

WE ARE NOT UNDER THE LAW

Romans 6:14 says that we are not under the 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 authority, consequences and punishment required of our Sins, which is Death (Spiritual)?

How easily we could prevent confusion if we just accepted exactly what Scripture says. After stating that we are not under the law but under Grace (Charis), (Charis (G5485): Grace, favor. From chairō; graciousness (as gratifying), of manner or act (abstract or concrete; literal, figurative or spiritual; especially the divine influence upon the heart, and its reflection in the life; including gratitude) - acceptable, benefit, favor, gift, Grace(- ious), joy, liberality, pleasure, thank(-s, -worthy).

Shaul (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 continue to Sin because you are under Grace (Charis), he says, “Shall we Sin (break the Ten (10) Commandments) because we are not under the Law (Mosaic) but under Grace (Chen)? אַיָּאָל (Yahuah) forbid.” In the strongest possible language, Shaul (Paul) states that being under Grace (Charis) does not give a license to break the Ten (10) Commandments. Yet this is exactly what so many believe today despite Shaul (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 Tanakh (OT) and by Grace in the Brit HaDashah (NT) but this is not true. Scripture holds to only one (1) perfect plan for everyone to be saved, and that is by Grace [Chen (H)/Charis (G)] through Amunah (Faith): Belief, confidence, firmness, steadfastness, fidelity, responsibility, trust, in the truth.

While Shaul (Paul) states the obvious in that the old Sacrificial law (Mosaic Law) was bondage, Scripture is not to be divided into two (2) parts. Those who got there by works and those who got there by Amunah (Faith). Every Single redeemed soul will be a Sinner Saved by Grace (Chen/Charis).

Those who entered into salvation in the Tanakh (OT) were those who trusted in the promises outlined in the Tanakh about forgiveness of Sin through the atoning blood sacrifice and demonstrated their Amunah (Faith) by bringing a lamb and slaying it as written.

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 Qadosh (Holy) feast days, new moon festivals and yearly Sabbath days such as Pesach (Passover) described in **Colossians 2:14-16** pointed forward to the work of **וַיָּשָׁאָל** (Yahusha) on the stake. They looked forward in Amunah (Faith) to the atoning death of **וַיָּשָׁאָל** (Yahusha). We on the other hand look back in Amunah (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 living in obedience to **וַיָּשָׁאָל** (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 (2) 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 **וַיָּשָׁאָל** (Yahusha), as those that are alive from the dead, and your members as instruments of

Righteousness unto אַיָּאָל (Yahuah).”

And verse 15 states that Grace is not a license to continue in Sin. **Romans 6:16** Do you not know that to whom you yield yourselves *as* slaves for obedience, you are slaves to him whom you obey, whether of Sin to Death, or of Obedience to Righteousness?” So, what does one choose? To continue in Sin unto Death? Or to Obey the instructions of the Turah, that is, obedience unto Righteousness, obedience unto the Commandments?

An easy choice for those who truly love אַיָּאָל (Yahuah) and Oװיָּאָל (Yahusha) and desire to spend eternity with them having right to the tree of life. **Revelation 22:14** “Baruk (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.”

Shaul (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 Turah (Commandments). We are not under the requirements or punishments of the Turah (Law), but rather under the unmerrited favor (Grace) given to us by אַיָּאָל (Yahuah) if we believe in the Mashiach and do as he Commanded, Love our Alhym and our Neighbors.

Shaul (Paul) goes on to say that the law of life in Oװיָּאָל (Yahusha) HaMashiach 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 (Charis, unmerited favor, mercy, forgiveness) of אַיָּאָל (Yahuah) which gives us Spiritual life, release and liberty within us.

We are set free from אַיָּאָל (Yahuah)'s judgment and the fear which that brings. Although, we have now become transformed within and are made new creations in Mashiach, this does not mean that we do not need to follow the Commandments in the power of the Ruch Ah Qudesh. We don't follow the Mosaic law of works in order to receive Oװיָּאָל (Yahusha)'s salvation as it has been already given by Grace (Charis, 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 Ruch Ah Qudesh now lives in us enabling us to live under the new Covenant with the ability to submit to Oװיָּאָל (Yahusha) and to the Commandments of Righteousness.

