

Who is Rav Shaul?

In Search of Hebrew Context in the
letters of Paul



RESTORATION
OF
THE TORAH

The Religious View of the "Law"

The contemporary believer's mindset regarding what it calls "the Law," evolved from a Greek/Roman or "westernized" worldview and approach to studying the Bible. This was shaped by the early church fathers of the second to sixth centuries, and has been steadily reinforced since those times.

When believer hear or use the term "Law" in spiritual discussions, sermons, etc., they are thinking in a very "legal" sense, similar to how one would regard the laws we have in our secular society.

Three particular ideas found in religion regarding "the Law," pertinent to this discussion, are:

Those under the Law of Moses were "under bondage," which ended with Jesus, who has set us free

"No one could ever do everything the law requires" -- that's why we needed Jesus

The law was "a curse" that Jesus came to do away with.

The believer and his view of "the Law" is also conveyed in "headings" found at the beginning of sections throughout Bibles. These captions are placed there by the editors to help direct the reader as to what the next group of verses is concerned with. For instance, at the beginning of the following sections in the "New Testament," of a popular New King James version of the Bible, (4) we find the following phrases:

Romans 7:1-6: **"Freed from the Law"**

Romans 14:1-13: **"The Law of Liberty"**

Galatians 3:10-14: **"The Law Brings a Curse"**

Galatians 5:7 -15: **"Love Fulfills the Law"**

What does the "New Testament" Teach About the Torah and Salvation?

Is the Law "a curse" that Yeshua came to do away with? Two frequently cited verses Christianity uses to support the idea that "the Law is a curse," are:

Galatians 3:10 -- *For all who rely on works of the law are under a curse; for it is written, "Cursed be every one who does not abide by all things written in the book of the law, and do them."*

Galatians 3:13 -- *Christ redeemed us from the curse of the law, having become a curse for us -- for it is written, "Cursed be every one who hangs on a tree"*

Clearly, there is something called *the curse of the Law*. But is the Law itself a curse?

First, recall that God gave it so that "*it would be well*" with His people (Deuteronomy 4:40).

Paul wrote that the Law is *holy, righteous and good* (Romans 7:12).

Paul stated that the Law is *spiritual* (Romans 7:14).

Paul said that he himself *delighted in the Law* (Romans 7:22-25).

When accused that he might be teaching that the Law was done away, Paul took steps to prove otherwise (Acts 21:21-26).

The Duality of the Torah

Part of the problem is a failure to understand and teach the *dual nature* of the Torah. God Himself alluded to this duality when He gave the Torah:

Deuteronomy 30:15-17a

-- "See, I have set before you today life and good, death and evil, in that I command you today to love the Lord your God, to walk in His ways, and to keep His commandments, His statutes, and His judgements, that you may live and multiply; and the Lord your God will bless you in the land which you go to possess. But if your hearts turn away so that you do not hear, you shall surely perish ..."

What is LAW in Hebrew??

H3384

יִרָא יִרְה

Ya'rah

ya[^]ra[^]h ya[^]ra[^]'

A primitive root; properly to *flow* as water (that is, to *rain*); transitively to *lay* or *throw* (especially an arrow, that is, to *shoot*); figuratively to *point* out (as if by *aiming* the finger), to *teach*: - (+) archer, cast, direct, inform, instruct, lay, shew, shoot, teach (-er, -ing), through.

You can have the best Greek interlinear Bible in the world, but if you don't put the "New Testament" text back into its first century Hebrew context, you cannot arrive at a correct understanding.

Frequently cited verses in supporting this are;

For Christ is the end of the Law for righteousness for everyone who believes. (Romans 10:4)

Rom 10:4 For Messiah is the fulfillment of the law for righteousness to everyone who believes.

G5056

τέλος

telos

From a primary word τέλλω tello[—] (to set out for a definite point or goal);

- Acts = Chapters 13 to 28 in the year 35 to 62 C.E
- Romans = Year 57 C.E.
- Galatians = Year 49 - 56 C.E
- Ephesians = Year 60 – 61 C.E
- Philippians = Year 62 C.E
- Colossians = Year 60 – 61 C.E
- 1& 2 Thessalonians = Year 51 C.E
- 1 Timothy = Year 62 -63 C.E
- 2 Timothy = Year 67 C.E
- Hebrews = Year 64- 68 C.E
- 1& 2 Peter = Years 63 -66 C.E

**THE SCHOOLS OF
HILLEL AND SHAMMAI
STARTED SCHOOLS OF
STUDY 30 A 60 YEARS
BEFORE MESSIAH**

7 Types of Pharisees

**Both in the Jerusalem and the
Babylon Talmud, of the seven
kinds of ‘Pharisees**

Who were the Teachers of Rav Shaul?

