

# We are no longer under Law but under Grace

**Romans 6:1-20**; What should we say then? Should we continue in sin so that grace (unmerited Favor) may multiply? **2** Absolutely not! How can we who died to sin still live in it? **3** Or are you unaware that all of us who were baptized into Messiah **OWYAZL** (Yahusha) were baptized into His death? **4** Therefore we were buried with Him by baptism into death, in order that, just as Messiah was raised from the dead by the esteem (glory) of the Father, so we too may walk in a new way of life. **5** For if we have been joined with Him in the likeness of His death, we will certainly also be in the likeness of His resurrection. **6** For we know that our old self was crucified with Him in order that sin's dominion over the body may be abolished, so that we may no longer be enslaved to sin, **7** since a person who has died is freed from sin's claims. **8** Now if we died with Messiah, we believe that we will also live with Him, **9** because we know that Messiah, having been raised from the dead, will not die again. Death no longer rules over Him. **10** For in light of the fact that He died, He died to sin once for all; but in light of the fact that He lives, He lives to **AYAZL** (Yahuah). **11** So, you too consider yourselves dead to sin but alive to **AYAZL** (Yahuah) in Messiah **OWYAZL** (Yahusha). **12** Therefore do not let sin reign in your mortal body, so that you obey its desires. **13** And do not offer any parts of it to sin as weapons for unrighteousness. But as those who are alive from the dead, offer yourselves to **AYAZL** (Yahuah), and all the parts of yourselves to **AYAZL** (Yahuah) as weapons for righteousness. **14** For sin will not rule over you, because you are not under Torah (law) but under grace (unmerited favor, favor, kindness). **15** What then? Should we sin because we are not under Torah (law) but under grace (unmerited favor, favor, kindness)? Absolutely not! **16** Don't you know that if you offer yourselves to someone as obedient slaves, you are slaves of that one you obey—either of sin leading to death or of obedience leading to righteousness? **17** But thank **AYAZL** (Yahuah) that, although you used to be slaves of sin, you obeyed from the heart that pattern of teaching you were transferred to, **18** and having been liberated from sin, you became enslaved to righteousness. **19** I am using a human analogy because of the weakness of your flesh. For just as you offered the parts of yourselves as slaves to moral impurity, and to greater and greater lawlessness (Breaking the Torah/Commandments), so now offer them as slaves to righteousness (obeying the Commandments), which results in sanctification (the process of making or becoming Kadosh (holy), Kodesh (set apart, holiness, consecration)). **20** For when you were slaves of sin, you were free from allegiance to righteousness.

**The Law (The Torah):** Direction, Instruction, derives from the root **yarah** or **yara**: to teach. **Grace/Chen:** Unmerited favor that means to get something that you do not deserve. **Mercy** means you do not get a punishment that you deserve; compassion, forbearance.

**AYAZL** (Yahuah) is abundant in grace and mercy and we can read about it in Scripture. His greatest act of Chen (Grace/Unmerited favor) is the gift of salvation that is available for all people through Aman (faith) which means to Believe, put your trust in, that which you are faithful to honor and obey. (**Eph 2:8-9**). When the gift of salvation is accepted through Aman, eternal life is promised to the recipient. This eternal life is a promise of becoming the living sanctuary of the Ruach HaKodesh, where the Father and Son Tabernacle/Dwell with you. The promise to the believer is sealed with the Ruach HaKodesh as a guarantee that one day **OWYAZL** (Yahusha) the Messiah will return to earth to claim His purchased possession (**Eph 1:12-14; 4:30**). **OWYAZL** (Yahusha) purchased every sinner with His shed blood on the tree at Calvary and gave the Ruach HaKodesh to lead us and teach us.

## What is the Law, What is Sin?

**1 John 3:4** "Whosoever commits sin transgresses (Breaks) also the Torah/Commandments (law): for sin is the transgression (Breaking of the Torah/Commandments (law))." Therefore, if there is no Torah/Commandments (law) then there can be no sin, and for even further clarity **Romans 4:15** says, "Because the Torah/Commandments (law) works wrath: for where no Torah/Commandments (law) is, there is no transgression." And what about **AYAZL** (Yahuah)'s grace. What is this exactly? Put simply, it is His unmerited and undeserved favor that we receive as the result of our Savior's redeeming sacrifice. Please allow me explain more fully. **OWYAZL** (Yahusha) said, If we love Him, then keep His Commandments. (**John 14:15**) So if we truly love our Messiah and Savior then it will be our heart's desire to obey Him. Thus when we unintentionally sin, repentance (to be sorrowful and turn away from) will be an automatic response for breaking His Torah/Commandments (law). After repentance comes confessing our sin and asking for forgiveness. **1 John 1:9** "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." This is where faith (Aman תְּאֱמִין, means faith, faithful, believe, assurance, nursing. It is the root for Amunah (אמונה) - faithfully, truth, faithfulness, steady) comes in. We believe by Aman (faith) that the sacrifice of Messiah cleanses us from all sin.