James 1:13-15 explains even clearer the principle (law) of Sin and Death as follows: "When tempted, no one should say, "Alhym is tempting me." For Alhym 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 Shaul (Paul) was really saying that there are no longer any Commandments to follow, he would not have then listed a lot of rules (guidelines) etc. to all the Assemblies - especially to the Corinthian Assembly. 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 (Charis/Chen), we are now empowered by the Ruch Ah Qudesh who enables us to follow and obey the Commandments to remain Righteous. So, the guidelines and rules within the Brit Ha Dashah (New testament) leads us to spiritual life and vitality and not to death, but (as you can see) there ARE Commandments we must follow!

Matthew 5:17-20 17 “Do not think that I came to do away with or abolish the Law (of Moshah/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 Shamym (Heaven) and earth pass away, not Single letter or stroke of the pen will pass from the Turah (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

Shamym (Heaven); but whoever practices and teaches them, he will be called great in the kingdom of Shamym (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 Shamym (Heaven).

Revelation 22:14 "Baruk (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 Shamym (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 GREATEST (MOST IMPORTANT) MITZVAH (COMMANDMENT)

Mark 12:28-31 One of the Turah-teachers came up and heard them engaged in this discussion. Seeing that **OWYAZL** (Yahusha) answered them well, he asked him, “Which is the most important mitzvah (Commandment) of them all?” 29 **OWYAZL** (Yahusha) answered, “The most important is, ‘Sh’ma Yasharal (Hear, O Israel, **AYAZL** (Yahuah) your Aluhênū), **AYAZL** (Yahuah) echad (is one), 30 and you are to love **AYAZL** (Yahuah) your Aluhênū with all your heart, with all your soul, with all your understanding and with all your strength.’ 31 The second (2nd) is this: ‘You are to love your neighbor as yourself.’ There is no other mitzvah (Commandment) greater than these.”

The **First (1st) and Greatest Commandment** we find in **Deuteronomy 6:5** Love **AYAZL** (Yahuah) your Aluhênū with all your Heart and with all your Soul and with all your Strength.

AYAZL (Yahuah) spoke to Moshah (Moses): **2** “Speak to the entire Yasharalite (Israelite) community and tell them: Be Qadosh (Holy) because I, **AYAZL** (Yahuah) your Aluhênū, am Qadosh (Holy). **3** “Each of you is to respect his mother and father. You are to keep My Sabbaths; I am **AYAZL** (Yahuah) your Aluhênū. **4** Do not turn to idols or make cast images of Alhym for yourselves; I am **AYAZL** (Yahuah) your Aluhênū. **5** “When you offer a fellowship sacrifice to **AYAZL** (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 (3rd) day must be burned up. **7** If any is eaten on the third (3rd) 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 Qadosh (Holy) to **AYAZL** (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 **AYAZL** (Yahuah) your Aluhênū. **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 Alhym; I am **AYAZL** (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 Alhym; I am **AYAZL** (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 **AYAZL** (Yahuah).

The **2nd Greatest Commandment** we find in **Leviticus 19:17** 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 **AYAZL** (Yahuah).

THE TEN (10) COMMANDMENTS

“Aseret Ha Devarim” used in the Turah (**Devarim (Deuteronomy) 4:13, 10:4**), literally means “ten (10) Words (Instructions),” but can also be understood as ten (10) Commandments.

Devarim (Deuteronomy) 5:1/ Exodus 20:1-17 Then Moshah (Moses) called to all Yasharal (Israel) and said to them, "Listen, Yasharal (Israel), **יְהוָה** 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 יְהוָה** (Yahuah) your Aluhênū made a **יְהוָה** Covenant with us at Horev. **3 יְהוָה** (Yahuah) did not make this Covenant with our fathers, but with us, who are all of us here alive today. **4 יְהוָה** (Yahuah) spoke with you face to face from the fire on the mountain. **5** At that time I stood between **יְהוָה** (Yahuah) and you in order to tell you what **יְהוָה יְהוָה** (Yahuah) was saying; because, on account of the fire, you were afraid and wouldn't go up onto the mountain. Then **יְהוָה** Alhym spoke all these words, saying, "I am **יְהוָה** (Yahuah) your Aluhênū, who brought you out of the land of Mitsrym (Egypt), out of the house of slavery.

