



The Epistle of Romans According to the Torah

Commentary *by* Noel Joshua Hadley

⁴⁹ One Torah shall be to him that is homeborn, and unto the stranger that sojourns among you. ⁵⁰ Thus did all the children of Yashar'el; as Yahuah commanded Mosheh and Aharon, so did they.

Shemoth (Exodus) 12:49-50

⁸ He has remembered his covenant forever, the word which he commanded to a thousand generations.

Tehilliym (Psalms) 105:8

Contents

CHAPTER ONE.....	7
CHAPTER TWO	29
CHAPTER THREE.....	55
CHAPTER FOUR.....	82
CHAPTER FIVE.....	105
CHAPTER SIX.....	129

CHAPTER ONE

PA'AL'S desire to visit the church of Rome was an urgent one. Rome may have been the most strategic hub for the overall reach of the gospel of Yahusha Ha'Mashiach to the surrounding nations in the first century world. It was a church which consisted of goyim but also the Yahudim, many of which, we will *eventually* come to find, were personal associates of Messiah during his earthly ministry. It is likewise from the capitol city where emissaries were organized and sent out across the Roman world. Their calling was to fulfill the purpose of Yahusha's ministry. In his words, he was sent "but to the lost sheep of the house of Yashar'el (Mattithyahu 15:24)." The lost sheep of Yashar'el aren't the Jews, despite what many will claim. They are the tribes whom Yahuah had handed a bill of divorce centuries earlier. It's in the Bible. Yashar'el quite literally became the goyim.

Yahusha's emissaries saw the phenomenon of his gospel as the ingathering of the lost sheep to the One Elohiym of Yashar'el, just as the Prophets had foreseen and promised. This is the entire worldview by which Pa'al was operating by, and more than anything, his cause for concern. What I intend to do is demonstrate *how* and *why* Pa'al felt the gospel and the Torah were inseparable from the other. Chapter by chapter if need be. And we're not talking about two separate gospels either. There was one gospel for the Yahudim and the goyim, and always had been since the very beginning.

No, Pa'al wasn't severing humanity from the Law, nor was he creating a new religion. Don't be ridiculous. That is how Pa'al is often perceived though, and it couldn't be any further from the Truth. A signature of Pa'al's letters is his *obsession* with teaching the Torah, mostly to an audience who'd never picked it up before their conversion. If anything, his desire was to correct the tendency toward non-observance of the Torah in the

Roman church. The Epistle of Romans couldn't be any more obvious. Why do so many people not see it? Just as importantly, how did I go so long without seeing it? Time for a remedy then. When this is over, I hope that you too will discover the historical Torah observant Pa'al who has long been hidden by the propaganda of our own Temple Controllers. Romans was written as a tutorial for the veteran believer and the newbie convert alike as to how they were to perceive themselves in light of Yahuah's Torah. And so, *here* is my commentary on the Epistle of Pa'al to the Romans. We *begin*.

¹ **Pa'al**, a servant of Yahusha Ha'Mashiach, called to be an **apostle**, separated unto the **Besorah** of Elohiym.

Romans 1:1

Pa'al's Hebrew name was Sha'ul, but for whatever reason, his mission to the goyim warranted the use of his Roman counterpart. Not surprising, since we shall come to find that others in the church of Rome who knew Yahusha personally, even funding his ministry, chose Roman names as well. Moving forward it is for that purpose, to respect his own wishes, that I choose to call him Pa'al rather than Sha'ul.

I get a lot of questions regarding the title of **apostle**. It's meaning is often confused. The term is derived from Classical Greek ἀπόστολος (apóstolos) and means: "one who is sent off." With στέλλειν (stellein), we get the meaning "to send." With από (apó) we add "off, away from." And so, it's literal meaning in English is *emissary*.

Besorah is another Hebrew word which mostly everyone simply knows as *gospel*. It was employed in the Tanakh to mean message, report, or good tidings. From the very first verse of his epistle, Pa'al appears to be inciting the words of the prophet Yesha'yahu when writing:

How beautiful upon the mountains are the feet of him that brings the Besorah, that publisheth peace; that brings good news of good, that publishes yeshu'ah; that says unto Tsiyon, Thy Elohiym reigns!

Yesha'yahu (Isaiah) 52:7 [Cepher]

We know Yesha'yahu was on his mind because he again directs his reader to the passage in chapter 10. And anyways, it is imperative that the reader understand, Pa'al claimed to come with the authority of Yahusha Ha'Mashiach. Therefore, it is clear from the very nature of his office that he was not at liberty to change or in any way overturn the Torah of heaven, as not even Messiah spoke words apart from the Father. Yahusha gave very specific instructions in his great commission.

¹⁹ Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Ruach Ha'Qodesh: ²⁰ **Teaching them to guard all things whatsoever I have commanded you:** and, lo, I am with you always, even unto the end of the world.
Amein.

Besorah Mattithyahu (Gospel of Matthew) 28:29-20
[Cepher]

Notice how Yahusha didn't instruct his Talmidiym to teach the nations to guard all things whatsoever he commanded until somebody named Pa'al came along several years later, receiving an altogether contrary set of instructions which freed Christianity from the so-called shackles of the Torah, *whoopee!* Yahusha Ha'Mashiach is not bipolar. Everything Yahusha said was heard and observed from the Father. Therefore, he did not teach Pa'al a different set of instructions, no way no how. And since we're on the subject, if Pa'al did teach converts to be disobedient to the Father's commands, then that would make him a *false* teacher. You can't have The Twelve going around teaching obedience to the Torah while Pa'al is going around teaching disobedience and have all parties involved holding hands and singing *kumbaya* around the campfire. It doesn't work both ways. Either Pa'al was Torah observant and a true emissary of Yahuah, or he taught against it and was a false one.

² (Which he had **promised** afore by his prophets in the **Holy Scriptures,)**

Romans 1:2

The **promise** of Elohiym is a favorite talking point throughout the Pauline epistles, which once again and repeatedly takes us into the heart of Torah territory. Pa'al is operating upon the promise given to Avraham, but also the children of Yashar'el dispersed across the nations. The arrangement which Yahuah made with Avraham was a covenant, a promise which was to be exclusively upheld by the Most High. Whereas man may sin and ultimately reject Elohiym, like Yashar'el and later Yahudah did, it is up to Elohiym to fulfill every aspect of His covenant.

Also, I couldn't help but notice he referred to the Torah as **Holy Scriptures**. That's only a little awkward if Pa'al is writing Rome to inform them that it's either been altered or done away with, since he's operating upon Torah as his foundation of Truth. Somebody will tell me the "law of Christ" is our standard of holiness now rather than the Torah, but when did Moshe give *that* law in the Holy Scriptures? *Oh*, it's there, just not how most would wish it to be. The law of Christ cannot possibly be anything other than the eternal and unchanging law given by Yahuah, which is the Torah. To put this in slightly different terms, the Torah cannot possibly be *holy* if it is no longer the standard of being set-apart, and yet, Pa'al claims it to be so.

³ Concerning his Son Yahusha Ha'Mashiach our Adonai, which was made of the seed of David according to the flesh; ⁴ And declared to be the Son of Elohiym with power, according to the Ruach Ha'Qodesh, by the resurrection from the dead:

Romans 1:3-4

Astonishingly, the entire gospel narrative is laid out in a few short sentences, precisely as we might read Messiah's narrative in the *other* four. The prophets foresaw. *Check*. He was a son of David. *Check*. He was the result of the power of Elohiym and the Ruach Ha'Qodesh. *Check*. He resurrected from the dead. *Check*. Calling him the Son of Elohiym had *huge* connotations in the first century world. The title had become a popular

favorite in the writings of Daniy'el, and even the writers of the Dead Sea Scrolls were applying the Sonship to Messiah. That's another study altogether. To a first century audience though, and at the risk of overgeneralizing, *nobody* would ascribe the Sonship to a Torahless person.

Here's a tip off to what it all means. Pa'al is recognizing that the role and responsibilities of the High Priest were handed over to Yahusha Ha'Mashiach. He *now* serves humanity in that capacity. Good news. That relationship is further made known in the *following* few verses, when we see Yahuah distributing grace to the faithful through the agent of that grace, his declared Son Yahusha Ha'Mashiach.

