

A person wearing a white kippah and white robes is seen from behind, holding up a large scroll of text between two lit candles. The scene is set against a dark, wood-paneled background. The text on the scroll is arranged in several columns.

**Christian Foundational Teachings
No.4: Law and Grace
(Intermediate)**

**The Torah is YHWH's "Grace"
and Christians have grossly Missed It**

WE INFORM – YOU CHOOSE

PROFESSOR WA LIEBENBERG

The Torah is YHWH's "Grace" and Christians have Grossly Missed It

by

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Preface

YHWH "God" has called us to do two things. First, we are never to give up studying and seeking the correct interpretation of any given Bible passage. Second, such opportunities are golden moments for us to learn to show grace and love to others whose understanding of a given passage may differ from ours.

Throughout the HRTI's teachings, we use a slightly different vocabulary to that which some might be accustomed. We have chosen to use what many refer to as a Messianic vocabulary. The reasons being: firstly, using Hebraic-sounding words is another way to help you associate with the Hebraic Roots of your faith. Secondly, these words are not merely an outward show for us – they are truly an expression of who we are as Messianic Jews and non-Jews who have "taken hold" of our inheritance with Israel.

Instead of saying "Jesus", we call our Saviour "Y'shua" – the way His parents would have addressed Him in Hebrew. In addition, rather than referring to Y'shua as "Christ", we use the word "Messiah" – which is an Anglicized version of the Hebrew word, Moshiach.

"YaHoWaH" is the name of God in Hebrew, where it is written as four consonants (YHWH or YHVH, as the W and V is derived from the same Hebrew letter 'Vaw'). These four letters are called the Tetragrammaton (Greek for "[a word] having four letters"). Jews ceased using the name in the Greco-Roman period, replacing it with the common noun Elohim ("God") to demonstrate the universal sovereignty of Israel's God over all others. At the same time, the divine name was increasingly regarded as too sacred to be uttered and was replaced in spoken ritual by the word Adonai ("My Lord"). From about the 6th to the 10th century, the Masoretes (Jewish scholars who were the first to add vowels to the text of the Hebrew Bible) used the vowel signs of the Hebrew words Adonai or Elohim as the vowels for YHWH; and later on the artificial name Jehovah was produced. Christian scholars and translators after the Renaissance and Reformation periods replaced the sacred name YHWH with GOD and LORD (all in capital letters in the Bible); which was a strategic move of Satan for not using the Name. The Sacred Name occurs 6,828 times in the Hebrew text of the Bible, demonstrating YHWH wants us to use it.

In the 19th and 20th centuries, biblical scholars again began to use the form Yahweh and it is now the conventional usage in biblical scholarship; but leading Hebrew Scholars suggest YHWH should be pronounced as Yah-oo-VaH (Y'shua is derived from YaH-shuvah which means YaH saves. Yah (יה) is an abbreviation of God's name YHWH, as seen in Psalm 68:4. The Name is also found in the word hallelu-YaH, which means, "you praise the LORD").

The Argument for Keeping the Torah (Law) as YHWH's Uncompromising Guidelines of Holy Living

Introduction

Many Christians are asking the question: "*Can one follow the Torah (Law) fully today? Are we under the Torah (Law) today, or grace? Must Christians adhere to the full Law?*" They continue to make statements like this:

"The answer to this, of course, is no. There is no temple, no sacrifices, no Cohen Gadol (High Priest), no Levites (priesthood), and so forth. There are Scriptures that indicate that if one does not obey the whole law, leaving out nothing, then he is guilty of breaking the entire law."

This is the argument by many Christians to prove that we cannot keep the Law; they normally quote the following verses:

*For I testify again to every man that **is circumcised**, that he is **a debtor to do the whole law**.¹*

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

This causes many Christians to say, "*We have nothing to do with the Law anymore and therefore are not under the Law*". Yip, you have heard the argument and it makes perfect sense based on these two verses only; but they are unfortunately taken out of context.

They say Sha'ul (Paul) wrote this to the *Jews and Gentiles in Galatians* and Yakov (James)³ to the *twelve Tribes of Israel* to make the point clear that we cannot keep the Law. The question is, what part of the Law do Sha'ul and Yakov discuss here?

We strongly suggest you read the booklets "CHRISTIAN FOUNDATIONAL TEACHINGS" No. 2 and No. 3 first before you read further.

