Error of the Lawless PART 2

CLEAN TRANSCRIPT | ALL 17 ORIGINAL CHAPTERS

Finding the Ancient Path | https://www.youtube.com/watch?v=GsvmMLh3oME

Chapter 1: Reviewing previous points

let's jump into it last week we ended by answering these two questions questions being you know why were some words changed in the Bible in our English translations and we determined we discovered we discussed that they were changed probably because the Publishers or the people who translated these verses didn't understand what they were looking at the New Testament in their dispensational worldview is supposed to be Lawless where the law was gone and so anytime that they would see words in the text that referred to the law they would change them to something else that was the first question we addressed the second question was well if that's

the case how can we trust our Bibles and the simplest way to answer that is you can't we determine that you cannot trust your English translations you the student must go deeper and dig deeper and search out the truth so that's where we left off on part one this morning we're going to be

Chapter 2: The importance of reasoning

talking about reasoning together to reason means to think to understand and form conclusions through logic and sound judgment it involves analyzing information evaluating evidence and drawing rational conclusions based on facts and principles in a biblical sense reasoning often refers to engaging in thoughtful discussion weighing moral or spiritual truths and seeking wisdom through careful consideration as seen in Isaiah 1 where yehovah tells the people come now let us reason together says the Lord I have to ask at least for me when I see a plea like that from the father to his people he is appealing to what he's no longer appealing to thus sayith the Lord obey

me it's more like I would do or you would do as a parent when your kids get to a certain age and you realize that just telling them to do something for the sake of obedience purposes no longer works right they've gotten to an age where they understand things a little bit more and I know for me with my children when they got to a certain age there came a time where I had to tell them why they should be listening to me and why they should be obeying me and I think that's what's going on here with the father he's appealing to their logic he's appealing

to their sound judgment and that's what I hope to do in the course of this morning's lesson with you the viewers this lesson isn't so much for our Zoom audience as it is for uh the people that will be stumbling upon this or more importantly these people in that come to our class uh regularly have probably sent this to somebody they've probably sent this to you because they care for you because they love you and they want you to see the other side of the biblical coin as it were you're probably clicking on this link because someone gave it to you or showed it to you and

so it's to you that I hope to reason together with this morning as we look at these scriptures Proverbs 18 says a fool has no Delight in understanding but only in expressing his own heart and that's true and I don't want that to be me and I don't want that to be you as we reason together through some of these

scriptures we want to do our best to try to find the truth in the things that we're reading here today let's start with intellectual

Chapter 3: Intellectual honesty defined

honesty intellectual honesty is the commitment to truth and integrity in thought in discussion and argumentation in order for us to be intellectually honest you and me we have to be willing to adhere to the facts while evidence is being presented hopefully it's being presented accurately and without Distortion and according to its original text again if you watch episode one the first part of this series you'll see why it's important to understand what the original text says in some cases so that we can together both adhere to the fact and not the translation it requires an acknowledgement of bias what does that mean it means that we're both

bringing baggage into this argumentation we're recognizing our personal biases and their potential influence that's being intellectually honest for you the viewer I come from a purely Christian um tradition for 35 years a lawless tradition believing that the law was done away with abolished ended for all of those years until I realized through careful study and research and the help of other people that that was in case not true and so that's my background I don't know where your background is as the viewer but I do want you to at least acknowledge to yourself as we go forward that you are also carrying baggage into this conversation that's

being intellectually honest it requires Fair representation engaging with opposing viewpoints honestly without misrepresentation or this thing called straw man's arguments and we're going to look at what that looks like here in a moment it requires logical consistency maintaining coherence in reasoning and avoiding emot contradictions what does that mean well we feel a lot about the things that we hold to the things that we believe the doctrines that we've had perhaps our whole life those are emotional attachments and in order to be intellectually honest you have to avoid allowing the emotion to get in front of or to prevent you from understanding the true plain meaning of anything

text and that's a challenge but for the sake of the next hour I want to call you to at least try to do that it requires being open to correction I call it as I wrote in my book willing to be wrong willingness to revise one's view when presented with compelling evidence that was true for me I did feel like I was open to correction but at the same time I feel like I needed the correct ction to be compelling I needed to be biblical I needed to be plain understanding and not some Twisted perspective and and that's what I found and hopefully some of those things

is what I'll be showing you this morning it also requires the two of us to avoid any kind of deception rejecting manipulation choosing and picking our evidence and using misleading rhetoric let's just look at the text and let the text speak for itself what's a straw man argument straw man argument is

Chapter 4: Applying honesty to faith

a logical fallacy in which someone misrepresents or oversimplifies an opposing position to make it easier to refute instead of gauging with the actual argument they attack a weaker or distorted version of it now after reading that let me just tell you the viewer that I'm going to be using situation that have happened in my own life examples that have happened in my own personal life it's going to be different for every person but for the sake of this lesson I'm going to be uh bringing thing things into

the argument or into the discussion that I personally experience strawman arguments avoids addressing the real issue instead of engaging

the with the actual argument the focus has shifted to the misrepresentation an example in a a Biblical debate would would be something like this and this again happened to me the claim is the Torah remains relevant because Yeshua upheld it he obeyed it the straw man response might be something like so you must think that we have to sacrifice animals for sin today that's a straw man argument that is doing exactly what the definition said above avoiding the actual argument and F focusing it to something that misrepresents what you believe so it distorts the argument by By ignoring distinctions in the law from those we can obey

and those we cannot now that might be at the same time an honest question that person might not realize that within the law there are things that we simply cannot obey because there is no Temple because there is no levitical priesthood or because I'm a man and not a woman or because some laws require me to be a farmer or or or or aimed at someone who Farms so some of these things I can't really obey and a lot of people just simply don't understand that so come now let us reason together as we go forward we both need to have the intellectual honesty to be able

to come to the truth of the scriptures and of the three parties involved you me and the text the text is the only party that stands as the truth at the end of this presentation my prayer is that you may be a little more convinced than you were when you started if you are it will be accompanied by many many more questions that's normal don't suppress those questions keep seeking answers until you find them and you will have begun your journey to the ancient path personal story the first time I realized that the food laws were still in play biblically I hadn't even approached the entirety of

the law yet I was just looking at the food laws but the moment that realization hit me my heart and my mind was flooded with so many questions I could hardly stand it I could hardly bear it that's my prayer for you by the end of this lesson that I will have chined away at the armor a little bit enough to convince you at least a little bit so that you are flooded with those questions because when you get flooded with those questions the natural response is to do everything in your power to find answers so let's start here what you are looking at in the picture

is a mountain called uru or A's

Chapter 5: The unchanging nature of God

Rock it's a massive Sandstone monolith located in the Northern Territory of Australia on the bottom there you can see its height 348 m above ground its circumference 5.8 miles and it's estimated to go to 2.5 km or 1.6 mil below the surface of the Earth because of that this is considered to be the largest single rock stone on the planet and it's right there in Australia it's one solid piece you can go into many Mountains run the world and start digging and you can dig a hole right through the mountain because most of it's just dirt in the case of uru it's one solid rock why am

