

A Plain White Paper Book Series

A Tale Of Two Covenants

Understanding the Messianic / Hebrew Roots Movement



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The Messianic/Hebrew Roots Movement is a source of consternation and confusion for those who have family members or friends involved in it. There is a fear that the loved one may be “fallen from Grace”...afraid he might have lost his salvation because he now obeys laws from the Old Testament. Some even believe the loved one has shunned the New Testament in favor of the Old. Many are so frightened or aggravated by the change in their loved one that they will not listen to the testimony of their loved one. Even if you don't agree with your loved one's lifestyle change, you can still understand the reason for it.

It is very difficult for folks to watch their loved ones depart from traditional Church doctrines to return to observing the Law of Moses. They watch with perplexity as we worship from Friday sundown to Saturday sundown instead of Sunday, as we replace Christmas and Easter with Hanukkah and Passover, and as we wholeheartedly refuse to eat pork and shrimp. These, and other adjustments, often become the subject of very heated arguments. A common ground of understanding is called for.

Before we begin, let us define God. There are many subtle, rival doctrines about God, so we must understand whom we are talking about from the outset. God is One! The Hebrew word for this is “echad”. It means “first”, “a unit”, and “in one accord”.

The Bible recounts for us throughout that God is Father, Son and Holy Spirit. So, when I speak of God as Father, Son, or Holy Spirit, it is with the understanding that each of these is 100% God. Just as humans cannot be separated into the parts of mind, body and emotions, yet we acknowledge these manifestations in ourselves, we know that each part is 100% us. The same is true with God. Reference to one of God's manifestations is a reference to God in His completeness.

This is important because some Believers do not understand that Jesus is God. Jesus created the earth. Jesus walked among men in the presence of the Father and the Holy Spirit – the three of them together in one accord (See Genesis 18 for the details of God's visit to Abraham in all three of His manifestations). Jesus is not a created being, but the creator and giver of all life.

John 1:3 All things were made by him; and without him was not any thing made that was made.

Jesus' name in Hebrew is Yeshua. The word “Yeshua” in Hebrew is literally “salvation”. It is Strong's number 3444. Anytime you read the word “salvation” in the Bible, you are reading in English the name of the Son of God. It is a complicated story how Yeshua's name evolved into “Jesus”. Moving forward, I will use the name Yeshua. And when I speak of Him, I am speaking of the One Who literally is God and reveals all of God's characteristics and titles, including “almighty God”.

The Bible is the factual history and guaranteed prophecy about a Father and His Hebrew family whose name is Israel. Messianics view the Bible as one cohesive whole, not two separate books or stories with contrary, hostile Covenants. We see the necessity of obedience to all of the commandments, not just some of them. Many Messianics even tear out the blank page between the Old and New Testaments.

Official Church doctrine, from about 1,900 years ago, but actually starting within just decades after Yeshua's ascension, asserts the superiority of New Testament grace over the inferiority of the Old Testament Law. This created a split Bible and is at the base of the debate between Christians and Messianics today. The Church also dismantled certain commandments, while selecting others to stay in tact.

Many arguments are made against observing 100% of God's Laws. Some of the major arguments are:

- Grace is superior to the Law and it negates the Law altogether.
- God gave the Law to the Jews, not the Gentiles.
- God sent Yeshua to earth to do away with the Law meaning the Law was nailed to the cross
- Yeshua said there are only two commandments we need to obey: Love the Lord God with all your heart, soul and mind, and love your neighbor as yourself.
- Yeshua gave a new commandment, not found in the Law, to love one another, proving He intended to abolish the Law.
- Yeshua spent much of His time on earth in conflict with Law observant Jews, teaching them that the Law was no longer necessary.
- Peter's vision proves the Law was abolished
- Acts 15 explains that gentiles are not to be burdened with keeping the Law
- Circumcision is no longer required.
- The Law is passed away, old and obsolete.
- God abolished the Law because it is a source of bondage, a burden and no one can keep it.
- The Messianic Movement teaches salvation and justification by works, not by faith.

Grace Is Superior To The Law And It Negates The Law Altogether

Messianics believe Grace and Law work together. They are not enemies of each other. In fact, grace is a concept and doctrine of the Law. To understand this, it will first be necessary to understand something vital about Bible translations. The word "Law" is "Torah" in Hebrew. But, there is a problem with translating the Hebrew word "Torah" into other languages. It is impossible to translate this word because it has such depth of meaning. All translations of the word "Torah" causes the loss of meaning when translated. The closest word in Greek is "nomos". The closest word in English to the Greek word "nomos" is "law".

The word "Law" in both the Greek and English lacks depth. In these cultures, Law is really something quite different. Law in Greek and English is almost never associated with God or anything merciful as it is in the Hebrew language and culture. In western cultures like Greek and English, the Law, any Law, is almost always associated with punishment and oppression, two things that scare people very much. This is because westernized law pertains more to the individual than the community. Biblical law pertains more to the well-being of the community than to the individual, which is in line with Yeshua's teaching that it is better to forego our personal desires in favor of the needs of others. Moving forward, I will use the term "Torah" and will explain its depth of meaning.

What is the Torah? It is commonly known as the first five books of the Bible and is called "the Law", "the commandment(s)", "the written law" and the "Law of Moses" in scripture.

It is important to understand that the word "Torah" in Hebrew means "instruction from a Father to His children".

Proverbs 4:1 Hear, ye children, the instruction of a father, and attend to know understanding.

The phrase "the instruction of a father" is a Hebrew idiom for the Torah. Our Father's instruction is both a lifestyle and a justice system provided for our understanding and well-being. It gives us deeper insight into our Father than most human children have of their fathers.

Proverbs 15:32 He that refuseth instruction despiseth his own soul: but he that heareth reproof getteth understanding.

The instruction Solomon is speaking of here is the instruction of our Heavenly Father, who is also our Savior and Messiah. Human fathers give instruction to their children to help them know what is acceptable and unacceptable behavior in the home. The Torah is God's list of simple instruction on what is and what is not proper behavior and attitude in His Kingdom, His "house". All other conduct belongs to God's enemy, Satan.

The Torah is part of the Hebrew Tanach that is the Old Testament in our Bibles. The part under debate is called the "Law of Moses" or the Torah. The debate in Christianity is whether to uphold the Law of Moses in its entirety, partially or just reject it altogether as nothing more than a burden that should not concern Christians.

The Torah is called many things in the Bible. We will examine most of them. Here are some of the words and titles the Bible uses for the Torah: scripture, sound doctrine, holy, righteous, good, the Tree of Life, precious, just, a delight, easy, light, a lamp to our feet and the "apple of God's eye" to name a few. The Bible associates the Torah with pleasantness, peace, happiness, riches, honor, blessings and freedom.

One difficulty in the study of the Bible arises in that in Yeshua's day there was another "law" that co-existed with the Torah. That "law" is called the "oral law". Bible students must know the difference between the teachings of the Torah and those of the oral tradition because both were called "law". One was God's Word; the other was man's customs and traditions, what we call legalism. Yeshua spoke of this when He quoted from Isaiah 29:13:

Mark 7:6 He answered and said unto them, Well hath Esaias [Isaiah] prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me.

7 Howbeit in vain do they worship me, teaching for doctrines the commandments of men.

8 For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.

9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

Discernment between these two different sets of "laws" comes only from knowing what is in the Torah. This is the only way to distinguish between the Torah's and the oral law's teachings within the context of each passage. This is why we read Paul saying in one passage that the law is a curse, but in another he says the law is holy and good. In modern Believers' minds, this makes Paul seem fickle at best and schizophrenic at worst. Neither is the case, as we will see later, and as we learn to distinguish legalism from the Torah. Church splits and erroneous doctrines are the result of sincere Believers trying to understand what Paul was saying.

Yeshua despised the legalism of the oral law, but he loved and obeyed the Torah. The Apostles followed Yeshua's footsteps observing the Torah and teaching us to do the same.

Now, let us look at grace. What is grace? The Biblical word "grace" is translated from two Hebrew root words: chanan and tolby. Chanan means:

"**gracious**, to **favor**, to be favorably inclined, to pity, to be **compassionate**, to make acceptable." It can also mean "to bend or stoop in kindness to an inferior, to be moved to favor by a petition or request, to show favor, to grant or give favor or to graciously show **mercy** and **pity**" (*Gesenius' Hebrew and Chaldee Lexicon*).

Tolby means:

"beautiful, bountiful, cheerful, fine, good, **gracious**"; its secondary meaning is "joyful, **loving**, **mercy**, pleasant, pleasure, prosperity, wealth, well or well-favored" (*Gesenius' Hebrew and Chaldee Lexicon*).

The definition of grace is to receive something we do not deserve. The definition of mercy is to not receive something that we do deserve. Either way, the result of grace, or favor, and mercy is Life. Blessings are a show of God's grace, favor and mercy.

The truth of these two Biblical concepts is that grace must be balanced by penalties and penalties must be balanced by grace. Justice, the goal of Law, cannot exist without the presence of rewards or grace and mercy, and penalties within the Law. During the course of this study, we will see how both, existing together in the Torah, create God's perfect justice.

We know that grace existed from the beginning. It is not a new doctrine of the New Testament. How do we know that? Because a merciless God would have killed Adam and Eve in the Garden. He could have easily started over with two new humans, but He extended grace to them instead.

Noah received the grace of God.

Genesis 6:8 But Noah found **grace** in the eyes of the LORD.

Lot was the recipient of God's grace.

Genesis 19:19 Behold now, thy servant [Lot] hath found **grace** in thy sight...

Abraham received God's show of grace and favor in the form of great blessings.

Genesis 12:2 And I will make of thee a great nation, and I [**God**] will **bless thee [Abraham]**, and make thy name great; and thou shalt be a blessing:

From the beginning, God has been in the business of extending grace, favor and mercy to mankind. We know this is true because if we received the reward that we deserve, according to God, our penalty would be an automatic death upon committing our first sin in life.

Romans 6:23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

The words 'grace', 'mercy', 'favor' and 'bless' appear 730 times in the Old Testament.

You may not know there was an entire group of millions of people who received God's grace all at one time. This group was the multitude that stood in front of God at Mount Sinai receiving His commandments. The reason they received God's grace was because the hearing of His voice terrified them.

The loud, thundering, trumpet-like sound of God's voice and the visual effects on the mountain created a spectacle that no modern stage show can equal. The vibrations from His voice were so booming that everything shook. And there was lightning, fire and smoke that came off the mountain. The people were terrified!

Their frightening experience before such a holy and powerful God prompted them to ask for mercy by having Moses intervene between them and God. They did not want to hear God's voice again!

Exodus 20:18 And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off.

19 And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.

One might expect God to be angry at this request. After all, He was revealing Himself to the masses for the first time in history and they seemed unwilling to continue hearing all that He had to tell them. Rather, God did not react to their request with anger, but conciliation. God, who was gracing the millions who were present with the

opportunity to finally hear His voice – a voice that few had heard in person until that point - gave the people even more grace when they asked Him to stop speaking with them directly. God answered their request by saying they had spoken well.

Deuteronomy 5:28 And the LORD heard the voice of your [the peoples'] words, when ye spake unto me [Moses]; and the LORD said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken.

Many people believe Moses wrote the Torah. But that is not correct. The Bible says that God wrote it then He gave it to Moses to teach.

Exodus 24:12 And the LORD said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; ***that thou mayest teach them.***

Where other scriptures say Moses wrote or gave the Torah, it means he wrote down and taught what God had already authored. This is because the Torah existed before the foundation of the earth. Knowing this should already begin to bring about a shift in our relationship with the Torah. These are not the commandments of Moses, but the commandments of God. Further still, as we shall see, these are the commandments of Yeshua.

Here is another astounding fact: Moses was not at the summit of Mount Sinai with God when the Ten Commandments were given to the Children of Israel. He was with the Children of Israel at the base of the mountain seeing and hearing the spectacle the people saw and heard.

Exodus 19:24 And the LORD said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the LORD, lest he break forth upon them.

25 So Moses went down unto the people, and spake unto them.

The next verse is Exodus 20:1, the beginning of the commandments. At that point, Moses had not yet returned to the summit, as many believe. This is important because it further proves Moses was a recipient of the commandments, not the original giver. The Lawgiver was, and still is, Yeshua, our Messiah.

The misunderstanding of these seemingly insignificant details from the story of Mount Sinai is the reason many mistakenly think Moses wrote the Torah. Few know that Moses was asked by the people to be their mediator with God. It was not God asking Moses to do this for the people or Moses taking that role on himself – it was the people's request.

All of God's instructions were intended for two million or more pairs of personal ears that day at Mount Sinai. But God understood that His glory and power was too much for them to bear, so He granted them grace, favor and mercy by allowing them to obtain His instruction through Moses.

The Torah was given by Yeshua, not the Father. Our Lawgiver is our LORD, whom we call Judge, King and Savior.

Leviticus 22:31 Therefore shall ye **keep my commandments**, and do them: **I am the LORD.**

Isaiah 33:22 For the **LORD** is our **judge**, the **LORD** is our **lawgiver**, the **LORD** is our **king**; **he will save us.**

Who do we call LORD? Yeshua! We call Yeshua "LORD". He is our lawgiver. He is our King. He is our Savior. Here is what Yeshua our Lord, Lawgiver, King and Savior said about the commandments when He lived with us on earth:

John 14:15 If ye love me, **keep my commandments.**

Keep whose commandments? "MY" commandments. Who is "my"? It is Yeshua. He was referring to the commandments He had given almost 1,500 years before at Mount Sinai.

And James, the brother of Yeshua, said:

James 4:12 There is **one lawgiver**, who is able to **save** and to **destroy**: who art thou that judgest another?

So, we know the Lawgiver at Mount Sinai was Yeshua, not Moses. It was Yeshua our Messiah and Savior, not God, the Father. Yeshua spoke at Mount Sinai to fulfill the will of the Father. It was Yeshua's smoke and fire being displayed there on the mountain. It was Yeshua who spoke both grace and law together at Mount Sinai, then again 1,500 years later when He lived with us on earth.

Our God, Yeshua, gave 613 commandments total. America has literally millions of laws. Every citizen is accountable for each of these laws and ignorance of the law is no excuse in court. Furthermore, not every one of the 613 commandments applies to everyone. Some of the commandments are for the Levitical Priesthood only, some are for men only and some are for women only. In fact, there are commandments for the land of Israel – you know, the SOIL!

The Church teaches the Torah is harsh, full of cruel punishments and this is the reason God abolished it. The truth is that just like any father's instructions, there are blessings for obedience and curses for disobedience. Let me give you a few examples of the grace, mercy, favor and blessings that are found in the Torah's commandments:

- Creditors who lend money to the poor are not to charge interest (Ex 22:25).
- If someone finds your donkey that he knows belongs to you, he must return it (Ex 23:4).
- The poor are to receive equal treatment with the wealthy in a lawsuit (Ex 23:6).
- Do not muzzle the oxen that help you in the field. (Deut 25:4).
- Leave the corners of your fields unharvested so the poor can glean for food (Lev 19:10).
- Workers are to be paid their wages daily (Lev 19:13).
- You are not to put an obstacle in the way of a blind person or curse at a deaf person (Lev 19:14).
- Stand up in the presence of a person with gray hair to show respect for the elderly (Lev 19:32).
- Merchants are required to make sure their weights and measures are honest (Lev 19:35; Deut 25:15).
- The Torah commands all creditors to forgive their debtors' debts every seven years (Deut 15:1-6).
- When you build a house, build a wall around the roof so no one will fall from it (Deut 22:8).
- Employers are not to oppress their workers (Deut 24:14).

These instances of grace, mercy, favor and blessings in the Torah barely scratch the surface of what is there. While some of them may seem outdated and applicable only to an ancient culture, the principles remain the same forever. If someone finds your lost item, whatever it is, he must return it. If you use animals to sow your field or work for you in any way, you must allow that animal to eat at will. You must build your house so that it is safe for people to occupy. The poor are to receive the same respect and concern as the rich. This includes not charging interest on loans to the poor because they can't afford it. And the poor are not to be mistreated or provoked.

Furthermore, what a great world it would be if employers would not oppress workers and would pay them daily. And how wonderful would it be for all debtors to have their debts forgiven every seven years? The Torah even explains that creditors are not to avoid loaning people money in the sixth year just because the seventh year of Sabbath rest is coming. These principles never die. The principles of Torah are what we call the "spirit" of Torah. To keep only the "letter" of the Torah is to practice legalism. Society might not observe the Torah now, but everyone will in His Kingdom, as we shall see later.

Many of the commandments come with an additional wording which says "so that your days may be lengthened" or prolonged. This teaches us that grace is actually located within and associated with the commandments.

The greatest commandment is to love God with all our heart, soul and might. But what is the least commandment? It has to do with mercy toward a mother bird and her eggs.

Deuteronomy 22:6 If a bird's nest chance to be before thee in the way in any tree, or on the ground, whether they be young ones, or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young:

The Torah has more grace and mercy in it than any other justice system in history, including the American justice system. Did you know, according to the Torah, no one can be put to death unless a minimum of two eye witnesses present themselves against the accused? Even the American courts do not require two witnesses. No, in America, a person can be punished on circumstantial evidence alone. That is not merciful at all.

False witnesses can receive the punishment of their accused if it is later discovered they lied about the person's crime. This is why we are to not bear false witness against someone. This is a blessing, a protection and a mercy to the accused that is not equaled in any other justice system.

The Torah, being called "truth", is associated with grace by John. John explains that Yeshua is responsible for the uniting of grace and Torah into one pair of principles that work together. Prior to the completed work of Salvation, both grace and the Torah existed, but they existed apart and were applied separately in people's minds. Like modern Believers, the Jewish people had separated grace from the Torah, too, even though the Books of Psalms and Proverbs teaches grace and truth go together.

Psalms 25:10 All the paths of the LORD are mercy and truth unto such as keep his covenant and his testimonies.

Proverbs 16:6 By mercy and truth iniquity is purged: and by the fear of the LORD men depart from evil.

The words grace and mercy have the same result, as we saw previously. For this reason, it is possible to use these two words interchangeably. These verses can be translated another way without destroying their meaning at all: "All the paths of the LORD are grace and truth unto such as keep his covenant and his testimonies" and "By grace and truth iniquity is purged: and by the fear of the LORD men depart from evil". In fact, some translations, like the Complete Jewish Bible, do translate the text this way. If you Google "Proverbs 16:6" "grace and truth", you will find thousands of Christian websites that also teach this very thing.

John explained the same doctrine as Solomon that "grace and truth [Torah]" go together and that Yeshua was full of both grace and truth [Torah]. Yeshua lived to showed us how these should work together in our lives

John 1:17 For the law was given by Moses, but grace and truth [Torah] came by Jesus Christ.

Moses taught us the Torah alone, but Yeshua came to teach us that both grace and Torah go together. Later, we will understand that Moses was supposed to teach us the same thing as Yeshua – that grace and Torah go together, but he failed. Grace cannot be separated from His Torah.

God meets us at His "mercy seat". Where is the "mercy seat"? It is on top of the Ark of the Covenant where the commandments are kept. The Ark represents the Torah. We meet God between the covering wings of two cherubim, which create a private space for our meeting with Him. It is from this seat that God will pass judgment on the world using the commandments within the Ark. This is how grace and mercy cause righteous justice for everyone.

It is said that grace is a matter of heart, or spirit, and Torah is a matter of letter or law. This saying usually means God overlooks the sin of our disobedience to His Law. But, "heart" towards the Torah has a different meaning in the Bible. It is not possible to obey Torah unless you have a heart for it. Grace is not a matter of the state of OUR heart or OUR spirit– it is a matter of God's heart toward us. The level of our obedience to Torah is a matter of OUR heart and OUR spirit toward God.

The Torah is full of blessings, God's grace in action. Believers like to give and receive this blessing from the Torah:

Numbers 6:24 The LORD bless thee, and keep thee:

25 The LORD make his face shine upon thee, and be gracious unto thee:

26 The LORD lift up his countenance upon thee, and give thee peace.

There are a number of things that Grace alone does not or cannot do:

- Grace does not grant a license to sin.
- Grace does not do away with the Torah.
- Grace does not replace obedience.
- Grace does not eliminate the need for good works.

Grace alone, which is only part of the teachings of Torah, does not accomplish everything we need for a full spiritual life in Yeshua. The commandments alone, which are only part of the teachings of Torah, do not accomplish all that we need, either. Both, working together, are the balanced weights and measures of God's holy scales. Men undo the work of God by ascribing too much weight to one or the other side of the scales. When that happens, God's perfect justice gets out of balance. So, the truth is to have a full spiritual life before God, we need both Grace and Law, both of which are found in the Torah.

God Gave The Law To The Jews, Not The Gentiles

It is true the Torah was given to a group of people at Mount Sinai. Most people believe that group was Jews. But that is not the case. There is much more to this than is usually understood.

Before we continue, we need to understand a basic Bible precept. There are only two categories of people recognized by God. The two groups are called Hebrews and Gentiles. A Hebrew is obedient to God and worships Him in the ways that He commands. A Gentile either mixes obedience to and worship of other gods with worship of the LORD God or does not obey or worship Him at all. All of the various peoples of the Bible fall under one of these headings. I will give more detail about the differences between Hebrews and Gentiles later on.

Now, we will look at who came out of Egypt because it was this group that received God's commandments. The people at Mount Sinai were Abraham's descendants (Hebrews) along with Egyptian citizens and slaves from other nations (Gentiles). This is important because it explains why the scriptures pertain to everyone – Hebrew and

Gentile alike. God always intended His commandments and salvation to be for all people, whether Hebrew or Gentile. God included the Gentiles when he rescued the Hebrews from Egypt. The group that came out of Egypt was called a “mixed multitude”.

