

# Galatians Unearthed Part 14: The Spirit of the Law vs The Letter of the Law; Do You Stone People? (4/21/ 2018)

The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://www.youtube.com/watch?v=tJHK3OF4-KQ&list=PLmI6y1h4ekf5GFjt-L8rquIrRIhY0b12f&index=14>

**\*Portions of this document have been edited from the video message to better present a comprehensive, written document. Special attention was given to preserve the original context, but this document is not verbatim. Scripture verses are in the red text with other quotes in blue. Therefore, it is recommended that this document is printed in color. The Hebrew words are generally accompanied by the transliterate, English word. In most cases, the Hebrew is to be read from right to left.**

We are still in chapter four of Galatians, and we've been investigating this incredible revelation the Apostle Paul had regarding Abraham's two wives, Hagar and Sarah, and how they are prophetic representations of the two covenants. Those covenants are, the Old Covenant given at Mount Sinai which represented Hagar, a covenant that brings death, and then there is another covenant, the New Covenant, that is given through the Messiah Yeshua which is the death, burial, and resurrection. It's a covenant referred to as Sarah. This covenant brings life.

Today we are going to continue to build upon what we've been covering over the last several weeks regarding looking at the differences between the Old Covenant and the New Covenant and how significant those differences really are. What we are going to do is peel back a whole other layer of that today and look at how this makes any sense. How can we, as believers in Yeshua, profess the Torah is still valid, and Christians should keep the Torah, when in fact the Torah cannot be kept in its written form? How does any of that make sense? All we have to do is go to the Torah and read it. What you will find is almost a third of it is dedicated to the Temple, to the Temple services, to the Kohanim, to the sacrifices, and so forth.

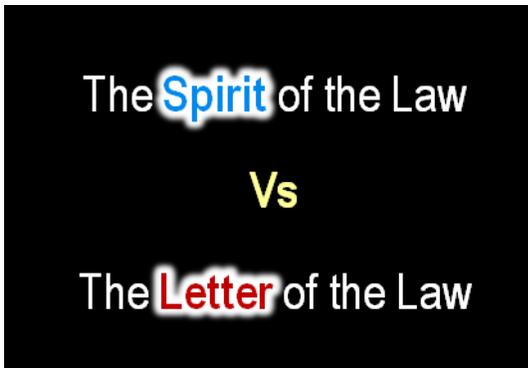
For example, how many of you are going up to Jerusalem three times a year as prescribed in Scripture? There are some people who try to get there during the Festivals, or they do one particular festival a year. How many of you are going out and doing this three times a year? Yet you confess you are Torah observant. Where I am going with this is, this is where you lose your Christian friends and family.

How many of you after receiving this amazing revelation, as the Holy Spirit starts to connect all these dots for you, start to see things in Scripture you've never seen before? Scripture is coming alive. You realize Torah is valid, and the teachings of Yeshua have never been clearer to you. You are beaming with excitement and joy. The next thing you know you start calling your Christian friends telling them you need to meet with them to talk about what the LORD has been showing you. You sit down with them, and you just know they're going to be as excited as you were when you found this.

The only problem is instead of getting a response of excitement what you get is concern. They honestly feel you are walking away from the faith. They feel you are trading the beautiful grace of God for the Torah. They believe you are trading the mercy of Jesus for the Law. They want to know why you would do this.

You get all that from them, and then you know something else is coming. They say something like, “So let me get this straight. Your Torah observant now. That’s fantastic. So now you belong to a cult, I mean a community. So now you stone people? Is that what you do? So you walk around with a Bible in one hand and a stone in the other? Is that what you do?”

How do we respond to that? Their concerns are a legitimate objection. What is written in the Torah? There are particular sins within the Torah that require man to be stoned. So this is a legitimate objection. How are we handling that?



That’s what today is about. We’re going to talk about this and something known as the Spirit of the Law versus the letter of the Law. What is the Spirit of the Law? The last few messages we’ve been covering we have covered such important information that will change you if you understand these principles. It will change your faith. In the very same way, if you understand the Spirit of Torah it will completely transform the way you read the Bible. It will transform the principles and the Commandments within the Torah and how you apply them to your own life. It will transform the way you articulate your faith to

others in a powerful way. Considering what is going on today regarding Christians going back to the Torah, I’m telling you right now you need to have this one under lock and key. You need to understand what the Spirit of Torah means more than anything because you’re going to be having these conversations with other Christians and hopefully unbelievers as well.