Hillel

Gamaliel

Gamaliel

Acts 22:3

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

Who was the Audience of Paul?

1 Peter 1

1 Peter, an apostle of Yeshua Messiah, to the chosen ones who are living as foreigners in the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia,

2 according to the foreknowledge of Elohim the Father, in sanctification of the Spirit, that you may obey Yeshua Messiah and be sprinkled with his blood: Grace to you and peace be multiplied.

Dispersion

290. diaspora diaspora, dee-as-por-ah'
from 1289; dispersion, i.e. (specially and
concretely) the (converted) Israelite
resident in Gentile countries:--(which are)
scattered (abroad).

Lo Ammi & Lo Ruhamah

1 Peter 2

9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

10 Which in time past were not a people, but are now the people of Elohim: which had not obtained mercy, but now have obtained mercy.

Hoshea 1 is about the 10 tribes of Israel

Paul and the Jews among the Gentiles

Acts 15:19

Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to Elohim:

Acts 21:19

And when he had saluted them, he declared particularly what things Elohim had wrought among the Gentiles by his ministry.

Acts 21:21

And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs.

Galatians 2:2

And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.

James 1:1

¶ James, a servant of Elohim and of the Adonai Yeshua Messiah, to the twelve tribes which are scattered abroad, greeting.

Did the Jews believe in Yeshua in the first Century?

Acts 2:41

Then they that gladly received his word were baptized: and the same day there were added unto them about *three thousand souls*.

Acts 4:4

Howbeit many of them which heard the word believed; and the number of the men was about *five thousand*.

Acts 6:7

And the word of Elohim increased; and the number of the disciples multiplied in Jerusalem greatly; and *a great company of the priests* were obedient to the faith.

Acts 21

20 And when they heard it, they glorified the Adonai, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law:

21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs.

ACTS 15:1

¶ And certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved.

ACTS 15:5

But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses. {rose...: or, rose up, said they, certain}

He kept the Holy festival of Unleavened Bread

Acts 20

5 But these had gone ahead, and were waiting for us at Troas.

6 We sailed away from Philippi after the days of Unleavened Bread, and came to them at Troas in five days, where we stayed seven days.

Pentecost

Acts 20:16

For Paul had determined to sail past Ephesus, that he might not have to spend time in Asia; for he was hastening, if it were possible for him, to be in Jerusalem on the day of Pentecost.

Passover

1 Cor 5

6 Your boasting is not good. Don't you know that a little yeast leavens the whole lump?

7 Purge out the old yeast, that you may be a new lump, even as you are unleavened. For indeed Christ, our Passover, has been sacrificed in our place.

8 Therefore let us keep the feast, not with old yeast, neither with the yeast of malice and wickedness, but with the unleavened bread of sincerity and truth.

He was born a Jew of the tribe of Benjamin.

2 Co 11:22

Are they Hebrews? So am I. Are they Israelites? So am I. Are they the seed of Abraham? So am I.

Romans 11

1 I ask then, did Elohim reject his people? May it never be! For I also am an Israelite, a descendant of Abraham, of the tribe of Benjamin.

2 Elohim didn't reject his people, which he foreknew. Or don't you know what the Scripture says about Elijah? How he pleads with Elohim against Israel:

Philippians 3:5

circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; concerning the law, a Pharisee;

He was a Pharisee and the son of a Pharisee

Acts 23

6 But when Paul perceived that the one part were Sadducees and the other Pharisees, he cried out in the council, "Men and brothers, I am a Pharisee, a son of Pharisees. Concerning the hope and resurrection of the dead I am being judged!"

He attended the synagogue.

Ac 13:5

When they were at Salamis, they proclaimed the word of Elohim in the Jewish synagogues. They had also John as their attendant.

Ac 13:14

But they, passing on from Perga, came to Antioch of Pisidia. They went into the synagogue on the Sabbath day, and sat down.

Acts 14:1

It happened in Iconium that they entered together into the synagogue of the Jews, and so spoke that a great multitude both of Jews and of Greeks believed.

Acts 18:4

He reasoned in the synagogue every Sabbath, and persuaded Jews and Greeks.