i showing that to you well because of what it says above yah God does not change and he is like this rock that sits on the planet almost 2 miles deep into the Earth not moving for anyone or anything I don't care what kind of storm goes through there be a tornado or a hurricane or a flood that rock is not going anywhere for anyone or anything and that is the nature of our God it's important that we have

this as an anchor in our understanding of scripture Malachi three I am the Lord I do not change therefore you are not consumed oh sons of Jacob David

have you ever considered the second part of that verse and ask yourself why does his changing put them at risk for being consumed you know I think that's any type of I think as as human beings I know definitely as myself I want certainty I want to understand the rules I want to understand you know I mean I'm I'm more of a uh law follower if you will or a rule follower a more general term and so for me it's very important to understand and have some boundaries some structure and understanding a logical sequence of steps that if I follow them there'll be a predictable uh type

of of uh outcome right and when the rules change that creates a lot of anxiety a lot of uncertainty uh it could create uh you know frustration or disheartening in a situation said well why even bother I'm going to go down a particular path and then the rules are going to change and I'm not going to get the outcome that I'm expecting yeah yeah yeah of course well what about this in the raising of your children or in an argumentation or argument with your wife have you ever lost your cool have you ever been sitting there dealing with one of your children and thought to yourself man

if there was a stick here right now I'd be picking it up and whacking that kid in the butt not sure about the stick but uh no I've never never experienced anything like that we we've all experienced that fit of rage that moment where we lose our cool if the father changed Israel would be consumed if he wasn't the same constant loving patient God in all of his nature there might be a moment where he just says I'm done and you're gone so it's very important that not only for the reasons that David mentioned but for those reasons as well you know why it's good that our

God doesn't change it says in Psalm 102 oh you who lay the foundation of the earth and the heavens are the work of your hands they will perish but you will endure they will all grow like a garment like a cloak you will change them and they will be changed but you are the same he is the same today tomorrow and forever Hebrews 13:8 Yeshua is the same yesterday today and forever there is no change in him James 1 every good gift good gift and every perfect gift is from above and comes down from the Father of Lights with whom there is no variation or shadow of

turning so viewer I'm appealing to you this is either true or it's not and

Chapter 6: Challenging religious beliefs

you have to rustle with that because for me in my old way of thinking my beliefs required him to change and when I was first confronted with these verses then I personally had to R with this if he does not change then pretty much everything I believe about the law about his ways about the New Testament all had to be reassessed and so I want you to ask yourself is this true or is it not because if you think it's not the only option is to call him a liar believe it or not I have had people that I have confronted with these verses and their first

response is well yeah I see that but he does change look at all these changes and there they weren't changes at all when we looked at them how can we understand this I have three kids my standard my rules of the house my law if you will as a dad never changed for either of my three kids I have two girls and a boy David's got two girls and a boy the rules of the house were the same for each of them as they were growing up however I cannot talk to my daughters the way I talk to my son it requires me to be different in

the way that I talk to them if I want to keep them forever I can't talk to my wife the way I might talk to another man and so in that yes you can see how the father has been different so to speak in his approach with certain people through time but his standards his laws never changed just like the situation that I just walked you through so it's time for a little intellectual honesty and in the course of the next few minutes I'm going to be going

Chapter 7: Addressing lawlessness in Matthew

through some verses that many people in the Christian world hold to so that we can be intellectually honest in our approach to see what's go actually going on here Matthew 7:23 plainly says and I will declare to them I never knew you depart from me you who practice lawlessness again in part one we realized that that in most of the English versions that word is something like evildoers leading the reader away from the law but here in the text it's actually lawlessness when I brought this to the attention of one of my pastors his objection was he's not talking about the Old Testament law here and I

think for a lot of people that's a knee-jerk reaction because they can't wrap their brain around the possibility that the law actually stands today that their knee-jerk reaction is something like this and this was his knee-jerk reaction he can't be talking about the Old Testament law here the objection that the lawlessness in Matthew 23 does not refer to the law of the Old Testament deliberately ignores linguistic historical and Biblical context in favor of a theological agenda the Greek word enomia literally means without law or violation of the law and in the first century Jewish context law or nomos referred to the Torah un unless otherwise specified always

Gospel of Matthew written primarily to a Jewish audience consistently presents Yeshua as upholding the Torah as seen in Matthew 5 where he explicitly states that not one jot or tit of the law will pass away the immediate context of Matthew 7:23 also supports this I'm going through this from a exegetical perspective uh Matthew 7:23 also supports this as just two verses earlier Yeshua declares that only those who quote do the will of the father will enter the kingdom and it's the Torah that defines his will Deuteronomy 10 furthermore every instance where Yeshua of the or the apostles Ed the term lawlessness refers to sin and Rebellion against

God's law as confirmed in 1 John 3:4 which states sin is lawlessness so to claim that the lawlessness in Matthew 7:23 refers to something other than Torah breaking is to simp simply ignore the biblical definition of the term selectively redefine lawlessness without scriptural basis and contradict yeshua's own words this objection is not based on sound ex Jesus but on an effort to uphold the false doctrine that God's law has been abolished it's an intellectually dishonest argument that manipulates the text to fit a preconceived theology rather than allowing the scriptures to speak for themselves in the simplest of words if lawlessness in this verse is not speaking of

the Old Testament law then the onus is on you you must prove which law it is referencing and when you try to do that with basic ex of Jesus you simply cannot find it because it does not exist it's time for some intellectual

Chapter 8: Misinterpretations of fulfillment

honesty more importantly in order for your objection to be true it would require yah changing his position on his law which Psalms 119 says is eternal and it would mean that he actually does change remember our first point about the rock if you think Matthew 7:23 isn't talking about the law then this is one of those times when your position requires him to change so I beg you come now let us reason together so that we can see what the scripture is actually telling us here's another one till Heaven and Earth pass away Matthew 5:18 for surely surely I say to you till Heaven and Earth pass

away one jot or one TT will by no means passed from the law until all is fulfilled the objection that I've heard and I'm sure several of you have too John 19:30 Yeshua on the cross said it is finished and bowing his head he gave up his Spirit can't tell you how many times people have told me that here is Yeshua fulfilling everything as Matthew 5 said it is finished okay well when he was saying it is finished what was he meaning David do you have want to take a step stab at that what what does it is finished mean was he saying that everything proph prophesied

about him has been fulfilled or was he saying something else no he definitely wasn't saying that everything that prophesied because there's definitely things that that talk about you know after he's crucified um in the Bible so it's basically say that all this you know all this phase of of suffering that he had to endure uh this is this is the final yeah so what was finished the the Redemptive work right the Redemptive work of the Messiah that was spoken of back in Genesis has has been finished he has completed that Redemptive work he has become the one final sacrifice that takes away the sins of the world

but certainly you can't suggest that this is a fulfillment of everything prophesied about him because the Old Testament is riddled with prophecies about the messiah in his second coming so and those things haven't happened yet so intellectual honesty the objection that Matthew 5:18 means the law ended at the cross is refuted by yeshua's own words first he sets two conditions for the law to remain till Heaven and Earth pass away until all is fulfilled well since Heaven and Earth are still here I'm looking out the window it's still here the law has not passed second the word fulfilled does not mean abolished and again I had another

