

Judaizers: Desiring To Be Teachers Of The Law (Explain how this lesson came about)

1. 2 Timothy 4:1-5
2. 1 Timothy 1:1-11 (Verse 6 vain jangling=vain talking or proud/self-conceited talking. Verses 8-10 is referring to how the sacrificial/levitical law was for those who transgress the royal law. That is why it is referred to as the law added because of transgression.)
3. 2 Corinthians 11:3-4 (Judaizers will divert you from the simplicity that is Christ)
4. 1 Corinthians 1:22-24 (The stumbling block is the "New Covenant/testament")
5. Jeremiah 31:27-34 (We do not have to wear fringes to remember to keep God's law. God has written his law on your heart or your mind via the Holy Spirit under the New Covenant)
6. Deuteronomy 5:1-4_22-25_27-29 (This covenant was broken by our forefathers hence the need for a new covenant. Remember Yah new from the beginning that our ancestors would break this covenant. Lamb slain from the foundation of the world also Moses said they would break it. This covenant was made with the Israelites. It is not the same covenant that was made with Abraham.)
7. Matthew 26:17-19_26-28 (New Testament= New Covenant. The KJV translates Strong's G1242 in the following manner: covenant (20x), testament (13x). Outline of Biblical Usage: a disposition, arrangement, of any sort, which one wishes to be valid, the last disposition which one makes of his earthly possessions after his death, a testament or will a compact, a covenant, a testament. διαθήκη diathékē, dee-ath-ay'-kay; from G1303; properly, a disposition, i.e. (specially) a contract (especially a devisory will):—covenant, testament. Vine's Expository Dictionary of New Testament Words: Strong's Number: g1242 Greek: diatheke or Covenant (Noun and Verb): primarily signifies "a disposition of property by will or otherwise." In its use in the Sept., it is the rendering of a Hebrew word meaning a "covenant" or agreement (from a verb signifying "to cut or divide," in allusion to a sacrificial custom in connection with "covenant-making," e.g., Gen 15:10, "divided" Jer 34:18, 19). In contradistinction to the English word "covenant" (lit., "a coming together"), which signifies a mutual undertaking between two parties or more, each binding himself to fulfill obligations, it does not in itself contain the idea of joint obligation, it mostly signifies an obligation undertaken by a single person. For instance, in Gal 3:17 it is used as an alternative to a "promise" (vv. 16-18). God enjoined upon Abraham the rite of circumcision, but His promise to Abraham, here called a "covenant," was not conditional upon the observance of circumcision, though a penalty attached to its non-observance. Under the New Covenant we still keep the commandments. We no longer observe animal sacrifice/Levitical law. Christ is our passover. Leven=sin. We cannot be sin free until after Christ passed over our sins.)
8. Hebrews 10:1-10 (Law having a shadow of things to come=sacrificial/Levitical law. Body prepared=Jesus needed a human body in order to die for our sins. Remember spirit beings cannot die. The first covenant was established by the blood of bulls & goats & the Levites. The New covenant is established by the blood of Christ. Jesus had to die to enact the covenant.)
9. Exodus 24:3-8 (This is the old covenant. In chapters 25-31 Moses is instructed on sacrificial/Levitical law.)

10. Hebrews 9:1-8_11-22
11. Hebrews 7
12. Romans 5:8-11
13. Leviticus 16:2-3_5_7-10_21-22 _Two goats are as follows: sin offering=Christ at this crucifixion & scapegoat=Christ after his resurrection and ascension to the third heaven or the land uninhabited by man)
14. John 1:29
15. Hebrews 9:24-25_28
16. Hebrews 10:21-22_24-27
17. Daniel 9:1-3_21-27 (458BC commandment given to rebuild temple. See Ezra chapter 7. 6BC birth of Jesus. 4BC death of Herod. See Matthew chapter 2. 25AD Christ is baptized and begins ministry. 28AD Christ is crucified. Messiah the prince=Jesus, cut off=crucified, people of the prince=Romans and prince is satan, midst of week=Wednesday/middle of seven year ministry/middle of 7,000 years, 70 weeks=490 years,sacrifice and oblation=end of sacrificial/Levitical law, confirm covenant=Abraham's covenant, and Messiah or anointed one=When Jesus was baptized at 30 to begin his ministry according to Torah.)
18. Romans 15:8 (Jesus had to confirm the covenant made with Abraham which predated the sacrificial/levitical law or covenant.)
19. Genesis 17:1-7_9-14_19
20. Galatians 3:6-9_13-18 (The law added because of transgressions/taskmaster that came 430 years after Abraham is the sacrificial/Levitical law)
21. 1 John 3:4
22. James 2:8_10-12
23. 1 Corinthians 14:32-33 (Now that we have established that we are in the New Covenant let us look at some of the things Judaizers in 21st century falsely teach spreading confusion amongst believers.)
24. Numbers 15:32-40 (Must you were fringes? Or were fringes added as a law because of transgression? Also have we not established that we are in the New Covenant now? In the New Covenant didn't he say that he would write the laws in our minds?)
25. Exodus 27:21 (But it says throughout your generations for fringes so that is forever right? No. Look at these examples of forever and throughout your generations in reference to the sacrificial/levitical law which we have established is no longer required.)
26. Exodus 29:42
27. Exodus 30:8-10
28. 2 Timothy 2:15 (You must rightly divide the word truth)
29. Deuteronomy 22:5 (Women can't wear pants? Encyclopedia of Clothing and Fashion: Bifurcated lower-body garments made from textiles, fabric, or leather have existed since ancient times, and trousers rank among the most fundamental pieces of clothing. Ankle to calf-length trousers, wide or narrow, with seamed or wrapped legs were part of the costume of the ancient Chinese, Mongols, Sythians, Phrygians, and Persians. The Sarmatians, the Dakerians, and the Lydians presumably adopted them, after 700 B.C.E., from the Persians. Trouser-clad equestrians seem to have played an important role in

