

Transcript - Early Congregation Part 2

Shabbat Shalom again. We will continue again today with our lecture series on the Early Congregation. This is, depending how you are numbering it, I did the part on how a congregation is run first that's not the 1st part in the series though so it's actually the 3rd lecture but really part 2 of the lecture as we are going from here. And last week we were going over why, why was there a need for a Messiah? What brought on a New Testament congregation?

You know, because there, even the whole discussion of the New Covenant or the Renewed Covenant, that's a big question to answer because if people think there is a just a Renewed Covenant, I feel sorry for you because there is no salvation in the 1st Covenant. You know, I challenge anybody, I have had even Messianic teachers trying to show me this and I challenge them, "Show me where there is salvation in the 1st Covenant. Tell me how many people received salvation in the 1st Covenant." Nobody because the 1st Covenant was a covenant of 'cause and effect', it was a covenant of you reap what you sow; eye for eye, tooth for tooth, life for life.

But in the New Covenant we see something very different. We see that, of course, the Torah is the same; the people are still the same, He is dealing with Judah and with Israel; the land is still the land of Israel but there istwo major differences in the New Covenant. And this is what we will start getting into today.

The 1st difference is the priesthood. The Levitical priesthood is fulfilled, you know, the job that it did as a bridge; **it was added, it wasn't there at Mount Sinai. It certainly wasn't there in the Garden of Eden. In the Garden of Eden, it was Melchizedek, that's the eternal priesthood** but because of Israel breaking the marriage covenant at Mount Sinai ... and at that time we know from Exodus 19:6 that **all 12 tribes were going to be a kingdom of priests to Yahweh**. That was thrown out the window at that point and now Levi was going to be the mediator. It was a temporary thing. So the Levitical Covenant comes in, as a time and now it is fulfilled in the days of Yahshua. So that's one major difference.

And also, not the penalty for sin but the, you know, the circumstances regarding sin, like we said in the 1st Covenant, it's eye for eye, tooth for tooth, life for life. **There's 4 sins in the 1st Covenant that cannot be forgiven; adultery, idolatry, blasphemy and murder.** If you murdered somebody, you cannot get forgiveness; it's stoning to death. So you can't murder somebody and then come on the Day of Atonement and say, "Hey, it's the Day of Atonement, we're forgiven!" No, those 4 sins, there is nothing but death that comes from them. Yet in the New Covenant, everything can be forgiven. And in the New Covenant, not only is everything can be forgiven, but Yahshua magnifies the Torah to show us that the Law says, "You shall not murder" but **I say, "If you even think anger, you have already murdered your brother."** **So, even anger brings the death penalty in Yahweh's eyes.** We were just talking about this a few minutes ago in our Torah study; intent, what is the intent? And that is what we always want to look at in scripture, what is the Yahweh's intent? And the intent of *Thou shalt not murder* is that it starts with anger and if you have gotten angry, you have a murder sentence ahead of you. You know, if you have ever had lust, you have committed adultery. You know, the thought comes before the action and the thought is sin. That is what Yahshua did when He magnified the Law but yet also He brought a greater way that now there could be forgiveness that comes in here.

I'm getting a little bit ahead of myself. When we stopped last week, we were showing the cultural aspect and I am really going to hit on that today because for our main reason. Like I said, 99% of people claiming to be Christians are meeting on Sunday, they keep Christmas and Easter, they believe in pagan doctrines like the trinity and all other kinds of things. And you wonder why? Where did they get it from? They do not get it from scripture. You can't come up with those things in scripture but they get it, as we will see, much later on, by the 4th century. The church that Constantine is going to start will bring a lot of these things, but not only Constantine, some of them will start way before that. The whole controversy with Sunday and Saturday and some of those things but that will be for next week.

But the thing I want to show here is, from a cultural standpoint, it is absolutely ignorant and absurd for anybody to think that in 30 AD that these things were being kept. It's really, it's absurd. So, here we are. We stopped at 30 AD; we stopped at Yahshua's death; we showed all the things leading up to that. We showed why the people were doubting; not that they were doubting He was the Messiah but they were doubting because He was the Messiah, so why isn't the kingdom here? **They didn't understand about paying penalty for sin; they didn't understand that if the penalty for sin wasn't paid, then what good was the kingdom to come?** Because there will be no people in the kingdom, you know. What good, if I were to tell you there is going to be this wonderful thing; they just built the Temple in Jerusalem, and Yahshua is coming there, and He is going to be there, and it's going to be great and all things but none of you qualify. And the opposite; that I tell you if on the other hand you don't qualify, you're going to get killed, then what good would it be to us? **What good would it be for the greatest thing in the world to be here if none of us qualify?**

So they didn't understand that in 30 AD. What they understood was; Romans were around them, they were killing them by the day, they were persecuting them, and they are looking for a King David. **They are looking for someone; a physical man to fight the Romans, to retake Israel, go on the throne and let's live like we did 1,000 years ago when David was around.** So the whole concept of sin, paying the penalty of sin; they did not understand that concept.

Now that Yahshua died and was resurrected, now they are starting to understand why ... because **the Holy Spirit is opening up their mind to all the scriptures about Yahshua.** And now, they are understanding, "Wow. Now, I understand that before Your kingdom can come, that I have to have a change of heart in myself. You know, that I have got to repent of my sins. I have to accept Your sacrifice for forgiveness of those sins. I have to have faith in You or I am not going to be a part of that kingdom."

So again, from 30 AD to where we left off right at Passover time, right before where Yahshua has died, and now 30 AD one week after the resurrection. What's changed? What's changed from Part 1 which we did last week, to Part 2 now? What has changed? What has changed? Did all of a sudden now, are we going to say now they are going to start meeting on Sunday? Or all of a sudden, are we going to start seeing that Peter is eating pork? You know, or are we all of sudden going to see them singing Christmas carols? What's changed? No, none of those things, none of those things; there is only one thing that's changed now from last week to this week. And the one thing that changed is, there are people that believed and there are people that didn't.

So there's people that are believing now that Yahshua is the Messiah. Now He is already resurrected, already things are going around, "Hey, Yahshua is alive!" It says in our Bible, that

500 people saw Him. He definitely went to the apostles, He went to the 3 Marys, He went to some of the other believers. So what's changed though? That's the only thing that has changed here. Everybody is still Jewish, with some Israelites mixed in. There are no famous gentiles to this point, you know. **So what's changed? Do you really think that Peter is starting to meet on Sunday the next week? Of course not.** So like I said, if ever you want the truth of something, go back to the origin. Yahweh says that, "Go back to the origin."

And this is the origin now. The New Testament congregation is going to start 50 days from the Feast of Firstfruits. From the day of the resurrection, the New Testament congregation is going to start 50 days later on the Feast of Shavuot and what changed? One thing changed. There's people that believed Yahshua was the Messiah and there's people who didn't. As we are going to see, are they even meeting in the same place? Absolutely, **they are all coming to the synagogue and what are they fighting over?** Are they fighting over Shabbat? No. Are they fighting over meat? No. Are they fighting over circumcision? No. What are they fighting over? **They are fighting over whether Yahshua is the Messiah or not.** That's the only thing your Bible tells you, at this point.

Things will change and that is why we have to look as it progresses because there is going to be things that change the New Testament congregation that is going to change some of the things and how we look at it. But right now, right after the resurrection, and this is where we will go, we will start on the day of Shavuot. Nothing changed, absolutely nothing changed except some people believed Yahshua the Messiah; some people didn't. That's it. So if you're a purest, if you want to go back to the original faith, if you want to go back to what the apostles and the original believers believed, **they believed exactly what they believed the week before Yahshua was crucified except the fact they believed He was the Messiah, they believed He rose from the dead and now they are starting to understand about repentance from sin and faith in Yahshua.**

So let's go to Acts 2. I'm stressing this point because everything else is based on this. If you can understand this point, then everything else becomes a moot point. All the arguments of the Law being nailed to the cross, the Sabbath being changed to Sunday, all of these things go out the window, if you can understand this cultural point. And we will get into today, meats which is an issue here in Acts 10 under a different circumstance and as we will see, nothing changed with that. We could prove it from the text, itself, that **there are no unclean meats that were being made clean.** We'll just look at the text and see what it says but let's start here with Acts 2.

