

5. Now some stood up, those who believed from the teaching of the Pharisees. And they said that, It is necessary for you to circumcise them and you should command them to guard¹⁴⁰ the Torah of Moshe. 6. The Shlichim and elders gathered together to look into this matter. 7. And after a great debate occurred, Shimon arose and said to them, “Men, brothers, you know that from prior days from my mouth (mine) Elohim chose that the Gentiles would hear the words of the Good News and they would believe. 8. And Elohim who knows what is in the hearts testified concerning them and gave to them the Ruach haKodesh as (he did) to us. 9. And He differentiates nothing between them and us because He cleansed their hearts by faith. 10. And now, why do you test Elohim so as to place a yoke¹⁴¹ upon the neck of the disciples that which not even our forefathers nor us were able to carry? 11. But by the grace of our Master Y’shua the Mashiyach, we believe that we are saved as are they.” 12. And all the crowd became quiet and they were listening to Paul and to Bar-Naba as they were relating everything that Elohim did by their hands - miracles and wonders among the Gentiles. 13. And after they became quiet, Ya’akov arose and said, “Men, brothers, listen to me! 14. Shimon related to you how Elohim began to choose from the Gentiles a people for his name. 15. And to this end the words of the prophets are fulfilled as it is written: 16. ‘That after these (things), I will return and raise up the tabernacle of Dawid, that which fell. And I will build the thing that fell off from it and I will raise it up. 17. So that the remainder of mankind and all the Gentiles will seek YHWH, those who My Name is called over them, said Master YHWH who made all these things.’ 18. The works of Elohim are known from eternity. 19. Because of this (I) say that you should not be oppressors to them from the Gentiles who are turning to Elohim. 20. But we will send (word) to them that they should abstain from uncleanness of sacrifices (to idols) and from adultery and from things that are strangled and from blood.¹⁴² 21. For from ancient generations in all cities Moshe had preachers in the synagogues that on every Shabbat they read him.”¹⁴³ 22. Then the Shlichim and the elders with all the congregation chose men from among them and sent (them) to Antiochi with Paul and Bar-Naba and also Yehuda who is called Bar-Shaba and Shila and men leaders who were among them, among the Brothers. 23. And they wrote an epistle by their hands thus: The Shlichim and the Elders and the Brothers to those who are in Antiochi and in Syria and in Cilicia. Brothers who are from the Gentiles, peace. 24. We have heard that some men from us went out and confused you with words and have agitated your souls, saying that, You should be circumcised and guard the religious customs,¹⁴⁴ something that we did not command them.

140 “Guard” in this case refers to putting up of fences (Pirkei Avot 1:1) around Torah, not simply obeying the written Word. Part of this “fence” known as religious halakha, minhagim or tradition, requires a person to be circumcised before learning about having a relationship with YHWH, and why Torah must be applied to our lives. This tradition overturns the peshat (plain) meaning of many Torah requirements. The context is clearly shown earlier in the passage where it reads, “those who believed from the teachings of the Pharisees,” as opposed to **the teachings of Torah**. In other cases, however, “guarding” is considered a noble endeavor, provided it neither contradicts, adds, nor takes away from Torah in favor of man made traditions.

141 This yoke is clearly referring to the Oral Law, not the Written Torah of Moshe. The Oral Torah (Talmud) has put many additional burdens on Jews, and greatly limited the ability of Gentiles to join with Israel. See *Judaizers* in Appendix.

142 That which is “sacrificed” unto other gods according to YHWH’s Word in D’varim/Deuteronomy 32:17 is sacrificed unto devils. Vayikra/Leviticus 17:12-16 commands that Jew and Ger (foreigner) NOT eat blood, or any animals that die of themselves. The prohibition against fornication is wide spectrum, against all manner of physical perversion and spiritual whoredom. These Torah directives are eternally binding on all who follow Y’shua Mashiyach and who seek the Malchut (Kingdom) of Elohim. Also, Khabouris has an isolated *qoph* here, between the words “we” and “send.”

143 A very clear fulfillment of Isaiah 56:1-9. Gentile converts are observing Shabbat and learning Torah as one body along with Jews. Shortly thereafter, Marcion, whom Polycarp referred to as “the firstborn of the devil” built the first all-Gentile church to promote Christo-Paganism. Marcion held his services on Sunday which blended with Zeus (the sun god) culture and projected a hybrid Je-Zeus identity in opposition to the Jewish Mashiyach. The modern theologies of Je-zeus Christos are based more on Hellenism than on original fundamental Hebraic values. Marcion coined the words “Old - New Testament” and did his very best to warn Gentiles away from Torah and “the God of the Old Testament.” Marcion invented theologies known as replacement, dispensational, supercessionism, etc., which are very popular among Christianity today. See *Y’shua to Zeus* in Appendix.

