



האריה של האמת

TORAH

Pro 28:9 He that turneth away his ear from hearing the Torah, even his prayer shall be abomination. (The Scriptures 1998+)

All Saved Are Seed Of Abraham

Gal 3:28 There cannot be Jew nor Greek, there is no slave nor freeman, there is no male and female; for you are all one in Christ Jesus. 29 And if you are of Christ, then you are a seed of Abraham, even heirs according to promise.

John1:1 In the beginning was the Word, & the Word was with Yahuah, and the Word was Yahuah.

John1:2 The same was in the beginning with Yahuah. 3 All things were made by Yahuah, and without Yahuah was not any thing made that was made. 4 In Yahuah was life, and the life was the light of men.

John1:9 He was the true Light, which enlightens every man, coming into the world.

John1:10 He was in the world, and the world came to be through Him, and the world did not know Him. 11 He came to His own, and His own did not receive Him. 12 But as many as received Him, to them He gave the authority to become children of Yahuah, to those believing in the name Yahuah, (Salvation authorizes the saved the opportunity to become children of Yahuah. Belief, love for Yahusha requires obedience to His Commands. **Demons believe, but do not obey.** Keep reading -jd) 13 who were born, not of blood nor of the desire of flesh nor of the desire of man, but of Elohim. **John1:14** And the Word became flesh and pitched His tent among us, and we saw His esteem, esteem as of an only son of a father, complete in favour and truth.

John tells us that the Word was from the beginning, and that the Word is Yahusha. What is the Word? The Word can only be the Commands of Yahuah, for there is no other word of greater authority. And where are the commands of Yahuah? In the Torah, which is the first five books of Holy Bible.

**Yahusha Came To *Fulfill The Law*, to KEEP HIS WORD.
Yahusha *Is The Word*. The Word Is Torah.**

Yahusha is the Torah is Yahusha

John 14:6 NKJV "I am the way, the truth, and the life. No one comes to the Father except through Me." - (Through Salvation and Obedience to Torah-jerry)

John 14:21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

What is the way?

Ps 119:1 Blessed are the undefiled in the **way**, Who walk in the **law (Torah)** of the LORD!
(NKJV)

And what is the truth?

Ps 119:142 Your righteousness is an everlasting righteousness, And Your **law (Torah)** is **truth**.
(NKJV)

And what is life?

Pr 13:14 The **law (Torah)** of the wise is a fountain of **life**, To turn one away from the snares of death. (NKJV)

So what is the Torah?

Pr 7:2 Keep my commands and live, And my law (Torah) as the apple of your eye. (NKJV)

When Yahusha said that He came not to abolish the law, but to fulfill it, He was simply stating that He would honor to perfection the Torah, that He would fulfill the law. Remember, He stated that none of the law would pass away until the entire heaven and earth are re-created. So the Law, the **TORAH**, is the **pathway and the proof of whom you worship**. The Torah is the path to the inspired personal relationship that many believer seek, and are missing.

Remember this: ***Obedience IS worship***. What to obey? The Torah, or course. Will you get it right? Nope. Will you get much of it right? Yep. And will the Lord Yahuah bless you as a loving Father blesses a good, obedient son?

Tassels on Garments

Num 15:37 And יהוה spoke to Mosheh, saying, Num 15:38 “Speak to the children of Yisra’el, and you shall say to them to make tzitziyot¹ on the corners of their garments throughout their generations, and to put a blue cord in the tzitzit¹ of the corners. Footnote: “Tzitzit” - plural Tzitziyot.

Num 15:39 “And it shall be to you for a tzitzit, and you shall see it, and shall remember all the commands of יהוה and shall do them, and not search after your own heart and your own eyes after which you went whoring,

Num 15:40 so that you remember, and shall do all My commands, and be set-apart unto your Elohim.

Num 15:41 “I am יהוה your Elohim, who brought you out of the land of Mitsrayim, to be your Elohim. I am יהוה your Elohim.”

The Promise

Deuteronomy 28 “If you fully obey the LORD your God and carefully follow all his commands I give you today, the LORD your God will set you high above all the nations on earth. 2 All these blessings will come on you and accompany you if you obey the LORD your God:

3 You will be blessed in the city and blessed in the country.

4 The fruit of your womb will be blessed, and the crops of your land and the young of your livestock—the calves of your herds and the lambs of your flocks.

5 Your basket and your kneading trough will be blessed.

6 You will be blessed when you come in and blessed when you go out.

7 The LORD will grant that the enemies who rise up against you will be defeated before you. They will come at you from one direction but flee from you in seven.

8 The LORD will send a blessing on your barns and on everything you put your hand to. The LORD your God will bless you in the land he is giving you.

9 The LORD will establish you as his holy people, as he promised you on oath, if you keep the commands of the LORD your God and walk in obedience to him. 10 Then all the peoples on earth will see that you are called by the name of the LORD, and they will fear you. 11 The LORD will grant you abundant prosperity—in the fruit of your womb, the young of your livestock and the crops of your ground—in the land he swore to your ancestors to give you.

12 The LORD will open the heavens, the storehouse of his bounty, to send rain on your land in season and to bless all the work of your hands. You will lend to many nations but will borrow from none. 13 The LORD will make you the head, not the tail. **If you pay attention to the commands of the LORD your God that I give you this day and carefully follow them, you will always be at the top, never at the bottom.** 14 **Do not turn aside from any of the commands I give you today, to the right or to the left, following other gods and serving them.**

The Way of the Righteous and of the Wicked

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

Psa 1:2 But his delight is in the **law** of the LORD; and in his **law** doth he meditate day and night.

Psa 1:3 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.

Psa 1:4 The ungodly are not so: but are like the chaff which the wind driveth away.

Psa 1:5 Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

Psa 1:6 For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.

1 John 3:4

(ISV) Everyone who keeps living in sin also practices disobedience. **In fact, sin is disobedience.**

(KJV) Whosoever committeth sin transgresseth also the law: for **sin is the transgression of the law.**

(Romans 3:20 - Therefore by the deeds of the Law no flesh will be justified in His sight, for **by the Law [is] the knowledge of sin.**

Romans 7:7 - What shall we say then? [Is] the Law sin? Certainly not! On the contrary, **I would not have known sin except through the Law. For I would not have known covetousness unless the Law had said, "You shall not covet."**)

(KJV+) WhosoeverG3956 committethG4160 sinG266 transgresseth also the law:G4160 G2532 G458 forG2532 sinG266 isG2076 theG3588 transgression of the law.G458

(KJV-1611) Whosoeuer committeth sinne, transgresseth also the lawe: for **sinne is the transgression of the law.**

(The Scriptures 1998+) Everyone doing sin also does lawlessness, **and sin is lawlessness.**

(TS2009) Everyone doing sin also does lawlessness, and sin is lawlessness.

1 John 3:7

(ISV) Little children, don't let anyone deceive you. The person who **practices righteousness is righteous** (*who obeys the Law-jd*), just as the Messiah is righteous. (*Because he kept the Law and was the Law-jd*)

(KJV) Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. (*and what is righteousness? The LAW - jd*)

(KJV+) Little children,G5040 let no manG3367 deceiveG4105 you:G5209 he that doethG4160 righteousnessG1343 isG2076 righteous,G1342 even asG2531 heG1565 isG2076 righteous.G1342

(KJV-1611) Little children, let no man deceiue you: he that doth righteousnes, is righteous, euen as he is righteous.