I want to open up today by taking you to Romans 7:6—**But now we have been delivered from the Law [Torah], having died to what we were held by, so that we should serve in the newness of the Spirit and not in the oldness of the letter (emphasis added).** We are not called today to serve in the oldness of the letter; we are called to serve in the newness of the Spirit. The question is, what does that mean? What does it mean to serve in the newness of Spirit?

Well, if you ask a modern-day Christian what that means, they will tell you it means to abandon the Law. It means to turn your back on and abandon the Torah. We are to accept Christ and grace. That is what it means to modern-day Christianity. In fact, how many of you were at the recent debate I had with a very nice gentleman regarding whether or not Christians should keep the Law (See foot note at end of document)? Did you recognize the very first verse presented as evidence to show Christians should not keep the Law? The verse was Romans 7:6. That was the very first piece of evidence brought forth by my opponent. You need to appreciate how they’re looking at that verse. If we’re going to have any effect or impact on our fellow brothers and sisters, you need to appreciate they’re looking at this verse just as it is. Let’s be honest. If I’m just looking at this verse in Romans 7:6, I can see how they’re coming to the conclusion we’re not called to the Law; we need to move on because we have the Holy Spirit.

The only problem with that is the Apostle Paul right within the book of Romans doesn’t allow you to come to that conclusion. Romans 7:6 isn’t the first verse in the book of Romans. To read the book of Romans, you start in chapter one and then go to chapter two. In Romans 2:13, we find Paul making this statement—**for not the hearers of the Law are just in the sight of God, but the doers of the Law will be justified.** Then we have Romans 3:31—**Do we then make void the Law through faith? Certainly not! On the contrary, we establish the Law.**

So here's the deal. The Apostle Paul frames up this house and it's got concrete walls that are immovable. Because of verses like those, these immovable walls, when you come to particular statements such as that found in Romans 7:6, you don't just get to start ripping out foundations and walls. Instead, you have to work with what has been established; therefore, when I come to verses such as Romans 7:6, I can scratch my head and go, "What does that mean?"

Do you really understand what it means to walk in the Spirit? I know you understand the Torah has not been done away with, but do you understand what he's saying in Romans 7:6? What does it mean to walk in the newness of the Spirit?

To answer that question, I want to take you to 2 Corinthians chapter 3. What is interesting is 2 Corinthians chapter 3 is a parallel passage to Romans 7:6. In fact, the Apostle Paul is teaching the very same concepts in typical Pauline fashion, but here's the beauty. As we get to 2 Corinthians chapter 3, Paul uses a little different terminology from the Romans 7:6 verse. Do you know what that does? It explodes our understanding of how Paul is communicating this concept to literally embrace it and to be able to go and articulate it to others. It brings total understanding.

With that we're going to go to 2 Corinthians 3:4-5—<sup>4</sup> **And we have such trust through Christ toward God.** <sup>5</sup> **Not that we are sufficient of ourselves to think of anything as being from ourselves, but our sufficiency is from God.** Now that passage is unrelated to what we are discussing, but with a powerful statement like that, every day, every year, that goes by in my life, I realize something more and more. I realize I am completely dependent upon Yeshua because my weakness and failures. All of that becomes more and more prevalent in my understanding as I draw closer and closer to Yeshua. It is a powerful statement in that—**our sufficiency is from God.**

Moving on to 2 Corinthians 3:6—**who also made us sufficient as ministers of the new covenant (emphasis added).** For those of you who have been with us for the last several weeks, you understand what we're talking about regarding the New Covenant. That background is going to be very helpful because now you're going to be able to put this information to good work. So he made us—**ministers of the New Covenant.** Now look at what he goes on and says—**not of the letter but of the Spirit; for the letter kills, but the Spirit gives life (2 Corinthians 3:6).**

That statement is almost verbatim to the Romans 7:6 statement. The only difference is how he utilizes the terminology—**the New Covenant.** He shows us something very powerful here. He shows us the New Covenant is in fact the work of the Spirit who—**gives life.**

