



The point of this document is not to provide complete answers to every question a person may have when studying the Torah. We do not claim any authority, the Word of God is the only authority. This document is only intended to be a guideline on a variety of topics and Scripture verses, nothing more. The information is presented in a problem/solution format and includes Scripture references as well as links to more teachings on some subjects that can more completely address the issues. This is only meant to be used for quick references, not complete answers with all support availability. For more information and additional topics for Torah study, please see our teaching: [Welcome to the Whole Word](#) at www.TestEverything.net. If you have any questions or comments please feel free to email us at: info@119ministries.com. Shalom

Torah Quick Reference Guide

Introduction to Torah

What Do I Do?

Problem: Many who begin to come to an understanding that the whole Word of God applies to their lives today soon come to ask themselves and others, “what do I do now?” without any clear guidelines.

Solution: There are only a handful of things we can strive to do when one begins to pursue obedience to His Torah, things that can be easily done.

- 1.) Begin to follow the Sabbath
- 2.) Begin following the dietary instructions found in Leviticus 11.
- 3.) Begin to wear the commanded tassles/tzitzit to help remind us of YHWH’s laws. (Numbers 15:38-41, Deuteronomy 22:12)
- 4.) Follow the appointed times the best we are able. (Leviticus 23, Deuteronomy 16)

For more information on this topic, please see our teaching titled [Welcome to the Whole Word](#).

Appointed Times of Yahweh

Problem: Many believe the appointed times of the Creator no longer apply to us, or are only for the

Jews. Others believe if the appointed times are not observed precisely as described in Scripture then we are sinning.

Solution: It's important to study the Scripture to find out what precisely is required for each appointed time and to whom they were commanded. We have included a list of all Scripture verses in the Torah relating to the keeping of the moedim (appointed times) of Yahweh. We are told repeatedly the law is the same for the native and for the foreigner living among them, all who wish to follow Yahweh (Exodus 12:49, Numbers 9:14, 15:15-16, and Isaiah 56:6-7 to name a few). If one claims to be a child of Elohim, then they should recognize this means the Torah of Yahweh applies to them, the same as to the native born. For those not native born, we have been grafted into Israel, His chosen people; not the other way around. For more on this topic please see our teachings titled: [The Lost Sheep](#), [Grafted In](#), [Believing](#), and [What is the Gospel?](#)

It's important to note that many of the moedim require specific requirements (such as sacrifices or actions to be completed by the Levitical Priesthood) we are unable to observe today. Because of this, we cannot truly keep the feast days as biblically instructed, we can only do what we are able to in memorial, or remembrance, of the Scriptures. In fact, it would be sin for us to attempt to keep these moedim as described in Scripture. How could it be a sin? Here is one example; if we were to make the required sacrifice (such as on Yom Kippur) then we would be breaking the Torah because we do not have the Levitical Priesthood (including High Priest) here on earth, nor the altar and Tabernacle (or temple) at which to perform the sacrifice as required in the Torah. For more on this, please see our teaching: [Sacrifices in the Backyard](#), [The Changing of the Priesthood](#), and [Welcome to the Whole Word](#).

Because we would not be doing it exactly as commanded, we would be sinning, breaking the Torah. Does this mean we should not still strive to observe the appointed times to the best of our abilities and simply ignore them? Of course not, but we need to be aware that when we do observe these times, it is done so out of a desire to be obedient but it is actually simply a memorial, or practice, for when we can once again fully observe them. Also note, there are really very few requirements given for many of the appointed times outside of when to observe them, resting when it is a day of rest, sacrifices to be performed by the Levitical priesthood, staying in a temporary dwelling, or sounding a shofar. This is not an all-inclusive list, but does cover a majority of the requirements given. In fact, we are really given very little on the "how-to" observe the feasts outside of the requirements given.

Because there is little given in way of instruction, there are myriads of different man-made traditions surrounding these times. We not endorse nor teach against such traditions as long as they do not contradict Scripture nor detract from the Torah such as the observance of Hanukkah. While Yeshua often railed against the Pharisees and their traditions, it was not because having traditions was bad. The problem with the Pharisees traditions were that they were being taught as either being from the Creator or even were practiced in preference to those of the Creator's Torah thus making the Word of God null and void. Traditions are not bad in and of themselves unless they are contradicting or in opposition to the Word of God; they should never be considered Torah, they are simply man-made behaviors or actions.

We receive many questions about "how to celebrate" these feast days; the short answer is there is actually very little instruction given as to the specifics of "how" which leads us to currently understand much of it is left open to us until we are given further instruction and revelation by the Creator. This may not be the answer many want to hear, but it is our current understanding, subject to change as greater revelation and understanding is given to us. For the way we determine the appointed times, please see our teaching series titled: [Time: Our Creator's Calendar](#).

Sabbath(s) (Shabbat)

Verses: Genesis 2:2-4; Exodus 20:8-11, 31:6, 13, 15-17, 34:21; Deuteronomy 4:5-6, 5:14; Leviticus 23:1-

4; Ezekiel 20:12, 20;

Related teachings: [The Sabbath Day](#), [No Fire on the Sabbath](#)

Passover (Pesach)

Verses: Exodus 12:1-14, 21-33, 43-51; Leviticus 23:5; Numbers 9:1-14, 28:26-35; Deuteronomy 16:1-8

Related Teachings: [The Threshold Covenant](#)

Feast of Unleavened Bread

Verses: Exodus 12:15-20, 13:1-6; Leviticus 23:6-8

Related Teachings: [The Leaven of Heaven](#)

First Fruits

Verses: Leviticus 23:9-14

Related Teachings: [Time: Our Creator's Calendar – How to Calculate First Fruits](#), [The Sabbath Day](#)

Feast of Weeks (Shavuot or Pentecost)

Verses: Leviticus 23:15-21; Numbers 28:26-31

Related Teachings: [The Sabbath Day](#)

Day of Trumpets (Yom Teruah)

Verses: Numbers 29:1-6; Leviticus 23:23-25

Day of Atonement (Yom Kippur)

Verses: Numbers 29:7-11; Leviticus 16:29-31, 23:26-32

Related Teachings: [Is Yom Kippur A Day of Fasting?](#)

Feast of Tabernacles (Sukkot)

Verses: Numbers 29:12-39; Deuteronomy 31:10-13; Leviticus 23:33-44

Related Teachings: [The Sabbath Day](#)

Last Great Day (often considered last day of Sukkot)

Verses: Leviticus 23:36,39

Celebrations that are not part of Yahweh's Moedim

It should be noted that the Feast of Dedication and Purim are not commanded by Yahweh, we do see they were observed in Scripture and may or may not align with some future event on the Creator's timeline of events. Again, Hanukkah and Purim are not given as appointed times from the Creator and are therefore not required to be observed, even in memorial. There are no commands on how to observe these times, much that is done at these times is simply tradition. We encourage all to study on their own the origins of these times and determine for themselves whether, or how, they wish to engage in these festivals. Beware false teachings and fables told by man about our Creator's moedim.

