

# To Tell the Truth:

## Will the REAL Yahshua Please Stand Up! Exposing the myth of the Anti-Torah /Anti-Jewish Messiah

By Rabbi Edward L. Nydle/ Levi bar Ido  
B'nai Avraham

“He who possesses My *mitzvot* and guards them (is *shomer*); it is he who loves Me. And he who loves Me shall be loved by My Father, and I shall love him and MANIFEST MYSELF to him.” Yochanan 14:21

**Manifest:** 1: to be readily perceived by the senses and esp. the sight.2: easily understood or RECOGNIZED by the mind. Webster's New Collegiate Dictionary

A few years ago there was a television program called “*To Tell the Truth*”. The show consisted of a panel and three contestants. The object of the show was for the panel to guess which one of the contestants was the “*real*” person they claimed to be by interrogation of the three contestants. From their answers, the panel then had to arrive to their conclusions in order to eliminate the impostors. At the end of the program the host would then say, “Will the REAL John Doe please stand up!”

This article is based upon that program in order for the reader to examine the Scriptural and historical evidence and reach a conclusion concerning the inquiry, “Who is the REAL Yahshua and will He please stand up?”

### Separating the Myth from the Son of Man

There is a widespread myth that has permeated what is called “Christianity” and claims to be based upon the teachings of our Master Yahshua. It is the fable of the anti-Torah and anti-Jewish teachings of “Christ” whom they call by a Greek/Latin name- “Jesus”. They believe His purported contention with the Jewish people became a divine judgment on a “faithless people” that rejected Him and His teachings. The TRUTH is that no such disagreement existed except in the minds of people who read the *Brit Chadasha*<sup>1</sup> without clear Scriptural understanding. Yahshua said, “If you seek, you will find.” One always finds what he is looking for. If you seek a Hellenistic-anti-Torah/Jewish “Jesus”, you will find a Hellenistic –anti-Torah/Jewish “Jesus”. If you seek a Jewish Yahshua *HaMoshiach*<sup>2</sup>, then that is Who you will find.

The TRUTH is that Yahshua was a Yehudi (Jew) and a *Sabra* from *Beth-Lechem* of Judea, a prophetic

---

<sup>1</sup> The Renewed Covenant-wrongly called the “New Testament”

<sup>2</sup> Messiah

rabbi (teacher), the Son of Elohim, that loved the Torah, and taught everyone to follow it from the heart with great *kevanah* (intensity). His own words declare the inner “soul” or “spirit” of the Torah of His Father in the heavens and NEVER contradict the Written Torah of Moshe. The disagreement He had with the Jews was HOW to reclaim the “Lost Sheep from the House of Yisrael”. [NOTE: Read the book:” Lost Sheep” for a detailed explanation of what it means to be “lost” in the Hebraic mindset of the Torah.]

Only if one takes a verse here and there to prove his own theological viewpoint<sup>3</sup>, ignoring the rest of the Scriptures and historical records that say otherwise, he will find what he is looking for and any other perspective will be hidden from him.

Because of this erroneous perspective, many read the *Brit Chadasha* (Renewed Covenant) and come away distrusting the Jews and see them as belonging to the forces of evil, “Christ-killers”, and thus making the tragic events of the Holocaust possible. A rediscovery of the TRUE MESSIAH strikes a blow at this anti-Torah/Jewish myth. The REAL Yahshua did not teach in opposition to the Torah of Moshe as He lived the Torah perfectly Himself, and therefore could not have been opposed by His fellow Yehudites for what He taught or the way He lived. Being profoundly ignorant of Judaism during the Second Temple Period, many fail to understand the allusions to the Jewish faith and culture in the “Good News”.

Yahshua was not a “Christian”, never started the “church”, never celebrated Easter or Christ-mass, did not attend “church” on SUNDAY, and never intended to establish a new world religion. He came to revive and reform NOT to destroy and replace. The dilemma is that “Christianity” has defined the Messiah outside the appropriate context of the Torah, historical and cultural settings.

We desperately need accurate knowledge brought about by an unbiased study of the Gospels to open the Jewish world in the Gospels and restore them to their original Hebraic context. We have forgotten that the Scriptures are a Hebraic book. The roots of Yahshua’s teachings are twisted and distorted outside their cultural setting and historical situation in the pseudo-intellectual jargon of Gnosticism revisited. This is a reinterpretation of the Messiah and a presentation of a false “Christ” that is anti-Jewish and anti-Torah. This modern day Marcionism that rejects all things Jewish continues to exert its powerful and demonic influence in the “Church”. It is literally preaching a new religion far removed from our Master’s original teachings. Most of these leaders have been guilty of elevating believing in the Word Incarnate above learning the Word spoken by the Master and obeying His commandments- which was the Torah. By studying and learning the teachings of Yahshua, it should challenge, guide, and actually enhance TRUE BELIEF in the WORD MANIFESTED IN THE FLESH. It is a tragedy that the preaching of “simply have faith in Christ” has replaced responding to the Master’s call of true discipleship and obedience to the Torah.

- “If ANYONE comes to Me and does not hate his father and mother [*in comparison to the his Master the Moshia*], and wife, and children, and brothers and sisters, and HIS OWN LIFE TOO, he is UNABLE to be My taught one (talmid). And whoever does not bear his stake and come after Me is unable to be My taught one...So, then, everyone of you who does not give up all that he has, is unable to be My taught one.” **Luke 14:26-33**
- **Disciple:** #3101- “*methetes*- to become a pupil, learner, from #3129- *manthano*- to learn in any way, learn, understand. ”
- **Disciple:** 1. One who accepts and assists in the spreading of the doctrines of another...b.a convinced adherent to a school or individual.” *Webster’s New Collegiate Dictionary*

A Messiah robbed of His Jewishness and Torah observance results in a gross misconception about Him and His teachings that encountered in the *Brit Chadasha*.

