



## **The Book of Romans**

**The Law in the Book of Romans. Has the Law been abolished?**

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## The Book of Romans

### "The Law In Romans"

Study on verses in the book of Romans that seem to do away with the "Law" (TORAH).

Also, at the end of this study you will find the link to the full playlist covering "The Book of Romans" in its entirety.

We will start with a verse often used, 9 That if you confess with your mouth the Master Yahshua and believe in your heart that Elohim has raised Him from the dead, you shall be saved ([Rom.10:9](#)). Where the misunderstanding comes in, most teachers of Yahs Word fail to leave this verse in its context. They say that if one reads this verse, that it indicates saying the SINNERS PRAYER is all that one needs to do to be saved. Let me say this. The most important thing in understanding Biblical truth is this...context, context, context! If we leave this verse right where it belongs, in the text of this chapter, we will see its true meaning. Now go back to the beginning of this chapter, and we see the following, Truly brothers, my heart's desire and prayer to Elohim for Yisra'el is for deliverance. 2 For I bear them witness that they have an ardour for Elohim, but not according to knowledge. 3 For not knowing the righteousness of Elohim, and seeking to establish their own righteousness, they did not subject themselves to the righteousness of Elohim. 4 For Messiah is the goal of the 'Torah unto righteousness to everyone who believes. For Moshah writes about the righteousness which is of the Torah, "The man who does these shall live by them" ([Rom.10:1-5](#)). We need to make note of the words that I have underlined in these verses. It gives us the context of "who" Sha'ul is speaking to here. He starts off by telling us that he is speaking about who? It is ISRAEL that he is speaking about, his countryman, "HIS PRAYER TO YAHWEH FOR YISRA'EL" is that THEY may be saved. He was not speaking about anyone other than his Native Brothers. He bears witness that they (the Yahudim 'Jews' that have not believed on Messiah) have a zeal for Yahweh, but not according to knowledge, the Faith (belief in Messiah), Because they had not believed on Yahshua. They try even today to seek out their own righteousness, continuing to seek justification in what is commonly known as "the oral law" or the "Talmud". This was not meant to say that they form their own righteousness by following Yahweh's laws in covenant.

Now we must take a look at what is said in verse four. This verse has caused much damage to the truth over the years, not because it contradicts, but because it is mistranslated. Most English Bibles translate this verse as saying, "for Messiah (ch-ist) is the END of the law for righteousness to everyone that believes". Get out your Strongs Concordance and look up the word END in that verse. It is number #5056 in the Greek. Remember, in the Strongs definitions, only the words in "italics" are literal definitions, the words in regular print are just words translators took the liberty to use. With that in mind, take a close look at the literal definitions...(goal or point of aim). Messiah is the GOAL-AIM of the Torah (law), not the end of it! Now let us see how this verse is read out of "THE SCRIPTURES" 4 For Messiah is the goal of the 'Torah unto righteousness to everyone who believes ([Rom.10:4](#)). Look at the very next verse and notice the harmony in Scripture by just correcting this one word. Sha'ul then says

Any more questions? If for some reason there is still some doubt in your mind that the Torah is still alive and well, it is only because you choose to deny the truth. The study of this word proves beyond a shadow of a doubt that one of the definitions of sin that Sha'ul was speaking of is not following the commands found in the Old Testament or as we call it, THE TANAKH. The definitions above teach that not to follow the Torah of Yahweh (i.e. Mosaic Law...The Law) is not only sinful, but is also defined as wickedness! Every time that you read about wickedness in the Scriptures, consider this, and compare it once again to the falsehood they call theology these days. Yahweh's commands keep you from doing wickedness and sinning. To teach that the Law is done away with in "ANY" way teaches the hearers to practice wickedness and a life of sin! Now that we have this understanding, we can proceed with the rest of the chapter. Any verse that may seem to contradict these definitions, we must question either the theology concerning it, or the translation of the verse. Let us move on.