Bible teacher educated Bible teacher say the exact opposite that fulfilled does actually mean abolished he's not letting the scripture be the scripture he wants to twist it to support his biblical world view that's not being intellectually honest fulfilled does not mean abolished but rather brought to fullness or properly applied as seen in other New Testament passages like Colossians 1 third Yeshua was speaking to a Jewish audience that understood the Torah as Eternal and his statement that he did not come to abolish the law confirms that lastly if the law had ended at the cross Paul would not have affirmed its continued validity saying do we then make

void the law through our faith certainly not on the contrary we uphold it Romans 3 if the law was gone he would have no reason to say that therefore the claim that Yeshua abolished the law contradicts both his own words and the broader Biblical context it's time for some intellectual

Chapter 9: Sin and lawlessness defined

honesty and Isaiah 59 and again this is a point that I've made many times on this channel I'm going to make it again here for the sake of the viewer Isaiah 59:2 says of Israel and of us because it's the TRU

this true for us your iniquities your sins have separated you from your God and your sins have hidden his face from you that was true for them that was true for us before we became people of faith it was our sin that stood between he and I we could not have a relationship with the Creator unless that wall of sin was dealt with how was it

dealt with the cross Yeshua dealt with it by dying on the cross and because of my faith in that act that wall has been taken down and now I can have a relationship with the father so Isaiah 59 speaking to Israel but it's also true of us and we've already looked at 1 John 3:4 whoever commits sin also commits lawlessness and sin is lawlessness viewer here is your definition of sin I know that in the Christian World a lot of people like to say that sin is like missing the mark when you're shooting a bow and arrow and and there's some truth to that but the biblical

definition is made by by John the Apostle in his Epistles where he flat out tells us what sin is it is lawlessness if that's the case then we have to ask when you came to Christ did you not have sin to be forgiven isn't that what the blood of Christ washed away you were forgiven you were being forgiven of your Lawless Acts think about this now sin is lawlessness when you became a Believer and you were baptized into Christ he was washing away something what was he washing away according to First John he was washing away your Lawless acts your sin however we have to go further

Romans says Paul says in Romans 4 and Romans 5 where there is no law there is no transgression sin is not imputed when there is no law so if you want to be intellectually dishonest then you have to wrestle with this because according to your theology the law was done away with at the cross if that was the case Paul said nobody can sin because there's sin is not imputed when there is no law but when you got converted you came to Faith you were forgiven of your sin are you starting to see your biblical world view fall to pieces and I hope that you do I

was just going to say that this particular argument or this particular scripture there are so many additional arguments that are raised about it uh many other scriptures that can be used to uh you know dismiss it if you will one that I've heard frequently and is Luke 16:16 the law and the prophets were until John since then the good news of the kingdom of God is preached and everyone forces his way into it but then but then he says in seven so

Chapter 10: Loyalty to Yeshua and the law

they use that they take it out of context not realizing that in verse 17 right after it it says but it is easier for heaven and earth to pass away than for one dot of the law to become void yes so that that that is a and and there's other similar types of uh of of if you will arguments that are used to repute it uh but then the challenge comes is when you present it and you would you know say hey we'll keep on reading in verse 17 uh they will dismiss it and uh try and move on so I think that the key with respect

to this whole thing uh is ensuring that when you get into this type of intellectual uh you know honesty and art U conversation it's really critical that the other side is truly uh following those guidelines that you set in place is seeking uh otherwise uh and and I've experienced this several times I'm sure many other people have that you will get into a situation where uh it is is just there's no people are not persuadable they need to be have a soft heart and a desire to truly uh seek what God is trying to say yeah and be wrong like you said I should have made that

point at the beginning because I can't tell you how many times I get reached out to by people online people who follow me uh and they'll shoot me a message and they'll say they're talking to so and so matter of fact I was just dealing with this the other day one of the sisters uh reached out to me and said she's dealing with so and so and trying to help her and and um the truth of the matter is we can break things down as basic as we can we can appeal to their intellectual honesty as the father did to Israel but like David said if they

are happy in their religion and they're not seeking then none of this will make any sense to you nor will you care and so if at this point you're listening and you're starting to scratch your head a little bit and go huh that's because the father has drawn you here not just because you're being curious so again don't don't suppress that if what I'm saying to you is making sense then then you have to chase that but thank you David for your thoughts so if the law was abolished at the cross according to Paul there is no sin you and I can't sin today because where there

is no law there is no transgression right according to Paul there is no sin because when there is no law there is no sin if there is no sin then why do you need a savior what sins were you forgiven of if there was none to forgive and why did the Messiah come at all you have to wrestle with these things it is precisely because the law remains that you and I have the ability to sin today right if I murder my neighbor am I committing a sin yes or no yes how do we know because it's in the law and that's the only way that we

have the ability to sin today because the law remains John 810 through 11 he said to her woman where are those accusers of yours you know the verse you know the story woman accused of adultery has no one condemned you she said no one Lord and Jesus said to her neither do I condemn you go and sin no more go and be Lawless no more so Not only was he forgiving of her sin he was telling her to go focus on his ways and be Lawless no more and the true is same for us we love using verses like this in our sermons but we don't realize

what it's actually saying if you're a pastor and you're using this verse in your sermon then you should know that Yeshua is saying go and be Lawless no more use it correctly if you're going to be intellectually honest come now let us reason together can you honestly and intellectually see the things that I'm showing to you without your emotions getting in the way or your doctrinal baggage standing in the way Yeshua expressly answers the question as to the eternality of the law that has governed his people for thousands of years consider for a moment with whom your loyalty stands is it with your religion is it with

your pastor is it with your church your ideology your biblical world viiew or is it to Yeshua when you became a Believer hopefully you utter the words Yeshua is Lord or Jesus is Lord that wasn't just something people say because they're in a church service no you're making him the master of your life and of your heart and of your soul so let us reason together who are you being loyal to or what are you being loyal to it has to be him another another aspect to think about um is I think that people kind of quote unquote take for granted or

