

MISHNAH (ORAL TORAH)..TALMUD TORAH DICTATED

The Torah (first five books of the Old Testament), minus Deuteronomy, were **DICTATED** to Moses by Yahveh HIMSELF. Moses was not inspired to write what he wrote. Yahveh dictated the words to Moses and he wrote them down. The book of Deuteronomy was not dictated by Yah to Moses. Moses spoke those words to the second generation Israelites just before they entered into the promised land as a reminder of their past. He summarized everything so they could see that following Yah was the answer to everything in the Promised land. That is the reason the Torah and the Prophets is so important, far more important than any other part of our Bible. That is why it is called the footing/foundation of the WORD OF YAHVEH. It wasn't the opinion of Moses that was written down, it was the actual word of Yah written down in what is called Paleo Hebrew (square Hebrew), the first ever language written. There are no other scrolls (five books) that were dictated by Yah. It's significance cannot be overrated. If you have no other written word, the Torah will guide you to salvation through faith in our Almighty, just as it did Abraham, Isaac, and Jacob. In the Torah all the instructions ever needed were set down for us. The Torah is the dictionary for the Re-newed Testament.



All the books in our Bible, other than the torah and prophets, were written by men and women **INSPIRED** by Yahveh's Holy Spirit. **Each of those (over 40) individuals wrote the epistles', letters, psalms, proverbs, acts, etc., INSPIRED by the Holy Spirit, not DICTATED TO BY YAHVEH.** There is a huge difference between dictation and inspiration. It is similar to hearsay compared to eye witness. The writers of the books other than the Torah, each had their own personality or trait that was inspired by the Holy Spirit. As individuals, they wrote of their personal experiences and encounters from their perspective, guided by the HOLY SPIRIT. Please keep this in mind when reading the Bible, it is a major key to understanding the Bible.

As you read these books/letters you will see the personalities of these individuals show up in the words written. They all have slightly different ways of doing and perceiving things. Let me give you an example of what I mean. Let's say we all went to a football game. At the end of the game we are all asked to write a summary of the game we witnessed. All those in attendance saw the same game but from perhaps different angles. Some are very interested in the details of the game, while others were more interested in people watching. Some rooted for the winning team, and some for the losers. Some like the uniforms, some liked the half-time show. Can you see where I'm going yet? If all of those people now sat down and wrote a summary of the game, they would all come up with various descriptions of the events that took place, even though they would all know the end score of the game, and who won. The gist of the summaries would all be the same, but the descriptions would vary. Everyone at the game saw the same thing, but wrote it down from different

perspectives. If you keep that in mind when reading the Bible, it will help tremendously.

We must always remember that the Bible as we know it originated in Hebrew, was translated into Greek, then from Greek into Latin, then from Latin to German, then into English. It's easy to see why there is so much confusion.

We must always keep in mind what Isaiah said so well in, **Isa. 28:9-10** *"To whom would He teach knowledge, And to whom would He interpret the message? Those [just] weaned from milk? Those [just] taken from the breast? "For [He says], 'Order on order, order on order, Line on line, line on line, A little here, a little there.'"*

When the Old Testament (Tenakh) remained in Hebrew, its availability was strictly limited to the Jews; when it was translated into Greek it became the possession of the world. This book (scroll), became known 400 years before Yeshua came to this world.

For people who find it hard to understand parts of the Bible, the following applies. ***"When your eating fish and you come across a bone, do you throw away the entire fish because of a bone;"***? You put the bone on the side of the plate and leave it there while you go on enjoying your meal. This is what we must do with our Bible. When we come across a passage we don't understand, we put it to the side while we enjoy the rest of it. Then we check it out.

The Jews were the living oracles that we were supposed to learn Torah from. The written Torah is the written oracle from which we are to learn. Rom. 3:1-2,

To properly understand the true Hebrew meaning in any given scripture, we must understand context. Most people don't really understand context, so I will use a brief illustration below to make it clearer. I will use the illustration in regards to my favorite sport, and I believe most will be able to fully comprehend what "context" is through this example.