(THIS IS A WORK IN PROCESS)

#### Full Video Series "The Book of Romans"

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So until next time, everybody, may Yahweh bless and keep each and every one of you. We love you. And Shalom, Shalom.

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Moses had written, "the man who does these SHALL LIVE BY THEM". This is not saying that the law makes you live in the sense that it produces salvation. He is telling us that we who have believed on Yahshua "SHOULD LIVE BY THE COMMANDS IN THE TORAH". The goal, aim, or purpose of the law is to make us behave as Messiah behaved, live as He lived, walk as He walked. It was never meant to SAVE us, just to give us guidelines on how we are to live once we HAVE BEEN SAVED. Remember the Scripture, "Let the same mind be in you that was also in Messiah Yahshua". The carnal mind cannot be subject to the law, therefore cannot be MESSIAH LIKE, for He was perfect concerning the Torah laws. The Torah was given to man to help us put carnal thinking to rest, so that as we study the Torah laws our mind would be CONFORMED into a mind that is more like Yahshua's! Then, just as Messiah always done the things that pleased the Father, we also would have the tools to do the same. This along with the power of the Holy Spirit, we would be TRANSFORMED from worldly thinking, to thinking like Messiah.

So, knowing all of this, let us take another look at ([Rom.10:9](#)). Sha'ul (Paul) did not mean for us to take that verse as to say that the whole world can be saved by just reciting the words in that verse! After reading through the context of the chapter, we can see that Sha'ul was saying even though his kinsman knew the Law, they still could not be saved until THEY "confess with your mouth the Master and believe in your heart that Elohim has raised Him from the dead". Then and only then could his Native Brothers be saved. This verse was not meant toward anyone else. The letter was being written to a body of BELIEVERS, people who had already confessed, been baptized, received the Holy Spirit, thus becoming part of the Body of Messiah as we see in ([Rom.6:1-4](#)) & ([Rom.8:9](#)).

To prove one of Sha'ul's intentions of this letter, and to further show that Torah was at the root of his teachings, let us go back to the beginning of his letter...context, context, context. In chapter one, we see Sha'ul begin to set the stage for what will turn out to be a stern rebuke to the leaders there. Let us pick up in chapter one at (v.28-32) 28 And even as they did not think it worthwhile to possess the knowledge of Elohim, Elohim gave them over to a worthless mind, to do what is improper, 29 having been filled with all unrighteousness, whoring, wickedness, greed, evil; filled with envy, murder, fighting, deceit, evil habits; whisperers, 30 slanderers, haters of Elohim, insolent, proud, boasters, devisers of evils, disobedient to parents, 31 without discernment, covenant breakers, unloving, unforgiving, ruthless; 32 who, though they know the righteousness of Elohim, that those who practise such deserve death, not only do the same but also approve of those who practise them. ([Rom.1:28-32](#)). First we will take a look at the things that I have underlined, for they will play a key role in understanding what Sha'ul is about to teach. Have you ever had a conversation that started out in such a way that seemed quite normal, but then as the conversation went on, you sensed that there just may be "ONE OF THOSE TALKS" coming? Sha'ul started off this letter in much the same way, the usual greetings, some things said pertaining to the Good News, but all of the sudden he addresses his business. That is what we see in the early part of this letter. In the above verses, Sha'ul begins to address the issues with a typical Hebrew approach. He uses examples of times past to lay the foundation for the correction he is about to put into action. Look back at all of the words that I have underlined. Sha'ul brings up the children of Yisra'el, their behavior, and the judgment handed down to them by Yahweh for all of these wicked works.

