

Judaizer - What this really means

TRANSCRIPT

Finding the Ancient Path

<https://www.youtube.com/watch?v=8Hd5f5WmSpg&t=814s>

Chapter 1: Defining the term judaizer

0:00

0 seconds

amen judaizers who has seen the movie um Princess Bride everybody everybody three

0:08

8 seconds

or four times too many years ago you recall this scene then where

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15 seconds

this guy there like there's a guy in the movie who keeps saying inconceivable inconceivable and he turns to him and says you keep using that word I don't

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23 seconds

think you know what it means so I thought it was applicable uh to uh this situation here with this topic of of

0:31

31 seconds

judaizers and what that is a little bit of tongue-and-cheek Comedy there but this has become an issue more and more

0:38

38 seconds

these days as more and more people are turning their gaze turning their

0:46

46 seconds

attention to the ways of the Lord and

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51 seconds

getting frustrated with fed up with uh modern day churchianity

1:00

1 minute

and you know hearing the calling of God to go deeper to to to look more and to open their eyes and that's certainly

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1 minute, 8 seconds

happening all over the world the more that happens the more you get rise to uh people who are satisfied

1:18

1 minute, 18 seconds

in their Paradigm and this word gets used this word gets thrown out you know

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1 minute, 24 seconds

they they call people who want to obey the laws of God Jud

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1 minute, 30 seconds

iers and I I just thought it was important timely to look at what this word really means I think some of you

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1 minute, 38 seconds

will be shocked as to what it means and who it applies to but first let me ask

1:46

1 minute, 46 seconds

who can tell me where this word appears in the Bible yeah I was going to say I don't even know if it is in the Bible I

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1 minute, 54 seconds

think the term I think it is in the Bible and it's to It's when um Paul is

2:00

2 minutes

it Paul that's rebuking um Peter for the way you're breaking up a little bit

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2 minutes, 6 seconds

Christine but the is yeah the answer to the question is it does not appear in the Bible uh and that's very

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2 minutes, 15 seconds

key I bring that up because I was just reading a Blog that my son sent to me

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2 minutes, 22 seconds

recently one of the brothers in the church was having a conversation with a individual who had a PhD in biblical

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2 minutes, 31 seconds

studies and this individual who had a PhD in biblical studies said that Paul

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2 minutes, 38 seconds

used this word and Paul did not use this word which just goes to show you a couple of things it goes to show you

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2 minutes, 46 seconds

that just because an individual has a degree doesn't mean that they they know everything uh but the second thing is

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2 minutes, 55 seconds

how much culture and tradition and false understanding of what actually

3:03

3 minutes, 3 seconds

is in the Bible and isn't how quickly it permeates people where they start quoting things as if they're in the

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Bible but they're actually not in the Bible and quite honestly that's what I discovered when I

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3 minutes, 19 seconds

began my own Journey seven years ago was that a lot of the things that I was convinced were in the Bible actually

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3 minutes, 27 seconds

weren't in the Bible and that's when my eyes started to open up well this is just one of them going to say so the

Chapter 2: Etymology and historical context

3:35

3 minutes, 35 seconds

word judaizer I thought I saw it but maybe I was wrong but but definitely there's reference to a group of of the circumcision right and those that were

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3 minutes, 44 seconds

in which is similar to the concept of judaizing that they were insisting on you know uh Gentiles getting circumcised

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3 minutes, 52 seconds

before you know they become part of God's kingdom yes that that of course is is

4:00

4 minutes

definitely scriptural that's in the Bible um but the word is not and and and so we need to

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4 minutes, 10 seconds

understand are they the same are the people you're talking about the same or they not yeah that's what I'm interested

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4 minutes, 18 seconds

in here yes so we're going to start with the etymology and there's going to be some um reading in this lesson but I

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4 minutes, 26 seconds

think it's appropriate the term judaizer as this ET etiological roots in the word Juda eyes which is derived from the late

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4 minutes, 35 seconds

Latin judaizer the late Latin term in turn Finds Its origin in the Greek word

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4 minutes, 43 seconds

define signifying to live according to Jewish Customs now I've highlighted that statement for a reason because you're

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4 minutes, 51 seconds

going to find going forward this popping up everywhere living according to

5:00

5 minutes

Jewish Customs or to adopt Jewish practices the primary component of the

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word Judah pertains to the land of Judah or the descendants of Judah one of the 12 tribes of Israel in a theological

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context the term judaizer historically refers to individuals or groups who would Advocate

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5 minutes, 23 seconds

adherence to Jewish Customs laws or rituals particularly in the early

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Christian context as seen in various New Testament writings now that's

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the etymology according to the dictionary if you will contemporary usage what we deal

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5 minutes, 47 seconds

with on a daily basis in some cases is a little different in today's culture the judaizer is someone who suggests that a

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5 minutes, 55 seconds

believer in Christ should be obedient to the Old Testament law or mosaic law furthermore the judaizer

6:04

6 minutes, 4 seconds

is someone that identifies with the religion of Judaism rather than the supposed religion that Yeshua

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6 minutes, 12 seconds

created and my question is but is that what Yeshua did now before I go on I want you to take a good hard look at the

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6 minutes, 21 seconds

difference between etymology and contemporary usage the etymology is referring to the

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6 minutes, 32 seconds

Jewish customs and practices the Contemporary usage is

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6 minutes, 39 seconds

referring to biblical law so there's a huge difference here

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6 minutes, 47 seconds

and we're going to understand that difference as we move on so what is Judaism and what is Christianity

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6 minutes, 55 seconds

Judaism now for those of you who've been around me for a while and have studied with me a while and have gone through Jacob to Jesus these dates and some of

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the things that you're going to read in these things should begin to sound familiar to you and hopefully they do in

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539 BCE or BC the Persians conquered Babylon and in 516 BCE Cyrus the Great

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allowed Jews to return to Judea and rebuild the Temple this was

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uh Judah being cast into Babylon for 70 years if you recall because of their

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Rebellion uh this was after God divorced the house of Israel but sent Judea Judah

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7 minutes, 44 seconds

into Babylon and after 70 years she was allowed to return to rebuild the Temple he did not however allow the

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7 minutes, 53 seconds

restoration of the Judean monarchy which left the Judean priests as the dominant Authority without the constraining power

8:02

8 minutes, 2 seconds

of the monarchy the authority of the temple in Civic life was Amplified it was around this time that

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8 minutes, 9 seconds

the sadducee party emerged as the party of priests and Allied Elites this provided the condition for

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8 minutes, 17 seconds

the development of various sects or schools of thought Each of which claimed

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exclusive authority to represent this new thing called

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Judaism which typically shunned social intercourse especially marriage with members of other sex in the same period

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the Council of sages known as the Sanhedrin may have codified and canonized the latter sections of the

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Hebrew Bible from which following the return of from Babylon the Torah was read publicly on Market Days the temple

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8 minutes, 54 seconds

was no longer the only Institution for Jewish religious life after the building of the second temple temple in the time