**Romans 7:6-.... so that we should serve in the newness of the Spirit and not in the oldness of the letter**

**II Corinthians 3:6- who also made us sufficient as ministers of the new covenant not of the letter but of the Spirit for the letter kills but the Spirit gives life**

Think about that statement of Paul's. Think about all the information you have now. We know the New Covenant is something that gives life because it is of the Spirit. Therefore, when he's talking about the letter killing and that we're not of the letter and we're not to serve in the oldness of the letter, what is he referring to? He is referring to the Old Covenant! Talk about bringing clarity to the table. Talk about working within the framework of what Paul has established and the truth of the New Testament as a whole. This really puts you on a firm foundation as you start going through and combing through the statements made by the Apostle Paul.

As we continue, there is going to be a bit of shock as we see what is said next in 2 Corinthians 3:7—**But if**

**the ministry of death, written and engraved on stones.** Let me ask you this, what was written and engraved on stones? It was the Ten Commandments. This is not nebulous or ambiguous. This is very specific. The Ten Commandments were written on stone. What does Paul call the Ten Commandments? He calls them a ministry of death.

Think about the implications of this statement for a second. Think about how this statement can dramatically affect all those conversations you have with your Christian friends regarding whether or not a Christian should keep the Law, the Torah. You want to talk about unlocking doors! This passage will do it for you in a very powerful way.

You might say, “I really don't understand. I'm not following you.” Think about what Paul is saying here for a second. He's calling the Ten Commandments a ministry of death. Well, if I am to follow modern-day Christianity's ideology regarding the Law, why does Christianity today reject the Torah or Law? They do so because it kills. It brings death. I will point blank ask Christians why they reject the Law. The answer I most get is, “Because it brought death, and Yeshua destroyed death. He conquered sin and death; therefore, I don't keep the Law.” To which I ask the question, “Why do you keep the Ten Commandments because the Ten Commandments bring death?” You would not believe the stares I get back from these people at that point. You want to talk about flipping a conversation on its head. This will do it. You can hear all the cogs start to grind together, smoke, and crash because you're forcing them to go back to their proposition.

Here is the problem. Typically, Christians believe we should be keeping the Ten Commandments. They are livid when they're stripped out of governmental buildings. But hold on a second! Aren't they a ministry of death? Why would you get upset?

Do you see the perspective? Do you see how important it is to be able to look at the writings of the Apostle Paul and understand them in complete context and their totality? To be familiar with these things, you have to define his terms.

To understand his terms is a game changer because most Christians will tell you right off the bat we should be keeping the Ten Commandments. Now with Paul's statement, you have created a whole new conundrum for them. A very valid one.

Continuing on in 2 Corinthians 3:7-8—<sup>7</sup> **But if the ministry of death, written and engraved on stones, was glorious, so that the children of Israel could not look steadily at the face of Moses because of the glory of his countenance, which glory was passing away,** <sup>8</sup> **how will the ministry of the Spirit not be more glorious?**

So Paul takes us back to Mount Sinai when Moses received the Torah. But notice how the Apostle Paul is drawing your attention to one specific thing about the event. It is the fact the event had glory. In fact, the glory was so great Israel couldn't even look at it; they could not look steadily at the face of Moses. When you read about the actual event in Torah, it says the children of Israel were terrified. They wouldn't draw near to Moses. So what did Moses do in response? This is critically important because this is where Paul is leading you. There is one specific thing Paul wants you to draw out of this, and it is found in Exodus 34:35—**And whenever the children of Israel saw the face of Moses, that the skin of Moses' face shone, then Moses would put the veil on his face again, until he went in to speak with Him (emphasis added).** This is absolutely incredible!

Here is where we could say— *Ma'eseh Avot Si'man Le'banim*, which means the deeds of the fathers are a sign for the children. In other words, what the rabbis teach in all these little stories is prophetic. They have a prophetic significance, and such is the case with Moses dropping a veil. What is he doing when he drops the veil? He is concealing the glory so Israel could not look at it, and this is where Paul is going. What does it tell you about Moses dropping the veil? The Apostle Paul is recognizing this act was prophetic, and God had something else in mind regarding the Old Covenant. That covenant was not the end of the story, and Moses concealed the reality from them.

