

# Grace

One of the biggest lies in Christianity is that the Torah (law) of אֱלֹהִים (Yahuah) is done away with and we don't have to follow it anymore (which is Blasphemy). And their reason for not following His Torah (laws) is because "We are under God's Grace now, which saves us from the Torah (law)".

Everybody loves to scream "We are under Grace now" and that the Torah (Law) is done away with (which is Blasphemy). And they use Shaul (Paul) as their scapegoat for not having to obey אֱלֹהִים (Yahuah)'s (God's) Torah (laws) anymore.

This is why there is so much confusion in the Christian Churches today, because over 90% of Christian Pastors twist Shaul's (Paul's) writings and tell their congregations that we do not have to obey the father's Commandments and laws anymore because we are under Grace. Yes, we are under Grace, but Grace does NOT replace אֱלֹהִים (Yahuah)'s Torah (laws).

## Grace Defined

The dictionary provides (2) two basic definitions for Grace.

1. Elegance or beauty of form, manner, motion or action.
2. Mercy; Clemency; Pardon

Because the Hebrew language is vastly different from English, we need to examine the Hebrew meaning of this word to see if one or both English definitions are appropriate definitions for the Hebrew word translated as Grace.

The Hebrew word translated as grace is חֵן (Chen, Strong's #2580) and is a (2) two-letter parent root. In order to uncover the original meaning of this word it is important that we first examine each of the roots and words that are derived from this parent root.

The Hebrew word Chen Strong's #: 2580 means Favour or Grace. Thus the word 'Grace' literally means 'Favour' from a root Hebrew word Chanan - to bend or stoop in kindness to another as a superior to an inferior (Strongs 2603). In Greek it is Charis (Strongs 5485) and has the idea of graciousness in manner or action, Charis came to signify "favour," "goodwill," and "lovingkindness" — especially as granted by a superior to an inferior. In secular Greek, Charis was related to Chairō (Strongs 5463), to be Cheerful, Happy "to Rejoice."

From חֵן (Chen) comes the verbal root חָנַן (Chanah, Strong's #2583), spelled exactly the same except with the addition of the letter ה (he) at the end.

At this point it would be helpful to examine the pictographic Hebrew script that was used to originally write the word חֵן (Chen). The first letter is the letter Chet, which was written as א and is a picture of a wall and having the meaning of "Separation" as the wall separates the inside from the outside. The second letter is the letter Nun, which was written as נ and is a picture of a sprouting seed having the meaning of "Continue" as the seed continues a lineage to the next generation. When these (2) two letters are combined they mean "the wall that continues."

A second verbal root derived from the parent root חן (Chen) is חנן (Chanan, Strong's #2603), spelled exactly the same except with the addition of the letter נ (nun) at the end. This verb is often translated as "to be Gracious" or "have Mercy."

Through this process we find that this Hebrew verb is paralleled with such ideas as Healing, Help, being lifted up, finding refuge, Strength and Salvation (literally rescue). From a concrete Hebraic perspective, חנן (Chanan) means all of this, which we can sum up with "providing protection."

When used in reference to יהוה (Yahuah), it is the benevolent action of Him stooping down to us in His kindness to reach us in our need, and convey upon us a benefit. His Chen (Grace) has been termed 'unmerited favour' but it is more than an attitude of Favour or Mercy. His mercy is an expression of His compassion toward us, but His Chen (Grace) is an extension of benevolence translated into action that releases His enabling power into our lives.

Seeing that we never merit His favour, we are always indebted to Him to extend to us His Mercy and bestow upon us His Grace whereby we may respond to Him in an acceptable manner. From beginning to end we are dependent upon Him, for life itself, for all sustenance by which we continue to live and have our existence, and on a Spiritual level from that, all energising power by which we progress in our walk.

In the Brit Hadashah (New Testament), "Grace" used 156 times takes on a special redemptive sense in which יהוה (Yahuah) makes available his favour on behalf of Sinners, who actually do not deserve it.

There is tremendous emphasis in the Brit Hadashah (New Testament) upon the fact that human Salvation is the result of יהוה (Yahuah)'s Grace. This beautiful truth should never be minimized. At the same time, it must not be perverted.

The definition of Charis (Grace) is the forgiveness of our transgressions against The Torah (Law). This Charis (Grace) is extended only to those who in a Ruach (Spirit) of loving obedience, even as we try and fail to keep The Torah (Law) completely. We have a High Priest who serves the throne of יהוה (Yahuah) eternally making the Gifts and Sacrifices on our behalf for transgressing The Torah (Law).

### **The Power of His Grace**

"By Charis (Grace, Favour, Mercy) Strong's #: 5485, you have been Sózó (saved, heal, preserved, rescued) Strong's #:4982. **Ephesians 2:5**

"By Charis (Grace, Favour, Mercy) Strong's #: G5485 are you Sózó (saved, healed, preserved, rescued) Strong's #:G4982 by Pistis (Faith, Belief, Trust) and that not of yourselves, it is the Dóron (a gift, present) Strong's #: G1435 of יהוה (Yahuah)" - **Ephesians 2:8** "Not of works, lest anyone should boast. For we are His workmanship .. **Ephesians 2:9, 10.**

By Charis (Grace, Favour, Mercy) you are Saved **v.5** the Amanah (Faith) you exercised was a Gift - part of His divine enabling **v.8** it was nothing of your own works **v.9** You are His workmanship **v.10.**

On account of this it is of Pistis (Faith, Belief, Trust) that it be according to Charis (Grace, Favor, Mercy), for the promise to be made certain to all the seed, not only to those who are of the Torah (Law), but also to those who are of the Pistis (Faith,

Belief, Trust) of Abraham, who is the Father of us all. **Romans 4:16**

"Being justified freely by His Charis (Grace, Favour, Mercy) through the redemption that is in **OWYAZL** (Yahusha) HaMashiach, whom **AYAZL** (Yahuah) set forth as a propitiation by his blood, through Pistis (Faith, Belief, Trust), to demonstrate His Righteousness, because in His forbearance **AYAZL** (Yahuah) has passed over the sins previously committed, to demonstrate at the present time His Righteousness, that He might be the justifier of the one who has Pistis (Faith, Belief, Trust) in **OWYAZL** (Yahusha)" - **Romans 3:24**

We are justified by His Charis (Grace, Favour, Mercy), having passed over our Sins in His forbearance and in His Righteousness "Therefore, having been justified by Pistis (Faith, Belief, Trust), we have Shalum (Peace) with **AYAZL** (Yahuah) through our Adon **OWYAZL** (Yahusha) HaMashiach, through whom also we have access into this Charis (Grace, Favour, Mercy) wherein we stand, and rejoice in hope of the esteem of **AYAZL** (Yahuah)." **Romans 5:1, 2**

We have Shalum (Peace) with **AYAZL** (Yahuah) and have a standing with Him based on Charis (Grace, Favour, Mercy) in the hope of receiving His esteem.