Matter of fact, before I even get to Acts 2, let's just show ... Luke 23, Luke 23. Because, remember now, you might be reading your Bible in real time ... so you are reading this and Yahshua is being crucified and now the resurrection is coming ... but it wasn't written in real time. **This is written 20-30 years after the fact.** It's written 20-30 years after the fact so let's say now, all of us, like I said, just about everybody in this room I think came from Christianity, right? So at one time ... is there anybody here that never celebrated Christmas in their life? A couple, but most people celebrated Christmas, right? So now, let's say that you're celebrating Christmas for however many years you did; 20, 30, 40, whatever and now you become a believer. And now, 20 years later ... How many people it's been 20 years since they celebrated Christmas? How many 10 years? For me it's been 30, 32, 33 years since I celebrated it. So now I'm going to be writing Church History. I'm going to be writing a book this winter. Do you think, now, I'm going to

put in there 30 something years later that when I know that Christmas is pagan, I know that it's not the birthday of Yahshua, do you think I will put in there all the believers were singing Christmas songs? Of course not, why would I do that? Why would I put it in there? Why would I emphasize it, even if it was happening, would I be emphasizing that? No, because it's not true. So look Luke 23:55. Now this is written, like I said, more than 20 years after the fact.

Luk 23:55-56 *And having followed, also the women who were accompanying Him out of Galilee, watched the tomb, and how His body was placed ... This is right after He died and was buried ... And returning, they prepared spices and perfume. And indeed they rested on the Sabbath, according to the commandment ...* Now logically think to yourself, if 25 years later if they are not keeping Sabbath, if they are keeping Sunday don't you think he would put in here 'well that was because they didn't understand that Saturday was going to be changed to Sunday'. Why would he emphasize that *they rested on the Sabbath day according to the commandment* if it is no longer a commandment? It would make no sense.

The same way, if I'm writing a history, I'm not going to emphasize Christmas. I might have done it 35 years ago but I wouldn't do it today. **So as Luke is writing this, 25 years after the fact, and he is emphasizing that the Sabbath day is a commandment and they kept it according to the commandment, it's proof right there that the Sabbath never changed.** Twenty-five years later when he is writing it, the Sabbath is still the Sabbath day and like I said, you can go all the way to the end of the New Testament ... it goes to almost 100 AD ... **you'll never find anything, ever, in the New Testament that ever says Saturday was changed to Sunday.** It's not even a controversy. You know, people say, "Well why don't they emphasize it more in the New Testament?" Well, **Hebrews 4:9**, we went over this a couple of weeks ago, *therefore there remains the keeping of the Sabbath to the people of Yahweh.* It is emphasised but it wasn't a problem until after the year 100 AD. **It wasn't a problem until after this Bible was complete**, that's when it started to become a controversy ... 116 with Bishop Sixtus and these things but we are getting ahead of the point.

Also I Cor 5, now again, **this is being written 30 years after the fact**, 30 years after the fact and now, it's being written to who? **It's being written to Gentiles not Jews.** Paul is writing this to a whole Gentile congregation and look what he says.

1Cor 5:6-7 *Your boasting is not good. Do you not know that a little leaven leavens all the lump? Then clean out the old leaven so that you may be a new lump, just as you are unleavened ...* Now this is during the days of Unleavened Bread, so if the Jewish holy days were no longer being kept, and **now these are Gentiles that never kept them** to begin with, why on earth would he be giving an analogy about unleavened bread?

If I was trying to teach you a point and I gave you an analogy concerning Hinduism, how many people would get it? None because none of you are Hindu and none of you know any of the Hindu customs so if I was to give you an analogy about Hinduism, I'm wasting my breath because you have no idea what I am talking about. **So why on earth would he be giving an analogy about unleavening your houses if they weren't unleavening their houses?** And the fact that he says to them, "*You are unleavened*" proves they were still unleavening their houses. And now, **these are not Jews, these are Gentiles** which means they never unleavened their houses before they came to faith. But Paul comes to them and what does he teach them? "During the Days of Unleavened Bread you have to take all the leaven out of your house." Now, look what else he says.

1Cor 5:7-8 *For our Passover is Messiah who was sacrificed for our sake...Are they keeping Passover? Of course, they are ... Therefore, let us celebrate the feast ...What feast is he talking about? Passover and Unleavened Bread ... not with old leaven, nor with leaven of malice and of evil, but with unleavened bread of purity and holiness ...If anybody is honest with themselves, something that is written 30 later would have us only to come up with one conclusion; these people are keeping Passover and Unleavened Bread. So they are people who never did it before as pagans. They had pagan customs.*

Paul is telling them “to get rid of your pagan customs” and now they are keeping Passover and Unleavened Bread. So what would make anybody think that people are keeping Easter? Nothing, absolutely nothing; there was no Easter. Easter comes from Ishtar, it’s a pagan goddess. You know it has zero to do with anything. So right here, clearly like I said, our best proof, **our best proof of the Shabbat and the Holy Days is just the Bible itself**. Now we can go into history, which we will, and we will show all the way from this time until today, there has always been a remnant of Sabbath keepers. There has always been a remnant of people that were keeping Pesach, always, and this was a controversy going all the way the 2nd, 3rd century all the way to today. But there was always a remnant that did it and the Bible proves it and history proves the same thing.

Acts 20, like I said the same thing, let’s say now I am taking a trip and I am going to be gone. I am taking a trip pretty soon to India. Now if I was writing to the brethren and I said, you know, “In November, I am going to India for a month but I want to make sure I am back by Christmas.” Would I ever make a reference like that? No, why would I? I mean, Christmas is a real thing, people still keep it December 25th, right? But why would I ever make a reference about Christmas? I don’t keep Christmas, it’s not relevant to me and it’s not relevant to believers. So I would never put that in a letter. I would never write to the brethren, “Well I am going to be in India for these months but I hope I am back by Christmas time.” You know, although like I said, forget the celebrating of the holiday, it’s still a mark on the calendar. You know, calendars that are not religious, they put Dec 25th as Christmas, why? Because many people keep that day, so it is simply a mark of time and yet I would never use it because I don’t keep that mark of time. Now, let’s look at what Paul says here in Acts 20.

Act 20:15-16 *And sailing away from there, on the next day we arrived off Chios, and on the next we crossed to Samos. And remaining at Trogyllium, the next day we came to Miletus. For Paul had determined with himself not to pass by Ephesus, lest he should be delayed there; because he hastened on, if possible, to keep the day of Shavuot in Jerusalem.*

So now, he is not just using it as a marker of time, he’s actually saying he wants to be in Jerusalem by Shavuot. So **clearly, he’s keeping it**. He’s hundreds of miles away somewhere and it’s not that easy to just get a plane ticket and be here in 40 minutes. He’s putting his whole schedule of where he’s going and what he’s doing in ministry, making sure he’s back in Israel by Shavuot for the Holy Day, the hagim.