Hanukkah (Festival of Lights, Feast of Dedication)

Verses: John 10:22

Purim

Verses: Esther 9:19-21

What is the Holy Spirit?

The Hebrew word for Spirit is “*ruach*.” It is composed of a *resh*, a *vav*, and a *chet*. The word itself literally means “*wind*” or “*moving air*.”

This of course paints a specific picture for us. “*Ruach*” includes an idea of an unseen power. For example, wind is not seen, but you can see the effects of wind.

Thus, “*ruach*” can be used for YHWH, or it can be used for spiritual beings, or it can even be used for emotions, such as the spirit of anger, or the spirit of lust...as emotions inside of us are not seen, but we can see the effects of our emotions in our behavior.

In other words, something that is “*ruach*” can cause something to occur, but we cannot necessarily see the cause itself...it is hidden from us.

The Holy Spirit is then the Set Apart unseen force sent from God. For the complete teaching on the Hebrew Root of “Spirit”, please see our teaching titled: [The Hebrew Root of Spirit](#).

TANAKH/Old Testament

Exodus

Exodus 20:4-6

Problem: *You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. You shall not bow down to them or serve them, for I the Lord your God am a jealous God, visiting the iniquity of the fathers on the children to the third and the fourth generation of those who hate me, but showing steadfast love to thousands[[a](#)] of those who love me and keep my commandments.*

Many understand this verse to mean one cannot have a piece of artwork of any type that is of anything of nature from the heavens, to the earth, to the waters.

Solution: The solution to understanding the second commandment is inclusive of reading the whole commandment, not just a portion of it in verse four. Are we to suggest that Yahweh Elohim would be a “jealous” God if we painted or took a photo of a bird? Those focusing ONLY on verse four would suggest so. Or, does it make more sense that if we painted or sculpted a bird, let’s say an owl in this case, and then bowed down to it as the false sun god Molech, then Yahweh would then be a jealous God? Those focusing on the whole context of the second commandment would find this example to be true and valid.

Exodus 21:23-25

Problem: *But if there is harm, then you shall pay life for life, eye for eye, tooth for tooth, hand for hand,*

foot for foot, burn for burn, wound for wound, stripe for stripe.

Many interpret this Hebrew idiom, an “eye for an eye and a tooth for a tooth” to be quite literal and be all about revenge of like kind.

Solution: Exodus 21:33-34 *When a man opens a pit, or when a man digs a pit and does not cover it, and an ox or a donkey falls into it, the owner of the pit shall make restoration. He shall give money to its owner, and the dead beast shall be his.*

The fact that the first instance in the Torah related to the concept of an “eye for an eye and a tooth for a tooth” is embedded in the context of reconciliation, not retribution, helps us understand the actual intent behind this commandment.

We need to examine this under a judicial system of fair and equal counter measures. The idea is to make things even, in such a way that reconciliation is reached by all parties. The idea is to neutralize offenses. This understanding is supported by Yeshua in Matthew 5. It is more about responsibility and doing what is right when something has gone terribly wrong. If we would simply keep reading the context following the idiom of “eye for an eye, and a tooth for a tooth” we would see this idea of reconciliation and responsibility really begin to present itself. Outside of the scope of the capital punishment system, nearly all examples are about making things even through monetary compensation. Consider reading on further till chapter 22, verse 16 to really see the context.

The three times in the Old Testament where the phrase “an eye for an eye, and a tooth for a tooth” is mentioned all relate to a civil situation, something being judged before a duly constituted authority: a judge, a magistrate, etc. “An eye for an eye, and a tooth for a tooth” is not a statement that is in any way related to personal relationships. For more on this, please see our teaching titled: “[An Eye for an Eye](#)”.

Leviticus

Leviticus 15:19-24

Problem: *These verses refer to the laws of niddah, the time of menstruation for women.*

The reason there is even a debate about these verses is because some Jewish traditions go to extremes to avoid becoming unclean...even building a separate house for his wife for her to reside in during this time. This is commonly referred to as the “red tent”. Not that this is necessarily wrong, but it is certainly not necessary.

Solution: The context here can be seen in Leviticus 18:19 and 20:18; the intent is surrounding intimate relations. Keep in mind, that being unclean is not necessarily a sin. Becoming unclean happens. But, knowing when you are unclean is important, because it dictated when one was permitted to enter into the temple. Since there is no physical temple today, this matter is much less of an issue as to whether or not you are unclean.

However, there are direct commandments as to things that are forbidden during this time such as the passage being addressed here. “Uncovering her nakedness” is a Hebraic way of saying intercourse.

Husband and wife are to remain separate from each other in this way. This is what is meant in Leviticus 15:19 in the sense of not “touching” your wife during her menstrual cycle.

The Hebrew word for touching can carry the meaning of literally just touching, all the way to intimate relations. We can see from Leviticus 18:19 and 20:18 that the intent is surrounding intimate relations.

The means to becoming unclean during this time is a matter of being exposed to blood. Not to be gross, but during a woman’s cycle, especially during ancient times, a bed or chair, could easily become exposed to blood given the way it was managed...and of course, intimate relations would most certainly exposing the husband to blood. We go over this briefly in our teaching titled: [Welcome to the Whole Word](#).

Leviticus 25:1-7

Problem: *We are commanded to let the land rest every 7 years.*

Some ask whether farmers or gardeners should let their land rest every seven years.

Solution: We are still scattered among the nations. The context is for when we are in the land. So the Sabbath year for the land is recognized once we are in the land according to YHWH’s own words. Spiritually, the land resting in the 7th year likely stands for the 7,000th year, in which our Messiah is Lord on Earth with us for 1,000 years...and we rest in the land with Him.