Then comes the free gift from אַחַד (Yahuah). **Ephesians 2:8-9** “For by grace (unmerited favor) are you saved through Aman (faith); and that not of yourselves: it is the gift of אַחַד (Yahuah): **9** Not of works, lest any man should boast.” As a result of our repentance and Aman (faith), we receive אַחַד (Yahuah)'s Grace/Chen, which is His unmerited and undeserved favor that we receive due to Messiah's interceding on our behalf as a result of His sacrifice. (**1 Timothy 2:5**) This also shows that if there was no Torah/Commandments (law), there would be no need for אַחַד (Yahuah)'s Grace/Chen. If there is Grace/Chen then there is His Torah/Commandments (law) to be obeyed. There is however no sacrifice that will cover willful and UN-repentant sin. (**Hebrews 10:26-29**) This is not to say that if one comes to genuine repentance later in time that he will not be forgiven as this is not so. Messiah will always forgive those who come to true repentance.

Now what did Paul say about sin and grace? **Romans 6:1-2** “What shall we say then? Shall we continue in sin, that grace may abound? **2** אַחַד (Yahuah) forbid. How shall we, that are dead to sin, live any longer therein?” And for further clarity using the main passage to avoid loving obedience to אַחַד (Yahuah). **Romans 6:14-15** “For sin shall not have dominion over you: for you are not under the law, but under grace. **15** What then shall we sin, because we are not under the Torah/Commandments (law), but under Grace/Chen (unmerited favor)? אַחַד (Yahuah) forbid.”

**John 8:34-36** **OWYAZL** (Yahusha) answered them, “Truly, truly, I say to you, everyone who commits sin is a slave to sin. The slave does not remain in the house forever; the son remains forever. So if the Son sets you free, you will be free indeed.

Scripture does say that we are not under the Torah/Commandments (law), but does that imply that we are free from the obligation to obey it? Or rather does it mean that we are not under the consequences and punishment required of our sins, which is Death (Spiritual)? Because of the shed Blood of our Messiah and his Grace (unmerited favor) we are no longer under that bondage of sin, because he has set us free from Sin, so be righteous as he is Righteous, be Kadosh and he is Kadosh. This is telling us to obey the Commandments, because we love him and are transformed into his likeness, Kadosh, Kodesh!

How easily we could prevent confusion if we just accepted exactly what Scripture says. After stating that we are not under the Torah/Commandments (law) but under grace (unmerited favor), Paul gives his own explanation in verse 15. He says, “What then?” This simply means, “How are we to understand this?” Then notice his answer. In anticipation that some would misconstrue his words to mean that you can break the Torah/Commandments (law) because you are under grace (unmerited favor), he says, “Shall we sin (break the Ten Commandments law) because we are not under the Torah/Commandments (law) but under grace (unmerited favor)? אַחַד (Yahuah) forbid.” In the strongest possible language, Paul states that being under Grace/Chen does not give a license to break the Ten Commandments. Yet this is exactly what so many believe today despite Paul's specific warning.

And what about those who lived in Tanakh (Old Testament) times? Does the Tanakh (Old Testament) encompass a dispensation of works and the New Testament a dispensation of grace? Under this garbled plan, people would be saved by works in the Old Testament and by grace in the New Testament but this is not true. Scripture holds forth only one perfect plan for everyone to be saved, and that is by Grace/Chen through faith/Aman/Amunah: **Belief, confidence, firmness, steadfastness, fidelity, responsibility, trust, in the truth.**

While Paul states the obvious in that the old sacrificial law (Mosaic Law) was bondage, Heaven will not be divided into two parts. Those who got there by works and those who got there by faith. Every single redeemed soul will be a sinner saved by grace. Those who entered into salvation in the Tanakh (Old Testament) were those who trusted in the blood of **OWYAZL** (Yahusha) Hamashiach (messiah) by demonstrating their Aman (faith) by bringing a lamb and slaying it. **Hebrews 10:4** “For it is not possible that the blood of bulls and of goats should take away sins.” The sacrificial system with its Kadosh (holy) feast days, new moon festivals and yearly Sabbath days such as Passover described in **Colossians 2:14-16** pointed forward to the work of **OWYAZL** (Yahusha) on the tree. They looked forward in Aman (faith) to the atoning death of **OWYAZL** (Yahusha). We on the other hand look back in Aman (faith) to the same death and are saved in exactly the same way. So we can be sure that the entire redeemed host throughout eternity will be singing the same song of deliverance.

Those who seem to have no desire for loving in obedience to **OWYAZL** (Yahusha) typically quote **Romans 6:14** alone and never verse 15 which informs us that being under grace is not a license to continue in sin. You will also be unlikely to hear the two verses previous to it, which say, **Romans 6:12-13** “Let not sin therefore reign

in your mortal body, that you should obey it in the lusts thereof. **13** Neither yield you your members as instruments of unrighteousness unto sin: but yield yourselves unto **OWYAZL** (Yahusha), as those that are alive from the dead, and your members as instruments of righteousness unto **AYAZL** (Yahuah)."