"Having predestined us to adoptions as sons by **OWYAZL** (Yahusha) HaMashiach to Himself, according to the good pleasure of His Will, to the Epainos (Praise, commendation, approval) of the esteem of His Charis (Grace, Favour, Mercy), by which He made us accepted in the Beloved." **Ephesians 1:6**

Predestined to adoption - i.e. not our choice. It is according to the good pleasure of His Will - His choice to the Epainos (Praise, Commendation, Approval) of the esteem of His Charis (Grace, Favour, Mercy). And it certainly is to the Epainos (Praise, commendation, approval) of the wondrous esteem of His Charis (Grace, Favour, Mercy)!

"Even so Charis (Grace, Favour, Mercy) might Reign through Righteousness to Eternal Life through **OWYAZL** (Yahusha) HaMashiach our Adon." **Romans 5:21**

### **Grace and Works compared**

Charis (Grace, Favour, Mercy) justifies **Titus 3:7**. Works can never justify **Romans 11:6** Charis (Grace, Favour, Mercy) is given freely **Romans 3:24** Works makes us debtors **Romans 4: 4** Charis (Grace, Favour, Mercy) gives humility & Amanah (faith) for Salvation **Ephesians 2:8,9**. Works makes us boastful **Romans 2:17-20** Charis (Grace, Favour, Mercy) glorifies **AYAZL** (Yahuah) **Ephesians 1: 6** Works honor man **Colossians 2:20-23** Charis (Grace, Favour, Mercy) says Messiah did it all for us **Galatians 5: 4** Compared to our own efforts **Romans 3:20**

### **Grace and Law**

"Now to him who works, the wages are not counted as Charis (Grace, Favour, Mercy) but as debt " **Romans 4: 4**

The Torah (Law) gives a knowledge of Righteousness but there is no power inherent in it to enable us to fulfill its demands. In our Sinful state we are incapable of meeting its demands.

**OWYAZL** (Yahusha) said, "Do not think that I came to destroy the Torah (law) and the Prophets. I did not come to DESTROY but to FULFILL." "one jot or one tittle will by

no means pass from the Torah (law) till all is fulfilled." **Matthew 5:17-18**

OWYAZL (Yahusha) came to meet the demands of the Torah (Law), not doing away with it, but fulfilling and completing them so that He might bring it to finality, that He might introduce a New Covenant! Paul wrote, "Who also has made us able ministers of the New Covenant; not of the letter, but of the Ruach (Spirit): for the letter kills (Breaking the Commandments requires Death), but the Ruach (Spirit) gives Life." **2 Corinthians 3:6**

"And be found in him, not having mine own Righteousness, which is of the Torah (law), but that which is through the Amanah (Faith) of Messiah, the Righteousness which is of AYAZL (Yahuah) by Amanah (Faith)" **Philippians 3:9**

Therefore, having been justified by Amanah (Faith) (in the promises of AYAZL (Yahuah) made in the Torah), we have Shalum (Peace) with AYAZL (Yahuah) through our King OWYAZL (Yahusha) the Messiah (by whose blood we are in covenant with AYAZL (Yahuah) for forgiveness of transgressing the Torah (Law), making us complete in obedience to The Torah/Law), 2 through whom (the blood of OWYAZL (Yahusha), the Eternal High Priest) also we have access to AYAZL (Yahuah) by Amanah (faith) into this Charis (Grace, Favour, Mercy) in which we stand, and rejoice in hope of the esteem of AYAZL (Yahuah). 3 And not only that, but we also esteem in tribulations (knowing that OWYAZL (Yahusha) became perfected through trials by obedience to the Torah), knowing that tribulation produces perseverance; 4 and perseverance, character; and character, hope. 5 Now hope does not disappoint, because the love of AYAZL (Yahuah) has been poured out in our hearts by the Ruach HaKodesh who was given to us. **Romans 5:1-5**

Being under Charis (Grace, Favour, Mercy) means that we are not under the dominion of Sin - "For Sin shall not have dominion over you, for you are not under (The penalties required by) Torah (law) but under Charis (Grace, Favour, Mercy)." For Sin shall not rule over us. What then? Shall we Sin because we are not under (The penalties required by) Torah (Law), but under Charis (Grace, Favour, Mercy)? Let it not be! Do you not know that to whom you present yourselves servants to obedience, you are servants of the one you obey, whether of Sin (Breaking the Torah /Commandments) leading to Death, or of obedience (to the Torah/Law) leading to Righteousness. But thanks be to Alahym that, though you once were servants to Sin (Breaking the Torah/Law), yet you whole heartedly obeyed the form of teaching to which you were entrusted. You have been set free from Sin and have become servants to Righteousness (obeying the Torah/Commandments). "

**Romans 6:14-18**

The Righteousness of Messiah" includes his spotless Kadoshness (Holiness), his perfect obedience the Torah (law) demands; and "the Righteousness of Amanah (faith)" is that imputed to the Sinner who believes in Messiah. We are to be like Messiah, thus we must become Kadosh and Righteous as he is Kadosh and Righteous (Perfect).

Righteousness is the state of moral perfection required by AYAZL (Yahuah) to enter his Kingdom Strong's #: 6662, Tsaddiq (tsad-deek'), Blameless (1), Innocent or Strong's #: 6664, Tsedek (tseh'-dek) Rightness, Righteousness.

A Righteous person is one who follows the correct path, the path (way) of AYAZL

(Yahuah). The Hebrew words Tsadiyq( tsad-deek'), translated as Righteous, and יָשָׁר (Yashar, Strong's # 3477), translated as upright, are paralleled many times in Scripture indicating that in the Hebrew mind they were similar in meaning. Upright is another abstract word but it is used in a concrete manner, such as in **Jeremiah 31:9**, where it means "Straight" as in a Straight path governed by the Commandments of אֱלֹהִים (Yahuah).