⁵ By whom we have received grace and apostleship, **for obedience to the faith among all nations**, for his name:

⁶ Among whom are ye also the called of Yahusha Ha'Mashiach: ⁷ To all that be in Rome, beloved of Elohiym, called to be saints: Grace to you and peace from Elohiym our Father, and Adonai Yahusha Ha'Mashiach.

Romans 1:5-6

There it is. The *theme* of Romans, as if Pa'al hasn't been pattering away at the bullet points already. Pa'al's letter is directed at those who have received grace and apostleship. That grace and apostleship has been received however for a purpose. He says what it is. For a distinct purpose. He even says what it is in the same sentence, so as not to leave us hanging. They are given... *wait for it...* for **obedience** to the faith among all nations. Rather awkward then if we claim to have faith but chuck obedience out the window because of... *grace*. Pa'al would not approve.

For all the criticism, that Pa'al designated himself an apostle when nobody else did, it seems as though he is at least being consistent in claiming that each person to whom his letter is written to is *also* called to be an apostle. You see, in Pa'al's worldview, everyone who comes to faith is handed a diploma inscribed with the word *apostle* written on it. That's even more awkward if we're pushing a faith of disobedience among all the nations

while playing the part of emissary to the High Priest. “Don’t worry about the Law! The High Priest has you covered!” Don’t even get me started.

⁸ First, I thank my Elohiym through Yahusha Ha’Mashiach for you all, that your faith is spoken of throughout the whole world.

Romans 1:8

I am told that many epistles of the time would contain a greeting in like manner. The writer would thank his elohiym before moving on to the finer details of business. And as you can tell, Pa’al thanks his El through the representative of El, Yahusha the High Priest. He then commends the congregation of Rome based upon the testimony of their faith, which has been witnessed to throughout the entire world. That’s a good thing. Seems to me like there are veteran Torah keepers there as well as those who are fresh in the faith and have taken the initial steps of obedience. Again, I surmise that is the purpose of this letter. Pa’al is not only attempting to show the new converts at Rome the goodness of Torah in light of the sinful alternative; he hopes to instruct the lifelong Torah observants on how to direct the newbies towards the path of righteousness. From this point forward, Pa’al begins to define what obedience looks like.

⁹ For Elohiym is my witness, whom I serve with my ruach in the Besorah of his Son, that without ceasing I make mention of you always in my prayers; ¹⁰ Making request, if by any means now at length I might have a prosperous journey by the will of elohiym to come unto you. ¹¹ For I long to see you, **that I may impart unto you some spiritual gift, to the end ye may be established;** ¹² **That is, that I may be comforted together with you by the mutual faith both of you and me.**

Romans 1:9-12

Uh-oh. Pa'al longs to see the Roman congregation so that he might impart some spiritual gift upon them. Sounds suspicious. Is this some sort of Charismatic thing? They're probably going to sit around in a room speaking in babbling tongues one with another. If they're feeling especially frisky, they might bring out the Holy Spirit bazooka. I knew it. That's it, I'm through writing this commentary. Packing it up. I'm done. LOL. The spiritual gift needing imparted and established has everything to do with what has already been discussed. The bestowing of grace in the Besorah of Yahusha Ha'Mashiach. That is, Yahusha is now the agent who actively brings us into a relationship with the Father. No more abuse of the sacrificial system by our Temple Controllers. It is in their gathering together that all party members involved, the Yahudim with the lost sheep of Yashar'el, would be comforted. There is your gift.

Well, to be fair, the Greek word for gift is literally [χάρισμα] *charisma*. So, there's that. But rather than taking a mystical approach, which has Pa'al seeing himself in the light of a spiritual shaman, whereas his mere arrival would result in a yet unseen empowering by the Ruach Ha'Qodesh [perhaps a slaying of the spirit by the frenzied whip of his white coat] or more specifically, a lasting impression of the Ruach's power materialized uniquely in the lives of each individual, might I suggest a more practical approach. Perhaps the *charisma* which Pa'al was hoping to share with Rome had everything to do with the overarching theme of his epistle. I like context, don't you? And that is the calling of the goyim to the obedience of faith to which the Yerushalayim council, namely Kepha and Ya'aqov, had already commanded him in Acts 15. It is in their obedience to the faith that they would be established. Not simply speaking in tongues or prophesying while remaining lawless. No, Pa'al even says it. A visit would entail that they be comforted together, *why?* Because of the mutual faith found between he and they. *Well*, that's awkward. Their faith was mutual. That settles it then. The charisma to be established is a mutual faith by which they are all pursuing obedience to the commands together—the learned as well as the rookie.

¹³ Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also,

even as among other nations. ¹⁴ I am debtor both to the Yavaniym, and to the Barbarians; both to the wise, and to the unwise. ¹⁵ So, as much as in me is, I am ready to preach the Besorah to you that are at Rome also.

Romans 1:13-15

Seems to me like some of the Romans were accusing Pa'al (or perhaps simply insinuating) that he was either avoiding contact or outright snubbing them. Or else it wouldn't have been on Pa'al's mind, that there were those who were ignorant about why he hadn't come. The thing is, Pa'al hadn't founded the church of Rome. He'd never even been. We certainly aren't sure which of the Twelve visited Rome, or the Seventy for that matter, but I'm willing to bet quite a number of them. Certainly, Kepha and his brother Andrei were regulars. Andrei especially. Even though he is never mentioned, his involvement will come to light much later on. What Pa'al is saying here is that he owes a debt of service to a great many backwater congregations across the Mediterranean world, not just Rome. I'm not saying members of Rome were entitled to a visit from the apostle, but that may very well have been the case, since the old rumor mill was apparently at work, and Pa'al was often victim to it.

Another important member of the church of Rome was one of Yahusha's ministry financiers. *Mm-hmm*. We shall get to *her* eventually. There were other important members as well. But in the meanwhile, let's just put it like this. If Pa'al's visit from Catholic or Protestant Jesus on the road to Damascus had him advocating a message of lawlessness, then he was the only one to receive such a vision. Certainly, the only person we're told of. Everyone else would have been operating upon Yahusha's instructions, which were to obey the Father. Who do you think they would have chosen, the Messiah's *personal* example or Pa'al's? For any Torah observant, a Torah-less Pa'al would have been an apostate. And so, if Pa'al was actively going about from church to church spreading another gospel altogether, do you really think Kepha and Andrei as well as Yahusha's ministry financier would want him coming anywhere close to Rome, much less poking his nose around in Italy? The answer is a simple and straightforward one and it is a resounding no. No, they would not.

¹⁶ For I am not ashamed of the Besorah [*of Christ*]: for it is the power of Elohiym unto salvation to everyone that believes; to the Yahudiy first, and also to the Yavaniy.

Romans 1:16

You may be wondering why I put Besorah [*of Christ*] into brackets, choosing that term rather than Mashiach. The Christ reference is an addition found in a few later Greek manuscripts and was never attested to by the earliest witnesses. We may potentially be dealing with a translator bias, as the Besorah was nothing new in Pa'al's worldview, but I see no reason as to why we should make a mountain out of a mole hill. As previously mentioned, the good news goes all the way back to Avraham. Technically, to the Garden of Eden. But with Avraham specifically, the Patriarch was promised to be the seed of many nations. Grace had always been bestowed upon the repentant sinner, and the High Priest had an active part in that ministry. The defining difference is that Yashar'el was divorced, dispensed among the nations, and Yahusha had become the agent of High Priest, by which Yahuah may be approached and the Covenant once forsaken finally reentered. At any rate, it is certainly safe to say that the Besorah had always belonged to Yahusha.

Why might Pa'al be ashamed of the gospel though? Are we in junior high again? As I have already pointed out in *The Torah abides*, specifically the section detailing Sha'ul and the book of Acts, Pa'al was receiving tons of backlash by the Parashiym, as well as the Yahudim, for declaring Yahusha to be the Messiah. In turn, they hurled false accusations against him, claiming that Pa'al was doing away with the Torah. Yes, that is right, the very notion that Pa'al did away with the Torah were false accusations thrust upon him by the same people who had Messiah strung up on a tree. Ya'aqov and Kepha stood by him in claiming that none of that was true.