---

<sup>3</sup> Proof texting

We have literally “killed” the Jew, Yahshua, by destroying His links to His faith and His people, and resurrected the Greek/Roman “Jesus”. Believers are therefore compelled to kill the Jew within them by the “doctrines of demons.”

- “For, indeed, if he who is coming proclaims ANOTHER YAHSHUA, WHOM WE HAVE NOT PROCLAIMED, or if you receive different spirit which you have not received, or a different Good News which you have not accepted, you put up with it well enough.” **2 Corinthians 11:4**
- “And fall away, to renew them again to repentance-having impaled for themselves the Son of Elohim again, and put Him to open shame.” **Ivrim (Heb.) 6: 6**
- **Fall away:** #3895 *periptō* “to fall aside, to apostatize”; a renunciation of a religious faith or belief once held. From Unger’s Bible Dictionary, “a disowning the name of ‘Christ’... Such as seducing spirits, doctrines of demons, hypocritical lying, a seared conscience, forbidding to marry, A form of ‘Godliness’ without power.”

### First Century Judaism

In the First Century, the Second Temple was still standing in Jerusalem. It was the center for the worship of YHWH by all Yisrael. The animal sacrifices were still offered daily and the priests (*Cohanim*) were the trustees of the Torah. There were at that time no group of “ordained rabbis”, as we know it today in Messianic/ Nazarene Yisrael. Teachers of the Torah were called “rabboni or my teacher” but there were no ordained ecclesiastic hierarchies. The majority of the people went up to Jerusalem for the three pilgrimage Feasts (*Pesach, Shavuot, and Sukkot*). The weekly *Shabbat*<sup>4</sup> was a day of rest and worship. During rest of the year, the center the people’s lives was the local synagogue, the *Beit haKnesset*, or house of assembly. It was a place of prayer and study of the Torah. In the synagogue could be found the Scrolls of the Torah, Prophets, and The Writings (*TaNak*). Every town or village had a synagogue where they assembled on *Shabbat* for prayer and study of the Torah.

The language of the people was Hebrew. There is an abundance of evidence that proves the Scrolls, prayers, studies in the class-room, and everyday speech was Hebrew not Aramaic. This is one way the Jewish people resisted the paganism of Greece and preserved their loyalty to the Torah. The Torah rooted faith in the One Elohim and a strong sense of national identity created the setting in which Yahshua taught and worked among His people-Yisrael.

- Hebrew was both the daily language and the language of study...The parables in the Rabbinical literature, on the other hand, were delivered in Hebrew in all periods.
- “There is THUS NO GROUND FOR ASSUMING THAT JESUS DID NOT SPEAK HEBREW...This question of the spoken language is especially important for understanding the doctrines of Jesus. There are some sayings of Jesus which can be rendered both into Hebrew and Aramaic; but there are some which can only be rendered into Hebrew, and none of them can be rendered only in Aramaic. One can thus demonstrate the HEBREW ORIGINS OF THE GOSPELS by retranslating them into Hebrew.” Professor David Flusser, Hebrew University of Jerusalem-1989-Israel; the world’s leading Jewish authority on the New Testament and early Christianity.
- “Many scholars in Israel are now convinced that the spoken and written language of the Jews in the land of Israel at the time of Jesus was indeed Hebrew and that the Synoptic Gospels are derived from original Hebrew sources...The greatest Jewish scholars of our generation, David Flusser, Moshe Bar-Asher, and Pichas Lapide, all agree that the first book of the New Testament was originally written in Hebrew.” The Messiah Conspiracy by Phillip N. Moore pages 1120-1121
- William Sanford Lasor, professor emeritus at Fuller Theological Seminary in Pasadena California (an

---

<sup>4</sup> The seventh day known as Saturday

outstanding Semitic scholar) has stated that the language that Yahshua spoke was Hebrew and not Aramaic as many teach.

- Professor Frank Cross, of Harvard University, the leading living authority on the Dead Sea Scrolls has stated that the Dead Sea Scrolls prove that the dominant language of Israel, beginning about 130 BCE, was Hebrew and they had an inferior knowledge of Aramaic grammar and syntax.

This was the world, as Yahshua knew it. As a babe, His father and mother took Him to the Temple. He underwent the ritual of *brit milah*<sup>5</sup> on the eighth day and presented in the Temple for the *pidyon haben*<sup>6</sup>. He also possibly underwent some puberty rite at the age of twelve years old as recorded in **Luke chapter 2**. He never visited Rome or Athens because the life of Yahshua was lived almost entirely within the boundaries of His small country-Yisrael.

He may have touched the non-Jewish world in an episodic way from time to time, but it was only in those places where that world impinged on the world of the Yehudim. He was born a Jew and died a Jew. We have to also remember that the people of that region are dark-skinned and dark haired. They were lean and possessed Middle Eastern features. He taught in Hebrew at the Temple courtyard and the local synagogues. The “*Sh’ma Yisrael*” was on His lips daily as He prayed the prayers and recited the *Tehillim* (Psalms) in Hebrew.

## Second Temple Torah

The teachings of the Torah (the five books of Moshe) required constant interpretation. Some circumstances had changed since Mt.Sinai by the time of Yahshua, so the Torah had to be reinterpreted, applied, and modified to fit the present circumstances and specific cases. This originally was the duty of the priests and Levites.

