

## Public Debate - Should Christians Keep The Law? (3/15/2018)

The original presentation can be viewed at <https://www.youtube.com/watch?v=CNHKqhwu6Bo>

**\*Portions of this document have been edited from the video message to better present a comprehensive, written document. Special attention was given to preserve the original context, but this document is not verbatim. Scripture verses are in the red text with other quotes in blue. Therefore, it is recommended that this document is printed in color. The Hebrew words are generally accompanied with the transliterate, English word. In most cases, the Hebrew is to be read from right to left.**

**Moderator speaking:** Well welcome to our public debate should Christians keep the Law. We're looking forward to a robust and rigorous discussion tonight. We will be hearing from well versed individuals who I will introduce in a moment, but first of all I want to give a shout out and acknowledgement to Way of the LORD Church which is where we are today. Thank you for hosting. We truly appreciate it. Let's give them a hand. We have, I suspect, a number of other congregations that are present here this evening as well. So we thank you for partaking of this event tonight.

Let's talk a little bit about the process, and I'll introduce the debaters. Each side will have an opening statement that will last ten minutes. Then they will have a positioning statement which will last twenty minutes. Then there will be two rebuttal periods at five minutes for each debater. Then we will close with opposing statement of ten minutes. We have these two lovely women here who will be timing, and so we have to have them on it, and they're both brilliant.

I would like to introduce our debaters for the evening. Addressing the question in the affirmative is Daniel Joseph from Corner Fringe Ministries in Coon Rapids. Addressing the question in the negative is Jeff Somerville who is a member of Beacon of Hope in St. Paul. The order of discussion today will be addressing the question in the negative first and then in the affirmative.

Here are a few of the ground rules. Please refrain yourself from clapping, shout outs, and throwing softballs or whatever. We want to leave enough time for the debaters to get all their points out and everything to be heard. Therefore, at the end of the debate, we will give them both a rousing round of applause. Amen?

I will be moderating the debate and handling the transitions between each of the sections. At the end, we will have fifteen minutes left for questions from you in the congregation. If you have questions for Jeff, you will line up on the lefts side. If you have questions for Daniel, you will line up on the right side. We will alternate each of the questions in turn.

All right gentlemen. Are you ready? Jeff will take the question in the negative.

### **Jeff Somerville started the debate with his opening statement:**

Thank you Daniel Joseph and Corner Fringe Ministries for hosting this. And thank you to this beautiful Church, Way of the LORD, for hosting so we could have more people.

So, Romans 7:6—we are released from the Law. Romans 10:4—for Christ is the end of the Law. Hebrews 8:13—the LORD has made the first covenant obsolete. Ephesians 2:15—Jesus Christ abolished the Law of commandments expressed in ordinances.

We are here tonight to debate whether or not Christians should keep the Mosaic Law found in the Torah. On the basis of these are verses, and many others, I will take the position that Christians are not to keep this Law. The Law of Moses was given just to Israel for a season and a reason. At the center our debate tonight is externals like keeping dietary restrictions given Israel, observing the Sabbath, wearing fringes, observing certain feasts and holidays, and similar rites rituals and ceremonies given directly to Israel which are clearly not binding for us today. Tonight I will show you through five key passages in addition to multiple other broad themes of Scripture that Jesus Christ's fulfillment of the Law eliminates the need for us to keep the Mosaic Law.

Before we begin, let's take a moment to understand presuppositions that will underline our debate just so we are on the same page here tonight.

Presupposition number one: I am not an Antinomian. I am not without Law. Scripture does not teach Lawlessness and neither do I. As a new creature in Christ, out of love for Him I am naturally moved to keep moral commandments of God that reflect His eternal holy nature. There has always been Law before Mt Sinai, the Mosaic Law itself, and now in the Church age the Law of Christ. Keeping Christ's commandments is the fruit of His work in me not the root of my salvation. This is an important distinction.

Presupposition number two: All Scripture is inspired. All sixty six books of the canon of Scripture are inspired without error; therefore, all Scripture [is included including], Moses on Mount Sinai, Jesus at the Sea of Galilee, Paul at Galatia. Cover to cover, Scriptures is 100 percent reliable. This is, of course, including the New Testament which can be seen for example in 2 Peter 3:15 when Peter states—**Paul wrote to you according to the wisdom given him as he does in all his letters.**

[The verse as presented in Jeff's power point] **And count the patience of our LORD as salvation, just as our beloved brother Paul also wrote to you according to the wisdom given him, as he does in all his letters when he speaks in them of these matters. There are some things in them that are hard to understand, which the ignorant and unstable twist to their own destruction, as they do the other Scriptures** [emphasis added by Jeff, 2 Peter 3:15]. The epistles, therefore, are inspired. A verse later, [we find that] Peter also refers to Paul's letter as Scripture.

Presupposition number three: Clarity of Scripture regarding the Law. Scripture is clear, straightforward, and can be understood including when it is discussing the Law. As Psalm 119:130 states—**your word gives understanding to the simple.** Granted, some passages are a little hard to understand, which Peter points out noting that Paul is not as easy to understand when discussing end times. Just ask the Thessalonians about that. But in general, Scripture is clear even about the Law.

Presupposition number four: The Law of Moses does not save. The Law of Moses did not save or redeem the children Israel. We can see through the Old Testament God chose them, rescued them, and redeemed them Himself.

Presupposition number five: The Law Moses is one complete unit. The Law is not divided into moral, ceremonial, and civil types. It is one unit. When I say that we are no longer under the authority of the Mosaic Law, I mean all of the Mosaic Law. [This means] the whole form of it [and] not just the ceremonial and uncivil types. All of the Mosaic Law was made obsolete as legally binding in a covenant form to the New Testament believers. There would be no reason to place yourself under it. James 2:10 says—**whosoever keeps the whole Law but falls in one point has become guilty of all of it.** Again, at the same time, we are still to live moral, godly lives but as different in placing yourself under the authority of a covenant not given to you. We will get to that tonight.

Presupposition number six: Usefulness of and love for the Old Testament. Just because we are not under the Law does that mean we shouldn't study, teach, and preach it? No. Of course not. That doesn't mean that. The Law is still necessary to reveal God's character and point us to Christ. In the words of Martin Luther, all you Minnesotans, "We will regard Moses as our teacher, but we will not regard him as our Law giver."

I love the Old Testament. In it we see God's character, His ways, His works, His redemptive history. From the front cover to the back, all Scripture is equally important. Every word of God has purpose and is beneficial for teaching.

With these six presuppositions in mind, let us examine the next "P's" of the history of the Law, people, period, and place. By examining the who, when, and where of the Law, we are able to see if New Testament Christians should be a part of the Mosaic Covenant.

The people of the Law: Over and over God refers to them as, "My people." You cannot read the Torah without walking away understanding this was written to and for Israel. They are a treasured possession of God, a kingdom of priests. Not because they were superior, but rather because God elects them in His sovereign wisdom for His own purposes. The Law was for a specific nation. This was the same nation that received the Abrahamic Covenant. Check this verse out from Psalm 147:19-20—**He declares his word to Jacob, his statutes and rules to Israel. He has not dealt thus with any other nation; they do not know his rules. Praise the LORD!** Praise the LORD as in there, by the way.

The place of the Law: As new Laws and ordinance were implemented, let us notice how they are connected to the promised land of Israel. If you read through the Law in one sitting, you would find the Law is a specific constitution for Israel in its land. It is to protect, separate, and prosper them in their homeland.

God made Israel into a theocracy. [Here is an] example verse [from] Exodus 20:12. You don't have to go any further than that, the fifth commandment, and you'll see this truth. **Honor your father and your mother that your days may be long in the land that the LORD God has given you.** [It says] that your days may be long in the land.

Period of the Law: It had a beginning, Galatians 3:17. Paul here is distinguishing between the Abrahamic Covenant that is given to Israel in Genesis 12 and the Mosaic Covenant and when it came. This is what Paul says—**This is what I mean: the Law, which came [when] 430 years afterward, does not annul a covenant previously ratified by God, so as to make the promise void.** This verse clearly shows the Mosaic Law had a beginning.

Deuteronomy 5:1—And Moses summoned all Israel and said to them, “Hear, O Israel, the statutes and the rules that I speak in your hearing today, and you shall learn them and be careful to do them. The LORD our God made a covenant with us in Horeb. Not with our fathers did the LORD make this covenant, but with us, who are all of us here alive today.”

Just as there was beginning to the specific Law for specific people, the Law also had an ending. Here are few verses to consider. Galatians 3:19—Why then the Law? It was added because of transgressions, until the offspring should come to whom the promise had been made, and it was put in place through angels by an intermediary. Galatians 3:25—But now that faith has come, we are no longer under a guardian (emphasis added). Hebrews 9:10—but deal only with food and drink and various washings, regulations for the body imposed until the time of reformation.

We have seen the people, place, period, and the ending of the Law briefly. The Mosaic Law was ended at the cross, so are we left without Law? Certainly not. The Mosaic Law had moral commands within it, and now that we are not under its authority, does that mean we are left without moral principles? By no means. Today we are under the New Covenant which Christ inaugurated, and those instructions are written on our hearts, newly in a form not like the Mosaic Law. In addition to that, we also see that the Law of Christ fleshed out in the pages of The New Testament.

Also within the New Covenant, God provided the Holy Spirit to enable us to obey Him. Since both the Law of Christ and the Mosaic Law have Laws in them that reflect the eternal, moral nature of God, we would expect overlap between the two. Both Laws are built on the same, all encompassing demands we find in Matthew 22:40, to love God and love others. Both forms of the Law draw from the same Law giver. The Mosaic Covenant was for Israel. The New Covenant directions are for us. We have a better covenant of guidance in light of the gospel of Christ.

Finally, in my opening statement, I would like to mention a side issue that relates to our topic tonight. It's a belief that some Torah keeping ministries had that if you keep the Law given Israel, you, therefore, are Israel, literally. I asked my friend that was a long-time member of the Hebrew Roots Movement, and I know they vary, if she witnessed this, and this is what she wrote me:

Many years ago our family embark on a life changing journey to learn and practice the roots of our faith. We really wanted to please God ,and we also love Israel, the Jewish people. We were tired of what felt like shallow Church teaches and were hungry for deeper knowledge of the Bible, and the Hebrew Roots Movement seemed to be the answer to our discontent. We soon learned through the two house theology that we were likely part of the last ten tribes from the northern kingdom, and that made us feel extra special. At first, the H.R. [Hebrew Roots] seemed amazing. As the years went on, we noticed big problems such as the idolization of Torah and the lessening of Jesus to a small side dish. We witnessed many people deny Jesus as their Messiah and convert to Judaism. They had basically studied themselves out of the belief in Jesus. It was heartbreaking, scary, and sobering. After seven years, and much prayer, God led us step by step right out the Hebrew Roots Movement, and we have never looked back. Jesus Christ is now....[Jeff's time ran out]

**Daniel Joseph starts his opening statement:**

All right. I want to open up tonight by taking you to Paul's second letter to Timothy. Before we get deeper into this topic tonight, I think it's important to establish some groundwork, some perspective, if you will. This is perspective I'm convinced will absolutely change the way you look at the Torah, which is to say the way you at the Law, the Mosaic Law.

And so with that said, I want to take you to 2 Timothy 3:15—**and that from childhood you have known the Holy Scriptures (emphasis added)**. The words *Holy Scriptures* in the Greek are ἱερά γράμματα, hiera grammata. It means the sacred writings. The question is, what does this mean to Paul? This is what we need to ask ourselves. What is Scripture to Paul? What is he conveying to Timothy? What is he telling Timothy he actually knew?

Well, all you need to do is to start navigating the New Testament. Do a word search when you get home on the actual word *Scripture* in the New Testament and all the variations thereof. Look at all the Scripture where it says—you have heard Scripture say—and all Scripture like that. What you are going to find is every single time it is mentioned in the New Testament, it is a direct quote of the Torah. It is a direct quote of the Law, or it's a direct quote of the prophets. All these righteous men we read about in the New Covenant and the New Testament, all these men in order to legitimize their claims and credibility to what they are teaching, they do it through the Law and through the prophets.

So what I'm telling you is, to Paul when he utilizes this term Scripture, he's actually referring to the Law. It fits, and that is absolutely critical for shaping understanding of where he's coming from. I do need to note, you need to remember in the first century, in Paul's day, there was no New Testament. That developed over the centuries. There was no closed canon or collection of books as we have today in what we call the *Berit Hadashah*, the New Testament. That didn't happen for many years later. The only pool, the only research, they drew from was in fact the Torah itself and the prophets.