Eg.. Let's say that I own 4 trucks. A mini-van, a half-ton 2 wheel drive, a 3/4 ton 4x4, and gravel truck. (This coincides with the four uses of the word law).

Now, let's say I phone up my friend and tell him that next week I am going big game hunting in the backwoods country of Swan Hills. During the conversation I tell my friend that I need to get my truck ready and loaded up with all my gear so that I can get way back in the bush to where I want to set up camp and hunt.

Now, I own 4 trucks, which truck would I be talking to my friend about? It could be any of four trucks, but which would make the most sense? It's not likely that I would take my mini-van back in the bush to go hunting. I could take perhaps my 1/2 ton 2 wheel drive, but if you recall I said I was going into the back country, which, if you think about it, would reveal that it is probably rough, muddy, off-road country that is hard to get to. Obviously I wouldn't be taking my gravel truck in the back country. So what does that leave me with? Without having to say a word to my friend about which truck I'm taking, he would automatically assume that I am taking my 4 wheel drive. This is how we are to comprehend the scriptures, keeping things in context.

The Bible itself mentions certain religious books that are not included in the books of the bible. The following are some examples:

The Book of the Wars of Yahveh	Num. 21:14
The Book of Yashar the Upright	Josh. 10:13, 2Sam. 1:18,
The Book of the Chronicles of King David	1Chr. 27:24
The Words of Nathan the prophet	1Chr. 29:29
The Words of Gad the Seer	1Chr. 29:29
The Prophecy of Ahijah the Shilonite	2Chr. 9:29
The Visions of Iddo the Seer	2Chr. 9:29, 12:15
The Book of the Kings of Israel and Judah	1Chr. 9:1, 2Chr. 27:7, 35:27, 36:8
The Book of the Kings of Judah and Israel	2Chr. 16:11, 25:26, 28:26, 32:32
The Book of the Kings of Israel	2Chr. 20:34, 33:18
The Decree of David, King of Israel, and the Decree of Solomon his Son	2Chr. 35:4
The Words of Samuel the Seer	1Chr. 29:29
The Words of Shemaiah the Prophet	2Chr. 12:15
The Words of Jehu the son of Hanani	2Chr. 20:34
The Deeds of Uzziah by Isaiah the Prophet	2Chr. 26:22, 32:32
The Chronicles of Hozai (Seers)	2Chr. 33:19

We have the common four gospel accounts: Matthew, Mark, Luke, and John, but there were obviously others who wrote about the life of Messiah. Luke confirms this in Luke 1:1-3. Paul quoted Yeshua in Acts 20:35, saying: "It is more blessed to give than to receive", yet these words are not found in any gospel account. It could be that Paul was quoting from another religious book that was available at that time.

One Book that is commonly talked about yet not in the bible, is the Book of Enoch. Some of the words found in it are duplicates of what was spoken in various verses of the bible, yet some things are completely out to lunch. The Book of Enoch (Enoch 7:12), talks about giants supposedly 450 feet tall (300 cubits). The Talmud makes even more foolish statements as in Og (who was one of the remnants of the giants), being several

miles tall! According to the Book of Enoch, *“these giants devoured all which the labors of men could produce, until it became impossible to feed them; then they turned themselves against men, in order to devour them”* (Enoch 7:13). We are told this is why the flood came, to keep them from eating up everyone, including Noah and his family.

The Book of Enoch has many claims/facts in it, but they are not truthful, that is the obvious reason it was not included in the Canon of the bible. These stories and data have proven to be nothing more than myths and distorted stories which cannot be accepted in any form.

On the other side of the coin we have the book of Messianic's (Hebrews) that is very questionable in regards to its authenticity. Many question the contents of this book because it seems to contradict the common flow of the rest of the canon. I believe whoever translated it added and changed some things for personal reasons.



EXPLANATION OF THE OLD (EARLY) TESTAMENT LAW/TORAH (TANAKH) WHEN WAS THE TORAH WRITTEN?

