Among Paul’s (Sha’ul’s) writings, there are many passages that have been taken out of context and used to teach something contrary to the actual meaning Paul intended his readers to derive from them. Notice what Brother Peter (Kepha) says concerning this matter.

**2Pe 3:14**  So then, beloved ones, looking forward to this, do your utmost to be found by Him in peace, **spotless and blameless**,

**2Pe 3:15**  and **reckon the patience of our Master as deliverance**, as also our beloved brother Paul wrote to you, according to the wisdom given to him,

**2Pe 3:16**  as also in all *his* letters, speaking in them concerning these *matters*, **in which some are hard to understand**, which those who are **untaught and unstable** twist to their own destruction, as they do also the other Scriptures

**2Pe 3:17**  You, then, beloved ones, being forewarned, watch, **lest you also fall** from your own steadfastness, being **led away with the delusion of the lawless**,

**2Pe 3:18**  but grow in the favour and knowledge of our Master and Saviour יהושע Messiah. To Him be the esteem both now and to a day that abides. Aměn.

The first thing we notice in this passage is that Peter encourages us to do our “utmost” to be found by the Messiah, “spotless and blameless”.

Paul uses this phrase, or something like it, in most of his writings as a reference to how believers are to live. His desire for us is that we live in a way that is consistent with the Law/Torah of YHWH, so that on the day Messiah returns the Torah has nothing in which to condemn us.

It is the Word/Torah that shall judge the thoughts and intents of our hearts on the day Yahushua administers His judgment (Heb 4:12).

Peter’s reference to Messiah’s patience has to do with the amount of time He waits to return. This time is evidence of His mercy, so that as many as will, can come to salvation, as well as time for us to grow into the maturity necessary to walk before Him.

Paul said something like this in Romans 2, where he admonished the knowledgeable (Jewish) believers about condemning the less knowledgeable (Gentile) brethren.

**Rom 2:4**  Or do you despise the riches of His kindness, and tolerance, and patience, not knowing that the kindness of Elohim leads you to repentance?

Peter then talks about some of Paul’s writings as hard to understand, which those who are “untaught and unstable” twist to their own destruction. Warning the rest of us not to listen to them lest we too **fall away**, being led away by the “delusion” of these “lawless” men.

**Untaught**: stg’s #**G261** “amathēs”,from a compound word meaning (G1) no, not and (G3129) to learn; ***ignorant***. Refers to a person that does not have knowledge and/or understanding of any given topic.

**Unstable**: stg’s #**G793** “astēriktos”, from a compound word meaning (G1) no/not and (a presumed derivation of G4741) to set fast; ***unfixed*.** Refers to someone who’s knowledge and/or understanding is not based firmly in some foundational truth.

Peter is telling us that these men **DO NOT** have Paul’s knowledge and understanding, and the knowledge and understanding they do have is **NOT** based on the same foundational truth that Paul’s was, i.e. the Torah.

Because of this, they do not read Paul’s writings and understand them in the way he intended them to be understood. Instead, they read Paul’s writings and make presumptions concerning what Paul meant based on their own understanding.

Lastly, Peter warns us not to be “led away” by the “delusion of the lawless”. Unfortunately, most English bibles translate these phrases as “error of the wicked”, which is true, but the true essence of what Peter is saying is lost in these words.

**Error/Delusion**: stg’s **#G4106** “planē”, feminine of **G4108** (as abstraction); objectively **fraudulence**; subjectively **a straying** from orthodoxy or piety: - deceit, to deceive, delusion, error.

The word “planos” (G4108, the masculine form) has the meaning of “roving” (like a tramp), so from a strictly Scriptural way of thinking, this word refers to something deceitful, like an adulterous bride who strays from her husband.

**Wicked/Lawless**: stg’s #**G113** “athesmos”, from G1 (as a negative particle) meaning, no or not, and a derivative of G5087 (in the sense of enacting); **lawless**, that is, (by implication) criminal: - wicked.

Together these two words make it clear what Peter is saying, **IF** you let the totality of Scripture define your perspective. Peter was a Torah obedient Jew and his mindset or perspective was founded in what had been handed down to him in the Torah and the Prophets, just like Paul.

**Deu 28:14**  “And do not turn aside from **any of the Words** which I am commanding you today, right or left, **to go after other mighty ones to serve them**.

To YHWH, turning to the right or left of ANY of His commands is the same thing as serving another Elohim, an idol. In the Tanak (OT) Yisra’el is referred to as an “Adulterous Bride” because she had fornicated with false elohim, idols.

Peter understood that any teaching of the GOOD NEWS of Yahushua Messiah that DID NOT include obedience to the Torah was a false teaching, a lie, deception or delusion.

It is his intention for us to understand that any teaching, claiming to be from Paul, that comes from men who live and teach that you no longer need obey the Torah is a delusion, a lie, and we are to flee from it.

There is one more passage of Scripture that we need to look at before we get into the hard sayings of Paul, and that comes from something he said to Timothy.

**2Ti 2:15**  Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly **dividing** the word of truth. (KJV)

We have quoted this from the King James Version because it translates this verse in a way that has caused a tremendous amount of error in modern doctrine.

The use of the word “dividing” has led modern theologians to believe that they can “divide” Scripture, some for the Jews and some for the Gentiles, which is ridiculous.

As we have shown many times, the Scripture cannot be “added to nor taken away from” (Deut 4:2; 12:32; Eccl 3:14; Pro 30:6 and Rev 22:18-19), for it is settled in heaven for ever (Psa 119:89).

From this verse in 1st Timothy, modern theologians have divided the so-called “Old Testament” from the so-called “New Testament”, saying that the “Old Testament” belongs to the Jews, while the “New Testament” belongs to Christians.

Nothing could be farther from the Truth!

**Rightly Dividing**: stg’s #**G3718 “**orthotomeō”, from two words meaning (G3717) right, and the base of (G5114) to cut; to *make* **a *straight cut***, that is, (figuratively) **to *dissect* (*expound*) *correctly*** (the divine message): - rightly divide.

To “rightly divide” Scripture, is to correctly discern what it’s saying. This **DOES NOT** mean to say some parts belonged to one group (Jews) and another part belongs to a different group (Gentile believers), for Paul himself said that in Messiah there is neither “Jew nor Greek”.

What modern teachers have done is take Paul’s message to Timothy and “twisted” it (2 Pet 3:14-17) teaching a false doctrine of dispensationalism, which teaches that YHWH has treated mankind differently during different eras of time.

Paul wanted Timothy to study the Scripture himself, so that no one else could deceive him, telling him to correctly dissect what the Scripture said, so that he could understand it properly. What is the purpose of dissecting something?

When we were in science class and had to dissect a frog, or some other creature, did we dissect the frog to figure out how each individual piece worked, or did we dissect the frog to figure out how all the pieces work together to give that creature life?

Of course, the purpose of dissection is to identify all the pieces of the creature and determine how all the individual pieces fit together properly so that we may correctly understand how the entire thing works, to give life.

Back when the King James Version was translated the word “divide” carried more than just the meaning of “division”, as in separation. It also carried the meaning of “divining” or “discerning” but as in many other cases, the complete meaning has been lost over time.

So, instead of “rightly dividing” what the Scripture teaches we’re supposed to **correctly discern** what the Scripture is saying, in its totality, so we can understand how to receive eternal life from it.

Now, the first of Paul’s “hard sayings” that we are going to dissect comes from Colossians 2.

**STOP!!!...**

Before going on, read all of Colossians 1 and 2 carefully and remember that Chapter 1 will give us important contextual information to help us fully understand what Paul intends his readers to learn from Chapter 2. We will wait....

In Colossians 1, Paul introduces himself (vs. 1-2), which is important because the Assembly at Colossae (Kolossai) had never actually met him personally and neither had the Assembly in Laodikeia, to whom this letter was to be shared.