Chapter 11: Prophetic validation of eternal law

understand that the that in order for our sins to be forgiven Jesus had to die for us but where does that come from right why why is that what saves us right why is it not you know paying some fine or doing

something to your own self mutilating your body or whatever it may be as a punishment that that then will uh bring about your personal salvation why specifically that and what they don't realize or acknowledge is that that is again in the Bible in the law it's in his law this is how you are forgiven is there has to be something that has to be sacrificed

and has to be pleasing and acceptable to God so that you may be forgiven so they want the Forgiveness but they don't recognize that the um uh the The Authority if you will or the uh Power in that sacrifice is written in the in the Torah so they want the the bless but they don't want to acknowledge where it comes from they want to pick and choose the fact that I'm going to be forgiven by the sacrifice but the rest of the law doesn't really apply just that particular one that God says when there's sacrifice then there's forgiveness right right right right well amen thank you I

thought it would be handy Amos chapter 3 says surely the Lord does nothing unless he Reveals His secret to his servants the prophets nothing how strong of a word is that nothing nothing is nothing surely the Lord do God does nothing unless he Reveals His secret to the prophets so I thought let's take a moment to look at all the prophets who foretold the passing of the way of the law so let's do that you ready I'm ready there are none there are none here are some prophecies in front of you of every major event that we saw unfold under the New Covenant you can take a

brief look at them all we're not going to go through all of them but it covers everything from the Virgin birth to the crucifixion his suffering his broken bones the temple destruction the fall of Jerusalem the New Covenant there in in framed in white was prophesied in Jeremiah 31 all these things the inclusion of the Gentiles John being Elijah Yeshua being the prophet like Moses all these major events that were to come under the New Covenant were prophesied by prophets Isaiah Micah Jeremiah Zechariah David Moses Amos Daniel Joel Malachi all these prophets they prophesy these major events let me ask you a question viewer if this law

that is eternal that had governed the people of God since the beginning of time were to be going away under the New Covenant wouldn't one Prophet say something about it somebody any of them and they don't it's time for intellectual

Chapter 12: The law from the beginning

honesty the laws of yah have existed since the beginning of time yes he made them known to Israel but they were here since the clock started ticking as evidenced by Cain and Abel's knowledge of the sacrificial system the understanding that murder was wrong Noah his distinction between clean and unclean animals and Abraham's obedience to yah's laws statutes and Commandments all before Israel made the scene this same law has governed Israel since their Exodus from Egypt over 3500 years ago with multiple prophets declaring it to be Eternal if the law Were Meant To Be ad abolished under the New Covenant I ask again wouldn't at least one Prophet

have for told it and they don't nowhere where and you know what I have looked and it's not there but you have to be confronted with this it's a big deal the Lord does nothing nothing zero Zilo without telling those secrets to the prophets and why does he tell a prophet that secret because the prophet in turn tells the people and nowhere do we see a prophecy about the ending of the abolishing of the putting on the cross of his holy law come now let us reason together I hope I'm making a dent in your armor David I was just going to say this has to do

with all the prophecies that have been fulfilled that obviously demonstrates God does fulfill his promises but then what about all the prophecies that haven't been fulfilled yet right if we dismiss the law and the prophets then what gives us the hope and the belief that any of those things will come to Bear right what gives us the hope of the second coming what gives us the hope of the New Jerusalem of us being together you know with God if that whole thing can be completely dismissed then what are we living for right and some people even take some additional and they will twist these scriptures and say

well that already happened they'll they'll take scriptures that are purely and clearly talking about the end times and they will somehow distort and say no that was already fulfilled yep and and well they have done that I was just I was just yeah picking up a book that happened to be in my mother's bookcase of a well-known Bible teacher in my old fellowship and the book was on Revelation so I started to thumb through it and what you just said David is exactly right the only way that they can reckon with these Old Testament prophecies is to teach teach that they've already happened that there is no

Thousand-Year Millennial Reign that's all allegory that it God has done with Israel and he's moving on to the church and so all these prophecies are focused around the church yes there's all kinds of things that people will believe if they convince themselves that the Old Testament scripture have no Authority in your life and quite honestly that was one of the things that tilted me beginning part of my journey one of the things that blew my mind was the spring festivals and how Yeshua fulfilled them down to the hour and then I stopped and thought to myself wait a minute the fall festivals are about his second coming

those were all detailed in The Book of Leviticus how can Leviticus be dead if there are prophecies within its pages that have yet to be fulfilled again you have to be intellectually honest and I'm asking you the viewer to reason with me in looking at these things David no that's why he says in Matthew 5 until everything is accomplished right and clearly not everything has been accomplished and therefore like you said earlier the law still stands amen let's look at Paul the Wayward Apostle briefly at the heart of the Lawless

Chapter 13: Testing the Apostle Paul

phenomenon in the Christian church is this man many believe him to be the one person who accurately articulates freedom from the law as supposedly shown in his Epistles many others believe him to be an apostate himself because they too hold to the idea that Paul is preaching lawlessness so I wanted to give you a little homework because we have to test Paul Paul right in one of Paul's own letters he calls his readers to quote test everything 1 Thessalonians 5 do you think that he meant to include his writings in this charge well everything is pretty Universal just like nothing so yeah I imagine that he meant

others to test his stuff as well and you know what they did we have record of it right the bans who are of more more noble character because did what they searched the Scriptures Daily to see if what Paul said was true so yes they were testing Paul but how can we do such a test in the time that we have without going through all of his letters well here's the homework I want you to go through to check to

see if Paul was accurate or consistent with the Torah select a certain passage from Paul that seems to contradict the law where can you find one of

those just about in every letter start in Galatians when you go there I want you to cross-examine what Paul says with the Torah and ask yourself does this teaching contradict the explicit Commandments statutes or judgments given by yah Deuteronomy 13 warns that any Prophet leading people away from his Commandments is to die and by the way that's why the Jews wanted Paul dead because even they were misled by what they thought he was teaching just like we have been but you have to ask do they explicitly contradict don't infer things let the text be the text if there seems to be a contradiction investigate whether Paul was

discussing justification by faith how one is righteous or righteous living how one should walk in obedience two distinct topics that often get confused and they do an example in the book of Galatians you'll see the word justifi or justification appear over and over and over again but what what is Paul saying he is saying we're not justified by observance to the law and that's true but does that mean we do away with the law because we're not justified by the law that's not true so again cross examine with the Torah check for prophetic Foundation do the prophets support the idea that Paul's teaching or do they contradict

it the prophets consistently call Israel back to the law and never declare it abolished compare it with yeshua's words Yeshua stated clearly that the law will not pass away as we just discussed if Paul appears to contradict Yeshua either the interpretation is wrong or Paul is being misread or both right Yeshua chose Paul so if we have a problem with Paul we have a problem with Yeshua and a couple more things here analyze Paul's own statements about the law Paul uphold the law multiple times Romans 3 acts 24 Romans 7 if one of his teachings appears to dismiss the law it must be reconciled with his own

affirmations of it what am I say saying here well if you're new then this will be new to you but I have said multiple times in this channel that the scriptures have to be what David un consistent consistent unified not contradictory that's correct you can't have Paul saying one thing in this letter and another thing in that letter if that's what appears to be happening then there's a problem with your interpretation there's something that you're missing because the Bible has to be unified lastly consider the audience in the context Paul often writes the Gentiles who are new to the faith and unfamiliar with Jewish law his letters

address specific misunderstandings legalistic distortions or cultural tensions and by the way Colossians is a great example of this example being circumcision as a prerequisite for salvation which he deals with that a lot with the Pharisees because there were a number of people who were saying that it absolutely is and it's absolutely not so context matters significantly final question as you're