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of Ezra the Scribe the houses of study and worship remained important secondary institutions in Jewish life outside

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9 minutes, 12 seconds

Judea the synagogue was often used or called a House of Prayer While most Jews

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9 minutes, 19 seconds

could not regularly attend the temple service they could meet at the synagogue for morning afternoon and evening

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prayers on Mondays Thursdays and shabbats a weekly Torah portion was read publicly in the synagogues following the

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9 minutes, 36 seconds

tradition of public Torah readings instituted by Ezra although priests

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controlled the rituals of the temple the scribes and sages later called

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9 minutes, 49 seconds

rabbis which is Hebrew for teacher or uh great

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9 minutes, 58 seconds

one dominated the study of the Torah these men maintained an oral tradition

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highlighted in red and underlined on purpose this oral tradition or oral law

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that they believed had originated at Mount Si alongside the Torah of Moses a god-given

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10 minutes, 23 seconds

interpretation of the law so here in this last little section we're introduced to this thing called the oral

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10 minutes, 32 seconds

tradition or the oral law and we're going to get into what that means here in a moment but we have to stop and ask

Chapter 3: Judaism vs. Old Testament faith

10:42

10 minutes, 42 seconds

ourselves what have we learned already about this word to be a judaizer to be a

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10 minutes, 51 seconds

judaizer isn't to be obedient to the laws of God it is to be obedient to and then call others to be obedient into

11:00

11 minutes

Jewish Customs Jewish laws Jewish rituals and Jewish

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11 minutes, 7 seconds

Traditions all of which come from what we just learned was the oral

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11 minutes, 13 seconds

law which then got codified into the talmud or the mishna and not the

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Torah okay we're going to continue learning about that as we go on special note Judaism

Chapter 4: The origin of Jewish identity

11:29

11 minutes, 29 seconds

was not the religion of those in the Old Testament now this is something that is

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11 minutes, 39 seconds

new to a lot of people who study this stuff out the general idea the general

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11 minutes, 46 seconds

consensus if you were to ask the average individual in the west what the religion of the Old Testament

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11 minutes, 55 seconds

was they would tell you Judaism but that is

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false as we will see later Judaism along with the word Jew comes from the name

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12 minutes, 10 seconds

Judah and the house of Judah more specifically from which these terms originate did not come into existence

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12 minutes, 19 seconds

until after the reign of Solomon at or around 931

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12 minutes, 26 seconds

BC however the first time we see the word Jew appear in scripture is during

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12 minutes, 34 seconds

the time of Second Kings which is at or around 560

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12 minutes, 42 seconds

BC so what does that mean Abraham was not a Jew and had never

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12 minutes, 49 seconds

heard of Judaism Isaac was not a Jew and had never heard of

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12 minutes, 56 seconds

Judaism Jacob was not a Jew and never heard of Judaism the United 12

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13 minutes, 4 seconds

tribes were not Jews and never heard of

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Judaism King David was not a Jew and never heard of

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Judaism so it's important that we understand going forward that

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Judaism in the grand scheme of things in the grand scope of history is a

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13 minutes, 31 seconds

relatively young or new thing in the history of God's people now before we go

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13 minutes, 40 seconds

on I'd like to get some of your thoughts and feedback on what we just looked at I

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13 minutes, 46 seconds

mean the question is is it does the term being Jewish if you will or being

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13 minutes, 54 seconds

Jew or being part of the house of Judah if you will does that bring with it uh

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14 minutes, 3 seconds

different you know customs and or or whatever different different way different commands a different way of

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14 minutes, 10 seconds

life that is drastically different than uh the word of God and his commands in the Torah and I I don't know around that

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14 minutes, 19 seconds

time I don't know that it has been that extreme when you first introduce it like you said it's obviously something that happened a lot later around second time

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14 minutes, 28 seconds

attempt time like you said where this oral law became you know came to prominence but I don't know if at the

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14 minutes, 35 seconds

time uh so I think even at the time when this is introduced it's still not Judaism as we know it today I guess

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14 minutes, 42 seconds

that's my point indeed what about Judaism not being the religion of of those in the Old

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14 minutes, 49 seconds

Testament is that new to some of you I would say that it has it's only been in recent times that I heard Abraham was

14:57

14 minutes, 57 seconds

not a Jew and I was like what and I as I've explored this more I wish that I could say it's

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15 minutes, 5 seconds

becoming less confusing but it's becoming more confusing and I'm I'm excited about this study um but

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15 minutes, 13 seconds

I you know Eric and I are so Desiring to know how we fit into this bigger picture

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and um you know are we Israel are we Hebrew are we you know like what even are we it's this major identity crisis

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but not made easier by the information that's out there I feel like the the word Jew Jewish is thrown around in

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places that maybe it ought not to be um it's very confusing say the least I I also to add

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15 minutes, 45 seconds

to that I also think what was very con surprising for me was that because we

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15 minutes, 53 seconds

know that Jesus was born into the Jewish culture and that he but he

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16 minutes

wasn't he wasn't he did he identified as being Jewish but he didn't practice

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16 minutes, 8 seconds

Judaism and I think that is what was surprising for me my brother and I were just talking about this a couple days

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16 minutes, 15 seconds

ago yeah and we're going to get into some of that as well any other thoughts or questions before we move

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16 minutes, 24 seconds

on okay Judaism Pharisees and the oral law

Chapter 5: Pharisees and oral tradition

16:31

16 minutes, 31 seconds

the Pharisees emerging around the 5th Century BC derived their name from the Hebrew

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16 minutes, 39 seconds

term parim reflecting their commitment to separation in distinctiveness primarily devoted to the

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16 minutes, 48 seconds

study of the Torah Pharisees developed oral Traditions alongside the written law

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16 minutes, 55 seconds

their emphasis on the oral law in the eventual codification of these traditions in the

17:02

17 minutes, 2 seconds

mishna the core component of the tud set them apart these beliefs and

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17 minutes, 10 seconds

practices focusing on legal interpretation and oral transmission shaped pheric identity and contributed

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significantly to the development of rinic Judaism after the destruction of the second

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temple in 7ce or 7 ad so again we see these words popping

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17 minutes, 34 seconds

up the oral law the mishna and the talmud what is the oral

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17 minutes, 43 seconds

law the oral law in Judaism refers to the body of teachings

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17 minutes, 50 seconds

interpretations and legal expositions that were transmitted orally from generation to generation alongside the

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17 minutes, 58 seconds

written Torah Hebrew Scriptures it encompasses the Traditions commentaries and legal rulings that

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18 minutes, 5 seconds

expound upon and complement the written Commandments found in the Torah the concept of the oral law is a

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18 minutes, 14 seconds

foundational element in rinic Judaism and is believed to have been revealed to Moses on Mount

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18 minutes, 23 seconds

Si along with the written Torah what does this mean in the simplest and the easiest of