Paul goes on (vs. 3-14) to give thanks for the work the Father has done among them and to explain his prayers for them. In this section he says a couple things that are very interesting, things that need to be understood.

Having heard of the belief of the Assembly of Colossae and about their love (v.3-4), Paul was praying for them because of the expectation (hope) that had been laid up for them in heaven, which they had heard through the preaching of the “word of truth” that is the “Good News” of Yahushua Messiah.

The expectation or hope that he is referring to here is the same expectation that he referred to concerning himself in Philippians 3, the resurrection of the dead. Furthermore, it is a reference to the “New Yerushalayim” (Rev 21-22), the eternal abode of the resurrected believers, that shall descend from heaven.

Paul states that he is praying for them daily, that they “be filled with the knowledge of His desire in all wisdom and spiritual understanding” (v. 9), and that they “walk worthily of the Master” so they will be “bearing fruit in every good work and increasing in the knowledge of Elohim” (v. 10).

The three statements made in these two verses, have a very specific meaning. They represent a pattern or process that all believers are to follow, **AFTER** they have believed in Yahushua Messiah.

The first statement, “being filled with the knowledge of His desire in all wisdom and spiritual understanding” is a very specific reference to the Torah (Law) that YHWH gave to His people at Mount Sinai. Consider Romans 2:17-18.

**Rom 2:17**  See, you are called a Yehuḏi, and rest on the Torah, and make your boast in Elohim,

**Rom 2:18**  and **know the desire *of Elohim***, and approve what is superior, **being instructed out of the Torah,**

Here we see that Paul, while admonishing the Jews (Yahudi), states that they know the desire of YHWH because they have been instructed or trained by the Torah. It is the Torah that teaches us the desire of YHWH in all wisdom and spiritual understanding.

To “walk worthily of the Messiah” means to live out our lives in the same manner He lived out His. Messiah lived His entire life in **complete obedience** to everything the Torah said, for if He had not, He would not have qualified as the Passover Lamb of YHWH. Consider 1 John 2.

**1Jn 2:3**  And by this **we know that we know Him**, **if we guard His commands.**

**1Jn 2:4**  The one who says, “I know Him,” and does **not guard His commands, is a liar**, and the truth is not in him.

**1Jn 2:5**  But whoever guards His Word, truly the love of Elohim has been perfected in him. By this we know that we are in Him.

**1Jn 2:6**  The one who says he stays in Him **ought himself also to walk, even as He walked.**

Notice, John (Yochanan) says that if we know Him, we will guard His commands and that if we say we know Him but do not guard His commands we are a **liar, not having the Truth in us.**

He further admonishes us, if we say we stay in Him, we should be living our lives in the same way He lived His, in complete obedience to the Torah of YHWH.

What happens when we walk in complete obedience to the Torah, with all our heart and mind and strength?

**Deu 4:2**  “**Do not add to the Word which I command you, and do not take away from it, so as to guard the commands of יהוה** your Elohim which I am commanding you.

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**Deu 4:6**  “And you shall **guard and do them, for this is your wisdom and your understanding** before the eyes of the peoples who hear all these laws, and they shall say, ‘Only a wise and understanding people is this great nation!’

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**Deu 6:24**  And יהוה commanded us to do **all** these laws, **to fear יהוה** our Elohim, for **our good always**, to **keep us alive**, as it is today.

**Deu 6:25**  And **it is righteousness for us when we guard to do all this command** before יהוה our Elohim, as He has commanded us.’

You see, it’s through walking in obedience to what the Torah commands, without additions or subtractions, that we gain the wisdom and understanding that YHWH desires us to have. It is how we live our lives in fear or reverence of Him and it is how we live righteously before Him.

When we live in complete obedience to the Torah, with all our heart and mind and strength, as believers in Yahushua Messiah, we then bear the fruit of all our good works, which YHWH had prepared before Messiah came, that His people should live by (Ephesians 2:10).

For “All Scripture”, including the Torah, “is breathed out by Elohim and profitable **for teaching**, **for reproof**, **for setting straight**, **for instruction in righteousness**, that the man of Elohim might be fitted, **equipped for every good work**” (2 Timothy 3:16-17).

Interestingly, in the Hebrew mindset, we understand that breath and spirit are connected, so when the Scripture says it has been “breathed out by Elohim”, we understand that it is His Spirit that inspires the writing of the Word, and that Word has been settled in heaven forever, and it cannot be added to or taken away from, by **ANYONE**.

It is important to remember, Paul has told us clearly in Galatians 5:25, that those of us who are **in the spirit** (believers in Yahushua Messiah) should also **walk in the spirit** (live in obedience to the Torah) and that is how we produce the **fruit of the Spirit** in our lives.

Paul goes on in Colossians 1, to say that Messiah “is the likeness of the invisible Elohim, the first-born of all creation”.

Notice the word “is”, which refers to Messiah’s present state, years after His resurrection. Also notice that Messiah is referred to here as the “firstborn of all creation”.

The word here for “creation” is the Greek word “ktisis”, which means formation, and can be translated as both creation and creature, which is how the KJV translates it.

This is a statement that Messiah is, in His post-resurrection form, the “likeness of the invisible Elohim”, which is like the form in which man was originally created.

Genesis 1:27 says that “Elohim created the man in His image, in the image of Elohim He created him”. So, man was originally created in the image and likeness of YHWH and remained that way until he sinned.

Once man sinned, all his children were born in the likeness of their father Adam (Gen 5:3), under the condemnation of death (Rom 5:12-21).

Messiah, after His resurrection, became the firstborn “from the dead” of all creation. Any time you see a reference to Messiah being the “firstborn”, it is a reference to His resurrection, Him being the firstborn from the dead.

This is the hope that all believers should be working towards, the resurrection from the dead, so that we too might attain the image and likeness of our Father, YHWH.

Paul goes on, in Colossians 1:24-25, to describe the purpose of his ministry, which is to bring the Gentiles into the Assembly of YHWH, His people Yisra’el. He speaks about a “secret which has been hidden from ages and from generations”, but that has now been revealed.

This secret has to do with Gentile inclusion into the belief, specifically, the fact that Yahushua would dwell within Gentiles, just as He would within Yisra’el, so that they too had the hope of eternal life as resurrected believers. Is Gentile inclusion truly a secret that no one knew about?

Modern theologians say that this secret that was hidden, this mystery, had not been revealed to the ages past but was now only being revealed to the “1st Century Church”. We disagree!

We must discern the difference between what Paul is saying and what he is not saying. Paul is **NOT** saying that the knowledge of Gentile inclusion had never been given, only that the understanding of it had never been revealed.

The Tanak (OT) is replete with prophecies and shadow pictures concerning the Messiah and Gentile inclusion, the “mixed multitude” of people that came out of Egypt (Mitsrayim) with Yisra’el (Exodus 12:37-38) and stood at the base of Mount Sinai to hear the covenant, being just one of many.

Certain prophecies very specifically spoke concerning the fact that Messiah would draw all men to Himself (John 12:32; Mat 12:18-24 [Isa 42:1-4]), in fulfillment of YHWH’s promise to Abraham that in him, all the clans of the earth would be blessed (Gen 12:1-4).

What people need to understand is that there is “nothing new” in the so-called “New Testament”, it is only the partial fulfillment of what had been prophesied in the Tanak, for there are still many things written therein, which have yet to be fulfilled by Messiah Yahushua.

The most important contextual element in Colossians 1 we need to take ahold of moving forward, is that Paul was exhorting them to live righteously, worthily of Messiah, which is a reference to obedience to the Torah (Law).

Yes, there are other contextual elements within chapter 1 that are important to understanding the complete belief, however, the reason this specific contextual element is important, is because of the way modern teachers have misinterpreted chapter 2.

Having now established, in chapter 1, that all believers should “walk worthy of Messiah”, in obedience to the Torah of YHWH, so that they can be “filled with the knowledge of His desire in all wisdom and spiritual understanding”, bearing “fruit in every good work and increasing in the knowledge of Elohim” (Col 1:9-10), we can now move on to chapter 2.