Always keep in mind that Yah dictated the Torah to Moses, as mentioned earlier. There are many ideas on exactly how this came about, the following is one idea worth considering.

Some people think that Moses wrote the entire Torah all at once. I am lead to believe that Moses wrote the Torah in sections. The first part of the Torah was written down and given to the first generation that left Egypt. This would include the books of Genesis, Exodus, Leviticus, and Numbers 1-25. In order for the priests to perform their duties, they obviously had to have a manual. Exodus contains instructions regarding the building of the Tabernacle. Leviticus explains what types of sacrifices were required and details how these sacrifices were to be offered. When this first generation died in the wilderness, a second generation of Israelites was born. The books of Numbers and Deuteronomy were written to address this second generation. Some commands that were given in Exodus and Leviticus are repeated in the books of Numbers and Deuteronomy. Moses understood the importance of teaching the Torah to the next generation. It is the job of every parent to teach their children Yah's Word. **Deut. 6:7a** says, ***“and you are to teach them carefully to your children...”*** **2Tim. 3:14-15** says, *“But you, continue in what you have learned and have become convinced of, recalling the people from whom you learned it; and recalling too how from childhood you have known the Holy Scriptures, **which can give you the wisdom that leads to deliverance** through trusting in Yeshua the Messiah.”* Young Timothy probably learned Torah from his Jewish mother and grandmother. Again we see the value of teaching God's Word to our children.

WHERE WAS THE TORAH KEPT?

The Torah was kept in the heart of Israel, the Torah was kept in the Most Holy Place. **Deut. 31:24-26** says, *“Moshe kept writing the words of this Torah in a book until he was done. When he had finished, Moshe gave these orders to the Levites who carried the ark with the covenant of YHVH: **‘Take this book of the Torah***

and put it next to the ark with the covenant of YHVH your Elohim, so that it can be there to witness against you.” The Torah was placed next to the ark of the covenant.

What was placed inside the ark?

Hebrews tells us that Aaron’s rod, some manna, and the stone tablets were placed inside the ark.

QUESTION: Why wasn’t the Torah placed inside the ark? Deut. 31:26 says it was placed beside the ark to serve as a witness against Israel. Yah’s covenant with Israel was contained inside the ark on the stone tablets. The Torah served as a contract explaining how this covenant would be fulfilled. But the people were not faithful to the covenant, so the Torah testified to the people’s unfaithfulness.

QUESTION: If the Torah was located in the Most Holy Place, then how much human contact did it have? Remember that the high priest could only enter the Most Holy Place once a year on Yom Kippur. So if the Torah only had one visitor a year, then how did the priest know how to perform their duties? Was there more than one Torah? Were there copies of the Torah? **Deut. 17:18-19** says, *“When he (the king) has come to occupy the throne of his kingdom, is to write a copy of this Torah for himself in a scroll, from the one the cohanim and the Levites use. It is to remain with him, and he is to read in it every day, as long as he lives; so that he will learn to fear YHVH his Yah and keep all the words of this Torah and these laws and obey them.”* From this text we learn that the king had his own personal copy of the Torah. The king got his copy from the one the priests use. I believe we can safely conclude that the priests had a working copy of the Torah. How else would the priests know how to perform their duties if they didn’t have a copy of the Torah.

QUESTION: When was the Torah read? When did the people hear the Torah?

Deut. 31:9-12 says, *“Then Moshe wrote down this Torah and gave it to the cohanim, the descendants of Levi who carried the ark with the covenant of YHVH, and to all the leaders of Israel. Moshe gave them these orders: ‘At the end of every seven years, during the festival of Sukkot in the year of sh’mittah (release), when all Israel have come to appear in the presence of YHVH at the place he will choose, you are to read this Torah before all Israel, so that they can hear it. Assemble the people- the men, women, the little ones and the foreigners (Gentiles) you have in your towns-so that they can hear, learn, fear YHVH your God and take care to obey all the words of this Torah.’”*

Every seven years the entire Torah is to be read at the Feast of Tabernacles. Notice how God even includes the Gentiles in this public Torah reading. Besides the Torah being read every seven years, I feel lead to believe that the priests also taught the people during the rest of the year. The Torah is Israel’s constitution. How many citizens don’t know their own constitution by heart? When issues of law came up between two Israelites, it was often taken to a judge who was trained in the law (Exod. 18:20-23). The Torah addressed every avenue of life. If there were any grey areas, then a priest or a judge would look into the matter themselves.