I want to just give you a couple examples of this. In Luke 24:44-45, we read the following—**44 Then He said to them, "These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me." 45 And He opened their understanding, that they might comprehend the Scriptures (emphasis added)**.

So here we have this term Scriptures literally being used as a transposable term for the Law, for the Prophets, and for the Writings, which in Hebrew the Jews call the Tanakh. The Tanakh is the Torah, Nevi'im, and the Ketuvim. The Christian scholars call it the Hebrew Bible, and most of us here tonight would call it the Old Testament. But over and over again this is what we see being equated.

Let me take you to Galatians 3:21-22—**21 Is the Law then against the promises of God? Certainly not! For if there had been a Law given which could have given life, truly righteousness would have been by the Law. 22 But the Scripture has confined all under sin.** So here the Apostle Paul literally looks at the Law, the Torah, and he identifies it as Scripture.

Well that becomes very valuable as we go back to the passage we opened with—**and that from childhood you have known the Holy Scriptures, [Now listen to this] which are able to make you wise for salvation through faith which is in Christ Jesus (emphasis added, 2 Timothy 3:15)**. This is not able to make you wise in that perhaps you live a little better life in this age and make you wiser therefore get some more rewards in heaven. No! This is wise for salvation. Saying that, now you have my undivided attention because this is salvational. Any time Paul starts dropping the term salvation, it stops you dead

in your tracks, and you realize how serious what he's saying and what he's conveying is. He says this of the Torah; he says this of the prophets of the Old Testament, but then he goes on and says this—**All Scripture is given by inspiration of God, and is profitable for doctrine** (emphasis added, 2 Timothy 3:16).

The Greek word for *doctrine* is διδασκαλίαν, didaskalian. Do you know that literally means teaching your theology? Your doctrine, your theology, is supposed to be being established, according to Paul, based upon the Torah and prophets. This is a game changer.

It is not just profitable for doctrine—it's profitable for **reproof** (emphasis added, 2 Timothy 3:16). Reproof is ἐλεγμόν, elegmon in the Greek and means conviction. Are we as Christians going to the Torah for conviction? Are we going to the prophets for conviction?

It is not just that, it goes on in 2 Timothy 3:16—**correction**. Are we being corrected through the Torah as believers in Jesus Christ? What about—**instruction for righteousness**? I mean this is literally what the Torah is. Torah means instruction. Literally it's instruction for righteousness. Are we today, as a Church, utilizing the Torah for all of these things?

He goes on in 2 Timothy 3:17—<sup>17</sup> **that the man of God may be complete, thoroughly equipped for every good work**. That we may be complete, thoroughly equipped is what he says. I would say, "Equipped for war." We as Christians are supposed to be armed to the teeth. When Jesus was driven out into the wilderness by the Holy Spirit, he went out, and he fought the devil toe to toe and face to face. How did Jesus fight Him? Satan came to tempt Him and said, "Oh yes, if you're the Son of God, by all means turn these stones into bread." Jesus responded with the Torah. He fights him with the Torah, "Man shall not live by bread alone but by every word that proceeds out of the mouth of God." That is the Torah. Jesus fought the devil with Torah.

Satan takes Jesus to the pinnacle of the temple and says, "Cast yourself down. If you're the Son of God, do it." How does Yeshua respond? He said, "You shall not tempt the LORD thy God." He said, "It is written." Where is it written? In the Torah. Jesus is fighting the devil with the Torah.

Again, the third time he comes to Yeshua, "You fall down and worship me and I'll give you all these kingdoms for everything's been given to me." Yeshua says, "No. It is written you shall worship the LORD your God and Him only shall you serve." Again Yeshua uses the Torah. Every single time Jesus kept coming back with the Torah. That is warfare. That is spiritual warfare, and I'm going to tell you, and I know this to be true, every single person in these seats is experiencing spiritual warfare.

The devil is wreaking havoc. He is attempting to cripple you with fear, with depression, with anxiety, with lustful thoughts, and immorality just trying to get a hold of you to take you captive. How many of us are taking a page out of our Master's Book regarding how Jesus fought him? How many of us are quoting the Torah in war? That is huge. This is a game changer. Don't wonder why the devil would come and want to take the Torah, the Law, from the Church. To just read it as nice history in that we know this is Israel's history and we get to read about the people of God is wonderful. But this is a weapon of war, and we need to utilize it as such. Do not let the enemy come and take it from you.

This is what we read in Psalm 19:142—**Your righteousness is an everlasting righteousness, and Your Law [your Torah] is truth**. Public enemy number one of the devil is the truth. It absolutely, completely

exposes his kingdom. It destroys his kingdom. He has nothing left. The devil fled Jesus when He quoted the Torah. Powerful!

Jesus says this in John 8:31-32—<sup>31</sup> Then Jesus said to those Jews who believed Him, "If you abide in My word, you are My disciples indeed. <sup>32</sup> And you shall know the truth, [what is truth? The Law is truth] **and the truth shall make you free** (emphasis added)."

It exposes. The devil knows this. He knows the power of you going to the Torah, of you going to the Word of God, and embracing it. He knows what that means for his kingdom. His kingdom is over. It's done. There's nothing left.

The Torah is a weapon of war and Paul sees it. He calls it Scripture. That's huge because you hear it from times as Christians will come and say, "Well, Jesus came and did away with the Law." Well if we know the Law is Scripture, how many Christians could you imagine running around saying, "Jesus did away with Scripture?" That sounds crazy because it is! He didn't do away with Scripture. It is still valid.

I wonder, in closing the last couple seconds I have, are we as Christians, as believers in Jesus Christ, using the same measuring rod by which to identify things as good and evil, right and wrong, that the apostles used? This is what I ask? This is what we need to consider tonight as we get further into this discussion. [Daniel's time ran out]

**Moderator:** Thank you Daniel. We will now have the position statements from each of the parties, and Jeff will address that question in the negative.

**Jeff Somerville's 20 minute positioning statement:**

Thanks Dan. Jeremiah [pertaining to] the New Covenant. "Behold, the days are coming, declares the LORD, when I will make a New Covenant with the house of Israel and the house of Judah, not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband, declares the LORD. For this is the covenant that I will make with the house of Israel after those days, declares the LORD: I will put my Law within them, and I will write it on their hearts. And I will be their God, and they shall be my people. And no longer shall each one teach his neighbor and each his brother, saying, 'Know the LORD,' for they shall all know me, from the least of them to the greatest, declares the LORD. For I will forgive their iniquity, and I will remember their sin no more (Jeremiah 31:31-34)"

What stands out here? There is a New Covenant going to be made in the future from when this was written. Very important here, this covenant is not like the covenant the LORD previously made when He took them out of Egypt. That would be the Mosaic Covenant, the Old Covenant, if you would. This covenant is going to be new, and it's going to be, "Not like the old one. Not like the one they broke." New and different is the take away.

As we read on, He says, "The Law will be put on their hearts." He will, "Forgive their iniquity and remember their sin no more." This covenant is going to address salvation issues of forgiveness. Ezekiel 36 teaches us that God will put the Spirit in them along with a clean heart.

While the New Covenant is eschatological when it was written in building on physical promises for Israel first promised in the Abrahamic Covenant, better yet to be fulfilled, the spiritual promises of it were inaugurated in Christ for Jew and Gentile believers in Him during the Church age. That's right now. It's an already not yet situation.

For us believers today, there is a new intervention work whereby He internalizes in our hearts His instructions for us. Remember Daniel said the meaning of Torah is instructions? The Jeremiah verse itself does not say what the content of that instruction will be, and that is not the main point of the passage, but we see it fleshed out in the New Testament in light of the gospel of Christ.

Our next “J”. [We covered] Jeremiah [first]. Now Jesus. Let's jump to the New Testament. Jesus Christ was born and ministered under the Mosaic Law. Galatians 4:4—**But when the fullness of time had come, God sent forth his Son, born of woman, born under the Law to redeem those who were under the Law so that we might receive adoption as sons.** An important key point here [is that] Jesus was born and lived during the time of the Law. We would expect Him to keep and acknowledge the Law during His life time just as Daniel said. You must make a distinction for there is a paradigm shift that is going to happen when the Church age begins. Scriptural revelation of salvation [throughout] history is ongoing, progressive if you would, all of it is inspired. All of it is true, and we expect a fuller revelation as we go on. God never changes. His moral character stays the same, but we see Him working different ways along the timeline of redemptive history and expressing His will for us in different ways. As an example, I like John 1:17—**For the Law was given through Moses; grace and truth came through Jesus Christ.** Notice the progression?

Now let's go to the famous passage [found in] Matthew 5:17-19. I'm sure Daniel is pleased as pie that I'm using that. Christ came to fulfill the Law—**“Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished. Therefore whoever relaxes one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever does them and teaches them will be called great in the kingdom of heaven (emphasis added).**

There might be much talk about this passage from my opponent tonight. I would like to highlight a couple critical things from this. I want to get the jump on this. Notice the contrast is between abolished and what? Fulfill. The contrast is not between abolished and observe. [It is] abolished and fulfill. Jesus is not claiming he's coming to just observe the Law here, but rather to fulfill it. Fulfill means to bring it to its attended meaning. Jesus did not come to discard the demands of the Law but to fulfill them, to satisfy, accomplish, or fulfill like fulfilling a prophecy. Think of the second syllable of the word, fulfill. [It] will fill up and fill out those prophecies in those pictures of Law.

Romans 10:4—**For Christ is the end of the Law for righteousness to everyone who believes (emphasis added).** The word *end* means either goal or cessation. Either way Christ is the culmination of all the Law required. He is also the fulfillment of any Old Testament prophecy about Him.

Christ fulfilled it this way. One, He fulfilled the Law by taking the required penalty of transgression of the Law for you and me on the cross with Him. Amen? And then He fulfilled the prophecies about His life and work of salvation on our behalf. He was the substance or embodiment of the types, shadows, and pictures in the ceremonial Law. He is the reality to those pictures, and He has come. He is here. Also, he did keep the Law perfectly. Christ can now place His righteousness on us as we place our debt of sinfulness on Him. That, beloved, is the great exchange. His righteousness. Not mine. Thankfully!

See John 19:28 for Jesus fulfilling. It reads—**After this, Jesus, knowing that all was now finished, said (to fulfill the Scripture), “I thirst”(emphasis added).** But what about verse 19? Going back to Matthew 5:19—**so anyone who breaks one of the least of these commandments and teaches the others to do so shall be called least in the kingdom of heaven but whosoever obeys them and teaches other to do so be called great in the kingdom of heaven.**

This verse undoubtedly causes more tension in this debate for us tonight than any other verse I know. It seems like a paradox of sort where the writers of the epistles say the Law has been fulfilled and done away with, and at the same time Jesus here clearly say we need to obey it. Listen to Ephesians 2:14-15 for an example in the epistles—**For he himself is our peace, who has made us both one and has broken down in his flesh the dividing wall of hostility by abolishing the Law of commandments expressed in ordinances, that he might create in himself one new man in place of the two, so making peace. I [will] read that again—by abolishing the Law of Commandments expressed in ordinances that he might create in himself one new man in place of two so making peace.**

Can both teachings be true and both be harmonized? Absolutely. Does not even Mark 15:38 say the curtain of the Temple was torn in two from top to bottom implying something ended? And it would be disingenuous to Scripture to say that the New Testament writers didn't at the very least teach that there are judicial penalties, rites, rituals, and ceremonies that we find in the Mosaic Law that are not binding to us today. Are the writers of the New Testament, while writing on the inspiration, going to be least in the kingdom of heaven for teaching that? Or are they going to contradict Jesus? However, and I can't stress this enough at the same time, the epistles teach moral principles. I would say the thrust of what Jesus taught concerning these matters was moral principles during His life in ministries.

Jesus goes to the heart, though, not the external. He lived [during] the Mosaic Law period, so He is going to teach that one has to teach and obey it, but He is also going to fulfill the Law and inaugurate the New Covenant which means those rights, rituals, and ceremonies that pointed to Him are complete. Paul harmonize this idea when he spoke of himself **as being without the Law of God but under the Law of Christ**—1 Corinthians 9:21.