And how about the verse after verse 15 which states that grace is not a license to continue in sin. **Romans 6:16** "Know you not, that to whom you yield yourselves servants to obey, his servants you are to whom you obey; whether of sin unto death, or of obedience unto righteousness?"

So what does one choose? To continue in sin unto death? Or to obey the instructions of the Torah/law, that is, obedience unto righteousness, obedience unto the Commandments? An easy choice for those who truly love **OWYAZL** (Yahusha) and desire to spend eternity with Him and have access to the tree of life. **Revelation 22:14** "Baruch (Blessed) are they that do his Commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

Paul's words are clear and simple in that being under Grace does not mean we can continue to sin which is transgression of the Torah/Commandments (law). We are not under the requirements or punishments of the Torah/Law, but rather under the unmerited favor (grace) given to us by **AYAZL** (Yahuah) if we believe in the Messiah and do as he Commanded.

Paul goes on to say that the law of life in Messiah **OWYAZL** (Yahusha) sets us free from that law of sin and death (**Romans 8:2**). So, never again does the judgment, condemnation of the law hang over us, sentencing us to eternal death, because we are living in the Grace/Chen (unmerited favor, mercy, forgiveness) of **AYAZL** (Yahuah) which gives us Spiritual life, release and liberty within us. We are set free from **AYAZL** (Yahuah)'s judgment and the fear that that brings. Although, we now have now become transformed within and are made new creations in Messiah, this does not mean that we do not need to follow commandments in the power of the Ruach HaKodesh. We don't follow the Mosaic law of works in order to receive **OWYAZL** (Yahusha)'s salvation as it has been already given by Grace/Chen (unmerited favor) once we believe and declare it with our mouths, and live according to what he has commanded. As our sins have been washed away, the Ruach HaKodesh now lives in us enabling us to live under the new covenant with ability to submit to **OWYAZL** (Yahusha) and to His Commandments of the new covenant.

**James 1:13-15** explains even clearer the principle (law) of sin and death as follows: "When tempted, no one should say, "Alahym is tempting me." For Alahym cannot be tempted by evil, nor does he tempt anyone; but each one is tempted when, by his own evil desire, he is dragged away and enticed. Then, after desire has conceived, it gives birth to sin; and sin, when it is full-grown, gives birth to death."

If Paul was really saying that there are no longer any Commandments (laws/rules) to follow, he would not have then listed a lot of rules/guidelines etc to all the churches - especially to the Corinthian church. If he is saying we are no longer to follow rules, then what he said afterwards would be a contradiction.

This means **Romans 6 to 8** was referring to the Mosaic law (Old Covenant) only when he said that we are no longer under the law (which resulted in spiritual death). However, we are now within the New Covenant of Grace/Chen, we are now empowered by the Ruach HaKodesh who enables us to follow and obey the 10 Commandments. So the guidelines and rules within the New testament lead us to spiritual life and vitality and not to death, but (as you can see) there ARE rules!

**Matthew 5:17-20 17** "Do not think that I came to do away with *or abolish* the Law of Moses or the writings of the Prophets; I did not come to destroy but to fulfill. **18** For I assure you *and* most solemnly say to you, until heaven and earth pass away, not single letter or stroke of the pen will pass from the Torah (Law) until all things are accomplished. **19** So whoever breaks one of the least of these commandments, and teaches others to do the same, will be called least in the kingdom of heaven; but whoever practices and teaches them, he will be called great in the kingdom of heaven. **20** "For I say to you that unless your righteousness (uprightness, keeper of the Commandments) is more than that of the scribes and Pharisees, you will never enter the kingdom of heaven.

### **The 10 Commandments (Moral) are different from Mosaic Law (Ceremonial & Sacrificial):**

When **AYAZL** (Yahuah) led the children of Yisrael out of Egyptian bondage, He delivered to them in fiery majesty the Ten Commandments. This Kadosh (Holy) Commandments were spoken by **AYAZL** (Yahuah), written by **AYAZL**

(Yahuah), recorded on tables of stone, and is of eternal duration. At the same time the ceremonial law, of temporary usage, was also delivered to the children of Yisrael. This Torah/law dealt with the ceremonial rites of the Hebrew sanctuary service, and concerned itself with a system of religion that passed away at the tree. Large sections of Exodus, Leviticus, Numbers and Deuteronomy describe in detail this temporary law. The ceremonial law can easily be identified in scripture. It talks about sacrifices, offerings, purification's, Kadosh (holy) days and other rites associated with the Hebrew sanctuary service as well as the aspects that govern the Levitical priesthood.

אֲיָאֵל (Yahuah)'s Word speaks of his Commandments and the laws of Moses. Commandments is the Moral instructions/law of אֲיָאֵל (Yahuah), [the Ten Commandments](#), written on the Two tablets. The Law of Moses (the "Book of the Law," or "Book of the Covenant"), also known as the Mosaic Law, the Ordinances and the Ceremonial Law.