The Old Testament consisted of three scrolls Torah, N’Viim and K’tuvim. When Yeshua referred to the scriptures, whenever He spoke in the Renewed Testament, He was referring to only the Old Testament. That’s all that existed in His time.

By the time Yeshua came along, the Jews had divided the Old/Early Testament into the following three scrolls:

THE LAW OF MOSES The law of Moses included the five books of Moses: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, that the Hebrews called “Torah”. The first five books of the Old Testament are called the “Books of Moses”. These books were originally called the “Septuagint”, from the Latin word “septuaginta”, meaning 70 (LXX) because it was said that 70 elders from Israel translated the original Hebrew text into Greek. These five books of Moses are also known as the “Pentateuch”.

THE PROPHETS The books of the prophets referred to all of the books of the Prophets the Hebrews called “N’viim”. The following is an example of Yeshua referring to the books of the prophets in the Old Testament. **Luke 24:27** *“And beginning with Moses and with all the prophets, He explained to them the things concerning Himself in all the Scriptures.”*

THE PSALMS AND PROVERBS The books of the Psalms and Proverbs referred to all the Psalms and Proverbs etc., in the remainder of the 39 books included in the Old Testament. These were called “K’tuvim” by the Hebrews.

In Luke Yeshua explains about the Old Testament. **Luke 24:44** *“Now He said to them, “These are My words which I spoke to you while I was still with you, that all things which are written about Me in **the Law of Moses and the Prophets and the Psalms must be fulfilled.**”* The Law of Moses, and the Prophets and the Psalms are the three scrolls, which together were the complete Old Testament. The Old Testament and the Renewed Testament both tell one story. The Old Testament points to the New, it tells “what is going to happen”, and the Renewed Testament tells what “did” happen. Put another way; “the New is in the Old contained; the Old is by the New explained”.

Most Believer's don't truly appreciate that the Torah was given to Israel after they came out of the bondage of Egypt. It was after they were set free that Yah presented to them His Torah in writing. First He delivered them, and then He taught them. This fact is very important if we are to properly understand the

relationship between the Torah and salvation. If Yah had given the written Torah to the Israelites before He set them free, some would think that through following the Torah they receive salvation. This of course is not true. Redemption cannot be received by following, or being obedient to Torah. They were first to be obedient and leave the dark so they could enter into the light of Torah. The Torah was not supposed to provide salvation through obedience, but to teach the nation how to properly enjoy their new found freedom in the Word. They were to enjoy their deliverance from the bondage of darkness. They were to enjoy their new life with the Holy One Of Israel. They, as a community, were to learn how to follow the Torah as a community of Believers, and stay within the boundaries of the harness, to appreciate their freedom to its fullest.

OLD (EARLY) TESTAMENT

The Old Testament is divided into three sections. The Old Testament is the foundation of our Bible. You cannot be a Believer and reject the words of the Old Testament; that would be blasphemy in the eyes of Yahveh.

The first part of the Bible consists of the first five books which were dictated to Moses; it was the job of Moses to write down about creation, the Exodus of the people, and the formation of Yahveh's laws. That is why Moses received the Ten Commandments. The Ten Commandments are without dispute the footing (foundation) of the entire Bible. Without them you have nothing!

The second section of the Old Testament was by the Prophets (minor and major); their job was to reveal the relationships between the blessings and curses Moses explained in detail in the first part, and the impact of obedience or disobedience to the books of Moses containing the Law. It was their job to prophesy and help explain the importance of keeping the Law.

The third part of the Old Testament was the writings and instruction of the personal application of the law. These writings also explained the importance of the Law. This portion included the Psalms and Proverbs.