Chapter 14: Paul's misinterpreted writings

researching Paul if you conclude that Paul abolished the law then ask yourself these questions would yah send a prophet who contradicts his own Eternal law he's already on record in Deuteronomy 13 saying that any Prophet that does needs to be stoned so would he do it would Yeshua have chosen him that's a big deal for all you people who think that Paul is some heretic you have to deal with this why

why would Yeshua have chosen him if that was the case would he have been baptized in yeshua's name why do Peter and James affirm Paul's writings if he was teaching against the law they do James

and Paul confirm affirm his writings in several places with the Jewish Believers in Jerusalem who were quote zealous for the law have accepted Paul if he truly taught lawlessness again you have to ask yourself these questions and again the Berean wouldn't the Berean who were more noble because they searched the Hebrew Scriptures Daily to see if what Paul said was true have called him out they would have and if they found something in the Old Testament that affirmed Paul's supposed lawlessness why can't we find it because the only scriptures they had remember was the Hebrew scriptures well you and I know the Old Testament but Tanakh that's

all they had New Testament letters hadn't been written yet Paul may have sent a few letters out here and there but they weren't confirmed as Canon by any stretch of imagination for hundreds of years later so if the bereans found something in their Hebrew scriptures that said Paul could do this then we should be able to find it and we can't you can't that's my challenge to you find it if it exists it's time to be intellectually honest let's take a brief look at this you you've mentioned it already before but I think this I found this to me it was very it was very powerful and

eye openening that uh in the New Testament itself Peter himself knew that something like this would happen in the future and potentially was already happening at that time was right people were taking Paul's words and twisting them and and he specifically calls us out in 2 Peter 3 as you quoted there earlier 15 and 16 uh it says and count the patience of Our Lord as salvation just as our beloved brother Paul also wrote to you according to the wisdom given him as he does in all his letters when he speaks in them of these matters there are some things in them that are hard to understand

which the ignorant and unstable twist to their own destruction as they do the other scriptures you therefore beloved knowing this beforehand take care that you are not carried away with the eror of Lawless people and lose your own stability but grow in the grace and knowledge of our Lord and Savior Jesus Christ and so basically he's saying that people who are are ignorant and unstable take Paul's words and twist them to their own destruction and not only do they do that to Paul's word now they start doing it to other scriptures as well uh and and therefore you have to be careful there's a warning take care

that you are not carried away with the a of Lawless people people who do not believe in the law who do not accept the law who break the law that you are not carried away and lose your own stability I found that to be very powerful uh to to you know here we're sitting today and dealing with the situation and in Paul you know in the New Testament they already uh predicted and as I said we're already experiencing uh that then let alone today yeah absolutely and when it says on what does it say unschooled or the one that I'm the translation I'm looking at but yes

yeah uses the word ignorant right and you have to ask what what what are they ignorant of well they're Hebrew scriptures right so that's absolutely true okay Shabbat let's talk about that real briefly many believe that the following

Chapter 15: Shabbat and festival interpretation

verses proves that the early church met and worshiped on a Sunday and that's the thing that uh I kept bumping up against was I was going through this um early part of my journey the people people the

church people wanted to show me these verses where they were convinced the early church met on Sunday moreover they assert that because Yeshua was raised on a Sunday the apostles changed the day of the Lord H the explanation below not only refutes this position but supports everything we have taught thus far what am I talking about let's get into it testing this Theory Acts 20 but we this is Paul

and the fell sailed away from Philippi after the days of unleavened bread and in 5 days joined them at trz where we stayed 7 days now on the first day of the week when the disciples came together to break bread Paul ready to depart on the next day spoke to them and continued his message until midnight okay we know this story right this is where the poor poor bloke fell out the window Paul had to raise him from the dead so to speak but here they say in this verse on the first day of the week the disciples came to together to break bed there it is

right there Ed they came together on the first day of the week not the last day of the week was Shabbat but the first day of the week a Sunday where they came together to break bread huh well to the person who is not a student this might be pretty convincing to you but the person that is they have to take a step back and go okay what's going on here and that's what we're going to do so let's do that let me ask this question why do you think Paul waited until after the days of unleavened bread uh just because you know they would have to

have you know a meal they couldn't have a full meal they' have to deal with eating matah okay Paul remained in Philippi until the feast ended he was obviously Ober observing it yes he was observing the festival and this aligns with his pattern of observing the festivals we see that in other scriptures like a acts 18 where he says I must by all means keep this coming feast in Jerusalem and by the way if you're a person that holds to and loves your NIV you'll find that this verse does not exist in your NIV why I'll tell you why because Paul flat out says he must keep

this feast and that is not something that Christians do 1 Corinthians 5 therefore Purge out the old leaven that you may be a new lump he's using terminology from the festival itself since you truly are unleavened for indeed Christ Our Passover was sacrificed for us therefore let us keep the feast let us keep it not with old leaven nor with the leaven of malice and wickedness but with the unleavened bread of sincerity and truth so Paul stayed there until after the festival because he was observing the festival which falls in line with everything else we see about Paul now let's look at this phrase on the first

day of the week we have to look at that word day oh sorry it disappeared my little arrow disappeared do you see how the word day in the text is italicized anytime that you see in your English translations at least in the new King James I can't speak for all of them anytime that you see a word italicized like the word day is that means it's not in the original text if you look at the original text in then the first day in Brackets and it's in Brackets there for a reason because it's not in the text of the week having come together we break bread Paul

that's the original text however look at that word right there and tell me if that word looks familiar isn't that the same word as that word and that word is what sabbaton or Sabbath so the text really says now on the first of the sabbaths not on the first day of the week what could that mean if the text says now on the first of the Sabbath so what does that mean well remember acts said they departed after the days of unleavened bread David what comes after unleavened bread first fruits first fruits right first fruits happens after it what happens after that the counting of the r

or what Feast of Weeks the Feast of Weeks right why does that make a difference well Leviticus 23 says after the the Feast of first fruits you are to count for yourselves from the day after the Sabbath from the day that you brought the sheath of the wave off offering that's first fruits seven sabbaths shall be completed count 50 days to the day after the seventh Sabbath then you shall offer a new grain offering to the Lord so is Acts telling us that the early church met on Sunday to take communion no what it is telling us is that Paul honored and kept the Feast of the

Lord as shown here and in chapter 18 and in 1 Corinthians 5 when it says on the first day of the week what it's really saying is on the first of the sabbaths which sabbaths the seven sabbaths they're supposed to count so now on the first of the sabbaths when the disciples came together to break bread and breaking bread is not communion breaking bread is is having a meal it's common terminology throughout the New Testament throughout the Bible that tells us they were eating together so what the Bible is telling us is that Paul honored and kept the festivals of the Lord as shown here the one

thing that you want Paul to be preaching against the one thing that you think Paul was preaching against he's actually doing they didn't come together to take communion on a Sunday they gathered on the first of the seven sabbaths as commanded in Leviticus 23 and the only way you would have known this viewer is if you were searching him with all of your heart that's how I found it when someone presented this to me my first reaction was this isn't unified how can I unify it what can I do so I looked at the text I looked at the original text and sure enough what do we

find we found the exact opposite of what the church wants us to Believe come now reason with me be intellectually honest viewer when we look at these things so let's be come in for a landing here what is the error of the