Exodus 12:38 And a **mixed multitude** went up also with them; and flocks, and herds, even very much cattle.

The Gentiles and the Hebrews went through the identical process of deliverance in that both peoples observed God’s Passover instructions – i.e. this means they all accepted the salvation of the promised Messiah by observing the first Passover. We know the Gentiles observed God’s first Passover along with the Hebrews by reverse logic because the Gentiles were not mourning or trying to hurriedly bury their dead firstborn sons like the rest of the Egyptian population when they left Egypt. The Bible accurately describes the condition of the people leaving Egypt. There is no mention of anyone leaving Egypt in a state of mourning, but in triumph.

So, while all of Egypt wailed over the devastation of the death of their firstborn sons, those Gentiles that had chosen Adonai as their God left Egypt with the Hebrews. The Gentiles were then assimilated into Hebrew society, becoming spiritual, not physical descendants of Abraham. This fully integrated group was called the Children of Israel. So, the Gentiles became “Ivrit” and were no longer called Gentiles. More on “Ivrit” later.

The Exodus is an example of the Doctrine of Adoption. The Doctrine of Adoption does not begin in the New Testament. It came about early in the Bible when those who were not Hebrews decided to identify themselves with and adopt Hebrew ways, God’s ways. Adoption is a two-way street. God adopts Believers and Believers adopt God’s ways, “Hebrew” ways. God’s adoption process has always been extended to anyone who desires to identify with Him. God literally adopted all the Gentiles during the Exodus in the same way Believers are adopted today. First, by the acceptance of the Blood of the Lamb, then by baptism.

God despises the mixing of different things together. There are a lot of things God specifically said to avoid mixing. Here are three examples: growing two different types of seed in the same field (Leviticus 19:19), wool and linen intertwined in the same garment (Leviticus 19:19 and Deuteronomy 22:11) and mixing worship of God with worship or the customs and traditions of other gods with worship of Him (Exodus 32. See the story of the golden calf).

God was not going to allow the mixed multitude to remain mixed for long. The next great event in the lives of the people was to go to Mount Sinai to receive God’s formal, written instructions. It was the Law [Torah] that removed the “mixed-ness” and made them a united Kingdom on earth and set them apart from the world’s pagans [Gentiles].

The Torah has the same function today. Its function is not one of salvation, but of turning us in the direction God specified from eons ago before the earth was ever created to make us a light to the world. It unites God’s people into one Kingdom with everyone going in the same direction so the individuals are no longer “mixed” and we stand apart from the activities and ways of all other people.

Were the people at Mount Sinai the first to ever receive God’s commandments? No. Those who were at Mount Sinai were not the first people to receive the Torah’s commandments. God gave His Torah instruction the first time to Adam and Eve in the Garden of Eden. The first sacrifice, performed in accordance with the Torah, was first carried out by God Himself on behalf of Adam and Eve.

Genesis 3:21 Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

God killed the animals whose skins clothed Adam and Eve. God is not a wasteful God, so He did not waste the life of those animals by not sacrificing them as propitiation for Adam and Eve’s sins. It was then that God taught Adam and Eve how to sacrifice an animal as propitiation for their sins. How do we know this since Genesis does not explicitly say this? Well, it is implied.

We know this from simple logic because Adam and Eve’s first children, Cain and Abel, offered sacrifices to God. They had to have learned about sacrifices from Adam and Eve who learned it from God.

Sacrifices, as prescribed in the Torah, have been with humankind from the beginning. The purpose of sacrifices is the forgiveness of sin through the shedding of blood. Propitiation for human sin is not possible without a substitute sacrifice.

Also, that first sacrifice performed in the Garden was an unspoken prophecy of the Messiah’s future sacrifice. Remember, it was at the time when God clothed Adam and Eve with the skins of the sacrificed animals that God prophesied about the Messiah who would destroy Satan, the Serpent, in the end. Each sacrifice thereafter was prophetic of Yeshua’s future sacrifice.

Genesis 3:15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

The practice of keeping the Torah continued in Noah’s day. We know Noah kept the Torah because he understood about the Laws of clean and unclean things. This is evidenced by the fact that he took animals into the Ark in couples – two by two, except for the clean animals that Noah put into the Ark by sevens.

Genesis 7:2 Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that are not clean by two, the male and his female.

3 Of fowls also of the air **by sevens**, the male and the female; to keep seed alive upon the face of all the earth.

The purpose of taking clean animals by sevens was so that Noah could perform sacrifices. The Torah specifies that only clean animals may be sacrificed. This shows us that the rules of Torah sacrifices and the terms “clean” and “unclean” were familiar to Noah, even though he lived nine generations after Adam.

Genesis 8:20 And Noah builded an altar unto the LORD; and **took of every clean beast**, and of **every clean fowl**, and **offered burnt offerings on the altar**.

Now, we have seen the people of the earth from Adam to Noah knew about Torah sacrifices. During Noah’s lifetime, people did not observe the Torah or perform God’s prescribed sacrifices, but they knew about them. The Bible says those people were exceedingly wicked meaning they were not obeying God the way He commanded.

Genesis 6:5 And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

God taught people how to sacrifice, therefore, it only makes sense that He provided the definition of sin – the reason for performing sacrifices; otherwise, people would not have understood why they were sacrificing. This would have been true for Adam and Eve and to all generations forward in time. Adam and Eve were given the Torah not only to explain how to sacrifice, but why, and also to explain their exile from the Garden! The details on what constitutes sin can only be found in the Torah to this day. Any other scriptures of the Bible that speak about sin are only commentary on what is already in the Torah. She is the only authoritative repository of the definition of sin: what are sins, what are not sins and how to remove sins from our lives. Everything else is only commentary!

This is why the Bible is consistent from Genesis to Revelation in its doctrine that sin is the transgression of the law, which is the Torah.

1 John 3:4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

Abraham was the recipient of God’s grace and received the blessings that we inherit. Why was Abraham so pleasing to God?

Genesis 26:5 Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

The commandments, statutes and laws that Abraham obeyed are the very same that were first given to Adam and Eve, that were known by Noah and that pre-flood generation, and that were given again later at Mount Sinai.

Abraham put his love for God into action. Consequently, God gave Abraham great blessings and even visited him in person. Abraham’s life teaches us that Love, Bible style, is an action. Yeshua said:

John 14:15 If ye love me, keep my commandments.

John 14:23 Jesus answered and said unto him, **if a man love me, he will keep my words**: and my Father will love him, and we will come unto him, and make our abode with him.

Abraham kept all of God’s words, His commandments, so well that today it is easy to see how God fulfilled all of His promises to Abraham. In fact, all Believers inherit the blessings of Abraham because of his love in action.

Love is always demonstrated by action, not necessarily feeling, although wonderful feelings may accompany true love. Today, we have such a romantic notion of love that if we don’t “feel” it, we often don’t act. This attitude is a detriment to our walk with God. It causes us to decide against obedience to the Torah’s commandments because we don’t feel like it.

Yet, God said love is an action. What kind of action is Love? Obedience to His Word. In God’s way of thinking, obedience=love. And God says He shows mercy (grace, favor) to those who love Him and keep His commandments just as Abraham did.

Exodus 20:6 And shewing mercy unto thousands of them that love me, and keep my commandments.

Deuteronomy 5:10 And shewing mercy unto thousands of them that love me and keep my commandments.

What does all this have to do with the people who were at Mount Sinai? The people at Mount Sinai were there because of Abraham's love in action toward God and God's love in action in the form of blessings toward Abraham and his descendants.

Exodus 2:24 And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.

It was the obedience of Abraham that made it possible for God to continue with the next step of His plan. Furthermore, God giving the Torah at Mount Sinai was further proof of His love for us.

The episode at Mount Sinai was both a repetition and a restoration of the Torah to a generation of Hebrews that had forgotten His laws while they were in Egypt along with a generation of Gentiles that had likely never known His laws. To attain a greater understanding of why the Torah is not just for the Jews, you must know something else: That is all Jews are Hebrews, but not all Hebrews are Jews. Otherwise, you will continue thinking that the Torah was given only to the Jews.

The history of the Hebrew people is long and somewhat complicated to explain and is an account not taught in our world history classes across America, so bear with me while I try. There are twelve Hebrew tribes. At Mount Sinai, all twelve Tribes, plus the Gentiles, were present.

Our modern world only knows about the Jews. The Jews are made up of only three of the twelve Tribes. These are Judah, Benjamin and Levy. They collectively became known as the Southern Kingdom of Israel, the House of Judah, and were called "Jews". The term "Jew" was not used until in the Book of Esther – long after the Children of Israel were living in the Promised Land.

The other Tribes are Reuben, Simeon, Zebulun, Issachar, Dan, Gad, Asher, Naphtali and Joseph (represented by the half tribes of Ephraim and Manasseh). These became known as the Northern Kingdom. You can read the account of how the land of Israel became split between the Southern and Northern Kingdoms in the Books of Kings and Chronicles.

Several hundred years after the Children of Israel stood at Mount Sinai, the captivities of the Southern and Northern Kingdoms began because of their sinfulness. The Southern Kingdom was taken captive by the Babylonians. Many, but not all, of the Jews returned to the land after the Babylonians freed them. These are the Hebrews who still remain visible in the world today.

The Northern Kingdom was captured by the Assyrians. They either assimilated into Assyrian society or migrated into Europe where they eventually became the forefathers of most of the western nations of today's world. They became so scattered among the nations they no longer knew about their own Hebrew identity, which is why our world knows so little about them. The Hebrew descendants of Abraham today do not even know they are physical Hebrews. Most of them now practice Christianity that teaches them they are spiritual Hebrews only. This was in accordance with Bible prophecy that also prophesies the return of the ten Tribes at the end of the ages.

The Book of Deuteronomy reveals one of the first of the prophecies regarding this scattering and the Book of Ezekiel contains one of the prophecies about the return of the Northern Kingdom, also called the House of Israel.

Deuteronomy 4:23 Take heed unto yourselves, lest ye forget the covenant of the LORD your God, which he made with you, and make you a graven image, or the likeness of any thing, which the LORD thy God hath forbidden thee.

24 For the LORD thy God is a consuming fire, even a jealous God.

25 When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt yourselves, and make a graven image, or the likeness of any thing, and shall do evil in the sight of the LORD thy God, to provoke him to anger:

26 I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed.

27 And the LORD shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the LORD shall lead you.

28 And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell.

Ezekiel 36:17 Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way and by their doings: their way was before me as the uncleanness of a removed woman.

18 Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols wherewith they had polluted it:

19 And I scattered them among the heathen, and they were dispersed through the countries: according to their way and according to their doings I judged them.

20 And when they entered unto the heathen, whither they went, they profaned my holy name, when they said to them, These are the people of the LORD, and are gone forth out of his land.

21 But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went.

22 Therefore say unto the house of Israel, Thus saith the Lord GOD; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went.

23 And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the LORD, saith the Lord GOD, when I shall be sanctified in you before their eyes.

24 For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

That is a very brief history of the Hebrew people that must be understood by us who find ourselves at the end of the ages. The prophecies of the ingathering of the ten lost tribes is one of the elements left out of most prophecy teachers' training, yet this is one of the most vital keys to understanding prophecy.

To summarize: Just because the Jews are the only visible Hebrews in the world today does not mean they are the only Hebrews that exist. Very quickly, the prophecies about the return are beginning to unfold. From anthropologists and Bible scholars tracing the scattered tribes' locations to Believers in Yeshua tracing their genealogies to the House of Judah (the Jewish people) now beginning to seek the House of Israel, also called Ephraim (a Hebrew idiom for the Northern Kingdom), the world is at last being shown the evidence of our existence.

A popular misconception is the Jews are God's "chosen people". The truth is that the entire congregation of the Children of Israel - those who have lived from the beginning of time, who are living now and who will live in the future having faith in God's promises - are God's "chosen people".

The Torah was given to every human on earth from Adam forward. It is for everyone, not just Jews.

Exodus 12:49 One law shall be to him that is **homeborn**, and unto **the stranger** that sojourneth among you.

Paul says that we are to view ourselves as being the offspring of those who came out of Egypt. We are to adopt this view even though we know that our physical fathers were not in Egypt!

1 Corinthians 10:1 Moreover, brethren, I would not that ye should be ignorant, how that all **our fathers** were under the cloud, and all passed through the sea;

2 And **were all baptized unto Moses** in the cloud and in the sea;

3 And **did all eat the same spiritual meat**;

4 And **did all drink the same spiritual drink**: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

Paul spoke this to the Corinthians, a Greek, Gentile congregation, saying if we belong to the Messiah, Yeshua, our "fathers" were in Egypt. We are to view them as having been there spiritually and physically. No generations stand between us and our fathers who came out of Egypt. Thus, WE are that next generation and that congregation to who applies the Torah! God made the Mosaic Covenant with the Congregation at Mount Sinai, continuing all the way down through history to today because, as Paul says, we were there with our Fathers who agreed to it making it binding upon us.

Verse 2 says we are baptized unto Moses. What, exactly, does that mean? The word "Moses" is sometimes used by the Jewish people as an idiom for the Torah. So, literally, we are baptized into the Torah! Recall the salvation process the Children of Israel went through during their deliverance from Egypt. First, they applied to

themselves the blood of the promised Messiah by the use of an unblemished, sacrificed lamb, the Passover Lamb of God. Then, they were baptized as they exited Egypt by crossing through the water to the wilderness.

Paul teaches they were baptized “to” something, meaning there was a purpose for the deliverance, or salvation, process God took them through. The purpose of our deliverance, or salvation, is shown in the next step, which is our agreement to reciprocate God’s mighty deliverance by accepting the terms of His rules that we are to live by. It is these lifestyle rules that make us separate from, and a light to, the world, as we shall see later.

There is another reality to face. Yeshua is Jewish, but the Torah is not, as we have just seen. To say the Torah is a “Jewish thing” is to misunderstand who and what the Torah is. First, it is tantamount to denying Yeshua, who gave the Torah and who literally IS the Torah. But, it is also the act of disinheriting of oneself from a very rich heritage given to us by God. The denial of the Torah as being only a “Jewish thing” is also one of the reasons for anti-Semitism in the world throughout history that still remains and is in the Church today in the doctrine of Replacement Theology.

If you are a believer in Replacement Theology – the doctrine that says God replaced Israel with the Church; that the Church is the new Israel – you need to know that there is no place in the Bible where God said He would replace His people. Here are some of the things God said about His people, Israel:

Jeremiah 31:35 Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name:

36 If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever.

37 Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD.

Let me point out that the moon and stars still shine, the universe cannot be measured and the oceans are a greater unknown to science than outer space. God did not replace Israel with the Church! Yes, He scattered them for their sin. Yes, they are hidden in the world today. But they are not replaced. The truth is that the Church is the hiding place of Israel, not the replacement for Israel.

The King James Bible translators deliberately misdirected Believers’ understanding of the identity of the true church. This was accomplished by translating a Greek word the Greeks translated from a Hebrew word, both having the same meaning. But the translators wanted you to believe the Greek word identified a new and unique people from the New Testament, not that this Greek word actually meant the same thing as its Hebrew counterpart. The Greek word in question is “ekklesia”. It is translated from the Hebrew word “kahal”. Both mean “congregation”. Neither means “church”. Both ekklesia and kahal mean “called out ones”.

Bible translators used the English word “church” in the New Testament and “congregation” in the Old Testament as a way to misidentify Israel. The truth is the Church is the Congregation of Israel and has been since the time of Mount Sinai. We will see later that ALL Believers in Yeshua are Israelites who belong to the House of Jacob.

Believers belong to the House of Jacob and are either part of the House of Judah or the House of Israel, both of which belong to the House of Jacob. Never did God make a Covenant with an entity called “the Church” or with any Gentiles. The purpose of being born again is to change from being dead to being alive. Death means God’s seed is not in you. Life means God’s seed is in you. Death means remaining a Gentile. Life means becoming a part of the House of Jacob and a descendent of Abraham. It means to become a Hebrew whose family name is Israel, which is the name God gave to Jacob.

God said He would renew and restore His Covenant with the people who had broken their part of the Covenant. Hosea named his son according to God’s will as a prophecy for the House of Israel, those from the Northern Kingdom. The name of Hosea’s son was “Loammi” in Hebrew. It means “you are not my people” because God was getting ready to scatter them for their deliberate, horrible disobedience to His commandments.

Hosea 1:9 Then said God, Call his name Loammi: for ye are not my people, and I will not be your God.

10 Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God.

Hosea prophesied to the House of Israel that God desired to call them “not His people”, but because of His mercy toward them, even though they broke His commandments, He would bring them, in future generations, to a place where they would once again be called His people.

Galilee was the place where Hosea prophesied this to the errant House of Israel. This is why Yeshua came from Galilee. He was saying to His scattered people, the House of Israel, that they were being restored once again to be His people. This is the meaning of the so-called New Covenant.

Matthew 10:6 But go rather to the lost sheep of the **house of Israel**.

Matthew 15:24 But he answered and said, I am not sent but unto the lost sheep of the **house of Israel**.

John 10:16 And **other sheep I have, which are not of this fold**: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

Acts 2:36 Therefore let all the **house of Israel** know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

Hebrews 8:8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the **house of Israel and with the house of Judah**:

Hebrews 8:10 For this is the covenant that I will make with the **house of Israel** after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: **and I will be to them a God, and they shall be to me a people**:

You see, the purpose of Yeshua's life and death was the restoration of His Kingdom and to bring anyone who desires into His fold! It was not to create a new people. He came to restore the House of Israel and the House of Judah to bring them both back under the covering of the House of Jacob, their father! This has been the purpose for the New Covenant for the last 2,000 years.

It seems God repeatedly has to start over with mankind. At Mount Sinai, He renewed what had been forgotten by Abraham's descendents. The death and resurrection of Yeshua was for the purpose of once again restoring His Kingdom because we can't seem to be obedient enough to maintain His Kingdom on earth. It is His Kingdom on earth that is the reason for everything that has happened, is happening now and will happen in the future. Trust me on this – Yeshua WILL have His Kingdom on earth! And He will be its sole authority.

The restoration process is the same for us now as it was for the Hebrews and Gentiles, those called the Children of Israel, at Mount Sinai with one exception. Not only do we still have the commandments written on stone tablets, but now we have them written in our hearts by the Spirit of Truth, the Spirit of Torah. Both the Holy Spirit who writes the commandments on our hearts and the Torah are called truth.

The restoration process was prophesied in Ezekiel. It begins with identifying a people that is scattered among the nations, then continues showing us God's plan for us.

Ezekiel 11:16 Therefore say, Thus saith the Lord GOD; Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come.

17 Therefore say, Thus saith the Lord GOD; I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel.

18 And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence.

19 And I will give them one heart, and **I will put a new spirit within you**; and I will take the stony heart out of their flesh, and will give them an heart of flesh:

20 That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God.

21 But as for them whose heart walketh after the heart of their detestable things and their abominations, I will recompense their way upon their own heads, saith the Lord GOD.

Let me ask you this question: What group of Believers in Adonai can you think of that have little sanctuaries all over the earth? Here is a hint: Christian Believers.

The prophecy in Ezekiel of the Holy Spirit giving us God's tablets, with His commandments on them, in our hearts is corroborated by Paul in 2 Corinthians.

2 Corinthians 3:3 Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the **Spirit of the living God**; not in tables of stone, but in fleshy tables of the heart.

Furthermore, Jeremiah prophesied of the Holy Spirit that would be given to us as the power that would enable us to keep God's commandments once we have been restored to Him.

Jeremiah 31:31 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:

32 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 brake, although I was an husband unto them, saith the LORD:

33 But this shall be the covenant that I will make with the **house of Israel**; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

The Book of Hebrew corroborates Jeremiah's teaching that this is the purpose of the gift of the Holy Spirit.

Hebrews 8:8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

Hebrews is the most often quoted scriptures to prove the abolishment of the Mosaic Covenant. This misinterpretation arises from faulty understanding of the word "them" in Hebrews 8:8. The reference is to the first generation of people who sinned by refusing to enter the Promised Land. God would not allow them to enter because they refused to believe that He could deliver them from their enemies once they were in the Land. For this reason, God waited for that entire generation, except for two people, to die before allowing their children to take Canaan. So, it is that God found fault with "them", the generation of people who came out Egypt, not the Covenant itself.

In verses 9 and 10, the writer of Hebrews paraphrases the teachings of Hosea and Jeremiah, concluding that God's laws would one day be in our minds and our hearts for us to obey so that God will be our God and we will be His people. That day arrived 2,000 years ago, but soon after religious politicians set out to destroy this understanding.

Hebrews chapter 8 has another verse that is used to show that it was the Mosaic Covenant that was at fault. It is verse 7.

Hebrews 8:7 For if that first *covenant* had been faultless, then should no place have been sought for the second.

Italicized words are added by the translators – they are not in the original manuscript. The italicized word "covenant" was added to this verse. Without the word "covenant", the verse would read, "For if that first had been faultless, then should no place have been sought for the second".

But what does this mean? Who or what is the writer of Hebrews really talking about? He is talking about the first generation of people in the wilderness who sinned against God, did not get to inherit the Promised Land, who had to grow old and who eventually passed away. The entire 8th chapter of Hebrews is referring to the people getting old and passing away, not the Covenant God made with the people! And again, this mistranslation was deliberately used to turn Believers away from strict obedience to ALL of God's laws in favor the mixed religion of the Roman religious politicians.

The Torah belongs to God's people and God's people belong to the Torah. We cannot claim God as our God if we claim the Torah is dead or just a "Jewish thing". Appearances in our modern world make it seem like the Torah is only a Jewish thing, but this is because we have been taught wrongly for the last almost 1,900 years. We should thank the Jewish people for preserving the Torah, our heritage, down through history. They suffered greatly to do so.

