

# A ROOD AWAKENING!®

INTERNATIONAL



***"For the Torah was given by Moses, but grace and truth came by Yeshua." John 1:17***

*If grace and truth came through Yeshua, are believers today under the law (Torah)? And what does it mean to live under the grace and to live under the law? What did Yeshua say about the law? What do Paul and other writers of the New Testament say about the law and the grace? These and other questions are discussed in this study about "The Law and the Grace"!*

There is a tendency to believe that the Law (Torah) has been replaced by Grace because of wrong interpretations in some biblical passages, mainly the Pauline letters, in which some happenings are presented that are taken out of context. In order to be able to approach these texts in the New Testament, we must start first of all by defining the word Law in the Hebrew text, through the context in which the Scriptures were given to us originally.

It is very important to define each term, because "the Law" tends to have a negative connotation sometimes within Christian circles, as if it were something punitive. In our society, we profess that there are laws established by governments and it is known that all those who break the law may go to prison, which is a good thing, because any country without law would be a place of chaos and anarchy.

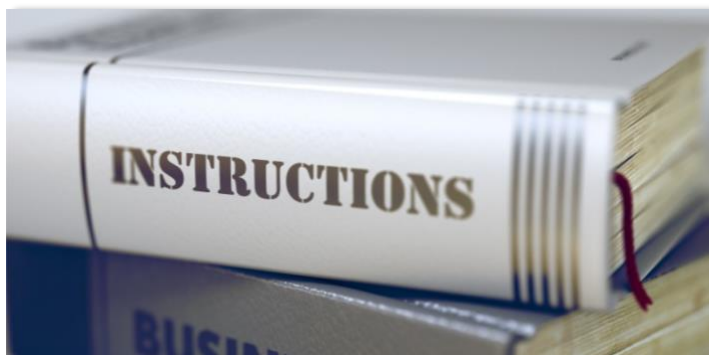
According to the meaning of the word in Hebrew, it doesn't literally mean "Law," but it is instead the word "*Torah*" which means "*instruction*." So, the Eternal Father gave basic instructions to his people for them to know what is permitted, what is good or not for human beings, and what can cause all of us harm. In the book of Deuteronomy, we are told that there are blessings and curses for either obeying or not obeying the Torah.

***Deuteronomy 28:1-2 And it shall come to pass, if thou shalt hearken diligently unto the voice of YeHoVaH thy God, to observe and to do all his commandments which I command***

*thee this day, that YeHoVaH thy God will set thee on high above all nations of the earth.  
<sup>2</sup>And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of YeHoVaH thy God.*

**Deuteronomy 28:15, 45** *But it shall come to pass, if thou wilt not hearken unto the voice of YeHoVaH thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee.  
<sup>45</sup>Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of YeHoVaH thy God, to keep his commandments and his statutes which he commanded thee.*

These blessings and curses are another way of telling us what can do good to us or what can cause us harm; we cannot simply assume that the Father may want to punish us, but instead that He wants us to be blessed. Yet nothing in nature can function above the Law that He established.



In our thought we could say “I don’t want to go in accordance to law, so I will not believe anymore in the law of gravity; hence, I’m going to jump from a third floor.” We can well assume what is going to happen, and that the most likely is to end up with a fracture in the head, since that law was established since the beginning by the Father for an evident reason. The Torah is an instruction manual that

was given to us, in a similar way to when we buy any household appliance, and we need to know how it works and what options it has.

We as a species have a very short life span within the history of humanity, and so we need certain criteria beyond the time and space wherein they were given to know how to live. Commonly, the first thing that comes to our mind when we hear about the “Law” are terms related to judges, tribunals, police, and even prison, and it is very different when we discover the true meaning of the word “Law” in Hebrew. So, The Torah contains instruction, guidance and direction from the Most High, looking out for the benefit and wellbeing of his people, just as a father wants the best for his children when he expresses to them the rules and norms for the home or for life in general.

According to the Scriptures since ancient times Abraham **kept** the commandments of YeHoVaH.

“

***Because Abraham heard my voice, and I keep my precept, my commandments, my status and my laws [Torah].***

”

Genesis 26:5

The Hebrew words used in this verse are very significant in relation to the Law given to Moses at Mount Sinai. The word “charges” in Hebrew is **mismarti (1) – מִשְׁמַרְתִּי**; “commandments” is the word **mitzvotay (2) – מִצְוֹתַי**; “statutes” is the word **jucotay (3) – חֻקֹּתַי**; and “laws” is the word **vetorotay (4) – וְתוֹרֹתַי**. If we look with attention, this is precisely the way in which obedience to the covenant of Mount Sinai is expressed in **Deuteronomy 11:1 Therefore thou shalt love**

**YeHoVaH thy God, and keep his charge (1), and his statutes (2), and his judgments (3), and his commandments (4), always.**

In the case of Adam, we find that he is given two indications by the Most High about taking care of Eden: in the King James version we find these indications as “**dress**” and “**observe**,” “**cultivate**,” and “**keep**.”

**Genesis 2:15 And YeHoVaH God took the man, and put him into the garden of Eden to dress it and to keep it.**

In the Hebrew language we are told that Adam was placed in the Garden of Eden to **Abad** - עבד and **Shamar** - שמר. **Shamar** is the same word used to denote **keep, observe and take heed** of the commandments of YeHoVaH in such passages as:

**Deuteronomy 11:1, 8, 16, 22, 32 Therefore thou shalt love YeHoVaH thy God, and keep [Shamar] his charge, and his statutes, and his judgments, and his commandments, always.**

**<sup>8</sup>Therefore shall ye keep [Shamar] all the commandments which I command you this day, that ye may be strong, and go in and possess the land, whither ye go to possess it; <sup>16</sup>Take heed [Shamar] to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them; <sup>22</sup>For if ye shall diligently keep [Shamar] all these commandments which I command you, to do them, to love YeHoVaH your God, to walk in all his ways, and to cleave unto him; <sup>32</sup>And ye shall observe [Shamar] to do all the statutes and judgments which I set before you this day.**



It is also used to refer to keep *the days of rest, the Shabbat, and the Feasts.*

We can see that since the beginning, YeHoVaH left us the example of how we are instructed to keep and observe the commandments for our wellbeing through the indications given to Adam of how to keep and observe the Eden. While we continue reading the Scriptures, we realize that The Torah would be our wisdom before the eyes of the nations.