But since the Temple was in Jerusalem, the priests could not be everywhere in the Land of Israel, so circumstances required adjustment for the times.

A class of “lay-interpreters” sprang up, called Scribes (*Soferim*). At first, they were strictly the writers of the Torah Scrolls, but as time passed they became “men of the book” or experts in the Law (lawyers). Thus, in this period, the Oral Tradition of Torah interpretation assumed a much larger importance in the typical person’s lifestyle and observance than in the former times. This Oral Tradition had existed for sometime before the Second Temple Period, but later was written down in what became known as the Talmud. The men of old who were scholars of the Torah were called sages (*hachamim*). The earliest version of these sages was called The Scribes.

Some sages were also found among the leaders of the Pharisees, the most powerful and popular group of people at large. By the Second Temple Period they set the *halakah* or way of walking out the Torah for the people. You will not find the word “sage” in the Gospels, but rather they are called Scribes and Pharisees. The true sages were considered the successors of the prophets (*Nevaim*); taking over some of their functions after prophecy had died out.

The traditions therefore provided an authorized application of the provisions in the Torah. It was called Oral Law since the text of the Torah was sacred and could not be altered, even though the circumstances for which it was written had changed. Since the tradition was not fixed, it was open to debate and change so long as the new interpretation could be consistent with the written text of the Torah.

If it was in conflict with the written text, it was called “destroying the law”.If it clearly was a true

---

<sup>5</sup> circumcision

<sup>6</sup> Redemption of the First Born son

interpretation and application of the written Torah, then it was called “fulfilling the law”. **Mattithyahu 5:17-19** is a rabbinical discussion questioning Yahshua’s interpretation of the Torah.

- “Do not think that I came to DESTROY the Torah and the Prophets. I did not come to DESTROY but to fulfill. **Mattithyahu 5:17**
- The Greek word-kataluo means “abolish” and the Hebrew *-batel-* means “cancel, destroy, abolish”. *BATEL* in Hebrew is often used in the context of interpreting Scripture. Thus, one cancels the Torah when it is misunderstood. The word “fulfill or complete” refers to interpreting a passage correctly. The Greek word-pleroo- means to “fulfill-complete”.
- The Hebrew equivalent is *-KIYEM* and is derived from the root that means “to cause to stand, to uphold, to observe, or to place on a firmer footing or foundation.” It too is used in the context of dealing with Scripture. When one misunderstands the Torah, one may not obey Yahweh’s will and thereby cancel the Torah. So the person may abolish the Torah by misunderstanding the Divine Revelation of the Torah. If one properly understands the Torah, he will obey it and therefore “fulfill” it.

The misinterpretation of this ONE WORD used by Yahshua created the environment that Neo-Marcionism could feed upon in the “church”.

- “No letter from will ever be abolished from the Law.” **Exodus Rabbah 6:1**

The Jewish people know that the TRUE MESSIAH when He came would not abolish the Torah as the “church” teaches. This is one of their problems with “Jesus” the Greek/Roman “Christ”.

- “This is the main thrust of the matter: This Torah, with its statutes and laws, is everlasting. We may neither add to them nor detract from them. Whoever adds to the mitzvot or detracts from them, or MISINTERPRETS THE TORAH, implying the mitzvot are not intended to be understood literally, is surely a wicked impostor and a heretic.” The Rambam **“Hilchot Melachim ”**
- “For truly I say to you, till heaven and the earth pass away, one jot (YUD) or tittle (CROWN) shall by no means pass from the Torah.” Yahshua HaMoshiach **Mattithyahu 5:18**
- “And it is easier for the heaven and earth to pass away than for one tittle (CROWN) of the Torah to fall.” Yahshua HaMoshiach **Luke 16:17**

At the synagogue there was a weekly communal reading from the Torah on *Shabbat*, divided into portions for each week and Feast Day. A Scribe or some other teacher would stand and read the portion, and then give a teaching on that portion. The Scribal interpretation of the Torah represented the mainstream tradition. The Sadducees rejected the Oral Tradition altogether, adhering to a literal interpretation of the written Torah. But even the Saducean interpretation was also an interpretation, rivaling the others that existed at the time.

- “And He came to Natsareth, where He had been brought up. And according to His custom (minhag) or practice, He went into the congregation (shul) on Yom Ha Shabbat, and stood up to read (given aliyah as the ba’al koreh). [ After the hagbah]And the Scroll (Megillah sefer) of prophet Yeshayahu was handed to Him. and having found the place where it is written.” **Luke 4:16-17**

In Yahshua's time there was great tolerance of diversity within Judaism. Diversity did not mean fragmentation. Obedience to the Torah was of first importance for each sect, and each group regarded it as such. There was a broad agreement on observance but diversity in the application. The views of the Pharisees were more humane and tolerant than their rivals, the Sadducees. The teachings of Yahshua that have survived in the Gospels are more in line with the Pharisees than the teachings of the Sadducees.

### **Yahshua and the Judaism of the Time**

Some well-qualified scholars of our time, such as David Flusser and Hyam Maccoby, make a good case for Yahshua being a Pharisee. We can be certain by His own actions; He did not contravene the Torah as the Pharisees understood it. BUT, we also have to understand that Yahshua had little if any interest in either legal scholarship or sometimes the purity traditions of His time (as the Pharisees were). If He was not a Pharisee, then He certainly identified with the majority of their interpretations of the Torah.