### **Grace - His divine enabling**

"And the Word (וְחָשָׁה/Yahusha) became flesh and dwelt among us, and we beheld His esteem, the esteem as of the only begotten of the Father, full of Charis (Grace, Favour, Mercy) and Truth" (truth, but not merely truth as spoken; truth of idea, reality, sincerity, truth in the moral sphere, divine truth revealed to man, straightforwardness as walking according to the Torah/10 Commandments). **John 1:14**

"For the Torah (Law) was given through Moses (Mosaic Law- The ceremonial, Sacrificial and Levitical Laws, not the 10 Commandments which אֱלֹהִים (Yahuah) gave directly to his people), but Charis (Grace, Favour, Mercy) and truth (the Torah is Truth **Psalm 119:142**) came through וְחָשָׁה (Yahusha) HaMashiach. No one has seen אֱלֹהִים (Yahuah) at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him." **John 1:17-18** "And of His fullness we have all received, and Charis (Grace, Favour, Mercy) upon Charis (Grace, Favour, Mercy)" **John 1:16**

וְחָשָׁה (Yahusha) was full of the Father's divine enabling (His Charis-Grace, Favour, Mercy) empowering Him to fulfill the Torah's (law's) requirements. Of that fullness we have received, and so, by His enabling we can also begin to fulfill all righteousness.

The word of His Charis (Grace, Favour, Mercy) is able to build us up in Him so that we enter into the inheritance of those that are Kodesh (Set Apart) Chosen believers. **Acts 20:32**

To be Kadosh (Holy) as He is Kadosh (Holy), is our inheritance and His expectation of us. **Genesis 17: 1-2; Exodus 19: 6; 1 Peter 1:15-16**

"For the Charis (Grace, Favour, Mercy) of אֱלֹהִים (Yahuah) that brings Salvation has appeared to all men, teaching us that, denying unrighteousness and worldly lusts, we should live Soberly, Righteously and Kadosh (Holy) in the present age." **Titus 2:11-12**

"And אֱלֹהִים (Yahuah) is able to make all Charis (Grace, Favour, Mercy) abound toward you, that you, always having all sufficiency in all things, may have an abundance for every good work" **2 Corinthians 9: 8**

He is able to make Charis (Grace, Favour, Mercy), His enabling power available to us, it is up to us to avail ourselves of His resources . "Let us therefore come boldly to the throne of Charis (Grace, Favour, Mercy), that we may obtain Mercy (Compassion) and find Charis (Grace, Favour, Mercy) to help in time of need." **Hebrews 4:16**

"Therefore gird up the loins of your mind and hope fully upon the Charis (Grace, Favour, Mercy) that is to be brought to you at the revelation of וְחָשָׁה (Yahusha)

HaMashiach (The Messiah): as obedient children, not conforming yourselves to the former lusts, as in your ignorance; but as He who has called you is Kadosh (holy), you also be Kadosh (holy) in all your conduct " **1 Peter 1:13-15**

"looking carefully lest anyone fall short of the Charis (Grace, Favour, Mercy) of אַחַדְיָהוּא (Yahuah), so that no root of bitterness will spring up to cause trouble and defile many. That no one is sexually immoral or unrighteous like Esau, who sold his birthright for a single meal. For you know that afterward, when he desired to inherit the Barachah (Blessing), he was rejected, for he found no chance to repent, though he sought it with tears. **Hebrews 12:15-17**

Charis (Grace, Favour, Mercy) and Shalum (Peace) be multiplied to you in the knowledge of אַחַדְיָהוּא (Yahuah) and of אֲדוֹנָי (Yahusha) our Adon, as His divine power (dunamis - i.e. energising power) has given to us all things that pertain to life (Spiritual life) and Righteousness." "by which have been given to us exceedingly great and precious promises, that through these you may be partakers of the divine nature, having escaped the corruption that is in the world through lust.." But also for this very reason, giving all diligence, add to your Amanah (Faith) virtue (behavior showing high moral standards), to virtue knowledge (of the Word), to knowledge self-control (of the flesh), to self-control add perseverance (continued effort to do or achieve something despite difficulties, failure, or opposition), to perseverance add Righteousness, to Righteousness add brotherly kindness and to brotherly kindness add Love. For if these things are yours and abound, you will be neither barren or unfruitful in the knowledge of our Adon אֲדוֹנָי (Yahusha) HaMashiach (the Messiah). For he who lacks these things is shortsighted, even to blindness, and has forgotten that he was cleansed from his old Sins. Therefore, brethren, be even more diligent to make your call and election sure, for if you do these things you will never stumble;" **2 Peter:1-10**

Kepha (Peter) is teaching us here that אַחַדְיָהוּא (Yahuah) has given to us all that we need to become partakers of His divine nature, promises in the Word specific to our need, and His Charis (Grace, Favour, Mercy) is extended to us in divine enabling to be able to appropriate these things into our life step by step - Charis (Grace, Favour, Mercy) upon Charis (Grace, Favour, Mercy). One portion or level of Charis (Grace, Favour, Mercy) upon another.

Being strengthened in our Ruach (Spirit) by His Charis (Grace, Favour, Mercy) will impart the virtue (strength) to put aside self, seeking the knowledge of His Will and walking in obedience, wherein the exercise of self-control over inclinations (lusts) of the flesh will be required. Perseverance (Continuing) on in the way of keeping the flesh under control will effect Righteousness (His character) and nature in us, so that we exercise brotherly kindness in our relationships in the situations of life until we have matured to perfect His love in our lives, so that we love all people in all circumstances. If we fail to do this Kepoa (Peter) says we are shortsighted of the fact that we were cleansed from Sin to live a new Life in אֲדוֹנָי (Yahusha) HaMashiach (the Messiah).

We are told to "Grow in Charis (Grace, Favour, Mercy) and in the knowledge of our Adon אֲדוֹנָי (Yahusha) HaMashiach (the Messiah).

Remember, "For אַחַדְיָהוּא (Yahuah) gives Charis (Grace, Favour, Mercy) to the humble"

(1 Peter 5:5) but, resists the proud. **Proverbs 3:34**

### **Ministry gifts based on Grace**

"But to each of us Charis (Grace, Favour, Mercy) was given according to the measure of Messiah's gift" **Ephesians 4: 7**

We are all given a deposit of Charis (Grace, Favour, Mercy) wherein we can function in the Body and partake in its growth, personally and corporately. Although the gifts are given, they need to be exercised and developed to have increase. **Matthew 25:14-29**

"Therefore, since we are receiving a kingdom which cannot be shaken, let us have Charis (Grace, Favour, Mercy), by which we may serve יְהוָה (Yahuah) acceptably with Reverence and Righteous fear. For our Aluah (God) is a consuming fire."