Numbers

Numbers 15:38-41

Problem: *There is a command to wear tassels, or tzitzits, but what does that mean and who should wear them?*

Some will tell you that tassels or tzitzits must be worn or a certain way, if they agree they should be worn at all.

Solution: Many understand that there are to be four tassels. The reason for this is because the commandment speaks of attaching the tassels to the four corners of our garments so it is inferred that there are to be at least four tassels (Deuteronomy 22:12). Whether or not that is exactly right, we know for sure that there are to be at least two, because the word “tassels” is plural. He simply said attached tassels containing a strand of blue to the four corners of our garments. In Hebrew, the word corners and edges are from the same word.

Just as it is a Hebraic idiom to understand that the four corners of the world relates to the whole world (i.e. Isaiah 11:12), the four corners of our garments implies that we are to be fully clothed in the Word of God. The point is that we wear tzitzits to help us visually remember the commandments of God, which does imply of course, that they are visible and to be worn as often throughout the day that one wants to be reminded to keep the commandments of God...we would expect that one would want to be reminded all day of course. Therefore, not wearing them would be considered a sin. For more on this topic, please

see our teachings titled: [Welcome to the Whole Word](#), [Should Women Wear Tzitzits](#), [Streets of Torah](#), and [Blue](#).

Deuteronomy

Deuteronomy 14:21

Problem: *You shall not boil a young goat in its mother's milk.*

It is commonly misunderstood to mean that it is not appropriate to mix both meat and milk-based items in the same food or dish.

Solution: Look at the Hebrew words used and the context. The commandment specifically mentions the milk of the mother, not just milk in general. The statistical chances of the dairy from the mother, the meat from the young of the very same mother, and then those two products making it to the same distributor, then the same store, and then into the same customer is nearly impossible. Despite the musings of ancient Jewish rabbis, multiple times our Creator used the word for a young goat that is not to be boiled in its mother's milk. If our Creator meant the generic form of meat, there is a word that would have been used to refer specifically to generic meat.

The spiritual teaches the physical and the physical teaches the spiritual. In our understanding, this commandment specifically refers to goat's meat and to goat's milk.

This commandment is repeated three times and thus the commandment should not be expanded to include all meat and dairy products; especially when the Torah explicitly forbids the adding to the law of God (Deuteronomy 4:2)

Furthermore, it is extremely important that the law speaks about the meat being cooked and today's interpretations also banned un-cooked food which further suggests that these traditional Jewish interpretations are just plain wrong. The message behind this specific law of goat's meat and goat's milk has to do with forbidding the attempt to combine deceptive teachings by mixing them through "cooking" with the Torah which we received through a medium, which is Moses.

The law about not seething a kid in its mother's milk has to do with making deceptive teachings about the Law of God and not so much to do with eating a cheeseburger at McDonald's. We go over this in our teaching titled: [Welcome to the Whole Word](#).

Deuteronomy 21:18-21

Problem: *Then all the men of his city shall stone him to death with stones; so you shall put away the evil from among you, and all Israel shall hear and fear.*

Many people jump to this Scripture indicating we can't follow the law otherwise we would have to stone our children.

Solution: There are parameters and criteria that we need to consider. It is only when the parents decide that their child is not correctable and continuously refuses to walk in God's ways that the situation is

elevated, or escalated, to the elders for review and a decision, which may still not result in stoning. What is the established process of the elders?

There is a court system for all capital punishments that exists at the city gates. The Biblical capital punishment system requires a specific governmental structure founded on Biblical (Torah) based principles and guidelines. There is not a country currently on planet Earth, including Israel, that is currently employing the true Biblical structure and process necessary to carry out this commandment.

It is these courts (not us directly) that are commanded to carry out the Biblical capital punishment cases. As a consequence, all believers are currently subject to the governmental authority of their respective nation as there is no alternative.

The persons Biblically mandated and accountable to the capital punishment commandments currently do not exist in its true commanded form. Thus, there is no group established to be obedient to these commandments. For more on this, please see our teaching titled: [Should We Stone Our Children?](#)

Deuteronomy 22:11

Problem: *You shall not wear cloth of wool and linen mixed together.*

This has been interpreted to mean no type of fabric blend should be allowed because Leviticus 19:19 is not as specific as Deuteronomy 22:11.

Solution: While that might be the case, we suspect that Yah was referring specifically to wool and linen as indicated in Deuteronomy 22:11. If we look at Leviticus 19:19, we find the wording says two kinds of material and not specifically wool and linen. The Hebrew word in question here is sha'atnez. Strong's analysis renders it as a wool and linen garment:

- 1) mixed stuff, fabric of mixed weave, linsey-woolsey
 - a) a kind of cloth forbidden for garments
 - b) cloth made by weaving linen and wool together

Thus, it appears that the focus of the commandment is for us not to mix wool and linen and not concern specifically with other threads. The issuing of this commandment is in the same context of not mixing other things, one of those being seeds.

The spiritual understanding is that we are not to mix things. We are to not mix the ways of God, His seed, with other ways or instructions. This is covered in our teaching titled: [Wool and Linen](#).

Ecclesiastes

Ecclesiastes 12:13-14

Problem: *Verse 13 - Now all has been heard; here is the conclusion of the matter: Fear God and keep His commandments, for this is the whole duty of man.*

Some might say, "Well, this is the Old Testament. We don't have live under that anymore."

Solution: Verse 14 - For God will bring every deed into judgment, including every hidden thing, whether it is good or evil.

The solution begins with verse 14 as it tells us that every deed of man will be judged. With those who say this we are not under the Old Testament anymore, we need to see if we have any verses in the New Testament that tells us that all our deeds will be judged. We also need to see if we have anything in the New Testament that tells us we are to be keeping the commands of God as established in the Old Testament. The sentiments of Ecclesiastes 12:14 are echoed here:

Revelation 22:12 - *“Behold, I am coming soon! My reward is with me, and I will give to everyone according to what he has done.”* They are also related in Revelation 20:12-13, Jude 1:14-15, 2 Corinthians 5:10, and Romans 2:6. For more on this topic and how to respond to the follow-up accusation that this is a works-based salvation, please see our teaching titled [The Call to Duty](#) and our section below on James 2.

