

**Torah and the Believer**

By Rabbi Dr. Hillel ben David (Greg Killian)



[**I. The Nazarean Codicil and the Law** 1](#_Toc29451241)

[**II. Apparent Contradictions** 12](#_Toc29451242)

[**III. Ranking of the law:** 13](#_Toc29451243)

[**IV. The Penalties & Atonement** 14](#_Toc29451244)

[**V. Who is the Law addressed to?** 15](#_Toc29451245)

[**VI. Look at the effects of "lawlessness":** 18](#_Toc29451246)

[**VII. Salvation by grace through faith** 19](#_Toc29451247)

[**VIII. The law brought freedom, not bondage:** 20](#_Toc29451248)

[**IX. The ten commandments summed up** 42](#_Toc29451249)

[**X. Gentiles and the Law** 43](#_Toc29451250)



In this [study](study.html) I would like to examine Torah law and its implications for the righteous.

To begin, I need to define the word *Torah*. In its general sense, Torah is the term for the [first](one.html) [five](five.html) books of the Bible: Genesis, [Exodus](exodus.html), Leviticus, [Numbers](nchart.html), and Deuteronomy. However, Torah is also a [Hebrew](hebrew.html) word, found throughout the Tanach,[[1]](#footnote-1) which is often translated as *law*, but at its root it mean *connector*. This tells us that Torah is law and that the purpose of the Torah is to [connect](connection.html) us with [HaShem](hashem.html) and to reality.

This [physical](physical.html) [world](worlds.html) feels very real to us, but it is only a projection of the real, the [spiritual](physical.html) [world](worlds.html). If we wish to be connected to [HaShem](hashem.html) and to reality we must manipulate and use this [physical](physical.html) [world](worlds.html) to connect us to [HaShem](hashem.html) and to reality. The tools that we use, in this [physical](physical.html) [world](worlds.html), are the [command](cmds613.html) that [HaShem](hashem.html) gave us – The Torah. When we obey the law, the [commands](cmds613.html), that [HaShem](hashem.html) put into His Bible, we connect ourselves to [HaShem](hashem.html) and to reality.

When we ignore the Torah (the [commands](cmds613.html), the laws of [HaShem](hashem.html)); we are disconnecting ourselves from [HaShem](hashem.html) and from reality!

This makes the whole subject of Torah an extremely important activity that we must see as something that [connects](connection.html) us to [HaShem](hashem.html) and to reality.

With this bit of background, let us begin to view the Torah through the the Bible and the Nazarean Codicil.

**I. The Nazarean Codicil[[2]](#footnote-2) and the Law**

The Law is GOOD. [HaShem](hashem.html) [wants](needs.html) us to keep his law (Torah). Lets look at a few of these passages so that we can appreciate the emphasis and the importance of the Torah. Note the underlined portions in the following passages:

***Romans 7:14-25*** *We* [*know*](daat.html) *that the law (Torah) is* [*spiritual*](physical.html)*; but I am unspiritual, sold as a slave to* [*sin*](sin.html)*. I do not understand what I do. For what I want to do I do not do, but what I hate I do. And if I do what I do not want to do, I agree that the law (Torah) is good. As it is, it is no longer I myself who do it, but it is* [*sin*](sin.html) *living in me. I* [*know*](daat.html) *that nothing good lives in me, that is, in my sinful nature. For I have the* [*desire*](needs.html) *to do what is good, but I cannot carry it out. For what I do is not the good I want to do; no, the evil I do not want to do--this I keep on doing. Now if I do what I do not want to do, it is no longer I who do it, but it is* [*sin*](sin.html) *living in me that does it. So I find this law at work: When I want to do good, evil is right there with me. For in my inner being I delight in God's law; But I see another law (Torah) at work in the members of my* [*body*](body.html)*, waging war against the law (Torah) of my mind and making me a prisoner of the law of* [*sin*](sin.html) *at work within my members. What a wretched man I am! Who will rescue me from this* [*body*](body.html) *of death? Thanks be to God--through* [*Yeshua*](yeshua.html)[*Mashiach*](mashiach.html) *our Lord! So then, I myself in my mind am a slave to God's law (Torah), but in the sinful nature a slave to the law of* [*sin*](sin.html)*.*

***Romans 8:1-9*** *Therefore, there is now no condemnation for those who are in* [*Mashiach*](mashiach.html)[*Yeshua*](yeshua.html)*, Because through* [*Mashiach*](mashiach.html)[*Yeshua*](yeshua.html) *the law (Torah) of the Spirit of life set me* [*free*](freedom.html) *from the law (Torah) of* [*sin*](sin.html) *and death. For what the law (Torah) was powerless to do in that it was weakened by the sinful nature, God did by sending his own Son in the likeness of sinful man to be a* [*sin offering*](sin.html)*. And so he condemned* [*sin*](sin.html) *in sinful man, In order that the righteous requirements of the law (Torah) might be fully met in us, who do not live according to the sinful nature but according to the Spirit. Those who live according to the sinful nature have their minds set on what that nature* [*desires*](needs.html)*; but those who live in accordance with the Spirit have their minds set on what the Spirit* [*desires*](needs.html)*. The mind of sinful man is death, but the mind controlled by the Spirit is life and peace; The sinful mind is hostile to God. It does not submit to God's law (Torah), nor can it do so. Those controlled by the sinful nature cannot please God. You, however, are controlled not by the sinful nature but by the Spirit, if the Spirit of God lives in you. And if anyone does not have the Spirit of* [*Mashiach*](mashiach.html)*, he does not belong to* [*Mashiach*](mashiach.html)*.*

***I Corinthians 7:18-19*** *Was a man already* [*circumcised*](circumcz.html) *when he was called? He should not become uncircumcised. Was a man uncircumcised when he was called? He should not be* [*circumcised*](circumcz.html)*.* [*Circumcision*](circumcz.html) *is nothing and uncircumcision is nothing. Keeping* [*God's commands*](cmds613.html) *is what counts.*

***I Yochanan (John) 5:1-3*** *Everyone who believes that* [*Yeshua*](yeshua.html) *is the* [*Mashiach*](mashiach.html) *is born of God, and everyone who loves the father loves his child as well. This is how we* [*know*](daat.html) *that we love the children of God: by loving God and carrying out* [*his commands*](cmds613.html) *(Torah). This is love for God: to obey his* [*commands*](cmds613.html) *(Torah). And his* [*commands*](cmds613.html) *are not burdensome,*

***Mishlei (Proverbs) 28:9*** *If anyone turns a deaf ear to the law, even his* [*prayers*](prayer.html) *are detestable.*

***Romans 7:12*** *So then, the law (Torah) is holy, and the* [*commandment*](cmds613.html) *is holy, righteous and good.*

***I Timothy 1:8-11*** *We* [*know*](daat.html) *that the law (Torah) is good if* [*one*](one.html) *uses it properly. We also* [*know*](daat.html) *that law (Torah) is made not for the righteous but for lawbreakers and rebels, the ungodly and sinful, the unholy and irreligious; for those who kill their* [*fathers*](fathers.html) *or mothers, for murderers, For adulterers and perverts, for slave traders and liars and perjurers--and for whatever else is contrary to the sound doctrine That conforms to the glorious* [*gospel*](mishna1.html) *of the blessed God, which he entrusted to me.*

[***Psalm***](psalms1.html) ***119***

The Law is [spiritual](physical.html):

***Romans 7:14*** *We* [*know*](daat.html) *that the law (Torah) is* [*spiritual*](physical.html)*; but I am unspiritual, sold as a slave to* [*sin*](sin.html)*.*

The reception of the Law by [Israel](gen-jew.html) was a blessing:

***Romans 9:3-4*** *For I could wish that I myself were cursed and cut off from* [*Mashiach*](mashiach.html) *for the sake of my brothers, those of my own race, The people of Israel. Theirs is the adoption as sons; theirs the divine glory, the* [*covenants*](covenant.html)*, the receiving of the law (Torah), the* [*temple*](temple.html) *worship and the promises.*

All men may be divided into [two](two.html) classes: those who subject themselves to the Law of God, and those who are sinful:

***Romans 8:6-15*** *The mind of sinful man is death, but the mind controlled by the Spirit is life and peace; The sinful mind is hostile to God. It does not submit to God's law, nor can it do so. Those controlled by the sinful nature cannot please God. You, however, are controlled not by the sinful nature but by the Spirit, if the Spirit of God lives in you. And if anyone does not have the Spirit of* [*Mashiach*](mashiach.html)*, he does not belong to* [*Mashiach*](mashiach.html)*. But if* [*Mashiach*](mashiach.html) *is in you, your* [*body*](body.html) *is dead because of* [*sin*](sin.html)*, yet your spirit is alive because of righteousness. And if the Spirit of him who raised* [*Yeshua*](yeshua.html) *from the dead is living in you, he who raised* [*Mashiach*](mashiach.html) *from the dead will also give life to your mortal* [*bodies*](body.html) *through his Spirit, who lives in you. Therefore, brothers, we have an obligation--but it is not to the sinful nature, to live according to it. For if you live according to the sinful nature, you will die; but if by the Spirit you put to death the misdeeds of the* [*body*](body.html)*, you will live, Because those who are led by the Spirit of God are sons of God. For you did not receive a spirit that makes you a slave again to* [*fear*](fear.html)*, but you received the Spirit of sonship. And by him we* [*cry*](mashal.html)*, <"Abba,> Father."*

The law was never designed to bring [salvation](salvation.html) to sinners:

***Romans 3:19-28*** *Now we* [*know*](daat.html) *that whatever the law says, it says to those who are under the law, so that every* [*mouth*](body.html) *may be silenced and the whole* [*world*](worlds.html) *held accountable to God. Therefore no* [*one*](one.html) *will be declared righteous in his sight by observing the law; rather, through the law we become conscious of* [*sin*](sin.html)*. But now a righteousness from God, apart from law, has been made* [*known*](daat.html)*, to which the Law (Torah) and the Prophets testify. This righteousness from God comes through faith in* [*Yeshua*](yeshua.html)[*Mashiach*](mashiach.html) *to all who believe. There is no difference, For all have* [*sinned*](sin.html) *and fall short of the glory of God, And are justified freely by his* [*grace*](grace.html) *through the* [*redemption*](redemption.html) *that came by* [*Mashiach*](mashiach.html)[*Yeshua*](yeshua.html)*. God presented him as a* [*sacrifice*](korbanot.html) *of* [*atonement*](atonemen.html)*, through faith in his* [*blood*](body.html)*. He did this to demonstrate his justice, because in his forbearance he had left the* [*sins*](sin.html) *committed beforehand unpunished-- He did it to demonstrate his justice at the present* [*time*](time.html)*, so as to be just and the* [*one*](one.html) *who* [*justifies*](justification.html) *those who have faith in* [*Yeshua*](yeshua.html)*. Where, then, is* [*boasting*](chametz.html)*? It is excluded. On what principle? On that of observing the law? No, but on that of faith. For we maintain that a man is* [*justified*](justification.html) *by faith apart from observing the law.*

[***Galatians***](galatian.html) ***2:16***[*Know*](daat.html) *that a man is not justified by observing the law, but by faith in* [*Yeshua*](yeshua.html)[*Mashiach*](mashiach.html)*. So we, too, have put our faith in* [*Mashiach*](mashiach.html)[*Yeshua*](yeshua.html) *that we may be justified by faith in* [*Mashiach*](mashiach.html) *and not by observing the law, because by observing the law no* [*one*](one.html) *will be justified.*

***II Luqas (Acts) 13:38*** *"Therefore, my brothers, I want you to* [*know*](daat.html) *that through* [*Yeshua*](yeshua.html) *the* [*forgiveness*](forgive.html) *of* [*sins*](sin.html) *is proclaimed to you. Through him everyone who believes is justified from everything you could not be justified from by the law of Moses.*

 What was the divine purpose of the law?:

***Romans 7:7-10*** *What shall we say, then? Is the law* [*sin*](sin.html)*? Certainly not! Indeed I would not have* [*known*](daat.html) *what* [*sin*](sin.html) *was except through the law. For I would not have* [*known*](daat.html) *what coveting really was if the law had not said, "Do not covet." But* [*sin*](sin.html)*, seizing the opportunity afforded by the* [*commandment*](cmds613.html)*, produced in me every kind of covetous* [*desire*](needs.html)*. For apart from law,* [*sin*](sin.html) *is dead. Once I was alive apart from law; but when the* [*commandment*](cmds613.html) *came,* [*sin*](sin.html) *sprang to life and I died. I found that the very* [*commandment*](cmds613.html) *that was intended to bring* [*life*](eternal.html) *actually brought death.*

The Law must be understood in terms of [Mashiach](mashiach.html), or it will be misunderstood:

***Romans 3:19-26*** *Now we* [*know*](daat.html) *that whatever the law says, it says to those who are under the law, so that every* [*mouth*](body.html) *may be silenced and the whole* [*world*](worlds.html) *held accountable to God. Therefore no* [*one*](one.html) *will be declared righteous in his sight by observing the law; rather, through the law we become conscious of* [*sin*](sin.html)*. But now a righteousness from God, apart from law, has been made* [*known*](daat.html)*, to which the Law and the Prophets testify. This righteousness from God comes through faith in* [*Yeshua*](yeshua.html)[*Mashiach*](mashiach.html) *to all who believe. There is no difference, For all have sinned and fall short of the glory of God, And are* [*justified*](justification.html) *freely by his* [*grace*](grace.html) *through the* [*redemption*](redemption.html) *that came by* [*Mashiach*](mashiach.html)[*Yeshua*](yeshua.html)*. God presented him as a* [*sacrifice*](korbanot.html) *of* [*atonement*](atonemen.html)*, through faith in his* [*blood*](body.html)*. He did this to demonstrate his justice, because in his forbearance he had left the* [*sins*](sin.html) *committed beforehand unpunished-- He did it to demonstrate his justice at the present* [*time*](time.html)*, so as to be just and the* [*one*](one.html) *who justifies those who have faith[[3]](#footnote-3) in* [*Yeshua*](yeshua.html)*.*

***Romans 8:3-11*** *For what the law was powerless to do in that it was weakened by the sinful nature, God did by sending his own Son in the likeness of sinful man to be a* [*sin*](sin.html)[*offering*](korbanot)*. And so he condemned* [*sin*](sin.html) *in sinful man, In order that the righteous requirements of the law might be fully met in us, who do not live according to the sinful nature but according to the Spirit. Those who live according to the sinful nature have their minds set on what that nature* [*desires*](needs.html)*; but those who live in accordance with the Spirit have their minds set on what the Spirit* [*desires*](needs.html)*. The mind of sinful man is death, but the mind controlled by the Spirit is life and peace; The sinful mind is hostile to God. It does not submit to God's law, nor can it do so. Those controlled by the sinful nature cannot please God. You, however, are controlled not by the sinful nature but by the Spirit, if the Spirit of God lives in you. And if anyone does not have the Spirit of* [*Mashiach*](mashiach.html)*, he does not belong to* [*Mashiach*](mashiach.html)*. But if* [*Mashiach*](mashiach.html) *is in you, your* [*body*](body.html) *is dead because of* [*sin*](sin.html)*, yet your spirit is alive because of righteousness. And if the Spirit of him who raised* [*Yeshua*](yeshua.html) *from the dead is living in you, he who raised* [*Mashiach*](mashiach.html) *from the dead will also give life to your mortal* [*bodies*](body.html) *through his Spirit, who lives in* *you.*

***Romans 9:30 - 10:6*** *What then shall we say? That the* [*Gentiles*](gen-jew.html)*, who did not pursue righteousness, have obtained it, a righteousness that is by faith; But* [*Israel*](gen-jew.html)*, who pursued a law of righteousness, has not attained it. Why not? Because they pursued it not by faith but as if it were by works. They stumbled over the "stumbling stone." As it is written: "See, I lay in Zion a stone that causes men to stumble and a* [*rock*](rock.html) *that makes them fall, and the* [*one*](one.html) *who trusts in him will never be put to shame." Brothers, my* [*heart*](body.html)*'s* [*desire*](needs.html) *and* [*prayer*](prayer.html) *to God for the* [*Israelites*](gen-jew.html) *is that they may be* [*saved*](salvation.html)*. For I can testify about them that they are zealous for God, but their zeal is not based on* [*knowledge*](knowledge.html)*. Since they did not* [*know*](daat.html) *the righteousness that comes from God and sought to establish their own, they did not submit to God's righteousness.* [*Mashiach*](mashiach.html) *is the end* (goal) *of the law so that there may be righteousness for everyone who believes. Moses describes in this way the righteousness that is by the law: "The man who does these things will live by them." But the righteousness that is by faith says: "Do not say in your* [*heart*](body.html)*, 'Who will ascend into* [*heaven*](heaven.html)*?'" (that is, to bring* [*Mashiach*](mashiach.html) *down)*

 What are the uses for the Law?

1. Restrain [sin](sin.html) in society generally:

***Romans 13:1-7*** *Everyone must submit himself to the governing authorities, for there is no* [*authority*](authority.html) *except that which God has established. The authorities that exist have been established by God. Consequently, he who rebels against the* [*authority*](authority.html) *is rebelling against what God has instituted, and those who do so will bring judgment on themselves. For rulers hold no terror for those who do right, but for those who do wrong. Do you want to be* [*free*](freedom.html) *from* [*fear*](fear.html) *of the* [*one*](one.html) *in* [*authority*](authority.html)*? Then do what is right and he will commend you. For he is God's servant to do you good. But if you do wrong, be afraid, for he does not bear the sword for nothing. He is God's servant, an agent of wrath to bring punishment on the wrongdoer. Therefore, it is necessary to submit to the authorities, not only because of possible punishment but also because of conscience. This is also why you pay taxes, for the authorities are God's servants, who give their full* [*time*](time.html) *to governing. Give everyone what you owe him: If you owe taxes, pay taxes; if revenue, then revenue; if respect, then respect; if honor, then honor.*

***I Timothy 1:8-11*** *We* [*know*](daat.html) *that the law is good if* [*one*](one.html) *uses it properly. We also* [*know*](daat.html) *that law is made not for the righteous but for lawbreakers and rebels, the ungodly and sinful, the unholy and irreligious; for those who kill their* [*fathers*](fathers.html) *or mothers, for murderers, For* [*adulterers*](marriageact.html) *and perverts, for slave traders and liars and perjurers--and for whatever else is contrary to the sound doctrine That conforms to the glorious* [*gospel*](mishna1.html) *of the blessed God, which he entrusted to me.*

2. Bring a conviction of [sin](sin.html):

[***Galatians***](galatian.html) ***3:21-25*** *Is the law, therefore, opposed to the promises of God? Absolutely not! For if a law had been given that could impart life, then righteousness would certainly have come by the law. But the Scripture declares that the whole* [*world*](worlds.html) *is a prisoner of* [*sin*](sin.html)*, so that what was promised, being given through faith in* [*Yeshua*](yeshua.html)[*Mashiach*](mashiach.html)*, might be given to those who believe. Before this faith came, we were held prisoners by the law, locked up until faith should be revealed. So the law was put in charge to lead us to* [*Mashiach*](mashiach.html) *that we might be* [*justified*](justification.html) *by faith. Now that faith has come, we are no longer under the supervision of the law.*

***Romans 3:20*** *Therefore no* [*one*](one.html) *will be declared righteous in his sight by observing the law; rather, through the law we become conscious of* [*sin*](sin.html)*.*

***Romans 7:7-14*** *What shall we say, then? Is the law* [*sin*](sin.html)*? Certainly not! Indeed I would not have* [*known*](daat.html) *what* [*sin*](sin.html) *was except through the law. For I would not have* [*known*](daat.html) *what coveting really was if the law had not said, "Do not covet." But* [*sin*](sin.html)*, seizing the opportunity afforded by the* [*commandment*](cmds613.html)*, produced in me every kind of covetous* [*desire*](needs.html)*. For apart from law,* [*sin*](sin.html) *is dead. Once I was alive apart from law; but when the* [*commandment*](cmds613.html) *came,* [*sin*](sin.html) *sprang to life and I died. I found that the very* [*commandment*](cmds613.html) *that was intended to bring life actually brought death. For* [*sin*](sin.html)*, seizing the opportunity afforded by the* [*commandment*](cmds613.html)*, deceived me, and through the* [*commandment*](cmds613.html) *put me to death. So then, the law is holy, and the* [*commandment*](cmds613.html) *is holy, righteous and good. Did that which is good, then, become death to me? By no means! But in order that* [*sin*](sin.html) *might be recognized as* [*sin*](sin.html)*, it produced death in me through what was good, so that through the* [*commandment*](cmds613.html)[*sin*](sin.html) *might become utterly sinful. We* [*know*](daat.html) *that the law is* [*spiritual*](physical.html)*; but I am unspiritual, sold as a slave to* [*sin*](sin.html)*.*

***Romans 11:30-32*** *Just as you who were at* [*one*](one.html)[*time*](time.html) *disobedient to God have now received mercy as a result of their disobedience, So they too have now become disobedient in order that they too may now receive mercy as a result of God's mercy to you. For God has bound all men over to disobedience so that he may have mercy on them all.*

3. Reveal a rule of life for [HaShem's](hashem.html) people.

A. The Law of Love:

[***Galatians***](galatian.html) ***5:14*** *The entire law is summed up in a single* [*command*](cmds613.html)*: "Love your neighbor as yourself."*

***Romans 13:8-10*** *Let no debt remain outstanding, except the continuing debt to love* [*one*](one.html) *another, for he who loves his fellowman has fulfilled the law. The* [*commandments*](cmds613.html)*, "Do not commit adultery," "Do not murder," "Do not steal," "Do not covet," and whatever other* [*commandment*](cmds613.html) *there may be, are summed up in this* [*one*](one.html) *rule: "Love your neighbor as yourself." Love does no harm to its neighbor. Therefore love is the fulfillment of the law.*

**B. Righteous and unrighteous acts:**

[***Galatians***](galatian.html) ***5:19-23*** *The acts of the sinful nature are obvious: sexual immorality,* [*impurity*](purity.html) *and debauchery;* [*Idolatry*](idolatry.html) *and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions And envy; drunkenness, orgies, and the like. I warn you, as I did before, that those who live like this will not* [*inherit*](inherit.html) *the kingdom of God. But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, Gentleness and self-control. Against such things there is no law.*

***I Corinthians 6:9-11*** *Do you not* [*know*](daat.html) *that the* [*wicked*](wicked.html) *will not* [*inherit*](inherit.html) *the kingdom of God? Do not be deceived: Neither the sexually immoral nor idolaters nor adulterers nor* [*male*](male%2Bfemale.html) *prostitutes nor homosexual offenders Nor thieves nor the greedy nor drunkards nor slanderers nor swindlers will* [*inherit*](inherit.html) *the kingdom of God. And that is what some of you were. But you were washed, you were sanctified, you were* [*justified*](justification.html) *in the* [*name*](name.html) *of the Lord* [*Yeshua*](yeshua.html)[*Mashiach*](mashiach.html) *and by the Spirit of our God.*

***I Timothy 1:9-11*** *We also* [*know*](daat.html) *that law is made not for the righteous but for lawbreakers and rebels, the ungodly and sinful, the unholy and irreligious; for those who kill their* [*fathers*](fathers.html) *or mothers, for murderers, For adulterers and perverts, for slave traders and liars and perjurers--and for whatever else is contrary to the sound doctrine That conforms to the glorious* [*gospel*](mishna1.html) *of the blessed God, which he entrusted to me.*

[***Ephesians***](ephesians.html) ***6:2-3*** *"Honor your father and mother"--which is the* [*first*](one.html)[*commandment*](cmds613.html) *with a promise-- "That it may go well with you and that you may enjoy* [*long life*](eternal.html) *on the earth."*

C. Basis of [future](future.html) judgement:

***Romans 2:3-11*** *So when you, a mere man, pass judgment on them and yet do the same things, do you think you will escape God's judgment? Or do you show contempt for the riches of his kindness, tolerance and patience, not realizing that God's kindness leads you toward repentance? But because of your stubbornness and your unrepentant* [*heart*](body.html)*, you are storing up wrath against yourself for the day of God's wrath, when his righteous judgment will be revealed. God "will give to each person according to what he has done." To those who by persistence in doing good seek glory, honor and immortality, he will give* [*eternal life*](eternal.html)*. But for those who are self-seeking and who reject the truth and follow evil, there will be wrath and anger. There will be trouble and distress for every human being who does evil:* [*first*](one.html) *for the* [*Jew*](gen-jew.html)*, then for the* [*Gentile*](gen-jew.html)*; But glory, honor and peace for everyone who does good:* [*first*](one.html) *for the* [*Jew*](gen-jew.html)*, then for the* [*Gentile*](gen-jew.html)*. For God does not show favoritism.*

***Romans 14:10-12*** *You, then, why do you judge your brother? Or why do you look down on your brother? For we will all stand before God's judgment seat. It is written: "'As surely as I live,' says the Lord, 'every knee will bow before me; every* [*tongue*](spirit.html) *will confess to God.'" So then, each of us will give an account of himself to God.*

***II Corinthians 5:10*** *For we must all appear before the judgment seat of* [*Mashiach*](mashiach.html)*, that each* [*one*](one.html) *may receive what is due him for the things done while in the* [*body*](body.html)*, whether good or bad.*

***Matityahu (Matthew) 5:18-19*** *I tell you the truth, until* [*heaven*](heaven.html) *and earth disappear, not the* [*smallest letter*](letters.html)*, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished. Anyone who breaks* [*one*](one.html) *of the least of these* [*commandments*](cmds613.html) *and* [*teaches*](teacher.html) *others to do the same will be called least in the kingdom of* [*heaven*](heaven.html)*, but whoever practices and* [*teaches*](teacher.html) *these* [*commands*](cmds613.html) *will be called great in the kingdom of* [*heaven*](heaven.html)*.*