(The Scriptures 1998+) Little children, let no one lead you astray. **The one doing righteousness is righteous**, even as He is righteous.1 Footnote: 1See 2:29.

(TS2009) Little children, let no one lead you astray. The one doing righteousness is righteous, even as He is righteous.b Footnote: bSee 1John_2:29.

Matt 5:17-20

RIGHTEOUSNESS, n. ri'chusness.

1. Purity of heart and rectitude of life; **conformity of heart and life to the divine law**. Righteousness, as used in Scripture and theology, in which it is chiefly used, is nearly equivalent to holiness, comprehending **holy principles and affections of heart, and conformity of life to the divine law**. It includes all we call justice, honesty and virtue, with holy affections; in short, it is true religion.
2. Applied to God, the perfection or holiness of his nature; exact rectitude; **faithfulness**.
3. **The active and passive obedience of Christ, by which the law of God is fulfilled**. Dan 9.

Christ Came to Fulfill the Law (*To be the perfect sacrificial lamb-jd*)

Mat 5:17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.

Mat 5:18 For verily I say unto you, Till heaven and earth pass, **one jot or one tittle shall in no wise pass from the law**, till all be fulfilled (“all”, not the “law”. “All” refers to everything prophetic right up to His physical return to rule on earth - jd). (**Jesus DID fulfill the law. All was fulfilled through Him, not to abolish the Law, but to be the perfect sacrificial lamb. - jd**)

Mat 5:19 **Whosoever therefore shall break one of these least commandments, and shall teach men so**, he shall be called the **least** in the kingdom of heaven: **but whosoever shall do and teach them**, the same shall be called **great in the kingdom of heaven**. (*These are all future-tense, not past-tense. He speaks forward, not as to the past. This applies to the saved. -jd*)

Mat 5:20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees (*adherence to the Torah-jd*), ye shall in no case enter into the kingdom of heaven. (Q: What makes one "righteous"?-jd)

Romans 3:23-31

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

Rom 3:29 Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also:

Rom 3:30 Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.

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

(TS2009) **Do we then nullify the Torah through the belief? Let it not be! On the contrary, we establish the Torah.** Footnote: cSee Rom_7:12.

(Romans 6:15 - What then? Shall we sin because we are not under Law but under grace? Certainly not!

16 Do you not know that to whom you present yourselves slaves to obey, you are that one's slaves whom you obey, whether of sin [leading] to death, or of obedience [leading] to righteousness?

(Obedience to what? To the Law, for obedience to the Law establishes Righteousness - jd)

Romans 7:12 - Therefore the Law [is] holy, and the commandment holy and just and good.

Romans 7:14 - For we know that the Law is spiritual, but I am carnal, sold under sin.

Romans 7:22 - For I delight in the Law of Yahuah according to the inward man.)

Rom 2:18 And knowest his will, and approvest the things that are more excellent, **being instructed out of the law;**

Yahuah Loves Those Who Obey The Commands of Yahusha

John 14:21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

Yahusha plainly states that our obedience to His commands proves our love for Yahusha, and that Yahuah loves US **because** we love Yahusha. He finishes by declaring that He will manifest himself to us/me/you.

MAN'IFEST, a. [L. manifestus.]

- 1. Plain, open, clearly visible to the eye or obvious to the understanding; apparent; not obscure or difficult to be seen or understood. From the testimony, the truth we conceive to be manifest.**

You Do Not Know Him If You Do Not Keep Yahusha's Commandments

1John 2:4 He that saith, "I know him", **but keepeth not his commandments, is a liar, and the truth is not in him.**

Eze 36:27 And I will put my spirit within you, and **cause you to walk in my statutes**, and ye shall **keep my judgments, and do them.**

John15:10 **If ye keep my commandments**, ye shall abide in my love; even as **I have kept my Father's commandments, and abide in his love.** (This sounds like Yahusha has his own set of commandments, but He states that the Father is greater than He, so certainly Yahusha would not take it upon Himself to devalue any commands of His Father.

John 14:28 - "...I am going to the Father, for my Father is greater than I."

... and more -

1 John 5:2 By this we know that we love the children of God: when we love God and keep His commandments.

1 John 5:3 For this is the love of God, that we keep His commandments; and His commandments are not heavy.

Romans 7:16-25

Rom 7:16 But if I do what I do not wish (*sin-jd*), I agree with the Torah that it is good (*Torah identifies righteousness-jd*).

Rom 7:17 And now, it is no longer I that work it, but the sin dwelling in me.

Rom 7:18 For I know that in me, that is in my flesh, dwells no good. For to wish is present with me, but to work the good I do not find.

Rom 7:19 For the good that I wish to do, I do not do; but the evil I do not wish to do, this I practise.

Rom 7:20 And if I do that which I do not wish, it is no longer I who work it, but the sin dwelling in me.

Rom 7:21 I find therefore this law, that when I wish to do the good, that the evil is present with me.

Rom 7:22 **For I delight in the Torah** of Elohim¹ according to the inward man, Footnote: 1Ps. 119:16.

Rom 7:23 but I see another law in my members, **battling against the Torah of my mind**, and bringing me into captivity to the law of sin which is in my members. (*The Torah keeps us free, or more free from sin-jd*)

Rom 7:24 Wretched man that I am! Who shall deliver me from this body of death?

Rom 7:25 Thanks to Elohim, through יהושע Messiah our Master! So then, **with the mind I myself truly serve the Torah of Elohim**, but with the flesh the law of sin.

Book of ACTS - Paul Speaks

Acts 24:14 (NKJV) - "But this I confess to you, that according to the Way which they call a sect, so I worship the Elohim of my fathers, believing all things which are written in the Law and in the Prophets.

*("The Way" was a term applied to those saved by grace and faith in Yehusha (aka Jesus) who researched and practiced Torah. The Law cannot save a man; Rather, it condemns all men. Yehusha saves man, and the Torah leads unto or establishes Righteousness. The two combined, Salvation through faith in Yehusha and Righteousness through adherence to Torah combine into **The Way**, a path taken by every one of the disciples. - JD)*

Acts 25:8 - while he answered for himself, "**Neither against the Law** of the Jews, nor against the temple, nor against Caesar have I offended in anything at all."

Acts 18:21 - but took leave of them, saying, "I must by all means **keep this coming feast** in Jerusalem; but I will return again to you, Yahuah willing." And he sailed from Ephesus. *(Paul kept Torah-jd)*

Psalms 119:16

Psa 119:16 **I delight myself in Your laws**; I do not forget Your word. Footnote: 1See also vv. 24, 35, 47, 70, 77, 92, 143, 174, Rom. 7:22.

Psa 119:35 **Make me walk in the path of Your commands**, For I have delighted in it.

Psa 119:47 **That I might delight myself in Your commands, Which I have loved;**

Psa 119:48 **That I might lift up my hands to Your commands, Which I have loved; While I meditate on Your laws.**

Psa 119:49 Remember the word to Your servant, On which You have caused me to wait.

Psa 119:51 **The proud have utterly scorned me, I did not turn aside from Your Torah.**

Psa 119:52 I remembered Your right-rulings of old, O יהוה!, And I comfort myself.

Psa 119:53 **Rage has seized me because of the wrong Who forsake Your Torah.**

Psa 119:54 **Your laws have been my songs** In the place of my sojournings.