Isaiah

Isaiah 58:13-14

Problem: verse 13 - *“If you turn back your foot from the Sabbath, from doing your pleasure^[e] on my holy day, and call the Sabbath a delight and the holy day of the LORD honorable; if you honor it, not going your own ways,*

Some understand “doing your pleasure” to mean we cannot do anything we enjoy on Shabbat.

Solution: Genesis 15:13 and Leviticus 23:26-32, along with several other verses, defines what it means to refrain from doing one’s own pleasure, or humbling one’s self on the Sabbath. This is not working, so we are not to work nor have other’s work for us on the Sabbath. Just before in the same chapter (verses 3-4) we have Yahweh defining what He wants done, and how we are to fast versus what the Pharisees were doing. Doing their own pleasure had to do with working or having others work for them. So, here in verse 13 we are told if we keep ourselves from working on the Sabbath, not keep ourselves from doing something we enjoy whether it be relaxing, crocheting, or something else. We are to love the Word of God and it should be a joy and pleasure to read, study, and learn. If doing such is a pleasure for us, should we refrain from it on Shabbat as well? Of course not. For more on this topic, please see our teachings titled: [Fasting, Is Yom Kippur A Day of Fasting?](#), [No Pleasure on the Sabbath](#).

Jeremiah

Jeremiah 3:8

Problem: *I gave faithless Israel her certificate of divorce and sent her away because of all her adulteries. Yet I saw that her unfaithful sister Judah had no fear; she also went out and committed adultery.*

Not everyone understands what it meant for the Creator to create a certificate of divorce to the House of Israel.

Solution: Deuteronomy 24:4 indicates that once a man has divorced his wife, he cannot remarry her. This is part of the great mystery that the Jewish rabbis wonder about, how is it that YHWH will be able to

reconcile, or remarry Israel since He divorced her. He promised He would bring them back in Deuteronomy 30:3-6 and Ezekiel 37:15-30 and they would be one again, and be His people. The house of Israel was divorced for their spiritual adultery in going after other gods; they are the 10 “lost tribes”, or as Yeshua called them, “lost sheep of Israel”. The Torah tells us YHWH cannot remarry them, so how would he bring them back? She had to die through the substitutionary sacrifice of Messiah. Now Israel, and those grafted in to Israel, can be married to the Creator again. For more on this, please see our teaching titled: [The Lost Sheep](#).

Jeremiah 31:31-33

Problem: *Behold, the days come, says the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they broke, although I was an husband unto them, says the LORD (Yahweh): But this shall be the covenant that I will make with the house of Israel; After those days, says the LORD (Yahweh), I will put my law in their inward parts, and write it on their hearts; and will be their God, and they shall be my people.*

Some teach that what it means for the law to be on their hearts, indicates the Torah in the Old Testament no longer applies. Others state this covenant is with the church, not Israel, and that Israel is not included in this new covenant (replacement theology).

Solution: There are two things to note here, both verses 31 and 33 indicate who the “new covenant” is with, it’s the House of Israel. So, unless you are already part of, or grafted in, to the House of Israel, then the covenant is not for you. The covenant specifically states “house of Israel” and “house of Judah”, it does not say to all of the unbelieving gentiles nor to gentiles who have replaced His chosen people of Israel. Contextually speaking, it only applies to the House of Israel and the House of Judah of which we can now be grafted in to if we are/were of the nations, or gentiles. If a person claims this covenant, they claim to be of Israel and all that it entails. This leads to the second part. The covenant, the promises, etc., are all made to and with Israel. This is true from the beginning all of the way through Revelation. The Torah, or instruction, was given to Israel on how to live set apart as His people. If the Torah is just for Israel, and a person is grafted into Israel, then the Torah is for them. Therefore, clearly, if one is a part of the New Covenant established by Yeshua then one is grafted into the House of Judah or the House of Israel and is thus part of Israel. The new covenant is not stated to be made with anyone else. One either becomes part of the one holy nation, as Peter said, Israel, or one is not part of the new covenant. In addition, God said that He would write His law on the hearts and minds of His people (which, by the way, is the exact opposite of abolishing it. He established it).

According to the Bible (John 3:20-21, Psalm 119:142, Proverbs 6:23), the law is the way, the truth, and the life, and the light. That sounds exactly like Jesus or, Yeshua. YES!!! That is 100% right! So many miss this! HE IS THE WORD IN THE FLESH!

John 1:14 - *And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.*

So, if the Yeshua is the Word, and we have Yeshua in our heart, and the Word is written in our hearts under the new covenant, then what we are saying is the eternal law of God, the same taught in the Torah, is applicable to us today and written in our hearts. Out of our hearts come our words and actions. Our actions should show the Torah in our hearts; we should be living the Torah. For more on all of this, please see our teachings titled: [The Lost Sheep](#), [Grafted In](#), [The Error of Dispensationalism](#), [Believing, Walking in the Spirit](#), and [Repent and Live](#).

Ezekiel

Ezekiel 11:19, 36:26

Problem: *I will give you a new heart and put a new spirit inside you; I will take the stony heart out of your flesh and give you a heart of flesh.*

A common misconception from some Christians is that we have a new spirit in the NT, but not the old law.

Solution: Ezekiel 11:20 and 36:27 - *I will put my Spirit inside you and cause you to live by my laws, respect my rulings and obey them.*

What does it mean to have a stony heart? It's a heart that is hard, stubborn, unyielding just as the pharaoh's was in Exodus. As humans, our hearts are hard and wicked wanting our own way, but YHWH will give us a heart of flesh, one that is pliable, soft, one that seeks Him and His ways, not our own way. This is further evidenced in verses 20 and 27 referenced here; we are given a spirit from God that will cause us to live by His Laws, His Rulings, and obey them. This is not living our way, but God's way. What is God's way? The Torah, the instructions He gave us to live by. John 14:26 tells us the Spirit will teach us everything, reminding us of what Yeshua taught. John 16:13 further clarifies what the Spirit will teach, all truth. What is truth? Psalm 119:142, the law/Torah is truth. So the Spirit will guide us into and teach us all truth, the Torah of God, which is simply reminding us what Yeshua taught, the Torah of YHWH. This is what Ezekiel tells us as well.

Brit Hadasha/New Testament

Matthew

Matthew 5:17-20

Problem: Verse 17: *“Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them.*

Yeshua says He came to fulfill the Law and the Prophets; it is often taught or understood that “fulfill” means to come to an end, it is finished.