**Deuteronomy 4:6-8 Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. <sup>7</sup>For what nation is there so great, who hath God so nigh unto them, as YeHoVaH our God is in all things that we call upon him for? <sup>8</sup>And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?**

However, for many years we have been taught in Christianity that the Law is a bad thing and therefore a curse for us, simply because it has been misinterpreted. Part of the great problem can be found since the beginning of the church in the Christian-catholic system because of the antisemitism which has misrepresented “The Law” as a curse, to the point that many people use some verses in the book of Galatians out of context.

**Galatians 3:10** *For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.*

If we read this verse literally, what we can imagine and what is taught in Christian circles (those that are not founded upon the Torah) is that the Law is a curse, that it must not be kept and that in addition it is binding; but if we read in context we will see that Paul is directly quoting the book of Deuteronomy at the moment when Moses presents the blessings in Mount Ebal and the curses in Mount Gerizim to the people of Israel.

**Deuteronomy 27:26** *Cursed be he that confirmeth not all the words of this law to do them. And all the people shall say, Amen.*

**Deuteronomy 28:1-2** *And it shall come to pass, if thou shalt hearken diligently unto the voice of YeHoVaH thy God, to observe and to do all his commandments which I command thee this day, that YeHoVaH thy God will set thee on*

*high above all nations of the earth: <sup>2</sup>And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of YeHoVaH thy God.*



Within the context of **Deuteronomy 27** and **28** we find that there is mention of the events that will occur, the curses that will occur for not obeying the Law, just as the blessings that will take place if we obey and keep the Torah, the instructions, that bring us blessings. The people of Israel got into a covenant with YeHoVaH through the Torah; therefore, what Paul (Shaul) was referring to in Galatians 3:10, and what is implicit in Deuteronomy 27, is that the curses are being given for not keeping the Torah by these words: *Cursed be he that confirmeth not all the words of this law to do them. And all the people shall say, Amen.*

Paul is confirming what was written by Moses and we know that all those who were present understood that keeping the Torah is a blessing, because they confirmed it with an “amen.” It is important to remember that Paul (Shaul) studied at the feet of Gamaliel, so he had to have the Torah memorized, so we can confirm that Paul knows what he is talking about and what it means in the biblical context. If we continue the reading in this chapter of the book of Galatians we are told: *“And the law is not of faith: but the man that doeth them shall live in them.” Galatians 3:12.* Once again, if we read this verse out of context it would seem to say that the Law is a curse, but these words are a direct quote from the book of Leviticus: *“Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the Lord” Leviticus 8:15.* Paul is telling us: “You will have life for keeping these commandments,” in opposition to what is believed or taught today: “That we will live as slaves for keeping the law.”



We must clearly understand what is Paul (Shaul) is quoting, as even Peter (Kefa) warns us that Paul’s writings are difficult to understand or even confusing, saying: *“...And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; <sup>16</sup>As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are*

*unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction. 2 Peter 3:15-16*

***Where does the belief that the Law and the Grace are separate things, or even opposite, come from?***

There is a theology called Dispensationalism, which was systematized in the 1800's – very recently if we see it from the chronological point of view – under the name of John Nelson Darby, who lived between the years 1800-1882. He was an Anglo-Irish evangelist, and he is considered the father of modern Dispensationalism, as he also supported the theory of the “secret rapture,” which states that when the Messiah returns, he will take to himself the Church, as his bride, before the great tribulation occurs.



It was Darby who systematized this belief that God has used different means of providence in his plans in different moments of human history. In the period of Moses, it was the Law dispensation; in this period everything was very severe because God is viewed as very jealous. Afterwards, there was a dispensation of Grace when the Messiah came, which gave birth to a totally different period for human history.

The Dispensationalism is characterized by two basic points: the literal interpretation of the biblical Scriptures and the distinction between the people of Israel and the church. According to this theology, there are two peoples with different prophecies, promises and paths. Under this theology, Israel is divided as a nation and the church as the body of Messiah.

Within Dispensationalism there are two main schools of theology:

***Classic Dispensationalism:*** This states that each dispensation is determined by a divine instruction, like a test of obedience would be, and eventually the fall of the human being gives birth to divine judgement, and in turn to a new dispensation. Likewise, it is characterized by an interruption or dualism that makes a radical and eternal difference between Israel as an earthly people for God, and the church as his celestial people, having a different redeeming purpose in each, changing their intention.

***Reviewed Dispensationalism:*** This thought's main derivation was the elimination of the extreme dualism of the classic Dispensationalism. It also eliminated the eschatological distinction between the “earthly” people of God and his “celestial” people, but it kept at the same time a marked historical distinction between Israel and the church.

***Progressive Dispensationalism:*** The main characteristic of this line is its intention of emphasizing the continuity of the dispensations; as a consequence, the redeeming purpose is more complete, remaining under the characteristic or intention of outlaying the continuity or “progression” of the dispensations.

We must be aware that the writings warn us how to identify a false prophet, and besides Yeshua said that false prophets would come after his departure; so, in both cases we are advised to stay always vigilant to not fall into the nets of these men:

“

***For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.***

”

Acts 20:29 – 30

According to the Scriptures, since ancient times Abraham **kept** the commandments

The theories of Dispensationalism that are based in verses taken out of context are easily debatable with the very same writings when we perceive the identity of those who belong to the Messiah, Yeshua:

***Ephesians 3:6 That the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Yeshua the Messiah by the gospel.***

***1 Corinthians 12:12-13 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: Christ. <sup>13</sup>For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.***

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

Dispensationalism is a theology that in one way or another distorts the perfect plan of YeHoVaH. Throughout history we have seen how false prophets have arisen, who have led the people to disobedience with philosophical teachings, attempting to divide the people of God, creating yet more Christian denominations. Let's take into account what the prophet tells us: ***To the law [Torah] and to the testimony: if they speak not according to this word, it is because there is no light in them. Isaiah 8:20.***

About the Law, this theology states in one of its seven systems: “From Moses to Jesus, a human being could only approach God through keeping the mosaic law; this, given its condition of perfection, was impossible to keep; in it is revealed the sin and the curse of sin.” ***The Character of Office in The Present Dispensation.***

About this affirmation the only thing that can be taken as correct is where it states that Law reveals sin and the curse of sin. The human being needs to know what sin is in order to not sin; but keeping the thought that we could only approach the Father exclusively beginning with the coming of the Messiah would be to exclude Moses himself from ever approaching the Father, the same as Abraham, Isaac and Jacob, who even raised altars and communicated with the Father in a personal way.

