

Reasons Why Christians Don't Have To Obey Torah

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When I talk to Christians about obeying or observing Torah, I receive many reasons why Torah does not apply to them. I will discuss their reasons and why those reasons can't stand the light of Torah.

**A. The** [**Law**](law.html) **was only for the** [**Jews**](gen-jew.html)**!**

To answer this question, I think it is essential to prove that the Torah, or [Law](law.html), preceded the [Jews](gen-jew.html). I use [Jews](gen-jew.html) in it's commonly accepted usage as applying to the descendants of [Jacob](israelja.html). [First](one.html) let's examine the [sacrifice](korbanot.html) of Cain and Abel:[[1]](#footnote-1)

***Bereshit (Genesis) 4:3-5*** *In the course of* [*time*](time.html) *Cain brought some of the fruits of the soil as an* [*offering*](korbanot) *to* [*HaShem*](hashem.html)*. But Abel brought fat portions from some of the firstborn of his flock.* [*HaShem*](hashem.html) *looked with favor on Abel and his* [*offering*](korbanot)*, But on Cain and his* [*offering*](korbanot) *he did not look with favor. So Cain was very angry, and his* [*face*](body.html) *was downcast.*

So, my [first](one.html) question is: How did they [know](daat.html) to bring a [sacrifice](korbanot.html)? How could [HaShem](hashem.html) not accept Cain's [offering](korbanot) unless Cain had [known](daat.html) the proper way? I propose that [HaShem](hashem.html) had [taught](teacher.html) their parents ([Adam](adam.html) and Chava) when they [walked](walking.html) together in the [Garden of Eden](eden.html).

Let's look at [Avraham](avraham.html)'s [sacrifice](korbanot.html):

***Bereshit (Genesis) 22:9-13*** *When they reached the place God had told him about,* [*Avraham*](avraham.html) *built an altar there and arranged the wood on it. He* [*bound*](merit.html) *his son* [*Isaac*](isaac.html) *and laid him on the altar, on top of the wood. Then he reached out his* [*hand*](fourteen.html) *and took the knife to slay his son. But the* [*angel*](angels.html) *of* [*HaShem*](hashem.html) *called out to him from* [*heaven*](heaven.html)*, "*[*Avraham*](avraham.html)*!* [*Avraham*](avraham.html)*!" "Here I am," he replied. "Do not lay a* [*hand*](fourteen.html) *on the boy," he said. "Do not do anything to him. Now I* [*know*](daat.html) *that you* [*fear*](fear.html) *God, because you have not withheld from me your son, your only son."* [*Avraham*](avraham.html) *looked up and there in a thicket he saw a ram caught by its horns. He went over and took the ram and sacrificed it as a* [*burnt offering*](korbanot) *instead of his son.*

How did [Avraham](avraham.html) [know](daat.html) what a [*burnt offering*](korbanot) was? How did he [know](daat.html) to offer such a thing? [HaShem](hashem.html) must have [taught](teacher.html) him directly or through godly [teachers](teacher.html). This [sacrifice](korbanot.html) is nearly [four](four.html) hundred years [before Torah was given on Sinai](stages.html)!

Let's look at [Jacob](israelja.html)'s tithe:

***Bereshit (Genesis) 28:16*** *When* [*Jacob*](israelja.html) *awoke from his* [*sleep*](mashal.html)*, he thought, "Surely* [*HaShem*](hashem.html) *is in this place, and I was not aware of it." He was afraid and said, "How* [*awesome*](awesome.html) *is this place! This is none other than the* [*house of God*](housegod.html)*; this is the gate of* [*heaven*](heaven.html)*." Early the next morning* [*Jacob*](israelja.html) *took the stone he had placed under his* [*head*](body.html) *and set it up as a pillar and poured oil on top of it. He called that place Bethel, though the* [*city*](city.html) *used to be called Luz. Then* [*Jacob*](israelja.html) *made a vow, saying, "If God will be with me and will watch over me on this* [*journey*](stages.html) *I am taking and will give me* [*food*](food.html) *to* [*eat*](eating.html) *and clothes to wear. So that I return safely to my* [*father's*](fathers.html) *house, then* [*HaShem*](hashem.html) *will be my God. And this stone that I have set up as a pillar will be* [*God's house*](housegod.html)*, and of all that you give me I will give you a tenth."*

How did [Jacob](israelja.html) [know](daat.html) that [HaShem](hashem.html) would be please if he anointed a [rock](rock.html)? How did [Jacob](israelja.html) [know](daat.html) that [HaShem](hashem.html) would be please with a tenth of what [HaShem](hashem.html) gave to [Jacob](israelja.html)? I propose that he learned from his father [Isaac](isaac.html), 300 years [before Sinai](stages.html).

Now let's look at [Tamar's marriage](mashal.html):

***Bereshit (Genesis) 38:6-11*** *Judah got a wife for Er, his firstborn, and her* [*name*](name.html) *was* [*Tamar*](fathers.html)*. But Er, Judah's firstborn, was* [*wicked*](wicked.html) *in* [*HaShem*](hashem.html)*'s sight; so* [*HaShem*](hashem.html) *put him to death. Then Judah said to Onan, "Lie with your brother's wife and fulfill your duty to her as a brother-in-*[*law*](law.html) *to produce offspring for your brother." But Onan* [*knew*](daat.html) *that the offspring would not be his; so whenever he* [*lay with*](marriageact.html) *his brother's wife, he spilled his semen on the ground to keep from producing offspring for his brother. What he did was* [*wicked*](wicked.html) *in* [*HaShem*](hashem.html)*'s sight; so he put him to death also. Judah then said to his daughter-in-*[*law*](law.html) *Tamar, "Live as a widow in your father's house until my son Shelah grows up." For he thought, "He may die too, just like his brothers." So Tamar went to live in her father's house.*

How could it be Onan's *duty* to lie with his brother's wife? This part of Torah will be spelled out in about 300 years. The only way it could be his *duty* is if [HaShem](hashem.html) had already clearly [taught](teacher.html) this to men. I propose that [Adam](adam.html) passed it down to [Judah](fathers.html) through [Avraham](avraham.html), Noach, and Methusalah.