**Chapter 2**

**Col 2:1**  For I wish you to know what a great struggle I have for you and those in Laodikeia, and for **as many as have not seen my face** in the flesh,

Paul includes the Assembly at Laodikeia in this letter and states that neither had seen his face, i.e. they had never met him personally.

**Col 2:2**  in order that their hearts might be encouraged, being knit together in love, and to all riches of **the entire confirmation of understanding**, to a **true knowledge of the secret of Elohim**, and of the Father, **and of the Messiah**,

**Col 2:3**  **in whom are hidden all the treasures of wisdom and knowledge**.

Paul lets them know that it is his desire for them to be encouraged, “being knit together in love”, which is the foundation of the Torah (loving YHWH, and your neighbor as yourself – Mat 22:36-40).

He also mentions the riches of the “entire confirmation of understanding, to a true knowledge of the secret” mentioned in chapter 1, i.e. Messiah in the Gentile believer. It is important to see that Paul says, “in (Messiah) **ARE** hidden all the treasures of wisdom and knowledge”.

Just as he said in chapter 1, that Messiah “is”, in His resurrected form, “the likeness of the invisible Elohim, the first-born of all creation”, so too, within Him, His resurrected form, “are hidden all the treasures of wisdom and knowledge”.

What Paul means here, is that Messiah, in His resurrected form, is the fulfillment of all wisdom and knowledge taught in the Torah, He is the cornerstone upon which all the Torah and the Prophets are built.

This **DOES NOT** mean that since Messiah has come, the Torah and the Prophets are no longer relevant or have in any way lost their authority.

Messiah, in His present resurrected form, is the goal of all those who believe in Him, we are all striving to be like Him at the resurrection. To receive this reward, we must be transformed from the image of Adam, our earthly father, into the image of our Heavenly Father, of whom Yahushua is the embodiment.

There is only one way for this transformation to happen, but this one way has two parts. The first part is spiritual and has to do with being saved (delivered) from the guilt of sin and the penalty of death we all inherited from our earthly father, Adam, and that we all walked in of our own free will.

This first part is accomplished through the sacrifice of Yahushua as our Passover Lamb, who is the Lamb of YHWH, sent to pay the price for sin through His own death. His sacrifice is the **ONLY** way this first part of the transformation can be fulfilled.

The second part of the transformation is fulfilled when we as individual believers, choose of our own free will, to walk in obedience to the Way our Master lived out His life, i.e. in complete obedience to the Torah of YHWH as it was given at Mt. Sinai, without additions or subtractions.

The *Two-Part Principle* represents what He did for us, i.e. “grace through faith” and what we do in response to it, i.e. obey His Word with all our heart, mind and strength.

This principle, lived out in compassion for one another, ends in the “entire conformation” of understanding and knowledge of the secret of Elohim and Messiah.

Christian teachers today have NO concept of this principle because they have thrown the “Old Testament” into the trash bin of history, claiming the Torah no longer applies in the life of the believer today, thereby isolating themselves, and all who hear them, from any hope of true understanding.

Interestingly though, these teachers who say, believers no longer have to consider part of the “Old Testament” (the Torah) to be important in our lives today, will tell you the prophecies of the last days, written in the Tanak, are still important for believers today, so that we can know what will happen in the future.

They can’t have it both ways, either everything in the so-called “Old Testament” has been done away with or everything in it still applies today.

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**Col 2:4**  And this I say, **so that no one deceives you with enticing words**.

**Col 2:5**  For though I am absent in the flesh, yet I am with you in spirit, rejoicing to see your good order and the steadfastness of your belief in Messiah.

**NOTICE**, he begins this section with a warning not to be deceived by “enticing words”.

**Enticing words**: stg’s #**G4086** “pithanologia”, a compound word meaning, (derivative of G3982) to convince or persuade, and (G3056) something said; persuasive language. Refers to a convincing or persuasive argument (teaching).

Paul warned Brother Timothy that this very thing would happen within the Assembly.

**2Ti 4:3**  For the time will come when they will **not endure sound doctrine**; but **after their own lusts** shall they heap to themselves teachers, **having itching ears;**

**2Ti 4:4**  And **they shall turn away *their* ears from the truth**, and **shall be turned unto fables.**

This passage in Colossians 2 is a prime example of how modern teachers have interpreted Paul’s writings to pacify themselves and those who hear them, teaching them untruths disguised as righteousness.

It is important to see that Paul says he is “rejoicing to see your good order and steadfastness of your belief in Messiah”.

There are two things being said, which are technically one thing, but the Church misses it because it has rejected the first part and sold itself out completely to the second part, which without the first part is dead. Let us explain.

His reference to “good order” is associated to how they are living their lives, while their “steadfastness of your belief” refers to their firm foundation in the death, burial and resurrection of Yahushua Messiah, the Good News.

**REMEMBER**, the True Belief is founded solely and completely on the death, burial and resurrection of Yahushua Messiah, yet as believers in Messiah we are to live out our lives in diligent obedience to the Torah of YHWH, just as Messiah did.

The *Two-Part Principle* requires a belief (spiritual) lived out in obedience to the Torah (physical) with an attitude of love towards others. What did Brother James say about this?

**Jas 2:14**  My brothers, what use is it for anyone to say he has belief but does not have works? This belief is unable to save him.

**Jas 2:15**  And if a brother or sister is naked and in need of daily food,

**Jas 2:16**  but one of you says to them, “Go in peace, be warmed and be filled,” but you do not give them the bodily needs, what use is it?

**Jas 2:17**  So also belief, if it does not have works, is in itself dead.

**Jas 2:18**  But someone might say, “You have belief, and I have works.” Show me your belief without your works, and **I shall show you my belief by my works.**

**Jas 2:19**  You believe that **Elohim is one** You do well. **The demons also believe – and shudder!**

**Jas 2:20**  But do you wish to know, **O foolish man, that the belief without the works is dead?**

**Jas 2:21**  Was not Aḇraham our father **declared right by works when he offered Yitsḥaq his son on the slaughter-place?**

**Jas 2:22**  Do you see that the **belief was working with his works, and by the works the belief was perfected?**

**Jas 2:23**  **And the Scripture was filled which says, “Aḇraham believed Elohim, and it was reckoned to him for righteousness**.” And He called him, “he who loves Elohim.”

**Jas 2:24**  You see, then, **that a man is declared right by works, and not by belief alone.**

**Jas 2:25**  In the same way, was not Raḥaḇ the whore also declared right by works when she received the messengers and sent them out another way?

**Jas 2:26**  For as the body without the spirit is dead, so also the belief is dead without the works.

Christians read this all the time and yet they still don’t get it because they’re understanding is not based on the same foundational principles as that of the early Messianic writers.

In this passage, we see clearly that we should **NOT** think that belief alone fulfills the redemption plan of YHWH, however, a belief **worked out** does fulfill it. Why?

Belief is not perfect (complete) unless it is lived out in obedience to the righteous standards upon which the redemption is founded, i.e. the Torah.

We see here that even the demons believe that “Elohim is One”, but they still tremble because they know He will not accept them due to their disobedience (rebellion).

The reference to Elohim being One comes from the Shema (Deuteronomy 6:4-9), which Messiah Himself declared to be the Greatest Commandment.

**Deu 6:4**  “Hear, O Yisra’ěl: יהוה our Elohim, **יהוה is one**!

**Deu 6:5**  “And you shall love יהוה your Elohim with all your heart, and with all your being, and with all your might.

**Deu 6:6**  “And these Words which I am commanding you today shall be in your heart,

**Deu 6:7**  and you shall impress them upon your children, and shall speak of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise up,

**Deu 6:8**  and shall bind them as a sign on your hand, and they shall be as frontlets between your eyes.

**Deu 6:9**  “And you shall write them on the doorposts of your house and on your gates.

**Hear**: stg’s # **H8085** “shâma”, a primitive root; to hear intelligently (often with implication of attention, obedience, etc. Refers to hearing with intent and would be better understood if translated as the English word “listen”, which itself carries the implication of obedience.