Chapter 16: The dangers of turning away

Lawless picking and choosing verses from the Hebrew scriptures that you love or maybe they inspire you or maybe you just need something to support your new testament lessons but you refuse to embrace it that is the error of the Lawless second Peter 3 of Earth that David just read that I'm not going to read again tells us the D anger that we run into in Reading Paul and we have I have you have we cannot fall into this error we have to be aware of it and make sure that everything that we read in our Bible is consistent and unified you can choose not to reason you

can choose not to be intellectually honest after seeing with your own eyes these last two weeks what I have presented but you do so at your own Peril uh am I saying you're going to hell no if you know anything about me you'll know that I never stand in Judgment of someone's Eternal condition that responsibility is yeshua's and his alone but we do have scriptures like this Proverbs 28 one who turns away his ear from hearing the law law even his prayer is an Abomination what's so striking about that passage whoever this person is they're praying they're praying to a god they believe in and yet their

prayer is an Abomination because they turn their ear away from hearing the law from reading the law from obeying the law now I started off by saying you may be a little bit convinced by the end of this lesson and I hope that you are I pray you are if you are I know without even asking you that you have tons of questions I did too so did everybody in this Zoom call don't sleep don't rest until you found the answers don't be that seed that was planted among the rocky stones that got plucked away because you didn't think this was important enough to research and to

find the answers for I've done on my channel many lessons this is just four of them that I thought would be helpful Paul taught nothing but Torah in the Old Testament part one and two I encourage you to watch those I did a lesson on what it meant to 1 hour, 9 minutes fulfill when Yeshua said I didn't come to abolish or destroy the law but to fill we looked at that word what does that mean we looked at Holiness we asked the question did the meaning of Holiness change at the cross because we see the call for us to be holy in both Testaments one in

Leviticus and one in First Peter so we looked at that and we determined what Holiness was according to the Bible's description according to the Bible's definition now in my personal Journey these were three resources that I found incredibly helpful on the left we have the chronological gospels by Michael Roode this series is next level deep you may think I'm a deep guy you Ain heard nothing yet until you listen to Michael Roode talking about the chronological gospels search it up it's on YouTube in the center is nemia Gordon's lesson the Hebrew Yeshua versus the Greek Jesus I was on a trip with my wife she was on

a business trip and she wanted me to come along for the weekend so I did if you know my wife and I she goes to bed with the chickens at 7 or 8:00 and I'm up till midnight so I'm early in my stages of my journey in a hotel room my wife sleeping next to me in a dark room the only thing lit is my laptop and I come across this video and I clicked on it and it said it was two hours long you can see it there in the image and I thought to myself there's no way I'm going to sit here and watch 2our

video but I figured I'd start it anyways I started the 2hour video and before I got 10 minutes in I was locked I sat there in the dark and watched this video for two and a for two hours and it blew my mind I encourage you to search it out and look for it Douglas Hamp on the right was also very influential in my journey Dr Douglas Hamp he is a scholar of the Old Testament he is a Hebrew scholar he speaks the language fluently he speaks Greek fluently and he was super helpful in my journey when I needed to know what something meant I even got

to go down there and spend the weekend with him the same weekend that nemia was visiting so I actually got to spend the weekend with both of them in my early stages of my of my journey and it was just beneficial you need people in this journey if you're if you've got questions and you got to find out what's what you need people like me like Doug like nemia like David like Michael Roode to to help you makes sense I I have no dog in the fight other than to show you what I've learned and how it's changed my life but I encourage you to go further

more importantly most importantly search the scriptures seek him with everything you have do not rest until you have answers to every question why because we have the promise that when we seek him we'll find him if we seek with all of our heart with all of our soul set your heart and your soul on seeking him on seeking the answers to your questions Jeremiah 29 you will seek me and you will find me when you search for me with all of your heart now there's a caveat before before I show you this last verse searching with all of your heart isn't just showing up to church every

Sunday or every Wednesday and Sunday or however often you go searching him with all of your heart is to be in your Bible to to be searching using the tools that you have available today online tools things like Bible Hub and the Blue Letter Bible and Bible Gateway all these things are free that will help you find the meaning behind these biblical words most of the time they're pretty accurate sometimes

they're wrong themselves but the student figures that out Matthew 7 ask and it will be given to you seek and you'll find knock and it will be open to you we have these promises but only if

you're willing to seek them with all of your heart and all of your soul and all of your mind that's my call to you you the viewer we have this Grand cabinet here

Chapter 17: Group discussion and definitions

of Zoom people who are praying and thinking of of you and they've got people on their hearts that they want to see come to a knowledge of this stuff the first video already has like 4,000 views on it in one week that's awesome um I I expect this one to be that or better because I want us to be sending these things out to people that were trying to to help but we ended last week with a question from our brother Samuel asking questions about the differences between iniquity and sin and such so Samuel turn your your camera on so we can see your your mug and

let us take a few minutes to hear what Samuel discovered in his little mini uh researching he did there for those two words sh Shalom um thank you brother Ed let me just pull up a document real quick that I together yeah so essentially what I explored was the terminology of sin transgression and iniquity that we find throughout the scriptures so what I did was I I branched it off and I first looked at the Hebrew terminology and then not compare that against the Greek um specifically the coin Greek um that's used in the um New Testament so these essentially are are the terms and some of

the definitions according to what it was able to find within um Strong's Concordance so sin and David will probably have to help me here because I don't want to mangle the Hebrew and he he's probably a lot more depth at it than I am for sure um but the word is I believe hat and then you have um also U so when you sin it is in a sense to to miss to miss the way to go wrong to incur guilt to Forfeit and k um is a part of that or derivative of that because Qatar is more or less the root um which is sin itself

then you have the word transgression and the word transgression in Hebrew comes out to Pasha and and essentially that word means rebellion and then you have the word iniquity and that word is Aon and that word um denotes or or connotes perversity depravity guilt and then also punishment of iniquity so you will see that throughout the scripture th those terms and so when I saw that one of the things that that came to mind was a passage in Exodus 347 which reads starting at um starting at verse 7 again it states keeping Mercy for thousands forgiving iniquity in transgression and sin that will by no means clear

the guilty visiting the iniquity of the fathers upon the children and upon the children's children unto the third and fourth generation now that's the case GV in the nsab 95 you get who keeps loving kindness for thousands who forgives iniquity transgression and sin yet he will by no means leave the guilty unpunished visiting the iniquity of the fathers on the children and on the grandchild to the third and fourth Generations so when I saw that passage you know I'm I'm thinking to myself how can all these things be the same thing and why would it be important to differenti iate all three um and that just leads

