



Please Turn off Your Cell Phone



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I counsel thee to
buy of me gold
tried in the fire...
Revelation 3:18



Ozarks Hebrew Heritage Association

The Plan

- Who is House of David (HODF.ORG)
- TWAS
- What is Torah
- History
- Job revisited

The Plan

- Who is House of David [Mission & Vision]
- TWAS
- What is Torah
- History
- Job revisited

House of David

- My history – “What you’re teaching does not line up with the Word of God.”
- I realized I needed to study things out for myself
- But...I discovered I didn’t know how to study. I knew how to read but not to study
- The process of stacking everything in a pile and examining them one at a time began after I learned how to study (still ongoing)

House of David

- No agenda for a specific 'truth'
- Along the way, I discovered obstacles
- Season of our Joy Feast of Tabernacles
- Saw a need to provide in depth data from the Protestant Christian Scholars themselves on how they arrived at their conclusions
- Also saw a need to get resources into the hands of those who really desired to study

House of David

- Resources available to House of David
- Morton Library - Post Graduate Seminary
- ATLA is The American Theological Library Association
- TLG is the Thesaurus Linguae Graecae (2:12)
- Founded in 1972, the TLG has collected and digitized most literary texts written in Greek from Homer to the fall of Byzantium in AD 1453.

House of David

- We are charged with “be ready to give an account of why we believe what we believe...” **How can I help others?**
- What does the **Weight of Evidence** mean?

House of David

- We are charged with “be ready to give an account of why we believe what we believe...” **How can I help others?**
- What does the **Weight of Evidence** mean?
- Our Seal



House of David

- Primary Method of Study...
- Exegesis (try to avoid eisegesis)
- Grammatical-Historical
- Cultural settings when necessary
- Context of the writing
- Weigh conclusions by the measure of all Scripture
- Proverbs 18:17 – Give us a fair hearing...

The Plan

- Who is House of David [Mission & Vision]
- **TWAS**
- What is Torah
- History
- Job revisited

TWAS

- Matthew 5:17; Acts 15
- Colossians 2:14, 16-17
- Romans 10:4; Acts 10; Mark 7:19
- Romans 14:14
- Galatians 5:1-3
- Ephesians 2:15

TWAS

- Matthew 5:17; Acts 15
- Colossians 2:14, 16-17
- Romans 10:4; Acts 10; Mark 7:19
- **Romans 14:14**
- Galatians 5:1-3
- Ephesians 2:15

Bible Versions

1370 - 1966

THOMPSON RARE BOOK READING ROOM
REYNOLDS RARE BOOK DISPLAY AREA



Wycliffe 1370

herte of pis peple. is greetly fattid
and wip ens yei herden heuyly. ⁊
yei closidē to gidre her yzen: lestē
peraventure yei se wip yzen and
wip ens here. and bi herte vudir
stoude. and be conuertid and ⁊ he
le hē verfore be it knowen to you.
pat pis helpe of god is sent to he
ym men: and yei schulen here ⁊
whāne he hadde seid pese yngis:
ielbis wenten out fro hym. and
hadden myche questiom eyn
mulsunge among hem self. and
he dibellid ful two zeeer in his
hynd place: and he ressepuere al
le pat entreden to hym. and ychū
te pe kyngdom of god. and tauz
te yo yngis pat ben of pe lo
rd ihū crist: wip al trist w^tout
forbednige amen. **¶ Here**
eendy pe deedis of apost
lis.

ye wags of synne. is deep/ pe grace
of god is eulastige lyf ⁊ crist ihū our
Brynē whey **¶ viij. c.** **¶ Lord**
ze knowen not: for ⁊ speke
to men y^t knouwen ye laue/ for ye lau
hay lordshyp in aman as longe
as he lyuey/ for pat wōman pat
is vudir an houcbonde: is bounden
to ye laue while ye houcbonde
lyuey/ but if ye houcbonde is deed.
sche is relyued fro ye laue of ye
houcbonde/ y^t fore sche schal be de
pid avoutrelle: if sche be wip an o^r
man while hyr houcbonde lyuey/
but if hyr houcbonde is deed: sche is
relyued fro ye laue of ye houcbō
de/ pat sche be not avoutrelle if sche
be wip an o^r man/ ⁊ so my bypen
ze ben maad deed to ye laue by
ye body of crist: pat ze ben of ano
y^r y^t roos azen fro deep. pat ze
bere fruit to god for whāne we

and eos azen: pat he lord hope
 of quipke & of deed men / but whic
 demest you pi bropr / or whi dif
 yulist you pi bropr: for alle we
 schulen donde bifoze pe trone of
 crist / for it is witten / i hinc seip pe
 lord / for to me ech line schal be
 bouid: & ethe tinge schal knowle
 che to god / yf fore ech of vs schal
 zelde reison to god for hi silt / per
 fore no more deme we ech op / but
 more deme ze vis pig: pat ze put
 te not hurtyng or schandze to a
 bropr / y wot & trite in pe lord ihu
 yf no ping is vndene to hi / no but
 to hi yf demey ouy pig to be vde
 ne: to hi it is vndene / & if pi bropr
 is maad lory i constaence for me
 te: nolb you wallust not aff' cha
 rite / nyle you vorouy pi mete lese
 hi: for ishow crist diece / yf fore be
 not oure good pig blasteined /

V
14

for why pe rebme of god is not in
 te & dynke: but rytibilnelte & pe
 es. & joie i pe holy gost / & he yf i vis
 pig seruey crist: pleisy god / & is p
 ued to me / yf fore sue we vo pigis
 pat ben of pees: & liepe we to gidre
 vo pigis yf ben of edificacon nyle
 you for mete distre pe werk of god
 for alle pigis ben dene: but it is y
 uel to pe man pat ety bi offendig
 it is good to not ete fleisch & to not
 dynke wyne. ney in whi pig pi
 bropr offendip. or is schandid. or is
 maad silt / you hast sey auentis
 pi silt: hane you bifoze god / blelid
 is he yf demey not hi silt in pat pig
 pat he preuey / for he pat demey is
 dampned. is he ety: for it is not of
 sey / & al pig pat is not of sey is hinc
But we saddere me **Trin. c.**
 bolbe to susteyne pe febilnelte
 of silt me: & not plese to vs silt /

che to god / y^e fore ech of us schal
zelde resoun to god for hi self / ver
fore no more deme we ech o^r / but
more deme ze y^eis y^eig: pat ze put
te not hurtynge or schandore to a
bro^uer / For t^riste in ye lord ihu
y^et no y^eing is undene to hi / no but
to hi y^et demey our y^eig to be ude
ne: to hi it is undene / & if y^e bro^u
is unad sorv i consaence for me
te: nol^l you walkist not aft^r cha
rite / nyle you porous y^e mete lese
hi: for whom crist diede / y^e fore be
not our good y^eig blaffened /

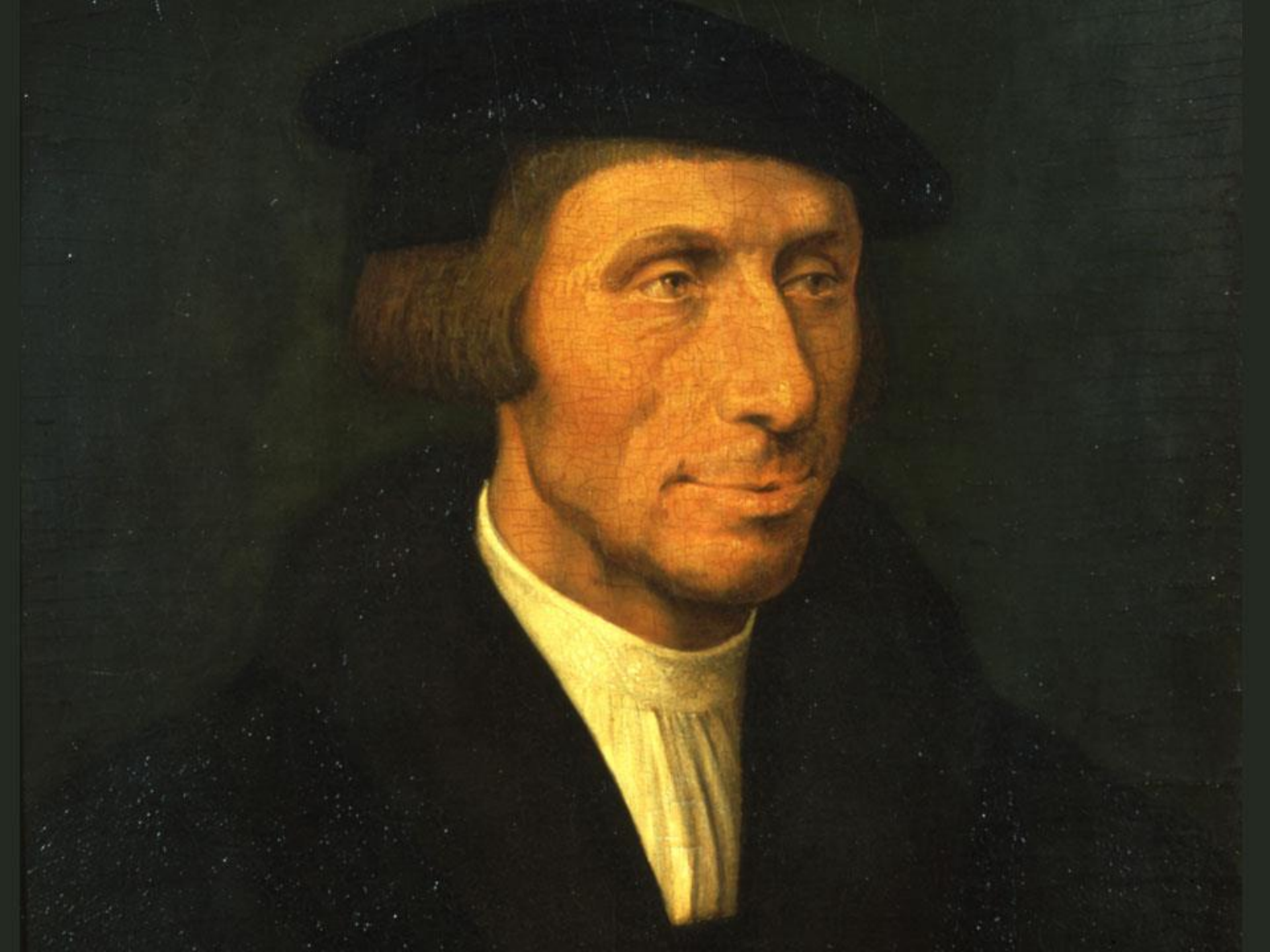
John Hus 1415



John Hus 1415

- Quote:
- “In 100 years, God will raise up a man whose calls for reform cannot be suppressed” .

Thomas Linacre 1490



Thomas Linacre 1490

- Quote:
- “Either this [...] is not the gospel or we are not Christians”.
- Either this [GREEK NT] is not the gospel or [since we are following the Latin Vulgate NT], we are not Christians.

John Colet 1496

John Colet Dean of St. Pauls

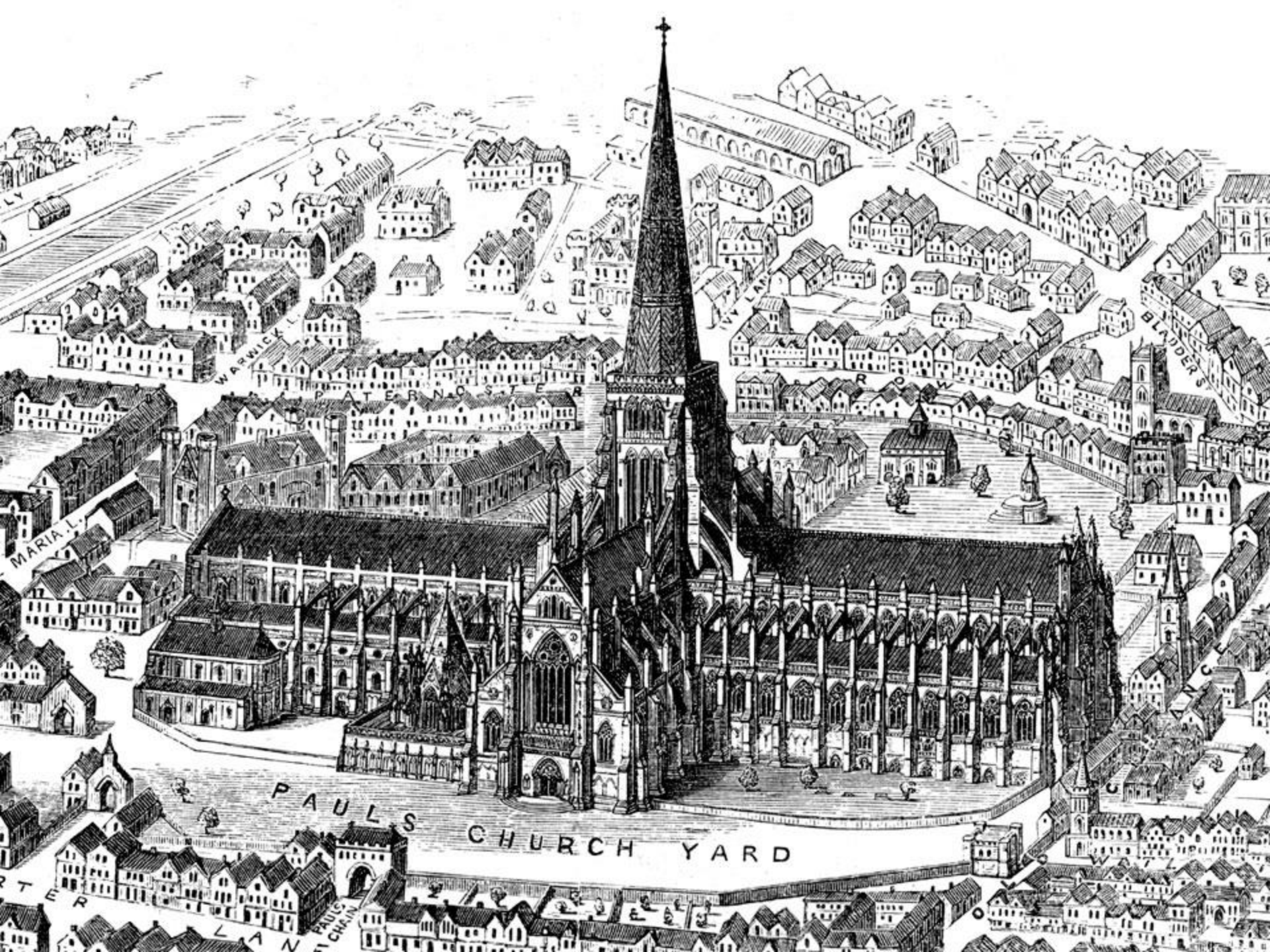


St. Paul's Cathedral

June 7, 2013

<http://hodf.org>

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Erasmus 1519

Hoc enim si feceris, carbonis igitur con-
 tribis in capite illius. Ne vincas à malo,
 sed à malo bona malum. Omnis ani-
 ma potestabilis excellens subdita sit.
 Nō enim est potestas nisi à deo: quæ vero
 sunt potestates, deo ordinatæ sunt. Itaque
 quæ quisquis resistit potestati, dei ordina-
 tionem resistit. Qui autem resistit, sibi ipsi
 iudiciū accipit. Nam punitio non terro-
 ri sunt bonis datur, sed male. Vis autē nō
 timere potestatem? Quod boni est, faciat
 & fore laudem ab illa. Dei enim minister
 est tibi in bono. Quod si feceris, sed quod ma-
 lum est, time. Non enim frustra gladium
 gestat. Nam dei minister est, ulcor ad
 iuram ei qui quod mali est, facit. Quapro-
 pter oportet esse subditos, nō solum propter
 iuram, iustitiam, propter obedientiam. Propter
 hoc enim & uictigalia soluitis. Siquidem nisi
 iustitiam dei sunt, in hoc ipsum incumben-
 tes. Reddite igitur omnibus, quod deus vobis
 tribuit, tribus tamen uictigalia, ut dignamini
 timorē, timorē tamen in honore, bonorē. Ne-
 mini quicquid debeamus, nisi hoc, ut in iure
 diligamus. Nam qui diligat iuram, legem ex-
 pleuit. Siquidem illa: Non adulteraberis,
 ne occides, nō facies, nō falsum testi-
 moniū dices, nō concupisces: & si quod aliud
 preceptum, in hoc sermone summatim
 comprehensit. Nempe, diliges proximi-
 tatem, sicut teipsum. Dilectio proxima
 tamquam dilectio. Consummatio itaque
 legis est dilectio. Perfertur cum sciamus
 tempus, quod est temporum sit, nos iam
 à sermone expectamus. Nunc enim propius
 adest nobis salus, quæ cum, cum erudibus
 imis. Nos progressa est, dies autē appro-
 pinquans. Abijcimus igitur opera tene-
 brarum, & induamur arma lucis: ut in
 die opositi ambulemus, nō confessionibus
 & ebrietatibus, nō cubilibus ac
 lascivijs.