C. The goal and achievement of [Mashiach](mashiach.html)'s death:

***Romans 8:1-4*** *Therefore, there is now no condemnation for those who are in* [*Mashiach*](mashiach.html)[*Yeshua*](yeshua.html)*, Because through* [*Mashiach*](mashiach.html)[*Yeshua*](yeshua.html) *the law of the Spirit of life set me* [*free*](freedom.html) *from the law of* [*sin*](sin.html) *and death. For what the law was powerless to do in that it was weakened by the sinful nature, God did by sending his own Son in the likeness of sinful man to be a* [*sin*](sin.html)[*offering*](korbanot)*. And so he condemned* [*sin*](sin.html) *in sinful man, In order that the righteous requirements of the law might be fully met in us, who do not live according to the sinful nature but according to the Spirit.*

4. Prove that we love God.

***Devarim (Deuteronomy) 7:7-15***[*HaShem*](hashem.html) *did not set his affection on you and choose you because you were more numerous than other peoples, for you were the fewest of all peoples. But it was because* [*HaShem*](hashem.html) *loved you and kept the oath he swore to your* [*forefathers*](fathers.html) *that he brought you out with a mighty* [*hand*](fourteen.html) *and* [*redeemed*](redemption.html) *you from the land of slavery, from the power of Pharaoh king of Egypt.* [*Know*](daat.html) *therefore that* [*HaShem*](hashem.html) *your God is God; he is the faithful God, keeping his* [*covenant*](covenant.html) *of love to a thousand* [*generations*](toldot.html) *of those who love him and keep his* [*commands*](cmds613.html)*. But those who hate him he will repay to their* [*face*](body.html) *by destruction; he will not be slow to repay to their* [*face*](body.html) *those who hate him. Therefore, take care to follow the* [*commands*](cmds613.html)*, decrees and laws I give you today. If you pay attention to these laws and are careful to follow them, then* [*HaShem*](hashem.html) *your God will keep his* [*covenant*](covenant.html) *of love with you, as he swore to your forefathers. He will love you and bless you and increase your* [*numbers*](nchart.html)*. He will bless the fruit of your* [*womb*](thebirth.html)*, the crops of your land--your grain,* [*new*](new.html) *wine and oil--the calves of your herds and the lambs of your flocks in the land that he swore to your forefathers to give you. You will be blessed more than any other people; none of your men or women will be childless, nor any of your livestock without young.* [*HaShem*](hashem.html) *will keep you free from every disease. He will not inflict on you the horrible diseases you* [*knew*](daat.html) *in Egypt, but he will inflict them on all who hate you.*

***Devarim (Deuteronomy) 11:1*** *Love* [*HaShem*](hashem.html) *your God and keep his requirements,* [*his decrees, his laws and his commands*](cmds613.html) *always.*

***Devarim (Deuteronomy) 11:13-15*** *So if you faithfully obey the* [*commands*](cmds613.html) *I am giving you today--to love* [*HaShem*](hashem.html) *your God and to serve him with all your* [*heart*](body.html) *and with all your soul-- Then I will send* [*rain*](rains.html) *on your land in its* [*season*](settimes.html)*, both autumn and spring* [*rains*](rains.html)*, so that you may* [*gather*](gather.html) *in your grain,* [*new*](new.html) *wine and oil. I will provide grass in the fields for your cattle, and you will* [*eat*](eating.html) *and be satisfied.*

***Devarim (Deuteronomy) 11:22-23*** *If you carefully observe all these* [*commands*](cmds613.html) *I am giving you to follow--to love* [*HaShem*](hashem.html) *your God, to* [*walk in all his ways*](walking.html) *and to hold fast to him-- Then* [*HaShem*](hashem.html) *will drive out all these* [*nations*](nations.html) *before you, and you will dispossess* [*nations*](nations.html) *larger and stronger than you.*

***Devarim (Deuteronomy) 30:15-16*** *See, I set before you today* [*life*](eternal.html) *and prosperity, death and destruction. For I* [*command*](cmds613.html) *you today to love* [*HaShem*](hashem.html) *your God, to* [*walk*](walking.html) *in his ways, and to keep his* [*commands*](cmds613.html)*, decrees and laws; then you will live and increase, and* [*HaShem*](hashem.html) *your God will bless you in the land you are entering to possess.*

***Yahoshua (Joshua) 22:1-5*** *Then Yahoshua (Joshua) summoned the Reubenites, the Gadites and the half-*[*tribe*](tribes.html) *of Manasseh And said to them, "You have done all that Moses the servant of* [*HaShem*](hashem.html) *commanded, and you have obeyed me in everything I commanded. For a long* [*time*](time.html) *now--to this very day--you have not deserted your brothers but have carried out the mission* [*HaShem*](hashem.html) *your God gave you. Now that* [*HaShem*](hashem.html) *your God has given your brothers rest as he promised, return to your homes in the land that Moses the servant of* [*HaShem*](hashem.html) *gave you on the other side of the* [*Jordan*](stages.html)*. But be very careful to keep the* [*commandment*](cmds613.html) *and the law that Moses the servant of* [*HaShem*](hashem.html) *gave you: to love* [*HaShem*](hashem.html) *your God, to* [*walk*](walking.html) *in all his ways, to obey his* [*commands*](cmds613.html)*, to hold fast to him and to serve him with all your* [*heart*](body.html) *and all your soul."*

***Ezra-Nechemiah (Nehemiah) 1:1-6*** *The words of Ezra-Nechemiah (Nehemiah) son of Hacaliah: In the* [*month of Kislev*](feasts.html) *in the twentieth year, while I was in the citadel of Susa, Hanani,* [*one*](one.html) *of my brothers, came from Judah with some other men, and I questioned them about the* [*Jewish*](gen-jew.html) *remnant that survived the* [*exile*](galuyot.html)*, and also about* [*Jerusalem*](city.html)*. They said to me, "Those who survived the* [*exile*](galuyot.html) *and are back in the province are in great trouble and disgrace. The wall of* [*Jerusalem*](city.html) *is broken down, and its gates have been burned with* [*fire*](fire.html)*." When I heard these things, I sat down and wept. For some days I* [*mourned*](mourning.html) *and fasted and* [*prayed*](prayer.html) *before the God of* [*heaven*](heaven.html)*. Then I said: "* [*HaShem*](hashem.html)*, God of* [*heaven*](heaven.html)*, the great and* [*awesome*](awesome.html) *God, who keeps his* [*covenant*](covenant.html) *of love with those who love him and obey his* [*commands*](cmds613.html)*, Let your ear be attentive and your* [*eyes*](body.html) *open to hear the* [*prayer*](prayer.html) *your servant is* [*praying*](prayer.html) *before you day and night for your servants, the* [*people of Israel*](gen-jew.html)*. I confess the* [*sins*](sin.html) *we Israelites, including myself and my* [*father's*](fathers.html) *house, have committed against you.*

***Daniel 9:1-5*** *In the* [*first*](one.html) *year of Darius son of Xerxes (a Mede by descent), who was made ruler over the* [*Babylonian*](bavel.html) *kingdom-- In the* [*first*](one.html) *year of his reign, I, Daniel, understood from the Scriptures, according to the word of* [*HaShem*](hashem.html) *given to Yirimiyah (Jeremiah) the prophet, that the desolation of* [*Jerusalem*](city.html) *would last* [*seventy*](seventy.html) *years. So I turned to the Lord God and pleaded with him in* [*prayer*](prayer.html) *and petition, in fasting, and in sackcloth and ashes. I* [*prayed*](prayer.html) *to* [*HaShem*](hashem.html) *my God and confessed: "O Lord, the great and* [*awesome*](awesome.html) *God, who keeps his* [*covenant*](covenant.html) *of love with all who love him and obey his* [*commands*](cmds613.html)*, We have sinned and done wrong. We have been* [*wicked*](wicked.html) *and have rebelled; we have turned away from your* [*commands*](cmds613.html) *and laws.*

***Yochanan (John) 14:9-24***[*Yeshua*](yeshua.html) *answered: "Don't you* [*know*](daat.html) *me, Philip, even after I have been among you such a long* [*time*](time.html)*? Anyone who has seen me has seen the Father. How can you say, 'Show us the Father'? Don't you believe that I am in the Father, and that the Father is in me? The words I say to you are not just my own. Rather, it is the Father, living in me, who is doing his work. Believe me when I say that I am in the Father and the Father is in me; or at least believe on the evidence of the miracles themselves. I tell you the truth, anyone who has faith in me will do what I have been doing. He will do even greater things than these, because I am going to the Father. And I will do whatever you ask in my* [*name*](name.html)*, so that the Son may bring glory to the Father. You may ask me for anything in my* [*name*](name.html)*, and I will do it. "If you love me, you will obey what I* [*command*](cmds613.html)*. And I will ask the Father, and he will give you another Counselor to be with you forever-- The Spirit of truth. The* [*world*](worlds.html) *cannot accept him, because it neither sees him nor knows him. But you* [*know*](daat.html) *him, for he lives with you and will be in you. I will not leave you as orphans; I will come to you. Before long, the* [*world*](worlds.html) *will not see me anymore, but you will see me. Because I live, you also will live. On that day you will realize that I am in my Father, and you are in me, and I am in you. Whoever has my* [*commands*](cmds613.html) *and obeys them, he is the* [*one*](one.html) *who loves me. He who loves me will be loved by my Father, and I too will love him and show myself to him." Then Judas (not Judas Iscariot) said, "But, Lord, why do you intend to show yourself to us and not to the* [*world*](worlds.html)*?"* [*Yeshua*](yeshua.html) *replied, "If anyone loves me, he will obey my* [*teaching*](teacher.html)*. My Father will love him, and we will come to him and make our home with him. He who does not love me will not obey my* [*teaching*](teacher.html)*. These words you hear are not my own; they belong to the Father who sent me.*

***I Yochanan (John) 5:1-4*** *Everyone who believes that* [*Yeshua*](yeshua.html) *is the* [*Mashiach*](mashiach.html) *is born of God, and everyone who loves the father loves his child as well. This is how we* [*know*](daat.html) *that we love the children of God: by loving God and carrying out his* [*commands*](cmds613.html)*. This is love for God: to obey his* [*commands*](cmds613.html)*. And his* [*commands*](cmds613.html) *are not burdensome, For everyone born of God overcomes the* [*world*](worlds.html)*. This is the victory that has overcome the* [*world*](worlds.html)*, even our faith.*

***II Yochanan (John) 1:5-6*** *And now, dear lady, I am not writing you a* [*new*](new.html)[*command*](cmds613.html) *but* [*one*](one.html) *we have had from the beginning. I ask that we love* [*one*](one.html) *another. And this is love: that we* [*walk*](walking.html) *in obedience to his* [*commands*](cmds613.html)*. As you have heard from the beginning, his* [*command*](cmds613.html) *is that you* [*walk*](walking.html) *in love.*

The Law is appealed to as still in force.

1. Expel the [wicked](wicked.html):

***I Corinthians 5:13*** *God will judge those outside. "Expel the* [*wicked*](wicked.html) *man from among you."*

***Devarim (Deuteronomy) 17:7*** *The* [*hands*](fourteen.html) *of the witnesses must be the* [*first*](one.html) *in putting him to death, and then the* [*hands*](fourteen.html) *of all the people. You must purge the evil from among you.*

2. Do not muzzle the ox:

***I Corinthians 9:9*** *For it is written in the Law of Moses: "Do not muzzle an ox while it is treading out the grain." Is it about oxen that God is concerned?*

***I Timothy 5:18*** *For the Scripture says, "Do not muzzle the ox while it is treading out the grain," and "The worker deserves his wages."*

***Devarim (Deuteronomy) 25:4*** *Do not muzzle an ox while it is treading out the grain.*

3. The Law:

***I Corinthians 14:34*** *Women should remain silent in the* [*churches*](church.html)*. They are not allowed to* [*speak*](mashal.html)*, but must be in submission, as the Law says.*

***Bereshit (Genesis) 3:16*** *To the woman he said, "I will greatly increase your pains in childbearing; with pain you will give* [*birth*](birth.html) *to children. Your* [*desire*](needs.html) *will be for your husband, and he will rule over you."*

***I Corinthians 11:3*** *Now I want you to realize that the* [*head*](body.html) *of every man is* [*Mashiach*](mashiach.html)*, and the* [*head*](body.html) *of the woman is man, and the* [*head*](body.html) *of* [*Mashiach*](mashiach.html) *is God.*

4. Do not touch what is unclean:

***II Corinthians 6:16*** *What agreement is there between the* [*temple*](temple.html) *of God and idols? For we are the* [*temple*](temple.html) *of the living God. As God has said: "I will live with them and* [*walk*](walking.html) *among them, and I will be their God, and they will be my people." "Therefore come out from them and be separate, says the Lord. Touch no unclean thing, and I will receive you."*

***Yeshayah (Isaiah) 52:11*** *Depart, depart, go out from there! Touch no unclean thing! Come out from it and be pure, you who carry the vessels of* [*HaShem*](hashem.html)*.*

 5. [Two](two.html) or [three](three.html) witnesses:

***Devarim (Deuteronomy) 17:6*** *On the testimony of* [*two*](two.html) *or* [*three*](three.html) *witnesses a man shall be put to death, but no* [*one*](one.html) *shall be put to death on the testimony of only* [*one*](one.html) *witness.*

***Devarim (Deuteronomy) 19:15***[*One*](one.html) *witness is not enough to convict a man accused of any crime or offense he may have committed. A matter must be established by the testimony of* [*two*](two.html) *or* [*three*](three.html) *witnesses.*

***Matityahu (Matthew) 18:16*** *But if he will not listen, take* [*one*](one.html) *or* [*two*](two.html) *others along, so that 'every matter may be established by the testimony of* [*two*](two.html) *or* [*three*](three.html) *witnesses.'*

***II Corinthians 13:1*** *This will be my* [*third*](three.html) *visit to you. "Every matter must be established by the testimony of* [*two*](two.html) *or* [*three*](three.html) *witnesses."*

***I Timothy 5:19*** *Do not entertain an accusation against an elder unless it is brought by* [*two*](two.html) *or* [*three*](three.html) *witnesses.*

[***Bereans***](bereans.html) ***(***[***Hebrews***](bereans.html)***) 10:28*** *Anyone who rejected the law of Moses died without mercy on the testimony of* [*two*](two.html) *or* [*three*](three.html) *witnesses.*

6. Honor your father and mother:

***Shemot (***[***Exodus***](exodus.html)***) 20:12*** *"Honor your father and your mother, so that you may live long in the land* [*HaShem*](hashem.html) *your God is giving you.*

***Devarim (Deuteronomy) 5:16*** *"Honor your father and your mother, as* [*HaShem*](hashem.html) *your God has commanded you, so that you may* [*live long*](eternal.html) *and that it may go well with you in the land* [*HaShem*](hashem.html) *your God is giving you.*

***Matityahu (Matthew) 15:4*** *For God said, 'Honor your father and mother' and 'Anyone who curses his father or mother must be put to death.'*

***Matityahu (Matthew) 19:19*** *Honor your father and mother,' and 'love your neighbor as yourself.'"*

***Marqos (Mark) 7:10*** *For Moses said, 'Honor your father and your mother,' and, 'Anyone who curses his father or mother must be put to death.'*

***Marqos (Mark) 10:19*** *You* [*know*](daat.html) *the* [*commandments*](cmds613.html)*: 'Do not murder, do not commit adultery, do not steal, do not give false testimony, do not defraud, honor your father and mother.'"*

***Luqas (***[***Luke***](luke.html)***) 18:20*** *You* [*know*](daat.html) *the* [*commandments*](cmds613.html)*: 'Do not commit adultery, do not murder, do not steal, do not give false testimony, honor your father and mother.'"*

[***Ephesians***](ephesians.html) ***6:2*** *"Honor your father and mother"--which is the* [*first*](one.html)[*commandment*](cmds613.html) *with a promise--*

7. Love your neighbor as yourself:

***Vayikra (Leviticus) 19:18*** *"'Do not seek revenge or bear a grudge against* [*one*](one.html) *of your people, but love your neighbor as yourself. I am* [*HaShem*](hashem.html)*.*

***Matityahu (Matthew) 19:19*** *Honor your father and mother,' and 'love your neighbor as yourself.'"*

***Matityahu (Matthew) 22:39*** *And the second is like it: 'Love your neighbor as yourself.'*

***Marqos (Mark) 12:31*** *The second is this: 'Love your neighbor as yourself.' There is no* [*commandment*](cmds613.html) *greater than these."*

***Marqos (Mark) 12:33*** *To love him with all your* [*heart*](body.html)*, with all your understanding and with all your strength, and to love your neighbor as yourself is more important than all* [*burnt offerings*](offering.html) *and sacrifices."*

***Luqas (***[***Luke***](luke.html)***) 10:27*** *He answered: "'Love the Lord your God with all your* [*heart*](body.html) *and with all your soul and with all your strength and with all your mind'; and, 'Love your neighbor as yourself.' "*

***Romans 13:9*** *The* [*commandments*](cmds613.html)*, "Do not commit adultery," "Do not murder," "Do not steal," "Do not covet," and whatever other* [*commandment*](cmds613.html) *there may be, are summed up in this* [*one*](one.html) *rule: "Love your neighbor as yourself."*

[***Galatians***](galatian.html) ***5:14*** *The entire law is summed up in a single* [*command*](cmds613.html)*: "Love your neighbor as yourself."*

[***Yaaqov***](jacob.html) ***(James) 2:8*** *If you really keep the royal law found in Scripture, "Love your neighbor as yourself," you are doing right.*

8. Be holy as I am holy:

***Vayikra (Leviticus) 11:44-45*** *I am* [*HaShem*](hashem.html) *your God; consecrate yourselves and be holy, because I am holy. Do not make yourselves unclean by any creature that moves about on the ground. I am* [*HaShem*](hashem.html) *who brought you up* [*out of Egypt*](thebirth.html) *to be your God; therefore be holy, because I am holy.*

***Vayikra (Leviticus) 19:2*** *"*[*Speak*](mashal.html) *to the entire assembly of* [*Israel*](gen-jew.html) *and say to them: 'Be holy because I,* [*HaShem*](hashem.html) *your God, am holy.*

***Vayikra (Leviticus) 20:7*** *"'Consecrate yourselves and be holy, because I am* [*HaShem*](hashem.html) *your God.*

***Vayikra (Leviticus) 20:26*** *You are to be holy to me because I,* [*HaShem*](hashem.html)*, am holy, and I have set you apart from the* [*nations*](nations.html) *to be my own.*

***I Tzefet (Peter) 1:16*** *For it is written: "Be holy, because I am holy."*

9. [Speak](mashal.html) not against a leader:

***Shemot (***[***Exodus***](exodus.html)***) 22:28*** *"Do not blaspheme God or curse the ruler of your people.*

***Kohelet (Ecclesiastes) 10:20*** *Do not revile the king even in your thoughts, or curse the rich in your bedroom, because a bird of the air may carry your words, and a bird on the wing may report what you say.*

***II Luqas (Acts) 23:5*** *Paul replied, "Brothers, I did not realize that he was the* [*high priest*](priests.html)*; for it is written: 'Do not* [*speak*](mashal.html) *evil about the ruler of your people.'"*

10. [Idolatry](idolatry.html), fornication, strangled, [blood](body.html):

***Bereshit (Genesis) 9:4*** *"But you must not* [*eat*](eating.html) *meat that has its lifeblood still in it.*

***Bereshit (Genesis) 35:2*** *So* [*Jacob*](israelja.html) *said to his* [*household*](househld.html) *and to all who were with him, "Get rid of the foreign gods you have with you, and* [*purify*](purity.html) *yourselves and change your clothes.*

***Shemot (***[***Exodus***](exodus.html)***) 20:3*** *"You shall have no other gods before me. "You shall not make for yourself an* [*idol*](idolatry.html) *in the form of anything in* [*heaven*](heaven.html) *above or on the earth beneath or in the waters below. You shall not bow down to them or worship them; for I,* [*HaShem*](hashem.html) *your God, am a jealous God, punishing the children for the* [*sin of the fathers*](sin.html) *to the* [*third*](three.html) *and* [*fourth*](four.html)[*generation*](toldot.html) *of those who hate me,*

***Shemot (***[***Exodus***](exodus.html)***) 20:23*** *Do not make any gods to be alongside me; do not make for yourselves gods of silver or gods of gold.*

***Shemot (***[***Exodus***](exodus.html)***) 34:15*** *"Be careful not to make a treaty with those who live in the land; for when they prostitute themselves to their gods and* [*sacrifice*](korbanot.html) *to them, they will invite you and you will* [*eat*](eating.html) *their sacrifices.*

***Shemot (***[***Exodus***](exodus.html)***) 20:14*** *"You shall not commit adultery.*

***Vayikra (Leviticus) 20:10*** *"'If a man commits adultery with another man's wife--with the wife of his neighbor--both the adulterer and the adulteress must be put to death.*

***II Luqas (Acts) 15:19-21*** *Wherefore my sentence is (1 establishing courts of justice), that we trouble not them, which from among the* [*Gentiles*](gen-jew.html) *are turned to G-d (2 against blasphemy): (v. 20) But that we write unto them, that they abstain from pollutions of idols (3* [*idolatry*](idolatry.html)*), and from* [*fornication*](marriageact.html) *(4 sexual immorality), and from* [*blood*](body.html) *(5 murder and laws of family* [*purity*](purity.html)*, )* And whatever you do not want to happen to yourselves, do not do to another (6 robbery)*. For the rest you have Moses since old* [*time*](time.html) *in every* [*city*](city.html) *them that proclaim him, being read in the* [*synagogues*](synagog.html) *every* [*Sabbath*](sabbath.html) *day (7* Flesh of a living animal*).*

***II Luqas (Acts) 15:29*** *You are to abstain from* [*food*](food.html) *sacrificed to idols, from* [*blood*](body.html)*, from the meat of strangled animals and from* [*sexual immorality*](marriageact.html)*. You will do well to avoid these things. Farewell.*

***II Luqas (Acts) 21:25*** *As for the* [*Gentile*](gen-jew.html) *believers, we have written to them our decision that they should abstain from* [*food*](food.html) *sacrificed to idols, from* [*blood*](body.html)*, from the meat of strangled animals and from sexual immorality."*

 11. [Passover](passover.html):

TaNaK:

***Bamidbar (***[***Numbers***](nchart.html)***) 9:1-5***[*HaShem*](hashem.html)[*spoke*](mashal.html) *to Moses in the Desert of* [*Sinai*](stages.html) *in the* [*first month*](one.html) *of the second year after they came* [*out of Egypt*](thebirth.html)*. He said, "Have the Israelites celebrate the* [*Passover*](passover.html) *at the* [*appointed time*](time.html)*. Celebrate it at the* [*appointed*](settimes.html)[*time*](time.html)*, at twilight on the* [*fourteenth day of this month*](fourteen.html)*, in accordance with all its rules and regulations." So Moses told the Israelites to celebrate the* [*Passover*](passover.html)*, And they did so in the* [*Desert of Sinai*](stages.html) *at twilight on the* [*fourteenth*](fourteen.html) *day of the* [*first*](one.html) *month. The Israelites did everything just as* [*HaShem*](hashem.html) *commanded Moses.*

[Future](future.html):

***Yechezkel (Ezekiel) 45:21*** *"'In the* [*first month on the fourteenth day*](fourteen.html) *you are to observe the* [*Passover*](passover.html)*, a feast lasting* [*seven*](seven.html) *days, during which you shall* [*eat*](eating.html) *bread made without* [*yeast*](chametz.html)*.*

Apostolic times:

***I Corinthians 5:7-8*** *Get rid of the old* [*yeast*](chametz.html) *that you may be a* [*new*](new.html) *batch without* [*yeast*](chametz.html)*--as you really are. For* [*Mashiach*](mashiach.html)*, our* [*Passover*](passover.html) *lamb, has been sacrificed. Therefore let us keep the* [*Festival*](festival.html)*, not with the old* [*yeast*](chametz.html)*, the* [*yeast*](chametz.html) *of malice and* [*wickedness*](wicked.html)*, but with bread without* [*yeast*](chametz.html)*, the bread of sincerity and truth.*

**II. Apparent Contradictions**

The Nazarean Codicil seems to indicate an abrogation of the Law in:

***Romans 6:14-15*** *For* [*sin*](sin.html) *shall not be your master, because you are not under law, but under* [*grace*](grace.html)*. What then? Shall we* [*sin*](sin.html) *because we are not under law but under* [*grace*](grace.html)*? By no means!*

***Romans 7:6*** *But now, by dying to what once bound us, we have been released from the law so that we serve in the* [*new*](new.html) *way of the* [*Spirit*](spirit.html)*, and not in the old way of the written code.*

***I Corinthians 9:20*** *To the* [*Jews*](gen-jew.html) *I became like a* [*Jew*](gen-jew.html)*, to win the* [*Jews*](gen-jew.html)*. To those under the law I became like* [*one*](one.html) *under the law (though I myself am not under the law), so as to win those under the law.*

[***Galatians***](galatian.html) ***5:18*** *But if you are led by the Spirit, you are not under law.*

***Romans 10:4***[*Mashiach*](mashiach.html) *is the end* (goal) *of the law so that there may be righteousness for everyone who believes.*

5056 **telos**, tel'-os; from a prim. tello (to set out for a definite point or goal); prop. the point aimed at as a limit, i.e. (by impl.) the conclusion of an act or state (termination [lit., [fig](bethphag.html). or indef.], result [immed., ultimate or prophetic], purpose); spec. an impost or levy (as paid):-+ continual, custom, end (-ing), finally, uttermost. Comp. 5411.