So even when you have prophets come on the scene hundreds and hundreds of years later, such as Jeremiah, and they start talking about a New Covenant, the people still did not understand. Passages such as **Sacrifice and offering thou wouldst not; but a body hast thou prepared me (LXX Psalm 39:6)** were not understood. In fact, as you get to the first century, they still didn't understand even with the revelation and the New Covenant being implemented. There was still something hidden. That's what Paul is drawing upon here.

Now continuing in 2 Corinthians 3:9—**For if the ministry of condemnation.** Paul had just called it a ministry of death in verse 7. In case you missed that piece, now he circles back and calls it a ministry of condemnation. So think about the statement—**There is therefore now no condemnation to those who are in Christ Jesus (Romans 8:1).** He is the institutor of the New Covenant. So here you have this ministry of condemnation, and what Paul says—**had glory, the ministry of righteousness exceeds much more in glory (2 Corinthians 3:9).**

So we need to understand the terms because, with all due respect, when you read the Bible, both Old Testament and New Testament, the writers, prophets, and people like Paul don't just grab one word to describe something. There are many ways they can utilize to describe something, but in the process of that, rather than gleaning and getting more information and a better understanding, most people get lost. In other words, here's what I'm saying, the **ministry of condemnation** is the **ministry of death**. Paul is referring to the Law. He is referring to the Old Covenant and how the Law was given. Remember how it was given? 2 Corinthians 3:7—**But if the ministry of death, written and engraved on stones (emphasis added).** It wasn't talked about being written on your hearts. This is significant difference.

So **the ministry of condemnation** is the Old Covenant, and **the ministry of righteousness** is a work of the Spirit. It's the New Covenant. That is what the New Covenant is. It is the work of righteousness. Yeshua is the righteousness of God. Read Romans 3:21—**But now the righteousness of God apart from the Law is revealed, being witnessed by the Law and the Prophets.**

Continuing in 2 Corinthians 3:10-11—<sup>10</sup> **For even what was made glorious had no glory in this respect, because of the glory that excels.** <sup>11</sup> **For if what is passing away was glorious, what remains is much more glorious (emphasis added).** Isn't that fascinating!

Remember how we talked about the time of transition when we discussed the book of Hebrews chapter eight? There was a time of transition with the Old Covenant and the New Covenant. The writer of Hebrews was very specific regarding the Old Covenant and how it literally became obsolete and was ready to vanish when he wrote Hebrews. He wrote in the context of the transition period. The exact same thing is happening here in the 2 Corinthians 3:10-11. The statement—**What is passing away**—from verse 11 is in a current context of the transition of removing from the Old Covenant to the New Covenant.

Moving on to 2 Corinthians 3:12-13—<sup>12</sup> **Therefore, since we have such hope, we use great boldness of speech--** <sup>13</sup> **unlike Moses, who put a veil over his face so that the children of Israel could not look steadily at the end of what was passing away (emphasis added).**

Again, this is what I was telling you. It was concealed from them the Old Covenant would fade away. They didn't get to see the glory disappear. God veiled it from them. This is where it gets really interesting as we continue in 2 Corinthians 3:14-16—<sup>14</sup> **But their minds were blinded. For until this day the same veil remains unlifted in the reading of the Old Testament** [the Hebrew Bible], **because the veil is taken away in Christ.** <sup>15</sup> **But even to this day, when Moses** [the Torah, the Law] **is read, a veil lies on their heart.** <sup>16</sup> **Nevertheless when one turns to the LORD, the veil is taken away (emphasis added).**

The first thing I want you to recognize about this passage is you won't find anything here to suggest Christians should abandon the Torah. I'm going to tell you right now considering Paul has already professed the ministry of death, the ministry of condemnation, this is the point where Paul would have told the Christians to abandon the Law if that was his intent. He would have told believers in Yeshua to abandon the Torah, but Paul's verse is virtually silent. It doesn't say that. In fact, it says the exact opposite. It says we are called to go to the Torah, but we can't understand it. We will never gain the riches, the wisdom, the truth, the warnings that are provided, or the ability to identify sin without the Law. What does Romans 7:7 say? **I would not have known sin except through the Law. For I would not have known covetousness unless the Law had said, "You shall not covet."** You would have none of this without Yeshua.