**One**: stg’s # **H259** “'echâd”, from a word meaning (H258) to unify; properly *united*, that is, *one*; or (as an ordinal) *first.* Refers to complete and absolute unity **in** one, as well as, complete and absolute unity **as** one.

Paul’s use of the phrase “itching ears” in 1 Timothy 4:3, refers to someone who is double minded, who hears the way they should go, but doesn’t like it. Because of this fleshly (rebellious), stubborn (idolatrous) attitude, they are easily susceptible to false teaching, which will lead them astray.

**NOTE**: Paul says that the fleshly mind cannot please YHWH, why?

**Rom 8:6**  For **the mind of the flesh is death**, but the mind of the Spirit is life and peace.

**Rom 8:7**  Because the mind of the flesh is **enmity towards Elohim**, **for it does not subject itself to the Torah of Elohim**, neither indeed is it able,

**Rom 8:8**  and those who are in the flesh **are unable to please Elohim**.

Refusing to **subject oneself** to the laws or teachings of one’s superior is an act of rebellion. Here in Romans 8 we see that the fleshly mind rebels specifically against the Torah (Law) of YHWH.

Also, let’s consider what the prophet Samuel (Shemu’el) had to say to King Saul concerning this.

**1Sa 15:22**  Then Shemu’ěl said, “Does יהוה delight in ascending offerings and slaughterings, as in obeying the voice of יהוה? Look, **to obey is better than a slaughtering,** **to heed is *better* than the fat of rams**.

**1Sa 15:23**  “**For rebellion is as the sin of divination**, and **stubbornness is as wickedness and idolatry**. Because you have **rejected the word of יהוה**, He also does reject you as sovereign.”

To YHWH, refusing to obey His Torah is the same thing as witchcraft and to be stubborn against the true teaching of the Good News of Yahushua Messiah, which includes the requirement to obey the Torah of YHWH in our belief, is idolatry.

When Paul said that they would “turn away their ears from the truth” in 2 Timothy 4:4, he meant, their heart attitude made them unwilling to obey the truth when they heard it.

The people Paul are referring to in 2 Timothy 4 are just like the demons James is talking about (Jam 2:19), they know that YHWH is “echad” (one), but they do not obey Him.

As shown above, the Hebrew word “echad” refers to complete and absolute unity, so when the Scripture says the Messiah and the Father are one, it means they are in complete and absolute unity with one another, both in thought and action.

Thus, the Messiah, Yahushua, can do and say **NOTHING** that would in any way change or diminish what the Father has already said.

When YHWH instituted His Torah as the Way of righteous living for His people at Mount Sinai, Messiah **could not** **and did not** in any way change how the people of YHWH were to live their lives before Him.

**ANY OTHER TEACHING**, is of the enemy, designed for those who are **unwilling** to walk in obedience to the Torah, without additions or subtractions.

The Christian church today is in a similar position as the demons mentioned in James 2:14 because they claim to know that YHWH is “echad” (One) and they believe that Yahushua and the Father are One (echad), just as He said, but they do not live as if this were true, for if they were, they would be obeying the Torah of YHWH, not rejecting it.

Unfortunately, the church is in a much more dangerous place then those demons, because the demons at least **KNOW** they are destined for the Lake of Fire, but the church **BELIEVES** it is the Righteous Bride of Messiah and destined for the Kingdom, despite its refusal to obey the Torah.

**NOTE**: Among the Messianic Assembly today, there is a movement against the Trinitarian idea of oneness (3 in 1) held by the Christian church, and rightly so.

However, Messianic teachers today, in their zeal to quash the false doctrine of trinitarianism, have went so far that they have ignored certain truths concerning the nature of YHWH, His power and His Son (For more information on this, see our study: Echad).

James, in 2:20, implies that the man who thinks his belief does not need to be followed by works, is a foolish man. He goes on in vs. 21-23 to explain how the righteousness that YHWH imputed to Abraham in Genesis 15 was not perfected (completed) until Abraham was about to offer his son Isaac (Yitschaq) to YHWH as a burnt offering in Genesis 22.

There is a difference in men claiming to know YHWH and YHWH claiming to know them, and this same passage of Scripture to explains it.

Even though YHWH had declared Abraham righteous because of his belief in Genesis 15, YHWH did not claim to know Abraham would serve Him, until **AFTER** Abraham was about to plunge the knife into his son. In both cases, it was not until Abraham was acting out (doing) what he had been commanded to do that YHWH considered his belief complete.

**NOTE**: There are many other examples of this principle in the Tanak, even in the life of Abraham:

1. When YHWH called Abram out of Haran to go into a land he did not know, Abram went (Gen 12:1-4)
2. When YHWH told Abram that He was giving the land to his seed, Abram built an altar in His Name, as a remembrance (Gen 12:7).
3. When YHWH promised Abram that He would give Him an heir from his own body, it says he believed, and YHWH declared him righteous (Gen 15:1-6).

**Other examples**:

1. YHWH requires blood sacrifices and Abel (Hebel) gave one and was accepted.
2. YHWH was commanded Noah to build an ark, he built it and saved himself and his family
3. YHWH sent Moses back to Egypt, he went and accomplished miracles and the deliverance of his people.
4. YHWH commanded Joshua (Yahushua) concerning Jericho, he obeyed and saw its walls crumble before him.
5. David trusted the promises of YHWH more than he feared men and defeated Goliath with a small stone.
6. Yahushua trusted the promises of YHWH so completely that He obeyed the Torah His entire life and suffered the pain of a horrible death, in doing so He became the Savior of the world.

Our works prove or perfect (complete) our belief and scripturally these two terms, belief and works, refer to very specific things.

In the singular, the One, we know that there is the written Torah (Law/Word) that was given at Mount Sinai and there is the living Torah (Law/Word) that was born to the maiden, Miryam (Mary).

Understand this, the living Torah and the written Torah cannot be separated and thus, to say you believe in the Messiah, and yet refuse to obey the Torah, makes your belief in Messiah, dead (empty, of no value).

Belief is always about Yahushua, while works is always about the Torah, and the two cannot be separated. So, when James says that belief without works is dead, he’s referring to those people who claim the death, burial and resurrection of Yahushua in their lives, yet refuse to obey the Torah of YHWH as it was given at Mount Sinai, without additions or subtractions.

He is telling these people that their belief has no value, it’s empty, meaning nothing, because their willful disobedience proves they are not sons, but transgressors.

This is the same thing Paul said in Galatians 2:17-18.

**Gal 2:17**  “And if, while seeking to be declared right by Messiah, **we ourselves also are found sinners**, is Messiah then a servant of sin? Let it not be!

**Gal 2:18**  “For if I rebuild what I *once* overthrew, **I establish myself a transgressor**.

To these types of people the writer of Hebrews had something else to say.

**Heb 10:26**  For if **we sin purposely after we have received the knowledge of the truth**, there no longer remains a slaughter *offering* for sins,

**Heb 10:27**  **but some** **fearsome anticipation of judgment, and** **a fierce fire which is about to consume the opponents.**

**Heb 10:28**  Anyone who has disregarded the Torah of Mosheh dies without compassion on the witness of two or three witnesses.

**Heb 10:29**  How much **worse punishment** do you think shall he deserve who **has trampled the Son of Elohim underfoot, counted the blood of the covenant by which he was set apart as common, and insulted the Spirit of favour?**

**Heb 10:30**  For we know Him who has said, **“Vengeance is Mine, I shall repay, says יהוה.”** And again, **“יהוה shall judge His people.”**

**Heb 10:31**  It is fearsome to fall into the hands of the living Elohim.

Notice, the writer starts off with the pronoun “we”, because if you go further up in the text to verse 19 you’ll see he is talking to **the brethren**.