The *Hasidim* (a very devout, spiritually inclined people) were every active in the Galilee area about the time of Yahshua. They performed important spiritual functions, while occupying no official position. They were not priests, rabbis, or Scribes. They experienced direct and unmediated relationship with YHWH. The *Hasidim* had little attachment to material possessions as Yahshua taught His *talmidim*<sup>7</sup>. They also gave spiritual help and guidance to their fellow Jews. Some of the *Hasidim*, like Yahshua, were exorcists and healers. Geza Vermes in his book, "*Jesus the Jew*", makes a very academic case regarding Yahshua as an influential *Hasidic* leader, in the Galilean tradition of His day.

- "For He was teaching them as one possessing authority, and not as the Scribes." **Mattithyahu 7:29**

We should think of Yahshua as a Jew of His age, with links to the Pharisees, perhaps the Galilean *Hasidim* to whom He was very close, and even perhaps with some of the esoterics and mystics of His day. He was not sectarian, nor an extremist, at odds with all His fellow Jews. The Truth is that Yahshua fit in very well with the Jewish tradition of His day.

### **His Mission and Message**

Yahshua came as a Teacher of Righteousness, the One to come like Moshe. A teacher of the Torah, preaching *teshuvah* (repentance) and calling the Yisraelite people to a nearness to their Elohim.

- "I shall raise up for them a Prophet like you out of the midst of their brothers. And I shall put My words (the Torah) in his mouth, and He shall speak to them all that I command Him. And it shall be, the man who does not listen to My Words which He speaks in My Name, I require it of him. **Devarim (Deut.) 18:18-19. Read Acts 3:22; Yochanan 1:45, 5:46.**

---

<sup>7</sup> Disciples

- **Targum Pseudo-Jonathan** says of this passage: “And a right Prophet (a Prophet of Righteousness) will the L-rd your G-d give you, a Prophet from among you, of your brethren like unto me, with the Ruach Hakodesh (Holy Spirit), will the L-rd your G-d raise up unto you; to him shall you be obedient.”
- Rabbi Levi Ben Gershon (RALBAG), of the 14<sup>th</sup> Century, identified this prophet as Messiah: “A Prophet from the midst of thee. In fact, the Messiah is the Prophet as it is stated in the Midrash of the verse, ‘Behold my Servant shall prosper’ (Is.52: 3)...Moshe, by the miracles which he wrought, brought a single nation to the worship of G-d, but the Messiah will draw ALL PEOPLES to the worship of G-d.” This is exactly why they asked Yochanan the Immerser if he was “That Prophet” in **Yochanan 1:25**.
- “Now they have come to know that all You gave to Me is from You. Because the words You gave to Me, I have given them. And they have received them, and have truly known that I came forth from You, and they believed that you sent Me.” **Yochanan 17:7-8**
- The Talmud teaches in **Zebahim 101a** that, “All the prophets prophesied only for the coming of the Messiah”
- “For ALL the prophets and the Torah prophesied till Yochanan.” **Matt.11: 13**
- “And beginning at Moshe and all the Prophets, He was explaining to them in all the Scriptures the matters concerning Himself.” **Luke 24:27**
- “But this is how Elohim has filled what He had announced beforehand through the mouth of ALL the prophets, that his Messiah was to suffer.” **Acts 3:18**

### **As a Teacher of the Torah**

Yahshua’s teachings on the Torah set a standard that few have been able to give rise to. They were a radical and uncompromising interpretation of the Torah itself. His perfectionism did not impose impossible demands upon his talmidim. Divorced from the Hebraic background and “Christian” interpretation and alien background of asceticism, they have been misinterpreted as making demands that no one can live up to or even aspire to.

- “Therefore be complete (shlemim), even as your Av (Father) in the heavens.” **Matt.5:48**
- And Yahweh spoke to Moshe, saying, “Speak to all the congregation of the B’nai Yisrael, and say to them, Be set-apart (HOLY), for I Yahweh your Elohim am set-apart.” **Wayviqra 19:1**

The context of His teaching was to prepare the people for the Messiah. His ethical teachings on becoming perfect were balanced by His teaching about YHWH’s compassion, and mercy for sinners, who had strayed from the path of the Torah. He taught that Yahweh was willing to forgive the sinner and bring them back to the Torah, and He was actively seeking them out by sending the Moshiach to “Lost Sheep from the house of Israel.” His teachings on the nearness of Elohim spoke of Yahweh’s manifest love by caring for His children. He addressed the Father as *ABBA*, Aramaic for the Father of a family. By using that term-“*ABBA*”- He was linking the individual to the Father as opposed to the *AVINU* (our Father) in his model prayer in **Mattithyahu 6**. Thus He was making the relationship with YHWH personal as well as nationalistic. The Yisraelites as a nation had always known YHWH as FATHER. Some of the *Hasidim* of the Galilee even called YHWH-“Father” (some of them were also called *ABBA* by their disciples). In fact, the Master’s Prayer is so Hebraic that most Jews do not have any theological problems with its composition. It is only when the Master’s model prayer is viewed through “Christian” interpretations and prejudices that difficulties arise.

He granted forgiveness to the repentant sinner and healed the sick in His Father’s Name. His mission was to the sick and the sinner, NOT the righteous.

- And hearing this, Yahshua said to them, “ Those who are strong have no need of a physician, but those who are sick. I did not come to call the righteous to repentance, but sinners.” **Mark 2:17**
- And when Yahshua saw their belief, He said to the paralytic, “Son, your sins are forgiven you.” Now some of the Scribes were sitting there, and reasoning in their hearts, “Why does this One talk like this? He is blaspheming! Who is able to forgive sins but Elohim alone?” **Mark 2:5-7**
- “To Yahweh our Elohim are the compassions and forgivenesses, for we have rebelled against Him.” **Daniel 9:9**

He showed compassion to those who had given up on trying to live the life prescribed by the Torah. He basically had no interest in the Gentile world of His time, to which the movement that would later would bear His Name would turn to and imitate. His personal horizon was limited to the “House of Israel” and His fellow Yehudim.