XIII

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 lascivijs.

lascivijs, nō contentionibus & cumulationibus, sed
 in duntaxat diem Iesum Christum. Et car-
 nis curam ne agaris, nō concupiscentias. Pot-
 rō enim qui infirmatur fide, astringitur, nō
 ad dijudicationes discretionum. Aliis
 quidem credit uictigalium esse quibuslibet.
 Alii autē qui in illis uictigalijs uictigalijs.
 Qui uictigalijs, nō uictigalijs ne despiciat. Et
 qui non uictigalijs, nō uictigalijs ne despiciat. Deas
 enim illi assumpti. Tu qui equi indomiti
 dualium famulos? Propter diem Iesum autē
 cadit, nō uictigalijs ut debet. Potens enim est
 deus efficere ut debet. Hic quidem indicat,
 diem autē diem obsequi autē idem iudic-
 cat de quoniam die. Vnicuique sua mens salu-
 tificat. Qui curat diem, diem curat. Et qui
 nō curat diem, diem nō curat. Qui uictigalijs,
 diem uictigalijs, gratias enim agit deo: & qui
 nō uictigalijs, diem non uictigalijs. Et gratias agit
 deo. Nullus enim nostrum sibi ipsi uiuit, &
 nullus sibi ipsi moritur. Nam siue uiuam
 mus, diem uiuam: siue moriamur, diem mori-
 mur. Siue igitur uiuamus, siue moriamur,
 diem sumus. In hoc enim Christus est
 mortuus est, & resurrexit, & ascendit, ac
 moriturus ac uiuentis dominus. Tu uero
 cur iudicis facere tuus? Aut enim tu, cur de-
 spicias fratrem tuum? Omnes enim stantem
 agud tribunal Christi. Scripsi est enim
 Vixit ego, dicit dñs: Mihi se se flectet
 omne genus, & omnis lingua confitebitur
 deo. Igitur uniuersique nostrum de suspici-
 rationem reddet deo. Ne postulas igitur
 alius aliam iudicem, siue tuum: illud iudic-
 cat magis, ne offendit lū ponat fratrem,
 aut lapsus occatio. Non siquidem, & per-
 suasum habeo per diem Iesum, nihil esse
 commune per de, nisi et qui existimat alio-
 quid esse commune, illi commune est. Verū
 si propter alium fratrem tuum constitat, nō
 iam secundum charitatem ambulat. Ne
 cito

ἔοτίωμ, κυρίω οὐκ ἔοτία, καὶ εὐχαρισθεὶς θεῷ
διδῶ. οὐδεὶς γὰρ ἑαυτῷ ζῆ, καὶ οὐδεὶς
ἑαυτῷ ἀποθνήσκει.

μ Εἰ μὲν γὰρ ζῶμεν, θεῷ κυρίω ζῶμεν,
εἰ μὲν τε ἀποθνήσκωμεν, θεῷ κυρίω ἀποθνή-
σκωμεν. εἰ μὲν τε οὐκ ἔσμεν, εἰ μὲν τε ἀποθνή-
σκωμεν, τῷ κυρίω ἔσμεν. εἰς τὸ το γὰρ χρι-
στὸς καὶ ἀπέθανε, καὶ ἀνέστη, καὶ ἀνέζησεν,
ἵνα καὶ νεκρῶν καὶ ζώντων κυριεύσῃ. σὺ δὲ
τί κρίνεις τὸν ἀδελφόν σου; ἢ καὶ σὺ, τί
δίζουσιν εἰς τὸν ἀδελφόν σου; πάντες γὰρ πα-
ρασκόμεθα θεῷ βήματι τοῦ χριστοῦ. γέγραπται
γὰρ. ζῶ ἐγὼ λέγει κύριος, ὅτι ἐμοὶ κάμψα
πάντα γόνα, καὶ πάντα γλώσσα δόξασα δόξα μου
σεται θεῷ θεῷ. ἄρα οὐκ ἔκασον ἡμῶν πρὸς ἑαυ-
τὸν λόγον δῶσα θεῷ θεῷ. μηκέτι οὐκ ἀλλήλους
κρίνωμεν, ἀλλὰ τὸ το κρίνατε μάλλον, ὅ, μὴ
τιθέναι πρόσκομμα θεῷ ἀδελφῷ, ἢ σκάν-
δαλον. οἶδα καὶ πειρασμα ἐν κυρίω τη-
σοῦ, ὅτι οὐδέμ κοινὸν δι' ἑαυτῶν, εἰ μὴ θεῷ λο-
γιζομένῳ τί κοινὸν εἶναι, ἐκείνῳ κοινὸν.
εἰ δὲ διὰ βρώμα ὁ ἀδελφός σου λυπᾶται,
οὐκ ἔτι μὴ ἀγάπῳ περιπατεῖς. μὴ θεῷ
βρώματι

nō uescit, dñō non uescit, & gratias agit
deo. Nullus em̄ nostrum sibi ipsi uiuit, &
nullus sibi ipsi moritur. Nam siue uiui-
mus, dñō uiuim⁹: siue morimur, dñō mo-
rimur. Siue igitur uiuamus, siue moria-
mur, dñi sumus. In hoc em̄ Christus &
mortuus est, & resurrexit, & reuixit, ut
mortuis ac uiuentib⁹ dominef. Tu uero
cur iudicas fratrem tuum? Aut etiā tu, cur de-
spicis fratrem tuum? Omnes em̄ statuemur
apud tribunal Christi. Scriptū est enim:
Viuo ego dicit dñs: Mihi sese flectet
omne genu, & omnis lingua cōfitebitur
deo. Igitur unusquisq; nostrū de seipso
rationem reddet deo. Ne posthac igitur
alius alium iudicemus, uerum illud iudi-
cate magis, ne offendiculū ponat fratri,
aut lapsus occasio. Noui liquidē, & per-
lualum habeo per dñm Iesum, nihil esse
commune per se, nisi ei qui existimat ali-
quid esse cōmune, illi cōmune est. Verū
si propter cibum frater tuus cōtristat, nō
iam secundum charitatem ambulas. Ne
cibo

Σὺ δὲ τί κρῖνεις ἐν ἀδελφόν σου; Ἡ γὰρ σὺ, τί ἔξοθενεῖς ἐν
ἀδελφόν σου; πάντες γὰρ πᾶσα σκόμθηα τῆς βήματι τῆς χει
σοῦ. γέγραπται γὰρ. ζῶ ἐγὼ λέγει κύριος, ὅτι ἐμοὶ κάμψαι
πάντων, καὶ πάντα γλώσσα ἔξομολογήσεται τῆς θεῷ. ἄρα
οὖν ἕκαστος ἡμῶν πρὸς ἑαυτὸν λόγος ὁσὸς τῆς θεῷ. μηκέτι ἐν
ἀλλήλους κρῖνωμεν, ἀλλὰ ὅπως κρῖνατε μᾶλλον, ὅτι, μὴ
τιθέναι πρόσκομμα τῷ ἀδελφῷ, ἢ σκάνδαλον.

λόγον

Οἶδα καὶ
πέπεισμαι ἐν κυρίῳ Ἰησοῦ, ὅτι οὐδὲν κοινόν ἐστι ἑαυτῷ, εἰ μὴ
τῷ λογιζομένῳ τί κοινόν εἶναι, ἐκείνῳ κοινόν.

Εἰ γὰρ βρω
μα ὁ ἀδελφός σου λυπεῖται, οὐκ ἔτι κατὰ ἀγάπην περιπα
τεῖς. μὴ τῷ βρώματί σου ἐκείνον ἀπόλλυε, ὡς ἐρῶς χει
ρὸς ἀπέθανε. Μὴ βλασφημείθω οὐνυμῶν ὅτι ἀγαθόν. Οὐ
γάρ ὅστις ἡ βασιλεία τῆς θεοῦ βρωσὶς καὶ πόσις, ἀλλὰ δικαιο
σύνη καὶ εἰρήνη καὶ χαρὰ ἐν πνεύματι ἀγίῳ. ὁ γὰρ ἐν τούτοις
δουλεύων τῷ Χριστῷ, θυάρετος τῷ θεῷ, ὁ δίκιμος τοῖς
ἀνθρώποις. ἄρα οὖν κατὰ τὴν εἰρήνην δυνώκωμεν, καὶ κατὰ τὴν οἰ
κοδομίαν, φιλίαις ἀλλήλους. Μὴ ἕνεκεν βρώματος κατάλυε
ὅτι ἔργον τῆς θεοῦ. Πάντα μὲν καθαρὰ, ἀλλὰ κακὸν τῷ ἀν
θρώπῳ, τῷ δὲ πρόσκομματος ἐπιείονται. Καλὸν ὅτι μὴ φα
γεῖν κρέα, μηδὲ πιεῖν οἶνον, μηδὲ ἐν ᾧ ὁ ἀδελφός σου προ

Luther 1522

verachtstu deynē bruder? myr werdē alle fur dē gericht-
 stuel Christi dargestellet werden / nach dem es geschriben
 stehet / So war als ich lebe / spricht der herr / myr sollē alle
 knye gebeuget werdē / vñ alle jungē sollen Got bekennē /
 So wirt nu eyn ygllicher fur sich selv Gotte rechen schafft
 gebē / darumb last vns nicht mehr eyner dē andern richtē.
 Sondern das richtet viel mehr / das niemand seynē bruder
 eyn anstos odder ergernis dar stelle.

Jch weysz vñ byns ge-
 wis / ynn dē hern Jhesu / das nichts gemeyn ist an yhm
 selbs / on der es rechnet fur gemeyn / dem selbē ist gemeyn.

So aber deyn bruder ober deynere speyse betrubt wirt / so
 wandelstu schon nicht nach der liebe. Lieber verterbe den
 nicht mit deynere speyse / vmb wilchs willen Christus ge-
 storbē ist / Darumb schafft / das vnser schatz nicht verlestert
 werde. Deñ das reyck Gottis ist nicht essen vnd trincken /
 sondern / gerechticheyt vnd frid vñ freude ynn dem heyligen
 geyst / Wer darynnen Christo dienet / der ist Got gefellig /
 vnd den menschen bewert.

Darumb last vns dē nach streben / das zum fride dienet /
 vnd was zur besserung vnternander dienet. Lieber verstore
 nicht vmb der speyse willen Gottis werck. Es ist zwar alles
 reyck / aber es ist nicht gut / dem / der es isset mit eynē an-
 stos seynes gewissens. Es ist viel besser / du essest leyne fleysch /
 vnd trinckest leyne weyn / odder das / daran sich deyn bru-
 der anstos odder ergernis dar stelle.

(gemeyn)
 Ist eben so viel
 als vnreyck / als
 das da nicht ge-
 weyhet odder
 heylig ist.

Das Euangelion
 ist vnser schatz /
 das der selv ver-
 lestert wirt ma-
 chen die / so der
 Christlichen
 freyheyt freck
 brauchen den
 schwachē zum
 ergernis.

die sechste stund / vñ als er hungerig wart / wolt er anbey-
sen / da sie yhm aber zu bereyten / wart er entzuckt / vnd
sah den hymel auffgethan / vñ ernydder faren zu yhm eyn
geseß / wie eyn groß lynen tuch an vier yppffel gepunden /
vnd ward niddel gelassen auff die erden / darynnen wa-
ren allerley vierfussige thier der erden / vnd wylde thyer /
vnd gewurme / vnd vogel des hymels / vnd geschach eyne
stymme zu yhm / stand auff Petre / schlachte vnd yß / Petrus
aber sprach / Nit nicht / herr / den ich habe noch nie etwas
gemeynes oder vnreynes gessen / Dñ die stymme sprach zum
andern mal zu yhm / was Gott gereyniget hatt / das mache
du nit gemeyn / Vnd das geschach zu drey malen / vnd das
geseß wart widder auffgenommen gen hymel.

Als er aber sich ynn yhm selb bekummert / was das gesicht
were / das er gesehen hatte / sihe / da fragten die menner
von Cornelio gesand nach dem haußze Simonis / vnd stun-
den an der thur / rieffen vñ forscheten / ob Simon mit dem
zunamen Petrus alda zur herberge were / ynn dem aber
Petrus sich besynnet vber dem gesicht / sprach der geyst zu
yhm / sihe / die menner suchen dich / aber stand auff / steyg
hynab vnd zeuch mit yhn / vnd zweyffel nichts / denn ich
hab sie gesand / Da steyg Petrus hynab zu den mennern /
die

Coverdale 1535

The Epistle

to the Romanes. Ho. lxxi.

of thine enemy hunger, feed him: if he chafe, give him to drink. For in so doing thou shalt be overcome of thy wrath. He that is overcome of his wrath, he shall overcome thee much more.

The XIII. Chapter.

Let every man love his neighbour as himselfe: for there is no power but of God. The power that be, are ordained of God: so that who so resisteth, resisteth the ordinance of God. And they that resist, shall receive to them selves damnation. For rulers are not to be feared for good nor evil, but for evil. If thou wilt be without fear of the power, do well then, and thou shalt have praise of the same: for he is the minister of God for thy malice. But if thou do evil, thou shalt be afraid: for he beareth not the sword for nothing. For he is the minister of God, a minister of vengeance, to punish them that do evil. Wherefore ye must needs obey, not only for punishment, but also because of conscience. For this cause must ye give tribute also. For they are Gods ministers, which minister & serve defence.

Give to every man their due: tribute him, to whom tribute belongs: custom, to whom custom is due: feare, to whom feare belongs: honoure, to whom honoure pertaineth. One thing is to every man, but to love one another. For he that loveth another, hath fulfilled the lawe. For whosoever it is sayde: Thou shalt not kill: thou shalt not commit adultery: thou shalt not steal: thou shalt not beare false witness: thou shalt not lust: and if there be any other commandement, it is comprised in this word. Thou shalt love thy neighbour as thy selfe. Love worketh his neighbour no evil. Therefore to love is fulfilling of the lawe. And for so much as man loveth his neighbour, by the love that the love is from for us to rise from lawe. For now is our situation new, then what is the benediction: the might is past, but the duty is come on. Let us therefore cast away works of darkness, and put on the armour of light. Let us walke honestly as in the day, not in excess of eating and drinking, not in drunkenness and wantonness, not in strife and envenge: but put ye on the LORDE Jesus Christ, and shall not provision for flesh, to fulfill the lust of it.

The XIII. Chapter.

Let us not waste in the faith, receive into you, and trouble none of us.

sciences. One benedict that he maye take all things but be that is made, eateth herbes. Let not him that eateth, despise him that eateth not: and he that is not bound, despise him that is bound: for God hath revealed him. Who are they, thatudge another mans seruice: he that eateth or fasteth unto his LORDE: You he maye well abide, for he is able to make his side. Some men putrech difference betweene daye & daye, but another man commeth all daye alike. Let every man be sure of his own waye. He that putteth difference in the daye, doeth it unto the LORDE: he that putteth no difference in the daye, doeth it unto the LORDE also. He that eateth, eateth unto the LORDE, for he grateeth Gods gifts: and he that eateth not, eateth not unto the LORDE, and grateeth Gods gifts also. So none of us iudgeth as himselfe, and none verily to his selfe. Let vs live, we live unto the LORDE: if we see, we see unto the LORDE: if we hope, we hope unto the LORDE: if we are, we are unto the LORDE.