If an Israelite sinned, they broke the moral law being the Ten Commandments. They then had to bring his offering according to Mosaic law, the sacrificial law to receive forgiveness. The Commandments define sin, as sin is the transgression of the 10 Commandments, the moral law (**1 John 3:4**). Mosaic Law defined sacrifices which was the remedy for sin.

If the Israelite sinned, he broke the Commandments. To make atonement for his sin he had to obey the Mosaic law. As can be clearly seen, here are two very distinct laws of which this fact is unmistakable. **וְיָשׁוּעָא** (Yahusha) permanently took the place of the Mosaic law when He cried out "It is finished" and bowed His head and died.

When the unseen hand tore the temple curtain from top to bottom (**Matthew 27:51**), this signified that this sacrificial law system was once and for all time nailed to the tree.

While the word ceremonial is spoken frequently of in scripture the term ceremonial law is not. In the King James Bible, it is normally translated to ordinances which Strong's dictionary translates to as being a law of the type ceremonial or ordinances. As it was a system of commandments given by אֲיָאֵל (Yahuah) to Israel, there can be no doubt it was a law that involved ceremonies so it will often be called as such, and has been by all the late great theologians.

The ceremonial law was for Yisrael alone as the Good news did not go to the Gentiles for 3.5 years after **וְיָשׁוּעָא** (Yahusha) died on the tree. The perfect sacrifice of **וְיָשׁוּעָא** (Yahusha) ended this whole sacrificial system once and for all, thankfully giving us no requirement to obey this law of bondage, which pointed forward to the true sacrifice that saves us from our sins, which is transgression of the moral law, the Ten Commandments. When we sin now, we genuinely repent, confess our sin and through **וְיָשׁוּעָא** (Yahusha)'s grace and faith in the sacrifice of Messiah, we are forgiven.

**Colossians 2:13-15** And you, who were dead in your trespasses (sin) and the uncircumcision of your flesh, אֲיָאֵל (Yahuah) made alive together with him, having forgiven us all our trespasses, by canceling the record of debt that stood against us with its legal demands. This he set aside, nailing it to the tree. He disarmed the rulers and authorities and put them to open shame, by triumphing over them in him, **וְיָשׁוּעָא** (Yahusha).

**John 1:15-17** (John bore witness about him, and cried out, "This was he of whom I said, 'He who comes after me ranks before me, because he was before me.'") And from his fullness we have all received, Grace/Chen upon Grace/Chen. For the law was given through Moses (10 Commandments were given directly to the people); grace and truth came through **וְיָשׁוּעָא** (Yahusha).

**Acts 20:32** And now I commend you to **וְיָשׁוּעָא** (Yahusha) and to the word of his grace (unmerited favor), which is able to build you up and to give you the inheritance among all those who are **hagiazó** (sanctified) means to make Kadosh (holy), treat as Kadosh (holy), set apart as Kadosh (holy), sanctify, purify.

**Romans 3:20-24** For by works of the Torah/Commandments (law) no human being will be justified in his sight, since through the Torah/Commandments (law) comes knowledge of sin. But now the righteousness of אֲיָאֵל (Yahuah) has been manifested apart from the law (Torah/Commandments), although the Torah/Commandments (law) and the Prophets bear witness to it — the righteousness (obedience to the Commandments of אֲיָאֵל (Yahuah) through Aman (faith) in **וְיָשׁוּעָא** (Yahusha) Hamashiach for all who believe. For there is no distinction: for all have sinned and fall short of the glory of אֲיָאֵל (Yahuah), and are justified by his grace (unmerited favor) as a gift, through the redemption that is in Messiah **וְיָשׁוּעָא** (Yahusha).

**Romans 4:15-17** For the Torah/Commandments (law) brings wrath, but where there is no Torah/Commandments (law) there is no transgression. That is why it depends on Aman (faith), in order that the promise may rest on grace (unmerited favor) and be guaranteed to all his offspring—not only to the adherent of the law (Torah/Commandments), but also to the one who shares the Aman (faith) of Abraham, who is the father of us all, as it is written, “I have made you the father of many nations”— in the presence of the HWHY (Yahuah) in whom he believed, who gives life to the dead and calls into existence the things that do not exist.

**Genesis 15:6** And Abram believed אַיָּאֵל (Yahuah), and אַיָּאֵל (Yahuah) counted him as righteous because of his **tsedaqah** (tsed-aw-kaw') (Righteousness).

**Romans 5:1-2** Therefore, since we have been justified by **pistis** (faith) (belief, trust, confidence; fidelity, faithfulness), we have Shalom (peace) with אַיָּאֵל (Yahuah) through our master Messiah **OWYָּאֵל** (Yahusha). Through him we have also obtained access by **pistis** (faith) (belief, trust, confidence; fidelity, faithfulness) into this grace (unmerited favor) in which we stand, and we rejoice in hope (expectation, trust, confidence) of the honor of **OWYָּאֵל** (Yahusha).