me to believe that there's some fine uh distinction between those three terms now interestingly enough for the word sin you can also mean a sinful nature which more or less will equate to transgression but sin seems to be um more or less speaking directly to um breaking a law whether it be it could be unwillingly or unknowingly out of ignorance but it's still a sin nonetheless and transgression seems to

speak more towards Rebellion you know better and you still do other than what you are supposed to do with your understanding of the law because it's been communicated to you you are in the knowledge of the truth

and yet you decide to do differently and iniquity seems to connote two things more or less so so one is more or less being stiff necked and falling prey to perversity meaning that you are a reprobate the idea is that you become irredeemable because you are in love with transgression you became in love with um uh with sinning and with having a sinful nature you luxuriate in it and as a result of that there's a punishment that comes with um with that status or with that state that you can't escape um real quickly going to the Greek terminology for sin the word that's used there is harara

or amartia and that's to be without a Sharin to miss the mark to ER to be mistaken the thing with transgression that's interesting within the Greek terminology is you know the word shows up as po AO and what that is roughly is I am doing and the idea is that you're practicing something that you're doing it um incant constantly now there's a distinction between um po AO and then the word transgression that that translates directly into the Greek that that comes out to roughly parasi meaning infringement violation offense or infraction but the word that you see within the scriptures is for AO uh where you see or

happen to see transgression um with respect to the Greek particularly within the New Testament and this is something that you see for example in 1 John 3 um because it states there in the kgv whosoever commit sin transgresseth also the law for sin is a transgression of the law now in the nsab it states this everyone who practices sin also practices lawlessness and sin is lawlessness so the idea is that it's not just um having a one off it's more or less a a a state of being is something that you're constantly doing that's what's connoted by the word um poo um within the Greek and one

of the things that that brought these distinct home to me was Leviticus 4:2 and so in Leviticus 4:2 and and I won't Bel the point I'll try and make this real quickly so if anyone has any questions or wish to discuss it they feel free to do so if you look at in the kgv it states and yahovah spake unto Moshe saying Speak unto the children of Israel saying if a soul shall sin through ignorance against any of The Commandments of yahovah concerning things ought not to be done he shall do so against any of them if the priest is Anointed to do sin according to the

sin of the people let him bring for his sin which he ha sin a young bulock without blemish unto yahovah for a sin offering now the reason why I bring that to be or I bring that up is because that passage is speaking directly to the commission of sin but through ignorance for example if you were out and about during the time that um is Israel was in the wilderness after coming out of Egypt and you had the encampment and someone went out and somehow they came in contact with a dead corpse and they had no idea that it was a sin or problem being unclean and

coming back into the camp or going to the Tabernacle with the assembly in order to meet and to uh part partake of what is commanded uh in the scriptures if you didn't know that you were sinning by virtue of not cleansing yourself and staying outside of the camp for the appropriate time that yahovah uh commanded you're still in breach of the law but if you did so un knowingly there's something separate about that as opposed to knowing that there is a law with respect to cleanliness going out touching a dead carass and then normally going back into the camp or coming to Tabernacle or going to Temple

without going through the appropriate cleansing rituals before returning and staying away from the camp and staying away from the Tabernacle within the allotted time that yahovah indicates within the law so you know again what I see when I'm reading it is there's a distinction between sin even though you have um certain derivations that can equate the transgression but there's a difference between sinning because all have stand and fall fallen short of the the the glory of Elohim and I take that to mean that we all have our moments when we may have saying but it's not something that we practice we're not practitioners when you transgress is

more or less you're constantly doing things you know that it's against the law amen you know that it it it breaks Jehovah's commands and then iniquity that is staying in the state of rebellion again luxuriating in it enjoying it being reprobated that's my understanding that's what I tend to see um within the scriptures and Bas on brother that's awesome thank you so much for bringing that to us that's I really do appreciate that and I I think it's amazing David did you want to jump in there and say anything in response if not then uh Jeff has raised his hand as well as Glenn number two no

nothing I mean I no I think it was it was great uh research I think is a great example of of what we should be doing and and uh digging deep deep ER absolutely I love the uh TR you know the the digging into the language both of the Hebrew and the Greek and I think is a great example you know Samuel I don't know your background but my guess is that you're not fluent in either one of those languages I am not but you have used the resources available to you to to uh dig deeper so amen thank you so much for sharing that amen okay

Jeff and you got by the way you guys can respond to the lesson or to uh Samuel make make sure you unmute yourself sorry Parkinson's is uh doesn't let me do things just precisely to um what I wanted to say kind of all along was a lot of things uh that we do probably unintentionally is we use is of Jesus to put intent into the scripture yeah instead of just worrying about content we read things of Proverbs you know about a fool or an ignorant man or as uh Samuel just said uh he was trying to make a distinction that you know if we step out of

God's law and we like it there well a lot of us well most probably all of us had been that person it's not that we're irredeemable or that we are cognizantly saying to everyone out there that I'm going against God I'm doing a lot of us thought we were if especially if we've been preaching and teaching for years have been doing it erroneously where false prophets all of that time were still redeemable our intent wasn't to preach incorrectly it's usually because it got hammered into us by our mentors or uh Cemetery I'm sorry Seminary or pastors well meaning individuals we tend to regurgitate what we're taught because

we think that to be true obviously if so and so has a doctorate in theology he knows more than me he seems to be a nice guy so I'm going to pair it what he says without learning Hebrew Greek or whatever we just decide to be a little lazy but our intent is is something that shouldn't be questioned we should look at others outside of the way we think and try to teach in a way that we could bring them around to reason together with us amen amen good stuff brother okay Glenn and then Paul and Lori and then Cordon well I want to I want to

just um first of all tell everybody hell hello and thank you for being here shabbat shalom this is uh being able to fellowship with you guys from all over the country all over the world is a real privilege I want to thank Ed for man you guys don't know how much time it or some of you do but how much

time goes into preparing a lesson like this and to do it week after week is is a real contribution and uh thank you David for all of your additional comments uh very very relative very very helpful and thank you Samuel for that little extra work and and

uh having so much to share about your your studies and and searching this out so you know everybody did such a a great job I don't really have any you know I I could talk for an hour about my journey but uh this in the time or place for that but I just want to thank everybody for the ability to share and fellowship and that's all oh amen Glenn thank you and I I appreciate your wisdom too I I get the benefit of uh of having you in my home every Shabbat there whispering things in my ears and so it's it's great to have you so okay

who's next I think it was uh Paul and Lori make sure you're uh your mic's on there you go okay here we are I want to just reiterate our thanks for everything that we've heard from uh from you Ed from David Samuel and Jeff it's and sorry Jeff and from Jeff everybody is just wow amazing um just to your challenge the Torah consistency challenge you asked us to Ed you've asked us to um look for scriptures we found this um to short little um short sorry I don't know whether you can see this or not back it up B there back a little bit it's out of