I believe that these are directed to the law as misused (as in [justification](justification.html)) or as used legalistically. Compare them with:

***I Corinthians 9:21*** *To those not having the law I became like* [*one*](one.html) *not having the law (though I am not free from God's law but am under* [*Mashiach's*](mashiach.html) *law), so as to win those not having the law.*

***Matityahu (Matthew) 5:17-18*** *"Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. I tell you the truth, until* [*heaven*](heaven.html) *and earth disappear, not the* [*smallest letter*](letters.html)*, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished.*

***Romans 3:31*** *Do we, then, nullify the law by this faith? Not at all! Rather, we uphold the law.*

***Matityahu (Matthew) 13:52*** *He said to them, "Therefore every* [*teacher*](teacher.html) *of the law who has been instructed about the kingdom of* [*heaven*](heaven.html) *is like the owner of a house who brings out of his storeroom* [*new*](new.html) *treasures as well as old."*

***Matityahu (Matthew) 23:23*** *"Woe to you, teachers of the law and Pharisees, you hypocrites! You give a tenth of your spices--mint, dill and cumin. But you have neglected the more important matters of the law--justice, mercy and faithfulness. You should have practiced the latter, without neglecting the former.*

***II Luqas (Acts) 24:14*** *However, I admit that I worship the God of our* [*fathers*](fathers.html) *as a follower of the Way, which they call a sect. I believe everything that agrees with the Law and that is written in the Prophets,*

***II Luqas (Acts) 22:3*** *"I am a* [*Jew*](gen-jew.html)*, born in Tarsus of Cilicia, but brought up in this* [*city*](city.html)*. Under Gamaliel I was thoroughly trained in the law of our* [*fathers*](fathers.html) *and was just as zealous for God as any of you are today.*

***II Luqas (Acts) 28:17***[*Three*](three.html) *days later he called together the leaders of the* [*Jews*](gen-jew.html)*. When they had assembled, Paul said to them: "My brothers, although I have done nothing against our people or against the customs of our ancestors, I was arrested in* [*Jerusalem*](city.html) *and handed over to the* [*Romans*](edom.html)*.*

***II Luqas (Acts) 25:8*** *Then Paul made his defense: "I have done nothing wrong against the law of the* [*Jews*](gen-jew.html) *or against the* [*temple*](temple.html) *or against Caesar."*

***Romans 2:14-15*** *(Indeed, when* [*Gentiles*](gen-jew.html)*, who do not have the law, do by nature things required by the law, they are a law for themselves, even though they do not have the law, Since they show that the requirements of the law are written on their* [*hearts*](body.html)*, their consciences also bearing witness, and their thoughts now accusing, now even defending them.)*

***Romans 2:23*** *You who brag about the law, do you dishonor God by breaking the law?*

***Matityahu (Matthew) 23:1*** *Then* [*Yeshua*](yeshua.html) *said to the crowds and to his disciples: "The teachers of the law and the Pharisees sit in Moses' seat. So you must obey them and do everything they tell you. But do not do what they do, for they do not practice what they preach.*

The ceremonial parts of the law may be the most important because it is a pattern:

***Shemot (***[***Exodus***](exodus.html)***) 25:8*** *"Then have them make a* [*sanctuary*](mikdash.html) *for me, and I will* [*dwell*](dwelling.html) *among them. Make this* [*tabernacle*](mikdash.html) *and all its furnishings exactly like the pattern I will show you.*

***Shemot (***[***Exodus***](exodus.html)***) 25:40*** *See that you make them according to the pattern shown you on the mountain.*

8403 tabniyth, tab-neeth'; from 1129; structure; by impl. a model, resemblance:-figure, form, likeness, pattern, similitude.

-------------------- Dictionary Trace ------------------ 1129 banah, baw-naw'; a prim. root; to build (lit. and [fig](bethphag.html).):-(begin to) build (-er), obtain children, make, repair, set (up), X surely.

**III. Ranking of the law:**

***Hoshea (Hosea) 6:3-6*** *Let us acknowledge* [*HaShem*](hashem.html)*; let us press on to acknowledge him. As surely as the* [*sun*](hachama.html) *rises, he will appear; he will come to us like the winter* [*rains*](rains.html)*, like the spring* [*rains*](rains.html) *that water the earth." "What can I do with you, Ephraim? What can I do with you, Judah? Your love is like the morning mist, like the early dew that disappears. Therefore I cut you in pieces with my prophets, I killed you with the words of my* [*mouth*](body.html)*; my judgments flashed like lightning upon you. For I* [*desire*](needs.html) *mercy, not* [*sacrifice*](korbanot.html)*, and acknowledgment of God rather than* [*burnt offerings*](offering.html)*.*

***Yeshayah (Isaiah) 1:11-17*** *"The multitude of your sacrifices--what are they to me?" says* [*HaShem*](hashem.html)*. "I have more than enough of* [*burnt offering*](korbanot)*s, of rams and the fat of fattened animals; I have no pleasure in the* [*blood*](body.html) *of bulls and lambs and goats. When you come to appear before me, who has asked this of you, this trampling of my courts? Stop bringing meaningless offerings! Your* [*incense*](ketoret.html) *is detestable to me.* [*New Moons*](new.html)*,* [*Sabbaths*](sabbath.html) *and convocations--I cannot bear your evil assemblies. Your* [*New Moon festivals*](new.html) *and your* [*appointed feasts*](settimes.html) *my soul hates. They have become a burden to me; I am weary of bearing them. When you spread out your* [*hands*](fourteen.html) *in* [*prayer*](prayer.html)*, I will hide my* [*eyes*](body.html) *from you; even if you offer many* [*prayers*](prayer.html)*, I will not listen. Your* [*hands*](fourteen.html) *are full of* [*blood*](body.html)*; Wash and make yourselves* [*clean*](purity.html)*. Take your evil deeds out of my sight! Stop doing wrong, Learn to do right! Seek justice, encourage the oppressed. Defend the cause of the fatherless, plead the case of the widow.*

***Yirimiyah (Jeremiah) 7:21-23*** *"'This is what* [*HaShem*](hashem.html) *Almighty, the God of Israel, says: Go ahead, add your* [*burnt offerings*](offering.html) *to your other sacrifices and* [*eat*](eating.html) *the meat yourselves! For when I brought your forefathers* [*out of Egypt*](thebirth.html) *and* [*spoke*](mashal.html) *to them, I did not just give them* [*commands*](cmds613.html) *about* [*burnt offering*](korbanot)*s and sacrifices, But I gave them this* [*command*](cmds613.html)*: Obey me, and I will be your God and you will be my people.* [*Walk in all the ways*](walking.html) *I* [*command*](cmds613.html) *you, that it may go well with you.*

***Micah 6:8*** *He has showed you, O man, what is good. And what does* [*HaShem*](hashem.html) *require of you? To act justly and to love mercy and to* [*walk*](walking.html) *humbly with your God.*

***I Shmuel (Samuel) 15:22-23*** *But Shmuel (Samuel) replied: "Does* [*HaShem*](hashem.html) *delight in* [*burnt offering*](korbanot)*s and sacrifices as much as in obeying the voice of* [*HaShem*](hashem.html)*? To obey is better than* [*sacrifice*](korbanot.html)*, and to heed is better than the fat of rams. For rebellion is like the* [*sin*](sin.html) *of divination, and arrogance like the evil of* [*idolatry*](idolatry.html)*. Because you have rejected the word of* [*HaShem*](hashem.html)*, he has rejected you as king."*

***Tehillim (***[***Psalms***](psalms1.html)***) 51:16*** *You do not delight in* [*sacrifice*](korbanot.html)*, or I would bring it; you do not take pleasure in* [*burnt offering*](korbanot)*s. The sacrifices of God are a broken spirit; a broken and contrite* [*heart*](body.html)*, O God, you will not despise.*

There is, therefore, a division of the law. Parts have precedence.

The same law of Moses in Bereshit (Genesis) through Devarim (Deuteronomy) includes the "promise" and the [Abrahamic](avraham.html) [covenant](covenant.html), as well as the legal aspects. Paul is obviously not abrogating those promises is he? [One](one.html) can not have it both ways.

**IV. The Penalties &** [**Atonement**](atonemen.html)

There were sixteen crimes in the Tanach (Old Testament) that called for death, only [one](one.html) could NOT be ransomed: premeditated murder, kidnapping, adultery, homosexuality, incest, bestiality, incorrigible, delinquency in a child, striking or cursing parents, [offering](korbanot) a [human sacrifice](korbanot.html), false prophecy, blasphemy, profaning the [Sabbath](sabbath.html), [sacrifice](korbanot.html) to false gods, magic, divination, unchastity, and rape of a [betrothed](betroth.html) [virgin](virgin.html).

***Bamidbar (***[***Numbers***](nchart.html)***) 35:29-32*** *"'These are to be legal requirements for you throughout the* [*generations*](toldot.html) *to come, wherever you live. "'Anyone who kills a person is to be put to death as a murderer only on the testimony of witnesses. But no* [*one*](one.html) *is to be put to death on the testimony of only* [*one*](one.html) *witness. "'Do not accept a ransom for the life of a murderer, who deserves to die. He must surely be put to death. "'Do not accept a ransom for anyone who has fled to a* [*city*](elul.html) *of refuge and so allow him to go back and live on his own land before the death of the* [*high priest*](priests.html)*.*

Paul condemned the [sin](sin.html) without requiring the penalty:

***I Corinthians 5:1-5*** *It is actually reported that there is sexual immorality among you, and of a kind that does not occur even among pagans: A man has his father's wife. And you are proud! Shouldn't you rather have been filled with grief and have put out of your fellowship the man who did this? Even though I am not* [*physically*](physical.html) *present, I am with you in spirit. And I have already passed judgment on the* [*one*](one.html) *who did this, just as if I were present. When you are assembled in the* [*name*](name.html) *of our Lord* [*Yeshua*](yeshua.html) *and I am with you in spirit, and the power of our Lord* [*Yeshua*](yeshua.html) *is present,* [*Hand*](fourteen.html) *this man over to Satan, so that the sinful nature may be destroyed and his spirit saved on the* [*day of the Lord*](day.html)*.*

The penalty:

***Vayikra (Leviticus) 18:8*** *"'Do not have sexual relations with your father's wife; that would dishonor your father...*

***Vayikra (Leviticus) 18:26-29*** *But you must keep* [*my decrees and my laws*](cmds613.html)*. The native-born and the* [*aliens*](aliens.html) *living among you must not do any of these detestable things, For all these things were done by the people who lived in the land before you, and the land became defiled. And if you defile the land, it will vomit you out as it vomited out the* [*nations*](nations.html) *that were before you. "'Everyone who does any of these detestable things--such persons must be cut off from their people.*

***Devarim (Deuteronomy) 22:30*** *A man is not to marry his father's wife; he must not dishonor his father's bed.*

***Devarim (Deuteronomy) 27:20*** *"Cursed is the man who sleeps with his father's wife, for he dishonors his father's bed." Then all the people shall say, "Amen!"*

The same law was in effect without demanding that the same sanction be applied.

**V. Who is the Law addressed to?**

Some say that it was to [Israel](gen-jew.html) and that the [ten](ten.html) [commandments](cmds613.html) were primarily addressed, and not to all mankind.

 1. If this is true why did [HaShem](hashem.html) give the law to some [Gentiles](gen-jew.html) at [Sinai](stages.html)?

***Devarim (Deuteronomy) 29:1-15*** *These are the terms of the* [*covenant*](covenant.html)[*HaShem*](hashem.html) *commanded Moses to make with the Israelites in* [*Moab*](stages.html)*, in addition to the* [*covenant*](covenant.html) *he had made with them at Horeb. Moses summoned all the Israelites and said to them: Your* [*eyes*](body.html) *have seen all that* [*HaShem*](hashem.html) *did in Egypt to Pharaoh, to all his officials and to all his land. With your own* [*eyes*](body.html) *you saw those great trials, those miraculous* [*signs*](signs.html) *and great wonders. But to this day* [*HaShem*](hashem.html) *has not given you a mind that understands or* [*eyes*](body.html) *that see or* [*ears that hear*](body.html)*. During the* [*forty*](forty.html) *years that I led you through the desert, your clothes did not wear out, nor did the sandals on your* [*feet*](heel.html)*. You* [*ate*](eating.html) *no bread and drank no wine or other fermented drink. I did this so that you might* [*know*](daat.html) *that I am* [*HaShem*](hashem.html) *your God. When you reached this place, Sihon king of Heshbon and Og king of Bashan came out to fight against us, but we defeated them. We took their land and gave it as an* [*inheritance*](inherit.html) *to the Reubenites, the Gadites and the half-*[*tribe*](tribes.html) *of Manasseh. Carefully follow the terms of this* [*covenant*](covenant.html)*, so that you may prosper in everything you do. All of you are* [*standing*](mashal.html) *today in the presence of* [*HaShem*](hashem.html) *your God--your leaders and chief men, your elders and officials, and all the other men of Israel, Together with your children and your wives, and the* [*aliens*](aliens.html) *living in your camps who chop your wood and carry your water. You are* [*standing*](mashal.html) *here in order to enter into a* [*covenant*](covenant.html) *with* [*HaShem*](hashem.html) *your God, a* [*covenant*](covenant.html)[*HaShem*](hashem.html) *is making with you this day and sealing with an oath, To confirm you this day as his people, that he may be your God as he promised you and as he swore to your* [*fathers*](fathers.html)*,* [*Abraham*](avraham.html)*,* [*Isaac*](isaac.html)*, and* [*Jacob*](israelja.html)*. I am making this* [*covenant*](covenant.html)*, with its oath, not only with you Who are* [*standing*](mashal.html) *here with us today in the presence of* [*HaShem*](hashem.html) *our God but also with those who are not here today.*

If this is true, why do the [Gentiles](gen-jew.html) have this law written on their hearts?

***Romans 2:12-16*** *All who* [*sin*](sin.html) *apart from the law will also perish apart from the law, and all who* [*sin*](sin.html) *under the law will be judged by the law. For it is not those who hear the law who are righteous in God's sight, but it is those who obey the law who will be declared righteous. (Indeed, when* [*Gentiles*](gen-jew.html)*, who do not have the law, do by nature things required by the law, they are a law for themselves, even though they do not have the law, Since they show that the requirements of the law are written on their hearts, their consciences also bearing witness, and their thoughts now accusing, now even defending them.) This will take place on the day when God will judge men's secrets through* [*Yeshua*](yeshua.html)[*Mashiach*](mashiach.html)*, as my* [*gospel*](mishna1.html) *declares.*

It would appear that all people are subject to the law of [HaShem](hashem.html).

***Vayikra (Leviticus) 24:22*** *You are to have the same law for the* [*alien*](aliens.html) *and the native-born. I am* [*HaShem*](hashem.html) *your God.'"*

***Shemot (***[***Exodus***](exodus.html)***) 12:49*** *The same law applies to the native-born and to the* [*alien*](aliens.html) *living among you."*

***Bamidbar (***[***Numbers***](nchart.html)***) 15:15-16*** *The* [*community*](community.html) *is to have the same rules for you and for the* [*alien*](aliens.html) *living among you; this is a lasting ordinance for the* [*generations*](toldot.html) *to come. You and the* [*alien*](aliens.html) *shall be the same before* [*HaShem*](hashem.html)*: The same laws and regulations will apply both to you and to the* [*alien*](aliens.html) *living among you.'"*

***Yeshayah (Isaiah) 2:2-4*** *In the* [*last days*](lastdays.html) *the mountain of* [*HaShem*](hashem.html)*’s* [*temple*](temple.html) *will be established as chief among the mountains; it will be raised above the hills, and all* [*nations*](nations.html) *will stream to it. Many peoples will come and say, "Come, let us go up to the mountain of* [*HaShem*](hashem.html)*, to the house of the God of* [*Jacob*](israelja.html)*. He will* [*teach*](teacher.html) *us his ways, so that we may* [*walk*](walking.html) *in his paths." The law will go out from Zion, the word of* [*HaShem*](hashem.html) *from* [*Jerusalem*](city.html)*. He will judge between the* [*nations*](nations.html) *and will settle disputes for many peoples. They will beat their swords into plowshares and their spears into pruning hooks.* [*Nation*](nations.html) *will not take up sword against* [*nation*](nations.html)*, nor will they train for war anymore.*

***Micah 4:1-3*** *In the* [*last days*](lastdays.html) *the mountain of* [*HaShem*](hashem.html)*’s* [*temple*](temple.html) *will be established as chief among the mountains; it will be raised above the hills, and peoples will stream to it. Many* [*nations*](nations.html) *will come and say, "Come, let us go up to the mountain of* [*HaShem*](hashem.html)*, to the house of the God of* [*Jacob*](israelja.html)*. He will* [*teach*](teacher.html) *us his ways, so that we may* [*walk*](walking.html) *in his paths." The law will go out from Zion, the word of* [*HaShem*](hashem.html) *from* [*Jerusalem*](city.html)*. He will judge between many peoples and will settle disputes for strong* [*nations*](nations.html) *far and wide. They will beat their swords into plowshares and their spears into pruning hooks.* [*Nation*](nations.html) *will not take up sword against* [*nation*](nations.html)*, nor will they train for war anymore.*

Let's look at the [new](new.html) [covenant](covenant.html)...

***Yirimiyah (Jeremiah) 31:31*** *"The* [*time*](time.html) *is* [*coming*](coming.html)*," declares* [*HaShem*](hashem.html)*, "when I will make a* [*new covenant*](new.html) *with the house of Israel and with the house of Judah. It will not be like the* [*covenant*](covenant.html) *I made with their* [*forefathers*](fathers.html) *when I took them by the* [*hand*](fourteen.html) *to* [*lead them out of Egypt*](thebirth.html)*, because they broke my* [*covenant*](covenant.html)*, though I was a husband to them," declares* [*HaShem*](hashem.html)*. "This is the* [*covenant*](covenant.html) *I will make with the house of Israel after that* [*time*](time.html)*," declares* [*HaShem*](hashem.html)*. "I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people. No longer will a man* [*teach*](teacher.html) *his neighbor, or a man his brother, saying, '*[*Know*](daat.html)[*HaShem*](hashem.html)*,' because they will all* [*know*](daat.html) *me, from the least of them to the greatest," declares* [*HaShem*](hashem.html)*. "For I will* [*forgive*](forgive.html) *their* [*wickedness*](wicked.html) *and will remember their* [*sins*](sin.html) *no more."*

8451 towrah, to-raw'; or torah, to-raw'; from 3384; a precept or statute, espec. the Decalogue or Pentateuch:-law.

----------------- Dictionary Trace --------------------- 3384 yarah, yaw-raw'; or (2 Chr. 26:15) yara', yaw-raw'; a prim. root; prop. to flow as water (i.e. to rain); trans. to point out (as if by aiming the finger), to [teach](teacher.html):-(+) archer, cast, direct, inform, instruct, lay, shew, shoot, [teach](teacher.html) (-er, -ing), through.

[***Bereans***](bereans.html) ***(***[***Hebrews***](bereans.html)***) 8:6*** *But the ministry* [*Yeshua*](yeshua.html) *has received is as superior to theirs as the* [*covenant*](covenant.html) *of which he is mediator is superior to the old* [*one*](one.html)*, and it is founded on better promises. For if there had been nothing wrong with that* [*first*](one.html)[*covenant*](covenant.html)*, no place would have been sought for another. But God found fault with the people and said: "The* [*time*](time.html) *is* [*coming*](coming.html)*, declares the Lord, when I will make a* [*new*](new.html)[*covenant*](covenant.html) *with the* [*house of Israel*](israelja.html) *and with the house of Judah. It will not be like the* [*covenant*](covenant.html) *I made with their* [*forefathers*](fathers.html) *when I took them by the* [*hand*](fourteen.html) *to lead them* [*out of Egypt*](thebirth.html)*, because they did not remain faithful to my* [*covenant*](covenant.html)*, and I turned away from them, declares the Lord. This is the* [*covenant*](covenant.html) *I will make with the house of Israel after that* [*time*](time.html)*, declares the Lord. I will put my laws in their minds and write them on their hearts. I will be their God, and they will be my people. No longer will a man* [*teach*](teacher.html) *his neighbor, or a man his brother, saying, '*[*Know*](daat.html) *the Lord,' because they will all* [*know*](daat.html) *me, from the least of them to the greatest. For I will* [*forgive*](forgive.html) *their* [*wickedness*](wicked.html) *and will remember their* [*sins*](sin.html) *no more." By calling this* [*covenant*](covenant.html) *"*[*new*](new.html)*," he has made the* [*first*](one.html)[*one*](one.html) *obsolete; and what is obsolete and aging will soon disappear.*

**LAW** 3551 nomos, nom'-os; from a prim. nemo (to parcel out, espec. [food](food.html) or grazing to animals); law (through the idea of prescriptive usage), gen. (regulation), spec. (of Moses [includ. the volume]; also of the [Gospel](mishna1.html)), or [fig](bethphag.html). (a principle):-law.

[**NEW**](new.html) 2537 kainos, kahee-nos'; of uncert. affin.; [new](new.html) (espec. in freshness; while 3501 is prop. so with respect to age):-[new](new.html).

The problem with the *old* [covenant](covenant.html) was with the people not the law! So the [*new*](new.html)[*covenant*](covenant.html) is the law of Moses written or refreshed in our [hearts](body.html) and not on stone.

These [two](two.html) passages have;

1) the same [covenant](covenant.html) making God, "My [covenant](covenant.html)"; 2) the same law, My Torah (note, not a different [one](one.html) from [Sinai](stages.html)).

Note the same features of inwardness ([heart](body.html)) in the following passages:

***Devarim (Deuteronomy) 6:4-5*** *Hear, O* [*Israel*](gen-jew.html)*:* [*HaShem*](hashem.html) *our God,* [*HaShem*](hashem.html) *is* [*one*](one.html)*. Love* [*HaShem*](hashem.html) *your God with all your* [*heart*](body.html) *and with all your* [*soul*](connection.html) *and with all your strength. These* [*commandments*](cmds613.html) *that I give you today are to be upon your hearts.*

***Devarim (Deuteronomy) 10:12-13*** *And now, O Israel, what does* [*HaShem*](hashem.html) *your God ask of you but to* [*fear*](fear.html)[*HaShem*](hashem.html) *your God, to* [*walk in all his ways*](walking.html)*, to love him, to serve* [*HaShem*](hashem.html) *your God with all your* [*heart*](body.html) *and with all your soul, And to observe* [*HaShem*](hashem.html)*’s* [*commands and decrees*](cmds613.html) *that I am giving you today for your own good?*

***Devarim (Deuteronomy) 30:6***[*HaShem*](hashem.html) *your God will* [*circumcise*](circumcz.html) *your hearts and the hearts of your descendants, so that you may love him with all your* [*heart*](body.html) *and with all your soul, and live.*

The Psalmist declared that for some this "[Heart](body.html) Law" already existed.