**Hebrews 12:28, 29**

יְהוָה (Yahuah)'s Charis (Grace, Favour, Mercy) is not dispensed apart from an instruction that requires both understanding and obedience.

### **Is Grace Conditional?**

Yes, the reception of יְהוָה (Yahuah)'s Charis (Grace, Favour, Mercy) is conditional. The principle is illustrated by the example of Noah, who "found Charis (Grace, Favour, Mercy) in the eyes of יְהוָה (Yahuah)" (**Genesis 6:8**); and yet, as the writer of Hebrews shows, the patriarch and his family were saved by preparing an ark in obedience to יְהוָה (Yahuah)'s instruction. **Hebrews 11:7; Genesis 6:22**

יְהוָה (Yahuah) offered the Charis (Grace, Favour, Mercy). Noah, by Amanah (Faith), obeyed יְהוָה (Yahuah), and so was Baruch (Blessed). While יְהוָה (Yahuah) extends Charis (Grace, Favour, Mercy), human beings must be willing to receive the favour.

**2 Corinthians 6:1**

### **Grace Is Not Earned**

No one can "Earn" Pardon by works of human merit. If such were the case, we could boast regarding our redemption; however, that is impossible. **Ephesians 2:8-9**

Even if one were able to perform everything יְהוָה (Yahuah) Commands, he still must regard himself as an "unprofitable servant" **Luke. 17:10**. **OWYAH** (Yahusha) taught that our Sins have put us in Debt, and no person has the innate ability to pay that obligation. **Matthew. 18:24-27**

### **How Can I Access יְהוָה (Yahuah)'s Grace?**

It is shocking that so many sincere people are unaware of the fact that Charis (Grace, Favour, Mercy) and "obedience" are not enemies. Paul affirmed that Charis (Grace, Favour, Mercy) is accessed by Amanah (faith). **Romans 5:1-2; Ephesians 2:8-9**

Consider this fact. In **Ephesians 2:8**, the apostle states that one is "Saved by Charis (Grace, Favour, Mercy) through Amanah (Faith)." Later, he says that Sinners are "Cleansed by the washing of water with the Word." **Ephesians 5:26**

Note that eternal life is the result of Charis (Grace, Favour, Mercy). "Charis (Grace, Favour, Mercy) of life," **1 Peter 3:7**, i.e., life resulting from Charis (Grace, Favour,

Mercy).

To express the matter another way, Messiah “saves us, through the washing of regeneration, and the renewing of the Ruach HaKodesh.” Yet this is equivalent to being “justified by his Charis (Grace, Favour, Mercy).” **Titus 3:5, 7**

Obedience and Charis (Grace, Favour, Mercy) do not stand in opposition to one another.

### **Continuing in Charis (Grace, Favour, Mercy)**

The state of Charis (Grace, Favour, Mercy) must be embraced continuously; otherwise one will fall from divine favor, and his initial reception of אַחַרְצֵן (Yahuah)’s Charis (Grace, Favour, Mercy) will have been “for nothing.”

Working together with him, then, we appeal to you not to receive the Charis (Grace, Favour, Mercy) of אַחַרְצֵן (Yahuah) in Vain. **2 Corinthians 6:1**

But by the Charis (Grace, Favour, Mercy) of אַחַרְצֵן (Yahuah) I am what I am, and his Charis (Grace, Favour, Mercy) toward me was not in Vain. On the contrary, I worked harder than any of them, though it was not I, but the Charis (Grace, Favour, Mercy) of אַחַרְצֵן (Yahuah) that is with me. **1 Corinthians 15:10**

If one cannot fall out of Charis (Grace, Favour, Mercy), why did Shaul (Paul) urge his fellow believers to “continue [present tense — sustained perseverance] in the Charis (Grace, Favour, Mercy) of אַחַרְצֵן (Yahuah)” **Acts 13:43?**

So if Shaul (Paul) taught in **Romans 3:31** that after we are Saved by Charis (Grace, Favour, Mercy) through Amanah (Faith) that we are to establish the Torah (Law) in our hearts (lives) and also taught in **Ephesians 2:8-9** that we are created unto Messiah to do good works (that is to follow Torah (Law)). Then why is it, that so many think that Shaul (Paul) taught differently when they quote a single verse “for you are not under the Law but under Grace” as if to mean, we do not have to walk in the Torah (Law), which it is clear that this is not what the text is implying. It is because they have taken the verse, ‘ ..for you are not under the Law but under Grace’ out of context and have Twisted the teachings of Shaul (Paul).

Kepha’s (Peter's) words say that the untaught and unstable will twist the writings of Shaul (Paul) to their own destruction, (**2 Peter 3:15-16**) Yet overlook the very words of Kepha (Peter) who said these are “Lawless Men” (**verse 17**). By “Lawless”, he did not mean people who were without Roman law. Lawless throughout Scripture refers to being without אַחַרְצֵן (Yahuah)’s Torah or breakers of the Torah (Law). Kepha (Peter) was in fact saying that those who twist Shaul’s (Paul's) writings are those who are untaught in the Torah. The same holds true for many who had an incorrect idea on what Shaul (Paul) was in fact teaching, assuming him of teaching against the Torah (Law). If ever Shaul (Paul) had the opportunity to show that we are no longer under the Torah (law) but under Charis (Grace, Favour, Mercy) as if to imply that we no longer had to “Walk in the Torah” and Obey the Torah, however, Shaul (Paul) denied the charge in the strongest possible way, by taking a Natzarite vow (**Acts 21: 21-26**).

This involves him performing Sacrifices and Offerings (**Numbers 6: 1-21**) according to the Torah long after Messiah’s death and resurrection.



So, what did Shaul (Paul) really mean when he said, “for you are not under Law but under Grace”? It was **OWYʼAʼL** (Yahusha) who said, “You do ERROR not knowing the Scriptures nor the power of Alahym”. It should then be understood in the light of the time in which **OWYʼAʼL** (Yahusha) said it, when there were no New Testament writings written down yet. So the term Scriptures that **OWYʼAʼL** (Yahusha) was referring too could only mean the Torah, the Prophets, and the Writings called the Tanakh (Old Testament Writings). So in order for us to not do any ERROR and therefore TWIST the writings of Shaul (Paul), we should turn to the Torah, the Prophets and the Writings (Tanakh). Even Shaul’s (Paul's) own words testify to this important fact when he pointed out to Timothy “the Set Apart Scriptures” which Timothy “had known from a child” (when the New Testament wasn’t even there) and the “Word of Truth”(**Tehillipm/Psalms 119: 142**) which Timothy had to learn to “Rightly Divide,”(**2 Timothy 3:14-15**) could only mean the Torah, the Prophets, and the Writings (Tanakh).