Indeed, Pa'al kept the Torah. However, becoming an apostate by turning against the Law would be deemed shameful. Deuteronomy 13 gives instructions on what to do with a prophet or teacher who enters the congregation with the intent of leading them away from Torah. Stone him. That would be shameful. Common sense tells us that Pa'al wasn't unashamed for destroying Torah. Rather, he had nothing to be ashamed about, despite accusations to the contrary. He kept the Torah. That is why

he states salvation came to the Yahudiy first and *then* to Yavaniy. Are we to believe the method of salvation had changed, now that the Yavaniy were embracing it, and that it was the Yahudiy who were stuck with the heavy burden? Don't be ridiculous. Such a message would have been a cause for shame among the Yahudiy. In this statement, Pa'al is affirming that the traditions of Moshe have not changed.

Perhaps members of the set-apart assembly in Rome had heard the rumors and started to believe them, especially if he was trying to avoid eye contact. Again though, what Pa'al is saying in the face of his accusations is: 'No guys, whatever you have heard concerning me is not true. I preach the good news, the same good news that the Yahudim preached, and I'm not ashamed of it. When I arrive, we will all be comforted in our *mutual* faith together.'

¹⁷ For therein is the righteousness of Elohiym revealed from faith to faith: as it is written, 'The just shall live by faith.'

Romans 1:17

Quoting Habakkuk 2:4 again, are we? And then there's the part where Pa'al appears to be saying the righteousness of Elohiym is being distributed differently in different faiths. *Oh sigh*. Pa'al is at it again. He is outing himself as a universalist. That must be it. All religions pray to the same god, that sort of thing. This calls for an investigation. I get the feeling we will be doing this often throughout Pa'al's epistles, but don't want to assume.

The first thing we need to do, I surmise, is take a closer look at the word *righteousness*. There will be our clue. Today, the word is indicative of a certain quality, being morally right or justifiable. The Greek word employed here is [δικαιοσύνη] *dikaioynē*, and in classical terms, signifies someone who is "conforming to the custom." That would indeed be difficult to do if there are multiple customs to choose from. The more likely explanation is that Pa'al was referring to the righteousness described for us in the Septuagint. The Greek word for *righteousness* in the LXX was

lifted from the Hebrew [צדק] *Tzedek*, a word describing actions which fulfill the Elohiym-given obligations in the Torah. Say it ain't so. Look it up for yourself if you don't believe me.

The *second* clue given to us derives from Habakkuk 2:4, a favorite reference for Pa'al. It was for so many others as well. The Habakkuk pesher, a midrash found in Qumran, attests to that fact. For the residents of Qumran, the prophetic meaning concerned "all the doers of Torah in the house of Yahudah whom Elohiym would deliver from the house of damnation, because of their patient suffering and their steadfast faith in the Teacher of Righteousness." Faith and faithfulness are two sides of the *same* coin. You can't have one without the other, just as assuredly as there is no Teacher of Righteousness without the Torah to draw from. If I am understanding Pa'al right, then we are declared righteous by being faithful in our faith. So much is lost when we no longer understand the role of a High Priest or see Yahusha our Mashiach as filling that seat.

Many have claimed that Pa'al was reinterpreting the passage for his own twisted purposes. I too have claimed that to be the case in the past. And yet, when writing "faith to faith," Pa'al seems to be saying the righteous would live on the basis of his faith. That actually agrees with other interpretations at the time, that the righteous of Yashar'el would be characterized by a willingness to submit to Elohiym. You might say a righteous person will sin from time to time. Ever less so as he conforms to the face of the Father. Repenting of those sins however is also practicing righteousness. That is what we are called to whenever transgressing the Torah. And so, it can be said that the righteousness of Elohiym is revealed in those who live by faith *and* faithfulness according to the customs of Torah.

¹⁸ For the wrath of Elohiym is revealed from heaven against all wickedness and unrighteousness of men, **who hold the Truth in unrighteousness.**

Romans 1:18

Now it is getting good. You should ask yourself, 'What is the Truth, *according* to Scripture,' and, 'Can you handle it?' The Truth, that is. Most

people cannot. Handle it, that is. Well, wouldn't you know it, the Tanakh defines for us what the Truth is. Are you ready? I am.

¹⁴² Your righteousness is an everlasting righteousness, and
Your Torah is the Truth.

Tehilliyim (Psalm) 119:142

Pa'al is giving the definition of unrighteousness, and as you can see, it is holding the Truth in unrighteousness. If I'm not mistaken, that's a mirror image of Psalm 119, which tells us that the Torah *is* Truth and righteousness. And since the righteousness of Yahuah is an everlasting righteousness, when does the everlasting part change hands or come to an end? How many Truths are there, exactly? If there are more than one, are they allowed to contradict each other? Because a Torahless Pa'al would most certainly be in contempt of Psalm 119, as well as the whole of Scripture. It is only furthermore ironic since he is obviously quoting from the passage in Psalm. Squirm all you want, but there is no way around that fact—except for denial. After directing our attention to Habakkuk 2:4 and defining the life of a righteous person, he then tells us a wicked person will hold the Truth of Torah as something unrighteous. More awkwardness, since Pa'al then delves into describing wicked character in the upcoming verses. Here's a hint. They all hold Torah in contempt. Even better yet, he claims the Truth of Torah to be heavens standard, and that the wrath of Elohiym will be directed against those who abuse it. *So good.* Tell me more, Pa'al. I must know.

¹⁸ For the wrath of Elohiym is revealed from heaven against all wickedness and unrighteousness of men, who hold the Truth in unrighteousness. ¹⁹ **Because that which may be known of Elohiym is manifest in them;** for Elohiym has showed it unto them. ²⁰ For from the creation of the world, the invisible things of Yah are clearly seen, being understood by the things that are made, even his eternal power and divinity; so that they are without excuse.

Romans 1:18-20

I decided to repeat the quip about Truth again because verse 19 is a continuation of the same thought, obviously, but because our minds drift easily enough to our decades of programming by default, I didn't want Pa'al's immediate context being overlooked. Pa'al says: "Because that which may be known of Elohiym is manifest in them." He's *still* obsessing over the Torah. But here we learn that the Torah is not only the Truth, it is the mirror image of the Father. We are of course created in the image of Elohiym, and so, there are elements of the Father which may be known in our own being. After all, to gaze into the Torah is to perceive His character, which is a problem for those who despise the Law. Those who reject or rebel against his righteous instructions do so against the very Elohiym who fashioned it after Himself. See for yourself.

Elohiym	Character	Law/Torah
Luke 18:19	Good	Romans 7:12
Isaiah 5:16	Holy	Romans 7:12
Deuteronomy 32:4	Just	Romans 7:12
Deuteronomy 32:4	Truth	Psalms 119:142, 151
Matthew 5:48	Perfect	Psalms 19:7
Matthew 11:30	Not Burdensome	1 John 5:3
1 John 1:5	Light	Proverbs 6:23
1 John 4:8	Love	Romans 13:10
Exodus 9:27	Righteous	Psalms 19:9
1 John 3:3	Pure	Psalms 19:8
John 4:24	Spiritual	Romans 7:14
Malachi 3:6	Unchangeable	Matthew 5:18
Genesis 21:33	Eternal	Psalms 111:7-8

It will be left up to you to commit to your own study, though I have given plenty of cross-references. Only appropriate that so many of them derive from Romans as well. The point of this exercise is to show that Pa'al *is* correct in his assessment. Many or all of these character attributes are either known *naturally* to humanity or perused by way of intellectual study. They are, as he says, invisible things of Yah but clearly seen. Goodness, justice, truth, perfection, purity, unchangeability, and the quest for something eternal. Tell me those aren't invisible things which are also seen.