**Romans 5:12-21** Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned— for sin indeed was in the world before the law Torah/Commandments was given, but sin is not counted where there is no Torah/Commandments (law). Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come. But the free gift is not like the trespass. For if many died through one man's trespass, much more have the grace (unmerited favor) of אַיָּאֵל (Yahuah) and the free gift by the grace (unmerited favor) of that one man **OWYָּאֵל** (Yahusha) HaMashiach abounded for many. And the free gift is not like the result of that one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brought justification. For if, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace (unmerited favor) and the free gift of righteousness reign in life through the one man **OWYָּאֵל** (Yahusha). Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous. Now the Torah/Commandments (law) came in to increase the trespass, but where sin increased, grace (unmerited favor) abounded all the more, so that, as sin reigned in death, grace (unmerited favor) also might reign through righteousness leading to eternal life through **OWYָּאֵל** (Yahusha) our Master.

**Romans 1:7** To all those in Rome who are loved by אַיָּאֵל (Yahuah) and called to be chosen: Grace (unmerited favor) to you and Shalom (peace) from אַיָּאֵל (Yahuah) our Father and the Messiah **OWYָּאֵל** (Yahusha).

**Hebrews 2:9** But we see him who for a little while was made lower than the angels, namely **OWYָּאֵל** (Yahusha), crowned with glory and honor because of the suffering of death, so that by the grace of אַיָּאֵל (Yahuah) he might taste death for everyone.

**Titus 2:11-14** For the grace (unmerited favor) of אַיָּאֵל (Yahuah) has appeared, bringing salvation for all people, training us to renounce ungodliness (unrighteousness/breaking the Commandments) and worldly passions, and to live self-controlled, upright, and Kadosh (Holy) lives in the present age, waiting for our Baruch (blessed) hope, the appearing of the esteem of our great Alahym and Savior **OWYָּאֵל** (Yahusha), who gave himself for us to redeem us from all lawlessness and to purify for himself a people for his own possession who are zealous for Righteousness (obeying the Commandments).

**Titus 3:5-7** He saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Ruach HaKodesh, whom he poured out on us richly through **OWYָּאֵל** (Yahusha) our Savior, so that being justified by his grace (unmerited favor) we might become heirs according to the hope of eternal life.

**John 1:17** And the Word/**OWYָּאֵל** (Yahusha) became flesh and dwelt among us, and we have seen his esteem, as of the only Son from the Father, full of grace (unmerited favor) and truth (Scriptures/Tanakh).

**John 1:17** For the law was given through Moses; grace (unmerited favor) and truth (Scriptures/Tanakh) came through **OWYָּאֵל** (Yahusha) HaMashiach.

**Ephesians 4:7** But grace (unmerited favor) was given to each one of us according to the measure of Messiah's gift.

**2 Peter 3:18** But grow in the grace (unmerited favor) and knowledge of our Master, Messiah **OWYAZL** (Yahusha). To him be the esteem both now and to the day of eternity. Aman.

**Jude 1:4** For certain people have crept in unnoticed who long ago were designated for this condemnation, unrighteous people, who pervert the grace (unmerited favor) of our Alahym into sensuality and deny our only Master, Messiah **OWYAZL** (Yahusha).

**1 Peter 1:1-25** Peter, an apostle of **OWYAZL** (Yahusha), To those who are elect exiles of the dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, according to the foreknowledge of **AYAZL** (Yahuah) the Father, in the sanctification of the Ruach (Spirit), for obedience to **OWYAZL** (Yahusha) and for shedding with his blood: May grace (unmerited favor) and Shalom (peace) be multiplied to you. Baruch (Blessed) be the Aloah and Father of our Messiah **OWYAZL** (Yahusha)! According to his great mercy, he has caused us to be born from above to a living hope through the resurrection of **OWYAZL** (Yahusha) HaMashiach from the dead, to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you, who by **AYAZL** (Yahuah)'s power are being guarded through Aman (faith) for a salvation ready to be revealed in the last time.

**Romans 12:1-3** I appeal to you therefore, brothers, by the mercies of **AYAZL** (Yahuah), to present your bodies as a living sacrifice, Kadosh (holy) and acceptable to **AYAZL** (Yahuah), which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of **AYAZL** (Yahuah), what is good and acceptable and perfect. For by the grace (unmerited Favor) given to me I say to everyone among you not to think of himself more highly than he ought to think, but to think with sober judgment, each according to the measure of faith (aman) that **AYAZL** (Yahuah) has assigned.

**Ephesians 2:4-9** But **AYAZL** (Yahuah), being rich in Mercy (means you do not get a punishment that you deserve; compassion, forbearance), because of the great love with which he loved us, even when we were dead in our trespasses (sin), made us alive together with Messiah— by Grace/Chen (unmerited favor) you have been saved and raised us up with him and seated us with him in the heavenly places in **OWYAZL** (Yahusha) Hamashiach, so that in the coming ages he might show the immeasurable riches of his Grace/Chen (unmerited favor) in kindness toward us in Messiah **OWYAZL** (Yahusha). For by grace (unmerited favor) you have been saved through Aman (faith). And this is not your own doing; it is the gift of **AYAZL** (Yahuah), not a result of works, so that no one may boast.