¹ Gal 5:3

² James 2:10

³ The half-brother of Y'shua

What is the Torah

You must first understand how the Old Covenant was put together in order to understand the concept of Torah (better known as the Instructions from YHWH⁴) and what Rabbi Sha'ul and Yakov discussed.

The Old Covenant is known as the TaNaCh in Hebrew. **TaNaCh** is a Hebrew acronym⁵ for **T**orah, **N**evi'im and **C**hetuvim.

The Five Books written by Moshe (Moses) is known as the *Torah*⁶ in the TaNaCh. *Nevi'im* is the Hebrew for Prophets, and they are the collected Books of the Prophets or the Prophetic Books. *Chetuvim* (Hebrew for the Writings) are the remaining Books; the sayings and the historical Books. In other words, the **TaNaCh** is the entire Old Covenant; what the Hebrews call the Hebrew Bible.

The purpose of TaNaCh is as different as its parts: the Torah (meaning teaching/instruction), is YHWH's plan on how to live life (in book form – in order for YHWH to bless us). The Torah is the Believer's Life Manual. *Nevi'im* represents the blood, sweat and tears of the Prophets' leadership over a period of 920 years, beginning with Samuel and ending with Ezra. Though the last Prophet died long ago, their prophecies still apply today. While many of their prophecies were immediately applicable, many are about Messiah Y'shua. The Moshiach⁷ is the most fundamental Jewish belief.

Chetuvim are the collected writings of Moshe (Book of Job), King David (Psalms) and Solomon (Proverbs, the Song of Songs, Ecclesiastes), the Prophets Samuel (the Scroll of Ruth), Jeremiah (the Scroll of Lamentations); and Daniel (the Book of Daniel) as well as the Men of the Great Assembly (the Scroll of Esther).

Listed below are the Books of the TaNaCh with their Hebrew names:

The *Torah* (Teachings or Instruction from YHWH)

- a) *Bereishit* (Hebrew "In the beginning" – Anglicized name for Genesis is "creation")
- b) *Sh'mot* (Hebrew "Names" – Anglicized name is Exodus meaning "departure")
- c) *Vayikra* (Hebrew "He called" – Anglicized name is

⁴ Law

⁵ Acronym is short form or a contraction

⁶ Also known as the Chumash

⁷ Messiah

- Leviticus meaning Levites)
- d) *B'dmidbar* (Hebrew "In the wilderness" – Anglicized name Numbers mean Numbers)
- e) *Devarim* (Hebrew "Things" – Anglicized name Deuteronomy mean "second word")

The *Nevi'im* (Consisting of the Major Prophets and the Twelve Minor Prophets)

- Yehoshua* (Joshua)
Shoftim (Judges)
Shmuel (Samuel I & II)
Melachim (Kings I & II)
Yeshayah (Isaiah)
Yirmiyah (Jeremiah)
Yechezkel (Ezekiel)
Trey Asar ("The Twelve", treated as one book)

- 1) *Hoshea* (Hosea)
- 2) *Yoel* (Joel)
- 3) *Amus* (Amos)
- 4) *Ovadyah* (Obadiah)
- 5) *Yonah* (Jonah)
- 6) *Michah* (Micah)
- 7) *Nachum* (Nahum)
- 8) *Chavakuk* (Habakkuk)
- 9) *Tzefanyah* (Zephaniah)
- 10) *Chagai* (Haggai)
- 11) *Zecharyah* (Zechariah)
- 12) *Malachi* (Malachi)

The *Chetuvim* (Writings)

- a) *Tehillim* (Psalms)
- b) *Mishlei* (Proverbs)
- c) *Iyov* (Job)
- d) *Shir HaShirim* (Song of Songs)
- e) *Rut* (Ruth)
- f) *Eichah* (Lamentations)
- g) *Kohelet* (Ecclesiastes)
- h) *Ester* (Esther)

- i) *Daniel* (Daniel)
- j) *Ezra &* (Ezra)
- k) *Nechemyah* (Nehemiah, treated as one book)
- l) *Divrei Hayamim* (Chronicles I & II)

According to the Rabbis, there are two Torah's: the **Written Torah** and the **Oral Torah**. The Written Torah is what YHWH gave to Moshe on Mount Sinai. The Oral Torah is the interpretation of the Written Torah with *man's perceptions and ideas* on how to understand and live the Written Torah. This is also the tradition of the Hebrew people most of the time. There is some good insight of the Oral Torah, but the Oral Law can never supersede YHWH's Written Torah. YHWH outright forbids adding anything to the Written Torah:

Deut 4:2: *Ye **shall not add** unto the word which **I command you**, neither **shall ye diminish** ought from it, that **ye may keep the commandments of YHWH your God which I command you**.*

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

Prov 30:6: ***Add thou not** unto his words, lest he reprove thee, and **thou be found a liar**.*

Now, the Written Torah consists of the Five Books in the TaNaCh that Moshe wrote. The Oral Torah consists of additional instructions passed down orally from generation to generation. The Rabbis understand the Written Torah as YHWH's expressed will and the Oral Torah as the detailed instructions of how to fulfill that expressed will; which of course we do not follow.

After the destruction of the Second Temple, Rabbi Yehudah HaNassi (Judah the Prince) began to collect, sift, arrange, classify and edit the great body of Oral Torah into a basic compendium of authoritative Torah Law called the Mishnah. Over succeeding generations as Rabbis continued their study of the Oral Torah, a tradition of commentary and explanation began to grow. This expanding mass of material was called the Gemara in Aramaic (meaning 'study') and became an object of study in its own right. . Both the Mishnah and Gemara were combined into a single document and called the Talmud – meaning 'to study' in Hebrew. The Talmud is divided into six parts in which there are various tractates on different topical areas. Today, there are only thirty-seven of the original sixty tractates of the Babylonian Talmud (Bavli) and thirty-nine of the original sixty-three

tractates of the Jerusalem Talmud (Yerushalmi). Karite⁸ Jews only believe in the Written Torah and not the Oral Torah; we at HRTI have the same view.

Getting back to the Written Torah, there are 613 Commandments in the Written Torah. These 613 commandments list what is required, permitted, and forbidden by YHWH; and range from activity of the layperson in everyday life to the strict procedures followed by the High Priest. The 613 commandments are codified and divided into 248 positive and 365 negative Laws. It is interesting to note that there are 365 negative commandments corresponding to the 365 days of the year; one commandment for each day. There are also 365 ligaments, veins, and tendons in the body and 248 limbs and organs in your body. (According to various Midrashim⁹, the 248 positives correspond to the limbs in the human body and the 365 equals the sinews and nerves. The fulfillment of each mitzvah brings life and vitality to the particular part of the body to which it corresponds¹⁰.

Therefore, the Jews do not take the Psalmist lightly when he wrote *"And my soul shall be joyful in YHWH: it shall rejoice in his salvation. **All my bones shall say, YHWH, who is like unto thee, which deliverest the poor from him that is too strong for him, yea, the poor and the needy from him that spoileth him?"***¹¹ This is the reason why the Hebrew reels back and forth during worship; every part in their body is moved into worship! (Bones is *etsem* in Hebrew, but also includes the entire outer body that you see).

Therefore, the Torah of Moshe is a **series of instructions** given to Israel **to help them to live holy lives**. Within **the core** of the Mosaic Law (Moshe's Law) was the sacrificial system – evidence that YHWH knew Israel would not be able to keep the Torah; therefore, **the sacrificial system declares YHWH's grace and His willingness to forgive the sins of His people**.

The Torah consists of three groups:

- the Sacrificial (also known as the Ceremonial or Rituals),

⁸ Karaite Judaism or Karaism means "Readers of the Hebrew Scriptures", or followers / seekers of "Torah or TaNaCh based Judaism" from the Jewish name for the Hebrew Bible, "Miqrā" מִקְרָא, from the root "qara" קָרָא meaning "to read". When interpreting the Tanakh, Karaites strive to adhere to the plain or most obvious meaning of the text.

⁹ Midrash (מִדְרָשׁ; plural Midrashim, literally "to investigate" or "study") is a homiletic method of biblical exegesis.

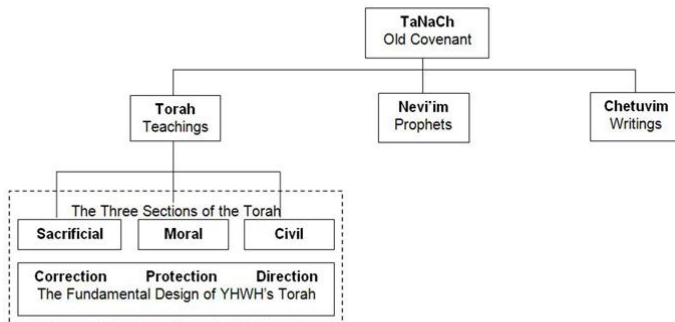
¹⁰ http://www.wsat.org/drusha/knowing_the_mitzvos_of_the_torah.htm

¹¹ Psalm 35:9-10

- the Moral (also known as the Ethical), and
- the Civil (also known as the Judicial or Governmental) section.