In conclusion, we now see that the Torah is not Jewish, it is universal. But, there is something that is Jewish. It is Yeshua, Jewish Messiah. Yes, our Messiah is Jewish. Do you understand what that means in light of having just learned that His Word is NOT Jewish? It means if we cast off the “Jewish thing”, the thing we will be casting away is the Messiah Himself!

The Church usurped the Jewish Messiah while casting off the Jewish Messiah’s universal Word through its subtle anti-Semitism over the centuries. Reducing the universal Torah to nothing but “a Jewish thing” also reduces the Messiah so much as to almost make Him disappear. The conclusion, then, is the Torah nor the Messiah apply to anyone but the Jews. But, if we raise the Torah, we also raise Yeshua the Messiah to the conclusion that both apply to everyone. So, let us not make the colossal mistake of reduction by calling the Torah just “a Jewish thing”!

God Sent Yeshua To Earth To Do Away With The Law Meaning The Law Was Nailed To The Cross

To answer this, we need to look at the purpose of the Torah and Yeshua’s life, death and resurrection. The Torah instructs us how to be in line with God’s will. Yeshua taught us how live the Torah correctly. Yeshua will teach the Torah from Jerusalem during the 1,000-year Millennial Kingdom just as He taught it during his lifetime on earth. Isaiah prophesied about Jerusalem in the Messianic age.

Isaiah 2:3 And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for **out of Zion shall go forth the law, and the word of the LORD from Jerusalem.**

People will go to Jerusalem to keep the Feasts commanded in the Torah during the Millennium.

Zechariah 14:16 And it shall come to pass, that every one that is left of all the nations which came against Jerusalem **shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.**

Yeshua will reign with an iron hand during the Millennium. Those who refuse to obey Yeshua by keeping His appointed Feasts will find themselves in deep trouble.

Zechariah 14:17 And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain.

18 And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith **the LORD will smite the heathen that come not up to keep the feast of tabernacles.**

These scriptures in Zechariah refer to the Millennial Kingdom and Yeshua ruling with an iron hand as verified in Revelation. Revelation reveals what happens at the end of this age and gives us insight into the beginning of the Millennial age.

Revelation 19:15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and **he shall rule them with a rod of iron:** and he treadeth the winepress of the fierceness and wrath of Almighty God.

During the Messianic age, all who disobey the Torah will be taught to obey it. So, come, let us reason about this. If you expect to be with Yeshua in His Kingdom, and if Yeshua, who gave the Torah to His people 3,500+ years ago, will teach Torah – teach us how to live correctly in God’s Kingdom – during the Millennium, why does it make sense that we do not need to obey the Torah now? Well, certainly it doesn’t make sense. God does not do senseless things.

Yeshua said we need to obey His commandments in order to abide in His love. In talking about love, He said:

John 15:10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father’s commandments, and abide in his love.

The implication here is that Yeshua’s continued ability to abide in the Father’s love had to do with His keeping the commandments. The further implication is that our continued ability to abide in His love is connected to our keeping the commandments. Yeshua kept His Father’s commandments – those found in the Torah - and instructed us to do the same. Which commandments did Yeshua keep? Some of them? The easy ones? Or all of them? The answer is that Yeshua kept all of the commandments from the moment He was born.

Yeshua was circumcised on the eighth day (Luke 2:21), as commanded in the Torah. He went to Jerusalem three times per year to keep the appointed Feasts as commanded in the Torah (John 7:10, John 7:37 [Feasts of

Trumpets and Tabernacles], Matthew 26:17 [Passover]. He wore a Tallit – the men’s garment that God instructed all Hebrew men to wear as commanded in the Torah (Matthew 9:20). He ate only clean animals as commanded in the Torah (Luke 24:42). He kept the Sabbath, the seventh day of the week from sundown to sundown as commanded in the Torah (Matthew 12:1-13, Matthew 24:20). He honored His parents, always told the truth, never committed sexual sin as commanded in the Torah. He did not covet. He brought His tithes and sacrifices to the Temple as commanded (Luke 11:42, Luke 4:16). He kept the Torah perfectly which means He was obedient to everything commanded in it.

Yeshua said He did not come do “do away with” or destroy the Law of Moses, the Torah. Instead, His life was our example of how to live the Torah correctly.

Matthew 5:17 Think **not** that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil [fill up full of meaning].

18 For verily I say unto you, **Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.**

Only in Christianity does the word “fulfill” mean that something is done away with or destroyed. Or that Yeshua did it all and we don’t have to do anything now. The word “fulfill” in all other contexts and dictionaries is:

- To carry through: put in effect; "carry out a task";
- To satisfy: meet the requirements or expectations of
- To meet: fill or meet a want or need
- To fill up; To satisfy, carry out, bring to completion (an obligation, a requirement, etc.); To emotionally or artistically satisfy; to develop one's gifts to the fullest; To obey, follow, comply with (a rule, requirement, etc)
- To carry out a promise or obligation.

So, the word “fulfill” never means to destroy or abolish something. It means to set something into motion and to fill it full of meaning. Let me use the example of a real estate transaction. The buyer offers money on a home through a contract. The buyer’s signature on the bottom line means that he is willing to live by the obligations of the contract. He begins acting like someone who is a homeowner. He does not go looking for other homes after he makes the offer. No, even before the seller agrees to the sale, the buyer is looking for financing, getting an inspector lined up and other things that indicate his willing subjection to the contract in anticipation of the seller accepting it.

But, it isn’t until the seller puts his signature on the contract that it is fulfilled. What does the word “fulfilled” mean in this case? It means that now we can legally move ahead with everything that is stipulated in the contract. Some clauses in the contract were not able to be worked on prior to the seller’s signing it, but after the seller signs it, the entire thing is in force. That is when everybody really gets going to complete the deal.

As Believers, our deal will not be complete until we are in God’s Kingdom. Until that time, we are still working to fulfill all of the obligations of our contract with God. We call them Covenants. But the principle is the same.

Yeshua further stated that those who do not obey His commandments, and who teach others to disobey them, will find themselves in an unwanted predicament in the Kingdom.

Matthew 5:19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he **shall be called the least in the kingdom of heaven:** but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

Greatness in His Kingdom is linked to Torah obedience. Being least is linked to disobedience. Yeshua was always emphatic about His followers doing what was commanded in the Torah. We are to do what He did and live the kind of life He lived. That means we are to do the same things. In fact, Yeshua equates our love for Him with whether or not we are willing to obey the Torah.

John 14:15 If ye love me, keep my commandments.

When He uses the words “my commandments”, He is talking about all of the commandments He gave to Moses to teach and to write down for us.

Yeshua said there will be some who will come to Him saying, “Lord, Lord”...

Matthew 7:21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

Matthew 7:21 says we need to do the will of our Father. What is the will of our Father? Doing the will of our Father is much more than those inner promptings that come from Him. It is commonly taught that the Father's will is whatever actions He prompts us to take during our daily walk with Him along with witnessing and observing some of the Ten commandments. These are the least of the meaning of "the will of the Father". Then, what is the will of the Father?

Deuteronomy 13:4 Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him.

This is the will of our Father.

People will claim to have done mighty works in Yeshua's name, but He will say He doesn't know them. "To know" someone in Biblical terms means to be intimate. Our active and willing obedience to God's commandments make us intimate with God. It puts us in a position where He will be able to say He "knows" us. This is much more important than our being able to say we "know" Him. Yeshua will say to disobedient people that He has not been intimate with them.

Also, notice that none of those people said they had obeyed Him or done His will or the will of the Father, only that they had done some things in His name. One of the biggest crimes happening in America today is identity theft. This is nothing more than a person who is not you going around doing things in your name. It makes no difference if that person stole your credit card and gave lots of money to a good cause with it, or if that person went to Monte Carlo and gambled it all away. The effect is the same. That person stole your identity. So, the people who say "Lord, Lord" are really only saying they usurped Yeshua's name. And they likely did it for their own self-aggrandizement and benefit.

Matthew 7:23 uses the word iniquity. This is a word that is not commonly used today and most people do not know what it means. They know iniquity is something bad, but most are not sure just how bad. The word "iniquity" is Strong's number 0458, "anomia". The word "anomia" means "without law" – "lawless". It is the opposite of the Greek word "nomos" which means law. The correct word that should have been used by the English translators in Matthew 7:23 is "lawlessness". It could read, "depart from me, you that practice lawlessness".

The only "law" Yeshua was speaking about here was the Torah. He did not include the manmade oral law when exhorting people to keep the law. No, He only included the Torah. The fact is this verse should read, "depart from me, you that practice Torah-less-ness".

What else does the Bible say about the Torah? The Bible calls the Torah holy, just and good.

Romans 7:12 Wherefore the law is holy, and the commandment holy, and just, and good.

Why would God, who is holy, send His Son, who is also holy, to get rid of something He says is holy? If we call the thing that God says is holy unholy and ready to pass away, are we not calling God a liar? He is holy and His Word is Holy. And if we get rid of the Torah, or any part of the Torah, do we not also get rid of God's plans for mankind, His plan for salvation and His justice?

This passage calls the Law good, but Yeshua said only God is good.

Mark 10:18 And Jesus said unto him, Why callest thou me good? **there is none good but one, that is, God.**

Let's do an equation. God is good; the Torah is good. Since there is only one thing that we can call good, according to Yeshua, then God equals the Torah and the Torah equals God. They are both good and they are one and the same thing, so getting rid of the Torah is equal to getting rid of God.

The Torah teaches us righteousness and holiness. There is a difference between righteousness and holiness. God proclaims us to be righteous by our faith in Him, He declares us holy by our obedience to Him. We cannot make or proclaim ourselves to be righteous, nor can we make or declare ourselves to be holy. Our status as righteous and holy is pronounced upon us by God for the specific actions of faith and obedience.

Holiness is a requirement of the Priesthood. Are we not called to be priests?

Exodus 19:6 And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

1 Peter 2:5 Ye also, as lively stones, are built up a spiritual house, **an holy priesthood**, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

Revelation 1:6 And hath made us **kings and priests unto God** and his Father; to him be glory and dominion for ever and ever. Amen.

The Torah reveals God's character and the commandments of the Torah are the way of life in God's Kingdom. These are the same commandments Yeshua gave in the Garden, at Mount Sinai and at Pentecost. The Torah contains the commandments He obeyed while living with us on earth. There is no sin in God's Kingdom because no entity of the Kingdom transgresses the Torah. A study of the Torah is the only way for us to understand the rules of His Kingdom, His "House", and how life will be lived when we get there.

Paul further exhorts us to perfect holiness in ourselves. In his writing about not being teamed up with unbelievers, he said:

2 Corinthians 6:16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,

18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

2 Corinthians 7:1 Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

Paul said we are to refrain from touching the unclean thing. This means Paul was teaching us to keep the laws of clean and unclean. Paul says keeping these Laws will separate us from the world, will cause God to call us His sons and daughters (meaning we will once again be restored to Him), will perfect holiness in us and cause God to receive us. This is just one of the many proofs that Paul never taught us to disregard the Torah.

The teaching of clean and unclean Paul presented to us in 2 Corinthians is for us to stay away from things that make us unclean. Any parent knows what it is like to get a child all cleaned up only to have that child go outside and get dirty. I don't know about you, but when I cleaned up my children, I expected them to take responsibility for staying clean. I had my list of what that meant: stay out of the mud puddles, don't pick up rocks, don't wipe your hands on your pants, etc. It would have been silly and irresponsible of me to clean up my kids, then never teach them THEIR part in the process of staying clean. God has His list of what makes us clean and unclean. We are not to abide by our list, but follow His.

Today, a common teaching is that we have no part to play in our purification and separation from the world. We are taught that God alone purifies us without any participation or obligation on our part; that all of our efforts are like filthy rags. Yet, God Himself calls on us to be holy.

The phrase "be holy" is an active participation in the things that cause holiness so God can declare us holy. There is no commandment for us to participate in righteousness because this comes only by faith in the promises God made to Abraham. But we are commanded to be, or participate, in our holiness.

Leviticus 20:7 Sanctify yourselves therefore, and be ye holy: for I am the LORD your God.

1 Peter 1:16 Because it is written, Be ye holy; for I am holy.

The only way a person can purify or cleanse himself – that is "be holy" - is through obedience to ALL of God's Word. We cannot bring our own salvation, but we can keep ourselves clean.

The use of the term "filthy rags" comes from Isaiah.

Isaiah 64:6 But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

Isaiah said we are all unclean. The Torah teaches the laws of clean and unclean to help us stay ritually pure before God so that we may approach Him in the manner He prescribes. No one was to approach the Tabernacle or Temple, God's dwelling place, while in an unclean condition. Back then, God lived in a dwelling built by men's hands. Today, He lives in a dwelling built by His hands, our personal hearts. How much more, then, is our responsibility to stay clean so that we may approach Him correctly in the way that He established?

Isaiah said our "righteousnesses" are as filthy rags. Notice He did not say our righteousness is as filthy rags, but our "righteousnesses". This word only appears two other times in the Bible.

Ezekiel 33:13 When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it.

Daniel 9:18 O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies.

The word “righteousnesses” refers to our personal efforts to be righteous which are always contrary to the way God gives us to attain righteousness. The only way to be righteous is for us to obtain that status from God. Our “righteousnesses” include mixing in the pagan worship of Ishtar at Easter with worship of His Son. It includes mixing the utilization of trees at the pagan winter solstice with worship of His Son at a time of year when there is not even a commandment to worship Him! It is these and all of our personal efforts that are not based on the Torah which are the filthy rags Isaiah speaks of.

The Children of Israel practiced these pagan forms of worship long before there was an entity called “the church”. This is the reason we are now scattered among the nations and why Yeshua came to die for us. Our ancestors even brought the symbols of Ishtar and the solar deities of the pagans around them into the Temple and set them up alongside God’s holy Altar, the holy furnishings and the other instruments and implements. Christians believe they invented Easter and Christmas. They believe they invented the image of worship, Jesus hanging on the cross. They are not aware that their forbears were doing these things long before Yeshua came to deliver them from these practices.

Today, the church teaches that idolatry is only in the mind. It is whatever one puts before God. But, the Bible teaches idolatry is whatever we MIX with worship of Him. And He said idolators will not inherit His Kingdom.

An additional definition of “filthy rags” exists in the notion that God appreciates our effort to give Him enough emotion. If we can just muster up enough feeling, if we can just cry hard enough or wave our hands high and wide enough, these things will please Him even though we ignore many of His commandments.

It is not our emotion He wants. It is not our effort to show love our way that He wants. What God wants is our obedience. Obedience to the Torah results in acts of love whether or not the emotion accompanies it. Contrary to official church doctrine, the Torah is full of loving ways for us to behave with each other and toward Him. Anything less than this is “filthy rags”.

Another problem exists in the doctrine that the Torah is done away. Let me ask you this question: Do you believe it is necessary to not take God’s name in vain? If so, then realize this commandment is not mentioned in the New Testament at all. None of the Gospels or Apostolic writings mention that commandment, yet there is not a Believer alive who would say that it is alright to use God’s name in vain. By observing the commandment to not take God’s name in vain, you are submitting yourself to the Torah without authority from the New Testament. This means that in your heart you really do believe it is necessary to obey all of God’s commandments.

The Bible defines the Torah as “truth” and “truth” as the Torah. This makes the Torah “Universal Truth” – the treasure of all truth seekers. There is nothing in the Torah that is not true, nor is there anything evil in the Torah, as is implied in the teaching that some things in the Torah are not advantageous to be observed.

Psalms 119:142 Thy righteousness is an everlasting righteousness, and **thy law is the truth.**

Malachi 2:6 The **law of truth** was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity (lawlessness, torah-less-ness).

This reference in Malachi is referring to Yeshua, our Messiah. He is our light. The Torah is called a light to our path. It is our Father’s instruction to us, so how could it be anything other than what Yeshua is to us but a source of spiritual light?

Proverbs 6:23 For **the commandment is a lamp; and the law is light**; and reproofs of instruction are the way of life:

Psalms 119:105 Thy word [Torah] is a lamp unto my feet, and a light unto my path.

The Torah, being the light to our path, is the reason Yeshua, who is the Torah in the flesh, can claim to be the “light of the world”. First, it was the Torah that was the light to the world, then Yeshua’s light shone in the world because He IS the Torah. Our obedience to Torah causes the light of Yeshua to be cast into the world so that all people can see Him.

The Book of Proverbs personifies two women; one who is stupid and evil, who teaches people to disobey God and one who is full of wisdom, understanding and kindness. The second woman is the Torah.

The word "Torah" is a feminine noun in the Hebrew language. The Book of Proverbs personifies the Torah as a wise woman. It is said of "her":

Proverbs 31:26 She openeth her mouth with **wisdom**; and in her tongue is the **law of kindness**.

The practice of wisdom is the practice of Torah. The Law of Kindness is the type of Law found in the Torah. Therefore, Torah is wisdom and kindness. We will be viewed as wise by all people if we follow the instruction of **Deuteronomy 4:6** which says:

Deuteronomy 4:6 Keep therefore and do them (commandments); for **this is your wisdom and your understanding** in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.

How can we be viewed as wise by the world unless we actually practice the wisdom of the Torah? The Book of Proverbs encourages us to follow the Torah and to praise the wise who follow her advice.

Proverbs 2:1 My son, if thou wilt receive my words, and hide my commandments with thee;

2 So that thou incline thine ear unto wisdom, and apply thine heart to understanding;

The word "My" in verse 1 is not referring to Solomon, the author of Proverbs, but to Wisdom, the Torah. It is Wisdom who calls us to hide the commandments in our hearts and to obey them.

"She", the Torah, is the basis of God's "Way". In fact, the name the Apostles gave to their new sect was "The Way".

Acts 24:14 But this I confess unto thee, that after **the way** which they call heresy [some translations say 'sect'], so worship I the God of my fathers, believing all things which are written in the law and in the prophets:

This was Paul speaking about being a Torah observant Jew. "The Way" is a set of instructions that God teaches to sinners so they will no longer sin.

Psalms 25:8 Good and upright is the LORD: therefore will he teach sinners in **the way**.

The Torah is associated with long life, riches and honor.

Proverbs 3:14 For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.

15 She is more precious than rubies: and all the things thou canst desire are not to be compared unto her.

16 Length of days is in her right hand; and in her left hand riches and honour.

The Torah is the Tree of Life. Her way is pleasant. She brings peace and she makes us happy.

Proverbs 3:17 Her ways **are ways of pleasantness, and all her paths are peace**.

18 She is a **tree of life** to them that lay hold upon her: and **happy is every one that retaineth her**.

Proverbs 7:2 Keep my commandments, and live; and **my law as the apple of thine eye**.

Living the way our Father instructed is a joy. Keeping all of the commandments, not just some of them, including the Feasts, the weekly Sabbath and His prescribed diet will deepen your walk with Him in an indescribable way. I promise!

A wide variety of doctrines regarding the commandments are taught ranging from complete rejection to only partial rejection. But, the one commandment the Church REALLY wants us to keep is the Tithing law, even though tithing is not mentioned as a commandment in the entire New Testament where the Church claims to get its authority in spiritual matters. Furthermore, tithing is not asked, but demanded, of us. So, while it is demanded we bring our money into their storehouse, we are taught to disobey the weekly Sabbath, the Feasts, the dietary Laws and many others. But tithing makes us accountable to the entire Torah because tithing is a Torah doctrine.

James 2:10 For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

Let us understand that if we tithe, but fail to keep the Sabbath on its appointed seventh day of the week, we've broken all of the commandments. If we refrain from lying, but eat pigs, we've broken the entire Law. If we believe in not stealing, but refuse to obey any of the other 613 commandments, we are guilty of them all! It's all or nothing.

The fact that we become accountable to the entire Law when we sin by breaking only one commandment is the argument often used to show that it is not possible to keep the commandments. But, the Torah has an argument against this. That's right, if we are trying our best to obey God in every way according to His Torah, and we fail out of ignorance, He has a way to set that right. It is called forgiveness. And if we sin deliberately, He has a way to set that right, too. It also is called forgiveness. The Law of Forgiveness is a Torah doctrine.

So, if we sin, understand that, yes, we've messed up and have violated the entire Torah. But, come to Yeshua for forgiveness. He can still forgive because the Law of Forgiveness that originated in the Torah has not been abolished.

The truth is that God sent Yeshua to earth to illustrate how to walk according to Torah, to be the Lamb of God sacrifice for intentional sin as prescribed in the Torah, to begin the 2,000-year process of re-gathering the exiled Hebrew tribes and to grow a body of obedient Believers for His coming Kingdom.

**Yeshua Said There Are Only Two commandments We Need To Obey:
Love The Lord God With All Your Heart, Soul And Mind,
And Love Your Neighbor As Yourself**

This is true. Yeshua said we must obey these commandments. But, let's delve deeper into this. When He said that, He also said that all of the Law and the Prophets hang on these two commandments.

Matthew 22:40 On these two commandments hang all the law and the prophets.

The reason He said it this way was to reiterate what the Jewish people, those He was teaching at that moment, already knew – those two commandments are subheadings within the Torah. Yeshua was teaching the Torah when He said this. Here is what these 2 commandments say in the Torah:

Deuteronomy 6:5 And thou shalt love the LORD thy God with all **thine heart, and with all thy soul, and with all thy might.**

Leviticus 19:18 Thou shalt not avenge, nor bear any grudge against the children of thy people, but **thou shalt love thy neighbour as thyself**: I am the LORD.

It is often the habit of Torah teachers (Yeshua was a Torah teacher) to remind students about the basics. It is basic to Torah understanding to realize that the Torah categorizes behavior and relationships under two headings: The first deals with our behavior toward and relationship with God; the second deals with our behavior toward and relationship with others, both human and animal.