Yeshua often said ***"But I say to you"***, so that there would be no confusion in regards to the interpretation of the Old Testament. He said this so the people would understand Him clearly, and not put too much emphasis on other peoples words. Others had said things in the past that made it confusing. (Matt. 5:21, 27, 31, 33, 38, 43.)

MISHNAH (ORAL TORAH)..TALMUD

The following is a very brief explanation about oral Torah. When I use the term "Torah" I am usually referring to those teachings contained in the first five books of the Bible. Or I can refer to any Biblical instruction, including New Testament texts, as "Torah." The Torah has a broad range of meanings as well as a narrow definition. If you were to ask an orthodox Jew what is the Torah, he may give you a different answer. He would first talk about the written Torah, but then he would include in his definition the oral Torah.

History of the Oral Torah

The oral Torah was compiled and written down in a document called the Mishnah. Over the next few centuries, additional commentaries elaborating on the Mishnah were written down in Jerusalem and Babylon. These additional commentaries are known as the Gemara. The Gemara and the Mishnah together are known as the Talmud. This was completed in the 5th century C.E.

Rabbi Hayim Halevy Donim in his book "To Be a Jew" has this to say about the oral Torah: "By Torah is also meant the Oral Torah 'which Moses received at Sinai, and transmitted to Joshua, and Joshua to the Elders, and the Elders to the Prophets, and the Prophets to the Men of the Great Assembly...' The Oral Torah included the finer points of the commandments, the details of the general principles contained in the Scriptures and the ways by which the commandments were to be applied."

Yah gave Moses the written Torah, and to accompany the written Torah it is believed that Yah also gave Moses an oral Torah. This oral Torah was verbally passed down to Joshua, and Joshua verbally passed it down to the Elders, and the Elders to the Prophets, and the Prophets to the Men of the Great Assembly. By the year 200 CE this oral Torah which had been transmitted through memory was now put in writing. The first piece of writing is called the Mishnah.

Definition and Explanation of Mishnah

The name "Mishnah" comes from a Hebrew root meaning to teach by repetition. The Hebrew root "ShNH" means "to repeat," and refers to memorization by repetition. "Mishnah" therefore has the sense of "that which is memorized". It was the first of several Rabbinic documents written between the 2nd-7th centuries CE that contained the oral Torah.

The Mishnah has six sedarim (divisions) each containing subdivisions known as tractates. Each tractate is divided into chapters. These are the different sedarim (divisions) with their tractates (subdivisions):

- Zera'im "Seeds": 11 tractates...deals mostly with portions of crops and foodstuffs that must be set aside for the Priests and poor, etc.,
- Mo'ed "Festivals": 12 tractates...the weekly Sabbath and the cycle of annual festivals.
- Nashim "Women": 7 tractates...concerning marriage, divorce, etc., including laws of oaths.
- Neziqin "Torts": 10 tractates...this section covers the full range of civil and criminal laws
- Qodashim "Sacred Things": 11 tractates...about the Temple and sacrificial worship

- Tohorot "Purity": 12 tractates

Some pro-Mishnah people will argue that the Torah doesn't define some commands. The Torah will sometimes introduce a command, but the Mishnah will define that command. For example, the Torah says we are not to work on the Sabbath, but it does not define "work." The oral Torah defines work. Here is what is prohibited on the Sabbath according to the oral Torah: 1) Sowing 2) Plowing 3) Reaping 4) Binding sheaves 5) Threshing 6) Winnowing 7) Selecting 8) Grinding 9) Sifting 10) Kneading 11) Baking 12) Shearing wool 13) Washing wool 14) Beating wool 15) Dyeing wool 16) Spinning 17) Weaving 18) Making two loops 19) Weaving two threads 20) Separating two threads 21) Tying 22) Untying 23) Sewing two stitches 24) Tearing 25) Trapping 26) Slaughtering 27) Flaying 28) Salting meat 29) Curing hide 30) Scraping hide 31) Cutting hide up 32) Writing two letters 33) Erasing two letters 34) Building 35) Tearing a building down 36) Extinguishing a fire 37) Kindling a fire 38) Hitting with a hammer 39) Taking an object from the private domain to the public, or transporting an object in the public domain. (Mishnah Shabbat, 7:2)