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18 minutes, 32 seconds

terms they believe that along with the written law

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18 minutes, 37 seconds

that being the Torah given at Mount Si there was also a verbal or an oral law

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18 minutes, 46 seconds

given to Moses it is considered essential for understanding and applying

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18 minutes, 53 seconds

the Commandments of the Torah in fact they believe the Torah cannot be

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19 minutes

understood without it question yes where

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19 minutes, 8 seconds

do they like where's the root of

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19 minutes, 13 seconds

[Music]

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19 minutes, 15 seconds

um that understanding that the oral law was also given on Mount Si like what scripture is that pulled from that they

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19 minutes, 22 seconds

believe so strongly I don't know that I could point you to a single

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19 minutes, 29 seconds

scripture uh David maybe you you might have awareness of that but I don't know that I could point you to a certain scripture we're going to see here in a

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19 minutes, 38 seconds

moment that at some point through time they believe that aside from all the

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19 minutes, 46 seconds

things that God W actually wrote down with his own finger there was this communication to Moses that was not

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19 minutes, 54 seconds

recorded that gives him and then them the authority to interpret the actual

20:03

20 minutes, 3 seconds

written law as they see fit to complement the actual law as they see

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20 minutes, 12 seconds

fit and what this you're going to find out here in a moment how damaging this

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20 minutes, 19 seconds

position this perspective this Doctrine became and how it Formed what

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20 minutes, 26 seconds

we know today as Judaism so I'm sorry I couldn't give you a a direct answer

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20 minutes, 35 seconds

but well Jesus called out the Pharisees on this yeah he did and we're going to see

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20 minutes, 42 seconds

that don't get ahead of me Nea oh this have to do with like the 600

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20 minutes, 51 seconds

plus laws or something like that or rules so we'll take a brief Side Road here on that question lenia because I

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20 minutes, 59 seconds

think it's worth answering you've heard that there's 6113

21:06

21 minutes, 6 seconds

laws in in the Old Testament that's hogwash there is not 613 laws in the Old

21:16

21 minutes, 16 seconds

Testament I actually have the list of 613 laws on my hard drive if you guys

21:23

21 minutes, 23 seconds

want it make sure I have your email and I'll send it one of it's one of the lists and that's the that's the issue

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21 minutes, 30 seconds

yes it's definitely one of the lists but of the 6113 when you go through that list item by item you're going to find

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21 minutes, 39 seconds

many many duplicates and then you're going to find many many talmudic

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21 minutes, 49 seconds

laws like when they quote a scripture when they State this is the law and then quote the

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21 minutes, 56 seconds

scripture you go to that scripture and you're like how in the world do you get that law from that scripture so there is

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22 minutes, 3 seconds

not 613 laws when you get rid of the duplicates when you get rid of the talmud out of

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22 minutes, 10 seconds

there you're really left with about 200 laws and that might sound crazy to you

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22 minutes, 20 seconds

200 laws until you consider the fact that the town that you live in right now

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22 minutes, 28 seconds

has thousands of laws on the books that you're required every day to obey and for the most part you

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22 minutes, 36 seconds

do so it's not a big deal the 200 is not a big deal and that's why I think the

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22 minutes, 43 seconds

scriptures tell us to obey God's laws is not difficult it's

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22 minutes, 51 seconds

doable five fundamentals of phariseeism and modern Orthodox Judaism this is very key here to our

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22 minutes, 59 seconds

discussion the First Fundamental of phariseeism and Judaism is the fact that they have two

23:08

23 minutes, 8 seconds

toras that we started to talk about already the written and the oral everything you need to know about

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23 minutes, 16 seconds

Judaism flows from this concept to toras for them the written Torah is more of an

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23 minutes, 25 seconds

outline and in fact in comprehensible without the oral

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23 minutes, 31 seconds

Torah in their mind the oral completes the written although the oral Torah wasn't

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23 minutes, 39 seconds

written down until around 200 ad in the form of the mishna it had been communicated and

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23 minutes, 46 seconds

handed down for several hundred years verbally before Yeshua and we're going to see some of that in actual scripture

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23 minutes, 56 seconds

here in a moment but it's important that you understand that First Fundamental of Judaism the second

24:04

24 minutes, 4 seconds

one is the absolute authority of the rabbi this is a quote even from the midrash itself from the

24:12

24 minutes, 12 seconds

tud even if they that being a rabbi instruct you that right is left or

24:20

24 minutes, 20 seconds

left is right you must obey them so in the Pharisee world the

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24 minutes, 29 seconds

rabinal Judaism world if the oral law which by the way

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24 minutes, 36 seconds

is composed of retical commentary retical

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24 minutes, 42 seconds

insights into the written Torah if in the oral law you are instructed that

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24 minutes, 51 seconds

your right hand is actually your left or your left hand is actually your right you must obey them

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24 minutes, 58 seconds

them so the rabbi has absolute Authority and that's a very key fundamental in

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25 minutes, 10 seconds

Judaism midrashic interpretation what does this mean midrashic interpretation is basically

25:18

25 minutes, 18 seconds

just saying rabinal ex of Jesus how they interpret scripture and when they do that it

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25 minutes, 27 seconds

intention they intentionally ignore the language and the context of the scripture scripture rather is a Divine

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25 minutes, 36 seconds

code that only rabbis have the authority to interpret and when you look at some of

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25 minutes, 45 seconds

the laws found in the tud you see this you can see how they

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25 minutes, 53 seconds

can just completely ignore the context of a ver verse and pick out just certain words we're going

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26 minutes

to see an example of that here in a moment they pick out certain words that communicates to them a

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26 minutes, 8 seconds

certain code that only they have the authority to interpret the fourth one is what they

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26 minutes, 17 seconds

call Sanctified Traditions or customs in the talmud it says that a

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26 minutes, 25 seconds

custom of of Israel is law is Torah now what kind of Customs am I

26:34

26 minutes, 34 seconds

talking about well you've heard probably in one of the things I've taught you or elsewhere that uh in the mind of an

26:44

26 minutes, 44 seconds

individual or a rabbi in rabinal Judaism you can't go but 10 Paces from your house on a

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26 minutes, 53 seconds

Sabbath well that's not in the Bible but it is in their oral law it is their

27:03

27 minutes, 3 seconds

custom and it's law it's been communicated as law other things in some environments on

27:12

27 minutes, 12 seconds

sbat you can't turn a light switch on because you're kindling a fire with

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27 minutes, 19 seconds

electricity that custom has become law in Judaism another example the tying of the

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27 minutes, 28 seconds

shoes in retical Judaism you have to put your right shoe on first but not tie it

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27 minutes, 36 seconds

then put your left shoe on and tie that one and then go back and tie your right one that is a custom of Israel and

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27 minutes, 45 seconds

considered to be a law and it came from the mind of some Rabbi somewhere down

27:52

27 minutes, 52 seconds

the the the line the dress code is a custom of of Israel I'm sure these images are not new