So c’mon, you know how on earth, how on earth do these people who claim to be scholars do they miss this? How do they just pass over this? You know, there is a lot of study Bibles, you know ... I have a few myself ... and show where this text comes in. **Show me one historian or one theologian who is honest enough to put a study note here that says Paul was keeping the Jewish feast days. They just gloss over them** and yet at the same rate, they are going to try to go to scriptures that have nothing to do with anything of keeping Sunday or

whatever and try to twist it into saying, “Well, the New Testament Church was keeping this and that.” Not true. So like I said, if we just look at the text itself, it’s very simple to see what’s happening here that the Sabbath, the Holy Days ... not only are they markers of time but they are literally being kept. There is no other way around it. You know, if you just take somebody that has no bias either way, you put them in a room and let them read it; **there is no other conclusion they would come to except the early believers were keeping these things.**

And that is why I say I am pounding this point for you and also because we are taping this. Because this is so foundational, **if people can get this, it will revolutionize the world.** Because like I said, 99% of ‘Christians’ are people that are worshipping in a pagan manner, that are following pagan holidays and that have given up the sign, the sign that Yahweh says is between Me and My children forever, the Shabbat, the Sabbath day. And if they could only understand this; that it didn’t come from Yahshua, it didn’t come from the early believers; that **it came from pagans hundreds of years later**, how do you justify it? How do you justify it? You know, now again, if people say, “It’s our tradition, we don’t really care.” That’s fine. But that’s not a justification of someone who is seeking truth. So when we are looking at the scriptures, **there’s no way to justify it, it’s impossible.** We see the scriptures are so clear on this point; there is no other way to look at it.

So I say it again, the week before Yahshua is crucified to the week after Yahshua is resurrected, what has changed? The only thing that changes, there’s people in the synagogue that believe Yahshua is the Messiah, there’s people in the synagogue that doesn’t believe it. **The Sabbath hasn’t changed, the Holy Days didn’t change, the Torah didn’t change;** none of it’s changed.

Now did Yahshua say that He came to change these things? Let’s go to Matthew 5. I always say, you know, this would be so easy if there was just one clear scripture where out of Yahshua’s own mouth He said, “Wait a second, people are going to come and try to say that after My coming the Torah is nailed to the tree or whatever. But no, I am going to tell you now, I will not change the Torah. I didn’t come to change the Torah.” And I say, if there was just one scripture that said this, wouldn’t it make it easy? And there is, it’s there Matthew 5:17.

Mat 5:17-18 *Do not think that I came to annul the Torah or the Prophets; I did not come to annul, but to fulfill. Truly I say to you, Until the heaven and the earth pass away, in no way shall one yod... You know, the yod is the smallest letter in the Hebrew alphabet ... one yodor one stroke ... You know, the stroke are the little dots that we put on the letters ... pass away from the Torah until all comes to pass ... And it’s interesting that in order to make His name you need a yod and a stroke to make the name Yahshua. So His Hebrew name, I think you could also say, will not pass away.*

Mat 5:19-20 *Therefore, whoever loosens one of these commandments, the least, and shall teach men so, he shall be called the worst in the kingdom of Heaven. But whoever does and teaches them, this one shall be called great in the kingdom of Heaven. For I say to you, If your righteousness shall not exceed that of the scribes and Pharisees, you shall not enter into the kingdom of heaven.*

What does He mean by that? Looking at the intent of the Law, like we say; the Pharisees were just trying to stay on the letter. They were straining on a gnat to swallow a camel and He is saying, “No, you have to go past there, you have to seek the intent of the Law.” But **He says no**

Law will be done away with, none. He did not come to do away with the Torah or the Prophets but to fulfill, so very **clearly from His own mouth.** How on earth then can Christian pastors come up and say then that everything is done away with? How on earth can they do it? It's a blatant lie. It's a blatant lie and a changing of scriptures. So let's see now, by His resurrection, how that magnified them understanding the commission. Go back to Luke.

***Luk 24:9-12** And returning from the tomb, they reported all these things to the Eleven, and to all the rest. And they were Mariam Magdalene, Joanna, and Mariam mother of Jacob, and the rest with them, who told these things to the apostles. And their words seemed like foolishness to them, and they did not believe them. But rising up, Peter ran to the tomb, and stooping down he saw the linen lying alone. And he went away **wondering to himself** at what had happened.*

So again, here it is, **he is trying to figure out, what does all this mean now?** Now Yahshua is going to tell him what it means. Luke 24:44 And this is now when Yahshua appears to them.

***Luk 24:44-48** And He said to them, These are the Words which I spoke to you yet being with you, that all the things must be fulfilled having been written in the Torah of Moses, and the Prophets, and the Psalms, concerning Me. Then He opened up their mind to understand the Scriptures, and said to them, So it is written, and so the Messiah must suffer, and to rise from the dead on the third day. And **repentance and remission of sins must be preached on His name to all the nations, beginning from Jerusalem.** And you are witnesses of these things.*

So again, now we see what their commission is going to be, repentance and remission of sins. What did we say last week? That wasn't in their mindset. **Their mindset was, the Romans are attacking us, we want King David, we want this physical kingdom back.** They weren't thinking about repentance and remission of sins. So beside the fact there are people who believe Yahshua is the Messiah, there are people who didn't; **we are seeing that the message is different too now.** You know, really not because the message is there in the Torah but the real message of the good news of the kingdom is going to be magnified. Matthew 28 says the same thing.

***Mat 28:18-30** And coming up Yahshua talked with them, saying, All authority in Heaven and on earth was given to Me. Then having gone, **disciple all nations, baptizing them into the name... singular ... of the Father and of the Son, and the Holy Spirit teaching them to observe all things, whatever I commanded you.** And, behold, I am with you all the days until the completion of the age.*

So again, the commission; going out, baptising, preaching repentance, the remission of sin. So now, let's go to Acts 2 because now the stage is set. Now we are 50 days after the fact and like we said, so we don't have to get into Sabbath and all these other things, **nothing has changed from the Bible as far as the Torah goes. Everything is the same. These are Jews with some Israelites with them, there's no Gentiles. As a matter of fact, what we will see is, Gentiles did not start coming into the congregation for about 14 years.** So the first 14 years of this movement are Jews with some Israelites that are living with them, no Gentiles. So we will see when the Gentiles come in and we'll see the problems that arises with it and what happens. But right now, there are no Gentiles. There are none so if you're dealing with only Jews, then why would we even think that Sabbath or Holy Days or these things would even be an issue? It's part of their culture.

You want to know something? Today, when you look at circumcision, as far as circumcising a boy on the 8th day, you only have 20% of the Israelis in Israel that are religious ... 10% that are orthodox and 20% that are considered religious ... 80% are secular. Some of them range New Age, some of them don't believe in anything. **Every single Jew will circumcise their child on the 8th day. It's a cultural thing, nothing to do with religion.** It's something that connects them to being a Jew, circumcision. So it has nothing to even do with religion for most of them. It has to do with being Jewish, same reason why they Bar Mitzvah their kids and all these other things that are done.

So that is what I am trying to say, you have to understand, put yourself in the mindset of the Jew in the 1st century in 30 AD. And as we are going to see as we get into the whole issue with Cornelius and pork ... do you know, **pork was not even considered a food. There were not even pigs where Jews lived.** Where the miracle happened was in a Gentile area across the lake. Jews would not even be in the same area as a pig. It wasn't considered food and to think, somehow ... like they try to say Yahshua made all foods clean. Number 1, they are corrupting scripture because it never says that but they don't have the mindset. There is not even a mindset of that. You know, it's like someone saying that of us. **We don't have pork on our property. We don't eat it, we don't buy it, we don't look at it.** So, if I was going to come out and say we're going to do a barbeque on Tuesday, someone wouldn't have to say, "Let them know not to bring pork." Of course, I wouldn't have to say it every time, they know, **none of us eat it.** It's a vile, unclean thing. It's not even considered food in a Jewish mind and I hope in a believer's mind. So this is what I am saying. These are Gentiles, hundreds of years after the fact bringing up nonsense that you can't prove from scripture and you can't prove from history. But here we are on the day of Shavuot.