These sections will be expounded in more detail later.

Further, the Torah was **originally designed** (as is still applicable today) ONLY for **correction**, **protection** and **direction**; and **cannot give you salvation at all!** Torah is built on the foundational teachings for Correction/Protection/Direction and designed for the Believer. . With that as the background, let us summarize before we continue:



The Three Groups of Torah

The Sacrificial Section

There is a distinction (but not Scriptural) between the three kinds of 'Laws' in the Old Covenant. The first kind is the 'Sacrificial Laws' – also known as the Ceremonial or Ritual Laws. These are the laws governing the Temple worship and the way we are to approach YHWH. They have to do with the layout of the Temple, the purification process a person was subjected to and the sacrificial system.

Today, each offering and sacrifice in the Torah is a shadow / type of Messiah Y'shua and His work on the crucifixion stake. It is there to remind us of His perfect work on the stake. We see that the Priests will once again occupy the Temple in the Millennial Reign, keeping YHWH's Word, His charge and His judgments. We see that they will even sacrifice again (Ezek 40-48).

Y'shua said that not a single point, stripe, or apostrophe will disappear (or change) from the Torah, until heaven and earth pass away (Matt 5:17-19).

This is exactly where you are not allowed to add or take away from the Word, according to the words in Deut 4:2 and 12:36..

We even see that Sha'ul in the Book of Acts takes a vow (most likely the vow of the Nazarite, which we read about in Numbers 6); not once, but twice – to show that he lives a life according to Torah. As a part of this vow, Num 6:12 says that this person must sacrifice to YHWH. If we were no longer to sacrifice due to abolishing the sacrifices, why would Sha'ul sacrifice twice to YHWH after Y'shua died on the crucifixion stake? Therefore, no **sacrifices have been abolished**. We do not do them right now because there is no Temple.

In the Millennial Reign, everything is once again the way it was in Moshe's day; and this confirms Y'shua's words in Matthew 5. Nothing changes when it comes to the Torah of YHWH since the Torah is a part of who He is (John 1:1-3) and He cannot change (Mal 3:6).

As said, sacrifices will definitely continue in the Millennial Reign when Y'shua rules from Jerusalem after He rebuilt the Temple. Ezekiel chapter 40 to 48 distinctly tells us that sacrifices during this time are going to be offered. These sacrifices will not be for the remission of sin, but for:

- **celebrations** as for what Y'shua did for the Believers
- **reminders** as what Y'shua did for the Believers, and
- **food** for the Priests doing their Temple cycle duties.

If there were a Temple today, we would therefore have sacrificed for these reasons.

The Civil Section

The second type are 'Civil Laws' – also known as the Judicial or Governmental Laws. They are the natural laws imbedded in nature which we adhere to. For example, women's bloodflowing every twenty-eight days, the land must rest every seven years, etc. But they are also about taxes, charging interest, punishing certain sins by stoning to death. But this last group of Laws are only applicable if there is a Torah-observant government ruling, which is obviously not the case anywhere on the planet today. So what do we do?

When Sha'ul wrote to Titus, he said we must adhere to the authorities who rule over us as the law of the land supersedes Torah: *"Put them in mind to*

be subject to principalities and powers, to obey magistrates, to be ready to every good work.¹²

A perfect example of this is illustrated in the proposed stoning of the woman in John chapter 8. Y'shua could not allow her to be stoned according to the Jewish death penalty as the Roman government was ruling and He would have violated the law of the land (see CHRISTIAN FOUNDATIONAL TEACHING No. 3 for the detail).

In summary, the Civil / Judicial / Governmental Torah teachings and instructions are still applicable to the Believer today!

The Moral Section

The third kind are the Moral Laws, also known as the Ethical Laws. The Ten Commandments fall into this category. These Laws are also still in effect because they are a reflection of YHWH's moral character; and that did not change, nor ever will. The Moral Section of the Torah deals with issues such as, "*Do not prostitute thy daughter, to cause her to be a whore*"¹³, and "*Neither shalt thou steal*"¹⁴, etc.

