

WHAT WOULD
YAHSHUA DO?????

JUDAISM'S DOGMA
OR
YHVH'S WRITTEN
WORDS

YAHSHUA VS RABBIS

Peter spoke concerning the words of Paul:

2Peter 3:15

And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also, according to the wisdom given to him, wrote unto you;

16 as also in all his epistles, speaking in them of these things; wherein are some things hard to be understood, which the ignorant and unstedfast wrest, as they do also the other scriptures, unto their own destruction.

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

MATTHEW 15:1

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

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

MATTHEW 15:6

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

Matthew 15

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

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

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

DOCTRINE IN GREEK

1319. didaskalia didaskalia,
from 1320; **instruction** (the
function or the information):--
doctrine, learning, teaching.

Isaiah 29:13

Isaiah 29

13 Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and **their** **fear toward me is taught by the precept of men:**

Philippians 3:2 Beware of dogs, beware of evil workers, beware of the concision.

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

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

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

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

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

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

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

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

GALATIANS 1:12

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

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

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

Mark 7

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

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

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

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

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

MATTHEW 23:1

¶ Then spake YAHSHUA to the multitude, and to his disciples,

2 Saying, The scribes and the Pharisees sit in Moses' seat:

3 All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.

SHEM TOV'S HEBREW MATHEW SAYS:

3 All therefore whatsoever HE (MOSES) bid you observe, that observe and do; but do not ye after their (RABBIS) works: for they say, and do not.

ACTS 15:1

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

ACTS 15:5

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

1John 2

3 ¶ And hereby we do know that we know him, if we keep his commandments.

4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

5 But whoso keepeth his word, in him verily is the love of Elohim perfected: hereby know we that we are in him.

6 He that saith he abideth in him ought himself also so to walk, even as he walked.

What Commandments did Yahshua keep??

Matthew 5

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

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

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

John 7

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

John 8:28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.

John 12

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

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

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

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

Ex 23:20 ¶ Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.

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

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

FLAVIUS JOSEPHUS AND VIEW OF THE PHARISEES

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

The Pharisees establish commandments of Men

Ma'asei Ha Torah (מעשי התורה) = “Works of the Law”

Takanah (תקנה) and Gezerah = “Decrees”

Ma'aseh (מעשה) “Works”

Halacha (הלכה) “Law”

Minhag “Tradition”

BABYLONIAN TALMUD

ERUVIN 21b

My Son! Be careful concerning Rabbinical decrees even more than the Torah···. The Torah contains prohibitions···. But anyone who violates a Rabbinical decree is worthy of death- B. Talmud

RAMBAM'S INTRODUCTION TO THE MISHNAH

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“If There are 1,000 Prophets, all of them of the stature of Elijah and Elisha, giving a certain interpretation, and 1001 Rabbis giving the opposite interpretation, you should incline to the majority and the law is according to the 1001 Rabbis, not according to the 1,000 venerable prophets, only from the Rabbis who are men of logic and reason.”

Babylonian Talmud

Pesachim 115a

...and even on the view that precepts cannot nullify each other, that applies only to a Biblical (precept) with a biblical (precept), or a Rabbinical (precept) with a Rabbinical (precept), but in the case of a Scriptural and a Rabbinical (precept), the Rabbinical (one) comes and nullifies the Scriptural (one).

Pesitka Rabbati 3

A person must not say, " I will not keep the commandment of the elders because they are not

from the Torah." The Almighty says to such a person, "NO My Son! Rather all that they

decree upon you, Observe! As it is written, According to the instruction which they teach you

(Deut. 17:11). EVEN I (YHVH) MUST OBEY THEIR DECREE, as it is written, You will

decree and HE will fulfill it (Job 22:28)

DEUTERONOMY 17:8

If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, being matters of controversy within thy gates; then shall thou arise, and get thee up unto the place which YHVH thy Elohim shall choose;

9 and thou shalt come unto the ,PRIEST, the Levites, and unto the judge that shall be in those days: and thou shalt inquire; and they shall show thee the sentence of judgment.