Loving the Lord with all our hearts, souls and might automatically fulfills all of the commandments under this subheading because we will have no problem with obedience to everything in this category. These commandments include what is acceptable religious practice and what is acceptable to ingest or bring into the Temple, which is our bodies.

Loving others as we love ourselves automatically fulfills all of the commandments under this subheading because we will have no problem with obedience to everything in this category. This includes all the loving and kind actions we are commanded to perform for each other.

When we follow the Torah, we accomplish these two commandments automatically and in the way God has specified. If we do not obey the Torah, then we cannot fulfill the commandment to love God properly and we will not be able to love others properly, either. The fulfillment of these two great commandments hangs on whether or not we will seek guidance for our life within the Torah itself or if we will defer God's authority to our own in doing as we please while allowing ourselves to believe we are doing all that we can. So what Yeshua was really doing was reminding us of the entire Torah – ALL of it!

Yeshua Gave A New Commandment, Not Found In The Law - To Love One Another – Proving He Intended To Abolish The Law

It is taught that if we would only love one another there would be no need for the Torah. It is said the reason Yeshua gave the commandment to love one another was for the purpose of doing away with the Torah. He supposedly was teaching us that all we need is love, not Law.

Yeshua did indeed speak about a “new” commandment.

John 13:34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

But there is a caveat about this having to do with the language He was speaking at the time – Hebrew. The Hebrew language does not have a word for “new” that means the same thing as that word in English. Hebrews understand that there is nothing new.

Ecclesiastes 1:9 The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and **there is no new thing under the sun.**

The Hebrews live a cyclical life going from season to season, that is from Festival to Festival. Biblical seasons are not winter, spring, summer and fall, but Passover, Unleavened Bread, First Fruits, Shavuot or Pentecost, Trumpets, Day of Atonement and Tabernacles as prescribed by God. Western culture is Greek culture and the Greeks are always looking for something that has never been created or described. That is what the Greek mindset means when it uses the word “new”. The Greek mindset is not able to admit there is nothing new under the sun. The Hebrew word “new” actually means “renewed”. So, when Christian doctrine speaks of the “New Covenant” or the “New Commandment”, they get it wrong in that they do not understand that it actually is the “Renewed Covenant” and the “Renewed Commandment”.

By the way, have you ever realized that a “testament” is the last words of someone who is dying or has died? Let’s not call these two sections of the Bible “Old Testament” and “New Testament” anymore, ok? Let’s call them Covenants 1, 2, 3, 4, 5 and 6, instead.

Let me take you on a slight detour so that you will understand the Covenants and the word “new”. If it seems strange to you to suddenly know there were five previous Covenants, then realize that is because no one ever taught you that there are actually seven Covenants given to mankind by God. We are currently living under the sixth, but the previous five are all still active and applicable today.

The first Covenant is called the Adamic Covenant. We all know what that Covenant says: man will toil for his sustenance, woman will bear children in great pain and the end result of the 6,000-year struggle will be that our Messiah will overcome the serpent. This first Covenant still applies. We still have to work hard to make a living and childbearing is still painful. We are in the end times when we will see our Messiah triumph over Satan, the serpent. The sign of this Covenant is the weeds that try to overtake our gardens every year.

The second Covenant is called the Noahic Covenant. God promised that He will never destroy the earth by water again. This is a promise we are all still counting on. The sign of this Covenant is the rainbow. This second Covenant did not replace the first, but built upon it.

The third Covenant is the Abrahamic Covenant. God promised that He would make Abraham’s descendants, the Hebrews, as numerous as the stars of Heaven, provide a Savior to the world through Abraham and give the land of Canaan to the Hebrews. The sign of this Covenant is circumcision. This Covenant did not replace the first and second Covenants, but instead it built upon them.

The fourth Covenant is called the Mosaic Covenant. This Covenant is God’s marriage proposal to the Bride He hopes to marry in the future. God made this fourth Covenant because He remembered His third Covenant to Abraham.

Exodus 2:24 And God heard their groaning, and **God remembered his covenant with Abraham, with Isaac, and with Jacob.**

God is faithful to complete His promises to us, so He brought the Children of Israel – the Hebrews with the mixed multitude that left with them – out of Egypt so He could fulfill His promise to Abraham. At Mount Sinai, where the Covenant was offered, the people – the Hebrews and the Gentiles that came along – agreed to become a Holy People and be set apart from the world so that God could raise up a spotless Bride. Spotlessness means to be without sin as defined by the Torah.

Exodus 19:5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then **ye shall be a peculiar treasure unto me above all people:** for all the earth is mine:

6 And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

This Covenant did not replace the previous three. It built upon them. God has a plan. Are you starting to see it? Are you beginning to see God unfolding His plan – the only plan He ever created? He is ever building His plan, and never destroying anything He planned. There is only one plan of deliverance for mankind and for all of creation. It is simply that mankind has only been shown the plan little by little.

Why would God not reveal His entire plan to mankind all at once? Why didn't God simply sit Adam and Eve down on a tree stump and say, "Okay, here's the plan: first, I will do this, then I will do that. These will be followed by this event, then this thing will occur, etc."? Why did He not do that?

It is because we would not participate in His plan if we knew everything that was going to happen. We know that God does not give us more than we can bear. He does this for us individually, but also corporately. He does not give mankind more than mankind can bear or understand.

1 Corinthians 10:13 There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

Now that we are at the end of ages, we can see His plan in place. But we still do not know all of the final details of His plan. We don't know everything there is to know about how God will deliver us during these times. We don't know everything there is to know about the Messianic Kingdom. We don't even know everything about God's Heavenly Kingdom, but we know enough and we know what God has given us so far.

We know that part of His plan involves our obedience to His prescribed lifestyle – the lifestyle that sets us apart from the other nations. Getting back to the fourth Covenant, the sign of this previously planned Covenant is the stone tablets upon which are written the Ten Commandments.

The fifth Covenant is the Davidic Covenant. God promised that there would always be a House of David. Indeed, there is still a House of David. The House of David has to do with the Messiah being King over us all. Remember, Yeshua came from the House of David and He still reigns over His Kingdom.

This Covenant did not replace the fourth, third, second or first Covenants, but built on them as another step in God's plan for His Kingdom to reign on earth without Satan's presence. The sign of this Covenant is Yeshua.

The sixth Covenant is called the Messianic Covenant. Its sign is the Passover Cup. Yeshua explained this at His final Passover Seder when He said:

Mark 14:24 And he said unto them, This is my blood of the new testament, which is shed for many.

Luke 22:20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

Paul also explained the same doctrine Yeshua taught about the Messianic Covenant.

1 Corinthians 11:25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

"The cup" that Paul is speaking of is the third cup of the Passover ritual. During Yeshua's final Passover, He did not partake of the fourth cup saying He will not drink from it until He drinks it with us in His Kingdom. Matthew 26:29, Mark 14:25 and...

Luke 22:18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

The first Passover cup is called the cup of sanctification; the second is the cup of instruction; the third is the cup of redemption; and the fourth, the cup of the restoration of the kingdom, also called the cup of praise. Yeshua stopped drinking of the Passover cups after the third cup of redemption. He now awaits the drinking of the fourth cup of restoration and praise with us at the time His Kingdom on earth is restored.

The sixth Covenant does not replace the previous five, but it builds on them.

Now, let's look at the seventh Covenant. The seventh Covenant has not been fully manifested to us yet. It was manifested to Phineas, one of the Priests of Israel, for his heroic deed in killing two people who tried to defile the Tabernacle by openly copulating in the Outer Court. For this act of bravery, God promised the Covenant of Peace to Phineas and his descendants forever.

Numbers 25:12 Wherefore say, Behold, I give unto him my covenant of peace:

13 And he shall have it, and his seed after him, even the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel.

The Covenant of Peace is the final Covenant that God will give mankind. It will be so good that it will never be removed. It is this special Covenant that will make the earth a safe place to live once more. This is all that is known about this Covenant beyond the fact that it has to do with the everlasting Priesthood. Rest assured, it will not replace the Messianic or other five Covenants. It will build on them.

Isaiah 54:10 For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the **covenant of my peace** be removed, saith the LORD that hath mercy on thee.

Ezekiel 34:25 And I will make with them a **covenant of peace**, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods.

When someone tells me the Old Covenant has passed away, I always ask which one? The entire plan of redemption, which includes our soul's salvation and our physical deliverance to an immortal and eternal life crumbles once any part of God's plan is removed from our belief system. It literally all comes undone for us if we do not believe in, adhere to and actively practice ALL of God's Word, including what He gave to us in the part we call "Law".

The Covenants are like a house that is built from a foundation upward, adding floors until it is completed. All of the Covenants are forever. They never pass away. We are looking backward in time at historical precedent, an unfolding of God's grand plan.

God uses words like "everlasting" and "forever" to indicate how long something will last. Believers understand that salvation is "forever". The sixth, or Messianic Covenant, says so. "Forever" means that it never goes away. If that is what "forever" means in the Messianic, sixth or "new" [renewed] Covenant, why doesn't it mean that where the first five Covenants are concerned? Well, of course, the word "forever" means the same thing in all of the Covenants. They will always remain because each of them contain promises and blessings from God to us. We do not want to lose any of those promises and blessings, do we? The loss of promises and blessings from the first five Covenants means to lose the promise of our Messiah.

Returning to the original question of a "new" commandment given by Yeshua, we can now see that Yeshua did not give a "new" commandment. He gave an old commandment that He was renewing, or reminding, His Disciples to observe.

John later explains to the new Greek Believers that the "new" commandment Yeshua spoke of was a very old one that was being renewed. John had to explain what Yeshua meant because of the cultural differences he had to bridge when writing to the "Greek-ized" Parthians. You see, there was already beginning to creep into the new congregation the idea that Yeshua had brought something totally unique, different and adverse to the Torah. This was all new to the Greek mindset. But, all of the Apostles worked to stem this tide.

1 John 2:7 Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. **The old commandment is the word which ye have heard from the beginning.**

The original commandment was:

Leviticus 19:18 Thou shalt not avenge, nor bear any grudge against the children of thy people, but **thou shalt love thy neighbour as thyself**: I am the LORD.

It was an old commandment being made new. The best way to explain it is to consider that every month we say there is a "new" moon. Yet, only the idiots among us think that the moon that arrives newly each month is actually a new one. No, we understand the moon had always been there, but that each month it renews itself into another cycle. Apply this understanding to the phrases "New Covenant" and "New Commandment".

There is another doctrine the Church says was implemented in the Renewed Covenant. It is said this practice originated with John the Baptist. It is the Doctrine of Baptism. The truth is that Baptism did not originate in the Renewed Covenant. The Torah commands us to "mikvah" or baptize ourselves for several occasions. In fact, the crossing of the Children of Israel through the Red Sea during the Exodus is taught by Paul as a mass baptism in the Book of 1 Corinthians.

There are no new doctrines in the Renewed Covenant. There are only repeated doctrines that God intended His people to live by from our beginnings in the Garden of Eden.

Yeshua Spent Much Of His Time On Earth In Conflict With Law Observant Jews, Teaching Them That The Law Was No Longer Necessary

This teaching is based only upon a few scriptures, the most popular of which has to do with Yeshua and the Disciples doing things that the Pharisees disliked and when Yeshua taught the supremacy of the Law of the Bondservant over the Law of the Free Man.

Matthew 15:2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

Mark 7:3 For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders.

The issue is not whether Yeshua and the Disciples were being obedient to the Torah, but whether or not they wash their hands before they eat. Hand washing before eating is not a commandment of the Torah.

It is most important to understand the struggle between Yeshua and the Pharisees because it had to do with whether or not God's people need to obey the Torah AND the oral law, or the Torah alone. As I explained earlier, one difficulty of modern Believers is to know the difference between Torah and the Jewish oral tradition because both were called "law".

The oral law was not written during Yeshua's lifetime. It was only written starting in the 2nd century AD. However, there was not a Jew in all of Israel that did not know what was in the oral law. The Pharisees preferred the oral law over the Torah.

The reader must be able to distinguish between the Torah's and the oral law's teachings within the context of each passage. Discernment of this comes only from knowing what is in the Torah.

Yeshua took exception to keeping the customs and traditions of the oral law because when He gave the Torah, the 613 commandments, He also instructed that no one should add to or subtract from it.

Deuteronomy 12:32 What thing soever I command you, observe to do it: **thou shalt not add thereto, nor diminish from it.**

This commandment was given at the end of the Torah and at the end of Revelation. Yeshua was trying to teach us to be concerned with only keeping what was in the Torah. Why? Because the Torah really is simple and easy to keep. He knew that adding customs and traditions to it would only drive people away. That is exactly what happened in Christian doctrine.

In an effort to outlaw conversion to Judaism, the Church removed much of the Torah from their doctrine, keeping only those commandments that were expedient and supportive of the Greek-ized, Roman-ized Church. There were other political reasons, as well, that are beyond the scope of this teaching. The Church thought it necessary to keep the tithing laws and the moral laws from the Torah, such as all of the first Ten Commandments except one, the remembrance of the Sabbath. Commandments were removed or changed in Church doctrine over the period from the first to the fourth centuries. They removed the Moedim, God's appointed times, that we call the Festivals, and the dietary laws. Most of the other currently unknown commandments were removed by lack of teaching and from non-observance.

During that same period, the Church added doctrine that is not in God's Word at all. These include the observance of various liturgies, customs and traditions in worship that do not comply with how God said He is to be worshipped. These include the pagan festivals of Christmas and Easter that are nowhere found in scripture, but are mixed in with worship of God against His instruction.

The story in Matthew, Mark and Luke about the confrontation between Yeshua and the Pharisees over the Disciples picking corn to eat and Yeshua performing healings on the Sabbath is not about Him disobeying or destroying Sabbath observance, but of trying to set the Pharisees straight about how to keep the Sabbath as it is given in the Torah.

Yeshua and the Pharisees speak about what is "lawful". Clearly, each character in the story understands that the Pharisees are speaking about the oral law, but today's Bible readers do not. Yeshua, though, is setting them straight about the actual requirements of Sabbath as given in the Torah.

The fact is that we are not only allowed to do many things on the Sabbath, but we are commanded to do good things for others on the Sabbath. Yeshua made this point very clear when He said:

Matthew 12:11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?

He also said He is Lord of the Sabbath, good reason to worship Him on the day that He is Lord over, and that it was made for man, not man for the Sabbath, meaning that He never intended it to become burdensome. We are to

observe Shabbat in its original form and intent, and not by adding an additional one thousand five hundred thirty oral laws regarding it. I ask you just how unmerciful is it that our Father wants us to rest one day per week?

It is said that Yeshua broke the Torah when He let the adulteress woman go free. The story is in John 8:1-11. The Scribes and Pharisees brought Him a woman whom they said had been caught in the act of adultery. They wanted Him to say she should be stoned. After all, the Torah plainly calls for stoning of adulterers. Instead, Yeshua wrote something in the sand, acting as if He did not even hear them.

John 8:7 So when they continued asking him, he lifted up himself, and said unto them, **He that is without sin among you, let him first cast a stone at her.**

Was this statement the beginning of abolishing the Torah? Was Yeshua saying that we are not to judge another's sin because we have all sinned, and now, forevermore, we must tolerate the sins of others because of our own sinfulness? Or was He speaking to them of their sin in this particular situation?

The Scribes and Pharisees came to tempt Him with "the Law" (John 8:6). These men wanted Yeshua to do something that was against Torah. They had been tempting Him with the oral law, now, they wanted to see His reaction to a breach of the Torah. And they wanted Yeshua to stone the adulteress in front of and in obedience to them!

Wait a minute! Aren't we taught that is what the Torah is all about? You sin, you die? But Yeshua came to stop all that stoning people to death, all that capital punishment? Right? Didn't He come to make us only responsible to Him for our sins and not to each other? No, that is not what is being taught here.

These men would have stoned the adulteress under their manmade law, called the "oral law". Yeshua was adverse to the ways of mankind and all the laws men make to oppress each other. Under the Torah, the woman had to be set free for these reasons:

- 1) The Scribes and Pharisees did not take the woman to the Judges, the Sanhedrin, of Israel as commanded in the Torah. Instead, they brought her to Him. Yeshua, although He is God and will eventually judge us all, was not here as our judge then. He came as our Savior and was not a member of the Sanhedrin panel of judges that God said was to rule in these matters and to which He also was subject. He did not have the authority to punish the woman and the Scribes and Pharisees knew it. But they were testing Him. They were actually challenging His degree of obedience to God and His purpose on earth.
- 2) They did not bring the minimum of two eye witnesses. The way scripture words this story indicates the Scribes and Pharisees were holding the adulteress on the word of someone else. They said she was caught in the act, but none of them indicated she was caught by any of them. This means they were not present and did not see the act of adultery. In other words, they were not credible witnesses, or were they?
- 3) The Scribes and Pharisees did not bring the adulterer with them - the man she had been caught with. Or did they? Torah says that everyone involved in the sin is to be brought forward. The adulteress's accusers either let the man go or one or more of them was involved in the adultery. If the latter was the case, he or they were guilty of two sins: adultery and treachery, setting the woman up to receive a penalty he or they also deserved.

These are the reasons why all the men walked away when Yeshua said, "Let him who is without sin cast the first stone". Yeshua likely was speaking to the adulterer who also deserved the punishment right along with the woman.

What about Matthew 5:38-40 where Yeshua seems to criticize the law of "an eye for an eye" found in the Torah? Remember I said earlier the Torah's commandments are specific to who we are and to our social status. That means whether we are male, female, child or Priest. Yeshua, in Matthew 5:38-40 is speaking about yet another social class within the Torah's system: that of "Free Men" and Bondservants.

We'll look first at the laws that apply to "Free Men" designed by God to create a way to mitigate equal justice between free people.

Exodus 21:23 And if any mischief follow, then thou shalt give life for life,

24 Eye for eye, tooth for tooth, hand for hand, foot for foot,

25 Burning for burning, wound for wound, stripe for stripe.

These provide equal or like restitution for injuries. But these apply to "Free Men" only.

Here is what Yeshua said about these commandments:

Matthew 5:38 Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also.

At first glance, it appears that Yeshua is doing away with the “eye for an eye” Law. And of course, doing away with one does away with them all. But that would be a misunderstanding of His meaning because there is a social status within the Torah that He wants us to know is preferable for those who want to follow Him. These are the Laws of the Bondservant.

A Bondservant is different than a Free Man in that the Bondservant is one who has willingly vowed to put himself into the service of a master for the rest of his life. A free man, according to the Torah, could put himself into the service of another for a specified period of time (always 6 years or less) in order to pay off a debt to the person.

But if during that time period, the man found a wife among the household of his master, and had children with her, he could opt to become a Bondservant by stating that he loved his master and the wife and children that his master had given to him and that he would rather become a Bondservant than go free without all that his master had given him.

Bondservants were adopted by mutual agreement into the master’s household. They were not slaves, but intentional members of the Master’s household who were treated the same as full-blooded relatives, not as a foreigner or temporary worker. Isn’t that what God has done for us? Are we not full-blooded members of His household? Yes. That is the proclamation of the Apostles regarding themselves. They called themselves Bondservants.

The Law of the Bondservant can be found in Exodus 21.

Exodus 21:1 Now these are the judgments which thou shalt set before them.

2 If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing.

3 If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him.

4 If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself.

5 And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free:

6 Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an awl; and he shall serve him for ever.

The Law of the Bondservant supercedes the Law of the Free Man because it is the law that states that we desire to be in servitude to our Master and we know He will take care of everything for us. Who is our Master? Yeshua!

Under the Law of the Free Man, if someone struck you and hurt you, or stole something from you, you could go to the Sanhedrin or a court for restitution. But if you were a Bondservant, you had the power of your Master behind you.

If you belong to your Master Yeshua as a Bondservant, you can rest assured your Master will take care of all injustices against you. You are no longer free to seek your own justice. Paul understood the laws of the Free Man and the Bondservant. He chastised the Corinthians for acting as Free Men by taking their conflicts before unbelievers.

1 Corinthians 6:1 Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?

2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

3 Know ye not that we shall judge angels? how much more things that pertain to this life?

4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

5 I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?

6 But brother goeth to law with brother, and that before the unbelievers.

7 Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?

8 Nay, ye do wrong, and defraud, and that your brethren.

We are to keep our conflicts within our family, so to speak, because we are all Bondservants who are not free to seek our own justice. Our Master alone handles matters of justice.

The Jews Yeshua was teaching understood the difference between the laws of Free Men and Bondservants. He was confirming for them that following Him means to become a Bondservant.

Back then, Yeshua worked to bring His people to the simplicity of the Torah to the exclusion of the oral law. He did not rescind His own words.

Peter's Vision Proves The Law Was Abolished

Peter's vision is commonly interpreted to claim that Yeshua abolished the Torah by removing the laws of clean and unclean things. A basic understanding of these laws when they regard food is that "clean" equals "food" and "not clean" = "not food". This does not mean that unclean things are not edible; it means they are not food. Humans ingest many things that are not good for the body or nutritious. There is only one type of edible matter that is food for us – that which God calls "clean".

Go to Acts 10 to read the full account. Peter was being shown something that is certain. But it did not have to do with food, although God used food to symbolize something for Peter. So what was God saying?

God gave Peter the vision to tell him to stop discriminating between Jews and Gentiles when preaching the Gospel. Why did God have to use food as the symbol? It was because the Jewish people called Gentiles "unclean". This is against the commandments of the Torah for many reasons, but the first reason is God said His House is to be a House of Prayer for ALL people. Calling non-Jews unclean in order to keep them out of the Temple implied God was only interested in the Jewish people.