“If we **sin purposely**”, is a reference to knowing what the Torah says and refusing to obey it, i.e. rebellion. It can be referring to nothing but Torah obedience because in the writings of Brother John (1 John 3:4) we are told that the definition of “sin” is “anomia”, lawlessness.

The Greek word “a-nom-ia”, literally means “no law doing” and is a specific reference to the Torah of YHWH. The word “Nomos” is the Greek word that translators use for the Hebrew word “Torah”. The “nom” is the conjugated form of the word “Nomos”, so the word “anomia” means “no Torah doing”, referring to the Torah that YHWH gave a Mount Sinai.

So, those who have believed in Yahushua (we), but **INTENTIONALLY REFUSE** to obey the Torah of YHWH, have **REJECTED** the only sacrifice that could save them, having “trampled the Son of Elohim underfoot” and count the blood of the covenant by which they **WERE** set apart as common (unclean), thus insulting the Spirit of favor (grace) that made them born again in the inner man.

This type of person has only one thing to look forward to, a “**fearsome anticipation of judgment, and** **a fierce fire which is about to consume the opponents”**, when **“יהוה shall judge His people”** and they “**fall into the hands of the living Elohim**”.

Consider what Paul told the Thessalonians about Messiah’s return.

**2Th 1:8** in flaming fire taking vengeance on those **who do not know Elohim**, **and on those who do not obey the Good News of our Master יהושע Messiah**,

**2Th 1:9**  **who shall be punished with everlasting destruction** from the presence of the Master and from the esteem of His strength,

**REMEMBER**, “The one who says, ‘I know Him’, and **does not guard His commands**, is a **liar**, and **the truth is not in him**” (1Jn 2:4), because “The one who says he stays in Him ought himself also to walk, even as He walked (Jn 2:6).

Messiah, “knew no sin”, meaning that He never violated the Torah of YHWH in any way. He was made “*to be* sin for us”, meaning that He took all of our sin upon Himself so that we could be set free from the penalty of sin and death, when we believed in His death, burial and resurrection. He did this so “we might be made the righteousness of Elohim in Him”, meaning that through our belief in Messiah Yahushua we can achieve the righteous standard (Torah) that YHWH expects of His people (2Co 5:21), even if we stumble sometimes.

Can we accomplish the righteousness of Elohim by our own works? **NO**!!! Does that mean that we are no longer required to do the righteous works of Torah? **NO**!!!

How then, can we accomplish the righteousness of Elohim as believers in Yahushua Messiah? The answer to this question is **NOT** founded in doing the works of Torah, it is founded in where we place our **TRUST**.

If we obey the righteous works of Torah, trusting in them for our ultimate redemption, then our trust has been misplaced and we shall be judged by the Torah as sinners and condemned. However, if our trust is firmly, completely and unwaveringly founded in the GOOD NEWS of Yahushua Messiah, then, and only then, will our obedience to the righteous works of Torah accomplish in us the righteousness of Elohim.

The righteousness of YHWH can only be accomplished in the fully committed heart of an obedient believer, for it is in this state of commitment that His mercy and grace is extended to us when we stumble.

Having said all this, let’s move on to verse 6 of Colossians 2, remembering Paul’s exhortation to “walk worthily of Messiah” as the “righteousness of Elohim”.

**Col 2:6**  Therefore, as you accepted Messiah יהושע the Master, walk in Him,

**Col 2:7**  having been rooted and built up in Him, and established in the belief, as you were taught, overflowing in it with thanksgiving.

Here again we see Paul exhorting the believers to “walk in Him”, which means the same thing as “walk as He walked” (John 2:6).

Being “rooted and built up in Him and established in the belief” is a clear reference to the *Two-Part Principle*, the first part being “rooted and built up in Him”, which has to do with their belief, upon which they are to stand, while being “established in the belief” refers to their walk of obedience, for it is through obedience to the Torah (Law) of YHWH that we confirm or establish (perfect) our belief.

**Rom 3:28**  For we reckon that a man is declared right by belief without works of Torah.

**Rom 3:29**  Or *is He* the Elohim of the Yehuḏim only, and not also of the nations? Yes, of the nations also,

**Rom 3:30**  since it is one Elohim who shall declare right the circumcised by belief and the uncircumcised through belief.

**Rom 3:31**  **Do we then nullify the Torah through the belief? Let it not be! On the contrary, we establish the Torah.**

Paul’s argument in Romans 3 concerned how we are justified (made right) FROM the condemnation of death for sin and so he is rejecting the Torah as a means of justification **ONLY**.

Just because the Torah cannot justify a man from condemnation **DOES NOT** mean that the Torah no longer applies to the man as a means of righteous living, as modern teachers claim.

In Romans 3, Paul is referring to a very specific thing, i.e. justification **FROM** death, and there is only one way to be justified from death, i.e. through the blood of Yahushua.

The Torah cannot justify a man FROM death because it was the Torah that condemned the man when he sinned (disobeyed the Torah-1 John 3:4), it is the Torah that gives sin the power (authority) to kill the disobedient (1 Cor 15:55). The sacrificial system was established to show us the principle of substitutionary death, where only the blood of a worthy sacrifice could atone for disobedience to the Torah.

Paul goes on to ask, if belief alone justifies us, does our belief nullify our responsibility to obey the Torah and his answer is, **ABSOLUTELY NOT!!!**

In fact, he says, the opposite is true. Belief establishes the Torah in the life of the believer by making a way for him to live in obedience to the Torah without having to fear condemnation when he stumbles. This is the same thing Paul means in Colossians 2:6-7 when he tells them to “walk in Him” (Obey the Torah as He did), being “rooted and ground” in Him through belief. This is what it means to be “established in the belief” (belief followed by obedience without fear).

**Rom 8:14**  For as many as are **led by the Spirit** of Elohim, these are sons of Elohim.

**Rom 8:15**  For **you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption** by whom we cry out, “Abba, Father.”

**Rom 8:16**  The Spirit Himself bears witness with our spirit that we are children of Elohim,

**Rom 8:17**  and if children, also heirs – truly heirs of Elohim, and co-heirs with Messiah, if indeed we suffer with Him, in order that we also be exalted together.

When our inner-spirit-man is committed to walking in obedience to the leading of the Spirit of YHWH, whose job it is to “cause” believers to “walk in [His] laws and guard [His] right-rulings and … do them (Ezek 36:27), we have no reason to fear being condemned when we stumble because we have rejected the leading of the outer-fleshly-man, who “does not subject itself to the Torah of Elohim” (Rom 8:7).

**REMEMBER**, the True Belief is a belief that is walked out in obedience to the Torah of YHWH, without additions or subtractions, trusting **ONLY** in the Good News of Yahushua Messiah and **NEVER** in the works of Torah, from a heart attitude of mercy and compassion for each other. Now, verse 8 of Colossians 2 is going to set the context upon which the rest of the chapter is to be understood.

**Col 2:8**  See to it that no one makes a prey of you through **philosophy and empty deceit, according to the tradition of men, according to the elementary matters of the world, and not according to Messiah**

Paul tells the Colossians to make sure that no one “makes a prey” of them, meaning that there are wolves that will come in among the sheep and devour them through false teaching. The false teaching that he is referring to is the “teachings of men” that are contrary to the true teachings of the Scripture.

Paul specifically references “philosophy” and the “elementary matters of the world”, which are a reference to man-made theologies and ideologies.

**“Philosophy**: (from Greek φιλοσοφία, philosophia, literally "love of wisdom") is the study of general and fundamental problems concerning matters such as existence, knowledge, values, reason, mind, and language. The term was probably coined by Pythagoras (c. 570–495 BCE).

“Philosophical methods include questioning, critical discussion, rational argument, and systematic presentation.” (Wikipedia)

As the above definition says, philosophy is the study of general fundamental issues concerning matters such as existence, knowledge, values, reason, mind, and language. However, the methods by which philosophers come to their conclusions is based in the intellectual capacity of the finite human mind, and not in the infinite and superior mind of YHWH, the Creator of all things.