their diffusion; even attempts at accurate fitting can be traced back to riding. Depictions of the stocking-like leg coverings, featuring stripes, dots, checks, or zigzag lines, of Asia Minor's soldiers and male and female riders, can be found on ancient Grecian ceramics. The Celts, Germanic peoples, and the Sarmatians were the first to wear the truss, a sort of linen undergarment, in the late Bronze and Iron Ages. Thigh-high and ankle-length trousers, sometimes luxuriously woven and artistically sewn out of fabric and leather, are documented as being worn by men and occasionally women of northern tribes. The Greeks and Romans of the Classical period thought of trousers as the "garb of the Barbarians," from whom they vehemently strove to distinguish themselves. When, in the second and third centuries C.E., Roman soldiers, and later, common people, began to adopt trousers for practical purposes, it was forbidden to wear them on pain of punishment in Rome. However, after the fall of the Western Roman Empire (fifth century C.E.), Roman dress no longer set the standards for all of Europe. Beinlinge (separate, unattached coverings for each leg) with trusses (a kind of short undergarment) became common throughout Europe. In the early and high Middle Ages, leg coverings—woolen, fastened to the belt of the truss, under long clothes or short tunics—served as protection from cold and as functional clothing. Women as well wore leg coverings in cold weather or when traveling. After 1350, the demand for male leg coverings altered dramatically: as a result of the change in knights' armor from chain mail to plate armor; leg coverings had to fit the contours of the body more closely. The leggings became a second skin and—in response to the style of extremely short men's doublets—were made into a single garment by attaching wedge-shaped inserts or fly flaps. The stocking-like hose of the fifteenth century, with its attached feet and heraldic patterns, may be regarded as the first veritable men's trouser fashion. It is, moreover, the first fashion where men and women went their separate ways, men adopting short tunics and hose, and women keeping to their long skirts. This conspicuous marking of gender, through skirt and trousers respectively, continued in Western culture until quite recently. The identification of man and trousers became universal to such a degree, that trousers, in images and figures of speech, have evolved into symbols for man and manly strength. (See for example numerous prints and caricatures on the theme of the "battle of the trousers.") From the fifteenth century until the late nineteenth century, women very rarely donned men's trousers. **Forbidding women to wear pants is equivalent to involving yourself in gentile non sense.** St. James Encyclopedia of Popular Culture (Vol. 4. 2nd ed.)

Pants for Women: about the evolution of twentieth-century gender roles as it does about the capricious swings of the fashion pendulum. Pants for women emerged from the burgeoning nineteenth-century feminist movement, which demanded a change from Victorian dresses to a more practical costume that permitted women to engage in activities beyond those traditionally assigned to the female domestic sphere. Ironically, pants for women achieved widespread social acceptance only when the fashion industry convinced women that pants were a necessary part of a well-dressed woman's wardrobe.

30. Exodus 28:41-43 (Judaizers will in turn use scriptures like these to prop up their false doctrine. But does this apply to all men or just the sons of Aaron/Levitical priesthood

which remember we have already established Christ's death, burial & resurrection did away with?

31. Leviticus 6:10
32. Exodus 39:27-29 (Are breeches pants or underwear? The KJV translates Strong's H4370 in the following manner: breeches (5x). מִכְנָסִים miknâç, mik-nawce'; from H3647 in the sense of hiding; (only in dual) drawers (from concealing the private parts):—breeches. Remember you must rightly divide the word of truth. Now let us deal with the mitre. In the New Covenant should men be wearing mitre's or anything else on their head when doing God's work? First of all this command was given to the Levitical priesthood. I thought Christ did away with that and now he is our high priest?)
33. 1 Corinthians 11:1-4
34. Leviticus 21:1-6 (Judaizers will stand on corners yelling at you about being bald or not having a beard. Was having a beard and not being bald a commandment for all mankind or just Aaron's sons/Levitical priesthood? Remember you must rightly divide the word of truth.)
35. 1 Chronicles 13:1-13 (Let's see what happens when non-levites do something God commanded only for the Levites.)
36. 1 Chronicles 26:1-4 (Obed-Edom was a Korhite and descendant of Kohath)
37. Numbers 4:1-5_15 (Uzzah was killed because on Levites of the clan of Kohath could carry the ark. Not even Aaron's sons.
38. Numbers 7:9
39. 1 Samuel 13:8-14_
40. 1 Samuel 15:22-23
41. 1 Chronicles 6:16-28 (Samuel was a levite.)
42. Jeremiah 15:1
43. Psalms 99:6
44. 1 Samuel 2:18-19
45. Leviticus 2:1-3 (Saul was punished because he administer a sacrifice and he was not a Levite)
46. Leviticus 17:1-9