

The UNION

Get Ready to Meet the King!

God Calls His Church to
Truth, Faith, and Holiness

2016
Edition

Joan H. Richardson

The UNION

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by Joan H. Richardson

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The UNION

Table of Contents

Obedience	ix
Dedication	x
Giving Thanks	xi
Introduction	xiii
<i>My Conversion to Christianity</i>	
<i>The Thorn ... The Mantle</i>	
<i>The Commission ... The Anointing ... The Vision</i>	
Preface	xxi
How to Read The Union	xxiii
PART I THE DECEIVER DIVIDES US	25
CHAPTER 1 Truth or Deception?	27
<i>What Does the Word Say? ... Our First Love</i>	
<i>Seeking Jesus ... One Truth ... Many Interpretations</i>	
<i>The Cunning Serpent ... One Teacher</i>	
CHAPTER 2 Descending Darkness	43
<i>Sources of Deceptions</i>	
<i>The First Institutional Church ... First Nicaean Council</i>	
<i>Differences and Divisions</i>	
<i>A Light in the Dark ... Refined by Fire</i>	
CHAPTER 3 Organized Confusion	59
<i>The Witness ... Writings of the Apostles</i>	
<i>Love Suffers Long ... Heresies</i>	
<i>The Definitions ... Unspiritual Tailors</i>	

The UNION

PART II ROMAN CATHOLIC DOGMA	71
CHAPTER 4 The State Church	73
<i>The Nominal Church ... The Elite Church</i>	
<i>Mother of God ... An Immaculate Conception</i>	
<i>About Titles ... Recitations ... Prayers to Saints</i>	
CHAPTER 5 The Keys to Freedom	89
<i>Saint Peter ... The Keys of the Kingdom</i>	
<i>A Second Blessing ... The Price of Purgatory</i>	
<i>Transubstantiation ... Relics of the Saints</i>	
CHAPTER 6 Rites and Wrongs	107
<i>Rite of Christening ... Papal Infallibility</i>	
<i>The Second Commandment</i>	
<i>Ten Commandments of Catechism ... Happy Ishtar?</i>	
CHAPTER 7 The Apostasy	123
<i>About Celibacy ... Wake Up and Watch! ... Pagan Rome</i>	
<i>The Mother of Institutions ... A Great Deception</i>	
<i>My Conclusion</i>	
PART III PROTESTANT TEACHINGS	133
CHAPTER 8 The Ten Commandments	135
<i>The Moral Commandments ... Two Kinds of Law</i>	
<i>Why the Law?</i>	
CHAPTER 9 Grace Works	149
<i>His Righteousness ... The Royal Law ... A Holy Calling</i>	
CHAPTER 10 One New Man	163
<i>Finding the Power ... A New Day</i>	
<i>First Century Patterns... "Lent," Anyone?</i>	
<i>Handwritten Ordinances</i>	

The UNION

CHAPTER 11	Where's the End Line?	177
	<i>Discerning the Word</i>	
	<i>Our Jewish Roots ... The Engraving</i>	
	<i>Our Redemption... The Abundant Life</i>	
CHAPTER 12	An Incomplete Gospel	191
	<i>Easy Grace? ... Through Faith Alone</i>	
	<i>Our Justification</i>	
	<i>Faith Made Complete ... Faith, or Fear?</i>	
	<i>His Imputation</i>	
CHAPTER 13	Are All Sins Equal?	209
	<i>About Judgment ... Degrees of Sin ... Forgiveness</i>	
	<i>Righteous Discernment ... Prosperity</i>	
	<i>The Gospel ... Where Are We?... The Renewed Jew</i>	
CHAPTER 14	Replacement Theology	227
	<i>The Comfort Zone ... The Fear of God</i>	
	<i>Our Holy Sanctuary</i>	
CHAPTER 15	Concerning Predestination	243
	<i>The Doctrine ... The Chosen ... The Freed Will</i>	
	<i>Co-Laborers ... Abiding ... Sin Leads to Death</i>	
CHAPTER 16	On Eternal Security	263
	<i>A Hell to Shun ... Be Very Sure ... Armed Warriors</i>	
	<i>Practicing Faith ... Disobedient Children</i>	
CHAPTER 17	Denying the Power	281
	<i>The Solid Rock ... Miracles Today? ... Gifts of the Spirit</i>	
CHAPTER 18	It's a Miracle!	293
	<i>Fruit of the Spirit ... Power of the Life</i>	
	<i>Leaning on Love ... The Offense ... Jacob's Well</i>	

The UNION

PART IV THE GOD OF HIS WORD	305
CHAPTER 19 Abram, Messenger of Grace	307
<i>Abram's Faith ... Abram's Covering</i>	
<i>A Comparison ... Terrified! ... The True Circumcision</i>	
<i>Abraham's Faith Works ... Why Abram? ... About Doubt?</i>	
CHAPTER 20 The Chosen Nation	319
<i>The Everlasting Covenant ... Pupil of His Eye</i>	
<i>Israel the Olive Tree ... So What's Kosher?</i>	
<i>The Eternal One ... The Return</i>	
CHAPTER 21 The Fingerprints of God	331
<i>The Sign of Israel</i>	
<i>An Envied Nation ... The Child</i>	
CHAPTER 22 Messiah	343
<i>Seed of Judah ... Son of David ... Son of Man</i>	
<i>Messiah the Prophet ... The Love of God</i>	
EPILOGUE The Union	357
<i>On a Role ... Marriage Rules</i>	
<i>Members of His Body ... She Is His Temple ... The Intimacy</i>	
<i>The Sacred Union ... The Consummation ... The End of A Reign</i>	
<i>... And He Is Hers</i>	
<i>Reader's Notes</i>	24, 26, 72, 132, 134, 208, 306, 342, 374
Writer Website and Contact Information	375
Recommended Films	377
Endnotes	379
Resources	381

PART III

PROTESTANT TEACHINGS

And another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? From whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. (Matthew 13:24-30)

Now when He was asked by the Pharisees when the kingdom of God would come, He answered them and said, "The kingdom of God does not come with observation; nor will they say, 'See here!' or 'See there!' For indeed, the kingdom of God is within you." Then He said to the disciples, "The days will come when you will desire to see one of the days of the Son of Man, and you will not see *it*. And they will say to you, 'Look here!' or 'Look there!' Do not go after *them* or follow *them*."
(Luke 17:20-23 NKJV)

For it has been declared to me concerning you, my brethren, by those of Chloe's *household*, that there are contentions among you. Now I say this, that each of you says, "I am of Paul," or "I am of Apollos," or "I am of Cephas," or "I am of Christ." Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? (1 Corinthians 1:11-13 NKJV)

CHAPTER 8

The Ten Commandments⁴¹

And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them. ... The LORD talked with you face to face in the mount out of the midst of the fire, (I stood between the LORD and you at that time, to shew you the word of the LORD: for ye were afraid by reason of the fire, and went not up into the mount;) saying,

[1] I *am* the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage. Thou shalt have none other gods before me.

[2] Thou shalt not make thee *any* graven [carved] image, *or any likeness of any thing that is* in heaven above, or that *is* in the earth beneath, or that *is* in the waters beneath the earth: Thou shalt not bow down thyself unto them, nor serve them: for I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and the fourth *generation* of them that hate me, And shewing mercy unto thousands of them that love me and keep My commandments.

[3] Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold *him* guiltless that taketh his name in vain.

[4] Keep the sabbath day to sanctify it, as the LORD thy God hath commanded thee. Six days thou shalt labor, and do all thy work; but the seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and *that* the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm; therefore the LORD thy God commanded thee to keep the sabbath day.

[5] Honor thy father and thy mother, as the LORD thy God hath commanded thee; that thy days may be

Protestant Teachings

prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.

[6] Thou shalt not kill [murder].

[7] Neither shalt thou commit adultery.

[8] Thou shalt not steal.

[9] Neither shalt thou bear false witness against thy neighbour.

[10] Thou shalt not desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his manservant, or his maidservant, his ox, or his ass, or any *thing* that is thy neighbour's.

(Deuteronomy 5:1, 4-21) [Brackets/numbers, added for clarity.]

The Moral Commandments

God is a Spirit, and His Word is unchanging; His commandments are spiritual, deeper than they appeared on the surface of stone tablets. Jesus described their spiritual depths in the Sermon on the Mount. If the Holy Spirit controls our hearts, we receive each commandment in its fullness; by walking in His Spirit, we obey them by the Spirit; but by walking in the flesh, though we strive to obey, we fail.

We can correctly divide the Word if we know the difference between the Spirit and the flesh in our lives. When we pray to our God for strength to obey and believe we receive it, His Spirit undergirds us by our faith, and He empowers us to do His will.

Since the time of Jesus Christ, the Ten Commandments have been the international standard of moral principles and are not just Jewish any longer. Jesus said none would disappear until heaven and earth pass away and all things are fulfilled, giving place to the New Jerusalem. He alluded to its re-establishment as an undefiled city, situated on an incorruptible earth with new heavens. The garments of this world will be removed, rolled up like a scroll, preparing for its own rebirth and baptism into His holiness. The covenants have changed, but the promises remain:

For behold, I create new heavens and a new earth.

The former things will not be remembered

or come to mind.

But be glad and rejoice forever in what I am creating.

For behold, I am creating Jerusalem for rejoicing, and

her people for joy. (Isaiah 65:17-19 TLV; cf. Rev. 21:1-5)

The Ten Commandments

Their escape from slavery in Egypt took the Hebrews on a wilderness journey where Moses delivered the commandments. His instructive laws taught the Jews righteousness, justice, and love. The commandments included warnings of judgment for those who disobeyed them. Due to human weaknesses, men were unable to keep the commandments; therefore it was necessary for their priests to shed the blood of animal sacrifices; according to the Torah, only the blood could atone for sin. (Lev. 17:11) The shedding of animals' blood was insufficient to wash away their sins and was therefore regularly repeated.

The righteousness of Messiah's Spirit in us exceeds that of the most religious adherents of the law. Since God works in us to do His good, pleasing, and acceptable will, we can rest in the power of His Spirit, which far exceeds the mortal nature.

Before the Law, God had commanded Abraham to sacrifice his promised son. First He tested his faith by directing Abraham to substitute an animal in the place of Isaac. At that time, the LORD began to reveal His plan: no man could sacrifice his only son as an acceptable sacrifice, but God would sacrifice His Son as Isaac's substitute to atone for the sins of the world. In the last days, YHWH gave His Son, ending all sacrifices for sin.

The provision of grace in the cross causes Jews to stumble; our personal righteousness by faith in the resurrection of Messiah is incongruous with the Mosaic covenant. They stumble again because many gentiles refuse to admit our own hand in Jesus' death but have blamed the crucifixion solely on the Jews for centuries. The gospel, announced by Isaiah, is not understood by most gentiles, having been taught we must earn eternal life; or else, good works have nothing to do with salvation by grace. Both perspectives veer from the Scriptures' truth.

But Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation. Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption. For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your

Protestant Teachings

conscience from dead works to serve the living God? And for this reason He is the Mediator of the new covenant, by means of death, for the redemption of the transgressions under the first covenant, that those who are called may receive the promise of the eternal inheritance. (Hebrews 9:11-15 NKJV)

There are approximately three hundred twenty verses in the Tenakh containing the word “law/s,” whereas, there are around two hundred fifty in the much shorter text of the apostles’ writings. In other words, there is proportionately far more mention of the word, “law,” in the writings of the new covenant than in the previous covenant with its six hundred thirteen laws. Why is this so? The new covenant offers us an explanation of itself as it relates to the former Mosaic covenant, and the instructions are detailed. Since people found it difficult to understand the grace God has given us, the apostles carefully explained the relationship between grace, rituals, regulations, and laws.

Through Moses, the LORD had worked mightily to give the Israelites laws and regulations; He’d also been merciful to them. After Yeshua ascended to heaven, by His Word, the Father sent His Holy Spirit—the life of Christ—to all who’d receive Him. In Moses’ laws, God commanded men not to sin, but by the Word and Spirit of Messiah, He empowers us with His own strength to resist evil and live holy lives by faith in Him alone.

The finger of God had written the Ten Commandments on stone tablets (See Ex. 31:18); now He writes them in tender hearts. Rather than trying to achieve His goodness, we surrender to gain His victory over our flesh by His spiritual power at work in us.

