

Can We Continue to Blame the Catholics?

By Apostle Moshe Yoseph Koniuchowsky
Taught Live at BYS Broward County Florida
1-17-2009

Maaseh Shlichim/Acts 15

- 1 And certain men which came down from Yahudah taught the Yisraelite brothers, and said, **Except you receive brit-milah after the manner of Moshe**, you cannot be saved.¹
- 2 When therefore Shaul and Bar-Nava had **no small dissension and disputation with them**, they determined that Shaul and Bar-Nava, and certain others of them, should go up to Yahrushalayim **to the shlichim and zechanim about this question**.
- 3 And being sent on their derech by the congregation of Yisrael, they passed through Phoenicia and Shomron, **declaring the return of the nations**: and they caused great simcha to all the Yisraelite brothers.
- 4 And when they had come to Yahrushalayim, they were received by the congregation of Yisrael, and by the shlichim and zechanim, and they declared all things that **יהוה** had done through them.
- 5 But there rose up certain of the sect of the Prushim who believed, saying, **That it was needful to give them brit-milah, and to command them to keep the Torah of Moshe**.²
- 6 And the shlichim and zechanim came together **to consider this matter**.
- 7 **And when there had been much disputing**, Kepha rose up, and said to them, Men and Yisraelite brothers, you know how that a long time ago **יהוה** made choices among us, that the nations by my mouth should hear the word of the Besorah, and believe.
- 8 And **יהוה**, who knows the levavot, bore them witness, giving them the Ruach Hakodesh even as He did to us;
- 9 **And put no difference between us and them; purifying their levavot by emunah**.³
- 10 Now therefore why do you tempt **יהוה**, to put a yoke upon the neck of the talmidim, which neither our ahvot nor we were able to bear?⁴
- 11 But we believe that through the favor of **יהושע** ha Moshiach we shall be saved, even as they will.
- 12 Then the entire multitude kept silent, and listened to Bar-Nava and Shaul, declaring what nisim and wonders **יהוה** had done among the nations by them.
- 13 And after they had kept silent, **Yaakov answered, saying**, Men and Yisraelite brothers, **listen to me**:⁵
- 14 Shimon has declared how **יהוה** at first did visit the nations, to take out from them a people for His Name.⁶
- 15 And to this agree the words of the neviim; as it is written,⁶
- 16 After this I will return, and will rebuild⁷ again the Sukkah of Dawid, which has fallen down; and I will rebuild again its ruins, and I will set it up once more:⁸
- 17 That the remnant of men might seek after the Master **יהוה**, and all the nations, upon whom My Name is called,⁹ said the Master **יהוה**, who does all these things.
- 18 Known to **יהוה** are all His works from the beginning of the olam.
- 19 Because of this, **my mishpat** is that **we trouble not** those, who are from among the nations and who are returning¹⁰ to **יהוה**:

¹ This is what was known as the “works of the law,” or man’s dogmas that started returning Efrayimites off on the wrong foot by circumcising them before they held true faith, conviction, and understanding. These promoters of their own “works of the law” of their community, violated the biblical pattern of Abraham and other converts, who were circumcised after they knew what they believed, and were ready to fulfill more Torah commands.

² The question becomes when to circumcise them and learn all of Torah, not if they should move on to full compliance. The argument centers around when. The Pharisees said that circumcision and Torah obedience are not progressive, but rather prerequisites to kingdom entry and salvation. The Pauline view is that these things will come in due time, but by not allowing YHWH to work progressively and selectively, these men will be confused, hardened, discouraged and not ready for unity and reconciliation with their Jewish brothers.

³ Note that all believers are Yisrael and there is to be no difference between believers, meaning divisions into Jew and non-Jew, or Torah-keeping versus those who are told they do not have to keep Torah. All such classifications are an abomination to YHWH. All Yisrael must follow Torah and love Yahshua.

⁴ Added “works of law” of men being taught as if they were Torah, and clouding the difference between man’s law and YHWH’s Torah. This burden Peter speaks of is man’s “works of law” that is being presented as if it were the real and full Torah. Neither Yisraelites of that day nor the disciples could keep all those added burdens.

⁵ Efrayimites and others coming from out of the pagan nations will be called to carry and proclaim His Name. Yisrael will be a people that knows and proclaims YHWH’s Name.

⁶ Amos 9:11-12.

⁷ Strong’s Greek # 456 anoikodomeo. “To rebuild” in a future tense. Greek equivalent of Hebrew banah; Strong’s Hebrew #1129, as used (“to rebuild”) in Jeremiah 31:4. This means that the rebuilding of both houses into the Tabernacle of Dawid of all twelve tribes was still a future event in the first century, not an alleged past one in 520 BCE as some try to claim.

⁸ The focus of the Renewed Covenant in Acts 15:15-16 is the rebuilding, the return, the re-establishment of the Tabernacle of Dawid, which had fallen. Thus for the Tabernacle of Dawid to be rebuilt, the original components would have to be used. Obviously, the components are the twelve tribes living in harmony and unity under the new and Greater Dawid, the Messiah Yahshua Himself. Verse 17 of Acts 15 tells you that this rebuilding will be done by finding and rescuing the nations, or the gentiles “upon whom My Name is (already) called.”