So you step back and look at this landscape. On one side you have modern-day Christianity; they have the key. Yeshua is the key to unlocking the door of the Torah, but the devil has come in and said, "You don't need the door. This key, Yeshua, doesn't work with that door. Abandon the door." On the other side you have traditional Judaism today. They have the sacred door, and they are rejecting the key. Do you see how the adversary is working on both sides taking away what they need to be complete and whole in the faith?

It's not a coincidence the devil has come to strip the Torah away from the Christian church. If they had Torah, they would have eyes to see and ears to hear. They would have conviction and instruction. They would have truth. It is not a coincidence what the devil has done to the Jewish people by taking away the key. If they had the key, they could actually see what the Torah means. They could glean what it says. Apart from Yeshua, they do not have this.

I think of Yeshua's disciples in Matthew 13:10-11 and how they asked—<sup>10</sup> **And the disciples came and said to Him, "Why do You speak to them in parables?"** <sup>11</sup> **He answered and said to them, "Because it has been given to you to know the mysteries of the kingdom of heaven, but to them it has not been given.** They were not given the key because they did not follow or acknowledge Him. You can add that to what Yeshua said in Matthew 11:25—**I thank You, Father, LORD of heaven and earth, that You have hidden these things from the wise and prudent and have revealed them to babes.** Lest you become as little children, you by no means enter into the kingdom of God, and that little child believes in Yeshua.

It's the truth. He is the key to unlocking the door. So as we look at this passage in 2 Corinthians 3:14-15, we find Paul revealing the necessity and the power of Yeshua and beautifully it comes together with the Torah. This is the match made in heaven. This is what we were meant to experience.

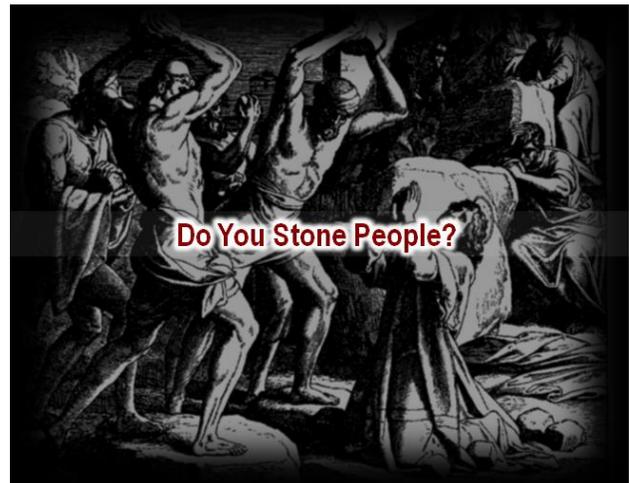
1 Corinthians 2:11 just building on this—**For what man knows the things of a man except the spirit of the man which is in him?** In another words, every one of you are thinking something in your mind right now. None of us know what you are thinking. You are the only person who knows the thoughts in your mind and your heart. Nobody else is able to mind read. He continues—**Even so no one knows the things of God except the Spirit of God.**

I want to take you back to Roman 7:14. What does it say in that verse? It is saying the Law is Spiritual. The Torah is a Spiritual thing. It is not a product of the flesh. It's a product of the Most High God. It is Spiritual, and there is no way you're going to be able to understand that which is Spiritual unless you have the Ruach HaKodesh, the Holy Spirit. How do we get the Holy Spirit? Remember what we read in John 7:38-39—<sup>38</sup> He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water. <sup>39</sup> But this He spoke concerning the Spirit, whom those believing in Him would receive.

In other words, we need the key. We need Yeshua. When we accept Him, He anoints us and gives us the Holy Spirit so when we go to His Law, His Word, we extrapolate all the riches that are embedded within the Torah. The riches of the Kingdom of God are hidden within Torah, and we are meant to have them, but they will be shielded from those who do not receive the key because they will never be given the Spirit to have that understanding.