The church in Galatia had been persuaded to live by the demands of the law, i.e. the fleshly regulations, such as circumcision. But Paul wrote, *Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?* (Gal. 3:3) Now His commands challenge us to *yield* to His *Holy Spirit*, revealed in us by His indwelling righteousness. It’s all about Him!

In times past, God had been merciful to them who’d repented and trusted in His grace for the forgiveness of their sins. The difference today is in the cleansing power of His Son’s blood, which is total, eternal, and retroactive for those who had believed in the mercies of God before the virgin birth. The Law

The Ten Commandments

is over all who strive to keep it; His Spirit is within all who believe and live by faith in the sacrifice and victory of the Son of God.

You, therefore, who teach another, do you not teach yourself? You who preach that a man should not steal, do you steal? You who say, "Do not commit adultery," do you commit adultery? You who abhor idols, do you rob temples? You who make your boast in the law, do you dishonor God through breaking the law? For "*the name of God is blasphemed among the Gentiles because of you,*" as it is written.

For circumcision is indeed profitable if you keep the law; but if you are a breaker of the law, your circumcision has become uncircumcision. Therefore, if an uncircumcised man keeps the righteous requirements of the law, will not his uncircumcision be counted as circumcision? And will not the physically uncircumcised, if he fulfills the law, judge you who, *even with your written code* and circumcision, *are* a transgressor of the law? For he is not a Jew who *is one* outwardly, nor *is* circumcision that which *is* outward in the flesh; but he is a Jew who is one inwardly; and circumcision is that of the heart, in the Spirit, not in the letter; whose praise *is* not from men but from God. (Romans 2:21-29 NKJV)

The spiritual circumcision of the heart, i.e. the removal of the flesh nature, is what matters to God; gentiles gained freedom from sin by the operation of the Holy Spirit at work in their hearts. Just as Moses foretold, by the grace of God [in Yeshua], both Jews and gentiles can be spiritually circumcised, which was His desire for everyone since the beginning. As Christ said,

It is the Spirit who gives life; the flesh profits nothing; the words that I have spoken to you are spirit and are life.
(John 6:63 NASB)

Paul addressed believing Jews in the church of Rome, warning them not to judge the gentiles who were not circumcised in their flesh. The apostle explained, if a man is circumcised physically, but the mark in his flesh does not reflect its reality in his heart, then the circumcision of his flesh has no effect at all on his relationship with God—a critical matter. Furthermore, when Yeshua the Messiah circumcises our hearts, we begin to walk

Protestant Teachings

after the Spirit with His moral laws, and we please our Father. Whether Jew or gentile, male or female, we establish the royal law; i.e. to love God and man, the goal of every commandment.

Circumcision was the *physical sign* given to Jews as a *token* and *seal* of the Abrahamic covenant. A token is a physical representation of an abstract or spiritual reality. Thus Israel gained Canaan; Abraham's seed, Messiah, blessed all nations; and Jacob received his promised inheritance. Yeshua, as our High Priest in heaven, circumcises our hearts and seals us by His Spirit—Jew or gentile—as His *everlasting* inheritance.

God promised the Jews a new covenant that would be unlike the Law. No one could keep the whole law, and its sacrifices did not take away sins; however, God commanded the laws *until the time of reformation* (See *Heb. 9:10*) when He would write His laws on our hearts and renew our minds to know Him as we live by faith in His Word. As new creatures, we are made one in the truth by His love. Now we have the new covenant, in which it is written, *Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.* (1 Cor. 7:19) What does this mean? It's a matter of the heart: We love God and one another as we surrender to the life of Christ who lives in us; thus we establish His laws.

Three Kinds of Law

God had given Moses moral commandments and ordinances, regulations, and judicial law. Under the new covenant, the Bible makes a distinction between the carnal or fleshly regulations and the spiritual, or moral, commands. Men are not made holy or spiritual by physical ordinances that are not spiritual by nature. The outward requirements were tokens of spiritual counterparts.

In Him you were also circumcised with the circumcision made without hands, by putting off the body of the sins of the flesh, by the circumcision of Christ, buried with Him in baptism, in which you also were raised with *Him* through faith in the working of God, who raised Him from the dead. And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses, having wiped out the handwriting of requirements that was against us, which was contrary to us.

The Ten Commandments

And He has taken it out of the way, having nailed it to the cross. Having disarmed principalities and powers, He made a public spectacle of them, triumphing over them in it. So let no one judge you in food or in drink, or regarding a festival or a new moon or sabbaths, which are a shadow of things to come, but the substance is of Christ. (Colossians 2:11-17 NKJV) [Sabbaths here were festival days, not the weekly Sabbath.]

The regulations were carnal, or outward but not evil like the carnal nature; they were physical signs, or tokens, of spiritual realities, and they were prophetic. The new covenant tells us external regulations don't make men holy: in the former covenant, at times, God *hated* their sacrifices because their hearts were adulterous, longing for the world, but not for God.

Regulations and ordinances include ceremonial washings, *kosher* foods, feast days, circumcision, sacrifices—shadows of the things to come. Since *Immanuel* came, fulfilling the law and its requirements, He enacted the promised new covenant. Soon after His death, resurrection, and ascension, the ordinances and laws, handwritten by Moses, began disappearing because they could not purify hearts or cleanse consciences. God had given His own Son, His righteous Servant, as the last Sacrifice:

the Holy Spirit indicating this, that the way into the Holiest of All was not yet made manifest while the first tabernacle was still standing. It was symbolic for the present time in which both gifts and sacrifices are offered which cannot make him who performed the service perfect in regard to the conscience—*concerned* only with foods and drinks, various washings, and fleshly ordinances imposed until the time of reformation.

(Hebrews 9:8-10 NKJV)

The word “ordinance” originated with the Latin, *ordinare*, which means ‘put in order, orderly, or having an order.’ While God received the things signified by the first covenant, Yeshua removed the ordinances that separated Israel from the gentiles, including their outward rites and rules, such as clean or unclean foods, washings, ceremonies, special days, and so on. In large part, for the sake of the union. Before God gave the Torah, or Law, Abraham’s tithe was his free-will offering for the victory

Protestant Teachings

over his enemies; then God commanded circumcision for him and his descendants as a token, a sign, of the covenant He made with him; finally, God ordained the Passover for the salvation of their firstborn sons, the night Death took the firstborn of Egypt.

God would create one new man, unlike anything anyone had known before the resurrection of His Son. By the death of His Son, He destroyed the former conditions; then YHWH tore the curtain in the temple from top to bottom, opening His heart to the world. In His greatest moment of grief, He provided an entirely new covenant—not a supplementary agreement, but one that removed the former covenant entirely without nullifying His moral laws. Sealing gentiles as Abraham’s inheritance, YHWH fulfilled the promises He had given him:

Then Abram fell on his face, and God talked with him, saying: “As for Me, behold, My covenant is with you, and you shall be a father of many nations. No longer shall your name be called Abram, but your name shall be Abraham; for I have made you a father of many nations. I will make you exceedingly fruitful; and I will make nations of you, and kings shall come from you. And I will establish My covenant between Me and you and your descendants after you in their generations, for an everlasting covenant, to be God to you and your descendants after you. Also I give to you and your descendants after you the land in which you are a stranger, all the land of Canaan, as an everlasting possession; and I will be their God.” (Genesis 17:3-8 NKJV)

Why the Law?

Israel’s God judged His people for centuries. He is not a respecter of persons: every one of us will be judged, though not all of us will be condemned. Yeshua receives the nations as well as His own; yet breaks His enemies, Jews or gentiles—shattering them by His righteous indignation:

“I will surely tell of the decree of the LORD:
He said to Me, ‘You are My Son,
Today I have begotten You.
‘Ask of Me, and I will surely give the nations as Your inheritance,

The Ten Commandments

And the very ends of the earth as Your possession.

'You shall break them with a rod of iron,
You shall shatter them like earthenware.'"

(Psalm 2:7-9 NASB)

If the Word of God lives in us, we have taken in the Seed of the Holy Spirit, reproducing His likeness through His Word. If His words remain in us, the Spirit writes His moral laws in our hearts until we know Him. The apostle Paul wrote,

What shall we say then? Is the law sin? Certainly not! On the contrary, I would not have known sin except through the law. For I would not have known covetousness, unless the law had said, "*You shall not covet.*" ... Therefore the law *is* holy, and the commandment holy and just and good. (Romans 7:7, 12 NKJV) [The moral law is holy; carnal laws separated Jews from gentiles, according to the outer man, to sanctify the fleshly seed until the end.]

For we are the circumcision, the ones who serve by the Spirit of God, boast in Christ Jesus, and do not put confidence in the flesh—although I once also had confidence in the flesh. If anyone else thinks he has grounds for confidence in the flesh, I have more: circumcised the eighth day; of the nation of Israel, of the tribe of Benjamin, a Hebrew born of Hebrews; regarding the law, a Pharisee; regarding zeal, persecuting the church; regarding the righteousness that is in the law, blameless. (Philippians 3:3-6 HCSB) [Outwardly he seemed faultless.]

How could Paul have been blameless regarding the law if he had covetousness in his heart? The answer is simple. There are different kinds of laws: those pertaining to outward duties are unprofitable to the inward man. Laws that pertain to the spirit are the moral laws of God that convict us of sin, compelling us to repent. Paul had been blameless regarding the fleshly, outward regulations and ordinances ["the law"], but he had failed to keep the moral commandments [also called, "the law"]. Both kinds of laws are in the Torah but are distinguished in the new covenant.

Walking after His Spirit, we agree with Yeshua, condemning our own sinful nature by reckoning it as crucified with the body of Christ on the cross because He received our iniquities in His

Protestant Teachings

own body. The will of God in Christ broke His flesh by crucifixion; He finished its destruction by giving up its spirit. We can say, *I am crucified with Christ, and yet I live (Gal. 2:20)* when we live like we believe our own flesh nature died in His body.

However, if we continue to practice sin, we are adulterers, and the law will judge us because it condemns all who practice sin. If we rebel against the moral laws, we will be judged by them because they are good. But since Yeshua died to take away our sins; when we believe, we no longer practice sin and are no longer under the law though we establish it. We are not under condemnation, because we live by the Spirit and not the flesh. Putting the works of the flesh to death, we trust in His Spirit.

Moses climbed Mount Sinai to receive the Ten Commandments, leaving the Israelites under the leadership of Aaron. He then ordered them to remain at the foot of the mountain until he returned from meeting with God. In about a month, the people grew impatient, and suspicious rumors circulated, suggesting Moses would never return to the camp.

Remembering the years in Egypt where they'd lived without godly supervision, the people lost control of their passions and sinful desires, fell into sexual sins and idolatry, and cast off moral restraint and Aaron's authority. They soon forgot that God had parted the Red Sea and provided water, quail, and manna for them. They built a golden calf, an idol like those in Egypt. All reason fled when their hearts turned to the familiar *gentile* ways.

After forty days, the prophet-deliverer, Moses, descended the mountain. In his arms, he held the Ten Commandments, written on stone by the hand of God, given to guide the Hebrews into righteousness and life. At the foot of the mountain, he found them in idolatry and lasciviousness and smashed the tablets against the rocks, commanding them all to make a public confession: who was on the Lord's side? Who would choose life over death? God slew three thousand who spurned His goodness that day. [On the Day of Pentecost, the gospel was preached to Jews from all nations, and three thousand souls were saved!]

After these things, Moses received the Commandments a second time, but they now included physical ordinances, rites, and regulations to separate them from the gentile world out of which God had delivered them, setting them apart as His own.

The Ten Commandments

The former slavery had illustrated the cruel mastership of sin. His people must not return to Egypt again!

The ordinances pointed to the time of their fulfillment in the Savior. Like signs, the festivals and ceremonies were designed to direct the Jews to recognize Messiah when He arrived. God had chosen to speak to generations of His people by symbolic deeds, that those who would search diligently for Him would find Him by believing in His words.