The good news is that the Father offers all of these aspects of his character through the Torah. But it gets better. According to Pa'al, they have been shown since the creation of the world. Allow me to be the bearer of the news, but *the beginning* cancels out Sinai as its premier, demonstrating more than anything that the Torah is indeed eternal. The purpose was to show his eternal power and divinity. And so, if there was no Torah before Sinai, then humanity had an excuse, and their contemptuous behavior could not be defined as any sort of transgression. How could Qayin have possibly murdered Havel and, more importantly, be held accountable for it if there was no Law of heaven to judge him by? The Torah was always made known. Kind of makes you wonder why Qayin and Havel were sacrificing anything to begin with if there was no Torah. Seems to me that some sort of instructions was in order. Clearly, invisible qualities of Elohiym were made known. I guess that means humanity embraced the Torah, right? I said, Right...?

²¹ Because that, when they knew Elohiym, they glorified him not as Elohiym, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

Romans 1:21

Oh, that's not good. There are people who know Elohiym (and more importantly *today* claim to know him on a personal level), but who obstinately snub any glorification of his character, as revealed to us in the Torah, forsaking thankfulness for it. Pa'al says they are victims of their own vain imaginations, and their foolish heart is darkened.

²² Professing themselves to be wise, they became fools, ²³ And changed the glory of the incorruptible Elohiym into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

Romans 1:22-23

The very word philosophy means ‘the love of wisdom.’ How ironic then, that philosophers have become fools because, though carrying Elohiym’s image, they have imputed his invisible qualities and committed them to idols. It is the *second* commandment which tells us not to make any graven images. You will tell me that’s a 10 Commandments thing, and that it does not apply with the Torah. Well then, don’t overlook the fact that there is something like **50** additional laws of the **613** in total which describe for us precisely how the second commandment is to be applied. Deuteronomy 22:5 says a man is not to dress in woman’s clothes and vice versa. This is a form of idolatry and just one example. Leviticus 26:1 says not to bow down on smooth stone. Before you tell me the laws in Leviticus were simply ceremonial and that Yahuah is perfectly *okay* with his children bowing down to him on smooth stone today, being that he has changed his mind on eternal matters, Leviticus 18:21 tells us not to pass our children through the flames to Moloch, which is another application of idolatry. I’m sure that was done away with too. How do we pick and choose what Laws are applicable, if only some have been done away with?

²⁴ **Wherefore Elohiym also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves.** ²⁵ **Who changed the Truth of Elohiym into a lie and worshipped and served the creature more than the Creator, who is blessed forever. *Amein.*** ²⁶ **For this cause Elohiym gave them up unto vile affections:** for even their women did change the natural use into that which is against nature: ²⁷ And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.

Romans 1:24-27

As you can see, Pa’al and I would agree in that a woman dressing as a man and vice versa in Leviticus 22:5 is a form of idolatry. I say that because homosexuality as well as lesbianism is listed here under the category of idolatry. There are **613** Laws in the Torah and every single one of them describes one of the 10 in greater details. I should have gone over this in

the introduction. Better late than never though. You can claim you only live by the 10 Commandments, but how do you go about applying them? The **613** gives clarity.

Another way of saying this is that sex is a form of worship. Self-worship and idolatry. And so, on the flip of that coin, a man and a woman having sex together is a *proper* form of worship, if it is applied in such a way that act of adultery is not involved, another one of the 10. Yahuah has set up a natural order of how he wants to be worshiped. Men, you are free to tell your wives that you desire more worship in your lives. It's Biblical. The point here is that mankind, thinking themselves wise, have obstinately rebelled against the Creator, worshipping him with how they want to go about doing it.

The command that a man refrain from lying with another man is lifted from the 613. It derives from Leviticus, of all places, and reads:

You shall not lie with a male as with a woman. It is an abomination.

Leviticus 18:22

I get told often that homosexuality has nothing to do with the Torah handed down from Sinai because Sodom and Gamora were already judged centuries beforehand. So, we're dealing with another law then? Where is this law that you speak of? Does it visit you often when you're sitting by your lonesome? Can you show it to me? I would very much like to read it. I'm sure the citizens of Sodom and Gamora would have liked to as well, seeing as how they were going about their business a few centuries too early, living by the law of their hearts, and ZAP! BOP! WHAM! Fire and brimstone. Sulfur and all that.

What standard was Yahuah holding them accountable to—the Torah or some other Law? If it is another Law, then I'd like to see where it's written down, just to be certain that I'm not violating it. I mean, a cop can't hand a ticket if there's no stop signs or speed limit markers or even seatbelt laws scribbled on a piece of paper somewhere. It can't very well be a law written on my heart because the heart is deceitful above all else, according

to Yirmeyahu 17:9. That should frighten everyone who rejects the Torah and claims: “Only God can judge me. God knows my heart.”

Even more troubling is the fact that Elohiym gave humanity up to a *perpetual* uncleanness through the lusts of their own hearts. He eventually allows them, *no*, he hands them over to worshipping him (or some other elohiym) in a way which he doesn't want to be worshiped but seems most pleasing to them. Like the deceitful heart, what I have just described should be all of our worst fears, to be handed over to the unholy and profane and believe it is the will of God. Calling evil good and good evil. Choosing unrighteousness rather than righteousness. To have Elohiym personally darken our hearts. That's what Pa'al says in verse 21. Darkened hearts. That is where the Law is ultimately expected to reside. What is the opposite of dark but the light? Allow me to be the bearer of News again when saying that the Torah is *also* the light.

²³ **For the commandment is a lamp; and the Torah is light; and reproofs of instruction are the way of life.**

Proverbs 6:23

So, the Torah is light then. It only makes sense that it would be. I mean, if Yahuah hands people over to the desires of their own heart, which is darkness, then it seems only right to conclude that the light is the heart of the Most High. At what point in His-Story did Yahuah's heart change from light to darkness? That makes no sense whatsoever when you stop to think about it. It has already been established here that Torah is his mirror image and that Yahuah is unchanging. And so, if Pa'al is declaring that the Law is done away with or no longer our standard for righteous living, then he is instructing Christian converts towards the very depravity of darkness which he speaks of.

Anyone who has read the Book cover to cover will undoubtedly know by now that being unclean doesn't necessarily denote sin. Leviticus 15 tells us that a menstruating woman is unclean. That doesn't make her a sinner on the basis of her monthly cycle. It simply means she's unclean at the moment. Unless she violates her uncleanness and, *say*, enters the presence of the Most High. Then she is in violation of the Torah, and that is sin. Having leprosy is another form of uncleanness, and in Scripture, it

always comes down to a sinful condition. The same can be said for eating pork. Sin. Anyone who is unclean cannot enter into his presence.

And *now* you know why Yahuah would hand people over to *perpetual* uncleanliness. Not temporary uncleanliness by circumstance but a perpetual lifestyle in the pigsty. Because he no longer has a desire to be around them. What is again awkward here is that Pa'al hasn't yet received the memo, that the Levitical purity Laws have been done away with. Which begs the question, how can Yahuah give them up to uncleanness if the purity laws are no longer applicable?

²⁸ **And even as they did not like to retain Elohiym in their knowledge**, Elohiym gave them over to a reprobate mind, to do those things which are not convenient.

Romans 1:28

So again, Yahuah hands people over to a reprobate mind. The reason why is explained. They did not retain Elohiym in their knowledge. In one ear and out the other, I guess. What is this knowledge that he speaks of? LOVE, right? That must be it. The story of the Bible is LOVE, and all the people practicing obedience don't seem to get it. I feel like we should commit to some cross referencing again. That will probably happen a lot in this study. If I'm not mistaken, Pa'al appears to be quoting from Husha (Hosea). Let's give it a read.

My people are destroyed **for lack of the knowledge**...

Husha (Hosea) 4:6a [Cepher]

There it is again. Destruction comes among Yahuah's people for lack of knowledge. Christians throw this verse at me often. Apparently, I'm expected to receive this phrase as some sort of a "fallen from grace" quip from the Churchianity Book of Insults. I advocate an obedience to the Father, and *therefore* I'm destroyed for "lack of knowledge." *Oh*, I get it. I see what you did there. *Very adorable*. Wasn't Hosea Torah observant? *He was*. So then, is he writing to everyone to warn them about the mistakes he was making, being obedient to Yahuah and all? You see, that's just the problem nowadays. Everybody loves a good quip. They want nothing

more than to wield it as a weapon to their will like a *magic* wand or something. But very few *keep* reading to be absolutely certain it won't turn them into an unclean animal. *Continuing.*

...because you have rejected the knowledge, I will also reject you, that you shall be no priest to me: seeing you have forgotten the **Torah** of your Elohiym, I will also forget your children.

