork*. Here's another. *Snub Sabbath*, why don't you? Not that I'm teaching you to commit either deed. I'm simply giving a couple of examples which are easy to follow, but which the shepherds of our flock ritually teach us to break. Notice how Yahusha didn't make any distinctions between the ceremonial and moral law. And he wouldn't, as those are man-made categories.

Before you attempt to explain how the Messiah's words don't actually apply to you, as you obstinately choose to remain *goyim* due to the fact that the Law was never intended for anyone but children of Abraham, Yahusha tells us the context, and that is *Whosoever*. You will ask me to better define qualifiers of *Whosoever*. Not a problem. That would be anyone and everyone hoping to make it into the Kingdom of Heaven. And as we have already established, whether *goyim* or *Yabudim*, there is nobody alive—nor has there ever been—who is exempt from the witness of heaven and earth.

And besides, Revelation tells us the same. Yochanon seemed capable of connecting the dots better than anyone, because the qualifier for those written in the book of Life, accordingly, doesn't veer an inch to the left or the right of what Yahusha has already stated.

Here is the patience of the qodeshiym: here are they that **guard the commandments** of Elohiym and the faith of Yahusha.

Chizayon (Revelation) 14:12 [Cepher]

Before I am told faith in Yahusha is enough, I will advise you not to separate the actions from the testimony of Messiah. Specifically, *doing* what he told us to do. The narrow road is one which entails *faithfulness*. And anyways, it says *right here*. Faith in Yahusha means **guarding the commandments of Elohiym**. Brings his testimony into better focus, don't it? You will tell me Torah is too impossible of a burden, and that it was never intended to be followed, but that is not what Messiah actually says. Several chapters over in Matthew, he tells us:

²⁸ Come unto me, all ye that labor and are heavy laden, and I will give you rest. ²⁹ Take my yoke upon you and **learn of me**; for I am meek and lowly in heart: and ye shall find rest for your souls. ³⁰ For my yoke is easy; and my burden is light.

Mattithyahu (Matthew) 11:28-30 [Cepher]

His yoke is easy and his burden is light. Says it all right there. Probably quoting from Deuteronomy again. And in so many words, *he is*. Before finishing this paper, I said I would give greater context to Deuteronomy chapter 30 which, in turn, gives even greater context to Matthew chapter 5. *Well*, it's about that time. I *see* the finish line. Let's push through with whatever strength remains and read from Deuteronomy again.

¹¹ For this commandment which I command you this day, it is not hidden from you, neither is it far off. ¹² It is not in heaven, that you should say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do

it? ¹³ Neither is it beyond the sea, that you should say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? ¹⁴ But the word is very nigh unto you, in your mouth, **and in your heart, that you may do it.**

Deuteronomy 30:11-14

Make all the excuses you want. Explain it away with a *certain* apostle or your favorite doctrine. But anyone who chooses to forsake Torah or claims its commands are simply too unbearable has just been exposed.

It's a heart issue.



The Law Came by Moses, BUT Grace and Truth by
Jesus Christ...?

For the **law** was given **by** Moses, **but** **grace** and **truth**
came **by** Jesus Christ.

John 1:17

YOU'RE probably wondering why I started out with a portrait of the botched Jesus fresco of Borja, Spain. It happened by accident. I was minding my own business and combing the Intel-net for a portrait of Yahusha. Seeking something which spoke of *Truth* and *grace*, just as the disciple describes him in the first chapter of Yochanon, when I happened upon this one. Actually—the portrait dominated my search results. Apparently because Jesus and fresco depictions are synonymous with the restoration processes which they're cooking up in Spain.

It's a perfect illustration to the Yochanon passage—is it not? I simply couldn't help myself. A classically trained dispensationalist has arranged

history in such a way that Yahuah, the Most-High Elohiym, often changes his mind, as morality and the plan of salvation goes. All excuses though. In my experience, they will do everything in their power to cling to sin (ditching Sabbath, eating bacon, snubbing the tzitzit, *etc.*), raising the bar on the bare minimal needed to enter the kingdom while simultaneously accusing anyone who seeks obedience to Yahuah's instructions in righteous living, *via* Torah, is spitting on the cross of Christ. *How adorable.* The expectation and in fact the standard of following Mashiach has become equivalent to certain art restoration projects that we all know and love. The Word of Elohiym no longer recognizable.

Such desperation starts with top brass in Seminary. It flows to the pulpit, and then works its way down the ranks among the plebes into the pews. The indoctrination is such that entire congregations reject doing what our heavenly Father instructed us to do for fear that they will lose their salvation for trying. How that makes any logical sense is beyond me. The complete opposite couldn't be any truer.

Perhaps *you* are a dispensationalist and have only arrived to flip the argument around in claiming: “*Nub-ub! Nub-ub!* You're the fresco, man! Can't you read? The law was given by Moses, but grace and truth came through Jesus Christ! Recognize reality when it slaps you in the face, man!”

Ab, perfect. That's the quote from Yochanon which I was earlier telling you about, and the reason why I brought you here. I am reminded of it often. To the Dispensationalist, history is seen very much like the Jesus fresco, but in reverse order—like something out of a Darwinian diagram. Moses brought forth the awful law, whereas grace and truth were only revealed later-on in history. Its guys like me who enjoy digging up a corpse, apparently. Living out those fleshly desires. Because as we all know, sinners just *love* keeping Torah. Let's go ahead and read it *again*, just to see if my comprehension is off.

For the **law** was given **by Moses**, **but grace** and **truth** came **by Jesus Christ**.

John 1:17

That's the King James Version. The decision to employ it was purposeful on my end. Indeed, my reading comprehension *is* off, but only because the bias of King Jimmy's translators deemed it so. It took some sleuth skills on my part, but I've already found a problem.

The **BUT** between Moses and Jesus Christ was *added* in the KJV.

Mm-hmm, you heard me right the first time. But some things deserve repeating. The **BUT** between Moses and Jesus Christ was *added* in the KJV. It's not in the Greek. It's not in the 'Codex Vaticanus', which the KJV only crowd *abhors*, nor in the 'Textus Receptus,' which they claim as inspired. It's simply not there. That's a naughty no-no. Translator bias, indeed. *Shame—shame—shame*, King Jimmy. Some people love their **BUTS** though, conversationally speaking. They simply can't get enough of them.

That means even the New International Version manages to stick the landing on this one. I'm as shocked as you are. Here's what the NIV says. Are you ready for it? Best to hold onto something.

For the law was given through Moses; grace and truth came through Jesus Christ.

John 1:17

No **BUT**. The translators simply relayed the message as it is. Amazing how the context completely changes with the *insertion* or, in this case, the *absence* of one solitary word. The simplest explanation when reading John is that he's telling us the *grace* and the *truth* to be found in and throughout Torah was the Son of Elohiym all along. Does that really surprise anyone though? Even my old sparing partner Sha'ul manages to get it right.

Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus **before the world began**.

2 Timothy 1:9

You see. Grace has *always* existed. Why would the Word of Yahuah wait until a much later dispensation to dispose of it? The answer is: it goes against his character. He wouldn't. It says that grace was given *before* the world began. Given to *whom*—exactly? Well, A'dam and Havah, for starters. But here we see it given to Noah.

But **Noah found grace** in the eyes of Yahuah.

Bere'shiyth (Genesis) 6:8 [Cepher]

Also, if Yochanon were attempting to tell us that Truth was introduced only after Moshe, and with the appearance of Yahusha, then am I expected to believe that Yahuah, the Most-High Elohiym of Yashar'el, was not only withholding Truth from his children, but dispensing lies? *Ridiculous*. Even if that were remotely the case, then you could not possibly have Yahusha show up as the foundation of truth if he were the only begotten Son of the Father of lies. We are already told what the Truth is in the Psalms.

Your righteousness is an everlasting righteousness, and Your Torah is the Truth.

Tehilliym (Psalms) 119:142 [Cepher]

Just a few lines down, we *read*:

I hate and abhor lying: **but your Torah do I love.**

Tehilliym (Psalms) 119:163 [Cepher]

There's your **BUT** right there. You wanted one, and now you've got it. The writer of Psalm 119 enjoyed employing a **BUT** now and then, just so long as it was to expose the liars who simultaneously claim Messiah while demanding that Torah is not to be loved and adored by the set-apart.

Once again, the simplest and most obvious answer is the correct one. Yochanon was referring to that. In fact, the grace and truth which can be found in Torah derived from the Son of Elohiym all along. Nothing new. If you were paying attention, Yah's righteousness is everlasting. It does

not change nor evolve. The House of Yashar'el experienced the *same* righteous Elohiym as we're expected today, and vice versa. We see it time and again in the Aramaic Targum. *Follow* along.

And he shall wash the inwards and his legs with water; and the priest shall offer the whole upon the altar of burnt offering an oblation to be accepted with **grace** before Yahuah.

Leviticus 1:9 [Targum]

And the inwards and his legs he shall wash with water, and the priest shall offer the whole and burn it at the altar of burnt sacrifice; it is an offering to be received with **grace** before Yahuah.

Leviticus 1:13 [Targum]

...he shall take from thence his hand full of the meal and of the best of the oil, with all the frankincense; and the priest shall burn the goodly memorial at the altar, an oblation to be accepted with **grace** before Yahuah.

Leviticus 2:2 [Targum]

And the priest shall separate from the mincha a memorial of praise, and burn it at the altar, an oblation to be accepted with **grace** before Yahuah.

Leviticus 2:9 [Targum]

Everything shown in the Leviticus Targum was a bonus to the Yochanon discussion. There's a reason though why I shared it. It was simply to demonstrate that the ancients understood grace perfectly well. Yahuah accepted their oblations with grace. Particularly as it pertained to sacrifice.