Solution: Verse 18: *For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished.*

Nothing from the Law changes until heaven and earth pass away. Therefore fulfill cannot mean “to be completed” or “finished”. Instead it means to be made full, filled full of meaning, fully preached. Yeshua was the Word made flesh who taught and showed by example what the Law meant in its fullness and how it was to be applied. – For more on this topic, please see our teachings titled: [Abolish or Fulfill, The Error of Dispensationalism, Heaven & Earth and the Law of God, Pleroo the Law, The Least, the Greatest, and the Defiant, Pauline Paradox 1: Is the Majority Ever Wrong?](#)

Matthew 5:38-42

Problem:

Matthew 5:38-42 *“You have heard that it was said, ‘An eye for an eye and a tooth for a tooth.’ But I say to you, Do not resist the one who is evil. But if anyone slaps you on the right cheek, turn to him the other also. And if anyone would sue you and take your tunic, let him have your cloak as well. And if anyone forces you to go one mile, go with him two miles. Give to the one who begs from you, and do not refuse the one who would borrow from you.*

This saying of Yeshua is generally interpreted as criticism of the Torah based commandment, given to us by our Creator, and often taken as implying that “an eye for an eye” encourages excessive vengeance rather than an attempt to limit it.

Solution: The context of eye for an eye and a tooth for a tooth involves the reconciliation of circumstances related to permanent consequences to the victim...whether that be losing an eye, or having scars from burns or by other means. A slap on the cheek causes no permanent consequences. It is not to be included in the context of “an eye for an eye and a tooth for a tooth.”

Yeshua basically says, “get over it”, as there is nothing there to reconcile. However, on the flip side, there are circumstances in which the threat of real permanent damage could occur to us or our family. Such circumstances merit protecting and defending ourselves.

In addition, sometimes those circumstances become a reality and real permanent harm results. In such situations, as the “eye for an eye and tooth for a tooth” model teaches in the Torah, the offender needs to take responsibility, exercises humility and servanthood, and make things even with the victim. On the

other side, the victim needs to realize that it the Torah is a system that facilitates love and reconciliation, not retribution and revenge...thus it needs to be treated as such...a system of equal weights and measures. For more on this topic, please see our teaching titled: [Eye for an Eye](#).

Matthew 7:15-23

Problem: *Verses 15-16: “Beware of false prophets, who come to you in sheep’s clothing but inwardly are ravenous wolves. You will recognize them by their fruits. Are grapes gathered from thornbushes, or figs from thistles?”*

It is not always clear what fruit is and how to tell a false prophet. Some are taught that fruit is a large congregation, feelings of love, or only the Fruit of the Spirit.

Solution:

1 John 3:9 *No one who is born of God will continue to sin, because God’s seed remains in him; he cannot go on sinning, because he has been born of God.*

1 Peter 1:23 *For you have been born again, not of perishable seed, but of imperishable, through the living and enduring word of God.*

1 John 3:4 *Everyone who sins breaks the law; in fact, sin is lawlessness.*

The fruit that we are to watch out for is the choosing to disregard God's law. Everything else can be blended but there is no blending the desiring to obey and the desiring to disregard God's Law. You either desire to obey it OR you desire to disregard it. It’s one or the other in the eyes of the Father. And remember, breaking one law is like breaking all of it. For more on this topic and section of Scripture, please see our teachings: [Fruit of Wolves](#), [No Law No Love](#), [Pauline Paradox 1: Is the Majority Ever Wrong?](#), and [Narrow Minded](#).

Matthew 12:1-8

Problem: *Verses 1-2: At that time Yeshua went through the grain fields on the Sabbath, and His disciples became hungry and began to pick the heads of grain and eat. ² But when the Pharisees saw this, they said to Him, “Look, Your disciples do what is not lawful to do on a Sabbath.”*

The Oral Law/Traditions says you can’t rub grain between your fingers because it is considered threshing which is work on the Sabbath.

Solution: *Verses 3-5: ³ But He said to them, “Have you not read what David did when he became hungry, he and his companions, ⁴ how he entered the house of God, and they ate the consecrated bread, which was not lawful for him to eat nor for those with him, but for the priests alone? ⁵ Or have you not read in the Law, that on the Sabbath the priests in the temple break the Sabbath and are innocent?”*

Feeding the hungry is greater purpose than rolling oats, when no actual work/profession is being accomplished. – For more on this topic, please see our teaching titled: [The Sabbath Day](#) and [No Fire on the Sabbath](#).

Matthew 15:10-11

Problem: ¹⁰ After Jesus called the crowd to Him, He said to them, "Hear and understand. ¹¹ It is not what enters into the mouth that defiles the man, but what proceeds out of the mouth, this defiles the man." These verses are used to indicate Yeshua did away with the dietary instructions.

Solution: Verses:1-3 - Then some Pharisees and scribes came to Jesus from Jerusalem and said, ² "Why do Your disciples break the tradition of the elders? For they do not wash their hands when they eat bread." ³ And He answered and said to them, "Why do you yourselves transgress the commandment of God for the sake of your tradition?"

The context of those verses in regard to Yeshua's disciples not performing the ceremonial washing of their hands before eating. This was a "tradition of the elders" that the Pharisees. If one did not wash their hands a certain way and say a specific prayer, then supposedly what went into their mouth via their hands was not clean. This had nothing to do with the dietary instructions of the Creator who declared what was food and what was not food. This was only about man's traditions to make something clean verses what the Creator had already declared as clean. The Pharisees weren't confused about the dietary instructions, they already knew what was clean to eat and what was not, they were questioning why Yeshua's disciples were not following the traditions of the elders. For more on this topic, please see our teaching: [Can We Eat All Things?: 1 Timothy 4.](#)

Matthew 16:18-19

Problem: ¹⁸ And I tell you, you are Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it. ¹⁹ I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven."

There are two things here that are questioned, one is the understanding that Peter is the rock Yahweh builds a new church on; the other relates to binding and loosing and what authority is being given here and what the keys to heaven are.