The Jews associated the word "unclean" with both "Gentile" and "not food". God wanted the Apostles to take the Gospel to the Gentiles. This had not been done prior to Peter's vision. Up to that point, the only converts to the new sect of Judaism called "The Way" were Jews. God used the symbol that Peter would understand.

Notice Peter NEVER jumped to the conclusion that it was now alright to eat unclean things like pork or shellfish. Peter had the sense to realize that God was not changing or doing away with the Torah. He had just spent several years of his life with the Master, the Torah in person, learning how to keep the Torah properly. So, he looked for another interpretation of his vision. Peter gave the interpretation of his dream from his own mouth stating that God wanted them to stop discriminating against Gentiles and stop viewing Gentiles as unclean.

Acts 10:28 And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but **God hath shewed me THAT I SHOULD NOT CALL ANY MAN COMMON OR UNCLEAN.**

First, the unlawfulness of associating with a Gentile was from the oral law, not the Torah. But there is something even more astounding here. It was at this moment – with Peter, not Paul – that we see the Gospel being opened to Gentiles, the "who-so-evers" of the world. Later, Apostle John would extend the Gospel to all the "who-so-evers" in John 3:16.

Acts 10:34 Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons:

35 But in every nation he that feareth him, and worketh righteousness, is accepted with him.

36 The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)

37 That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached;

42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead.

43 To him give all the prophets witness, that through his name **whosoever** believeth in him shall receive remission of sins.

Right there is where we get the doctrine, later written by John, that says whosoever will believe in Him shall be saved. Who-so-ever, Jew or Gentile, that believes in Him shall be saved. Jews and Gentiles receive their salvation the same way – through faith in the Messiah. After Peter made this declaration, the very next thing that happened is the Holy Spirit fell upon those Gentiles who were there in the presence of believing Jews.

Acts 10:44 While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

46 For they heard them speak with tongues, and magnify God. Then answered Peter,

47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

That entire episode taught those men to deliver the Gospel to Gentiles! We are blessed that God included Gentiles in His plans. We must not allow the truth of this account to be twisted into destroying God's dietary laws!

Acts 15 Explains That Gentiles Are Not To Be Burdened With Keeping The Law

The story in Acts 15 is misunderstood and only partially taught. It begins with Pharisees who had become believers in Yeshua. They were still caught up in being Jews and wanted the newly converted Gentiles to take on Judaism by becoming circumcised in the flesh.

Acts 15:5 But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses.

Notice that there are two parts to the believing Pharisees' argument. First, they want new Gentile Believers to be circumcised. Second, they want these new Believers to begin keeping the Law of Moses. We will address the circumcision in the next section.

It is taught that James did away with having new Gentile converts be obedient to the Torah.

Acts 15:13 And after they had held their peace, James answered, saying, Men and brethren, hearken unto me:

19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God:

The Apostles knew Judaism is wrongly based on supremacy of the oral law over the Torah. James was not about to decree that the new Gentile converts should put themselves under the oral law the way the Jews did.

This is where most teachers stop teaching. They do not usually continue into the next 2 verses because those clearly state that Torah observance is a requirement for all Believers. James decrees that all the new Gentile converts were to begin observing the basics of Torah.

Acts 15:20 But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.

21 For Moses of old time hath in every city them that preach him, being read in the synagogues **every sabbath day**.

These observances come from what is called "the heart of the Torah" in Leviticus. They are the most basic precepts of the Torah. James told the Apostles to refrain from causing the new converts trouble by forcing Judaism's oral law, NOT the Torah, and to not force too much of the Torah on them at once. Instead, he said they

should begin keeping the basics of Torah - abstaining from pollutions of idols, from fornication, from things strangled, and from blood.

Then, James said that Gentile Believers will hear the Torah taught in all the synagogues on the Sabbath! It is clear that James knew the new converts would observe the Sabbath each week, would learn God's commandments and would grow from babies drinking milk to spiritually mature "meat-eaters" because of it. This teaches us that all Believers are to obey the Torah and that the Torah was not abolished by the Apostles.

Circumcision Is No Longer Required

The Pharisees' wanted all new Gentile Believers to be circumcised. This is a major doctrine of the Bible, but one that did not originate in the Mosaic Covenant. Still, circumcision is necessary.

Genesis 17:10 This is my covenant, which ye shall keep, between **me and you and thy seed after thee**; Every man child among you shall be circumcised.

11 And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.

12 And he that is eight days old shall be circumcised among you, **every man child in your generations**, he that is born in the house, or bought with money of any stranger, which is not of thy seed.

13 He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an **everlasting covenant**.

This issue is still with us today because the Church followed the failure of Judaism in understanding the doctrine of circumcision correctly. The Jews taught their supremacy with God because they were circumcised in the flesh. The Church teaches its supremacy with God because it did away with physical circumcision for the reason that circumcision of the heart supercedes circumcision of the flesh.

God first speaks of circumcising the heart in the Book of Deuteronomy, in the Torah.

Deuteronomy 10:16 Circumcise therefore the foreskin of your heart, and be no more stiffnecked.

Obedience to the Torah and circumcision both began as external, ritual practices. Our hearts were suppose to be involved, and was even required of us according to the commandment, but was almost never fulfilled.

Even in those days, it was possible to be circumcised in the heart. God commanded us to willingly submit to this kind of circumcision. So, Circumcision of the Heart is not a new doctrine of the Renewed Covenant. We willingly submit our hearts for circumcision today in the same way God called on His people to willingly submit to circumcision of the heart in those early days. God has always wanted, but has not always received, our hearts which is true even to this day. But just like back then, He has always looked on the heart, not the body. What we are commanded to do to the body we are supposed to do because our heart is willingly obedient.

1 Samuel 16:7 But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart.

Whereas before Yeshua came, the Law written on the stone tablets and circumcision remained mostly external only because of human weakness in accomplishing self-circumcision of the heart, now the stone tablets and circumcision are both external and internal by the power of the Holy Spirit within us.

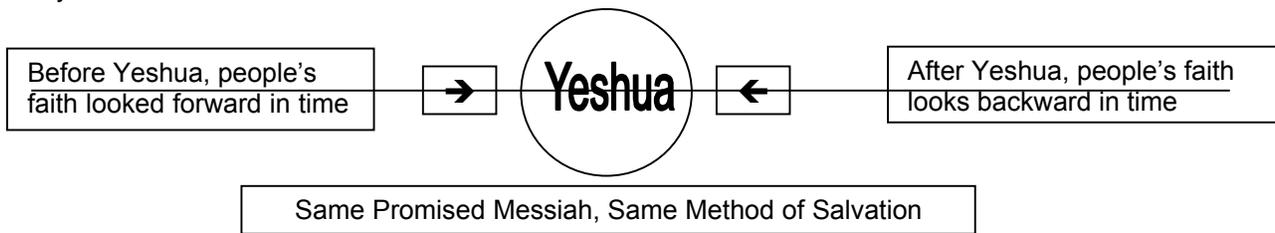
During the time of Yeshua and the Apostles, physical circumcision had become a sign of Jewish elitism. It was not to them a sign of having a heart for God, which was its original intent. No, the Jews considered it a sign of an automatic relationship with God and guaranteed entrance into God's Kingdom. In other words, to a Jew circumcision equaled salvation and once a man was circumcised, he became inevitably duty-bound to the oral law of the Jews that Yeshua had fought so hard against. The Disciples knew this twisted view of circumcision, which was why Peter said:

Acts 15:10 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

Verse 11 explains that Peter understood salvation comes only through faith in Yeshua. Salvation never comes by circumcision or keeping of the Torah. These are expressions of our faith, not achievements for salvation. This is greatly misunderstood in the debate regarding obeying Torah today.

Just like Peter, Messianics understand the proper place of Torah obedience. And we understand salvation comes from our Savior and Messiah, Yeshua. If we look at a timeline, we will see that those who believed in the Messiah prior to His life on earth obtained salvation through faith in Him just like we who are on earth after His earthly life.



This is why Peter did not capitulate to the demands of the Pharisees on the issue of circumcision. But, this does not mean that the need for circumcision went away. It is an everlasting sign of the Abrahamic Covenant. If you are in the lineage of Yeshua, you are a child of Abraham and therefore, a Hebrew. There are only two kinds of people in the Bible – Hebrews and Gentiles. When you become Born Again, you go from being a Gentile to being a Hebrew.

Galatians 3:29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

The word “Hebrew” comes from the root word “ivrit”. It means to “cross over”. The “crossing over” is from Gentile, or pagan ways, to God’s ways. God asked Abraham to circumcise himself and his household as a sign that Abraham had “crossed over” from being a Gentile to being Hebrew.

The doctrine of “crossing over” began with Abraham. He crossed over Jordan to get from “the land of his fathers” to the land of his Father. Ivrit literally means crossing over the river Jordan. By faith, Believers make a spiritual crossing over the Jordan river. This is what it means to be “born again”. We cross over Jordan to go from Gentile ways to Hebrew ways. Abraham was the first Hebrew for this reason.

That is why circumcision is so important. The truth is that we are given the sign of circumcision because we “cross over” to become Hebrews.

Circumcision is the sign of the Covenant between Abraham and Adonai – a Covenant that is still in effect for everyone who is a Hebrew. Messianics do not obey the commandments in order to be born again and be a part of that Covenant, but because we are born again and are a part of that Covenant.

So why do we not stress physical circumcision for all Believers today? And why did the Apostles not stress physical circumcision for all the new Believers back then? It is because most Believers are still in exile. New Believers were in exile back then and we are still in exile now. We are still scattered all over the earth among the Ten Tribes that God scattered for their sinfulness. These Ten Tribes have not yet returned to the Land of Israel. The purpose for Yeshua gathering us in the air at His return is so that we will all enter into the Promised Land together. But right now, being in exile, we know that physical circumcision can be put off for awhile the way it was when the Children of Israel were in the desert.

Joshua 5:2 At that time the LORD said unto Joshua, Make thee sharp knives, and **circumcise again** the children of Israel the second time.

3 And Joshua made him sharp knives, and circumcised the children of Israel at the hill of the foreskins.

4 And this is the cause why Joshua did circumcise: All the people that came out of Egypt, that were males, even all the men of war, died in the wilderness by the way, after they came out of Egypt.

5 Now all the people that came out were circumcised: but all the people that were born in the wilderness by the way as they came forth out of Egypt, them they had not circumcised.

6 For the children of Israel walked forty years in the wilderness, till all the people that were men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the LORD: unto whom the LORD sware that he would not shew them the land, which the LORD sware unto their fathers that he would give us, a land that floweth with milk and honey.

7 And their children, whom he raised up in their stead, them Joshua circumcised: for they were uncircumcised, because they had not circumcised them by the way.

You see, while the Children of Israel were wandering in the desert they were “in exile”, literally a people without a home just as the ten scattered Tribes still are today. But once they occupied the Land, they were required to be circumcised again. This is another reason the Apostles did not press for circumcision for all Believers. They knew that the Ten Tribes of Israel were still scattered and since the Torah calls for circumcision of the heart, the Apostles deemed that sufficient until the exiles return to the Land at the end of the ages when Yeshua returns to reign on earth.

During the Messianic Era, no one, not even a non-Believer, will be allowed to enter into the Temple without being circumcised in the flesh and the heart.

Ezekiel 44:9 Thus saith the Lord GOD; No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that is among the children of Israel.

For now, Jews practice circumcision because of their visibility in the world and their recent return to their home, but we exiled Hebrews from the Ten Tribes are not required to do so. Interestingly, the citizens of the countries where the ten Tribes are scattered, mostly in the west, still practice circumcision claiming it is for medical reasons. Medical studies do indeed show a benefit for all males who are circumcised at their birth.

Paul taught that a Jew was not a real Jew unless his heart was circumcised. One could be a Jew outwardly, but that would not get that person into God’s Kingdom. In writing to the Jewish community in Rome, Paul told them:

Romans 2:29 But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

The circumcision of the heart accomplishes the writing of God’s Law, the Torah, on our hearts. Jeremiah prophesied about the purpose of the Renewed Covenant with Israel saying it was for the Torah to be in their inner parts and in their hearts so that God could be our God and we could be His people the same way the Children of Israel became His people at Mount Sinai via the marriage covenant.

Jeremiah 31:33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

Circumcision of the heart is the reason for spiritual equality between Jewish and non-Jewish Believers and between men and women.

Galatians 3:28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

Circumcision, both physical and spiritual, identifies us with the eternal El Shaddai. And it levels the playing field creating true equality among people.

Circumcision is as important today as it was in the beginning. It is the sign that we belong to God. It is one of the signs that tells the world we have “crossed over” from Gentile ways to Hebrew ways – God’s ways. And it is a sign that will never depart from us, even in the Kingdom, because we will all have been circumcised in one way or both ways by the time we are in His Kingdom. This sign will be with us for all eternity.

The Law Is Passed Away, Old And Obsolete

The Church calls the Torah old, passed away, destroyed, obsolete and a host of other destructive terms. But the Church still calls sinners to repentance under the authority of the Torah because that is the only place in scripture where we find the actual definitions of our sins. The commentary on sin in the Renewed Covenant points us back to the Torah.

1 John 3:4 Whosoever committeth sin transgresseth also the law: for **sin is the transgression of the law.**

We need to keep this in mind. John did not say that some of the Law was no longer necessary, old or passed away. Paul did not say that, either, against popular belief. No. All of the definitions of sins listed in the Torah still apply to us today. These sins include not keeping the weekly Sabbath, not observing the seven Feasts appointed to us by God and disregarding the dietary laws. It is through understanding what is in the Torah – the 613 commandments – that we gain knowledge of our sins.

Romans 3:20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for **by the law is the knowledge of sin.**

We are justified by our faith in Yeshua, not by obedience to the Torah. The Torah points out our sins to us and our obedience to it is our testimony that we no longer sin.

If we won't accept the Bible's definition of sin over the definition taught to us by people, how can we say that we have a sinless life before God? We are called to have a sinless life before him. We are called to repent of sin, right? Repentance of sin covers us in the Blood of the Lamb of God to make us sinless before Him. But if we won't accept the Bible's definition of sin, how can we say that we have repented of sin? The answer is that we cannot make these claims. We cannot claim to know God, then continue sinning. We cannot claim to know God, then decide to believe what people say about sin over what God says about it so that we can justify the sin of not resting on the weekly Sabbath or the sin of not observing God's appointed Feasts or the sin of circulating unclean pig fat and shrimp poop in our bodies around the heart that God says He wrote His name on!

Do we not understand that our bodies are now the Temple where God resides? Is there anyone among us who does not know that having a pig in the Temple is an abomination to God?

Even the Sinner's Prayer is based on the Torah. The system that makes us aware of our sins also contains the means to rid us of our sins. The sacrificial system of the Torah is how we rid ourselves of the stain of sin. Yeshua became the perpetual Lamb of God sacrifice, a sacrifice that is still in effect today by authority of the Torah. If we say that the Torah is dead and has been abolished, then we destroy the very system under which we are born again because our Savior was sacrificed under that system.

God did not abolish the Torah. John said the Torah is Yeshua and Yeshua is the Torah. Did God abolish His own Son?

John 1:1 In the beginning was the **Word**, and the **Word was with God**, and the **Word was God**.

The "Word" is Strong's number 3056. It means "the sayings of God", "decrees, mandates or orders", "the moral precepts given by God". It was Yeshua who gave "the sayings of God", He made the "decrees, mandates and orders", and provided us with the moral precepts we are to live by. According to John 1:1, the formula is God=Yeshua=Torah. The Hebrew people knew exactly what John meant because "the Word" was one of the Hebrew idioms for the Torah in Yeshua's day. The reason they called it "the Word" is because it was audible words that came to the Hebrew people off Mount Sinai. So, if we say the Torah is passed away, we are actually decreeing that our Messiah is dead.

The body and lifeblood of Yeshua is the Torah. That blood was deliberately drained from the living sacrifice on our behalf. But that was only part of the plan. The other part was to resurrect the body. And it was resurrected, wasn't it? The body of Yeshua, the actual Torah living in the flesh, resurrected to show us that it is eternal. The Torah will never go away. The greatest injustice we do to Yeshua is not in rejecting Him as our savior, but in rejecting Him as the author of His Word after we have proclaimed Him to be our savior.

Yeshua said the Torah was written of Him.

John 5:46 For had ye believed Moses, ye would have believed me: for **he wrote of me.**

The word "of" means it is by and about. Furthermore, what He is really saying is that we must believe Moses in order to believe Him. Then, He said "I come in the volume of the book".

Psalms 40:7 Then said I, Lo, I come: in the volume of the book it is written of me,

We must stop getting this backwards. We cannot understand the Messiah unless we start from the beginning. We must first understand the Torah, then we can understand the Messiah. This one little verse, Psalms 40:7, reveals the entire mystery about the nature of Yeshua. "The book" referred to here is the Torah. The word "book" is "scroll" in Hebrew. The Torah was written on lambskin scrolls. Who is the lamb? The secret is that He IS "the book", "the scroll"! We call the Bible "the Living Word" for this reason. ALL of it still lives. The lie being taught to Believers is that only part of the Word still lives! Only the part we personally agree with still lives.

Let's take this one step further. All bodies have DNA. Since Yeshua is the "Living Word", the Living Torah made flesh, it is not too far a leap to understand that the 22 Hebrew letters with which the Bible was written is Yeshua's actual DNA code. How is it possible, then, that we can have a risen Savior who arose without all of His DNA intact? Either He arose as what He was prior to His death – the complete Tanach, including the Torah, or He is not the Messiah. Bold statement? You bet!

Yeshua gave the Law, became the Law in the flesh, taught us how to live it correctly by not adding to it or subtracting from it, showed how the Law contains grace and how grace contains Law, and died and arose as the Torah completely renewed and in tact. Then, He gave us His Holy Spirit as the source of Power so that we can be

obedient and bear fruit. Weak flesh requires the Holy Spirit's power to be obedient and produce the fruit within us. God gave us this New Covenant to help us be obedient.

One part of the Church's teaching is correct, however. It is the part that calls the Torah old. In fact, the Torah is so old that we call it "ancient" because it existed with God before the foundation of the world. The Book of Proverbs says of the Torah:

Proverbs 8:22 The LORD possessed me in the beginning of his way, before his works of old.

23 I was set up from everlasting, from the beginning, or ever the earth was.

24 When there were no depths, I was brought forth; when there were no fountains abounding with water.

25 Before the mountains were settled, before the hills was I brought forth:

26 While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world.

27 When he prepared the heavens, I was there: when he set a compass upon the face of the depth:

28 When he established the clouds above: when he strengthened the fountains of the deep:

29 When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth:

30 Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him;

31 Rejoicing in the habitable part of his earth; and my delights were with the sons of men.

Bible readers understand this passage is descriptive of the Messiah, but most fail to see that this is really speaking of the Torah. The most ancient document in the universe is still alive and applicable to all who desire a holy walk with God.

God Abolished The Law Because It Is A Source Of Bondage, A Burden And No One Keep It

This is one of the most common teachings in Christianity. It claims that the Torah is such heavy baggage, that God actually changed His mind about requiring people to follow it. To make the Torah disappear from people's lives was supposedly part of the reason God sent Yeshua to Earth. But, for this to be true, the Bible must somewhere among its thousands of scriptures say specifically that God repented of giving us the Torah. Anytime God regretted something, He told us about it and we know that God regretted making man.

Genesis 6:6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart.

7 And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

These scriptures come from the Flood episode. Man had become so terrible that God could no longer relate to him. It grieved God. His heart broke until He simply decided to end it all. Then, verse 8 says, "But Noah found grace in the eyes of God".

There was only one way to find grace in God's eyes in Noah's day. That way was the same way we find it today: by having faith in His promised Messiah and keeping the commandments. The Flood story is very careful to explain the Torah observances of Noah. So, even though God may have regretted making man, He did not destroy mankind because of the grace one man found in God's eyes. All of mankind is the recipient – knowingly or not – of the grace Noah found in God's eyes.

Later, God was going to destroy the Children of Israel in the desert, but changed His mind after Moses cried out to Him. The people committed idolatry (spiritual adultery) while Moses was with God on Mount Sinai receiving the Law on their behalf and at their request. Moreover, they announced that the idol made with their own hands was the God that had just days earlier brought them out of Egypt!

Exodus 32:9 And the LORD said unto Moses, I have seen this people, and, behold, it is a stiffnecked people:

10 Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation.

But Moses interceded on their behalf.

Exodus 32:14 And the LORD repented of the evil which he thought to do unto his people.

God tells us when He regrets something and wants to change it. The Torah existed from before the foundation of the universe. It is so important to God for us to have this knowledge of Him through the Torah that He gave it to us in excruciatingly great detail, both as a living document and living flesh. So, if God were going to abolish it, He most certainly would have come right out and said so. Man would not have had to create this false doctrine through twisting and stringing together of scripture, what I call "Doctrine by Extrapolation". God never repented of, nor regretted, giving the Torah to man and He did not remove its authority from man. The only thing God ever regretted, and that he wanted to remove, was man himself!

God said the Torah is not difficult to understand.

Deuteronomy 30:11 For this commandment which I command thee this day, it is not hidden from thee, neither is it far off.

The teachings of the Torah are not secret. They are not hidden. One reason people do not like the Torah is that it has no secrets. It has unlimited depths of understanding, but no secrets. Even the activities of the Priests are openly known and understood. The Torah is inclusive, not exclusive, because it applies to everyone. But man has a propensity for secret societies and exclusive clubs. They go off to their secret meetings to hold highly secret manmade rituals that have nothing to do with God, and because what they do is such a big secret they get to feel special since they have excluded everyone else from their little adventure. Or they create exclusive clubs where they eat, drink and make merry with each other to the exclusion of everyone else. These things make people feel special, better and more important than everyone else.