Acts 19:8

He entered into the synagogue, and spoke boldly for a period of three months, reasoning and persuading about the things concerning the Kingdom of Elohim.

He spoke Hebrew.

Acts 21:40

When he had given him permission, Paul, standing on the stairs, beckoned with his hand to the people. When there was a great silence, **he spoke to them in the Hebrew language**, saying,

Acts 22:2

When they heard that he **spoke to them in the Hebrew language**, they were even more quiet. He said,

He taught from the Hebrew Scriptures.

Acts 17:2

And Paul went in, as was his custom, and for three weeks he argued with them from the scriptures

Acts 18:28

for he powerfully confuted the Jews in public, showing by the scriptures that the Christ was Jesus.

He took a Nazarite vow

Acts 18:18

Paul, having stayed after this many more days, took his leave of the brothers, and sailed from there for Syria, together with Priscilla and Aquila. He shaved his head in Cenchreae, for he had a vow.

Acts 21:24

Take them, and purify yourself with them, and pay their expenses for them, that they may shave their heads. Then all will know that there is no truth in the things that they have been informed about you, but that you yourself also walk keeping the law.

He went to Jerusalem to worship.

Acts 24:11

seeing that you can recognize that it is not
more than twelve days since I went up to
worship at Jerusalem.

He practiced circumcision.

Acts 16

- 1 He came to Derbe and Lystra: and behold, a certain disciple was there, named Timothy, the son of a Jewess who believed; but his father was a Greek.
- 2 The brothers who were at Lystra and Iconium gave a good testimony about him.
- 3 Paul wanted to have him go out with him, and he took and circumcised him because of the Jews who were in those parts; for they all knew that his father was a Greek.

He kept the Sabbath.

Acts 17

- 1 Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a Jewish synagogue.
- 2 Paul, as was his custom, went in to them, and for three Sabbath days reasoned with them from the Scriptures,

WHAT WAS THE CONFESSION OF RAV SHAUL ABOUT HIS BELIEVE?

14 But this I confess to you, that after
the Way which they call heresy, so I
worship the Elohim of my fathers,
believing all things which are written
in the Torah and in the Neviim:

Acts 21

18 And the day following Paul went in with us unto James; and all the elders were present.

19 And when he had saluted them, he rehearsed one by one the things which Elohim had wrought **among** the Gentiles through his ministry.

20 And they, when they heard it, glorified Elohim; and they said unto him, Thou seest, brother, **how many thousands there are among the Jews of them that have believed; and they are all zealous for the law:**

Acts 21:

21 and they have been informed concerning thee, that thou teach all the Jews who are among the Gentiles to forsake Moses, telling them not to circumcise their children neither to walk after the customs.

Acts 21

22 What is it therefore? They will certainly hear that thou art come.

23 Do therefore this that we say to thee: We have four men that have a vow on them;

24 these take, and purify thyself with them, and be at charges for them, that they may shave their heads: and all shall know that there is no truth in the things whereof they have been informed concerning thee; but that thou thyself also walkest orderly, keeping the law.

Philippians 3:2

Beware of dogs, beware of evil workers,
beware of the concision.

3 For we are the circumcision, which worship
Elohim in the spirit, and rejoice in Messiah
Yahshua, and have no confidence in the flesh.

4 ¶ Though I might also have confidence in
the flesh. If any other man thinketh that he hath
whereof he might trust in the flesh, I more:

5 Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; *as touching the law, a Pharisee;*

6 Concerning zeal, persecuting the Congregation; touching the righteousness which is in the law, blameless.

7 But what things were gain to me, those I counted loss for Messiah.

8 Yea doubtless, and I count all things but loss for the excellency of the knowledge of Messiah

Yahshua my Adonai: **for whom I have suffered the loss of all things, and do count them but dung**, that I may win Messiah,

9 ¶ And be found in him, **not having mine own righteousness, which is of the law**, but that which is through the faith of Messiah, the righteousness which is of Elohim by faith:

GALATIANS 1:12

For I neither received it of man, neither was I taught it, but by the revelation of Yahshua the Messiah.

13 For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the Congregation of Elohim, and wasted it:

14 And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. {equals: Gr. equals in years}

Acts 15

23 And they wrote letters by them after this manner; The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia:

24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment:

1 John 2

3 and in this we know that we have known him, if his commands we may keep;

4 he who is saying, 'I have known him,' and his command is not keeping, a liar he is, and in him the truth is not;

5 and whoever may keep his word, truly in him the love of Elohim hath been perfected; in this we know that in him we are.