Take note also of "COVENANT BREAKERS" in the above verses. In (v.32) we see that Sha'ul says that those who practice such things, "deserve death" (according to what is written in

Torah). This is where Sha'ul, pulls the sheets so to speak, off of the leaders of the assembly in Rome. Watch what is said as we enter into chapter two, Therefore, O man, you are without excuse, everyone who judges, for in which you judge another you condemn yourself, since you who judge practise the same wrongs. 2 And we know that the judgment of Elohim is according to truth against those who practise such wrongs. 3 And do you think, O man, you who judge those practising such wrongs, and doing the same, that you shall escape the judgment of Elohim?(Rom. 2 : 1-3). Sha'ul is saying that there were men appointed to judge the things within the Body of Messiah in the assembly in Rome. Look again at the words underlined. Men were "judging" the people there using what is written in the Torah laws, which is how every group of people that has ever worshiped Yahweh, was to be set up. This we are taught 12'How do I bear your pressure and your burden and your strife, by myself? 13'Choose men, wise and understanding (in Torah Laws), and known to your tribes, and let me appoint them as your heads.' 14"And you answered me and said, 'The word which you have spoken to us to do is good.' 15"And I took the heads of your tribes, wise men and known, and made them heads over you, leaders of thousands, and leaders of hundreds, and leaders of fifties, and leaders of tens, and officers for your tribes. 16"And I commanded your judges at that time, saying, 'When hearing between your brothers, judge righteously between a man and his brother or the stranger who is with him. 17'Do not show partiality in right-ruling, hear the small as well as the great. Do not be afraid of anyone's face, for the right- ruling (judgment) belongs to Elohim. And the case which is too hard for you, bring it to me, and I shall hear it (Deut.1:12-17). So, we see in the first verse quoted that the burden of judging all of the matters of Yisra'el had become too much for the one man Moses. What did Moses do? He was led to "appoint men as leaders over the people". Remember, Sha'ul told Titus to ordain Elders in EVERY CITY (Titus 1:5). Every since the children of Yisra'el were told to set up this type of system, it has been this way when setting up an assembly. This is also what we are reading in the book of Romans. Sha'ul was speaking to a group of men who had been "appointed to judge amongst the Brothers using the instructions given in Torah". How do we know that it was the Torah instructions pertaining to judgment? Because above in (v.17) we see the words, "for the right rulings (judgments) belong to Elohim". This is why Sha'ul told the men we are reading about in Romans, "and do you think o'man...that you shall escape the judgment of Elohim"? The men in Rome were teaching the people to obey Torah, and they used its judgments to rule with. However, Sha'ul must have received a bad report and then validated it, for he is saying that they themselves were not practicing them!

Reading on in chapter two... 17 See, you are called a Yehudite, and rest on the Torah, and make your boast in Elohim, 18 and know the desire of Elohim, and approve what is superior, being instructed out of the Torah, 19 and are trusting that you yourself are a guide to the blind, a light to those who are in darkness, 20 an instructor of foolish ones, a teacher of babes, having the form of knowledge and of the truth in the Torah. 21 You, then, who teach another, do you not teach yourself? You who proclaim that a man should not steal, do you steal? 22You who say, "Do not commit adultery, do you commit adultery? You who abominate idols, do you rob temples? 23 You who make your boast in the Torah, through the transgression of the Torah do you disrespect Elohim? 24 For "The Name of Elohim is blasphemed among the gentiles because of you", as it has been written (Rom.2:17-24). Clearly, we can see that this whole issue Sha'ul is addressing has to do with men appointed to the Body of Believers that were using the Torah precepts to guide , but they were not themselves in submission to them! Just as the rest of these lawless teachers carry on their teachings today I might add, of whom I once was a part of myself. Study the verses. Paul asks, "You who proclaim that a man should not steal, do you steal"? That law is found in the

1. (Prov.21:4) 4 A haughty look, a proud heart, The lamp of the wrong, are sin. 5 The plans of the hard worker lead only to plenty, But all rash haste only to poverty.
2. (Prov.24:9) The purpose of folly is sin, And the scoffer is an abomination to men.
3. (Prov.19:2) 2 Also, desire without knowledge is not good; And he who hurries with his feet sins.
4. (Rom.14:23) 23 But he who doubts, if he eats, is condemned, because it is not of belief, and all that is not of belief is sin.
5. (1 Cor.6:18) 18 Flee whoring. Every sin that a man does is outside the body, but he who commits whoring sins against his own body.
6. (James 2:9) 9 but if you show partiality, you commit sin, being found guilty by the Torah as transgressors.
7. (James 4:17) 17 To him, then, who knows to do good and does not do it, to him it is sin.
8. (1 Jn.3:4) 4 Everyone doing sin also does lawlessness, and sin is lawlessness. THAT'S A BIG ONE!
9. (1 Jn.5:17) 17 All unrighteousness is sin, and there is a sin not unto death.