Psa 119:55 I have remembered Your Name in the night, O יהוה!, **And I guard Your Torah.** (*"Guard" - He keeps it in his heart-jd*)

Psa 119:56 This has become mine, Because **I have observed Your orders.**

Psa 119:57 You are my portion, O יהוה!; I have promised to **guard Your words.**

Psa 119:60 I have hurried, and did not delay To **guard Your commands.**

Psa 119:61 The cords of the wrong have surrounded me, **Your Torah I have not forgotten.**

Psa 119:62 At midnight I rise to give thanks to You, For **Your righteous right-rulings.**

Psa 119:63 I am a companion of all who fear You, **And of those guarding Your orders.**

Psa 119:64 O יהוה, Your kindness has filled the earth; **Teach me Your laws.**

Psa 119:65 You have done good to Your servant, O יהוה, According to Your word.

Psa 119:66 Teach me good sense and knowledge, **For I have trusted in Your commands.**

Psa 119:67 Before I was afflicted I myself was going astray, **But now I have guarded Your word.**

Psa 119:68 You are good, and do good; **Teach me Your laws.**

Psa 119:69 The proud have forged a lie against me, **With all my heart I observe Your orders.**

Psa 119:70 **Their heart has become like fat, Without feeling; I have delighted in Your Torah.**

Psa 119:71 It was good for me that I was afflicted, **That I might learn Your laws.**

Psa 119:72 **The Torah** of Your mouth is better to me Than thousands of gold and silver pieces.

Psa 119:73 Your hands have made me and formed me; Make me understand, **that I might learn Your commands.**

Psa 119:74 Those who fear You see me and rejoice, **For I have waited for Your Word.**

Psa 119:75 I know, O יהוה, That Your **right-rulings are righteous**, And in trustworthiness You have afflicted me.

Psa 119:76 Please let Your kindness be for my comfort, **According to Your word** to Your servant.

Psa 119:77 Let Your compassions come to me, That I might live, **For Your Torah is my delight.**

Psa 119:78 Let the proud be put to shame, For with lies they perverted me; **But I study Your orders.**

Psa 119:86 **All Your commands are trustworthy;** They have persecuted me with lies; Help me!

Psa 119:87 They almost made an end of me on earth, But I, **I did not forsake Your orders.**

Psa 119:88 Revive me according to Your kindness, That I might guard the witness of Your mouth.

Psa 119:89 Forever, O יהוה, **Your word stands firm in the heavens.**

Psa 119:90 Your trustworthiness is to all generations; You established the earth, and it **stands**. (Not “rotates”. -jd)

Psa 119:91 According to Your right-rulings They have stood to this day, For all are Your servants.

Psa 119:92 **If Your Torah had not been my delight, I would have perished in my affliction.**

Psa 119:93 **Let me never forget Your orders, For by them You have given me life.**

Psa 119:94 I am Yours, save me; **For I have sought Your orders.**

Psa 119:95 The wrong have waited for me to destroy me; **I understand Your witnesses.**

Psa 119:96 I have seen an end of all perfection; Your command is exceedingly broad.

Psa 119:97 **O how I love Your Torah! It is my study all day long.** Footnote: 1See also vv. 113, 119, 127, 163, 165, 167.

Psa 119:98 **Your commands make me wiser than my enemies; For it is ever before me.**

Psa 119:99 **I have more understanding than all my teachers, For Your witnesses are my study.**

Psa 119:100 I understand more than the aged, **For I have observed Your orders.**

Psa 119:101 I have restrained my feet from every evil way, **That I might guard Your word.**

Psa 119:102 I have not turned aside from Your right-rulings, **For You Yourself have taught me.**
(TORAH!-jd)

Psa 119:103 How sweet to my taste has Your word been, More than honey to my mouth!

Psa 119:104 **From Your orders I get understanding; Therefore I have hated every false way.**

Psa 119:105 **Your word is a lamp to my feet And a light to my path.**

Carnal Mind Not Subject To Law

Romans 8:6-7 - For to be carnally minded is death; **but to be spiritually minded is life and peace.**

7 Because the carnal mind is enmity against Elohim: **for it is not subject to the law of Elohim**, neither indeed can be.

Romans 3:31 - **Do we then make void the law through faith? Certainly not! On the contrary, we establish the law.**

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

Eating Certain Foods – Do So to the Glory of Yehusha

1Co 10:23 All things are lawful for me, **but** all things are **not expedient (or not profitable)**: all things are lawful for me, but all things edify not. *(So breaking the law will not condemn one unto death, as salvation alone saves, not keeping the Law. But obedience to the Law is obedience to Yahuah.-jd)*

1Co 10:24 Let no man seek his own, but every man another's wealth.

1Co 10:25 Whatsoever is sold in the shambles (shambles>market-jd), that eat, asking no question for conscience sake:

1Co 10:26 For the earth is the Lord's, and the fulness thereof.

1Co 10:27 If any of them that believe not (unsaved men) bid you (invite) to a feast, and ye be disposed to go; **whatsoever is set before you, eat, asking no question for conscience sake.**

1Co 10:28 But if any man say unto you, This is offered in sacrifice unto idols, eat not **for his sake** that shewed it, and for conscience sake: for the earth is the Lord's, and the fulness thereof:

1Co 10:29 Conscience, I say, not thine own, but of the other: for why is my liberty judged of another man's conscience?

Teaching Others To Break The Law

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

Gal 3:21-29

Gal 3:21 Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

Gal 3:22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

Gal 3:23 **But before faith came, we were kept under the law,** (*and only death could result-jd*) shut up unto the faith which should afterwards be revealed.

Gal 3:24 Wherefore **the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.**

Gal 3:25 But after that faith is come, we are no longer under a schoolmaster. (*not under the Law, though if we love Him, we will keep His commands- jd*)

Gal 3:26 For ye are all the children of God by faith in Christ Jesus.

Gal 3:27 For as many of you as have been baptized into Christ have put on Christ.

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

Gal 3:29 **And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.** (*The promise Yehuah made to Abraham-jd*)

The "LAW" is TORAH. TORAH is "INSTRUCTION"

In light of these distinctions, it is unfortunate that the ancient Jewish translators of the Scriptures into Koine Greek chose to use the word "law" (i.e., *nomos*) for the word Torah, since this led to essential misunderstanding about the meaning of Torah itself. For example, they chose to translate the Hebrew name of the last book of Moses (i.e., *devarim*: ד'רָבָרָ, "words") as "the Second Law" (i.e., Δευτερονόμιον, fr. *deutero* + *nomos*), since many Hellenistic Jews at that time regarded the book as a summary (or retelling) of the various laws of Moses (*mishneh Torah*). Indeed, in most cases the Septuagint mis-translated the word "Torah" (תּוֹרָה) as "*nomos*" (νόμος), or "law". In Deuteronomy 4:8, for instance, the word *nomos* is used to denote to the collection of *mishpatim*, *chukkim*, and *mitzvot* representing all of Israel's covenantal obligations before the LORD. This idea that "Torah" meant "*nomos*" was carried over to New Testament usage, of course, and the distinction between the idea of "**law**" and "**instruction**" was thereby **made unclear...**

To repeat what I hope now is rather obvious, the idea of "dying to the law" does not nullify the moral and spiritual truths of Torah, but only the legal terms of the covenant given at Sinai. Paul is not teaching "antinomianism" here. As I've stated elsewhere, "**Torah**" is a function word of "**covenant**" and all the essential moral and spiritual truths of the writings of Moses are restated in the New Testament scriptures. We don't die to the Torah, but to the verdict of sin that was against delivered by the terms of the Sinai covenant. This is vital to understand, since otherwise we will completely misunderstand what Paul was teaching. **Yehusha clearly taught the laws of Torah and moved them inward, to be made a part of the heart.** He faulted the Pharisees for tithing "mint and cumin" but neglecting the "weightier matters" of the law – that is, the deeper truth to love and care for others (see

Matt. 23:23). He repeatedly stressed the need for the law to be "written upon the heart" and not to be regarded as a set of external decrees written upon tablets of stone...