Act 2:1-5 *And in the fulfilling of the day of Shavuot, they were all with one mind in the same place. And suddenly a sound came out of the heaven, as a groaning spirit along by a violent wind! And it filled the entire house where they were sitting. And tongues as of fire appeared to them, being distributed, and it sat on each one of them. **And they were all filled of the Holy Spirit, and began to speak in other languages, as the Spirit gave ability to them to speak.** And Jews were living in Jerusalem, devout men from every nation of those under the heaven.*

So again, now we are seeing something else that's going to be a major thing, the Holy Spirit is going to be given. So we know the Holy Spirit will lead us into all truth. **We know without the Holy Spirit you can't decipher the truth; your mind cannot be open to the truth so you could be a scholar, you could study things but you will never understand what you are studying.** And I find that kind of ironic when you really think about it that people who their whole life's work for 30, 40, 50 years of doing all this scholarly work, they have no idea what it means. You know, it is almost like a bad crime, in my mind, that I am going to do something for 40, 50 years and I don't even know the true meaning of it. Studied it all, for what reason, for what reason am I doing it? So we see the Holy Spirit is going to be given which is a major thing because the Holy Spirit is going to open up their mind for them to understand their sinful nature and that's what it really comes down to. That until you understand your human nature, until you understand our fallenness from Yahweh, until you understand how abdominal we are in His sight in the flesh apart from His Spirit, you'll never come to true repentance and you'll never build your relationship with Him that He wants you to have. So let's drop down to verse 37 now.

Act 2:37 And hearing, they were touched in the heart, and said to Peter and the rest of the apostles, Men, our brothers, What shall we do? ... So they hear the message about Yahshua being the Messiah, you know, that they crucified Him and this and that and now they are saying, "What do we do?" And look what at what he says.

Act 2:38-41 And Peter said to them, Repent and be baptized, each of you in the name of Yahshua YAHWEH for the forgiveness of sins, that you **may receive the gift of the Spirit of Holiness**. For the promise is to you and to your children, and to all those afar off, as many as the Master our Elohim shall call. And with many other words he earnestly testified and exhorted, saying, Be saved from this perverse generation. And some of them readily received his words and believed and were baptized. And there were added in that day about three thousand souls ... So now we are seeing the real message coming out; repentance, receiving of the Holy Spirit and all these things. Then we get to Chapter 3 and we see the same thing again.

Act 3:12-26 And seeing this, Peter answered to the people, Men, sons of Israel, why are you in wonder at this man or at us? Why do you stare at us, as if it is by our own strength or by our authority we did this, that this man might walk? ... This is right after they healed the crippled man ... The Elohim of Abraham and Isaac and Jacob, the Elohim of our fathers, **glorified His child Yahshua**, whom you delivered up, and denied Him before the face of Pilate, that one having decided to set Him free. But **you denied the Holy and Just One**, and asked for a man, a murderer, to be granted to you. And the Author of Life you killed, whom **YAHWEH raised up from the dead**, of which we are witnesses. And **in the faith of His name**, this man that you see and know, He has strengthened and healed. And the faith that is in him has given him this wholeness before all of you. And now, brothers, I know that you acted in your ignorance, as also did your leaders. But what things Elohim before proclaimed through the mouth of all His prophets, that the Messiah should suffer, He fulfilled in this manner. **Repent, therefore, and be turned so that your sins may be blotted out and times of rest come to you from before the presence of YAHWEH**. And that He may send forth the One before proclaimed to you, Yahshua Messiah, whom Heaven truly needs to receive until the fullness of the times of all things, of which YAHWEH spoke through the mouth of all His holy prophets from old. For Moses indeed said to the fathers, "YAHWEH your Elohim will raise up to you a Prophet from among your brothers, One like me; you shall hear Him according to all things," whatever He may speak to you. And it shall be that of every soul, whoever should not hear that Prophet shall perish from among the people. And also all the prophets, from Samuel and those following after, as many as spoke, also before announced these days. You are sons of the prophets and of the covenant which YAHWEH appointed to our fathers, saying to Abraham, "Even in your Seed all the families of the earth shall be blessed." Having raised up His child Yahshua, YAHWEH sent Him first to you, blessing you in turning away each one from your iniquities.

So again, is he preaching that Sabbath is changed to Sunday? Is he preaching you can eat pork? Is he preaching we are going to keep Christmas? Of course not, of course not. These are all Jewish people. Again, it's ingrained in their culture. **Nothing is changing from a cultural aspect. What's happening is, they are understanding the true message about repentance from sin.** And what is sin? The breaking of the Torah, so how can the Torah be done away with? If the Torah is done away with, then there is no sin anymore because sin is the transgressing of the Torah.

So like I said, if we are being honest with the manuscripts, if we are being honest with what we are reading, we are seeing that nothing is changing on the ground from a cultural standpoint, absolutely nothing. **What's changing is their understanding and their perception to who Yahshua was and what His death meant.** Because at first they are looking at it as a bad thing; *He's our leader, He was going to be our next King David, now He's dead.* Remember on the road to Emmaus? But now they are seeing the bigger picture. They are seeing that He had to suffer, that all the prophets said it, that He had to suffer and die so that we can be in that kingdom. **It's not a kingdom just about Him reigning but it's a kingdom of each of us surrendering to Him and being a part of that kingdom.** And this is that message that's coming out.

Acts 18, Acts 18, and again, all Jews at this point with some Israelites mixed in but no, no Gentiles. Acts 18:14 and this is when Paul is arguing, right? He's arguing with these Jews about whether Yahshua is the Messiah or not and now they are trying to get the Gentile leader to put Paul in prison or to defend against Paul. Look what happens here.

Act 18:14-16 *But Paul being about to open his mouth, Gallio said to the Jews, If, indeed, then, it was some wrong or wicked criminality, O Jews, according to reason I would listen to you ... So he is saying, if Paul did something that was a criminal offense against the law, he will listen ... But if it is a question about a word, and names, or **your Torah** according to you, you will see to it yourselves; for I do not wish to be a judge of these things. And he drove them from the tribunal ... So what is this showing? It's showing that what they are arguing about is whether Yahshua is the Messiah from scripture or not. And he is saying, "Look, this has nothing to do with our law. This has to do with your religion."*

Because **the early believers were not a separate religion**, there was no such thing as Christianity. Christianity came 4th century, Constantine. We will get into that probably in 2 weeks, maybe 3 weeks depending upon how quick we go. But what were they? They were a sect of Judaism. They were a sect of Judaism and they had to be because it was not legal. **You could ... in this day, in the Roman Empire, you could not just go out and start a religion.** You know, there wasn't freedom of religion. What happened was, if you were under the umbrella of Judaism as a sect of Judaism, you were legal; if not you were going to have trouble. I want to read you here a couple of quotes from Study Bibles that talk about this. This is a note from Acts 16 and maybe I'll read ... go back to Acts 16 first.

Act 16:19-21 *And seeing that the hope of their gain went out, having seized Paul and Silas, her masters dragged them to the market. And bringing them near to the soldiers and magistrates, they said, **These men are very much troubling our city, being Jews...** So this is a Gentile city and he's judging Paul and Barnabas because they are Jews and look what he says ... *and preach customs which it is not lawful for us ... Gentiles ... to accept, nor practice, being Romans.**

Now what is he bringing there? **He's bringing the Jewish customs to the Gentiles; he's not accepting Gentile customs.** And I'll read the study note here from the Ryrie Study Bible. It says, "Being Jews do exceedingly trouble? Judaism was not a prohibitive religion, the cult of the Emperor being the official religion, but propagating for it, it was regarded as a menace. **Paul and Silas were regarded as Jews since at this time the Romans considered Christianity to be a Jewish sect.**" It wasn't a new religion that was started; it was a sect of Judaism.