We're rearing up now on the conclusion of what I'd hoped from the beginning would be a short paper, and so, this is where it really gets good. I like to eat the icing on my cake last. Hopefully, you do too. We're five

pages in and all out of spoons. We'll have to dig with our fingers then. Then phrase 'If it doesn't get all over the place, then it doesn't belong in your face' is probably copyrighted, but I'll use it anyways.

Here's what the *Hebrew* Gospel of Yochanon states:

...for the law was given **through** Mosheh, **truly, grace** and **truth** came **through** Yeshua Mashiach.

The *Hebrew* Gospel of Yochanan 1:17

Did you catch that? Yochanan is telling us that **truly** Yahusha was the **Grace** and **Truth** of **Torah**! I don't include an exclamation mark very often, but when I do, I'm excited. For whatever reason, the good people who originally translated the gospel of Yochanan into Greek from Hebrew decided to leave out the *truly* part. The inclusion or exclusion of one solitary word changes the entire context, but you know that already.

Kind of like how Yochanon never said the law was given **by** Mosheh in the Hebrew. No—read it again. It says *through. By. Through. By Through.*

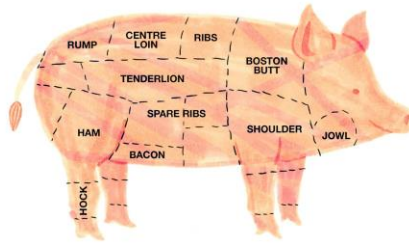
There's a world of difference between the two, wouldn't you say so? It's what I say. The classically trained dispensationalist would have you *think* the law was given **by** the *fleshy* Moshe when in fact he was only the vessel by which the Word of Yahuah delivered the law as an instruction manual for righteous living to his people. That *same* Word delivered the law, but also grace and truth from the very beginning.

The writer of Hebrews informs us:

Yahusha Messiah is the **same** yesterday, today, and **forever**.

Ivriym (Hebrews) 13: 8 [Cepher]

Notice what it doesn't say. It doesn't say Yahusha Messiah was one way yesterday but today he is changed. No, it says forever. For-e-ver. For-eev-veeer. Try not to let cognitive dissonance win the day.



Pork Is *Still* an Abomination: Peter's Vision *Finally* Explained

“Oh, HAVEN’T you gotten the memo? Easter ham is kosher again,” you tell me. That’s why you arrived, isn’t it? To explain my error. Bacon is an American pastime. Just like ice cream and politics. And don’t even get me started on bacon bits *in* ice cream. The hot dog is as American as bottle rockets and barbecues and the 56 signers of the Declaration of Independence, as well as drill sergeants and the Federal Reserve and bleeding on the flag to keep seven of its stripes red or whatever. Thanks in part to Peter’s vision of the animals on the sheet, something called the Boston Butts is up for grabs again. But is it really though? Let’s have another look at the animals on the sheet, shall we? I will if you will.

⁴⁴ For the king had sent cepheryim by messengers unto Yerushalayim and the cities of Yahud that they should follow the strange laws of the land, ⁴⁵ And forbid ascending smoke offerings, and sacrifice, and drink

offerings, in the Temple; and that they should profane the Shabbaths and feast days: ⁴⁶ And pollute the sanctuary and holy people: ⁴⁷ Set up altars, and Asherah poles, and chapels of idols, **and sacrifice swine's flesh**, and unclean beasts: ⁴⁸ That they should also leave their children uncircumcised, and make their souls abominable with all manner of uncleanness and profanation: ⁴⁹ **To the end they might forget the Torah, and change all the ordinances.**

Makkabiym Ri'shon (1 Maccabees) 1:44-49 [Cepher]

You will tell me that's not Peter's vision and that I'm already stalling, which is apparently a habit of mine. I'm just pointing out the reported fact that, if the antichrist were to incite the abomination of desolation all over again, baby back ribs would apparently be on the menu and therefore not a part of the problem. Cleanse the Temple but keep the coals glowing out back, did I get that right? Yeah, I'm sure the ham hock had nothing to do with it. *Wink-wink*. Obviously, the point of the exercise we read in Maccabees is explained to us. It was so that the people might forget all about the Torah and change its ordinances. Seems like a success if I dare say so myself. Ask any Christian what caused the abomination of desolation and they'd be hard-pressed to connect the dots between that and the skin on their Hawaiian pizza.

Going back even further in His-Story, and *this* is what we read:

²⁴ And the Lord said, Let the soil of the earth bring forth the living creature according to his kind; **the kind that is clean** and the kind that is **unclean**; cattle, and creeping thing, and the creature of the earth, according to his kind. And it was so.

Genesis 1:24 [Aramaic Targum]

It truly is difficult journeying back any further into His-Story than that, seeing as how we've landed upon the fifth day of the creation week. And as you can clearly see, clean and unclean animals were identified, telling us that shrimp weren't metamorphosized into bottom feeders at Sanai, as

many suspect. Just this very moment, you frantically flipped through the pages of your Bible and didn't read anything regarding clean or unclean animals on the fifth day of creation. That may be. The Aramaic Targum is an ancient translation, far older than the Hebrew Masoretic, and I am simply making a point to show that the transcribers knew the *obvious* when they stumbled upon it, which is precisely what "according to his kind" directs our attention to. The clean kind. And the unclean kind. Each according to his kind.

Fun fact, I am no evolutionist. I suppose it would take one though to bolster the claim that there haven't always been clean and unclean animals in nature, and that additionally somehow, the pig evolved into one when the children of Yashar'el departed Egypt. Meanwhile, for the attuned observer, the world was literally designed in a specific way. To deny that is like saying a doctor only *suggests* your baby's sex when in fact the genetic makeup of boys and girls were just as apparent during the creation week as clean and unclean animals. Not even their roles are the same. Only the indoctrinated victims of our Roman Controllers are incapable of seeing the difference between the two.

Peter's vision doesn't part ways with anything we've already read in Maccabees or the Aramaic Targum, and I'll show you.

⁹ On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour: ¹⁰ And he became very hungry, and would have eaten: but while they made ready, he fell into a trance, ¹¹ And saw heaven opened, and a certain vessel descending upon him, as it had been a great sheet knit at the four corners, and let down to the earth: ¹² Wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. ¹³ And there came a voice to him, Rise, Peter; kill, and eat. ¹⁴ But Peter said, Not so, Lord; for I have never eaten anything that is common or unclean. ¹⁵ And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. ¹⁶ **This was done thrice:** and the vessel was received up again into heaven. ¹⁷ **Now while Peter doubted in himself what**

this vision which he had seen should mean, behold, the men, which were sent from Cornelius had made enquiry for Simon's house, and stood before the gate,¹⁸ And called, and asked whether Simon, which was surnamed Peter, were lodged there.

Acts 10:9-18 [KJV]

Ob no. It's happened. The entirety of Scripture has been defeated. By a single vision. Peter saw a host of animals on a sheet, telling us that Yahuah has changed his mind about the whole abomination thing, as found in Leviticus 11:7. All those people who kept their bodies pure, because Yahuah told them the alternative was abominable, and for what, exactly? So that Peter could take a trip to the all-you-can-eat buffet? Vultures and pelicans, salamanders and horses and gorillas as well as puppies and kittens are finally on the menu. Who says the gospel can't taste good?
Continuing.

¹⁹While **Peter thought on the vision**, the Spirit said unto him, Behold, **three men seek thee**.²⁰ Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.

Acts 10:19-20 [KJV]

Hmmm. I wonder if the **three men** have anything to do with the **three visions**. It's almost too convenient, how Peter is still chewing on the meaning of his *thrice* repeated vision and then three men arrive on schedule, but who am I to declare its meaning? Best to let Peter interpret the dream for us. Let's keep reading.

²¹Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he, whom ye seek: what is the cause wherefore ye are come? ²²And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by a holy angel to send for thee into his house, and to hear words of thee. ²³Then called he them in and lodged them. And on the morrow

Peter went away with them, and certain brethren from Joppa accompanied him. ²⁴ And the morrow after they entered into Caesarea. And Cornelius waited for them, and he had called together his kinsmen and near friends. ²⁵ And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. ²⁶ But Peter took him up, saying, Stand up; I myself also am a man. ²⁷ And as he talked with him, he went in, and found many that were come together.

Acts 10:21-27 [KJV]

I'm not really seeing anything here regarding the vision's interpretation. Maybe we should just give it up and make one up and then stuff our face with chili. I don't know, I get the feeling we will be reward if we trudge on. Yah would prefer it that way. After all, it is his right to conceal and matter and the honor of kings to seek it out. Only problem is, it's difficult finding anyone nowadays who will read a thing through to the end. I'm willing to bring up the standard and finish it if you are. To *you know*, see if there's a moral to the story after all.

²⁸ And he said unto them, **Ye know how that it is an unlawful thing for a man that is a Jew to keep company or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean.**

Acts 10:28 [KJV]

Woab—did Peter just interpret the dream for us? I think so. Let's not jump the gun quite yet, but I'm pretty certain Peter interpreted the dream for us. Yes, I reread it again. He did. He said Elohiym had shown him that he should not call any **man** common or unclean. Why did he leave out the part about the animals? Shouldn't Peter tell them about the unclean animals being clean again? Peter, why didn't you tell them about the animals? There are a lot of unhappy Baptists standing around at the church picnic right now. What is going on? I thought the vision was about pulled pork, not people. *Silly* Peter. Can't interpret his own vision nearly as well as people with degrees and Seminary students. You have to wonder

if he corrects his own error later on. Let's keep reading in case that happens.

³⁴Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of **persons**:

³⁵But in **every nation** he that feareth him, and **worketh righteousness**, is accepted with him.

Acts 10:34-35 [KJV]

I cheated and skipped ahead several verses. It was to save paper. But as you can see, Peter interpreted his vision *again*. If you're counting on your fingers, that's his *second* clarification, and they remain the same. He said Elohiym is no respecter of ~~pork~~ persons. "Of a truth I perceive" is just as important. It's his way of letting us know what his analysis is, and that it is the Elohiym-given truth rather than a lie.