***Tehillim (***[***Psalms***](psalms1.html)***) 37:30-31*** *The* [*mouth*](body.html) *of the righteous man utters wisdom, and his* [*tongue*](spirit.html) *speaks what is just. The law of his God is in his* [*heart*](body.html)*; his* [*feet*](heel.html) *do not slip.*

***Tehillim (***[***Psalms***](psalms1.html)***) 40:8*** *I* [*desire*](needs.html) *to do your will, O my God; your law is within my* [*heart*](body.html)*."*

Notice also that there was going to be an "[everlasting](eternal.html) [covenant](covenant.html)":

***Yeshayah (Isaiah) 24:1-6*** *See,* [*HaShem*](hashem.html) *is going to lay waste the earth and devastate it; he will ruin its* [*face*](body.html) *and scatter its inhabitants-- It will be the same for* [*priest*](priests.html) *as for people, for master as for servant, for mistress as for maid, for seller as for buyer, for borrower as for lender, for debtor as for creditor. The earth will be completely laid waste and totally plundered.* [*HaShem*](hashem.html) *has spoken this word. The earth dries up and withers, the* [*world*](worlds.html) *languishes and withers, the exalted of the earth languish. The earth is defiled by its people; they have disobeyed the laws, violated the statutes and broken the everlasting* [*covenant*](covenant.html)*. Therefore a curse consumes the earth; its people must bear their guilt. Therefore earth's inhabitants are burned up, and very few are left.*

***Yeshayah (Isaiah) 55:1-4*** *"Come, all you who are thirsty, come to the waters; and you who have no money, come, buy and* [*eat*](eating.html)*! Come, buy wine and milk without money and without cost. Why spend money on what is not bread, and your labor on what does not satisfy? Listen, listen to me, and* [*eat*](eating.html) *what is good, and your soul will delight in the richest of fare. Give ear and come to me; hear me, that your soul may live. I will make an everlasting* [*covenant*](covenant.html) *with you, my faithful love promised to David. See, I have made him a witness to the peoples, a leader and commander of the peoples. Surely you will summon* [*nations*](nations.html) *you* [*know*](daat.html) *not, and* [*nations*](nations.html) *that do not* [*know*](daat.html) *you will hasten to you, because of* [*HaShem*](hashem.html) *your God, the Holy* [*One*](one.html) *of Israel, for he has endowed you with splendor."*

***Yeshayah (Isaiah) 61:8*** *"For I,* [*HaShem*](hashem.html)*, love justice; I hate robbery and iniquity. In my faithfulness I will reward them and make an* [*everlasting covenant*](covenant.html) *with them.*

***Yirimiyah (Jeremiah) 32:36-41*** *"You are saying about this* [*city*](city.html)*, 'By the sword,* [*famine*](famine.html) *and* [*plague*](plagues.html) *it will be handed over to the king of* [*Babylon*](bavel.html)*'; but this is what* [*HaShem*](hashem.html)*, the God of* [*Israel*](gen-jew.html)*, says: I will surely* [*gather*](gather.html) *them from all the lands where I banish them in my furious anger and great wrath; I will bring them back to this place and let them live in safety. They will be my people, and I will be their God. I will give them singleness of* [*heart*](body.html) *and action, so that they will always* [*fear*](fear.html) *me for their own good and the good of their children after them. I will make an everlasting* [*covenant*](covenant.html) *with them: I will never stop doing good to them, and I will inspire them to* [*fear*](fear.html) *me, so that they will never turn away from me. I will rejoice in doing them good and will assuredly plant them in this land with all my* [*heart*](body.html) *and soul.*

***Yirimiyah (Jeremiah) 50:4-5*** *"In those days, at that* [*time*](time.html)*," declares* [*HaShem*](hashem.html)*, "the people of Israel and the people of Judah together will go in* [*tears*](mashal.html) *to seek* [*HaShem*](hashem.html) *their God. They will ask the way to Zion and turn their faces toward it. They will come and bind themselves to* [*HaShem*](hashem.html) *in an everlasting* [*covenant*](covenant.html) *that will not be forgotten.*

***Yechezkel (Ezekiel) 16:59-63*** *"'This is what the Sovereign* [*HaShem*](hashem.html) *says: I will deal with you as you deserve, because you have despised my oath by breaking the* [*covenant*](covenant.html)*. Yet I will remember the* [*covenant*](covenant.html) *I made with you in the days of your youth, and I will establish an everlasting* [*covenant*](covenant.html) *with you. Then you will remember your ways and be ashamed when you receive your sisters, both those who are older than you and those who are younger. I will give them to you as daughters, but not on the basis of my* [*covenant*](covenant.html) *with you. So I will establish my* [*covenant*](covenant.html) *with you, and you will* [*know*](daat.html) *that I am* [*HaShem*](hashem.html)*. Then, when I make* [*atonement*](atonemen.html) *for you for all you have done, you will remember and be ashamed and never again open your* [*mouth*](body.html) *because of your humiliation, declares the* *Sovereign* [*HaShem*](hashem.html)*.'"*

***Yechezkel (Ezekiel) 37:21-27*** *And say to them, 'This is what the Sovereign* [*HaShem*](hashem.html) *says:* [*I will take the Israelites out of the nations*](nations.html) *where they have gone. I will* [*gather*](gather.html) *them from all around and bring them back into their own land. I will make them* [*one*](one.html)[*nation*](nations.html) *in the land, on the mountains of Israel. There will be* [*one*](one.html) *king over all of them and they will never again be* [*two*](two.html)[*nations*](nations.html) *or be divided into* [*two*](two.html) *kingdoms. They will no longer defile themselves with their idols and vile images or with any of their offenses, for I will* [*save*](salvation.html) *them from all their sinful backsliding, and I will cleanse them. They will be my people, and I will be their God. "'My servant David will be king over them, and they will all have* [*one*](one.html) *shepherd. They will follow my laws and be careful to keep my decrees. They will live in the land I gave to my servant* [*Jacob*](israelja.html)*, the land where your* [*fathers*](fathers.html) *lived. They and their children and their children's children will live there forever, and David my servant will be their prince forever. I will make a* [*covenant*](covenant.html) *of peace with them; it will be an everlasting* [*covenant*](covenant.html)*. I will establish them and increase their* [*numbers*](nchart.html)*, and I will put my* [*sanctuary*](mikdash.html) *among them forever. My* [*dwelling*](dwelling.html) *place will be with them; I will be their God, and they will be my people.*

**VI. Look at the effects of "lawlessness":**

***Matityahu (Matthew) 7:21-27*** *"Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of* [*heaven*](heaven.html)*, but only he who does the will of my Father who is in* [*heaven*](heaven.html)*. Many will say to me on that day, 'Lord, Lord, did we not prophesy in your* [*name*](name.html)*, and* [*in your name*](name.html) *drive out* [*demons*](demons.html) *and perform many miracles?' Then I will tell them plainly, 'I never* [*knew*](daat.html) *you. Away from me, you evildoers!' "Therefore everyone who hears these words of mine and puts them into practice is like a wise man who built his house on the* [*rock*](rock.html)*. The* [*rain*](rains.html) *came down, the streams rose, and the winds blew and beat against that house; yet it did not fall, because it had its foundation on the* [*rock*](rock.html)*. But everyone who hears these words of mine and does not put them into practice is like a foolish man who built his house on sand. The rain came down, the streams rose, and the winds blew and beat against that house, and it fell with a great crash."*

***Matityahu (Matthew) 7:23*** *{And then will I profess unto them, I never* [*knew*](daat.html) *you: depart from me, ye that work iniquity.}*

458 anomia, an-om-ee'-ah; from 459; illegality, i.e. violation of law or (gen.) [wickedness](wicked.html):-iniquity, X transgress (-ion of) the law, unrighteousness.

------------------ Dictionary Trace -------------------- 459 anomos, an'-om-os; from 1 (as a neg. particle) and 3551; lawless; i.e. (neg.) not subject to (the [Jewish](gen-jew.html)) law; (by impl. a [Gentile](gen-jew.html)), or (pos.) [wicked](wicked.html):-without law, lawless, transgressor, unlawful, [wicked](wicked.html).

The law was not the problem. People were the problem. Obedience to the law brought a declared righteousness. The sinner will perish whether he has the law or not:

***I Yochanan (John) 3:4-6*** *Everyone who* [*sins*](sin.html) *breaks the law; in fact,* [*sin*](sin.html) *is lawlessness. But you* [*know*](daat.html) *that he appeared so that he might take away our* [*sins*](sin.html)*. And in him is no* [*sin*](sin.html)*. No* [*one*](one.html) *who lives in him keeps on sinning. No* [*one*](one.html) *who continues to* [*sin*](sin.html) *has either seen him or* [*known*](daat.html) *him.*

***Romans 2:12-13*** *All who* [*sin*](sin.html) *apart from the law will also perish apart from the law, and all who* [*sin*](sin.html) *under the law will be judged by the law. For it is not those who hear the law who are righteous in God's sight, but it is those who obey the law who will be declared righteous.*

**VII.** [**Salvation**](salvation.html) **by** [**grace**](grace.html) **through faith**

All the righteous are saved by [grace](grace.html) through faith:

***Chavakkuk (Habakkuk) 2:2-5*** *Then* [*HaShem*](hashem.html) *replied: "Write down the revelation and make it plain on tablets so that a herald may run with it. For the revelation awaits an* [*appointed time*](time.html)*; it speaks of the end and will not prove false. Though it linger, wait for it; it will certainly come and will not delay. "See, he is puffed up; his* [*desires*](needs.html) *are not upright--but the righteous will live by his faith-- Indeed, wine betrays him; he is arrogant and never at rest. Because he is as greedy as the grave and like death is never satisfied, he gathers to himself all the* [*nations*](nations.html) *and takes captive all the peoples.*

***Bereshit (Genesis) 15:4-6*** *Then the word of* [*HaShem*](hashem.html) *came to him: "This man will not be your heir, but a son* [*coming*](coming.html) *from your own* [*body*](body.html) *will be your heir." He took him outside and said, "Look up at the* [*heavens*](heaven.html) *and count the* [*stars*](mazaroth.html)*--if indeed you can count them." Then he said to him, "So shall your offspring be."* [*Abram*](avraham.html) *believed* [*HaShem*](hashem.html)*, and he credited it to him as righteousness.*

***Romans 4:1-25*** *What then shall we say that* [*Abraham*](avraham.html)*, our forefather, discovered in this matter? If, in fact,* [*Abraham*](avraham.html) *was* [*justified*](justification.html) *by works, he had something to boast about--but not before God. What does the Scripture say? "*[*Abraham*](avraham.html) *believed God, and it was credited to him as righteousness." Now when a man works, his wages are not credited to him as a gift, but as an obligation. However, to the man who does not work but trusts God who justifies the* [*wicked*](wicked.html)*, his faith is credited as righteousness. David says the same thing when he speaks of the blessedness of the man to whom God credits righteousness apart from works: "Blessed are they whose transgressions are forgiven, whose* [*sins*](sin.html) *are covered. Blessed is the man whose* [*sin*](sin.html) *the Lord will never count against him." Is this blessedness only for the* [*circumcised*](circumcz.html)*, or also for the uncircumcised? We have been saying that* [*Abraham*](avraham.html)*'s faith was credited to him as righteousness. Under what circumstances was it credited? Was it after he was* [*circumcised*](circumcz.html)*, or before? It was not after, but before! And he received the* [*sign*](signs.html) *of* [*circumcision*](circumcz.html)*, a seal of the righteousness that he had by faith while he was still uncircumcised. So then, he is the father of all who believe but have not been* [*circumcised*](circumcz.html)*, in order that righteousness might be credited to them. And he is also the father of the* [*circumcised*](circumcz.html) *who not only are* [*circumcised*](circumcz.html) *but who also* [*walk*](walking.html) *in the* [*footsteps*](heel.html) *of the faith that our father* [*Abraham*](avraham.html) *had before he was* [*circumcised*](circumcz.html)*. It was not through law that* [*Abraham*](avraham.html) *and his offspring received the promise that he would be heir of the* [*world*](worlds.html)*, but through the righteousness that comes by faith. For if those who live by law are heirs, faith has no value and the promise is worthless, Because law brings wrath. And where there is no law there is no transgression Therefore, the promise comes by faith, so that it may be by* [*grace*](grace.html) *and may be guaranteed to all* [*Abraham*](avraham.html)*'s offspring--not only to those who are of the law but also to those who are of the faith of* [*Abraham*](avraham.html)*. He is the father of us all. As it is written: "I have made you a father of many* [*nations*](nations.html)*." He is our father in the sight of God, in whom he believed--the God who gives life to the dead and calls things that are not as though they were. Against all hope,* [*Abraham*](avraham.html) *in hope believed and so became the father of many* [*nations*](nations.html)*, just as it had been said to him, "So shall your offspring be." Without weakening in his faith, he faced the fact that his* [*body*](body.html) *was as good as dead--since he was about a hundred years old--and that Sarah's* [*womb*](thebirth.html) *was also dead. Yet he did not waver through unbelief regarding the promise of God, but was strengthened in his faith and gave glory to God, Being fully persuaded that God had power to do what he had promised. This is why "it was credited to him as righteousness." The words "it was credited to him" were written not for him alone, But also for us, to whom God will credit righteousness--for us who believe in him who raised* [*Yeshua*](yeshua.html) *our Lord from the dead. He was delivered over to death for our* [*sins*](sin.html) *and was raised to life for our* [*justification*](justification.html)*.*

Saved by [grace](grace.html) - not law works

[***Galatians***](galatian.html) ***2:14-16*** *When I saw that they were not acting in line with the truth of the* [*gospel*](mishna1.html)*, I said to Tzefet (Peter) in front of them all, "You are a* [*Jew*](gen-jew.html)*, yet you live like a* [*Gentile*](gen-jew.html) *and not like a* [*Jew*](gen-jew.html)*. How is it, then, that you force* [*Gentiles*](gen-jew.html) *to follow* [*Jewish customs*](gen-jew.html)*? "We who are* [*Jews*](gen-jew.html) *by* [*birth*](birth.html) *and not '*[*Gentile*](gen-jew.html) *sinners'* [*Know*](daat.html) *that a man is not justified by observing the law, but by faith in* [*Yeshua*](yeshua.html)[*Mashiach*](mashiach.html)*. So we, too, have put our faith in* [*Mashiach*](mashiach.html)[*Yeshua*](yeshua.html) *that we may be justified by faith in* [*Mashiach*](mashiach.html) *and not by observing the law, because by observing the law no* [*one*](one.html) *will be justified.*

The error was in forcing [Gentiles](gen-jew.html) to follow [Jewish](gen-jew.html) custom. No [one](one.html) in either the Nazarean Codicil [new](new.html) testament)) or the Tanach (old testament) was justified by the law

***Romans 3:29 - 4:5*** *Is God the God of* [*Jews*](gen-jew.html) *only? Is he not the God of* [*Gentiles*](gen-jew.html) *too? Yes, of* [*Gentiles*](gen-jew.html) *too, Since there is only* [*one*](one.html) *God, who will* [*justify*](justification.html) *the* [*circumcised*](circumcz.html) *by faith and the uncircumcised through that same faith. Do we, his justice at the present* [*time*](time.html)*, so as to be just and the* [*one*](one.html) *who justifies those who have faith in* [*Yeshua*](yeshua.html)*. Where, then, is* [*boasting*](chametz.html)*? It is excluded. On what principle? On that of observing the law? No, but on that of faith. For we maintain that a man is justified by faith apart from observing the law.*

We are [justified](justification.html) by faith!

**VIII. The law brought** [**freedom**](freedom.html)**, not bondage:**

[***Yaaqov***](jacob.html) ***(James) 1:22*** *Do not merely listen to the word, and so deceive yourselves. Do what it says. Anyone who listens to the word but does not do what it says is like a man who looks at his* [*face*](body.html) *in a mirror And, after looking at himself, goes away and immediately forgets what he looks like. But the man who looks intently into the perfect law that gives* [*freedom*](freedom.html)*, and continues to do this, not forgetting what he has heard, but doing it--he will be blessed in what he does. If anyone considers himself religious and yet does not keep a tight rein on his* [*tongue*](spirit.html)*, he deceives himself and his religion is worthless. Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the* [*world*](worlds.html)*. My brothers, as believers in our glorious Lord* [*Yeshua*](yeshua.html)[*Mashiach*](mashiach.html)*, don't show favoritism. Suppose a man comes into your meeting wearing a gold ring and fine clothes, and a poor man in shabby clothes also comes in. If you show special attention to the man wearing fine clothes and say, "Here's a good seat for you," but say to the poor man, "You stand there" or "Sit on the floor by my* [*feet*](heel.html)*," Have you not discriminated among yourselves and become judges with evil thoughts? Listen, my dear brothers: Has not God chosen those who are poor in the* [*eyes*](body.html) *of the* [*world*](worlds.html) *to be rich in faith and to* [*inherit*](inherit.html) *the kingdom he promised those who love him? But you have insulted the poor. Is it not the rich who are exploiting you? Are they not the ones who are dragging you into court? Are they not the ones who are slandering the noble* [*name*](name.html) *of him to whom you belong? If you really keep the royal law found in Scripture, "Love your neighbor as yourself," you are doing right. But if you show favoritism, you* [*sin*](sin.html) *and are convicted by the law as lawbreakers. For whoever keeps the whole law and yet stumbles at just* [*one*](one.html) *point is guilty of breaking all of it. For he who said, "Do not commit adultery," also said, "Do not murder." If you do not commit adultery but do commit murder, you have become a lawbreaker.* [*Speak*](mashal.html) *and act as those who are going to be judged by the law that gives* [*freedom*](freedom.html)*, Because judgment without mercy will be shown to anyone who has not been merciful. Mercy triumphs over judgment!*

***Tehillim (***[***Psalms***](psalms1.html)***) 119:32*** *I run in the path of your* [*commands*](cmds613.html)*, for you have set my* [*heart*](body.html) *free.*

***Tehillim (***[***Psalms***](psalms1.html)***) 119:45*** *I will* [*walk*](walking.html) *about in* [*freedom*](freedom.html)*, for I have sought out your precepts.*

 Relationship of [eternal life](eternal.html) to the law:

***Matityahu (Matthew) 19:16*** *Now a man came up to* [*Yeshua*](yeshua.html) *and asked, "*[*Teacher*](teacher.html)*, what good thing must I do to get* [*eternal life*](eternal.html)*?" "Why do you ask me about what is good?"* [*Yeshua*](yeshua.html) *replied. "There is only* [*One*](one.html) *who is good. If you want to* [*enter life*](eternal.html)*, obey the* [*commandments*](cmds613.html)*." "Which ones?" the man inquired.* [*Yeshua*](yeshua.html) *replied," 'Do not murder, do not commit adultery, do not steal, do not give false testimony, Honor your father and mother,' and 'love your neighbor as yourself.'" "All these I have kept," the young man said. "What do I still lack?"* [*Yeshua*](yeshua.html) *answered, "If you want to be perfect, go, sell your possessions and give to the poor, and you will have treasure in* [*heaven*](heaven.html)*. Then come, follow me." When the young man heard this, he went away sad, because he had great wealth.*

***Marqos (Mark) 10:17*** *As* [*Yeshua*](yeshua.html) *started on his way, a man ran up to him and fell on his knees before him. "Good* [*teacher*](teacher.html)*," he asked, "what must I do to* [*inherit*](inherit.html)[*eternal life*](eternal.html)*?" "Why do you call me good?"* [*Yeshua*](yeshua.html) *answered. "No* [*one*](one.html) *is good--except God alone. You* [*know*](daat.html) *the* [*commandments*](cmds613.html)*: 'Do not murder, do not commit adultery, do not steal, do not give false testimony, do not defraud, honor your father and mother.'" "*[*Teacher*](teacher.html)*," he declared, "all these I have kept since I was a boy."* [*Yeshua*](yeshua.html) *looked at him and loved him. "*[*One*](one.html) *thing you lack," he said. "Go, sell everything you have and give to the poor, and you will have treasure in* [*heaven*](heaven.html)*. Then come, follow me." At this the man's* [*face*](body.html) *fell. He went away sad, because he had great wealth.*

***Luqas (***[***Luke***](luke.html)***) 6:46*** *"Why do you call me, 'Lord, Lord,' and do not do what I say? I will show you what he is like who comes to me and hears my words and puts them into practice. He is like a man building a house, who dug down deep and laid the foundation on* [*rock*](rock.html)*. When a flood came, the torrent struck that house but could not shake it, because it was well built. But the* [*one*](one.html) *who hears my words and does not put them into practice is like a man who built a house on the ground without a foundation. The moment the torrent struck that house, it collapsed and its destruction was complete."*

***Luqas (***[***Luke***](luke.html)***) 10:25*** *On* [*one*](one.html) *occasion an expert in the law stood up to test* [*Yeshua*](yeshua.html)*. "*[*Teacher*](teacher.html)*," he asked, "what must I do to* [*inherit*](inherit.html)[*eternal life*](eternal.html)*?" "What is written in the Law?" he replied. "How do you read it?" He answered: "'Love the Lord your God with all your* [*heart*](body.html) *and with all your soul and with all your strength and with all your mind'; and, 'Love your neighbor as yourself.' " "You have answered correctly,"* [*Yeshua*](yeshua.html) *replied. "Do this and you will live."*

***Luqas (***[***Luke***](luke.html)***) 18:18*** *A certain ruler asked him, "Good* [*teacher*](teacher.html)*, what must I do to* [*inherit*](inherit.html)[*eternal life*](eternal.html)*?" "Why do you call me good?"* [*Yeshua*](yeshua.html) *answered. "No* [*one*](one.html) *is good--except God alone. You* [*know*](daat.html) *the* [*commandments*](cmds613.html)*: 'Do not commit adultery, do not murder, do not steal, do not give false testimony, honor your father and mother.'" "All these I have kept since I was a boy," he said. When* [*Yeshua*](yeshua.html) *heard this, he said to him, "You still lack* [*one*](one.html) *thing. Sell everything you have and give to the poor, and you will have treasure in* [*heaven*](heaven.html)*. Then come, follow me." When he heard this, he became very sad, because he was a man of great wealth.*

A later [covenant](covenant.html) does not nullify a previous [covenant](covenant.html):

[***Galatians***](galatian.html) ***3:15*** *Brothers, let me take an example from everyday life. Just as no* [*one*](one.html) *can set aside or add to a human* [*covenant*](covenant.html) *that has been duly established, so it is in this case. The promises were spoken to* [*Abraham*](avraham.html) *and to his* [*seed*](flower.html)*. The Scripture does not say "and to* [*seeds*](flower.html)*," meaning many people, but "and to your* [*seed*](flower.html)*," meaning* [*one*](one.html) *person, who is* [*Mashiach*](mashiach.html)*. What I mean is this: The law, introduced 430 years later, does not set aside the* [*covenant*](covenant.html) *previously established by God and thus do away with the promise. For if the* [*inheritance*](inherit.html) *depends on the law, then it no longer depends on a promise; but God in his* [*grace*](grace.html) *gave it to* [*Abraham*](avraham.html) *through a promise. What, then, was the purpose of the law? It was added because of transgressions until the* [*Seed*](flower.html) *to whom the promise referred had come. The law was put into effect through* [*angels*](angels.html) *by a mediator.*

 The law is a joy:

***Tehillim (***[***Psalms***](psalms1.html)***) 19:1-14*** *{For the director of music. A* [*psalm*](psalms1.html) *of David.} The* [*heavens*](heaven.html) *declare the glory of God; the skies proclaim the work of his* [*hands*](fourteen.html)*. Day after day they pour forth speech; night after night they display* [*knowledge*](knowledge.html)*. There is no speech or language where their voice is not heard. Their voice goes out into all the earth, their words to the ends of the* [*world*](worlds.html)*. In the* [*heavens*](heaven.html) *he has pitched a tent for the* [*sun*](hachama.html)*, Which is like a* [*bridegroom*](marriageact.html)[*coming*](coming.html) *forth from his pavilion, like a champion rejoicing to run his course. It rises at* [*one*](one.html) *end of the* [*heavens*](heaven.html) *and makes its circuit to the other; nothing is hidden from its heat. The law of* [*HaShem*](hashem.html) *is perfect, reviving the soul. The statutes of* [*HaShem*](hashem.html) *are trustworthy, making wise the simple. The precepts of* [*HaShem*](hashem.html) *are right, giving joy to the* [*heart*](body.html)*. The* [*commands*](cmds613.html) *of* [*HaShem*](hashem.html) *are radiant, giving light to the* [*eyes*](body.html)*. The* [*fear*](fear.html) *of* [*HaShem*](hashem.html) *is pure, enduring forever. The ordinances of* [*HaShem*](hashem.html) *are sure and altogether righteous. They are more precious than gold, than much pure gold; they are sweeter than honey, than honey from the comb. By them is your servant warned; in keeping them there is great reward. Who can discern his errors?* [*Forgive*](forgive.html) *my hidden faults. Keep your servant also from willful* [*sins*](sin.html)*; may they not rule over me. Then will I be blameless, innocent of great transgression. May the words of my* [*mouth*](body.html) *and the meditation of my* [*heart*](body.html) *be pleasing in your sight,* [*HaShem*](hashem.html)*, my* [*Rock*](rock.html) *and my Redeemer.*