Here is another example. Exodus 12 Yah commands the eating of roasted lamb at Passover, but it doesn't explain how one is to roast the lamb. The oral Torah explains how one is to roast the lamb. The Mishnah says that one pomegranate stick is to be inserted length wise into the cavity and another pomegranate stick is to run across the chest. According to Exodus 12:9 the lamb was not to be boiled. A pomegranate stick was used because it was a drier wood. Other types of wood contained more moisture and when the lamb was being roasted, the moisture from these woods could cause the lamb to be boiled thus breaking the commandment. There are other examples of the oral Torah clarifying the written Torah.



Problems with the Mishnah

How was the Mishnah passed down? What is the problem with oral transmission? Remember the game "operator?" The oral Torah was written down hundreds of years after the original event. When something is orally passed down from one generation to another, it has the chance of becoming distorted and corrupted.

QUESTION: When is the greatest level of accuracy with oral transmission? The greatest level of accuracy occurs when something is orally transmitted then immediately written down (like oral dictation). Before the New Testament was written, it was passed along orally. The teachings of Yeshua were orally taught from one believer to another. Then about 20-40 years later, Messiah's teachings were written down. Unlike the Mishnah the New Testament was written by those individuals who were first hand witnesses. **1John 1:1** *"What was from the beginning, what we have heard, what **we have seen with our eyes**, what we beheld and our hands handled, concerning the Word of Life"* John saw, heard, touched, and experienced Messiah. John, and the Renewed Testament writers, took it upon themselves to write the account of the life and teachings of Messiah. **Luke 1:1-2** says, *"Dear Theophilos: Concerning the matters that have taken place among us, many people have undertaken to draw up accounts based on what was handed down to us by those who from the start were eyewitnesses and proclaimers of the message."*

QUESTION: What if the gospel accounts were orally transmitted from one believe to another over a period of 500 years, and then were written down? How accurate would these accounts be? How many "extras" could have been included? This is the problem with the Mishnah. Too many years transpired from the original event (that can't be Biblically proven or verified) at Mt. Sinai till it was written down by the "Men of the Great Assembly."

Responding to the Mishnah

How did the religious groups of the first century (Messiah's time) respond to the oral Torah? The leading religious group, the Pharisees, considered the oral Torah authoritative and inspired. The Sadducees, however, rejected the oral Torah and said it was not authoritative or binding.

QUESTION: How should believers respond to the Mishnah? I do not consider the Mishnah authoritative or inspired by Yah. There are some things we can learn from the Mishnah, but the Bible is my final authority for

faith and practice. There is also strong Biblical evidence that Yah did not give an oral Torah: **Deut. 31:9** says, "So Moses wrote down this Torah." Deut. 31:24 says, "After Moses finished writing in a book the words of this Torah from beginning to end." (also Exod. 20:1, 21:1 & 24:3-4)

Looking for spiritually inspired writings in the Talmud, Mishnah, Zohar, or Cabala is like looking for a needle in a hay stack. There may be some nugget there somewhere, but the effort involved to find it is not worth the trouble. Possibly, for those who know everything there is to know about the Torah, those books could be researched, but what person exists that knows everything about the Torah? I strongly believe that the time and effort spent reading those Talmudic type writings could benefit much greater if it was spent learning the Biblical scriptures. Of this I have no doubt.

Moses wrote everything down, and nothing was left out. Scripture tells us not to add to what has been written (Deut. 4:2 & Rev. 22:18). Nowhere in the written Torah is there any mention or allusion to an oral Torah. God is always giving us instruction to be careful to observe the things written in the book of the Torah (Joshua 1:7,8 & 23:6).