When Yeshua fulfilled their prophecies, turning the promises into realities, He sealed the promised *new* covenant by His blood. Nothing could exceed or even compare with the One who efficaciously removes our sins. The former covenant had shown the Jews their need for a better one, yet when it arrived, they were blinded by unbelief, and their teachers were puffed up with leaven:

What purpose then *does* the law *serve*? It was added because of transgressions, till the Seed should come to whom the promise was made; *and it was* appointed through angels by the hand of a mediator. ... But the Scripture has confined all under sin, that the promise by faith in Jesus Christ might be given to those who believe. But before faith came, we were kept under guard by the law, kept for the faith which would afterward be revealed. Therefore the law was our tutor *to bring us* to Christ, that we might be justified by faith. But after faith has come, we are no longer under a tutor.

For you are all sons of God through faith in Christ Jesus. For as many of you as were baptized into Christ have put on Christ. (Galatians 3:19, 22-27 NKJV) [It can be said, as many as have put on Christ were baptized into Christ.]

Yeshua is the natural solution to their problem with sin. The Jews understand the necessity of the shed blood of a sacrifice to cover sin; it is an essential thing in Jewish law. (Lev. 17:11) With the faith of a child, along with Jewish believers, we who were once gentiles enter into Abraham's faith by the Sacrifice that washes away sins as we choose the Spirit, not the flesh.

"In your seed all the nations of the earth shall be blessed, because you have obeyed My voice."

(Genesis 22:18 NKJV) – The LORD, to Abraham

Protestant Teachings

While praying on a rooftop, a vision appeared to Peter in which a great sheet filled with unclean animals was lowered from heaven. The command came from above: *Kill and eat*. Peter had never eaten anything unclean, *But the voice answered me again from heaven, What God hath cleansed, that call not thou common.* (Acts 11:9) Finally, the sheet full of animals was received into heaven again. (See Acts, chapter 10)

The animals that once had been considered unclean [not to be eaten or received] had been cleansed. They were made holy, and in their cleanness, returned to heaven. God now permitted Peter to take in what had been considered unclean, because God in Messiah was receiving the nations, fulfilling the promise of the *everlasting* covenant.

The analogy of unclean foods reminds us of evil taken into our hearts. As gentiles, we had been unclean because we'd worshiped idols, even sacrificing our children to false gods and lying spirits! We had habitually taken things into our hearts and minds without distinguishing good from evil—like scavengers and swine—we had received everything except God.

“Are you so dull?” he asked. “Don’t you see that nothing that enters a man from the outside can make him ‘unclean’? For it doesn’t go into his heart but into his stomach, and then out of his body.” (In saying this, Jesus declared all foods “clean.”) (Mark 7:18-19 NIV)

YHWH set the Hebrews apart from the rest of the world, using physical ordinances to control their unspiritual appetites. He used foods as metaphors, teaching them to avoid the unclean practices of the nations. Laws that were ordained to teach them righteousness failed to do so because of the strength of sin over their weak flesh. Then God stepped in to save mankind.

The Jews had broken the former covenant, so it disappeared within a generation of the new one. As their prophets wrote, the new covenant would be far better than that of Moses:

Behold, the days come, saith the LORD, when I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant *that* I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my

The Ten Commandments

covenant they broke, although I was an husband unto them, saith the LORD: But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the LORD: from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more. (Jeremiah 31:31-34)

In that he says, “*A new covenant*,” He has made the first obsolete. Now what is becoming obsolete and growing old is ready to vanish away. (Hebrews 8:10-13 NKJV)

The Jews had known a new covenant would come, but when it came, it took them unaware; its reality seemed *anathema* to them who had been separated from gentiles for many centuries. Even so, God foretold it and did what they could not fathom: a mystery, first revealed to Peter, had been undisclosed since the creation of the world: Jews and gentiles would be together in one faith as one man, created to cohabit God by His own Sacrifice. The promise Isaac couldn't fulfill on an altar, Yeshua completed:

how that by revelation He made known to me the mystery (as I have briefly written already, by which, when you read, you may understand my knowledge in the mystery of Christ), which in other ages was not made known to the sons of men, as it has now been revealed by the Spirit to His holy apostles and prophets: that the Gentiles should be fellow heirs, of the same body, and partakers of His promise in Christ through the gospel, of which I became a minister according to the gift of the grace of God given to me by the effective working of His power. (Ephesians 3:3-7 NKJV) – Paul

Jesus counts a man worthy as His disciple takes up his cross, dies to his will, and follows Him. This is the crucified life. We must empty ourselves for Him to fill us with His Spirit. The way to be filled with the Holy Spirit is by living as His sacrifice; emptied of self-will, we humbly yield to His.

Protestant Teachings

He must increase, but I *must* decrease. (John 3:30)

– John, the baptizer

When God destroyed the carnal laws on the cross, He lifted their weight from the Jews, not requiring gentiles to bear their burden either. Now the law of the Spirit—holiness and love—is the standard and goal of our calling, and that is enough. The cancellation of the Law came with the change of covenants: *Not according to the covenant that I made with their fathers ... which my covenant they brake although I was an husband unto them, saith the LORD: (From Jer. 31:32)* Two events took place, before and after they crossed the sea, significant in the new covenant. The first was the Passover, which the Lord kept before His death, saying,

“This is my body, which is for you; do this in remembrance of me.” In the same way, after supper he took the cup, saying, “This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me.” For whenever you eat this bread and drink this cup, you proclaim the Lord’s death until He comes.

(1 Corinthians 11:24b-26 NASB)

This became the ordinance of Holy Communion in the church. No longer kept on Passover alone, but *whenever* we proclaim the Lord’s death by sharing the unleavened bread and the cup of the new covenant together until He returns to share it again with us in His Father’s kingdom. (Instituted in Ex. 12:18-20)

The second event occurred when the Jews left Egypt and crossed the Red Sea, symbolizing repentance from our former way of life, followed by baptism, i.e. immersion in water as though passing through the sea.

The separation between Jews and gentiles ended when *together* we crucified Christ. At the cross, Yeshua destroyed hundreds of outward rules, “*carnal ordinances*”—opening the way to eternal life for all who live by faith in Him. The curses of the carnal commands no longer have power since they were destroyed in our carnal flesh on the cross with Christ who *was made sin for us: For He made Him who knew no sin to be sin for us, that we might be made the righteousness of God in Him. (2 Cor. 5:21 NKJV)*

CHAPTER 9

Grace Works

“I can do nothing on My own initiative. As I hear, I judge; and My judgment is just, because I do not seek My own will, but the will of Him who sent Me.

(John 5:30 NASB) – Yeshua, leaning on His Father’s power

The flesh works by the mortal mind, but the spiritual mind, in our inner man, is controlled by the Holy Spirit as God enlightens the spiritual mind; this first occurs when a soul receives the Lord. Faith, a gift of God by grace, redeems a man and frees him to make choices.

There is a carnal heart of flesh; and there is a spiritual heart of the Spirit. By relying on the emotions of a carnal heart, we suffer, but the spiritual man remains at peace with his mind on spiritual things. His mind is focused on the eternal. What matters most is abiding in the Holy Spirit, living by the faith we profess. The Spirit draws believers into relationship. As we persevere to be like Jesus, He empowers us to obey and leads us into His love for others, which cares for the well-being of their souls.

Messiah is our Lord in the place of peace and rest from all carnal efforts to earn heaven. His righteousness is our delight. We follow after Him by faith as He works wonders within us. What relationship on earth is as intimate as this? He’s a constant Friend and Companion.

Grace works when we recognize our sin and bring it to light: *If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us of all unrighteousness. (1 Jn. 1:9)* Then we’re free to continue walking in the Spirit with Christ as our role model. Living in Him, we are pleasing to God and are no longer in bondage to sin or to works of the law. When God made the seventh day holy, He did it to give us His rest. The Lord said the Sabbath was made for man, not man for the sabbath. Sharing the day, Jews and gentiles are united in love.

If we were to live by the desires of our flesh and not the Spirit, we’d die an eternal death; but because we walk after the Spirit, putting to death the deeds of the flesh, that won’t happen.

Protestant Teachings

We'll live forever. Those led by His Spirit are the sons of God.
(from Rom 8:13-14) That's the next page of the gospel.

His rest—the end of works on the last day—is metaphoric of life in the Spirit. Yeshua never performed His own works but lived as the way to eternal life by resting in the Father's strength:

Therefore Jesus answered and was saying to them, "Truly, truly, I say to you, the Son can do nothing of Himself, unless *it is* something He sees the Father doing; for whatever the Father does, these things the Son also does in like manner. (John 5:19 NASB)

Paul and Barnabas witnessed the conversion of the gentiles who had repented and believed in Yeshua. They disputed the teaching that gentiles were under the Law of Moses as Jews were, which purportedly completed their righteousness:

And certain men came down from Judea and taught the brethren, "Unless you are circumcised according to the custom of Moses, you cannot be saved." (Acts 15:1)

The brothers determined that Paul and Barnabas should go up to Jerusalem and present the challenge to the apostles. Among the Jews were Pharisees who believed in Yeshua but insisted that gentiles keep the Law of Moses as Jews must. The apostles and elders thought otherwise; when the question of regulations and laws came before the counsel in Jerusalem, they agreed on a few adaptations to the law for gentile practices. The decision in its entirety would renew all of our minds if we could hear its words. Let's have ears to hear:

And when there had been much dispute, Peter rose up and said to them: "Men and brethren, you know that a good while ago God chose among us, that by my mouth the Gentiles should hear the word of the gospel and believe. So God, who knows the heart, acknowledged them by giving them the Holy Spirit, just as He *did to us*, and made no distinction between us and them, purifying their hearts by faith. Now therefore why do you test God by putting a yoke on the neck of the disciples which neither our fathers nor we were able to bear? But we

Grace Works

believe that through the grace of our Lord Jesus Christ we shall be saved in the same manner as they."

(Acts 15:7-11 NKJV) [Jews are saved the same way as gentiles.]

The multitude listened silently as Paul and Barnabas spoke about miracles that God had done among gentiles who believed. They became quiet again when Jacob, i.e. James, spoke:

"Simon has declared how God at the first visited the Gentiles to take out of them a people for His name. And with this the words of the prophets agree, just as it is written:

'After this I will return
And will rebuild the tabernacle of David, which
has fallen down;
I will rebuild its ruins,
And I will set it up;
So that the rest of mankind may seek the LORD,
Even all the Gentiles who are called by My name,
Says the LORD who does all these things.'

"Known to God from eternity are all His works. Therefore I judge that we should not trouble those from among the gentiles who are turning to God, but that we write to them to abstain from things polluted by idols, from sexual immorality, from things strangled, and from blood. For Moses has had throughout many generations those who preach him in every city, being read in the synagogues every Sabbath." (Acts 15:14-21 NKJV)

The question, "must the gentiles keep the Law of Moses to be saved?" was presented to the apostles and elders in Jerusalem. First, Peter addressed the Jews there, saying that God had given gentiles the Holy Spirit as He had the Jews; moreover, that He was purifying their hearts by faith; that there's no distinction between Jew and gentile; and that the Jews are saved just as the gentiles are—by the grace of our Lord and Savior Jesus Christ.

We may infer from his words that Jews who believe are also saved by grace through faith in Christ alone, apart from the Law of Moses. His statements do not disregard holiness, morality, or purity of heart. Are we under the commandments? No, but we

Protestant Teachings

have a far higher law: to live by faith through the power of the Holy Spirit who purifies our hearts and is not a lawbreaker. Do we commit murder? We must not even hate. Do we steal? We must give generously. Do we commit adultery? We must not even engage our eyes to lust. Do we keep the Sabbath? We must rest in His Spirit in all we do. Do we discard the Ten Commandments? No, but we fulfill them.

Jacob, pastor of the congregation in Jerusalem, implied that since Moses was read throughout the world, the moral laws were well known among the gentiles. In addition to the other moral commands, gentiles (and Jews) must abstain from things offered to idols, from meat that was strangled, and from meat with its blood in it; furthermore—abstain from all sexual immorality. Sexual sins are against the body, the sanctuary of the Holy Spirit. (See p. 213)

Amos, the prophet James quoted, described a *sukkah*: a booth, temporary sanctuary, or tabernacle; the fallen *tabernacle of David*. [*sukkah*, Hebrew for “tent,” is a tabernacle (12 X) in the Scriptures.] The literal translations agree: Facing the religious leaders of the temple, Jesus referred to His earthly body as a *sanctuary*, not as the temple. The temple was always a sanctuary, but a sanctuary was not always the temple. Though the tabernacle was a tent, it was also the *sanctuary* where God met with man. Yeshua’s body was such a *sukkah*, a tent and a sanctuary.