***Tehillim (***[***Psalms***](psalms1.html)***) 119:1-176*** *{Aleph} blessed are they whose ways are blameless, who* [*walk*](walking.html) *according to the law of* [*HaShem*](hashem.html)*. Blessed are they who keep his statutes and seek him with all their* [*heart*](body.html)*. They do nothing wrong; they* [*walk*](walking.html) *in his ways. You have laid down precepts that are to be fully obeyed. Oh, that my ways were steadfast in obeying your decrees! Then I would not be put to shame when I consider all your* [*commands*](cmds613.html)*. I will praise you with an upright* [*heart*](body.html) *as I learn your righteous laws. I will obey your decrees; do not utterly forsake me. {Beth} How can a young man keep his way pure? By living according to your word. I seek you with all my* [*heart*](body.html)*; do not let me stray from your* [*commands*](cmds613.html)*. I have hidden your word in my* [*heart*](body.html) *that I might not* [*sin*](sin.html) *against you. Praise be to you,* [*HaShem*](hashem.html)*;* [*teach*](teacher.html) *me your decrees. With my lips I recount all the laws that come from your* [*mouth*](body.html)*. I rejoice in following your statutes as* [*one*](one.html) *rejoices in great riches. I meditate on your precepts and consider your ways. I delight in your decrees; I will not neglect your word. {Gimel} Do good to your servant, and I will live; I will obey your word. Open my* [*eyes*](body.html) *that I may see wonderful things in your law. I am a stranger on earth; do not hide your* [*commands*](cmds613.html) *from me. My soul is consumed with longing for your laws at all times. You rebuke the arrogant, who are cursed and who stray from your* [*commands*](cmds613.html)*. Remove from me scorn and contempt, for I keep your statutes. Though rulers sit together and slander me, your servant will meditate on your decrees. Your statutes are my delight; they are my counselors. {Daleth} I am laid low in the* [*dust*](rock.html)*; preserve my life according to your word I recounted my ways and you answered me;* [*teach*](teacher.html) *me your decrees. Let me understand the* [*teaching*](teacher.html) *of your precepts; then I will meditate on your wonders. My soul is weary with sorrow; strengthen me according to your word. Keep me from deceitful ways; be gracious to me through your law. I have chosen the way of truth; I have set my* [*heart*](body.html) *on your laws. I hold fast to your statutes,* [*HaShem*](hashem.html)*; do not let me be put to shame. I run in the path of your* [*commands*](cmds613.html)*, for you have set my* [*heart*](body.html) *free. {He}* [*Teach*](teacher.html) *me,* [*HaShem*](hashem.html)*, to follow your decrees; then I will keep them to the end. Give me understanding, and I will keep your law and obey it with all my* [*heart*](body.html)*. Direct me in the path of your* [*commands*](cmds613.html)*, for there I find delight. Turn my* [*heart*](body.html) *toward your statutes and not toward selfish gain. Turn my* [*eyes*](body.html) *away from worthless things; preserve my life according to your word. Fulfill your promise to your servant, so that you may be feared. Take away the disgrace I dread, for your laws are good. How I long for your precepts! Preserve my life in your righteousness. {Waw} May your unfailing love come to me,* [*HaShem*](hashem.html)*, your* [*salvation*](salvation.html) *according to your promise; Then I will answer the* [*one*](one.html) *who taunts me, for I trust in your word. Do not snatch the word of truth from my* [*mouth*](body.html)*, for I have put my hope in your laws. I will always obey your law, for ever and ever. I will* [*walk*](walking.html) *about in* [*freedom*](freedom.html)*, for I have sought out your precepts. I will* [*speak*](mashal.html) *of your statutes before kings and will not be put to shame, For I delight in your* [*commands*](cmds613.html) *because I love them. I lift up my* [*hands*](fourteen.html) *to your* [*commands*](cmds613.html)*, which I love, and I meditate on your decrees. {Zayin} Remember your word to your servant, for you have given me hope. My comfort in my suffering is this: Your promise preserves my life. The arrogant mock me without restraint, but I do not turn from your law. I remember your ancient laws,* [*HaShem*](hashem.html)*, and I find comfort in them. Indignation grips me because of the* [*wicked*](wicked.html)*, who have forsaken your law. Your decrees are the theme of my song wherever I lodge. In the night I remember your* [*name*](name.html)*,* [*HaShem*](hashem.html)*, and I will keep your law. This has been my practice: I obey your precepts. {Heth} You are my portion,* [*HaShem*](hashem.html)*; I have promised to obey your words. I have sought your* [*face*](body.html) *with all my* [*heart*](body.html)*; be gracious to me according to your promise. I have considered my ways and have turned my steps to your statutes. I will hasten and not delay to obey your* [*commands*](cmds613.html)*. Though the* [*wicked*](wicked.html) *bind me with ropes, I will not forget your law. At midnight I rise to give you thanks for your righteous laws. I am a friend to all who* [*fear*](fear.html) *you, to all who follow your precepts. The earth is filled with your love,* [*HaShem*](hashem.html)*;* [*teach*](teacher.html) *me your decrees. {Teth} Do good to your servant according to your word,* [*HaShem*](hashem.html)*.* [*Teach*](teacher.html) *me* [*knowledge*](knowledge.html) *and good judgment, for I believe in your* [*commands*](cmds613.html)*. Before I was afflicted I went astray, but now I obey your word. You are good, and what you do is good;* [*teach*](teacher.html) *me your decrees. Though the arrogant have smeared me with lies, I keep your precepts with all my* [*heart*](body.html)*. Their hearts are callous and unfeeling, but I delight in your law. It was good for me to be afflicted so that I might learn your decrees. The law from your* [*mouth*](body.html) *is more precious to me than thousands of pieces of silver and gold. {Yodh} Your* [*hands*](fourteen.html) *made me and formed me; give me understanding to learn your* [*commands*](cmds613.html)*. May those who* [*fear*](fear.html) *you rejoice when they see me, for I have put my hope in your word. I* [*know*](daat.html)*,* [*HaShem*](hashem.html)*, that your laws are righteous, and in faithfulness you have afflicted me. May your unfailing love be my comfort, according to your promise to your servant. Let your compassion come to me that I may live, for your law is my delight. May the arrogant be put to shame for wronging me without cause; but I will meditate on your precepts. May those who* [*fear*](fear.html) *you turn to me, those who understand your statutes. May my* [*heart*](body.html) *be blameless toward your decrees, that I may not be put to shame. {Kaph} My soul faints with longing for your* [*salvation*](salvation.html)*, but I have put my hope in your word. My* [*eyes*](body.html) *fail, looking for your promise; I say, "When will you comfort me?" Though I am like a wineskin in the smoke, I do not forget your decrees. How long must your servant wait? When will you punish my persecutors? The arrogant dig pitfalls for me, contrary to your law. All your* [*commands*](cmds613.html) *are trustworthy; help me, for men persecute me without cause. They almost wiped me from the earth, but I have not forsaken your precepts. Preserve my life according to your love, and I will obey the statutes of your* [*mouth*](body.html)*. {Lamedh} Your word,* [*HaShem*](hashem.html)*, is* [*eternal*](eternal.html)*; it stands firm in the* [*heavens*](heaven.html)*. Your faithfulness continues through all* [*generations*](toldot.html)*; you established the earth, and it endures. Your laws endure to this day, for all things serve you. If your law had not been my delight, I would have perished in my affliction. I will never forget your precepts, for by them you have preserved my life.* [*Save*](salvation.html) *me, for I am yours; I have sought out your precepts. The* [*wicked*](wicked.html) *are waiting to destroy me, but I will ponder your statutes. To all perfection I see a limit; but your* [*commands*](cmds613.html) *are boundless. {Mem} Oh, how I love your law! I meditate on it all day long. Your* [*commands*](cmds613.html) *make me wiser than my enemies, for they are ever with me. I have more* [*insight*](insights.html) *than all my* [*teachers*](teacher.html)*, for I meditate on your statutes. I have more understanding than the elders, for I obey your precepts. I have kept my* [*feet*](heel.html) *from every evil path so that I might obey your word. I have not departed from your laws, for you yourself have* [*taught*](teacher.html) *me. How sweet are your words to my taste, sweeter than honey to my* [*mouth*](body.html)*! I gain understanding from your precepts; therefore I hate every wrong path. {Nun} Your word is a lamp to my* [*feet*](heel.html) *and a light for my path. I have taken an oath and confirmed it, that I will follow your righteous laws. I have suffered much; preserve my life,* [*HaShem*](hashem.html)*, according to your word. Accept,* [*HaShem*](hashem.html)*, the willing praise of my* [*mouth*](body.html)*, and* [*teach*](teacher.html) *me your laws. Though I constantly take my life in my* [*hands*](fourteen.html)*, I will not forget your law. The* [*wicked*](wicked.html) *have set a snare for me, but I have not strayed from your precepts. Your statutes are my* [*heritage*](inherit.html) *forever; they are the joy of my* [*heart*](body.html)*. My* [*heart*](body.html) *is set on keeping your decrees to the very end. {Samekh} I hate double-minded men, but I love your law. You are my refuge and my shield; I have put my hope in your word. Away from me, you evildoers, that I may keep the* [*commands*](cmds613.html) *of my God! Sustain me according to your promise, and I will live; do not let my hopes be dashed. Uphold me, and I will be delivered; I will always have regard for your decrees. You reject all who stray from your decrees, for their deceitfulness is in vain. All the* [*wicked*](wicked.html) *of the earth you discard like dross; therefore I love your statutes. My* [*flesh*](body.html) *trembles in* [*fear*](fear.html) *of you; I stand in* [*awe*](fear.html) *of your laws. {Ayin} I have done what is righteous and just; do not leave me to my oppressors. Ensure your servant's well-being; let not the arrogant oppress me. My* [*eyes*](body.html) *fail, looking for your* [*salvation*](salvation.html)*, looking for your righteous promise. Deal with your servant according to your love and* [*teach*](teacher.html) *me your decrees. I am your servant; give me discernment that I may understand your statutes. It is* [*time*](time.html) *for you to act,* [*HaShem*](hashem.html)*; your law is being broken. Because I love your* [*commands*](cmds613.html) *more than gold, more than pure gold, And because I consider all your precepts right, I hate every wrong path. {Pe} Your statutes are wonderful; therefore I obey them. The unfolding of your words gives light; it gives understanding to the simple. I open my* [*mouth*](body.html) *and pant, longing for your* [*commands*](cmds613.html)*. Turn to me and have mercy on me, as you always do to those who love your* [*name*](name.html)*. Direct my footsteps according to your word; let no* [*sin*](sin.html) *rule over me.* [*Redeem*](redemption.html) *me from the oppression of men, that I may obey your precepts. Make your* [*face*](body.html) *shine upon your servant and* [*teach*](teacher.html) *me your decrees. Streams of* [*tears*](mashal.html) *flow from my* [*eyes*](body.html)*, for your law is not obeyed. {Tsadhe} Righteous are you,* [*HaShem*](hashem.html)*, and your laws are right. The statutes you have laid down are righteous; they are fully trustworthy. My zeal wears me out, for my enemies ignore your words. Your promises have been thoroughly tested, and your servant loves them. Though I am lowly and despised, I do not forget your precepts. Your righteousness is everlasting and your law is true. Trouble and distress have come upon me, but your* [*commands*](cmds613.html) *are my delight. Your statutes are forever right; give me understanding that I may live. {Qoph} I call with all my* [*heart*](body.html)*; answer me,* [*HaShem*](hashem.html)*, and I will obey your decrees. I call out to you;* [*save*](salvation.html) *me and I will keep your statutes. I rise before dawn and* [*cry*](mashal.html) *for help; I have put my hope in your word. My* [*eyes*](body.html) *stay open through the watches of the night, that I may meditate on your promises. Hear my voice in accordance with your love; preserve my life,* [*HaShem*](hashem.html)*, according to your laws. Those who devise* [*wicked*](wicked.html) *schemes are near, but they are far from your law. Yet you are near,* [*HaShem*](hashem.html)*, and all your* [*commands*](cmds613.html) *are true. Long ago I learned from your statutes that you established them to last forever. {Resh} Look upon my suffering and deliver me, for I have not forgotten your law. Defend my cause and* [*redeem*](redemption.html) *me; preserve my life according to your promise.* [*Salvation*](salvation.html) *is far from the* [*wicked*](wicked.html)*, for they do not seek out your decrees. Your compassion is great,* [*HaShem*](hashem.html)*; preserve my life according to your laws. Many are the foes who persecute me, but I have not turned from your statutes. I look on the faithless with loathing, for they do not obey your word. See how I love your precepts; preserve my life,* [*HaShem*](hashem.html)*, according to your love. All your words are true; all your righteous laws are* [*eternal*](eternal.html)*. {Shin} Rulers persecute me without cause, but my* [*heart*](body.html) *trembles at your word. I rejoice in your promise like* [*one*](one.html) *who finds great spoil. I hate and abhor falsehood but I love your law.* [*Seven*](seven.html) *times a day I praise you for your righteous laws. Great peace have they who love your law, and nothing can make them stumble. I wait for your* [*salvation*](salvation.html)*,* [*HaShem*](hashem.html)*, and I follow your* [*commands*](cmds613.html)*. I obey your statutes, for I love them greatly. I obey your precepts and your statutes, for all my ways are* [*known*](daat.html) *to you. {Taw} May my* [*cry*](mashal.html) *come before you,* [*HaShem*](hashem.html)*; give me understanding according to your word. May my supplication come before you; deliver me according to your promise. May my lips overflow with praise, for you* [*teach*](teacher.html) *me your decrees. May my* [*tongue*](spirit.html) *sing of your word, for all your* [*commands*](cmds613.html) *are righteous. May your* [*hand*](fourteen.html) *be ready to help me, for I have chosen your precepts. I long for your* [*salvation*](salvation.html)*,* [*HaShem*](hashem.html)*, and your law is my delight. Let me live that I may praise you, and may your laws sustain me. I have strayed like a lost sheep. Seek your servant, for I have not forgotten your* [*commands*](cmds613.html)*.*

Is this [legalism](legalism.html)?

The NIV rendering is:

[***Galatians***](galatian.html) ***3:10*** *All who rely on observing the law are under a curse, for it is written: "Cursed is everyone who does not continue to do everything written in the Book of the Law." Clearly no* [*one*](one.html) *is justified before God by the law, because, "The righteous will live by faith." The law is not based on faith; on the contrary, "The man who does these things will live by them."* [*Mashiach*](mashiach.html)[*redeemed*](redemption.html) *us from the curse of the law by becoming a curse for us, for it is written: "Cursed is everyone who is hung on a tree."*

The [*Jewish*](gen-jew.html)[*New*](new.html) *Testament* renders them as:

[***Galatians***](galatian.html) ***3:10*** *For everyone who depends on legalistic observance of Torah* [*commands*](cmds613.html) *lives under a curse, since it is written, "Cursed is everyone who does not keep on doing everything written in the* [*Scroll*](letters.html) *of the Torah." Now it is evident that no* [*one*](one.html) *comes to be declared righteous by God through* [*legalism*](legalism.html)*, since "The person who is righteous will attain life by trusting and being faithful." Furthermore,* [*legalism*](legalism.html) *is not based on trusting and being faithful, but on a misuse of the text that says, "Anyone who does these things will attain life through them." The* [*Mashiach*](mashiach.html)[*redeemed*](redemption.html) *us from the curse pronounced in the Torah by becoming cursed on our behalf; for the Tanakh says, "Everyone who hangs from a stake comes under a curse."*

[First](one.html) of all, [legalism](legalism.html) must be defined. [Legalism](legalism.html) is, according to THE DICTIONARY OF RELIGIOUS TERMS, by Donald Kaufman:

1) Emphasis on the [letter](letters.html) rather than on the spirit of the law;

2) Belief in [salvation](salvation.html) by obedience to the law rather than by the [grace](grace.html) of [HaShem](hashem.html) or by faith;

3) Undue stress on legal details without balancing considerations of justice or mercy.

Let me give an example:

Mr. Lawabider, a devout law abiding citizen is out for a Sunday drive when he comes to an intersection with a red light. There are no oncoming cars and there are no cars approaching from the left or the right. But the man notices a large truck [coming](coming.html) up from the rear. The truck driver is obviously approaching at a high rate of speed and Mr. Lawabider notices the truck driver honking his [horn](shofar.html) and waving to him to get out of the way. It is clear the truck driver has lost his brakes. Now Mr. Lawabider takes the last few seconds he has to decide what he will do. He decides that the law says a car must stop at a red light until it turns green. Therefore, he stays put and does not move because the light is still green. Mr. Lawabider and the truckdriver collide and are killed.

The Bible says the [letter](letters.html) killeth but the Spirit bringeth life. Mr. Lawabider has just learned how the [letter](letters.html) can kill! The spirit of the law refers to the intent of the lawgiver. [One](one.html) must [know](daat.html) the lawgiver and have the same [heart](body.html) in order to properly interpret the law.

Now what was the intent of the red light law? The intent of the law was to provide safety for drivers and to [save](salvation.html) lives. If Mr. Lawabider had decided to run the red light, he would have actually been OBEYING THE SPIRIT OF THE LAW THOUGH THE [LETTER](letters.html) OF THE LAW WOULD HAVE BEEN CONTRADICTED. As it occurred, he disobeyed the intent or spirit of the law because he did not understand the intent. He only understood the [letter](letters.html) of the law which said to stop at a red light. Mr. Lawabider is a legalist.

Here are some fruits of [legalism](legalism.html) to watch for:

1) Denying your own guilt while openly broadcasting the other man's guilt. [Legalism](legalism.html) condemns. Therefore, it causes the person to always see other's faults, but triggers a self-preserving denial of self guilt as a protection from the same condemnation [legalism](legalism.html) would bring on [one](one.html)'s self.

2) Doing evil that good may come while accusing [one](one.html) of the same

3) Whitewashing your sepulchre and thanking [HaShem](hashem.html) you are not as the other man

4) The inablility to give [grace](grace.html) allowing [HaShem](hashem.html) to work with a person where they are,in order to take them into perfection. Requiring instead that the person correct their inability before being allowed to move in the move of [HaShem](hashem.html). This also involves judging motives.

[Legalism](legalism.html) demands payment for [sin](sin.html) but leaves no room for the fact that we are all sinners and fall far short of [HaShem](hashem.html)'s glory. [Legalism](legalism.html) does not take into account the fact that [HaShem](hashem.html) has caused us to be washed in the [blood](body.html) of [Mashiach](mashiach.html) so we can be free of condemnation for not being experientially perfect while on our trek to perfection.

[Legalism](legalism.html) also does not take into consideration the tremendous [spiritual](physical.html) battle we are in. [Legalism](legalism.html) does not care that our flesh is weak but our spirit is willing. [Legalism](legalism.html) only demands that the law be satisfied.

Whitewashing the sepulchre has no affect on the dead men's bones inside. The bones have to be forced out into the open and dealt with. [HaShem](hashem.html) [wants](needs.html) to make and mold us into the bride of [Mashiach](mashiach.html). At [first](one.html) the sight will not be pretty. It will be ugly and embarrassing. That is [one](one.html) reason why we should be doing the opposite of [legalism](legalism.html) --covering each other, especially when we have put our trust in our brothers and sisters to protect our hearts. [Legalism](legalism.html) will not cover [sin](sin.html) but expose it and judge it. But [HaShem](hashem.html) is the judge and He has chosen to extend [grace](grace.html) to us in this age. [Sin](sin.html) is not ignored by [HaShem](hashem.html), but [HaShem](hashem.html) knows the pure [heart](body.html) of an individual and is not judging imperfect sons and daughters who are not yet perfect. If the [heart](body.html) is not pure -- [HaShem](hashem.html) is the only [one](one.html) who knows. We cannot judge [one](one.html)'s [heart](body.html) and motive.

[**LEGALISM**](legalism.html) **IS NOT...**

1. Hating [sin](sin.html) and the [world](worlds.html). The Bible says:

[***Yaaqov***](jacob.html) ***(James) 4:4*** *You adulterous people, don't you* [*know*](daat.html) *that friendship with the* [*world*](worlds.html) *is hatred toward God? Anyone who chooses to be a friend of the* [*world*](worlds.html) *becomes an enemy of God.*

2. Careful obedient living.

3. [Praying](prayer.html) often.

4. An ordered life.

5. Following a schedule or a budget.

6. Striving to conquer the sinful [desires](needs.html) of the flesh.

7. Foregoing fun and parties in order to [pray](prayer.html), counsel, or keep an [appointment](appointm.html).

8. Diligently keeping your word.

9. Refusing to compromise even a little bit.

10. Carefully keeping every law of [HaShem](hashem.html) and the [church](church.html).

11. Running a "tight ship".

12. Having a lot of [rules](rules.html) and procedures to follow.

 [LEGALISM](legalism.html) IS .....

**1. Misapplication of the spirit of the law.**

The example of the Sunday driver shows that although the [letter](letters.html) of the law written on paper was followed, the result was to completely violate the intent of the law.

**2. Overemphasis of legal details.**

Demanding perfection from people with no consideration of their age, ability, understanding, maturity, environmental pressures and temptations. This may cause an OUTWARD compliance, but inside, hopelessness will set in and [legalism](legalism.html) becomes a tool of the [devil](demons.html) to steal away the joy of our [salvation](salvation.html).

**3. Trying to earn** [**salvation**](salvation.html)**.**

This really involves ANY works done TO ACHIEVE FAVOR with [HaShem](hashem.html) (as opposed to being motivated out of love for [HaShem](hashem.html), which is NOT [legalism](legalism.html)).

[***Ephesians***](ephesians.html) ***2:8*** *For it is by* [*grace*](grace.html) *you have been saved, through faith--and this not from yourselves, it is the gift of God-- Not by works, so that no* [*one*](one.html) *can boast.*

[***Galatians***](galatian.html) ***2:16***[*Know*](daat.html) *that a man is not justified by observing the law, but by faith in* [*Yeshua*](yeshua.html)[*Mashiach*](mashiach.html)*. So we, too, have put our faith in* [*Mashiach*](mashiach.html)[*Yeshua*](yeshua.html) *that we may be justified by faith in* [*Mashiach*](mashiach.html) *and not by observing the law, because by observing the law no* [*one*](one.html) *will be* [*justified*](justification.html)*.*

***Titus 3:4-5*** *But when the kindness and love of God our Savior appeared, He saved us, not because of righteous things we had done, but because of his mercy. He saved us through the* [*washing of rebirth*](forty.html) *and renewal by the Holy Spirit,*

**4. Straining at a gnat and swallowing a camel.**

The legalistic Pharisees tithed even the most insignificant herbs:

***Matityahu (Matthew) 23:23*** *"Woe to you,* [*teachers*](teacher.html) *of the law and Pharisees, you hypocrites! You give a tenth of your spices--mint, dill and cumin. But you have neglected the more important matters of the law--justice, mercy and faithfulness. You should have practiced the latter, without neglecting the former.* but at the same [time](time.html), they omitted the weightier matters of the law: justice, mercy and faith.

To avoid [legalism](legalism.html), have the [heart](body.html) of [HaShem](hashem.html). [Know](daat.html) the intent of the lawmaker. Consider the circumstances of the case, but avoid trying to find loopholes in the law, rationalizing away its true intent (a [sign](signs.html) of impure motives).

The [new](new.html) [covenant](covenant.html) is Torah!!!

The NIV renders it as:

[***Bereans***](bereans.html) ***(***[***Hebrews***](bereans.html)***) 8:6*** *But the ministry* [*Yeshua*](yeshua.html) *has received is as superior to theirs as the* [*covenant*](covenant.html) *of which he is mediator is superior to the old* [*one*](one.html)*, and it is founded on better promises.*

The [*Jewish*](gen-jew.html)[*New*](new.html) *Testament* renders it as:

[***Bereans***](bereans.html) ***(***[***Hebrews***](bereans.html)***) 8:6*** *But now the work* [*Yeshua*](yeshua.html) *has been given to do is far superior to theirs, just as the* [*covenant*](covenant.html) *he mediates is better. For this* [*covenant*](covenant.html) *has been given as Torah on the basis of better promises.*

Scripture clearly indicates that the law will have a dominant part in the messianic kingdom to come:

***Yeshayah (Isaiah) 2:3*** *Many peoples will come and say, "Come, let us go up to the mountain of* [*HaShem*](hashem.html)*, to the* [*house of the God*](temple.html) *of* [*Jacob*](israelja.html)*. He will* [*teach*](teacher.html) *us his ways, so that we may* [*walk*](walking.html) *in his paths." The law will go out from Zion, the word of* [*HaShem*](hashem.html) *from* [*Jerusalem*](city.html)*.*

***Micah 4:2*** *Many* [*nations*](nations.html) *will come and say, "Come, let us go up to the mountain of* [*HaShem*](hashem.html)*, to the house of the God of* [*Jacob*](israelja.html)*. He will* [*teach*](teacher.html) *us his ways, so that we may* [*walk*](walking.html) *in his paths." The law will go out from Zion, the word of* [*HaShem*](hashem.html) *from* [*Jerusalem*](city.html)*.*

***Yirimiyah (Jeremiah) 31:31*** *"The* [*time*](time.html) *is* [*coming*](coming.html)*," declares* [*HaShem*](hashem.html)*, "when I will make a* [*new*](new.html)[*covenant*](covenant.html) *with the house of Israel and with the house of Judah. It will not be like the* [*covenant*](covenant.html) *I made with their* [*forefathers*](fathers.html) *when I took them by the* [*hand*](fourteen.html) *to lead them* [*out of Egypt*](thebirth.html)*, because they broke my* [*covenant*](covenant.html)*, though I was a husband to them," declares* [*HaShem*](hashem.html)*. "This is the* [*covenant*](covenant.html) *I will make with the* [*house of Israel*](israelja.html) *after that* [*time*](time.html)*," declares* [*HaShem*](hashem.html)*. "I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people. No longer will a man* [*teach*](teacher.html) *his neighbor, or a man his brother, saying, '*[*Know*](daat.html)[*HaShem*](hashem.html)*,' because they will all* [*know*](daat.html) *me, from the least of them to the greatest," declares* [*HaShem*](hashem.html)*. "For I will* [*forgive*](forgive.html) *their* [*wickedness*](wicked.html) *and will remember their* [*sins*](sin.html) *no more."*

What does it mean to "fulfill the law?":

***II Melakim (Kings) 23:24*** *Furthermore, Josiah got rid of the mediums and spiritists, the* [*household*](househld.html) *gods, the idols and all the other detestable things seen in Judah and* [*Jerusalem*](city.html)*. This he did to fulfill the requirements of the law written in the book that Hilkiah the* [*priest*](priests.html) *had discovered in the* [*temple*](temple.html) *of* [*HaShem*](hashem.html)*.*

***Matityahu (Matthew) 5:17*** *"Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them.*

***Yochanan (John) 15:23*** *He who hates me hates my Father as well. If I had not done among them what no* [*one*](one.html) *else did, they would not be guilty of* [*sin*](sin.html)*. But now they have seen these miracles, and yet they have hated both me and my Father. But this is to fulfill what is written in their Law: 'They hated me without reason.'*

[***Galatians***](galatian.html) ***6:1*** *Brothers, if someone is caught in a* [*sin*](sin.html)*, you who are* [*spiritual*](physical.html) *should restore him gently. But watch yourself, or you also may be tempted. Carry each other's burdens, and in this way you will fulfill the law of* [*Mashiach*](mashiach.html)*.* (Torah of [Mashiach](mashiach.html))

 ***Matityahu (Matthew) 5:17-24*** *"Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. I tell you the truth, until* [*heaven*](heaven.html) *and earth disappear, not the smallest* [*letter*](letters.html)*, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished. Anyone who breaks* [*one*](one.html) *of the least of these* [*commandments*](cmds613.html) *and* [*teaches*](teacher.html) *others to do the same will be called least in the kingdom of* [*heaven*](heaven.html)*, but whoever practices and* [*teaches*](teacher.html) *these* [*commands*](cmds613.html) *will be called great in the kingdom of* [*heaven*](heaven.html)*. For I tell you that unless your righteousness surpasses that of the Pharisees and the* [*teachers*](teacher.html) *of the law, you will certainly not enter the kingdom of* [*heaven*](heaven.html)*. "You have heard that it was said to the people long ago, 'Do not murder, and anyone who murders will be subject to judgment.' But I tell you that anyone who is angry with his brother will be subject to judgment. Again, anyone who says to his brother, 'Raca,' is answerable to the Sanhedrin. But anyone who says, 'You fool!' will be in danger of the* [*fire*](fire.html) *of hell. "Therefore, if you are* [*offering*](korbanot) *your gift at the altar and there remember that your brother has something against you, Leave your gift there in front of the altar.* [*First*](one.html) *go and be reconciled to your brother; then come and offer your gift.*

[Yeshua](yeshua.html) did not abolish the Law, He fulfilled it! (What does fulfill mean?)