- 1) "You shall have no other Alhym 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 Shamym (Heavens) or on the Earth or in the Sea. You must not bow down to them or worship them, for I, **יְהוָה** (Yahuah) your Aluhênū, am a jealous Al (El/God) who will not tolerate your affection for any other Alhym. I lay the Sins of the parents upon their children; the entire family is affected--even children in the third (3rd) and fourth (4th) generations of those who reject me. but showing love to a thousand (1000) generations of those who Love (obey) me and keep my Commandments.
- 3) "You shall not take **יְהוָה** the Name of **יְהוָה** (Yahuah) your Aluhênū in Shav (vain, emptiness, false, falsehood, lies, vanity, worthless, Nothing, Naught), for **יְהוָה** (Yahuah) will not hold him guiltless who takes **יְהוָה** his Name in Shav (vain).
- 4) "Remember **יְהוָה** the Sabbath day by keeping it Qadosh (Holy). Six (6) days you shall labor, and do all your work but the seventh (7th) day is a Sabbath day of rest dedicated to **יְהוָה** (Yahuah) your Aluhênū. On that day no one (1) 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 (6) days **יְהוָה יְהוָה** (Yahuah made the Shamym (Heavens), the earth, the sea, and everything in them; but on the seventh (7th) day he rested. That is why **יְהוָה** (Yahuah Baruk (Blessed) the Sabbath day and set it apart as Qadosh (Holy).
- 5) "Honor your father and mother. Then you will live a long, full life in the land **יְהוָה** (Yahuah) your Aluhênū 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."

Devarim (Deuteronomy) 6:1 And this is the Mitsvah (4687: Instruction, Commandment), Chog (2627: Statutes), and Mishpat (4941: Judgements) that **יְהוָה** (Yahuah) your Alhym has Commanded to impart to you, to be observed in the land that you are about to cross into and occupy. ² so that you, your children and their children after them may fear **יְהוָה** (Yahuah) your Alhym as long as you live by keeping all his Decrees and Commands that I give you, and so that you may enjoy long life. ³ Hear, Yasharal (Israel), and be careful to obey so that it may go well with you and that you may increase greatly in a land flowing with milk and honey, just as **יְהוָה** (Yahuah) the Alhym of your

ancestors, promised you. ⁴ Hear, O Israel: **אֱלֹהֵינוּ** (Yahuah) our Alhym, **אֱלֹהֵינוּ** (Yahuah) is echad (1). ⁵ Love **אֱלֹהֵינוּ** (Yahuah) your Alhym with all your Heart and with all your Soul and with all your Strength. ⁶ These Commandments that I give you today are to be on your hearts. ⁷ Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. ⁸ Tie them as symbols on your hands and bind them on your foreheads. ⁹ Write them on the doorframes of your houses and on your gates.

Devarim (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!

Devarim (Deuteronomy) 5:32 So Moshah (Moses) told the people, "You must be careful to obey all the Commands of **אֱלֹהֵינוּ** your Aluhênū, following his instructions in every detail.

Devarim (Deuteronomy) 5:33 Walk in obedience to all that **אֱלֹהֵינוּ** (Yahuah) your Aluhênū has Commanded you, so that you may live and prosper and prolong your days in the land that you will possess.

2 Corinthians 3:13-18 unlike Moshah (Moses), who put a veil over his face, so that the people of Yasharal 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 Mashiach is the veil taken away. ¹⁵ Yes, till today, whenever Moshah (Moses) is read, a veil lies over their heart. ¹⁶ "But," says the Turah (Law), "whenever someone turns to **וְיָשׁוּעָא** (Yahusha), the veil is taken away." ¹⁷ Now, **אֱלֹהֵינוּ** (Yahuah)" in this text means the Ruch (Spirit). And where the Ruch (Spirit) of **אֱלֹהֵינוּ** (Yahuah) is, there is freedom. ¹⁸ So all of us, with faces unveiled, see as in a mirror the esteem of **אֱלֹהֵינוּ** (Yahuah); and we are being changed into his very image, from one degree of esteem to the next, by Ruch Ah Qudesh.