After He chased the money-changers and sacrifice salesmen from the temple, they recalled the scripture, *the zeal of thine house hath eaten me up*. (Ps. 69:9) The religious leaders, as well as the translators, assumed He meant in three days, He would raise the *temple* where they argued, but He literally said, *this sanctuary*, not *this temple*:

So the Jews replied to him, “What sign of authority will You show us for doing these things?”

Jesus answered, “Destroy this sanctuary, and I will raise it up in three days.”

Therefore the Jews said, “This sanctuary took forty-six years to build, and will You raise it up in three days?”

But He was speaking about the sanctuary of His body. (John 2:18-21 HCSB) [Greek: *naos*, lit. “sanctuary.” Remember, the *sukkah* of David was a sanctuary.]

Grace Works

Yeshua was alluding to Amos' words: His body was *David's fallen tabernacle*, the tent God would raise up by His Spirit when Yeshua was raised from hell, opening the way for gentiles who call on His name to seek Him. James clarifies this by quoting from Amos' prophecy (p. 151) The ruins of David's tabernacle were the broken body of Christ. What happened to the tabernacle took place in Jesus' body; God in Christ raised it to life, restoring it eternally for the gentiles to seek the LORD.

Now this is the main point of the things we are saying: We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens, a Minister of the sanctuary and of the true tabernacle which the Lord erected, and not man.

(Hebrews 8:1-2 NKJV)

His Righteousness

Jesus replied, "I have shown you many good works from the Father. Which of these works are you stoning Me for?" (John 10:32 HCSB)

"Don't you believe that I am in the Father and the Father is in Me? The words I speak to you I do not speak on My own. The Father who lives in Me does His works. Believe Me that I am in the Father and the Father is in Me. Otherwise, believe because of the works themselves." (John 14:10-11 HCSB) [The Spirit is of the Father.]

God considers all His moral laws vitally important, and He commands men to obey them; however, no one left to himself can keep them. By breaking just one, we have broken them all. As Messiah did not do the works, but the Father in Him did His works, so we must not work except to yield by our faith in the Spirit of Christ, sent by the Father to indwell us who believe.

Jesus said we should not swear at all; if we swear on anything, we will be judged. He said we must not retaliate when someone injures us; instead, we must pray for our enemies without vengeance. We must forgive before we hear an apology. By the strength of the Holy Spirit, we can reflect the love and forgiveness of God in Messiah, resting from our own work. This is the crucified will of a believer, and his soul remains at rest.

Protestant Teachings

And to whom did He swear that they would not enter His rest, but to those who did not obey? So we see that they could not enter in because of unbelief.

Therefore, since a promise remains of entering His rest, let us fear lest any of you seem to have come short of it. For indeed the gospel was preached to us as well as to them; but the word which they heard did not profit them, not being mixed with faith in those who heard it. For we who have believed do enter that rest, as He has said:

*“So I swore in My wrath,
‘They shall not enter My rest,’”*

although the works were finished from the foundation of the world. For He has spoken in a certain place of the seventh day in this way: *“And God rested on the seventh day from all His works”* ... There remains therefore a rest for the people of God. (Hebrews 3:18-4:1-4, 9 NKJV)

Yeshua lived each day at rest in the Father. He commanded us to do as He did, following Him as He followed His Father:

For he who has entered His rest has himself also ceased from his works as God *did* from His.

Let us therefore be diligent to enter that rest, lest anyone fall according to the same example of disobedience. For the word of God *is* living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart. And there is no creature hidden from His sight, but all things *are* naked and open to the eyes of Him to whom we *must give* account. (Hebrews 4:10-13 NKJV)

The righteousness of Jesus exceeds the Law of Moses by yielding to the heart of the Law, satisfying its intentions by the Holy Spirit. The moral Law requires a pure heart, proving our love for God and man; beyond it, Yeshua commanded us to love our enemies as ourselves—as David loved Saul. Resting in His Holy Spirit, we can obey Him. He is a shield to us who fear Him and believe His warnings to shun sin, finding shelter in the sanctuary of our obedience to the Lord.

Grace Works

Now the purpose of the commandment is love *from* a pure heart, *from* a good conscience, and *from* sincere faith, from which some, having strayed, have turned aside to idle talk, desiring to be teachers of the law, understanding neither what they say nor the things which they affirm. (1 Timothy 1:5-7 NKJV)

For He Himself is our peace, who has made both one, and has broken down the middle wall of separation, having abolished in his flesh the enmity, *that is*, the law of commandments *contained* in ordinances, so as to create in himself one new man *from* the two, *thus* making peace, and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity. (Ephesians 2:14-16 NKJV)

Yeshua destroyed the carnal ordinances but never nullified the moral laws of God; to the contrary, He endorsed them. As we walk after the Spirit, they become second nature to us. The first four lay the groundwork of loving God—we don't bow or pray to statues, but worship Him only, not taking His name in vain.

For by one offering He has perfected forever those who are sanctified. The Holy Spirit also testifies to us about this. For after He says:

**This is the covenant I will make with them
after those days, says the Lord:
I will put My laws on their hearts,
and I will write them on their minds,** Jer 31:33

He adds:

**I will never again remember
their sins and their lawless acts.** Jer 31:34

Now where there is forgiveness of these, there is no longer an offering for sin. (Hebrews 10:14-18 HCSB)

He is the Lord of the Sabbath day, which God made holy from the beginning. Jews who live under the Mosaic covenant are obligated to obey all six-hundred thirteen laws and offer the sacrifices to cover their sins. If a Jew trusts in the blood of the Savior, he is freed from the flesh, sanctified by the Spirit.

Protestant Teachings

Though Israel had broken the Torah, God faithfully kept His Word, making a new covenant they'd be able to keep by writing His laws in their hearts. Messiah circumcises our hearts as we accept the removal of our carnal nature. When a Jew's faith in Yeshua draws him into the Holy Spirit, he has the Witness of God in himself. The difference is an entirely new life with a completely new covenant:

And above all things have fervent love for one another,
for "*love will cover a multitude of sins.*"

(1 Peter 4:8 NKJV; ref. Proverbs 10:2)

When a Jew turns to Yeshua, He sets him free with a better covenant than the former, just as Messiah supersedes Moses:

Or do you not know, brethren (for I am speaking to those who know the law), that the law has jurisdiction over a person as long as he lives? For the married woman is bound by law to her husband while he is living; but if her husband dies, she is released from the law concerning the husband. So then, if while her husband is living she is joined to another man, she shall be called an adulteress; but if her husband dies, she is free from the law, so that she is not an adulteress though she is joined to another man.

Therefore, my brethren, you also were made to die to the Law through the body of Christ, so that you might be joined to another, to Him who was raised from the dead, in order that we might bear fruit for God.

(Romans 7:1-4 NASB)

The former covenant has passed away; the Jew is free to be joined to the new covenant. As sinners, our flesh ruled over us; we were wed to its nature. When we turned to Jesus Christ, that nature died. By His resurrection, we are wed to His Spirit, no longer bound to sin and therefore not condemned by the law. Set free from the fear of death, we live as sacrifices, yielded to the Author of life. Now the sacred new covenant has united us with God by His Son *Immanuel*, *God with us*. (See Is. 7:14)

The nature that prevailed over us was judged in the body of Christ, which died. Now we can unite with the living Christ as our Husband who prevails, washing us by His Word and making

Grace Works

us righteous by His grace because we live by faith in His ability, His Spirit in us. Together we live with Jesus as a new mankind, getting to know Him by walking with Him. *For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. (Rom. 6:5-6)*

Though our sins appeared in us through the light of the Law, now His righteousness appears in us through the light of His Holy Spirit as He writes His moral laws in our hearts. His kingdom is in us now, and His Son is its King, lighting the way:

And the commandment, which was to *bring* life, I found to *bring* death. For sin, taking occasion by the commandment, deceived me, and by it killed *me*. Therefore the law is holy, and the commandment holy and just and good.

Has then what is good become death to me? Certainly not! But sin, that it might appear sin, was producing death in me through what is good, so that sin through the commandment might become exceedingly sinful. For we know that the law is spiritual, but I am carnal, sold under sin. (Romans 7:10-14 NKJV)

Either we trust the love of our new Husband, or we don't. Either we enjoy the freedom His love brings us for the rest of our lives, growing in relationship with Him, or we return to the works of the law and the sinful nature, making ourselves adulterers and coming under the condemnation of the law again. Either we have committed our hearts to this new life with Christ, or we return to the battered existence of the past and reject the privilege of marriage to the glorious King. We cannot have it both ways. Adultery justifies divorce.

The Spirit of life in Jesus has not freed us from moral laws but from the law of *sin* at work in our flesh. Opposing sin that works death, the Commandments sketch the righteousness that guides our moral course. As we obey God, we discover that, in His holiness, He never annuls His moral laws, but through them He shows a framework of righteousness, basic to holiness.

Shall we sin that grace may abound? God forbid! (See Rom. 7:15) If we think the Ten Commandments have disappeared, we

Protestant Teachings

incorrectly interpret the Scriptures. The laws of God did not die—our old man died! The cross is history, and so should our former nature be to us since we were crucified with Christ.

O wretched man that I am! Who will deliver me from this body of death? I thank God—through Jesus Christ our Lord! So then, with the mind I myself serve the law of God, but with the flesh the law of sin.

There is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit. For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death. (Romans 7:24-25; 8:1-2 NKJV)

The Spirit leads us into obedience, and the commandments are holy, just, and good. Nothing can stand against the perfect laws of God, which are written in our hearts to set us free from sin. Knowing what is good, we die to our own willful rebellion.

The new covenant *flourishes* with moral commands, ours to obey by yielding to the Spirit. As we develop in righteousness, the Father proves His Son has taken away our sins by His grace through our faith, the gift we live by daily.

The law of the LORD *is* perfect, converting the soul: the testimony of the LORD *is* sure, making wise the simple. The statutes of the LORD *are* right, rejoicing the heart: the commandment of the LORD *is* pure, enlightening the eyes. The fear of the LORD *is* clean, enduring forever: the judgments of the LORD *are* true *and* righteous altogether. More to be desired *are they* than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: *and* in keeping of them *there is* great reward. Who can understand *his* errors? cleanse me from secret *faults*. Keep back thy servant also from presumptuous *sins*; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer. (Psalm 19:7-14)

Loving Him in the freedom of the Spirit, we are free to love His commandments and share His joy in them. Our confidence

158

Grace Works

in our Savior is strong enough to know He does not condemn us by His moral laws. To the contrary, He delights in those who cherish His laws in their hearts; He was the Word that proceeded from the angel in the fiery tree Moses saw.

The righteousness of God fulfills His laws, and the Spirit that raised Jesus from the dead raises us up and lifts us out from under the power that condemned us—all this by His Holy Spirit, satisfying His moral laws as He practices His will through us. Jesus overcame sin, and His victory is ours: that's holiness. By our faith in His life, His Spirit changes us: that's holiness. His Reality is invisible, yet manifests Messiah in us: that's holiness!

In contrast, believing Jews who were still keeping “carnal ordinances” provoked Paul who knew that regulations could not make men holy. They had only served to separate Jews from the nations and were nailed to the cross in the body of Christ. When the temple curtain was torn from top to bottom, the Savior's flesh was torn, and the Father opened up to us. Now He calls us to circumcise our own hearts by opening up to Him—entering into unity with God Himself! (See Hab. 2:4; also Eph. 2:8)

The Royal Law

If you really fulfill the royal law according to the Scripture, “You shall love your neighbor as yourself,” you do well; but if you show partiality, you commit sin, and are convicted by the law as transgressors. For whoever shall keep the whole law, and yet stumble in one *point*, he is guilty of all. For He who said, “*Do not commit adultery,*” also said, “*Do not commit murder.*” Now if you do not commit adultery, but you do murder, you have become a transgressor of the law. (James 2:8-11 NKJV)

Now by this we know that we know Him, if we keep His commandments. He who says, “I know Him,” and does not keep His commandments, is a liar, and the truth is not in him. But whoever keeps His word, truly the love of God is perfected in him. By this we know that we are in Him. He who says he abides in Him ought himself also to walk just as He walked. (1 John 2:3-6 NKJV)

Often Christians say, “His commandment is that we love one another,” which is true; even so, Yeshua gave us moral com-

Protestant Teachings

mands that equip us to love others as ourselves. He also tells us to love God with all our being. When He referred to The Ten that embrace these two, Yeshua broached their surface to reveal the roots of righteousness in His perfect moral law, love.