During Jesus' life and ministry, we see Him as LORD of the Law and interpreting the Law for us as He fights against the legalism of the Pharisees. He uses the Law to defend the Law. As He does this, he expounds it, intensifies, the meaning. In Matthew 5:21-48, notice He says, “You have heard it said. But I say.” Wow! What authority. He says, “It is not just ‘you shall not murder, but you shall not hate.’” It's not just about adultery. It is about lust. It is a matter of the heart not just outward action. Much severer interpretation than the Pharisees had. And much more detailed than the original.

There are many wonderful events in Jesus' life that he confronts the Pharisees concerning the Law that we will have to bypass tonight. For now, let's jump to Joppa. Acts 10 and Peter. We have seen Jeremiah, Jesus, and now Joppa. I like to remember things using the same letter every time. Notice I haven't even been much in Paul yet, but we will get to Paul who is not hard to understand about the Law in general.

Acts 10. Peter's vision up on the roof at Joppa starting with verse 9—**The next day, as they were on their journey and approaching the city, Peter went up on the housetop about the sixth hour to pray. And he became hungry and wanted something to eat, but while they were preparing it, he fell into a trance and saw the heavens opened and something like a great sheet descending, being let down by its four corners upon the earth. In it were all kinds of animals and reptiles and birds of the air. And there came a voice to him: "Rise, Peter; kill and eat." But Peter said, "By no means, LORD; for I have never eaten anything that is common or unclean." And the voice came to him again a second time, "What God has made clean, do not call common." This happened three times, and the thing was taken up at once to heaven [Acts 10:9-16].**

I'm not sure if it can be worded any clearer. He was hungry, he had a vision of all sorts of animals including reptiles, he is told to rise and eat. But Peter does not want to eat anything common or unclean. Again God speaks, "What God has made clean, do not call common." This vision is about food here, and it has a greater, extended meaning of unity between Jew and Gentiles where Peter will see later in Acts. The one lesson feeds the ultimate lesson. The ultimate lesson of unity doesn't negate the immediate lesson of food. They are tied together. You can't associate with a Gentile if he's eating unclean food and is himself unclean by what he eats. You need the dietary restrictions removed. Peter is told to go eat. Eat what? Gentiles? No. Unclean food. It is correct to see here that with the coming of the New Covenant, God is ending dietary restrictions and breaking down the walls of disunity. Remember what we read in Ephesians 2:14-15.

Turn back to the Gospel of Mark to verse [19]. For lack of time, I can't go through it all—**thus he declared all foods clean.** Perhaps Mark was influenced by Peter when he recounted Jesus' lesson of what defiles a man. Call it advanced hindsight by Mark. Defilement comes from the heart not from some outside unclean thing like contaminated dishes or unclean foods. Jesus was always dealing with the heart not ritual, rite, and ceremony. The Jewish leaders had clean hands. They didn't have clean hearts.

Romans 14:20—**Do not, for the sake of food, destroy the work of God. Everything is indeed clean, but it is wrong for anyone to make another stumble by what he eats.** Now 1 Timothy 4:1-5—**Now the Spirit expressly says that in later times some will depart from the faith by devoting themselves to deceitful spirits and teachings of demons, <sup>2</sup>through the insincerity of liars whose consciences are seared, <sup>3</sup>who forbid marriage and require abstinence from foods that God created to be received with thanksgiving by those who believe and know the truth. <sup>4</sup>For everything created by God is good, and nothing is to be rejected if it is received with thanksgiving, <sup>5</sup>for it is made holy by the word of God and prayer.**

Let's go now to the next "J," Gentiles. That's a joke. Now here is some history from the book of Acts critical to understanding about the spreading of the gospel. Acts 1:8 says, "The gospel was going to

spread to Jerusalem, to Judea, Samaritan, and the other most part of the world.” Acts 1-7 starts that fulfillment. [In] chapter 8, we see the Samaritans receiving the gospel. In chapter 9, Saul is converted and becomes an apostle to who? The Gentiles. Chapter 10 we see Cornelius, a Gentile, getting saved. The next few chapters are going to see mass conversions of Gentiles. It is a pivotal point in all redemptive history. No longer did you have to go through the door of Judaism to be a follower of God.

Peter reports Gentiles receiving the Holy Spirit without all the rituals, rites, ceremonies afforded by the Mosaic Law. Salvation was now by grace alone through faith alone in Christ alone. Thank you to the Reformation 500 years ago [for that]. It was always by faith alone, but before Christ, it's a given you had to convert to Judaism. Peter, Paul, and Barnabas are proclaiming this message. Barnes becomes the first pastor of a predominately Gentile Church, so you see the proclamation of salvation by grace through faith alone in Christ alone. Here's a critical verse, Acts 13:38-39—**Let it be known to you therefore, brothers, that through this man forgiveness of sins is proclaimed to you, and by him everyone who believes is freed from everything from which you could not be freed by the Law of Moses.**

Oh my, are the Jews that are not Christian is going to get jealous! A few verses down we see this. Paul and Barnabas are being begged to evangelize at synagogues on Sabbath day. Notice they are evangelizing at the synagogues on Sabbath days, and they are urged to continue in the grace of God in verse 43. And we see this in verse 45-46— **But when the Jews saw the crowds, they were filled with jealousy and began to contradict what was spoken by Paul, reviling him. And Paul and Barnabas spoke out boldly, saying, “It was necessary that the word of God be spoken first to you. Since you thrust it aside and judge yourselves unworthy of eternal life, behold, we are turning to the Gentiles.** Finally, it culminated in the Jews inciting women of high standing and leading men to persecute Paul and Barnabas and drag them out of that city.

Now let's go to Jerusalem. Fast forward to Acts 15:1-24. Let's call this passage, much ado about Moses. This passage is going to help us understand Galatians and Paul's dealing with Judaizers later. I'm not going to read all of it because I have precious little time remaining. This is the Council of Jerusalem. This is an epic Council because what may be at stake is two separate sects forming, a Jewish Christian sect that requires you to keep the Mosaic Laws and even be circumcised, physically, under Old Covenant terms, and a Gentile Church.

This is a tipping point in the history of the Church. So Acts 15 starting with verse 1—**1 But some men came down from Judea and were teaching the brothers, “Unless you are circumcised according to the custom of Moses, you cannot be saved.”** Certain men are saying you have to be circumcised to be saved. This is wrong. Paul and Barnabas discuss this and are now heading to Jerusalem to discuss it more. Then in verse 5, they run into these guys. Verse 5, and this is very key— **5 But some believers who belonged to the party of the Pharisees rose up and said.** So it is saved Pharisees. **It is necessary to circumcise them and to order them to keep the Law of Moses.** It's not just about circumcision. This counsel is not going to be just about that. It's about circumcision and to keep the Law. That's the dissention going on. The previous chapters establish that we are saved by grace alone through faith alone in Christ alone, and now the saved Pharisees are saying you are saved by grace and circumcision and keeping the Law of Moses.

The following verses are going to be a discussion by Peter, Paul, and Barnabas about that and a decision by James. This question of the how the Gentiles were saved is so amazing [and become] so clear as I have been preparing for this debate. I am blessed by it. I seriously thought about tonight just slowing down and only covering acts to seal the deal of this debate, it is so clear.

Notice Peter says that the Gentiles conversions were result of believing, verse 7. That they received the Holy Spirit, verse 8, just as he had. That there is no difference between Jew and Gentile. It is by faith, verse 11. Amazing! Now here is the kicker for tonight's debate. Verse 10—**10 Now, therefore, why are you putting God to the test by placing a yoke on the neck of the disciples that neither our fathers nor we have been able to bear? 11 But we believe that we will be saved through the grace of the LORD Jesus, even as they.** Why? Why oh why would you put a yoke upon them? What is it? What is that yoke? The Mosaic Law. Not just circumcision. Circumcision is a one and done deal, folks. That's not an ongoing yoke. The Law is the yoke. That's why Jesus said, "My yoke is easy." Salvation is not by faith, plus circumcision, plus keeping the Law.

Verse 11—**11 But we believe that we will be saved through the grace of the LORD Jesus, even as they.** You may be saying at this point, "Wow! I get that. That is awesome." Maybe even everybody here agrees with that. That is the truth of the Gospel clear as day.

But what about that list James gives a few verses down, from the Old Testament? Don't I have to keep that? There is food stuff in there, al be it very little of it. Please notice that list has nothing to do with salvation and everything to do with sensitivity to new Jewish believers in Christ. First, James is going to give his decision, not to trouble the Gentile believers about what? Keeping the Law. And then for fellowship sake, with a weaker brother type situation, "Here are four things you shouldn't do because it is offensive to new Jewish believers." Notice all surround things going on around Gentile pagan temples that were predominant in the area. Even the fornication part has to do with temple prostitutes. James is saying, "Hey guys, stay away from any pretense of this because your fellow new Jewish leaders have been listening to the Law every Sabbath in a synagogue their whole life. It's not an easy transition for them. Some traditions die hard." It's about fellowship, not salvation.

What we have is a Romans 14 and 15, and 1 Corinthians 8:9 situation here of the weaker brother. Let's read it [Acts 15:19-20]—**19 Therefore my judgment is that we should not trouble those of the Gentiles who turn to God, but should write to them to abstain from the things polluted by idols, and from sexual immorality, and from what has been strangled, and from blood. For from ancient generations Moses has had in every city those who proclaim him, for he is read every Sabbath in the synagogues"** [Jeff's power point does not match what he is reading in the debate. The previous verse is the power point he supplied]. So you see how that's for sensitivity to new Jewish believers that are used to hearing that in the synagogue on Sabbath.

Do I have much time left? One minute.

I'd like to do a quote from [Charles] Spurgeon. I heard Daniel online [in one of his sermons] quote Spurgeon. I think he likes him. Spurgeon say:

Brethren, it should be much to our joy that we do not serve under the ceremonial Law. Spurgeon said that. Nor live within the legal dispensation. The legal economy exhibited to the people a multitude of types and figures and consequently it laid down many rules and rituals. And these were enacted with such solemn and terrible penalties that the people were in constant fear of offending and found obedience irksome by reason of the weakness of their flesh and the unspirituality of their minds. As for our LORD Jesus, His yoke is easy, and His burden is light. But concerning the Law, even Peter speaks of it as a yoke, 'Which neither our fathers nor we were able to bear.'

We are now brought into the glorious liberty of the children of God. A Liberty which those who had been in the bondage could best appreciate. Those who are still under legal restrictions feel the pressure of them when they see the liberty of others. [I will share a story as an example]. Sitting at a dinner with a Samaritan who considers himself under Law, the Pentateuch, I notice that the worthy man refused first one dish and then another. Then at length he exclaimed, 'Moses is very hard' evidently feeling that the limit upon him, upon his diet, involves a good deal of self-denial. Some of us could cheerfully bear such small matters as absence from certain eats and drinks, but if we were surrounded with regulations and restrictions that enter into minute details, our life would be full of cares, and we should feel ill at ease....[Jeff's time ran out]

Thank you.

#### **Daniel Joseph's 20 minute positioning statement:**

All right. Well in attempting to establish the validity and perpetuity of the Law for Christians today, there is no better place to start than with Jesus himself, and I'm really glad that Jeff brought up my favorite passage. Matthew 5:17—**Do not think that I came to destroy the Law or the Prophets. I did not come to destroy.** Katalysai, καταλῦσαι, in the Greek. It literally means to terminate, to cast down. **I did not come to destroy, Oh, but to fulfill** (emphasis added, Matthew 5:17).

Jesus is very careful to set the precedent that we understand the purpose in His ministry was not to destroy the Law but to fulfill it. In the Greek, that word for fulfill is *plērōō*, πληρόω, or as it's inflected, *plērōsai*, πληρῶσαι. And what it actually means is to accomplish, but it means to make abound, to cause it to abound.

Now there is something interesting about this passage I want to point out. When you take this passage into its historical context, it makes no sense. No sense at all. You might say, "What do you mean?" Understand who Jesus' audience was when He spoke these words? They were His Jewish disciples, and I can absolutely tell you this, the Jewish people were not waiting for a Messiah to come and destroy the Law. You can read the Talmud; you can read the entire Tanakh, the Old Testament. You won't find it anywhere. Actually, what you find is— **out of Zion the Law shall go forth, And the word of the LORD out of Jerusalem (Micah 4:2)**. And when you see that, when you understand that reality, Jesus can come and say these words. [However,] the disciples were probably looking at each other [and asking], "What is he talking about? We're not waiting for a Jewish Messiah to do this."

Where am I going with this? My point is, why did Jesus say it? Could it be that it's prophesy? Could it be that Jesus knew that men would come on the scene and would articulate the purpose in His coming [as] to actually destroy the Law. To do away with the Law. And what I'm telling you is, absolutely!