For when ye see Christ, and rejoice in him, and sayed, that he might be the LORDE both of dead and quyet. But why indest thou thy brother? Or thou other, why dost thou thy brother? We shall all be brought before the judgement seat of Christ. For as it is written: As truly as I live, I saye, the LORDE shall knowe that have unto me, & all things that I knowe unto God. Thus shall every one of us give accompt for himselfe unto God. Let us not therefore iudge one another any more. But iudge thus rather, I would put a stumbling blocke or an occasion to fall in his brothers waye. I knowe, I am full certified in the LORDE Jesus, & there is nothing common of it selfe, but unto him I iudgeth it to be common to him that is common. But if thy brother be grieved over thy meate, thou shalt forsake it, not a fewe charites. Destroy not with thy meate, him, for whom Christ dyed.

So therefore, that your treasure be not vainly spent, for the kingdom of God is not made of gold and silver, but of righteousness, & peace, and joy in the holy ghost. He that is thus minded, shall please Christ, shall please God, & is commendable of men. Let us therefore followe those things which make for peace, & things which cherish one another edification. Let us not be vexed with words of God for any meate: for all things are clean, but if it be well for & if it be such as hath the name of flesh, and which is no more, not any thing, whereby

The Epistle

to the Romanes.

thy brother stumbleth, or falleth, or is made weak, & if thou fallest, have it with thy selfe: for God hangeth in he, that offendeth not him selfe in a thing which he alloweth. But he that is made weak, shall be made weak, & shall be made weak, because he doeth it not of faith, but of the flesh.

The XV. Chapter.

What are stronge enough to beare the yoke of the lawe, which are weak, and neede stande in our arene conlaynes. Let every one of us iudgeth himselfe, that he please his neighbour, rather than himselfe, as it is written: The ruleres of them which submitte to us, are fallen upon us. What if ever changes are wrought upon us, as we saye: for our learninge, that we shoulde patience and comfort of the scripture, might have hope. The God of patience and consolation, graunte you to be like minded one to another, accordinge unto Jesus Christ, that ye beinge of one mynde, maye one mouth praise God the father of our LORDE Jesus Christ.

Wherefore receive ye one another, as Christ hath received you to the praise of God. But I saye, that Christ Jesus was a minister of the circumcision for the truth of God, to confirm the promise made unto the fathers, and that the heathen mighte praise God because of mercy, as it is written: For this cause will I praise the angels of the heavenes, and singe unto thy name. And I will praise thy name, O Lord, in all generations, and I will praise thee, O Lord, in all generations. Where shall be the name of Jesus, and he that shall rise to rule the heathen, in him that the Gentiles are. The God of hope, shall give you peace and peace in beleevynge, & ye maye be plentiful in hope, through the power of the holy ghost.

I myselfe am full certified of you (my brethren) that ye yet are full of grace, & full of all goodnes, for that ye are able to exhort one another. Therefore, because I have seen that more boldly write unto you, as one that putteth you in remembrance, for the grace that he hath given me of God, that I should be a minister of Jesus Christ amongst the heathen, to declare the gospel of God, that the heathen mighte be an acceptable offeringe unto God, sanctified by the holy ghost. Therefore maye I

be of myselfe chosene Jesus Christ, that I mighte with things pertaininge unto God. For I will not speake ought, excepte Christ hath wroughte by me, to make the heathen obedient to Gods word, and that the power of Gods word, and the power of Gods word, shall be made manifest in the space of God. I shall from Jerusalem, and will aboute me. I have filled all with the gospel of Christ. So have I ministered my selfe to you, as I should, not where Christ hath named me as his name, lest I should have another mans foundation, but as it is written: To whom he was not spoken of, they shall see, and they that have not heard, shall see. This is also the cause, whereby I have bene of myselfe led to come unto you. But now will I have some place in the countrey, wherby ye a desire many years since to come unto you, when I shall take my journey in to Spayne. I will come to you: for I shall pass by to you, and I will be broughte unto you, that I maye be with you, but that I shall not see you, as I shall see you.

But now go I to Jerusalem, to minister unto the sayntes. For they of Macedonia and Achaia have already prepared a common collection together, for the poor sayntes at Jerusalem. They have done willingly, and their dectes are they: for if I see that he made partakers off their spiritual changes, their duties to minister unto the in bodily things. For now when I have performed this, and have broughte the tribute to Jerusalem, I will take my journey by you in to Spayne. But I am sure when I come unto you, that I shall come with you full blessing of the Gospel of Christ.

I beseech you brethren, shew our LORDE Jesus Christ, and shew the love of the spirit, & ye helpe me in my business with you, ye praye unto God for me, that I maye be delivered from the unbelieve in Jewry, and that this my first ye which I have to Jerusalem maye be a success of the favour, & I maye come unto you with joye by the will of God, and so shall be with you. The God of peace be with you all. Amen.

The XVI. Chapter.

Commence with you, & hebe one selfe, which is a minister of the concorde & grace of God, that ye receive her in the LORDE, as it is written: the sayntes, and that ye helpe her in what so ever she shall have made off you. For she hath recovered many, and manye more shall also.

Imphanto waste in the faith, receive into you, and trouble none of us.

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Eyll: thou shalt not steale:
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of it.

Chapter XIII.

weake in the faith, recea-
and trouble not the con-

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shal knowlege vnto God. Thus shal euery
one of vs geue a comptes for himselfe vnto
God. Let vs not therfore iudge one another
enymore. But iudge this rather, y nomā put
a stomblinge blocke or an occasion to fall in
his brothers waye. * I knowe, z am full cer-
tified in y LORDE Iesu, y there is nothin-
ge cōmen of it selfe: but vnto him y iudgeth
it to be cōmen, to him is it cōmen. But yf y
brother be greued ouer y meate, thē walkest
thou not now after charite. Destroye not w
thy meate, him, for whom Chust dyed,

Se therfore that youre treasure be not
euell spokē of. For the Kyngdome of God is
not meate and drynke, but righteousnes, z
peace, and ioye in the holy goost. He that in
these thinges serueth Chust, pleaseth God,
z is cōmended of mē. Let vs therfore folowe
those thinges which make for peace, z thin-
ges wherwith one maye edifye another. Des-
troye not y worke of God for eny meates sa-
ke. All thinges truly are cleane, but it is euell
for y mā, which eateth w hurte of his cōsci-
ence * It is moch better y thou eate no flesh,
and drynke no wyne, nor eny thinge, wherby

Esa. 45. c
Phil. 3. a

1. Cor. 8. a

C

Tit. 1. c

1. Cor. 8. b

Matthew 1535

drinkyng: nether in chamburyn, and
wantannes, nether in strife and enuyleng:
but put ye on the Lord Jesus Chryst:
* And make not prouffion for y^e fleche,
to fulfil the lustes of it.

* Thogh thou were of power to resist the pow-
ers yet were thou dampned in thy conscience if thou
byddest it because it was against godes commaun-
demente.

Loue is the fulfylling of the lawe, Chryste whiche
is our saluacion is now nere then when we looked
for hym in the olde testament. (Remouere) of lycht,
fayth, hope, loue, the feare that God, trueth al that
the lycht of godes worde teacheth.

The weake ought not to be despyled. No man
shulde offende another's conscience, Agayne, for oute-
warde thynges shulde no man condempne another.

The. viii. Chapter.



Hym^a that is weake in the
faith receaue vnto you, not
in disputinge & troublinge
his conscience. One beleueth
y^e he maye eat al thinge.

Another which is weake eateth carbes
Let not him that eteth despise him that
eateth not, and let not him which eateth
not, iudge hym that eateth. For god
hath receaued hym:

What arte thou that iudgest another

shal bowe to me, and all toges shal geue
a knowlede to god. So shal euery one
of vs geue acomptes of hi selfe to god.
Let vs not therfor iudge one another any
more. But iudge this rather, y^e no man
put a stomblyng blocke, or an occasiō to
faule in his brothers way. For I know
I am ful certified in the Lord Jesus y^e
ther is nothing comen of it self: but vnto
hym that iudgeth it to be comen. If
thou brother be greued wth thy meate,
now walkest thou not charitably. Des-
troye not hym with thy meate, for whome
Christ dyed. Cause not youre treasure
to be euelspoken of. For the kingdom of
god, is not meate & drinck, but rightu-
ousnes, peace and loye in the holy goost
For whosoever in these thinges serueth
Christ pleseth wel god, & is comeded of
men. Let vs folow those thinges which
make for peace, and thinges wherwth one
may edifie another: destroy not y^e work
of god for a litel meates sake. Al thing-
es are pure: but it is euil for y^e mā, which
eateth wth hurt of his conscience, It is

Great 1539

he myght be * Lorde of dead and quyeke.

But why doest þ then iudge thy bzother? Eyt-
her, why doest þ despyle thy bzother? We shal-
be all bzought befoze þ iudgemēt seat of Christ.
For it is wyrtē: as truelye as I Ioue, sayeth the
Lorde: * all knees shall bowe to me, & al tonges
shall geue prayle to God. So shall every one of
vs geue accomptes of hym selfe to God. Let vs
not therfoze iudge one another any moze.

But iudge thys rather, that no mā put a stō-
blynge blocke, or an occasyon to fall in hys bzō-
thers waye. For **I knowe, and am full certy-
fied by the Lorde Iesus, that * ther is nothyng
commune of it selfe: but vnto hym that iudgeth
it to be comune: to hym is it cōmune.** If thy bzō-
ther be greued wyth thy meate, nowe walkeste
thou not charytable. Destroye not hym w thy
meate, for whom Christe dyed. Cause not poure
treasure to be euell spoken of. For the kyngdom

monge the gentyles, and synge vnto thy name.
And agayne he sayeth: * Reioyce ye gentyles
wyth hys people. And agayne: * prayse þ Lorde
al ye gentyles, and laude hym all ye nacions to-
gether. And agayne Esaye sayeth: there shalbe
* the roote of Jesse, & he that shal ryse to raygne
ouer the gentyles: in him shal the gentyles trust.
The God of hope fyll you wyth al ioye, & peace
in beleupnge: that ye maye be ryche in hope, tho-
rowe the power of the holy goost. ¶

I my selfe am full certyfyed of you (my bze-
thren) that ye also are full of goodnes, & fylled
wyth all knowledge, wyllynge to exhorte one
another. Neuerthelesse (bzetzen) I haue some-
what moze boldly wyrtten vnto you, partlye to
put you in remembraunce, thozowe the grace þ
is geuen me of God, that I shulde be þ mynister
of Iesu Christ amonge the gentyles, and shulde
mynister the Gospell of God, þ the offerynge of

Wh is the

Geneva 1557

1. Beware of
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them.

3. For
if
ye
shall
be
burned
with
them,
ye
shall
be
burned
with
them.
For
the
fire
shall
burn
up
all
that
is
in
the
heart.

4. For
as
the
body
of
the
church
is
one
body,
and
all
members
have
not
one
office.

kenes, neither in chambering & wantonnes, nor in strife and envying:

14 * But put ye on the Lorde Jesus Christ, and take no thought for the flesh, to [fulfill] the lustes of it.

CHAP. XIII.

1 The weake ought not to be despised. 10 No man should offende anothers conscience, 15 But one to support another in charitie and fayth.

HIm that is weake in ^a faith, receiue vnto you, [but] not for controuersies of disputations.

2 One beleueneth that he may eate of all things: & another, which is weake, eateth herbes.

3 Let not him that eateth, despise him that eateth not: and let not him which eateth not, iudge him that eateth: for God hath receiued him.

4 * who art thou that condemnest another mans seruant: he standeth or falleth to his owne^c master: yea, he shall be established: for God is able to make him stand.

5 This man esteemeth one day aboue another day, and another man counteth

ment rather in this, that no man put an occasion to fall, or a stumbling blocke before [his] brother.

14 ^m I knowe, and am perswaded through the Lorde Jesus, that there is nothing vncleane of it selfe: but vnto him that iudgeth any thing to be vncleane, to him [it is] vncleane.

15 But if thy brother be grieved for the meate, nowe walkest thou not charitable: * destroy not him with thy meate, for whom Christ dyed.

16 Cause not yourⁿ commoditie to be euill spoken of.

17 For the^o kingdome of God is not meate nor drinke, but righteousnes, and peace, and ioye in the holy Ghost.

18 For whosoever^p in these things serueth Christ, is acceptable vnto God, and is approued of men.

19 Let vs then followe those things which concerne peace, and wherewith one may edifie another.

20 Destroy not the worke of God for meates sake: * all thinges in drede are pure: but [it is] euill for the man which eateth with offence.

And acknowledge me for their God.

ⁿ He preueneth the obiection which the Christians might vse.

2. Cor. 8. 11.

ⁿ Which is the benefite of Christian libertie, by abusing wherof ye cause the weaklings to blaspheme the Gospel, which might seeme to them contrary to Gods will, and ^p doctrine of the lawe.

^o God will not reign ouer his by such obseruations.

^p In peace & righteousnes, Titus 1. 15.

1. Cor. 8. 13. q Faith here

14 But Peter sayd, Not so, Lord: for
I haue neuer eaten any thing that is
polluted, or vncleane.

Or, common.

15 And the voyce [spake] vnto him a-
gain the seconde time, The things that
God hath purified, pollute thou not.

16 This was so done thise: & the bes-
sell was drawne by againe into heauen.

17 Nowe while Peter doubted in
himselſe what this vision which he had
ſeene, meant, behold, the men which were
ſent from Cornelius, had inquired for
Simons house, and ſtoode at the gate,

18 And called, and asked, whether Si-
mon, which was ſurnamed Peter, were
lodged there.

19 And while Peter thought on the
viſion, the Spirit ſaid vnto him, Behold,
three men ſeek thee.

20 Ariſe therfore, and get thee downe,
and go with them, and doubt nothing:
for I haue ſent them.

21 Then Peter went downe to the
men, which were ſent vnto him from
Cornelius, and ſaide, Beholde, I am he
whom ye ſeek: what is the cauſe wher-
fore ye are come?

22 And they ſaide, Cornelius the cen-

30 Then Cornelius ſaid, Foure dayes
ago, about this houre, I faſted, and at
the ninth houre I prayed in mine houſe,
and beholde, a man ſtoode before mee in
bright clothing,

31 And ſaid, Cornelius, thy prayer is
heard, and thine almes are had in re-
membrance in the ſight of God.

32 Send therfore to Joppa, and call
for Simon, whole ſurname is Peter (he
is lodged in the houſe of Simon a tan-
ner by the ſea ſide) who when hee com-
meth, ſhall ſpeake vnto thee.

33 Then ſent I for thee immediately,
and thou haſt well done to come. Nowe
therfore are wee all here preſent before
God, to heare all things that are com-
manded thee of God.

34 Then Peter opened [his] mouth,
and ſaid, Of a trueth I perceiue, that
*God is no acceptor of perſons.

35 But in euerie nation he that fea-
reth him, and worketh^k righteouſnes, is
accepted with him.

36 We knowe the worde which God
hath ſent to the children of Iſrael, prea-
ching^l peace by Jeſus Chriſt, which is
Lord of all

e In taking a-
way the diffe-
rence betwixt
vncleane beaſts
and cleane, he
ſheweth there
is no difference
betwixt the
Iewes and
Gentiles,
f Take it not
for polluted
and impure.

g Then true
obedience
which procee-
deth of faith,
ought to be
without doubt
or queſtioning.