**WARNING**: A big movement in Christian circles is the idea of ‘Systematic Theology’ which is a serious hazard to truth.

 “Systematic theology is a discipline of Christian theology that formulates an orderly, rational, and coherent account of the doctrines of the Christian faith. It addresses issues such as what the Bible teaches about certain topics or what is true about God and his universe.[1] It also builds on biblical disciplines, church history, as well as biblical and historical theology.[2] Systematic theology shares its systematic tasks with other disciplines such as constructive theology, dogmatics, ethics, apologetics, and philosophy of religion.[3]”

1. ^ab Carson, D.A. (2018). NIV, Biblical Theology Study Bible, eBook: Follow God’s Redemptive Plan as It Unfolds throughout Scripture. Grand Rapids: Zondervan. ISBN 9780310450436.
2. ^ Garrett, James Leo (2014). Systematic Theology, Volume 1, Fourth Edition. Eugene, OR: Wipf and Stock Publishers. p. 20. ISBN 9781498206594.
3. ^ Berkhof, Louis (1938). Systematic Theology. Grand Rapids, Michigan. William B. Eerdmans Publishing Co.. p. 17.

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 “With a methodological tradition **that differs somewhat from biblical theology**, systematic theology draws on the core sacred texts of Christianity, while simultaneously **investigating the development of** **Christian doctrine over the course of history**, particularly through **philosophy**, **ethics**, **social sciences**, and **even natural sciences**. Using biblical texts, it attempts to compare and relate all of scripture which led to the creation of a systematized statement on what the whole Bible says about particular issues.

“Within Christianity, **different traditions (both intellectual and ecclesial) approach systematic theology in different ways** impacting a) the method employed to develop the system, b) the understanding of theology's task, c) the doctrines included in the system, and d) the order those doctrines appear. Even with such diversity, it is generally the case that works that one can describe as systematic theologies to begin with revelation and conclude with eschatology.

“Since it is focused on truth, systematic theology **is also framed to interact with and address the contemporary world**. There are numerous authors who explored this area such as the case of Charles Gore, Jon Walvoord, Lindsay Dewar, and Charles Moule, among others. The framework developed by these theologians involved a review of postbiblical history of a doctrine after first treating the biblical materials.[4] This process concludes with applications to contemporary issues.”

1. Garrett, James Leo (2014). Systematic Theology, Volume 2. Eugene, OR: Wipf and Stock Publishers. p. 138. ISBN 9781498206600.

From: <https://en.wikipedia.org/wiki/Systematic_theology>

We must allow the Scripture to define itself, based on its own merit and not on our own intellectual processes. YHWH’s thoughts and ways are above our own (Isa 55:8-11) and thought the natural word does evidence Him and His power and wisdom, our intellectual capacity to understand Him is wholly reliant on what He chooses to reveal to us.

**Deu 29:29**  “The secret matters belong to יהוה our Elohim, but what is revealed belongs to us and to our children forever, **to do all the Words of this Torah.**

The purpose of what He has revealed to us is to get us to “**DO ALL THE**

**WORDS OF THIS TORAH**”.

Moving on, the phrase “elementary matters of the world”, mentioned above, is a reference to man-made religion’s, idolatry and such.

**Gal 4:8**  But then, indeed, not knowing Elohim, you served those **which by nature are not mighty ones.**

**Gal 4:9**  But now after you have known Elohim, or rather are known by Elohim, how do you **turn again to the weak and poor elementary matters**, to which you wish to be enslaved again?

“But then” is a reference to the time before the Galatians believed in Yahushua for justification from death, when they served false deities (idols).

“But now” is a reference to their present state of belief in Yahushua and Paul is asking them why they “turn again” to the “elementary matters” of idolatry.

Paul equates philosophy with “empty deceit” because the conclusions the philosophers come to have no eternal value; they are based in man-made reasoning.

He warns the Colossians to be careful not to be taken in by any teaching, no matter how much sense it seems to make, that is not based solely in the “Good News” of Yahushua Messiah.

**Col 2:9**  Because in Him dwells all the completeness of Elohim-ness bodily,

**Col 2:10**  and you have been made complete in Him, who is the Head of all principality and authority.

“In Him dwells” is a present tense phrase, referring to His present resurrected form, in which He is the completeness of Elohim bodily.

Yahushua is the Word of YHWH in resurrected human form and as such the fulness of what it is to be YHWH resides within Him and as His people we are made complete through our belief in Him, a belief that is “worked out”.

This is true because He has been granted power and authority over all creation by the Father, YHWH.

**Mat 28:18**  And יהושע came up and spoke to them, saying, “All authority has been given to Me in heaven and on earth.

Paul makes this statement, concerning the Galatians being “complete in Him”, based on his personal knowledge of their spiritual condition.

It is possible for someone to believe that Yahushua is the Messiah and yet not be “complete in Him”, because they did not bear the fruit of righteousness, as Messiah Himself says in John 15.

**Joh 15:1**  “I am the true vine, and My Father is the gardener.

**Joh 15:2**  “**Every branch in Me that bears no fruit He takes away**. And every branch that bears fruit He prunes, so that it bears more fruit.

**Joh 15:3**  “You are already clean because of the Word which I have spoken to you.

**Joh 15:4**  “Stay in Me, and I *stay* in you. As the branch is unable to bear fruit of itself, unless it stays in the vine, so neither you, unless you stay in Me.

**Joh 15:5**  “I am the vine, you are the branches. He who stays in Me, and I in him, he bears much fruit. Because without Me you are able to do naught!

**Joh 15:6**  “**If anyone does not stay in Me, he is thrown away as a branch and dries up. And they gather them and throw them into the fire, and they are burned.**

**Joh 15:7**  “If you stay in Me, and My Words stay in you, you shall ask whatever you wish, and it shall be done for you.

**Joh 15:8**  “In this My Father is esteemed, **that you bear much fruit, and you shall be My taught ones.**

In this passage, the Messiah refers to Himself as the true vine, which is a reference to Him being the “Righteous Branch” prophesied in Jeremiah (YirmeYahu) 23:5; 33:15.

As the Righteous Branch, all His taught ones (the branches) must bear the fruit of righteousness, and those who don’t bear this fruit are taken away, thrown away as a branch and thrown into the fire.

Since Paul already knows the spiritual state of the Colossians, he can say their belief in Yahushua makes them complete in Him, and since He has all power and authority, He can keep them till the end, if they remain in Him.

**Col 2:11**  In Him you were also circumcised with a circumcision not made with hands, in the putting off of the body of the sins of the flesh, by the circumcision of Messiah,

**Col 2:12**  having been buried with Him in immersion, in which you also were raised with Him through the belief in the working of Elohim, who raised Him from the dead.

The circumcision Paul is referring to here is that of the heart, which is a heart committed to obedience, having submitted to the Torah of YHWH.

Verse 12 is a restatement of what he taught in Romans 6:1-2, where he used baptism as a shadow picture of our dying with Messiah and being raised up again to the “newness of life”.

**Col 2:13**  And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses,

**Col 2:14**  having blotted out that which was written by hand against us – by the dogmas – which stood against us. And He has taken it out of the way, having nailed it to the stake.

**Col 2:15**  Having stripped the principalities and the authorities, He made a public display of them, having prevailed over them in it.

Here’s the point where Christian teachers begin to lose their way in their interpretation of what Paul means in this passage. The context of Colossians 2 is the false teachings of man-made theologies and ideologies, which are empty deceit and idolatry.

This passage then, must be understood in that context. Yes, our belief in Messiah cleanses us from all sin of every kind, however, in this case Paul is referring to the trespasses associated to our past trust in, and obedience to, false man-made, religion and ideology.