If Peter *were* lying to us, he would say something to the goyim like: "I brought the sausages. Fire up the grill," thereby causing the Baptists to perform backflips and summersaults with a napkin clinging to their neck. And just in case that wasn't made abundantly clear to those of us inhabiting a later century, he clarifies: Every nation that fears Elohiym is accepted by him, so long as they are workers of righteousness. Notice how he didn't say workers of lawlessness were accepted by Elohiym. Nobody changed the definition of righteousness in this story. The Torah abides. Had somebody stuck a fork in the Pork Hocks and Shanks, then that said individual would be a worker of lawlessness by definition. Recognizing the difference though is probably none of my business.

In the following chapter, Peter once more recounts his story and *again* interprets his vision for the other apostles. If you're still counting on your fingers, that's three times he interprets the thrice vision regarding the three people, and it just so happens to be about people. *Ama-za-zing!* You can't make this stuff up.

11 And the apostles and brethren that were in Judaea heard that the Gentiles had also received the word of God.

²And when Peter was come up to Jerusalem, **they that were of the circumcision contended with him,** ³*Saying,*

Thou wentest in to men uncircumcised, and didst eat with them.

Acts 11:1-3 [KJV]

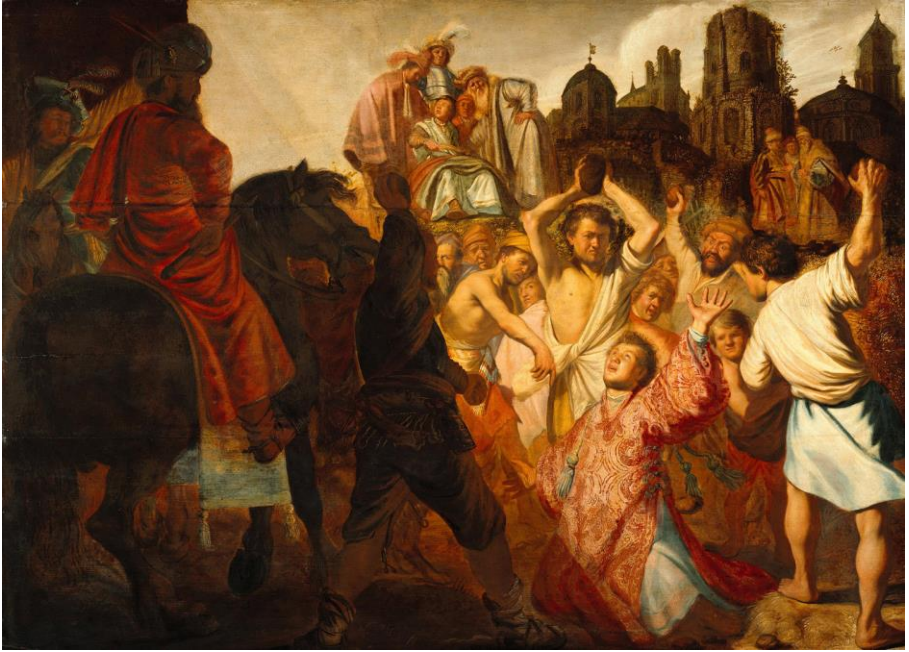
Now that I think about it, this would have been the perfect opportunity for Ya'aqov and the Yerushalayim group to add cutlets to their list of complaints. But they didn't. Read it again. Nowhere do they claim that Kepha was gnawing upon an unclean animal. Seems to me like what they were upset about is the fact that he ate among pagan men who had yet to cross over into the Avrahamic covenant by taking a knife to it. I could be wrong about that. Wouldn't want to make the mistake of so many Seminary students. Best to let Kepha explain it in his own words. *Continuing.*

⁴ But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying, ⁵ I was in the city of Joppa praying; and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me: ⁶ Upon the which when I had fastened mine eyes, I considered, and saw four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. ⁷ And I heard a voice saying unto me, Arise, Peter; slay and eat. ⁸ But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth. ⁹ But the voice answered me again from heaven, What God hath cleansed, that call not thou common. ¹⁰ And this was done **three times**: and all were drawn up again into heaven. ¹¹ And, behold, immediately there were **three men** already come unto the house where I was, sent from Caesarea unto me.

Acts 11:4-11 [KJV]

At what point during or any time after Kepha's explanation do you think the brothers Ya'aqov and Yehudah went out and ordered a Cubano sandwich with the Yerushalayim group? Or how about a McRib? Kepha was hungry when the vision occurred, but it was to illustrate a point. He

thought upon what the thrice vision might entail, and thought upon it some more, and then finally concluded, *rightfully*, that the meaning could be found in the three men. If only others would think about this with as much consideration as Kepha did. The vision was obvious to him and everyone else whom he told it to. I would have to be purposefully deceitful in order to fill the craving in my stomach by twisting his words, but it happens everywhere and in practically every church denomination. Also, pork is disgusting and it's in practically everything. That is testimony in and of itself that Scripture is a living document, and that Satan wants us ritually unclean, committing abominations.



Paul was Torah Observant in Acts

FALSE testimony is responsible for the stoning of Stephen. That is our phrase for the day, boys and girls. *False testimony*. Memorize and remember it well. Stephen advocated **Torah**, and the Jews couldn't have that, given their track record for murdering Messiah. It's why he was stoned. You see, the Temple Controllers were making a case as to *why* Messiah and his entourage needed tossed from the land. If you recall, the northern kingdom of Yashar'el were exiled, and a little later on, the southern kingdom of Yehudah as well. In both instances, they refused to repent of their sins. And so, when it came with Stephen, his executioners went with the diaspora narrative.

Apparently, Yahusha and his co-conspirators had done away with Torah, which is blatantly false testimony. In actuality, the Jews are the ones who had already done away with it. They don't teach that much in Sunday

school, do they? That Stephen was deemed an apostate due to *false* testimony. It probably has something to do with the fact that they happen to *agree* with his accusers, seeing as how they too have deemed Torah unnecessary for following Messiah. How sad. It is what it is though, and I can only hope that my efforts here save one or two souls from the wide path of destruction. Here is where we read regarding Stephen's charges.

¹⁰ And they were not able to resist the wisdom and the Ruach by which he [Stephen] spoke. ¹¹ Then they **suborned men**, which said, We have heard him speak **blasphemous words against Mosheh**, and against **Elohiym**. ¹² And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council.

Ma'asiym (the Acts of the Apostles) 6:10-12 [Cepher]

Pause. The accusation against Stephen wasn't simply declaring Yahusha to be the Son of Elohiym. That is what we're often taught, but it isn't so. He was arrested for speaking blasphemous words against Mosheh as well as Elohiym. Blaspheming Mosheh is the equivalent of inciting rebellion against the law given through him, as Korah and so many others had done in the wilderness. They were all killed as a result of it, and rightfully so. And just so we're clear, it is the Word of Yahuah who ordered their deaths, not the other way around. Moshe wasn't the one who opened up the ground so that Korah and his fellow rebels went alive into She'ol. And anyways, if Stephen were advocating that the law had been done away with, then they would simply be following orders as given to them by the Most High of Yashar'el. Stone him.

Be cautious before you come up with your argumentative response. It says they suborned men. Every translation that I can find uses the same word. The definition of suborn means to "bribe or otherwise induce someone to commit an unlawful act such as perjury." So, they committed perjury then. The crowd as well as the elders and the scribes were stirred up against him, but only because they were lied to about the important details. They believed he was leading men towards the spirit of lawlessness. The writer of Acts is telling us that the complete opposite of their accusation is true though. Stephen was in no way inciting rebellion against Mosheh

or Elohiym, and yet the propaganda continues this very day from the pulpit. I wonder *why*.

His obedience to Torah is all the more awkward when reading how they were not able to resist the wisdom of the Ruach HaQodesh as he spoke. The Ruach HaQodesh wasn't speaking against Torah. No, the Ruach was speaking *through* Torah, and as an advocate *of* Torah, proving Yahusha to be the HaMashiach they were after *in* Torah, and nobody else was capable of keeping up. Their only weapon against him was a lie. Notice though that they weren't simply lying about Stephen. They were also lying about the Ruach HaQodesh to say the followers of Messiah were advocating against obedience to Elohiym, *via* Torah. Try not to let cognitive dissonance win the day. *Continuing.*

¹³ And **set up false witnesses**, which said, **This man ceases not to speak blasphemous words against this holy place, and the Torah.** ¹⁴ For we have heard him say, that this **Yahusha the Netseriy** shall destroy this place, and **shall change the customs which Mosheh delivered us.** ¹⁵ And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.

Ma'asiym (the Acts of the Apostles) 6:13-15 [Cepher]

Supposing the reader should already forget that the stoning of Stephen was perpetrated upon false testimony, Dr. Luqas once again reminds us, dutifully so, that it is simply not true, what the witnesses were claiming. Saying Stephen was speaking blasphemous words against the Torah *was* bearing false testimony. They knew it was a lie but went ahead with their accusations anyways. And then it only gets worse. They furthermore claimed to have personally heard Yahusha say he would change the customs which Mosheh had delivered unto them. LIES. Yahusha said or did no such thing. Had he brought an end to the Torah, then he would have been advocating the gospel of the antichrist, which is lawlessness, and couldn't possibly have been the Messiah. The Yahudim knew that, and so did Stephen.

8 AND Sha'ul was consenting unto his death. And at that time there was a great persecution against the called

out assembly which was at Yerushalayim; and they were all scattered abroad throughout the regions of Yahud and Shomeron, except the apostles. 2 And devout men carried Stephen to his burial and made great lamentation over him. 3 As for Sha'ul, he made havoc of the called-out assembly, entering into every house, and haling men and women committed them to prison.