28:01

28 minutes, 1 second

to you the clothes that they wear the hats that they wear the sideburns growing

28:11

28 minutes, 11 seconds

long these are considered Customs that have been made law through the oral tradition or the

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28 minutes, 20 seconds

oral law the same thing with the keepa it is a tradition handed down and

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28 minutes, 28 seconds

thus become custom and or law in many Jewish communities there's actually a quote

28:37

28 minutes, 37 seconds

from shulan onuk in the talmud that says one may not walk four cubits with an

28:44

28 minutes, 44 seconds

uncovered head now is that in the Bible no but it is part of their tud it

28:54

28 minutes, 54 seconds

is part of their oral law it's a sanctified tradition the fifth one being Commandments of

29:02

29 minutes, 2 seconds

men taka note David what does takenote mean takote

29:09

29 minutes, 9 seconds

are their additional commands uh it does come from L which is actually to

29:16

29 minutes, 16 seconds

correct yes um well remember that word t a note because it's going to come

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29 minutes, 25 seconds

up a lot in the slides come rabbis basically believe that they have the authority to

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29 minutes, 32 seconds

make biblical enactments or new

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29 minutes, 38 seconds

laws to the Torah that that to me is a shocker I've known that for a long time

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29 minutes, 46 seconds

but a lot of people don't know that within Judaism there is this conviction of the rabbis that they and they alone

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29 minutes, 55 seconds

have the ability to add to takote examples of takenote is the

30:03

30 minutes, 3 seconds

blessing for Shabbat blessed are you Lord our god king of the universe who has Sanctified us with his Commandments and commanded

30:11

30 minutes, 11 seconds

us to Kindle the light of Shabbat has God ever commanded us to

30:19

30 minutes, 19 seconds

Kindle the light of shabat is not same thing for the blessing for washing blessed are you

30:27

30 minutes, 27 seconds

Lord our god king of the universe who has Sanctified us with his Commandments and commanded us concerning the washing

30:35

30 minutes, 35 seconds

of the hands does the Torah command us to wash our hands in a certain

30:42

30 minutes, 42 seconds

way no it does not these are examples of T aote that have been handed down

30:49

30 minutes, 49 seconds

through the centuries and quite honestly we'll see here in a moment what Yeshua was up against with the Pharisees and

30:58

30 minutes, 58 seconds

the sh Sadducees so neither of those are commanded by God they are

31:06

31 minutes, 6 seconds

takenote here's a quote from the mid one of the midrash midrash out of the uh the

31:13

31 minutes, 13 seconds

talud by somebody whose name is Pika rabati a person must not say I will not

31:22

31 minutes, 22 seconds

keep the Commandment of the elders because they are not from the Torah the almighty says to such a person know

31:32

31 minutes, 32 seconds

my son rather all that they decree upon You observe as it is

31:39

31 minutes, 39 seconds

written even I God must obey their

31:47

31 minutes, 47 seconds

decree now they quote job 22:28 here but when you look at job

31:54

31 minutes, 54 seconds

22:28 you can see exactly what I was referring to earlier where they completely take two or three words out

32:03

32 minutes, 3 seconds

of a single verse completely out of context and make a law out of

32:12

32 minutes, 12 seconds

it so in the mind of Judaism the

32:19

32 minutes, 19 seconds

rabbis have authority even over

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32 minutes, 25 seconds

God that God God has no authority over their oral

32:35

32 minutes, 35 seconds

law Deuteronomy 4:2 you shall not add to the word which

32:42

32 minutes, 42 seconds

I command you nor take from it that you may keep the Commandments of the Lord your God which I command

32:49

32 minutes, 49 seconds

you so we can see already that in Judaism they are doing the very thing

32:56

32 minutes, 56 seconds

that God says not to do with his word Matthew 15 why do you also transgress

33:03

33 minutes, 3 seconds

the Commandment this was Yeshua talking to such Pharisees why do you also

33:10

33 minutes, 10 seconds

transgress the Commandment of God because of your tradition thus you have made the

33:16

33 minutes, 16 seconds

Commandment of God of no effect by your tradition and in vain they worship me

33:24

33 minutes, 24 seconds

teaching as doctrines the Commandments of

33:30

33 minutes, 30 seconds

men so it's important if we're going to figure out what a judaizer is that we

33:39

33 minutes, 39 seconds

understand what Judaism is Ed by the way the

33:46

33 minutes, 46 seconds

uh sorry no go ahead this what you were saying p raati is not the name of a

33:52

33 minutes, 52 seconds

person okay it means the judgments or the ruling of the rabbis ah okay thank

34:00

34 minutes

you I I couldn't tell it looked like a name to me but I I wasn't sure of course I don't to yeah and on the other page

34:08

34 minutes, 8 seconds

you said it was it's a anyway we can talk about it later sorry no no don't don't wait to correct

34:16

34 minutes, 16 seconds

me on this stuff David because I don't speak Hebrew I I I need you on this stuff um okay so let's move

Chapter 6: Introduction to Christianity

Chapter 7: Christianity and modern deviations

34:25

34 minutes, 25 seconds

on all right so what is Christianity then we looked at Judaism a little bit let's look at Christianity on this section I have a diagram that David said

34:34

34 minutes, 34 seconds

he loves so we'll look at a diagram here in a second the origin of Christianity can be traced back to the life teachings

34:42

34 minutes, 42 seconds

death and resurrection of Jesus Christ amen who is considered by Christians to be the central figure and the Son of God

34:50

34 minutes, 50 seconds

Christianity emerged with the second within the context of the second temple Judaism and in the first century CE

34:57

34 minutes, 57 seconds

Christianity's Origins are deeply rooted in the historical and cultural context

35:04

35 minutes, 4 seconds

of Judea that's very important and its development was influenced by the teachings and events surrounding Jesus

35:12

35 minutes, 12 seconds

as well as the missionary of efforts of early followers the diverse Traditions within Christianity however have evolved

35:20

35 minutes, 20 seconds

over the centuries leading to the formation of various denominations and Theological

35:27

35 minutes, 27 seconds

iCal perspectives so it's blossomed into something that it wasn't supposed

35:34

35 minutes, 34 seconds

to be when it started here quick question who started Judaism as we know

35:42

35 minutes, 42 seconds

it the Jewish people yeah tribe of Judah Jews right who started Christianity as we

35:51

35 minutes, 51 seconds

know it Jesus no Jesus started Christian I'm

35:58

35 minutes, 58 seconds

sorry I didn't mean to say no I think that um Constantine started he was the

36:06

36 minutes, 6 seconds

one I think that uh I don't think Jesus came to start a new religion and called it

36:16

36 minutes, 16 seconds

Christianity the answer is oh I see yeah because his disciples were Jews to begin with who were the

36:25

36 minutes, 25 seconds

first converts Jews yeah right Christianity if we want to use that word to define the Christian

36:34

36 minutes, 34 seconds

faith the same people started it Jews started Judaism Christianity was also started by the Jews