Now that we see the Biblical definitions of sin, we can fully understand what Sha'ul was asking. "Should we continue practicing the things listed above"? That is his question. Most of us can understand easily what these definitions project in their meaning. However, since this study is attacking the falsehoods of The Good News being taught without Torah obedience, we will now address #8 in the above definitions.

Most English versions on the Scriptures render this verse, "whoever committeth sin transgresseth also the law: for sin is transgression of the law"(1 Jn.3:4). Before we define the meaning of this verse, You may wish to go back and read (1 Jn.2:4), then proceed. Now, I already know that anyone who is not willing to change their theology, eating habits, or way of life because of their faith and grace only belief, I know that they will come up with countless reasons to refute the meanings of these verses. However, if we are honestly seeking the truth, this will be such a revelation! Let us see what we are said to be transgressing that causes us to be in sin. Also keep in mind that this writing of Yohanan was penned over 30 yrs. **after** the book of Romans. It was around this same time that Sha'ul was to be beheaded by Nero. So, these facts support the truth that even unto the last Apostle standing the law was being proclaimed as a huge part of the message in the Good News.

According to Yohanan we sin when we "transgress the law", right? Ok, what law? The answer to that is right here in a quick study of the word LAW itself. This English word is translated from the Greek anomia. We can find this word in **Strong's (Grk. #458 and has the literal definition...illegality, violation of law, wickedness)** To violate this law spoken of here is wickedness in the site of Yahweh, as we just read in Scripture. Then we see what law as we study a bit further. **The root word of #458 is found in Strong's (Grk. #459 and has the literal definition...lawless, not subject to Jewish law, by implication...a gentile)**. If you are not in subjection to THE LAW, then you will always be considered a Gentile (unclean). The Thayers Greek Lexicon has this to say about this word (pg.48 **#459 destitute of the Mosaic Law**).

in the flesh that no matter what, they were in covenant. Sha'ul lets them know that this is not the case by telling them that the physical circumcision is no good if it indeed has not led them to a type of obedience that would allow Torah to penetrate their heart, hence the term "circumcision of the heart". Sha'ul was not excluding either type of circumcision, he was just saying the one in the flesh will not profit you if once you have entered covenant you become a "transgressor of Torah"!

So as we will now see, the words defined in the Greek will clearly show that this is true. Then we will cover a few verses to close the subject with, for I feel that you have been equipped with the info that is needed to help you seek the truth in most cases here in not only the book of Romans, but other books such as Galatians, for the same rule applies. If you have a Strong's, turn to the Greek section and we will first look up word #203 which will be the Greek word for "**uncircumcision**"....(#203 literal definitions are in italics / akrobustia – uncircumcised, i.e.gentile, unregenerate). See this? **Gentile**: how the Northern ten tribes in the diaspora were in need of being "REFORMED" or ritually cleansed? This definition shows this to be true! They as a group of people (which would make the use of this Greek word a noun at times) needed to be reformed back to the Torah precepts.