This would refer to any man-made religious practice, whether it be that of the idolatrous religions of the Gentile world or the pseudo-righteous practices of the Jewish religion of the time, which required adherence to the “traditions of the elders”.

It is these man-made religious and ideological traditions (dogmas) that has trapped man in a cycle of misunderstanding of and disobedience to, the Torah of YHWH. It is these man-made dogmas that have been nailed to the tree (stake, cross) and **NOT** the Torah of YHWH.

Because of His sacrifice, Messiah stripped all authority, physical and spiritual, from these theological and ideological dogmas, and from the beings that created them, and in His resurrection, He prevailed over them.

**Col 2:16**  Let no one therefore judge you in eating or in drinking, or in respect of a festival or a new moon or Sabbaths –

**Col 2:17**  which **are** a shadow of what **is to come** – but the Body of the Messiah.

Keeping in mind that the context of this chapter was spelled out in verse 8, concerning man-made religious doctrine and secular ideology, we must consider versus 16 and 17 as a contrast to the warning against these man-made teachings.

So, when Paul says “let no one therefore judge you” he’s referring to those people that he warned us about.

Basically, he’s telling the Gentile believers, now that they are in Messiah Yahushua, they need to stop listening to the doctrines of their former beliefs and not let anyone from their past dictate to them how they should live.

Believers in Messiah live in obedience to the Torah of YHWH and no one from our past belief system has any authority to tell us how to live or to judge us in our belief in Yahushua.

Paul goes on to say in verse 17 that the eating, drinking, festivals, new moons and Sabbaths “are a shadow picture of what is to come”. Notice, the word “are” is a present tense word and “what is to come”, is a future tense word.

Paul, many years after Messiah’s ascension, says that the commands of the Torah still have future significance, meaning that everything the Torah commands are still pictures of things yet to come, which is still true today.

Christian teachers like to use prophecy from the Tanak to warn people about what’s coming in the future, which is appropriate, and they also claim the promises written in the Tanak for themselves, yet they reject all the requirements of the Torah even though those promises hinge on our submission to the Torah.

Now, as important as understanding the future tense of what he said in verse 17 is, the most important part of that verse are the last six words.

We are going to quote verse 17 again from both the King James version and the Scriptures version so that you can see the difference in how they are translated.

**Col 2:17**  Which are a shadow of things to come; but the body ***is*** of Christ. (KJV)

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**Col 2:17**  which are a shadow of what is to come – but the Body of the Messiah.

Notice, in the King James version there is an “is”, which does not exist in the Scriptures version.

If the publisher and translators of your Bible have any integrity at all, in the beginning of your Bible there will be a section on translation and in it they will tell you that words in italics have been added for clarification.

Unfortunately, most of the time these italicized words don’t actually give the proper meaning of the passage, but they do give you the meaning of the passage according to what the translators want you to get from it.

Yes, we are saying that the translators took liberties and added words to manipulate the meaning of the passages in which they’re used, so that the reader would get the understanding the translators wanted them to get.

Was this done intentionally, we don’t know, but what we do know is they have caused no end of confusion and false doctrine.

For example, in John 1:17 we find this statement in the King James version:

**Joh 1:17**  For the law was given by Moses, ***but*** grace and truth came by Jesus Christ.

Notice that the word “but” is italicized. If you find a good Greek interlinear Bible, like the J. P. Green interlinear Bible, you’ll find that this word is not in the Greek but was added by translators. The word “but” is a conjunction just like the word “and” except that the word “but” is used to show a contrast between two points.

The translators added the word “but” because they wanted to show that there is a contrast between the Law/Torah that was given through Moses and the “grace and truth” that comes from Yahushua Messiah, basically putting the two in opposition to one another.

This is clearly and undeniably a theological addition to the passage and not a legitimate one, because the verse does not need the word “but” to be understood correctly. Here is the verse in the Scriptures version.

**Joh 1:17**  for the Torah was given through Mosheh – the favour and the truth came through יהושע Messiah.

In this version the translators used a hyphen, which was not necessary, a comma would’ve worked just fine. The point is, these two statements are not in opposition to one another, they are in fact in agreement with one another because the Torah of YHWH is the truth.

**Psa 119:142**  Your righteousness is righteousness **forever**, And Your **Torah is truth**.

You see, John is not telling us the Messiah gave us something greater than the Torah, he is saying that Messiah gave us favor (grace) and the Torah, meaning that those who are in Yahushua Messiah are able to accomplish the righteousness of the Torah because the favor (grace) of YHWH is extended to us when we stumble.

Now, don’t let anyone tell you that those in the Tanak (OT) who strove to obey the Torah, did not receive the favor (grace) of YHWH.

Abraham was accepted by YHWH even though he lied to Pharaoh and King David was a man after YHWH’s own heart, even though he stole Uriah’s wife and ordered Joab to put him in the worst fighting so that he would be killed.

Both these men dedicated their hearts to serving YHWH, in obedience to His Word/Torah, every day of their lives and because of that, their mistakes were not counted against them. The same principle works for us, in our belief in Yahushua Messiah, who gave Himself for our sin.

The word “is” in verse 17 of Colossians 2, in the King James Version, is italicized or should be, which means it is not in the Greek text, it was added by the translators.

The end of verse 17 should say, “but the body of Messiah”. Why is this important? The passage starts out, “let no one judge you” and finishes with, “but the body of Messiah”.

Everything between these two phrases are what you are not to let outsiders judge you about, because only those in the Body of Messiah have the authority to judge these matters.

Christianity has twisted the meaning of this passage to say that the Law/Torah of YHWH no longer has significance in the life of the believer because Messiah “nailed it to His tree”, “taking it away”.

They could not be more wrong, because this passage is telling us that Messiah took all power and authority over all man-made teachings, both religious and secular, having nailed them to His tree, removing them from the lives of His people.

In His resurrection, He showed his superiority over all teachers, both spiritual and physical, who taught these false doctrines.

This being true, none of those teachers, nor any people associated to their false teaching, has the authority to judge the believer when he obeys the Torah of YHWH, in the things he eats or drinks, or in the festivals he keeps or the new moons or the Sabbath, because they are shadow pictures to show the believer what is to come in the future.

The only people that have the authority to make judgments on how a believer is living out the Torah is other believers in the body, and they better know what they’re talking about and should be routinely challenged.

**Col 2:18**  **Let no one deprive you of the prize**, one who takes delight in **false humility and worship of messengers**, taking his stand on what he has not seen, **puffed up by his fleshly mind**,

**Col 2:19**  and **not holding fast to the Head**, from whom all the Body – nourished and knit together by joints and ligaments – grows with the growth of Elohim.

Here again, Paul warns us not to let anyone “make a prey” of us and “deprive” us of the “prize”, which is the resurrection. The ones that would “make a prey” are those who take delight in “false humility and worship of messengers”.

“False humility” is a specific reference to those people who seem, by their actions and their attitudes, to be humble but are not humble according to the scriptural definition, because they do not subject themselves to the Law/Torah of YHWH, which is an attitude that is fleshly, according to Paul in Romans 8:7.

“Worship of messengers (angels/demons)” is a specific reference to idolatry, which encompasses much more than the reverence of statues or created things. Idolatry is any form of trust or reference (honor) given to something or someone other than YHWH, which does not always mean a carved image.

**Deu 28:14**  And **do not turn aside from any of the Words which I am commanding you** today, right or left, **to go after other mighty ones to serve them**.

Notice, in YHWH’s way of thinking, turning to the left or to the right of **ANY** of the commands in His Word is the same thing as serving some other elohim (authority).

There are only two kinds of authority in the world, YHWH, as the Creator, is the only true authority, however, there is another being in authority on this planet, because mankind granted him authority by obeying him, and that being is known as the Adversary, Ha-Shatan (Satan). Paul says in 1 Corinthians 10 that idols are demons.

**1Co 10:19**  What then do I say? That an idol is of any *value*? Or that which is slaughtered to idols is of any *value*?