Husha (Hosea) 4:6 *whole* [Cepher]

Sigb. Talk about *twisting* Scripture. A knowledge of Elohiym *is* Torah. It just goes to show that Pa'al is not the only person being misrepresented. Seems like Christians go so far out of their way to justify their own disobedience that they'll use the Prophets to do it. According to Husha, the Father further claims that he will forget the very children who forget him, which is precisely what Pa'al is saying. Those who have neglected, rejected, snubbed, or altogether forgotten the knowledge of Yahuah, *via* the Torah, will in turn be handed over to the reprobate and Torahless minds they desire.

²⁹ Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, ³⁰ Backbiters, **haters of Elohiym**, spiteful, proud, boasters, inventors of evil things, disobedient to parents, ³¹ Without understanding, **covenant breakers**, without natural affection, implacable, unmerciful;

Romans 1:29-31

I suppose an entire study could be made on these specific sinners described, as they were clearly on Pa'al's mind. Many have attempted to break it all down, and though the order seems chaotic, the middle phrase appears to take the crux of his alignment. Everything described involves man's unwillingness to portray the very *image* of Elohiym in which he was created. We have already gone over that. What these sins ultimately adds

up to is a hatred of the Father. It seems to me that Pa'al is making a similar list like what we find in Proverbs.

¹⁶ These six things Yahuah hates: yea, seven are an abomination unto him: ¹⁷ A proud look, a lying tongue, and hands that shed innocent blood, ¹⁸ A heart that devises wicked imaginations, feet that be swift in running to mischief, ¹⁹ A false witness that speaks lies, and he that sows discord among brethren.

Mishlei (Proverbs) 6:16-19 [Cepher]

The reason I bring it up in connection with Romans 1:29-31 is that the things which Yahuah hates; liars, the proud, false witnesses, and sowers of discord; all seem to relate to the Covenant community. Their lists are not so dissimilar. Slandering the brethren or casting them in a *certain* false light is akin to dragging Yahuah down into that same gutter heap.

Notice though how covenant breakers are included in Pa'al's description of those who fail to represent Elohiym's image. Interesting and not at all surprising. Inevitably, those who seek to be obedient to the Torah of Elohiym, thereby cultivating a life of righteousness, will be despised by those who call good *evil* and evil *good*. Their hatred for the brethren ultimately reveals a hatred for Elohiym.

Knowing *who* Pa'al was writing to (namely, the Yahudim, as well as the lost sheep of Yashar'el being grafted in from the pagan nations), passages such as the following were clearly on his mind when writing about the Truth as well as the haters of Elohiym.

⁴ If any of yours be driven out to the outmost parts of heaven, from there will Yahuah Elohayka gather you, and from there He will bring you. ⁵ And Yahuah Elohayka will bring you to the land which your fathers possessed, and you shall possess it. He will prosper you and multiply you more than your fathers. ⁶ And Yahuah Elohayka will circumcise your heart and the heart of your descendants, to love Yahuah Elohayka with all your heart and with all your soul, that you may live. ⁷ **Also Yahuah Elohayka**

will put all these curses on your enemies and on those who hate you, who persecuted you.⁸ And you will again obey the voice of Yahuah and do all His commandments which I command you this day.

Devariym (Deuteronomy) 30:4-8 [Cepher]

Do you see what is happening in Deuteronomy? The commands which Yahuah had commanded on that day would *still* be in effect in the later days, or you might say the end days, when the Most-High begins gathering the *once* rebellions children of Yashar'el from the furthest corners of the earth. What Moshe described is precisely what was happening in Pa'al's own day, and Pa'al knew it. The lost sheep of Yashar'el were being gathered everywhere upon the earth. The grafting in with the House of Yahudah had begun, as is testified to by the church of Rome. If Pa'al were instructing them to obey any other tone but the voice of Yahuah, which had been commanded on that prior day, then he would have been going about it all wrong. And one thing is apparent. Those returning into the covenant would have enemies. They would hate the people of the covenant because they ultimately hate Elohiym.

³² Who knowing the judgement of Elohiym, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

Romans 1:32

We are given various causes of the death penalty in Torah, and Pa'al has mentioned them. Murder and adultery are both on that list. Obstinate disobedience to one's parents is too. So is idolatry. Specifically, sacrifices made to other elohiym is worthy of death. And then here is some irony for you. According to Deuteronomy 13, any prophet who says to do away with Torah and worship another elohiym is *also* to be put down. The church of Rome had veteran Yahudim in their ranks. Nobody is debating that fact. They were welcoming in new converts from the surrounding nations but the fear of Elohiym would have dictated that they not alter jot or tittle of what is to be obeyed and not obeyed in Torah. Had Pa'al been

playing the part of the Deuteronomy 13 prophet, do you really think the Yahudim would have welcomed him? The goyim maybe, being arguably ignorant of the Truth. But not the Yahudim. There is some cognitive dissonance for you.

As I've already shown and will continue to demonstrate over the *following* so many chapters, Pa'al's epistle to the Romans can serve no other purpose or meaning apart from Yahuah's instructions in righteous living.

CHAPTER TWO

2 THEREFORE you are inexcusable, O man, whosoever you are that judge: for wherein you judge another, you condemn yourself; for you that judge do the same things.

Romans 2:1

Who is Pa'al addressing here—Yehudim, goyim, or both? I suppose that depends upon who's commentary you're presently reading. And since mine is the current conversation, the conclusion is *obvious*. It is the Yehudim being targeted here. (Though clearly, he had both groups in mind.) Any time that Pa'al characterizes a morally superior group, it is always to refer to his own people. And why is that, exactly? The answer should be obvious by now. Because they have the Torah to guide them. If Elohiym's instructions were done away with, then the Yehudim would either be moral equals to the goyim or inferior even, that is, if they were now guided by misplaced or outdated laws.

And so, you can see why the people of the Covenant are without excuse. The were raised in knowledge of Yahuah's ways and know better, whereas the recent converts primarily only have a heart desiring to do the right thing. Many commentators insist the goyim are being described, especially since the sin of idolatry was formerly highlighted. All that means is that the Yehudim were *also* idolaters. A straightforward reading of the Tanakh will easily prove that fact. For starters, all one needs to do is turn to Mount Sinai to encounter the golden calf. Eventually that sin turns to the idol of jealousy in Yechezq'el 8. Pa'al was even more cleaver than simple appearances when reminding his reader how idolatry ultimately manifests itself in one's hatred of Elohiym. Don't even get me started on the Temple Controllers of Pa'al's own day.

The concerted face upon his own people will be made even more known in the following passages. That being said, the transition between chapters

is appropriate here because Pa'al is setting up his argument, particularly as it pertains to the Torah's relevance. All that is to follow, at least in this particular chapter, reveals exactly how Pa'al believes it should be applied. It starts with the self. That is why Pa'al focused upon a morally superior people. The Torah is improperly enforced if it leads one to a false sense of security, eternally speaking, wherein that same someone might stick their nose up at those without the Torah and condemn them without first being led to cleanse those very sins from their lives. Yahusha said it like this:

³ “And why behold you the mote that is in your brother’s eye, but consider not the beam that is in your own eye? ⁴ Or how will you say to your brother, Let me pull out the mote out of your eye’ and, behold, a beam is in your own eye? ⁵ You hypocrite, first cast out the beam out of your own eye; and then shall you see clearly to cast out the mote out of your brother’s eye.