Ma'asiym (the Acts of the Apostles) 8:1-3 [Cepher]

Who was standing among the crowd but Sha'ul? Everybody's favorite apostle. *Mm-hmm*, the very Sha'ul who apparently wrote letters declaring: "The Law has been done away with! *Weeee!*" Look, either Sha'ul is personally responsible for producing the false witnesses or he believed them to be true and responded accordingly. I have just given you two options. He was either lawless or lawful. You can't be both. Claiming that Sha'ul *did* produce false testimony only to have a vision from Catholic and Protestant Jesus, who told him the Law was in fact done away with in favor of goyim traditions, makes no sense whatsoever.

If lawlessness is in any way navigable in this scenario, then what Dr. Luqas should have said is that Sha'ul and the elders of Yashar'el produced a *true* witness about Stephen, thinking ironically that it was patently false, and that furthermore, Stephen either lied about Yahusha's intent or didn't receive the memo, that Yahusha had indeed done away with the law, and what's more, that Sha'ul ended up siding with the very lie which he once invented, hoping to stir the crowd on every occasion. *Ridiculous*. But that is how we're expected to think about this situation. My head hurts simply trying to make sense of antichrist theology.

For Sha'ul to approve of Stephen's stoning, the most likely explanation, given the story arc before us, is that he was convinced that the false testimony given by his brethren was true concerning Yahusha and his followers. There were no letters written yet which might declare the Law was done away with. *Whoopie!* All Sha'ul had was the Torah and the Tanakh to go by. And reports. False reports. Accordingly, he was doing precisely what the Word of Yahuah had instructed him to do in Deuteronomy 13. And so, a war broke out among the so-called lawless. When was the last time that a war broke out without propaganda attached

to it? *Exactly*. War could never exist apart from rebellion and lies. How many people are still operating according to that propaganda, I wonder?

That is the entire story arc of Acts, you know. True testimony vs. false testimony. It begins with the true testimony of the Ruach HaQodesh in the upper room. The apostles declare to the nations what has happened on Pentecost, and that prophecy has been fulfilled. For the rest of the book, it becomes a struggle for the apostles to clear themselves of accusations, all of which has originated with the Propaganda Machine. Even Kepha has to explain himself among Ya'aqov and the Yerushalayim group after rumors persist that he had given up a kosher lifestyle, which is in no way true.

For the remainder of the story, as put forward by Luqas, Sha'ul received the brunt of those accusations. It started with his conversation and then haunted him for the remainder of his life—and even long afterwards up to this very day. The mere fact that we are having this conversation just goes to show that the Ministry of Truth was a wild success, despite Scripture repeatedly telling us to pay them no mind.

²¹ But all that heard him were amazed, and said: Is not this he that destroyed them which called on this name in Yerushalayim, and came hither for that intent, that he might bring them bound unto the chief priests? ²² But Sha'ul increased the more in strength, and confounded the Yahudiym which dwelt at Damascus, **proving that this is very Mashiach.**

Ma'asiym (the Acts of the Apostles) 9:21-22 [Cepher]

The Yahudim who'd once sided with Sha'ul were confounded, but only because the Town Marshal had now reversed his position entirely, siding with the people he'd been going around arresting. He's claiming their innocence, not their guilt. The previous reports which had motivated him were simply not true. It says he *proved* that Yahusha was Mashiach. How would he pull something like that off exactly without first switching his position and agreeing that the man from Netseriy *was* the fulfillment of Torah, or are we expected to believe he was still falling in disagreement with Stephen? That's the problem with Christians nowadays. They play a

game of Red Rover, calling upon the Jews to come right over, and the Jews are standing there thinking: ‘Why would I ever hold hands with your rebellion against the law?’ *Continuing.*

²³ And after that many days were fulfilled, **the Yahudiym took counsel to kill him.** ²⁴ But their laying await was known of Sha’ul. And they watched the gates day and night to kill him. ²⁵ Then **the Talmidiym took him by night and let him down by the wall in a basket.**

Ma’asiym (the Acts of the Apostles) 9:23-25 [Cepher]

In making the argument that Yahusha and his crew were dutifully following the Father’s commands, he was in fact *exposing* the accusers. It was they who had either done away with the Torah or weren’t keeping it. Therefore, the Parashiym wanted revenge. Some translations say they *conspired* against Sha’ul, whereas here we read how they took counsel against him. *Same* thing. However phrased, it was the same old bag of tricks. Accuse Messiah of breaking Torah. Accuse Stephen of breaking Torah. Accuse Sha’ul of the same. The false testimony which he had once employed as a smoking gun would now be turned upon him. And *look* who came to his rescue. The Talmidiym. Seems like they believed his claims to being Torah observant after all.

¹⁹ And there came thither certain Yahudiym from Antioch and Iconium, who **persuaded the people, and, having stoned Pa’al, drew him out of the city,** supposing he had been dead. ²⁰ Howbeit, as the Talmidiym stood roundabout him, he rose up, and came into the city: and the next day he departed with Bar-Naviy to Derbe.

Ma’asiym (the Acts of the Apostles) 14:19 [Cepher]

Wait, hold on. Wasn’t Stephen stoned? Not a coincidence. There are various reasons as to why one might be stoned in Torah, but nobody is accusing him of rape, adultery, sacrificing to Moloch, or any other crime in the pages of Moshe. The attempt on his life has everything to do with Deuteronomy 13. Sha’ul is being accused of blaspheming Mosheh and claiming Torah had been done away with, but those are blatantly false

ones, or else their execution would have been justified. The mere fact that Yahuah spared him from death testifies to that fact. If you don't think those are the reasons for the attempt on his life, then keep reading. Because they have another go at it, and even give their reasons.

¹² And when Gallio was the deputy of Achaia, the Yahudiym made insurrection with one accord against Pa'al, and brought him to the judgment seat, ¹³ Saying, **This fellow persuades men to worship Elohiym contrary to the Torah.**

Ma'asiym (the Acts of the Apostles) 18:12-13 [Cepher]

There it is *again*. The false accusation. Persuading men to worship Elohiym contrary to the Torah is language lifted directly from Deuteronomy 13 and no other chapter. At what point in Christian history do you suppose it was *okay* to persuade men to worship Elohiym by any law other than the one given? Certainly not in Sha'ul's lifetime, if we're to take Dr. Luqas' account into consideration. Kind of makes you wonder about all the church leaders out there persuading men to stop listening to Torah, based upon Sha'ul's example, but I'm sure they're the exception to the rule, right? I said... *Right?*

¹⁸ And Pa'al after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Aram, and with him Priscilla and Aquila; **having shorn his head in Cenchrea: for he had a vow.**

Ma'asiym (the Acts of the Apostles) 18:18 [Cepher]

The first thing Sha'ul does, after being accused of leading people away from Torah, is shave his head. Why would he do that? It's a Nazarite vow, as if that's not suspicious. Seems like an odd thing for Sha'ul to do—to *you know*, convince the Yahudim or the goyim to worship Yah apart from Torah and then go “*Nub-ub*” at the accusations and take up the life of a Nazarene, simply for the fun of it. What better way to show that he was set-apart for Yahuah, according to Numbers chapter 6? Such a vow would have shown that he was in no way advocating that the law of Yahuah had been done away with. He must have fallen from the grace of God then.

That must be it. Apparently, Sha'ul was all about living in spiritual bondage, with his constant denials and shaving his head and all that.

And wouldn't you know it, those *very* accusations followed him to Yerushalayim. *Say it ain't so.*

¹⁷ And when we were come to Yerushalayim, the brethren received us gladly. ¹⁸ And the day following Pa'al went in with us unto **Ya'aqov; and all the elders were present.** ¹⁹ And when he had saluted them, he declared particularly what things Elohiym had wrought among the other nations by his ministry. ²⁰ And when they heard it, they glorified Yah, and said unto him, **You see, brother, how many thousands of Yahudiym there are which believe; and they are all zealous for the Law: ²¹ And they are informed of you, that you teach all the Yahudiym which are among the other nations to forsake Mosheh, saying that they ought not to circumcise their children, neither to walk after the customs.**

Ma'asiym (the Acts of the Apostles) 21:18-21[Cepher]

It is Ya'aqov who backs him this time. The brother of Messiah and leader of the Yerushalayim church transitions from praising all the Yahudiym who are zealous for the Torah because of Sha'ul's ministry to addressing the accusations concerning him. But you are made well aware of them by now. Sha'ul was apparently teaching the Yahudiym among the other nations to forsake Mosheh. Did I miss anything? It's the same old same old. And so, here is Ya'aqov's suggestion.

²² What is it, therefore? The multitude must needs come together: for they will hear that you are come. ²³ Do therefore this that we say to you: We have four men which have a vow on them; ²⁴ **Them take, and purify yourself with them, and be at charges with them, that they may shave their heads: and all may know that those things, whereof they were informed concerning you, are nothing, but that you yourself also walk orderly, and guard the Torah.**

Ma'asiym (the Acts of the Apostles) 21:22-24 [Cepher]

Sha'ul was expected to shave his head. *Again.* And yes, that is another reference to the Nazarite vow, in case you were wondering. The reason why he would be asked to do it is even explained to us. Ya'aqov states it is so that all the accusations might fall to the roadside. Sha'ul did indeed walk orderly, guarding the Torah. To walk in a disorderly manner would be to not guard the Torah, according to Ya'aqov. But neither he nor the elders of the Yerushalayim church believe that to be the case, obviously.

Seems Sha'ul could never shave his head enough though, because the accusations kept on coming and coming, following him in nearly every Christian congregation even unto this day. Perhaps that is why **Kepha** thought to mention him in a letter.

¹⁴ Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. ¹⁵ And account that the longsuffering of Yahuah is salvation; even as our beloved brother **Pa'al** also according to the wisdom given unto him has written unto you; ¹⁶ As also in all his cepheriym, speaking in them of these things; in which are some things hard to be understood, **which they that are unlearned and unstable pervert, as they do also the other Scriptures, unto their own destruction.** ¹⁷ Ye therefore, beloved, seeing ye know these things before, beware lest ye also, **being led away with the error of the Lawless,** fall from your own steadfastness.