Audience:

***Matityahu (Matthew) 4:25*** *Large crowds from Galilee, the Decapolis,* [*Jerusalem*](city.html)*, Judea and the region across the* [*Jordan*](stages.html) *followed him.*

***Matityahu (Matthew) 12:1-13*** *At that* [*time*](time.html)[*Yeshua*](yeshua.html) *went through the grainfields on the* [*Sabbath*](sabbath.html)*. His disciples were hungry and began to pick some heads of grain and* [*eat*](eating.html) *them. When the Pharisees saw this, they said to him, "Look! Your disciples are doing what is unlawful on the* [*Sabbath*](sabbath.html)*." He answered, "Haven't you read what David did when he and his companions were hungry? He entered the* [*house of God*](housegod.html)*, and he and his companions* [*ate*](eating.html) *the consecrated bread--which was not lawful for them to do, but only for the* [*priests*](priests.html)*. Or haven't you read in the Law that on the* [*Sabbath*](sabbath.html) *the* [*priests*](priests.html) *in the* [*temple*](temple.html) *desecrate the day and yet are innocent? I tell you that* [*one*](one.html) *greater than the* [*temple*](temple.html) *is here. If you had* [*known*](daat.html) *what these words mean, 'I* [*desire*](needs.html) *mercy, not* [*sacrifice*](korbanot.html)*,' you would not have condemned the innocent. For the Son of Man is Lord of the* [*Sabbath*](sabbath.html)*." Going on from that place, he went into their* [*synagogue*](synagog.html)*, And a man with a shriveled* [*hand*](fourteen.html) *was there. Looking for a reason to accuse* [*Yeshua*](yeshua.html)*, they asked him, "Is it lawful to heal on the* [*Sabbath*](sabbath.html)*?" He said to them, "If any of you has a sheep and it falls into a pit on the* [*Sabbath*](sabbath.html)*, will you not take hold of it and lift it out? How much more valuable is a man than a sheep! Therefore it is lawful to do good on the* [*Sabbath*](sabbath.html)*." Then he said to the man, "Stretch out your* [*hand*](fourteen.html)*." So he stretched it out and it was completely restored, just as sound as the other.*

The Son of Man is Lord of the [Sabbath](sabbath.html). It is lawful to do good on the [Sabbath](sabbath.html).(there is no indication of the [Sabbath](sabbath.html) stopping)

\* Audience - the Pharisees

 ***II Luqas (Acts) 13:4-5*** *The* [*two*](two.html) *of them, sent on their way by the Holy Spirit, went down to Seleucia and sailed from there to Cyprus. When they arrived at Salamis, they proclaimed the word of God in the* [*Jewish*](gen-jew.html) *synagogues. Yochanan (John) was with them as their helper.*

Barnabas and Saul [taught](teacher.html) in the [Jewish](gen-jew.html) [synagogues](synagog.html)!

 ***II Luqas (Acts) 13:13-26*** *From Paphos, Paul and his companions sailed to Perga in Pamphylia, where Yochanan (John) left them to return to* [*Jerusalem*](city.html)*. From Perga they went on to Pisidian Antioch. On the* [*Sabbath*](sabbath.html) *they entered the* [*synagogue*](synagog.html) *and sat down. After the reading from the Law and the Prophets, the* [*synagogue*](synagog.html) *rulers sent word to them, saying, "Brothers, if you have a message of encouragement for the people, please* [*speak*](mashal.html)*."* [*Standing*](mashal.html) *up, Paul motioned with his* [*hand*](fourteen.html) *and said: "Men of Israel and you* [*Gentiles*](gen-jew.html) *who worship God, listen to me! The God of the people of Israel chose our* [*fathers*](fathers.html)*; he made the people prosper during their* [*stay in Egypt*](thebirth.html)*, with mighty power he led them out of that country, He endured their conduct for about* [*forty*](forty.html) *years in the desert, He overthrew* [*seven*](seven.html)[*nations*](nations.html) *in Canaan and gave their land to his people as their* [*inheritance*](inherit.html)*. All this took about 450 years. "After this, God gave them judges until the* [*time*](time.html) *of Shmuel (Samuel) the prophet. Then the people asked for a king, and he gave them Saul son of Kish, of the* [*tribe*](tribes.html) *of* [*Benjamin*](benyamin.html)*, who ruled* [*forty*](forty.html) *years. After removing Saul, he made David their king. He testified concerning him: 'I have found David son of Jesse a man after my own* [*heart*](body.html)*; he will do everything I want him to do.' "From this man's descendants God has brought to Israel the Savior* [*Yeshua*](yeshua.html)*, as he promised. Before the* [*coming*](coming.html) *of* [*Yeshua*](yeshua.html)*, Yochanan (John) preached repentance and baptism to all the people of Israel. As Yochanan (John) was completing his work, he said: 'Who do you think I am? I am not that* [*one*](one.html)*. No, but he is* [*coming*](coming.html) *after me, whose sandals I am not worthy to untie.' "Brothers, children of* [*Abraham*](avraham.html)*, and you God-fearing* [*Gentiles*](gen-jew.html)*, it is to us that this message of* [*salvation*](salvation.html) *has been sent.*

Paul and his companions kept the [Sabbath](sabbath.html).audience:

***II Luqas (Acts) 13:16***[*Standing*](mashal.html) *up, Paul motioned with his* [*hand*](fourteen.html) *and said: "Men of* [*Israel*](gen-jew.html) *and you* [*Gentiles*](gen-jew.html) *who worship God, listen to me!*

***II Luqas (Acts) 13:26*** *Brothers, children of* [*Abraham*](avraham.html)*, and you God-fearing* [*Gentiles*](gen-jew.html)*, it is to us that this message of* [*salvation*](salvation.html) *has been sent.*

 ***II Luqas (Acts) 13:42-48*** *As Paul and Barnabas were leaving the* [*synagogue*](synagog.html)*, the people invited them to* [*speak*](mashal.html) *further about these things on the next* [*Sabbath*](sabbath.html)*. When the congregation was dismissed, many of the* [*Jews*](gen-jew.html) *and devout converts to Judaism followed Paul and Barnabas, who talked with them and urged them to continue in the* [*grace*](grace.html) *of God. On the next* [*Sabbath*](sabbath.html) *almost the whole* [*city*](city.html)[*gathered*](gather.html) *to hear the word of the Lord. When the* [*Jews*](gen-jew.html) *saw the crowds, they were filled with jealousy and talked abusively against what Paul was saying. Then Paul and Barnabas answered them boldly: "We had to* [*speak*](mashal.html) *the word of God to you* [*first*](one.html)*. Since you reject it and do not consider yourselves worthy of* [*eternal life*](eternal.html)*, we now turn to the* [*Gentiles*](gen-jew.html)*. For this is what the Lord has commanded us: "'I have made you a light for the* [*Gentiles*](gen-jew.html)*, that you may bring* [*salvation*](salvation.html) *to the ends of the earth.'" When the* [*Gentiles*](gen-jew.html) *heard this, they were glad and honored the word of the Lord; and all who were* [*appointed*](settimes.html) *for* [*eternal life*](eternal.html) *believed.*

Paul and Barnabas kept the [Sabbath](sabbath.html). The whole [city](city.html) kept the next [Sabbath](sabbath.html).

audience:

***II Luqas (Acts) 13:44*** *On the next* [*Sabbath*](sabbath.html) *almost the whole* [*city*](city.html)[*gathered*](gather.html) *to hear the word of the Lord.*

***II Luqas (Acts) 13:48*** *When the* [*Gentiles*](gen-jew.html) *heard this, they were glad and honored the word of the Lord; and all who were* [*appointed*](settimes.html) *for* [*eternal life*](eternal.html) *believed.*

 ***II Luqas (Acts) 15:1-29*** *Some men came down from Judea to Antioch and were* [*teaching*](teacher.html) *the brothers: "Unless you are* [*circumcised*](circumcz.html)*, according to the custom* [*taught*](teacher.html) *by Moses, you cannot be saved." This brought Paul and Barnabas into sharp dispute and debate with them. So Paul and Barnabas were* [*appointed*](settimes.html)*, along with some other believers, to go up to* [*Jerusalem*](city.html) *to see the apostles and elders about this question. The* [*church*](church.html) *sent them on their way, and as they traveled through Phoenicia and Samaria, they told how the* [*Gentiles*](gen-jew.html) *had been converted. This news made all the brothers very glad. When they came to* [*Jerusalem*](city.html)*, they were welcomed by the* [*church*](church.html) *and the apostles and elders, to whom they reported everything God had done through them. Then some of the believers who belonged to the party of the Pharisees stood up and said, "The* [*Gentiles*](gen-jew.html) *must be* [*circumcised*](circumcz.html) *and required to obey the law of Moses." The apostles and elders met to consider this question. After much discussion, Tzefet (Peter) got up and addressed them: "Brothers, you* [*know*](daat.html) *that some* [*time*](time.html) *ago God made a choice among you that the* [*Gentiles*](gen-jew.html) *might hear from my lips the message of the* [*gospel*](mishna1.html) *and believe. God, who knows the* [*heart*](body.html)*, showed that he accepted them by giving the Holy Spirit to them, just as he did to us. He made no distinction between us and them, for he* [*purified*](purity.html) *their hearts by faith. Now then, why do you try to test God by putting on the* [*necks*](body.html) *of the disciples a yoke that neither we nor our* [*fathers*](fathers.html) *have been able to bear? No! We believe it is through the* [*grace*](grace.html) *of our Lord* [*Yeshua*](yeshua.html) *that we are* [*saved*](salvation.html)*, just as they are." The whole assembly became silent as they listened to Barnabas and Paul telling about the miraculous* [*signs*](signs.html) *and wonders God had done among the* [*Gentiles*](gen-jew.html) *through them. When they finished,* [*Yaaqov*](jacob.html) *(James)* [*spoke*](mashal.html) *up: "Brothers, listen to me. Simon has described to us how God at* [*first*](one.html) *showed his concern by taking from the* [*Gentiles*](gen-jew.html) *a people for himself. The words of the prophets are in agreement with this, as it is written: "'After this I will return and rebuild David's fallen tent. Its ruins I will rebuild, and I will restore it, That the remnant of men may seek the Lord, and all the* [*Gentiles*](gen-jew.html) *who bear my* [*name*](name.html)*, says the Lord, who does these things' That have been* [*known*](daat.html) *for ages. "It is my judgment, therefore, that we should not make it difficult for the* [*Gentiles*](gen-jew.html) *who are turning to God. Instead we should write to them, telling them to* [*abstain from food polluted by idols, from sexual immorality, from the meat of strangled animals and from blood*](food.html)*. For Moses has been preached in every* [*city*](city.html) *from the earliest times and is read in the* [*synagogues*](synagog.html) *on every* [*Sabbath*](sabbath.html)*." Then the apostles and elders, with the whole* [*church*](church.html)*, decided to choose some of their own men and send them to Antioch with Paul and Barnabas. They chose Judas (called Barsabbas) and Silas,* [*two*](two.html) *men who were leaders among the brothers. With them they sent the following* [*letter*](letters.html)*: The apostles and elders, your brothers, To the* [*Gentile*](gen-jew.html) *believers in Antioch, Syria and Cilicia: Greetings. We have heard that some went out from us without our authorization and disturbed you, troubling your minds by what they said. So we all agreed to choose some men and send them to you with our dear friends Barnabas and Paul-- Men who have risked their lives for the* [*name*](name.html) *of our Lord* [*Yeshua*](yeshua.html)[*Mashiach*](mashiach.html)*. Therefore we are sending Judas and Silas to confirm by word of* [*mouth*](body.html) *what we are writing. It seemed good to the Holy Spirit and to us not to burden you with anything beyond the following requirements: You are to abstain from* [*food*](food.html) *sacrificed to idols, from* [*blood*](body.html)*, from the meat of strangled animals and from sexual immorality. You will do well to avoid these things. Farewell.*

The controversy was about [circumcision](circumcz.html).

The law is read and preached in every [city](city.html) on the [Sabbath](sabbath.html).

[Gentiles](gen-jew.html) were required to keep a part of the law.

***II Luqas (Acts) 21:18-29*** *The next day Paul and the rest of us went to see* [*Yaaqov*](jacob.html) *(James), and all the elders were present. Paul greeted them and reported in detail what God had done among the* [*Gentiles*](gen-jew.html) *through his ministry. When they heard this, they praised God. Then they said to Paul: "You see, brother, how many thousands of* [*Jews*](gen-jew.html) *have believed, and all of them are zealous for the law. They have been informed that you* [*teach*](teacher.html) *all the* [*Jews*](gen-jew.html) *who live among the* [*Gentiles*](gen-jew.html) *to turn away from Moses, telling them not to* [*circumcise*](circumcz.html) *their children or live according to our customs. What shall we do? They will certainly hear that you have come, So do what we tell you. There are* [*four*](four.html) *men with us who have made a vow. Take these men, join in their purification rites and pay their expenses, so that they can have their heads shaved. Then everybody will* [*know*](daat.html) *there is no truth in these reports about you, but that you yourself are living in obedience to the law. As for the* [*Gentile*](gen-jew.html) *believers, we have written to them our decision that they should abstain from* [*food*](food.html) *sacrificed to idols, from* [*blood*](body.html)*, from the meat of strangled animals and from sexual immorality." The next day Paul took the men and* [*purified*](purity.html) *himself along with them. Then he went to the* [*temple*](temple.html) *to give notice of the date when the days of purification would end and the* [*offering*](korbanot) *would be made for each of them. When the* [*seven*](seven.html) *days were nearly over, some* [*Jews*](gen-jew.html) *from the province of Asia saw Paul at the* [*temple*](temple.html)*. They stirred up the whole crowd and seized him, Shouting, "Men of* [*Israel*](gen-jew.html)*, help us! This is the man who* [*teaches*](teacher.html) *all men everywhere against our people and our law and this place. And besides, he has brought Greeks into the* [*temple*](temple.html) *area and defiled this holy place." (They had previously seen Trophimus the Ephesian in the* [*city*](city.html) *with Paul and assumed that Paul had brought him into the* [*temple*](temple.html) *area.)*

[Yaaqov](jacob.html) (James) and the elders praised God because the [Jewish](gen-jew.html) converts were saved and zealous for the law.

Paul lived in obedience to the law.

[Gentiles](gen-jew.html) believers were not initially required to keep the whole law, probably because it was assumed that they did not [know](daat.html) what to keep.

 ***II Luqas (Acts) 6:8-60*** *Now Stephen, a man full of God's* [*grace*](grace.html) *and power, did great wonders and miraculous* [*signs*](signs.html) *among the people Opposition arose, however, from members of the* [*Synagogue*](synagog.html) *of the Freedmen (as it was called)--*[*Jews*](gen-jew.html) *of Cyrene and Alexandria as well as the provinces of Cilicia and Asia. These men began to argue with Stephen But they could not stand up against his wisdom or the Spirit by whom he* [*spoke*](mashal.html) *Then they secretly persuaded some men to say, "We have heard Stephen* [*speak*](mashal.html) *words of blasphemy against Moses and against God. So they stirred up the people and the elders and the* [*teachers*](teacher.html) *of the law. They seized Stephen and brought him before the Sanhedrin They produced false witnesses, who testified, "This fellow never stops* [*speaking*](mashal.html) *against this holy place and against the law For we have heard him say that this* [*Yeshua*](yeshua.html) *of Nazareth will destroy this place and change the customs Moses handed down to us. All who were* [*sitting*](mashal.html) *in the Sanhedrin looked intently at Stephen, and they saw that his* [*face*](body.html) *was like the* [*face*](body.html) *of an* [*angel*](angels.html) *Then the* [*high priest*](priests.html) *asked him, "Are these charges true? To this he replied: "Brothers and* [*fathers*](fathers.html)*, listen to me! The God of glory appeared to our father* [*Abraham*](avraham.html) *while he was still in Mesopotamia, before he lived in Haran 'Leave your country and your people,' God said, 'and go to the land I will show you. "So he left the land of the Chaldeans and settled in Haran. After the death of his father, God sent him to this land where you are now living He gave him no* [*inheritance*](inherit.html) *here, not even a* [*foot*](heel.html) *of ground. But God promised him that he and his descendants after him would possess the land, even though at that* [*time*](time.html)[*Abraham*](avraham.html) *had no child God* [*spoke*](mashal.html) *to him in this way: 'Your descendants will be strangers in a country not their own, and they will be enslaved and mistreated* [*four*](four.html) *hundred years But I will punish the* [*nation*](nations.html) *they serve as slaves,' God said, 'and afterward they will come out of that country and worship me in this place. Then he gave* [*Abraham*](avraham.html) *the* [*covenant*](covenant.html) *of* [*circumcision*](circumcz.html)*. And* [*Abraham*](avraham.html) *became the father of* [*Isaac*](isaac.html) *and* [*circumcised*](circumcz.html) *him* [*eight*](eight.html) *days after his* [*birth*](birth.html)*. Later* [*Isaac*](isaac.html) *became the father of* [*Jacob*](israelja.html)*, and* [*Jacob*](israelja.html) *became the father of the* [*twelve*](twelve.html) *patriarchs "Because the patriarchs were jealous of* [*Joseph*](joseph.html)*, they sold him as a slave* [*into Egypt*](thebirth.html)*. But God was with him And rescued him from all his troubles. He gave* [*Joseph*](joseph.html) *wisdom and enabled him to gain the goodwill of Pharaoh king of Egypt; so he made him ruler over Egypt and all his palace "Then a* [*famine*](famine.html) *struck all Egypt and Canaan, bringing great suffering, and our* [*fathers*](fathers.html) *could not find* [*food*](food.html) *When* [*Jacob*](israelja.html) *heard that there was grain in Egypt, he sent our* [*fathers*](fathers.html) *on their* [*first*](one.html) *visit On their second visit,* [*Joseph*](joseph.html) *told his brothers who he was, and Pharaoh learned about* [*Joseph*](joseph.html)*'s family After this,* [*Joseph*](joseph.html) *sent for his father* [*Jacob*](israelja.html) *and his whole family,* [*seventy*](seventy.html)*-*[*five*](five.html) *in all Then* [*Jacob went down to Egypt*](israelja.html)*, where he and our* [*fathers*](fathers.html) *died Their* [*bodies*](body.html) *were brought back to* [*Shechem*](city.html) *and placed in the tomb that* [*Abraham*](avraham.html) *had bought from the sons of Hamor at* [*Shechem*](city.html) *for a certain sum of money "As the* [*time*](time.html) *drew near for God to fulfill his promise to* [*Abraham*](avraham.html)*, the* [*number*](nchart.html) *of our people in Egypt greatly increased Then another king, who* [*knew*](daat.html) *nothing about* [*Joseph*](joseph.html)*, became ruler of Egypt He dealt treacherously with our people and oppressed our* [*forefathers*](fathers.html) *by forcing them to throw out their newborn babies so that they would die "At that* [*time*](time.html) *Moses was born, and he was no ordinary child. For* [*three*](three.html) *months he was cared for in his father's house When he was placed outside, Pharaoh's daughter took him and brought him up as her own son Moses was educated in all the wisdom of the Egyptians and was powerful in* [*speech*](mashal.html) *and action "When Moses was* [*forty*](forty.html) *years old, he decided to visit his fellow Israelites He saw* [*one*](one.html) *of them being mistreated by an Egyptian, so he went to his defense and avenged him by killing the Egyptian Moses thought that his own people would realize that God was using him to rescue them, but they did not The next day Moses came upon* [*two*](two.html) *Israelites who were fighting. He tried to reconcile them by saying, 'Men, you are brothers; why do you want to hurt each other? "But the man who was mistreating the other pushed Moses aside and said, 'Who made you ruler and judge over us Do you want to kill me as you killed the Egyptian yesterday? When Moses heard this, he fled to Midian, where he settled as a foreigner and had* [*two*](two.html) *sons "After* [*forty*](forty.html) *years had passed, an* [*angel*](angels.html) *appeared to Moses in the* [*flames*](fire.html) *of a burning bush in the desert near Mount* [*Sinai*](stages.html) *When he saw this, he was amazed at the sight. As he went over to look more closely, he heard the Lord's voice 'I am the God of your* [*fathers*](fathers.html)*, the God of* [*Abraham*](avraham.html)*,* [*Isaac*](isaac.html) *and* [*Jacob*](israelja.html)*.' Moses trembled with* [*fear*](fear.html) *and did not dare to look "Then the Lord said to him, 'Take off your sandals; the place where you are* [*standing*](mashal.html) *is holy ground I have indeed seen the oppression of my people in Egypt. I have heard their groaning and have come down to set them free. Now come, I will send you back to Egypt. "This is the same Moses whom they had rejected with the words, 'Who made you ruler and judge?' He was sent to be their ruler and deliverer by God himself, through the* [*angel*](angels.html) *who appeared to him in the bush He led them* [*out of Egypt*](thebirth.html) *and did wonders and miraculous* [*signs*](signs.html) *in Egypt, at the* [*Red Sea*](stages.html) *and for* [*forty*](forty.html) *years in the desert "This is that Moses who told the Israelites, 'God will send you a prophet like me from your own people. He was in the assembly in the desert, with the* [*angel*](angels.html) *who* [*spoke*](mashal.html) *to him on Mount* [*Sinai*](stages.html)*, and with our* [*fathers*](fathers.html)*; and he received living words to pass on to us "But our* [*fathers*](fathers.html) *refused to obey him. Instead, they rejected him and in their hearts turned back to Egypt They told Aaron, 'Make us* [*gods*](conundrum.html) *who will go before us. As for this fellow Moses who led us* [*out of Egypt*](thebirth.html)*--we don't* [*know*](daat.html) *what has happened to him! That was the* [*time*](time.html) *they made an* [*idol*](idolatry.html) *in the form of a calf. They brought sacrifices to it and held a celebration in honor of what their* [*hands*](fourteen.html) *had made But God turned away and gave them over to the worship of the* [*heavenly bodies*](body.html)*. This agrees with what is written in the book of the prophets: "'Did you bring me sacrifices and offerings* [*forty*](forty.html) *years in the desert, O* [*house of Israel*](israelja.html) *You have lifted up the shrine of Molech and the* [*star*](mazaroth.html) *of your god Rephan, the idols you made to worship. Therefore I will send you into* [*exile*](galuyot.html)*' beyond* [*Babylon*](bavel.html) *"Our forefathers had the* [*tabernacle*](mikdash.html) *of the Testimony with them in the desert. It had been made as God directed Moses, according to the pattern he had seen Having received the* [*tabernacle*](mikdash.html)*, our* [*fathers*](fathers.html) *under Yahoshua (Joshua) brought it with them when they took the land from the* [*nations*](nations.html) *God drove out before them. It remained in the land until the* [*time*](time.html) *of David Who enjoyed God's favor and asked that he might provide a* [*dwelling*](dwelling.html) *place for the God of* [*Jacob*](israelja.html) *But it was Solomon who built the house for him "However, the Most High does not live in houses made by men. As the prophet says "*[*'Heaven*](heaven.html) *is my throne, and the earth is my footstool. What kind of house will you build for me? says the Lord. Or where will my resting place be Has not my* [*hand*](fourteen.html) *made all these things? "You stiff-necked people, with uncircumcised hearts and* [*ears*](body.html)*! You are just like your* [*fathers*](fathers.html)*: You always resist the Holy Spirit Was there ever a prophet your* [*fathers*](fathers.html) *did not persecute? They even killed those who predicted the* [*coming*](coming.html) *of the Righteous* [*One*](one.html)*. And now you have betrayed and murdered him- You who have received the law that was put into effect through* [*angels*](angels.html) *but have not obeyed it. When they heard this, they were furious and gnashed their* [*teeth*](body.html) *at him But Stephen, full of the Holy Spirit, looked up to* [*heaven*](heaven.html) *and saw the glory of God, and* [*Yeshua*](yeshua.html)[*standing*](mashal.html) *at the right* [*hand*](mashal.html) *of God "Look," he said, "I see* [*heaven*](heaven.html) *open and the Son of Man* [*standing*](mashal.html) *at the right* [*hand*](mashal.html) *of God. At this they covered their* [*ears*](body.html) *and, yelling at the top of their voices, they all rushed at him Dragged him out of the* [*city*](city.html) *and began to stone him. Meanwhile, the witnesses laid their clothes at the* [*feet*](heel.html) *of a young man named Saul While they were stoning him, Stephen* [*prayed*](prayer.html)*, "Lord* [*Yeshua*](yeshua.html)*, receive my spirit.Then he fell on his knees and cried out, "Lord, do not hold this* [*sin*](sin.html) *against them." When he had said this, he fell* [*asleep*](mashal.html)*.*

The [Jews](gen-jew.html) were condemned for not obeying the law of Moses.

 ***II Luqas (Acts) 18:18*** *Paul stayed on in Corinth for some* [*time*](time.html)*. Then he left the brothers and sailed for Syria, accompanied by Priscilla and Aquila. Before he sailed, he had his* [*hair*](hair.html) *cut off at Cenchrea because of a vow he had taken.*

Paul kept a Nazirite law from Bamidbar ([Numbers](nchart.html)) chapter [six](six.html).

 ***II Luqas (Acts) 22:2-16*** *When they heard him* [*speak*](mashal.html) *to them in Aramaic, they became very quiet. Then Paul said: "I am a* [*Jew*](gen-jew.html)*, born in Tarsus of Cilicia, but brought up in this* [*city*](city.html)*. Under Gamaliel I was thoroughly trained in the law of our* [*fathers*](fathers.html) *and was just as zealous for God as any of you are today. I persecuted the followers of this Way to their death, arresting both men and women and throwing them into prison, As also the* [*high priest*](priests.html) *and all the Council can testify. I even obtained* [*letters*](letters.html) *from them to their brothers in Damascus, and went there to bring these people as prisoners to* [*Jerusalem*](city.html) *to be punished. "About noon as I came near Damascus, suddenly a bright light from* [*heaven*](heaven.html) *flashed around me. I fell to the ground and heard a voice say to me, 'Saul! Saul! Why do you persecute me?' "'Who are you, Lord?' I asked." 'I am* [*Yeshua*](yeshua.html) *of Nazareth, whom you are persecuting,' he replied. My companions saw the light, but they did not understand the voice of him who was* [*speaking*](mashal.html) *to me. "'What shall I do, Lord?' I asked." 'Get up,' the Lord said, 'and go into Damascus. There you will be told all that you have been assigned to do.' My companions led me by the* [*hand*](fourteen.html) *into Damascus, because the brilliance of the light had blinded me. "A man named Ananias came to see me. He was a devout observer of the law and highly respected by all the* [*Jews*](gen-jew.html) *living there. He stood beside me and said, 'Brother Saul, receive your sight!' And at that very moment I was able to see him. "Then he said: 'The God of our* [*fathers*](fathers.html) *has chosen you to* [*know*](daat.html) *his will and to see the Righteous* [*One*](one.html) *and to hear words from his* [*mouth*](body.html)*. You will be his witness to all men of what you have seen and heard. And now what are you waiting for? Get up, be* [*baptized*](forty.html) *and wash your* [*sins*](sin.html) *away, calling on his* [*name*](name.html)*.'*

Ananias was a devout observer of the Law.