Here in 18, Chapter 18, where we were just reading, I'll read the note. It says here, "Judaism was **a licensed religion** under Roman law. Christianity could take advantage of this protection as long as it sheltered itself under the tent of Judaism. The Jews must have complained that these Christians were not a division or sect of Judaism and Gallio refused to see it that way. He said in affect, "Settle your own religious squabbles yourself." This ruling was probably important for the spread of the Good News."

Very clearly we see from the history of it, there was not a new religion that was being started. It had to do with the Torah and whether some believed Yahshua fulfilled the scriptures as the Messiah and some believed He didn't but all believing in the same Torah, but **no Gentile beliefs being brought into the people.**

Act 24:4-5 *But that I not hinder you more, I beseech you to hear us briefly in your fairness. For having found this man ... talking about Paul ... pestilent and moving insurrection among all the Jews throughout the world, and a ringleader of the Nazarene sect ...* A ringleader of the Nazarene sect, it was a sect of Judaism that they were called. Sometimes they were called 'The Way'; sometimes they were called 'the Sect of the Nazarene' because Yahshua was from Nazareth. They were names, they weren't official names. They didn't put it on their synagogues. These were just names they were being called by. But literally, clearly we see, they were a sect of Judaism; they were considered a sect of Judaism.

Acts 21:20 and this is when word is going around that they are making up these false things about Paul, and they are saying that Paul is trying to do this, and it's all nonsense and look what they say to Paul.

Act 21:20 *And hearing, they glorified the Master, and said to him, You see, brother ... talking of Paul ... how many myriads there are of Jews that have believed, and all are zealous ones of the Torah ...* How many thousands and thousands of Jews are believing and they are all zealous ones of the Torah. And then what do they tell Paul? Look Paul, go and do this vow with these guys and show these people that this is nonsense what they are saying about you, that **you also keep the Torah.** And what does Paul do? He goes and does the vow; he does the vow to show, "Of course, I keep the Torah." He's a Pharisee of Pharisees, of course, he does.

It's a fairy tale; it's a fairy tale for people to try to say that at this time, the believers were not observant to Torah. It's an absolute fairy tale because one of the things, **one of the main things that would prove whether someone was a Messiah or not was whether He kept the Torah.** Deuteronomy 13, **if somebody comes to you, even if they do miracles, even if they raise the dead, do whatever miracle is done, but they take you away from the Torah, he's a false prophet.** So in this day when there were a lot of false, that was one of the big tests. You know to see, was Yahshua keeping, was He upholding the Torah and that's why they tried to twist it, the Pharisees, wherever they could, but they couldn't. That's why they said, "You're doing what's unlawful on the Sabbath day" and He said, "Show Me where it is unlawful, it's not unlawful to do good." He might have been breaking their oral traditions but He never broke the law of the Torah.

He never broke the law of the Torah if He did, He wouldn't be able to be the Messiah. I tell Christians that, "Do you realize that when you are saying that Yahshua did away with the Torah, you are disqualifying Him from being the Messiah. I mean, it's **one of the basic things of**

being the Messiah is you have to be Torah observant. You couldn't qualify for the job if you weren't, it wouldn't make sense. John 4:46. Oop, John 5:46

***Joh 5:46-47**For if you were believing Moses, you would then believe Me; for that one wrote concerning Me. But if you do not believe his writings, how will you believe My Words?... For if you were believing Moses, you would then believe Me; for that one wrote concerning Me ... So Yahshua came not to do away with the Torah but to fulfill it, to fulfill it. There is no contradiction. There is absolutely no contradiction here. Where the contradiction comes is by Christianity trying to say the Torah is somehow done away with.*

***Mat 10:5-7**Yahshua sent these twelve out, charging them, saying do not go into the way of the heathen, and do not go into a Samaritan city. But rather **go to the lost sheep of the house of Israel**. And going on, proclaim, saying, the kingdom of Heaven has drawn near.*

We know this from history. I don't think we will have the time during this class but I will definitely put it in the book of where the apostles went to and we see that most of the apostles, except for Paul ... He was in a whole different class, he had a different job but Peter, Jacob, Andrew, all the other apostles; they all went to areas where Israelites were. That's what He said, "Don't go the way of the heathen, go to the lost sheep of Israel." And all of their preaching that we can see from secular history shows that these people went to where the Israelites were. Even if you look at the letters, the letter of the book of Jacob, what did it start with? *To the 12 tribes scattered abroad.* **So clearly the message was to Jews and Israelites. That's the way it started and that's the way it was.**

For 14 years, this is the way it was. So the whole foundation ... a lot can happen in 14 years. You know, when something is new and there's a movement that's starting, you know, to make a foundation of something for 14 years is a pretty good time and **yet there is nothing about Gentiles there**, whatsoever, no Gentiles, nothing, no business. So for 14 years, like I said, what is the big problem? Fighting over whether Yahshua is the Messiah or not, that's 14 years.

But now something happens. Now there is a change, now there's a change that's coming and we are going to read about it in Acts 10 because we were reading about it a couple of weeks ago in Romans 11 that Israel's sin of being cast into diaspora became what? Salvation for the nations. So now Yahweh had a plan that they don't know about. Like I said, these are all Jews and Israelites. **Their mind is focused, their culture here; they are not thinking anything because from the time of Abraham, what was the message always? Sanctification away from the world,** "I'm taking you away from them." When Yahweh brings them into Israel, what does He say? "Stay away from all these people. If you have to, kill them all but don't be part of them."

And now something is going to change that He is actually going to allow non-Jews to come into the Covenant. But ever here, even in the beginning which we are going to find out and maybe we'll go over this before ... well we'll read the first two verses in 10 because I want you to understand who Cornelius is. **Cornelius is not your run-of-the-mill Gentile.** He's not your guy who is going to be over here in Corinth that is eating animal flesh with blood dripping out of it, that's doing all these cultic practices. That's not Cornelius. Cornelius is not a Jew but he is a Jewish proselyte. He's a Jewish proselyte. So let's read 1 and 2.

Act 10:1-3 *But a certain man, Cornelius by name, was in Caesarea, a centurion of a cohort being called Italian, one **righteous and fearing YAHWEH** with all his house, both doing many alms to the people and praying continually to YAHWEH. About the ninth hour of the day, he saw plainly in a vision a cherub of YAHWEH coming to him, and saying to him, Cornelius!*

So like I said, he's not just a Gentile out here doing whatever. Here's a guy that's **a proselyte; he's going to synagogue**, right? When it talks about one righteous and fearing Yahweh, the same word ... Go back to Act 2:5. Remember on the day of Shavuot, who were the ones Yahweh gave His Spirit to? Was it just anybody? No, it was *Jews living in Jerusalem, 'devout' men*. That means 'righteous before Yahweh', that word in Aramaic. It's the same word used here for Cornelius that he was righteous before Yahweh, which means by this word itself, **he was a commandment keeper**. So now, he's a semi-proselyte but stopping short of circumcision. Why? Because he wasn't Jewish. **Circumcision is a Jewish thing, it's a cultural thing, it was never a Gentile thing**. Show in the Bible where Yahweh is telling Gentiles to go out and circumcise yourself. It's not. It was a sign to Abraham, it was a sign to the seed of Abraham, it's a sign to the Jewish nation. It's not a sign to Gentiles. Never was, still isn't today. But that will be for next week, circumcision.

But let me just read notes here from the Study Bible. It says, "**Cornelius was a semi-proselyte to Judaism accepting Jewish beliefs and practices but stopping short of circumcision.**" So again, is he Jewish or Israelite? No but is he a Gentile like one of these guys out here, like I said, eating meat with blood, doing all these cultic ... no. No, he is not. He is somebody who is meeting in synagogue, he's joined himself to the Jewish people; he's simply not Jewish by birth now. So he is not circumcised.