- “While the claim of Jesus was to redeem those who had strayed from the beaten path of morality, he yet restricted his attention and that of his followers to the lost sons of Israel. He particularly forbade his disciples to seek the heathens and Samaritans, and for the same reason at first refused to heal the Syrophenician woman. His choice of twelve apostles had a distinct reference to the tribes of Israel.” *The Jewish Encyclopedia Vol. 7 page 162.*
- “..In the way of the Gentiles [Gentile territory] do not go, and do not enter into any Shomron town, but go rather to the Lost sheep of the House of Israel (Seh Oveid HaBeth Yisrael).” Matt.8:6
- “But, Rebbe, Melek HaMoshiach said in reply, ‘I was not sent EXCEPT to the Lost sheep of the House of Yisrael.’ **Matt.15:24**

Only “Christian” prejudice would think that Yahshua thought of all Torah observant Jews of His time as hypocrites and worse than the open sinners. He was an observant Jew Himself. He never made the modern distinction between the ritual and ethical mitzvot in the Torah as many try to do. He kept the Feasts and the Shabbat (**Mark 2:23**), wore fringes (*tzitzit*) on his garments, and took it for granted that Torah observant people would wear *tefillin*, tithe, and fast (read **Mattithyahu 23**).

- “Jesus wore the *tzitzit*; he went out of his way to pay the Temple tax of two drachmas; and his disciples offered sacrifice.” *The Jewish Encyclopedia Vol.7 page 162*

However, He did have an eye for religious pretense of piety when He saw it. His call to *teshuvah*<sup>8</sup> was NOT to the religious phonies of His day. They had already hardened their hearts and closed their ears to His message. He was always prepared to make known to His critics that they should include themselves in the position before Yahweh of sinners needing deliverance, since they were guilty of inward spiritual sins just as grave in Yahweh’s sight as the outward sins of the disobedient sinner. This was the essence of the controversy surrounding Yahshua as a Torah Teacher and the Messiah.

The controversy Yahshua found himself involved in were centered on His mission to the sinners and not from any claim that He, as the Moshiach, was above the Torah that his fellow Jews were obligated to keep. In order to live out His mission as the Messiah, Yahshua purposely went out of His way to scandalize the devout.

---

<sup>8</sup> repentance



This behavior then raised questions in their minds about His own observance of the Torah that may have differed from their sect's interpretation of Torah *halakah* but did not transgress the written Torah of Moshe. His theology did not prompt His death. He was a devout Jew loyal to the Torah and His nation, Yisrael. His death was a political murder by the Romans, the Imperial Emperor cult, who sought to root and destroy every Jewish Messianic Hope.

Yahshua did not die for "the Christian gospel" or any new religion. Nor did the Jews kill him because they opposed His teachings. In fact, study of the Gospels cannot find one clue for evidence of any religious offense against the Torah by Yahshua. He was a faithful and observant Jew to the end. Yahshua was killed because of the enthusiasm His own followers and He was the Messiah—a political threat to the Roman domination of Yisrael. He was killed by the ruthless practices of an occupying power in Yisrael. He was condemned to death by a Roman Court, with little interest in true justice and none of the safeguards of the Jewish religious court. He was put to death by a method of execution only used by the Romans, not the Jews. The Romans knew that any person claiming to be the Messiah was the TRUE King of Yisrael. This was a direct challenge to the domination and authority of Rome. Yes, some of the Jewish leadership did have apart in his death, but it was for political reasons NOT religious. If he died for any religious reason, it can be said He died for the sins of His people—the nation of Yisrael and the sins of the world, not what is called "Christianity".

- In Whom we have redemption through His blood, the forgiveness of trespasses, according to the riches of His favor." **Ephesians 1:7**
- In Whom we have redemption through His blood, the forgiveness of sins." **Colossians 1:14**
- "Him, a Prince and a Saviour, Elohim has exalted to His right hand, to give repentance to Yisrael and forgiveness of sins." **Acts 5:31**
- "Truly You are an El, who hide Yourself, O Elohim of Yisrael, Saviour!" **Yeshayahu 45:15** see **Yeshayahu 45:21,49:26,60:16,63:8**
- "But I am YHWH your Elohim since the land of Mitzrayim, and an Elohim besides Me you shall not know, for there is no Saviour besides Me." **Hoshea 13:4** This verse proves the deity of Yahshua.
- "Because there was born to you today in the city of David a Saviour, who is Messiah, the Master." **Luke 2:11**
- And they said to the woman, "We no longer believe because of what you said, for we ourselves have heard, and we know that this is truly the Moshiach, the Saviour of the world (Mosh'ia HaOlam)." **Yochanan 4:42**

- “Let it therefore be known to you, brothers, that through this One forgiveness of sins is proclaimed to you, and by Him everyone who believes is declared right from all sins from which you were not able to be declared right by the Torah of Moshe.” **Acts 13: 39** The Torah provided forgiveness of sin through repentance and blood sacrifice, but could not provide permanent atonement and the power needed to live the righteous life demanded by the Torah.
- In this is love, not that we love Elohim, but that He loved us and sent His son to be an atoning offering (*kapparah* in Hebrew, *ilasmos* in Greek) for our sins. **1 Yochanan 4:10**

The *Brit Chadasha* reinforces the thought that *teshuvah* must precede atonement in **1 Yochanan 1:5-10** where Yochanan writes that we must do *teshuvah* (repentance) and confession of sins to Yahweh, BEFORE atonement can be efficacious. *Teshuvah* is *sine qua non* of forgiveness. The justice and necessity of blood atonement is found in **Wayyiqra 17:11; Yehsayahu 1:16-18; Ivrim 9:22 and Malaki 3:2-4.**

### How did He view the Torah?

Conventional “Christian” views of the Torah make it very troublesome to comprehend Yahshua’s teachings in their legitimate context. For example: What is Torah?