2 Peter 3:14-17

Did you catch that? Sha'ul wrote letters. But not only that, they contained within them some things which were difficult to understand. He then quickly claims that unlearned and unstable men would pervert his letters, just as they do with the *other* Scriptures, and that such perversion would lead to their own destruction.

I am often told by Christians proclaiming the gospel of lawlessness that it is I who does the Scripture twisting. They will wag Kepha in my face and

claim I am unlearned in my reading and that, if I understood Torah properly, I would also conclude, as Sha'ul did, that it is to be broken rather than obeyed. Well, isn't that adorable? Never one for confusion, Kepha goes so far as to define the error of those doing the twisting. *Keep reading.* He says to beware of those who would lead you away with the error of Lawlessness. That is precisely what the masses on the wide road of existence claim. Kepha is warning about the people who read Sha'ul's letters and conclude that being lawless, which is the same thing as saying *without* Torah, is what Roman Catholic and Protestant Jesus wants from us. Amazing how His-Story keeps repeating itself.

To claim Torah has been done away with because Paul apparently said so in one of his letters or whatever is to agree with the same Temple Controllers who strung Messiah up on a tree.



Paul Was *Still* Torah Observant in Acts 15

THE PROBLEM with the circumcision group wasn't circumcision. Why would the Elohiym of Yashar'el command something that was naughty? No, their problem is that they were going around telling pagans to shave a little extra skin off for their salvation. *Sbnip-sbnip*. Surely, you can see the problem with that, and if not, then I will attempt to guide you. Some of the pagans would go through with the demands of their proselytizers, but then afterwards, they would return to the pagan temples and take part in their pagan rituals. Yahuah, the Most High Elohiym of Yashar'el might be included as another member of their polytheistic entourage, but that is an adulterous marriage by any standard. Indeed, they would be worse off than before, having a circumcised penis and a stiff neck but no circumcised heart to speak of.

Yahusha may very well have been addressing this very issue when stating:

Woe unto you, scribes and Parashiyim, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of Gey Hinnom than yourselves.

Matthew 23:15

Imagine the Pharisees going about the world with their own rules and regulations and a pair of scissors. The mere fact that they were wrestling the Torah from the hand of Moshe to create modern Judaism, *via* doctrines of men and the Babylonian Talmud, is bad enough. How could anyone then become a twofold child of Gehenna, according to Yahusha? I suspect waving one's certificate of salvation while obstinately remaining a circumcised pagan has something to do with it. Worshiping Elohiym how they see fit, according to the wisdom in their own eyes, rather than how Yahuah has commanded we go about doing it.

Contrarily, on the flip of that coin, there would come proselytizers of the Christian faith who despised obedience to the Torah, doing everything within their means to sever any relationship with the Law and the Prophets. One such example is the unidentified writer of 'The Epistle of Barnabas,' who seethed his teeth at the Torah. He absolutely hated it. Look at how he describes the act of circumcision.

⁶ But you will say: "But surely, the people were circumcised as a seal!" But every Syrian and Arab and all the idol-worshipping priests are also circumcised; does this mean that they too belong to their covenant?² Why, even the Egyptians practice circumcision!

Barnabas 9:6

Notice how the writer of Barnabas is addressing an audience which clings to circumcision as a seal or a mark of righteousness among Elohiym's people. It is clear what the writer of Barnabas' motivations are. I bring him to the forefront of this discussion because, though he despised the writings of Moshe, he does manage to bring up a good point. The

surrounding nations were also practicing circumcision. The Syrians, the Arabs, as well as the Egyptians and the idol-worshiping priests. If circumcision of the flesh is the gateway of salvation, does this mean that they were of the Avrahamic covenant as well, having purchased their one-way ticket on the Paradise express? Obviously, no. So again, while playing his part in Korah's rebellion, the writer of Barnabas at least brings up a good point. There has to be something more to salvation than fleshly observances, or else idol worshipers were good to go.

What I have just described is the framework for debate in the first century world. How does one enter a covenant with Yahuah, the elohiym of Yashar'el, exactly? Well, I am about to show you. When last we met, and I demonstrated that the entire narrative of Acts is one which proclaims Paul to be Torah observant (and that furthermore, only *false* testimony insists otherwise), I purposely left out Acts 15. That's the big one. It involves the Yerushalayim council and also happens to be the chapter wherein Christians claim the Torah was finally done away with, *good riddance*. No, it doesn't. Quite the opposite, in fact. Read it again. Or how about we read it together?

15 AND **certain men** which came down from Yahud taught the brethren, and said, **Except ye be circumcised after the manner of Moshah, ye cannot be saved.**² When therefore Pa'al and Bar Naviy had no small dissension and disputation with them, they determined that Pa'al and Bar Naviy, and certain other of them, should go up to Yerushalayim unto the **apostles** and **elders** **about this question.**

Ma'asiym (The Acts of the Apostles) 15:1-2 [Cepher]

The issue arising in Acts 15 is precisely what I have already been describing. The ding-dong police were knocking on doors and asking converts to lift their togas as proof of admission. If some of these so-called converts weren't especially careful, they might meet their local barber in a Damascus back alley, scissors at the ready. The return trip home would be especially painful—if you know what I mean.

But then look at how Dr. Luqas describes them. *Certain men*. These weren't believers in Messiah. Just as telling however is that they weren't demanding skin from a sect of Christians who had already freed themselves from the Torah. If they *were* freed from the Torah, then they wouldn't be reading the Torah, obviously. The New Testament hadn't been written yet, and so, they would have had no other texts to go by. If these certain men had deduced them to be of some *other* religion, they wouldn't have come knocking. The forefront issue is that believers in Messiah were seeking a covenant relationship with Yahuah, the Most High Elohiym of Yashar'el, *via* the instructions in righteous living as exclusively found in the Tanakh. Despite what fruit of the Ruach was being shown by them, the Whang Patrol was going about declaring there were fiery hoops to be jumped through, and specifically, that they were going about them in the wrong order.

Obviously, the matter was pressing enough that **Pa'al** and **Bar Naviy** were asked to journey as representatives of a convoy to Yerushalayim. The hope was to untangle the ins and outs of the circumcision and salvation controversy with the apostles and the elders. The question that needs asked at this point is why Pa'al needed to receive their approval to begin with. He was under their authority, *obviously*. Specific to this council was **Ya'aqov**. He comes into the narrative soon enough, but I thought I'd go ahead and introduce him now. Christians are constantly telling me that Pa'al did away with the law in his writings but then they will often admit that Ya'aqov clung to it in his own epistle. That would be an obvious contradiction then, especially since the entire narrative of Acts shows us time and again that Pa'al was under his authority. Here is what we read about Ya'aqov in 'The Gospel of Thomas.'

12 The disciples said to Yeshua:

“We know that you will leave us.

Who will be great among us then?”

Yeshua told them:

When you find yourselves at that point,

Go to **Ya'aqov** [James] the Just:

All that concerns heaven and earth is his domain.

The Gospel of Thomas 12

I offer ‘Thomas’ as evidence here only to demonstrate that multiple sources (and what might be argued from various traditions) all seem to highlight that Ya’aqov the brother of Yahusha was the man with the plan. Acts certainly agrees. It is Ya’aqov who offers the decision on how the set-apart assembly was expected to move forward in the face of the circumcision party, not Pa’al. I’m getting ahead of the narrative, but sometimes I just can’t help myself. *Continuing.*

³And being brought on their way by the called-out assembly, they passed through Phoenicia and Shomeron, declaring the **conversion of the other nations**: and they caused great joy unto all the brethren.

Ma’asiym (The Acts of the Apostles) 15:3 [Cepher]

There you have it. Pa’al and Bar Naviy were declaring the conversion of the other nations *into* the Hebrew faith and not the other way around. There was no severing happening at this point in His-Story or at any point when the New Testament was being written. Saying Messiah is a fulfillment of the Torah should direct our attention to how we should walk it out and is not the same thing as claiming Catholic or Protestant Jesus so perfectly observed the Law of Mosheh that he hacked it into pieces so that we wouldn’t have to. Nobody is even remotely suggesting that here.

⁴And when they were come to Yerushalayim, they were received of the called-out assembly, and of the apostles and elders, and they declared all things that Elohiym had done with them. ⁵**But there rose up certain of the sect of the Parashiym which believed, saying, That it was needful to circumcise them, and to command them to guard the Law of Mosheh.**

Ma’asiym (The Acts of the Apostles) 15:4-5 [Cepher]

There is our *second* group of Yahudim. Most people read ‘Pharisee’ in the name and stop paying attention, either thinking them to be the bad guys or completely confusing them with the first group of circumcisers. It says though that they *believed*. Yahusha HaMashiach was in their faith

statement. And so, notice how their paradigm is completely flipped from the first group of circumcisers. Unlike the unbelieving circumcisers, it is not circumcision which grafts the goyim into the Hebrew faith. No, faith does. Obedience simply follows. After all, what would faith be without faithfulness? Faith isn't simply a romantic notion. It is an action. A desire to walk as Yahusha walked, seeing as how he fulfilled the Law. And that includes circumcision. Telling us it was *still* needful to circumcise the converts falls in line with their next statement, that they were expected to guard the Law of Moshah. No matter how one attempts to dissect this, there is no representative group in attendance which sought to argue against the Torah.

⁶And the apostles and elders came together for to consider of this matter. ⁷And when there had been much disputing, Kepha rose up, and said unto them: Men and brethren, ye know how that a good while ago Elohiym made choice among us, that the other nations by my mouth should hear the word of the Besorah and believe.