Deut. 10. 17.
2. chro. 19. 7.
Iob 34. 19. wiſ.
6. 7. ecclus. 35.
16. rom. 2. 11.
gal. 2. 6. ephes.
6. 9. col. 3. 25.
1. pet. 1. 17.
i By this
ſpeech the E

Bishop 1568

not, iudge hym that eateth. For
ath receaued hym.

at art thou that iudgest another
seruaunt: To his owne maister
ndeth or falleth: Yea, he shalbe
n bp. For god is able to make hym

s man putteth difference betwene
d day. Another man counteth all
alyke. Let euery man be fully
aded in his owne ^(b) mynde.

hat esteemeth the day, esteemeth
y Lorde: And he that esteemeth
e day to the Lorde, he doeth not
e it. He that eateth, eateth to the
e, for he geueth God thanks: And
t eateth not, eateth not to the
e, and geueth God thanks.

none of vs lyueth to hym selfe,
o man dyeth to hym selfe.

of we lyue, we lyue vnto y Lorde:
we dye, we dye vnto the Lorde.
her we lyue therfore, or dye, we
e Lordes.

to this ende Christe both dyed
se agayne and reuyued, that he
t be *Lorde both of dead & quicke.

any moze: But iudge this rather, that
no man put a stumblyng blocke, or an
occasion to fall, in his brothers way.

14 For I knowe, and am perlwaded
by the Lorde Jesus, that * there is no-
thyng common of it selfe: but vnto hym
that iudgeth it to be common, to hym is
it common.

Math. xv. b.
Actes. x. b.
i Tim. iiii. a.
Mark. vii. d.

15 But yt thy brother be greued with
thy meat, nowe walkest thou not chari-
tably. Destroy not hym with thy meat,
for whom Christe dyed.

16 Let not your good be euyl spoken of. **D**

17 For the kyngdome of God, is not meat
and drinke: but righteousnesse, & peace,
and ioy in the holy ghost.

18 For he that in these thynges serueth
Christe, pleaseeth God, and is comended
of men.

19 Let vs therfore folowe those thynges
which make for peace, & thynges wher-
with one may edifie another.

20 Destroy not the worke of God for
meates sake. * All thynges are pure: but
it is euyl for that man, which eateth
with offence.

Titus. i. d.

21 It is good neither to eate fleshe, nei-
ther

K JV 1611

in champing and wantonnesse, not
strife and envying:

14 But put yee on the Lord Jesus
Christ, and make not provision for the
flesh, to fulfill the lustes thereof.

CHAP. XIII.

Men may not contemne nor condemne one
the other for things indifferent: 13 But
take heed that they giue no offence in them:

15 For that the Apostle prooueth vnlaw-
full by many reasons.

Im that is weake in the
faith receiue you, but not
to doubtfull disputations.

2 For one beleueneth
that he may eat all things:
another who is weake, eateth herbes.

3 Let not him that eateth, despise
him that eateth not: and let not him
which eateth not, iudge him that eateth,
for God hath receiued him.

4 Who art thou that iudgest ano-
thers mans seruant: to his owne master
he standeth or falleth; Pea, he shall bee
holden by: for God is able to make him
and.

that no man put a stumbling block, or
an occasion to fall in his brothers way.

14 I know, and am perswaded by
the Lord Jesus, that there is nothing
uncleane of it selfe: but to him that
esteemeth any thing to be uncleane, to
him it is uncleane.

15 But if thy brother be grieved with
thy meat: now walkest thou not chari-
tably. Destroy not him with thy meat,
for whom Christ died.

16 Let not then your good bee euill
spoken of.

17 For the kingdome of God is not
meat and drinke; but righteousness, and
peace, and ioy in the holy Ghost.

18 For hee that in these things ser-
ueth Christ, is acceptable to God, and
approved of men.

19 Let vs therefore follow after
the things which make for peace, and
things wherewith one may edifie an-
other.

20 For meat, destroy not the worke
of God: all things indeed are pure; but
it is euill for that man who eateth with
offence.

† Gr. com-
mon.

† Gr. com-
mon.

† Gr. accor-
ding to cha-
ritie, 1. Co.
8. 11.

* Tit. 1. 1

Rheims 1861



iram, sed etiam propter conscientiam.
Ideo enim et tributa praestatis: ministri enim sunt, in hoc ipsum servientes.
(b) Reddite ergo omnibus debita: cui tributum, tributum: cui vectigal, vectigal: cui timorem, timorem: cui honorem, honorem.
Nemini quidquam debeatis: nisi ut invicem diligatis: qui enim diligit proximum, legem implevit.
Nam: (c) Non adulterabis: Non occides: Non fureris: Non falsum testimonium dices: Non concuies: et si quod est aliud mandatum, in hoc verbo continentur: (d) Diliges proximum tuum sicut teipsum.
Dilectio proximi malum non operatur. Plenitudo ergo legis est dilectio.
Et hoc scientes tempus: quia hora est iam nos de somno surgere. Nunc enim propior est nostra hora, quam cum credidimus.
Nox praecessit, dies autem appropinquavit. Reijciamus ergo opera tenebrarum, et induamur arma lucis.
Sicut in die honeste ambulemus: (e) non in ebrietas, et ebrietatibus, non in cubilibus, et concupiscentiis, non in contentione, et aemulatione:
(f) Sed induimini Dominum Iesum Christum, carnis curam ne feceritis in desideriis.

CAPUT XIV.

*firmiores debent eos qui adhuc infirmi sunt for-
tere, et non contemnere, et nec hi nec illi iudicare
quemquam ob ciborum aut dierum discrimen, scien-
tes quod omnes eundem habeamus Dominum, cui
et vivimus et morimur, cui etiam rationem quisque
pro se redditurus est: et quanquam nullus cibus*

12. Itaque unusquisque nostrum pro se rationem reddet Deo.

13. Non ergo amplius invicem iudicemus: sed hoc iudicate magis, ne ponatis offendiculum fratri, vel scandalum.

14. Scio, et confido in Domino Iesu, quia nihil commune per ipsum, nisi ei qui existimat quid commune esse, illi commune est.

15. Si enim propter cibum frater tuus contristatur: iam non secundum charitatem ambulas. (k) Noli cibo tuo illum perdere, pro quo Christus mortuus est.

16. Non ergo blasphemetur bonum nostrum.

17. Non est enim regnum Dei esca, et potus: sed iustitia, et pax, et gaudium in Spiritu sancto:

18. Qui enim in hoc servit Christo, placet Deo, et probatus est hominibus.

19. Itaque quae pacis sunt, sectemur: et quae aedificationis sunt, in invicem custodiamus.

20. Noli propter escam destruere opus Dei. (l) omnia quidem sunt munda: sed malum est homini, qui per offendiculum manducat.

21. (m) Bonum est non manducare carnem, et non bibere vinum, neque in quo frater tuus offenditur, aut scandalizatur, aut infirmatur.

22. Tu fidem habes? penes teipsum habe coram Deo: Beatus, qui non iudicat semetipsum in eo, quod probat.

23. Qui autem discernit, si manducaverit, damnatus est: quia non ex fide. Omne autem, quod non est ex fide, peccatum est.

CAPUT XV.

Firmiores debent infirmorum ferre et sublevare im-

CHAPTER 14

Like a moderator and peacemaker between the firm Christians (who were the Gentiles) and the inform (who were the Christian Jews, having yet a scruple to cease from keeping the ceremonial meats and days of Moses Law) he exhorteth the Jew not to condemn the Gentile using his liberty: and the Gentile again: not to condemn the scrupulous Jew: but rather to abstain from using his liberty, then offending the Jew, to be an occasion unto him of apostatizing.

- eateth
- A**ND him that is weak in faith, take unto you: not in disputations of cogitations.
2. For one believeth that he may eat all things: but he that is weak, let him 'eat' herbs.
 3. Let not him that eateth, despise him that eateth not: and he that eateth not: let him not judge him that eateth. for God hath taken him to him.
 4. Who art thou that judgest another mans servant? To his own Lord he standeth or falleth. and he shall stand: for God is able to make him stand.
 5. For one judgeth between day and day: and another judgeth every day. let every one abound in his own sense.
 6. He that respecteth the day, respecteth to our Lord. And he that eateth, eateth to our Lord: for he giveth thanks to God.
 7. For none of us liveth to himself: and no man dieth to himself.
 8. For whether we live, We live to our Lord: or whether we die, we die to our Lord. Therefore whether we live, or whether we die, we are our Lords.
 9. For to this end Christ died and rose again: that he may have dominion both of the dead and of the living.
- 2 Cor. 5:10
10. But thou, why judgest thou thy brother? or thou, why doest thou despise thy brother? For *we shall all stand before the judgment seat of Christ.
- Es. 45:23
11. For it is written, Live I, saith our Lord, *that every knee shall bow to me: and every tongue shall confess to God.*
12. Therefore every one of us for himself shall tender account to God.
13. Let us therefore no more judge one another. but this judge ye rather, that you put not a stumbling block, or scandal to your brother.
14. I know and am persuaded in our Lord JESUS Christ, that nothing is common of itself but to him that supposeth, anything to be common, to him it is common.
15. For if because of meat thy brother be grieved: how thou walkest not according to charity.
- 1 Cor. 8
- *Do not with thy meat destroy him for whom Christ died.
16. Let not then our good be blasphemed.
 17. For the kingdom of God is not meat and drink: but justice, and peace, and joy in the holy Ghost.
 18. For he that in this serveth Christ, pleaseth God, and is acceptable to men.
 19. Therefore the things that are of peace let us pursue: and the things that are of edifying one toward another let us keep.
 20. Destroy not the work of God for meat. *All things indeed are clean: but it is ill for the man that eateth by giving offense.
 21. It is good not to eat flesh, and not to drink wine, nor that wherein thy brother is offended, or scandalized, or weakened.
 22. Hast thou faith? have it with thyself before God. blessed is he that judgeth not himself in that which he approveth.
 23. But he that discerneth, if he eat, is damned: because not of faith. for all that is not of faith, is sin.

*Common, that is, unclean. See Annot. Mark 7:2
Though he wish the weak to be borne withal, yet he uttereth his mind plainly, that in deed all the meats forbidden and unclean in the Law, are now though Christ cleansed and lawful for every man to use.

Titus 1:15

GNT 1966

THE GREEK
NEW TESTAMENT

Edited by

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BRUCE M. METZGER, and ALLEN WIKGREN

in cooperation with the

Institute for New Testament Textual Research

Second Edition

Do Not Make Your Brother Stumble

13 Μηκέτι οὖν ἀλλήλους κρίνωμεν· ἀλλὰ τοῦτο κρίνατε μάλλον, τὸ μὴ τιθέναι πρόσκοιμα τῷ ἀδελφῷ ἢ σκάνδαλον. 14 οἶδα καὶ πέπεισμαι ἐν κυρίῳ Ἰησοῦ ὅτι οὐδὲν κοινὸν δι' ἑαυτοῦ· εἰ μὴ τῷ λογιζομένῳ τι κοινὸν εἶναι, ἐκείνῳ κοινόν. 15 εἰ γὰρ διὰ βρώμα ὁ ἀδελφός σου λυπεῖται, οὐκέτι κατὰ ἀγάπην περιπατεῖς. μὴ τῷ βρώματί σου ἐκείνον ἀπόλλυε ὑπὲρ οὗ Χριστὸς ἀπέθανεν. 16 μὴ βλασφημείσθω οὖν ὑμῶν⁶ τὸ ἀγαθόν. 17 οὐ γάρ ἐστιν ἡ βασιλεία τοῦ θεοῦ βρώσις καὶ πόσις, ἀλλὰ δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν πνεύματι ἁγίῳ. 18 ὁ γὰρ ἐν τούτῳ δουλεύων τῷ Χριστῷ εὐάρεστος τῷ θεῷ καὶ δόκιμος τοῖς ἀνθρώποις. 19 ἄρα οὖν τὰ τῆς εἰρήνης διώκωμεν⁷ καὶ τὰ τῆς οἰκοδομῆς τῆς εἰς ἀλλήλους. 20 μὴ ἕνεκεν βρώματος κατάλυε τὸ ἔργον τοῦ θεοῦ. πάντα μὲν καθαρὰ, ἀλλὰ κακὸν τῷ ἀνθρώπῳ τῷ διὰ προσκόμματος ἐσθίοντι. 21 καλὸν τὸ μὴ φαγεῖν κρέα μηδὲ πιεῖν οἶνον μηδὲ ἐν ᾧ ὁ ἀδελφός σου προσκόπτει⁸.

Summary

- **Wycliffe** 1370
- Linare 1490
- Colet 1496
- Erasmus 1521
- Luther 1522
- Coverdale 1535
- Matthew 1535
- Great 1539
- **Geneva** 1557
- Bishop 1568
- KJV 1611
- Rheims 1861
- GNT 1966

Scribes (OT vs NT)

- Romans 14:14 – Ignored the Greek word present and translated the passage using another Greek word that was not present
- Same in 1Timothy 2:12
- I am not permitting a woman to teach a man with **self-assumed authority...** (TLG)
- Special care in Hebrew copying
- One word in two lines separated by a line

TWAS

- Matthew 5:17; Acts 15
- Colossians 2:14, 16-17
- Romans 10:4; Acts 10; Mark 7:19
- Romans 14:14
- **Galatians 5:1-3**
- Ephesians 2:15

Galatians 5:1-3

- What does the word **circumcision** mean in Galatians 5:2,3?
- Does “law” (νόμος) always mean the written Torah?
- What problems does a new proselyte face?
- Is “**legal Jewish status**” necessary for salvation?

Galatians 5:1-3

- See, I Paul say to you, that if you become **circumcised**, Messiah shall be of no use to you. ISR
- Can one be circumcised and not be cut off from Messiah?

Galatians 5:1-3

- Answer: Acts 16:3 Paul directed Timothy to be circumcised.
- Therefore, just cutting of the flesh in and of itself does not place one where Messiah is of no use.

Galatians 5:1-3

- Galatians 5:3 And I witness again to every (ἄνδρες) **man** [ἄνθρώπῳ] being **circumcised** that he is a debtor to do the entire Torah [νόμον]. ISR
- 1. ἄνθρώπῳ Generic term for a human being, humanity in general. [Fri]
- 2. What does “**circumcised**” mean if it doesn’t mean the literal “cutting of the flesh”?

Galatians 5:1-3

- Galatians 5:3 And I witness again to every **man** [ἄνθρωπῳ] being **circumcised** that he is a debtor to do the entire Torah [νόμον]. ISR
- Answer: Here, circumcision is a “figure of speech” for becoming a proselyte, that is, gaining legal Jewish status.

Galatians 5:1-3

- The issue...
- The Galatian teachers were attempting to persuade the new Gentile believers that they had to gain legal Jewish status in order to be full-fledged members of God's household. (Acts 15:1)

Galatians 5:1-3

- Mark D. Nanos, *The Irony of Galatians*
- “It cannot be proven, but is generally agreed among interpreters who may disagree about virtually everything else regarding what this letter meant or means, that the context of this language regarding **circumcision** is that which arises in terms of Jewish proselyte conversion.” p.88

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Galatians 5:1-3

- Galatians 5:2-3 [re-translated (part 1)]
- See, I Paul say to you, that if you become a proselyte, Messiah shall be of no use to you.
- And I witness again to every **person** who becomes a proselyte, that they are a debtor to do the entire Torah [νόμον].

Galatians 5:1-3

- What is the “entire Torah” [νόμον]?
- Could be the written Torah interpreted by Yeshua. Gal. 6:2; 1Cor. 9:21
- Could be the written Torah interpreted by the elders which would include the oral Torah, which are the traditions.
- Would understanding “becoming a proselyte” help us?

Galatians 5:1-3

- A Proselyte would be a person (male or female) who would become a convert to the Jewish religion.
- Yeshua speaks about that here...
- Mat 23:15 Woe unto you... for you encompass land and sea to make one **proselyte**, and when he converts, you make him two times more a child of hell than yourselves.

Galatians 5:1-3

- Mat 23:15 What did he mean when he said, “you make him two times more a child of hell than yourselves.”
- There must be a danger in becoming a proselyte from Yeshua’s perspective.

Galatians 5:1-3

- Consider Lev 19:34
- Lev 19:34 But the stranger that dwells with you shall be unto you as one born among you...
- In the first century, a proselyte had to do more than just observe the written commandments of Torah.

Galatians 5:1-3

- In the Sifra 91a, → Lev. 19:34
- “Any candidate should be rejected unless he binds himself to observe not only every commandment of the Torah but all the precepts of the scribes, even to the least of them.”