This Section of Torah remains firmly in place today and there is no scriptural information from the New Covenant that we are now allowed to break any part of the Moral Torah Section!

The Two Pillars

As said, there are three types of biblical precepts: ceremonial, civil, and moral. It is extremely important to note that YHWH had the **Sacrificial, Civil and the Moral Laws in force even before the Torah formally was given to Moshe at Mount Sinai!** According to Jewish tradition, Adam and Eve sacrificed in the Garden of Eden. Cain and Abel sacrificed to YHWH; Noah did as well; and so did Abraham; all way before Moshe was even born.

However, the Civil and Moral precepts, respectively, are part of the **law of nature**; i.e., you must rest on the Shabbat (seventh day). The land must rest every seventh year and **of the character of YHWH**; i.e., to murder or prostitute your daughter, is forbidden.

¹² Titus 3:1 and also Heb 13:7

¹³ Lev 19:29

¹⁴ Deut 5:19

But, did YHWH establish three different kinds of Laws in the Old Covenant? It is interesting to note that no place is given in Scripture where the terms Ceremonial, Moral, and Civil Laws are found; but that they are there is factual. The bottom-line is that it is extremely difficult to divide the Torah into these three categories.

There are 613 Commandments in the Torah of Moshe. They are divided into 248 Affirmative Laws and 365 Negative Laws. Moses Margoliouth was one of the translators of the English Revised Version and published a catalogue of the 613 Commandments in English in 1743.

It is also common to divide the Mosaic Law into three other sections:

- 1) the Ten Commandments (often called the heart of the Moral Law),
- 2) the ordinances, and
- 3) the judgments.

The **Ordinances** are the laws governing Israel's **religious life** while the **Judgments** are the **Civil Laws**. These divisions are sometimes helpful for analysis and study, but actually **have no scriptural authority**. Many of Israel's Laws would belong in two of the suggested divisions. For example, the law of the tithe is both **religious** and **civil**. The Ten Commandments have a prominent place in the Torah, but Y'shua still taught that the greatest commandment was not one of the Ten. A summary is given below of the Greatest Commandment of the Torah.. Each of the 613 Laws, however, are classified into the two areas above.

The entire Torah, however, is wrapped up in Two Commandments:

*"Master, which is the great commandment in the law? Y'shua said unto him, **Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment**. And the second is like unto it, **Thou shalt love thy neighbour as thyself**. On these two commandments hang all the law and the prophets."*¹⁵.

Why, because the **heart** of the Torah is Love and Grace!!!

Christians: Law from Moses and Grace from "Jesus"

Christians use this verse consistently to state that "Jesus' grace replaced Moses' Law".

¹⁵ Matt 22:36-37

John 1:17: *For the law was given by Moses, but grace and truth came by Y'shua the Messiah.*

Christians proudly throw this verse at you; but there is only one problem: the word "but" in italics was not in the original text – no, it was added by the translators and changed the entire concept. This is how it is better translated:

John 1:17 *For the law was given by Moses, grace and truth came by Y'shua the Messiah.*

YHWH used Moshe to give His instructions and then He used His Son Moshiach to explain them, grace and truth are in the Torah and when Moshiach came it was not new.

Now follow YHWH's rules on Grace:

- #1) Sin = Transgression of the Torah (I John 3:4)
- #2) The soul that sins (disobeys Torah) shall die (Ezek 18:4, Rom 6:23)
- #3) The curse for disobeying Torah is death (Deut 27:26, 28:15, 45)
- #4) Forgiveness for disobeying Torah is NOT deserved. It is the grace/mercy of YHWH to do so (Exod 34:6)
- #5) Y'shua showed us this grace/mercy of the Torah by forgiving us of our sin (Matt 9:6)
- #6) We are forgiven of our sin when we confess our sin (I John 1:9)
- #7) The blood of Messiah cleanses us from sin (1 John 1:7, Eph 1:7, Col 1:14)
- #8) The Torah is truth (Psalm 119:142, 151)
- #9) YHWH shows grace/mercy to those that seek to keep His commandments (Exod 20:6, Psalm 103:17-18, John 14:15)

Exod 34:6 also tells us that YHWH is merciful and gracious: "*And YHWH passed by before him, and proclaimed, YHWH, YHWH God, **merciful and gracious**, longsuffering, and abundant in goodness and truth,*"

How is YHWH merciful and gracious? Let us read it again and drop the "but".