Now having said that I want to take this concept of the Spirit of Torah and I want to begin. We're going to be looking at this for the next couple weeks, but I just want to begin to put this into a practical application. This has to be tangible for you. The more tangible it is, the more ability you have to apply it, the more you understand it, and the better you will be at articulating this position. At that point, you are going to be lethal. You are going to go destroy all the lies HaSatan has been telling. He has painted a false picture of what the Torah really is. Yeshua painted this beautiful picture of what His commandments are, and the devil has come and defaced it. He has made it look repulsive. He has made it look oppressive by twisting the words of Yeshua and the Apostle Paul. It is demonic. Therefore, we have got to have this principle.

I think the best way to unpack this is to deal with the simple objection of, do we stone people? Again, how many if you were at the debate? One of the questions I was asked was “Do you stone people.” The question was obviously meant to stump me. I knew it was coming because I've been asked it before. I can't tell you how many times I have had conversations with Christian pastors who love to bring that question out. Do you know why they do this? It is because the devil has painted a picture that the Torah is this oppressive, theological Neanderthal. They believe Torah is barbaric in nature, and grace is civilized. This grace we're living in is a civilized society now, but when you go back to Torah, you're going back to barbarism. If you go back to Torah, you're going to be like a caveman walking, around with the Bible throwing stones at people who sin.



This is the lies the enemy tells people. I'm going to give you my response when people ask, “Do I still stone people.” I say, “Absolutely. Yes. I stone people.” They look at me really funny being somewhat offended. Most people would think, “He's obviously being tongue in cheek.” I only say it in part in tongue in cheek because I'm dead serious. I tell them absolutely because I always follow up with this, “The Apostle Paul did. He didn't just go out to stone people; he commanded Gentile believers to go stone people.” When you understand this concept of what is really happening, the Spirit of Torah just explodes.

I'm going to spend a little bit of time on this. I'm going to take you to 1 Corinthians 5, and I'm going to show you how this works. In 1 Corinthians 5:1—**It is actually reported that there is sexual immorality among you, and such sexual immorality as is not even named among the Gentiles--that a man has his father's wife!** The first thing to note is we obviously have some serious sexual immorality going on within the church in Corinth. A man is sleeping with his father's wife. Now it is known across the board Paul certainly would have used different language if the woman was his biological mother. The woman in question is not his mother, but it is his father's wife. This is a Reuben situation where Reuben went and laid with his father's concubine. This is this situation. It is appalling because adultery is appalling on any level, but then when it's your own father, this is just a whole other measure that Paul can't get his head wrapped around. So we're dealing with an adulterous situation.

Continuing in 1 Corinthians 5:2—<sup>2</sup> **And you are puffed up, and have not rather mourned, that he who has done this deed might be taken away from among you.** Paul is rebuking the Corinthians hardcore. They are arrogant and puffed up. They should be weeping and mourning that this sin be taken out of their camp.

He moves on to 1 Corinthians 5:3-6—**For I indeed, as absent in body but present in spirit, have already judged (as though I were present) him who has so done this deed.** Paul is acting in judgment. He is not even there. <sup>4</sup> **In the name of our LORD Jesus Christ, when you are gathered together, along with my spirit, with the power of our LORD Jesus Christ,** <sup>5</sup> **deliver such a one to Satan for the destruction of the flesh, that his spirit may be saved in the day of the LORD Jesus.** <sup>6</sup> **Your glorying is not good. Do you not know that a little leaven leavens the whole lump?**

This is interesting because this is a modern-day consideration. This is plaguing the church today. The church is filled with adultery today. We can regularly go to the news and hear a report regarding another pastor has been caught in sexual immorality with extracurricular activities. But interestingly enough, Paul says you're to—**deliver such a one to Satan....Your glorying is not good.**

Think about this concept, your glorying. When you actually put it all together, it's really frightening because the Corinthians took a backseat. Why would they have taken a back seat? Because we stand on the grace of God. The grace covers. God is not a judgmental God. He is a loving God. They have been introduced to this just God of mercy. They haven't been introduced to a God of judgment, so they're forgetting the reality of judgment. Paul is bringing it to their mind. He's bringing it hard, and this is where he's coming from, "You get this guy and give him to the devil. Go give him to the devil because a little leaven leavens the whole lump." How true that is. That is why sin cannot be in the camp. What does it say in Ecclesiastes 9:18? **Wisdom is better than weapons of war; But one sinner destroys much good.** One sinner will destroy good. Do not think anything different no matter how close that person may be to you. It can be very dangerous, and we'll get into that in a moment.