Let's see who was at the [foot](heel.html) of [Sinai](stages.html) to [receive the Torah](shavuot.html):

***Shemot (***[***Exodus***](exodus.html)***) 12:37*** *The Israelites* [*journeyed from Rameses*](stages.html) *to* [*Succoth*](succoth.html)*. There were about* [*six*](six.html) *hundred thousand men on* [*foot*](heel.html)*, besides women and children. Many other people went up with them, as well as large droves of livestock, both flocks and herds.*

Here we can see that "many other people", who were not [Israelites](gen-jew.html), [went out from Egypt](thebirth.html) with the Israelites. I propose that these folks [journeyed](stages.html) to [Sinai](stages.html) with the Israelites. [Gentiles](gen-jew.html), those who were not Israelites, received the Torah at [Sinai](stages.html) along with the Israelites. The [Jewish](gen-jew.html) Sages understood that all of the [seventy](seventy.html) [nations](nations.html) were at [Sinai](stages.html) and each man heard the Torah in his own [language](hebrew.html)!

Who went into the promised land?

***Bamidbar (***[***Numbers***](nchart.html)***) 14:30*** *Not* [*one*](one.html) *of you will enter the land I swore with uplifted* [*hand*](fourteen.html) *to make your home, except Caleb son of Jephunneh and Joshua son of Nun.*

***Bamidbar (***[***Numbers***](nchart.html)***) 32:12*** *Not* [*one*](one.html) *except Caleb son of Jephunneh the Kenizzite and Joshua son of Nun, for they followed* [*HaShem*](hashem.html) *wholeheartedly.'*

***Bereshit (Genesis) 15:17-22*** *When the* [*sun*](hachama.html) *had set and darkness had fallen, a smoking firepot with a blazing torch appeared and passed between the pieces. On that day* [*HaShem*](hashem.html) *made a* [*covenant*](covenant.html) *with* [*Abram*](avraham.html) *and said, "To your descendants I give this land, from the river of Egypt to the great river, the Euphrates-- The land of the Kenites, Kenizzites, Kadmonites, Hittites, Perizzites, Rephaites, Amorites, Canaanites, Girgashites and Jebusites."*

Caleb is clearly identified as the biological son of Yefuneh. He is called "the Kenizzite" because Othniel was his stepbrother.

***Bamidbar (***[***Numbers***](nchart.html)***) 13:6*** *From the* [*tribe*](tribes.html) *of Judah, Caleb son of Yefuneh.*

So clearly Torah says Caleb was the son of Yefuneh who was of the [tribe](tribes.html) of Judah. This is repeated in Joshua:

***Yehoshua (Joshua) 15:13*** *And to Caleb the son of Yefuneh he gave a part among the children of Judah. . .17. And Othniel the son of Kenaz, the brother of Caleb. . .*

[Numbers](nchart.html) 13:6 Caleb is the SON (biological) of Yefuneh.

Joshua 15:13 Caleb is the SON (biological) of Yefuneh.

Joshua 15:17 His (half) brother Othniel was the son of Kenaz.

Since Caleb can't have [two](two.html) papas and he is identified as the son of Yefuneh, of the [tribe](tribes.html) of Judah, then ipso facto his mother married Kenaz after his father died (or divorced her) giving him a half brother and identifying to some extent with his step-father.

Remember that tribal affiliation can only be passed by a [blood](body.html) relation, not by adoption.

\* \* \*

A [study](study.html) of the word “[inheritance](inherit.html)”, in the Nazarean Codicil[[2]](#footnote-2), will reveal that our [inheritance](inherit.html) is a part of the [land of Israel](city.html). This [inheritance](inherit.html) was promised to the [Jews](gen-jew.html) and also to [Gentiles](gen-jew.html):

[***Galatians***](galatian.html) ***3:18*** *For if the* [*inheritance*](inherit.html) *depends on the* [*law*](law.html)*, then it no longer depends on a promise; but God in his* [*grace*](grace.html) *gave it to* [*Avraham*](avraham.html) *through a promise.*

[***Ephesians***](ephesians.html) ***1:12-14*** *In order that we, who were the* [*first*](one.html) *to hope in* [*Mashiach*](mashiach.html)*, might be for the praise of his glory. And you also were included in* [*Mashiach*](mashiach.html) *when you heard the word of truth, the* [*gospel*](mishna1.html) *of your* [*salvation*](salvation.html)*. Having believed, you were marked in him with a seal, the promised Holy Spirit, Who is a deposit guaranteeing our* [*inheritance*](inherit.html) *until the* [*redemption*](redemption.html) *of those who are God's possession--to the praise of his glory.*

[***Ephesians***](ephesians.html) ***5:5*** *For of this you can be sure: No immoral, impure or greedy person--such a man is an idolater--has any* [*inheritance*](inherit.html) *in the kingdom of* [*Mashiach*](mashiach.html) *and of God.*

***Colosians 1:12*** *Giving thanks to the Father, who has qualified you to share in the* [*inheritance*](inherit.html) *of the saints in the kingdom of light.*

Since the word “[inheritance](inherit.html)” always applies to land in the Kingdom of [Heaven](heaven.html) which is [coming](coming.html) down out of [heaven](heaven.html), to the Earth, we can be assured that [Gentiles](gen-jew.html) and [Jews](gen-jew.html) will both share in the land. Paul, in his writings to the [gentiles](gen-jew.html), makes it very clear that the [Gentiles](gen-jew.html) have an [inheritance](inherit.html) in the land even as Ezekiel indicated that the [gentile](gen-jew.html) has an [inheritance](inherit.html) in the land IF he [obeys Torah](law.html):