⁸And Elohiym, which knows the hearts, bare them witness, **giving them the Ruach Ha'Qodesh, even as he did unto us;** ⁹And put no difference between us and them, **purifying their hearts by faith.**

Ma'asiym (The Acts of the Apostles) 15:6-9 [Cepher]

Apparently, even the Yerushalayim group couldn't fully agree on the matter. Circumcision *was* important. If somebody is denying that, then Luqas has dropped the ball, as we are not told about those dissenters. The issue at hand *clearly* has something to do with when somebody might enter a marriage covenant with the Most High. Kepha helps to settle the debate when standing up and giving testimony to the number of converts among the nations who had already received the Ruach Ha'Qodesh. That could only mean one thing, accordingly. Even if they hadn't perfected their walk with Messiah yet in any particular matter of the Law, Elohiym knew their hearts. Or else he wouldn't have given them the Ruach Ha'Qodesh. Purifying their hearts by faith is the same thing as saying Yahuah had actively been circumcising them. Their hearts, that is. The spiritual man, or as Yahusha had once put it, the inside of the cup, was already being

transformed. If that is the case, then the outside of the cup, or the flesh, would actively be cleansed in time.

¹⁰ Now therefore **why tempt ye Elohiym, to put a yoke upon the neck of the Talmidiym, which neither our fathers nor we were able to bear?** ¹¹ But we believe that through the grace of the Adonai Yahusha Ha'Mashiach we shall be saved, even as they.

Ma'asiym (The Acts of the Apostles) 15:10 [Cepher]

Kepha is seemingly *saying* the Torah is a yoke which neither they nor their fathers were able to bear, what gives? Yahusha said his yoke was easy and his burden was light (Mattithyahu 11:28-30). Yochanon said the same thing, that it wasn't grievous (Yochanon Ri'shon 5:3). Moshe through Yahuah did as well in Devariym (Deuteronomy) 30:11–16. In actuality, Kepha is agreeing with the Torah, and as I have already shown in the past, Yahusha, Yochanon, and Moshe have all told us to be obedient to the Father. Still, not looking good for team Torah at the moment. Perhaps I am wrong about everything and should hang up my hat and retire.

Just so we're clear, grace and repentance are a part of Torah. They always have been. Sacrifice is too but repentance is all Yahuah ever really wanted in the face of sin. Most Christians have it backwards. They have been told by the propaganda department that the Torah was a works-based system by which everyone was destined to fail, but it wasn't so. Rather, those in a covenant with the Most-High were expected to repent of their transgressions and believe in his transforming power.

That is what Kepha is ultimately saying here. Read it again if need be. It is salvation through works which was never a part of the program. If it were, then Kepha wouldn't have said: Why tempt Elohiym? You can't tempt Elohiym if it's in his will. By tempting Elohiym, salvation through works is a heavy yoke and never a part of his instructions in righteous living. Therefore, the propaganda department has it wrong. It is through the grace of Yahusha Ha'Mashiach by which the Yahudim and the goyim have always been saved since the very beginning of the world. If you don't believe me, then look what Pa'al has to say about the His-Story of grace.

⁸ Be not therefore ashamed of the testimony of our Adonai, nor of me his prisoner: but be partaker of the afflictions of the Besorah according to the power of Elohiym ⁹ Who has saved us, and **called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Mashiach Yahusha before the world began.**

Timotheus Sheniy (2 Timothy) 1:8-9 [Cepher]

Difficult indeed arguing that the age of grace is something new when in fact the holy calling, the royal priesthood, was never according to the works of its adherents. Yahuah created a nation out of a single man. Yashar'el did nothing deserving of their calling. That's what Pa'al says for those of us paying attention. It was always according to Yahuah's own purpose and grace. Never forget that part. *Grace*. And also, that Yahusha Ha'Mashiach was operating in it even before the world began. There is nothing new under the sun.

Therefore, Kepha is saying the yoke and heavy burden of works-based salvation is the system of man which skews the Torah into their own image rather than the other way around, whereby we might conform to the face of the Father through a circumcised heart. Saying one deserves salvation by their hoity-toity and rather flamboyant method acting only tempts Elohiym. He is responding to the contorted worldview of the certain men whom we have already encountered in verses one and two. They were the ones tempting Elohiym in advocating salvation through circumcision, not the believing Parashiyim present. Otherwise, Kepha has no beef with the act of circumcision.

In review, there are two positions being offered on the table. The unbelievers in verse one wanted the Torah kept for salvation. That's the *first* option. The *second* was presented by the believers. The Torah of Moshe was to be obeyed, but only after they believed. As Yahudim, they understood full well that they had an advantage over the nations in so much that they had studied the Torah from their youth. The goyim however were just coming into it and would learn in time. These were the Parashiyim making the argument. They were present at the meeting, and

nobody is scolding them. As evidence, there is no *third* option, whereas the Torah is being done away with. *Continuing.*

¹²Then all the multitude kept silence, and gave audience to Bar Naviy and Pa'al, declaring what miracles and wonders Elohiym had wrought among the other nations by them.

¹³And after they had held their peace, **Ya'aqov answered,** saying, Men and brethren, hearken unto me: ¹⁴Shim'on hath declared how Elohiym at the first did visit the other nations, to take out of them a people for his name. ¹⁵And to this agree the words of the prophets as it is written,

¹⁶After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

¹⁷That the residue of men might seek after Yahuah, and all the other nations, upon whom my name is called, saith Yahuah, who doeth all these things.

¹⁸Known unto Elohiym are all his works from the beginning of the world.

¹⁹Wherefore my sentence is, that we trouble not them, which from among the other nations are turned to Elohiym:

²⁰**But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. ²¹For Mosheh of old time has in every city them that preach him, being read in the synagogues every Shabbath.**

Ma'asiym (The Acts of the Apostles) 15:10 [Cepher]

The best part of any phenomenal narrative is often kept in reserve for the closure, which is precisely what happened here. Ya'aqov's speech is an award winner, in my opinion. Look at what he does. He agrees with Kepha's observations, that Elohiym has indeed visited the other nations, but then takes it a step further. He uses the prophets to back them. There are actually several prophets which endorse this message, but Ya'aqov has decided to go with Amoc (Amos) 9:11, it seems. A time was coming when the surrounding nations would seek after Yahuah and call upon his name.

In turn, Amoc falls in agreement with Mosheh when speaking through Yahuah, and said:

³⁰ When thou art in tribulation, and all these things are come upon thee, **even in the latter days**, if thou turn to Yahuah Elohayka, and **shall be obedient unto his voice;**
³¹ (For **Yahuah Elohayka is a merciful El;**) **he will not forsake you**, neither destroy you, nor forget the covenant of thy fathers which he swore unto them.

Devariym (Deuteronomy) 4:30-31 [Cepher]

The greater context here is that Yashar'el would be handed a bill of divorce and cast into the surrounding nations. The reason being is that they refused to repent of their transgressing the Torah. Astoundingly, the children of Yashar'el *became* the goyim. And so, those are the people being called into the sheepfold. The goyim are being grafted back into Yashar'el. And as you can clearly see, Yahuah promises to be merciful to those who call upon his Name in the later times, seeking to be obedient unto his voice again. There is the grace which Kepha harkened to.

The four things which Ya'aqov mentions; idols, fornication, things strangled, and blood; were all pagan temple practices. Rather than being circumcised at the first, Ya'aqov was saying a new convert must cease and desist immediately from these things, when entering into the salvation journey. Believers cannot be a part of a pagan occultic religion and in a marriage covenant with Yahuah at the same time. It simply cannot be done. My suspicion is that Ya'aqov was specifically commenting upon those so-called converts whom the unbelieving proselytizers were circumcising. After being "saved," the circumcised might return straightway into spiritual adultery, and despite being a merciful El, Yahuah can't have that.

The final line is the password and the decoder in understanding all of this while conveniently it is the most often ignored. Ya'aqov judges in favor of the believing Parashiym. The Torah abides. It is unreasonable to expect that new believers would understand every matter of the Torah from the very get-go. But because Mosheh is being taught in the synagogues of every city that is being preached, Ya'aqov judges that the faithful sort will

read and dissect the Law little by little with each approaching Shabbat. In time, a circumcised heart will convict him of fleshly circumcision, if he hasn't been circumcised already.

That settles it then. The Yerushalayim council favored a heavenly kingdom by which the believers would enter a covenant with Yahuah, *via* the faith of old rather than a new one. The deduction is easy to follow. Those who found faith in Elohiym would immediately leave their occultist practices behind them and then begin learning obedience through Yahuah's instructions in righteous living. Yahuah is to be worshiped, but not as the pagans worship him.

Pa'al's attendance in Yerushalayim is of the utmost importance. He furthermore engaged in the debate. Kepha agreed with him. By all indications, Ya'aqov's ruling favored both testimonies. Salvation came through faith, whereas obedience was something which would be learned by the faithful. There is only one instruction in righteous living, and it is the Torah. And so, I ask you, why would Pa'al then turn around and hack away at the Torah for his goyim friends? If he did, then Dr. Luqas would be lying in claiming those were false accusations perpetrated by the Jews. Just as importantly, Pa'al would not only be in violation of the Apostles' decision, but he would also be a false prophet.



The New Testament Hasn't Happened Yet

FOR the record, I pondered *this* paper's title for hours, *days* really, before committing to write anything. Even afterwards, I sat here until the sun peeked through the eastern corridor of my house. The coffee pot had emptied while the page before me remained blank-faced. Several other titles were toyed with, none nearly as good. Technically, the gospels contained within the New Testament happened, and I hold to them, but saying it hasn't happened yet got you through the door, didn't it? A better phrasing would be the *renewed covenant*. The renewed covenant is very real and it's prophesied about in Scripture. We're simply not living in it, as *clearly* the requirements are not yet met. Therefore, the title is *still* accurate.