⁹ Yisraelite nations.

¹⁰ The Greek word here in verse 19, often wrongly translated as merely “turning” (to Eloah), which is Strong’s Greek # 1994 epistrepho. Epistrepho literally means “returning, reverting, or coming again.” These “gentiles” are returning. One cannot return unless they at some prior point were Yisrael, making up part of Dawid’s Tabernacle, or dwelling place.

20 But that we write to them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from dahm.¹¹

21 For Moshe from old times has in every city those that proclaim his teachings, with his Torah being read in the synagogues every Shabbat.¹²⁻¹³

VERSE 21 IS THE PROBLEM AND REMAINS THE PROBLEM!!!! EXPLAIN!

22 Then it pleased the shlichim and zechanim, with the entire congregation of Yisrael, to send chosen men of their own company to Antioch with Shaul and Bar-Nava; namely, Yahudah surnamed Bar-Savas, and Sila, key men among the Yisraelite brothers:

23 And they gave them written letters to be delivered saying; The shlichim and zechanim and Yisraelite brothers send greetings to the Yisraelite brothers, which are of the nations in Antioch and Syria and Cilikia:

24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your beings, saying, You must receive brit-milah first, and keep the Torah immediately: to whom we gave no such commandment:

25 It seemed tov to us, being assembled as echad, to send chosen men to you with our beloved Bar-Nava and Shaul,

26 Men that have risked their chayim for the Name of our Master יהושע ha Moshiach.

27 We have sent therefore Yahudah and Sila, who shall also tell you the same things by mouth.

28 For it seemed tov to the Ruach Hakodesh, and to us, to lay upon you no greater burden than these necessary initial things;

29 That you abstain from meats offered to idols, and from dahm, and from things strangled, and from fornication: if you guard yourselves regarding these, you shall do well. Be strong!

30 So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the letter:

31 Which when they had read, they rejoiced for the encouragement.

The Ephraimites rejoiced that they did not have to keep Shabbat, Moadim, and dress like Israelites and could ignore the Tanach in largest part. Here and here alone is the rift that led to the split in Jewish believers keeping Torah and Ephraimite believers not keeping Torah. They rejoiced that the decision was to send them to UNBELIEVING synagogues to learn Torah because James and the elders decided they were not called or were not willing to take on the responsibility of teaching both houses Torah. So then can we continue to blame the Roman Catholics?

32 And Yahudah and Sila, being neviim also themselves, exhorted the Yisraelite brothers with many words, and confirmed them.

33 And after they had stayed a while, they were let go in shalom from the Yisraelite brothers back to the shlichim.

34 But it pleased Sila to stay there still.

35 Shaul also and Bar-Nava continued in Antioch, teaching and proclaiming the word of יהוה, with many others also.

Or, at least the part that the apostles wanted to teach; for Torah instruction they were sent to the unbelieving Jewish people in every city of their origin.

Close- Midrash this in your own mind and heart.....at what point in the final ruling of the Yahrushalayim Counsel, did we here any of the following....Thus says YHWH.....YHWH said....Yahshua said.....The Ruach HaKodesh said..... NOWHERE....what are we left with in this ruling? James said....It seems good to us and it seems good to the Ruach...it seemed right.....it appears right....it makes sense.....There is no definitive words of YHWH on the matter and the text is shockingly lacking in any direct heavenly Bat Kol like we see in the calling of Rav Shaul/Paul; in Acts 9, or the commissioning of Bar Nava in Acts 13, where the Ruach speaks directly on a matter. Add to that the troubling fact that that the discipleship of returning Ephraim was left to unbelieving Jews and their leaders. One more question...are we allowed to question man's ways and rulings'? Why is it that Israelites can question al the leaders in the Tanach and examine them for veracity and yet the mere questioning of James or Paul is cause for excommunication and false charges of blasphemy? Selah.

¹¹ To start their progressive journey back, with circumcision towards the end of that journey, they are to now rejoin Judah, in the rebuilt tabernacle. The place to do so was at the feasts in table fellowship. So by forsaking idolatry and fornication, they would remove two major abominations that Jews would find repulsive. Things not strangled and not having blood are food principles of shochet/slaughter, where the animal must not be strangled, but will have its throat cut along with having all its blood drained out. This will allow common kosher food at the table of brotherhood. These four items are not the full requirement for returnees from the nations, but merely a start, so as not to place the full Torah obligations on them too fast.

¹² The returning tribes were to continue their Torah education in the Shabbat portions read every week, in every city, from which they came. Then, eventually all the details would be received and incorporated into their lifestyles. Sadly, most religions stop reading in the previous verse, and try to make a case for non-Jews not having to obey all of Torah. A careful study of these verses proves that YHWH requires all Yisrael to be equal with identical requirements, and the identical benefits and blessings, associated with Torah compliance.

¹³ Note also that all believers are required to keep and guard the Shabbat, and not to pick their own favorite day of worship, out of the proverbial hat.