***Yechezkel (Ezekiel) 47:21-23*** *"You are to distribute this land among yourselves according to the* [*tribes*](tribes.html) *of Israel. You are to allot it as an* [*inheritance*](inherit.html) *for yourselves and for the* [*aliens*](aliens.html) *who have settled among you and who have children. You are to consider them as native-born Israelites; along with you they are to be allotted an* [*inheritance*](inherit.html) *among the* [*tribes*](tribes.html) *of Israel. In whatever* [*tribe*](tribes.html) *the* [*alien*](aliens.html) *settles, there you are to give him his* [*inheritance*](inherit.html)*," declares the Sovereign* [*HaShem*](hashem.html)*.*

Let's look at the folks that Paul encouraged to celebrate the [Feast of Passover](passover.html):

***I Corinthians 5:6-8*** *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 lamb*](passover.html)*, 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.*

We can see that Paul is encouraging the Corinthians, who are [Gentiles](gen-jew.html), to celebrate [Passover](passover.html). He is giving explicit instructions in the proper attitude to celebrate this feast. Those who believe that Paul is merely showing the Corinthians what [leaven](chametz.html) represented, need to notice that Paul said to “keep the [feast](festival.html)” this [command](cmds613.html) would be meaningless if they did not understand how [Passover](passover.html) was kept, as is true with most Christians today. Further, it is a [command](cmds613.html) regardless of what the [leaven](chametz.html) represented. Those who spiritualize this [command](cmds613.html) are ignoring the clear [command](cmds613.html) to “keep the feast”. There is a [spiritual](physical.html) aspect and a [physical](physical.html) aspect. [One](one.html) must not ignore either aspect.

It is important that we understand what [HaShem](hashem.html), in the Torah, said, concerning HIS [festivals](festivals.html), that they are to last forever:

***Shemot (***[***Exodus***](exodus.html)***) 12:11-14*** *This is how you are to* [*eat*](eating.html) *it: with your cloak tucked into your belt, your sandals on your* [*feet*](heel.html) *and your* [*staff*](staff.html) *in your* [*hand*](fourteen.html)*.* [*Eat*](eating.html) *it in haste; it is* [*HaShem*](hashem.html)*'s* [*Passover*](passover.html)*. "On that same night I will pass through Egypt and* [*strike down every firstborn*](plagues.html)*--both men and animals--and I will bring judgment on all the gods of Egypt. I am* [*HaShem*](hashem.html)*. The* [*blood*](body.html) *will be a* [*sign*](signs.html) *for you on the houses where you are; and when I see the* [*blood*](body.html)*, I will pass over you. No destructive* [*plague*](plagues.html) *will touch you when I strike Egypt. "This is a day you are to commemorate; for the* [*generations*](toldot.html) *to come you shall celebrate it as a* [*festival*](festival.html) *to* [*HaShem*](hashem.html)*--a lasting ordinance.*

***Shemot (***[***Exodus***](exodus.html)***) 12:17*** *"Celebrate the Feast of* [*Unleavened Bread*](chametz.html)*, because it was on this very day that* [*I brought your divisions out of Egyp*](thebirth.html)*t. Celebrate this day as a lasting ordinance for the* [*generations*](toldot.html) *to come.*

***Shemot (***[***Exodus***](exodus.html)***) 31:16*** *The Israelites are to observe the* [*Sabbath*](sabbath.html)*, celebrating it for the* [*generations*](toldot.html) *to come as a lasting* [*covenant*](covenant.html)*.*

***Vayikra (Leviticus) 16:29-34*** *"This is to be a lasting ordinance for you:* [*On the tenth day of the seventh month*](seven.html) *you must deny yourselves and not do any work--whether native-born or an* [*alien*](aliens.html) *living among you-- Because on this day* [*atonement*](atonemen.html) *will be made for you, to cleanse you. Then, before* [*HaShem*](hashem.html)*, you will be* [*clean*](purity.html) *from all your* [*sins*](sin.html)*. It is a* [*Sabbath*](sabbath.html) *of rest, and you must deny yourselves; it is a lasting ordinance. The* [*priest*](priests.html) *who is anointed and ordained to succeed his father as* [*high priest*](priests.html) *is to make* [*atonement*](atonemen.html)*. He is to put on the sacred linen garments And make* [*atonement*](atonemen.html) *for the Most Holy Place, for the* [*Tent of Meeting*](temple.html) *and the altar, and for the* [*priests*](priests.html) *and all the people of the* [*community*](community.html)*. "This is to be a lasting ordinance for you:* [*Atonement*](atonemen.html) *is to be made once a year for all the* [*sins*](sin.html) *of the Israelites." And it was done, as* [*HaShem*](hashem.html) *commanded Moses.*