The 10 Commandments (Moral Instructions) are different from Mosaic Law (Ceremonial & Sacrificial)

When **אֱלֹהֵינוּ** (Yahuah) led the children of Yasharal out of Mytsrym (Egyptian) bondage, He delivered to them in fiery majesty with the Ten (10) Commandments. These Qadosh (Holy) Commandments were spoken by **אֱלֹהֵינוּ** (Yahuah), written by **אֱלֹהֵינוּ** (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 Yasharal. This law dealt with the ceremonial rites of the Abry (Hebrew) sanctuary service, and concerned itself with a system of religion that passed away at the stake. 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, and other rites associated with the Abry (Hebrew) temple service as well as the aspects that govern the Levitical priesthood.

Daniel 9:10 refers to **אֱלֹהֵינוּ** (Yahuah)'s Turah and verse **11** refers to the Law of Moshah (Moses): "Neither have we obeyed the voice of **אֱלֹהֵינוּ** (Yahuah) our Alhym, to walk in his Turah, which he set before us by his servants the prophets." "Yea, all Yasharal (Israel) have transgressed your Turah, even by departing, that they might not obey your voice; therefore, the curse is poured upon us, and the oath that is written in the Turah of Moshah (Moses) the servant of Alhym, because we have Sinned against him." **Daniel 9:10-11**

Law of Moshah (Moses)	Ten (10) Commandments
<p><u>Called "Law, contained in Ordinances"</u> Ephesians 2:15 Having abolished in his flesh the enmity, even the law of Commandments contained in ordinances; for to make in himself of twain one new man, so making Shalum (Peace).</p>	<p><u>Called "the Royal Law"</u> James 2:8 If you fulfil the Royal Law (nomos, 3551) a) the Law (Turah), with an emphasis on the first five (5) books of Scripture, you shall love your neighbor as yourself, you do well:</p>
<p><u>Written by Moshah (Moses) in a Book</u> 2 Chronicles 35:12 And they removed the burnt offerings, that they might give according to the divisions of the families of the people, to offer unto יְהוָה (Yahuah), as it is written in the book of Moshah (Moses). There are 613 mitzvot in the Turah (also known as the Law of Moshah (Moses))</p>	<p><u>Written by יְהוָה (Yahuah) on Stone</u> Exodus 31:18 And he gave unto Moshah (Moses), when he had made an end of Communing with him upon mount Sinai, two (2) tables of Testimony, tables of stone written by the finger of יְהוָה (Yahuah). Exo. 32:16 And the tables were the work of יְהוָה (Yahuah), and the writing of יְהוָה (Yahuah), graven upon the tables.</p>
<p><u>Placed on the side of the Ark</u> Deuteronomy 31:26 Take this book of the Turah, and put it be side of the Ark of the Covenant of יְהוָה (Yahuah) your Alhym, that it may be there for a witness against you.</p>	<p><u>Placed inside the Ark</u> Exodus 40:20 And he took and put the testimony into the Ark, and set the staves on the ark, and put the mercy seat above upon the ark:</p>
<p><u>Ended at the Stake (Tree)</u> Ephesians 2:15 Having abolished in his flesh the enmity, even the law of Commandments contained in ordinances; for to make in himself of two, one (1) new man, so making Shalum.</p>	<p><u>Will Stand Forever</u> Luke 16:17 And it is easier for Shamym (Heaven) and earth to pass, than one (1) tittle of the Turah to fail.</p>
<p><u>Added because of Sin</u> Galatians 3:19 Wherefore then serve the law? It was added because of Transgressions, till the seed should come to whom the promise was made; and it was ordained by Malkym (Angels) in the hand of a mediator.</p>	<p><u>Points out Sin</u> Romans 7:7 What shall we say then? is the Turah Sin? יְהוָה (Yahuah) forbid. Nay, I had not known Sin, but by the Turah: for I had not known lust, except the Turah had said, you shall not covet. Romans 3:20 Therefore by the deeds of the Turah there shall no flesh be justified in his sight: for by the Turah is the knowledge of Sin.</p>
<p><u>Adverse to us, was Against us</u> Colossians 2:14 Blotting out the handwriting of ordinances that was against us, which was adverse to us, and took it out of the way, nailing it to his Stake.</p>	<p><u>Not Grievous</u> 1 John 5:3 For this is the love of יְהוָה (Yahuah), that we keep his Commandments: and his Commandments are not grievous.</p>