The Torah is exactly opposite of this. The study of Torah results in humility, not exaltation. To know the Torah, even in small measure, is to know God. To accept the authority of Torah in our lives is to receive His blessings. God will never exclude anyone from His Torah.

One of the great achievements of the Torah is the uniformity of conduct among people. This is another reason people despise the Torah. Worldly society applauds individuality. God applauds conformity and unity and community – everyone being on the same page. This will be exhibited in the Kingdom when our thoughts will reflect holiness and our efforts will encompass the good of the Kingdom, not the good of our individual selves

The phrase from Deuteronomy 30:11, "neither is it far off" alludes to the Torah's intellectual quality. It is easily understood by the most simpleminded, yet intellectually stimulating to the most intelligent person. People are fond of saying, "You can't have it both ways", but the Torah surely does.

Next, God said we are blessed when we delight in the Torah.

Psalms 1:1 Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

2 But his delight is in the law of the LORD; and in his law doth he meditate day and night.

Yeshua said the Torah is easy and a light burden. This is what He meant when He said:

Matthew 11:28 Come unto me, all ye that labour and are heavy laden, and I will give you rest.

29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

30 For my yoke is easy, and my burden is light.

He was speaking to the Jewish people who were groaning under the weight of the oral law – man's laws added to God's.

He said, "learn of Me". Where do we learn of Him? In the Torah. Remember, He is in the volume of the scroll. It was written of Him.

Then He said His "yoke" is easy. A yoke is a device worn by animals to keep them in line and going in the direction of their master. The Torah is our yoke. It keeps us in line with God's will and going in the direction He wants. Our Master said His yoke is easy.

He said His burden is light. One of the commandments is to not overburden an animal. How much more, then, does God care about not overburdening us? He doesn't want His Word to be baggage and a burden. That is why He made it easy and light. What He wants for us now is the same thing He wanted for His people then: to simply return to the Torah's ways – to give up the laws, traditions and customs created by men so we can find rest.

The Torah is instruction, not baggage. It is not hard to keep the commandments for those that love God.

1 John 5:3 For this is the love of God, that we keep his commandments: **and his commandments are not grievous.**

There is no better commentary that can be made about this. The fact is Believers have been lied to for over 1,900 years.

It is taught that it is impossible to keep the Law. This is taught in conjunction with the fact that we do not obtain salvation by the Law, but by faith. So, while throwing out the bath water, we also throw out the baby. The idea behind the doctrine is that since salvation does not come by the Law, then the Law must be useless and have no effect or authority in our lives any longer. This doctrine pre-supposes that salvation did not appear on earth until Yeshua came. However, we have seen that salvation existed alongside the Torah from the very beginning. The truth is that Christian doctrine does not understand the plan of salvation any more than it understands the Law.

And let me explain something else: it IS possible to obey all the commandments to the best of our ability, contrary to popular belief. Believers must be different and go beyond the mere Gentile or Pagan conscience inherent in man. The Holy Spirit writes ALL of God's Laws on our heart. Our disobedience, once we know better, is deliberate.

Hebrews 10:26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

The Torah is easy to keep. We know this because there are many examples of people who kept the Law perfectly. We've already seen that Noah and Abraham kept God's Laws. Now, let's fast forward to the Renewed Covenant's scriptures for examples of people keeping the Law perfectly.

Luke 1:5 There was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth.

6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

Zacharias and Elisabeth were the parents of John the Baptist. They were righteous. This means they had salvation by faith. And they kept the commandments so well that God said they were blameless.

Yeshua's mother, Mary, must be another example of someone who kept the commandments perfectly. God required an especially clean vessel to carry and care for His precious Son. Can we even imagine that it was not this way? That Mary was not especially Torah observant? No. That is a ludicrous idea. Of course she observed the commandments. God says the forerunner's parents, the parents of John the Baptist, were blameless regarding their observances. How much more, then, was Mary blameless regarding the Torah?

Paul made it clear during his teaching on circumcision in Romans 3, the Torah is still applicable to us.

Romans 3:31 Do we then make void the law through faith? God forbid: yea, we establish the law.

It is clear that Paul understood that our faith is connected to the Torah. Observing the commandments in the Torah does not destroy our faith or the grace we receive from our Father. Our faith is not torn down, diminished or removed when we observe 100% of God's Laws. No. Our observance of Torah actually establishes our faith and our faith establishes the Torah.

Paul was obedient to the Torah. We know this from several scriptures, but the simplest of these is in Acts 21.

Acts 21:24 Them take, and purify thyself with them, and be at charges with them, that they may shave their heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the law.

This scripture comes during an episode of false accusations against Paul. Some said that Paul did not teach Believers to obey circumcision or to "walk after the customs". To "walk after the customs" means to keep the oral

law. It is true Paul taught Believers there was no need to observe the oral law. The Apostles, whose position also was to abolish the observance of the oral law while keeping the Torah, asked Paul to pay for and undergo special purification ceremonies with four other men. Paul paid the value of these ceremonies for the 4 men plus himself to prove the superiority of Torah obedience over the oral law. The Apostles repeated the necessity for Gentiles to observe the “heart of the Torah” in Acts 21:25 which says to “keep themselves from things offered to idols, and from blood, and from strangled, and from fornication”. Again, the teaching of the new Believers to keep the Torah occurred in stages. First, observing the basics – the milk of the Word, then growing and maturing spiritually into the meat of the Word.

Being obedient requires one thing: the desire. If it is possible for even one person to keep the Law, it is possible for everyone. Besides, would it not be cruel of God to make His Laws difficult? Yes, it would. We serve a merciful God.

The Bible says faith comes by hearing.

Romans 10:17 So then faith cometh by hearing, and hearing by the word of God.

Again, we need to understand that “hearing” in the Hebrew mind, culture and language does not mean the same thing as “hearing” in Greek and English. In Hebrew, this word is “sh’ma”. It means to “listen, then act”. In other words, “do”! To the Hebrew mindset, hearing and doing are the same thing.

Romans 10:17 could possibly read, “So then faith cometh by doing, and doing by the word of God. Remember, in those days, the Hebrew idiom “the Word of God” referred to the Torah. There was no New Testament yet.

So, faith comes from acting upon what is heard. It does not come from merely sitting in a pew while sound waves race without perception or interpretation over our ear drums. It means when you hear it, DO it. Then, and only then, your faith will be established.

By saying the Torah is too hard to keep, we reject full responsibility for our sins. We are actually saying it is God’s fault that we have sinned. After all, He made the rules too hard. By implying this, we nullify the innocence of Yeshua, making it His fault that He had to come die for us.

Let me repeat: One of the purposes of the Law, the Torah, is to point out our need for salvation. Salvation only comes by believing in the promised Messiah. Once we believe in Him, we now have an even greater obligation to refrain from sinning. And the definition of sin never changes. The only way to keep from sinning is to observe God’s instructions.

It is common for Believers to say they are not “under the Law”. What they are saying is that the Torah no longer applies to them. The fact is that is true as long as they are obeying the Law. To disobey is to sin. Sinning places us “under the law” and subjects us to the penalty of death under the Law.

God’s Law is the prototype for man’s laws. In man’s world, no one is under the law, burdened or otherwise distressed by it until they break it. Once the law is broken, they find out just how much burden and distress is associated with the breaking of it.

A way to understand this is by using the traffic laws as an example. When we speed in our car, we are condemned by the speeding laws of the highway. If we don’t go over the speed limit, we are not condemned and therefore not subject to the penalty.

The penalty for sin is always death, but that penalty is removed by Yeshua when we put our faith in Him. What is not removed by faith in Yeshua is our personal obligation to uphold the Laws of His Kingdom. The Torah is much easier to follow than man’s laws. This is why God never abolished it.

The Messianic Movement Teaches Salvation And Justification By Works, Not By Faith

The one thing the Church has gotten correct is that salvation comes by faith alone. But did you know that this doctrine comes from the Torah, not the Church? That’s right, salvation by faith is a Torah doctrine.

We have already seen that faith in the Blood of the Lamb is what delivered God’s people from Egypt, but there is another significant teaching about salvation by faith in the Torah. The story of Moses and the Rock is behind this teaching.

Moses did not get to go into the Promised Land. If anyone deserved to go, surely it was Moses! Yet, God said that Moses had committed such a great sin that he could not go to Canaan.

What was this great sin of Moses? Is it a sin that we can commit today? Before I tell you what Moses’ sin was, I will tell you that it is possible for every Believer to commit the sin Moses committed.

The Children of Israel tested God twice over the issue of water. In the first incident, God asked Moses to strike a rock in front of all the people. Moses did and water flowed forth.

The second time, God asked Moses to speak to that same rock in front of all Israel. But Moses struck the Rock, instead. This angered God so much that as punishment Moses was not permitted to enter Canaan.

Okay, so Moses struck the Rock instead of speaking to it. That seems like such a little thing. After all, it was only a rock. And while Moses was disobedient, certainly this did not deserve the punishment of not going into the Promised Land. Well, that depends on several things.

This incident was more than mere disobedience. There is a lot in this story that is not understood by most Believers today. Let us begin with understanding The Rock.

The Rock was the Messiah who followed the Children of Israel in the desert to give them living waters. People die in the desert without water. Yeshua, appearing as The Rock, was literally, present salvation for the Children of Israel.

1 Corinthians 10:4 And did all drink the same spiritual drink: for they drank of **that spiritual Rock that followed them: and that Rock was Christ.**

The two times that Moses was commanded by God to demonstrate something about The Rock was designed to establish two important spiritual truths. The first truth had to do with Moses' staff.

Moses' staff represents God's Law. Yeshua will reign in His Kingdom with a rod of iron – a staff. Moses' staff was wood; Yeshua's will be iron. Yeshua's iron staff is the counterpart to Moses' wooden staff of the Law that will be the staff of a ruler in the Millennium.

God's command to Moses to strike The Rock the first time was intended to show the power and authority of Law, the Torah, in God's earthly Kingdom. God's lawful, Torah-managed Kingdom exists side-by-side with Satan's lawless, Torah-less kingdom. It was important for God to show His people His authority in His Kingdom and contrast His Kingdom with that of Satan's by wielding the staff of Law before them.

But the second time, God wanted to show the people something about The Rock, He wanted them to understand it differently. His instruction to Moses was to speak to The Rock. Up to that time, the relationship between the Children of Israel and God was mediated through Moses. It was only Moses who had the relationship with God. Having each person speak to the Rock without the aid or presence of Moses was for the purpose of removing Moses as a mediator between those people and God. Speaking to The Rock was meant to lead to each person to understand the importance of a personal relationship with The Rock, the Messiah.

But Moses struck the Rock forever embedding in the Hebrew mind that salvation comes by the staff, not by faith, not by speaking to or having a relationship with the Messiah. And Moses still stands between the Jewish people and God to this day. That action, that mistake that Moses made over 3,500 years ago still impacts us. To this day, most Jews are unable to see their Messiah. Moses still stands between them and God. Furthermore, Christian Believers in the Messiah are confused by it, too.

But the Apostles understood what was supposed to have happened at the Rock which is why they taught that no one is justified by keeping the Torah. The new Jewish Believers seemed to not be able to grasp the doctrine of salvation by faith – Moses teaching us to speak to the Rock in order to have a relationship with Him – over obtaining salvation by ever more meticulous Oral law and Torah observance. The Jews persisted in equating salvation with keeping God's Laws and teaching this to the new Gentile Believers. It is this that Paul fights so hard against. He does not teach that we no longer have an obligation to obey the commandments because he said:

Romans 6:15 What then? shall we sin, because we are not under the law, but under grace? God forbid.

So, the confusion about the order and importance of salvation and law came from this episode in the wilderness. Now you know why Moses did not get to go into the Promised Land.

What all of the Apostles were trying to teach us is that the salvation of the Torah – the Lamb of God sacrifice – is God's display of grace toward us, and that truth is Torah, is to be obeyed and that grace and Torah go together.

The real lesson is that the Torah is the story of redemption. No Messianic Believer with proper understanding teaches that we receive salvation by keeping the Torah. We obtain salvation through faith in our Lamb of God, Yeshua. Nor do we teach that Believers must take up the practices of Judaism. The only practices we encourage are those found in God's holy, wise, kind and merciful Torah that shows our willingness to actually separate ourselves from the world's self-righteous ways. Anything less removes God's authority from our lives.

So, Torah obedience has several purposes: To be holy – that is, to express our faith, to please God and receive blessings. On expressing our faith:

James 2:18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

James shows his faith by doing works. Just what are these works that James performs? Believers are taught that these works are helping the poor and being kind to each other. This belief goes only part of the way because the instruction to help the poor and be kind to each other are Torah doctrines.

The word “works” had a particular meaning among the Hebrews. It meant to do the things commanded in the Torah. So, James is telling us that faith without Torah observance is not enough; that faith without Torah obedience is dead. James wants us to understand that Torah is the discipline of a holy life.

On pleasing God,

1 Samuel 15:22 And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, **to obey is better than sacrifice**, and to hearken than the fat of rams.

This scripture in 1 Samuel is often used to claim that God was saying He really didn't like sacrifices and that all He really wanted was for us to obey Him, as if His instructions on sacrifices were just a ploy to get us to obey. Let me ask how we would know what to obey if God abolished His instruction? Let's say that God removed the Torah, which would mean the removal of Yeshua and His Holy Spirit because, as we have seen, these ARE the Torah manifested in the world, how would we know what to do that would be pleasing to God?

The answer is we would not know. The human heart is evil continually, according to God. How much more so would this be true if the Torah was removed? We would be just making stuff up hoping that we would hit on something that would please God. That is if it were possible to even be interested in God in the absence of the Torah, Yeshua and the Holy Spirit. It is more likely that God would not even come to mind. And the world would likely soon cease to exist because Torah, Yeshua and the presence of the Holy Spirit are all that stands between the human race and total annihilation.

God was not saying here in 1 Samuel that He wanted to stop the sacrifices or that He no longer likes the sacrifices. He was saying that He wants our obedience. This is because obedience pleases God more than merely doing His rituals out of obligation. What He is saying is that He wants our obedience to His Torah and He wants us to do these things whole-heartedly!

The third purpose of Torah obedience is to receive blessings.

Deuteronomy 28:1 And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe and to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth:

2 And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God.

Deuteronomy says that deliberate obedience causes blessings to chase after you. Not only do you get blessings, but they chase you! Know this: Blessings come from obedience, not from faith as it usually taught. There is one more thing: blessings for obedience, but curses for disobedience.

The thing about blessings is that they come the moment one starts to deliberately obey the Torah. The problem with the curses is that we never know when those are going to show up. And it is the nature of curses to come around at the worst possible time.

The simplest commandment of all, "obey My voice", results in the greatest blessing of all: "I will be your God."

Exodus 19:5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:

Jeremiah 7:23 But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you.

What more does a Believer need than to be called “God's person”? Christianity subtracts from the Torah and Judaism adds to it. Messianics simply have a heart for God – not for the legalism of Christianity and Judaism; not for trying to be saved by keeping commandments, but for living life God's way. We have a heart for the simple reading of and obedience to scripture.

Where can we hear God's voice? Anywhere in scripture, including in the Torah where He lists lifestyle choices designed to mark and separate Believers from the non-believers. When we reject making a choice in favor of obedience, we make a choice in favor of disobedience and “lack of knowledge”.

The Bible says God's people perish for lack of knowledge. The Torah is called knowledge, as we have seen earlier in the series.

Hosea 4:6 My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing **thou hast forgotten the law of thy God**, I will also forget thy children.

Hosea was prophesying about the reason the Children of Israel were about to be scattered among the Gentile nations where they would completely lose knowledge of their Hebrew ancestry. They rejected God's Law, which is knowledge, so He removed their knowledge of their very rich heritage.

The fact is that the scattered tribes are still in exile – still awaiting their savior to gather them back to their land and their Hebrew heritage. Yeshua is coming to restore His Kingdom to the holy way that it was in the Garden of Eden. This restoration includes enforcing the Law that was given to all mankind in the Garden, at Mount Sinai, throughout all scripture and on the Cross, and bringing back all Hebrews to the Land of Israel. The purpose of the Messianic/Hebrew Roots Movement in these end times is to clarify these issue for Believers and instruct them according to the Great Commission which says: to teach the nations to observe everything Yeshua commanded from Genesis forward.

Matthew 28:18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

Sabbath – The Watershed Commandment

The watershed commandment of the Messianic Movement is the weekly Sabbath, the seventh day of the week that is from Friday at sundown to Saturday's sundown. God created time and the definition of a day which is from evening to evening, not midnight to midnight. God told us to remember to keep the Sabbath holy, sacred, sanctified, set apart.

Exodus 20:8 Remember the sabbath day, to keep it holy.

To remember something is to bring it to mind. This is what the English definition means. But, the Hebrew definition of "remember" is different. In Hebrew, "to remember" is an action, not a recollection of a memory. When the thief asked Yeshua to "remember" him, it wasn't that he wanted to be a memory in Yeshua's mind. No...he was asking Yeshua to do something on his behalf. Don't we all want Yeshua to remember us? I tell you that not one of us would be satisfied with simply being a thought or memory in Yeshua's mind. No...we want him to act – to remember – in the Biblical sense. So, when God says to remember the Sabbath, He means to literally do something about it – to participate in it.

God sanctified and kept the Sabbath.

Genesis 2:3 And **God blessed the seventh day**, and **sanctified it**: because that in it **he had rested from all his work** which God created and made.

The Sabbath is a gift to us from God and is a weekly example of the Millennial Kingdom. When we keep the Sabbath we are practicing to keep the 1,000 year Millennium. We offend God by refusing the first gift that He ever gave to mankind.

The Sabbath is so important to God it is the only day of the week that is named by Him. God numbered all of the other days, but the seventh day is the one He calls "Sabbath". The word "Sabbath" literally means "rest".

Official Church doctrine has asserted for over 1,700 years that the first day of the week is the day for worship, not the Sabbath. The Catholic Church's own doctrine teaches the Sabbath is still the seventh day, but the day of worship is on Sunday. This change made by the Church is its claim to ultimate spiritual authority in the world today. In fact, Catholicism still claims authority over the Protestant Movement because the Protestants never rejected the change or returned to the day that God says is set aside for sanctification. The change in the day of worship caused Believers to stop keeping the Sabbath holy. And there were other political reasons that are outside the scope of this teaching.

Some of the scriptures that are used to indicate that the change made by the Catholic Church is in line with God's will are:

Mark 16:2 And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.

Luke 24:1 Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.

John 20:1 The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

Mark 16:9 Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

Acts 20:7 And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

1 Corinthians 16:2 Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

Reference to the first day of the week in Mark, Luke and John has to do with the timing of the discovery of Yeshua's resurrection. When those scriptures say something happened on the first day, it bears further scrutiny instead of a blind acceptance of official Church doctrine. Mark, Luke and John indicate the women came to the sepulcher early in the morning on the first day of the week. It is a straightforward telling of the time so that we will understand something significant. The significance of the first day of the week is so that we will know Yeshua fulfilled the Feast of First Fruits. It was for the purpose of further fulfilling the Torah's commandments.

The first day of the week after Passover (remember, He is our Passover Lamb) was the day upon which the Feast of First Fruits was observed. This Feast came during the week known as the Feast of Unleavened Bread. The Feast of Unleavened Bread contained three Feasts. The week starts with Passover. The very next day after Passover is the first day of the Feast of Unleavened Bread which continues for seven days. The Feast of First Fruits is observed on the intervening "first day", or in today's vernacular – Sunday, of that week of Unleavened Bread.

Yeshua was the "first fruit" of God's harvest. The Feast of First Fruits is a Messianic Prophecy pointing first to the resurrection of our Messiah, then to all Believers. He did not rise on this day in order to change His Word regarding the Sabbath, but to fulfill, execute and keep the promise of His resurrection and the promise of our future resurrection. Since these Feasts pertain to our future, we really should be careful to observe them.

We must examine another reference to the first day of the week. **Acts 20:7** tells us that the Disciples were together breaking bread on the first day of the week. Biblical days begin in the evening. Genesis tells us that God's day is from evening to evening, not morning to morning. These men were observing their first meal after Sabbath. The scripture says that Paul was ready to depart on "the morrow", another indication that the setting was the evening just after the Sabbath and before the daylight of the first day, plus the scripture says he spoke until midnight.

This scripture is not an indication of a change in God's eternal Torah, but a notation of the fellowship that existed between the Disciples as they were getting ready to send Paul to the Gentiles. You might say it was a planning meeting. Planning meetings are work meetings. Note the Disciples did not plan Paul's trip on the Sabbath. No...they waited until Sabbath was over at sundown, then listened to Paul's plans until midnight when they all went to bed. This is another straightforward telling of an event that in no way should be mistreated so as to destroy God's Word regarding resting on the Sabbath from Friday sundown to Saturday sundown.

The Sabbath is mysteriously tied to the Torah and the Bride.

Exodus 31:17 It is a sign between me and the children of Israel for ever: for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.

The Sabbath is a sign! A sign signals something important to the world. The Pharisees asked Yeshua for a sign, but he refused to give them one except for the sign of Jonah. Why did He refuse? Because they already had a sign! Their sign was the same as our sign today. It is called "The Sabbath". But just like most Believers today who refuse to obey the Sabbath at all, the Pharisees made a mockery of it by adding customs and traditions to it.

Our understanding of the importance of this sign is paramount because the Sabbath is the sign of the Bride of Yeshua. Brides-to-be generally wear engagement rings. The ring is a sign to any interloper that she is already taken – not married, but taken, nonetheless. After betrothal, the groom and the bride act as if they are married in that they keep "faith" with each other, not being intimate with anyone else until such time as they can be physically intimate with each other.