This very personal relationship is something that was given since the beginning of history; the opportunity that man could communicate with his Creator. On his part, the Messiah came with a specific mission, which he pronounced himself: to “bring the exiled, the lost sheep of The House of Israel.”

**Matthew 10:5-6** *These twelve Yeshua sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: <sup>6</sup>But go rather to the lost sheep of the house of Israel.*

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

We know that the Father doesn't change; a proof of this is the many prophecies of the end of times, in which we see that the Law has full value, as the prophet Isaiah expresses.

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



At this point arises the question, ***Where does this enmity between the Law and the Grace come from?*** As it is evident that the Law by itself is an outcome of the Grace of the Father, the simple fact of thinking that the Father wouldn't have Grace and that he wouldn't give us that favor would be as if he would abandon us without telling us what is right and what is wrong. When a father does that, the son becomes a criminal; but a father who educates, who wants to show the path, is a father who has grace and favor over his son.

For the most part, the problem that has come up in Christianity is that the Law has been placed against the Grace, when in reality they are at one with each other. If YeHoVaH had not given us the Law, he would have left us depending on ourselves, in a world where all individuals do what seems right in their own eyes, knowing that our hearts are evil, just as the Scriptures say.

**Jeremiah 17:9** *The heart is deceitful above all things, and desperately wicked: who can know it?*

**Romans 3:10** *As it is written, There is none righteous, no, not one:*

There are wrong interpretations of biblical passages, for example: **John 1:17** *For the law [Torah, instruction] was given by Moses, but grace and truth came by Yeshua the Messiah [Jesus Christ].*

To clarify this verse, we must understand the meaning of the word “but,” because it is this word that gives us the inadequate context.

In the original Greek texts, the word “but” and the “,” don't appear; the translators added them supposedly to clarify the text, but it puts into direct opposition and conflict the Torah and the Grace.

A precise translation from the Greek would be as follows: ***“While the Torah through Moses was given, the grace and the truth came through Yeshua the Messiah [Jesus Christ].” John 1:17.***

We can see how in the Greek translation the Torah is not omitted; instead, they go hand-in-hand, one next to the other. Let's remember that some of these translators, because of their belief and culture, made these changes because of an antisemitic mentality, under the presumption that all that the Jews do is wrong, and that the Torah is a curse.

In *The Chronological Gospels* by Michael Rood, we are shown this verse in the following way: ***"The Torah was given by Grace through Moshe, the reality and the grace came through Yeshua" John 14:6.*** This phrase was understood in the first century as an idiom to refer to the Torah. So, ***Could we say that Yeshua abolished what he himself expressed that he personified?*** With this understanding we could give a new meaning to the text, because the reality of the grace was given to Moses, which is Yeshua himself, who came as the Word made flesh just as **John 1:1** says.



Nowadays we must understand that the dispensationalism (the age of the Law and then the age of the Grace) goes hand-in-hand with the replacement theology, with the argument that somehow the Father had a dispensation for the people of Israel (through the Law), and then had another dispensation (through the Grace) with another people, the spiritual Israel, which is what became Christianity. If this theology was really correct, it would make sense for a Jew to think that this is not justice, because we are aware that we have a God that doesn't change. Therefore, if YeHoVaH relates in one way with the people of Israel, He is going to relate the same way with anyone who has the will to look for Him, because there is only one way to go to the Father, which Yeshua symbolizes because Yeshua is the Torah made flesh.

Among all that Yeshua taught, nothing contradicted the Torah. And if we read the letters of Paul (Shaul), he said that we are not to follow him but the Messiah. Therefore, if we find in the Scriptures something that we think doesn't match, or it seems to say something against the Torah, we should conduct research, because most likely the text has been manipulated or we don't understand the context of what we are reading, because no disciple or apostle of Yeshua who wrote the Scriptures of the New Testament, ever thought or pronounced that the Torah was a curse.

When we read the words of Yeshua we can confirm that none of his words contradicted the Torah:

“ ***Think not that I am come to destroy the law [Torah], or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot [yod] or one tittle shall in no wise pass from the law [Torah], till all be fulfilled.*** ”

**Matthew 5:17-18**

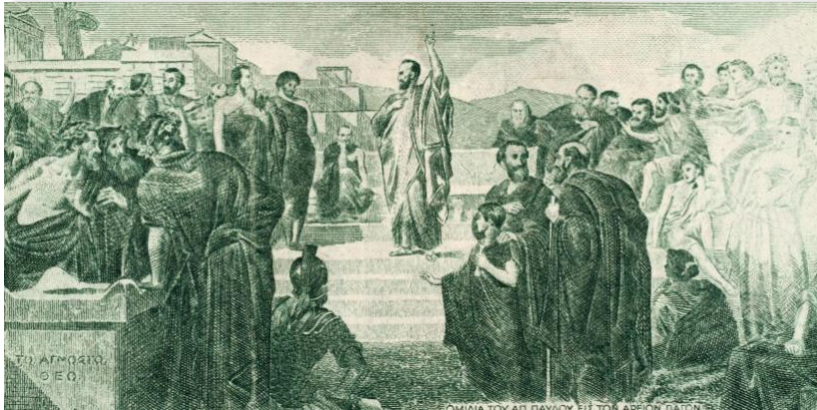
In most of religious circles Paul is considered to be someone who is against the Torah, even though Paul manifested whom we must follow:

**1 Corinthians 1:12-13** *Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. <sup>13</sup>Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?*

**1 Corinthians 11:1** *Be ye followers of me, even as I also am of Christ.*

These words of Paul indicate us that we must learn directly from what the Messiah said, who is the heart of the Torah. We must have the full understanding that Paul was not teaching everybody, be it a 5<sup>th</sup>-century African, or a medieval European, or a 21<sup>st</sup>-century American, but he was teaching to a specific population. Just as in modern times there are specific ways to communicate with our parents, or to talk to a friend, or to communicate with our boss, Paul similarly did with a

particular group of people and in a particular time.