I have had so many conversations [with] pastors, lay clergy, whatever. I've had all these conversation, and they're like, "Oh Daniel. You don't understand. Christ came to do away with the Law. That was His purpose in coming." Time out! He absolutely deals with this situation and said—**Don't even think that I came to destroy the Law or the Prophets.** He came to accomplish them.

Now, did the Apostle Paul understand that in the context of how Jeff just presented that? Is that his understanding? Well, let me show you what the Apostle Paul thought. In Galatians 5:14—**For all the Law (Torah) is fulfilled (emphasis added).** All the Torah is fulfilled. That is the same Greek *plēróō*, πληρόω. [This is] the exact same Greek term that was used by Jesus that He actually said in regard to what He came to do with the Law, He came to fulfill it [and] to accomplish it. Now you have the Apostle Paul using the very same term commissioning the Galatians, Gentile Christians, to actually do exactly what their Master had done before them. [Jesus had] actually come to fulfill the Law. Look at what he says—**For all the Law is fulfilled in one word, even in this: "You shall love your neighbor as yourself" (Galatians 5:14).** He quotes Leviticus 19:18, the hearts of Torah.

It's interesting. Pay very close attention. Think about this. If, in fact, our fulfilling, walking it out, fulfilling what the Torah is saying is to love our neighbor as yourself, what does that tell you about the Torah? It's a book of love that promotes love. Period. You want to talk about having to recalibrate the way we typically grew up as Christians. I grew up in the Christian Church just like many of you. You have to recalibrate after looking at the Law as this vile, oppressive, the antithesis to the gospel, [and] it's the enemy of the gospel. And yet Paul comes on the scene and actually tells us, "No, No. This is a book of love. It promotes love. It's a beautiful thing."

Romans 2:13. Let's see what Paul thinks of fulfilling the Law—**for not the hearers of the Law are just in the sight of God, but the doers of the Law will be justified.** That is a very difficult statement for antinomians, for those who are against the Law, who don't believe the Law is valid for Christians, and that they shouldn't be keeping it. Because Paul, keep in mind his epistle to the Romans is actually addressed to Gentile Christians, Gentile Christians, and he's actually telling [them that] for justification, you think about what he's saying, only the doers of the Torah will be justified. Powerful statement!

Romans 3:31—**Do we then make void the Law through faith?** I mean, if we were to encompass what the entire thing is tonight, I mean, if we didn't call this "Should Christians keep the Law," this is what we should have called it, "Do Christians make void the Law after you receive Jesus as Savior?" That is the ultimate question in regards to what do we do and his [Paul's] answer—**Certainly not! On the contrary, we establish the Law (Romans 3:31).**

In the Greek, establish is *histēmi*, ἵστημι. It literally means, you stand on the Torah. Paul's actually quoting the Torah itself in Deuteronomy 27:26 that said—**Cursed is the one who does not stand on all the words of the Torah.** Paul is explicitly telling what Christians [are] to do with the Law. We are to stand on it. It is to shape our theology [and] our doctrine.

Roman 6:1—**What shall we say then? Shall we continue in sin that grace may abound? <sup>2</sup> Certainly not! How shall we who died to sin live any longer in it (emphasis added)?** Now it is important that we start to define some terms so we understand Paul a little bit better [and] where he's coming from. You'll notice this term—**shall we continue in sin**. What is sin? How does the Bible define sin? **Whoever commits sin also commits Lawlessness, and sin is Lawlessness (1 John 3:4).**

Now go back up and re read with that information. **What shall we say then? Shall we continue in sin** (Continuing in Lawlessness? Should we turn our back on the Law? Should we stop hearing from it?) **God forbid (Romans 6:1).** God forbid we should not do that!

Jumping ahead to Romans 8:6-7, this is what we read—**For to be carnally minded is death, but to be spiritually minded is life and peace** (total contrast here). **<sup>7</sup> Because the carnal mind is enmity against God.** This is a reference. It is hatred against God. The mind of the flesh is the LORD's adversary. What is it about the mind of the flesh? What do we need to understand about this that is so hateful? **It is not subject to the Law of God nor indeed can be (Romans 8:7).** Not subject! So someone who takes the [antinomian] position is bearing the mind of the flesh. [They] will say when you start to say, "Well, you should keep the Torah," [they will say] "No, I will not keep the Torah. I will not do that." They will not subject themselves to the Law, and this is the warning—be careful that you don't have a mind to flesh. The exact opposite would be in the mind of the Spirit, and what would the mind of the Spirit [do]? The mind of the Spirit would be willing to subject itself to the holy Law, to the Torah itself.

[In] Psalm 78:1, we read—**Give ear, O my people, to my Law; Incline your ears to the words of my mouth.** I want you to understand something. We just learned something from the Apostle Paul in Galatians 5. We just learned that the Torah is actually a book of love and it promotes love. Now the Psalmist states that the Torah is actually the voice of God.

Again, you start to recalibrate. You start to look at the Torah differently when I understand it's actually the voice of God. I could take you through the Torah and show you example after example after example of the Torah saying this very thing. It's the words of God.

See, as a Christian believer in Jesus, I now go to the Torah very differently knowing the LORD himself is speaking. You know most Christians attribute the Law of Moses to Moses. It is not from the mind of Moses. Moses received it from God, the God of Israel, and he translated it, and he brought it to Israel because he was the mediator under the Old Covenant. We do not want to turn a deaf ear to the voice of God because look at what happens—**One who turns away his ear from hearing the Law, even his prayer is an abomination (Proverbs 28:9).** This is as serious as it gets. Tonight's topic is as serious as it could possibly get.

I want to take it to Jeremiah 31:33. Jeff brought this up in regard to the New Covenant—<sup>33</sup> **But this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put My Law in their minds, and write it on their hearts; and I will be their God, and they shall be My people.** Notice this. This is the New Covenant. This is a prophecy about the New Covenant. If there was any idea, a concept, that the Law and the Christian were going to be totally separated and drawn away from one another, we would see a fragment of that idea right here. But it's completely the opposite. Instead of

the Law being done away with, instead of this breach happening between us and the Torah, He brought it to the most intimate level He could possibly have brought it [by] literally writing it within our hearts and in our minds. Amazing!

Now look at what He goes on and says—**No more shall every man teach his neighbor, and every man his brother, saying, 'Know the LORD,' for they all shall know Me, from the least of them to the greatest (Jeremiah 31:34).** This is powerful! Know is יָדָע, yada, in Hebrew. It actually is a reference to intimacy. [It is]this dire [kind of] intimacy.

So put this together. The New Covenant is that God is going to take His Torah off the stone tablets, out of the Kodesh Ha'Kodashim, the Holy of Holies, and He is going to put it in here [inside us], and we are now called the temple of God. But isn't that interesting? The very next thing we read, when the Torah is written in our hearts, then we read that we know Him. All of a sudden we get to know God. What happened? The Law was written into our hearts. That is amazing!

What does that tell you about the Torah? It is a facilitator of relationship. And it would make sense when you consider all the Torah is the voice of God. And what is relationship built on? Communication. We must hear from God. This is the ultimate form. That's the beauty of this New Covenant. It's the ultimate form of relationship for us to know Him.

John says this is 1 John 2:3—**Now by this we know that we know Him, if we keep His commandments.** Understand [that] John is actually drawing you back to the New Covenant in the prophecy that all shall know Him. It is יָדָע, yada, that is intimacy of relationship. **Now by this we know that we know Him, if we keep His commandments. <sup>4</sup>He who says, "I know Him," and does not keep His commandments, is a liar, and the truth (what is the Law? What is the truth? It's the Law. Your Law is truth) is not in him (1 John 2:3).** Well, that's the New Covenant [in] that the truth would be written in our heart.

This is frightening. This is where the rubber meets the road—**Now by this we know that we know Him.** Again I tell you, do not marvel. It's not a mysterious thing that the devil would come for the Torah, [and] he would come to the Christians to strip them of the Torah. Understand something. How do I know that I know him if I don't have His commandments? If I cast His Laws, His Torah, aside, I wouldn't know whether I'm in a relationship or not. And as I get to my closing statement later on, we're going to expound on this concept.

Moving ahead. Isaiah 8:20—**To the Law and to the testimony! If they do not speak according to this word, it is because there is no light in them.** Oh! This is amazing! So the Torah is a book of love. We just learned from Psalm 78 that it is the voice of God, literally. And now it is the light.

And that's interesting because that's exactly what Scripture says in regard to the Torah. Right? Psalm 119:105—**They word is a lamp into the feet, and a light into that path.** Proverbs 6:23—**Your commandment is a lamp, and the Law (the Torah) is a light.** It's a light unto you.

You put all this together with the New Covenant and what we're reading here and Jesus' words and Matthew 15 where He says, "The things that proceed from the mouth, they come from the heart." if that is true, and the New Covenant is about writing His Torah into my heart, what will come out of my

mouth? **To the Law and to the testimony (Isaiah 8:20)**. The Law and the testimony will come out. We will be professing God's righteousness, His Holiness, His wisdom, His understanding. We will talk of His commands—**when we walk by the way, when we lie down and when we rise up (Deuteronomy 6:7)**.

I want to begin my descent here and take you to a terrifying warning by the Apostle Paul. 2 Timothy 4:3—**For the time will come when they will not endure sound doctrine**. Sound doctrine. I want you to understand the way Paul utilizes this term [and] what it means to him. When you go to 1 Timothy 1, he actually calls the Law, sound doctrine. That's what it is to the Apostle Paul. And understanding that, when he says— **The time will come when they will not endure sound doctrine**—they are not going to endure the Law.

He warned us this would happen. Here we are. Because I can show you from early Christian history the Gentile Christians with the Jewish believers were keeping the Torah. I can show you that from Christian history there isn't a question. **But according to their own desires, because they have itching ears, they will heap up for themselves teachers; <sup>4</sup> and they will turn their ears away from [what?] the truth [Your Law is truth], and be turned aside to fables (2 Timothy 4:3-4)**.

Now, Paul is actually drawing from a prophecy of Isaiah 30, and I have to take you there. You have to see it because it is so powerful. It's going to give you a deeper perspective of where the apostle is coming from. And this is what we read—**Now go, write it before them on a tablet, And note it on a scroll, That it may be for time to come, Forever and ever: <sup>9</sup> That this is a rebellious people, lying children (Isaiah 30:8-9)**. Now I ask you, who is a rebellious people? Who are lying children? **Children who will not hear the Law of the LORD (Isaiah 30:9)**.

[That is] the very definition of rebellion biblically, and I could show you other places. I could take you to the prophet Jeremiah and show you several times [that] the very definition of rebellion is those who refuse to hear His Torah, who refuse to apply the principles there in, and the righteousness there in. **Who say to the seers, "Do not see," And to the prophets, "Do not prophesy to us right things; Speak to us smooth things, prophesy deceits (Isaiah 30:10)**. In other words, just tell us what we want to hear. Tell us what we want to hear.

This is terrifying! I'm going to tell you guys point blank there is a war going on, and the war that is happening in the body of Christ is over truth. It is over truth; [it] is over the Law. As I mentioned before, it is the enemy; that is the dire enemy of the devil. He wants to take it from us. He wants to sow this false dichotomy between Law and grace, and he is running around telling Christians that "You can't be a part of the gospel message, you can't be part of the New Covenant, if you subject yourself to the Torah." It's a false dichotomy. That is a lie. It's a lie from the pit of hell.

I want to quote to you, and I appreciate my colleague, Jeff. Thank you Jeff. I do love Charles Spurgeon, and I'm going to bring him out. And this is what he says—**Lower the Law and you dim the light by which man perceives his guilt. This is a very serious loss to the sinner, rather than a gain for it lessens the likelihood of his conviction and conversion. ...I say you have deprived the gospel of its ablest auxiliary [Meaning most powerful weapon. The gospel's most powerful weapon] when you have set aside the**

Law. You have taken away from it the schoolmaster that is to bring men to Christ... they will never accept grace till they tremble before a just and holy Law. And how true it is.