Not stopping there, He described the behavior of love: He explained it's not only an emotion but many deliberate decisions, resulting in words and actions that reveal our true concern for others. Loving words come out of the abundance of loving hearts. Jesus taught us that when we love others as ourselves, we fulfill the last six commandments, annulling none. Rather than discard the virtuous commandments, we keep and complete all of them, not by the law as those under condemnation, but by the Spirit of life in Messiah:

Those who live according to the sinful nature have their minds set on what that nature desires; but those who live in accordance with the Spirit have their minds set on what the Spirit desires. The mind of sinful man is death, but the mind controlled by the Spirit is life and peace; the sinful mind is hostile to God. It does not submit to God's law, nor can it do so. Those controlled by the sinful nature cannot please God.

You, however, are controlled not by the sinful nature but by the Spirit, if the Spirit of God lives in you. And if anyone does not have the Spirit of Christ, he does not belong to Christ. (Romans 8:5-9 NIV)

Jesus answered and said to him, "If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make Our home with him.
(John 14:23 NKJV)

Yeshua ordered us to walk as He walked; the high calling of holiness is uncompromised. It just takes an opinion to affect our whole way of thinking, but God ordered Israel, *Be ye holy, for I am holy.* (See 1 Pet. 1:16; Lev. 11:44) He makes us holy by His Spirit, but we must not shrink back. YHWH finishes what He began in us if we press on, enduring to the end.

Then one of them, a lawyer, asked *Him a question*, testing Him, and saying, "Teacher, which *is* the great commandment in the law?" Jesus said to him, "*You*

Grace Works

shall love the Lord your God with all your heart, with all your soul, and with all your mind.’ This is *the* first and great commandment. And *the* second is like it: *‘You shall love your neighbor as yourself.’* On these two commandments hang all the Law and the Prophets.” (Matthew 22:35-40 NKJV)

A Holy Calling

Moses’ face was veiled because the people were afraid to look at his radiance. The veil remains over their hearts when Moses is read because they are afraid to see the light; but the Lord lifts the veil from hearts by His Spirit, which transforms us with ever-increasing glory as we search through the light of His Word, and its radiance does not disappear from our faces but brightens as we draw close to Him. His Spirit is the Presence of God, growing in us as we nestle, resting in the heart of His first-born Son who knows us, seated beside our Father in heaven.

But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord. (2 Corinthians 3:18 NKJV)

No longer lawbreakers, we do not hate or murder, steal or covet, commit adultery, practice idolatry, or bear false witness. We no longer use the name of God foolishly or jokingly; we do not dishonor the reputation of our parents. The greatest in His kingdom will not have neglected to keep the least commandment because we believe His words and abide in His Spirit.

The moral laws are pure, requiring us to love and honor God because He is God. We want to be like our Father, having His nature; that’s why we long to be holy in all we do. His laws remind us to love and forgive others, esteeming them above ourselves since God in Christ loves and forgives us, not vaunting Himself, but laying down His life for sinners. What kind of love is this, that God would give His Son for us?

For the grace of God that brings salvation has appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age, looking for the

Protestant Teachings

bleessed hope and glorious appearing of our great God and Savior Jesus Christ, who gave Himself for us that He might redeem us from every lawless deed and purify for Himself His own special people, zealous for good works. Speak these things, exhort, and rebuke with all authority. Let no one despise you. (Titus 2:11-15 NKJV)

Messiah is the Mentor of humility; if we believe, we walk in His steps like a young child following his father, guileless. No suspicions, uncertainties, or doubts clench the son's open heart:

And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto Me, and forbid them not. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. (Mark 10:13-15)

YHWH speaks in figures, symbols, patterns, and metaphors to provoke us to meditations, to seek His treasures of wisdom, the secrets of life, with our whole heart and soul. He provides examples, clarifications, illustrations, even the simple truth. He waits for us to yield to His will, relinquishing ours by faith in His Word: *We are ready to punish every act of disobedience, once your obedience is complete.* (2 Cor. 10:6 NIV) But if we ignore His moral commandments, consider what we disregard:

Owe no one anything except to love one another, for he who loves another has fulfilled the law. For the commandments, "You shall not commit adultery," "You shall not murder," "You shall not steal," "You shall not bear false witness," "You shall not covet," and if there is any other commandment, are all summed up in this saying, namely, "You shall love your neighbor as yourself." Love does no harm to a neighbor; therefore love is the fulfillment of the law. (Romans 13:8-10 NKJV)

CHAPTER 10

One New Man

Now we know that whatever the law says, it says to those who are under the law, that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law no flesh will be justified in His sight, for by the law *is* the knowledge of sin.

But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets, even the righteousness of God, through faith in Jesus Christ, to all and on all who believe. For there is no difference; for all have sinned and fall short of the glory of God, ...

Where is boasting then? It is excluded. By what law? Of works? No, but by the law of faith. ... Do we then make void the law through faith? Certainly not! On the contrary, we establish the law.

(Romans 3:19-23, 27, 31 NKJV)

Finding the Power

The flesh never can be justified by the deeds of the law. The best of the flesh is self-righteous, filthy rags. A man appears to be good, but his flesh conceals the immoralities of his heart; thus, the law righteously condemns his unrighteous thoughts.

The Holy Spirit plants the Seed of His nature in us by His Word. Unlike the carnal nature, His nature fulfills the law. He is not under the law; neither is the Spirit a lawbreaker: as in our Lord, His nature establishes the Law of God in yielded hearts.

Our challenge is in surrendering to His Spirit. By His grace, we consider the person we used to be, hanging in His body on the cross. Then we give thanks in our trials as we allow hardship to crucify the nature of our flesh:

Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, through whom also we have access by faith into this grace in which we stand, and rejoice in hope of the glory of God. And not only *that*, but we also glory in tribulations,

Protestant Teachings

knowing that tribulation produces perseverance; and perseverance, character; and character, hope. Now hope does not disappoint, because the love of God has been poured out in our hearts by the Holy Spirit who was given to us. (Romans 5:1-5 NKJV)

On the first day of the week, God exerted His strength and raised Yeshua from the dead. His resurrection prompted other new works of God: worldwide births of a new mankind with gifts of His Spirit; the creation of the New Man congregations—Jews with gentiles, worshiping as one; the laws of His kingdom, written in our hearts, and the return of His own to their land.

As the prophecies come to pass before us, are we oblivious to the works of God in His judgments in America as well as in the world? At the same time, He is building a New Jerusalem, held together by His Word and His Spirit. Yeshua will complete His part in prophecy as God continues to keep His promises to Israel while gathering His Family together as one. This is a very busy day! Y'shua is awake! It's the start of a new week!

Someone has come in his own name as a delusion for them who despise the truth; our faith must be tried by fire. We must keep the faith and live by it because faith in the truth is everlasting life. *But he that shall endure unto the end, the same shall be saved.* (Mat. 24:13) Paul prayed for the Ephesian church to have *the spirit of wisdom and revelation:*

That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, And what *is* the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: (Ephesians 1:17-21) [Read it again: the power that works in us is the same almighty power of God in us that raised Christ out of death!]

One New Man

The new works of God began with the resurrection of Jesus Christ as the first day of a new week arrived, which counts as the eighth day of the week from the day the Lamb entered through the gates into the house of Jerusalem in that fateful year; it was the day of new beginnings by the Firstborn from the dead who sprang up as the first fruits of a new creation. Apostles heralded the good news to the world, saying Jesus will return to judge the nations and rule on earth.

A New Day

Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins: Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they* be thrones, or dominions, or principalities, or powers: all things were created by him and for him: And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. (Colossians 1:12-18) [As firstborn from the dead, He who created all things as the Word, which proceeded from the Father's bosom, is the firstborn of the new creation.]

Yeshua taught in the synagogues on the Sabbath, and the earliest churches kept Shabbat until the Council of Laodicea³⁶ in AD 364, which forbade gentiles to continue their practice of worshiping with Jews on the seventh day. Church bishops made a law that broke the Ten Commandments, perhaps to prove they were not under the law; however, the Holy Spirit does not break His own laws: God had sanctified the seventh day since the beginning of creation. We stumble on a small stone, don't we?

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

Protestant Teachings

For the Jew, each day begins at sunset, not midnight. This is logical since each day ends at nighttime. The seventh day begins on our Friday evening and ends at sunset on Saturday. We find the history of time, set for the start and finish of each day, in *Genesis: the evening and the morning were the first day ...* (See *Gen. 1:5*) [*Torah* means “teaching,” or “law,” the first five books of the *Tenakh* (OT).]

First Century Patterns

At the beginning of time, God sanctified the seventh day because that day He rested from His works. Man, in His likeness, would need a day of rest; therefore, shortly *before* the Law was given in the desert, He commanded man’s day of rest to coincide with His; thus, our fellowship would be in our rest with Him.

The earliest churches, led by the Jewish apostles, sanctified the seventh day to rest and worship. At the end of each Shabbat, following the service, believers traditionally met at sunset to share a meal, i.e. to “break bread” together on the first day of the week. One such evening, they lit their oil lamps to watch Paul preach late into the night. He began speaking after the sunset meal:

Now on the first *day* of the week, when the disciples came together to break bread, Paul, ready to depart the next day, spoke to them and continued his message until midnight. There were many lamps in the upper room where they were gathered together. (Acts 20:7-8 NKJV)

In the passage above, at daybreak, the first day of the week, Paul would start his journey. Since he was “*ready to depart*,” we may infer that “*the next day*” refers to daytime, not the next day of the week, which would be the second day, our Monday, named after the Roman moon god. In Canon Sixteen of the Council of Laodicea,⁴¹ only priests were permitted to observe the seventh day to read the Scriptures. Such laws exposed hypocrisy in the councils.

Canon Thirty-seven banned believers from eating portions of Jewish feasts and from feasting with the Jews. Later in the sixth century, Emperor Justinian put thousands to death for doing these things. But Paul wrote, *And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law,*

One New Man

as under the law, that I might gain them that are under the law;
(1 Cor. 9:20)

Which is sinful, sharing feasts or killing believers? Though the saints, both Jews and gentiles, had been sharing the bread and wine of the regular ordinance called the Lord's Supper; and though they had partaken it together on the Sabbath for three centuries, and though they had shared Jewish feasts together, Canon Thirty-eight made it unlawful to accept unleavened bread from Jews or to feast with them.

Canon Thirty-nine made it unlawful to eat with the pagans, but the bishops had already changed the holy days to suit the pagans. By now, the hypocrisies were blatant.

Canon Forty-nine declared that during "Lent," which is not a biblical observance, the churches must not offer matzoh except on the Sabbath, now called "the Lord's Day," since they made it Sunday, the first day of the week. By this time, they'd made their own religion, carried away perhaps by self importance.

Messiah called Himself the Lord of the Sabbath, which He kept on the seventh day. He never altered the Commandments. This might seem like a sticky subject, but the truth would unite Jewish and gentile believers. Whatever is false will separate us. Gathering together on the same day, which God sanctified from the beginning, would help to unite us.

The Sabbath matters since God ordained it when time began. Before He condemned the serpent—long before the law, He sanctified the last day of the week. He also blessed the tithe before the law; yet the churches deny the first but command the second—it's hypocrisy! God gave us the day to bless us with rest, not to be under a law that would condemn us, but the law was given because of sin, convicting men of their sins.

Believers prior to Constantine recognized the seventh day for rest and worship; pagans had celebrated the first day of the week to honor the sun god. The Jews number the days of the week; Romans named them after their gods, just as they also named the months, which gentile nations use to this day. The first day of the week has never been the Sabbath unless God declared it a festal Sabbath, e.g. Pentecost. During the feast days, Jews are reminded of both history and prophecy—to seek God by reflection, and to gain insight and wisdom.