We can see this same word used in the form of a noun in such verses as this, What then is the advantage of the Yehudite, or what is the value of the circumcision?([Rom.3:1](#)). This, the word being used as a noun here says that Sha'ul is asking the question...what "ADVANTAGE" does does "THE CIRCUMCISION" have? Clearly, speaking of the Yahudim (Jews, the group of people=noun). In modern theology the simple answer is none at all! But Sha'ul tells us differently. He says just the opposite,2 Much in every way! Because firstly indeed, that they were entrusted with the Words of Elohim ([Rom.3:2](#)). I suggest that we all make a note here that according to the first century Assembly "THE WORD OF ELOHIM WAS THE LAW & THE PROPHETS". We are also told here that those of the Circumcision (noun) have an advantage. Compare this teaching in Scripture with what you have been taught in modern theology. I will question the theology and who is teaching it over the Word Of Yahweh anytime, and so should we all. This would lead us back to so many Scriptural truths! Having laid a good foundation on that subject for you to take into personal study, let us move on to some bigger questions that come out of chapters 6-8. Shall we?

As we move our study into the following chapters, I will focus this teaching on the specific verses that untaught and unskilled men have wrongfully misinterpreted.Thus, because they do not possess the Truth, which is the knowledge of the Torah of Yahweh (i.e. Law = The Truth / [Psalms 119 : 142 + 151](#)). We will start with the following, What, then, shall we say? Shall we continue in sin, to let favour increase? ([Rom.6:1](#)). **QUESTION: SHALL YOU AND I REMAIN SINNERS NOW THAT WE HAVE BELIEVED ON YAHSHUA, IN ORDER THAT HIS GRACE MAY ABOUND IN OUR WALKS IN THIS LIFE?** Yahweh says "NO"([Rom.6:2](#)). Before going any further we must first do something that most teachers fail to do at this point. We will Biblically define what "SIN" is in the sight of Yahweh, not in the sight of men or their futile thoughts, but what the Word defines sin as. If we do not do this first, to continue to teach the rest of this chapter would be pointless! We must first answer the question asked by Sha'ul. That can only be properly answered if we know what the true definition of sin is according to Scripture. So, we will first list every verse (to my knowledge) that Scriptures give a definition of sin. In essence then, Sha'ul is asking if we as the Body of Yahshua should continue in the following definitions as given in the Word which is Yahweh's final authority.....

Torah. You who say, "do not commit adultery", do you commit adultery? That law is found in the Torah. If the Torah has been done away with now that Messiah has come, then why would Sha'ul even be addressing these men in this manner? Then he tells them that even though they were teaching Torah precepts to the people, "through transgression of Torah, do you disrespect Elohim"? NOTE: when we teach Yahweh's word void of following Torah laws ourself, we are disrespecting Yahweh! This presents a question... SHALL "WE" THEN ESCAPE THE RIGHTEOUS JUDGMENT OF ELOHIM? I think we all know the answer to that.

To see that Sha'ul was viewing the same problems and treating these problems with the same approaches as all the men of Yahweh before him did, take a look back at the following, The word that came to Yirmeyahu from Yahweh, saying, 2"Stand in the gate of the House of Yahweh , and you shall proclaim there this word, and shall say, 'Hear the word of Yahweh, all you of Yehudah who enter in at these gates to bow before Yahweh!' " 3 Thus said Yahweh of hosts, the Elohim of Yisra'el, "Make your ways and your deeds good, then I let you dwell in this place. 4"Do not trust in these false words, saying, 'This is the Hekal of Yahweh, the Hekal of Yahweh, the Hekal of Yahweh!' 5"For if you truly make your ways and your deeds good, if you truly do right- ruling between a man and his neighbour, 6 if you do not oppress the stranger, the fatherless, and the widow, and do not shed innocent blood in this place, or walk after other mighty ones to your own evil, 7 then I shall let you dwell in this place, in the land that I gave to your fathers for ever and ever. 8"See, you are trusting in false words, which do not profit – 9 stealing, murdering, and committing adultery, and swearing falsely, and burning incense to Ba'al, and walking after other mighty ones you have not known. 10"And you came and stood before Me in this house which is called by My Name, and said, 'We have been delivered' – in order to do all these abominations! 11"Has this house, which is called by My Name, become a den of robbers in your eyes? Look, I, even I Myself have seen it," declares Yahweh ([Jer. 7 : 1 - 11](#)). After reading this, there is no denying what Yahweh is showing us. Almost every subject covered here was covered by Sha'ul to the Assembly in Rome! Same rulings, precepts, and they all come from the same source, Yahweh's mouth, His "TORAH" or Law as most call it.