- Torah: Derived from the Hebrew root-*YARAH*. It means to “shoot an arrow, or instruct, or teach”. Torah is teaching or instruction that is true and straight. The words of the Torah are like an arrow shot straight in a path with great power and force to empower a person to live life to its fullest of blessings from the heavens. It is the goal for all people who truly love Elohim.
- “If you love Me, you shall guard My commands (*mitzvot*)” **Yochanan 14:15**

There are four perceptions of the Torah:

1. The Hebraic viewpoint: Torah is Yahweh’s Wisdom and Blueprint for all creation. The Torah reveals Yahweh’s nature and character. It is loving instructions from the Heavenly Father to His children to be blessed.
2. The “Christian” viewpoint: The Old Law is nothing but legalism and bondage. We are FREE from the Torah and all its laws and requirements because of “Jesus”. It is all Jewish stuff anyway.
3. The “Christian” viewpoint of the Hebraic view-the most perverted view: The Torah is a salvation by works system that leaves no room for the Messiah and His work. It is a works salvation and a religious system of bondage and dead ritual. The Jews think they gain salvation by dead-works.
4. Yahshua’s viewpoint-the correct view: How did our Rebbe HaMoshiach Yahshua view the Torah?

The common view that Yahshua held a low opinion of the Torah, thus generating an erroneous teaching for some superior basis for a relationship with Yahweh. We have to remember that it was from the TaNaK that the Yisraelites knew Yahweh as a compassionate, merciful, and loving Father. Yahshua never claimed that His teachings were superior to those of Moshe as found in the Torah. Such a claim would have cut Him off completely from the Jewish community. We know this is not true as we are told that the chief priests feared His followers because of the multitude that followed Him and His teachings (**Luke 20:19**).

- “ Jesus appears to have preached regularly in the synagogue, which would not have been possible if his doctrines had been recognized as being essentially different from the current Pharisaic beliefs. In his preaching he adopted the popular method of “mashal” or parable...” *The Jewish Encyclopedia Vol. 7 page 162*

Even the Pharisees opposed any action against Yahshua, and even warned Him about Herod’s plan to kill Him (**Luke13: 31**). We must take into account that the majority of the people possessed strong leanings towards the Pharisees and their theology and practice. Yahshua never criticized their *halakah*, but their hypocrisy in their observance of the Torah. Yahshua’s main enemies were among the Sadducees, who were the priests. They were the ones questioning His authority, the paying of taxes, and His views on the resurrection from the dead. They were the ones who were in league with Rome. Caiaphas and his power base could not agree with Yahshua or even the Pharisees’ views of the Torah and its application. It is very similar to the relationship that exists today between the Karaites and the rabbis of traditional Judaism.

### **Sermon from the Mount**

The famous Sermon on the Mount is comparable to the giving of the Torah at Mt. Sinai. Yahshua’s exposition of the Torah as given on the Mount NEVER contradicts the Torah of Moshe. These are not criticisms of the Torah but interpretations.

We must stress that the Torah itself is not in question in His teachings. It is an interpretation of the Torah in light of the full realization of the Kingship of YHWH in one’s life. It is not a new interpretation of the Torah, but well grounded in the *TaNaK* or the Jewish traditional teachings of the sages that later were incorporated almost word for word in the Talmud.

Yahshua understood the ethics of the Torah as an imitation of YHWH’s goodness. Not one word of the Sermon is opposed to the Torah in detail or spirit. Love for YHWH and love for your neighbor is the norm and foundation of all His teachings.

In this sermon, the Torah itself is not in question. That is clearly understood by reading **Mattithyahu 5:17-20**. The teachings contained in this sermon (which actually may be accumulation of Yahshua’s teachings) does not digress significantly from the teachings of the Pharisaic sages, as there are many Talmudic parallels to these teachings. Only those who are set-apart can live out the teachings that Yahshua’s presents in this religious discourse. He is teaching that avoidance of a particular negative mitzvah is not sufficient for true righteousness in the *Malkut* of YHWH. The inner condition would be the root for the appropriate outward action. He extends the mitzvah of murder to include anger without cause and the mitzvah forbidding adultery to include lusting after women. His teachings on divorce and remarriage must be viewed within the framework of the debate among the different “Houses of Study” of His day, the House of Shammai and the House of Hillel. In his teaching on divorce, Yahshua sides with the House of Shammai in its stricter view. The Torah always allowed divorce and remarriage, BUT the Torah also requires the husband to give the wife a GET or certificate of divorce. There is no good evidence that Yahshua forbade divorce in all situations as taught by many in Messianic circles. The exception for immorality and adultery makes perfect sense in context, since divorce cannot make a woman an adulteress if she already is one. His teaching on oaths simply means anyone who has to back up his words with an oath is already considering the possibility of breaking it. The famous “eye for an eye” teaching in the Hebraic mind simply refers to monetary compensation for an injury. It is NOT to be interpreted literally, a peculiarity of “Christianity” not Judaism. Finally, no where does the Torah say to hate your enemies. The Torah commands us to love our enemies in **Wayyiqra 19:18**. This saying probably came from the Qumran community, not the Torah of Moshe.