6 He who is saying in him he doth remain, ought according as he walked also himself so to walk.

Did Yahshua walk in Torah?

- He went to service on Shabbat
- He kept the Feast
- He kept Kosher
- He studied the Torah & Prophets

FLAVIUS JOSEPHUS AND VIEW OF THE PHARISEES

What I would now explain is this, that the Pharisees have delivered to the people a great many observances by succession from their fathers, which are not written in the TORAH OF MOSES; and for that reason it is that the Sadducees reject them and say that we are to esteem those observances to be obligatory which are in the written word, but are not to observe what are derived from the tradition of our forefathers... BOOK OF ANTIQUITIES 13.10.6

WHAT IS THE LOVE OF YHVH?

1John 5

- 2 By this we know that we love the children of Elohim, when we love Elohim, and keep his commandments.
- 3 For this is the love of Elohim, that we keep his commandments: and his commandments are not grievous.

What Commandments did Yahshua keep??

Matthew 5

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

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

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.

John 7

16 Yahshua answered them, and said, My doctrine is not mine, but his that sent me.

John 8:28

Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.

John 12

47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

Exodus 23

20 ¶ Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.

21 Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him.

22 But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries.

The Pharisees establish commandments of Men

Ma'asei Ha Torah (hrwth y vem) = "Works of the Law"

Takanah (hnqt) and Gezerah = "Decrees"

Ma'aseh (hvem) "Works"

Halacha (hklh) "Law"

Minhag "Tradition"

Babylonian Talmud, Sabbath 31a

A Certain gentile came to Shammai: The Gentile said to him How many Torah's do you have? (Shammai)

Answered: TWO the written Torah and the ORAL TORAH(Torah She-Be'al Peh)

IF THE ORAL TORAH (Torah She-Be'al Peh**) was only to be given orally why did Rabbi Judah the Prince wrote the Mishnah in the year 200 c.e.?**

**TWO TALMUD'S
THE JERUSALEM TALMUD WRITTEN IN
TIBERIAS AROUND THE YEAR 350 C.E.**

**THE BABYLONIAN TALMUD WAS
COMPLETED IN THE YEAR 500 C.E. BY
RAV ASHI IN BABYLONIA**

The Torah says not to add or take away from the Torah

Deuteronomy 4:2

Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the YHVH your Elohim which I command you.

MARCION THE HERETIC

"A figure of immense significance who is often, though perhaps mistakenly, counted among the Gnostics was Marcion, who after breaking with the Roman Congregation in 144 set up a successful organization of his own. Teaching that there is a radical opposition between the Law and the Gospel, he refused to identify the Elohim of love revealed in the New Testament with the wrathful Creator Elohim of the Old Testament. He set forth these contrasts in his Antitheses, and his adoption of a reduced New Testament consisting of the Gospel According to Luke and certain Pauline epistles, all purged of presumed Jewish interpolations, had an important bearing on the Congregation's formation of its own fuller canon."

- Encyclopaedia Britannica

HARD TO UNDERSTAND WORDS OF PAUL

Galatians 2:19

**For I through the law died unto the law, that
I might live unto Elohim.**

**For I through the law (Torah) died unto the
law, (**Oral Law**) that I might live unto Elohim.**

Romans 7:6

But now we have been discharged from the law, having died to that wherein we were held; so that we serve in newness of the spirit, and not in oldness of the letter.

Colossians 2:16

Let no man therefore judge you in meat, or in drink, or in respect of a feast day or a new moon or a sabbath day:

17 which are a shadow of the things to come; but the body is Messiah's.

In the Aramaic Peshitta

Galatians 3:23

24 So that the law is become our **TUTOR** to bring us unto Messiah, that we might be justified by faith.

25 But now faith that is come, we are no longer under **TUTORS.**

Ephesians 2:14

**For he is our peace, who made both one,
and brake down the middle wall of
partition,**

**15 having abolished in the flesh the
enmity, even the law of commandments
contained in ordinances; that he might
create in himself of the two one new man,
so making peace;**

ORDINANCES

1378. dogma, dog'-mah

from the base of 1380; a law (civil, ceremonial or ecclesiastical):--decree, ordinance.