**Grace is not only found in the New Testament, but the Tanakh (Old Testament) as well!**

**Numbers 6:24-26** May **AYAZL** (Yahuah) Barak (bless) you and protect you; **25** may **AYAZL** (Yahuah) make His face shine on you and be *chanan* (gracious) to you; **26** may **AYAZL** (Yahuah) look with (*favor*) on you and give you Shalom (peace). **27** "In this way they are to put my name on the people of Yisrael, so that I will Barak (bless) them."

**Genesis 6:8** But Noah found *Chen* (favor, grace) in the eyes of **AYAZL** (Yahuah)

Consider this example: Can a murderer sentenced to death work for his freedom? No, because he is under the law and the law demands death. The only way he can be set free is if the Governor gives him a pardon. So waiting for the execution this man would truly be under the law in every sense of the word; under the guilt, under the condemnation and under the sentence of death. Just before the execution date the governor reviews the condemned man's case and decides to pardon him. In the light of extenuating circumstances the governor exercises his prerogative and sends a full pardon to the prisoner. Now the prisoner is no longer under the law but under grace. That is, the law no longer condemns him. He is considered totally justified as far as the charges of the law are concerned and he is free to walk out of the prison and no policeman can stop him. But now that he is under grace and not law, can we say that he is free to break the law? Of course not! In fact he would now be doubly obligated to obey the law because he has found Grace/Chen from the governor. In gratitude and love he will be very careful to honor and obey the law of that state which granted him grace.

**Hebrews 5:9** "And being made perfect, he became the author of eternal salvation unto all them that obey him;".

So from the looks of this verse, we will only receive salvation, if we obey **OWYAZL** (Yahusha). On the other hand, if we do not obey **OWYAZL** (Yahusha), we will not receive salvation.

"And to you who are troubled rest with us, when **OWYAZL** (Yahusha) shall be revealed from heavens with his mighty Malakim (angels), In flaming fire taking vengeance on them that know not **OWYAZL** (Yahusha), and that obey not the good news of our Master, Messiah **OWYAZL** (Yahusha): Who shall be punished with everlasting destruction from the presence of **OWYAZL** (Yahusha), and from the esteem of his power;" **2 Thessalonians 1:7-9**.

One way that we can show our obedience to **OWYAZL** (Yahusha) is by keeping His 10 Commandments. **OWYAZL** (Yahusha) made this very clear from the following verses: "And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why do you call me good? there is none good but one, that is, **AYAZL** (Yahuah): but if you will enter into life, keep the Commandments. He said unto him, Which? **OWYAZL** (Yahusha) said, You shall not murder, You shall not commit adultery, You shall not steal, You shall not bear false witness, Honor your father and your mother: and, You shall love your neighbor as yourself." **Matthew 19:16-19**.

When **OWYAZL** (Yahusha) said: If you will enter into life, keep the 10 commandments, Was **OWYAZL** (Yahusha) doing away with grace (unmerited favor) and instituting works? Of course not. He was simply stating that in order to enter heaven, you have to be a Commandment keeper. And remember we keep the commandments because we are saved, not to **be** saved.

From the following verses, you will see that by keeping **AYAZL** (Yahuah)'s commandments we show our love to Him and if we say we know **AYAZL** (Yahuah) and keep not His commandments we are liars and the truth is not in us.

**John 14:15** "If you love me, keep my commandments." .

**John 15:10** If you keep my commandments, you shall abide in my love; even as I have kept my Father's Commandments, and abide in his love.

**1 John 5:3** "For this is the love of **AYAZL** (Yahuah), that we keep his commandments: and his commandments are not grievous/burdensome."

**1 John 2:3,4** "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keeps not his commandments, is a liar, and the truth is not in him."

**1 John 3:24** "And he that keeps his commandments dwells in him, and he in him. And hereby we know that he abides in us, by the Ruach (Spirit) which he hath given us."

**Revelation 14:12** "Here is the patience of the Chosen: here are they that keep the commandments of **AYAZL** (Yahuah), and the faith of **OWYAZL** (Yahusha)."

**Romans 3:20** We are saved by grace (unmerited favor), not by works of the law. "Therefore by the deeds (requirements) of the law-Torah there shall no flesh be justified in his sight: for by the law/Torah is the knowledge of sin."

The experience of salvation by grace, however, results in obedience to **AYAZL** (Yahuah)'s law/Torah. Works of faith demonstrate that Messiah's grace (unmerited favor) is operating in the life to bring us into accord with the righteous principles of His law/Torah. We are judged by the law/Torah, the great standard of righteousness because Messiah's grace (unmerited favor) has been made available as the power to obey it. Our works are judged because grace (unmerited favor) makes possible works that are acceptable to **AYAZL** (Yahuah).