Protestant Teachings

Keep the sabbath day to sanctify it, as the LORD thy God hath commanded thee. Six days thou shalt labor, and do all thy work; but the seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work,
(Deuteronomy 5:12-14a)

The seventh day is famously the Sabbath throughout the Bible. If it didn't matter that God rested on the seventh day, why did He first sanctify it and then command His people to rest that day? Why did He list it among His Commandments?

His purposes are beyond outward observances. We have the true Witness, and the man who regards the Word of God, not respecting the opinions of men, receives the blessings as he follows Christ and abides in the Spirit. The spiritual man maintains his rest in the Spirit every day, and Messiah is Lord of the Shabbat, commanding us to rest by walking in the Spirit, not after our former nature. He sets us free from sin to obey the God of Abraham, Isaac, and Jacob. It's a new covenant, and it takes a new heart to receive it.

“Lent, “ Anyone?”

The Spirit led Yeshua into the wilderness to be tempted by the devil. For forty days, He resisted the same temptations that had drawn the Jews into deadly sins during their forty years in the wilderness. The sinful nature had tempted them to lust for food, to test the LORD, and to worship a false god.

Now when the tempter came to Him he said, “If You are the Son of God, command that these stones become bread.” But He answered and said, “It is writ-ten, *‘Man shall not live by bread alone, but by every word that proceeds from the mouth of God.’*” Then the devil took Him up into the holy city, set Him on the pinnacle of the temple, and said to Him, “If You are the Son of God, throw Yourself down. For it is written:

‘He shall give His angels charge over You,’

and,

*‘In their hands they shall bear You up,
Lest You dash Your foot
against a stone.’*

(Continued)

One New Man

Jesus said to him, “It is written again, ‘You shall not tempt the LORD your God.’” Again, the devil took Him up on an exceedingly high mountain, and showed Him all the kingdoms of the world and their glory. And he said to Him, “*All these things I will give You if You will fall down and worship Me.*” Then Jesus said to him, “Away with you, Satan! For it is written, ‘You shall worship the LORD your God, and Him only you shall serve.’” Then the devil left Him, and behold, angels came and ministered to Him. (Matthew 4:3-11 NKJV)

The Word of God in Yeshua empowered Him after having fasted forty days and nights. At a convenient time, Satan tested the weakness of His mortality, tempting the Son of man with the temptations he had used to lure the Hebrews in the wilderness, but the devil failed to seduce Yeshua because he was contradicting the Word of God. Thus the Son of God proved Himself competent as the Jews’ Messiah and Redeemer.

Did the bishops understand why Yeshua was tested forty days when they made “Lent” the time to mark His temptation? The reason for His wilderness temptations was unknown to them whose darkened hearts refused to accept our Jewish roots. Did they believe the spiritual roots of our faith were gentile by nature? Is that the reason for their laws that deny the Spirit who has written the laws of God in the hearts of believers?

He said to him, “**Love the Lord your God with all your heart, with all your soul, and with all your mind.** This is the greatest and most important command. The second is like it: **Love your neighbor as yourself.** All the Law and the Prophets depend on these two commands.” (Matthew 22:37-40 HCSB; cf. Dt 6:5; Lev 19:18) – Jesus

Jewish believers are sanctified, truly standing alone. They believe Yeshua is Messiah who died to rescue the world from its sins, and their Jewish families ostracize them. They keep the seventh day as the Sabbath in obedience to the commandment while gentiles worship separately because centuries ago, some bishops changed one of the Ten Commandments and honored *the Venerable Day of the Sun*—even calling it *Sunday*—when pagans rested to worship the chief god of the Roman Empire.

Protestant Teachings

Constantine should have kept the Sabbath day holy, but the leaders did not correct his carnal mind. Perhaps his grandeur impressed them. The councils' canons prove that many bishops had accepted pagan customs and incorporated them as dogma.

Let us hold fast the confession of *our* hope without wavering, for He who promised is faithful. And let us consider one another in order to stir up love and good works, not forsaking the assembling of ourselves together, as *is* the manner of some, but exhorting *one another*, and so much the more as you see the Day approaching. (Hebrews 10:23-25 NKJV)

During the early years of the church, those who believed in Yeshua came together in homes or in synagogues everywhere. Both Jews and gentiles met to learn about the God of Abraham and their Messiah, their Savior. They didn't reject The Ten but established them in their hearts, regularly meeting together for worship and prayer on the Sabbath:

So when the Jews went out of the synagogue, the Gentiles begged that these words might be preached to them the next Sabbath. (Acts 13:42 NKJV)

On the next Sabbath almost the whole city came together to hear the word of God. (Acts 13:44 NKJV)

And on the Sabbath day we went out of the city to the riverside, where prayer was customarily made; and we sat down and spoke *to* the women who met *there*. (Acts 16:13 NKJV)

Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews. Then Paul, as his custom was, went in to them, and for three Sabbaths reasoned with them from the Scriptures, explaining and demonstrating that the Christ had to suffer and rise again from the dead, and *saying*, "This Jesus whom I preach to you is the Christ." And some of them were persuaded; and a great multitude of the devout Greeks, and not a few of the leading women, joined Paul and Silas. (Acts 17:1-4 NKJV)

One New Man

After these things Paul departed from Athens and went to Corinth. ... And he reasoned in the synagogue every Sabbath, and persuaded both Jews and Greeks.
(Acts 18:1, 4 NKJV)

If God grafted us into Israel, and our brothers in Yeshua set aside the Sabbath day, then keeping it with them would help reunite gentiles with Jewish believers. If we want to pattern our lives after the apostles, we should share Shabbat with Jewish brethren and honor the prayer of Christ. We can do this because we were freed from sin by grace through love, but we not do anything that is forced upon us, because the Holy Spirit frees us from compulsions.

Whoever keeps the least commandment will be among the greatest in the kingdom of heaven, trusting in the Spirit of God all the while. Why did the gentiles make Sunday their Sabbath law, creating canons that God never sanctioned? Apart from Christ, there is no rest at all: only laws and more laws from men who have broken the laws of God. But we rest in His Spirit by His words in our hearts.

What can we do about this? Why not open the doors of our churches on Friday nights or Saturdays and teach about the Jewish roots of our faith? We should make church accessible to Jewish believers, honoring Israel and Israel's God. Why not stand beside Jewish believers as One New Man for whom Christ died? Let's be grafted into the Jews' new covenant!

Our faithful Jewish forefathers, the apostles, blended early churches into united assemblies. Had their godly intentions continued, we would join in fellowship with Jewish brothers and sisters in Yeshua today, and we would understand why.

We should not try to turn Jews into gentiles, convincing them we have the truth but they never did! What nonsense! According to Paul, we're no longer gentiles but have been grafted into Abraham's faith by our circumcised hearts.

We are not under Moses' laws, ordinances, and regulations anymore. Not even Jews could please God under that covenant, which they'd broken. Neither Jew nor gentile is under the old covenant, but a new covenant is here. If we keep the old, we fall from grace—we can't have grace with laws, regulations, and rituals. Old wineskins can't hold this wine, growing in us daily.

Protestant Teachings

United by His Spirit, together we can manifest the mystery of the gospel to the world. United by our agreement with every word of God, we will walk in the Spirit, not the flesh. The Savior washed our sins away, and He will make us one, so the world will know that God of Israel sent His Son to save us, and He is God of all. Now both Jews and gentiles are His adopted sons, grafted into Abraham's root, and the nations are His inheritance.

God has given believers His own life by His Spirit in His Son, and He has given Jews a rich reward—the heathen nations! How can we show our love to the chosen of God? By endorsing their land, we support the promises to Abraham and to David's seed, the King who will return to establish Jerusalem in glory!

The early councils must not have understood that they cut themselves off from the tree that brought us the words of life. Misinterpreting the Scriptures, they harmed us all by distorting their meanings to us who believed the councils of men.

If we believe God made covenants to the offspring of Jacob that He will not fulfill, then we cannot expect Him to keep His Word to us either. If God reneges on His promises to the sons of Abraham's loins, we can expect God to revoke His promises to the church—in which case, we'd have no Savior, resurrection, or new birth; eternity would be hopeless. Israel is a restored nation, however, and it testifies to His faithfulness, encouraging true believers to depend on the promises of God.

Who loves Israel more than those included in the blessings of Abraham? We were not a people of God—we were outside, having no connection to the root whatsoever. Our roots were pagan; we had not searched for God. Together with the Jews, we crucified the Savior whose resurrection welcomed the world to everlasting life. He did this for the nations to return the blessing to His own people whom He chose to bless us with His Word.

The new day is here, and we have new lives, or nothing has changed. If we have been grafted into the root, we have become Jews at heart, *spiritual* children of Abraham. Together we will discover the intentions of His plan as His bonded congregation, conformed by one faith in union with God.

For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar; as it is

One New Man

written, That thou mightest be justified in thy sayings,
and mightest overcome when thou art judged.
(Romans 3:3-4)

What will it take to unite us as the Father is one with His Son? Perhaps our union must be forged in the fires of persecution and affliction. Only when we believe His words, Jesus will return to a holy church, a flawless bride, unified by His Spirit in truth and love. There might be faith on earth, after all, when we believe in Him and become One New Man again.

As we keep it in our hearts, the Word will not return void. His Spirit brings forth His fruitfulness. As we obey Him, we will not fall away. However, He freed us to live by His truth, not to change His words—a sin with eternal consequences.

Jesus, fulfilling the Scriptures and unlocking their promises, spoke the Father's words, saying, *If ye love me, keep my commandments.* (Jn. 14:15) His laws are many, all founded on love, but they are not difficult when His words are in our hearts. The end is here; we must repent though we've been deceived for centuries.

Handwritten Ordinances

If we could keep the letter of the law but lacked the Spirit of the Lord, we would only be legalists without the love and power of God. Likewise if we were lawbreakers, we would be sinners, unaffected by the new birth, and if we put ourselves under the law, we will be grace-breakers. He didn't die to destroy us by leaving us in our sins, but He saves us, making us holy through His atonement by faith in His Spirit because He is living, not dead still.

If we want to be like the Lord, we will obey Him by living in His Spirit. When His Holy Spirit is in us, we learn to walk with Him. He loves us who love and obey Him by faith. Has He manifested Himself in our hearts? As we hunger for righteousness, He will fill our emptied hearts with His powerful Presence:

“At that day you will know that I *am* in My Father, and you in Me, and I in you. He who has My commandments and keeps them, it is he who loves Me. And he who loves Me will be loved by My Father, and I will love him and manifest Myself to him.” (John 14:20-21 NKJV)

Protestant Teachings

We must not strive to get things from God; to the contrary, as we empty ourselves, making our bodies living sacrifices to Him we lose our lives to have life. Our ambition is not to gain, but to lose it all to Him. Then He will fill us with His Spirit.

Insensitive to the heart of God, the Jews in Galatia's church stirred other believers to keep the carnal regulations, attempting to protect themselves from persecution for the cross. But rules and laws can't make us holy; they just shine their light on our sins. Straining to keep ordinances or laws, we insult the work of the Savior's finished sacrifice and the effect of His grace that comes to us by our life in His Spirit. The Galatians were falling away from the gospel that had given them liberty:

Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. ... Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. For we through the Spirit wait for the hope of righteousness by faith. (Galatians 5:1-2, 4-5) [An outward, superficial appearance of righteousness is unlike its inward reality.]

Saul, a Jew himself, scolded the people who insisted that gentiles keep ordinances, circumcision, and dietary regulations. They were trusting carnal rites for holiness, regressing to the flesh and to the works of the law. By requiring obedience to rules that had prefigured our new birth in Messiah, they fell from the grace of the new covenant of Messiah Himself.

Had the Jews of the congregation cleaved to the regulations and laws of the former covenant, the new assembly could not succeed; grace would fail, and the Law would condemn us all. Though carnal works had been required, the former covenant had only served as a schoolmaster, teaching the Jews their need of the mercies of God. The Law was the good means to the good end, Him whose grace alone saves.

Each commandment deals with a spiritual relationship. Do we annul the laws God gave that regard loving our neighbors as ourselves and loving Him with all our hearts? Our focus is on Jesus' likeness, not the law. He commanded us by words and by example, not encouraging us in our own strength but in His.