The keeping of the Sabbath is the ring, the sign, of Yeshua's Bride-to-be. It shows the world Her betrothal to Him. Know this! If the Sabbath is the ring, the sign of our special relationship with God, the Torah is the wedding garment. We are instructed to wear the wedding garment and to keep it clean. The ten virgins were all dressed in their wedding garments – even the foolish ones; they had not waited for the day of their wedding to don their

wedding dress. Imagine if a woman about to be married had to wear her wedding dress all the time. She would be very careful where she went and what she did, wouldn't she? That is the situation with Yeshua's bride. We are already wearing our wedding garment and it is the Torah. We need to be careful where we go, what we do and what we fail to do while wearing our wedding garment. It is important for us to keep our garment clean. Failing to properly care for the garment is what causes the stitches to unravel, for the dress to get spots on it, for it to become wrinkled and for some virgins to be called foolish.

Official Church doctrine teaches that New Testament references to the first day of the week mean the Apostles were worshipping on that day, instead of on the Sabbath. And since that is so, the argument goes, we need to follow suit. Few people question this. One reason this made sense to the Gentiles, even while the Apostles were alive, was because Gentiles were accustomed to worshipping on the day of the sun god. All pagan cultures have a sun god. And "Sunday" is the premier day of every "sun god".

There were Gentile unbelievers (tares) mixed in with Believers (wheat) who persuaded them that Yeshua was nothing more than just another mythical deity. It is up to each of us whether we will relegate Yeshua to the place of mythical deity or elevate Him to His real place as living God. In a world full of Satan's ways – Gentile ways – the one sign that means the most is the one people see the most. It is the one with the most meaning. That sign is the Sabbath. Keeping the Sabbath tells the world we belong to the living God. Not keeping the Sabbath tells the world we belong to some other god.

One of the passages used by sun-god-day worshippers to prove the Apostles changed the day of rest and worship to Sunday is 1 Corinthians 16.

1 Corinthians 16:1 Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

2 Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

Paul instructs Believers to take up offerings on the first day of the week instead of on Shabbat. This is not an indication that Paul was instructing them to worship on the first day. The passage tells us the reason: "that there be no gatherings when I come". The reason Paul said this is because he did not want them doing the work of laying aside the food and other items for His journeys on the Sabbath. The Sabbath was the day Paul was in the Synagogues teaching.

The weekly Sabbath is not the only one we must keep. ALL of God's appointed Feasts are a part of this sign.

Exodus 31:13 Speak thou also unto the children of Israel, saying, Verily **my sabbaths ye shall keep**: for it is a sign between me and you throughout your generations; that ye may know that I am the LORD that doth sanctify you.

Our obedience to all the Feasts is the outward sign that He is the Lord of our lives. Let me repeat Exodus 31:13 where it says "that you may know that I am the Lord". It's how we know! Our obedience is the sign of our fidelity to Him. The affect in us is the removal of all doubt to whom we belong! And the world certainly knows we no longer belong to it!

They are called Sabbaths – plural. As the "ring" of betrothal to Yeshua, the Bride should be careful to continue "wearing" the sign. It is part of her wedding garment that must be kept clean and spotless. Any groom who catches his bride without her engagement ring is immediately upset. Her having removed or lost it is a "sign" to him that she might have strayed from him. It is also a sign that she is available to others.

There is a big difference in the Torah's and the oral law's Sabbath Laws. The Torah has six laws regarding the Sabbath. The oral law has 1,530! This is a clear example of how adding to the Torah can get out of hand. This is what Yeshua disregarded as an example to us and fought against.

The Sabbath was given to us for special reasons. First, it is our betrothal sign. Second, it points prophetically to the millennial Kingdom. How can we believe that we will be obedient and know how to rest during the millennium if we are not willing to be obedient and practice resting on the seventh day now? Who is it that rises up with Satan to make war against Yeshua at the end of the Millennium? Could it be the disobedient people? Remember, we have seen that there will be disobedience in the Millennial Kingdom and the disobedience is toward God's Feasts.

Furthermore, scientific evidence shows that the body obtains greater healing if it rests from Friday sundown to Saturday sundown. This information is most well-known from Kevin Trudeau's book, "Natural Cures "they" Don't Want You to Know about", but it can be found elsewhere, too.

Rabbi Daniel Lapin wrote, "*I sleep pretty regularly. I climb into bed and nod off for somewhere between five and eight hours, seven nights a week. That is a lot of unproductive time yet nobody has ever asked me, "Why do you repeatedly waste almost a full work week's worth of hours doing nothing but sleeping?" Everyone understands that though sleep might look like a waste of time, it benefits my body. It makes me more effective, not less.*

However, folks do constantly ask how I justify wasting twenty-five hours every week by observing the Sabbath.

From sunset on Friday evening until nightfall on Saturday, [we do no work].

Instead, we enjoy three sumptuous Sabbath meals. On Friday night, at Saturday lunch time, and again later during Saturday afternoon, we sit down to a leisurely repast with family and friends, enjoying food, fellowship, and uplifting conversation. We spend a little more time on prayer than we do on other days, and our sleep is a little more restful. Though to some my Sabbath might look like a waste of time, it benefits my soul. It makes me more effective, not less.

God created a world with rhythms and cycles and when we defy them we function less effectively. For instance, jet lag overwhelms us when we try to override the circadian rhythm built into our bodies by quickly crossing time zones.

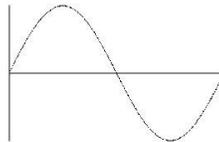
One of the most compelling natural rhythms that God built into nature is that powerful processes seldom occur in lengthy, uninterrupted, unidirectional thrusts. Think of breathing. We do not breathe by means of a never ceasing suction system. Our noses could have operated like little vacuum cleaners, just gently sucking in air, non-stop, day and night. We could periodically expel the carbon dioxide our body produces just as we periodically expel other waste our bodies produce. Instead, we breathe in and then out. In and out, exert and relax, air out and air in, push and retreat, all our lives.

Why do we sleep? Though many theories exist, nobody really knows why we sleep. All I can tell you is that it fits God's pattern for productive processes; exert and relax, advance and retreat, wake and sleep.

Most productive human interactions work similarly, for example, conversation. How exhausting and unproductive it is to be spoken at endlessly. Conversation works best when we talk and then listen. Again the same pattern of exert and withdraw. The same is true for the productive processes of both conception and birth. During the latter, contractions squeeze the expectant mother then there is a pause before the next exertion.

In the late 19th century, Thomas Edison built an electrical power station in Manhattan and lit up local streets and buildings. The kind of electricity he used was Direct Current or DC. This means that electrons constantly keep pushing and exerting in the same direction. But soon the world switched to Nikola Tesla's Alternating Current, or AC, in which the electrons push and then retreat, push again and then back off. Alternating current works better. Why wouldn't it? After all, it fits the natural rhythms of God's world.

Here is a graph of alternating current.



Do you see how similar it looks to that green wave on the electronic monitor next to a hospital patient's bed? First up in one direction and then down in the reverse direction, push and retreat, exert and relax. That is how the world

Do you see the two component parts of the Sabbath? For six days we push and exert—that is part one. Part two decrees one day of retreat and withdrawal. That is how the world works and that is one of the most vital rhythms built into our souls.

By celebrating a Sabbath we can look inwards rather than outwards, and we can enjoy and absorb rather than exert and generate. It is a withdrawal from the hectic pace of active life and a period of introspection after which we are able to return to creative work and intense exertion with renewed energy and refreshed ambition.” (Rabbi Daniel Lapin. Article: “Work Smarter By Not Working”. www.thoughttools.com).

Scientists even recognize that daily afternoon power naps refresh the body and mind. Power napping has more benefits than previously realized and many employers encourage power napping during lunch or breaks. I worked for an employer who provided a special room with heated and vibrating loungers for power napping. Next to each chair was a sound generator that emitted several different sounds of nature and a headset.

Sabbath is a spiritual power nap. It refreshes the body, soul and will – the three parts that we are commanded to align with God. The requirement is to refrain from doing the work done on the other six days of the week. This is the day we get to forget about work, sleep longer than the other days, play with our children more than on the other six days, visit with friends, take leisurely walks, and of course, read the Bible and pray more than on the other days.

God calls the Sabbaths **His** Sabbaths. They are not Jewish observances or Jewish holidays. They are God's holy days appointed for us by Him.

Exodus 31:13 ...MY sabbaths ye shall keep...

The Power Of The Torah

The power to resist temptation originates in the Torah. Did you know that Yeshua quoted only from the Torah when Satan tempted Him in the desert? Yeshua used the power that is inherent in the Torah because the power of the Word IS the power of the Torah.

When Yeshua said, "Man does not live by bread alone", he was quoting from **Deuteronomy 8:3**.

Deuteronomy 8:3 And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live.

Then, Satan quoted from Psalm 91:11-12, saying:

Psalms 91:11 For he shall give his angels charge over thee, to keep thee in all thy ways.

12 They shall bear thee up in their hands, lest thou dash thy foot against a stone.

But Yeshua replied back with a quote from the Torah:

Deuteronomy 6:16 Ye shall not tempt the LORD your God, as ye tempted him in Massah.

After Satan showed Yeshua the world and asked Him to bow down, Yeshua quoted from:

Deuteronomy 6:13 Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name.

14 Ye shall not go after other gods, of the gods of the people which are round about you;

The power of the Word that overcomes Satan is in the Torah. When we speak it, the demons tremble. But, we must first know what is in there and be obedient to it. The Torah must first have power and precedence in our own lives before we can use its power to destroy Satan's temptations against us.

The Mysteries Of The Torah

Yeshua said not one jot or tittle would pass from His Word until everything in it is fulfilled.

Matthew 5:18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

We can be certain all of the simple instructions of the Bible are still in force for one reason that was mentioned only once by Yeshua. That reason is because there will be a 1,000 year millennial reign by Yeshua upon the earth beginning immediately after the end of the Tribulation period. The end of the Millennial reign after 1,000 years is prophesied in scripture, particularly in Revelation. Yeshua said no little, bitty, tiny mark called a jot or a tittle would pass until everything prophesied in scripture was completed. This means we have more than a thousand years to go before everything prophesied will be finished. Thus, His Word – all of it - will remain in effect until that time.

Does this mean the Torah will pass away after the Millennium? No, it doesn't. Remember, the Torah existed before the foundation of the universe. Yeshua is the Torah and the Torah is Yeshua. We can be certain the Torah will remain in effect for eternity. Otherwise, we would again run into the phenomenon of sin that we know is not allowed to exist in God's Kingdom. Remember, earlier we learned that His Word, the Torah, will go forth from Jerusalem during His millennial reign.

The other reason the Torah will never pass away is heaven and earth will not pass away. Yes, there will be a new heaven and a new earth, but they will be heaven and earth, nonetheless. Think of it like the remodeling of a house. The house existed before the remodeling and it exists after the remodeling. The house doesn't disappear, otherwise there would be no reason to remodel it. Creating a new heaven and new earth is the same principal. During the Day of the Lord, God will clean up the heavens and the earth to include in His vast Kingdom as a holy, sinless creation without blemish.

What are jots and tittles? Why are they so important they will never pass away? Why are the jots and tittles not included in our English Bibles? Jots and tittles are little markings above the Hebrew letters in a Torah scroll. These jots and tittles only exist within the text of the Torah. They do not exist in the Writings or the Prophets, nor do they exist in any New Testament text. This is another proof that the Torah is still completely authoritative in Believers' lives, for if the tiny little strokes remain important, the words most certainly do!

Jots and tittles are very important strokes of the scribes' pens. Jots are dots or crowns over a particular word or letter. A tittle is a particular way of writing one Hebrew letter in a sentence either by enlarging, reducing or reversing it. These variations indicate something hidden that is of great importance. In every case, they are indicative of something in prophecy. And they are there for us to understand and gain greater insight than can be attained by merely studying the words. This is why it is paramount that we do not reduce the authority of the Torah's simple instructions in our lives for when we do we miss these little, but very important insights that are the keys we need to understand what is happening in our world today and what will be happening in the future.

English Bibles do not contain the jots and tittles nor any reference to their existence. But Yeshua taught that the Jots and tittles were so important that not one of them would pass away unless all of heaven and earth passed away first.

So, how can we learn about the jots and tittles and what they teach? We have to study the Bible in Hebrew. This is easier than it may seem. A good lexicon and Strong's numbers are a good start. The effort to do this will reap rewards so great you won't be able to contain it and you will understand many of the mysteries that plague your heart and mind. No longer will you be happy with the standard Christian answer that some things in the Bible are not for us to understand.

Another mystery of the Torah is its role in converting the soul of man.

Psalms 19:7 The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple.

In this verse, **Psalms 19:7**, the law, Torah, converts the soul. But weren't we taught that it is our savior that converts the soul? Yes. And He does convert our souls. The Torah is designed to not only point out our sins to us, but to also cause us to repent and turn from our sins. Why would the "law", the Torah, have anything to do with converting our souls? It is because Yeshua is the Torah and the Torah is Yeshua. One cannot be had without the other. To try having one without the other is to destroy both.

True and complete conversion only occurs upon our acceptance of God's prescribed lifestyle. It will be the lifestyle for His future Bride and all the inhabitants of His Kingdom on earth. Earlier we saw that everyone will be forced to live His way until the end of the Millennium when the final war will occur. That war will be a rebellion of those who do not like God's ways and Satan's forces who will have one last stab at snatching the earth away from God's dominion.

But our Father prefers that we willingly submit our lives to His rules before the Millennium. He does not want to have to force people to obey Him. He wants willing, loving obedience, not forced obedience. It is willing, loving obedience that is the hallmark of Yeshua's Bride.

Christians are largely unaware of another great mystery that lies within the Torah. The purpose of the Torah was not just to give God's children a holy lifestyle, but to present them with a marriage Covenant. The entire 19th chapter of Exodus is the story of Moses acting as a mediator between God and the Children of Israel. Verses 1-7 reads as a declaration from God that if the people will obey Him, they will be His peculiar people, a Kingdom of Priests and a holy nation, and He will be their God.

Wait a minute! God was already their God. They were already delivered, saved, as it were, by the blood of the Lamb, so there was more to this. Verse 8 says the people "answered". They answered a question. The unspoken question was "will you marry me"? Lo and behold, the Torah is a Ketubah – a marriage covenant!

The people answered that they wanted to be married to God. First, they accepted His plan of salvation by the Blood of the Lamb, they were baptized in the Red Sea, then they accepted His marriage proposal. They said "All that the LORD hath spoken we will do". Then, Moses went back to God and told Him what the people said.

God then told Moses how to prepare His Bride for the wedding ceremony. Moses went back to the people to give them the instructions. Make careful note that this occurred three days prior to the day when God gave the Ten Commandments. During that intervening three-day period, the Children of Israel were preparing themselves like a woman who is about to be married.

In Biblical times, and in the time of Yeshua, this is exactly how marriages were enacted. In marriages that were not pre-arranged by the family, the groom-to-be would find a friend he trusted to act as intermediary. The intermediary would go ask the young woman if she was interested in the young man, his friend. He would take the answer back to the groom-to-be. The groom-to-be would send his betrothal document, the ketubah, describing everything he promised to do for her. She would accept the ketubah from the hands of the intermediary, then be immediately set aside in her father's house so that she would remain pure.

The Torah is symbolically the Bride's father's "house", His way of setting us aside from the world so that we do not become soiled by mingling with the world or doing the things the world does.

The ways of the world are antithetical and adverse to Torah. In the world, people do not view our God as their God. They worship idols which means they behave opposite of God's commandments. They swear by His name in vain. They do not remember the Sabbath to set it apart from the rest of the week to keep it holy. They eat food that God calls detestable. They set up their own festivals and fail to acknowledge, let alone observe, the festivals God

set aside for His people. They do not honor their parents. They lie. They steal. They commit adultery and every other sexual sin. And they constantly covet. The Bride does just the opposite.

The bride would wait in her father's house. If she went out, she was always accompanied by Bride's Maids. It was their job to chaperone. They even slept in her room. Then, one day, after the groom-to-be had prepared a place at his father's house for his bride – and after the Father had approved the place the groom-to-be built, the Father would give permission for his son to go get his bride. Does any of this seem familiar?

This is exactly how Yeshua said His Bride's wedding would happen. He asks. She accepts, then she waits for Him to retrieve her. In the meantime, she studies the Word He gave to her and she practices and rehearses everything she will need to know when she goes to live with Him. One of the functions of the Torah is to act as a Bridesmaid, keeping us pure when we go out in the world.

Pentecost marks the day the Torah was put in our hearts. It also marks a day 1,500 years earlier when the Torah was given to God's people in writing. The day when God married Israel is called the Feast of Shavuot. The display of fire that danced upon each individual in the Book of Acts was the same fire displayed to the masses on Mount Sinai exactly 1,500 years earlier. The fire God sent both times were heavenly fireworks.

The first marriage celebration had fireworks on the mountain and the Word came just to the ears. God's second marriage proposal went straight to our hearts, which is why the fire, same fire that was on Mount Sinai, comes to dance on us individually. He asks if we will set ourselves apart for His purpose by living our lives His way as commanded in the Torah. The indwelling spirit changes our human heart from stone (represented by the two stone tablets) to flesh (represented by the human heart). Our hearts change from hard as rock to soft as flesh; from difficult to tender.

Ezekiel 36:26 A new heart also will I give you, and a new spirit will I put within you: and **I will take away the stony heart out of your flesh, and I will give you an heart of flesh.**

Believers must resist God in order to remain disobedient to all that He commanded. We resist when we refuse to rest on the day He provided. We resist when we refuse to modify our diets according to the way He instructed. We resist when we refuse to keep our appointments with Him seven times per year. Worse, we not only resist, but openly flaunt our will over His when we mix pagan forms of worship with worship of Him.

These are just a handful of the mysteries within the Torah. We must delve inside it to even begin to see its true worth.

Prophecy – What The Torah Has To Do With The End

God had a lot more to say about this last generation than merely what is found in the Renewed Covenant. Some of what He says is at the end of the Torah in the Book of Deuteronomy:

Deuteronomy 30:1 And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the LORD thy God hath driven thee,

2 And shalt return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul;

3 That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee.

4 If any of thine be driven out unto the outmost parts of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee:

5 And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.

6 And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.

7 And the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.

8 And thou shalt return and obey the voice of the LORD, and do all his commandments which I command thee this day.

In verse three, we see mention of Yeshua's plan to re-gather us. It says AFTER we have been scattered, He will return to gather us from all the nations where we have gone. He completed the prophecies of the first four Festivals the first time He was on earth, but it won't be until after the Tribulation that He will fulfill the last three.

Notice also that God equates circumcision of the heart with returning to Torah obedience in verse six. It is there that He also teaches us that circumcision of the heart is what causes us to love Him the way He wants us to – with all our hearts and souls.

The Bible prophesies a great falling way in the end times. Right now, there are more people who call themselves Christian than in any other time in history. There is yet to be a great falling away. The reason people will fall away is because of faulty interpretations of prophecy and false doctrines. When people see expected things not come to pass, they will turn away from their beliefs and will blame God for it. Yet, all it takes to understand prophecy correctly and obtain correct doctrine is a return to the Torah.

The Messianic Movement is the fastest growing sector of the Judeo-Christian religions. Forty years ago, America had four Messianic congregations. Now, there are hundreds, most of them popping up since 2,000. Jewish Believers in the Messianic Movement now amount to hundreds of thousands worldwide. The astounding thing about this Movement is that it was prophesied for the end times.

Malachi prophesied of the end times, the Day of the LORD. Mingled in his teaching is a call to repentance – the same call given by all prophets. In those days, repentance meant to turn back to keeping all of the Torah's commandments. It was not just to be a request for forgiveness, but an actual return to God's ways. In the last few verses of Malachi we read this exhortation.

Malachi 4:4 Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.

Malachi further says:

Malachi 4:5 Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:

6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

Jeremiah prophesied that a time would come when the people would realize their fathers "have inherited lies". We are still living with the lies our fathers inherited.

Jeremiah 16:19 O LORD, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely **our fathers have inherited lies**, vanity, and things wherein there is no profit.

Here is the complete text of Jeremiah prophesying to both the House of Judah and House of Israel.

Jeremiah 16:14 Therefore, behold, the days come, saith the LORD, that it shall no more be said, The LORD liveth, that brought up the children of Israel out of the land of Egypt;

15 But, The LORD liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers.

16 Behold, I will send for many fishers, saith the LORD, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.

17 For mine eyes are upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes.

18 And first I will recompense their iniquity and their sin double; because they have defiled my land, they have filled mine inheritance with the carcasses of their detestable and abominable things.

19 O LORD, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit.

20 Shall a man make gods unto himself, and they are no gods?

21 Therefore, behold, I will this once cause them to know, I will cause them to know mine hand and my might; and they shall know that my name is The LORD.

Jeremiah said we will no longer talk about the Exodus from Egypt, but a greater event when He gathers His children from every place on earth where they live so they can inherit the land He gave to Abraham, Isaac and Jacob. The way He will accomplish this is to send fishers. Yeshua referred to this when He told His Disciples to be “fishers of men”.

But then we read God will send hunters against His children because we still refuse to listen to His words and keep His ways. He does this to recompense that fact they have filled His inheritance with detestable and abominable things. Who is God talking about? He is talking about believers in Him who continue to do detestable and abominable things.

In the Bible, “the detestable” refers to the eating of unclean things. “The abominable” means idolatry, sexual sin and praying to God in an unclean state from having refused to obey all of God’s Laws, especially once it is understood that this is God’s requirement for holiness.

Proverbs 28:9 He that turneth away his ear from hearing the law, even his prayer shall be abomination.