Obedience is a sign of our love for Alahym and our willingness to render Him true worship. "If you love me, keep my commandments." **John 14:15**. Obedience through the power of the Ruach HaKodesh is not legalism. "And he that keeps his commandments dwells in him, and he in him. And hereby we know that he abides in us, by the Ruach (Spirit) which he has given us." **1 John 3:24**.

**Revelation 22:14** "Baruch (Blessed) are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

Obeying the commandments is not a work to achieve salvation, but it is a fruit of my salvation. The point is, we cannot work our way to heaven, but because we have been redeemed by the blood of the Lamb, we obey the Commandments - not to **be** saved, but because we **are** saved.

### The 10 Commandments

Then Moshe called to all Israel and said to them, "Listen, Israel, **אֱלֹהִים** to the statutes and right rulings, which I am announcing in your hearing today, so that you will learn them and take care to obey them. **2 אֱלֹהִים** (Yahuah) your Aloah made a **אֱלֹהִים** covenant with us at Horev. **3 אֱלֹהִים** (Yahuah) did not make this covenant with our fathers, but with us, who are all of us here alive today. **4 אֱלֹהִים** (Yahuah) spoke with you face to face from the fire on the mountain. **5** At that time I stood between **אֱלֹהִים** (Yahuah) and you in order to tell you what **אֱלֹהִים אֱלֹהִים** (Yahuah) was saying; because, on account of the fire, you were afraid and wouldn't go up onto the mountain. He said,

Then Alahym **אֱלֹהִים** spoke all these words, saying, "I am **אֱלֹהִים** (Yahuah) your Aloah (**A·lō·hê·nū**), who brought you out of the land of Egypt, out of the house of slavery.

- 1) "You shall have no other Alahym before me.
- 2) "You must not make for yourself an idol of any kind or an image (Jesus, Cross, Dove, Fish, Saint, Mary, Buddha, etc...) of anything in the heavens or on the earth or in the sea. You must not bow down to them or worship them, for I, **אֱלֹהִים** (Yahuah) your Aloah (**A·lō·hê·nū**), am a jealous Al (El/God) who will not tolerate your affection for any other Alahyms. I lay the sins of the parents upon their children; the entire family is affected--even children in the third and fourth generations of those who reject me. but showing love to a thousand generations of those who love me and keep my commandments.
- 3) "You shall not take **אֱלֹהִים** the name of **אֱלֹהִים** (Yahuah) your Aloah (**A·lō·hê·nū**) in Shav (vain, emptiness, false, falsehood, lies, vanity, worthless), for **אֱלֹהִים** (Yahuah) will not hold him guiltless who takes **אֱלֹהִים** his name in Shav (vain).
- 4) "Remember **אֱלֹהִים** the Sabbath day by keeping it **qadash** (Set Apart/holy). Six days you shall labor, and do all your work but the seventh day is a Sabbath day of rest dedicated to **אֱלֹהִים** (Yahuah) your Aloah (**A·lō·hê·nū**). On that day no one in your household may do any work. This includes you, your sons and daughters, your male and female servants, your livestock, and any foreigners living among you. For in six days **אֱלֹהִים אֱלֹהִים** (Yahuah made the heavens, the earth, the sea, and everything in them; but on the seventh day he rested. That is why **אֱלֹהִים** (Yahuah blessed the Sabbath day and set it apart as qadash (Set Apart/holy).
- 5) "Honor your father and mother. Then you will live a long, full life in the land **אֱלֹהִים** (Yahuah) your Aloah (**A·lō·hê·nū**) is giving you.
- 6) "You shall not murder.
- 7) "You shall not commit adultery.
- 8) "You shall not steal.
- 9) "You shall not give false testimony against your neighbor.
- 10) "You shall not covet your neighbor's house. You shall not covet your neighbor's wife, or his male or female servant, his ox or donkey, or anything that belongs to your neighbor."

When the people saw the lightening and heard **אֱלֹהִים** the thunder and the loud blast of the ram's horn, and when they saw the flashes of lightning and the smoke billowing from the mountain, they stood at a distance, trembling with fear. And they said to Moses, "You speak to us, and we will listen. But don't let Alahym speak directly to us, or we will die!"

**Mark 12:28-31** One of the Torah-teachers came up and heard them engaged in this discussion. Seeing that **אֱלֹהִים** (Yahusha) answered them well, he asked him, "Which is the most important mitzvah (Commandment) of them all?" **29 אֱלֹהִים** (Yahusha) answered, "The most important is, 'Sh'ma Yisrael (Hear, O Israel, **אֱלֹהִים** (Yahuah) your Aloah (**A·lō·hê·nū**), **אֱלֹהִים** (Yahuah) echad (is one), **30** and you are to love **אֱלֹהִים** (Yahuah) your Aloah (**A·lō·hê·nū**) with all your heart, with all your soul, with all your understanding and with all your strength.'