144 The word *namusa* generally means “Torah” but by context of usage may also mean “custom.” When *namusa* stands

5 קמו הנו דין אנשא אילין דהימנו הנו מן יולפנא דפרישא ואמרין דנלא הו לכון למגזר אנון ותפקדון אנון דנטרון נמוסא דמושא: 6 אתפנשו דין שליחא וקשישא דנחזון על מלתא דרא: 7 וכד הנת בעתא סגיאתא קם שמעון ואמר להון גברא אחין אנתון דיעין אנתון דמן יומתא קדמיא מן פומי דילי גבא אלהא דנשמעון עממא מלתא דסברתא ונהימנון: 8 ואלהא דינע דבלבנתא אסהד עליהון ויהב להון רוחא דקודשא איך דלן: 9 ומדם לא פרש בינין ולהון מטל דרבי בהימנותא לפנתהון: 10 והשא אנתון מנא מנסין אנתון לאלהא איך דתסימון ניבא על צוריהון דתלמיידא אינא דאפלא אבהתן אפלא חנן אשפחן למטען: 11 אלא בטיבותה דמין ישוע משיחא מהימנין דנחא אכנתהון: 12 ושחקו פלה פנשא ושמעין הו לפולוס ולברנבא דמשתעין הו כל מא דעבד אלהא באידיהון אתנתא וגברותא בעממא: 13 וכתר דשחקו קם יעקוב ואמר גברא אחין שומעוני: 14 שמעון אשתעי לכון איפנא שרי אלהא למגבא מן עממא עמא לשמה: 15 ולהדא שלמן מליהון דנביא איך מא דכתיב: 16 דמן בתר הלין אהפורן ואקים משכנה דנייד אינא דנפל נאבנא מדם דנפל מנה ואקימיוהי: 17 איך דנבעון שרפהון דבנינשא למריא וכלהון עממא אילין דאתקרי שמי עליהון אמר מרנא דעבד הלין פלהין: 18 דיעין מן עלם עבדוהי דאלהא: 19 מטל הדא אנא אמר אנא דלא נהון שחקין לאילין דמן עממא מתפנין לנת אלהא: 20 אלא נשתלח להון דנהון פריקין מן טמאנתא דדביחא ומן נניותא ומן דחניקא ומן דמא: 21 מושא גיר מן דרא קדמיא בכל מדינא אית הנא לה פרוזא בכנושתא דבכל שבין קרין לה: 22 הידין שליחא וקשישא עם פלה עדתא גבו גברא מנהון ושדרו לאנטיוכי עם פולוס וברנבא ליהודא דמתקרא ברשבא ולשילא גברא דרשא הו בהון באחא: 23 וכתבו אגרתא באידיהון הקנא שליחא וקשישא ואחא לאילין דאית באנטיוכי ובסוריא ובקליקיא אחא דמן עממא שלם: 24 שמיע לן דאנשין מן נפקו ודלחכון במלא ואהפכו נפשיתכון כד אמרין דתהון גורין ונטרין נמוסא אילין דחנן לא פקדן אנון:

alone in a sentence it usually means Torah. Jeremiah 9 specifically says that circumcision in the flesh (because it is a local custom in Edom, Moab, Egypt) does not satisfy Covenantal obligation with YHWH; moreover, circumcision in the flesh alone profits nothing. Unless a person plans to live an upright life to establish his circumcision, it is an effort in futility. Awraham was circumcised at age 99 after receiving the commandment directly from YHWH; therefore, each adult also must first be called and agree to enter into Covenant with YHWH. The Shlichim/Apostles did not require or demand circumcision for new converts without first the study-faith context and intent of the heart. To be circumcised before having FAITH in YHWH was contrary to the halakha (way to walk) of Y'shua and the Netzarim, but not contrary to the Oral Law and customs of the Pharisees. New converts to Y'shua from the sect of the Pharisees were attempting to bring their customs into the Body of Mashiyach, which was and is unacceptable. While Torah commanded that all infants be circumcised at eight days of age, it also requires adult men coming into the faith to become circumcised themselves first, as was done with Abraham at the ripe old age of 99. The point was though that the Gentiles from the beginning were expected to progressively grow and apply Torah more thoroughly as time went on, not simply stop at a few basic commandments.