You know, Spurgeon made this statement. It was prophetic. He said, “The time is coming where instead of shepherds feeding the sheep, there will be clowns entertaining the goats.” He was talking about the Church. And it's frightening because you look at the Churches today and where they're going, and I'm not trying to pick on any one Church, but it's about entertainment. We've become a gospel of accommodation. A gospel that's tolerant. A gospel that's user friendly, that's easy, that doesn't offend. This is the gospel the devil has gone out [against]. His legions of demons have gone out in mass, and they are out to destroy those who confess Jesus as LORD because, yes, through His name there is hope. Through His name there is grace. That's not what we're debating. We're not debating grace tonight. I wouldn't debate that that because Ephesians 2:8—**By grace through faith have I been saved, not of works.** It is not of my own righteousness. I do have to rely on His sacrifice and His forgiveness of sins. That's the only way I can enter into the kingdom of heaven. **But if, while we seek to be justified by Christ, we ourselves also are found sinners, is Christ therefore a minister of sin? Certainly not! (Galatians 2:17).** We run back to the Torah.

So as a recap, this is what we've learned about the Torah, about the Law. It is a book of love. It is the voice of God. It is light which is very different than oppressive and being an enemy of the Gospel. Not just that. Paul says—**Therefore the law is holy, and the commandment holy and just and good (Romans 7:12).** Not just that, but we know that the **Law is spiritual** (Romans 7:14). I'm going to tell you something. It is a spiritual document. We are to be children of the Holy Spirit. We are to be spiritual people. [Daniel's time ran out]

**Moderator:** Thank you Daniel. We will now begin the rebuttal period. We have two rebuttals. Each side will have five minutes for rebuttal. It will start with Jeff in the negative.

**Jeff's first 5 minute rebuttal:** We just heard, in his opening statement, Daniel talked a lot about how the New Testament writers used the Old Testament as Scripture [and that] even Jesus did in Matthew 4 to talk against Satan. I agree with that. That's what the word was when Jesus was around. And then of course as the New Testament developed later, they would use that as well. But the only thing I can point out about that, [which] is no rebuttal at all, is Matthew 4. Notice that He's [Jesus] led by the Spirit in the wilderness. And isn't that what the New Covenant is about? [It] is giving us the Spirit to help us understand the instructions written in our heart.

Also notice in Jeremiah 31:31-34, I mentioned that it's something [new]. The New Covenant is new not like the Old Covenant. He didn't really address that. He just kept using the word Torah, which makes it sound like it's the Mosaic Law, but it's new. Not like the Law that they broke. We do not know the contents of that instruction, but we see it fleshed out if it is written in our hearts, and we see it fleshed out in the New Testament.

So he used 2 Timothy 3:15, and I am assuming 16 and 17. I would just like to say, the purpose of the Law is to reveal. I'm all for that verse. Let's read that. Of course I'm for all Scripture, but I love that verse. **All Scripture, this is verse 16, All Scripture is breathed out by God and profitable for teaching, for**

reproof, for correction, for training in righteousness that the man of God may be complete equipped for every good work. I agree. The Law's purpose is to reveal sinfulness, to reveal the hideous nature of sin, to reveal the holiness of God, to inhibit sin, and to guide Israel to Christ the Messiah.

Now let's look at Timothy [2 Timothy 3:16] reproof, reveal sinfulness. To reveal the hideous nature of sin, reproof. To reveal the holiness of God, teaching [and] training in righteousness. To inhibit sin, correction. To guide Israel to Christ Messiah, teaching. Let's use the whole entire Old Testament for that. I agree with that. But you know what? The function of the Law is for revelation and for teaching. We are not under the authority of that anymore because we are under the New Covenant.

He [Daniel] used Matthew 5:17-20. I just want to once again convey that with the word *fulfilled* [it] means to complete. Matthew, if he wanted to convey affirmation or confirmation only, he would have used ἵστημι, *histēmi* [found used in Romans 3:31], but his contrasting of abolish to fill leads [the words] to *fulfill* meaning, to bring to completion. Matthew uses his very meaning elsewhere in the Gospels. In fact, that's everywhere in Matthew [that he uses the word] fulfill [to mean] to make complete.

Romans 2:13, where it says—**It is not just the hearers of the Law who are righteous before God, but the doers of the Law who will be justified.** This chapter lands in a larger context of Romans 1:18-3:20 that deals with universal, human sinfulness. It's about mankind's guilt, but Daniel, here, wants to find proof that justification is based on works or keeping the Law. That's a clear contradiction of Romans 3:20 later in the section where Paul says, **“No one will be justified by works.”** Daniel ignores the possibility that Paul, in the midst of discussing human guilt, gives a hypothetical illustration of a human feat that is impossible to achieve.

Then he mentions Romans 3:31—**Do we then overthrow the Law by this faith? By no means! On the contrary, we uphold the Law.** The Law was given to show mankind the perfect standard of God's righteousness [that] he can't live up to. The cross establishes the Law by—one, Christ paid the penalty for you and me not living up to the Law's standards. Two, Christ established the Law by filling the purpose of the Law, which is to drive men to faith in Christ Jesus. The Law was a tutor pointing to Christ that we might be justified by faith. The Law shows us the worst about us and the best about Christ.

He talked about a definition: sin is Lawlessness [; therefore,] implying that without Torah, without the Mosaic Law, we wouldn't know sin. Well, also in Scripture there is sin of action [which is] doing anything morally wrong. Sin of neglect, Matthew 5:45. The sin of thought, Matthew 5:28. The sin of speech, Matthew 5:22. The sin of lack of faith, Romans 14:23. We are sinful by nature, Ephesians 2:3. So we can know sin apart from the Law but also the Law does teach us what sin is.

Romans 8:6-7 were used [by Daniel]—<sup>6</sup> **For to set the mind on the flesh is death, but to set the mind on the Spirit is life and peace.** <sup>7</sup> **For the mind that is set on the flesh is hostile to God, for it does not submit to God's Law; indeed, it cannot.** Here is the contrast. Those whose minds are set on the flesh are spiritually dead; they are unbelievers. Those whose minds are set in the Spirit are spiritually alive. They are Christians, verse 7. The unbeliever who is always trying to gratify himself is hostile to God's Law and he does not obey it. In fact, he can't. Once a person experiences regeneration, he receives the Spirit, is enabled, and wants to obey the Law written in his heart.

He used Proverbs 28:9—**If one turns away his ear from hearing the Law, even his prayers is an abomination.** I agree. What we learned over and over [in] the Old Testament is, to obey is better than a sacrifice. External acts of sacrifice and worship from the wicked are an abomination to God, but the prayer of the upright make us acceptable to God.

He used 1 John 2:3 or 3:2, and we can also use 1 John 5:2—**By this we know that we love the children God, when we love God and obey his commandments.** [Jeff's time ran out]

**Daniel first 5 minute rebuttal:** There is a boat load that I want to cover that was said by Jeff. There are a lot of contradictions, and there are far too many than for me to deal with in five minutes. I'm not going to be able to deal with that, but during the presentation he brought in Acts 10 and kind of went through trying to do this simultaneous, if you will, and this is my own understanding of where he was going [in] that it actually referred to unclean food. I want to be very clear [about] just a simplest, plainest reading of Acts 10. Go home and read it. What you'll find is this, Peter has this vision; he is hungry. [God tells him], "Rise Peter, kill and eat." [Peter says], "No. Not so my LORD. I've never eaten anything common or unclean." And so [it was] not just pig, but even clean food that had been defiled. Peter said, "I've never eaten any of it." Now the sheet drops down three times. One of the most important things that you [need to] understand about this vision is, the sheet comes down three times.

That's interesting. The next thing we're told [is] Peter wakes up from this vision, and it literally says, "Peter wondered in himself what the vision meant." If it was literal that you were supposed to go eat pig, he wouldn't have wondered what it meant. He was bewildered. And the next thing we read is, all of the sudden someone comes to his door. He opens the door, and what you'll discover is it wasn't the three little pigs. They weren't there saying, "You need to cook us. You need to wrap us in some shrimp and have some yummy grill time." [It was] three Gentiles.

Now let me take it a step further, and this is where it's imperative. If we're going to start going to Scripture and study, and it has to be consistent. There can be no inconsistency.

I can tell you right now, go home and read Isaiah 43, and what you will find is the prophecy of unclean animals [in] that they're given this מַיִם *mayim* חַיִּים *chayim*, this living water in the desert referring to the fact that God would pour out His anointing on the Gentiles, and these were the very animals that Peter saw coming down in the sheet three times. And then you have the three Gentiles showing [up at the door], because Peter would have never gone with the Gentiles.

And I want to be clear because Jeff mentioned something. It is just for clarity. This is important. It's not the fact that Gentiles were eating unclean food, and that's what prohibited the Jews from being with them. That certainly would have been [a reason]. I want you to understand, they [the Gentiles at the door] were uncircumcised. It didn't matter if they ate clean or unclean. No Jew would have sat with an uncircumcised Gentile. They were commanded not to. All those who were uncircumcised were to be separated from Israel because [Israel was] holy. That wasn't allowed.

The other thing that he [Jeff] brought up was Acts 15. And it is important you go and read it. In it talks about the Jerusalem Council. The number one issue of the day was the Gentiles coming into Israel; they were being grafted in, and it's not a separate Gentile Church. There were not Jewish believers over here

and Gentile believers over [there]. There was only Israel and what was happening to the Gentiles as they were being grafted into Israel. And I want to be clear on something. The Jewish believers of the day were the only ones; they were the first [Christians]. The term Christians shows up three times in the New Testament, and every time it refers to Jews. The term belonged to the Jews, and only later God addressed it to the Gentiles because the Gentiles were being grafted into Israel. [It] never applied to the Gentiles until later on. The term Christian belongs to them [Jews].

So getting back to Acts 15 and looking at what happened. Jeff quoted this Scripture, verse 5, and he said it was very important, and I agree. **But some of the sect of the Pharisees who believed rose up, saying, "It is necessary to circumcise them, and to command them to keep the Law of Moses.**

What you need to understand [is that when] we go to verse one, this was the deal. They were telling Gentiles, "Unless you're circumcised, you cannot be saved." This is the problem. Paul and Barnabas argued about it [and it] became such a hot point they had to go up to the Sanhedrin. They had to go to the apostles, and they had to deal with this matter. And when he says, "You have to be circumcised and keep the Law of Moses," from a Jewish perspective, understand the fact that you're required to be circumcised. That is keeping the Law of Moses because that's where you find circumcision [regarding] the command to do it. They had to do it. [See] Genesis 17.

Then as they go, it's interesting. Do you think the Law was done away with? The first thing commanded the Gentiles came straight out of Torah [regarding] things they were commanded. [These commands are], you're not to eat food sacrificed to idols. You're not to eat food that is strangled. You abstain from blood. It's interesting that all three of those are dietary Laws, and they're not just any dietary Laws, they drew a perimeter around how clean food became defiled.

This is amazing when you go and look at it. This is the only way clean food becomes defiled and that they were not to partake of it. This is given to Gentiles straight out of the Torah. [The other command was] sexual morality. I ask you, how do you define sexual morality. There is no New Testament [command regarding] how do you define sexual morality because I could go to everyone of you and ask you, "What do you think is sexually immorality?" And you can have different things. You all are giving me different answers. There's only one way to define it. Going to the Torah. Going to Leviticus 18 and Leviticus 20. [Daniel's time ran out]

### **Jeff's second rebuttal:**

Acts 10:

The clean and unclean food come down on the tarp, and I think he's [Daniel] implying that maybe Peter didn't immediately eat. Well, we do know he ate very shortly after that. Go to Acts 11:2—<sup>2</sup>**So when Peter went up to Jerusalem, the circumcision party criticized him, saying,** <sup>3</sup>**"You went to uncircumcised men and ate with them."**

We also know in Galatians 2, that [during] another incident in Antioch, Peter was eating with the Gentiles, probably their love feast or that's what they do, he was eating with them and some people came, and he drew away from them and Paul has to criticize Peter face to face and say, "You are not in step with the gospel, Peter, by your actions. It is OK to be with them, and you kowtow, and you drew away." Eating is very extremely important. It's not just about circumcision.

Eating is neutral. There was a reason God put hedges around them with dietary Laws to protect them when they were in the land. It wasn't that the food itself was holy or not holy; it was to keep them from associate with Pagans in other nations so they wouldn't take on their gods, go to their parties, and feast with them. They didn't have the internet back then. They didn't have movies and T.V. They ate. You didn't want to eat with those people because then you would be tempted to take them as your wife and have their gods as yours God. Let's read it. Leviticus 20:25-26—<sup>25</sup> You should put the difference between clean beasts and unclean, between unclean fowls and clean. You shall not make yourselves abominable by a feast of foul, by any manner of the living that creeps on the ground which I have separated from you as unclean. Why? Verse 26—And be holy unto me for I the LORD am holy and have separated you from the other people that you should be mine.