Sabbath

Isa 58:13 “If you do turn back your foot from the Sabbath, from doing your pleasure on My set-apart day, and shall call the Sabbath ‘a delight,’ the set-apart day of יהוה ‘esteemed,’ and shall esteem it, not doing your own ways, nor finding your own pleasure, nor speaking your own words, *(cont’d)*

Isa 58:14 then you shall delight yourself in יהוה. And I shall cause you to ride on the heights of the earth, and feed you with the inheritance of Ya‘aqob your father. For the mouth of יהוה has spoken!”

Exod 16:23 (NKJV) Then he said to them, "This [is] [what] Yahuah has said: `Tomorrow [is] a Sabbath rest, a holy Sabbath to Yahuah. Bake what you will bake [today], and boil what you will boil; and lay up for yourselves all that remains, to be kept until morning.' "

What Defiles a Person

Mat 15:10 And he called the multitude, and said unto them, Hear, and understand:

Mat 15:11 Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

Mat 15:12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?

Mat 15:13 But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up.

Mat 15:14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

Mat 15:15 Then answered Peter and said unto him, Declare unto us this parable.

Mat 15:16 And Jesus said, Are ye also yet without understanding?

Mat 15:17 Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?

Mat 15:18 But those things which proceed out of the mouth come forth from the heart; and they defile the man.

Mat 15:19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

Mat 15:20 These are the things which defile a man: but to eat with unwashen hands defileth not a man.

The Name

http://www.bibletruth.cc/Body_The_Messiahs_Name.htm

The name Jesus is precious to hundreds of millions of Christians worldwide. Through a series of circumstances, events and mistakes, the name of the Messiah of Holy Scriptures has been passed down to us as "Jesus". Sincere Christians worship the Savior by using that name, sing praises to that name and call upon that name Jesus for salvation and deliverance. The common rendering of Philippians 2:10, 11 underscores the reason for this love of the name Jesus:

That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father (KJV).

It is right that sincere worshippers of the Messiah and our Savior should desire to call upon his name and praise his name and sing to his name. But, in the words of the prophet Jeremiah, "surely our fathers **have inherited lies**" (16:19).

The true name of the Messiah has not been faithfully delivered to this generation of believers. In fact, for many centuries, the name of the Messiah of Scripture has been mistakenly rendered Jesus and many have been deceived as to the real name of the One whom we all want to adore and worship.

What is the name of the Messiah? Although the popular English rendering is Jesus, **we know that cannot actually be his name.** Other cultures pronounce his name in a way that is congruous with their own languages. What's in a name? Does it matter that the Messiah is called by so many different names? You decide after you consider the following information....

Why is the Messiah's Name Rendered Jesus In Our Bibles?

The faith as put forth in the New Testament Christian Scriptures is centered upon one individual. This man is presented as the Messiah, who was the promised One of the Hebrew Scriptures, who was to come and bring salvation to the world and fulfill all the promises made to the patriarchs. **Most English Bibles use the name Jesus when translating the Greek name used in the New Testament Scriptures for the Messiah.** But there is a considerable problem with using this name to call upon and refer to the Messiah of the Bible.

At the heart of the problem with using the name Jesus as a reference to the Messiah is that the name Jesus wasn't and isn't his real name. The historical Nazarene was a Hebrew. He was Jewish, born of Jewish parents. He and his parents and all Israel during those times spoke Hebrew as their primary language. Therefore, he was given a Hebrew name.

But the name *Jesus* is **not a Hebrew name**. There is no name even close to sounding like Jesus in Hebrew. Therefore, it is easy to see that the name Jesus is not derived from the Hebrew language. In fact, **it is a name derived from the Greek language**.

It is a common practice for foreigners coming over to the United States to substitute their own given name for a similar sounding English name. This practice is most notable with Indians coming over to work in the U.S. The Indians typically have very long names which English speaking people have great difficulty pronouncing. So the Indians accommodate us by taking on a much shorter and more common English name in order to fit in more easily.

This is also true of people of many other nationalities. It's much easier for everyone to be able to associate a common name with a person.

The name Jesus has come to us in this manner. The Hebrew name given at birth to the Messiah was [vwhy(transliterated YHUShA)]. The reason we know this is that the Messiah's name as given in the Greek New Testament is the same name as Joshua son of Nun, as indicated by the usage of this same Greek name in Hebrews 4:8. The name for Joshua, when rendered into the Septuagint Greek text is VIhsou/j, the same name in the Greek New Testament which is rendered Jesus by our English Bibles.

So what happened was this: YHUShA, the given Hebrew name of Joshua and of the Messiah was rendered VIhsou/j (I-ay-sous) in the Greek text, because the closest Greek name to the Hebrew YHUShA was I-ay-sous. From the Greek VIhsou/j the English Bible translators took the first Greek letter "I" and rendered it "J" (which was actually a normal thing to do in that day). The "ay" sound got shortened to an "e" sound. And the "sous" ending was shortened to "sus". Putting it together, the Hebrew "Yahusha" became in Greek "I-ay-sous" and then into English as "Jesus".

Why is Jesus as the Name for the Messiah a Problem?

The name Jesus came to us innocently enough. But there is a huge problem with this name. The root, derivation and meaning of the name Jesus should be startling - even distressing - to those who profess a genuine and sincere faith in the Master. **The angel told his mother Miriam** (*"Marys" actual name-jd*) that the name given to the baby was to be because he would **"save his people from their sins"** (see Matthew 1:21). This is what the Hebrew name [vwhy means - "Yahu saves." But the name Jesus certainly does not have this same meaning.

To ascertain the origin and meaning of the name Jesus, we need first to take a glance at the form of the name. There are several other names which share a resemblance to the form (spelling) of this name. Dionysus and Bacchus are well known pagan Greek deities which share the ending of the name Jesus. This is our first clue. Secondly, the Greek name used in the New Testament manuscripts is transliterated "I-ay-sous" or "yah-sous." This "sous" ending on the Greek name attributed to the Messiah is identical in sound to Dionysous, who is also known in ancient literature as the "sin-bearing son of Zeus." The name Dionysous is fashioned after his father's name Zeus, the Greek super god and father of the pantheon.

For this reason, many language experts believe that the name Jesus actually originated from a form of the name of the pagan Greek god Zeus, and not from the Hebrew name referred to in Scripture.

The "Iay" which forms the first part of the Greek Iaysous is possibly a reference to another Greek deity Iay - the goddess of healing. The Greek name Iaysous, then, is probably a combination of the names of these two Greek gods, Iay and Zeus. This could roughly be translated as "Zeus is healer." (Others suggest a different source word for "Iay" which would render the meaning of this name as "hail, Zeus" or "praise Zeus.")