I can't speak for next week's front page column or tomorrow's headline, but as of *this* morning, the renewed covenant hasn't yet come to fruition. Are we expected to believe that Matthew turned in his final draft to the

publisher and the phrase THE NEW TESTAMENT had already been given its very own title page? *Ridiculous*. Yet another Roman council informs our beliefs hundreds of years after the fact. There were no silent years when it came to the writing of Scripture. Matthew slides right up to the Maccabees seamlessly. I invite you to show my error while simultaneously taking a sledgehammer to yet another wildly misconstrued worldview, affecting billions of souls. Despite everything you've likely been told, Torah *is* the narrow path. Anyone who has convinced you otherwise has led you by a leash down the slippery slope, and I hear it smells sulfurous.

The very *last* book of the Tanakh, *final* page, reads:

Remember ye the Torah of Moshe My servant, **even the statutes and ordinances** which I commanded him in Horeb for all Israel.

Mal'aki (Malachi) 4:4

How in the world does a Christian go from reading a prophets plea, **Remember the Torah**, only to turn the page and proclaim: “*Whoopie!* Thank *Paul* for the New Testament! We're free! We don't have to *remember* the Law anymore!” Moshe and the writers of Scripture have just utilized the first 2/3rds of ours Bible trying to instruct us in *how* to be set-apart for Yahuah, the Most-High Elohim. Even more importantly, not to listen to anyone who says otherwise. And for what, *exactly*—to redefine holiness? To convince ourselves that obedience isn't a virtue, but a sin? Again, *ridiculous*.

You will likely quote from the prophet Hosea as *proof* that I'm twisting Scripture.

My people are destroyed **for lack of the knowledge**...

Husha (Hosea) 4:6a [Cepher]

Oh dear. Apparently, I'm expected to receive this phrase as some sort of a “fallen from grace” quip from the Churchianity Book of Insults. I advocate an obedience to the Father, and *therefore* I'm destroyed for “lack

of knowledge.” *Ob*, I get it. I see what you did there. *Very adorable*. Wasn’t Hosea Torah observant? *He was*. You see, that’s the problem nowadays. Everybody loves a good quote. They want nothing more than to wield it as a weapon to their will like a *magic* wand or something. But very few *keep* reading to be absolutely certain it won’t turn them into an unclean animal. *Continuing*.

...because you have rejected the knowledge, I will also reject you, that you shall be no priest to me: seeing you have forgotten the **Torah** of your Elohiym, I will also forget your children.

Husha (Hosea) 4:6 *whole* [Cepher]

Sigh. Talk about *twisting* Scripture.

It doesn’t matter though—you’ll tell me. We’re *still* in the New Testament, no matter what I have to say on the matter. And besides, you’ve asked your pastor, and your pastor says *I’m wrong*. If the Bible has taught you anything, it’s that the law is written on your heart, as the New Covenant Bible verse which everybody keeps quoting from promises. Did I get that right? We should probably track it down in our Bible’s then. Wouldn’t want to misquote anything. *Found it*. It’s in Jeremiah. From here on out, I’ll keep strictly to the words of the prophet, pausing only for comment. Let’s give it the old college try, shall we?

³¹ Behold, the days come, says Yahuah, that I will cut a **Renewed Covenant** with the **house of Yashar’el**, and with the **house of Yahudah**:

Yirmeyahu (Jeremiah) 31:31 [Cepher]

Pause. There it is. **The New Testament**. It doesn’t say that though. It says **Renewed Covenant**. The keyword is *renewed*. Not something else entirely new. Yahuah the Most-High Elohim promises the days are coming when he will personally cut a renewed covenant from the same Law with his people. *Beautiful*. I can’t wait. Meanwhile, you keep telling me it’s already here and that you’ve been living it for decades. *Awesome*. Which house are you—Israel or Judah? I’m not seeing *goyim* anywhere.

There's no *third* option. House of Israel *here*. We're grafted in through Ephraim, but that's another discussion for another time.

And *no*, don't tell me Yahusha cut a deal on the side with the goyim while hung from the cross. There has never been a time in the history of heaven and earth when the goyim were ever offered anything but the option to *cross over*. Do you see what I did there? That's what *Hebrew* means, you know. *Crossing over*. And another thing, goyim (or rather, *gentile*) simply means pagan. Abraham started out as a pagan and then became the *first* Hebrew. Nothing has changed today. Either you're a child of Abraham and a Hebrew grafted into Israel, having forsaken paganism, or the new covenant does not apply to you. *Continuing*.

³² Not according to the covenant that I cut with their fathers in the day that I took them by the hand to bring them out of the land of Mitsrayim; which my covenant they broke, although I was a husband unto them, says Yahuah ³³ But this shall be the covenant that **I will cut with the house of Yashar'el; After those days, says Yahuah, I will put my Torah in their inward parts, and write it in their hearts;** and will be their Elohiym, and they shall be my people.

Yirmeyahu (Jeremiah) 31:32-33 [Cepher]

Hopefully you saw it again. Yashar'el. *Israel*. Yahuah Elohim and Yirmeyahu were seeing if you paid attention the first time. We are being described the features of the renewed covenant, but not before first being reminded that the offer is *only* extended to those of us who have crossed over to the House of Israel.

And *see*, that's the other thing. Christians keep telling me they don't need to keep Torah because the Law is written on their hearts. Their hearts tell them what is the right and wrong thing to do, and evidently, Torah obedience is anthropologically wrong. *Hub?* That makes absolutely no sense whatsoever. You do realize that Torah and the Law are the same thing—*right?* Insisting how the Law is written on your heart does not grant permission for moral ambiguity or cultural relativism. You can't just make *crap* up, as definitions of sin go. Neither can your church

denomination. That's what Torah is for—to tell us what is lawful and unlawful.

Earlier in his book, the *same* book, the prophet Yirmeyahu has already told us:

The heart is deceitful above all things, and desperately wicked: **who can know it?**

Yirmeyahu (Jeremiah) 31:31 [Cepher]

My thoughts *exactly*. The heart is a L-I-A-R. If Yirmeyahu's quip about the heart *still* rings true of humanity, which it does, then the renewed covenant cannot possibly have arrived. You will tell me it does not apply to your heart, as you are so in tune with yourself and God that the "deceitful above all things" banter can only be directed at *other* goyim. *Sure*, let's go with that and keep reading.

³⁴ And they shall teach no more every man his neighbor, and every man his brother, saying, **Know Yahuah:** for they shall all know me, from the least of them unto the greatest of them, says Yahuah: for I will forgive their iniquity, and I will remember their sin no more.

Yirmeyahu (Jeremiah) 31:31-34 [Cepher]

Rather difficult, refraining from highlighting the *entire* passage. My love for the marker is a struggle which knows no end. It's all far too important not to though.

Tell me, do you still tell your neighbor, *Know Yahuah*? If so, then the Renewed Covenant has not been cut. More than likely, members of the church building down the block don't even know his Name. Or in the very least haven't referred to it in years. The mere fact that we're having this conversation right now *proves* beyond any doubt that we're still living under the **Old Covenant**, as no man will be taught *anything* by any other man under the Renewed. *Ab*, now we're finally getting somewhere. That's what it means when the Torah is written on our hearts, don't it? It's describing a people no longer capable of sinning. That should tell us

something. Actually, it should tell us *everything*. Every living soul will *know* Yahuah, the Most-High Elohim, when the Renewed Covenant arrives. And that can only mean one thing.

The people remaining on the earth when the New Testament becomes a reality are those belonging to the houses of Judah and Israel. Kind of makes you wonder, where did all the goyim go?



Are You a Star or a Planet? The Sins of Sodom Finally Explained

YOU'VE heard the one about the sheep and the goats and the other parable concerning the wheat and the tares. The wise and foolish virgins likely ring a bell. There are others. All of them essentially tell the same story, and that is the division of humanity at the coming of the kingdom. Separating the righteous from the unrighteous. Talk to just about anyone and their *hope* is to be a wise virgin, a sheep, or a bundle of wheat. I have yet however to hear anyone in the Christian church preach a sermon on the defining difference between a star or a planet. You'd think somebody would finally get around to it. How many years has it been now since Yahusha HaMashiach walked the earth? Come on, get to it, preacher. *Chop-chop*. Really, you *should* be asking yourself that question, because it's a biblical one. Are you a star or a planet?

As a reminder, this paper is yet another addition to my ongoing ‘The Torah Abides’ series. If you’ve been following along then you’ll know my conclusions by now. What I’m saying is, Torah is not done away with, as the *whole* of Scripture from beginning to end commands us to be obedient to it. They’re our instructions in righteous living. Even heaven abides by them. Probably best to practice holy living then. Argue all you want, but if heaven holds to another Law, then nobody has yet to show it to me. Before this is over, you shall see how the defining difference between a star and a planet relates to the sins of Sodom.

The very word *planet* comes from the ancient Greek ἀστὴρ πλανήτης (astēr planētēs), and essentially means *wandering star*. Therefore, you should easily be capable of making a division between the multitude of stars which are fixed in the firmament above us and those which are wandering from its position in the wheel. Also, the ancients associated the planets with elohim. *Not* a coincidence.

The passage I am thinking of derives from Yahudah. That’s *Jude* in English. You probably knew that already, that Yahudah was the brother of Yahusha, our Messiah. Best not to assume though. The entire point of Yahudah’s rather short epistle is to warn the set-apart congregation against certain men who have crept in unaware. Today, these same people have capsize the congregation of the set-apart and run the Christian church from the pulpit to the point that the set-apart won’t even dare stepping into it. Don’t believe me? Well then, it’s time we learned about stars and planets from a Biblical perspective, and here’s a hint. Yahuah the Most-High Elohim is not a Copernican.

⁶ And the angels which did not guard their first estate, but left their own habitation, he has reserved in everlasting chains under darkness unto the judgment of the great day.

Yahudah (Jude) 1:6 [Cepher]

Already, you’re reading that and see nothing regarding stars or planets, which means we’re off to a bad start. Hold your horses. We’re getting to it, as the above quote comes from Chanok. That’s *Enoch* in English. You will tell me he’s quoting from Genesis 6, as Chanok isn’t in your 66-book Canon. No, he’s not. Genesis 6 speaks nothing of being reserved in

everlasting chains under darkness unto the judgment of the great day. Only Chanok does. Here—I'll highlight a passage for you.