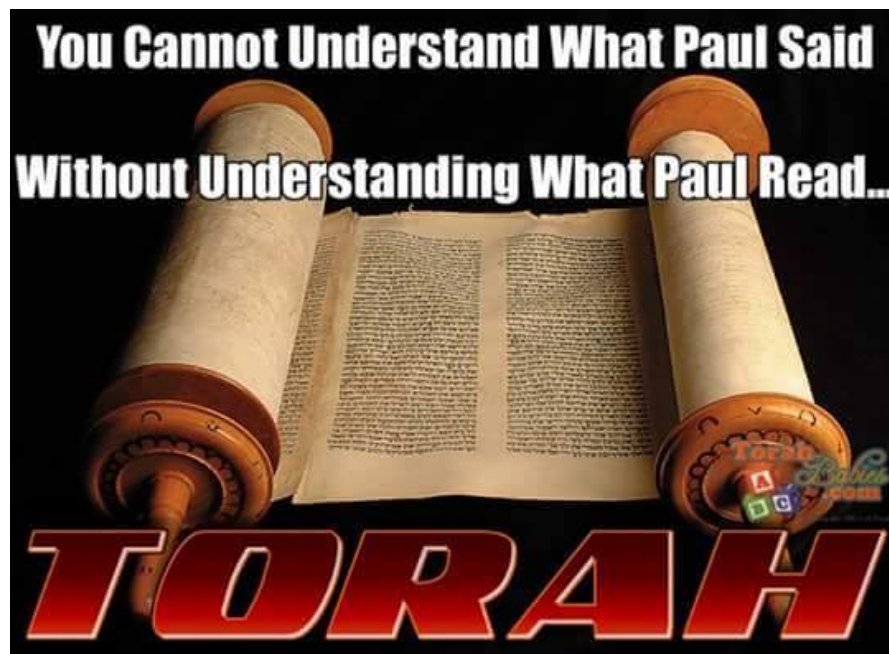
If there was an oral Torah then why don't any of the prophets (Isaiah, Jeremiah, Daniel) or even King David or Solomon make reference to it? I believe the oral Torah is a Rabbinic fence placed around the written Torah.

I would like to give our Savior's thoughts on the matter. I believe this is what Messiah was referring to when He said in **Matt. 23:4** "**They tie heavy loads onto people's shoulders but won't lift a finger to help them carry them.**" The Mishnah is an exhausting work. I believe those who wrote the Mishnah already had a legalistic approach to the written Torah.

NEW (RE-NEWED) TESTAMENT

When you get into the Re-newed Testament, like in the Old, the books are not in chronological order as they should be.

What most don't seem to understand is what is commonly incorrectly called the New Testament actually started the moment Yeshua died on the stake at Calvary. His death was required so the adulterous bride (Israel.. those who are overcome by Yah) could be brought back under the law of marriage and receive His covering.



The first section of what is incorrectly called the New Testament includes the Gospels of Messiah. The Gospels are the personal writings of the men who actually walked with Yeshua. They wrote about His life in the flesh.

Then, prior to the Epistles of Paul, came various other books, including the books written by John, Peter, and the brothers of Yeshua, (Jude and James). In these books they explained about the purpose and formation of the church body and continued teaching of the "milk" of the Bible. James explained the very basics of the Bible, which of course put importance on the Old Testament teachings. James, Peter, and John, all walked with Yeshua and taught to "**FOLLOW YESHUA**" through their writings. Peter wrote about "hope". In His first book; He says to follow Yeshua the sinless one. **1Pet. 2:21-22** "*For you have been called for this purpose, since Messiah also suffered for you, leaving you an example for you to follow in His steps, WHO*

COMMITTED NO SIN, NOR WAS ANY DECEIT FOUND IN HIS MOUTH;" Sin was breaking the Law. Peter meant; be as sinless as possible BY FOLLOWING THE LAW, which DESCRIBES WHAT SIN IS. Peter wrote long before Paul came around, Peter walked with Yeshua and truly understood His teaching, yet in most bibles the Book of Peter is after Paul's writings.

DASYD MINISTRY "DO AS YESHUA DID" dasydministry.org Jerry Hennig (Jan/23)
Excerpt from BB Book.