Galatians 5:1-3

- What is the “entire Torah”?
- Within in the context of becoming a proselyte, (which Yeshua frowns on)
- Having Messiah be of no benefit to them, being severed from Messiah (2-3)
- Seeking to be justified by obedience to Torah requirements as defined... (4)
- Through the lens of Rabbinic halakah

Galatians 5:1-3

- What is the “entire Torah”?
- The Torah as defined and expanded by rabbinic halakah, also known in the first century as the

Galatians 5:1-3

- What is the “entire Torah”?
- The Torah as defined and expanded by rabbinic halakah, also known in the first century as the **traditions of the Elders**.

Galatians 5:1-3

- Galatians 5:2-3 [re-translated (part 2)]
- See, I Paul say to you, that if you become a proselyte, Messiah shall be of no use to you.
- And I witness again to every person who becomes a proselyte, that you undertake an obligation to do the entire Torah **as defined and expanded by the traditions of the elders.** .

TWAS

- Matthew 5:17; Acts 15
- Colossians 2:14, 16-17
- Romans 10:4; Acts 10; Mark 7:19
- Romans 14:14
- Galatians 5:1-3
- Ephesians 2:15

Ephesians 2:15

- GNT Ephesians 2:15 τὸν νόμον τῶν ἐντολῶν ἐν δόγμασιν καταργήσας
- τὸν “the”
- νόμον “law”
- τῶν “of the”
- ἐντολῶν “commandments”
- Matt. 5:19, 19:17, Deuteronomy 7:9
1Cor. 7:19, Rev. 12:17, 14:12,

Ephesians 2:15

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- νόμον “law”
- τῶν “of the”
- ἐντολῶν “commandments”
- ἐν “in”
- δόγμασιν “dogma”

Ephesians 2:15

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Ephesians 2:15

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- καταργήσας the basic sense: *cause to be idle or useless*, the term always denotes a nonphysical destruction **by means of a superior force coming in to replace the force previously in effect,**

Ephesians 2:15

- GNT Ephesians 2:15 τὸν νόμον τῶν ἐντολῶν ἐν δόγμασιν **καταργήσας**
- **καταργήσας** the basic sense: *cause to be idle or useless*, the term always denotes a nonphysical destruction by means of a superior force coming in to replace the force previously in effect, as e.g. light destroys darkness. **Release from a former sphere of control.** [Friberg]

Ephesians 2:15

- For Yeshua, who hath made both Jew & Gentile one, has broken down the middle wall of partition between them, by causing **the law of the commandments in the dogma** (known as the Elders halakah) to be destroyed by means of a superior halakah (his) coming in to replace theirs which was previously in effect, releasing us from their former sphere of control. (LMM)

The Plan

- Who is House of David [Mission & Vision]
- TWAS
- What is Torah
- History
- Job revisited

The Plan

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What is Torah?

Torah בתורת

- The word Torah means “to shoot an arrow” or “to hit the mark.”
- My Position: Torah can be understood as the Operation Manual for Planet Earth.

Torah בתורת

- General Sense: *Instruction* about how to live rightly before God and with mankind.
- Concerning our observance of the Torah, we believe it is a reflection of His Divine Nature resident within us.

Torah בתורה

- We don't observe it because it is the correct thing to do (although it is).
- We observe it because it is now in our "changed" nature to do so, just as the prophets predicted; Jeremiah 31, Ezekiel 11 and 36.

The Most High's Perspective

- Deuteronomy 4:6-8...
- Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, “Surely this great nation is a wise and understanding people.”

The Most High's Perspective

- Deuteronomy 4:6-8...
- “For what nation is there so great, who hath God so nigh unto them, as Yahweh our Elohim is in all things that we call upon Him for?”

The Most High's Perspective

- Deuteronomy 4:6-8...
- “And what nation is there so great, that hath statutes and judgments so righteous as all this law (Torah), which I set before you this day?”

Paul's Perspective - II Tim. 3:15

- “And that from a child thou hast known the Holy Scriptures, which are able to **make thee wise unto salvation** through faith which is in Yeshua the Messiah.”

Paul's Perspective - II Tim. 3:16

- “All Scripture is God breathed and is profitable for learning...
- Teaching... (What is right)
- Reproof... (What is not right)
- Correction... (How to get it right)
- Instruction in right-living (How to keep it right)

Conclusions

- In the Millennial Kingdom...
- This is the **Torah** that all the people in the entire world will keep.
- If ruling and reigning = enforcing...?

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The Plan

- Who is House of David [Mission & Vision]
- TWAS
- What is Torah
- **History**
- Job revisited

Evidence from History


**If we are on point with our interpretations
so far, history should be
able to substantiate it.**

The Time Line

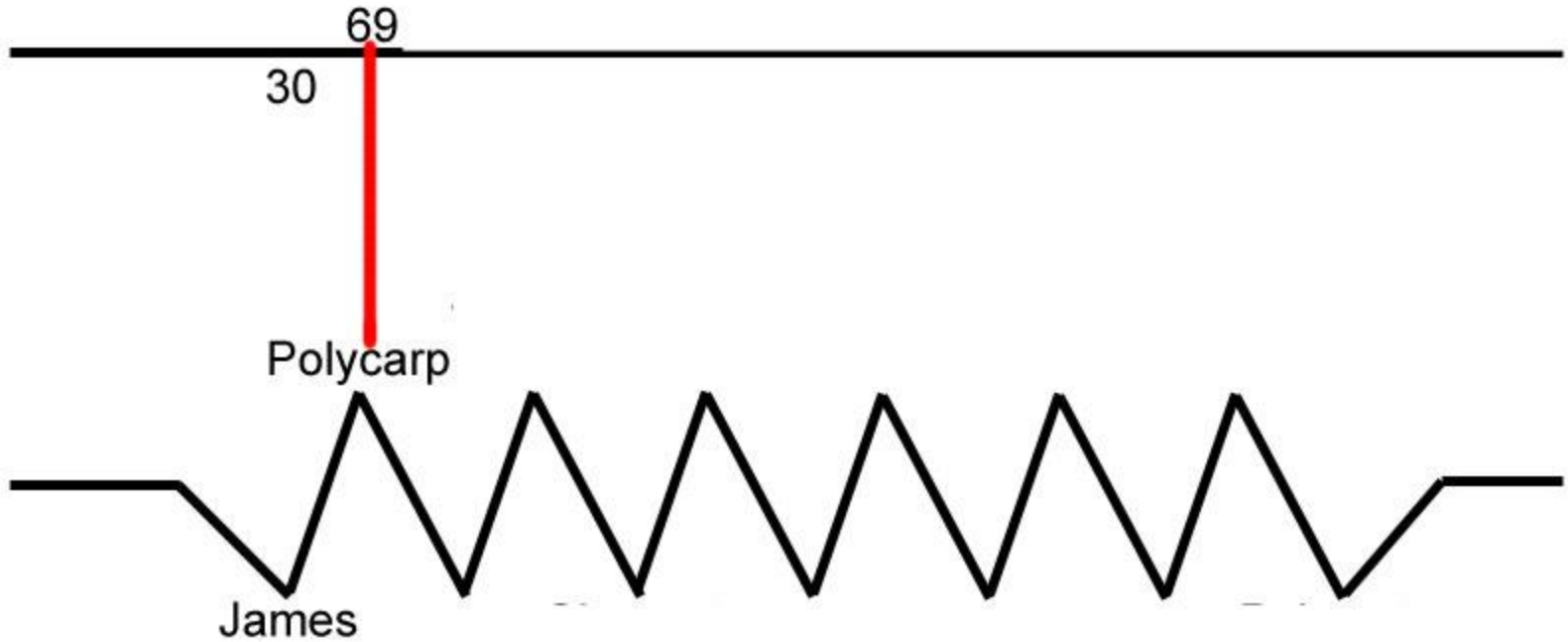
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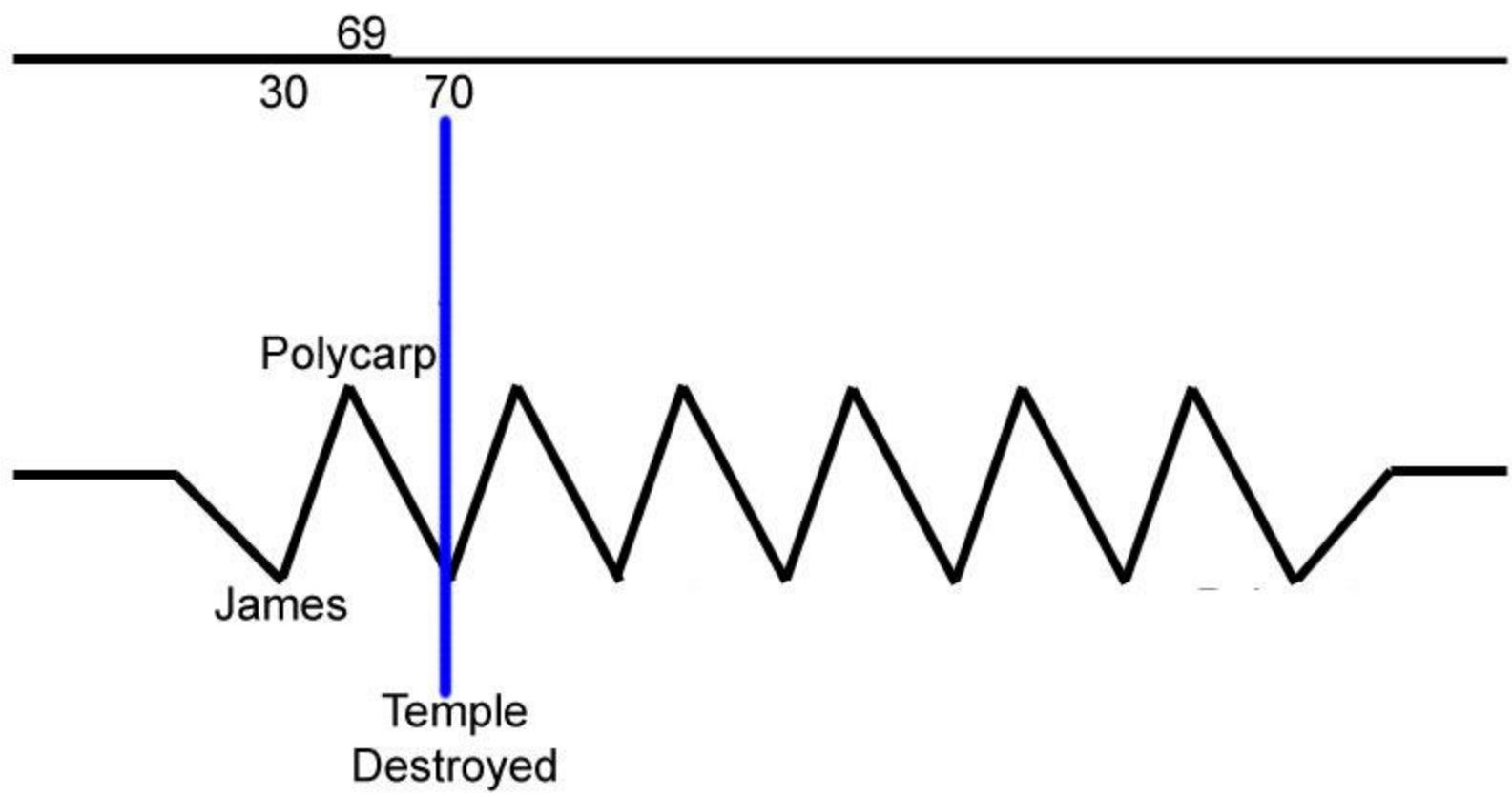
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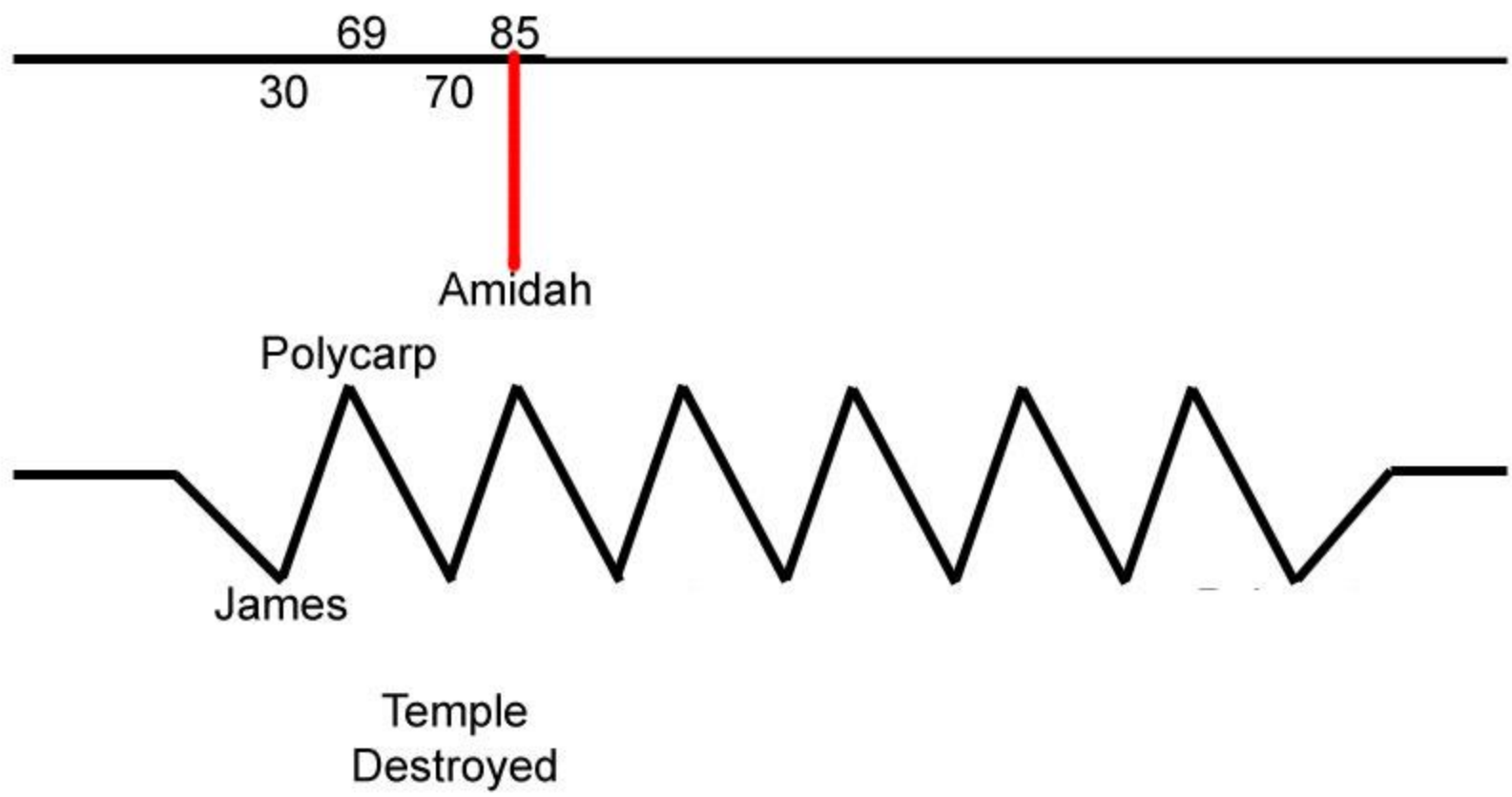