Solution:

Regarding Verse 18-

Amos 9:11 ¹¹ "In that day I will raise up the fallen [b]ooth of David, And wall up its breaches; I will also raise up its ruins And rebuild it as in the days of old;

Joel 2:32-3:1 It will so happen that everyone who calls on the name of the Lord will be delivered. For on Mount Zion and in Jerusalem there will be those who survive, just as the Lord has promised; the remnant will be those whom the Lord will call. For look! In those days and at that time I will return the exiles to Judah and Jerusalem.

Yeshua is the only rock upon which anything is built, He is the cornerstone, the foundation (The Word). The nation of Israel is the only institution which the prophets mention that God would restore and build back up. There is no mention of any other structure that God would "build" in the "last days" except for the house of Israel.

Regarding Verse 19-

The grammatical construction in the Greek manuscripts is very important to the understanding of the meaning of this instruction. "Shall be having been bound" and "shall be having been loosened". This is very awkward English, but it accurately renders the periphrastic future perfect tense. . It essentially means, "when this judgment is 'bound,' it shall already have been bound in heaven," and "when the judgment is 'to loose' (release), it shall already have been released in heaven." What Messiah was actually saying was, "the judgment which you render shall have already been rendered." Why? Because the Law of Messiah's reign is the Law of Moses. Any loosing or binding must be done in accordance with what has already been decided by God and written in the Law. Thus,

when the elders decide to "bind" in accordance to the dictates of the judgments of the Torah, then heaven has indeed already decided the case and has been "bound." For more on these topics, please see our teachings: [The Church His Model- FAQ](#) and [The Error of Dispensationalism](#).

Matthew 23:1-4

Problem: *"The scribes and the Pharisees sit in Moses' seat. Therefore whatever they tell you to observe, that observe and do,*

This is understood by some to mean to follow what the Pharisees teach, including their oral law and traditions.

Solution: When sitting in Moses' seat, the people were only allowed to read from the Torah. So, Yeshua is saying when they are sitting in the seat and reading from the Torah, do what they say. However, the rest of verse 3 says to not do what the Pharisees do, they teach the Torah in Moses's seat but then do not practice it. For more on this, please see our teaching titled: [The Church: His Model FAQ](#).

Mark

Mark 3:29

Problem: *"but he who blasphemes against the Holy Spirit never has forgiveness, but is subject to eternal condemnation"*

If Yeshua's sacrifice allowed forgiveness of all sins, then how, or what is the "unpardonable sin"?

Solution: *Hebrews 10:26-28 - For if we sin willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins, but a certain fearful expectation of judgment, and fiery indignation which will devour the adversaries. Anyone who has rejected Moses' law dies without mercy on the testimony of two or three witnesses.*

Blaspheming is to "revile" or "despise", so one who blasphemes the Holy Spirit is one who reviles or despises the Spirit of Yah. It does not state that the one who "blasphemed" (past tense) the Spirit never has forgiveness. At one time, we all blasphemed the Spirit because we all hated the Word of God...until we came into the faith, and start growing to love the Word of God. There is a difference between currently being unrepentant and blaspheming the Spirit or hating the Word of God....that person never has forgiveness....and then the person that blasphemed the Spirit but repented, and loves to walk in His Torah just as our Messiah taught and practiced...it is he that has forgiveness. For more on this topic, please see our teaching titled [The Unpardonable Sin](#).

Mark 7:15

Problem: *There is nothing outside a person that by going into him can defile him, but the things that come out of a person are what defile him."*

Many understand this verse to mean Yeshua made all things clean

Solution: There are 2 things with this. 1. The audience Yeshua was speaking to was made up of Jews,

including some Jews who already understood the dietary law restrictions and they were not in question here. 2. The context of the verse is regarding the disciples not washing their hands before eating, a rabbinic tradition not something from the Torah; he was not being accused of breaking the Torah. The rabbinic teaching was that if a person did not wash their hands a certain way before eating, then what was being eaten was not ceremonially clean, thus it would defile them. Yeshua is telling them this is not what defiles a person. For more on this topic please see our teaching titled: [Can We Eat All Things: 1 Timothy 4](#).

Luke

Luke 16:16-17

Problem: ¹⁶ “The Law and the Prophets were proclaimed until John; since that time the gospel of the kingdom of God has been preached, and everyone is forcing his way into it. ¹⁷ But it is easier for heaven and earth to pass away than for one stroke of a letter of the Law to fail.

Many understand these verses to mean once John the Baptist came the law and the prophets no longer applied. The problem lies in the translation of the word “until” and meaning that it ceased once John the Baptist arrived.

Solution:

The Greek may be rendered this way as well: *The law and the prophet **up to** John, since then the kingdom which God evangelizing and all into it forcefully urged.*

The message of this passage appears to be saying you had the Law and the Prophets telling you how to live, act, and warn you about the coming of the Kingdom of Heaven. Then there were no prophets for a time period until John the Baptist, then he arrived and began strongly proclaiming the coming of the Kingdom of Heaven again, the need for repentance and turning back to God and His ways, not man’s ways.

John

John 3:16-17

Problem: *For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life.*

Many misunderstand what the word “believe” means.

Solution: John 3:20-21 - *For everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed. But he who DOES THE TRUTH comes to the LIGHT, that his deeds may be clearly seen, that they have been done in God.”*

Walking as Yeshua walked means walking the same instructions that Yeshua walked (1 John 2:6). This is why ALL Scripture is instructions in righteousness (not just some of it) (1 Timothy 3:16). From a Biblical standpoint, believers are to do what they believe and believe what they do. For more on this topic, please see our teaching titled [Believing](#).

John 13:34-35

Problem: *“A new command I give you. Love one another. As I have loved you, so you must love one another. By this all men will know that you are my disciples, if you love one another.”*

Many use this verse to show that Yeshua added to the Torah and what He commanded was different from what was in the Torah.

Solution: *Leviticus 19:18 - “Do not seek revenge or bear a grudge against one of your people, but love your neighbor as yourself. I am the LORD”*

Yeshua is simply expounding, further explaining the commandment already given in the Torah. If Yeshua added to the Torah, then He sinned (Deuteronomy 4:2). To review this, please see the teaching, [A New Command](#).

Acts

Acts 10:15

Problem: ¹⁵ *And again a voice came to him a second time, “What God has cleansed, no longer consider unholy.”*

Many understand this to be saying God has now made all food clean, the dietary laws no longer exist.