The food was to separate them just like so many other things. It was to protect them in the land and to separate them from intermingling. And another thing some people say, “Well, Peter, (Daniel didn't say it tonight) said, ‘By no way LORD. I'll never eat anything unclean and common’ is inferring that he didn't. I just heard a message the other day when Jesus was washing their feet, John 13:6. It was like a gold mine. He [Jesus] comes to Peter, and he's going to wash Peter's feet, and Peter goes, “No way LORD. You're not going to wash my feet.” It is kind of the same reaction. And then Jesus said, “Yeah. But this is what I'm really doing.” Then Peter says, “OK. Wash my feet and my whole body to.” Peter is just impetuous, and he says things. So I believe Peter did eat. And he didn't eat just in Chapter eleven. It is about food, and that they [food restrictions] are no longer.

OK. He mentions Romans 11, being grafted in among the Jews. I think the verse is right here [on the podium] Romans 11. What this passage teaches is that Gentile believers now share in the nourishing root of the olive tree. The root of the olive tree is the Abrahamic covenant blessings concerning salvation, not national Israel itself. We are not grafted to Israel. We are grafted into that root of blessing. We are one new people in Christ, and we have those same salvation blessings of the New Covenant as they do. The focus is on the [?] unity between Jew and Gentile, [it is not the idea of] being incorporated into Israel. Notice it says, “The branches are broken off [referring to] the unbelieving Jews. The wild olive branches, the believing Gentiles, are grafted in.” There is a distinction between a broken off branches and the branches grafted in. [They are] two different branches. Israel keeps its distinctiveness. We are not Israel. OK? We are in the rich place of blessing in the Abrahamic Covenant.

Earlier he mentioned Isaiah 30:8-10. Israel is referred to as rebellious children unwilling to hear the instruction of the LORD. As Christians, I agree. Let's not be rebellious forsaking God's word as we have seen Israel do so many times. We have a responsibility to study and obey God's Word. The moral of this passage is not addressed if Christians are under the authority of the Mosaic Law. I would contend we as New Covenant believers obey the commands of the gospel.

I agree with him [Daniel] in Romans 7:12. The Law is holy, it's righteous, and good. The Law is spiritual. Paul says—I delight in the Law of God in my inner being. The key to Romans starts in 7:1-4. The Law is only binding as long as a person lives. Then he gives the illustration a wife is free from a husband if he dies. Likewise, we are free from the Law as we have died in Christ. [Jeff's time ran out]

### Daniel's second rebuttal:

All right. The first thing in addressing [the idea] Peter eventually ate unclean. There's not a shred [of evidence]. Go read. There's nothing about it [regarding] the fact that Peter went and ate with them. Do you understand the context of it? All you need to do is go read Acts 10. He [Peter] went to Cornelius' house. Cornelius was respected among the Jewish people; [He] loved the Jewish people. He had in a very unique relationship with them. This is a guy that was praying and fasting and had an angel of the LORD come to him. And I can absolutely tell you, having that reputation among the Jews, this was not a guy that was about eating pig and swine and unclean animals. And to talk about taking a leap in interpellation and attempting to say Peter went as a Jew, a Torah observant Jew, went and ate unclean food is actually, it's unthinkable. It's absolutely unthinkable. There's not a shred of evidence anywhere in the New Testament to support that. In fact, early Christian history would actually, itself, refute such a thing.

And so when you get into that, I want to talk about something. Jeff mentioned something in the last rebuttal. Something to the fact that I believe we're justified by works. I don't remember [exactly what Jeff said], but I want to be clear on the reality. Again, I tell you, Ephesians 2:8—**we are saved by grace through faith**. There's no question about that. If I believe we are justified by the Torah itself, I don't need Christ. Well, my life and my faith is based on Him and Him alone. The difference is I understand what He is asking of me. The difference is I understand what that relationship is supposed to look like through His Word; through the totality of His Word.

Again, going back to the point. No where will you find that the Gentiles were separated and have their own Church. It doesn't exist anywhere. You won't find it. They were grafted into Israel. No, they are not physical Jews. They are not physical Israel, and there is a distinction in regard to physical Jews and Gentiles, and it's a beautiful thing because that's what prophecy said. He said He would take the Gentiles and graft them into the Jewish people, and that's exactly what Paul deals with. It's consistent with Scripture across the board.

And here's another interesting thing. Right in Romans 11 where he [Jeff] grabbed out Romans 11. Go earlier in Romans. There are prophecies that are explicitly to Israel, alone. That's the texts that are being quoted of Gentiles. And you would think of the New Covenant. Does it say to the Christian Church, "Behold I'm going to make a New Covenant with the Christian Church?" It only says, "Israel." Actually, it's a tricky passage. It says, "To Judah and Israel, He is going to make a New Covenant." But then Judah is gone, and [in] the second phrase, only Israel is left. [This is] fascinating because the two sticks become one.

OK. If I have enough time [since we are] talking about works. I just want to go through here really quick and see if I can find it. It says, quickly, Luke 10:25—**And behold, a Lawyer stood up to put him to the test, saying, "Teacher, what shall I do to inherit eternal life?"** That's the question! And what's Jesus' response? **What is written in the Law?** Well, Christians today [say], "Who cares what's written in the Law?" He's asking—**What do I do to inherit eternal life.** Jesus asks him—**What is written in the Law.**

Let me take this even further and go to Matthew 19:16—<sup>16</sup> **Now behold, one came and said to Him, "Good Teacher, what good thing shall I do that I may have eternal life?"** <sup>17</sup> **So He said to him, "Why do**

you call Me good? No one *is* good but One, *that is*, God. But if you want to enter into life, keep the commandments.”

I mean, he’s asking the ultimate question of salvation, “What do I do to inherit eternal life.” Yeshua’s response [is], “Keep the commandments,” my argument tonight [is] we better get to know them. We better get to know them, and we better start clinging on to them because this is salvation according to Jesus’ own words, and there’s nobody else that we can lift higher than Jesus and His words. Amen?

Alright. How much time do I have left? One minute.

Ephesians 2:15. Jeff brought [it] up in regard to, well, let me just go there quickly. I don’t have enough time to cover this, but specifically there is a tearing down of a wall, a middle wall, which is fantastic. But he [Paul] says—*having abolished in His flesh the enmity, that is, the Law of commandments contained in ordinances, so as to create in Himself one new man from the two*. I challenge you. Go read the Torah, and what you will find is there are several ordinances, Exodus 12 comes to mind, that specifically separates the uncircumcised from the circumcised. The uncircumcised are actually prohibited from observing Pesach, from Passover. They couldn’t do it.

[What is] interesting as you come into 1 Corinthians 5 and chapter 11 [is] Gentile Christians are being commanded to observe the Pesach. That’s a fascinating thing. And so this middle wall, what he [Paul] was talking about, this middle wall of separation had come down. The unthinkable are happening where you have circumcised Jews eating with uncircumcised. The only commandments contained in ordinances were those. [Daniel’s time ran out]

Moderator: Thank you Daniel. At this time, we will go into closing statements. And we will start with Jeff in the negative.

#### **Jeff started his closing statement:**

Thanks again.

Well, I’m glad, and we’ve [Daniel and Jeff] never met, and I don’t attend their Church, I’m glad to hear that he does not believe he’s physically Israel because that is a concern in the Hebrew Roots movement. And I know they all very different, and I’m not saying he’s like all of the [Hebrew] Roots movement. So I needed to hear that you do not believe you’re actually Israel. Thank you.

Closing statement: Paul in Galatians 4:19 shares his desire for the Saints in Galatia. He says—*My little children whom I am again in anguish of childbirth until Christ is formed in you*. Until Christ is formed in you: Christ being formed in the believer is sanctification. That is holy living, being conform to the image of Christ not the image of the Torah. That is Paul’s desire for them and for us today.

Tonight we have seen how the Holy Spirit empowers the believer to live the Christian life. That is how Christ is formed in you, and it is that ministry of the Holy Spirit under the New Covenant that answers the debate between antinomianism and legalism. Here’s how. On the one hand we have seen how we are not under the Law of Moses for our sanctification. Galatians 5:1 one says—*For freedom Christ has set us free; stand firm therefore, and do not submit again to a yoke of slavery*. That is what Paul is desperately warning the beloved at Galatia about. Elsewhere in Scripture Paul says it this way, “We are

released from the Law just as a wife would be free from the Law of marriage if her husband were to die.”

Romans 7:6 says—**But now we are released from the Law, having died to that which held us captive, so that we serve in the new way of the Spirit and not in the old way of the written code.**

On the other hand, Paul says in Galatians 5:13—**For you were called to freedom, brothers. Only do not use your freedom as an opportunity for the flesh.** Do not, Paul says, do use your freedom as an opportunity for the flesh. It’s not OK to live a Godless life. So neither Lawlessness nor Torah keeping is the answer. The answer is not to go back to the old, external Mosaic Laws, those rights, rituals, ceremonies, etcetera. That’s the wrong answer. The answer is provided in the rest of verse 13 of Galatians 5 and beyond—**but through love serve one another.** I agree with Daniel. It’s through love. And then verse 14—**for the whole Law is fulfilled in one word, you shall love your neighbor as yourself.** How does one do that? Verse 16—**but I say, walk by the Spirit and you will not gratify the desires of the flesh.**

The means of loving others is empowered by the Spirit of God, the Spirit that was promised in a New Covenant. Look at verse 18—**but if you are led by the Spirit, you are not under the Law.** Notice Paul gives a list of evidences of somebody who is not led by the Spirit but their flesh—**sexual immorality, impurity, sensuality,<sup>20</sup> idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions,<sup>21</sup> envy, drunkenness, orgies, and things like these.**

Those are deep down sins coming from the heart and flesh. I don't mean to be trite or demeaning here, but folks, it's not about what food you're eating or not eating. It's not about a day of the week you're worshipping on, or if you have not trimmed your beard and worn your fringes. It's not about protesting Christmas and Easter. Those issues smack of legalism and encourage elitism, works righteousness, and miss the heart of the matter.

Let's see what is the result of walking by the Spirit. [Galatians 5] verse 22—**But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness,<sup>23</sup> gentleness, self-control; against such things there is no Law.<sup>24</sup> And those who belong to Christ Jesus have crucified the flesh with its passions and desires.**

Now warning about legalism. So that being said, the way of sanctification for the believer is not the Mosaic Law, and it's not giving freedom to flesh to live an immoral life either. But rather, it is by faith righteousness by walking in the Spirit.

At this juncture, I would be remiss to not look at Paul's crushing warning to those that teach keeping the Mosaic Law for sanctification as seen in Galatians 5, [which is] right where we just were. We already learned at the beginning of the letter Paul calls the false gospel of the Judaizers a damning gospel.

What does he say here in Chapter 5? [In] verse 1, Paul says—**and do not submit again to a yoke of slavery.** That yoke of slavery is the bondage of the Law of Moses as demonstrated in the analogy between Hagar and Sarah at the end of the last chapter, chapter 4. Then [in] verse 2-4 of Galatians 5 Paul gives the harshest warnings he does just about anywhere in Scripture to the false teaching of judaizing, of keeping the Law of Moses, and he uses circumcision as the example. He says three things about those who have accepted and teach that legalism. Number one, that **Christ will be of [no]**

advantage to you as seen in verse 2. And second, if you accept circumcision, you are obligated to keep the whole Law, verse 3. And finally, third, you are severed from Christ, you who would be justified by the Law; you have fallen from grace.

If you are relying on Torah keeping for salvation or for sanctification, you have missed the Gospel. Paul's clear meaning is that any attempt to be justified by the Law is to reject salvation by grace alone through faith alone. For in Christ [Jesus] neither circumcision nor uncircumcision counts for anything, but only faith working through love (Galatians 5:6). You can hear Paul's heart cry to the beloved starting in verse 7—A little leaven leavens the whole lump. <sup>8</sup>This persuasion is not from him who calls you. <sup>9</sup>You were running well. Who hindered you from obeying the truth? Then in verse 10—I have confidence in the LORD that you will take no other view, and the one who is troubling you will bear the penalty, whoever he is.

In closing, I want to echo Paul in Galatians 6 at the end of the chapter. He says this about boasting—<sup>13</sup>For even those who are circumcised do not themselves keep the Law, but they desire to have you circumcised that they may boast in your flesh. <sup>14</sup>But far be it from me to boast except in the cross of our LORD Jesus Christ.