In many circumstances there is a tendency to extrapolate or to take out of context what Paul said and to interpret that his words have a personal meaning in the present, even though he doesn't mention that his words come directly from the Father or that they are law. But Paul is expressing his understanding, and in certain

circumstances he manifests that it is an event related with the Spirit and he declares it in that moment, when he receives it for that congregation of people.

In the New Testament, we find a passage in which a woman is surprised in the act of adultery; hence, the Pharisees and the scribes bring her before Yeshua, but no one could throw the first stone. Yeshua didn't condemn her either:

**John 8:3-11** *And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, <sup>4</sup>They said unto him, Master, this woman was taken in adultery, in the very act. <sup>5</sup>Now Moses in the law [Torah] commanded us, that such should be stoned: but what sayest thou? <sup>6</sup>This they said, tempting him, that they might have to accuse him. But Yeshua [Jesus] stooped down, and with his finger wrote on the ground, as though he heard them not. <sup>7</sup>So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. <sup>8</sup>And again he stooped down, and wrote on the ground. <sup>9</sup>And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst. <sup>10</sup>When Yeshua [Jesus] had lifted up himself, and saw none but the woman, he said unto her, Woman, where are thine accusers? hath no man condemned thee? <sup>11</sup>She said, No man, Lord. And Yeshua [Jesus] said unto her, Neither do I condemn thee: go, and sin no more.*

**Does this act performed by Yeshua mean that he abolished the Torah?** Previously we confirmed how Yeshua indicated that He did not come to abolish the commandments, the Torah, or the prophets, but he came to fulfill them, not in the sense that the Torah would meet its end in Yeshua's days, but that not even so much as an accent mark would be removed from it until all that had been prophesied in the Scriptures came to pass.

What does the Torah tell us about what Yeshua did in the scenario of the woman found in adultery in order to judge her acts?

**Leviticus 20:10** *And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.*

**Deuteronomy 22:22-24** *If a man be found lying with a woman married to an husband, then they shall both of them die, both the man that lay with the woman, and the woman: so shalt thou put away evil from Israel. <sup>23</sup>If a damsel that is a virgin be betrothed unto an husband, and a man find her in the city, and lie with her; <sup>24</sup>Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, being in the city; and the man, because he hath humbled his neighbour's wife: so thou shalt put away evil from among you.*

If we read the context of **John 8:3-11** we will notice that the pharisees only took the woman found in adultery before Yeshua, but the question is **Where is the adulterous man?** The fact that there is no mention of him in the story leads us to determine the following: The Torah was given to make fair judgment. The book of Psalms says:

<sup>75</sup>*I know, O LORD, that thy judgments are right, and that thou in faithfulness hast afflicted me. <sup>76</sup>Let, I pray thee, thy merciful kindness be for my comfort, according to thy word unto thy servant. <sup>77</sup>Let thy tender mercies come unto me, that I may live: for thy law is my delight.*  
**Psalms 119:75-77**

Therefore, **would it have been fair for Yeshua to tell the people who were present that they could stone only the adulterous woman?** Doubtlessly, the fairest act would have been to bring both the woman and the man to make a judgement. This attitude from Yeshua allows us to see the application of the Torah at showing a fair judgement to the people, giving the Torah as a precedent instead of transgressing it.

**To teach the Torah to the children, a commandment:**

**Deuteronomy 6:1-2** *Now these are the commandments, the statutes, and the judgments, which YeHoVaH your God commanded to teach you, that ye might do them in the land whither ye go to possess it: <sup>2</sup>That thou mightest fear YeHoVaH thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged.*

So, if the Torah or the Law of God are a curse, **How is it possible that the Most High would tell his people and instruct us to teach this Law to our children? Could it be that the Most High doesn't want the best for us? Did the Creator change in any moment?** YeHoVaH's desire is to prolong our lives, give us health and to have wellbeing, always under the obedience to keep his commandments. He does not contradict himself, nor change!

**Numbers 23:19** *YeHoVaH is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?*

**Malachi 3:6** *For I am YeHoVaH, I change not; therefore, ye sons of Jacob are not consumed.*

The first time that the word "grace" appears in the Torah is in the book of Genesis. It is extremely important to know when a word appears for the first time in the Scriptures because it is going to

bring us the original meaning of the word, because the meaning can change like it happened from the time of King James until the present, such as from Genesis until King David, with many centuries of difference.

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



This is considered one of the most beautiful and poetic verses in the Scriptures, because the name of **Noah** or **Noach** is only two letters (- נח **Nun** and **Chet**), and he finds **grace** – **Chen**. In Hebrew we find that it's the same two letters of the name of Noah, but backwards, and they mean grace (- נח **Chet** and **Nun**). In his name, grace was prophesied – what his life and mission would be. The word Grace, which has only two letters in Hebrew, is related to protecting life. Noah represents the liberation and salvation of his family, and the

human race, as acted according to the instructions of YeHoVaH in times when the Torah had not yet been given.

***Isn't it interesting that the “grace” preceded or anteceded the Torah, and that besides, it is related to the obedience of Noah?***

The word grace appears once again, but this time in the book of Numbers in one of the most familiar passages as it is the Aaronic blessing:

**Numbers 6:24-26** *YeHoVaH bless thee, and keep thee* - Yevarejeja יהוה (YeHoVaH) v'yishmereja, <sup>25</sup> *YeHoVaH make his face shine upon thee, and be gracious unto thee* - Yaer יהוה (YeHoVaH) panav eleija **vijunekka**, <sup>26</sup> *YeHoVaH lift up his countenance upon thee, and give thee peace* - Yissa יהוה (YeHoVaH) panav eleija v'yasem l'ja Shalom.