**1Co 10:20**  No, but what the nations slaughter **they slaughter to demons** and not to Elohim, and I do not wish you to become sharers with demons.

(See also: Lev 17:7; Deut 32:17)

This passage is used in connection to eating things that have been offered to idols, but the principle is, by offering things to anyone other than YHWH is to be a servant of that being to whom you give the offering, even if that offering is just your obedience or reverence.

For example, the religion of Judaism is not a scriptural religion for it does not adhere strictly to what the Scripture says. Judaism is a religious practice created by rabbis who, though they give a nod to the Torah of YHWH as the foundation of their belief, violate the Torah through the additions or subtractions of man-made religious opinion (dogma).

So, those who practice Judaism are not serving YHWH, but are serving the rabbis instead, their rabbis have become their idols.

The same thing is true for the Christian church, Christianity does not worship YHWH in obedience to His Torah, even though they claim to believe in His Son, Yahushua, who did keep the Torah of YHWH all His life, as an example of how we are to live.

WWJD? He would obey the Torah!

Because they have rejected the Torah of YHWH, they have turned the true Messiah, Yahushua, into a false messiah named Jesus, making Jesus their ‘golden calf’, an idol.

Both these, so-called, great religions shall answer to the Messiah at His return and many of their adherents shall be rejected on that day and find themselves in the Lake of Fire, if they don’t hear and repent.

In Colossians 2:18, we see that the one who would “make a prey” of the believer is “puffed up in his fleshly mind”. What is a “fleshly mind”?

**Rom 8:6**  For the **mind of the flesh is death**, but the mind of the Spirit is life and peace.

**Rom 8:7**  Because the **mind of the flesh is enmity towards Elohim**, for it **does not subject itself to the Torah of Elohim,** neither indeed is it able,

**Rom 8:8**  and those who are in the flesh **are unable to please Elohim**.

According to Paul, a “fleshly mind” is one that does not subject itself to the Law/Torah of YHWH.

Here again is evidence that what was nailed to the tree is NOT the Torah of YHWH, because the ones that would “make a prey” of the believer and “deprive” them of the prize, do not subject themselves to the Torah of YHWH and so they are unable to please Him.

In this paragraph we have two things contrasted, the truth of the Torah of YHWH and the lie of man-made theologies (idolatry) and ideologies (philosophy), and we will see that contrast again in the next passage.

Before we go there though, Paul says these false teachers were “not holding fast to the Head, from whom all the Body – nourished and knit together by joints and ligaments – grows with the growth of Elohim”. “The Head” that he is referring to is Yahushua Messiah, and not holding fast to the Head has a two-part meaning.

First, it refers to our need to place our boast or our trust solely and completely in Him, and secondly, it is a reference to the believers need to live in obedience to the Torah of YHWH just as Yahushua Himself did. It is through obedience to the Torah that the love of YHWH is perfected in us.

**1Jn 2:3**  And by this we know that we know Him, **if we guard His commands**.

**1Jn 2:4**  The one who says, “I know Him,” and does not guard His commands, **is a liar, and the truth is not in him.**

**1Jn 2:5**  But whoever guards His Word, **truly the love of Elohim has been perfected in him**. By this we know that we are in Him.

**1Jn 2:6**  The one who says he stays in Him **ought himself also to walk, even as He walked**.

So, we see that Paul is warning us, not to allow people that do not obey the Torah to judge us on whether we should obey the Torah, or how we obey it.

**Col 2:20**  **If,** then, **you died with Messiah from the elementary matters of the world**, why, as though living in the world, do you subject yourselves to dogmas

**Col 2:21**  “Do not touch, do not taste, do not handle” –

**Col 2:22**  which are all to perish with use – according to the **commands and teachings of men?**

Once again, the church today will tell you that “do not touch, do not taste, do not handle” is a reference to things written in the Torah, and interpret this to mean that believers no longer have to obey the Torah. However, does it say these three commands come from the Torah? **No!!!**

In Messiah, we have died **FROM** the elementary matters of the world (man-made theologies and ideologies) so why do we go back to these worldly “commands and teachings of men” and subject ourselves to them?

**Col 2:23**  These indeed have an **appearance of wisdom in self-imposed worship**, **humiliation and harsh treatment of the body** – **of no value at all, *only* for satisfaction of the flesh.**

Look closely at this verse now, these “commands and teachings of men”, which include the traditions of the rabbis and the doctrines of the Christian church, **APPEAR** to be wisdom in **SELF-IMPOSED WORSHIP.**

To appear to be wisdom, means that it’s **NOT** wisdom, it only appears to be. Self-imposed worship is a form of worship **we impose upon ourselves** that is **NOT** required by YHWH.

**NOTE**: Remember, Messiah accused the Pharisees of putting a ‘yoke’ on the necks of the people that was too heavy and that they were not lifting a hand to help them with. The ‘yoke’ Messiah is referring to is the same thing Paul is referring to here in Colossians 2. Messiah went on and told the people that His ‘yoke’ was easy, and His burden was light, meaning the Torah.

One of the things we impose upon ourselves, that is **NOT** required by YHWH, is the humiliation and harsh treatment of the body, which may be excessive fasting or any form of flagellation or some other such thing.

**NOTE**: Flagellation, flogging, whipping or lashing is the act of beating the human body with special implements such as whips, lashes, rods, switches, the cat o' nine tails, the sjambok, etc. Typically, flogging is imposed on an unwilling subject as a punishment; however, it can also be submitted to willingly, or performed on oneself, in religious or sadomasochistic contexts.

According to Paul, this kind of behavior is “of no value at all, only for satisfaction of the flesh”. The things we impose upon ourselves, that are **NOT** required by YHWH in His Torah, have no value whatsoever in our attempts to please YHWH, because the only way to please Him is to walk in obedience to His Torah, without additions or subtractions, through belief in His Son, Yahushua, in a heart attitude of mercy and compassion for our fellow man, especially those in the belief.

What these self-imposed regulations do, is make us feel better about ourselves, they please our flesh. An example of this self-imposed worship prevalent today, is the high-octane, emotionally fueled forms of “worship” in church services, meetings, retreats, etc. that raise goose bumps on our flesh, which many adherents think is a sign of the “Spirit moving”. Hogwash!!!

Anyone who has ever went to an Ozzy Osbourne concert, or any other high physically or emotionally powered experience, has had this same experience. Goose bumps ARE NOT a sign that the Spirit of YHWH is moving.

Going to “Church” today has become, more and more, about the (fleshly) entertainment value and provides virtually nothing of ANY spiritual value. It’s all about feeling good in the flesh!

**REMEMBER**, your flesh is trying to kill you, for “the mind of the flesh is death” (Romans 8:6).

**Pro 28:26**  He who **trusts in his own heart is a fool**, but he who **walks wisely is delivered**.

It is important to remember what the Scripture says about a man’s heart.

**Gen 6:5**  And יהוה saw that the wickedness of man was great in the earth, and that **every inclination of the thoughts of his heart was only evil continually**.

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**Jer 17:9**  “The heart is **crooked above all, and desperately sick** – who shall know it?

(See also: Jer 7:24; 16:12; 18:12; 23:17)

This is still true today, just look around you. Our own thoughts and our own feelings cannot be trusted, it is only when our heart and our mind has been conformed to the righteous principles of the Torah, that they can help us walk in the truth and find deliverance.

**Rom 12:1**  I call upon you, therefore, brothers, through the compassion of Elohim, to present your bodies a **LIVING OFFERING** – set-apart, well-pleasing to Elohim – your reasonable worship.

**Rom 12:2**  And do not be conformed to this world, **but be transformed by the renewing of your mind,** so that you prove what is that good and well-pleasing and perfect desire of Elohim.

Reject the Western, Greco-Roman and Jewish mindsets of those who ‘call’ themselves the people of YHWH and transform your mindset to that of the Torah of YHWH, without additions or subtractions. Develop a Hebrew Mindset and the truth will be clear.