⁶ Again Yahuah said to Rapha'el, Bind Aza'zel hand and foot; cast him into darkness; and opening the desert which is in Duda'el, cast him in there. ⁷ Throw upon him hurled and pointed stones, covering him with darkness; ⁸ There shall he remain forever; cover his face, that he may not see the light. ⁹ And in the great day of judgement let him be cast into the fire.

Skipping ahead several verses.

¹⁵ To Miyka'el likewise Yahuah said, Go and announce *his crime* to Sheiy'aza, and to the others who are with him, who have been associated with women, that they might be polluted with all their impurity. And when all their sons shall be slain, when they shall see the perdition of their beloved, bind them for seventy generations underneath the earth, even to the day of judgement, and of consummation, until the judgement, the effect of which will last forever, be completed. ¹⁶ Then shall they be taken away into the lowest depths of the fire in torments; and in confinement shall they be shut up forever.

Chanok (Enoch) 10:6-9; 15-16 [Cepher]

And that's just the thing. Those who vehemently oppose the book of Chanok need toss Yahudah completely out of the 66-Canon. 65 just doesn't sit right though as a Masonic furniture piece, don't it? Yahudah the brother of Yahusha doesn't simply quote from the Prophet; his entire book thematically hinges upon it. Even Yahudah's quip about the stars and the planets derives from Chanok. *I know*, we haven't gotten to it yet, but these things take time. First things first. Chanok sets the tone when he writes:

¹ ALL who are in the heavens, know what is transacted. ² That the heavenly luminaries **change not their paths**; that each rises and sets regularly, every one at

its proper period, **without transgressing the commands**. They behold the earth, and understand what is there transacted, from the beginning to the end of it.

Chanok (Enoch) 3:1-2

You see, the heavenly luminaries keep to their appointed paths. If they *did* alter course, then they'd be defined as a wanderer. A planet. They would then transgress the commands, and on earth as well as in the heavens, that's a naughty no-no. It's why Yahudah carries this theme forward when writing about the angels "which did not guard their first estate, but left their own habitation." They ceased being stars and became planets. See, we're already coming around full circle. And *no*, that's not the planet reference which I'd promised. Still haven't gotten to it yet. *Continuing* in Yahudah.

⁷ **Even as Cedom and Amorah**, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

Yahudah (Jude) 1:7 [Cepher]

The crime of the Watchers is compared to the sins of Sodom and Gomorrah. *Hmmm*. Take a note of that. It's probably a clue as to what a planet actually is. A few verses over, Yahudah then turns his attention on other notable examples of people who match the description of a planet.

Woe unto them! For they have gone in the way of Qayin, and ran greedily after the error of Bil'am for reward, and perished in the gainsaying of Qorach.

Yahudah (Jude) 1:11 [Cepher]

Forgive me for highlighting the entire passage, but it's rather difficult not to. Here we see *three* men. Qayin, or rather, Kain. Bil'am, also known as Balaam. And Qorach of Korah's rebellion. All three led the congregation astray and are *thusly* compared with Sodomites. *And* planets. Don't forget about the planets. Figuring out Qayin's transgression is an easy one, as he

murdered his brother H'avel. Therefore, we can conclude from the *get-go* that he broke the sixth commandment. You will tell me that you *still* keep the 10 Commandments and that they have absolutely nothing to do with Torah. Not true, but very well then. There's more to it than that, as Yahuah did not accept Qayin's sacrifice, and that's a Torah thing. In the generations to follow, he and his sons led the sons of Seth astray, but let's move on to our *second* example.

Yahudah next presents us with the error of Bil'am. We needn't venture back to Torah to see what Bil'am was guilty of though, as Yochanan reminds us of it again in Chizayon. That would be *Revelation*.

But I have a few things **against you**, because you have there them that hold the **doctrine of Bil'am**, who taught Balaq to cast a stumblingblock before the children of Yashar'el, **to eat things sacrificed unto idols**, and to commit fornication.

Chizayon (Revelation) 2:14 [Cepher]

Hmmm. Seems like this Bil'am fellow had a heavy hand in influencing the congregation of Yashar'el throughout history, well beyond the wilderness wandering. Only now it's a matter of prophecy. What did he do again? *Oh*, that's right. He enticed them to sin. Food sacrificed to idols is a stumbling block, and also, it's another Torah thing. Let's read about it.

And they shall no more offer their **sacrifices unto devils**, after whom they have gone a whoring. **This shall be a statute forever** unto them throughout their **generations**.

Vayiqra (Leviticus) 17:7 [Cepher]

Wait, hold on. Isn't Leviticus a series of ceremonial laws, and haven't those ceremonial laws been done away with? *Uh-oh*. Sounds like animal purity laws are *still* important to Yahuah. Another clue as to what a planet is. But before jumping to any hasty conclusions, let's look at our *third* example, just to be certain. Qorach.

Didn't Qorach rebel against the Laws of Yahuah and teach others to do the same? *Mm-hmm*, he did. 250 of them. It says so right *here*.

And they gathered themselves together against Mosheh and against Aharon, and said unto them, Ye take too much upon you, **seeing all the assembly are holy, every one of them, and Yahuah is among them**: wherefore then lift ye up yourselves above the assembly of Yahuah?

Bemidbar (Numbers) 16:3 [Cepher]

Before you go on and on about how he was rebelling against Moshe and that the Law is a separate issue altogether, as your rebellion against the Law is not to be compared with his, I will remind you that they are both the same. Moshe was delivering the Law of Yahuah to the congregation, and Qorach didn't like that. He falsely claimed that everyone in the assembly was holy and Yahuah was among them apart from what Moshe was dishing out. Sounds a lot like a typical Christian sermon. That should terrify you. I'll let you read the account for yourself, but Qorach was promptly killed by Yahuah. Probably best then not to say the Law has been done away with within the camp of the elect, as that's the same as being found in contempt of court, and worthy of a death sentence.

So, to recap, Yahudah presents us with *three* men comparable with the sins of Sodom, and what did they do again? Don't tell me homosexuality, as it's never once mentioned. They rebelled against the Law of Yahuah, that's what. They're all planets. That's what a planet is, someone who has wandered from their ordained path and is therefore found to be in rebellion. See for yourself.

¹² These are the spots in your feasts of love, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withers, without fruit, twice dead, plucked up by the roots; ¹³ Raging waves of the sea, foaming out their own shame; **wandering stars, to whom is reserved the blackness of darkness forever.**

Yahudah (Jude) 1:12-13 [Cepher]

He's actually calling the *deceived* planets. Think long and hard about that. Take all the time you need. And no, the earth is not a spinning, wobbling planet, hurtling through the Kabbalah vacuum of space, as even the earth is expected to be obedient to Torah. Try not to let cognitive dissonance win the day.

Also, in speaking about the ~~Christian~~ planets, Yahudah is directing our attention to The Twelve Patriarchs. Notice how I didn't say he's *quoting* from the book. That is quite different than thematically pulling from something. Everyone keeps telling me that it's *okay* to quote from a prophecy found in Chanok while simultaneously not endorsing the entire thing when in fact that's not what Yahudah is strictly doing. Yes, he quotes from it, but then pulls thematically from it as well. He even pulls from the Ascension of Moshe. Quite a lot of extra-Biblical literature going on in such a small epistle, wouldn't you agree?

3 Be ye, therefore, not eager to corrupt your doings through covetousness or with vain words to beguile your souls: because if ye keep silence in purity of heart, ye shall understand how to fold ² fast the will of Elohim, and to cast away the will of Beliar. Sun and moon and stars change not their order; ³ so do ye also **change not the law of Elohim** in the disorderliness of your doings. The *Goyim* [Gentiles] went astray, and forsook Yahuah, and changed their order, and obeyed sticks and stones, *ruachs* of deceit. ⁴ But ye shall not be so, my children, recognizing in the firmament in the earth, and in the sea, and in all created things, Yahuah who made all things, that ye become not as Sodom, ⁵ which changed the order of nature. In like manner the Watchers also changed the order of their nature, whom Yahuah cursed at the flood, on whose account He made the earth without inhabitants and fruitless.

The Testament of Naphtali 3:1-5

Finally, all of our clues add up, as Naphtali tells us what it means to be called a planet. Changing the Law of Yahuah is akin to changing the very order of nature. *Not good*. Rebelling against the Law of Yahuah is no

different than the sin of the Watchers. Also, if homosexuality goes against nature, then male on male butt sex and rebellion against Torah is inseparable. But who would do something like that? The answer is, *everybody*. Catholics and Christians have freed themselves from the Law in favor of human doctrine, but so have the Jews, overthrowing the written ordinances for their Oral tradition.

Departing from the Law and becoming like the Watchers means “walking according to the lawlessness of the *Goyim*,” which once again is akin to doing “according to all the wickedness of Sodom, which changed the order of nature.” *Ouch*. Sometimes you just have to rip the band-aid off the *boo-boo*, and this is one of those moments. The Truth hurts. Unless you strive to live a righteous life. *Then* the discovery is indeed joyous. If we are to be as the lights in the sky who, according to Chanok, “change not their paths,” or as Naphtali puts it, “change not their order,” then we must recognize that nobody is granted the authority to change the Law of Elohim. *Nobody*. Look at the firmament. Our Father is unchanging. Everlasting to everlasting. His ways are eternal.

Forever, O Yahuah, **your word is settled in heaven.**

Tehilliym (Psalm) 119:89 [Cepher]

Keep arguing here on earth. Back your opinions with seminary all you want, but the matter is settled in heaven. We're either a sheep or a goat. The Torah calls it the blessing or the curse. Or in cosmological terms, a star or a planet. The choice is yours. If we remain obstinate in our disobedience, then ask and at least be honest with yourself, why do you want to spend an eternity feasting in the company of the Most-High?