In the section where the English reads “**be gracious unto thee**,” the Hebrew word is **vijunekka** - וַיְנַחֵם, where in between we see the letters **Chet y Nun** – חן. **Vijunekka** means that YeHoVaH gives you **grace**; this meaning is very strange and abstract when expressed in English, but in Hebrew it is **to protect life, protect the seed**.



When we refer to Moses (Moshe), the Scriptures don't say that he saw the **grace** as a type of prerequisite to know the paths of YeHoVaH, that would allow him to know the Almighty:

**Exodus 33:13-14** *Now therefore, I pray thee, if I have found **grace** in thy sight, shew me now thy way, that I may know thee, that I may find **grace** in thy sight: and consider that this nation is thy people.* <sup>14</sup> *And he said, My presence shall go with thee, and I will give thee rest.*

**Exodus 34:8-9** *And Moses made haste, and bowed his head toward the earth, and worshipped. <sup>9</sup>And he said, If now I have found **grace** in thy sight, O LORD, let my LORD, I pray thee, go among us; for it is a stiff-necked people; and pardon our iniquity and our sin, and take us for thine inheritance.*



**Grace** can be seen the following way: Israel got into a covenant with the Most High and in the same way Israel broke that covenant. But YeHoVaH, by **grace** gives us a new opportunity to enter a renewed covenant, through the sacrifice of Yeshua, that is **grace**. If we analyze the Scriptures, we will be able to determine that our verdict for breaking the covenant and also the instruction (the Law) of YeHoVaH, was death. But the **grace** of God provided a solution, which was a renewed covenant through the lamb.

Summing up, Israel is composed of twelve tribes, of which ten went astray and turned their backs on God; for this reason, YeHoVaH gives them a divorce letter. Being in that situation they are not allowed to return to Him, they are left without access to God at being dispersed through the world

and being assimilated into the nations.

The solution was to return for his people, through the sacrifice of Yeshua; in this action by the Creator, we were given grace, for by his beloved son coming and dying his people can return to the original covenant, because the Torah doesn't allow that the divorced one returns to marry the same woman. That's why the death and resurrection of Yeshua was the solution, the **grace** towards his people. Now the groom will join his bride, because Yeshua gave his life for her.

In the book of Romans, Paul clarifies how Yeshua would restore the Kingdom of the North, which by committing adultery and being given the divorce letter, was condemned to death for transgressing the Torah:

**Romans 7:4** *Wherefore, my brethren, **ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.***

This way, Yeshua also should resuscitate, so that she, the House of Israel, would join together with the House of Judah. **Why had Yeshua to come to die for Israel, if they did what they wanted and that was the sentence of their disobedience?** Because the Father keeps his covenants:

**Deuteronomy 30:1-3** *And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, **and thou shalt call them to mind among all the nations, whither YeHoVaH thy God hath driven thee,** <sup>2</sup>**And shalt return unto YeHoVaH thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul;** <sup>3</sup>**That then YeHoVaH thy God***

*will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither YeHoVaH thy God hath scattered thee.*

That is the **Grace**, that they can return though the Torah didn't allow it; even if they wanted to return, the Torah doesn't permit the man to marry his woman again if she committed adultery and she was given the divorce letter. It is a natural commandment, and it is a commandment for God as that husband and Israel his wife.

It is important to point out that the blessings of the Torah (Law) were completely related to the obedience of it:

**Deuteronomy 28:1-2** *And it shall come to pass, if thou shalt hearken diligently unto the voice of YeHoVaH thy God, to observe and to do all his commandments which I command thee this day, that YeHoVaH thy God will set thee on high above all nations of the earth: <sup>2</sup>And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of YeHoVaH thy God.*

In the Christian churches an oft-repeated biblical passage is **Joshua 1:9** *Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for YeHoVaH thy God is with thee whithersoever thou goest.* But if we take a look at the previous verses we are told the following: **Joshua 1:7-8** *Only be thou strong and very courageous, **that thou mayest observe to do according to all the law [Torah], which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest.** <sup>8</sup>**This book of the law [Torah] shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.***

In a similar situation we see that when David was just about to die, he calls his son Solomon to give him advice, saying to him "keep the commandments of YeHoVaH" and in the book of Psalms we read:

**1 Kings 2:1-3** *Now the days of David drew nigh that he should die; and he charged Solomon his son, saying, <sup>2</sup>I go the way of all the earth: be thou strong therefore, and shew thyself a man; <sup>3</sup>And keep the charge of YeHoVaH thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law [Torah] of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself:*

**Psalms 1:1-3** *Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. <sup>2</sup>But his delight is in the law of YeHoVaH; and in his law doth he meditate day and night. <sup>3</sup>And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.*

**Psalms 19:7** *The law [Torah] of YeHoVaH is perfect, converting the soul: the testimony of YeHoVaH is sure, making wise the simple.*

As we see, the Psalms are full of the wonderful blessing that is the Torah (Law) of YeHoVaH, and of how fortunate that we are when we keep its commandments. We can realize nowadays that there is a contrast between the ancient times when the Torah (Law) was a blessing, and after Yeshua came, because of the wrong interpretations of the meaning of the grace, claiming that we are no longer under that blessing, but that the blessing had turned somehow into a curse.