John 1:17 *For the law was given by Moses, grace and truth came by Y'shua Messiah.*

This verse actually tells us that Moshe indeed **delivered** the Torah to the nation of Israel, but Messiah Y'shua **shows** us the grace (love, compassion, mercy, forgiveness of sins) and truth (how to live a Torah life-style) of the Torah.

With that in mind, let's see how the Torah is Grace...

The Law is Grace

Unification of Believers has been difficult to maintain because of the enmity that exists between Torah-observant Believers and Believers who believe that grace has replaced the Torah. During the time of the Apostles, this enmity did not exist primarily because all followers of the true Messiah Y'shua were in harmony in their belief. It wasn't until the rise of the pagans Constantine, Marcion and their Roman Catholic Beast Church system in the third century was there a fundamental change in belief and growing hostility towards the Netsarim (Nazarenes), called The Way.

First century Believers believed that Torah observance was compatible with grace. As a result, first century Believers united in one belief. When the early messianic community grew to a larger number of non-Jews than Jews, the division between Torah-observant Believers and non-Torah-observant Believers also grew. Pagan influences began infiltrating congregations and diminishing the value of the Torah. What had started as unity between Torah-observance and grace declined into disunity.

In 321 CE, Constantine realized that a disunited religion does not function effectively. Therefore, Constantine decided to unify Christianity under his authority. Pagan Emperor Constantine never allowed the teachings of the Apostles. Instead, Constantine decided to create a **new religion** that did not appear to have any link to the Torah. To distance the new religion from the Torah, Constantine first declared Sunday "a day of rest". This the

Roman Catholic Church openly admits as in this letter addressed to Pope Pius XII...

Thomaston, Georgia
May 22, 1954

Pop Pius XII
Rome, Italy

Dear Sir;

Is the accusation true, that Protestants accuse you of? They say you changed the Seventh Day Sabbath to the, so-called, Christian Sunday: Identical with the First Day of the week. If so, when did you make the change, and by what authority?

Yours very truly,
J. L. Day

Pope XII answered J.L. Day in The Catholic Extension Magazine to make a statement that the Roman Catholic Church changed it and that the Protestants who protested against the Roman Catholic Church are ridiculing themselves, as they still follow the Roman Catholic's pagan ruling of destroying the real Sabbath of YHWH:

The Reply:

THE CATHOLIC EXTENSION MAGAZINE
180 Wabash Ave., Chicago, Illinois
(Under the Blessing of Pop Pius XII)

Dear sir:

Regarding the change from the observance of the Jewish Sabbath to the Christian Sunday, I wish to draw your attention to the facts:

(1) That Protestants, who accept the Bible as the only rule of faith and religion, should by all means go back to the observance of the Sabbath. The fact that they do not, but on the contrary observe Sunday, stultifies them in the eyes of every thinking man.

They continue with blatant blasphemy to say that the Roman Catholic Church has more power than YHWH's Word and that they have the power and can overrule YHWH:

(2) We Catholics do not accept the Bible as the only rule of faith. Besides the Bible we have the living Church, the authority of the Church, as a rule to guide us. We say, this Church instituted by Christ, to teach and guide men through life, has the right to change the Ceremonial laws of the Old Testament and hence, we accept her change of the Sabbath to Sunday. We frankly say, "yes, the Church made this change, made this law, as she made many other laws, for instance, the Friday Abstinence, the unmarried priesthood, the laws concerning mixed marriages, the regulation of Catholic marriages, and a thousand other laws.

(3) We also say that of all Protestants, the Seventh-day Adventists are the only group that reason correctly and are consistent with their teachings. It is always somewhat laughable to see the Protestant Churches, in pulpit and legislature, demand the observance of Sundays of which there is nothing in the Bible.

With best wishes
Peter R. Tramer, Editor

But let's get back to Constantine... In 325 CE, Constantine's next action was to assemble The Nicæan Council. The Nicæan Council's mission was to formulate *standard practices for Christians*. One change The Nicæan Council made was to exalt Sunday as the *official day* of worship¹⁶.

Constantine's actions diminished the authority of the Torah in many Christian congregations. Sunday began to replace the Shabbat as the day of rest and the day of worship. Constantine's actions created a rift between Torah-observant Believers and the apostates who were not. Today, the fruit of what Constantine started is seen. For example, many individuals believe that Torah-observance and grace are incompatible.