Moving on to 1 Corinthians 5:11—**But now I have written to you not to keep company with anyone named a brother, who is sexually immoral, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner--not even to eat with such a person.** This is one thing about the Jewish culture, and you see it played out in Scripture. Eating with someone is the ultimate form of fellowship. There's a reason it's recorded we're going to eat with Abraham, Isaac, and Jacob. It is going to be the Marriage Supper of the Lamb. It's an instrumental form of fellowship.

Continuing in 1 Corinthians 5:12-13—<sup>12</sup> **For what have I to do with judging those also who are outside? Do you not judge those who are inside?** <sup>13</sup> **But those who are outside God judges [meaning the world, the unbelievers]. Therefore "put away from yourselves the evil person" (emphasis added).** How silly of Paul to say that. He just went to the Torah and commanded Gentile believers to implement judgment

according to the Torah. This is not just any judgment. It is the judgment of stoning. We find this in Deuteronomy 22:22—**If a man is found lying with a woman married to a husband, then both of them shall die--the man that lay with the woman, and the woman; so you shall put away the evil from Israel (emphasis added).** As you go on to verse 24, it says they are to be stoned.

This is the stoning Law. The Apostle Paul is implementing this stoning Law with Gentile believers. This is where you have a problem. These people who tell you Torah is not relevant will tell you, "Torah is for a particular people, meaning Jewish people, in a particular place, meaning Israel, for a particular period, meaning prior to the coming of Yeshua."

That's baloney, and these verses that were just presented fly in the face of it! Everywhere else I can take you to in the New Covenant I can show you that's from the pit of hell. It's an absolute deception! It's a fictitious argument when they tell you Torah was for a particular people, a particular place, in a particular period. It is bogus! It's completely made up! You can't find that statement anywhere in the Torah. You can't find that prophesied anywhere in the Torah, and you can't find it anywhere in the New Covenant Scriptures. Obviously, look at what Paul's doing. He is implementing the Torah.

So here's where we get into the Spirit of Torah. Ask yourself this, did the Corinthians literally stone the man? No. Absolutely not. They excommunicated him. They didn't stone Him. Now listen to me carefully. They 100 percent followed the prescription within Torah. They fulfilled Torah. What is Torah? Torah is the will of God. They fulfill the instruction, and they fulfilled the will of God by excommunicating this guy. And even though the literal letter wasn't followed, for you hyper literalists, the Spirit was.

Now, I've been asked this question, why wasn't he literally stoned? If you notice something, Rome was in power. Israel was not living under theocratic government in the first century. This means Israel was not in control over its own people let alone Corinth. Rome was in total, complete power. This was the conundrum the Jewish leaders faced in Yeshua's day when they wanted to put him to death. In fact, this is what we read in John 18:31—**Then Pilate said to them, "You take Him and judge Him according to your Law [Torah]." Therefore the Jews said to him, "It is not Lawful for us to put anyone to death" (emphasis added).**

Some people actually read this and claim it is actually referring to the Torah prohibiting us from stoning, and that is because Yeshua is innocent. That is not what they're saying. What they're saying is Roman Law prohibited them [the Jews] from doing what they wanted to do. It is not Lawful for them to do this because you couldn't just go around stoning people under Roman Law. You would find yourself in a world of hurt under a nation that had mastered the art of torture. In other words, to inflict psychological torment upon the people so they wouldn't rise up against Rome, they had become masters at torture. That is why crucifixions were open to the public in order to get into the people's heads.

So to support this interpretation, look at what is said in the very next chapter—<sup>6</sup> **Therefore, when the chief priests and officers saw Him, they cried out, saying, "Crucify Him, crucify Him!" Pilate said to them, "You take Him and crucify Him, for I find no fault in Him." <sup>7</sup> The Jews answered him, "We have a Law, and according to our Law He ought to die, because He made Himself the Son of God" (emphasis added, John 19:6-7).**

Just so you understand, before the Jews were referring to Roman Law, but now they flat out state—**according to our Law He ought to die**—because he was guilty of blasphemy according to the chief

priests. He was guilty of blasphemy in making himself God, being the Son of God.