Solution: *Acts 10:28* ²⁸ *... But God has shown me that I should not call any man impure or unclean.*

The vision Peter had was about not disassociating with Gentiles or considering them unclean. This had nothing to do with food. For more on this topic, see our teaching: [Acts 10: Peter’s Vision](#).

Acts 15 Overall

Problem: Many understand Acts 15 to be teaching against circumcision and whether we need to follow the law of God, the Torah.

Solution: We need to understand what parties are involved in this debate and what the topic of the debate is really about. **The parties involved are:** **1) The Circumcision Party** (must be circumcised in order to be saved – identified in verse 1) **2) Jerusalem Council** (first century church leadership – identified in verse 4) **3) Believing Sect of the Pharisees** (Believers saved by faith and thus they know they cannot be saved by keeping the Law, but they still keep the Law out of obedience - just like Paul, also a Pharisee. – identified in verse 5) and **4) New Gentile Converts** (This group has recently come into the faith but many are still deep into their pagan false god worship traditions per verse 20. - identified in verses 7, 12, 14, 17-20, 23). **The debate is about** whether the Gentiles should be keeping the Law of Moses as a means to salvation (vs. 1) or be keeping the Law of Moses as a matter of obedience as a result of faith (vs. 5). The debate is between one of these two choices. No one suggests anywhere in chapter 15 or even throughout the rest of scripture that there is a third option in which the Law of Moses has been abolished, in whole or in part. For more on this topic and others in Acts 15, please see our teachings titled: [Acts 15: Obedience or Legalism?](#), [Circumcision: The Eternal Sign](#) (2-part series), and [Meat Sacrificed to Idols](#).

Acts 15:18-20

Problem: ¹⁸Known to God from eternity are all His works. ¹⁹Therefore I judge that we should not trouble those from among the Gentiles who are turning to God, ²⁰but should write to them to abstain from the things polluted by idols, and from sexual immorality, and from what has been strangled, and from blood.

It is often taught that the only thing the Gentiles have to do are these 4 things.

Solution: Verse 21 - ²¹For from ancient generations Moses has had in every city those who proclaim him, for he is read every Sabbath in the synagogues.”

The first thing the new converts had to do was to stop following the pagan practices associated with worshiping other gods (the 4 things). They would then learn how to live by going to the synagogue on the Sabbath in order to learn the law of God so they could then properly worship Him and live according to His ways, not man's ways. Verse 20 is straight out of the Law of Moses (Leviticus 17:12-16; Deut. 32:17). For more on this topic please see our teaching [Acts 15: Obedience or Legalism?](#).

Acts 20:7

Problem: *On the first day of the week, when we were gathered together to break bread, Paul talked with them, intending to depart on the next day, and he prolonged his speech until midnight.*

Many use this verse to defend having Sunday as the “new” Sabbath.

Solution: Verse 6 - *But we sailed from Philippi after the Feast of Unleavened Bread, and five days later joined the others at Troas, where we stayed seven days.*

Verse 6 needs to be looked at for context and the time frame. We note that the Feast of Unleavened Bread has just occurred. This means we are now in the timeframe of the “counting of the Omer”, or “Counting of Weeks”, before Shavuot/Pentecost (Leviticus 23:4-6, 15). The Counting of Weeks involves counting out 7 Sabbaths. So, back to verse 7, if we go to the Greek where verse 7 says “first day of the week”, the Greek says, actually...mia ton sabbaton. The Greek word mia means “one,” not “first” ... it is the Greek word ‘protos’ that means “first,” which is not present in the text ... we cannot make it say something that it does not. It actually translates as “one of the Sabbaths”. Plural. Not “First day of the week”. Singular. The word ‘day’ does not even exist in the Greek, making it all the more difficult to understand the translation being “first DAY of the week”. When connecting this back to verse 6 we can better see what is going on and the timing makes more sense as they were counting the Sabbaths for the counting of the Omer, not the first day of the week. For more on this topic, please see our teaching [The Sabbath Day](#).

Romans

Romans 6:14

Problem: ¹⁴For sin shall not be master over you, for you are not under law but under grace.

This verse is used by many to say the Law of God, the Torah no longer applies to us.

Solution: *Romans 6:8-9 - Now if we died with Christ, we believe that we shall also live with Him, knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him.*

Therefore, according to the context related to not being “under the law” we learn that both sin and death do not have dominion over us. Sin and death are no longer over us...at least according to the context at hand. So, Paul is not teaching that we are no longer under the Law of God, but instead, is teaching that we are not under the “Law of Sin and Death”. For more on this topic, please see our teachings [Don't Be Under the Law](#) and [Pauline Paradox 4: Which Law Paul?](#)

Romans 7:6

Problem: *But now we have been released from the Law, having died to that by which we were bound, so that we serve in newness of the Spirit and not in oldness of the letter.*

This is understood by many to mean that we are no longer under the law, that we are dead to the law.

Solution: *Romans 6:10-12 The death he died, he died to sin once for all; but the life he lives, he lives to God. In the same way, count yourselves dead to sin but alive to God in Christ Jesus. Therefore do not let sin reign in your mortal body so that you obey its evil desires.*

With closer examination of the context, we see he is referring to the law of sin and death - disobedience. What have we truly died to? The law? Or the law of sin and death? Was it the law that bound us? Or was it our sin? Compare what is said in Romans 6:10-12 shown above. It is to sin that we are to die to. Sin. That which is defined as breaking God's law in 1 John.

1 John 3:4 Everyone who sins breaks the law; in fact, sin is lawlessness.

All too often, because Paul lets the context determine what law he is referencing, people mistake him for meaning the law of God instead of the law of sin and death. This cannot be stressed enough. Simply because Paul lets the context determine what law he is referencing, people mistake him for meaning the law of God instead of the law of sin and death. For more on this topic, please see our teaching titled [Walking in the Spirit](#).

Romans 10:4

Problem: *For Christ is the end of the law for righteousness to everyone who believes.*

Many use this verse to say that Paul is saying that Christ did away with the Law, saying that Yeshua brought it to an end, thus saying He is the end of the Law. However, if this is the case, then Paul himself is contradicting the very words of Christ in Matthew 5:17-18 where Yeshua tells us he did not come to abolish (bring an end to, get rid of) the law.