FOC yeah no it's not clear it's hard yeah okay it's called the New Testament validates Torah the New Testament does not abolish the LA poses by JK mcke and it's huge and I was just being factious when I said it was small it's nearly 700 pages long and the print is very very very very very tiny so anyway um that would speak to the challenge um but it is an excellent 1 hour, 31 minutes resource to um It's actually an apologetic regarding um questions uh how to answer what is the law the purpose of the law and to argue against no one should keep the law argue

against so many of repeated um excuses for not keeping the law so anyway that's what we're and Paul and I were just talking that it's really the recipients a matter of heart and how open they are to receiving truth and if they're no in no way shape or form interested in um receiving the truth they're going to deny it Paul's just been going through about 50 years worth of memories and CS memories and cards and we just got a u when we came to Torah around 2017 um we got a uh a Christmas card from our from Paul's brother and sister-in-law it says sorry to hear you're

not celebrating Christmas anymore it's a time when most people are trying are trying to remove Christ from Christmas I think it's important for my Christian for every Christian for every Christian to take one of the few opportunities we have to celebrate Jesus just my opinion sorry it's written in Scottish so it's a little difficult to read so that is the just the brainwashing I guess and the acceptance and the Heart the emotions that are attached to these um celebrations and how do you shake it how do you shake that or how do you even convince you even get into the realm of credibility the simple answer is

you can't unless they want to be taught you know you can share with certain people certain things but uh unless they're looking for it searching for it then it's just going to be nonsense to them and we have to be okay with that you know Yeshua said wipe the dust off your feet if you're not you know welcomed warmly and uh and that's true for the people that we're reaching out to as well so um okay well thank you guys Paul and Laura let's move on because I've we've got we're running along here let's have cordon and then David and then Samuel go ahead Cordon jump I

think Tim had his hand up too Tim snow but let's start with uh Cordon are you there yeah totally here thanks again for the lesson Samuel you did an excellent job as far as that goes especially really going

over the law and everything of that nature thanks again to Paul Lori and Ed like always you do a phenomenal job with the lessons under any circumstances you go at the heart of the matter and you don't deviate from that so I really appreciate you and everything else in Shabbat Shalom um for all those who are actually new um one of the things I would encourage you to do

there's a lot of different types of scriptures there's the nasab King James version ESV cjb a bunch of other stuff of that nature if you're beginning with this uh version of the law I would definitely try to read in the New Living Translation and the reason why I bring that up so uh more than anything else is because when you read in the New Living Translation it tells you different sort of categories like when we were discussing Matthew 5 verse 7: 23 and says you who break lawlessness well according to the NLT it says you who break God's laws in the uh 1 John chap 5:3 it

says for every sin is lawlessness it says for every sin is breaking God's law why I'm saying this specifically is because often times whenever I think of lawlessness I'm doing it based upon my perceived knowledge of what I declare of being lawlessness that could be theft that could be looting that could be like sleeping with someone else's partner or wife and that's what's going through my brain because I'm presenting it based upon my knowledge thereof what the New Living Translation does is it goes basically back into it and basically says specifically hey have you read the Torah have you read God's law and it keeps saying that

such so it's almost like basically going to a movie watching the middle to the end as far as that goes and said hey I actually figured it out oh did you watch the beginning of it no I didn't so it keeps basically referring back and forth to that I'm only saying that as a Layman and a novice I'm not trying to say that as an expert we're all pretty much in some category or another pretty good at being experts at these things I just wanted to convey that to anyone so that way if you're starting out with a law and you kind of have a lot of

questions try using the New Living Translation as far as that goes because even if you take for example Matthew 7:8 in the New Living Translation I tell you the truth until Heaven and Earth disappear not even the single detail of God's law will be will disappear until its purpose is achieved and that conclusion is actually basically says like until its purposes of achieve and it talks about heaven and earth they haven't passed away but again we have the word fulfill and we think to ourselves oh that means that at the cross that's what that means instead of the actual obvious as far as that so I just

want to throw that out take it out however you want to thank you brother Gordon I appreciate it's all good stuff okay David and then Samuel we have to be brief here fellows yeah I'll be brief uh and I'm I'm just this is again I'm gonna repeat what I said in the last session in case someone didn't hear it or is new here uh we talk a lot about making sure that when we engage with other people in these types of conversations kind of confirming and making sure that they are in the right mind and heart to receive these things to unlearn things that have been like

you know Jeff and Paul and everybody else has said we have been indoctrinated in and have celebrated and believed in for you know some of us our entire lives uh but I think that it's also equally important especially if you're on the beginning of this journey to make sure that you are in that right frame of mind that you are willing to unlearn that you are not holding on so tightly to these things that again have been uh you've been trained in and have received and have lived out your entire life and and I think that you know the question was well how do you do that

I think that an important thing here uh is prayer right and and pray for yourself for your own mindset as well as for the people that you're engaging with maybe at the beginning of a conversation and a couple of prayers or a couple of things to keep in mind when doing that again I reference Psalm 11918 it says open my eyes that I may behold the wondrous things out of your law right we're asking God to open our eyes to see these things right which we've been quote unquote blinded to the two PE uh the the two Travelers on the road to emus they needed Jesus himself

to open their eyes to point to them back to how the old scriptures the law and the Prophet we're talking about him hey now don't be stealing my thunder that's my next week's lesson sorry okay and the other thing about prayer uh when we when we talk you know when we're praying and asking God is to ask God for wisdom in James 1:5 it says if any of you lacks wisdom let him ask God who gives generously to all without reproach and it will be given to him so ask God for Wisdom ask God to open your eyes ask God to open your heart in order to

receive his words and for you to uh be able to truly understand what his amazing plan is for our lives amen amen David thank you okay Samuel close us out all right just real quickly so to to Paul and Lori one always keep your peace always keep your peace and don't be disturbed by the fact that people are recal Tren and unwilling to listen the reason why I say that is because if you read scripture carefully um Yeshua hamashiach States unequivocally that the father is the one who reveals the son to people he's the one who does it the father opens the understanding and by coming to

Yeshua hamashiach that in turns opens up the way for us to come to the Father the father has to initiate it now we may be the vessels through which he does that so when we share the question that you have to ask yourself are you doing so in Agape so it's not in terms of showing how much you know how smart you are it's not about having the biggest stick and beating somebody over the head with it until they agree and come into the realization that doesn't do the trick the idea is that you're sharing because you truly care and the best way to share it is

to model the behavior of Yeshua hamashiach to walk as he walked in righteousness in Torah because the questions will come and when the questions come that's when you share I mean okay guys listen love you all I got to close it off we're running way long and I have H responsibilities here at the parents house love you let's see if you get yeah there we go the fireworks are there have a great Shabbat and I'll try to get this online as soon as possible I will send you I'll send my entire list my email list the the slides so uh be looking for those guys have a

great weekend okay you thank you thank you bye bye shabat Shalom thank shom everyone shabbat shalom