One New Man

By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous. (1 John 5:2-3)

If we resist and rebel against His words, we neither love God nor His children. Obedience leads to godliness, and godliness to brotherly kindness, and brotherly kindness to love; obeying, we grow to love as Jesus loves us. (See 2 Pet. 1:5-7)

For we maintain that a man is justified by faith apart from works of the Law. Or is God *the God* of Jews only? Is He not *the God* of Gentiles also? Yes, of Gentiles also, since indeed God who will justify the circumcised by faith and the uncircumcised through faith is one.

Do we then nullify the Law through faith? May it never be! On the contrary, we establish the Law. (Romans 3:28-31 NASB) [Re: the moral commandments]

And the dragon was enraged with the woman, and he went to make war with the rest of her offspring, who keep the commandments of God and have the testimony of Jesus Christ. (Revelation 12:17 NKJV) [She is Israel.]

Here is the patience of the saints; here *are* those who keep the commandments of God and the faith of Jesus. Then I heard a voice from heaven saying to me, "Write: 'Blessed *are* the dead who die in the Lord from now on.'" "Yes," says the Spirit, "that they may rest from their labors, and their works follow them." (Revelation 14:12-13 NKJV) [Faith precedes its works.]

The Word likens *works of the law*, or *regulations*, to a partition, which separated Jews from gentiles; however, as believers, we *keep the commandments of God and the faith of Jesus.* (p. 169) We rest from our labor, and our *works follow* us.

For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*; 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 peace; And that he might reconcile both unto God in one body by the

Protestant Teachings

cross, having slain the enmity thereby: And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. (Ephesians 2:14-18)

The enmity was the carnal nature of the flesh. Though the Father and His Son are One, Jesus was the two in one: God as man. He was One in God and one in man: He died vicariously for each of us and rose up as the first New Man, *the firstborn of many brethren*. Now we who are unlike are made one in Him to inherit our place in His union with God the Father; He made us who are not like God to be One with God as He is. That will take nothing less than God in us—that's where the Spirit comes in.

And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses, having wiped out the handwriting of requirements that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross. (Colossians 2:13-14 NKJV)

Those who teach that circumcision, ordinances, dietary rules, and feast days must be kept are seriously mistaken. Christ abolished the ordinances in His flesh; they had divided us—Jew from gentile—yet never made anyone holy. Messiah came to unite and save us by His death and resurrection alone; His blood and His Spirit reconciled us at the cross. Each one who believes in Him must tear down his own strongholds. The law of the Spirit of life is now inscribed, written in our hearts by the LORD Himself:

So let no one judge you in food or in drink, or regarding a festival or a new moon or sabbaths, which are a shadow of things to come, but the substance is of Christ. (Colossians 2:16-17 NKJV)

CHAPTER 11

Where's the End Line?

Therefore put to death your members which are on the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry. Because of these things the wrath of God is coming upon the sons of disobedience, in which you yourselves once walked when you lived in them.

But now you yourselves are to put off all these: anger, wrath, malice, blasphemy, filthy language out of your mouth. Do not lie to one another, since you have put off the old man with his deeds, and have put on the new *man* who is renewed in knowledge according to the image of Him who created him, where there is neither Greek nor Jew, circumcised *nor* uncircumcised, barbarian, Scythian, slave nor free, but Christ is all and in all. (Colossians 3:5-11 NKJV) [*Christ is that Spirit (2 Cor. 3:17)* He is our Source from the Father who unites us in His Spirit.]

Jesus didn't extend forgiveness, mercy, and grace for us to return to slavery. Our goal is to love and forgive one another as God in Christ loves and forgives us. Whereas the commandment tells us to obey and honor our parents; through Jesus Christ, we also love them with His compassion and forgiveness.

Children, obey your parents in the Lord, for this is right. "*Honor your father and mother,*" which is the first commandment with promise: "*that it may be well with you and you may live long on the earth.*" (Ephesians 6:1-3 NKJV)

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

We must not covet; as Yeshua H'Meshiach, we're generous and happy for those who prosper. We discipline our hearts by generosity. We go the extra mile, giving our lives and our goods

Protestant Teachings

to benefit others. We enjoy freedom from sin, exceedingly better than the law, for His Spirit lives through us to make us holy:

For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. (Romans 8:3-9) [Is His presence within you?]

When we consider the following passage, it becomes clear: the Law was the schoolmaster of the Jew:

Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a school master. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. (Galatians 3:24-27)

The regulations were “weak and beggarly” because they held men in bondage, never promising them freedom from sin:

But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. ... So then, brethren, we are not children of the bondwoman, but of the free. (Galatians 4:9-10, 31) [The law here refers to external works, not moral behavior.]

Yom Kippur reminds the Jews of their sins and is their most sacred day of the year. By one holy Sacrifice, the Savior has

Where's the End Line?

sanctified believers forever, setting us free from regulations by establishing an altogether *new covenant*:

For the law, having a shadow of the good things to come, *and* not the very image of the things, can never with these same sacrifices, which they offer continually year by year, make those who approach perfect. For then would they not have ceased to be offered? For the worshipers, once purified, would have had no more consciousness of sins. But in those *sacrifices there is* a reminder of sins every year. For *it is* not possible that the blood of bulls and goats could take away sins.

(Hebrews 10:1-4 NKJV) [so they were repeatedly offered.]

Are we aware of the sanctification process in our own lives, or have we turned back to the shadows of this temporal world? The Jew who turns to Yeshua must step out in faith; he won't lose his inheritance unless he refuses to live by faith. Clinging to the old covenant of regulations and ordinances, he will certainly lose what he thinks he has. We cannot turn away from grace, expecting grace. The grace of God strengthens us if we fall, but an affinity with the broken covenant will break our relationship with the new one. (See Jer. 31:31-32)

Discerning the Word

Consider the following Scripture: *These ye shall eat of all that are in the waters: all that have fins and scales shall ye eat: And whatsoever hath not fins and scales ye may not eat; it is unclean unto you. (Deut. 14:9-10)* Since this is a fleshly commandment, it has passed away. Now we may eat shrimp scampi or lobster Newburg. It is no longer a sin since the nations have received the grace of God through Yeshua, and Jews and gentiles are made one in Him.

Would eating shrimp scampi cause our hearts to despise others? Then it should not be against our conscience to eat it, but the Jew who keeps kosher, thinking it makes him holier than the man who does not, separates himself from converted gentiles who are his brothers; being under the law, he is unjustified; he returns to the displeasure of God: *for by the works of the law shall no flesh be justified. (See Gal. 2:16)*

Protestant Teachings

And He said to them, "Are you also as lacking in understanding? Don't you realize that nothing going into a man from the outside can defile him? For it doesn't go into his heart but into the stomach and is eliminated."
(As a result, He made all foods clean.)

(Mark 7:18-19 HCSB) [All that is kosher falls into ordinances, having to do with the flesh, not the Spirit. All foods are clean because, in Messiah Yeshua, all who believe are one Body.]

Now let's suppose the Ten have passed away: that "*You shall not murder. You shall not commit adultery.*" have passed away. *You shall not steal.* would no longer be valid. If such things were true, we may have an affair with someone's mate; or we may murder and not sin by breaking the law of God since it no longer exists. (See Deut. 5:17-19 NIV)

Can we walk after the flesh and not sin? Are we hypocrites? No, but we establish the moral laws by obedience to His Spirit. If He is not in our hearts, however, we don't belong to Christ; then we aren't His sheep, and God is not our Father. How can we rectify that? only by faith in the life of His Son.

God made moral laws to teach us His righteousness; the Holy Spirit doesn't dismiss them. When we seek the kingdom of God and the will of Christ; we walk after Him, and our obedience to His commandments confirms we are His, free from our sins by activating our faith in His words. We keep His commands by faith in Yeshua who kept them and ordered us to follow Him for the full assurance of our salvation. Being established in the Word by His Spirit is what matters most; our obedience to His commands is the witness of His Spirit in us. (See Rom. 3:21-22)

If obedience is a product of our faith in His strength, then the goodness in us is due to His presence in us; we are not alone. If we are unaware of Him, by casting our cares on Him, we'll hear Him in our quietness. Contrary to popular thought, the only way to be filled is to be emptied. (See Rom 12:1-2)

Our Jewish Roots

Does this blessedness *come* upon the circumcised *only*, or upon the uncircumcised also? For we say that faith was accounted to Abraham for righteousness. How then was it accounted? While he was circumcised, or uncir-

Where's the End Line?

circumcised? Not while circumcised, but while uncircumcised. (Romans 4:9-10 NKJV)

For the promise that he would be the heir of the world was not to Abraham or to his seed through the law, but through the righteousness of faith. For if those who are of the law *are* heirs, faith is made void and the promise made of no effect, because the law brings about wrath; for where there is no law *there is* no transgression. Therefore *it is* of faith that *it might be* according to grace, so that the promise might be sure to all the seed, not only to those who are of the law, but also to those who are of the faith of Abraham, who is the father of us all (as it is written, "*I have made you a father of many nations*") in the presence of Him whom he believed—God, who gives life to the dead and calls those things which do not exist as though they did; who, contrary to hope, in hope believed, so that he became the father of many nations, according to what was spoken, "So shall your descendants be." (Romans 4:13-18 NKJV; cf. Gen 15:5, 17:4-6, 22:17)

By faith, Abram was counted righteous *before* the seal of circumcision. When he acted on his faith, he fulfilled the earlier Word that had imputed righteousness to him. Consistently, faith must activate our obedience to lead us into His holiness:

You believe that there is one God. You do well. Even the demons believe—and tremble! But do you want to know, O foolish man, that faith without works is dead? Was not Abraham our father justified by works when he offered Isaac his son on the altar? Do you see that faith was working together with his works, and by works faith was made perfect? And the Scripture was fulfilled which says, "*Abraham believed God, and it was accounted to him for righteousness.*" And he was called the friend of God. You see then that a man is justified by works, and not by faith only. Likewise, was not Rahab the harlot also justified by works when she received the messengers and sent *them* out another way? For as the body without the spirit is dead, so faith without works is dead also. (James 2:19-26 NKJV)

Protestant Teachings

What an enlightening passage! *A man is justified by works, not by faith alone!* Works are either of the flesh or of the Spirit; the righteous works of the Holy Spirit justify us, but the righteous works of the flesh are unclean to God. The question is, “Do we work, or do we yield to obey the Lord?” Led by His Spirit, if we bear fruit by yielding to His will, we’re His sons. (See Rom. 8:14)

A common teaching is that Abram was credited as righteous by faith alone, period. That disregards much of Romans; James discloses, Abraham's faith was credited as righteousness before the accreditation was *fulfilled*. His later *actions perfected* his earlier faith by offering Isaac as a sacrifice; his faith in action fulfilled the scripture. Do we *act* like we believe God, or not?

Consider this: even devils believe about Jesus. They believe He is the only begotten Son of God, born of a virgin, who died to save sinners and rose from the grave; they are certain He saves believers and will return to earth for saints. What they believe, however, is to no avail since they remain slaves of their father the devil. But we say, “Christ has set us free from our sins,” and we behave like we believe it, or is the devil still our father?

If we put ourselves under the law, we are convicted as sinners, still walking after the strength of our flesh. Conversely, if we practice sin, we put ourselves under the judgment of the law again. This brings tormenting fear of condemnation along with guilt, which convict us to confess our sin and repent. But if we will not turn to God, we’ll lose all that we’ve presumed is ours. We have been warned: Do not cleave to sin.

Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. (1 John 3:4) [If a sin ensnares us, then the law condemns us; i.e. the law judges our wrongdoing, though not eternally—unless we will not repent. Repentance and faith in Christ correct and cleanse our ways, freeing us from sin and death. (See Gal. 2:11) God knows each heart, but sin must not master us. (See Gen. 4:7)]

“I do not pray for these alone, but also for those who will believe in Me through their word; that they all may be one, as You, Father, are in Me, and I in You; that they also may be one in Us, that the world may know that You sent Me. (John 17:20-21 NKJV) – Jesus

Where's the End Line?

Yeshua reproved the Laodiceans because their complacency gave them an arrogant sense of security. The same presumption is characteristic of many American churches today:

And unto the angel of the church of the Laodiceans write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. (Revelation 3:14-16) – Jesus [As firstborn from the dead, Christ is the first new man of the new creation.]