Solution: Here in verse 4, Paul is simply saying that Christ is the end of the law similar to the end zone of a football field, meaning He is the goal of the law. He is the living example of that which we strive for. Just like Revelation is the end of the Bible, Christ is the end of the law. And just as Revelation didn't do away with all of the rest of Scripture, Christ didn't do away with the Law. The Greek for "end" is Telos. It can also carry the meaning of end by way of being the goal. For more on this topic, please see our teaching [The Prayer of Salvation](#).

Romans 13:1-7

Problem: *Let every person be subject to the governing authorities. For there is no authority except from*

Elohim, and those that exist have been instituted by Elohim.

When we read Romans 13, it has been interpreted that we are to submit ourselves to any random government.

Solution: While we do promote being a good citizen in the eyes of a secular government, it is not likely that Paul was only speaking of governments that teach and obey the Torah. There are a few things to look at.

1.) All prophets and teachers must be tested to the Torah. If they add or subtract from the Torah (Deuteronomy 4:2, 12:23) then they are to be considered false.

2.) Romans 13:3 tells us the rulers ought to do good. What is good or bad (sin) is defined by the law of God, the Torah (i.e. 1 John 3:4).

3.) We are to do what is “good” and “good” is defined as obedience to the law of God (Torah). The leader put into place by YHWH also carries a “sword.” The “sword” in Scripture metaphorically refers to the “Word of God” in judgmental action (see Hebrews 4:12). Leadership must be following the Word of God for us to submit to them. Until that day, we should strive to obey the governments where they do not force us to break the Torah. For more on this, please see our teaching titled: [Subjecting Ourselves to Government Authorities](#).

Galatians

Galatians 3:25

Problem: *But now that faith has come, we are no longer under a tutor.*

Many assume he is referring to the law of Moses here.

Solution: *Romans 6:14-15 - For sin (breaking the law - 1 John 3:4) shall not be your master, because you are not under law (the curse), but under grace. What then? Shall we sin (break the law) because we are not under law (the curse) but under grace? By no means!*

The tutor came after the law as a result of our disobedience to the law. Thus the curse of the law (the tutor, the penalty of death) came because of disobedience to the law (of Moses). So it is the curse of the law, as mentioned in verse 13, that we are no longer under as mentioned in verse 25. The focus of tutor was to point us to Christ who would deliver us from it. Remember, Christ IS the Word. The law, Torah, is a part of the Word. He didn't come to do away with part of Himself. He came to do away with our disobedience. He's saying "just because you are not under the penalty breaking the law, should you abuse the gift of grace and break the law anyway? By no means! For more on this topic please see our teaching [The Tutor](#).

Galatians 5:1, 4

Problem: *¹It was for freedom that Christ set us free; therefore keep standing firm and do not be subject again to a yoke of slavery. ... ⁴You have been severed from Christ, you who are seeking to be justified by law; you have fallen from grace.*

Some teach that Christ freed us from the law of God.

Solution: *Psalm 119:44-45 - So I will keep Your law continually, Forever and ever. And I will walk at liberty, For I seek Your precepts.*

James 1:25 - But one who looks intently at the perfect law, the law of liberty, and abides by it, not having become a forgetful hearer but an effectual doer, this man will be blessed in what he does.

The law is liberty. The law is the Word of God. Christ is the Word of God, thus, Christ is freedom. James agrees with Psalm 119, also stating that the law of God is freedom. So our Messiah did not free us from the law of God. He came to free us by teaching us to follow the freedom of the law of God because that is also what he practiced and what he taught as our example. Christ is freedom because He brings us into the Law of God, because the Law of God is freedom. The law is freedom, and thus, doing anything different than the same law that Psalm 119 describes is bondage. Paul is teaching against the Pharisee understanding of circumcision being part of the salvation process, something that Paul, as a Pharisee, also used to preach (verse 11). If circumcision is being kept for salvation, then, of course, it negates grace and it becomes bondage instead of freedom. For more on this topic, please see our teaching titled [Why Is Christ Freedom?](#)

Galatians 5:18

Problem: *But if you are led by the Spirit, you are not under the law.*

It is often misunderstood that this verse is stating if you are led by the Spirit of God then you are no longer under the law of God.

Solution: *Ezekiel 36:26-27 - I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh. ²⁷I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do them.*

Romans 8:2 - Because through Christ Jesus (Yeshua) the law of the Spirit who gives life has set you free from the law of sin and death.

Remember, that going after God's law is the whole purpose of the Spirit of God, being spiritual is going after God's law (Ezekiel 36 & Romans 8:2). We are no longer under the law of sin and death, but instead, we go after God's law as being led by the Spirit. This is also what Galatians 5:18 is about; the same thing! We are led by the Spirit and thus we are no longer under the law of sin and death. For more on a related topic, please see our teachings titled [Walking in the Spirit](#) and [Don't Be Under the Law](#).

Colossians

Colossians 2:16

Problem: *So let no one judge you in food or in drink, or regarding a festival or a new moon or sabbaths, which are a shadow of things to come, but the substance is of Christ.*

Some read this verse then say, "You don't have to let someone judge you because you're not following the Sabbath on Saturday now. Now it's all about following Christ"

Solution: *Colossians 2:8 - See to it that no one takes you captive through hollow and deceptive philosophy, which depends on HUMAN tradition and the basic principles of this world rather than on Christ.*

Colossians 2:16 is actually Paul encouraging the believers to not let people judge them because they ARE

observing the right day as found in the instructions of the Lord. We must not forget the instructions of Paul just 8 verses before in Colossians 2:8, it's the context...The instructions of the Lord are not even close to being hollow and deceptive philosophy, which depends on human tradition and the basic principles of this world. For more on this topic please see our teachings: [Colossians 2](#), [Brit Hadasha Series part 3: Nailed to the Cross](#), and [The Sabbath Day](#).

James

James 2:14-26

Problem: verse 24 - *You see that a person is justified by works and not by faith alone.*

Some believe James is saying salvation comes only by faith AND works.

Solution: Reread verse 24, it is not saying anything about salvation. This subject of this verse is justification, being shown as righteous. According to Deuteronomy 6:25 righteousness is observance/walking in/obeying the Torah. James identifies this as the "works". One is not saved by what they do. One is saved by faith as explained Ephesians 2:8-9 and Romans 4:5. What one does, their works, proves their faith. Thus, if someone has no works in their "faith," then that faith is dead. As we often say, "Faith is the root. Obedience is the fruit."