***Vayikra (Leviticus) 23:15-21*** *"'From the day after the* [*Sabbath*](sabbath.html)*, the day you brought the sheaf of the wave* [*offering*](korbanot)*, count off* [*seven*](seven.html) *full weeks.* [*Count off fifty days*](omer.html) *up to the day after the* [*seventh*](seven.html)[*Sabbath*](sabbath.html)*, and then present an* [*offering*](korbanot) *of* [*new*](new.html) *grain to* [*HaShem*](hashem.html)*. From wherever you live, bring* [*two*](two.html) *loaves made of* [*two*](two.html)*-tenths of an ephah of fine flour, baked with* [*yeast*](chametz.html)*, as a wave* [*offering*](korbanot) *of firstfruits to* [*HaShem*](hashem.html)*. Present with this bread* [*seven*](seven.html)[*male*](male%2Bfemale.html) *lambs, each a year old and without defect,* [*one*](one.html) *young bull and* [*two*](two.html) *rams. They will be a* [*burnt offering*](korbanot) *to* [*HaShem*](hashem.html)*, together with their grain offerings and drink offerings--an* [*offering*](korbanot) *made by* [*fire*](fire.html)*, an aroma pleasing to* [*HaShem*](hashem.html)*. Then* [*sacrifice*](korbanot.html)[*one*](one.html)[*male*](male%2Bfemale.html) *goat for a* [*sin offering*](sin.html) *and* [*two*](two.html) *lambs, each a year old, for a fellowship* [*offering*](korbanot)*. The* [*priest*](priests.html) *is to wave the* [*two*](two.html) *lambs before* [*HaShem*](hashem.html) *as a wave* [*offering*](korbanot)*, together with the bread of the firstfruits. They are a sacred* [*offering*](korbanot) *to* [*HaShem*](hashem.html) *for the* [*priest*](priests.html)*. On that same day you are to proclaim a* [*sacred assembly*](rehearse.html) *and do no regular work. This is to be a lasting ordinance for the* [*generations*](toldot.html) *to come, wherever you live.*

***Vayikra (Leviticus) 23:39-43*** *"'So beginning with the* [*fifteenth day of the seventh month*](seven.html)*, after you have* [*gathered*](gather.html) *the crops of the land, celebrate* [*the festival*](festival.html) *to* [*HaShem*](hashem.html) *for* [*seven*](seven.html) *days; the* [*first*](one.html) *day is a day of rest, and the* [*eighth day*](eight.html) *also is a day of rest. On the* [*first*](one.html) *day you are to take choice fruit from the trees, and palm fronds, leafy branches and poplars, and rejoice before* [*HaShem*](hashem.html) *your God for* [*seven*](seven.html) *days. Celebrate this as a* [*festival*](festival.html) *to* [*HaShem*](hashem.html) *for* [*seven*](seven.html) *days each year. This is to be a lasting ordinance for the* [*generations*](toldot.html) *to come; celebrate it in the* [*seventh*](seven.html) *month. Live in* [*booths*](important.html) *for* [*seven*](seven.html) *days: All native-born Israelites are to live in* [*booths*](important.html) *So your descendants will* [*know*](daat.html) *that I had the Israelites live in* [*booths*](important.html) *when I brought them* [*out of Egypt*](thebirth.html)*. I am* [*HaShem*](hashem.html) *your God.'"*

So how do we get off trying to say that we do not have to observe HIS [festivals](festivals.html) and Sabbaths if they are supposed to be observed FOREVER? I was unable to find ANY hint in the Nazarean Codicil to indicate that we have reached the end of *forever* and could therefore quit observing the [festivals](festivals.html). Imagine Paul trying to convince the [Bereans](bereans.html) that they no longer had to observe these lasting ordinances!

Some have proposed that a *lasting ordinance* can come to an end. Those who propose this must reexamine scripture to find some place where [HaShem](hashem.html), directly, commanded them to stop. I was unable to find any such [command](cmds613.html). [Mashiach](mashiach.html) celebrated the [festivals](festivals.html). Paul celebrated the [festivals](festivals.html). Shouldn’t we imitate them?

[Hebrews](bereans.html) chapter 9 and 10 are often used to prove that we no longer need to obey Torah. So, lets carefully examine this passage to see if it is so.

[Hebrews](bereans.html) chapter 9 begins by describing the [first tabernacle](mikdash.html) and the sacrifices in it. The conclusion is found in:

[***Bereans***](bereans.html) ***(***[***Hebrews***](bereans.html)***) 9:9-10*** *This is an illustration for the present* [*time*](time.html)*, indicating that the* [*gifts*](spirit.html) *and sacrifices being offered were not able to clear the conscience of the worshiper. They are only a matter of* [*food*](food.html) *and drink and various* [*ceremonial washings*](forty.html)*--external regulations applying until the* [*time*](time.html) *of the* [*new*](new.html) *order.*

Notice that the writer applies the illustration to “the present [time](time.html)”. The [new](new.html) order had not yet begun. When does the [new](new.html) order begin? I suggest that it will begin when the [new](new.html) [Jerusalem](city.html) comes down to Earth. The goal of the opening verses is in:

[***Bereans***](bereans.html) ***(***[***Hebrews***](bereans.html)***) 9:15*** *For this reason* [*Mashiach*](mashiach.html) *is the mediator of a* [*new*](new.html)[*covenant*](covenant.html)*, that those who are called may receive the promised* [*eternal*](eternal.html)[*inheritance*](inherit.html)*--now that he has died as a ransom to set them free from the* [*sins*](sin.html) *committed under the* [*first*](one.html)[*covenant*](covenant.html)*.*

The goal of these verses is to set us free from [sin](sin.html), not to set us free from Torah. Chapter 9 concludes by reiterating that [sin](sin.html) is the issue, not Torah:

[***Bereans***](bereans.html) ***(***[***Hebrews***](bereans.html)***) 9:28*** *So* [*Mashiach*](mashiach.html) *was sacrificed once to take away the* [*sins*](sin.html) *of many people; and he will appear a second* [*time*](time.html)*, not to bear* [*sin*](sin.html)*, but to bring* [*salvation*](salvation.html) *to those who are waiting for him.*

As chapter 9 concludes we can deduce that the theme of the chapter is [salvation](salvation.html) from [sin](sin.html) and not an abolition of the sacrifices, the Torah, or even the [Temple](temple.html). Lets now examine chapter 10:

[***Bereans***](bereans.html) ***(***[***Hebrews***](bereans.html)***) 10:9-10*** *Then he said, "Here I am, I have come to do your will." He sets aside the* [*first*](one.html) *to establish the second. And by that will, we have been made holy through the* [*sacrifice*](korbanot.html) *of the* [*body*](body.html) *of* [*Yeshua*](yeshua.html)[*Mashiach*](mashiach.html) *once for all.*

Many folks use the above passage to indicate that the Torah of [Sinai](stages.html) has been set aside. To figure this [one](one.html) out requires an understanding of the “second” or “[new](new.html)” [covenant](covenant.html). [Hebrews](bereans.html) chapter 10 gives us this understanding:

[***Bereans***](bereans.html) ***(***[***Hebrews***](bereans.html)***) 10:15-16*** *The Holy Spirit also testifies to us about this.* [*First*](one.html) *he says: "This is the* [*covenant*](covenant.html) *I will make with them after that* [*time*](time.html)*, says the Lord. I will put my* [*laws*](law.html) *in their* [*hearts*](body.html)*, and I will write them on their minds."*

Here, the writer is showing us that the *second* or [*new*](new.html) [covenant](covenant.html) is when [HaShem](hashem.html) writes the Torah on our [hearts](body.html) and minds. This does not sound like He is abolishing Torah, does it? We can confirm that He is not abolishing or changing Torah by examining Yirimiyahu (Jeremiah) 31:31ff.

***Yirimiyahu (Jeremiah) 31:31-34*** *"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*](marriageact.html) *to them," declares* [*HaShem*](hashem.html)*. "This is the* [*covenant*](covenant.html) *I will make with the* [*house of Israel*](gen-jew.html) *after that* [*time*](time.html)*," declares* [*HaShem*](hashem.html)*. "I will put my* [*law*](law.html) *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."*

The Jeremiah passage indicates that the only thing wrong with the [first](one.html) [covenant](covenant.html) was the fact that the people did not obey it. So, I would suggest that the [*new*](new.html) or *second* [covenant](covenant.html) will be obeyed, that is what distinguishes it from the [first](one.html) [covenant](covenant.html).

Many see the sacrifices as ending with the death of [Mashiach](mashiach.html). They use the following verse to prove their point:

[***Bereans***](bereans.html) ***(***[***Hebrews***](bereans.html)***) 10:18*** *And where these have been forgiven, there is no longer any* [*sacrifice for sin*](sin.html)*.*

When we are in the kingdom, there will no longer be death and therefore no animal sacrifices. The sacrifices continued in the [Temple](temple.html) for [forty](forty.html) years after [Mashiach](mashiach.html)’s death. Ezekiel chapters 40ff indicate that there will be sacrifices in a [future](future.html) [Temple](temple.html) that will be brought by the Prince. The sacrifices had some value to Moses, David, Solomon, and Paul. What ever value it had for them, surely the same sacrifices would have the same value for us. Specifically, our verse applies to [sacrifice](korbanot.html) for [sin](sin.html) and not to Torah.

[Hebrews](bereans.html) chapter 10 comes to [one](one.html) very interesting conclusion:

[***Bereans***](bereans.html) ***(***[***Hebrews***](bereans.html)***) 10:26*** *If we deliberately keep on sinning after we have received the* [*knowledge*](knowledge.html) *of the truth, no* [*sacrifice*](korbanot.html) *for* [*sins*](sin.html) *is left,*

If we understand [sin](sin.html) as Tzefet (Peter) did, then we would realize that sinning merely means not obeying Torah. In the above passage, the writer is indicating that we ought not to deliberately keep on disobeying Torah!

I think that I have made my point. [Hebrews](bereans.html) chapter 9 and 10 have nothing to do with abolishing Torah.

Who are the "sons of God"?

***Hoshea (Hosea) 1:10*** *"Yet the Israelites will be like the sand on the seashore, which cannot be measured or counted. In the place where it was said to them, 'You are not my people,' they will be called 'sons of the living God.'*

[***Galatians***](galatian.html) ***3:26*** *You are all sons of God through faith in* [*Mashiach*](mashiach.html)[*Yeshua*](yeshua.html)*,*

If both [Gentiles](gen-jew.html) (who [convert](aliens.html)) and [Israelites](gen-jew.html) can be called the sons of God, then it stands to reason that [HaShem](hashem.html) would have the same rules for both sons, and so it is:

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

***Bamidbar (***[***Numbers***](nchart.html)***) 15:15*** *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)*:*

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

***Bamidbar (***[***Numbers***](nchart.html)***) 15:29***[*One*](one.html) *and the same* [*law*](law.html) *applies to everyone who* [*sins*](sin.html) *unintentionally, whether he is a native-born Israelite or an* [*alien*](aliens.html)*.*

[One](one.html) of the most interesting of [HaShem](hashem.html)’s [commands](cmds613.html) at [Sinai](stages.html) was the observation of [Sabbath](sabbath.html). When He commanded this observance He indicated that it was a memorial of [creation](bara.html):

***Shemot (***[***Exodus***](exodus.html)***) 20:9-11***[*Six*](six.html) *days you shall labor and do all your work, But the* [*seventh*](seven.html) *day is a* [*Sabbath*](sabbath.html) *to* [*HaShem*](hashem.html) *your God. On it you shall not do any work, neither you, nor your son or daughter, nor your manservant or maidservant, nor your animals, nor the* [*alien*](aliens.html) *within your gates. For in* [*six*](six.html) *days* [*HaShem*](hashem.html) *made the* [*heavens*](heaven.html) *and the earth, the sea, and all that is in them, but he rested on the* [*seventh day*](seven.html)*. Therefore* [*HaShem*](hashem.html) *blessed the* [*Sabbath*](sabbath.html) *day and made it holy.*

So, the reason that we observe the [Sabbath](sabbath.html) is because of what [HaShem](hashem.html) did at [creation](bara.html)! This [command](cmds613.html), then, should be incumbent on all of [HaShem](hashem.html)’s people; from [Adam](adam.html) even until our own [generation](toldot.html).