Galatians 2:16-17 and 2:18-19:

*...Nevertheless knowing that a man is not justified by the works of the law (**rabbinic oral tradition**) but through faith in Messiah Yeshua, even we have believed in Messiah Yeshua, that we may be justified by faith in Messiah Yeshua, and not by the works of the law (**rabbinic oral tradition**); since by the works of the law (**rabbinic oral tradition**) shall no flesh be justified.*

Romans 3:28

We reckon therefore that a man is justified by faith apart from the works of the law. (Ma'asei Ha Torah)

Romans 2:29

but he is a Jew who is one inwardly; and circumcision is that of the heart, in the spirit not in the letter; whose praise is not of men, but of Elohim.

Circumcision in Biblical halachah

Genesis 17:12

And he that is eight days old shall be circumcised among you, every male throughout your generations, he that is born in the house, or bought with money of any foreigner that is not of thy seed.

**Circumcision in Rabbinic / Pharisaic
Halachah perspective**

Hatafat Dam Brit

***(Prick of the member and drawing of
blood) for gentiles converts already
circumcised***

Peri'ah

Splitting and cutting away the skin over the corona of the member

Metzitzah

Sucking of the wound specially of newborn babies

(tractate Shabbat 133a,135a and 137a
also, Yevamot 46a/b) also look at ACTS
15:1-5

Galatians 2:21

I do not make void the grace of Elohim: for if righteousness is through the law (Oral Law), then Messiah died in vain.

Romans 2:29

but he is a Jew who is one inwardly; and circumcision is that of the heart, in the spirit not in the letter; whose praise is not of men, but of Elohim.

How Old was Abraham?

Genesis 12:4

¶ So Abram departed, as the Adonai had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.

How was Abraham when YHVH ask
him to come into covenant?

Genesis 17:1

¶ And when Abram was ninety
years old and nine, the Adonai
appeared to Abram, and said unto
him, I am the Almighty Elohim;
walk before me, and be thou
perfect.

Genesis 17:10

This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised.

11 And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.

TOKEN = Sign of Covenant

0226. twa 'owth,

Search for 0226 in KJV

probably from 225 (in the sense of appearing); a signal (literally or figuratively), as a flag, beacon, monument, omen, prodigy, evidence, etc.:--mark, miracle, (en-)sign, token.

Circumcision in Biblical halachah

Genesis 17:12

And he that is eight days old shall be circumcised among you, every male throughout your generations, he that is born in the house, or bought with money of any foreigner that is not of your seed.

Deuteronomy 30:6

And the Adonai thy Elohim will **circumcise thine heart**, and the heart of thy seed, to love the Adonai thy Elohim with all thine heart, and with all thy soul, that thou mayest live.

Deuteronomy 10:16

Circumcise therefore the
foreskin of your heart, and
be no more stiffnecked.

Jeremiah 4:4

Circumcise yourselves to the Adonai,
and take away the foreskins of your
heart, ye men of Judah and inhabitants of
Jerusalem: lest my fury come forth like
fire, and burn that none can quench it,
because of the evil of your doings.

Ezequiel 11:19

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

Circumcision in Rabbinic / Pharisaic Halachah perspective

Hatafat Dam Brit

*(Prick of the member and
drawing of blood) for gentiles
converts already circumcised*

Peri'ah

Splitting and cutting away the skin over the corona of the member.

Metzitzah

Sucking of the wound specially of newborn babies.

(tractate Shabbat 133a,135a and 137a also, Yevamot 46a/b) also look at ACTS 15:1-5

Galatians 3

10 For as many as are of the works of the law are under the curse: **for it is written, Cursed is every one that continues not in all things which are written in the book of the law to do them.**

Where is the Word Written?

Deuteronomy 27

26 Cursed is he that confirms not all the words of this law to do them. And all the people shall say, Amen.

Galatians 3

10 For as many as are of the **works of the law (Ma'asei Ha Torah)** are under the curse: for it is written, Cursed is every one that continues not in all things which are **written** in the book of the law to do them.

CONSTANTINE'S CHRISTIAN CREED

I renounce all customs, legalisms, unleavened breads
and sacrifices of lambs of the Hebrews
And all the other Feasts of the Hebrews, sacrifices,
prayers, aspirations, purifications, and
Propitiations and fast and new moons and sabbaths
and superstitions and hymns and chants,
And observances and synagogues, absolutely
everything jewish, every law, rite and custom and if
Afterwards I shall wish to deny and return to Jewish
superstition, or shall be found eating with jews
Or feasting with them, or secretly conversing and
condemning the Christian religion instead of openly
Confuting them and condemning their vain faith, then
let the trembling of cain and the leprosy of Gehazi

Cleave to me, as well as the legal punishments
to which I acknowledge myself liable.
And may I be an anathema in the world to come,
and may my soul be set down with satan
And the devils.”