Besorah Mattithyahu (Gospel of Matthew) 7:3-5 [Cepher]

There is often controversy with the words of Pa'al when compared to those of Messiah, but I think you will find that the two agree with each other in this particular premise. What good is the Torah if it leads one only to condemn others? Many do though. Ever since recognizing that the Torah is True and that Yahuah's Word is eternal, my journey towards obedience and into a community of so-called Torah observants has been one where I have encountered both types, and in no short supply. Because the Torah *is* Yahuah's instruction in righteous living, and therefore the moral superiority over the denominational doctrines of men, there are those who recognize the treasure before them and treat it internally as the refiner's fire that it is intended to be. Contrarily, others believe they are pleasing Elohiym when playing the part of the Torah Terrorist and demanding that others hold to it, while in reality, they are attempting to please man and confusing the two. It seems like Yahusha was saying the external sort of spiritualist was the worst agitator, which goes hand in hand with the crux of Pa'al's ministry arguments. Very little has changed from then to now, it seems.

² But we are sure that the judgment of Elohiym is according to truth against them which commit such things.

Romans 2:2

Pa'al would not introduce a statement with "we know" unless he were certain his readers would agree with him. There is another clue. That the Yehudim are being addressed rather than the goyim. In doing so though, he is turning the tables upon his agitators, which would *also* be the Yehudim. As we have already seen, the truth is always and ever the Testimony of Yahuah, the Most-High Elohiym of Yashar'el, as revealed in Holy Scripture. The argument still being set-up is that the judgement of Elohiym falls upon everyone who conforms to the image of unrighteousness by willfully disobeying the Torah, even if they claim security in their associations.

³ And think you this, O man, that judge them which do such things, and do the same, that you shall escape the judgement of Elohiym?

Romans 2:3

Pa'al was a member of the Parashiyim. And in fact, may have still regarded himself as one, seeing as how the *believing* Parashiyim can be found in the book of Acts. Try to understand his audience then. The Parashiyim as well as many variously trained schools of Yehudim did not believe Yahuah would judge them quite like he would the goyim. As you can imagine, such a world view would create double standards. Even more so, hypocrisy galore. Consider Elohiym's judgement of Yashar'el according to the Babylonian Talmud, wherein we read:

All of Israel have a share in the world to come, viz. (Isaiah 60:12): "And your people, all righteous, forever shall inherit the land, the sprout of My plantings, the work of My hands, to be glorified." ("All of Israel have a share:") **Even those who were executed by beth-din**

for their wickedness have a share in the world to come.

Mishnah Sanhedrin 10:1

Am I reading too much into this to assume even rebellious souls like Korach would inherit a portion in the world to come? Any such conclusion, that all of Yashar'el would have a share in the world to come may have been accepted dogma in Pa'al's own day. If so, then you can see how controversial such a passage would be, that a Yehudim would be telling other Yehudim judgement was coming for the goyim and that even they wouldn't escape it. Even more stunning are Yahusha's words when addressing the *same* crowd which Pa'al had counted as his fellow officers.

³⁸ I speak that which I have seen with my Father: and ye do that which ye have seen with your father. ³⁹ They answered and said unto him, Avraham is our father. Yahusha said unto them, **If ye were Avraham's children, ye would do the works of Avraham.**

Besorah Yochanon (Gospel of John) 8:38-39 [Cepher]

Keep reading another couple of verses and you will see that the conclusion which Yahusha came to was quite contrary to theirs. The Yehudim were not the children of Elohiym, despite their *supposed* lineage, because they did the deeds of their father, Satan. In actuality, they were concerned with the praises of men rather than Elohiym, and in doing so, had done away with the Torah when teaching the doctrines of men. Both are Satan's tactics. The outside of their cups was clean while in reality they were dead inside, like whitewashed tombs. I have often criticized Pa'al for the harsh rhetoric towards his agitators when in fact the cries of Yahusha were far more direct and cutting. It is no wonder why both Yahusha and Pa'al were hounded down by the Parashiyim. They made enemies with all the wrong people.

⁴ Or despise you the riches of his goodness and forbearance and longsuffering, not knowing that the goodness of Elohiym leads you to repentance?

Romans 2:4

When inciting the forbearance and longsuffering of Elohiym, the trained mind will immediately recognize that the His-Story of Yashar'el is being rehearsed, most of which was not good to begin with. And in doing so, the question is still being posed to the Yehudim. Why must the goyim continually be judged when they themselves are not moved towards repentance? It is a rhetorical one. In saying that the Yehudim were “not knowing,” Pa'al was calling them *ignorant*, which again, was the His-Story of his people up until that point. And certainly, by his own time, the Yehudim had interpreted Elohiym's instructions in such a way as to create a manmade system of self-saving works rather than that of repentance. One must wonder how the *following* passage might have been interpreted by either party member, the classically trained Yehudim or the Goyim.

¹ But you, O Elohiym, are kind and true and patient, a merciful ruler of all that is. ² **For if we sin, we are yours, knowing your power; but we will not sin, knowing that we are counted yours.**

Chokmah Shalomah (Wisdom of Solomon) 15:1-2
[Cepher]

The writer of *Wisdom* says of his readership that we are Elohiym's, even if we sin, but then goes on to say we will not sin on the mere knowledge that we are counted as Elohiym's. How one interprets this passage is crucial, wouldn't you agree? There is certainly a difference between not being capable of sin on the basis of one's heritage as the people of Elohiym, and worse, not being judged for one's sin because of it, or contrarily, choosing or desiring not to sin when recognizing his mercy and patience, among other character traits. Had the Yahudim gazed inwardly upon themselves and recognized their tendency for rebellion in the face of Elohiym's righteousness, then they would have looked very differently upon the incoming goyim, who craved a holy and set-apart relationship with Elohiym for themselves.

Nowhere does Pa'al ever state that the definition or standard of righteousness has changed, which *again*, is the Torah. In time, the Christian converts were expected to become novices, just as the Yehudim were. The irony is that the Yehudim had misinterpreted the Torah and forsook any measure of repentance, which the goyim were reportedly doing. In turn, and here is the tragedy, Christianity ultimately forsook the Torah on the basis of *Jewish* hypocrisy. Also, because the same sort of Temple Controllers, who had already done away with the Torah anyhow to make way for the Talmud, entered the ranks of Christianity, assigned themselves a seat on the throne, and muscled it away from them too. And yet, understanding Pa'al's vision is of the utmost importance to deciphering his language use. At no other time in His-Story were so many goyim streaming into the Hebrew faith. Heaven's High Priest, Yahusha Ha'Mashiach, was responsible for that. Had the character of the Father truly been understood, then the goyim would have embraced his instructions in righteous living and, in return, the Yehudim would have given them patience and mercy to retain it. *Continuing.*

⁵ But after your hardness and impenitent heart **treasure up unto yourself wrath against the day of wrath** and revelation of the righteous judgement of Elohiym.

Romans 2:5

The table *continues* to be turned on the Yehudim as Pa'al takes the sledgehammer to an age-old concept of theirs, that treasure may be stored up in heaven, and completely inverts the idea, so that wrath may be stored up instead. It seems the heart has no choice but to store up something for itself. Riches *or* wrath. Blessings *or* curses. Everything that Pa'al is inciting derives from Torah territory. *Consider.*

¹² And now, Yashar'el, what does Yahuah Elohayka require of you, but **to fear Yahuah Elohayka, to walk in all his ways, and to love him, and to serve Yahuah Elohayka with all your heart and with all your soul,** ¹³ **To guard the commandments of Yahuah, and his statues, which I command you this day for your**

good? ¹⁴ Behold, the heavens and the heaven of heavens belongs to Yahuah Elohayka, the earth also, with all that therein is. ¹⁵ Only Yahuah had a delight in your fathers to love them, and he chose their seed after them, even you above all people, as it is this day. ¹⁶ **Circumcise therefore the foreskin of your heart and be no more stiff-necked.** ¹⁷ For Yahuah Elohaykem is Elohai ha'elohiym, and Adonai ha'adoniym, the great El, the mighty, and the terrible, **which regards not persons**, nor takes reward.

Devariym (Deuteronomy) 10:12-17 [Cepher]

Fearing Yahuah Elohayka by walking in his ways and serving him with the entirety of one's heart and soul meant guarding his commandments. There's no other way around that. In order to do so, it would take an inward condition. A transfixed spiritual man marked not simply with a shaved penis but a circumcised heart. It was always the desire of Elohiym to circumcise the heart of his people but, as you probably know by now, his people would just as often not have it, merely preferring the foreskin.