Now we must cover a very disputed topic, "Circumcision". Most of us have heard it all concerning this subject, and I for one was more confused after reading various different teachings about it that are available in mainstream churchanity than I was prior to reading the material. Actually, this is simple when approaching the study of the issue using the Words of Yahshua as a guide, "I did not come to do away with the Law", but to fulfill. Here we see by the Word of Messiah Himself that HE DID NOT DO AWAY WITH THE LAW (TORAH). The way that most teachers teach this is that the Messiah said that He did not do away with the Law, but according to the writings of Sha'ul, the Law is done away with? There MUST be harmony existing from Yahshua's teachings to the Apostles' teachings. Their doctrine MUST match. The only question that needs to be answered is this, IS CIRCUMCISION PART OF THE LAW THAT YAHSHUA SAID HE DID NOT DO AWAY WITH? There must be an answer that supports Yahshua's words and the writings of the Apostles. How dare theologians or teachers try to turn any of the apostles' words against the Word of our Messiah! That is a teaching of wickedness, and it sows discord among the Brethren, which is something that Yahweh is not pleased with by the way, and Peter warned us this would happen if any of the writings were used "BY UNTAUGHT MEN". This, speaking of men not trained in Torah precepts. We were warned, and yet we still let it happen. Well, not me any longer. Nor will I allow any one that I have the opportunity to share this with be deceived any further by

Lawless teachings. Remember, "Lawlessness" is better defined as "Torah-less-ness". So, now let us seek answers about this subject and not use any theology for our guide. All we need is Yahs Word and a study of the transcripts that all of the English words were translated from. Yahwehs Spirit will show us the truth.

We know that Yahshua said Himself that He did not come to do away with the Torah (law). He said He came to fulfill it, and that once again DOES NOT mean that it was removed, set aside, or left behind for another OLD GROUP OF PEOPLE to follow. He said very simply, it was not His purpose to do away with the Torah instructions that contain His Fathers Word and His will. So, there must be some explanation. There must be some mistake in the theology that says that the Law was indeed done away with. This topic here in this book offers up a perfect chance to see the truth concerning not only circumcision, but open a new clear view of other things pertaining to the Torah. We will begin with the following verses,<sup>25</sup> For circumcision indeed profits if you practise the Torah, but if you are a transgressor of the Torah, your circumcision has become uncircumcision. <sup>26</sup> So, if an uncircumcised one watches over the righteousnesses of the Torah, shall not his uncircumcision be reckoned as circumcision? (Rom.2:25-26).

First we need to establish the fact that Sha'ul is speaking to a group of people WHO BELIEVE IN YAHSHUA. The conversation is not about circumcision no longer being valid now that Messiah has come. The conversation is about the PROFIT of circumcision as we read above in the underlined words, and will see confirmed a few more verses into this. All of this conversation taking place YEARS AFTER Yahshua had risen. The truth of the matter is, that if Yahshua had indeed done away with The Law, and circumcision is part of that Law, then why would they even be having this discussion? In the verses above along with the verses we will read next, the words circumcision and uncircumcision are being used as verbs, the action of physically cutting away the flesh. However, these words are also used many times as nouns describing groups of people! We must be able to understand and discern which way the words are being used in context to receive the truth in Scripture. We will touch on that in a moment. First we will continue laying the foundation, <sup>27</sup> And the uncircumcised by nature, who perfects the Torah, shall judge you who notwithstanding letter and circumcision are a transgressor of the Torah! <sup>28</sup> For he is not a Yehudite who is so outwardly, neither is circumcision that which is outward in the flesh. <sup>29</sup> But a Yehudite is he who is so inwardly, and circumcision is that of the heart, in Spirit, not literally, whose praise is not from men but from Elohim (Rom.2:27-29). It is at this point that we need a bit of historical facts to help provide insight as to what Sha'ul is saying here, because all verses thus far are using in context the verbage, or action of the Greek words for circumcision and uncircumcision which are as follows in the **Strong's (circumcision / Greek #4061 peritome and uncircumcision / Greek #203 akrobustia)**. If you have access to a Strong's, I suggest that you grab it and have it ready, because we are going to make some HUGE connections in just a moment. First, to the history.