36:42

36 minutes, 42 seconds

now the Jews that started Christianity were already wrapped up in

36:49

36 minutes, 49 seconds

Judaism in the rabinal Judaism that we just looked at they were already kneed deep in that stuff for hundreds of years

36:58

36 minutes, 58 seconds

when they came into the faith which explains in part the cultural and doctrinal conflicts we see happening in the early days of

37:06

37 minutes, 6 seconds

Christianity because those coming into Christianity were coming from a flawed system of religion of their

37:13

37 minutes, 13 seconds

own these conflicts still exist today because too many people in the west

37:19

37 minutes, 19 seconds

confuse Judaism with the ways of the Lord okay think about that for a

37:28

37 minutes, 28 seconds

moment Christians in the west look at Jesus's interactions with

37:36

37 minutes, 36 seconds

Pharisees and think that he's talking about the Old Testament ways the Old Testament

37:44

37 minutes, 44 seconds

faith and they confuse Judaism with the ways of the Lord what

37:50

37 minutes, 50 seconds

do I mean by this well when you look at a try to put this on a diagram these phes all the ways all the way back to

37:59

37 minutes, 59 seconds

Genesis 18 we see the first usage of this phrase

38:06

38 minutes, 6 seconds

the ways of the Lord now today in our world we categorize everything we label

38:15

38 minutes, 15 seconds

everything there's the Jews the Christians the Catholics the Greek Orthodox the Baptist every there

38:24

38 minutes, 24 seconds

everything's got a category or a label for everything well back in Genesis 18 or I

38:33

38 minutes, 33 seconds

should say the days of Genesis there there were no such categories there were the ways of the

38:42

38 minutes, 42 seconds

Lord of yehovah and then there was every other Pagan God there was no

38:49

38 minutes, 49 seconds

label there was just the ways of the Lord 7:22 BC

38:58

38 minutes, 58 seconds

the house of Israel is cast into the Nations and divorced we know this this was sometime

39:04

39 minutes, 4 seconds

later 586 BC the house of Judah was cast into Babylon for her

39:12

39 minutes, 12 seconds

rebellion and that brought the Advent of phariseeism and

39:19

39 minutes, 19 seconds

Judaism so the history of Judaism doesn't go all the way back to Genesis

39:27

39 minutes, 27 seconds

it goes back to roughly the 500y year era

39:34

39 minutes, 34 seconds

BC when Judah was in Babylon now fast forward it can be argue that

39:42

39 minutes, 42 seconds

Christianity started 33 ad after the death burial and

39:49

39 minutes, 49 seconds

resurrection of Yeshua but we also know that very soon

39:56

39 minutes, 56 seconds

after after its so-called creation Christianity itself went off

40:02

40 minutes, 2 seconds

the rails just like Judaism did to the ways of the Lord so both

40:10

40 minutes, 10 seconds

Judaism and Christianity are a deviation from the ways of the

40:19

40 minutes, 19 seconds

Lord Yeshua did not come to start a new religion

40:27

40 minutes, 27 seconds

he did not come to start Christianity he came to show us how to

40:36

40 minutes, 36 seconds

walk in the ancient path amen which goes all the way back to the ways of the

40:44

40 minutes, 44 seconds

Lord so it's important for us to know those of us who sit high and mighty on our chairs of judgment about

40:53

40 minutes, 53 seconds

Christianity that Christianity is is also a deviation from those ways just as Judaism is a

41:02

41 minutes, 2 seconds

deviation of those ways similar to Judaism Christianity has deviated from

41:11

41 minutes, 11 seconds

the ancient path of scripture mirroring the swiftness with which ancient Israel strayed in the desert the Ephesian

41:19

41 minutes, 19 seconds

Church originating within 20 years of yeshua's Ascension was already succumbing to the pitfalls of loveless

41:28

41 minutes, 28 seconds

religion we see this in Revelation 2 the other churches mentioned in Revelation two fared no better having

41:36

41 minutes, 36 seconds

embraced doctrines and practices that were deemed abominable to the Lord 20

41:44

41 minutes, 44 seconds

years it didn't take long for this new invention so to speak tongue and cheek

41:52

41 minutes, 52 seconds

Christianity to go off the rails subsequently Christian Church influenced in part by Constantine distant itself

42:01

42 minutes, 1 second

entirely from what he perceived as the Jewish religion festivals sabbaths and adherence to Old Testament scripture

42:09

42 minutes, 9 seconds

were almost entirely outlawed Lawless Christianity emerged ushering in an era where the ancient

42:17

42 minutes, 17 seconds

paths were forsaken replaced by a multitude of traditions that have splintered into over 45,000 Christian sects as per the

42:26

42 minutes, 26 seconds

world's Christian encyclopedia among these traditions and chief among them is the abandonment of

42:34

42 minutes, 34 seconds

yehovah's holy law all while professing to have freedom

42:41

42 minutes, 41 seconds

in Christ as if their freedom is freedom from his

42:51

42 minutes, 51 seconds

law Christianity asserts that they are not obligated to to adhere to the same

42:58

42 minutes, 58 seconds

laws for which Yeshua sacrificed his life to grant them

43:04

43 minutes, 4 seconds

Absolution so I say let's test this we talked about Judaism a little

43:11

43 minutes, 11 seconds

bit let's talk about Christianity 1 John 3:4 gives us the

43:19

43 minutes, 19 seconds

definition of sin sin is lawlessness it is defined as breaking God's

43:31

43 minutes, 31 seconds

law Romans 4:14 Paul says for there is no law there is no transgression there is

43:39

43 minutes, 39 seconds

no sin which makes sense right if there's no speed limit on this

43:46

43 minutes, 46 seconds

road then there is no violation of any speeding laws there's no sin if there's no law

43:56

43 minutes, 56 seconds

there's no sin if the law ended at the cross as you

44:03

44 minutes, 3 seconds

affirm Christian then what sin were you forgiven of when you came to

44:14

44 minutes, 14 seconds

Christ we would all admit every one of us that when we came to Christ he forgave us of our

44:23

44 minutes, 23 seconds

sin many of us confess these things in a Bible study where we got open and

44:32

44 minutes, 32 seconds

honest about our sin but if the law ended at the cross which means there was no more

44:40

44 minutes, 40 seconds

law then why are you in sin at

44:47

44 minutes, 47 seconds

all and according to Paul if the law is done away with there is no sin

44:54

44 minutes, 54 seconds

now and you are no longer in need of a

45:01

45 minutes, 1 second

savior do you see how Christianity has slipped into

45:09

45 minutes, 9 seconds

fallacy just as easily as Judaism did it's important that we understand

45:18

45 minutes, 18 seconds

that Matthew 15 verses 6 and 7 thus you have made the Commandment of God of no effect by your tradition and vain they

45:26

45 minutes, 26 seconds

worship me teaching as doctrines the Commandments of men these things that we used to read in

45:33

45 minutes, 33 seconds

our Bible when we thought he was talking just to the Jews is applicable to us as well in the