So when we read in **Ephesians 2:8** (The New Testament Writings) “For by Charis (Grace, Favour, Mercy) you have been saved, Through Amanah (Faith/Belief)...” it’s only repeating of how the Torah (Old Testament Writings) describes how the Alahym of Yisrael saves His people. It’s affirming what the Torah says! Only after we were Saved by Charis (Grace, Favour, Mercy) through Amanah (Faith), we came unto Mount Sinai where we received the Torah on how we are to live our lives as a saved or redeemed people!

We are NOT saved by our own good merit or our own Good works, “lest any man boast.” (**verse 9**). It doesn’t mean we don’t persue Good works (Torah). Our good works is a result of being saved by Charis (Grace, Favour, Mercy) through Amanah (faith). “For we are his workmanship, created in Messiah **OWYʼAʼL** (Yahusha) unto good works, which Alahym has before ordained that we should walk in them.

**Ephesians 2:10**

We should walk in the Torah of Alahym. **OWYʼAʼL** (Yahusha) confirms this by saying, “Let your LIGHT so shine before men, that they may see your Good works, and esteem (Glorify) your Father which is in Shamyim (Heavens).” **Mattiyahu 5:16**

We need to Scripturally define what the “Light” is that we need to shine before men. The Writings (**Proverbs 6: 23**) states, “For the Commandment is a Lamp; and the Torah is Light; and reproofs of instruction are the way of life” If we want our Light to shine before men, we should clearly, according **OWYʼAʼL** (Yahusha), walk in the Light of the Torah!

“Hearken unto me, my people; and give ear unto me, O my nation: for a Torah shall proceed from me, and I will make my judgment to rest for a Light of the people.”

**Yeshayahu (Isaiah) 51:4**

**ʼAʼYʼAʼL** (Yahuah) said to Mosheh (Moses), ‘Behold, I will rain bread from Shamyim (Heavens) for you; and the people shall go out and gather a certain rate every day, that I may prove them, WHETHER They walk in my Torah, or Not. (**Shemoth (Exodus) 16:4**)

Notice Yochanan’s (John's) words when he said, “The one who says he stays in Him ought himself also to walk even as he walked” then he continued by saying, “Beloved, I write no NEW Command to you but an OLD Command which you have

had from the beginning. Again I write you a NEW Command, which is true in Him and in you [referring to the Torah in you], because the darkness is passing away, and the true Light now shines.” **Yochanan (John) 2: 6-8**

The Psalm had a way of putting things into perspective by saying, “they kept not the Covenant of Alahym and refused to walk in his Torah (Law). **Psalm 78:10**

So we do not walk in the Torah (Law) to be Saved; we Obey and “Walk in the Torah (Law)” because we were Saved! Therefore the Psalms wrote, “Baruch (Blessed) are the undefiled in the way, who walk in the Torah of אֱלֹהִים (Yahuah).” (**Thellim / Psalm 119:1**)

Therefore Yochanan (John) said, “The one who says he stays in Him ought himself also to walk, even as he walked.” And we know that Messiah was the perfect law abiding example who walked in the Torah.

So why is it that so many Messianic and Christian believers alike teach differently, teach that Shaul (Paul) wrote differently when Kepha (Peter) himself said “Reckon the patience of our Master as deliverance, also our beloved Brother Shaul (Paul) wrote to you, according to the Wisdom given to him,”**Kepha Bet/2Peter 3:15**

Should we not rather turn to the Scriptures and ask ourselves ‘what is the Wisdom which he was given?’ We need to Scripturally define what it was!

“The fear (Reverence) of אֱלֹהִים (Yahuah) is the beginning of Wisdom: a good understanding have all they that DO his Commandments: his Halal (praise) endures forever.”**Tehilleim (Psalm) 111:10**

Keep therefore and Do them; for this is your Wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a Wise and understanding people. **Deuteronomy 4:6**

Certainly Shaul (Paul) “Kept” the Torah (Law), for that was his Wisdom. Many use the words of Shaul (Paul), “for you are not under the law but under grace” As an excuse for not Obeying the (4<sup>th</sup>) forth Commandment (the Sabbath) and many other Torah Commands, who would much rather Walk in a man made tradition (a Sunday Church assembly) than following in the way of אֱלֹהִים (Yahuah), but we know what Scripture has to say about these Men, “The one who says ‘I know Him’ and does not Guard His Commands, Is a Liar and the Truth is not in him.” **Yochanan Aleph 1: 4**

Again – We need to Scripturally define what TRUTH is and the TRUTH which is not in them? “Your Righteousness is Righteousness forever and your TORAH is TRUTH.”**Tehillim (Psalms) 119: 142**

We need to walk in the light of the Torah! Prior to **Romans 14:6**, where Shaul (Paul) said the very famous words, “for you are not under Torah (law) but under Charis (Grace, Favour, Mercy)” Shaul (Paul) was building his case in which he started by saying, “What shall we say then? Shall we continue in Sin, that Charis (Grace, Favour, Mercy) may abound?”(verse 1) In order to understand his question, we need to understand the Scriptural definition of Sin. Because everything else he said in this chapter is really predicated upon a Scriptural definition of what Sin is.

“Whosoever commits Sin transgresses also the Torah (law): for Sin is the transgression of the Torah (law). **Yochanan Aleph 3:4 (1 John 3:4)**

Shaul (Paul) was asking “shall we continue by transgressing the Torah that Charis (Grace, Favour, Mercy) may abound?” In other words, is it alright for us to forget His Sabbath (transgressing Torah) and follow after the traditions of Men (Sunday Church assembly) hoping that **OWYAZL** (Yahusha) will forever overlook our transgressions, and his answer was, “Alahym Forbid! How shall we, that are dead to Sin (no more Transgressing/Breaking Torah), live any longer therein?”(**verse 2**) Put it another way, How shall we continue Transgressing/Breaking His Torah (Law)? Shall we purposefully violate the Torah (law), not guarding the Sabbath (as an example), hoping Charis (Grace, Favour, Mercy) may abound? His answer was “Alahym Forbid!” Then he aksed, “Do you not know that as many of us as were immersed into **OWYAZL** (Yahusha) HaMashiach were immersed into His death?” He was further building his case by using an analogy; “Dead to Sin” by “Immersed into His death” reflecting the life of **OWYAZL** (Yahusha) who are “Dead to Sin” and if Sin is the Transgression/Breaking of the Torah then those in Messiah are dead to transgressing the Torah (Breaking the Commandments).