It is important in this regard to learn the context in which the Scriptures were written. We see how Paul (Shaul) lived in that grace; he experienced it, and that's how he got to believe in Yeshua and

to open his eyes to the Messiah of Israel to stop in his persecution of believers, to reach to that balance between his knowledge in the Torah and faith:

**Romans 6:1** *What shall we say then? Shall we continue in sin, that grace may abound?*

As it's been previously said, **Grace** is what allows us to return after being lost from the path of blessing, and that besides it gives us the definition of what is sin, the infraction of the Torah (Law). As John says: *Whosoever committeth sin transgresseth also the law [Torah]: for sin is the transgression of the law [Torah]. 1 John 3:4*

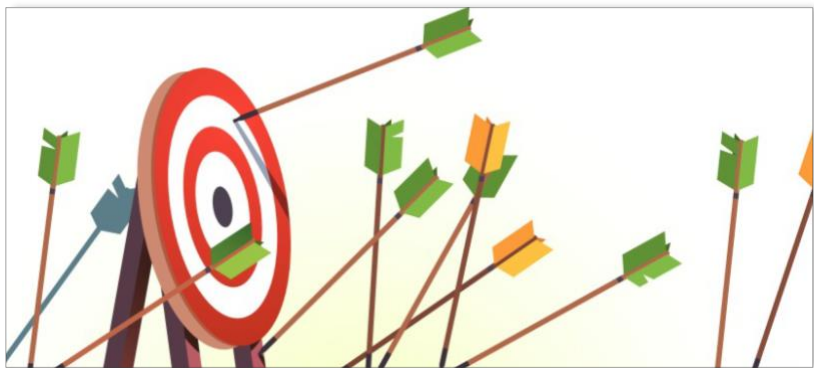
We live by grace, the Creator has grace over sinners, and in that same way we must have that grace with those who are in other stages of the path to salvation. Paraphrasing Paul, he says: *"should we persevere in sin so that the grace abounds? So that the Eternal keeps showing grace with the sinners?"* He (Shaul) answers: **Romans 6:2** *God forbid. How shall we, that are dead to sin, live any longer therein?*

If we know what sin means and in the same way we recognize what righteousness is, what it is to live in justice and not to sin, then **Must we test or tempt the Creator under the mentality that as He has grace, then for any action that we do against his will, only a pardon will suffice, to continue the next day against his instructions?**

**What do some denominations think about the meaning of sin?**

*"Sin is every voluntary action or omission against the law of God, which consists in saying, doing, thinking or desiring something against the commandments of the Law [Torah] of God or of the Church, or to miss the fulfilment of the duty of one's own and the particular obligations." "In his judgements about moral values, man cannot proceed according to his own ruling. In the deepest of his conscience the man discovers the existence of a law [Torah] that he does not dictate to himself, but which he has to obey... He has a law [Torah] written by God in his heart, and in its obedience resides human dignity and by which he will be personally judged." Catholic Church.*

*"In the original languages of the Bible, the words that are translated as 'sin' mean missing the shot or not reaching the target. For example, the Bible talks about a group of soldiers of ancient Israel who were so skillful with the slingshot that they could hit the mark 'without missing the shot' when throwing a stone. If this expression was literally translated, it would say:*



*'they didn't sin'... Therefore, to sin is not to reach the target of keeping the perfect norms of God." Jehovah's Witnesses.*

*"Luther described this constitution also with the term 'incurvatus in se ipsum,' 'bowed to itself' explaining that being a sinner is contained in the impossibility of exceeding and being completely without selfishness. This state of failure also pushes us away from God who gives us life. As it is impossible to get rid of this, we depend completely on the grace of God." Lutheran Church.*

*“Muslims see sin (dhanb, thanb ننب) as something that goes against the commandments of God [Allah]. Islam teaches that sin is an action and not a state of being. The Koran teaches that ‘the soul is certainly prone to evil, unless the Lord grants his mercy’.” Islam.*

### Deeds of the law:

In the letter written by the apostle Paul to the Romans and to the Galatians, the phrase “deeds of the law” is constantly quoted, which we find in the King James version:

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

*Therefore, we conclude that a man is justified by faith without **the deeds of the law**. Romans 3:28*

*Wherefore? Because they sought it not by faith, but as it were by **the works of the law**. For they stumbled at that stumbling stone. Romans 9:32*

*Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by **the works of the law** shall no flesh be justified. Galatians 2:16*

*This only would I learn of you, Received ye the Spirit by **the works of the law**, or by the hearing of faith? Galatians 3:2*

In the translation to the English of the King James version, there is an addition that does not match the Greek text, because in the King James version the term “**deeds of the law**” was used, and this is a mistake of translation.

The Greek text mentions “*érgon nómu*” “*ἔργων νόμου,*” which shouldn’t be translated as “**the deeds of the law**” but as “**deeds of Law.**” In nine occasions we see this expression, and in all of them it always appears without the article “the” to refer to “**the deeds of the law.**”



Paul, being a scholar, knew the Greek language, because in the book of Acts it is mentioned that Paul was the only one of the apostles who spoke in the Aeropagus or court in Athens, considered by many as the cradle of wisdom. As a prerequisite to be able to express oneself in this court, it was necessary to have full command of Greek.

Therefore, we can assume that it would have been impossible for Paul to have forgotten nine times the use of the articles that in the Greek language are so important! We only know of one case where Paul uses the article, and it is found in the book of Romans.

**Romans 2:15** *Which shew **the work of the law** written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another.*

In this verse in Greek, it is expressed “*to érgon tu nómu*” or “*τὸ ἔργον τοῦ νόμου,*” “**the work of the law,**” which refers to the work of labor that the Law did in someone.

Therefore, lacking articles, the expression *“érgon nómu”* constitutes an adjective expression which can only be understood as the title or name of something; it can’t be understood some other way, which would suggest that Paul made the same mistake nine times and that he was greatly ignorant.

Seeing in context each one of the passages in which there is mention of **“the deeds of the law,”** we will see that the apostle Paul was attacking the religious movements that were based in what he called **“Works of Law or Law of Justification”** which were nothing more than doctrines and commandments invented by these groups, through which they prophesied that they would more judiciously keep the Torah or the Law of God, thus attaining their own justice. All these laws were completely opposite to that which Paul believed in, which was really the “Law of Faith or Law of God,” what we know today as the Torah.