45:42

45 minutes, 42 seconds

Christian church you have made God's commandment of no

45:48

45 minutes, 48 seconds

effect because you've replaced it with your Doctrine with your belief

45:57

45 minutes, 57 seconds

and Yeshua says that's vain Worship in other words you might as well

46:03

46 minutes, 3 seconds

not be doing it at all so we go back to this Judaism was

Chapter 8: Concluding thoughts and Q&A

46:11

46 minutes, 11 seconds

not the religion of the Old Testament we see here in Mark 7 this slide should have been a little earlier but what the heck we're going to look at it anyways Mark 7 this was

46:19

46 minutes, 19 seconds

Yeshua dealing with modern-day Judaism in his time he answered to them Yeshua answered

46:27

46 minutes, 27 seconds

to them well did Isaiah prophesy of you Hypocrites as it is written this people honors me with their lips but their

46:34

46 minutes, 34 seconds

heart is far from me and in vain they worship me teaching as doctrines the Commandments of men for laying aside the

46:41

46 minutes, 41 seconds

Commandment of God you hold to the tradition of men the washing of pictures and cups and

46:48

46 minutes, 48 seconds

many other such things you do he said to them all too well or

46:57

46 minutes, 57 seconds

easily enough you reject the Commandment of God that you may keep your

47:05

47 minutes, 5 seconds

tradition for Moses said honor your father and mother and he who curses father or mother let him be put to death

47:12

47 minutes, 12 seconds

but you say if a man says to his father or mother whatever profit you might have received from me is Corban that is a

47:19

47 minutes, 19 seconds

gift to God then you no longer let him do anything for his father or mother making the word of God of no effect through your tradition which you have

47:28

47 minutes, 28 seconds

handed down and many such things you

47:34

47 minutes, 34 seconds

do this is what Judaism was back then and is today but we can also say the

47:43

47 minutes, 43 seconds

same thing about modern-day Christianity they reject the Commandment

47:51

47 minutes, 51 seconds

of God to hold to their tradition how many Commandments are there there 10 how

47:58

47 minutes, 58 seconds

many Commandments do Christians obey nine they set aside the fourth

48:05

48 minutes, 5 seconds

Commandment of the Shabbat so that they keep can keep their tradition that Shabbat was only for the

48:13

48 minutes, 13 seconds

Jews or that Yeshua somehow fulfilled the requirement to observe

48:22

48 minutes, 22 seconds

Shabbat and many such things things they do rejecting the

48:30

48 minutes, 30 seconds

Commandment to keep the tradition and by quoting Isaiah Yeshua here is basically

48:39

48 minutes, 39 seconds

comparing them to the rebellious Israel of the past and brothers and sisters if

48:46

48 minutes, 46 seconds

it applies to them it applies to us

48:54

48 minutes, 54 seconds

today rejecting the Commandment to keep your tradition rejecting the Commandment or changing the Commandment or adding to

49:03

49 minutes, 3 seconds

the Commandment is what Judaism is holding to a doctrine that stands in conflict with scripture or living in

49:11

49 minutes, 11 seconds

such a way as to blatantly oppose scripture is what Judaism is excusing

49:18

49 minutes, 18 seconds

your religion because of your loyalty to it or because of the trust that you have in the good hearts of those who lead you

49:27

49 minutes, 27 seconds

is what Judaism is we have to remember the definition that we began with in

49:35

49 minutes, 35 seconds

theological context the term judaizer historically refers to people or individuals who Advocate the

49:43

49 minutes, 43 seconds

adherence to Jewish Customs laws t a note what we looked at before or

49:53

49 minutes, 53 seconds

rituals my question is who does this today well we've already answered that question a bit we see that it was done

50:03

50 minutes, 3 seconds

historically and currently with Judaism modern day Judaism but we also see it with

50:11

50 minutes, 11 seconds

church also see it with today's modern-day Christian Church who are standing In conflict with scripture

50:21

50 minutes, 21 seconds

and living in a certain way that blatantly opposes scripture

50:25

50 minutes, 25 seconds

[Music]

50:26

50 minutes, 26 seconds

and many people are loyal to it because of the good hearts of those people that lead

50:35

50 minutes, 35 seconds

them okay I was a great example of that there were many people in my life

50:42

50 minutes, 42 seconds

that I loved and still love today but my loyalty was so strong within that

50:50

50 minutes, 50 seconds

group that I overlooked certain things that I saw in my church over the years we we have a

50:59

50 minutes, 59 seconds

loyalty to certain people in the body or in the church or in the synagogue because of our love for them

51:07

51 minutes, 7 seconds

and trust that they have good hearts and we Overlook it well knowing the word knowing what

51:16

51 minutes, 16 seconds

the Bible says we give excuse to the fact

51:22

51 minutes, 22 seconds

that they have embraced certain Customs certain ways certain T

51:30

51 minutes, 30 seconds

aote in the church so the church is just as guilty and it's the church that accuses

51:39

51 minutes, 39 seconds

us of being judaizers Romans 122 says therefore you are inexcusable oh

51:47

51 minutes, 47 seconds

man whoever you are to who whoever you are who judge for in whatever you judge another

51:54

51 minutes, 54 seconds

you condemn yourself for you who judge practice the same

52:03

52 minutes, 3 seconds

things what am I trying to say here trying to say that as often as people like you and me are accused of being a

52:14

52 minutes, 14 seconds

judaizer fact is the people who make such accusations more guilty on some

52:21

52 minutes, 21 seconds

cases of being the one thing that they're accusing somebody else else of being I want to take a look at this word

52:30

52 minutes, 30 seconds

taka oute a little closer we have to go back and remember the fifth fundamental of Judaism which was the Commandments of

52:39

52 minutes, 39 seconds

men the talking out rabbis believe they have the authority to make biblical en enactments new laws t a out to the

52:48

52 minutes, 48 seconds

Torah I'm going take a look at this again this statement about a person saying I will not keep the most I will

52:55

52 minutes, 55 seconds

not keep the Commandments of the elders because they are not from the Torah no my son rather all that they decree upon You

53:04

53 minutes, 4 seconds

observe does that sound familiar yes what I thought about was this one here we go Matthew

53:13

53 minutes, 13 seconds

23 Jesus spoke to the multitudes and to his disciples saying the scribes and the Pharisees sit in Moses's seat therefore

53:21

53 minutes, 21 seconds

whatever they tell you observe that observe and do but do not do according to their works

53:28

53 minutes, 28 seconds

for they say and don't do they bind he heavy burdens hard to bear and lay them on men's shoulders and they themselves

53:35

53 minutes, 35 seconds

will not move with them or move them with one with their fingers but all their Works they do to be seen by men so

53:42

53 minutes, 42 seconds

H here we see from the midrash a rabbi saying everything that they tell you to

53:50

53 minutes, 50 seconds

do do it here we see in Matthew 23

53:58

53 minutes, 58 seconds

Yeshua talking about these Pharisees and he is saying whatever they tell you to do do it something's not