The Torah does not clearly list [HaShem](hashem.html)’s [commands](cmds613.html) until after [Sinai](stages.html). Never the less, it is clear that [HaShem](hashem.html)’s people practiced [HaShem](hashem.html)’s [commands before Sinai](stages.html). Those who practiced [HaShem](hashem.html)’s [commands](cmds613.html) were blessed by [HaShem](hashem.html) in many ways. Some even made it to the “Book of [Hebrews](bereans.html)” faith chapter. [HaShem](hashem.html) was obviously pleased when men followed Him by faith, as evidenced by their obedience. I submit that, today, men will still find [HaShem](hashem.html) pleased when they obey His [commands](cmds613.html).

**B. Some say that the Torah (**[**law**](law.html)**) was abolished.**

[Yeshua](yeshua.html) did not abolish the Torah by His own words:

***Matityahu (Matthew) 5:17-18*** *"Do not think that I have come to abolish the* [*Law*](law.html) *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*](law.html) *until everything is accomplished.*

Obviously the Torah is not yet fulfilled, therefore the Torah ought to be obeyed. [Yeshua](yeshua.html), in fact, commanded us to imitate Him, and He followed the Torah completely:

[***Ephesians***](ephesians.html) ***5:1*** *Be imitators of God, therefore, as dearly loved children*

When asked how we might have [eternal life](eternal.html), look at what [Yeshua](yeshua.html) said:

***Matityahu (Matthew) 19:16-17*** *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, obey the* [*commandments*](cmds613.html)*."*

***Luqas (***[***Luke***](luke.html)***) 10:25-28*** *On* [*one*](one.html) *occasion an expert in the* [*law*](law.html) *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*](law.html)*?" 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."*

What a perfect opportunity to tell folks that He was changing the Torah! Too bad He blew these opportunities. Instead, He let each man read the Torah and follow the [commands](cmds613.html) there.

Notice also that [Yeshua](yeshua.html) had a habit of attending the [synagogue](synagog.html) on the [Sabbath](sabbath.html):

***Luqas (***[***Luke***](luke.html)***) 4:14-16***[*Yeshua*](yeshua.html) *returned to Galilee in the power of the Spirit, and news about him spread through the whole countryside. He* [*taught*](teacher.html) *in their* [*synagogues*](synagog.html)*, and everyone praised him. He went to Nazareth, where he had been brought up, and on the* [*Sabbath*](sabbath.html) *day he went into the* [*synagogue*](synagog.html)*, as was his custom. And he stood up to read.*

So, why doesn't He abandon [Sabbath](sabbath.html) and do Sunday? Why doesn't he ever do Sunday like a "good Christian"? Clearly He is not changing anything about Torah.

Paul did not abolish the [law](law.html):

***II Luqas (Acts) 21:18-24*** *The next day Paul and the rest of us went to see 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*](law.html)*. 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*](orallaw.html)*. 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*](hair.html)*. 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*](law.html)*.*

***II Luqas (Acts) 28:16-17*** *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.*

Now, please notice that the [Bereans](bereans.html) were [known](daat.html) for checking things out and making sure that they lined up with scripture:

***II Luqas (Acts) 17:11*** *Now the* [*Bereans*](bereans.html) *were of more noble character than the Thessalonians, for they received the message with great eagerness and examined the Scriptures every day to see if what Paul said was true.*

Can you imagine Paul telling the [Bereans](bereans.html) that he had a vision from [HaShem](hashem.html) and the Torah no longer needed to be obeyed? Imagine them searching the TaNaK (the old testament), which was all that had been written at that [time](time.html), to find proof that they could [eat pork](eating.html), for example. Try using the TaNaK to prove every doctrine that you think was changed by [Yeshua](yeshua.html) or by the Apostles, including Paul.

Some think that passages in [Galatians](galatian.html) or Romans indicate that Paul has changed the Torah. Can you imagine a Mormon [coming](coming.html) to your door and telling you that he had a vision from [HaShem](hashem.html) that you no longer have to be faithful to your wife? How would you prove the Mormon to be wrong? Imagine that the [Bereans](bereans.html) would have had a very difficult [time](time.html) proving that Paul was not a nut if they could not prove it from the TaNaK!

We would imitate the [Bereans](bereans.html) if a Mormon were to come to our door and declare that they had a vision that indicates that there was a whole different set of rules. We would search the scripture to see if it was true. If we could not [justify](justification.html) it from the Bible, we would tell the Mormons to "take a hike". This is exactly what the [Bereans](bereans.html) would have done to Paul if he had come to them to tell them that ANY part of the [law](law.html) had been abolished or changed!

I was unable to find any examples of Paul [eating](eating.html) [non-kosher meals](food.html), failing to keep the [Sabbath](sabbath.html) holy, not celebrating the [Lord's festivals](festivals.html), or any other violation of Torah. Can you find any examples?

Paul is a very difficult person to understand, according to Tzefet (Peter):

***II Tzefet (Peter) 3:15-16*** *Bear in mind that our Lord's patience means* [*salvation*](salvation.html)*, just as our dear brother Paul also wrote you with the wisdom that God gave him. He writes the same way in all his* [*letters*](letters.html)*,* [*speaking*](mashal.html) *in them of these matters. His* [*letters*](letters.html) *contain some things that are hard to understand, which ignorant and unstable people distort, as they do the other Scriptures, to their own destruction.*

Paul also had a very non-Christian habit:

***II Luqas (Acts) 17:1-2*** *When they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a* [*Jewish*](gen-jew.html)[*synagogue*](synagog.html)*. As his custom was, Paul went into the* [*synagogue*](synagog.html)*, and on* [*three*](three.html)[*Sabbath*](sabbath.html) *days he reasoned with them from the Scriptures,*

You would think that we would find Paul in a [church](church.html) on Sunday, wouldn't you? Why is it that scripture NEVER shows Paul in a [church](church.html) on Sunday, if he was changing the Torah?