If we do not know the Torah, then this quote seems to be the most anti-Jewish quote in the *Brit Chadasha*.

Note that Yahshua says, “You have heard it SAID (not WRITTEN)” as He did the other Torah commands. Every one of these teachings are within the framework of the Torah as given by Moshe at Mt.Sinai. Yahshua’s inner teachings of Torah are within the parameters of the teachings of traditional Judaism of His time and the teachings of the *TaNaK*.

EXAMPLES of parallels in TaNaK and Talmud- all from **Mattithyahu 5-7**:Matt. 5:3- Prov.29:23; 5:4- Ps.- Ps.147:3; 5:5- Ps.37:11;5:6-Ps.5:13;5:7- Talmud Shabbat 151b;5:8-Ps.24:3-4;5:9-Ps.34:15; 5:10,11-Talmud ,Baba Kamma 93a;5:24-Talmud, Avot 5:14 ; 5:28-Talmud Kallah 1; 5:32-Talmud, Gittin 90a; 5:37- Talmud Baba Mezia 49; 5:39 – Lam. 3:30 ;5:42- Ps.37:21 & Ps.37:26; 5:44 – Prov.25:21 ;5:45 –Ecc.9:2 ; 5:48 – Talmud Shabbat 133b; 6:3-4 –Talmud Baba Bathra 9b; 6:7-Talmud, Berakot 61a; 6:14,15 – Talmud, Rosh Hashannah 17a; 6:19,20 – Talmud, Baba Bathra 11a ; 6:24- Prov.30:8-9; 6:26 –Ps.147:9 6:33- Ps.37:4 ;6:34 – Talmud, Sotah 48b; 6:34 Talmud, Berakot 9b; 7:1,2 – Talmud, Sotah 8b; 7:3,4,5-Talmud , Arakin 16b;7:6 – Prov.23:9 ;7:7 –Jer.29:13; 7:12 – Talmud, Shabbat 31 a; 7:23 – Ps.6:9

- “It would even appear that later tradition regarded him as scrupulous in keeping the whole Law. Yet in several particulars, Jesus declined to follow the directions of the Law, at least as it was interpreted by the Rabbis.” *The Jewish Encyclopedia Vol. 7 page 162*

Our Rebbe’s teachings develop a systematic interpretation for the sanctification of everyday life for His talmidim. It was a practical system and demanded an extreme high standard of personal self-discipline and commitment to Him as their Master. According to Yahshua, there must be a purification of inward motives for Torah observance. The inner spiritual condition was the root of the outward action. All His teachings and application of the mitzvot remain within the parameter of Torah and the spirit behind it. Yahshua lived perfectly what He taught-the Torah of Moshe in ruach and emet.

### **Erroneous Conclusions**

Debate or even disputes on the application of the Torah are common within Judaism. Debate among rabbis or teachers can hardly be interpreted as a rejection of the Torah. Contrary to popular teaching, Yahshua did not differ on the observance of the *Shabbat* or even *Kashrut*. He kept all the Torah.

Yahshua did heal the sick on the *Shabbat*. Some teachers may have criticized him for doing so. He healed by speaking the word alone or by the laying on of hands. Neither of these according to the interpretation of the Torah in His time, constituted work on the *Shabbat*. The plucking of grain on the *Shabbat* was actually allowed by the School of Hillel.

Even Yahshua’s defense of His actions for plucking grain on the *Shabbat* is based upon a principle from the Pharisees, or Oral Law that the *Shabbat* may be violated to save a life, even if there is remote chance of the life being in danger (**mYoma 8:6**). In **Mekhilta** on **Ex.31: 14** a rabbi says, “The Sabbath is delivered to you and not to you to the Sabbath (cross-reference this to **Mark 2:27**).

The record by Mark (**Mark 7**) is a debate concerning the washing of hands before eating, not an issue of clean and unclean food being done way with by Yahshua.This teaching, besides from the mouths of the Scriptural Prophets, can be found in the Letter of Aristeas in 200BCE, Philo in Special Laws, Rabbi Hillel in **bShabbat 31 a**, and **Tobit 4:15**. Evidently Kepha had not heard that his Master Yahshua had “ declared all foods clean” in Acts chapter 10 nor the other talmidim in **Acts Chapter 15**.The four beginning mitzvot for the returning Yisraelites deal with the laws of *Kashrut* or ritual purity.

No one in the First Century that was a true disciple of Yahshua had ever heard of him “doing away with the laws of *Kashrut*.”

We are told that Yahshua was condemned for eating with the sinners. According to “Christians”, our Rebbe deliberately violated the Torah to be among them. Was a Jew forbidden to eat with sinners? According to Torah, breaking the laws of purity does not make one a sinner. It only renders one unclean for a period of time. Sometimes the Torah commands one to become unclean, as with the burial of a dead loved one. Did Yahshua contract uncleanness by eating with sinners?

A proper understanding that certain groups (called *Chaverim*) took upon themselves VOLUNTARY rules of purity (such as the Pharisees) which would have forbid them to eat with sinners. Some even went beyond the laws that were applicable for the priests. Such restrictions went beyond the Torah, and therefore these sects could not force others in society or non-members to conform to their practices. Since Yahshua did not belong to any of these groups, He was not bound by their stricter non-Torah rules. Yahshua could not have violated any Torah commandment by eating with sinners. He could not have even contracted uncleanness from them, as He was not part of any group that observed these stricter rules of purity. Eating with the sinners, then, would not have put him in conflict with the majority of the Jewish people. There was no such law in the Torah.