Alexander Hislop, author of The Two Babylons, uncovers the Satanic counterfeiting of Dionysus, son of Zeus for the true son of Elohim, who takes away the sin of the world:

"Now, this Babylonian god, known in Greece as "the sin-bearer," and in India as the "Victim-Man," among the Buddhists of the East, the original elements of whose system are clearly Babylonian, was commonly addressed as the "Savior of the world."

It has been all along well enough known that the Greeks occasionally worshiped the supreme god under the title of "Zeus the Savior."... When it is known that "Zeus the Savior" was only a title of Dionysus, the "sin-bearing Bacchus," his character, as "The Savior," appears in quite a different light (Chapter 2, The Deification of the Child, Section 2, Sub-Section 5).

The link Hislop has uncovered between the pagan savior and sin-bearer with the name attributed to the biblical Savior and sin-bearer, in light of the similarity in the names of each, suggests that the Greek name Iaysous and its corresponding English transliteration, Jesus, **are directly related to and derived from the Greek god Zeus and his son Dionysous.**

[vwhy (Yahusha) is the Messiah's Hebrew language name - the name that was given him at birth by his Hebrew speaking parents - the name that was given for him to his mother by the angel. **The name**

Yahusha is the Hebrew name of the Old Testament man known as "Joshua." This name means, "Yahu saves" or "Yahu helps."

We should not minimize the effect that the Greek language and culture, which was the mainstream language and culture of that day, had on the propagation of the message Messiah brought to his disciples. As the faith in Messiah's atoning sacrifice was proclaimed and received in the pagan Greek world, it was natural that the Greek mind-set and culture would influence the way those converts expressed their faith. **In places where there wasn't a strong history and foundation of Torah study and understanding**, the Greek mindset and culture would make inroads into the way converts would live their lives. So, the Greek "equivalent" name Iaysous, because he (Dionysus) was also a "sin-bearing Son of God", would have been thought to be an acceptable and more palatable alternative to the Hebrew name Yahusha for the believing Greek community.

In fact, what has really happened is as follows: The early community of believers was influenced by a number of factors as outlined in Samuele Bacchiocchi's book, **From Sabbath To Sunday, to change their form of worship from a strictly scriptural model based upon the teaching of Yahusha and the Torah, to a radically different form of worship modeled after the pagan sun-god worship of Mithraism.**

Just as Constantine changed the scriptural seventh-day Sabbath to first-day Sun worship, the scriptural holy days into the pagan holidays of Christmas and Easter, and the Torah based walk of faith into a de-Judaized anti-Torah lifestyle, even the very name of the Messiah was stripped of its Hebraic roots and source (Yahusha) and was paganized and Hellenized into the form which is fashioned after the name of their supreme deity Zeus (Sous) and his son, Dionyzeus (Dionysous).

In its final form it became Iayzeus (Iaysous). Then, unwitting English Bible translators transliterated the Greek Iayzeus (Iaysous) into Jesus.

I, for one, do not want to address the set-apart Savior by the name which honors the pagan Greek god Zeus or anything similar to it. I believe that no one else who shares this precious faith in the Creator would want to call Elohim by the name of any pagan god, either. It is time for all true and genuine believers in the Hebrew and Christian Scriptures and in the Messiah to cast behind them the lies that our fathers have inherited and passed on down to us. It's time to repent of these wrong ways of worshipping our Creator and to return to the true understanding of our biblical fathers, Avraham, Yitzchak and Ya'acov. Let's start calling upon the Savior of the world by his real name. Let's address him by his true name - the name Yahusha.

Messiah's Hebrew Birth Name - [vwhy

To their credit, congregations of the **Sacred Name Movement** have desired to call upon the Messiah by his given Hebrew name. They understand, correctly, that He was not given a Greek name (i.e. "Iaysous" or Jesus) at birth. But, that in fact, he was given a Hebrew name which was well known and was in common usage at that time.

The birth account in the book of Mattityahu (Matthew) tells us that "he shall be called VIhsou/j for he shall save his people from their sins" (1:21). The Greek manuscripts have the name VIhsou/j which is rendered Jesus in most English language Bible translations. But we know that his true name was not the Greek name VIhsou/j because he was a Hebrew Jew. What then is his Hebrew name? How can we be sure? A little bit of analysis of the available data and a little bit of reason will lead us to the correct answer.

First of all, **whatever his true Hebrew name is, it must have the meaning of the explanation given by the angel to his mother Miriam (Mary).** She was told, "for he shall save his people from their sins." In the Hebrew language and culture, particularly in ancient times, names were given to children which related to the circumstances of their birth, or after a relative, or a name with some prophetic significance. Thus, the meaning of the child's name has something to do with "saving his people from their sins."

Secondly, let it be noted that the Greek name VIhsou/j is used some 916 times in reference to the Messiah, is also used in the New Testament as a reference to the one we know as Joshua son of Nun. In Hebrews 4:8 we are told that "if VIhsou/j had given them rest, He would not have spoken of another day after those things." The context indicates that he is referring to Joshua son of Nun. Of significance is that the name VIhsou/j was used here to render into Greek the Hebrew name for Joshua. In fact, in the *Septuagint*, which is **the Greek translation of the Hebrew Tanach**, the name VIhsou/j is always used to translate Joshua's Hebrew name (a few of those times, there is a slight difference in the spelling of the name)

The Hebrew name of Joshua non of Nun is [;vuAhy> (pronounced Yehoshua) in the Masoretic **rabbinic** Hebrew text. **By unanimous consent, it is agreed that this name has the meaning of "Yahu saves" or "Yahu helps."** Thus, we have agreement in the evidence of the usage of VIhsou/j to translate the name of Joshua, and the meaning of the name of Joshua. **This evidence points to the irrefutable conclusion that the Hebrew name of the Messiah is the same as the Hebrew name of the man we call Joshua.**

When the Messianic Movement began to attract Jews to the Messiah, the name "Yeshua" was adopted as the acceptable Hebrew name for the Messiah, rather than the offensive, Hellenistically derived Jesus. (It is offensive to refer to the true Messiah using the name of a pagan deity.) The word "Yeshua," in the Hebrew tongue, is the generic term usually translated "salvation." Unfortunately, this

is not the name given to the babe who was born in the succah in Bethlehem and placed in the animals' feeding trough (manger).

Sacred Name groups which sprang up out of the Messianic Movement, who were not concerned with the rabbinic traditions and restrictions which still handcuff the Messianic Jews, were more interested in ascertaining the actual name of the Messiah. His name came to be rendered Yahshua, Yahushua, YaOwHuSHuA, YWHWSHUA, and by others. Each of these representations by Sacred Name groups have been honest and reverent attempts to accurately pronounce Messiah's given human name. We have no criticism for anyone who uses these renderings and pronunciations. However, none of those renderings accurately vocalize the Hebrew name [vwhy

The Pronunciation of the Messiah's Name

In order to properly pronounce the Hebrew name of the Messiah, we must return to the Hebrew spelling and look at similar names and how they are pronounced. The Hebrew manuscripts record the name of Joshua some 144 times in the Tanak (Old Testament). This name is spelled by the letters [vwhy which are the letters called yuhd, hay, vav, sheen, ayin. The name as originally written did not have vowel points. **The vowel points were added by the rabbis** around the tenth century of the common era to aid in remembering how they pronounce the Hebrew. The rabbis pronounced this name as "Yehoshua" and so gave the vowel points for this pronunciation so that in today's Masoretic Hebrew text it appears as [;vuAhy>