Let me tell you what the Gospel of Jesus Christ is. He was born under the Law and led the perfect, sinless life, and kept all the requirements of God's Law. When he was taken down from the cross, he said, "It is finished," not, "I am finished." He is ready to give you His righteousness that you can have a perfect standing before God. Christ went to the Cross ready to die, and at that cross, God transferred the sins of everyone who believes on to His son who knew no sin himself. He was made to be sin for us that we might become the righteousness of God. That's a great exchange.

The worst about us was laid upon Him, and the best of Him was laid upon us. Jesus said—Come to me, all who labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn from me, for I am gentle and lowly in heart, and you will find rest for your souls (Matthew 11:28-29). Christ shed His blood on the cross to reconcile sinful men to a holy God. There is no other way for us to have a relationship with an infinitely, holy God except through the blood of our LORD Jesus Christ. There is therefore now no condemnation for those who are in Christ Jesus (Romans 8:1). Therefore, since we have been justified by faith, we have peace with God through our LORD Jesus Christ (Romans 5:1). Christ is sitting at the right hand of the Father right now, and whosoever calls upon Him shall be saved,

He is mighty to save to the other most all who will call upon Him. If you never have, would you call upon Him? Look away from yourself, from your religion, your Torah keeping, your baptism, etcetera. Christ didn't come to those who are well but to the sick. Will you tell Him what a sinner you are, how sick you are, unable to save yourself, that you need a savior? Say, "LORD Jesus, save me. I'm a wretched, hell bound sinner, but your grace is offered to sinners like me," and Christ will clean you from head to toe just like the New Covenant in Ezekiel said He would.

If you would call upon Him, He will give you. His righteousness is a free gift. Come now, let us reason together, says the LORD: though your sins are like scarlet, they shall be as white as snow; though they are red like crimson, they shall become like wool (Isaiah 1:18).

Hell is for real. The wrath of God is just. The wages of sin is death, separation from God. But the good news is there is one Mediator between God and man, the man Christ Jesus who gave Himself as a

ransom for all. Can you at this moment, as an act of your will, commit all that you are to Him? The Old Covenant says, “God says to man. ‘You shall, you shall, ye shall, ye shall, or else.’” The New Covenant says, “God says. ‘I will, I will, I will. Just believe.’” [Jeff’s time ran out]

### **Daniel’s closing statement:**

All right. Matthew 7:21—<sup>21</sup> **Not everyone who says to Me, ‘LORD, LORD,’ shall enter the kingdom of heaven, but he who does the will of My Father in heaven.** [This is a] frightening statement. Not everyone who says Jesus, Jesus, is going to get in. Only those who do His will. He continues—<sup>22</sup> **“Many (Not some. Not a little. Many) will say to Me in that day, ‘LORD, LORD, (Again, Jesus, Jesus) have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?’ (Matthew 7:22)**

Think about the kind of men that are being described here. You want to talk about dedication, these are people that have sacrificed? They’ve devoted their life to preaching the gospel of Jesus Christ. They have gone out. And you can only imagine [how] others look at them. I mean, these are titans of the faith! Look at what they are doing. They are doing many works of the name of Jesus; many awesome wonders. They are casting out demons. They are prophesying. I mean, that is a titan of the faith. And what does Jesus say to them? **And then I will declare to them, ‘I never knew you; depart from Me, you who practice Lawlessness!’** (emphasis added, Matthew 7:23).

Now this is an amazing thing. These men that sacrificed their lives, they went out preaching Jesus and Him crucified. They dedicated their life to exulting His name. They are at the judgment; they’re at the day, and Jesus response to them—**Depart from Me. I never knew you.** Specifically—**you who practice Lawlessness**—because these men rejected the Law. They rejected the Law.

What’s so frightening about this there wasn’t a moment in their life where they thought they weren’t saved. Not a moment. [This is] the scariest verse in the entire Bible. [These are] professed believers in Jesus that are doing amazing things, and they’re being cast out of the kingdom of heaven. [They are] not allowed in because of Lawlessness. They keep their ear from hearing the Torah. They rejected it.

[When] you read Hebrews Chapter 1, it says, “Jesus hates Lawlessness.” You know, when I first read that, it strikes you hard. It strikes you to the core, but what does that really mean, “He hates Lawlessness”? 2 Thessalonians 2:7—**For the mystery of Lawlessness is already at work (emphasis added).** Paul is in the first century, and you see something happened in the body of Christ. Lawlessness is coming in. In fact, you can go Jude, Jude in this one chapter book, [where] he actually says, “Men have crept in into the Church unnoticed.” People are not acknowledging them, and what are they doing? They’re turning the grace of God into lewdness. This is what they’re doing.

Paul goes on—**only He who now restrains will do so until He is taken out of the way.** <sup>8</sup> **And then the Lawless one** [that’s his name. He’s called the Lawless one] **will be revealed, whom the LORD will consume with the breath of His mouth and destroy with the brightness of His coming** (2 Thessalonians 2:7-8).

You know, this whole concept that Jesus came to do away with the Law [is something] I want to be very clear [about]. There is only one messiah that came on the scene to do away with the Law, and he’s called the anti-Christ, the anti-messiah. This is scary stuff. He’s the Lawless one. This is not a messiah

that we want to follow, and we certainly don't want to be standing before the LORD Jesus on the day and [hear Him] say—Depart from Me. You practiced Lawlessness. You put my Law behind you.

I want to take you to the prophet, Daniel, because there we actually get a real life example, a prophecy of an anti-Christ. A man known by the name of Antiochus Epiphanies. [He is] very well known, and this is what it says. I want to take you there because I want you to see his character. Daniel 8:12—**Because of transgression, an army was given over to the horn [the horn is Antiochus Epiphanes] to oppose the daily sacrifices; and he cast truth down to the ground. He did all this and prospered.** The spirit of anti-Christ does this very thing. It takes the truth, and what is the truth? Your Law its truth. And he casts it to the ground.

Now this is the prophecy of Antiochus. We, fortunately, are blessed enough to actually have a physical recording of the event itself in the book of Maccabees, which Luther himself said, “Avails much with the faithful, but it means nothing to the obstinate.” We have this. I want to take you there. You're going to be blown away. There are specific [things that] always blew my mind about the whole recording of anti-Christ coming into Israel, polluting the temple, offering a pig on the altar, all these things. But there are specific things that are mentioned in the story. I want to show them right now.

In 2 Maccabees 6:6, and this was in the Apocrypha which was originally in the King James Bible in 1611. **People could neither keep the Sabbath, nor observe the festivals of their ancestors, nor so much as confess themselves to be Jews.** Now, you cannot make this stuff up because you look at this and literally it's calling out the Sabbath. This is what the anti-Christ, the spirit of anti-Christ, [has] come in to remove from the Jewish people, the festivals [such as] Pesach and Yom Kippur. Festivals which the early Christian Church observed. There's no question about that. There's no debate on that. They did this, and here he comes in, and here's what's really interesting. I didn't put it up here; forgive me. [When you] drop down just a couple verses, one other thing is mentioned. The soldiers of Antiochus started taking swine and shoving it down the throats of the Jewish people because Antiochus would not allow them to discriminate between clean food and unclean food [verse 18].

If you want to know the spirit of anti-Christ, [if] you want to see what it looks like, you need to familiarize yourself with the Book of Daniel, and with the actual recording of history, and what he did. You look at what he did; let me summarize it for you. He banned the study of Torah. He banned observing Feast Days. He banned the Jews from observing the Sabbath. He banned discriminating [against] unclean food. You could not discriminate [between clean and unclean]. All of these things are literally mentioned in the story [regarding what he did].

Here is what frightens me. Every one of these things has been embraced by the Church today. Every one. I am terrified. I'm here tonight because of love. There's no other reason. I'm not popular for preaching like this, I promise you. [It is] a very small community that I am involved in. This is out of love. This is out of truth.

There are righteous men of God rising up in this generation, and they will call truth, truth, and they will call a lie, a lie. They are willing to go toe to toe with evil. This is absolutely critical.

Let me just give you a couple examples of what happened in Christian history. We go to the Council of Laodicea this is a mandate; a Christian mandate—**It is not Lawful to receive unleavened bread from the Jews, nor to be partakers of their impiety.** [These are] Christians who are no longer allowed to be in

harmony [with the Jews]. They're supposed to be one with the Jews. Read John chapter 17. [It says] the Christian Gentiles will be so "one" with the believing Jews that as to emulate the relationship of the Father and the Son. That's *echad* in the Hebrew. That's oneness.

But now, no! Anti-Semitism is creeping in. You can have nothing to do with the Jews, and specifically, you're not going to celebrate Passover with them. That's done!

Canon 29 out of the Council of Laodicea—**Christians must not Judaize by resting on the Sabbath, but must work on that day (emphasis added)**. Do you realize that the commandment of God says—*zakar yowm shabbath* laqaddāšōw. You're to rest. [It means]—Remember the Sabbath day to keep it holy.

You cannot work on that day; it is a day of rest. You're not allowed to do that [work on the Sabbath]. [Then the] Christian Church comes on the scene [and says] you have to work on that day.

I want to be very, very clear. We have factual evidence, and this comes from Christian history itself, all the way into the seventh century proving there were Gentile Christians with believing Jews that rebelled. I have the documents. [If] you want to come talk to me after, I will show you the quote. I will show you Pope Gregory's quote. He's livid because people are teaching the Catholic Church that they need to observe the Sabbath, and they are Gentile Christians.

What I'm telling you is something has happened to the Church. The enemy, who hates truth, who hates the Law, has come in, and he's stealing these things from the Church. And isn't it interesting that the only commandment of the Ten Commandments we were commanded to remember is the only one we have forgotten? Remember the Sabbath day. It's the only one that starts out with *zawkar*. And when it's repeated in Deuteronomy, it's *שמר*, *shawmar*. We are to mark or to guard it. We are to guard it. We are to protect the Sabbath. [We are to] keep it holy.

I'm going to close with this verse. I have got 30 seconds. **And the dragon was enraged with the woman, and he went to make war with the rest of her offspring** (who does the anti-Christ come after?), **who keep the commandments of God and have the testimony of Jesus Christ (Revelation 12:17)**. This is the enemy of the anti-Christ. There is a generation, we're live in [it]right now, of Christians that are joining themselves back to the Jewish people. There has been a revival for more than 30 years of Messianic Judaism where the Jews sparked this revival for the love of Christ and a love of Torah. We want to be a part of this. We need to be one with Israel because I'm promising you this; Jesus is coming back for "a" bride.

**This ended the debate. The following are questions presented to both debaters by audience members:**

**Mediator:** All right. We have just experienced an amazing, robust discussion in the body of Christ. Amen? Amen. Let's give both our debaters a hand.

Gentlemen, if you can stay at your podium, please. There's one clear message that we did hear tonight. It's all about love. Amen? All right. Those of you who have questions. Zach, if you could stand here in the middle please. If you have questions specifically for Jeff, please line up to Zach's left. If you have questions for Daniel, please line up to Zach's right.

**Question to Jeff:** Hi, dear brother in Christ. I have a question about why you came here tonight, and it seemed like you came to argue that people who follow the Torah... so I'm asking why it is that you thought that people who observe the Torah, [who] choose to try to follow Torah today, because only Jesus was torah observant to be honest, believe that they are only saved by the Torah when that is completely not true?

**Jeff's answer:** Kind of. You know, I realize Daniel Joseph teaches that we are not saved by keeping the Torah. He says were saved by faith in Yeshua. But I want to establish that in no way is our salvation anything to do with keeping Torah, and that's why I went to the Jerusalem Counsel. I also wanted to establish that it's not for sanctification either. Again, doing those rituals, those ceremonial things, which it really boils down to right now is what we're talking about, They do not add to our sanctification. In fact, I'd like to put it back at you. Why are you keeping the Torah? Are you keeping it for sanctification or for something else?

**Man's answer:** I do it because I love the LORD. Out of love.

**Jeff's question to the man:** You're keeping the Torah out of love? Do you believe you're under that covenant? Are you Israel?

**Man's answer:** I'm grafted on to the vine that is Jesus himself, and that's it.

**Jeff's answer:** My motivation, to answer your question, to come here tonight was to show that it's not for sanctification and it's not for salvation. I'm concerned that some in the Hebrew Roots movement think that they actually are Israel. I wanted to clearly define that, and I think it was for a season and for a reason.