10 And thou shalt do according to the tenor of the sentence which they shall show thee from that place which YHVH shall choose; and thou shalt observe to do according to all that they shall teach thee:

11 according to the tenor of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do; thou shalt not turn aside from the sentence which they shall show thee, to the right hand, nor to the left.

Jewish Encyclopedia Volume 2 p. 337

Even when They (Rabbis) decide that left should be right on right left, when they are mistaken or misled in their judgment, they must be obeyed (R.H. 25)

The Rabbis are the modern day
Pharisees

*Babylonian Talmud, Kidushin 66a:
Nidah 33b*

#1 Iniquity of the Rabbis:

Babylonian Talmud, Sabbath 31a

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

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

Exodus 24:12.

¶ And the LORD said unto Moses,
Come up to me into the mount,
and be there: and I will give thee
tables of stone, and a law, and
commandments which I have
written; that thou mayest teach
them.

- TABLETS = refers to the ten commandments:
- LAW = refers to the Torah:
- And the Commandment = refers to the Mishnah:
- Which I have written = refers to the Prophets and the Writings
- To Teach Them = refers to the Talmud

This teaches us that all of them were given to Moses at Sanai

(Babylonian Talmud, Barachot 5a)

THIS ALSO APPEARS IN THE MIDRASH

When the Almighty revealed Himself at Sinai in order to give the Torah to Israel, he recited to Moses in due order the Scriptures, The Mishnah, the Talmud and the Midrash..**Even that which a student asks his Rabbi, did the Almighty tell over to Moses at the time.** After He learned it from the mouth of the Almighty.

(Moses) said: Master of the universe! Let me write it for them.' (The Almighty) replied: I do not wish to give it to them (entirely) in writing.. but the Scriptures do I give to them in writing while the Mishnah, the Talmud, and the Midrash I give to them orally'
(Exodus Rabbah 47:1)

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

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

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

THE DOCTRINE OF THE PHARISAIC SECRET
KNOWLEDGE OF THE ORAL LAW IS GIVING TO THE
RABBIS IN THE MIDRASH:

—

(Elohim) Said to (Moses), I do not want to give it to them in writing, because it is known to Me that the idolaters will rule over them in the future and will take (scripture) from them and it will be despised by the idolaters. Therefore I am giving them Scripture in writing, but the Mishnah, the Talmud, and the Midrash I give to them orally, so when the idolaters come and (Israel) is subjugated by them, (Israel) will still remain separate from them.

(EXODUS RABBAH 47:1)

INIQUITY # 2 AUTHORITY OF THE RABBIS

THIS DOCTRINE BELIEVES THAT THE PHARASAC/RABBINCAL JUDAISM HAVE ABSOLUTE AUTHORITY TO INTERPRET SCRIPTURES.

Even if they instruct you that right is left or left is right, you must obey them (Sifre Deuteronomy 154 on Deuteronomy 17:11)

See also Baba Metsia, page 59b. in the Babylonian Talmud

Rabbi Eliezer and the Rabbis on
authority of the Torah
interpretation. This episode is
known as (The Oven of Achnia)

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

Deuteronomy 4:2

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

#3 INIQUITY OF THE RABBIS

EXODUS 23:2

Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to (THE MAJORITY)wrest judgment:

**USING DRASH AND TEXT MANIPULATION
THE RABBIS CONCLUDED THAT VERSE 2 IN
EXODUS MEANS TO**

*****INCLINE AFTER THE
MAJORITY*****

*****Maimonides emphasizes that a prophet who prophesies something contrary to the Oral Law, Even if Scripture agrees with the prophet, that prophet must be executed:**

(Maimonides,pp 27-28)

MAIMONIDES ALSO SAYS:

He who prophesies in the name... if he changes anything in the Oral law, even if the plain meaning of Scripture supports what he says, for example, if he says that when the Torah says “ you shall cut off her hand; (show no pity) (Deuteronomy 25:12 that it literally means cutting off the hand and not a monetary fine as we are taught by the oral law, and that prophet attributes his statement to prophecy saying, “The Holy-One, Blessed be He, told me that the commandment that says ‘you shall cut off her hand’ is to be understood at face value.” That prophet shall be executed through strangulation...”
(Maimonides, pp. 16-17)

#4 INIQUITY OF THE RABBIS
TRADITION OF MEN

MINHAG= TRADITIONS OF THE ELDERS

*(Minhag Yisrael torah hi) = A custom of Israel is
Law*

*literally means “A custom of Israel is
Torah” (Chidushei Ramban, Pesachim 7b)*

#5 INIQUITY OF THE RABBIS (MAN-MADE LAWS)

TAKANOT (reforms, enactments)

Mitzvot derabbanan (“Commandments of our Rabbis”)

Mitzvot de’Orayta (“Commandments of the Torah”)

Takanah (Rabbinical enactment”)

Halachah (biblical)law.

Examples:

Ritual Washing of the hands

Compare with Matthew 15:6

Lo B' Shamayim hi (Is not In Heaven)

Deuteronomy 30:12

***It is not in heaven*, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, and make us to hear it, that we may do it?**

The Pharisees say that because the Torah is not in Heaven, that it was giving to Moses at Sinai therefore He (YHVH) no longer had authority but only the Rabbis and this is the teaching at the time of Yahshua.

MARCION THE HERETIC

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

- Encyclopaedia Britannica

HARD TO UNDERSTAND WORDS OF PAUL

Galatians 2:19

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

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

2041. **ergon**, er'-gon

Search for 2041 in KJV

from a primary (but obsolete) ergo (to work); toil (as an effort or occupation); by implication, an act:--deed, doing, labour, work.

Romans 7:6

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

Colossians 2:16

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

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

In the Aramaic Peshitta

Galatians 3:23

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

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

Ephesians 2:14

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

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

ORDINANCES

1378. dogma, dog'-mah

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

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

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

Romans 3:28

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

PHARISAIC LAW AND CUSTOMS

Halachah/ Halachot(Rabbinic)

A law or laws derived directly from a manipulated interpretation of Scripture(midrash) or Rabbinic logic that oftentimes uses a proprietary series of filters from one or more of the many interpretation rules built on the seven rules of Hillel.

MINHAGIM

Customs are traditions enacted as law. This is built on the axiom “minhag Yisrael torah hi” (a custom in Israel is Torah). The line is blurred between Rabbinical halachah and minhag.

TAKANOT AND GEZEROT

Enactments and decrees of the Rabbis, invented out of thin air, with no Scriptural justification. Simply, new religious laws framed with the authority of the oral law: an unbashed violation of D'varim 4:2 and 12:32

MA'ASIM

The deeds or actions of Rabbis or sages, justifying how a tradition should be observed- the practicality of observance. The ma'asim (works) were derived from stories, incidents, and actions of Rabbis, not Scripture, making the Ma'asim a source for new laws.

Definitions of terms taken from commentary on Galatians by Avi ben Mordechai (page 57)

***Filters of Rabbinic interpretations of
Scriptures***

- **The seven Rules of Hillel**
- **The Thirteen Rules of Ishmael**
- **The Thirty-two Rules of Eliezer**

Romans 2:29

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

Galatians 2:21

I do not make void the grace of Elohim: for if righteousness is through the law, then Messiah died for nought.

Circumcision in Biblical halachah

Genesis 17:12

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

**Circumcision in Rabbinic / Pharisaic
Halachah perspective**

Hatafat Dam Brit

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

Peri'ah

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

Metzitzah

Sucking of the wound specially of newborn babies

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

Galatians 3

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

Where is the Word Written?

Deuteronomy 27

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

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