<p style="text-align: center;"><u>Judges No Man</u></p> <p>Colossians 2:14-16 Blotting out the handwriting of Ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his Stake (Tree); And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of a Qadosh day, or of the new moon, or of the Sabbath days:</p>	<p style="text-align: center;"><u>Judges All Men</u></p> <p>James 2:10-12 For whosoever shall keep the whole Turah, and yet offend in one (1) point, he is guilty of all. For he that said, do not commit adultery, said also, do not kill. Now if you commit no adultery, yet if you kill, you have become a Transgressor of the Turah. So, speak, and so do, as they that shall be judged by the law of liberty.</p>
<p style="text-align: center;"><u>Carnal</u></p> <p>Hebrews 7:16 Who is made, not after the law of a Carnal Commandment, but after the power of an endless life.</p>	<p style="text-align: center;"><u>Spiritual</u></p> <p>Romans 7:14 For we know that the Turah is Spiritual: but I am carnal, sold under Sin.</p>
<p style="text-align: center;"><u>Made Nothing Perfect</u></p> <p>Hebrews 7:19 For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto אַיָּהּ (Yahuah).</p>	<p style="text-align: center;"><u>Perfect</u></p> <p>Psalms 19:7 The Turah of אַיָּהּ (Yahuah) is perfect, converting the soul: the testimony of אַיָּהּ (Yahuah) is sure, making wise the simple.</p>

The 10 Commandments are the Moral instructions of אַיָּהּ (Yahuah), that were written on the Two (2) tablets by אַיָּהּ (Yahuah). The Law of Moshah (Moses), the “Book of the Law,” or “Book of the Covenant”, also known as the Mosaic Law, the Ordinances and the Ceremonial Law. If a Yasharalite (Israelite) Sinned, they broke the Moral instructions being the Ten (10) Commandments. They then had to bring an offering according to Mosaic law, the sacrificial law to receive forgiveness and covering of the Sin. The Commandments define Sin, as Sin is the Transgression of the Commandments, the Moral instructions (**1 John 3:4**). The Mosaic Law defined sacrifices which was the remedy for Sin.

If the Yasharalite (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 (2) very distinct laws of which this fact is unmistakable. **וַיִּשָּׂא** (Yahusha) permanently took the place of the Mosaic sacrificial and ceremonial law when He cried out “It is finished” and bowed His head and died, because it is impossible for the blood of bulls and goats to take away Sins. **Hebrews 10:4**

When the unseen hand tore the temple curtain from top to bottom (**Matthew 27:51**), this signified that this sacrificial law system (curse) 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 אַיָּהּ (Yahuah) to Yasharal (Israel), there can be no doubt it was a law that involved ceremonies so it is often called.

The perfect sacrifice of **וַיִּשָּׂא** (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 Instructions, the Ten (10) Commandments. So if we Sin, we genuinely repent and confess our Sin, and through אַיָּהּ (Yahuah)’s Grace and Amunah (Faith) in the sacrifice of Mashiach, we are forgiven.

Colossians 2:13-15 And you, who were dead in your Trespases (Sin) and the uncircumcision of your

flesh, **אֵלֹהִים** (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, **וְיֵשׁוּעַ** (Yahusha).

UNDER GRACE

John 1:15-17 Yahukanon (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 (Charis) upon Grace (Charis). For the Law was given through Moshah (Moses) the Commandments were given directly to the people; Grace and truth came through **וְיֵשׁוּעַ** (Yahusha).

Acts 20:32 And now I commend you to **וְיֵשׁוּעַ** (Yahusha) and to the word of his Grace, which is able to build you up and to give you the inheritance among all those who are sanctified (to make Qadosh (Holy), treat as Qadosh (Holy, Sanctify, Purify)).

Romans 3:20-24 For by works of the law no human being will be justified in his sight, since through the law comes knowledge of Sin. But now the Righteousness of **אֵלֹהִים** (Yahuah) has been manifested apart from the Law, although the Law and the Prophets bear witness to it — the Righteousness (obedience to the Commandments of **אֵלֹהִים** (Yahuah) through Amunah (Faith) in **וְיֵשׁוּעַ** (Yahusha) Ha Mashiach for all who believe. For there is no distinction: for all have Sinned and fall short of the glory of **אֵלֹהִים** (Yahuah), and are justified by his Grace (unmerited favor) as a gift, through the redemption that is in Mashiach **וְיֵשׁוּעַ** (Yahusha).