In Va'etchanan,¹⁷ we can clearly see that YHWH's plan is for the Torah and grace to be compatible. In fact, Va'etchanan exemplifies how ***the Torah is an extension of grace***. Therefore, ***the Torah has the attributes of grace, which are love, salvation, and unity***.

The Torah is an extension of YHWH's grace because it demonstrates YHWH's love for humanity. For example, Israel's deliverance from Egypt was not because they were strong or because they earned deliverance. YHWH delivered His people from Egyptian bondage as an act of love. Therefore, deliverance from Egypt is an extension of grace.

¹⁶ Wetzel R.C. Dr. (1995) A Chronology of Biblical Christianity, pages 83-84. The Ages Digital Library. The Reformation History Library (Version 2). 83 Retrieved July 24, 2006, from AGES Software. Albany, OR USA

¹⁷ Va'etchanan (וְאֶתְחַנֵּן) — Hebrew for "and I pleaded", the first word in the parshah) is the 45th weekly Torah portion (parshah) in the annual Jewish cycle of Torah reading and the second in the Book of Deuteronomy. It constitutes Deut 3:23–7:11.

Now, because deliverance from Egypt is an extension of grace, YHWH **expects His people to be grateful**. The best way to show this gratitude is through obedience. Deut 7:9-11 states, "*YHWH did not set his love on you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: But because YHWH loved you, and because he would keep the oath which he had sworn unto your fathers, hath YHWH brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt. Know therefore that YHWH thy God, he is God, the faithful God, which keeps covenant and mercy with them that love him and keep his commandments to a thousand generations*".

Y'shua likewise also expects His followers to demonstrate their love for Him through obedience. John 14:21 states, "*He that has my commandments, and keeps them, he it is that loves me: and he that loves me shall be loved of my Father, and I will love him, and will manifest myself to him.*"

In Both the **New Covenant** and in the **Torah**, keeping the commandments of YHWH are taught as an *outward expression of our love for Him*. This outward expression allows us to manifest Y'shua and the Father to the world. The Torah is an *extension of grace* because it allows us to manifest the love of YHWH to the world through our obedience.

The Torah is an extension of YHWH's grace because it links to salvation. Deut 6:24 states, "*YHWH commanded us to do all these statutes, to fear YHWH our God, **for our good always**, that **he might preserve us alive**, as it is at this day.*"

Therefore, living a Torah lifestyle is for our physical welfare. Observing YHWH's Commandments protects us from the problems of the world. Deut 28:45 states, "*Moreover all these curses shall come on you, and shall pursue you, and overtake you, till you are destroyed; because you **listened not** to the voice of YHWH your God, **to keep his commandments and his statutes which he commanded thee***". Torah observance **gave Israel the promise that they would be secure from the plagues and the curses that the ungodly nations experienced**.

Besides the physical benefit of Torah observance, Y'shua linked Torah observance with **eternal reward**. Matt 5:18-19 states, "*verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least*

*in the kingdom of heaven: but whoever **shall do and teach them, the same shall be called great in the kingdom of heaven.***" The Torah is an extension of grace because **it gives us salvation and provides us with the hope that obedience brings eternal reward.**

The Torah is an extension of YHWH's grace because **it unifies Believers.** The Torah brings unity to the body through the creation of a standard set of rules. Deut 6:25 states, "***it shall be our righteousness, if we observe to do all these commandments before YHWH our God, as he hath commanded us.***" The Torah is our guide for righteous living.

Therefore, the Torah taught humanity **about sin.** Sha'ul addresses this issue in Rom 7:6-7, which states, "*now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter. What shall we say then? Is the law sin? God forbid. Nay, **I had not known sin, but by the law: for I had not known lust, except the law had said, You shalt not covet.***" Sha'ul had understood that **the purpose of the Torah is to reveal sin.** Once sin is revealed, the Ruach HaKodesh helps us deal with the sin. When the Torah is not a guide to reveal sin, people establish their own guidelines for sin. Constantine, The Nicaean Council and many so-called believers have made this mistake.