Yahshua’s criticism of other Jews is nothing more than what one Jew might say to another Jew, and we also see that they were equally critical of him. This practice still exists today among Judaism. He was not critical of other Jews for being Torah observant, since He was Torah observant Himself. Essentially; Yahshua’s charges against His opponents are the lack of correspondence of inner attitudes and their outward behavior- called hypocrisy.

He was critical of their lack of observance of the inner dimensions of the Torah of Moshe and their stiff-neckness. He NEVER suggests that the outward keeping of the mitzvot was wrong or the Torah should not be kept. This is the same message the prophets had to the House of Yisrael and the House of Yehudah. We can read such statements in Yeshayahu 30:8-9; Yechezqel 2:3-6, 3:4-7. ONLY THE GENTILE ANTINOMIAN CHURCH NEEDED TO SEE HIS CRITICISMS OF HYPOCRISY AS ANTI-TORAH AND ANTI-JEWISH STATEMENTS AND DECREES!

- “While claiming not to infringe or curtail the Law, Jesus directed his followers to pay more attention to the intention and motive with which any act was done rather than the deed itself. This was by no means a novelty in Jewish religious development: the prophets and rabbis had continuously and consistently insisted upon the inner motive with which pious deeds should be performed...In making these pretensions he was following a tendency which at this period of his career was especially marked in the Hasideans and Essenes, though they associated it with views of external purity and seclusion from the world, which differentiated them from Jesus. He does not appear, however, to have contended that the new spirit would involve any particular change in the application of the Law. ..Apart from these points, no change in the Law was indicated by Jesus...”*The Jewish Encyclopedia Vol. 7 page 163*

### **End of the Captivity**

How often have any commentators or “Christian” authors begun with the suggestion that the books we call the Gospels were Jewish narratives written by Jewish authors? Has it not occurred to anyone to ask the question, “How can a Jewish work be understood if the author or student completely ignores the Hebraic context, the Hebraic mindset, the Hebraic frame of reference, the Hebrew language and its idioms, and even understanding the history of the Land of Yisrael that shaped the mind-set of the writer?” But unfortunately that has been the actuality in our Western /Greco civilization and Seminaries.

The reign of Constantine created the long period of history in which the Gospels were cut off from their Hebraic roots and reinterpreted as if they were Gentile books. We are just beginning to emerge from that mode of thought. During that period the Hebraic roots of the Gospel was DESTROYED! The modern reader of the Gospels has distorted the message of these books, creating circumstances by which many well-meaning Believers today read what they believe is the clear message of the Scriptures and do not recognize how destructively prejudiced is their understanding of TRUTH. The prejudice lies in the belief that the *TaNak's* value is exhausted once its task has been "fulfilled" in the *Brit Chadasha*. They think the Torah is no longer applicable for them. Therefore, we have imposed a Western understanding of the message and mission of the Messiah as recorded in the first four books of the *Brit Chadasha*.

As long as these texts are read and interpreted only by the Western mind, the ancient connections of the Gospels to the *TaNak* will remain unknown. They must be read in the Midrashic style of the Hebraic storyteller, a style most of us do not even comprehend. This style is concerned with meaning and understanding.

- **EXAMPLE:** The heavens (plural) parting at the mikveh of Yahshua is symbolic of the splitting of the Red Sea for Moshe. The heavens, to the Hebrew mind were nothing more than a firmament separated by waters above and below. Thus demonstrating to the Hebrew mind that the Elohim of Yisrael encountered His son, Yahshua, in a way that went beyond Moshe (Ex.14), Yehoshua (Josh.3), Eliyahu (2 Kings 1:9), and Elisha (2 Kings 2:8). That is how the Midrashic principle worked.

The Gospels have been in Gentile "captivity" for centuries. The price we have paid is the deprivation of the essential meaning of the message and mission of Moshiach Yahshua. The TRUTH of the Gospels can only be revealed to one who is willing to interpret the written word through the Hebraic eyes of Yahshua and His early *talmidim*. The negativity of the anti-Jewishness is only now beginning to reverse itself. Because teachers are now awakening to TRUTH, an uncontaminated method of how to examine the *Brit Chadasha* is emanating from undistorted LIGHT! We have to understand that the Hebrew authors of the *Brit Chadasha* filtered everything through the corporate history of their people. If we are to recover the POWER present in the *Brit Chadasha* in our lifetime, then this evidence to their original meaning must be totally recovered and understood by all Nazarene Yisrael.

- For I am not ashamed of the Besuras HaGeulah (Good News). It is the ko'ach (power) of Elohim for deliverance to everyone who believes (has emunah), to the Yehudite first and also the Yevani (Greek).

**Romans 1:16**

### **Conclusion from the Evidence**

Is, then, the recovery of the Scriptural Yahshua beyond our reach? I do not believe it is. If we can recreate the milieu of His time, then we can truly have Him manifest Himself to us. We can then get an impression of Him as He really was in the cultural, historical, and religious settings of His time. The writers of the four Gospels implicitly portray Yahshua as a Jewish Messiah, that kept the whole Torah of Moshe, and all His teachings confirm the same.

By conscientious unbiased study of the Four Gospels, there emerges a picture of an itinerant rabbi, healer, exorcist, prophet, Anointed One that was followed by multitudes, and opposed by the hypocritical religious leaders. The authenticity of His teachings of the Torah cause deep embarrassment to the antinomian religious systems. There never existed a Jew that fits the description of the anti-Torah/Jewish "Christ". Let us no longer be children in our understanding of Messiah and grow into the mature ONE NEW MAN of Yisrael! The impostors must leave the platform and the TRUE MESSIAH, Yahshua, can manifest Himself!