 ***II Luqas (Acts) 24:10-16*** *When the governor motioned for him to* [*speak*](mashal.html)*, Paul replied: "I* [*know*](daat.html) *that for a* [*number*](nchart.html) *of years you have been a judge over this* [*nation*](nations.html)*; so I gladly make my defense. You can easily verify that no more than* [*twelve*](twelve.html) *days ago I went up to* [*Jerusalem*](city.html) *to worship. My accusers did not find me arguing with anyone at the* [*temple*](temple.html)*, or stirring up a crowd in the* [*synagogues*](synagog.html) *or anywhere else in the* [*city*](city.html)*. And they cannot prove to you the charges they are now making against me. However, I admit that I worship the God of our* [*fathers*](fathers.html) *as a follower of the Way, which they call a sect. I believe everything that agrees with the Law and that is written in the Prophets, And I have the same hope in God as these men, that there will be a* [*resurrection*](techiyat.html) *of both the righteous and the* [*wicked*](wicked.html)*. So I strive always to keep my conscience clear before God and man.*

Paul agrees with the law and the Prophets.

 ***II Luqas (Acts) 25:7-11*** *When Paul appeared, the* [*Jews*](gen-jew.html) *who had come down from* [*Jerusalem*](city.html) *stood around him, bringing many serious charges against him, which they could not prove. Then Paul made his defense: "I have done nothing wrong against the law of the* [*Jews*](gen-jew.html) *or against the* [*temple*](temple.html) *or against Caesar." Festus, wishing to do the* [*Jews*](gen-jew.html) *a favor, said to Paul, "Are you willing to go up to* [*Jerusalem*](city.html) *and stand trial before me there on these charges?" Paul answered: "I am now* [*standing*](mashal.html) *before Caesar's court, where I ought to be tried. I have not done any wrong to the* [*Jews*](gen-jew.html)*, as you yourself* [*know*](daat.html) *very well. If, however, I am guilty of doing anything deserving death, I do not refuse to die. But if the charges brought against me by these* [*Jews*](gen-jew.html) *are not true, no* [*one*](one.html) *has the right to* [*hand*](fourteen.html) *me over to them. I appeal to Caesar!"*

Paul kept the law and did not violate it.

 ***Romans 3:23-31*** *For all have sinned and fall short of the glory of God, And are* [*justified*](justification.html) *freely by his* [*grace*](grace.html) *through the* [*redemption*](redemption.html) *that came by* [*Mashiach*](mashiach.html)[*Yeshua*](yeshua.html)*. God presented him as a* [*sacrifice*](korbanot.html) *of* [*atonement*](atonemen.html)*, through faith in his* [*blood*](body.html)*. He did this to demonstrate his justice, because in his forbearance he had left the* [*sins*](sin.html) *committed beforehand unpunished-- He did it to demonstrate his justice at the present* [*time*](time.html)*, so as to be just and the* [*one*](one.html) *who justifies those who have faith in* [*Yeshua*](yeshua.html)*. Where, then, is* [*boasting*](chametz.html)*? It is excluded. On what principle? On that of observing the law? No, but on that of faith. For we maintain that a man is justified by faith apart from observing the law. Is God the God of* [*Jews*](gen-jew.html) *only? Is he not the God of* [*Gentiles*](gen-jew.html) *too? Yes, of* [*Gentiles*](gen-jew.html) *too, Since there is only* [*one*](one.html) *God, who will* [*justify*](justification.html) *the* [*circumcised*](circumcz.html) *by faith and the uncircumcised through that same faith. Do we, then, nullify the law by this faith? Not at all! Rather, we uphold the law.*

 The law of [Mashiach](mashiach.html) is the same as [HaShem's](hashem.html) law:

***I Corinthians 9:19-23*** *Though I am free and belong to no man, I make myself a slave to everyone, to win as many as possible. To the* [*Jews*](gen-jew.html) *I became like a* [*Jew*](gen-jew.html)*, to win the* [*Jews*](gen-jew.html)*. To those under the law I became like* [*one*](one.html) *under the law (though I myself am not under the law), so as to win those under the law. To those not having the law I became like* [*one*](one.html) *not having the law (though I am not free from God's law but am under* [*Mashiach*](mashiach.html)*'s law), so as to win those not having the law. To the weak I became weak, to win the weak. I have become all things to all men so that by all possible means I might* [*save*](salvation.html) *some. I do all this for the sake of the* [*gospel*](mishna1.html)*, that I may share in its blessings.*

***Matityahu (Matthew) 5:17-19*** *"Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. I tell you the truth, until* [*heaven*](heaven.html) *and earth disappear, not the smallest* [*letter*](letters.html)*, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished. Anyone who breaks* [*one*](one.html) *of the least of these* [*commandments*](cmds613.html) *and* [*teaches*](teacher.html) *others to do the same will be called least in the kingdom of* [*heaven*](heaven.html)*, but whoever practices and* [*teaches*](teacher.html) *these* [*commands*](cmds613.html) *will be called great in the kingdom of* [*heaven*](heaven.html)*.*

***Romans 13:8-10*** *Let no debt remain outstanding, except the continuing debt to love* [*one*](one.html) *another, for he who loves his fellowman has fulfilled the law. The* [*commandments*](cmds613.html)*, "Do not commit adultery," "Do not murder," "Do not steal," "Do not covet," and whatever other* [*commandment*](cmds613.html) *there may be, are summed up in this* [*one*](one.html) *rule: "Love your neighbor as yourself." Love does no harm to its neighbor. Therefore love is the fulfillment of the law.*

[***Galatians***](galatian.html) ***5:14*** *The entire law is summed up in a single* [*command*](cmds613.html)*: "Love your neighbor as yourself."*

***Luqas (***[***Luke***](luke.html)***) 10:25-28*** *On* [*one*](one.html) *occasion an expert in the law stood up to test* [*Yeshua*](yeshua.html)*. "*[*Teacher*](teacher.html)*," he asked, "what must I do to* [*inherit*](inherit.html)[*eternal life*](eternal.html)*?" "What is written in the Law?" he replied. "How do you read it?" He answered: "'Love the Lord your God with all your* [*heart*](body.html) *and with all your soul and with all your strength and with all your mind'; and, 'Love your neighbor as yourself.' " "You have answered correctly,"* [*Yeshua*](yeshua.html) *replied. "Do this and you will live."*

***I Corinthians 7:19***[*Circumcision*](circumcz.html) *is nothing and uncircumcision is nothing. Keeping God's* [*commands*](cmds613.html) *is what counts. Each* [*one*](one.html) *should remain in the situation which he was in when God called him. Were you a slave when you were called? Don't let it trouble you--although if you can gain your* [*freedom*](freedom.html)*, do so. For he who was a slave when he was called by the Lord is the Lord's freedman; similarly, he who was a free man when he was called is* [*Mashiach's*](mashiach.html) *slave.*

***I Yochanan (John) 5:2*** *This is how we* [*know*](daat.html) *that we love the children of God: by loving God and carrying out his* [*commands*](cmds613.html)*. This is love for God: to obey his* [*commands*](cmds613.html)*. And his* [*commands*](cmds613.html) *are not burdensome,*

[***Galatians***](galatian.html) ***6:1*** *Brothers, if someone is caught in a* [*sin*](sin.html)*, you who are* [*spiritual*](physical.html) *should restore him gently. But watch yourself, or you also may be tempted. Carry each other's burdens, and in this way you will fulfill the law of* [*Mashiach*](mashiach.html)*.*

[***Yaaqov***](jacob.html) ***(James) 2:8*** *If you really keep the royal law found in Scripture, "Love your neighbor as yourself," you are doing right.*

***Tehillim (***[***Psalms***](psalms1.html)***) 19:1-14*** *{For the director of music. A* [*psalm*](psalms1.html) *of David.} The* [*heavens*](heaven.html) *declare the glory of God; the skies proclaim the work of his* [*hands*](fourteen.html)*. Day after day they pour forth* [*speech*](mashal.html)*; night after night they display* [*knowledge*](knowledge.html)*. There is no speech or language where their voice is not heard. Their voice goes out into all the earth, their words to the ends of the* [*world*](worlds.html)*. In the* [*heavens*](heaven.html) *he has pitched a tent for the* [*sun*](hachama.html)*, Which is like a bridegroom* [*coming*](coming.html) *forth from his pavilion, like a champion rejoicing to run his course. It rises at* [*one*](one.html) *end of the* [*heavens*](heaven.html) *and makes its circuit to the other; nothing is hidden from its heat. The law of* [*HaShem*](hashem.html) *is perfect, reviving the soul. The statutes of* [*HaShem*](hashem.html) *are trustworthy, making wise the simple. The precepts of* [*HaShem*](hashem.html) *are right, giving joy to the* [*heart*](body.html)*. The* [*commands*](cmds613.html) *of* [*HaShem*](hashem.html) *are radiant, giving light to the* [*eyes*](body.html)*. The* [*fear*](fear.html) *of* [*HaShem*](hashem.html) *is pure, enduring forever. The ordinances of* [*HaShem*](hashem.html) *are sure and altogether righteous. They are more precious than gold, than much pure gold; they are sweeter than honey, than honey from the comb. By them is your servant warned; in keeping them there is great reward. Who can discern his errors?* [*Forgive*](forgive.html) *my hidden faults. Keep your servant also from willful* [*sins*](sin.html)*; may they not rule over me. Then will I be blameless, innocent of great transgression. May the words of my* [*mouth*](body.html) *and the meditation of my* [*heart*](body.html) *be pleasing in your sight,* [*HaShem*](hashem.html)*, my* [*Rock*](rock.html) *and my* [*Redeemer*](redemption.html)*.*

Question: Are we not under [grace](grace.html) rather than law?

***II Luqas (Acts) 15:13-22*** *When they finished,* [*Yaaqov*](jacob.html) *(James)* [*spoke*](mashal.html) *up: "Brothers, listen to me. Simon has described to us how God at* [*first*](one.html) *showed his concern by taking from the* [*Gentiles*](gen-jew.html) *a people for himself. The words of the prophets are in agreement with this, as it is written: "'After this I will return and rebuild David's fallen tent. Its ruins I will rebuild, and I will restore it, That the remnant of men may seek the Lord, and all the* [*Gentiles*](gen-jew.html) *who bear my* [*name*](name.html)*, says the Lord, who does these things' That have been* [*known*](daat.html) *for ages. "It is my judgment, therefore, that we should not make it difficult for the* [*Gentiles*](gen-jew.html) *who are turning to God. Instead we should write to them, telling them to abstain from* [*food*](food.html) *polluted by idols, from sexual immorality, from the meat of strangled animals and from* [*blood*](body.html)*. For Moses has been preached in every* [*city*](city.html) *from the earliest times and is read in the* [*synagogues*](synagog.html) *on every* [*Sabbath*](sabbath.html)*." Then the apostles and elders, with the whole* [*church*](church.html)*, decided to choose some of their own men and send them to Antioch with Paul and Barnabas. They chose Judas (called Barsabbas) and Silas,* [*two*](two.html) *men who were leaders among the brothers.*

[Gentiles](gen-jew.html) were required to keep only a minimal part of the law, until they had [time](time.html) to learn the books of Moses on the [Sabbath](sabbath.html). Notice, for example, that they were not required to love God or to love their neighbor! Surely they would learn this as "Moses" was preached in the [synagogue](synagog.html).

The Apostles, elders, and the whole [church](church.html) kept the [Sabbath](sabbath.html).

 ***II Luqas (Acts) 21:18-29*** *The next day Paul and the rest of us went to see* [*Yaaqov*](jacob.html) *(James), and all the elders were present. Paul greeted them and reported in detail what God had done among the* [*Gentiles*](gen-jew.html) *through his ministry. When they heard this, they praised God. Then they said to Paul: "You see, brother, how many thousands of* [*Jews*](gen-jew.html) *have believed, and all of them are zealous for the law. They have been informed that you* [*teach*](teacher.html) *all the* [*Jews*](gen-jew.html) *who live among the* [*Gentiles*](gen-jew.html) *to turn away from Moses, telling them not to* [*circumcise*](circumcz.html) *their children or live according to our customs. What shall we do? They will certainly hear that you have come, So do what we tell you. There are* [*four*](four.html) *men with us who have made a vow. Take these men, join in their purification rites and pay their expenses, so that they can have their* [*heads shaved*](hair.html)*. Then everybody will* [*know*](daat.html) *there is no truth in these reports about you, but that you yourself are living in obedience to the law. As for the* [*Gentile*](gen-jew.html) *believers, we have written to them our decision that* [*they should abstain from food sacrificed to idols, from blood, from the meat of strangled animals and from sexual immorality*](food.html)*." The next day Paul took the men and* [*purified*](purity.html) *himself along with them. Then he went to the* [*temple*](temple.html) *to give notice of the date when the days of purification would end and the* [*offering*](korbanot) *would be made for each of them. When the* [*seven*](seven.html) *days were nearly over, some* [*Jews*](gen-jew.html) *from the province of Asia saw Paul at the* [*temple*](temple.html)*. They stirred up the whole crowd and seized him, Shouting, "Men of Israel, help us! This is the man who* [*teaches*](teacher.html) *all men everywhere against our people and our law and this place. And besides, he has brought Greeks into the* [*temple*](temple.html) *area and defiled this holy place." (They had previously seen Trophimus the Ephesian in the* [*city*](city.html) *with Paul and assumed that Paul had brought him into the* [*temple*](temple.html) *area.)*

You see, brother, how many thousands of [Jews](gen-jew.html) have believed, and all of them are zealous for the law.

but that you yourself (Paul) are living in obedience to the law.

An [offering](korbanot) would be made for each of them:

***Bamidbar (***[***Numbers***](nchart.html)***) 6:1-27***[*HaShem*](hashem.html) *said to Moses, "*[*Speak*](mashal.html) *to the Israelites and say to them: 'If a man or woman* [*wants*](needs.html) *to make a special vow, a vow of separation to* [*HaShem*](hashem.html) *as a* [*Nazirite*](hair.html)*, He must abstain from wine and other fermented drink and must not drink vinegar made from wine or from other fermented drink. He must not drink grape juice or* [*eat*](eating.html) *grapes or raisins. As long as he is a Nazirite, he must not* [*eat*](eating.html) *anything that comes from the grapevine, not even the* [*seeds*](flower.html) *or skins. "'During the entire period of his vow of separation no razor may be used on his* [*head*](body.html)*. He must be holy until the period of his separation to* [*HaShem*](hashem.html) *is over; he must let the* [*hair*](hair.html) *of his* [*head*](body.html) *grow long. Throughout the period of his separation to* [*HaShem*](hashem.html) *he must not go near a dead* [*body*](body.html)*. Even if his own father or mother or brother or sister dies, he must not make himself ceremonially unclean on account of them, because the symbol of his separation to God is on his* [*head*](body.html)*. Throughout the period of his separation he is consecrated to* [*HaShem*](hashem.html)*. "'If someone dies suddenly in his presence, thus defiling the* [*hair*](hair.html) *he has dedicated, he must shave his* [*head*](body.html) *on the day of his cleansing--the* [*seventh*](seven.html) *day. Then on the* [*eighth*](eight.html) *day he must bring* [*two*](two.html) *doves or* [*two*](two.html) *young pigeons to the* [*priest*](priests.html) *at the entrance to the Tent of Meeting. The* [*priest*](priests.html) *is to offer* [*one*](one.html) *as a* [*sin*](sin.html)[*offering*](korbanot) *and the other as a* [*burnt offering*](korbanot) *to make* [*atonement*](atonemen.html) *for him because he sinned by being in the presence of the dead* [*body*](body.html)*. That same day he is to consecrate his* [*head*](body.html)*. He must dedicate himself to* [*HaShem*](hashem.html) *for the period of his separation and must bring a year-old* [*male*](male%2Bfemale.html) *lamb as a guilt* [*offering*](korbanot)*. The previous days do not count, because he became defiled during his separation. "'Now this is the law for the Nazirite when the period of his separation is over. He is to be brought to the entrance to the Tent of Meeting. There he is to present his offerings to* [*HaShem*](hashem.html)*: a year-old* [*male*](male%2Bfemale.html) *lamb without defect for a* [*burnt offering*](korbanot)*, a year-old ewe lamb without defect for a* [*sin*](sin.html)[*offering*](korbanot)*, a ram without defect for a fellowship* [*offering*](korbanot)*, Together with their grain offerings and drink offerings, and a basket of bread made without* [*yeast*](chametz.html)*--cakes made of fine flour mixed with oil, and wafers spread with oil. "'The* [*priest*](priests.html) *is to present them before* [*HaShem*](hashem.html) *and make the* [*sin*](sin.html)[*offering*](korbanot) *and the* [*burnt offering*](korbanot)*. He is to present the basket of* [*unleavened*](chametz.html) *bread and is to* [*sacrifice*](korbanot.html) *the ram as a fellowship* [*offering*](korbanot) *to* [*HaShem*](hashem.html)*, together with its grain* [*offering*](korbanot) *and drink* [*offering*](korbanot)*. "'Then at the entrance to the* [*Tent of Meeting*](temple.html)*, the* [*Nazirite*](hair.html) *must shave off the* [*hair*](hair.html) *that he dedicated. He is to take the* [*hair*](hair.html) *and put it in the* [*fire*](fire.html) *that is under the* [*sacrifice*](korbanot.html) *of the fellowship* [*offering*](korbanot)*. "'After the Nazirite has shaved off the* [*hair*](hair.html) *of his dedication, the* [*priest*](priests.html) *is to place in his* [*hands*](fourteen.html) *a boiled shoulder of the ram, and a cake and a wafer from the basket, both made without* [*yeast*](chametz.html)*. The* [*priest*](priests.html) *shall then wave them before* [*HaShem*](hashem.html) *as a wave* [*offering*](korbanot)*; they are holy and belong to the* [*priest*](priests.html)*, together with the breast that was waved and the thigh that was presented. After that, the Nazirite may drink wine. "'This is the law of the Nazirite who vows his* [*offering*](korbanot) *to* [*HaShem*](hashem.html) *in accordance with his separation, in addition to whatever else he can afford. He must fulfill the vow he has made, according to the law of the Nazirite.'"* [*HaShem*](hashem.html) *said to Moses, "Tell Aaron and his sons, 'This is how you are to bless the Israelites. Say to them: "'"*[*HaShem*](hashem.html) *bless you and keep you;* [*HaShem*](hashem.html) *make his* [*face*](body.html) *shine upon you and be gracious to you;* [*HaShem*](hashem.html) *turn his* [*face*](body.html) *toward you and give you peace."' "So they will put my* [*name*](name.html) *on the Israelites, and I will bless them."*

Paul was participating in a Nazirite vow and was providing the [offering](korbanot)!

 ***II Luqas (Acts) 18:18*** *Paul stayed on in Corinth for some* [*time*](time.html)*. Then he left the brothers and sailed for Syria, accompanied by Priscilla and Aquila. Before he sailed, he had his* [*hair*](hair.html) *cut off at Cenchrea because of a vow he had taken.*

Paul also apparently took a Nazirite vow! (with the associated sacrifices)

***II Luqas (Acts) 20:1-7*** *When the uproar had ended, Paul sent for the disciples and, after encouraging them, said good-by and set out for Macedonia. He traveled through that area,* [*speaking*](mashal.html) *many words of encouragement to the people, and finally arrived in Greece, Where he stayed* [*three*](three.html) *months. Because the* [*Jews*](gen-jew.html) *made a plot against him just as he was about to sail for Syria, he decided to go back through Macedonia. He was accompanied by Sopater son of Pyrrhus from Berea, Aristarchus and Secundus from Thessalonica, Gaius from Derbe, Timothy also, and Tychicus and Trophimus from the province of Asia. These men went on ahead and waited for us at Troas. But we sailed from Philippi after the Feast of* [*Unleavened*](chametz.html) *Bread, and* [*five*](five.html) *days later joined the others at Troas, where we stayed* [*seven*](seven.html) *days. On the* [*first*](one.html) *day of the week we came together to break bread. Paul* [*spoke*](mashal.html) *to the people and, because he intended to leave the next day, kept on talking until midnight.*

Paul apparently observed the "[Feast of Unleavened Bread](chametz.html)".

Paul also kept the [Sabbath](sabbath.html) as he was conducting a havdalah service to conclude the [Sabbath](sabbath.html).

 ***II Luqas (Acts) 28:13-28*** *From there we set sail and arrived at Rhegium. The next day the south wind came up, and on the following day we reached Puteoli. There we found some brothers who invited us to spend a week with them. And so we came to Rome. The brothers there had heard that we were* [*coming*](coming.html)*, and they traveled as far as the Forum of Appius and the* [*Three*](three.html) *Taverns to meet us. At the sight of these men Paul thanked God and was encouraged. When we got to Rome, Paul was allowed to live by himself, with a soldier to guard him.* [*Three*](three.html) *days later he called together the leaders of the* [*Jews*](gen-jew.html)*. When they had assembled, Paul said to them: "My brothers, although I have done nothing against our people or against the customs of our ancestors, I was arrested in* [*Jerusalem*](city.html) *and handed over to the* [*Romans*](edom.html)*. They examined me and wanted to release me, because I was not guilty of any crime deserving death. But when the* [*Jews*](gen-jew.html) *objected, I was compelled to appeal to Caesar--not that I had any charge to bring against my own people. For this reason I have asked to see you and talk with you. It is because of the hope of Israel that I am bound with this chain." They replied, "We have not received any* [*letters*](letters.html) *from Judea concerning you, and none of the brothers who have come from there has reported or said anything bad about you. But we want to hear what your views are, for we* [*know*](daat.html) *that people everywhere are talking against this sect." They arranged to meet Paul on a certain day, and came in even larger* [*numbers*](nchart.html) *to the place where he was staying. From morning till evening he explained and declared to them the kingdom of God and tried to convince them about* [*Yeshua*](yeshua.html) *from the Law of Moses and from the Prophets. Some were convinced by what he said, but others would not believe. They disagreed among themselves and began to leave after Paul had made this final statement: "The Holy Spirit* [*spoke*](mashal.html) *the truth to your forefathers when he said through Yeshayah (Isaiah) the prophet: "'Go to this people and say, "You will be ever hearing but never understanding; you will be ever seeing but never perceiving." For this people's* [*heart*](body.html) *has become callused; they hardly hear with their* [*ears*](body.html)*, and they have closed their* [*eyes*](body.html)*. Otherwise they might see with their* [*eyes*](body.html)*, hear with their* [*ears*](body.html)*, understand with their hearts and turn, and I would heal them.' "Therefore I want you to* [*know*](daat.html) *that God's* [*salvation*](salvation.html) *has been sent to the* [*Gentiles*](gen-jew.html)*, and they will listen!"*

Paul said to them: "My brothers, although I have done nothing against our people or against the customs of our ancestors…”

We have not received any [letters](letters.html) from Judea concerning you, and none of the brothers who have come from there has reported or said anything bad about you.

 ***Romans 7:1-25*** *Do you not* [*know*](daat.html)*, brothers--for I am* [*speaking*](mashal.html) *to men who* [*know*](daat.html) *the law--that the law has* [*authority*](authority.html) *over a man only as long as he lives? For example, by law a* [*married woman*](marriageact.html) *is bound to her husband as long as he is alive, but if her husband dies, she is released from the law of* [*marriage*](mashal.html)*. So then, if she marries another man while her husband is still alive, she is called an adulteress. But if her husband dies, she is released from that law and is not an adulteress, even though she marries another man. So, my brothers, you also died to the law through the* [*body*](body.html) *of* [*Mashiach*](mashiach.html)*, that you might belong to another, to him who was raised from the dead, in order that we might bear fruit to God. For when we were controlled by the sinful nature, the sinful passions aroused by the law were at work in our* [*bodies*](body.html)*, so that we bore fruit for death. But now, by dying to what once bound us, we have been released from the law so that we serve in the* [*new*](new.html) *way of the Spirit, and not in the old way of the written code. What shall we say, then? Is the law* [*sin*](sin.html)*? Certainly not! Indeed I would not have* [*known*](daat.html) *what* [*sin*](sin.html) *was except through the law. For I would not have* [*known*](daat.html) *what coveting really was if the law had not said, "Do not covet." But* [*sin*](sin.html)*, seizing the opportunity afforded by the* [*commandment*](cmds613.html)*, produced in me every kind of covetous* [*desire*](needs.html)*. For apart from law,* [*sin*](sin.html) *is dead. Once I was alive apart from law; but when the* [*commandment*](cmds613.html) *came,* [*sin*](sin.html) *sprang to life and I died. I found that the very* [*commandment*](cmds613.html) *that was intended to bring life actually brought death. For* [*sin*](sin.html)*, seizing the opportunity afforded by the* [*commandment*](cmds613.html)*, deceived me, and through the* [*commandment*](cmds613.html) *put me to death. So then, the law is holy, and the* [*commandment*](cmds613.html) *is holy, righteous and good. Did that which is good, then, become death to me? By no means! But in order that* [*sin*](sin.html) *might be recognized as* [*sin*](sin.html)*, it produced death in me through what was good, so that through the* [*commandment*](cmds613.html)[*sin*](sin.html) *might become utterly sinful. We* [*know*](daat.html) *that the law is* [*spiritual*](physical.html)*; but I am unspiritual, sold as a slave to* [*sin*](sin.html)*. I do not understand what I do. For what I want to do I do not do, but what I hate I do. And if I do what I do not want to do, I agree that the law is good. As it is, it is no longer I myself who do it, but it is* [*sin*](sin.html) *living in me. I* [*know*](daat.html) *that nothing good lives in me, that is, in my sinful nature. For I have the* [*desire*](needs.html) *to do what is good, but I cannot carry it out. For what I do is not the good I want to do; no, the evil I do not want to do--this I keep on doing. Now if I do what I do not want to do, it is no longer I who do it, but it is* [*sin*](sin.html) *living in me that does it. So I find this law at work: When I want to do good, evil is right there with me. For in my inner being I delight in God's law; But I see another law at work in the members of my* [*body*](body.html)*, waging war against the law of my mind and making me a prisoner of the law of* [*sin*](sin.html) *at work within my members. What a wretched man I am! Who will rescue me from this* [*body*](body.html) *of death? Thanks be to God--through* [*Yeshua*](yeshua.html)[*Mashiach*](mashiach.html) *our Lord! So then, I myself in my mind am a slave to God's law, but in the sinful nature a slave to the law of* [*sin*](sin.html)*.*

The law has [authority](authority.html) over a man only as long as he lives.