But the rabbis' pronunciation is **not inspired**. Just as it is a commonly accepted assumption that the rabbis intentionally scrambled the vowel points under the name of Elohim hwhy (Yahuwah) in order to conceal its proper vocalization, it is also likely that to continue to hide the correct pronunciation of hwhy (Yahuwah), the rabbis intentionally mispronounced [vwhy and therefore gave this name the wrong vowel points to propagate this mis-vocalization. *(Rabbis also adhere to the Talmud and Kabbala -purely Luciferian doctrines-jd)*

The reasons the rabbis would not pronounce Joshua's name correctly may be twofold: First, they didn't want to pronounce the first three letters of hwhy (Yahuwah) which occur in the Hebrew name Joshua. And secondly, because the Messiah was given this name, **the rabbis would not pronounce it correctly, because they did not want to dignify his claim that he is equal with Elohim.** **(Remember, Rabbis are enemies of Truth-jd)**

The actual pronunciation is ascertained by considering several other Hebrew names in the Scriptures, the vocalization of which is not disputed. First, the poetic shortened form of hwhy (Yahuwah) is seen numerous times in the Psalms in the expression Hy"" Wll.h; ("hallelu Yah"), which means praise Yah. Hy"" is the first syllable in the name of hwhy and is correctly pronounced in the Hebrew Psalms as "Yah." (The dot in the letter H ["hey"] suggests that the "h" sound is to be fully pronounced rather than

to be diminished or faded in vocalization - which would be the case otherwise. Normally an "h" at the end of a word fades and becomes virtually silent. Thus, the "h" in Yah is to be fully pronounced.) Additionally, there are Hebrew names which use the first three letters of the name hwhy - namely why. Yeshayahu Why"â[.v;(y> (Isaiah in Isaiah 1:1), Yirmyahu Why"ßm.r>yI (Jeremiah in Jer 1:1) and Eliyahu WhY""liae (Elijah in 1 Kings 17:1) all attest to the correct pronunciation of the first three letters of the Name. In each of these three names, the last three letters why are pronounced "Yahu." The rabbis pronounce these same letters in Joshua's name as "Yeho"! But there is no compelling evidence or reason why Yahu should be vocalized differently merely because it occurs at the beginning of the Messiah's name. Thus, instead of the rabbinic pronunciation "Yeho," we should render the first part of Elohim's name hwhy and the first part of Messiah's human name [vwwhy as "Yahu." The final part of Messiah's Hebrew name is traditionally rendered "shua", but this too is incorrect. The "oo" (u) part of this is the pronouncing of the rabbinic vowel point between the sheen and the ayin. The vowel points were not part of the original spelling of the Hebrew. These "vowels" were added by the rabbis more than a millennium after the Scriptures were written. So, if we remove this uninspired rabbinic vowel pointing and pronounce only the original inspired spelling of this name, we should be pronouncing this last part of his name as "sha."

The reason for this is twofold. First, we note that the names for the prophets Yesha-yahu Why"â[.v;(y> (Isaiah in Isaiah 1:1) and Elisha [v'Ûyilia/- (Elisha in 1 Kings 19:16) both affirm that "sheen" followed by "ayin" is correctly pronounced "sha." Yeshayahu has the same meaning as [vwwhy . Yeshayahu means "he saves, (that is) Yahu", while [vwwhy means "Yahu saves." Elisha' has the meaning, "My El saves."

Secondly, if the name had the "shua" vowel point and rendering, the meaning of the name would be "Yahu is opulent." And we are certain that he is not! The Hebrew word [;Wv (shua) has two distinct meanings. The first is "cry for help, scream" And the second is "opulence, wealth, rich, affluent." Certainly, the "shua" ending on Messiah's name is not possible, else his name would mean, "Yahu is crying for help" or "Yahu is affluent"!

The Hebrew root from which the name comes is [v;yO: [v;y† ("yesha" or "yasha"). This word means "help, deliverance, salvation." The Hebrew and Aramaic Lexicon of the Old Testament says our word "yesha" means 1. to receive help; 2. to be victorious; or 3. to accept help. The Theological Wordbook of the Old Testament attests that the meaning of our word "yesha" is to "be saved, be delivered (Niphal); save, deliver, give victory, help; be safe; take vengeance, preserve (Hiphil). Clearly, this fits the Messiah's name which was given because he was to "save his people from their sins." The [v ending of the word "yesha" clearly has the "sha" vocalization. Thus, Messiah's name has the same vocalization since it was taken from the root word, "yesha" - to save.

Putting it all together, we take the "Yahu" which is demonstrated to be the common pronunciation of "yud, hay, vav" and the "sha" which is the common pronunciation of "sheen, ayin" and we arrive at Yahusha. Thus the Messiah's correctly spelled and pronounced name is not "Yehoshua" nor "Yahushua" nor "Yahshua" but rather, **Yahusha, which translated means, "Yahu saves."**

Conclusion

When calling upon the name which is above every name, I'm certain that we want to be calling upon the correct name. There are many other names which make claim to be great. Let's not make the mistake of calling upon our Messiah in the wrong name. If we call upon a name which is the name of a false deity, we can't be sure of what response we might get. Nor could we be sure of who is responding.

The Messiah of Scripture has a real name. It is not Jesus. His real name, the name which we should be pronouncing with our lips, is the name Yahusha

. When you call upon the name of the Messiah, be sure to use his real name. Yahusha is his name

Joshua – should be Yahusha meaning “Yahuah is Salvation”

- Samuel – should be Shemuyl meaning “Heard of Yahuah”
- Daniel - should be Daniyl meaning “Yahuah is my judge”
- Elijah– should be Eliyyahu meaning “my God is Yahuah”
- Isaiah– should be Yesha’Yahu meaning “Yahuah is salvation”
- Hosea – should be Hosheyah meaning “Yahuah saves”
- Joel – should be Yahyl meaning “Yahuah is our strength”
- Amos – should be Amosyah meaning “Corroborated by Yahuah”
- Obadiah – should be Obeadyah meaning “Worshipper of Yahuah”
- Jonah – should be Yahnah meaning “Ornament of Yahuah”
- Micah – should be Micahyah meaning “Who is like Yahuah”
- Nahum – should be Nachumyah meaning “Consolation of Yahuah”
- Zephaniah – should be Zephanyah meaning “Protected by Yahuah”
- Haggai – should be Chagyah meaning “Feast of Yahuah”
- Zechariah – should be Zecharyah meaning “Remembrance of Yahuah”
- Malachi – should be Malakyah meaning “Messenger of Yahuah”
- Matthew – should be Mattithyah meaning “Gift of Yahuah”
- John – should be Yahchanan meaning “Yahuah is merciful”
- Paul – should be Sha’ul meaning “asked of Yahuah”
- Jesus – should be Yahusha meaning “Yahuah is salvation”

Torah: תוֹרָה = Tav, Vav, Resh, Hey.

Tav: ת = Cross, covenant or sign of the covenant

Vav: ו = Nail, tent peg, to secure

Resh: ר = Person, especially the highest person, head

Hey: ה = Reveal. At the end of a word *hey* can mean *what comes from or out of, belonging to*

Torah: The covenant secured by the highest person revealed or, if read backwards, that which comes from the highest person nailed to the cross.