Here is another clue that we get from a study note. Remember we said that what is he doing at the 9th hour? He's praying and it says, "About 3 in the afternoon, another indication that **Cornelius followed Jewish religious practices**; 3 in the afternoon was the Jewish hour of prayer, the hour of the evening incense." So very clearly, even the historians know this, there is no doubt. So what we are seeing is **the very first non-Israelites to be allowed into the Covenant were actually already proselytes; they were already understanding, they were already Sabbath keepers, they were already keeping Kosher laws, they were already praying at the time of days**. There is only one difference, they're just ... the only difference between them and the Israelite was by birth. They simply were not Israelite by birth. So now, let's look what happens in the story. We will move on here because this is one of the most misunderstood stories in scripture.

Okay, there is a vision in verse 3 and he was staring at him, a cherub comes to him. **Act 10:4-6** *And he was staring at him, and becoming terrified he said, What is it, Master? And he said to him, Your prayers and your alms went up for a memorial before YAHWEH. And now send men to Joppa and call for Simon who is called Peter. This one is lodged with one Simon, a tanner whose house is by the sea. He will tell you what you must do.*

So first he is in Caesarea, he tells him to go to Joppa. Joppa is the port over there, not far from Caesarea ... The ones that were with us, you know, we were in Caesarea. We weren't in Joppa. But they actually have a traditional place still today of Simon the tanner's house that you can go there. There's not a whole lot in Joppa but there is still a port that you can see. Joppa was also where, remember Jonah? That's where he left from, he left from the port of Joppa or Yaffo in Hebrew of Jaffa. We were talking the other day about Jaffa oranges, they are some of the best in

the world. But clearly this is in Israel, there's no doubt about that. So he is telling him to go there and look for Peter and then he is going to tell Peter to look for this guy.

Now what does Yahweh do? He's going to bring to bring it together. Now, there's one problem we're going to have before I get into the story. What is that problem going to be? Culture, culture, **there is going to be a culture problem** because in Peter's mind and in the mind of all these Israelites, you know, **anybody who is not an Israelite, not a Jew; we want nothing to do with.** Even today, like I said, go to a Jewish person's house, they will feed you, they will be nice. As soon as you leave they will break the plate. They'll never eat off that plate again because you're a Gentile. That's their law, that's the way they are looking at it and the oral law made this magnified. So now, Yahweh has a problem, you know.

How on earth is He going to get the disciples and particularly He has got to get the leadership, Peter is the head disciple here, **how is He going to get him to see this?** How is He going to get them to see after telling them 1,000 years to stay away from these people, how is He going to get them to see that they are going to have the same equality that you are going to have? Not going to be an easy thing but **He is going to use the oral law to show Peter that the oral law is not good,** you know, that the oral law is not something that is good. And first let me go into a verse here, verse 19.

Act 10:19-20 *And as Peter pondered concerning the vision ... We will get into the vision after this ... the Spirit said to him, Behold, three men are seeking you. But rising up, go down and go with them, **not discriminating,** because I have sent them ... Why would it say **not discriminating?** Because he wouldn't even eat with somebody that was not a Jew.*

Do you know in the 1st century, some of the best olive oil came from Gentile areas like Bet Guvrin. Do you know **a Jew would not even use olive oil that was pressed by a Gentile?** Let's try to put it a little more in your mind that you might understand it and you have a big problem here with Palestinian and Jew, you all know that, you see it. Today, it's the same way with Palestinians. **The Palestinians will not do anything that's Jewish** and they know that something is coming from Jews and that's why, like I said, even with the dates he was talking about. They have to put on the box, nothing. If they know that that date is coming from a Jew, they won't eat it. It's that simple. Do you know that you have Daylight Savings Time? Do you know the Palestinians will not do Daylight Savings Time because the Jews do it at the same time? They do it at a whole different time just because they won't do it like a Jew does it. So you can see it. We see it in our culture. You see it the way it is. You see racism. In any form you look at it, it's evil before Yahweh. **But when it's cultural racism, when there are deep divides that are here; they are not that easy to change.** So here He is saying, because Peter would never go with these guys that were not Jewish, but He is saying, "Don't discriminate because I am going to send you."

Act 10:21-28 *And going down to the men, the ones sent from Cornelius to him, Peter said, Behold, I am the one whom you seek. What is the cause for which you are here? And they said, Cornelius, a centurion, **a just man and one fearing YAHWEH** ... that's a righteous man, meaning he keeps the commandments. He's a Shabbat keeper ... *and being testified to by all the nation of the Jews, was divinely warned by a holy cherub to call you to his house and to hear words from you. Then calling them in, he lodged them. And on the morrow Peter went out with them. And some of the brothers from Joppa accompanied him. And on the morrow they entered Caesarea. And Cornelius was awaiting them, having called together his relatives and the beloved**

friends that he had. And **as Peter was coming in**, meeting him, Cornelius fell at his feet and worshiped. But Peter lifted him up, saying, Stand up! I myself am also a man. And talking with him, he went in and found many having come together ... And look what he says to him ... You know that **it is not lawful for a Yehudean man ... a Jew ... to associate with or come near to a foreign man who is not a son of his tribe, but YAHWEH showed to me concerning a man not to say that he is common or unclean.**

Show me in the Torah where it ever says this. It doesn't, it doesn't say that a Jew cannot sit down and eat with a non-Jew. This is part of the oral law. This part of the cultural oral law that the rabbis were bringing in and that's why he is saying, "It's unlawful for me to even sit down with you." So if you can't even sit down with a person, how on earth is Yahweh going to do this? And now you have a bigger problem coming on their hands as we are going to see because this is only the beginning of it. This is only here in the local area that **He is going to show them that whether the guy is an Israelite or whether he is a proselyte, it makes no difference in My eyes. What makes a difference in My eyes, this is Yahweh saying this, is if he fears Me and keeps My commandments.**

But now the next step is going to be, this is going to go out the world now. This is going to go, I am going to send, you know, Shaul, this rabbi of rabbis with his long beard and going out there and he is going to go to all the Gentile areas and they will be full Gentile congregations. So what's going to happen if they don't get past this problem, you know what's going to happen? The same thing that happened in America 60 years ago, you're going to have segregation. You're going to have a Gentile congregation meeting here and you're going to have a Jewish congregation meeting here. How do you have a fellowship meal? You can't, they won't eat together. How on earth can this message, the true message because this ain't a religion, this is the true message through the Holy Spirit of the equality of everyone before Yahweh that it doesn't matter who we are, what matters is our obedience to Him; **how can you ever get this out, if this problem is not solved?** And that's why Yahweh is going to do something to solve the problem. He's going to do something that's going to be outrageous in Peter's mind but He is going to make a real point to Peter. So now we get into the vision. Back to Chapter 10 and verse 9.

Act 10:9-15 *And the next day, as they passed along on the road, and drawing near to the city, Simon Peter went up on the roof to pray about the sixth hour. And **he hungered and desired to eat.** And while they prepared for him, a stupor fell over him. And he saw the heaven being opened and a certain vessel like a great sheet coming down on him, being bound by four corners, and let down onto the earth; in which were **all the four-footed animals of the earth, and the wild beasts, and the creeping things, and the birds of the heaven.** And a voice came to him, Rise up, Peter, slay and eat. But Peter said, Elohim forbid my Master, because **I never did eat anything common or unclean.** And again a voice came to him a second time, **What things YAHWEH made clean, you do not make common.***

Now the first thing you have to **understand is the difference between unclean and common** because this is one of the most misunderstood things in scripture. People think that Yahweh is telling Peter to eat something unclean ... He never said that. The first thing He said was simply, "Get up and eat." Well what's on the sheet? Lamb, cow, chicken ... and pig, right, beside other things but there is clean as well as unclean. Yahweh never tells Peter to eat the unclean. **He simply tells him to eat** but according to Jewish custom, if you have a table here

and I have a dish of chicken and a dish of lamb and a dish of pork, because the pork is on the same table as the chicken and the lamb, I can't eat any of it. It's become common. It's not unclean because it's not mixed. This is all chicken, this is all lamb but it's become common. Remember we talked about common. What is common? Used by all, it became common. It's not sanctified anymore. So now they can't eat any of it. So Peter could have just as easily eaten the clean food than the unclean.