Understanding what sin is, we can perceive the meaning of **“Works of the Law”** to which Paul refers in the books of Romans and Galatians. We see how in the writings of Moses, there is an exhortation to the people of Israel to obey the precepts given by YeHoVaH: **Deuteronomy 27:10** *Thou shalt therefore obey the voice of YeHoVaH thy God, and do his commandments and his statutes, which I command thee this day.*

The apostle John refers to these precepts under the concept of the Law (Torah): **1 John 3:4** *Whosoever committeth sin transgresseth also the law [Torah]: for sin is the transgression of the law [Torah].*

In these instructions given to Moses at Mount Sinai, which are contained in the first five books of our Bible, are all the statutes and the decrees that YeHoVaH gave to his people.

As previously quoted in **Deuteronomy 27:26** – *“Cursed be he that confirmeth not all the words of this law [Torah]”* – we understand that it is not permitted to disobey the Torah, the same which in unanimity the people declared with their mouths that they would all obey: **Exodus 19:8** *And all the people answered together, and said, All that YeHoVaH hath spoken we will do. And Moses returned the words of the people unto YeHoVaH.*



One of the reasons for which our savior Yeshua died was because on him all the sin of humanity was cast for disobedience of the commandments of God. For this reason, and having defined what sin is, we must ask ourselves **Why so much confusion? Is it true that the Torah and the Grace contradict each other?** In no way at all. In the letters to the Galatians, chapters 2 and 3, we will see the revelation that the apostle Paul had of the religious traditions or **“The works of the Law,”** the burden of slavery or being under the law, which is contrary to preaching the message of the Gospel.

This leaves us completely different teachings, one created by the Heavenly Father and another one created by men: **Galatians 2:16** *“Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.”*

The wrong interpretation of this verse is due to believing that **“the Works of the Law”** refer to the Law of Moses, the Torah; this mistaken comprehension has passed from century to century, until the Dead Sea manuscripts or Qumran Scrolls were found. In these there were found treaties of the community called the Essenes, from the same time as Yeshua, and the discovery

was published in 1994 in the *Biblical Archaeology Review* magazine:  
<https://www.baslibrary.org/biblical-archaeology-review/20/6/5>

The publication gave clarity to the expression of “**The Works of the Law**,” for the term refers to the oral law or Talmud which is transmitted by the rabbis or wise men.

We will consider both laws to understand better the Works of the Law:

Torah – Jehovah	Oral Torah - Rabbinic
<ul style="list-style-type: none"><li>- <b>Rest day:</b> Minimal details of how to keep it</li><li>- <b>Ritual before eating:</b> None</li></ul>	<ul style="list-style-type: none"><li>- <b>Rest day</b> 39 Laws (What to do and what not to do)</li><li>- <b>Ritual before eating:</b> Special washing of hands before breaking the bread</li></ul>

Let's remember the phrase of Our Messiah when he said: *You heard that it was said, but I say...* The message was to clarify the wrong interpretation of the teachings of Moses and followed by *But I say to you...*, thus explaining the true message according to the Torah given by YeHoVaH, as we know Yeshua is the living Torah, the path, the truth and life; he had the interpretation without leaven of the Torah.

After the return of the Kingdom of the South or Kingdom of Judah to the Promised Land, in the heart of the Jewish people was the desire to please God and not to break his commandments, so they created laws to avoid invalidating the Torah, but regrettably these traditions ended up becoming laws or rituals that still exist today and under a very strict observance.

This was the revelation of the apostle Paul, who could understand the difference between the instructions of YeHoVaH and the doctrines or commandments of men (Takanot), as it is written: **Colossians 2:23** *“Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body: not in any honour to the satisfying of the flesh.”*

We must always remember the words of Yeshua before falling into legalism.

“***But he answered and he said unto them, Why do ye also transgress the commandment of God by your Tradition?***”

**Matthew 15:3**

Currently these words are directed to all forms of religion that do not follow the teachings according to the Torah and the testimony of the Messiah. Let's not add or take away, for all created by God is perfect, and we don't require anything else. Our evidence that there is NO other Law (Torah) we see in:

“ *And it came to pass, when Moses had made an end of writing the words of this law [Torah] in a book, until they were finished, that Moses commanded the Levites, which bare the ark of the covenant of YeHoVaH, saying, Take this book of the law [Torah] and put it in the side of the ark of the covenant of YeHoVaH, that it may be there for a witness against thee.* ”

**Deuteronomy 31:24-26**

In the Scriptures of the New Testament, we find certain verses which seem to say that Shaul (Paul) is against the Law; he manifests that he is being falsely accused, even of being against the commandment of the Shabbat. In the book of Acts, we see that he is accused of supposedly forbidding the believers to circumcise their sons, of teaching not to keep the Shabbat, the Feasts of the Creator, and to not keep the commandments, but it is a false accusation.

If we analyze the words of Paul, where apparently, he is against the law, on the other hand we have Yeshua instructing the complete opposite, to obey the Law, to keep his commandments so as to be called the greatest in the Kingdom of Heaven. In our opinion ***Who has more weight in his words, Yeshua or Paul?*** Our correct answer should always be Yeshua with no doubt!



In many situations we have Paul expressing himself about the law as just, holy and perfect. But if we bring that situation to our time and a person presents himself in front of a congregation and manifests one position and then in front of another congregation expresses himself differently, ***would this person be worthy of being followed, or on the contrary, should he be taken with caution?***

Clearly, there is no contradiction but a wrong interpretation of the Scriptures. Paul was in fact a Pharisee, and therefore he observed the Torah in a stricter way than the believers these days, so it makes no sense that he would say that the Torah must not be kept. It is important to note that we mention the concept of Pharisee as a reference to someone who is jealous for the Torah, not as it is commonly understood in Christianity, as a “hypocrite,” but more like a “scholarly and learned” Pharisee, one who followed even the traditions of the elders or what we know today as the Talmud, in their sense of additions to the Torah which Yeshua confronted. To that point came the zeal of Paul for the Scriptures.