Clean and Unclean Animals

Lev 11:1 And הוֹרָא spoke to Mosheh and to Aharon, saying to them,

Lev 11:2 “Speak to the children of Yisra’el, saying, ‘These are the living creatures which you do eat among all the beasts that are on the earth:

Lev 11:3 ‘Whatever has a split hoof completely divided, chewing the cud, among the beasts, that you do eat.

Lev 11:4 ‘Only, these you do not eat among those that chew the cud or those that have a split hoof: the camel, because it chews the cud but does not have a split hoof, it is unclean to you;

Lev 11:5 and the rabbit, because it chews the cud but does not have a split hoof, it is unclean to you;

Lev 11:6 and the hare, because it chews the cud but does not have a split hoof, it is unclean to you;

Lev 11:7 and the pig, though it has a split hoof, completely divided, yet does not chew the cud, it is unclean to you.

Lev 11:8 ‘Their flesh you do not eat, and their carcasses you do not touch. They are unclean to you.

Lev 11:9 ‘These you do eat of all that are in the waters: any one that has fins and scales in the waters, in the seas or in the rivers, that you do eat.

Lev 11:10 ‘But all that have not fins and scales in the seas and in the rivers, all that move in the waters or any living creature which is in the waters, they are an abomination to you.

Lev 11:11 ‘They are an abomination to you – of their flesh you do not eat, and their carcasses you abominate.

Lev 11:12 ‘All that have not fins or scales in the waters is an abomination to you.

Lev 11:13 ‘And these you do abominate among the birds, they are not eaten, they are an abomination: the eagle, and the vulture, and the black vulture,

Lev 11:14 and the hawk, and the falcon after its kind,

Lev 11:15 every raven after its kind,

Lev 11:16 and the ostrich, and the nighthawk, and the seagull, and the hawk after its kind,

Lev 11:17 and the little owl, and the fisher owl, and the great owl,

Lev 11:18 and the white owl, and the pelican, and the carrion vulture,

Lev 11:19 and the stork, the heron after its kind, and the hoopoe, and the bat.

Lev 11:20 'All flying insects that creep on all fours is an abomination to you.

Lev 11:21 'Only, these you do eat of every flying insect that creeps on all fours: those which have jointed legs above their feet with which to leap on the earth.

Lev 11:22 'These of them you do eat: the locust after its kind, and the destroying locust after its kind, and the cricket after its kind, and the grasshopper after its kind.

Lev 11:23 'But all other flying insects which have four feet is an abomination to you.

Lev 11:24 'And by these you are made unclean, anyone touching the carcass of any of them is unclean until evening,

Lev 11:25 and anyone picking up part of the carcass of any of them has to wash his garments, and shall be unclean until evening.

Lev 11:26 'Every beast that has a split hoof not completely divided, or does not chew the cud, is unclean to you. Anyone who touches their carcass is unclean.

Lev 11:27 'And whatever goes on its paws, among all the creatures that go on all fours, those are unclean to you. Anyone who touches their carcass is unclean until evening,

Lev 11:28 and he who picks up their carcass has to wash his garments, and shall be unclean until evening. They are unclean to you.

Lev 11:29 'And these are unclean to you among the creeping creatures that creep on the earth: the mole, and the mouse, and the tortoise after its kind,

Lev 11:30 and the gecko, and the land crocodile, and the sand reptile, and the sand lizard, and the chameleon.

Lev 11:31 'These are unclean to you among all that creep. Anyone who touches them when they are dead becomes unclean until evening.

Lev 11:32 'And whatever any of them in its dead state falls upon, becomes unclean, whether it is any wooden object or garment or skin or sack, any object in which work is done, it is put in water. And it shall be unclean until evening, then it shall be clean.

Lev 11:33 'Any earthen vessel into which any of them falls, whatever is in it becomes unclean, and you break it.

Lev 11:34 'Any of the food which might be eaten, on which water comes, becomes unclean, and any drink which might be drunk from it becomes unclean.

Lev 11:35 'And on whatever any of their carcass falls becomes unclean – an oven or cooking range – it is broken down. They are unclean, and are unclean to you.

Lev 11:36 'But a fountain or a well, a collection of water, is clean, but whatever touches their carcass is unclean.

Lev 11:37 'And when any of their carcass falls on any planting seed which is to be sown, it is clean.

Lev 11:38 'But when any water is put on the seed and any part of any such carcass falls on it, it is unclean to you.

Lev 11:39 'And when any of the beasts which are yours for food dies, he who touches its carcass becomes unclean until evening.

Lev 11:40 'And he who eats of its carcass has to wash his garments, and shall be unclean until evening. And he who picks up its carcass has to wash his garments, and shall be unclean until evening.

Lev 11:41 'And every creeping creature that creeps on the earth is an abomination, it is not eaten.

Lev 11:42 'Whatever crawls on its stomach, and whatever goes on all fours, and whatever has many feet among all creeping creatures that creep on the earth, these you do not eat, for they are an abomination.

Lev 11:43 'Do not make yourselves abominable with any creeping creature that creeps, and do not make yourselves unclean with them, lest you be defiled by them.

Lev 11:44 'For I am הוה' your Elohim, and you shall set yourselves apart. And you shall be set-apart, for I am set-apart. And do not defile yourselves with any creeping creature that creeps on the earth.

Lev 11:45 'For I am הוה' who is bringing you up out of the land of Mitsrayim, to be your Elohim. And you shall be set-apart, for I am set-apart.

Lev 11:46 'This is the Torah of the beasts and the birds and every living creature that moves in the waters, and of every creature that creeps on the earth,

Lev 11:47 to make a distinction between the unclean and the clean, and between the living creature that is eaten and the living creature that is not eaten.' ”

The Law Is Forever

If our heavenly father says "forever", that is exactly what he means. Since he knows the future, he would not use this word if it were not to be so.

EXAMPLE 1:

Exod 31:16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, [for] a perpetual covenant. It [is] a sign between me and the children of Israel **for ever**: for [in] six days Yahweh made heaven and earth, and on the seventh day he rested, and was refreshed.

This may raise the question concerning the words "children of Israel". Does this passage effect those of Gentile background? See: *Isn't the Law (Torah) Just for the Jews?* This reference will show that the true believer is grafted in and is now one of the children of Israel.

FOR EVERYONE:

The Sabbath is forever for everyone; Yahweh's people will keep it, others may rebel:

Isai 66:22 For as the new heavens and the new earth, which I will make, shall remain before me, saith Yahweh, so shall your seed and your name remain. And it shall come to pass, [that] from one new moon to another, and **from one sabbath to another, shall all flesh come to worship** before me, saith Yahweh.

EXAMPLE 2:

Deut 5:29 Oh, that their hearts would be inclined to fear me and **keep all my commands always**, so that it might go well with them and their children **forever!** [This would imply keeping the commandments forever.]

EXAMPLE 3:

Psal 119:152 Long ago I learned from your statutes that you established them to last **forever**. [Yahweh's rules are still to be kept. See: *Then why does it say we are "not under" the law?*]

The most important thing any human being can do is confess to Yahuah that he (the human) is a sinner, and to accept the salvation offered by the Savior, Yahusha. Then, the saved must walk in the way of Yahusha. He walks in the way by studying the commands of Yahuah daily and obeying those commands. Obedience is worship, and faith is what we exemplify by our obedience. Obedience certainly is faith in action. Obedience is living in faith. Living in faith is obedience.