We have been released from the law so we serve in the [new](new.html) way of the Spirit, and not in the old way of the written code.

The law is not [sin](sin.html).

The law is holy and the [commandment](cmds613.html) is holy, righteous and good.

If I do what I do not want to do, I agree that the law is good.

In my inner being I delight in God's law.

 [***Bereans***](bereans.html) ***(***[***Hebrews***](bereans.html)***) 8:7 - 9:4*** *For if there had been nothing wrong with that* [*first*](one.html)[*covenant*](covenant.html)*, no place would have been sought for another. But God found fault with the people and said: "The* [*time*](time.html) *is* [*coming*](coming.html)*, declares the Lord, when I will make a* [*new*](new.html)[*covenant*](covenant.html) *with the house of Israel and with the house of Judah. It will not be like the* [*covenant*](covenant.html) *I made with their forefathers when I took them by the* [*hand*](fourteen.html) *to* [*lead them out of Egypt*](thebirth.html)*, because they did not remain faithful to my* [*covenant*](covenant.html)*, and I turned away from them, declares the Lord. This is the* [*covenant*](covenant.html) *I will make with the* [*house of Israel*](israelja.html) *after that* [*time*](time.html)*, declares the Lord. I will put my laws in their minds and write them on their hearts. I will be their God, and they will be my people. No longer will a man* [*teach*](teacher.html) *his neighbor, or a man his brother, saying, '*[*Know*](daat.html) *the Lord,' because they will all* [*know*](daat.html) *me, from the least of them to the greatest. For I will* [*forgive*](forgive.html) *their* [*wickedness*](wicked.html) *and will remember their* [*sins*](sin.html) *no more." By calling this* [*covenant*](covenant.html) *"*[*new*](new.html)*," he has made the* [*first*](one.html)[*one*](one.html) *obsolete; and what is obsolete and aging will soon disappear. Now the* [*first*](one.html)[*covenant*](covenant.html) *had regulations for worship and also an earthly* [*sanctuary*](mikdash.html)*. A* [*tabernacle*](mikdash.html) *was set up. In its* [*first*](one.html) *room were the lampstand, the table and the consecrated bread; this was called the Holy Place. Behind the second curtain was a room called the Most Holy Place, Which had the golden altar of* [*incense*](ketoret.html) *and the gold-covered* [*ark*](ark.html) *of the* [*covenant*](covenant.html)*. This* [*ark*](ark.html) *contained the gold jar of manna, Aaron's* [*staff*](staff.html) *that had budded, and the stone tablets of the* [*covenant*](covenant.html)*.*

***Yochanan (John) 1:14-18*** *The Word became flesh and made his* [*dwelling*](dwelling.html) *among us. We have seen his glory, the glory of the* [*One*](one.html) *and Only, who came from the Father, full of* [*grace*](grace.html) *and truth. Yochanan (John) testifies concerning him. He cries out, saying, "This was he of whom I said, 'He who comes after me has surpassed me because he was before me.'" From the fullness of his* [*grace*](grace.html) *we have all received* [*one*](one.html) *blessing after another. For the law was given through Moses;* [*grace*](grace.html) *and truth came through* [*Yeshua*](yeshua.html)[*Mashiach*](mashiach.html)*. No* [*one*](one.html) *has ever seen God, but God the* [*One*](one.html) *and Only, who is at the Father's side, has made him* [*known*](daat.html)*.*

Both law and [grace](grace.html) came from God.

 ***Romans 4:1-16*** *What then shall we say that* [*Abraham*](avraham.html)*, our* [*forefather*](fathers.html)*, discovered in this matter? If, in fact,* [*Abraham*](avraham.html) *was* [*justified*](justification.html) *by works, he had something to boast about--but not before God. What does the Scripture say? "*[*Abraham*](avraham.html) *believed God, and it was credited to him as righteousness." Now when a man works, his wages are not credited to him as a gift, but as an obligation. However, to the man who does not work but trusts God who justifies the* [*wicked*](wicked.html)*, his faith is credited as righteousness. David says the same thing when he speaks of the blessedness of the man to whom God credits righteousness apart from works: "Blessed are they whose transgressions are forgiven, whose* [*sins*](sin.html) *are covered. Blessed is the man whose* [*sin*](sin.html) *the Lord will never count against him. "Romans 4:9 Is this blessedness only for the* [*circumcised*](circumcz.html)*, or also for the uncircumcised? We have been saying that* [*Abraham*](avraham.html)*'s faith was credited to him as righteousness. Under what circumstances was it credited? Was it after he was* [*circumcised*](circumcz.html)*, or before? It was not after, but before! And he received the* [*sign*](signs.html) *of* [*circumcision*](circumcz.html)*, a seal of the righteousness that he had by faith while he was still uncircumcised. So then, he is the father of all who believe but have not been* [*circumcised*](circumcz.html)*, in order that righteousness might be credited to them. And he is also the father of the* [*circumcised*](circumcz.html) *who not only are* [*circumcised*](circumcz.html) *but who also* [*walk*](walking.html) *in the footsteps of the faith that our father* [*Abraham*](avraham.html) *had before he was* [*circumcised*](circumcz.html)*. It was not through law that* [*Abraham*](avraham.html) *and his offspring received the promise that he would be heir of the* [*world*](worlds.html)*, but through the righteousness that comes by faith. For if those who live by law are heirs, faith has no value and the promise is worthless, Because law brings wrath. And where there is no law there is no transgression. Therefore, the promise comes by faith, so that it may be by* [*grace*](grace.html) *and may be guaranteed to all* [*Abraham*](avraham.html)*'s offspring--not only to those who are of the law but also to those who are of the faith of* [*Abraham*](avraham.html)*. He is the father of us all.*

[Abraham](avraham.html) was credited with righteousness because he believed God.

Righteousness was credited to [Abraham](avraham.html) before his [circumcision](circumcz.html).([circumcision](circumcz.html) seems to be a post [salvation](salvation.html) work.)

***Romans 5:12-21*** *Therefore, just as* [*sin*](sin.html) *entered the* [*world*](worlds.html) *through* [*one*](one.html) *man, and death through* [*sin*](sin.html)*, and in this way death came to all men, because all sinned-- For before the law was given,* [*sin*](sin.html) *was in the* [*world*](worlds.html)*. But* [*sin*](sin.html) *is not taken into account when there is no law. Nevertheless, death reigned from the* [*time*](time.html) *of* [*Adam*](adam.html) *to the* [*time*](time.html) *of Moses, even over those who did not* [*sin*](sin.html) *by breaking a* [*command*](cmds613.html)*, as did* [*Adam*](adam.html)*, who was a pattern of the* [*one*](one.html) *to come. But the gift is not like the trespass. For if the many died by the trespass of the* [*one*](one.html) *man, how much more did God's* [*grace*](grace.html) *and the gift that came by the* [*grace*](grace.html) *of the* [*one*](one.html) *man,* [*Yeshua*](yeshua.html)[*Mashiach*](mashiach.html)*, overflow to the many! Again, the gift of God is not like the result of the* [*one*](one.html) *man's* [*sin*](sin.html)*: The judgment followed* [*one*](one.html)[*sin*](sin.html) *and brought condemnation, but the gift followed many trespasses and brought* [*justification*](justification.html)*. For if, by the trespass of the* [*one*](one.html) *man, death reigned through that* [*one*](one.html) *man, how much more will those who receive God's abundant provision of* [*grace*](grace.html) *and of the gift of righteousness reign in life through the* [*one*](one.html) *man,* [*Yeshua*](yeshua.html)[*Mashiach*](mashiach.html)*. Consequently, just as the result of* [*one*](one.html) *trespass was condemnation for all men, so also the result of* [*one*](one.html) *act of righteousness was* [*justification*](justification.html) *that brings life for all men. For just as through the disobedience of the* [*one*](one.html) *man the many were made sinners, so also through the obedience of the* [*one*](one.html) *man the many will be made righteous. The law was added so that the trespass might increase. But where* [*sin*](sin.html) *increased,* [*grace*](grace.html) *increased all the more, So that, just as* [*sin*](sin.html) *reigned in death, so also* [*grace*](grace.html) *might reign through righteousness to bring* [*eternal life*](eternal.html) *through* [*Yeshua*](yeshua.html)[*Mashiach*](mashiach.html) *our Lord.*

The law was added so the trespass might increase. But where [sin](sin.html) increased, [grace](grace.html) increased all the more.

 ***Romans 6:13*** *Do not offer the parts of your* [*body*](body.html) *to* [*sin*](sin.html)*, as instruments of* [*wickedness*](wicked.html)*, but rather offer yourselves to God, as those who have been brought from death to life; and offer the parts of your* [*body*](body.html) *to him as instruments of righteousness. For* [*sin*](sin.html) *shall not be your master, because you are not under law, but under* [*grace*](grace.html)*. What then? Shall we* [*sin*](sin.html) *because we are not under law but under* [*grace*](grace.html)*? By no means! Don't you* [*know*](daat.html) *that when you offer yourselves to someone to obey him as slaves, you are slaves to the* [*one*](one.html) *whom you obey--whether you are slaves to* [*sin*](sin.html)*, which leads to death, or to obedience, which leads to righteousness? But thanks be to God that, though you used to be slaves to* [*sin*](sin.html)*, you wholeheartedly obeyed the form of* [*teaching*](teacher.html) *to which you were entrusted. You have been set free from* [*sin*](sin.html) *and have become slaves to righteousness.*

For [sin](sin.html) shall not be your master,because you are not under law, but under [grace](grace.html).

[***Galatians***](galatian.html) ***2:17 - 3:13*** *"If, while we seek to be justified in* [*Mashiach*](mashiach.html)*, it becomes evident that we ourselves are sinners, does that mean that* [*Mashiach*](mashiach.html) *promotes* [*sin*](sin.html)*? Absolutely not! If I rebuild what I destroyed, I prove that I am a lawbreaker. For through the law I died to the law so that I might live for God. I have been crucified with* [*Mashiach*](mashiach.html) *and I no longer live, but* [*Mashiach*](mashiach.html) *lives in me. The life I live in the* [*body*](body.html)*, I live by faith in the Son of God, who loved me and gave himself for me. I do not set aside the* [*grace*](grace.html) *of God, for if righteousness could be gained through the law,* [*Mashiach*](mashiach.html) *died for nothing!" You foolish* [*Galatians*](galatian.html)*! Who has bewitched you? Before your very* [*eyes*](body.html)[*Yeshua*](yeshua.html)[*Mashiach*](mashiach.html) *was clearly portrayed as crucified. I would like to learn just* [*one*](one.html) *thing from you: Did you receive the Spirit by observing the law, or by believing what you heard? Are you so foolish? After beginning with the Spirit, are you now trying to attain your goal by human effort? Have you suffered so much for nothing--if it really was for nothing? Does God give you his Spirit and work miracles among you because you observe the law, or because you believe what you heard? Consider* [*Abraham*](avraham.html)*: "He believed God, and it was credited to him as righteousness." Understand, then, that those who believe are children of* [*Abraham*](avraham.html)*. The Scripture foresaw that God would* [*justify*](justification.html) *the* [*Gentiles*](gen-jew.html) *by faith, and announced the* [*gospel*](mishna1.html) *in advance to* [*Abraham*](avraham.html)*: "All* [*nations*](nations.html) *will be blessed through you." So those who have faith are blessed along with* [*Abraham*](avraham.html)*, the man of faith. All who rely on observing the law are under a curse, for it is written: "Cursed is everyone who does not continue to do everything written in the Book of the Law." Clearly no* [*one*](one.html) *is justified before God by the law, because, "The righteous will live by faith." The law is not based on faith; on the contrary, "The man who does these things will live by them."* [*Mashiach*](mashiach.html)[*redeemed*](redemption.html) *us from the curse of the law by becoming a curse for us, for it is written: "Cursed is everyone who is hung on a tree."*

For through the law I died to the law so that I might live for God. (The law brought the [knowledge](knowledge.html) of [sin](sin.html).)

I do not set aside the [grace](grace.html) of God, for if righteousness could be gained through the law, [Mashiach](mashiach.html) died for nothing! (righteousness cannot be gained through the law.)

We receive the Spirit by believing what we heard in the [gospel](mishna1.html).

 ***I Corinthians 5:1-9*** *It is actually reported that there is* [*sexual immorality*](marriageact.html) *among you, and of a kind that does not occur even among pagans: A man has his father's wife. And you are proud! Shouldn't you rather have been filled with grief and have put out of your fellowship the man who did this? Even though I am not* [*physically*](physical.html) *present, I am with you in spirit. And I have already passed judgment on the* [*one*](one.html) *who did this, just as if I were present. When you are assembled in the* [*name*](name.html) *of our Lord* [*Yeshua*](yeshua.html) *and I am with you in spirit, and the power of our Lord* [*Yeshua*](yeshua.html) *is present,* [*Hand*](fourteen.html) *this man over to Satan, so that the sinful nature may be destroyed and his spirit saved on the* [*day of the Lord*](day.html)*. Your* [*boasting*](chametz.html) *is not good. Don't you* [*know*](daat.html) *that a little* [*yeast*](chametz.html) *works through the whole batch of dough? Get rid of the old* [*yeast*](chametz.html) *that you may be a* [*new*](new.html) *batch without* [*yeast*](chametz.html)*--as you really are. For* [*Mashiach*](mashiach.html)*, our* [*Passover*](passover.html) *lamb, has been sacrificed. Therefore let us keep the* [*Festival*](festival.html)*, not with the old* [*yeast*](chametz.html)*, the* [*yeast*](chametz.html) *of malice and* [*wickedness*](wicked.html)*, but with bread without* [*yeast*](chametz.html)*, the bread of sincerity and truth. I have written you in my* [*letter*](letters.html) *not to associate with sexually immoral people--*

Paul encouraged the Corinthian [church](church.html) to celebrate the [festival](festival.html) of [Passover](passover.html).

**IX. The** [**ten**](ten.html)[**commandments**](cmds613.html) **summed up**

***Matityahu (Matthew) 22:35-40***[*One*](one.html) *of them, an expert in the law, tested him with this question: "*[*Teacher*](teacher.html)*, which is the greatest* [*commandment*](cmds613.html) *in the Law?"* [*Yeshua*](yeshua.html) *replied:" 'Love the Lord your God with all your* [*heart*](body.html) *and with all your soul and with all your mind.' This is the* [*first*](one.html) *and greatest* [*commandment*](cmds613.html)*. And the second is like it: 'Love your neighbor as yourself.' All the Law and the Prophets hang on these* [*two*](two.html)[*commandments*](cmds613.html)*."*

How do we 'love our God'? (we keep His [commandments](cmds613.html)!)

***Devarim (Deuteronomy) 6:4-7*** *Hear, O Israel:* [*HaShem*](hashem.html) *our God,* [*HaShem*](hashem.html) *is* [*one*](one.html)*. Love* [*HaShem*](hashem.html) *your God with all your* [*heart*](body.html) *and with all your soul and with all your strength. These* [*commandments*](cmds613.html) *that I give you today are to be upon your hearts. Impress them on your children. Talk about them when you sit at home and when you* [*walk*](walking.html) *along the road, when you lie down and when you get up.*

***I Yochanan (John) 5:1-4*** *Everyone who believes that* [*Yeshua*](yeshua.html) *is the* [*Mashiach*](mashiach.html) *is born of God, and everyone who loves the father loves his child as well. This is how we* [*know*](daat.html) *that we love the children of God: by loving God and carrying out his* [*commands*](cmds613.html)*. This is love for God: to obey his* [*commands*](cmds613.html)*. And his* [*commands*](cmds613.html) *are not burdensome, For everyone born of God overcomes the* [*world*](worlds.html)*. This is the victory that has overcome the* [*world*](worlds.html)*, even our faith.*

***Yochanan (John) 14:15*** *"If you love me, you will obey what I* [*command*](cmds613.html)*.*

***Yochanan (John) 14:21*** *Whoever has my* [*commands*](cmds613.html) *and obeys them, he is the* [*one*](one.html) *who loves me. He who loves me will be loved by my Father, and I too will love him and show myself to him."*

***Yochanan (John) 14:23***[*Yeshua*](yeshua.html) *replied, "If anyone loves me, he will obey my* [*teaching*](teacher.html)*. My Father will love him, and we will come to him and make our home with him.*

The law was NOT too difficult for us to keep:

***Devarim (Deuteronomy) 30:10*** *If you obey* [*HaShem*](hashem.html) *your God and keep his* [*commands*](cmds613.html) *and decrees that are written in this Book of the Law and turn to* [*HaShem*](hashem.html) *your God with all your* [*heart*](body.html) *and with all your soul. Now what I am commanding you today is not too difficult for you or beyond your reach. It is not up in* [*heaven*](heaven.html)*, so that you have to ask, "Who will ascend into* [*heaven*](heaven.html) *to get it and proclaim it to us so we may obey it?" Nor is it beyond the sea, so that you have to ask, "Who will cross the sea to get it and proclaim it to us so we may obey it?" No, the word is very near you; it is in your* [*mouth*](body.html) *and in your* [*heart*](body.html) *so you may obey it. See, I set before you today life and prosperity, death and destruction. For I* [*command*](cmds613.html) *you today to love* [*HaShem*](hashem.html) *your God, to* [*walk*](walking.html) *in his ways, and to keep his* [*commands*](cmds613.html)*, decrees and laws; then you will live and increase, and* [*HaShem*](hashem.html) *your God will bless you in the land you are entering to possess. But if your* [*heart*](body.html) *turns away and you are not obedient, and if you are drawn away to bow down to other gods and worship them, I declare to you this day that you will certainly be destroyed. You will not live long in the land you are crossing the* [*Jordan*](stages.html) *to enter and possess. This day I call* [*heaven*](heaven.html) *and earth as witnesses against you that I have set before you life and death, blessings and curses. Now choose life, so that you and your children may live And that you may love* [*HaShem*](hashem.html) *your God, listen to his voice, and hold fast to him. For* [*HaShem*](hashem.html) *is your life, and he will give you many years in the land he swore to give to your* [*fathers*](fathers.html)*,* [*Abraham*](avraham.html)*,* [*Isaac*](isaac.html)*, and* [*Jacob*](israelja.html)*. Then*

**X.** [**Gentiles**](gen-jew.html) **and the Law**

Where in Scripture is there any [command](cmds613.html) to any [Gentile](gen-jew.html) [nation](nations.html) to keep the law of Moses?

***II Luqas (Acts) 15:19*** *"It is my judgment, therefore, that we should not make it difficult for the* [*Gentiles*](gen-jew.html) *who are turning to God. Instead we should write to them, telling them* [*to abstain from food polluted by idols, from sexual immorality, from the meat of strangled animals and from blood*](food.html)*. For Moses has been preached in every* [*city*](city.html) *from the earliest times and is read in the* [*synagogues*](synagog.html) *on every* [*Sabbath*](sabbath.html)*." Then the apostles and elders, with the whole* [*church*](church.html)*, decided to choose some of their own men and send them to Antioch with Paul and Barnabas. They chose Judas (called Barsabbas) and Silas,* [*two*](two.html) *men who were leaders among the brothers.*

**\* \* \***

**Berachoth 5a** R. Levi b. Hama says further in the [name](name.html) of R. Simeon b. Lakish: What is the meaning of the verse: And I will give thee the tables of stone, and the law and the [commandment](cmds613.html), which I have written that thou mayest [teach](teacher.html) them?[[4]](#footnote-4) ‘Tables of stone’: these are the [ten](ten.html) [commandments](cmds613.html); ‘the law’: this is the Pentateuch; ‘the [commandment](cmds613.html)’: this is the [Mishna](orallaw.html); ‘which I have written’: these are the Prophets and the Hagiographa; ‘that thou mayest [teach](teacher.html) them’: this is the [Gemara](orallaw.html).[[5]](#footnote-5) It [teaches](teacher.html) [us] that all these things were given to Moses on [Sinai](stages.html).

**\* \* \***

The [number](nchart.html) of people [called to the Torah](shmita.html) varies in accordance with the sanctity of the day. Thus, on Monday and Thursday, [fast days](tishabav.html), [Purim](Purim.html) and [Chanukah](chanukah.html), [three](three.html) people are called on; on [Rosh Chodesh](chodesh.html) and Chol HaMoed, [four](four.html) are called; on [Festivals](festivals.html) and [Yom Teruah](teruah.html), [five](five.html); on [Yom HaKippurim](kippur.html), [six](six.html); and on the [Sabbath](sabbath.html), [seven](seven.html).

Torah is our [teacher](teacher.html) that leads us to faith in [Mashiach](mashiach.html) [Yeshua](yeshua.html). Torah then becomes our [walk](walking.html) in faith. We don't obey Torah because we "have to", but because we "get to"! Torah is not bondage, because an absence of Torah is bondage. Torah is like a fabulous feast. We obey Torah because it is the perfect way of faith in [Yeshua](yeshua.html).

Keeping the Torah enables us to see [Yeshua](yeshua.html), and to [know](daat.html) Him, in ways that are impossible without the Torah. Those who don't [eat](eating.html) [kosher](food.html) only are depriving themselves of a relationship with the Creator which is impossible without keeping kosher. Oh, and did I mention that keeping kosher enables you to [eat](eating.html) the best tasting [food](food.html) ever created?

No, I pity those who fail to follow the ways of Torah. They are content to [eat](eating.html) moldy bread crumbs under the table. They are content to conduct a long range [letter](letters.html) relationship with their Creator. They don't ever get to enjoy the warm closeness that comes from abiding with [Mashiach](mashiach.html). They are content to be ignorant of the best that [Mashiach](mashiach.html) has for us. This is sad....

Those who have experienced the rewards of keeping the Torah, and the righteousness that come through that faith, are radiant! They [KNOW](daat.html) their [Mashiach](mashiach.html). He has revealed to His Torah keepers, [secrets](sod.html) that are unimaginable to those who ignore Torah.

When [Mashiach](mashiach.html) finally fulfills all of the Torah, we will then be able to see the immense depth of His love for us. His [first](one.html) [coming](coming.html) was just the preview for the [coming](coming.html) full length movie. What a glorious sight the [future](future.html) holds for those who love [Mashiach](mashiach.html) and keep [His commandments](cmds613.html)! These are the ones who truly love [Mashiach](mashiach.html), because they [know](daat.html) Him!

[Psalm](psalms1.html) 119 expresses the incredible joy that can be yours if you follow the ways of Torah, because Torah is just another way of saying [Yeshua](yeshua.html). Follow Torah and you have followed [Yeshua](yeshua.html). The [giving of the Torah on Mt. Sinai](stages.html) is the greatest gift that God has ever given those He loves. Halleluyah!!!

Try looking at the Pharisees as hypocrites who [taught](teacher.html) the right way, but failed to DO the Torah that they [taught](teacher.html) others to DO. [Mashiach](mashiach.html) considered their [teaching](teacher.html) as THE WAY to follow. He commanded us to DO what they [taught](teacher.html).

[Mashiach](mashiach.html) commanded us to imitate Him! Paul commanded us to imitate him! Neither of these men ever willfully disregarded Torah. They followed it to the [letter](letters.html) and they commanded us to do the same. Not, because they wanted us to be enslaved, but because they wanted us to be [free](freedom.html)! Obeying Torah is the only way to be free.

Those who say they have faith; and those who say they love [Yeshua](yeshua.html), yet fail to obey Torah, are liars! Our faith and love of [Mashiach](mashiach.html) is demonstrated by our obedience to Torah.

\* \* \*

This [study](study.html) was written by

Rabbi Dr. Hillel ben David

(Greg Killian).

Comments may be submitted to:

Rabbi Dr. Greg Killian

12210 Luckey Summit

San Antonio, TX 78252

Internet address: gkilli@aol.com

Web page: <https://www.betemunah.org/>

(360) 918-2905

Return to [The WATCHMAN](https://www.betemunah.org/) home page

Send comments to Greg Killian at his email address: gkilli@aol.com

1. Tanach is an acronym for: Torah (law), Neviim (Prophets), and Ketuvim (Writings). This is how [Jews](gen-jew.html), and [Yeshua](yeshua.html), referred to the so called ‘Old Testament’. [↑](#footnote-ref-1)
2. The so called ‘New Testament’, which is neither ‘new’ nor a ‘testament’. [↑](#footnote-ref-2)
3. The Hebrew word *emunah* means ‘faithful obedience’. [↑](#footnote-ref-3)
4. Ex. XXIV, 12. [↑](#footnote-ref-4)
5. MS. M. [Talmud](orallaw.html), v. B.M., Sonc. ed., p. 206, n. 6. [↑](#footnote-ref-5)