In the Old Testament we find a passage that confirms for us this attitude from Paul, in the words of the prophet Isaiah:

*To the law [Torah] and to the testimony: if they speak not according to this word, it is because there is no light in them. Isaiah 8:20*

In this case Isaiah is telling us, “If a man should rise and not speak according to the Torah and according to the prophets, there is no light in him.” If Paul was contradicting what Moses or the prophets said, then he would be a person with whom we should be careful. We must understand that if any biblical writing seems to contradict the Scriptures it is because we are misunderstanding; even Peter told us that Paul’s letters are difficult to understand – this said

Peter, one who walked with the Master, one who did miracles; this same one is saying that they are complicated, that they lend themselves to confusion, and that some twist them to their own destruction.

**2 Peter 3:15-16** *And have account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; <sup>16</sup>As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.*

Likewise, Paul in the book of Romans manifests that he is speaking to those who know the Torah:

**Romans 7:1** *Know ye not, brethren, (for I speak to them that know the law [Torah], how that the law hath dominion over a man as long as he liveth?*



In other words, I am talking to those who know the Torah, but in Christianity this verse is overlooked, or we don't understand what he is saying, and we want to interpret the Scriptures in a Greco-Roman way, giving them the sense that the Torah is abolished, which is completely mistaken according to the Scriptures.

Ironically, the Tanach – the Torah (Law), the Nevi'im (Prophets) and the Ketuvim (Writings) – finishes by saying in **Malachi 4:4** *Remember ye the law [Torah] of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.*

That is, remember – don't forget the commandments, don't forget the Torah, the Law of YeHoVaH. Commonly in Christianity we turn the page to the New Testament and then we forget already what Malachi said, together with all that Moses said in the Torah. We must understand the context that the God of the Old and the New Testament is not a God that changed. YeHoVaH doesn't change.

Solomon himself at the end of his life, being the wisest man according to the Scriptures, leaves us this important quote:

“

**Let us hear the conclusion of the whole matter: Fear YeHoVaH, and keep his commandments: for this is the whole duty of man.**

”

**Ecclesiastes 12:13**

However, now, thousands of years in the future we dare to say that the Torah is binding and that it is therefore a burden for us, going against the words that the wisest man in the Scriptures said. On many occasions, people get confused with the words of Yeshua when he answered about the greatest commandment, which is based in the Shema Israel in **Deuteronomy 6:4-9**.

**Matthew 22:36-40** *Master, which is the great commandment in the law [Torah]? <sup>37</sup>Yeshua [Jesus] said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. <sup>38</sup>This is the first and great commandment. <sup>39</sup>And the second is like unto it, Thou shalt love thy neighbor as thyself. <sup>40</sup>On these two commandments hang all the law [Torah] and the prophets.*

## TORAH

"And you will love YeHoVaH your god with all your heart and with all your strength." - Dt 6:5				"You will love your neighbor as yourself." -Lv 19:18					
1	2	3	4	5	6	7	8	9	10
"Thou shalt have no other gods before me."	"Thou shalt not make unto thee any graven image ... [nor] bow down thyself to them."	"Thou shalt not take the name of YeHoVaH in vain."	"Remember the sabbath day, to keep it holy"	"Honor thy father and thy mother."	"Thou shalt not kill."	"Thou shalt not commit adultery."	"Thou shalt not steal."	"Thou shalt not bear false witness."	"Thou shalt not covet"
EX 20:3	EX 20:4-5	EX 20:7	EX 20:8-11	EX 20:12	EX 20:13	EX 20:14	EX 20:15	EX 20:16	EX 20:17
Dt. 20:17-18 Dt. 12:2-4 Dt 13:12-18 Dt 12:30 Dt 10:20 Ex 20:5 Dt 6:4 Dt 18:20	Dt 5:8 Ex 20:23 Dt 16:21-22 Lv 20:23 Lv. 26:1 Dt 4:15-19	Dt 18:20 Dt 5:11 Lv 24:16 Dt 12:4 Dt 17:19 Lv 22:32 Lv 19:12	Lv 23:3 Ex 35:2-3 Ex 32:14-16 Dt 5:12-15 Ex 23:12 Ex 16:23	Lv 18:7 Ex 21:15 Lv 19:3 Ex 21:17 Lv 18:9 Lv 20:9 Dt 5:16	Dt 19:11-13 Dt 5:17 Num 35:16-18	Num 5:12-15 Lv 18:20 Lv 20:10 Dt 5:18	Lv 6:2-5 Ex 22:25 Ex 23:4 Lv 19:36	Dt 19:16-19 Dt 5:20 Ex 23:1-2 Lv 5:1 Dt 13:14 Lv 19:11	Dt 5:21 Dt 7:25 Lv 18:16 Dt 17:17

If we reason about these concepts, we realize that if we keep the Torah and the Prophets, we are loving YeHoVaH, and we are loving our neighbor; this works in both directions, as the words of Yeshua make clear: *If ye love me, keep my commandments.* **John 14:15**

**1 John 3:24** *And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.*



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

Even at the end of the Scriptures, **Revelation 12:17** says *And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Yeshua the Messiah [Jesus Christ].*

As we know, this will happen in the end of time, because the enemy will go against these people who **"keep the commandments of God."** Why? Because they are doing the right thing before YeHoVaH; if they were not doing the right thing, they would not be a danger for the enemy.

In a manner of conclusion, it is necessary to make clear that the Grace is not something opposed to the Law, and it is not about having to choose between the Law and the Grace. Instead, the Grace itself has the connotation of preserving our life, which is a blessing, just as also the Torah is a blessing, and they go hand-in-hand, giving full meaning one to the other. The Torah is in reality an expression of Grace from our God, and an expression of gratitude from us to keep the commandments, gratitude for that Grace that he has given to us.

It is very important to keep in mind that we cannot see the commandments as a list of things to do and that, if we don't keep them, we will go to hell, because if we look at the Scriptures and the Torah from that perspective, we would be doing wrong. We must keep them for love of our Father, for the Grace that he gives us, for the sacrifice that he did for us, not as an obligation because of legalisms.



In the book of Jeremiah, we are told about a renewed covenant in which YeHoVaH will write His Word in our hearts, that is Grace after what we did; we didn't have a rescue, we didn't have a way out, we had no salvation, but He brought that salvation through Yeshua.

“

***By this shall all men know that ye are my disciples, if ye have love one to another.***

”

John 13:35