Yahweh never told him to eat any unclean but look what He says. **He doesn't say, "What I made clean, don't call unclean." He says, "What I make clean, don't call common."** Because He is using this analogy, and again that is not in the Torah, the Torah never says that. The Torah does not say that if you have pig on the same table as fruit, you can't eat the fruit. It never says that. There is no scripture in there that ever says that, that's according to the Rabbinical oral law. It's according to the oral law but what He says is, "What things Yahweh made clean, do not make common." He is using this analogy of the sheet because Peter could have just easily eaten clean food as unclean. And He is saying, **"You don't call people that I have made clean, that have My Spirit, you don't call them common."** Because it's blaspheme, it's blaspheme. Any believers who believe, "Oh you are less because you come from this country or you are more because you come from this country", it's blaspheme.

There's one Spirit, we all have that Spirit. It doesn't matter what is on us on the outside, when we have the Spirit of Yahweh, there's equality. That's why it says *there is neither male nor female, there's neither bond nor free, there's neither Jew nor Greek*. Of course in the flesh there's Jew and Greek, there's male and female, there's bond and free but in the Spirit, there is not difference. **We all have the same potential in Yahweh** but because of the cultural boundaries in this 1st century, **it was extremely hard to understand this** and that is why Yahweh had to show him something in a vision in a way that he could understand it. So now he is looking and he is saying, "You know what, You're right. You're right. Why would my fruit become unclean simply because something else was near it that's unclean?" Why would that be? It doesn't make sense.

Act 10:16-17 *And this happened three times, and the vessel was taken up into the heaven again. And as Peter was doubting within himself what the vision which he saw might be, even behold, the men come ...* and then he is going to tell them. Like we said in verse 28, he's saying it is unlawful for him to even eat with a man who is not a Jew and now I will drop down to verse 34.

Act 10:34-48 *And opening his mouth ...* and now Peter gets it ... *Peter said Truly I see that **YAHWEH is not a respecter of faces**, but in every nation the one fearing Him and working righteousness is acceptable to Him. The Word which He sent to the sons of Israel, preaching the good news of peace through Yahshua Messiah, He is Master YAHWEH of all. You know the thing that happened throughout all Judea, beginning from Galilee after the baptism that John proclaimed, **Yahshua the One from Nazareth**, how **YAHWEH anointed Him with the Holy Spirit and with power**, who went about doing good, and healing all those having been oppressed by the devil, because Elohim was with Him. And we are witnesses of all things which He did, both in the country of the Jews, and in Jerusalem. They did away with Him, hanging Him on a tree. YAHWEH raised Him on the third day and allowed Him to be seen openly; not to all the people, but to witnesses, the ones having been before hand-picked by Elohim, **to us who ate and drank with Him after His resurrection from the dead**. And He commanded us to proclaim to the people and to witness solemnly that it is He who has been marked out by*

*YAHWEH to be Judge of the living and the dead. To this One all the Prophets witness, so that **through His name everyone believing into Him will receive remission of sins.** As Simon was yet speaking these words, the Holy Spirit rested on all those hearing the Word. And the brothers, those circumcised, who came with him, were amazed and astonished that the **gift of the Spirit was even poured out upon Gentiles.** For they heard them speaking in different languages and magnifying YAHWEH. Then Simon answered, Can anyone forbid the water that these not be baptized, who the Holy Spirit received, even as we also? And he commanded them to be baptized in the name of our Master Yahshua the Messiah. Then they asked him to remain some days.*

So again, normally baptism comes first and then the Holy Spirit is given. Why was it given first here? As a sign because Peter wouldn't have baptized him but **once he saw that they received the Spirit just like they did, he realized there is no respect of persons before Yahweh.** There is no respect of persons before Yahweh. Chapter 11.

***Act 11:1-3** And the apostles and the brothers who were throughout Judea **heard that the gentiles also received the Word of YAHWEH.** And when Peter went up to Jerusalem, those of the circumcision with him, saying, You went in unto uncircumcised men and ate with them ... So now, he has come back. These people didn't get the vision, so they're saying, "What on earth are you doing? Why would you go to Gentiles?"*

***Act 11:4** But beginning, Peter set out to them in order ... and he tells them what happened with the vision and all those things. He tells them exactly the story that we read and I'll start in verse 16.*

***Act 11:16-19** And I recalled the Word of our Master, how He said, John indeed baptized with water, but you will baptize with the Spirit of Holiness. Then **if Elohim gave the same gift to them as also to us, believing on the Master Yahshua Messiah, and I, who was I to be able to hinder Elohim?** And hearing these things, they kept silent and glorified YAHWEH, saying, perhaps Elohim also has granted to the nations repentance unto life. Then, indeed, they who were scattered by the oppression taking place over Stephen ... and they go on from there.*

So we see **Yahweh had to do it this way.** It's the only way that it would have not had chaos. If Yahweh didn't do it this way and now, all of a sudden, they are going to start eating with Gentiles, they are going to start saying Gentiles are equal. If you would have had division, you would have had chaos. But by Yahweh doing it this way, by Him doing the miracle; by Peter being the chief apostle, the one that He comes to first, by Him showing him these things ;**by Yahweh, Himself, giving the Holy Spirit to the people, it proved to them that Yahweh is not a respecter of person.** Even then, even then, look what happens in Galatians 2. Maybe you have questioned this story before, hopefully now you will understand it a little bit better. Galatians 2:11, because this is still years later, look what still happens with Peter. Paul is talking about when he came and met the apostles there.

***Gal 2:11-12** But when Peter came to Antioch, I opposed him to his face, because he was to be blamed. For before some came from Jacob, he ate with the Gentiles. But when they came, he drew back and separated himself, being afraid of those of the circumcision ... So not everybody was going to agree with this.*

Gal 2:13-21 *And all the others who were from Judah submitted with him on this issue, so that even Barnabas was lead into their hypocrisy. But behold! When those who did not follow righteously the truth of the good news, I said to Peter, in front of all their eyes, "If you Judeans, live as Arameans and not as Judeans, why do you urge the Gentiles who have joined themselves to Judah to live as Judeans? For if we have a Jewish nature ourselves, and not sinners of the nations, knowing that a man is not justified by works of (Levitical) Law, but that it is through faith in Yahshua Messiah, we also believed into Messiah Yahshua, that **we may be justified by faith in Messiah and not by works of (Levitical) Law**, because all flesh will not be justified by works of Law. But if seeking to be justified in Messiah, we ourselves also were found to be sinners, is Messiah then a minister of sin? Elohim forbid! For what if I build again these things which I destroyed, I prove myself that I have passed by the commandment. For by the Torah I am dead, that I might live to Elohim. I have been crucified with Messiah, and I live, yet no longer I, but Messiah lives in me. And the life I now live in the flesh, I live by faith toward the Son of YAHWEH, the One loving me and giving His life on my behalf. I do not set aside the grace of Elohim; for if righteousness came through (Levitical) Law, then Messiah died without cause.*

So here it is that even years later, Peter chief apostle is still this cultural divide and like I say, does Acts 10 solve some problems? Of course it does, of course it does because **people see that Yahweh does this but at the same rate it doesn't solve human nature**. It doesn't solve human nature so that people that can't understand it, people that are prejudiced, people that just have this mindset that they can't think past their own mindset, what's going to happen? **There are still going to be divisions**. So this is only the beginning, the beginning of a lot of these things. But clearly, when we go to Act 10, there is no way in the world that you ever come up with that Peter ate pork or that Yahweh was making unclean food clean because clearly He said not to call any man unclean. That's what Yahweh was telling him, **not to call a person unclean or actually common, a person common** because the food, like I said, the clean food wasn't unclean but it was common. And by understanding the definition of common and unclean, it helps you understand exactly what He is talking about.