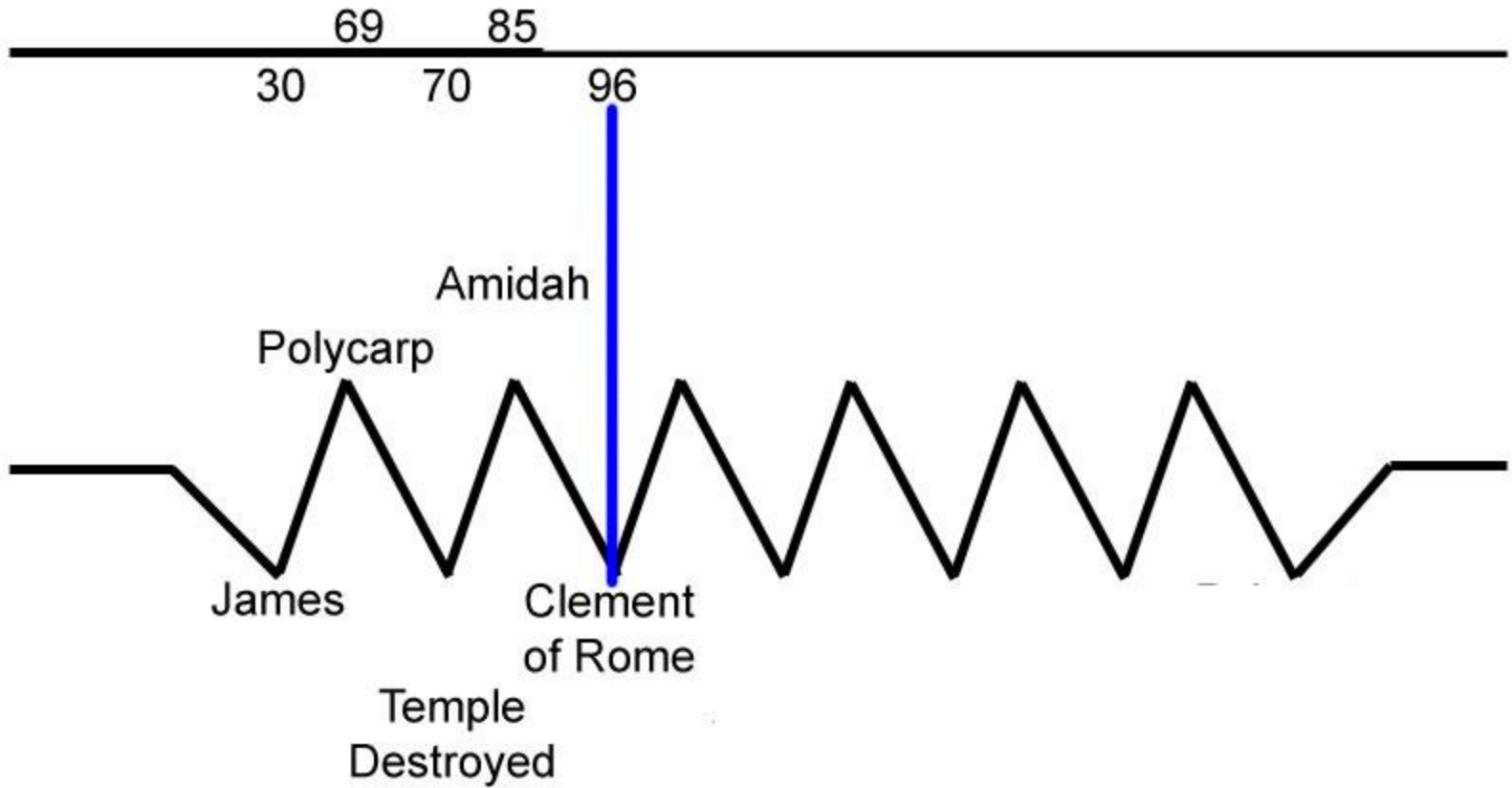
James



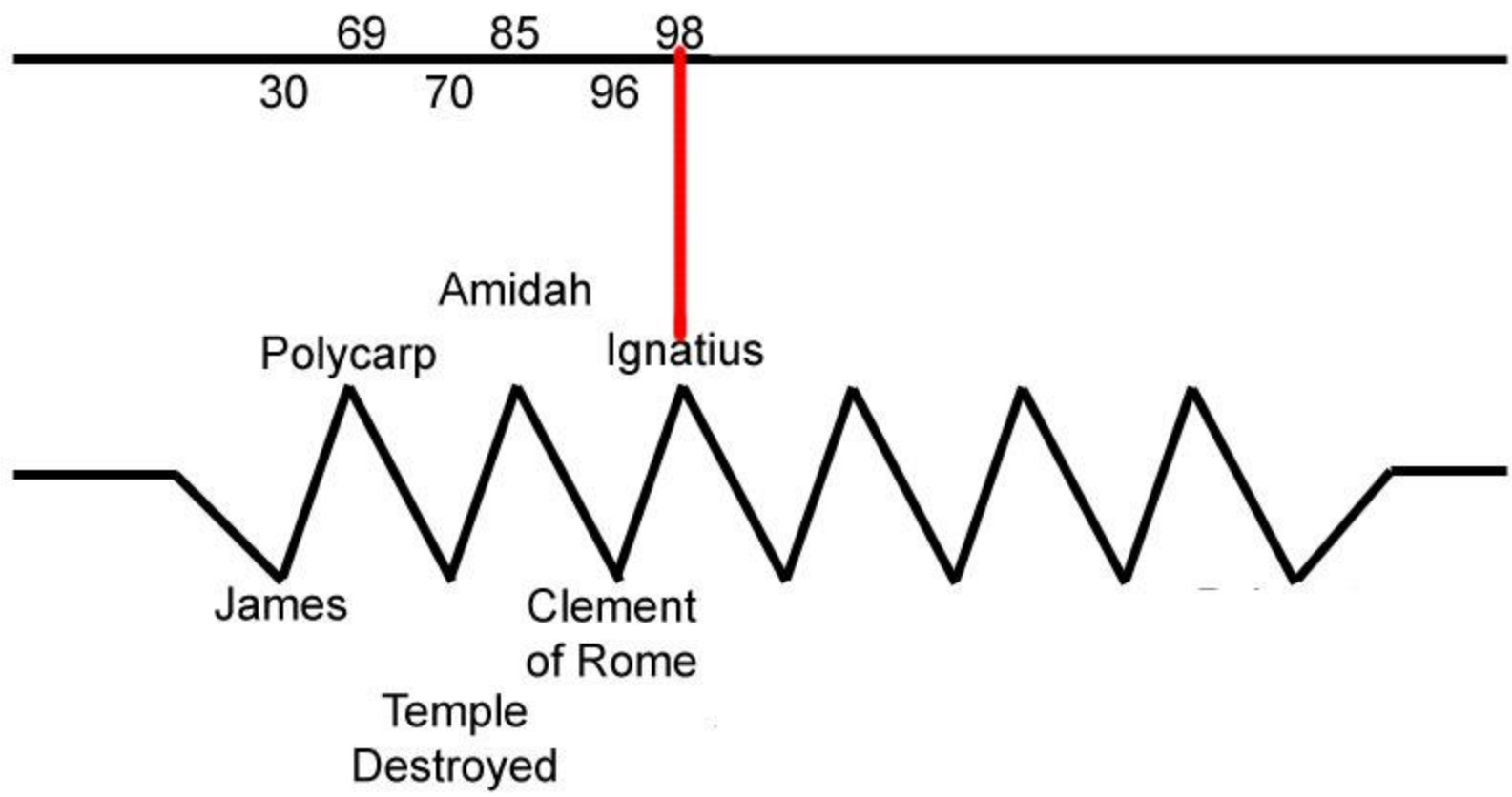
Studied under the Apostle John for 20 years







Sacrifices and the Levites



Ignatius to the Magnesians

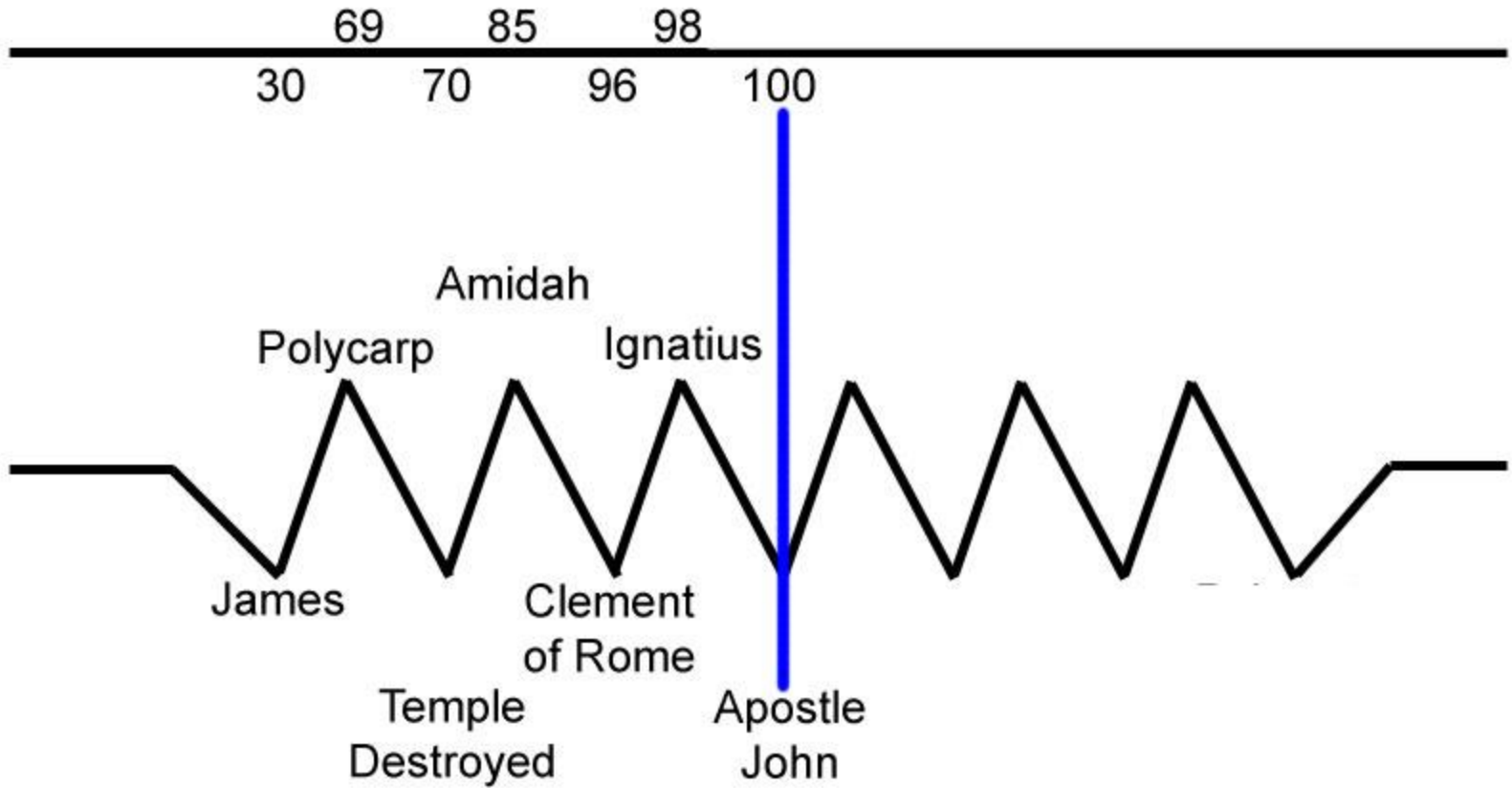
- 8.1 Be not seduced by strange doctrines nor by antiquated fables, which are profitless.
- 8.2 For if even unto this day we live according to the manner of Judaic concepts, we admit that we have not received grace: for the Godly prophets lived the way Yeshua did.

Ignatius to the Magnesians

- 9.1 If then those who had walked in ancient practices attained unto newness of hope, no longer Judaically keeping Sabbaths but keeping them according to how our Lord kept them...

Ignatius to the Magnesians

- ...let every one of you keep the Sabbath after a spiritual manner, rejoicing in meditation on the law....



Two quotes

Eusebius

- “...after the tyrant’s death, he [John] returned from the isle of Patmos to Ephesus, he went upon their invitation to the neighboring territories of the Gentiles, **to appoint bishops** in some places, in other places **to set in order whole churches**, elsewhere to **choose to the ministry** some one of those that were pointed out by the Spirit...”

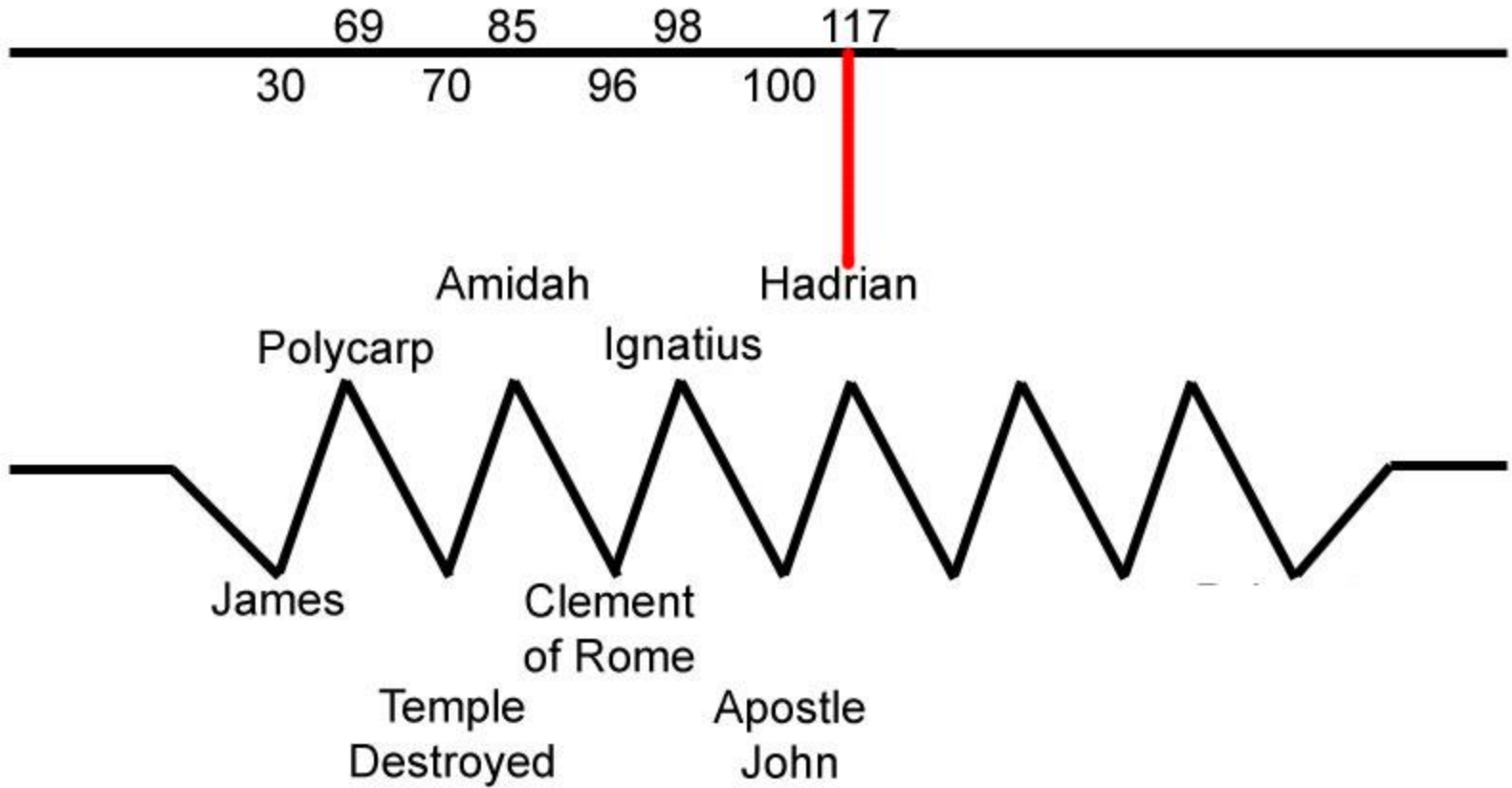
Eusebius

- Eusebius. Church History, Book III, Chapter 23. Translated by the Rev. Arthur Cushman McGiffert. Excerpted from Nicene and Post-Nicene Fathers, Series Two, Volume 1. Edited by Philip Schaff and Henry Wace. American Edition, 1890. Online Edition Copyright © 2004 by K. Knight.