“We were Therefore, buried with Him through immersion into Death, that as Messiah was raised from the Dead by the esteem of the Father, so also we should Walk in Newness of Life.” We need to Scripturally define how we should WALK IN NEWNESS OF LIFE.

When we read in **Eph’siyim (Ephesians) 2:8** (The New Covenant/Testament Writings) “For by Charis (Grace, Favour, Mercy) you have been saved, Through Amanah (Faith/Belief)...” it’s only repeating of how the Torah (Old Testament Writings) describes how the Alahym of Yisrael saved His people. It’s affirming what the Torah says!

“For IF we have come to be grown together in the likeness of His death, we shall be also of the resurrection.”(**verse 5**) He was explaining that only if we have grown to be “Dead to Sin” (not transgressing/breaking the Torah (Law) we shall share in likeness of the resurrection. And continue by saying, “Knowing this, that our old man (the one who was transgressing Torah) is crucified (Put to Death) with him, that the body of Sin (the one who transgressed the Torah) might be destroyed, that henceforth we should not continue to serve Sin.”(**verse 6**) Put it another way, ‘that we should not continue to transgress/break the Torah (Law)’! “For he who has died has been made Right from Sin”(**verse7**). The one who buried the old man who was transgressing/breaking the Torah (Law), has now been made Right, his Sins are forgiven.

“And if we died with Messiah, we believe that we shall also live with Him, knowing that Messiah, having been raised from the dead, dies no more – Death no longer rules over Him.”(**verse 9**) For in that He died, He died to Sin once for all; but in that He lives, He lives to Aluah.”(**verse 10**) Here Shaul (Paul) says that Messiah indeed paid the Penalty of Sin but only once, never again and that he aslo did it “for all” everyone of us, since he explained in **Romans 4: 15; 3:23** “for all have sinned (transgressing Torah) and come short of the esteem of **AYAZL** (Yahuah)” and it is said that the “Soul that Sins (transgressing Torah) shall die”(Yehezqel (**Ezekiel**) **18:20**) but if we died with Messiah by being “Dead to Sin”(no longer transgressing Torah) but “immersed into His death”, (burried the old man who was transgressing the Torah) we shall also live with Him! Eternal Life.

“So you also, reckon yourself to be dead indeed to Sin” and if Sin is the transgression of the Torah (law) **Yochanan Aleph / 1 John 3:4** Then we had better be Dead indeed to transgressing the Torah (Law), “but alive to ALuah in OWYAZL (Yahusha) HaMashiach our Adon. Therefore do not let Sin Reign in your mortal body, to obey it in its desires,” i.e. do not give the former man who was a transgressor of the Torah the opportunity to Sin again, “neither present your members as instruments of unrighteousness to Sin, but present yourselves to Alahym as being alive from the Dead (as one who walk in the likeness of Messiah who is “Dead to Sin”) and your members as instruments of Righteousness to Alahym”(verse 13) Being an instruments of Righteousness to Alahym merely means you are an instrument that is in Right standing with Alahym’s standards set out in the Torah (Law).

Then the very famous words that say, “For Sin shall not rule over you, for you are not under (Punishments of) Torah (law) but under Charis Charis (Grace, Favour, Mercy).” He was merely explaining that, not only will we NOT Sin (transgressing Torah) anymore, but our flesh that causes us to Sin (transgressing/breaking Torah) shall not have dominion over us because we have buried the old man (who was a transgressor of the Torah/Law) therefore no longer under the condemnation as set out in the Torah (**Yehezqel (Ezekiel) 18:20**) but under Charis (Grace, Favour, Mercy) extended to us as also explained in the Torah (**Exodus 20:6 and Psalm 103: 17,18**) Then the very next verse he makes sure you did not forget his very (1<sup>st</sup>) first question by saying, “What then? Shall we Sin (transgressing/breaking the Torah) because we are not under (the punishment of) Torah (law) (**Yehezqel (Ezekiel) 18:20**) but under Charis (Grace, Favour, Mercy)?”(verse 15) His answer: “**LET IT NOT BE!**”

Shaul (Paul) was asking “shall we continue by transgressing the Torah (Law) because we are not under the Torah (Law)?” Put it another way, Shall we purposefully violate the Torah (Law), not guarding the Sabbath (as an example), hoping Charis (Grace, Favour, Mercy) may abound because we are no longer under the condemnation as set out in the Torah (**Yehezqel 18:20**)? His answer was “**LET IT NOT BE!**” Then he makes an very important statement by saying: “Do you not know that to whom you present yourselves servants for Obedience, you are servants of the one whom you Obey, whether of Sin (transgressing Torah) UNTO DEATH (**Yehezqel (Ezekiel) 18:20**) or of obedience to Righteousness?”(verse 16) i.e. If we are a servant of the one whom we OBEY – in this case Messiah “who is our Righteousness”, we are in Obedience to His words in **Mattiyahu (Matthew) 19:17, 5:19, Luqas (Luke)10:28, 16:17, Yochanan (John) 12:50** and **Hazon (Revelations) 22:14** *THEREFORE* in Righteousness that is the act of being in right standing with Alahym’s standards as set out in the Torah (Law)!

Clearly within the context of the entire chapter we can see that Shaul (Paul) was explaining that we are no longer under the condemnation as set out in the Torah (**Yehezqel (Ezekiel) 18:20**) but under Charis (Grace, Favour, Mercy) extended to us as also explained in the Torah (**Exodus 20:6, Psalm 103: 17,18**) So when we read in **Galatians 5: 18**, “But if you are led by the Ruach HaKodesh, you are not under Torah (Law)” it clearly reflects his writings in **Romans chapter 6** explaining that we are no longer “under condemnation”. But many (ironically) believe themselves to be

“led by the Ruach (Spirit)” for not excepting the Torah (Law). Yet Mosheh (Moses) and Yirmeyahu (Jeremiah) both mentioned a stiff necked people always resisting the Ruach (Spirit) of Alahym who gave them the Torah (**Deuteronomy 31:27, Yirmeyahu (Jeremiah 17: 23)**). Therefore Shaul (Paul) said, “for we know the Torah is Spiritual” (**Romans 7:14**) and to the Corinthians he said, “But the natural man does not receive the matters of the Ruach (Spirit) of Alahym (referring to the Torah which is spiritual) for they are foolishness to him, and he is unable to know them because they are spiritually discerned” (**1 Corinthians 2: 14**).