Rather tragically, the unrepentant and self-entitled Yehudim was ambushing himself in claiming an inheritance in the world to come, simply on the basis of their Jewishness, while simultaneously storing up wrath from Elohiym in his refusal to circumcise a hard and impenitent heart. Seeing as how Romans was likely written in the 50's, that wrath was most certainly poured out on the Yehudim and Yerushalayim only one decade later. Indeed, tragic. Can't say they weren't warned in advance. Christians do the same thing today, you know. They claim to have a foot in the door while often snubbing the Torah, obstinately so. As you can see, Yahuah is not a respecter of persons. Nobody gets special privileges based merely upon their heritage, religion, denomination, doctrine, or even a faith statement. Yahuah is seeking out guardians of his commandments from the inside rather than the out.

When speaking of the hard and impenitent heart, look at what *else* Pa'al was invoking. *Mm-hmm*, the Torah. Just one chapter earlier in Deuteronomy and we read:

²⁷ Remember your servants, Avraham, Yitschaq, and Ya'aqov; **look not unto the stubbornness of this people**, nor to their wickedness, nor to their sin.

Devariym (Deuteronomy) 9:27 [Cepher]

The desire of Yahuah Elohiym was one in which the heart of his people might be softened when in fact it has already been established that they had refused him as their circumcizor. Not so with Avraham, Yitschaq, and Ya'aqov. One might even argue that Avraham's heart was circumcised decades before his fleshly circumcision, and in fact Pa'al does *elsewhere* in Galatians. Obviously, Avraham was the first Hebrew. Many more were similarly crossing over into the Hebrew faith in Pa'al's own day, just as Avraham had, with the spiritual circumcision often transpiring before the physical. Why should the order of events necessarily change? If Avraham came into knowledge of Elohiym later in life and then circumcised his household out of obedience to righteousness, then why should it be any different for those crossing over in Pa'al's generation?

⁶ Who will render to every man according to his deeds: ⁷
To them who by patient continuance in well doing seek
for glory and honor and immortality, eternal life.

Romans 2:6-7

Anyone who claims Pa'al strictly taught the forgiveness and grace of Elohiym will have to disagree with him here. In fact, should they do so, disagree and claim they can continue transgressing the Torah because Yahuah Elohiym will not hold their sins against them based upon their quote-unquote "identity" in Yahusha Ha'Mashiach, then they ironically agree with his Yehudim audience, who likewise refused to be transformed internally.

The message couldn't be made any more clear. Elohiym will render to every man according to his deeds. Seems self-explanatory if you ask me. It's the opposite of storing up wrath in one's heart. Storing up treasures in heaven come by way of obedience to the faith through good works. If

you need that better defined, then Pa'al goes about doing it. Only those who by patient continuance in well doing seek for glory and honor and immortality will cross over into eternal life. Don't let those words escape you. 'Patient continuance' speaks of faithfulness among the faithless. 'Well doing' of good works. 'Seeking' means eternal life is not easily found. And in fact, the worldly system of man has cleverly created an alternative so as to hide the route. The narrow path is a quest which can only be discovered and then traveled through a lifetime of penitence.

Seriously, what did Pa'al desire the Yehudim to repent of when claiming their hard and impenitent heart? Were they expected to toss out the Torah in favor of some new Christian ethics which he was promoting? Don't be ridiculous. If anything, Pa'al was making the case that a certain number of them never understood the Torah to begin with. While it is true that one would have to be ignorant to conclude that their manmade doctrine of works can bring about a right standing with Elohiym, what can be said as true is that a right standing with Elohiym always produces good works. Today, the Christian will quote Pa'al and say: "I can do all things through Christ... except the Torah. I can't do that." Turns out, the person who refuses to do good works, via the Torah, is at odds with Elohiym.

⁸ But unto them that are contentious, **and do not obey the Truth, but obey unrighteousness**, indignation, and wrath,

Romans 2:8

We have already seen what the Truth is, and that is Torah. If righteousness involves an obedience to it, which is the same thing as conforming to the face of the Father, then what Pa'al says of disobedience is also deemed correct. Such a person is unrighteous. It's all coming around full circle. The Yehudim who feel they are saved because they are Yehudim is the same thing as Christians who feel they are saved because they are Christians. You can't be saved simply because of what you claim and still remain indignant. Indignation describes resentment. Such a person stands before the Father and is in contempt of court. They may claim to be

righteous in their rebellion, or obedient to the Father even, as Korach did, but all they're really doing is storing up wrath.

⁹ Tribulation and anguish, upon every soul of man that does evil, **of the Yahudiy first**, and also of the other nations. ¹⁰ But glory, honor, and peace, to every man that works good, **to the Yahudiy first**, and also to the other nations:

Romans 2:9-10

The logic seems sound enough. If reward comes *first* to the Yahudiy, based upon the goodness of their works, then the same can be applied to their wickedness. They too will receive their reward before everyone else. The Yehudim did receive their reward for their evil works in in 70AD, when playing the part of the whore. The Beast that was Rome got theirs a little later on down the road. It always comes to Elohiym's people first and then to the unbeliever. The same can be said for rewards. If you have followed my commentary elsewhere then you will be somewhat knowledgeable of my views, that there were those among the Yehudim in 70AD who received their rewards as well.

Keep fighting against the obvious if you must, but it is so very difficult to read passages such as this one without the Torah as a guiding light. What are these good works and evils that Pa'al constantly speaks of, if not for obedience or disobedience to Yahuah's commands? To the *believing* Yehudim reading Pa'al's letter, the conclusion couldn't be any more obvious. The doer of evil was the person who took up a doctrine of lawlessness rather than the Law. *Consider:*

⁴ **They that forsake the Torah praise the wicked: but such as guard the Torah contend with them.**

⁵ Evil men understand not judgment: but they that seek Yahuah understand all things.

⁶ Better is the poor that walks in his uprightness, than he that is perverse in his ways, though he be rich.

- ⁷ Whoso keeps the Torah is a wise son: but he that is a companion of riotous men shames his father.
- ⁸ Hey that by usury and unjust gain increases his substance, he shall gather it for him that will pity the poor.
- ⁹ **He that turns away his ear from hearing the Torah, even his prayer shall be abomination.**

Mishlei (Proverbs) 28:4-9 [Cepher]

Forsaking the Torah is equated to praising the wicked, however one feels about the *said* individuals. Even if they are judging the wicked, it doesn't mean that they themselves are not wicked. Yes, even the Yehudim were judging the wicked, as we have seen, and they too were wicked, which meant they were inadvertently praising them. See how that works? Ultimately, the person who has junked the measuring rod of morality and declined any effort to conform to righteous thinking, they can come up with their doctrines and theological statements which might claim otherwise, but there is no righteousness apart from a submission to Yah's laws. And so, they are measured among the wicked. The same passage goes on to claim that he who turns away his ear from hearing the Torah, even his prayer is an abomination. That same person can claim his prayers are answered, and that he has received visions or dreams, and that miracles are had through him, and that above all else his theology is amazing, but he is still an abomination if he has declared the Torah done away with. There is no way around that.

- ¹¹ **For there is no respect of persons with Elohiym.**

Romans 2:11

There it is. I have already quoted from Deuteronomy 10:17 and now Pa'al is sourcing it. In Yahuah's eyes, there is no Yehudi *nor* Greek. What else could that mean except that they are all held accountable to the Law as well as the invisible qualities of Elohiym which have been made known in creation? The Yehudim aren't given a get out of jail free card upon circumcision. If what Pa'al was actually saying is that there were no Yehudi or Greek, as it pertains to the 70 nations and the Covenant, then he

couldn't very well claim judgement would *first* befall one nation over the other. The Yehudim were still expected to be the morally superior group.

The term used for "respect of persons," sometimes translated as "partiality," (proswpolhmyiva, prosopolemspia) derives its formation from the Tanach. The Greek word is made up of two separate Greek words, provswpon/prosopon, which means "face," and lambavnein/lambanein, meaning, "to take or lift." Thus "to lift up the face," something which Yahuah said he wouldn't do. This description is an exact match with Deuteronomy 10:17. In review, Yahuah is no respecter of persons. He doesn't turn his face from acknowledging the sins of one people group just because Avraham was their biological forefather. If anything, they'll be the first to get theirs. Likewise, do you really think he will lift up his face from those who claim a belief in Yahusha and yet refuse to be obedient to the very things which Messiah was obedient to?