**(stcfano Assemani, Acta Sanctorum
Martyrum Orientaliom at Accidentalium, Vol.
1 Rome 1748 page 105**

Furthermore, any follower of the “Jewish Messiah” who wish to join this “holy community”
Was compelled to adopt a different set of rules and customs.
Subsequently special creeds were
Drafted , to which the Christian would have to swear such as:
I accept all customs, rites, legalism, and feast of the Romans,
sacrifices, prayers, purifications with water, sanctifications by
Pontificus Maxmus (high priest of Rome), propitiations, and
feast and the NEW SABBATH “ **SOL DIE**” all new chants and
observances, and all the foods and drinks of the Romans. In
other words, I absolutly accept everything Roman, every new
law, rite and custom of Rome and the New Roman Religion”

Additionally, in approximately 365 AD, the Catholic Council of Laodicea wrote, in one
of their canons:

Christians must not judaize by resting on the sabbath, but must work on that day,
rather, honoring the Adonai’ Day. But if any shall be found to be Judaizers, let them
be anathema(against) from Christ”

MATTHEW 28:1

¶ In the end of the sabbath *<sabbaton>*, as it began to dawn toward the **first** *<mia>* day of *the week* *<sabbaton>*, came Mary Magdalene and the other Mary to see the sepulchre.

MARK 16:2

And very early in the morning the **first** *<mia>* day of *the week* *<sabbaton>*, they came unto the sepulchre at the rising of the sun.

LUKE 24:1

¶ Now upon the **first <mia> day of the week <sabbaton>**, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.

JOHN 20:1

¶ The **first <mia> day of the week <sabbaton>** cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulcher.

JOHN 20:19 ¶ Then the same day at evening, being the **first** *<mia>* day of the **week** *<sabbaton>*, when the doors were shut where the disciples were assembled for fear of the Jews, came YESHUA and stood in the midst, and saith unto them, Peace be unto you.

ACTS 20:7 ¶ And upon the **first** *<mia>* day of the week *<sabbaton>*, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow and continued his speech until midnight.

1Co 16:2 Upon the **first** *<mia>* *day* of the **week** *<sabbaton>* let every one of you lay by him in store, as Elohim hath prospered him, that there be no gatherings when I come.

First Day of the Week

The underlying Greek text is “*mia ton sabbaton*”, which when literally translated means “one of the sabbath/s”, but is traditionally rendered as “first day of the week.” The term “first day of the week” is literally translated as “*proté hemera tis hebdomata*” in Greek, but nowhere appears as such in the N.T. There is a strong argument that “*mia ton sabbaton*” should be rendered according to Semitic idiom as “day one of the week”,

2 Peter 3

16 as also in all *his* letters, speaking in them concerning these *matters*, in which some are hard to understand, which those who are untaught and unstable twist to their own destruction, as they do also the other Scriptures.

MATTHEW 15:1

¶ Then came to Yahshua scribes and Pharisees, which were of Jerusalem, saying,

2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

MATTHEW 15:6

And honor not his father or his mother, he shall be free. Thus have ye made the commandment of Elohim of none effect by your tradition.

Matthew 15

7 Ye hypocrites, well did Isaiah prophesy of you, saying,

8 This people draw nigh unto me with their mouth, and honored me with their lips; but their heart is far from me.

9 But in vain they do worship me, *teaching for doctrines the commandments of men.*

Mark 7

1 ¶ Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

2 And when they saw some of his disciples eat bread with defiled, that is to say, with unwashed, hands, they found fault. {defiled: or, common}

3 For the Pharisees, and all the Jews, except they wash their hands oft, eat not, **holding the tradition of the elders.**

4 And when they come from the market, except they wash, they eat not. And many other things there be, **which they have received to hold,** as the washing of cups, and pots, brassen vessels, and of tables.

5 Then the Pharisees and scribes asked him, **Why walk not thy disciples according to the tradition of the elders,** but eat bread with unwashed hands?

Isaiah 29:13

Isaiah 29

13 Wherefore the Adonai said, Forasmuch as this people draw near 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:**