Yochanan (John) described these people to be under a “Spirit of Delusion” for when he said, “We are of Alahym, the one knowing Alahym hears us. He who is not of Alahym does not hear us. By this way, we know the Ruach (Spirit) of the TRUTH and the Ruach (Spirit) of the Delusion,” **Yohanan Aleph (1 John) 4: 6**

**According to Scripture, IF you are 'under the law'... then:**

- 1) The Torah (law) was written just for you
- 2) Sin has dominion over you
- 3) You are without Amanah (faith)
- 4) You are in need of redemption (Salvation)

These 4 characteristics couldn't possibly be speaking of someone who is walking in obedience to the Torah (law). They indicate that those who are 'Under the Torah (law)' are faithless, unsaved, unrepentant and have Sin reigning over them.

Saul (Paul) equates being under the Torah (law) with being “guilty before אַיָּאֵל (Yahuah).” In other words, those who are under the Torah (law) are guilty of breaking it and are under the condemnation of it. Those who are under the Torah (law) are in a lot of trouble! They have no Salvation!

Now we know that whatever the Torah (law) says, it says to those who are under the Torah (law), that every mouth may be stopped, and all the world may become guilty before אַיָּאֵל (Yahuah). **Romans 3:19**

This verse speaks of those who are 'under the Torah (law)'. This group of people is whom the Torah (law) is speaking to. ie "whatever the Torah (law) says, it says to those people."

Could this be speaking of those who are walking in obedience to אַיָּאֵל (Yahuah)'s Torah (law)? If this group of people were walking in obedience to אַיָּאֵל (Yahuah)'s Torah (law), why would their mouths be stopped and declared guilty before אַיָּאֵל (Yahuah)? Of course, this would make no sense. In fact, it's saying just the opposite. It would need to be saying that those who are 'under the Torah (law)' are those who are not obeying the Torah (law)...therefore their mouths are stopped and they are guilty before אַיָּאֵל (Yahuah).

It says here that 'all the World' is guilty before אַיָּאֵל (Yahuah). Does this mean every person in this entire world either is or has been under the Torah (law) at some point? It must! But why? The answer is that EVERYONE, whether Hebrew or Gentile, has sinned at some point in their life.

**1John 1:8** - If we say that we have no Sin, we deceive ourselves, and the Truth is not in us.

Therefore it makes perfect sense that those who are 'under the Torah (law)' are those who have sinned. They are "guilty before אַיָּהּ (Yahuah)."

**Romans 3:20** - Therefore by the deeds of the Torah (law) there shall no flesh be justified in his sight: for by the Torah (law) is the knowledge of Sin.

The important word here is "Justified". "By the deeds of the Torah (law) (also translated as "works of the Torah/law)", shall no man will be justified." Why is this?

The answer is in the previous verse. "All the World" is guilty before אַיָּהּ (Yahuah) because of the Torah (law). The Torah (law) can't justify us when we have not kept it. The Torah (law) only tells us what Sin is! Paul even says "by the Torah (law) is the knowledge of Sin"!

**Romans 3:21** But now the Righteousness of אַיָּהּ (Yahuah) without the Torah (law) is manifested, being witnessed by the Torah (law) and the Prophets;

Righteousness was predicted in the Torah (law) and the Prophets that was to be given unto Men. However, it is written in the Prophets that this Righteousness was **not** going to come from the Torah (law). This Righteousness was going to come from אַיָּהּ (Yahuah) Himself:

**Jeremiah 23:5** - Behold, the days come, saith אַיָּהּ (Yahuah), that I will raise unto David a Righteous Branch (Oװַיָּהּ (Yahusha), and a King shall reign and prosper, and shall execute judgment and justice in the earth.<sup>6</sup> - In his days Yahudah (Judah) shall be saved, and Yisrael shall dwell safely: and this is his name whereby he shall be called, אַיָּהּ (Yahuah) tzidkenu (our righteousness).

This is a prophecy about Oװַיָּהּ (Yahusha) HaMashiach (the Messiah). Why is He called "אַיָּהּ (Yahuah) tzidkenu", אַיָּהּ (Yahuah) our righteousness?

**Isaiah 45:23** - I have sworn by myself, the Word (Oװַיָּהּ (Yahusha) is gone out of my mouth in Righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.<sup>24</sup> - Surely, shall one say, in אַיָּהּ (Yahuah) have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed.

Only in אַיָּהּ (Yahuah) can we have Righteousness and Strength through Oװַיָּהּ (Yahusha) HaMashiach (the Messiah)!

It is because Oװַיָּהּ (Yahusha) died for our Sins and paid the penalty for our Sins that we can have eternal life! Why can we have Eternal Life? Because when we accept Him, it is not our Righteousness that אַיָּהּ (Yahuah) sees...but the Righteousness of Oװַיָּהּ (Yahusha) HaMashiach cleansing us!

**Galatians 2:20** - "I have been crucified (Put to Death) with the Messiah; it is no longer I who live, but the Messiah lives in me; and the life which I now live in the flesh I live by Amanah (faith) in the Son of אַיָּהּ (Yahuah), who loved me and gave Himself for me.

So in this, אַיָּהּ (Yahuah) became our Righteousness in Oװַיָּהּ (Yahusha) HaMashiach (the Messiah).

**Romans 3:21** - But now the Righteousness of אַיָּהּ (Yahuah) without the Torah (law) is manifested, being witnessed by the Torah (law) and the Prophets; <sup>22</sup> - Even

the Righteousness of אַיָּאָל (Yahuah) which is by Amanah (Faith) of Oװַיָּאָל (Yahusha) HaMashiach (the Messiah) unto all and upon all them that believe: for there is no difference: <sup>23</sup> - For all have Sinned, and come short of the esteem (glory) of אַיָּאָל (Yahuah);

It is not our Righteousness (keeping His Torah (law) that Saves us. It isn't our Righteousness by keeping His Torah (law) that justifies us. It is His Righteousness that we will have to rely upon...through Amanah (faith) that is going to save us, justify us and make us His sons and daughters!