You see the same thing in Romans 14, maybe we will go there. And what are we talking about in Romans 14? A whole different situation there, you're not talking about unclean food. You're talking about that in the Gentile areas like Rome ... remember **Rome is the capital of the Roman Empire**. They have **many false pagan temples** that are over there, **thousands of sacrifices** that are going on to false deities. What do you do with all the meat? You know you are not going to sacrifice all this meat and throw it in the garbage so what would happen is, some of the meat that is being sacrificed to these false deities are being sold to the people that own shops in the meat market. So now, let's say you went into Tiberius here and you're shopping at the meat market. What if you found out one of those pieces of meat was sacrificed to some, to the god Zeus. Would you buy that meat? You know Paul says it's nothing, does it make a difference? But it might violate somebody's conscience. So now some of the believers, some are becoming vegetarians; they are not eating meat at all and they are being very self-righteous about it.

That's what Romans 14 starts out with, you know. Matter of fact, you can read it. *Assist the one who is **weak in the faith**, not to judgements of their thoughts. One indeed believes to eat all things but one being weak another eats only vegetables*. So this is why. Because they were saying, "Hey, if we don't know if this meat can be sacrificed to an idol, we shouldn't even eat meat at all." And then the ones that are eating it, they're looking down upon them. "How do you

know that wasn't sacrificed to idols? How can you do that?" And it is **causing division** so what does Paul say? If you get down to it, verse 13.

Rom 14:13-15 *Then let us **no longer judge one another**, but rather judge this, **not to put a stumbling-block or an offense toward a brother**. I know and am persuaded in the Master YAHWEH Yahshua that nothing by itself is common ... The word is common not unclean. There are things that are unclean by itself. Pork is unclean by itself, shrimp is unclean by itself. We know that, Leviticus 11 but **nothing is common by itself**. So that is what he is saying, the fact that is was sacrificed to an idol, it might end up in a meat market, so what. You know, "So what." That's what he says. What does it mean? Yet, if somebody tells you, "Hey, that meat is better because it was sacrificed to Zeus!" He says don't eat it. He says, "Not for you but for them, for their sake." So that's what he is saying ... *nothing is common by itself; except to the one deeming anything to be common, it is common. But if your brother is grieved because of your food, you no longer walk according to love. Do not by your food destroy that one for whom Messiah died.**

So let's say this was the situation here, matter of fact, it's a real situation. If you go in Migdol, there's a new shopping center that's over there. It's a Muslim store ... I don't know if anybody has been there. We have been there on tour. It's a Muslim store. If you look in the back where the meat is, you'll see a big glass thing and all of this meat hanging up. That's for a reason because the meat is 'halal' which means all of their meat has been sacrificed to Allah. Me personally, I don't want to eat any meat sacrificed to Allah. So now, if I came to your house, I'm not going to ask you. If an Arab invites me, I'm not going to say, "Is that halal meat or not?" **but if they tell me it's halal meat, I won't eat it.** I won't eat it. So that's the point now.

Now, let's say this is the situation. If some of you were offended at that, would it be proper for someone to say, "Well, I don't care. I'm paying for the meat, I'm bringing it in and we are going to do it." No, you wouldn't be showing love for your brother. And that is what he is saying. **If meat or coffee or wine or anything that's not dealing with something of the Torah is going to cause a division of the body, it ain't worth it.** It ain't worth it, so that is what he is saying.

Rom 14:15-17 *But if your brother is grieved because of your food, you no longer walk according to love. **Do not by your food destroy that one for whom Messiah died.** Then do not let your good be spoken evil of. For the kingdom of YAHWEH is not eating and drinking, but righteousness and peace and joy in the Holy Spirit ...*and that is what he is talking about. Nothing to do with clean and unclean, it has to do with common. It has to do with food that became common, in this case because it was sacrificed to an idol.

So, I think I am going to stop there for today. We've covered a lot of ground but like I said, **that cultural ground is major here.** It's major because now we have something else that's going to change everything and that's the calling of the apostle, Shaul. Like I said, he's not a guy ... I love Shaul but I don't covet his position, I really don't. Because if I was a rabbi of rabbis and I was here with my long black coat and I had my beard and I was a rabbi, I certainly wouldn't want to be going to Corinth or Ephesus or all these Gentile areas. Although Paul loved these people, it wasn't an easy ministry. Plus because of what he did in the past, we know that the people in Israel didn't like him that much and people were suspect of him. And sadly as we will see, at the end of his life, he was basically alone, you know. So, a great man ... 14 wonderful books that have given us encouragement for 2,000 years ... but a very very hard job that Paul had.

But Paul's job is going to change because now, **today we are going to talk about Jewish proselytes like Cornelius**, we're talking about with even Jews today, they call them 'Elohim fearers'. You know, 'righteous Gentiles', have you ever heard that term? Like Arthur Schindler, they have a tree for him at YadVashem, he's called a 'righteous Gentile'. And that's what they would call '**Elohim fearers**', **they were called in Bible times**. These were people who were non-Israelite but they joined themselves to the Jewish nation. They kept Shabbat, they kept the hagim, they kept all the laws; they simply were not Jewish so they were not circumcised.

So the next time we're going to get into ... actually the next two times, the next time I want to get into circumcision. I think we should get into that first, talk about the whole thing because that is a big one that will take the whole lesson. And then we will get into the **apostle Paul because now he's going to go to real Gentiles and there is going to be many Gentile congregations and it is going to cause some problems**. Because of the same way as we are seeing problems because of 'cultural Israelites', don't you think there are going to be problems when you go to an area where it is completely Gentile? Of course, of course there will.

I say, in the body of Messiah, what is the biggest problem why we have a lack of doctrine some times today? It's because **we all come from different areas and people bring their baggage**. So someone comes into the faith and they say, "I see the Sabbath, that's right." But because they are Pentecostal, they want to bring in the false tongues, you know. Because they were married 4 times, they want to bring in divorce and remarriage. And I say, "Who are the ones that have a problem with it?" You know, like we went over yesterday, the thing on the gift of languages; it's pretty simple what the gift of languages is but if you are a Pentecostal, you're going to fight it. The same with divorce and remarriage, it's pretty simple. If you leave your spouse and marry another, it's adultery. Who's going to fight it? The one who left his spouse and married another. **So whatever your vice is, that's the one you are not going to want to agree with and instead of repenting, people want to bring their baggage in**. And it causes problems.

And this is where we are going see, it's the same in the Gentile world. As you get out here, these Gentiles are doing these things and Paul has to deal with all this. You know, one minute they are calling him a deity and the next minute they are ready to stone him to death. What is it? So it's not an easy transition and that's why we are going to see some of the things that started creeping into the congregation; some of the false beliefs, where they came from; and that will bring us up to the destruction of the Temple and the end of the 1st century. So like I said, next week we will do circumcision and then the week after that we will go from Paul to the end of the 1st century. Because we are going to see a lot of the historical things that were happening also changed aspect of different things.

So hopefully you're enjoying it, I know I am. I love history, especially history that helps us to understand where we come from. You know, because we are all like adopted children that are just finding out our roots now and, Praise Yahweh, He has this history here for us that we can see what the early disciples were like and the things they did. Yahweh bless you all. Shabbat Shalom.