In **Jeremiah 16:19**, it says that Gentiles shall come from the ends of the earth because they will realize their fathers inherited lies. Not only did we inherit lies, but we have been robbed of a heritage so rich that it is unfathomable. This is why Messianic Believers feel violated. It is as if our birthright was stolen from us, but the Messianic/Hebrew Roots Movement is the first step in these end days of the restoration of this heritage back to us. Here are a few more passages that foretell of the ingathering of God’s people, the purpose of which is the reason for the Messianic Movement today.

Isaiah 11:11 And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

12 And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

Jeremiah 29:14 And I will be found of you, saith the LORD: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the LORD; and I will bring you again into the place whence I caused you to be carried away captive.

Micah 2:12 I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of the multitude of men.

Micah 4:6 In that day, saith the LORD, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted;

7 And I will make her that halted a remnant, and her that was cast far off a strong nation: and the LORD shall reign over them in mount Zion from henceforth, even for ever.

Zephaniah 3:20 At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the LORD.

This is the reason why God has given the earth the Hebrew Roots Movement at this time in history. We proclaim Elijah’s and all the other prophets’ call to return to keeping the Law of Moses, the Torah. A common definition of prophecy prevalent in the world today is the accurate foretelling of the future. This is only partially true. The first task of a prophet is to call God’s people to repent and return to obeying the Torah. We know this by studying the pattern of the Prophets. No Prophet ever foretold a future event without first calling the people back to the Torah. In fact, this act of calling people to return to the Torah is the meaning of true “revival”. A “revival” never happens without the massive return of God’s people to the Torah. There has not been a true revival since the deaths of the Apostles. The Messianic/Hebrew Roots Movement is the fulfillment of this task of a Prophet, only this time it is not just one voice here and there crying in the wilderness, but millions!

Ezekiel prophesied of a time when the people who had stopped following the Torah would return to keeping it. The people who call themselves “God’s people”, but who do not observe all that is commanded because they subtracted commandments from God’s Torah, and who substitute their own manmade practices and elevate those

practices over God's ways are the Christians. Ezekiel is given these words to say to the House of Judah about the House of Israel:

Ezekiel 11:17 Therefore say, Thus saith the Lord GOD; I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel.

18 And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence.

19 And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh:

20 That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God.

Some of the prophecies of Ezekiel are about a time called the "ingathering", the time when Yeshua will return to earth to restore all things and gather all of His people to His land, the Land of Israel. "The Feast of Ingathering", one of the titles for the Feast of Sukkot, also known as the Feast of Tabernacles, and is prophetic of the time when Yeshua returns to earth to set up His Kingdom. The Hebrew Roots movement is a precursor to this time in that its purpose is to call Believers back to God's way of doing things as prescribed in the Torah.

Isaiah prophesied about the restoration of the Torah in the end times.

Isaiah 58:12 And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.

What does the word "path" mean? The Torah is called "the path".

Psalms 119:35 Make me to go in **the path of thy commandments**; for therein do I delight.

It is important for you to know that each of the seven appointed Feasts is a Messianic prophecy. Yeshua fulfilled the first four at His first coming. He will fulfill the last three at His second coming. The last of the three feasts to be fulfilled are also the last of the seven annual Feasts. The very last feast is the Feast of Sukkot, also called the Feast of Tabernacles or the Feast of Ingathering. It is at this time that Yeshua will begin living with us on earth.

The Feast of Sukkot comes right after the Feast of Trumpets (the prophesied time of Yeshua's return) and Yom Kippur (the Day of Atonement, also called Judgment Day). Understanding these three Feasts is the only way to understand how events will unfold at the end of the Tribulation. And it is only possible to understand these Feasts when one has been observing them.

Ezekiel prophesies about the exiles of Israel returning to the Land. The exiles are the 10 Tribes that were scattered all over the earth and who do not know about their physical Hebrew ancestry. He gives a prophecy of the Feast of Ingathering when Yeshua has returned to earth and is now "tabernacling", or dwelling, with us again.

Ezekiel 37:15 The word of the LORD came again unto me, saying,

16 Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions:

17 And join them one to another into one stick; and they shall become one in thine hand.

18 And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these?

19 Say unto them, Thus saith the Lord GOD; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the Tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand.

20 And the sticks whereon thou writest shall be in thine hand before their eyes.

21 And say unto them, Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:

22 And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:

23 Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God.

Verse twenty three is very telling about the result of the exiles returning to the Land of Israel. It says they will stop doing the things they've done before. They will stop their idolatry and will stop having anything to do with their detestable things.

The Biblical definition of a detestable thing is an unclean thing. In God's Kingdom, no one will eat an unclean thing. One of the hallmarks of the Messianic Movement is the keeping of the dietary laws that reject unclean and detestable things.

Ezekiel further states that at the end of the ages there will be a remnant of people that obey the Law. Ezekiel was shown a vision of the end times that made him cry out because he thought God intended to kill everyone, including His own people. God explained that an obedient remnant will remain. It is this remnant who lives through the Tribulation, not suffer death and have to be resurrected, and who will see Yeshua coming through the clouds.

Ezekiel 14:22 Yet, behold, therein shall be left a remnant that shall be brought forth, both sons and daughters: behold, they shall come forth unto you, and **ye shall see their way and their doings [they obey the Torah]**: and ye shall be comforted concerning the evil that I have brought upon Jerusalem, even concerning all that I have brought upon it.

Ezekiel 6:8 Yet will I leave a remnant, that ye may have some that shall escape the sword among the nations, when ye shall be scattered through the countries.

Hosea was a prophet to the House of Israel who God scattered throughout the nations for their sins of which they refused to repent. The Messianic Movement is the beginning of the ingathering process of the Children of Israel to retake, at the start of the Millennium, the land God promised to Abraham.

Hosea 8:10 Yea, though they have hired among the nations, now will I gather them, and they shall sorrow a little for the burden of the king of princes.

Hosea said God wrote to Ephraim/House of Israel His Laws, but His Laws were counted as a "strange thing". Those who keep God's Laws are counted as strange because God's Law is counted as strange.

Hosea 8:12 I have written to him [Ephraim-the Children of Israel who are scattered all over the earth] the great things of my law, but they were counted as a strange thing.

When someone tells a Messianic Believer what he does is strange, it is a fulfillment of this prophecy in **Hosea 8:12**. Yes, what we do really does seem strange to the world. That is because God is a stranger to the world.

Official Church doctrine says Yeshua will come to get His Bride prior to the onset of the Tribulation. Please read "Betrayed By The Secret Rapture". The fact is that we will go through the Tribulation. The Torah is a blueprint for the end times. It even tells us what will happen before the start of the Tribulation.

But there is something even more important. The Book of Revelation equates surviving the Tribulation with keeping the commandments of the Torah.

Revelation 12:17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which **keep the commandments of God, and have the testimony of Jesus Christ**.

Revelation 14:12 Here is the patience of the saints: here are **they that keep the commandments of God, and the faith of Jesus**.

Revelation 22:14 **Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.**

The dragon, Satan, hates those who keep the commandments AND have the testimony of Yeshua.

Notice that the right to eat from the Tree of Life is associated with keeping the commandments. The point of the struggle of the last 6,000 years is a complete restoration of the earth back to the way it was in the Garden before the fall of Adam and Eve. Those who keep the commandments will be those who may eat from the Tree of Life that Adam and Eve were not allowed to eat from. Therefore, keeping the Torah leads to Life.

By the way, Believers have tried to unlock the mysteries of the Book of Revelation for hundreds of years. Most have failed. There are millions of books about Revelation with differing ideas and interpretations. Let me show you how to unlock the mystery of the Book of Revelation by knowing what is in the Torah. The teachings and symbolism of the Torah are in Revelation. If you know what is in the Torah, and understand the significance of those things, you can easily unlock the mysteries of the Book of Revelation.

For instance, the things that happen in Revelation already happened at the first Exodus. The heavenly Altar spoken of in Revelation is explained throughout the Torah. The woman of Revelation who rides the Beast is explained beginning in the Torah. And the woman who flees to the wilderness is explained beginning in the Torah. The New Song that we will sing around God's Throne from the Book of Revelation is explained in the Torah. Even the Mark of the Beast is explained in the Torah.

One of the most misunderstood doctrines of Revelation is the Mark of the Beast. We have to first understand God's mark before we can understand Satan's mark. God's mark is His Sabbaths. He calls them a "sign".

Exodus 31:12 And the LORD spake unto Moses, saying,

13 Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the LORD that doth sanctify you.

14 Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people.

15 Six days may work be done; but in the seventh is the sabbath of rest, holy to the LORD: whosoever doeth any work in the sabbath day, he shall surely be put to death.

16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.

17 It is a sign between me and the children of Israel for ever: for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.

18 And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.

Note that God gave the instruction, not Moses. Moses relayed the message, but God issued the command. Also take note that it is not just the weekly Sabbath, Shabbat – from Friday sundown to Saturday sundown, that God includes in His "sign". God said His sign is the Sabbaths, plural. If you want to be marked by God's sign, you must submit yourself to His Sabbaths.

Satan also has sabbaths. For western Christians, these are Sunday (the worship day of the sun gods of the pagan religions), Christmas (the day of worship for the pagan winter deities) and Easter (the day of worship for the spring deities of which Ishtar is the queen).

The feasts are explained for you in great detail in the Torah. It is these that are the Biblical seasons, not Spring, Summer, Fall and Winter. The Hebrew word for seasons in **Genesis 1: 14** is "moedim".

Genesis 1:14 And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for **seasons**, and for days, and years

The Hebrew word for "feasts" is "moedim". But there's more: the real caveat about these moedim is that each one is an in-depth prophecy about Yeshua and His plan for mankind. The Feasts that occur during the spring time were satisfied at His first coming, but the Feasts that occur during the fall time have yet to be satisfied. Let me ask you this: If the Torah was abolished, will Yeshua return? If we get rid of the prophecies – those that most clearly explain what will be happening in the end – do we have any hope of rescue? Or has God changed His mind about our final deliverance?

In fact, if the Torah is abolished and it is no longer necessary for us to obey all of it, does the plan of personal salvation still exist? The Blood of the Lamb is a Torah doctrine. The plan of salvation is a Torah doctrine. How can the doctrine of salvation exist if there is no longer a need for the Torah in our lives?

Do not make the mistake of thinking it is possible to merely study the Feasts and still be able to understand and be marked by them. These are rehearsals for us and attendance is not optional. God designed each Feast as a rehearsal for a specific event, some of which will come to the last generation. Practice, not mere intellectualizing of them, is essential to our overcoming in the end. Remember, those who overcome during the Tribulation are those who have the faith of Yeshua AND keep the commandments.

Revelation 12:17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

Revelation 14:12 Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

The moedim are not only the “sign”, the mark, that says we belong to God, but they are disciplines that prepare us for living in Yeshua’s Kingdom, they help us know our future and they reveal God’s actual character. Dismissing them as unnecessary or abolished, shows either a lack of understanding or a rebellious spirit against God.

The fact is that Yeshua upheld the Torah to perfection. He did not allow it to become a source of oppression like the Pharisees’ manmade laws. The Torah is the source of our liberty from the world’s sins – it is not the source of sin.

Today, Yeshua is at the right hand of the Father – He is not with us in physical form, but the Torah and His Holy Spirit are with us. The Torah’s function for us today is the same as its function to our fellow Believers who died thousands of years ago even before Yeshua lived on earth, and it is the same function the Torah performed when it was on earth in the flesh: to instruct us in holiness and righteousness.

The reason Messianics do what we do is because we are preparing for the re-gathering of the House of Israel from all of the countries where we are scattered. This is the reason we appear to do things that the Jews do.

Zechariah 8:23 Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.

The phrase “in those days” refers to the end times. That Messianics appear to do the things Jews do is an appearance only. Messianics only do those things that come from the plain and simple reading of the Torah, then we perform plain and simple obedience that comes from the heart.

Yeshua said:

Matthew 7:14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

Now you know more about why Messianics do the things they do. You may still have specific doctrinal questions. The best advice I can give is for you to study according to **2 Timothy 2:15**. But start with the premise that you must prove God does not want you to be obedient to everything He said rather than trying to prove He wants you disobey some of His commandments. In other words, it is up to you to prove God wrong – not the other way around. His ways are to become our ways; not our ways to become His. There are no idle words in the Bible. Each and every word is for our instruction.

2 Timothy 3:16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

The phrase “all scripture” includes the Torah.

By now, perhaps you understand a little more about the treasure that Messianics find in the Torah. When a Messianic thinks of, looks at or studies the Torah, he knows he is face to face with the living God. It is not possible to limit God; it is only possible to limit ourselves, and Messianics are no longer satisfied to accept a little bit of God. No, we want all of Him! Embracing the Torah opens the believer to a treasure that will never stop fascinating and inspiring.

We are now approaching the arrival of the Messianic age – the time when Yeshua will reign on earth for 1,000 years. And it is sort of like having been on a long car trip. You know the kind I’m referring to where you start out on one coast and drive for days toward the opposite coast. If you travel like me, you barely stop to get gas, food and take a restroom break. But by the time you get close to your destination, you’re clothing is really rumpled and smelly. So, you stop to clean up and change clothes before arriving at your beloved relative’s home.

That’s kind of like what is happening now. That really illustrates the Messianic Movement pretty nicely. We’ve been on a long trip. Over the two millennia since Yeshua was on earth, we’ve messed up His directions all along the way. We’ve gotten lost and ended up on some other route that we didn’t plan to take.

The trip has been exhausting and now we find that our wedding garment – the garment that absolutely has to be spotless when we arrive at our destination – is soiled, rumpled and smelly. At this point, there is no going back to revisit the route we’ve taken. All we can do is look at our road map and try to find our way back to the original route.

Then, we need to clean up our wedding garment and vow that we will not get off the correct route again because the correct route is the only one that leads us to our wedding and to His Kingdom.

Prologue – A Few Additional Thoughts

I've said a lot about the errors of Christianity and Judaism. This was not intended as destructive, but constructive criticism. I love my Christian and Jewish brethren and desire for them to see the beautiful simplicity of the Torah without mixing in man's traditions and customs. The Jewish people have preserved the Torah for us and Christians have preserved the knowledge of our Messiah. The Messianic Movement is the link between these two polarized positions.

It seems that man is not capable of following God's Word exactly as He gave it. The Messianic Movement attempts to accomplish obedience to God's plain Word. We must each decide whether we truly believe the God who was in the beginning, who was at Mount Sinai and who took up a body of flesh is the same God that still exists today. If He is, then He has never changed. And if He has changed, then this new god is not the God that started out with man at the beginning. He is either the same yesterday, today and forever or He is not God.

Our Father is calling Believers to repentance and to returning to obedience to ALL of Torah – even the parts that we've been taught to disregard. It is not the fault of Believers they are not doing all that God commanded. It is the fault of the institution that gradually led them astray into false doctrines in those early centuries, then continued to reinforce those false doctrines ever since.

Christian Believers often seem stunned upon first hearing of the Messianic/Hebrew Roots Movement because Messianic Believers live very different lives. The consequence of this is that we become separated from family and friends, exactly what is supposed to happen. Yeshua said He came to separate .

Matthew 10:34 Think not that I am come to send peace on earth: I came not to send peace, but a sword.

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

36 And a man's foes shall be they of his own household.

37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

38 And he that taketh not his cross, and followeth after me, is not worthy of me.

Nothing severs close relationships better than turning back to God and His ways – ways that are deemed outdated, unnecessary, graceless and authoritarian. Nothing pulls us closer to God than exactly this.

I want to tell you a story that perfectly illustrates the state of God's people today. There was single father who was raising his sons alone because the mother had died. He was a good father, a church-going, Bible-reading, God-fearing man who trained his sons well. He taught them good habits, didn't allow them to watch TV for hours on end, made them play and do chores. He made each one accountable for his actions and disciplined them when they disobeyed.

But the oldest son was rebellious. The father had a more difficult time getting him to do EXACTLY what was instructed. The child had a penchant for changing the father's instructions ever so slightly so that the end result always seemed to be ok, but how the boy got to the end result was almost never according to the instructions of the father. The father talked to the boy, even punished him, for not following instructions to do things exactly how he was told. He explained to the boy that his instructions were for the his safety, not to oppress him, but for some reason the boy just couldn't bring himself to follow his father's instructions correctly. As a result, he injured himself a lot. And even though he got cuts and bruises, even causing other children to get into trouble, too, he never seemed able to discipline himself to simply follow his father's instructions explicitly in detail.

One night the father awoke to find the house was on fire. His bedroom was across the hall from the boys, but the fire had started in the hallway and was already raging. He could not get to the boys by going across the hall. He couldn't even get out of his room through the door. So, he opened his bedroom window and quickly crawled out and ran around to the boys' room. He could hear them coughing and crying.

He called out to them and they called back. He broke the bedroom window and the smoke just billowed out. It was black and he knew the boys could not see anything. He could not go inside and risk smoke inhalation or injuring himself because all three of them would then die. The room wasn't that big, but the beds were on the other side of the room opposite the window. And he remembered he had not made them put their toys away before bedtime. His fear was that if he simply had them follow the sound of his voice, they would trip and become disoriented.

Using his t-shirt as a protection over his face, he called to the boys. He told them to get down as close to the floor as they could and to pull their pajamas up over their mouths and noses. After every instruction, he would ask them if they understood. Each time they would say yes.

The next instruction was for them to simply follow the wall around the room until they reached the window where he would pull them out. It seemed like it was taking forever for them to reach the window. He kept talking to them: "Are you on the floor?" "Are you following the wall?" Each time they answered 'yes'. Then, suddenly, his worst nightmare. He heard a crashing sound. He called out to his son who told him he had fallen over a toy in the middle of the room, exactly where the father did not want the boy to be.

At about that moment, the father saw a little hand reaching out of the window. He pulled the first son from the black cloud of smoke. Then, he turned and called to the second son, but there was no answer. He knew his son was passed out from the smoke. Without hesitation, he began crawling through the window, but it was too late. The roof crashed down inside the room. The flames heated up and devoured everything in its path, including his son. It was so hot that all he could do was cry and sob at his loss.

Many Believers are like that little boy. They love their Father. They want their Father to be proud of them. They want to impress their Father by showing him how smart they are that they can accomplish things on their own terms and in their own way. But they fail to realize that everything their Father instructed them to do was for their own good. It was not meant to oppress them – to hold them down and make them miserable. But they just can't seem to comply with their Father's instructions.

Sometimes, Believers think they hear their Father's voice in their head and hearts, but they don't realize they are so accustomed to doing things their own way, that the voice they are really hearing is their own. And they don't think to check God's Word – His voice to us in writing – to find out if the inner voice they hear is in agreement with what He said, especially if what He said comes from the Old Testament. No, they just move forward without realizing God will never give an instruction that is adverse to His Word.

God's Word is so important that it is even imbedded in human embryos. I recently received this email. I am including it here. The title of it is "*Has God Encoded The Feasts Of Israel In An Unborn Baby?*"

Zola Levitt discovered an amazing correlation between the Holy Days and the gestation of a human baby, from conception to birth. While preparing for writing a book for new parents, Zola contacted a gynecologist for some help in understanding gestation.

During that session, the gynecologist showed him a series of pictures, pointed to the first one (an egg and a sperm) and said, "On the fourteenth day of the first month, the egg appears." The statement struck a chord in his mind because that was the date of Passover. He remembered the roasted egg on his family table every Passover. Now, for the first time, he knew what it meant!

Not wanting to lead the gynecologist off the subject at hand, he didn't say anything, but continued to listen. The gynecologist continued: "The egg must be fertilized within 24 hours, or it will pass on." This reminded Zola of the Feast of Unleavened Bread and the seed or grain that "fell into the ground and died" in order to produce a harvest, the firstfruits of which was presented to YHWH. Next, the gynecologist said, "Within two to six days, the fertilized egg attaches itself to the wall of the womb and begins to grow." Sure enough, "The Feast of Firstfruits is observed anywhere from two to six days after Passover!"

Next, he was shown a photo of an embryo showing arms, hands, fingers, legs, feet, toes, a head, eyes, etc. The caption said, "Fifty days." The gynecologist continued, "Around the fiftieth day, the embryo takes on the form of a human being." Zola thought, "That's Pentecost!"

The next picture showed the embryo at seven months. The gynecologist said, "On the first day of the seventh month, the baby's hearing is developed. For the first time, it can hear and distinguish sounds outside the womb." Zola knew that was the date for the Festival of Trumpets.

The gynecologist continued, "On the tenth day of the seventh month, the hemoglobin of the blood changes from that of the mother, to a self-sustaining baby." Zola thought, "That's the Day of Atonement when the blood was taken into the Holy of holies!"

Next, the gynecologist said, "On the fifteenth day of the seventh month, the lungs become fully developed. If born before then, the baby would have a hard time breathing." And Zola thought, "That's the festival of Tabernacles, a time of celebrating the Temple, home of the Shekinah glory or Spirit of YHWH." In the New Testament, the Greek term 'pneuma', normally translated as "breath," is applied to the "Holy Spirit."

Birth takes place on the tenth day of the ninth month. Eight days after birth, in Jewish families, a son is circumcised. Zola noted that the eight days of Hanukkah are celebrated right on schedule, nine months and ten days after Passover.

No human being could have understood the gestation period 3,500 years ago. These Holy Days were given by God. Their correlation with the human gestation period is not only remarkable; it proves "Intelligent Design." It proves the existence of an intelligence beyond this world and that there is a Creator that guides the affairs of man."

The celebration of God's Moedim, His appointments with us, is a celebration of life. Remember, God is the God of the living, not the dead. His Holy Feasts celebrate our life in Him. The only way for us to prove to God that we celebrate life right along with Him, is to live by EVERY word that comes from His mouth.

Thank you for your time. I hope this helped your understanding of the Messianic Movement.

Shalom,
Kimberly Rogers

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