The Council of Laodicea created Canon Fifty-nine,³⁶ which omitted the book of *Revelation* from the Bible! They failed the test of the Word:

Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit. ... I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. (John 15:2, 5-8) [First, angels will gather withered branches to burn them. We bear fruit in Messiah by His faith.]

And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. (1 John 3:5-6) [Living by faith, we live by His Holy Spirit, empowering us to stop practicing sin.]

“You are the light of the world. A city that is set on a hill cannot be hidden. Nor do they light a lamp and put it under a basket, but on a lampstand, and it gives light to all *who are* in the house. Let your light so shine before men, that they may see your good works and glorify your Father in heaven. (Matthew 5:14-16 NKJV) – Yeshua

Protestant Teachings

The Engraving

An engraver doesn't erase his sketch but enhances it. If the Ten Commandments sketch righteousness in our hearts, then the Spirit elaborately completes the work with His Signet, impressed on our souls.

By embracing dietary rules, circumcision, or former ordinances and feast days for holiness, men mislead others into bondage with doctrines that divide believers. The truth is in our Savior who abolished these things in His flesh because they divided us, which had been their purpose for centuries until He came to establish a different covenant: one that unites and saves us all by His blood and by His Spirit; making peace on the cross. If we turn from the union for which Christ died, then we turn from the cross of our salvation. This is that important:

Those who belong to Christ Jesus have crucified the sinful nature with its passions and desires. Since we live by the Spirit, let us keep in step with the Spirit. Let us not become conceited, provoking and envying each other. (Galatians 5:24-26 NIV)

For to be carnally minded *is* death, but to be spiritually minded *is* life and peace. (Romans 8:6)

Moral laws are inscriptions, written in new hearts by a new covenant. As we abstain from hatred and rage, we avoid murder and its emotions and imaginations that would condemn us; by abstaining from covetousness and lust, we avoid thievery, fornication, lawlessness, adultery, and perversions that consume and destroy us.

Clearly no one is justified before God by the law, because, "The righteous will live by faith." ... He redeemed us in order that the blessing given to Abraham might come to the Gentiles through Christ Jesus, so that by faith we might receive the promise of the Spirit. (Galatians 3:11, 14 NIV)

More than abstentions, we have a commission: Jesus told us to be kind and to emulate Him. His standards are enhanced by the writings in our hearts; they are enriched by the depth of the

Where's the End Line?

Scribe's needle as time passes. We enjoy His victories over sin as we journey with Christ in His Spirit.

The vocabulary of God is living and active: His words, *have faith*, and *believe*, are living and active also. The Jews agree that entering Shabbat is the deliberate daylong cessation of work on the particular day of rest. The greater rest is our abandonment to God as living sacrifices for the Holy Spirit to command.

Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your spiritual act of worship. Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is—his good, pleasing, and perfect will. (Romans 12:1-2 NIV)

The letter to the Hebrew believers mentions the rest in which no man works, the surrender of the soul to the will of God:

There remains therefore a rest for the people of God. For he who has entered His rest has himself also ceased from his works as God *did* from His.

Let us therefore be diligent to enter that rest, lest anyone fall according to the same example of disobedience. (Hebrews 4:9-11 NKJV)

His scourging healed us; His death destroyed the body of our flesh; His crucified flesh removed all carnal ordinances. His torn body was the curtain that hid the holiest place in the temple, torn top to bottom, removing the partition between Jew and gentile. His blood washed away our sins, and His soul took our guilt far away. *Yet it pleased ADONAI to bruise Him. He caused Him to suffer. If He makes His soul a guilt offering, He will see His offspring, He will prolong His days, and the will of ADONAI will succeed by His hand. (Is. 53:10 TLV)* His Spirit equips us to enter His righteousness, rising in glory, living by faith in the truth.

We then, as workers together *with Him* also plead with you not to receive the grace of God in vain. For He says:

*"In an acceptable time I have heard you,
And in the day of salvation, I have helped you."*

Protestant Teachings

Behold, now *is* the accepted time; now *is* the day of salvation. (2 Corinthians 6:1-2a NKJV; cf. Isaiah 49:8)

Therefore, having these promises, beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.
(2 Corinthians 7:1 NKJV)

Holiness is the purity of God, the fire of truth, the empowerment from heaven. Father seals us as His own with His holiness in clay containers, our bodies. Neither cherubim nor seraphim can look at God, but we will see Him face-to-face. *Blessed are the pure in heart, for they shall see God.* (See Mat. 5:8) He makes us His children who walk in His Spirit. The faults we have today will be gone tomorrow because God is able to make us holy!

Blessed *be* the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you, who are kept by the power of God through faith for salvation ready to be revealed in the last time. In this you greatly rejoice, though now for a little while, if need be, you have been grieved by various trials, that the genuineness of your faith, *being* much more precious than gold that perishes, though it is tested by fire, may be found to praise, honor, and glory at the revelation of Jesus Christ, whom having not seen you love. Though now you do not see *Him*, yet believing, you rejoice with joy inexpressible and full of glory, receiving the end of your faith—the salvation of *your* souls. (1 Peter 1:3-9 NKJV)

Our Redemption

He not only washed away our sins but went the extra mile when His soul received our guilt, and the Father rejoiced in His act of propitiation. We reciprocate by faith in Him; we obey His commandments, proving our love. If we falter, we repent and confess our sin; then we approach Him with renewed confidence, living by faith in His power to deliver us:

Where's the End Line?

Now I desire to remind you, though you know all things once for all, that the Lord, after saving a people out of the land of Egypt, subsequently destroyed those who did not believe. And angels who did not keep their own domain, but abandoned their proper abode, He has kept in eternal bonds under darkness for the judgment of the great day, (Jude 5-6 NASB)

Being then made free from sin, ye became the servants of righteousness. ... even so now yield your members servants to righteousness unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. (Romans 6:18, 19c-23)

We have the right to become the children of God, created in His likeness, in true holiness—how high a calling! He doesn't command us to be more than He can perform within us; perfect holiness is our goal. We will reach the finish line at last, and the wonderful thing is, our Father will be there, cheering us on!

“Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age.” Amen.

(Matthew 28:19-20 NKJV) – Yeshua at His ascension

Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. (Roman 3:24-26)

His divine power has given us everything required for life and godliness through the knowledge of Him who called

Protestant Teachings

us by His own glory and goodness. By these He has given us very great and precious promises, so that through them you may share in the divine nature, escaping the corruption that is in the world because of evil desires. (2 Peter 1:3-4 HCSB)

Our ungodliness led us to despair, but He drew us out of despondency into this phenomenal experience of our great hope:

Fools, because of their rebellious way,
And because of their iniquities, were afflicted.
Their soul abhorred all kinds of food,
And they drew near to the gates of death.
Then they cried out to the LORD in their trouble;
He saved them out of their distresses.
He sent His word and healed them,
And delivered *them* from their destructions.
Let them give thanks to the LORD for His
 lovingkindness,
And for His wonders to the sons of men!
Let them also offer sacrifices of thanksgiving,
And tell of His works with joyful singing.
(Psalm 107:17-22 NASB)

The Abundant Life

YHWH gives us an abundant life in His Holy Spirit that can't be explained to the carnal man but is evidenced by His radiant life within us. How can we escape if we neglect the Holy Spirit who would fill us with the presence of the risen Messiah—if we were only willing to trust and obey!

“The thief does not come except to steal, and to kill, and to destroy. I have come that they may have life, and that they may have *it* more abundantly. (John 10:10 NKJV)

Has the church been led astray by men who appear as believers but have chosen a fork in the road? Have we, with all our hearts, desired the kingdom of God to be established within us, or have we been wanting the riches and pleasures of this earth as a backup plan? A double-minded man vacillates in all his ways, but the Lord who searches the intentions of every heart

Where's the End Line?

also knows the thoughts of every mind. *Cleanse your hands, ye sinners; and purify your hearts, ye double-minded. (Jas. 4:8)*

We must embrace Jesus and leave our “possessions” behind. Nothing else is consequential but knowing the crucified One. There comes a time in every life when the choice must be made: will it be the Savior or this world?

We must not assume we know another man's heart. Only each individual knows his own life's journey; nobody else is competent to know him as he knows himself. We make false judgments when we think others are like we are; our judgment falls on us who judge ourselves in others. The people we think we know best, we often understand the least. Since we haven't lived in their skin, it's foolish to think we understand their suffering, their joy, or their experience; our empathy has its limitations. At best, we can be a concerned and faithful friend. *Who knows the thoughts of a man except the spirit of the man, which is in him? (See 1 Cor. 2:11)*

He went to His hometown and began to teach them in their synagogue, so that they were astonished and said, “How did this wisdom and these miracles come to Him? Isn't this the carpenter's son? Isn't His mother called Mary, and His brothers James, Joseph, Simon, and Judas? And His sisters, aren't they all with us? So where does He get all these things?” And they were offended by Him.

But Jesus said to them, “A prophet is not without honor except in his hometown and in his household.” And He did not do many miracles there because of their unbelief. (Matthew 13:54-58 HCSB)

For the message of the cross is foolishness to those who are perishing, but it is God's power to us who are being saved. For it is written:

**I will destroy the wisdom of the wise,
and I will set aside the understanding** cf. Is 29:14
of the experts. (1 Corinthians 1:18-19 HCSB)

Unlike all others, the Judeo-Christian faith confesses God has a Son. (See 2 Sam. 7:14; Is. 9:6, 7:14; Ps.. 2) By faith in His

Protestant Teachings

words, we receive the Jewish Son of God who gave His innocent life as a substitute for all who would believe in Him, even for the nations [gentiles]. (See Is. 53) This was the faith of those who foresaw the covenant of the Savior, their King. (Jer. 31:31-34) The record of the Son of God is contained throughout the Hebrew Tenakh, and all who search its words diligently with an open and honest heart will find Him.

Everything made of flesh has a carnal nature in it, including the brain, the figurative “lump of dough,” as Paul said. (1 Cor. 5:6-8; Gal. 5:9) Receiving the Scriptures into our hearts by faith, we renew our minds as the old covenant disappears for all who live by the Spirit, not the flesh.

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or youtube.com/channel/UCR75MHiRPlékPTLJ2GcXwZg

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Other books by your sister: *A Thorn in My Flesh*
Mysteries of the Ancient Word

The UNION

Recommended Films

- The Bible Dir: John Huston/ Genesis
- The Ten Commandments Dir: Cecil B. DeMille
- Follow Me story of Yoni Netanyahu
- The Jesus Film Book of Luke
- The Gospel of John Dir: Philip Saville
- The Hiding Place story of Corrie Ten Boom
with Jeannette Clift, Julie Harris
- Life Is Beautiful by Roberto Benigni
holocaust survivor
- Orchestra of Exiles doc/ Israel's first orchestra
- Exodus Dir: Otto Preminger
novel to film/ regaining the nation
- God's Outlaw story of William Tyndale
- Against All Odds: Israel Survives 9-hour epic
documentary of miracles
- A Woman Called Golda with Ingrid Bergman
- Judgment at Nuremberg..... with Spencer Tracy,
Burt Lancaster, all star cast
- Six Days in June doc/ Dir: Levi Eshcol
- Wallenberg A Hero's Story with Richard Chamberlain
- Winston Churchill: Walking with Destiny documentary

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- The Cross: the story of Arthur Blessitt Dir: Matt Crouch
- The Hope : The Rebirth of Israel by CBN Films
- The Boy in the Striped Pajamas a Miramax film
- Israel Inside Israel's contributions to the world
- The Miracle of Israel by Jewish Voice Ministries
- Nicky's Family..... documentary of a righteous gentile
- The Lady in Number Six interview/ oldest holocaust
survivor at 109 years old
- Forgiving Dr. Mengele interview of survivor twin
- The Danish Solution The rescue of Jews during WWII
- The Impossible Spy A true story/ Israeli hero
- Amish Grace based on true story of forgiveness
- The Case for Christ Lee Strobel/evidence for Jesus
- Expelled Ben Stein investigates evolution
- The Rabbi Who Found Messiah: by WND Films
The Story of Yitsach Kaduri and His Prophecies
- Above and Beyond Israel's first air force
- My Italian Secret Rescuing the Jews
- A Lamp in the Dark Adullum Films

Endnotes

1. www.plim.org/JesusOrigin.html Origin of Jesus' Name
2. www.usachurches.org > Christian denominations.
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