54:07

54 minutes, 7 seconds

right here something's not right because when you read the rest of Matthew 23 and

54:14

54 minutes, 14 seconds

elsewhere Yeshua had some very harsh things to say about the

54:21

54 minutes, 21 seconds

Pharisees they were already wrapped up in their ritual Judaism doing things that we just looked

54:30

54 minutes, 30 seconds

at that stood against the law teaching things that stood against the

54:37

54 minutes, 37 seconds

law and yet Yeshua here in Matthew 23 says whatever they tell you do it

54:46

54 minutes, 46 seconds

questions thoughts when they're sitting at moises' seat they're actually reading from the Bible they're actually speaking

54:56

54 minutes, 56 seconds

you know the law of Moses so that's what he said when they talk like that when they're at moises' seat obey them okay

55:04

55 minutes, 4 seconds

yeah I I think the the latter part of this scripture is more peculiar like or they bind heavy burdens hard to

55:12

55 minutes, 12 seconds

bear and lay them on men's shoulders like that's in contradiction to what Jesus came he's like my burden is light my yoke is easy and so the first part

55:21

55 minutes, 21 seconds

seems like okay well when they speak from the seat of Moses or the Mosaic law

55:28

55 minutes, 28 seconds

listen and do that but not according to what they actually do like listen to what they say and observe that

55:37

55 minutes, 37 seconds

but as far as how they perhaps translate that into Works don't do that maybe I don't

55:46

55 minutes, 46 seconds

know well both of you have pretty much said what I believe to be the case for

55:53

55 minutes, 53 seconds

many years but there something more here when you look at the shemtov's uh Matthew Hebrew Matthew and by the way

56:03

56 minutes, 3 seconds

the Book of Matthew was written in Hebrew it says something a little different the Pharisees and the sages

56:11

56 minutes, 11 seconds

sit upon the seat of Moses therefore all that he says to you diligently

56:18

56 minutes, 18 seconds

do but according to their reforms and what is that word in the Hebrew Matthew Tak

56:26

56 minutes, 26 seconds

aote and their precedents that's the maim do not do because they talk but

56:35

56 minutes, 35 seconds

they do not do now I wanted to show this to you for a couple of reasons one in my humble

56:43

56 minutes, 43 seconds

opinion if Yeshua is telling his disciples to do whatever the Pharisees tell you to do that stands in Conflict

56:52

56 minutes, 52 seconds

considering their history uh with other things that he says down the line in Matthew

56:59

56 minutes, 59 seconds

23 when you read it in the Hebrew it makes complete

57:05

57 minutes, 5 seconds

sense therefore all that he who's the he Moses therefore all that he says to you

57:14

57 minutes, 14 seconds

diligently do but according to their t a note and their precedence what's

57:23

57 minutes, 23 seconds

precedence well well just like in today's modern day law when you have when you get stuck with a certain

57:32

57 minutes, 32 seconds

situation there are Reams volumes of judgments made Through The Years available to attorneys and people in the

57:41

57 minutes, 41 seconds

law judges and one of the things they do is they go back and look at the precedent that may have been

57:48

57 minutes, 48 seconds

set by a certain case to help them determine how to move forward with their

57:54

57 minutes, 54 seconds

current case that's a precedent such was the same with retical

58:01

58 minutes, 1 second

Judaism and in the talmid you may come to a situation where you go I'm not sure what to do here but

58:10

58 minutes, 10 seconds

the Torah doesn't say anything about it and the oral law doesn't say anything about it maybe I can find a precedent from some other Rabbi who has something

58:19

58 minutes, 19 seconds

to say about it and use that precedent to make my decision that's basically what he's saying

58:28

58 minutes, 28 seconds

here so in the shemtov's Hebrew Matthew Matthew it takes on a different light that we're not supposed to do whatever

58:35

58 minutes, 35 seconds

the Pharisees tell us we're supposed to be doing what Moses tells us which brings up the second

58:42

58 minutes, 42 seconds

Point why is Yeshua telling his disciples to do to diligently do

58:50

58 minutes, 50 seconds

whatever Moses says if the law law which is Moses was supposedly supposed to die or be

58:59

58 minutes, 59 seconds

abolished at his resurrection months

59:06

59 minutes, 6 seconds

later it just doesn't jive Matthew 15 you wanted to look what

59:16

59 minutes, 16 seconds

I what I wanted to do in Matthew 15 if this is the precedent so to speak or the example set in um

59:26

59 minutes, 26 seconds

shemtov's Hebrew Matthew ver chapter 23 I wanted to go back and look in Matthew 15 and see if it was the same in Matthew

59:35

59 minutes, 35 seconds

15: 3 and 6 it says he answered and said to them why do you also transgress the Commandment of God because of your t a

59:43

59 minutes, 43 seconds

note that word trans tradition in the Hebrew Matthew is also tanote thus you have made the

59:52

59 minutes, 52 seconds

Commandment of God of no effect by your talk a note by your changes by your

1:00:01

1 hour, 1 second

additions so what are our conclusions here about Judaism well first and more importantly

1:00:11

1 hour, 11 seconds

the word judaizer is not in the Bible secondly the contemporary definition of the word

1:00:19

1 hour, 19 seconds

judaizer is he that holds to and calls others to hold to the customs

1:00:25

1 hour, 25 seconds

laws or talk a note and rituals of Judaism my question is is that what you

1:00:32

1 hour, 32 seconds

and I are doing the answer is no what we are doing is calling people

1:00:40

1 hour, 40 seconds

back to the ways of the Lord the ancient path we are not calling people to follow

1:00:48

1 hour, 48 seconds

Customs or talk a note or rituals of a certain

1:00:57

1 hour, 57 seconds

religion in fact the argument can can be made that your retractors the people in

1:01:04

1 hour, 1 minute, 4 seconds

the Christian church who are accusing you of doing this are they themselves more guilty of it than

1:01:11

1 hour, 1 minute, 11 seconds

you because you're trying to get people back to the ancient path they're trying to keep people following T

1:01:22

1 hour, 1 minute, 22 seconds

aote Christianity is just as much deviation from these ways as Judaism is and therefore just as guilty as being

1:01:31

1 hour, 1 minute, 31 seconds

true judaizers are in this regard which is the point that I just made we also learned that Judaism is not

1:01:40

1 hour, 1 minute, 40 seconds

the religion of the Old Testament and I wanted to share this verse here last those of you who have read my book

1:01:47

1 hour, 1 minute, 47 seconds

know that this is the flagship verse uh that I wrote my book on Jeremiah 6 thus says the Lord Lord stand in the ways and

1:01:56

1 hour, 1 minute, 56 seconds

see and ask for the ancient paths where the good way is and walk in it then you

1:02:03

1 hour, 2 minutes, 3 seconds

will find rest for your souls but they said who's the they well in this case it was

1:02:10

1 hour, 2 minutes, 10 seconds

Israel but it could also mean us today in the church they said we will not walk in