In the times of Messiah and the days of the apostles, and even to this day, the Northern ten tribes that were dispersed for their worship of other mighty ones are spoken of in Scripture as Yisra'el (Israel). For those who do not know, they were cast out of the land that they were given by inheritance, and now live out here in the nations. Even though they are Yisra'elites, because they are in dispersion and live among the nations of other peoples, they are considered unclean and were not allowed to enter fellowship with the Yahudim (Jews). One of

the big reasons for this was that they were not in covenant because they were not circumcised in the flesh of their foreskin . All of them knew that the prophecies declared that they would be regathered and brought back into covenant when the Messiah came. So, those who were of Yisra'el that were out in the nations were called unclean, gentiles, etc. by the Yahudim (Jews) that remained "ritually" prepared for temple service, which would surely require physical circumcision.

Are you beginning to understand things a bit differently now? So, the Yahudim in the land at that time were referred to as "circumcision" because they had entered covenant through the physical cutting of the flesh as required by Torah law, which was also a command that was given to Abraham and all the male children that were with him. He was not even a Jew! There was no such tribe of people (Jews) until the fourth son of Leah to Jacob, and that after his son "Judah" (where we get Jew) became a family of people. In short, it is not a "Jewish Thing". This leads to the ones who were ritually clean "CIRCUMCISION" referring to those in the dispersion as "UNCIRCUMCISION". So, that would make the same word that had been previously used as a verb, at times also be used as a noun when being used to identify groups of people. With this understanding, we can see more clearly what Scripture is saying at times. Verses that used to seem to say physical circumcision is done away with, actually do not.

So in the above verses we read, <sup>27</sup> And the uncircumcised by nature, who perfects the Torah, shall judge you who notwithstanding letter and circumcision are a transgressor of the Torah! <sup>28</sup> For he is not a Yehudite who is so out- wardly, neither is circumcision that which is outward in the flesh. <sup>29</sup> But a Yehudite is he who is so inwardly, and circumcision is that of the heart,in Spirit, not literally, whose praise is not from men but from Elohim. Let me explain what is going on here. Remember when the Messiah said that He came to save the lost sheep of Yisra'el? Where were they? Out in the nations. Where did the apostles go for the most part? To gather those sheep. The reason why most of the leaders of the Jews did not want to accept Yahshua as Messiah is that they would then (knowing the prophecies) have to now share the temple with all of these unclean (in their eyes) lost brothers and sisters, and they would have no part in that if they could help it. The easiest way to take care of that would be to deny Messiah, and try to prove that Yahshua was not the Redeemer that prophecy was speaking of. At any rate, the dispersion did have the Message preached to them, and many received it and began to come back to Torah. This is what the counsel was all about in (Acts ch. 15). All of these people of the dispersion who were mostly Yisra'elites from the dispورا, along with those of the nations that chose at that time to answer Messiahs call, were all coming to the temple to worship.

These people had definitely repented and been immersed (baptized). But there were those who had not yet received physical circumcision. However, it was decided that they would be allowed in after agreeing to refrain from certain things for it was known that once in fellowship, they would hear the Torah taught to them every Sabbath (Acts 15:20-21), then they would willingly become obedient to the commandments which is truly being in covenant with Yahweh. Yes, when it is all done from the heart as we will see. These were the ones being spoken about here in this verse. Sha'ul was saying in (v.27) above, that those who had not yet been circumcised in the flesh yet were walking in accordance with Torah law, would judge those who had been circumcised in the flesh, but were not in submission to Torah. He is still addressing those leaders! They perhaps thought that just because they had been circumcised