Kepha (Peter) also knew this: **2 Peter 1:1** - Simon Kepha (Peter), a bondservant and disciple of (Yahusha) HaMashiach (the Messiah), to those who have obtained like precious Amanah (faith) with us by the Righteousness of אַיָּאָל (Yahuah) and of our Savior Oװַיָּאָל (Yahusha) HaMashiach (the Messiah).

It is promised that Sin shall not have dominion over us because we are not under the (Condemnation of) Torah (law), but under Charis (Grace/Favor/Mercy)! **Romans 6:14**

Being under the Torah (Law) is referring to those who are relying on their own Righteousness/Law-keeping to be justified on that final day...they will be judged guilty for their Sins. But those who have accepted אַיָּאָל (Yahuah)'s Righteousness through Oװַיָּאָל (Yahusha) HaMashiach (the Messiah) are 'under Charis (Grace/Favor/Mercy)'

They have been forgiven for their Sins now and are relying on Oװַיָּאָל (Yahusha)'s Righteousness to justify them. Now that this has happened, **Romans 6:15** - What then? shall we Sin, because we are not under the (Condemnation of) Torah (law), but under Charis (Grace/Favor/Mercy)? אַיָּאָל (Yahuah) forbid!

**1John 3:4** - Whoever commits Sin transgresses/breaks also the Torah (law), for Sin is the transgression/breaking of the Torah (law).

We Sinned, and this is why Oװַיָּאָל (Yahusha) had to die for us in the first place! As Paul said "אַיָּאָל (Yahuah) forbid!" or more accurately translated "By no means!"

**Galatians 3:21** - Is the Torah (law) then against the promises of אַיָּאָל (Yahuah)? Certainly Not! For if there had been a Torah (law) given which could have given life, truly Righteousness would have been by the Torah (law).

In context of **Galatians 3**, the Torah (law) is not against the promises of אַיָּאָל (Yahuah) (that promise being that we would be Justified and Baruch (Blessed) through a son of Abraham...Oװַיָּאָל (Yahusha) HaMashiach (the Messiah). We CAN'T be justified by keeping His Torah (law) when we have broken it. We Need the Righteousness of אַיָּאָל (Yahuah), which is Oװַיָּאָל (Yahusha)!

**Galatians 3:22** - But the Scripture has confined all under Sin, that the promise by Amanah (faith) in Oװַיָּאָל (Yahusha) HaMashiach (the Messiah) might be given to those who believe. We were all 'under the Torah (law)' and 'under Sin'.

**Galatians 3:23** - But before Amanah (faith) came, we were kept under guard by the Torah (law), kept for the Amanah (faith) which would afterward be revealed. <sup>24</sup> - Therefore the Torah (law) was our tutor to bring us to the Messiah, that we might be justified by Amanah (faith).

In this, the Torah (law) was our tutor. But then in our failures it was also teaching us that we were Sinners! It taught us that we have no choice but to be justified by Amanah (Faith) in **OWYAZL** (Yahusha) alone. We needed a Righteous One to be a mediator between us and a Kadosh (holy) Mighty One!

**Galatians 3:25** - But after Amanah (faith) has come, we are no longer under a tutor.

The Torah (law) was our tutor, we were "under the Torah (law)." But now that we have put our Amanah (faith) in **OWYAZL** (Yahusha) HaMashiach (the Messiah), trusted in the one called "**AYAZL** (Yahuah) our Righteousness" and been Cleansed, Sanctified and Redeemed by His blood...we are no longer 'under the Torah (law)!'!

**Galatians 4:4** - But when the fullness of the time had come, **AYAZL** (Yahuah) sent forth His Son, born of a woman, born under the Torah (law), <sup>5</sup> - to redeem those who were under the Torah (law), that we might receive the adoption as sons.

**Galatians 5:18** - But if you are led by the Ruach (Spirit), you are not under the Torah (law).

Now if we were to take the conclusion that many would love to take in this verse, we would be saying "If we are led by the Ruach (Spirit), we don't have to be obedient to **AYAZL** (Yahuah)'s Torah (law)". But how can this possibly be? Every verse we have examined thus far has said just the opposite. Fact is, we have found out that those who are DISOBEDIENT and Apart from the Messiah are the ones under His Torah (law).

**Galatians 5:18** - But if you are led by the Ruach (Spirit), you are not under the Torah (law). <sup>19</sup> - Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness, <sup>20</sup> - idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, <sup>21</sup> - envy, murders, drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told you in time past, that those who practice such things will not inherit the kingdom of **AYAZL** (Yahuah). <sup>22</sup> - But the fruit of the Ruach (Spirit) is Love, Joy, Shalum (Peace), Longsuffering, Kindness, Goodness, Faithfulness, <sup>23</sup> - Gentleness, Self-control. Against such there is no Torah (law).

The works of the flesh are disobedience to **AYAZL** (Yahuah)'s Torah (law). The fruits of the Ruach (Spirit) is obedience to His Torah (law)...how clear! To say we are not 'under the Torah (law)' can't possibly mean we are free to break it! In fact, it means just the opposite! So who is this group of people who are 'under the Torah (law)'?

In Shaul's (Paul's) day, it was those Hebrews who were trusting in their Righteousness to be saved rather than accepting **OWYAZL** (Yahusha) HaMashiach (the Messiah) and letting **AYAZL** (Yahuah) be their Righteousness. Today though, it is those that do not have **OWYAZL** (Yahusha) or those who have chosen to purposely Sin/Break His Torah (law) again after accepting the Messiah. They are putting themselves right back under the Torah (law)!

The Torah (law) of **AYAZL** (Yahuah) has been blasphemed and ignored for 2000 years. It's high time that we lift it up as the standard for all men to live by. Once we are Justified by the Righteousness of **AYAZL** (Yahuah), we need to let all men know that we are not to go back to that old Sin again. **AYAZL** (Yahuah) hasn't removed the



standard, He has merely forgiven us for not living up to that standard.

How much worse punishment, do you think, will be deserved by the one who has trampled underfoot the Son of אֱלֹהִים (Yahuah), and has profaned the blood of the covenant by which he was sanctified, and has outraged the Ruach (Spirit) of Charis (Grace,Favour, Mercy)? **Hebrews 10:29**

Let us not return and insult the Ruach (Spirit) of Charis (Grace,Favour, Mercy)...but let's live a new Life... Walking in HIS Obedience.. Walking in HIS Mercy... Walking in HIS Ruach (Spirit)!