**31** The second is this: 'You are to love your neighbor as yourself.' There is no other mitzvah (Commandment) greater than these."



Each of the Great Commandments comes while speaking of the 10 Commandments in **Deuteronomy 5:1-22**

**Deuteronomy 5:29** Oh, that their hearts would be inclined to reverence me and keep all my commands always, so that it might go well with them and their children forever!

**Deuteronomy 5:32** So Moses told the people, "You must be careful to obey all the commands of אֱלֹהֶיךָ your Aloah (A·lō·hê·nū), following his instructions in every detail.

**Deuteronomy 5:33** Walk in obedience to all that אֱלֹהֶיךָ (Yahuah) your Aloah (A·lō·hê·nū) has commanded you, so that you may live and prosper and prolong your days in the land that you will possess.

**Deuteronomy 6:1** "These are the commands, decrees, and regulations that אֱלֹהֶיךָ (Yahuah) your Aloah (A·lō·hê·nū) commanded me to teach you. You must obey them in the land you are about to enter and occupy, so that you, your children and their children after them may fear אֱלֹהֶיךָ (Yahuah) your Aloah (A·lō·hê·nū) as long as you live by keeping all his decrees and commands that I give you, and so that you may enjoy long life.

**1<sup>st</sup> and Greatest Commandments we find in Deuteronomy 6:5** Love אֱלֹהֶיךָ (Yahuah) your Aloah (A·lō·hê·nū) with all your heart and with all your soul and with all your strength.

19 אֱלֹהֶיךָ (Yahuah) spoke to Moses: **2** "Speak to the entire Israelite community and tell them: Be Kadosh (holy) because I, אֱלֹהֶיךָ (Yahuah) your Aloah (A·lō·hê·nū), am Kadosh (holy). **3** "Each of you is to respect his mother and father. You are to keep My Sabbaths; I am אֱלֹהֶיךָ (Yahuah) your Aloah (A·lō·hê·nū). **4** Do not turn to idols or make cast images of Alahym's for yourselves; I am אֱלֹהֶיךָ (Yahuah) your Aloah (A·lō·hê·nū). **5** "When you offer a fellowship sacrifice to אֱלֹהֶיךָ (Yahuah), sacrifice it so that you may be accepted. **6** It is to be eaten on the day you sacrifice it or on the next day, but what remains on the third day must be burned up. **7** If any is eaten on the third day, it is a repulsive thing; it will not be accepted. **8** Anyone who eats it will bear his punishment, for he has profaned what is Kadosh (holy) to אֱלֹהֶיךָ (Yahuah). That person must be cut off from his people. **9** "When you reap the harvest of your land, you are not to reap to the very edge of your field or gather the gleanings of your harvest. **10** You must not strip your vineyard bare or gather its fallen grapes. Leave them for the poor and the foreign resident; I am אֱלֹהֶיךָ (Yahuah) your Aloah (A·lō·hê·nū). **11** "You must not steal. You must not act deceptively or lie to one another. **12** You must not swear falsely by My name, profaning the name of your Aloah (A·lō·he·kā); I am אֱלֹהֶיךָ (Yahuah). **13** "You must not oppress your neighbor or rob him. The wages due a hired hand must not remain with you until morning. **14** You must not curse the deaf or put a stumbling block in front of the blind, but you are to fear your Aloah (A·lō·he·kā); I am אֱלֹהֶיךָ (Yahuah). **15** "You must not act unjustly when deciding a case. Do not be partial to the poor or give preference to the rich; judge your neighbor fairly. **16** You must not go about spreading slander among your people; you must not jeopardize your neighbor's life; I am אֱלֹהֶיךָ (Yahuah).

**2<sup>nd</sup> Greatest Commandments we find in Leviticus 19:17** once again mentioned after declaring the 10

**Commandments** "You must not harbor hatred against your brother. Rebuke your neighbor directly, and you will not incur guilt because of him. **18** Do not take revenge or bear a grudge against members of your community, but love your neighbor as yourself; I am אֱלֹהֶיךָ (Yahuah).

**2 Corinthians 3:13-18** unlike Moshe (Moses), who put a veil over his face, so that the people of Yisrael would not see the fading brightness come to an end. **14** What is more, their minds were made stone like; for to this day the same veil remains over them when they read the Tanakh (Old Covenant); it has not been unveiled, because only by the Messiah is the veil taken away. **15** Yes, till today, whenever Moshe (Moses) is read, a veil lies over their heart. **16** "But," says the *Torah/Law*, "whenever someone turns to **וְרוּחַ** (Yahusha), the veil is taken away." **17** Now, "**וְרוּחַ** (Yahusha)" in this text means the Ruach (Spirit). And where the Ruach (Spirit) of **וְרוּחַ** (Yahusha) is, there is freedom. **18** So all of us, with faces unveiled, see as in a mirror the esteem of **וְרוּחַ** (Yahusha); and we are being changed into his very image, from one degree of esteem to the next, by Ruach HaKodesh.