Note that Paul ("Sha-ul") states quite clearly in Romans 3:31 that "Do we then make void the law through faith? God forbid: yea, we establish the law." By that, Paul states that grace does not eliminate our requirement to obey the commands of Yahuah, but rather that by our obedience to the law, we establish the truth. After all, SIN is transgression of the law, as stated in 1 John 3:4: "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law."

Law - In the Messianic Scriptures

The word "law" (Torah) occurs throughout the Messianic Writings, usually in reference to the Torah, in whole or in part. In this respect, our comments above (Law - In the Tanak) should be considered as a background to the correct understanding of the usage of those who wrote the Messianic Writings (New Testament). However, a Number of other points should also be borne in mind, viz.:

(1) Firstly, the text underlying all translations made today is Greek, not Hebrew, although the original Semitic structures and thought-patterns underlying the Greek text are frequently still discernible in the Greek text. This means that Greek words like *nomos* (law / Torah) may also represent expressions or ideas other than Torah from time to time in the Messianic Writings. Thus, in Romiyim 7, 8 the word

"law" sometimes refers to the "Torah", the Law of תּוֹרָה, the first five books of the Tanakh (Old Testament), as in Romiyim 7:14, 16,22 / Rom_7:14, Rom_7:16, Rom_7:22; Romiyim 8:3,4,7 / Rom_8:3-4, Rom_8:7, but other times it refers to something else such as a body of rules or a fixed system or pattern of behaviour, as in Romiyim 7:21,23; 8:2 / Rom_7:21, Rom_7:23, Rom_8:2. Both usages appear together in Romiyim 7:25 / Rom_7:25, where the "law" of sin (torah of sin), i.e. the "fixed behaviour pattern" of sin (sin is "Law-breaking"- Yoḥanan Aleph 3:4 / 1John_3:4,) is contrasted with the "Torah" of Elohim. The expression "the law of sin and death" (torah of sin and death) in Romiyim 8:2 Rom_8:2 is not a reference to the Torah as such, but to the system of sin and death in those who are walking in the flesh and not in the Spirit (Romiyim 8:1,2,6,7 / Rom_8:1-2, Rom_8:6-7).

(2) There are times when nomos (law / Torah) is used to refer to a portion of the Torah such as that which applies to the Lēwitical Priesthood, or to the Set-apart Place (K.J.V. "Sanctuary"), and a failure or refusal to see this could lead to the erroneous conclusion that the Torah / Law given at Sinai has been annulled, abolished, done away, or at least been changed, when in fact this is not the case at all. (Mattithyahu / Mat_5:17-20). An Ex. of this is in Ib`rim / Heb_7:12. The King James Version puts it this way: "For the priesthood being changed, there is made of necessity a change also of the law." Since the "change" referred to is in reference to the "scaling down" from the heavenly original to the earthly shadow-copy (see Ib`rim / Hebrews 8:1,2,5 / Heb_8:1-2, Heb_8:5), from a system in which the High Priest is eternal to one in which the human high priest keeps dying and having to be replaced by another, it would be **wrong** to see this verse as a proof-text for the position that the Torah / Law given through Mosheh has been changed. A careful look at the context makes abundantly clear the fact that the order of Malkitsedeq preceded that of Lēwi, even as the heavenly Set-apart Place preceded that of the earthly one. The fact that אֱלֹהִים began his High Priestly duties in the heavenly Set-apart Place after his death on Golgotha does not mean that the heavenly system only came into being at that time. The point made in Ib`rim / Heb_7:12 is that the present earthly / shadow-copy / "scale model" cannot produce perfection. Perfection requires nothing less than the ministry of "such a Kohēn ha Gadol (High Priest), who is seated at the right hand of the throne of the Greatness in the heavens, and who serves in the set-apart place and of the true Tent, which תּוֹרָה set up, and not man" (Heb_8:1-2). (*The Scriptures 2009 Notes.*)

All Things Are Lawful – Sha-ul's (Paul's) Wisdom Regarding Torah and Judaizers Among The Sheep

Do All to the Glory of God

1Co 10:23 All is permitted me, but not all do profit. All is permitted me, but not all build up.

1Co 10:24 Let no man seek his own, but every man another's wealth.

1Co 10:25 Whatsoever is sold in the shambles (*markets-jd*), that eat, asking no question for conscience sake:

--Jerry: This plainly states that whatsoever is sold in the grocery store, eat it. You do not need to ask if it is "kosher" or pork, or marlin or any other unclean thing.

1Co 10:26 For the earth is the Lord's, and the fulness thereof.

1Co 10:27 **If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake.**

--Jerry: If some unbeliever (and this could also be a Christian who does not honor the Torah, or Instructions, of Yahuah) invites you to eat and if you want to go, eat whatever is thrown onto the table without worrying if it is "unclean".

1Co 10:28 But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth is the Lord's, and the fulness thereof:

*--jd: This tells me that if my host throws down a slab of smoked pork ribs and says "This is unclean food, as you know", then I should **not** eat it because I am being tested by my host. Further, my own conscience should in fact burn over eating known unclean, forbidden pork at the bidding of an unbeliever who is clearly testing me. I see this, if I eat it, as mocking Yahuah Elohim.*

1Co 10:29 Conscience, I say, not thine own, but of the other: for why is my liberty judged of another man's conscience?

--jd: Not our own conscience/salvation/faith, but our conscience burns because we are clearly leading the unbeliever further into unbelief by eating unclean food that the unbeliever knows is unclean and that the unbeliever presented as unclean. We decline to eat specifically because our eating might further harm the unbeliever.

1Co 10:30 For if I by **grace** be a partaker, why am I evil spoken of for that for which I give thanks?

*--jd: Paul indicates that **grace** gives us the liberty to eat the unclean, and that he thanks Yahuah for that. Then he questions why people criticize him for eating food for which he has given thanks.*

1Co 10:31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

1Co 10:32 Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:

1Co 10:33 Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.

--jd: We are our brothers keeper, and a light unto the feet of the lost. Our example speaks for the Lord Yahuah, so we set a good example.

I believe what Sha-ul (Paul) is doing in 2 Cor 23-33 is telling the Torah faithful that all things are lawful, but not necessarily profitable. As in "What profits a man to gain the world and lose his soul?" Profit is gain with Yahuah. Profit is gaining heaven and every reward the Mighty One has in mind for us. Therefore, adherence to Torah is most maximally profitable, because Torah is the Word, and the Word is Elohim.

But Sha-ul also walks a fine line, not wanting to give the Judaizers, the "must be circumcised for salvation" Judaizers any additional leverage. So Sha-ul very carefully skirts the word "unclean". He intentionally omits the word "pork", and he says that sure, we can eat whatever we desire, but eating it is not necessarily profitable for us.

Torah is worship, plain and simple. If you want to worship the Elohim you claim you follow, where is your living example? What acts of obedience can you name?

The Revelation of the Apocalypse

Rev 12:17 And the dragon was enraged over the woman, and went away to make war with the rest of her seed, those keeping the commandments of God, and having the testimony of Jesus Christ.

Rev 14:12 Here is the patience of the saints; here are the ones keeping the commands of God, and the faith of Jesus.

Rev 22:14 Blessed are the ones doing His commands, that their authority will be over the Tree of Life, and by the gates they may enter into the city.

We are to worship Yahuah by keeping His commands. Those doing His commands will have authority over the Tree of Life, and will enter the city through the gates.