Romans 4:15-17 For the Turah (Law) brings wrath, but where there is no Turah (Law) there is no Transgression. That is why it depends on Amunah (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 Turah (Law), but also to the one who shares the Amunah (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 **אֵלֹהִים** (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 **אֵלֹהִים** (Yahuah), and **אֵלֹהִים** (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, Amunah), we have Shalum (Peace) with **אֵלֹהִים** (Yahuah) through our master **וְיֵשׁוּעַ** (Yahusha) HaMashiach. Through him we have also obtained access by pistis (Faith/belief, trust, confidence; fidelity, Faithfulness, Amunah) into this Grace (unmerited favor) in which we stand, and we rejoice in hope (expectation, trust, confidence) of the honor of **וְיֵשׁוּעַ** (Yahusha).

Romans 5:12-21 Therefore, just as Sin came into the world through one (1) 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 was given, but Sin is not counted where there is no Turah (Law). Yet death reigned from Adam to Moshah (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 **אֵלֹהִים** (Yahuah) and the free gift by the Grace (unmerited favor) of that one (1) man **וְיֵשׁוּעַ** (Yahusha) Ha Mashiach 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 (1) man **וְיֵשׁוּעַ** (Yahusha). Therefore, as one (1) Trespass led to condemnation for all men, so one

(1) act of Righteousness leads to Justification and life for all men. For as by the one (1) man's disobedience the many were made Sinners, so by the one (1) man's obedience the many will be made Righteous. Now the 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 **OWYAZL** (Yahusha) our Master.

AYAZL (Yahuah) is abundant in Grace and Mercy and we can read about it in Scripture. His greatest act of Grace (Unmerited favor) is the gift of Salvation that is available for all people through Amunah (Faith) which means to Believe, put your trust in, that which you are Faithful to honor and obey. **Ephesians 2:8-9.**

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 Immersed into Mashiach **OWYAZL** (Yahusha) were Immersed into His Death? **4** Therefore we were buried with Him by Immersion into Death, in order that, just as Mashiach 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 Mashiach, we believe that we will also live with Him, **9** because we know that Mashiach, 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 Mashiach **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 law but under Grace (unmerited favor, favor, kindness). **15** What then? Should we Sin because we are not under 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 Turah/Commandments), so now offer them as slaves to Righteousness (obeying the Commandments), which results in sanctification (the process of making or becoming Qadosh (Holy), Qudesh (Set apart, holiness, consecration). **20** For when you were slaves of Sin, you were free from allegiance to Righteousness.

1 John 3:4 "Whoever commits Sin transgresses (Breaks) also the Turah (Commandments/Law): for Sin is the Transgression (Breaking of the Turah (Commandments/Law)." Therefore, if there is no Turah (Commandments/Law) then there can be no Sin, and for even further clarity **Romans 4:15** says, "Because the Turah (Commandments/Law) works wrath: for where no Turah (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 Mashiach 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 Turah (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 (Amunah, means Faith, Faithful, believe, assurance, nursing. The root of Amunah – means; Faithfully, Truth(full), Faithfulness, Steady). We believe by Amunah (Faith) that the sacrifice of Mashiach cleanses us from all Sin. Then comes the free gift from **אֲיָאֵל** (Yahuah).

Ephesians 2:8-9 “For by Grace (unmerited favor) are you Saved through Amunah (Faith); and that not of yourselves: it is the gift of **אֲיָאֵל** (Yahuah): 9 Not of works, lest any man should boast.” As a result of our Repentance and Amunah (Faith), we receive **אֲיָאֵל** (Yahuah)'s Grace (Charis), which is His unmerited and undeserved favor that we receive due to Mashiach's interceding on our behalf as a result of His sacrifice. **1 Timothy 2:5**

This also shows that if there was no Turah (Commandments/Law), there would be no need for **אֲיָאֵל** (Yahuah)'s Grace (Charis). If there is Grace (Charis) then there is His Turah (Commandments/Law) to be obeyed. There is however no sacrifice that will cover willful and un-repentent 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. Mashiach will always forgive those who come to true repentance. Now what did Shaul (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 **אֲיָאֵל** (Yahuah) forbid. How shall we, that are dead to Sin, live any longer therein?”