So my point is, you can't just go around stoning people, but that didn't mean you couldn't keep the Torah. Actually you could still keep it. You just excommunicate this individual and you will fulfill the requirement of the LORD.

In fact, I could take this a step further. Even when Israel was in total control of their government, we find the Spirit of Torah coming into play. Do you remember the spiritists, the mediums, and the witches who were in the land? According to Torah, they were commanded to be put to death. Again, this is not nebulous. They were to be put to death. However, King Saul actually excommunicated them, and it fulfilled the Torah. When you read at the end of 1 Samuel 28, he goes to meet which the Witch of Endor because he had excommunicated all the spiritists out of the land, but he fulfilled the Torah.

Most people try push back and say, "Saul didn't fulfill the Torah." He did. He was never condemned for excommunicating them; he would be applauded for fulfilling the Torah. This is the one thing we could go down this road forever. People look at the judgments of the Torah and find these judgments weren't always carried out in the manner we have conceived in our heads. So you realize they were often times carried out in the Spirit of Torah such is the case with the mediums and spiritists under Saul.

So having said that, I want to be clear on something as we get into closing here. Stoning, which sounds barbaric to the modern-day Christian, is Biblical. It's a good thing. It always has been, and it always will be. That sounds completely crazy, but I want you to understand there are things accomplished in stoning or excommunication. The number one is it delivered justice to the evildoer. That is absolutely critical. When you study the Torah, you realize how important this is not just that it got the leaven out of the camp. In conjunction with that, it actually strikes fear into the hearts of others that they may not sin. When people see judgment, like we saw Rome implement in horrific judgments upon the people, the whole concept is that nobody else better do this.

That's the reality even if you're going to excommunicate somebody. The message is. "You will not fellowship with the LORD's people if you're going to behave like this." In fact, I want to show you how powerful this really is in Deuteronomy 13:6,10—<sup>6</sup>"If your brother, the son of your mother, your son or your daughter, the wife of your bosom, or your friend who is as your own soul, secretly entices you, saying, 'Let us go and serve other gods,' which you have not known, neither you nor your fathers, <sup>10</sup> . . . **you shall stone him with stones until he dies** (emphasis added).

Think about that scenario. They are to be stoned with stones. These are the people closest to you. These people mentioned are family. The devil is very good and very crafty at using people closest to you. Be very careful.

Continuing in Deuteronomy 13:10-11—because he sought to entice you away from the LORD your God, who brought you out of the land of Egypt, from the house of bondage. <sup>11</sup> **So all Israel shall hear and fear, and not again do such wickedness as this among you** (emphasis added). Do you see what happens here? There is total fear coming upon them. Not even family is safe when they come against the God of Israel. That is stoning. That's the mind of the LORD. He is pure; He is not barbaric. He is a merciful because he doesn't want to lose an entire nation.

Deuteronomy 17:12-13—<sup>12</sup> **Now the man who acts pre-sumptuously and will not heed the priest who stands to minister there before the LORD your God, or the judge [these are people who refuse to submit to authority], that man shall die. So you shall put away the evil from Israel. <sup>13</sup> And all the people shall**

**hear and fear, and no longer act presumptuously (emphasis added).** The death penalty of stoning or the excommunication implements fear.

One more and we will close. This is from Deuteronomy 19:18-20—<sup>18</sup> **And the judges shall make careful inquiry, and indeed, if the witness is a false witness, who has testified falsely against his brother, <sup>19</sup> then you shall do to him as he thought to have done to his brother; so you shall put away the evil from among you. <sup>20</sup> And those who remain shall **hear and fear**, and hereafter they shall not again commit such evil among you (emphasis added).**

When I say stoning is a good thing, it is because it keeps the lump pure. It keeps the enemy from taking over. Judgment is critical, and this isn't an Old Testament thing. This is the now thing. This is not for a particular period. We need this now, but this is just a great example of the Spirit of Torah.

Now as we continue in the coming weeks, we're going to look at a lot of passages both in the Old Testament and the New Testament. We are going to start to develop a real understanding of what the Spirit of Torah really is.

\*The debate can be viewed at <https://www.youtube.com/watch?v=CNHKqhwu6Bo>