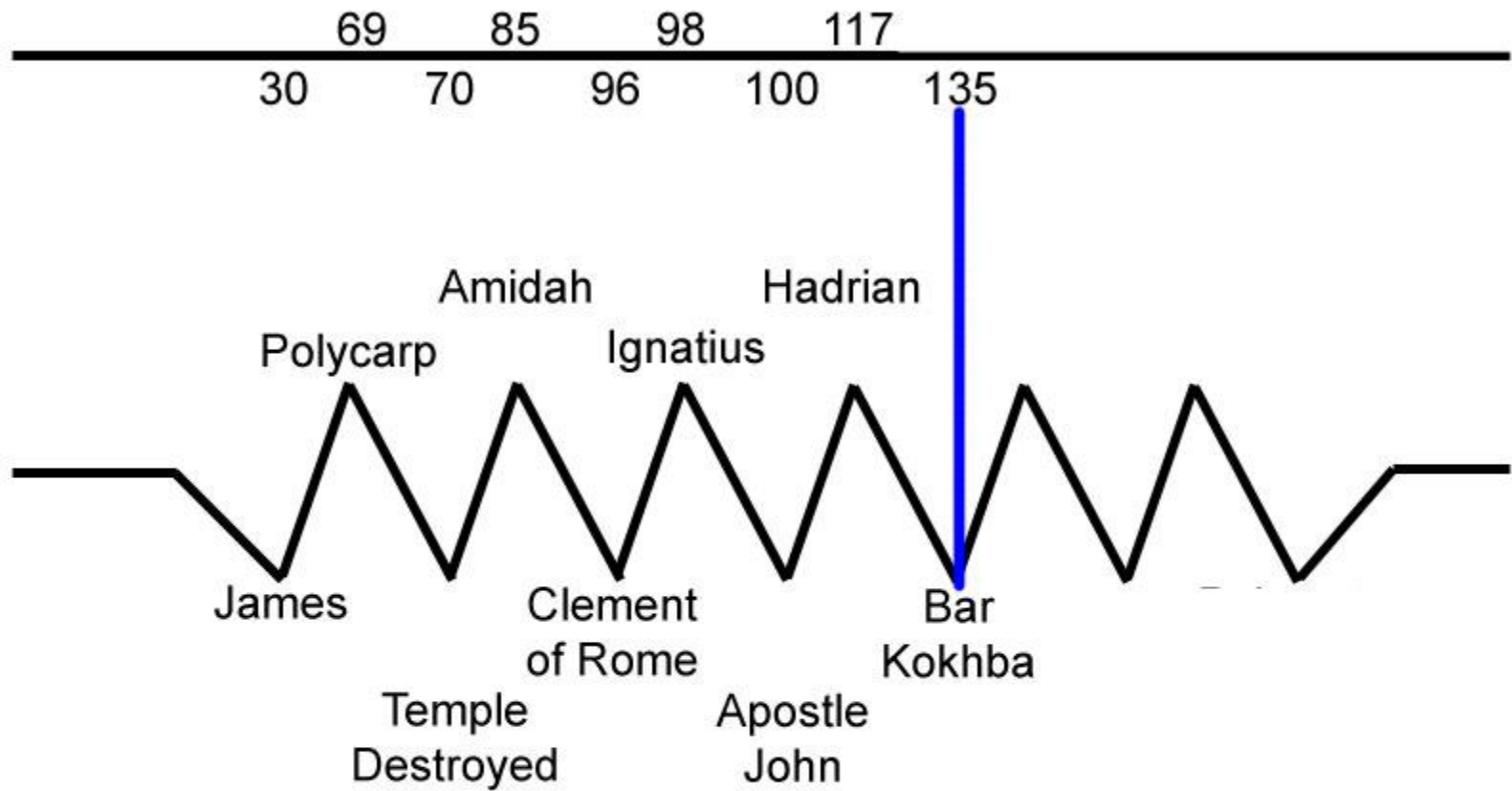
Iraeneaus

- “...the Church in Ephesus, founded by Paul, and having John remaining among them permanently..., is a true witness ... of the Apostles.

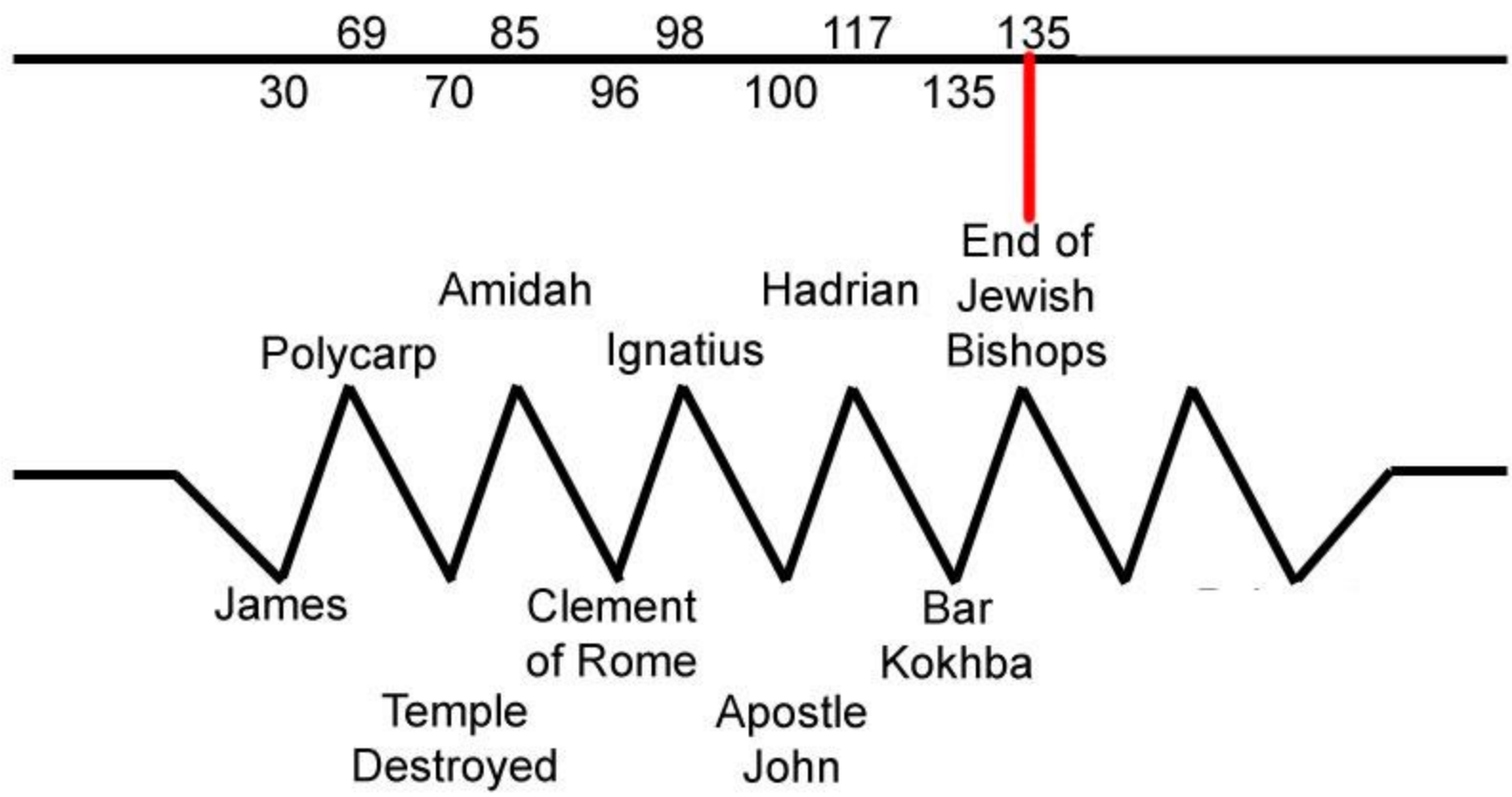
Irenaeus. Adversus Haereses. Book III, Chapter 3, Verse 4, p. 416



Do away with anything “Jewish”.



Follow the false messiah or treason.



The Jewish Bishops

- The first fifteen bishops of Jerusalem were all circumcised Jews; and the congregation over which they presided united the law of Moses with the doctrine of Christ.
- It was natural that the primitive tradition of a church which was founded only forty days after the death of Christ, and was governed almost as many years under the immediate inspection of his apostle, should be received as the standard of orthodoxy.

The Jewish Bishops

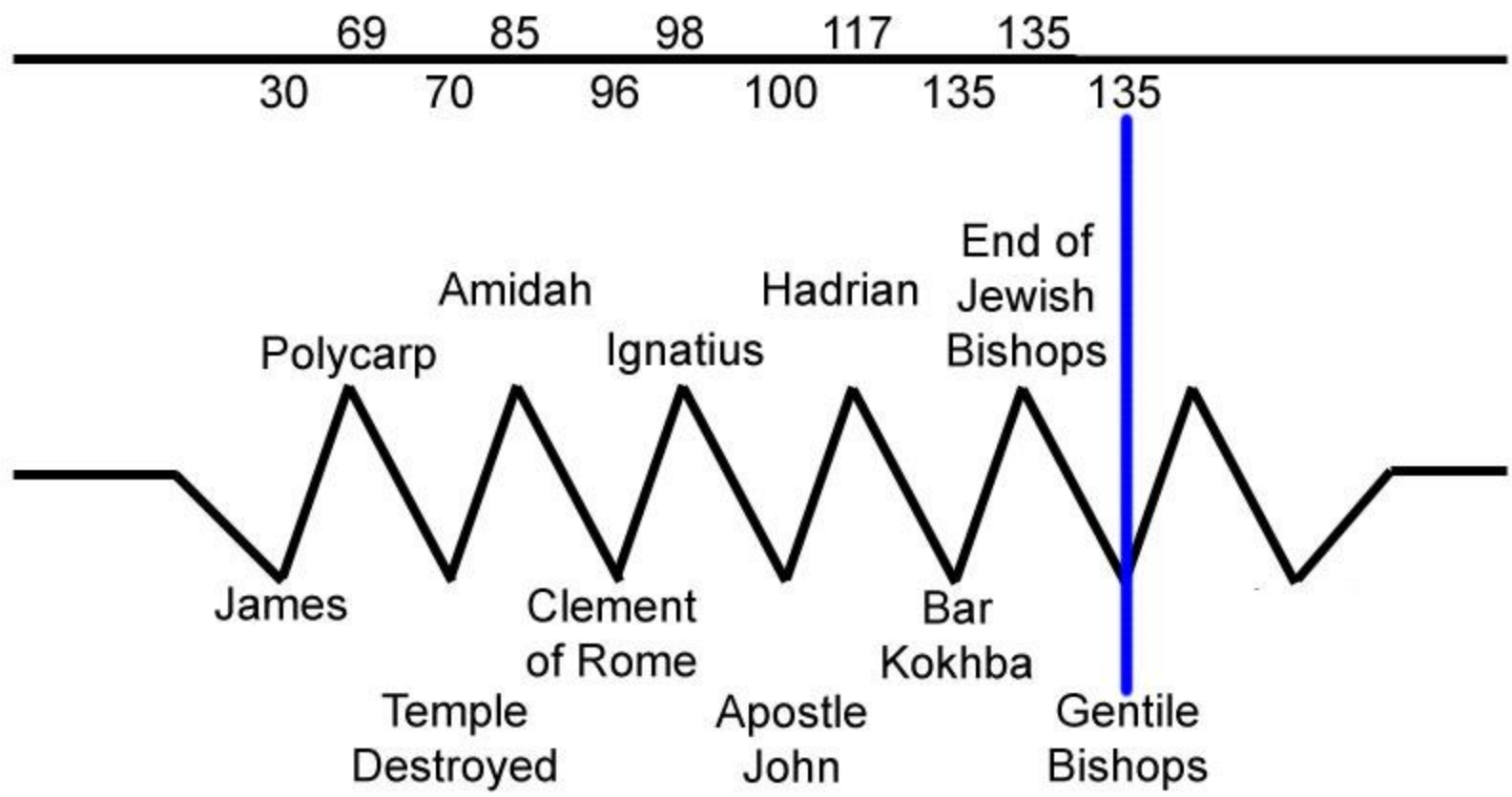
- It has been remarked that the virgin purity of the church was never violated by schism or heresy before the reign of Trajan or Hadrian, about one hundred years after the death of Christ.
- **Decline and Fall of the Roman Empire,** Volume I, Chapter XV, Section I. ca. 1776-1788 Gibbon E.

The Jewish Bishops

- The Jewish Christians, at least in Palestine, conformed as closely as possible to the venerable forms of the cultus of their fathers, **which in truth were divinely ordained**, and were an expressive type of the Christian worship.

The Jewish Bishops

- So far as we know, they scrupulously observed the Sabbath, the annual Jewish feasts, the hours of daily prayer, and the whole Mosaic ritual.
- **History of the Christian Church**, Chapter 9.
Oak Harbor, WA: Logos Research Systems, Inc.
1997 by Philip Schaff



The Gentile Bishops

- **Decline and Fall of the Roman Empire**
- They elected Marcus for their bishop, a prelate of the race of the Gentiles, and most probably a native either of Italy or of some of the Latin provinces.

The Gentile Bishops

- At his persuasion the most considerable part of the congregation **renounced the Mosaic law**, in the practice of which they had persevered above a century. By this sacrifice of their habits and prejudices they purchased a free admission into the colony of Hadrian.

The Gentile Bishops

- [Prior to this action], “the Jewish Bishops insisted on the literal observance of the Law.”

The Gentile Bishops

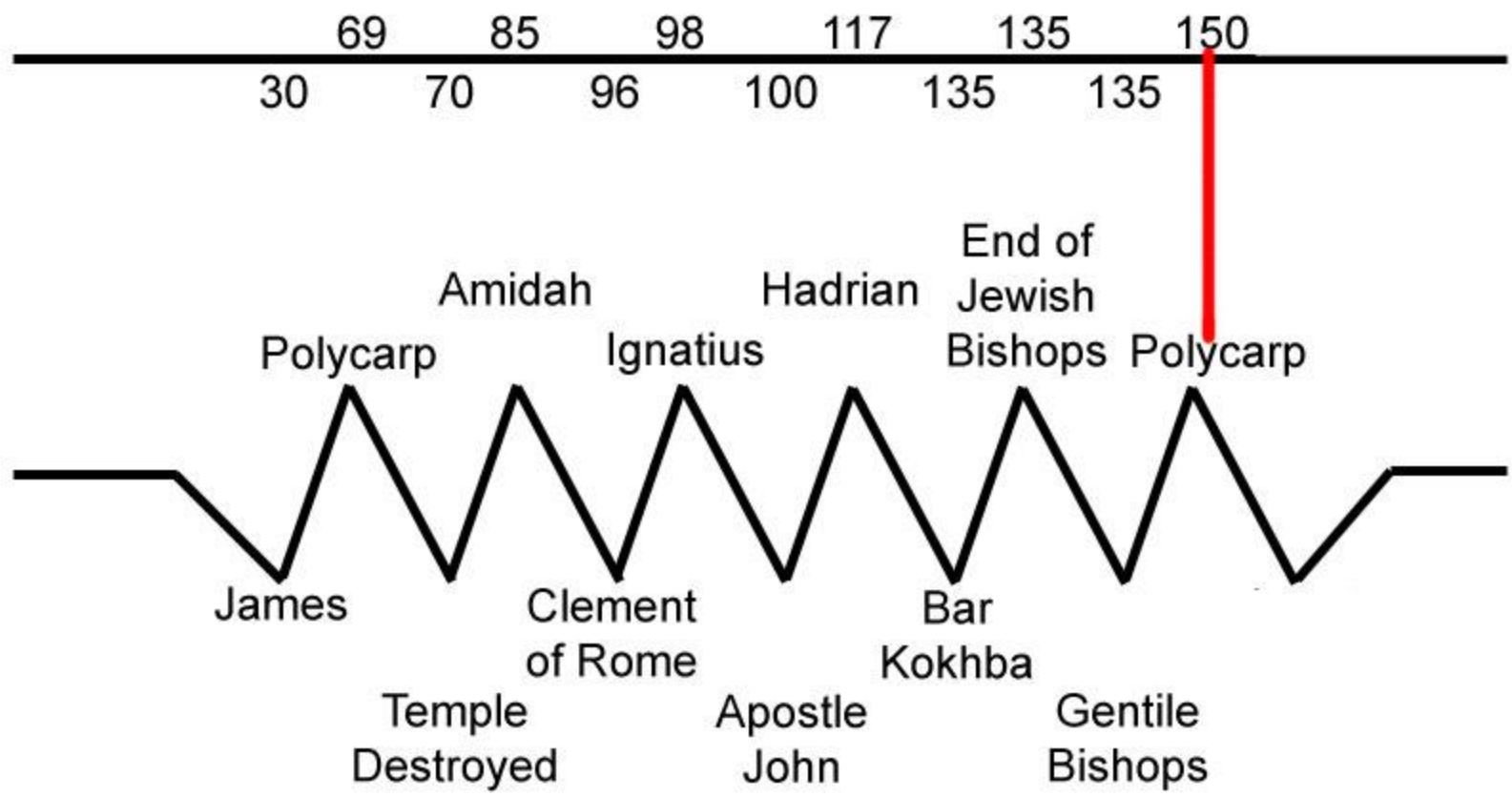
- **Eusebius. Church History, Book IV, Chapter 5,** Translated by Arthur Cushman McGiffert. Excerpted from Nicene and Post-Nicene Fathers, Series Two, Volume 1. Edited by Philip Schaff and Henry Wace. American Edition, 1890. Online Edition Copyright © 2004 by K. Knight

The Gentile Bishops

- But I have learned this much from writings, that until the siege of the Jews, which took place under Adrian, there were fifteen bishops in succession there, all of whom are said to have been of Hebrew descent.