Paul also indicated that the Torah had value:

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

[***Galatians***](galatian.html) ***3:24-25*** *So the* [*law*](law.html) *was put in charge to lead us to* [*Mashiach*](mashiach.html) *that we might be* [*justified by faith*](justification.html)*. Now that faith has come, we are no longer under the supervision of the* [*law*](law.html)*.*

Paul is telling us that if we don't obey Torah we will not find [Mashiach](mashiach.html), or be faithfully obedient to Him. It is equally obvious that Paul is not telling us the Torah is abolished because then it would be alright to be unfaithful to your wife and to commit murder. Every major commentator agrees that the Book of [Galatians](galatian.html) is talking about [justification](justification.html) from the beginning of the book till the end. The Torah can not [save](salvation.html) us because we refuse to obey it.

Many folks believe that Paul told us that we do not have to obey the [law](law.html) anymore. This is NOT true! Paul commanded us to obey the [law](law.html) (Torah):

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

***Romans 6:1-2*** *What shall we say, then? Shall we go on sinning so that* [*grace*](grace.html) *may increase? By no means! We died to* [*sin*](sin.html)*; how can we live in it any longer?*

Since we [sin](sin.html) whenever we disobey the [law](law.html) (Torah), then we [know](daat.html) that we MUST obey the Torah or we will be sinning which Paul emphatically [commands](cmds613.html) us not to do.

Some say that the council at [Jerusalem](city.html) abolished the [law](law.html). So, let's examine this [event](feasts.html) carefully. [First](one.html), what was the reason for the council:

***II Luqas (Acts) 15:1-2*** *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*](orallaw.html)[*taught*](teacher.html) *by Moses, you cannot be* [*saved*](salvation.html)*." 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.*

So, the question is: Do we have to be [circumcised](circumcz.html) to be saved. Now let's look at the answer to this question:

***II Luqas (Acts) 15:19-21*** *"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)*."*

The answer to: Do we have to be [circumcised](circumcz.html) to be saved, is: "... abstain from [food](food.html) polluted by idols, from sexual immorality, from the meat of strangled animals and from [blood](body.html)".

What kind of an answer is this? Do we have to be [circumcised](circumcz.html) to be saved? Obviously the answer is no. So, what ought our conduct to be if we are saved by [grace](grace.html) through faithful obedience, and we [desire](needs.html) to follow [Mashiach](mashiach.html), though we have never learned anything of [Mashiach](mashiach.html) before? The answer is to begin with those [four](four.html) (a pars pro toto for the [seven Noachide](seven.html)) [commands](cmds613.html) and then go to the [synagogue](synagog.html) on [Sabbath](sabbath.html) to learn the rest. We must obey Torah, but it is impossible to obey what we do not [know](daat.html), so let's go to the [synagogue](synagog.html) to learn, not to the "[church](church.html)". Notice [synagogue](synagog.html), not [church](church.html).

It is also important to understand that these [four](four.html) things are NOT the only things that the followers of [Mashiach](mashiach.html) have to obey! This [command](cmds613.html) does not include loving [HaShem](hashem.html). It does not include murder!

**C. Tzefet (Peter) told us that we could** [**eat**](eating.html)[**non-kosher meals**](food.html)**:**

Let's [first](one.html) see "what" Tzefet (Peter) **actually** [ate](eating.html):

***II Luqas (Acts) 10:9-28*** *About noon the following day as they were on their* [*journey*](stages.html) *and approaching the* [*city*](city.html)*, Tzefet (Peter) went up on the roof to* [*pray*](prayer.html)*. He became hungry and wanted something to* [*eat*](eating.html)*, and while the meal was being prepared, he fell into a trance. He saw* [*heaven*](heaven.html) *opened and something like a* [*large sheet*](tzitzith.html) *being let down to earth by its* [*four*](four.html) *corners. It contained all kinds of* [*four*](four.html)*-footed animals, as well as reptiles of the earth and birds of the air. Then a voice told him, "Get up, Peter. Kill and* [*eat*](eating.html)*." "Surely not, Lord!" Peter replied. "I have never* [*eaten*](eating.html) *anything impure or unclean." The voice* [*spoke*](mashal.html) *to him a second* [*time*](time.html)*, "Do not call anything impure that God has made* [*clean*](purity.html)*." This happened* [*three*](three.html) *times, and immediately the sheet was taken back to* [*heaven*](heaven.html)*. While Peter was wondering about the meaning of the vision, the men sent by Cornelius found out where Simon's house was and stopped at the gate. They called out, asking if Simon who was* [*known*](daat.html) *as Peter was staying there. While Peter was still thinking about the vision, the Spirit said to him, "Simon,* [*three*](three.html) *men are looking for you. So get up and go downstairs. Do not hesitate to go with them, for I have sent them." Peter went down and said to the men, "I'm the* [*one*](one.html) *you're looking for. Why have you come?" The men replied, "We have come from Cornelius the centurion. He is a righteous and God-fearing man, who is respected by all the* [*Jewish people*](gen-jew.html)*. A holy* [*angel*](angels.html) *told him to have you come to his house so that he could hear what you have to say." Then Peter invited the men into the house to be his guests. The next day Peter started out with them, and some of the brothers from Joppa went along. The following day he arrived in Caesarea. Cornelius was expecting them and had called together his relatives and close friends. As Peter entered the house, Cornelius met him and fell at his* [*feet*](heel.html) *in reverence. But Peter made him get up. "Stand up," he said, "I am only a man myself." Talking with him, Peter went inside and found a large* [*gathering*](gather.html) *of people. He said to them: "You are well aware that it is against our* [*law*](law.html) *for a* [*Jew*](gen-jew.html) *to associate with a* [*Gentile*](gen-jew.html) *or visit him. But God has shown me that I should not call any man impure or unclean.*

Notice that Tzefet (Peter) did not actually [eat](eating.html) anything. He had a vision. This is an intangible thing that cannot be [eaten](eating.html). It is also worth noting that Peter did NOT understand that this vision was to alert him to the fact that he could now [eat](eating.html) non-kosher [food](food.html). Peter understood that this vision had NOTHING TO DO WITH [FOOD](food.html). Peter said that the vision was to [teach](teacher.html) him that, "... [HaShem](hashem.html) has shown me that I should not call any **man** impure or unclean".