**Question to Daniel:** Do you believe that Christians are living in sin if they do not keep the whole Law?...I have a second part to that. Do you believe that we should stone people caught in adultery or share the gospel with?

**Daniel's answer:** Great questions. Thank you Josh. Number one, do I believe that Christians are sinning? The Bible is very clear, it makes a distinction, to those who know to do good and do not do it [See James 4:17]. To them it is sin. The reality is many, many Christians today have no idea this discussion is even happening tonight. They have no idea about what Church history is. It's interesting; again the Catholic scholar Ed Flannery said [an] amazing statement, "The very pages of history which Jews have committed to memory are the very ones that Christians have torn from the history books."

The statement is by this Catholic scholar [Ed Flannery]. It was all about the recognition that Christians don't know their history. They don't know what is happening. We know that old proverbial statement that if we do not know our history, we're doomed to repeat it. And they don't know the history of anti-Semitism within Christianity, and it's a very serious thing.

So not to rabbit trail, but to answer your question directly, no, I don't believe that [See James 4:17]. In fact, I would go as far as to say that I believe, and I said this many times even from the pulpit, there are people in Catholicism, and Lutheran, and Baptist in all over the place who if they truly have called upon the name of the LORD, and they're seeking Jesus with all their heart, they will be saved because God cannot deny Himself. Jesus will respond. And you know many people may disagree with Catholicism. I

have Mormon friends [actually] ex-Mormon friends. [They were] Mormons, but guess what? They didn't find Christ, while they were still Mormonism, in any evangelical Christianity. They found Him in Mormonism, through a cult. And God was merciful and then pulled them out of that cult. They certainly didn't stay in that cult. And so this is about the preaching of truth. This is about awakening.

And there isn't a question. The call on my life is to go awaken my Christian brothers and sisters because I have a heart for you, Josh. I have a heart for Jeff. I have a heart for all of you. All Christians. They're on my heart. The LORD has put a burden on my heart because I grew up in evangelical Christianity. I love my brothers, and many of them are absolutely sincere. And [there is] no question they're saved.

Second part of your question: Should we stone people? Absolutely! Totally kidding. But I can answer this? And please, everyone listen to me very carefully. Paul actually commanded the Corinthians to stone in 1 Corinthians 5. This is important. If you want to see the application [and you] want to see how Paul and the Gentile Christians did not throw away the Torah, that they actually utilize the principles there in, you need to go read 1 Corinthians 5. What you will find is Paul actually quotes the Torah regarding—**You shall put the evil person away from you.** He's actually quoting Deuteronomy 22:22. And you know what that passage is. [It is] to stone them. And it was the exact situation that the Corinthians were experiencing because there was a man in Corinth who was having relations with his father's wife. According to the Torah, they were to be stoned. And so Paul implemented the Torah, that stoning commandment, by saying, "You are to put them away,"

Now because they're not under a theocracy, what happened? He told them to get him out of the camp. You see, it is understanding the spirit of Torah verses the letter of Torah. This is critical. And despite the fact that we're not living in a theocracy anymore, we can still keep the spirit of Torah, they still kicked him out of the camp. [That is] very important.

**Question to Jeff:** [This is in regard to] Hebrews 10:28 where it says, "Those who set aside a Law of Moses are going to die without mercy on the testimony of two or three witnesses." How do you explain that?

**Jeff's answer:** [Turning to the verse, Jeff reads] I'll start at 26 [Hebrew 10:26]. **<sup>26</sup> For if we go on sinning deliberately after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, <sup>27</sup> but a fearful expectation of judgment, and a fury of fire that will consume the adversaries. <sup>28</sup> Anyone who has set aside the Law of Moses dies without mercy on the evidence of two or three witnesses.**

I didn't study this for tonight, but I think that definitely the context here is if you're going to put yourself back under the Law, like we saw in Galatians 5, then you have to keep all the Law. And if you don't keep all the Law, he's saying, "You're going to have severe punishment." But thanks be to God we are not under the Law. We are under Christ.

**Question to both debaters:** I feel like I have to stand in the middle because this is a question for both you. [There are two parts] Number one, [looking at Daniel] you talk a lot about Church history and what the early Church fathers did. Do you have any like quotes or examples? **Daniel's answer:** I absolutely do. Come see me after. I have Ignatius. I have the letter from Mathetes to Diognetus. I have the Epistle of Barnabas. I have these things, and this is what's terrifying. When I started digging into Church history...I found one common denominator, anti-Semitism, and it scared me. I mean it really scared me. I'm going. "What is this?" And of course you know the Church's history. There's a reason

Pope John Paul the second...had to come out and apologize for the atrocities that the Church had committed against the Jewish people in forced conversions and absolutely bludgeoning them and blood libel. I mean, it was just horrible [regarding] our history of Christianity. We need to recognize this. This needs to come to the surface. For us to provoke the Jews to jealousy, we need to have an understanding of this. And I've talked to so many pastors nowadays who have no idea. They're fascinated by this reality, and they do they wonder why the Jews don't want Jesus. [It is] because [these pastors] they have no idea about this history.

These are things that we've got to break through because I suspect, I'll give you all the benefit of the doubt, you are 100 percent dead against the history of Christianity [regarding] where it fell and the things that it had done. But there's also evidence that there were always remnants in groups that did not abide by that, and that's in Church history alone. And we just look at the Council of Laodicea. Why do you think they came out with these commands [to stop associating] with the Jews, stop celebrating Passover, and stop doing these things? Because they were Gentile Christians [associating] with their Jewish brothers and doing these things. And they [the Church leaders] weren't going to have it because they wanted to separate the Jew from the Gentile. This is vial. This is not who we want to be.

**Jeff's answer:** Barnabus writes to them (this is a second century person, so [this is written] in the 100's) "Further he writes to them, 'Your new moons and your Sabbath cannot endure.' You perceive how he speaks, 'Your present Sabbaths are not acceptable to me but that is which I have made, namely this when giving rest to all things, "I shall make [?] beginning of another world wherefore also we keep the eight day with joyfulness, the day also on which Jesus rose again from the dead. And when he had manifest himself, he ascended into the heavens.'"" So there is a quote from Barnabas, who he [Daniel] mentioned, saying they keep the 8th day.

Here is one from Justin Martyr from around that time. "On the day called Sunday, all who live in cities or in the country gather together to one place and the memoirs of the Apostles or the writings of the prophets are read. As long as time permits, then, when the reader was ceased, the president verbally instructs and exhorts to the imitation of these good things. Then we all rise together and pray. And as we before said, when our prayer is ended, bread, and wine, and water are brought, and the president in like manner offers prayers and thanksgiving according to his ability, and the people assent say, amen." There is more, "But Sunday is the day on which we all hold our common assembly because it is the first day which God having wrought a change in the darkness and matter made the world and Jesus Christ our Savior in the same day rose from the dead. For he was crucified on the day before, that on Saturn, [Saturday]. And on the day after that, on Saturn, which is the day of the sun, having appeared to His Apostles and disciples, he taught them these things which we have submitted to you also for your consideration."

So here's two very early people, not much long after the Bible was written, saying their meeting on Sunday because that's the day, the first day of the week was the day the world was created, and that's the day Jesus Christ rose from the dead. And I'd also like to say...it's tragic how Jews have been treated. And I hope nothing anti-Semitic came out of my mouth tonight because I love Israel and Jews. That is tragic, but there was also Jewish nonbeliever [who] mistreated and persecuted Jewish believers dreadfully in the early centuries. Thank you.

**Question to Jeff:** So you talked a few times about Mosaic Law being given to a specific people in a specific time for a specific purpose. What if a person is physical Israel, they live in Israel, they're of Jewish descent, and they believe Jesus is the Messiah? Are they in anyway subject to the Mosaic Law?

**Jeff's answer:** That is a great question, and I did a lot of reading. There is a Messianic movement, it is not Hebrew Roots, [there have] been messianic Churches. I read an entire book [called] *Come Let Us Reason Together* by Baruch Maoz. And he, for 33 years, has been a preacher at a Messianic Church; he's a believer in Israel. And he gives a loving criticism, even in that movement, in saying, "Hey you guys. You want to keep your national identity. There are certain things and customs in our culture, in our national identity. It's OK over there to celebrate feasts. It's OK to eat kosher...it's OK to do those things as long as if you keeping your identity, that doesn't spill over to religious obligation." So he criticizes the, "Your making it look like religious obligation." Tonight Daniel said a lot of warnings about not keeping the Sabbath. It makes it look, and I might have him wrong, like religious obligation.

The Messianic movement, the IAMCS, [which] I think Daniel was part of that in another Church, [which is] now in St Louis Park, did a critique on the Hebrew Roots movement and said, "This is crazy. The Jewish believers, that's great when they meet and do some of these things, but to ask Gentile believers to do those, to where fringes and keep the Sabbath and to do those things, is obligation. It is just wrong." They criticize it. It is OK to do it as custom and nationality but not for sanctification and not for salvation.

**Question to Daniel:** You both did a really good job articulating...how we are justified through faith by grace, and Daniel, you seem to take a little more dangerous approach of adding works. I just would like to know, could you explain the correlation [regarding] how that works together, faith with works.

**Daniel's answer:** Absolutely. Faith without works is dead. Faith without works. This isn't Daniel Joseph [or] the Book of Daniel Joseph. This is James—**faith without works is dead [James 2:17]**.

So now we get into the concept of, how does the Bible define faith. Obedience. Hebrews 5:9—**Jesus became the author of eternal salvation to all who obey Him**. Jesus says in John 14:15—**If you love me, keep My commandments**. You need to understand something; He's actually quoting, literally, from the Torah from Exodus 20 where Yod Hey Vav Yey is speaking that "You need to keep my commandments. And those who don't are going to be cursed." I mean it literally comes right out of the Exodus 20.

I want to approach something and tie into what you just asked, Mike, and exactly what Jeff just said because I think we need to bridge some gaps here [which is my] allusion to the Sabbath and that we should do it or we need to do it as Christians. Again, this is not my opinion, and I think it's safe enough to say that you know what? It's required. Obedience is required. I don't have any reservation about saying that.

If I were to ask some of you, is it really required to not covet, is it really required to not steal? I mean think about that. Is that salvational? We have to ask this question. Is it salvation to not steal? Paul would tell you, absolutely. Read 1 Corinthians 6. He says it's salvational.

And so you're going through the 10 Commandments, [and] I don't believe that 9 are salvational and one isn't. In fact, let me read to you Isaiah 56 pertaining to the Sabbath. And it's interesting that [regarding] the whole concept of Gentiles [not being] required to do this, the prophecy begins, it's a prophecy, and

it literally says—<sup>1</sup> Thus says the LORD: “Keep justice, and do righteousness, For My salvation [In the Hebrew, (the word *salvation* means) Yeshua. Jesus] *is* about to come, And My righteousness to be revealed. <sup>2</sup> Blessed *is* the man *who* does this, And the son of man *who* lays hold on it; Who keeps from defiling the Sabbath, And keeps his hand from doing any evil.” (Now listen to me) <sup>3</sup> Do not let the son of the foreigner Who has joined himself to the LORD Speak, saying, “The LORD has utterly separated me from His people.”

The warning in the prophecy is, “do not say that.” Why would it prophesy? [For] the very reason Yeshua prophesied in Matthew 5:17. Because He knew what men would say, “No, no. You’re a Christian. You’re a Gentile Christian. You don’t need to be keeping the Sabbath. You’re not Israel.” He [Isaiah] literally says—Do not let the son of the foreigner Who has joined himself to the LORD Speak, saying, “The LORD has utterly separated me from His people.”

Now listen to this—<sup>4</sup> For thus says the LORD: “To the eunuchs who keep My Sabbaths, And choose what pleases Me (they choose what pleases Him), And hold fast My covenant, <sup>5</sup> Even to them I will give in My house And within My walls a place and a name Better than that of sons and daughters; I will give them an everlasting name (He’s talking about eternal life) That shall not be cut off. <sup>6</sup> Also the sons of the foreigner Who join themselves to the LORD, to serve Him, And to love the name of the LORD, to be His servants—Everyone who keeps from defiling the Sabbath, And holds fast My covenant—<sup>7</sup> Even them I will bring to My holy mountain.

You can go home and read Isaiah 56, and I don’t care how you try to spin it, salvation, eternal life, is in the context of obedience to the Shabbat, to the Sabbath. These are not my words, and were warned, “Do not let the Gentiles say they are not of Israel.” But we’re good at [saying] that.

**End of debate**