The Gentile Bishops

- They received **the knowledge of Christ in purity**, so that they were approved by those who were able to judge of such matters, and were deemed worthy of the episcopate.



Polycarp and Paul

- Polycarp wrote an epistle to the Philippians where he spoke in the most glowing and excellent terms concerning Paul.

Polycarp vs Anicetus 150 c.e.

- “And when the blessed Polycarp was at Rome in the time of Anicetus [approx. 150+], and they disagreed a little about certain other things [besides when to observe Passover], they immediately made peace with one another, not caring to quarrel over this matter.

Polycarp vs Anicetus 150 c.e.

- For Anicetus could not persuade Polycarp to stop observing what he had always observed with John the disciple of our Lord, and the other apostles with whom he had associated;

Polycarp vs Anicetus 150 c.e.

- And Polycarp couldn't persuade Anicetus to observe it as he (Anicetus) said that he

Polycarp vs Anicetus 150 c.e.

- And Polycarp couldn't persuade Anicetus to observe it as he (Anicetus) said that he ought to follow the customs of the presbyters that had preceded him [no matter what the Apostles taught and handed down].”

Can we date this?

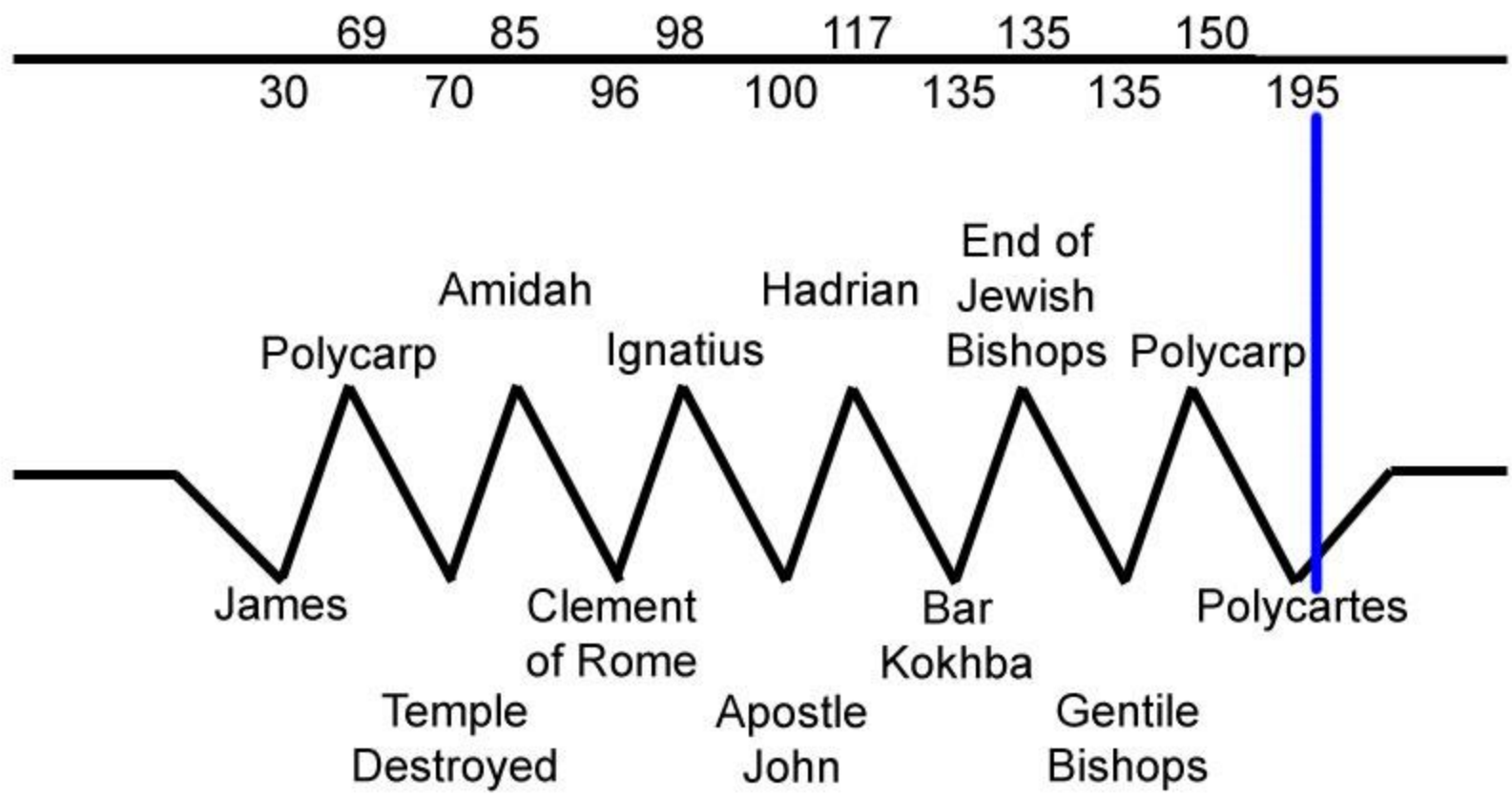
- Epiphanius - "... the controversy arose after the exodus of the bishops of the circumcision (135) and it has continued until our time (315 - 403)."

Epiphanius

- He then makes reference to the 15 bishops.
- They kept the 14th day of the first month as also found in the Apostolic Constitutions.

Epiphanius

- He then quotes the following rule found in the A.C.
- “You [Gentile Christians] ought to celebrate Passover at the same time as your brethren who from the circumcision have entered the church.”



Polycrates

Bishop of Ephesus

Polycrates: Background

- 130-196
- Presided over a synod of Asiatic bishops to codify the Roman Easter because a divergent method existed.
- Bishop Victor of Rome requested this meeting...

Polycrates - The Letter

- “[Concerning Passover]
- We scrupulously observe **the exact day**; neither adding, nor taking away.

Polycrates - The Letter

- For in Asia also great lights have fallen asleep. Among these are the Apostles Philip and John, Polycarp, and others.

Polycrates - The Letter

- All these observed the 14th day of the Month, in accordance with

Polycrates - The Letter

- All these observed the 14th day of the Month, in accordance with the Gospel,

Polycrates - The Letter

- All these observed the 14th day of the Month, in accordance with the Gospel, deviating in no respect, but following the rule of faith.

Polycrates - The Letter

- For seven of my relatives were bishops; and I am the eighth.

Polycrates - The Letter

- And my relatives **ALWAYS** observed the day when the people put away the leaven.

Polycrates - The Letter

- I have met with the brethren **throughout the world**, and have gone through **every Holy Scripture**.

Polycrates - The Letter

- I could mention the bishops who were present, whom I summoned **at your desire**; whose names [...] would constitute **a great multitude**. -> John And they gave their...
- **UNANIMOUS** consent to the letter.”

Polycrates - The Letter

- I am not frightened at the things which are said to terrify us. For those who are greater than I have said, “We ought to **obey** God rather than men”.

Polycrates: Summary Claims

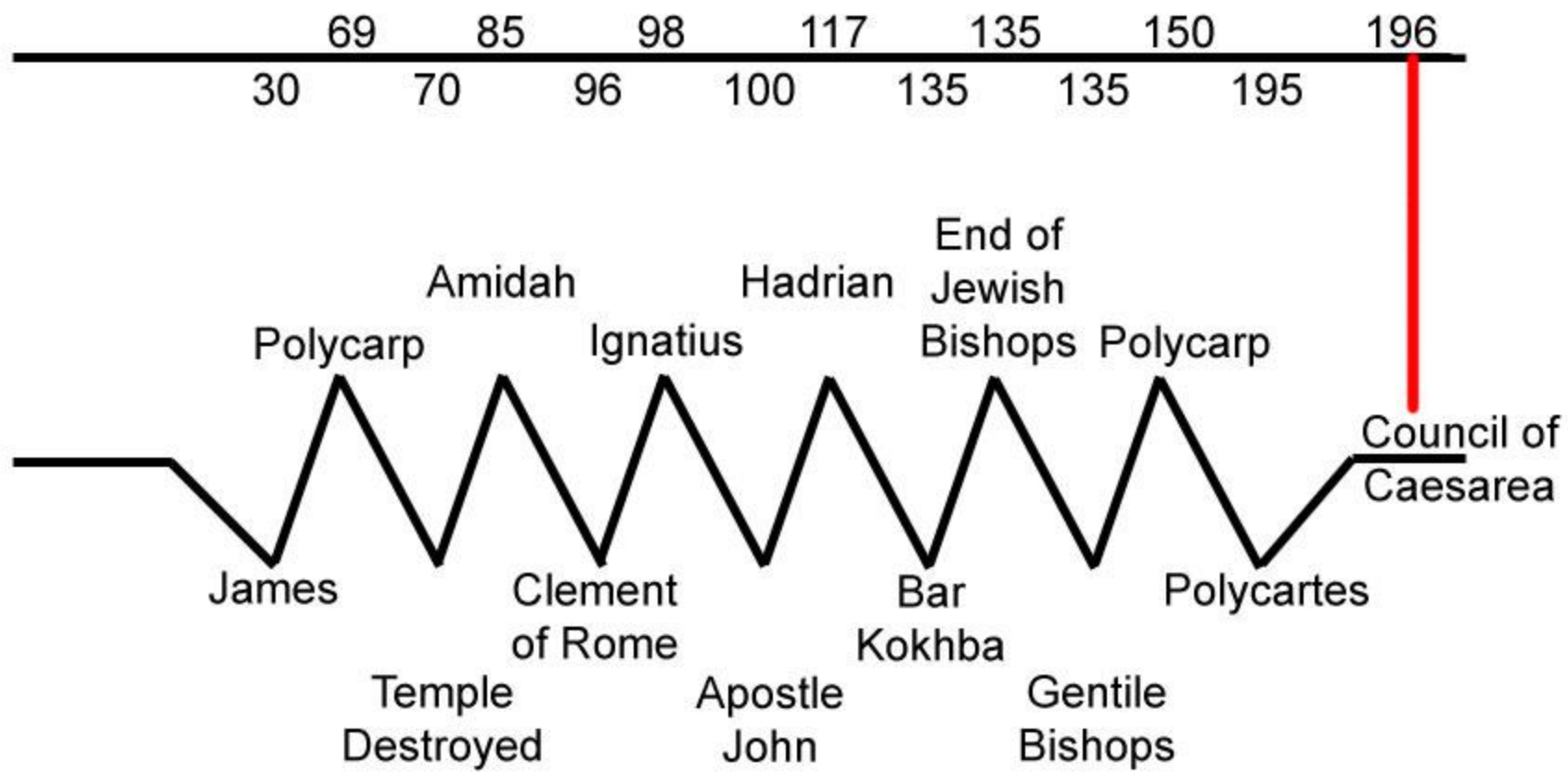
- Follower of teachings of the Apostles
- Faithful to teachings of the Gospel (which includes the Torah)
- Obeying God's Word was more important than following a man's tradition
- The evidence of the Biblical imprint passed down from the Jerusalem assembly does not stop with Polycrates

(Insert) The Jerusalem Imprint

- Bardesane (180-223)
- “My disciples sanctify Sunday and not Saturday and they do not practice **circumcision** ‘as the Christians’ in Judea.”
- From Bagatti, *L’Eglise*, pp. 8,9

What was Victor's Decision

- Excommunicate Them
- Iraeneaus (who was on Victor's side) wrote to Victor and rebuked him.
- So then what did Victor do?



Conclusions



This Picture Has Emerged

- Apostles setup feast calendar Col 2, 1Cor 5
- Mark = Deut. 18:18-19 – w/Torah Readings
- Amidah
- Clement in Rome
- Bar Chova's revolt
- No more Jewish leadership in Jerusalem church which leads to...
- Removal of Torah Observance and Power Transfer to Rome

The Jewish Bishops (again)

- They received **the knowledge of Christ in purity**, so that they were approved by those who were able to judge of such matters, and were deemed worthy of the episcopate.

Where are we?

- Galatians 4 & 5, Romans 10, Colossians 2, and others need to have scraped away the buildup of flawed analyses.
- Matthew 7 “The road traveled” and Luke 13 the “strait gate”.

Where are we?

- Αγωνίζεσθε
- Friburg: contend for a prize, make every effort, try very hard, do one's very best.
- A “Literal” for the public games
- What does the rest of this verse say?

Where are we?

- **Αγωνίζεσθε** [Strive] to enter in at the strait gate: for many, I say unto you, will seek to enter in, and will not be able.

Where are we?

- That verse is Luke 13:24
- 23 Then said one unto him, Lord, are there few that be saved? And he said unto them,
- 24 **Αγωνίζεσθε** to enter in at the **strait gate**: for many, I say unto you, **will seek to enter in,** and **will not be able.**
- Why will they not be able?

Where are we?

- Luke 13:27 But He shall say, 'I tell you, I do not know you, where you are from. Depart from me, all ye workers of (ἀδικίας) iniquity'.
- [Fri] (1) as disregard for divine law, correlated with ἀνομία.

“Road Traveled” - Matthew 7:21-23

- Strait gate
- Matthew 7:13 Enter ye in at the **strait gate**: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in there at:
- 14 Because **strait is the gate, and narrow is the way**, which leadeth unto life, and **few there be that find it.**

“Road Traveled” - Matthew 7:21-23

- 21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but **he that doeth the will of my Father** which is in heaven.
- John 14:24 “The one who **DOES NOT KEEP** my instructions **continues to not love me**; And the instruction which you hear **IS NOT MINE**, but the Fathers’ who sent me.”

“Road Traveled” - Matthew 7:21-23

- 22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?
- They are rejected for one reason...
- 23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity (**ανομος**).

“Road Traveled” - Matthew 7:21-23

- Friberg, “that which is contrary to what the law requires.”
- 2 Corinthians 13:5 Examine yourselves to determine if you are in the faith...
- The saints **keep the commandments of God** and possess the witness of Yeshua
- Revelation 12:17, 14:12
- Check out your road!

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Minimum Response

- The Story in the Heavens...
- **Test Everything: Grasp ahold of that which is True!** [1Th. 5:21]
- Try to avoid at all costs being **unteachable**
- No one has all the truth yet
(but see Greg in the back of the room)

Summary

- All I'm asking for is a fair hearing
- If one has been called, your next goal is to be chosen. [Matthew 25:1]
- Little Flock
- Let's get ready for the **AWESOME One-World Government**





House of David Fellowship.com