Some have said that [Mashiach](mashiach.html) made anything we [eat](eating.html), [clean](purity.html), in:

***Marqos (Mark) 7:19*** *For it doesn't go into his* [*heart*](body.html) *but into his stomach, and then out of his* [*body*](body.html)*." (In saying this,* [*Yeshua*](yeshua.html) *declared all* [*foods*](food.html) *"*[*clean*](purity.html)*.")*

The trouble with the above argument is that we have never [studied](study.html) what [HaShem](hashem.html) called “[food](food.html)”. A careful [study](study.html) will show that it was kosher, or [HaShem](hashem.html) did not call it [food](food.html). [Food](food.html), by definition, includes plants, animals who split the hoof and chew the cud, sea creatures which have fins and scales, and certain birds. If it was not [one](one.html) of these items, then [HaShem](hashem.html) never called it [food](food.html).

**D. Many folks have said that the Torah (**[**law**](law.html)**) is a "yoke of bondage".**

What is [sin](sin.html)? Let's see what Yochanan (John) called [sin](sin.html):

***I Yochanan (John) 3:4*** *Everyone who* [*sins*](sin.html) *breaks the* [*law*](law.html)*; in fact,* [*sin*](sin.html) *is lawlessness.*

John said that if you do not obey the [law](law.html), you are "lawless". If you are "lawless" then you are a sinner. [Sin](sin.html) is defined as disobeying the [law](law.html) (Torah).

Let's see what Paul called [sin](sin.html):

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

Paul says that the [law](law.html) defines [sin](sin.html). No [law](law.html); no [sin](sin.html). So, if you admit that we all still [sin](sin.html), then you have to admit that we [sin](sin.html) because we break the [law](law.html) (Torah).

Ok, so let's see what [HaShem](hashem.html) calls "bondage":

[***Galatians***](galatian.html) ***5:1-4*** *It is for* [*freedom*](freedom.html) *that* [*Mashiach*](mashiach.html) *has set us free. Stand firm, then, and do not let yourselves be burdened again by a yoke of slavery. Mark my words! I, Paul, tell you that if you let yourselves be* [*circumcised*](circumcz.html)*,* [*Mashiach*](mashiach.html) *will be of no value to you at all. Again I declare to every man who lets himself be* [*circumcised*](circumcz.html) *that he is obligated to obey the whole* [*law*](law.html)*. You who are trying to be* [*justified*](justification.html) *by* [*law*](law.html) *have been alienated from* [*Mashiach*](mashiach.html)*; you have fallen away from* [*grace*](grace.html)*.*

Paul indicates that if you submit to [circumcision](circumcz.html) in order to be [justified](justification.html), you are "obligated" to obey the whole [law](law.html) in order to be justified. If you fail to obey the whole [law](law.html) you will be burdened again by a yoke of slavery. The yoke of slavery is [sin](sin.html).

In case the above is too difficult to understand, consider the following passage:

***Romans 6:12-16*** *Therefore do not let* [*sin*](sin.html) *reign in your mortal* [*body*](body.html) *so that you obey its evil* [*desires*](needs.html)*. 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*](eternal.html)*; 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*](law.html)*, but under* [*grace*](grace.html)*. What then? Shall we* [*sin*](sin.html) *because we are not under* [*law*](law.html) *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?*

Paul tells us that we ought not to disobey Torah and thereby [sin](sin.html). We ought to obey the Torah and thereby demonstrate that we are slaves to [Mashiach](mashiach.html) and NOT to [sin](sin.html)!

**E. Who should we imitate?**

Paul commanded us to imitate him:

***I Corinthians 4:16*** *Therefore I urge you to imitate me.*

If we are going to imitate Paul, we need to search the scriptures for all of his ACTIONS in order to imitate those actions. I can not find a single example of Paul, [Yeshua](yeshua.html), or any of the disciples ever violating Torah. Paul commanded us to imitate God:

[***Ephesians***](ephesians.html) ***5:1*** *Be imitators of God, therefore, as dearly loved children*

For a little fun, try proving that [HaShem](hashem.html) does not [eat kosher](eating.html) or that He does not observe the [Sabbaths](sabbath.html) or [festivals](festivals.html). I dare say that this would be tough to do.

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1. The midrash Pirkei D’Rabbi Eliezer (ch.21) relates: Kayin enjoyed working the ground and Hevel enjoyed shepherding sheep. This one gave the fruits of his labor to the other one to eat, and the other one gave the fruits of his labor to the first one to eat. When the night of Pesach arrived, Adam said to his sons, “On this night Israel is destined to offer Pesach offerings. You, too, should offer offerings before your Creator.” Kayin brought the leftovers of his meal--flax seed, while Hevel brought the best of his flocks--lambs which had never been shorn. Kayin’s gift was despised by HaShem and Kayin’s gift was found to be desirable, as is written (verse 4), “HaShem turned to Hevel and to his offering.” [↑](#footnote-ref-1)
2. The New Testament [↑](#footnote-ref-2)