John 8:34-36 **וַיֹּאמֶר** (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.

Romans 1:7 To all those in Rome who are loved by **אֲיָאֵל** (Yahuah) and called to be chosen: Grace (unmerited favor) to you and Shalum (Peace) from **אֲיָאֵל** (Yahuah) our Father and **וַיֹּאמֶר** (Yahusha) HaMashiach.

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

Titus 2:11-14 For the Grace (unmerited favor) of **אֲיָאֵל** (Yahuah) has appeared, bringing Salvation for all people, training us to renounce unrighteousness (breaking the Commandments) and worldly passions, and to live self-controlled, upright, and Qadosh (Holy) lives in the present age, waiting for our Baruk (Blessed) hope, the appearing of the esteem of our great Alhym and Savior **וַיֹּאמֶר** (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 (**אֲיָאֵל** (Yahuah)) saved us, not because of works done by us in Righteousness, but according to his own M0ercy, by the washing of regeneration and renewal of the Ruch Ah Qudesh, whom he poured out on us richly through **וַיֹּאמֶר** (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 (**וַיֹּאמֶר** (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 Turah (law) was given through Moshah (Moses); Grace (unmerited favor) and truth (Scriptures/Tanakh) came through **וַיֹּאמֶר** (Yahusha) HaMashiach.

Ephesians 4:7 But Grace (unmerited favor) was given to each one of us according to the measure of

Mashiach's gift.

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

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 Alhym into licentiousness (lacking legal or moral restraints especially: disregarding sexual restraints, licentious behavior licentious revelers. Violent spite which rejects restraint and indulges in lawless insolence) and deny our only Master, **OWYAZL** (Yahusha) HaMashiach.

1 Peter 1:1-25 Kepha (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 Ruch (Spirit), for obedience to **OWYAZL** (Yahusha) and for shedding with his blood: May Grace (unmerited favor) and Shalum (Peace) be multiplied to you. Baruk (Blessed) be the Alhym and Father of our Mashiach **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) Ha Mashiach from the dead, to an inheritance that is imperishable, undefiled, and unfading, kept in Shamym (Heaven) for you, who by **AYAZL** (Yahuah)'s power are being guarded through Amunah (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, Qadosh (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 Amunah (Faith) 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 Mashiach— by Grace (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 (unmerited favor) in kindness toward us in Mashiach **OWYAZL** (Yahusha). For by Grace (unmerited favor) you have been saved through Amunah (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 IN THE TANAKH (OT)

Chen (H2580): Grace, favor, pleasant, precious, well-favored. From chanan; graciousness, i.e. Subjective (kindness, favor) or objective (beauty) -favour, Grace(-ious), pleasant, precious, (well-) favored. This is Unmerited favor, which means to get something that you do not deserve.

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 Shalum (Peace).**27** “In this way they are to put my name on the people of Yasharal, 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 Shamym (Heavens) with his mighty Malakym (Angels/Messengers), In flaming fire taking vengeance on them that know not **OWYAZL** (Yahusha), and that obey not the good news of our Adon (Lord/Master), Mashiach **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 the Commandments. **OWYAZL** (Yahusha) made this very clear from the following verses: "And, behold, one (1) 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 (1), 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. (the 10 Commandments)" **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 Shamym (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 says, I know him, and does not keep 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 Ruch (Spirit) which he has given us."

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

Romans 3:20 We are saved by Grace (unmerited favor), not by works of the Turah (law). "Therefore, by the deeds (requirements) of the law (Turah) there shall no flesh be justified in his sight: for by the law (Turah) is the knowledge of Sin."

The experience of Salvation by Grace, however, results in obedience to אֱלֹהִים (Yahuah)'s (Turah/Law). Works of Amunah (Faith) demonstrate that Mashiach's Grace (unmerited favor) is operating in the life to bring us into accord with the Righteous principles of His (Turah/Law). We are judged by the Turah (law), the great standard of Righteousness because Mashiach'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 אֱלֹהִים (Yahuah).

Obedience is a sign of our love for Alhym and our willingness to render Him true worship. "If you love me, keep my Commandments." **John 14:15**. Obedience through the power of the Ruch Ah Qudesh 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 Ruch (Spirit) which he has given us." **1 John 3:24**.