1:02:19

1 hour, 2 minutes, 19 seconds

it also I set Watchmen over you saying listen to the sound of the Robert but they

1:02:27

1 hour, 2 minutes, 27 seconds

said we will not listen so that

1:02:34

1 hour, 2 minutes, 34 seconds

is the um presentation I wanted to get your

1:02:42

1 hour, 2 minutes, 42 seconds

thoughts questions rebuttal and remember you're muted well

1:02:50

1 hour, 2 minutes, 50 seconds

thanks Ed for putting this together I think it provides a lot of great context uh to people a lot of clarity um even to

1:02:58

1 hour, 2 minutes, 58 seconds

me I've learned a lot today and the fact that you know I came from a Jewish background I grew up in you know grew up

1:03:05

1 hour, 3 minutes, 5 seconds

in Israel so there's definitely a lot of things that I've learned here as well uh and I um I think for people who are

1:03:14

1 hour, 3 minutes, 14 seconds

truly seeking this study is really going to provide them a lot of great context uh that they can later refer but

1:03:22

1 hour, 3 minutes, 22 seconds

you know I always when I talk about the law um I don't talk about the i i i

1:03:30

1 hour, 3 minutes, 30 seconds

refrain from using the word Jewish when I talk to people I say these are God's laws these are God's feasts this is

1:03:39

1 hour, 3 minutes, 39 seconds

God's holy day right and if we claim that we are following God then we want to follow his commands so I kind of

1:03:47

1 hour, 3 minutes, 47 seconds

Disconnect on purpose obviously this connection between the Torah and Jews

1:03:54

1 hour, 3 minutes, 54 seconds

and Judaism and I just say this is God's law these are this is God these are God's values right these are God's

1:04:02

1 hour, 4 minutes, 2 seconds

Commandments and and uh and then I kind of that way it's a lot easier to say well if you truly are trying to follow

1:04:10

1 hour, 4 minutes, 10 seconds

God this is what you should use as as your standard a lot of people kind of make that connection and saying well

1:04:17

1 hour, 4 minutes, 17 seconds

this is Jew this is Jewish and we no longer need to uh you know obey that

1:04:24

1 hour, 4 minutes, 24 seconds

because we are not Jews right yeah and I appreciate that David

1:04:30

1 hour, 4 minutes, 30 seconds

also I saw Lori and you made a a point in chat that it sounds like a cult cult practice and and it really it really

1:04:40

1 hour, 4 minutes, 40 seconds

is um one of the things that I realized as I was researching for my book was how

1:04:49

1 hour, 4 minutes, 49 seconds

quickly Humanity in in as a whole historically have gone off this

1:04:56

1 hour, 4 minutes, 56 seconds

ancient path and of course it starts with Adam right how quickly he went off the

1:05:05

1 hour, 5 minutes, 5 seconds

ancient path and then it just goes from there it went from Adam to the people of the of Noah's day to After the flood

1:05:13

1 hour, 5 minutes, 13 seconds

with uh with Nimrod and Israel the Kings the

1:05:19

1 hour, 5 minutes, 19 seconds

prophets all of them not all of them but many of the prophets uh not many I should say some of the

1:05:29

1 hour, 5 minutes, 29 seconds

prophets most of the Kings went off the ancient path the early church within 20 years of

1:05:38

1 hour, 5 minutes, 38 seconds

Jesus's Ascension was off the ancient path and here we are 2,000 years later and we

1:05:47

1 hour, 5 minutes, 47 seconds

think we're the king's button the cherry on the pie certainly we've not gone off the

1:05:55

1 hour, 5 minutes, 55 seconds

path the early church went off the path 20 years after Jesus was taken into heaven and here we are 2,000 years and

1:06:03

1 hour, 6 minutes, 3 seconds

we haven't we have and just like Judaism we have and that was a shocking

1:06:10

1 hour, 6 minutes, 10 seconds

Revelation um which I think is is uh something that we should remind ourselves of on a regular basis

1:06:20

1 hour, 6 minutes, 20 seconds

because we're not above that even in this little small group group here we're not we're not Beyond going off that path

1:06:29

1 hour, 6 minutes, 29 seconds

with one Rabbit Hole or another that's why I'm always encouraging all of you or whoever listens to these lessons

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online uh I am in no way shape or form the standard of information or knowledge

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you should always test the things that you hear and always raise your hand and say wait a minute what's you just said

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was not quite correct like David did earlier today about that Hebrew word we we have to do that with one another or

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you know we have to I Am My Brother's Keeper and and so are

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you yeah I'd like to say uh thank you Dad for sharing these things um the biggest thing I took away was some of

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which have already been said is like the apostasy isn't it can't be categorized to one

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religion or one group like Jews or Christians it's just like a state of the human condition that tries to follow

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Christ yep and it I think it only glorifies like the law itself as being like perfect and holy right because it's

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like wow everyone's trying here and we see that in the New Testament of like Jesus calling out Jews and then Paul calling out Christians it's like the

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contrast becomes more clear after this and it brought to mind this scripture that I'd like to share in Proverbs 7

1:08:00

1 hour, 8 minutes

it's just three and it to me it just was like wow yeah um it says my son keep my words and treasure my commands within

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you keep my commands and live and my law keep my commands and live and my law is the apple of your eye bind them on your fingers and write them on the tablet of

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your heart and to me like that it just brings new light and sheds new light onto the scripture really not um adding new

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context but adding an emphasis on those three verses it's

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like it's like guard them as the um the apple of your eye it's like it's so important to God that we're diligent and

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careful to obey his Commandments because of how easy it is to be in that apostas state condition and to just drift and then all of a sudden we find that like

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wow we're just straight up rejecting God at that moment so jar what

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was the scripture again uh Proverbs 7 uh verses 1-3 thanks

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[Music]

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honey yeah and and I love the scripture uh Garrett that you gave and this is another thing that is is a

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common misconception when you talk about the law as if people a lot of times think that the law is limiting and we as

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Christians have quote unquote freedom in Christ as if we have been bound by these

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laws and what he saying here in verse two he says keep my Commandments and live right these Commandments give you

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life and what Jesus calls later on he says a life to the full yeah if you follow these Commandments not only will you not be

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bound but you know also you know in John 8:31-32 you you know the the freedom you will know the truth and the truth will

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set you free right there is freedom in knowing and following and there is life

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in knowing and following you know God's Commandments right which is again is a a

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misconception of of what the laws are the laws are coming out of a foundation of love in the same way that we as

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parents want what is best for our children and sometimes we tell our children children you know to do things

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that are not popular that are are limiting that things that are quote unquote not fun but they're done out of

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love because we know what's best for them and the same way God knows what's best for us and so he saysf follow my

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Commandments and you'll have a great life and I can tell you every single

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day I I see proof of that just look around look around of the state of our so Society look around at the state of

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marriages state of families uh the state of just Humanity in general and that is what happens when we do not live

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according to God's