Without the Torah as a godly standard, **there is no uniform understanding of sin.** For example, Constantine and The Nicaean Council declared Sunday as a day of rest and as the day of worship. Therefore, Sunday worship replaced Shabbat observance...Without the authority of the Torah, replacing the Shabbat with Sunday became acceptable. The Torah is an extension of YHWH's grace because **it unifies all believers under one set of rules.** Therefore, all people are accountable to the same godly standard.

The Torah **teaches us the attributes of YHWH's grace** through examples of love, salvation, and unity. The Torah exemplifies YHWH's love for humanity and allows us to manifest His love to others. The Torah brings salvation to YHWH's people by physical protection and the hope that obedience brings eternal reward. The Torah unifies believers under one set of rules. Therefore, the Torah gives believers a definitive knowledge of what YHWH considers sin. YHWH's desire is to place the Torah in our hearts so that we will understand His grace through the love, salvation, and unity that the Torah manifests.

All Believers should strive to become Torah-observant and demonstrate to the world that living a Torah-observant life **is compatible with grace**. When this occurs, the world will know that YHWH truly is dwelling in the hearts of His people.

We prefer Torah-observant Grace, do you?

Conclusion

When Christians first start to realize the implications of this (to follow and live Torah), the initial reaction is to be repulsed by the specter of legalism. Many thought that observing the Old Covenant Laws would rob a person of the joys of their "Christian life"; and that anyone who chose such a lifestyle would soon become repulsive to others.

The fallacy of such thinking slowly became obvious as the Believer realized that all of the Bible authors and heroes from Moshe to Sha'ul had honoured the Torah without being legalistic. Y'shua Himself observed the Torah perfectly, while teaching emphatically against legalism and drawing crowds of ardent Torah followers.

It is sad to see that the Christianity that has been handed down to us from the time of Constantine contains a countless number of subtly-ingrained prejudices against the Torah, against the Jews themselves and a payload of paganism in their churches and teachings. The time to personally examine those prejudices in the light of Scripture has arrived for every seeker of truth., Allow the Ruach to speak to you and make a decision which road to take – the Mainstream Christianity Road or the Grace of Torah Road..

Take a brief Hebrew meditation on the grace of the Torah in Psalm 25:8:

*Good and upright is YHWH,
therefore he teaches sinners in the way.*

Whether you like it or not Beloved Friend, YHWH is going to restore His Torah – you simply CANNOT resist or prevent prophecy:

*My doctrine **shall** drop as the rain,
my speech **shall** distil as the dew,
as the small rain upon the tender herb,
and as the showers upon the grass:
Deut 32:2*

Something mind-boggling is happening right now before our eyes!
What can only be seen as a sovereign work of the Ruach HaKodesh is breaking forth as Christians around the world are working to **return** to their **historical Hebrew foundation**. After being **stained** for more than eighteen centuries by Judaeophobia, anti-Judaism, and anti-Semitism, many Christians are being impacted by an unprecedented revolution of restoration. Scholars, clergy, and laity from virtually every nationality, ethnicity, and denomination are reconnecting their faith in Messiah Y'shua with its historical Hebraic Roots in the **Torah**. **HalleluYAH**

We inform – You choose¹⁸

Never be guilty of: "**By your traditions you make the Word of God of non effect**"¹⁹

As cold waters to a thirsty soul, so is good news from a far country. Prov 25:25
Thank you that we may minister to you from the Southern point of Africa – population ratio-wise the largest group of Messianic Judaism followers in the world.

Contact us for **Distance Learning** in your **Own Time** from your **Own House**. You do it by submitting your **Assignments Electronically** to us in either one of the field of:

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¹⁸ The truth of the Torah makes you see the mistranslations in the New Covenant. It's amazing how you can look at the epistles of Rabbi Paul one way and it looks like he's leading the body of Messiah away from Torah; when in reality, he's leading them **to** Torah. A paradox of vantage point. Let us remember, the intent of the law maker constitutes the law. We need to walk a mile or two in our Hebrew Messiah's shoes

¹⁹ **Matt 15:3** *But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?* **Matt 15:6** *And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.* **Mark 7:9** *And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition*

That 'narrow way' is the path of Torah,
which is the mission of the Believer...
to continuously direct you to the Crucifixion Stake.

*If you are going to achieve excellence in big things,
you develop the habit in little matters of Torah.*

***Excellence is not an exception,
it is a prevailing attitude.***

PLEASE BE SO KIND TO DISTRIBUTE A COUPLE OF THESE BOOKS
AS PART OF YOUR TITHING