¹² **For all who have sinned without the Torah will also perish without the Torah; and all who have sinned under the Torah will be judged by the Torah.**

Romans 2:12

Yes, that just happened. Pa'al invoked the Torah. He mentioned it by name and then committed to three more name drops, making four in total. You can't claim I'm making this stuff up now. I wasn't attempting to shove a Jewish worldview into a non-Jewish text, neither. The Torah was always in Pa'al's peripheral vision from the very beginning, seeing as how he was Yehudim and a member of the Parashiym and all. Especially when talking about the people committed with the Truth in contrast with those who were given the invisible qualities of the Creator in nature. What he was doing then, as well as helping to clarify now, is showing how the revelation of Elohiym is found in a far broader sphere than the Torah. Those who have received the revelation of the Torah and reject its message of faith will be judged accordingly. Just as assuredly as those who have received a *lesser* revelation of Elohiym. They too will be held

accountable to what they received. Therefore, nobody is without excuse. Kepha essentially claims the same thing but manages to say it better.

²⁰ For if after they have escaped the pollutions of the world through the knowledge of Adonai and the Savior Yahusha Ha'Mashiach, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. ²¹ **For it had ben better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.**

Kepha Sheniy (2 Peter) 2:20-21 [Cepher]

If it is *worse* for those who came to know the way of righteousness but then turned from the holy commandment committed to their trust, then that just goes to show that the Torah is the superior revelation of Elohiym over nature. Before anyone argues and claims the Torah isn't being referred to by Kepha, then we might have forgotten already, that Kepha was *also* Jewish. I know that is stating the obvious but sometimes it needs to be said. Wouldn't you know it, Kepha appears to be quoting from Proverbs.

²³ **For the commandment is a lamp and the Torah is light; and reproofs for discipline are the way of life.**

Mishlei (Proverbs) 6:23 [Cepher]

Anytime the writers of Scripture are pointing us in **the way**, or reminding us of the **commandment**, both of which lead towards righteousness rather than destruction, you can be certain that the Torah is being referenced rather than a cheap imitation or substitute. Yes, even when Yahusha referred to himself as “the Way, the Truth, and the Life” in Yochanon 14:6. On all three descriptions regarding himself, he was referring to the Torah. See for yourself.

THE WAY	Blessed are the undefiled in the Way , who walk in the Torah of Yahuah.
----------------	---

	Tehilliym (Psalms) 119:1 [Cepher]
THE TRUTH	Your righteousness is an everlasting righteousness, and your Torah is the Truth . Tehilliym (Psalms) 119:142 [Cepher]
THE LIFE	⁴⁶ And he said unto them, Set your hearts unto all the words which I testify among you this day, which ye shall command your children to guard to do, all the words of this Torah . ⁴⁷ For it is not a vain thing for you; because it is your life : and through this thing ye shall prolong your days in the land, whither ye go over the Yordan to possess it. Devariym (Deuteronomy) 32:46-47 [Cepher]

The Torah is a revelation from the Most-High which leads us down the right path, towards the Way of Truth and Life, rather than in the *wrong* direction of lies and death. Yahusha of course was all of these things because he walked the path for us, and furthermore, showed us how to follow in his footsteps. Only sheep need apply. The goats will go in whatever direction they choose. And so, *clearly*, the Torah is the greater revelation over nature, just as assuredly as the revelation of Yahusha Ha'Mashiach is the *good news* of our High Priest in heaven who fulfilled it.

¹³ (For not the hearers of the Torah are just before Elohiym, but the doers of the Torah shall be justified.

Romans 2:13

Um, did Pa'al just clarify the definition of a justified person? I think he did. *Yes*, I read it again. He clarified the definition of a justified person. It couldn't be any more straightforward, either. Pa'al is speaking of an obedience which flows out of faith. Faith produces faithfulness. Those who hear the Torah and then shuns its commands, or *worse*, claims to believe but does nothing to walk it out, will not be justified before Elohiym our judge. Only those who commit to doing the Torah will be justified. Again awkward, since *Jewish* Pa'al has apparently failed to get the

memo, that Roman Catholic and Protestant Paul has done away with the Torah in favor of the doctrines of men.

And just so we're clear, Pa'al and Ya'aqov fall in perfect harmony here. I too had succumbed to the error of once believing the two epistles disagreed with one another, but if you will recall, what we have so far seen of Pa'al's *entire* theology agrees with what Ya'aqov commanded be taught in Acts 15. The believers were to come into the faith first *and then* be instructed in the righteousness of Torah over time, as they gathered each Sabbath in the synagogues. Their faith was expected to lead them into faithfulness. As I have already suggested, Pa'al's epistle to the Romans was written with that edict in mind. And anyways, here is where they agree.

22 But be ye doers of the Word, and not hearers only, deceiving your own selves. ²³ For if any be a hearer of the Word, and not a doer, he is like unto a man beholding his natural face in a glass: ²⁴ For he beholds himself, and goes his way, and straightway forgets what manner of man he was.

Ya'aqov (James) 1:22-24 [Cepher]

Ya'aqov claims those who are hearers *only* deceive themselves. The idea that such a person would forget his own image reminds us of what Pa'al has already stated, that the invisible attributes of Elohiym are known even to those who haven't yet received the Torah, and still they reject them. And then we read the *following* from Yochanon.

4 He that says, I know him, and guards not his commandments, is a liar, and the Truth is not in him. ⁵ But whoso guards his word, in him truly is the love of Elohiym perfected: hereby know we that we are in him.

Yochanon Ri'shon (1 John) 2:4-5 [Cepher]

There is "the Truth" again, which we have already seen is the Torah. Do you see what Yochanon did there? He said the Torah is not in the person who guards not the commandments of Elohiym. Because the

commandments and the Torah are the same thing, you see. Also, Yochanon straight-up calls them liars. Those who claim to have Jesus but obstinately refuses to keep the commandments. Perhaps he accuses them to be too burdensome. Further proof that he's clinging to the wrong Jesus, because Yahusha made it abundantly clear that his yoke was easy and his burden light. It seems as though Pa'al, Ya'aqov, and Yochanon were wise to what would happen, and undoubtedly what had already started in their own lifetime. That entire libraries of books would be written; countless denominations would be erected; and sparkly theology, gleaming with pigeon-gitter, would be instituted, all of which was purposed to have men believe as though they were honoring Elohiym in not guarding his commands. How very tragic.

¹⁴ For when the other nations, which have not the **Torah**, do by nature the things contained in the **Torah**, these, having not the **Torah**, are a **Torah** unto themselves: ¹⁵ **Which show the work of the Torah written in their hearts**, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another.

Romans 2:14-15

Pa'al is still banging away at his *nature* argument. Those who have never received the Torah have the invisible character of Elohiym in nature to go by. Most have corrupted that image, but apparently not everyone. Try not to overlook the fact that Pa'al is stating every possible righteous act can be found in the Torah given at Sinai. If a person who has never received the Torah does by nature the things contained in the Torah, then that is evidence that the work of the Torah is written in their hearts. Further evidence that the Torah far exceeds Sinai. For it is the very character of Elohiym, whose image we were created in, which *also* means it was always intended to be written on our hearts.

A point not to be missed here is that most Christians have been programmed by their Controllers into believing the lie, that the Torah has been done away with, and yet a great many instinctively *obey* the Torah

without knowing it anyways. They clothe the poor. Feed the hungry. Care for the widows and the orphans. Visit those in prison. Refrain from sexual perversions, and so on. They are doers in many ways, rather than hearers only. That being said, many non-Christians do the same. They live a life which might indicate that elements of the Torah are present and accounted for on their hearts. Perhaps this is what Yahusha was talking about in Mattithyahu when stating:

³⁴ “Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world: ³⁵ For I was hungry, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: ³⁶ Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. ³⁷ Then shall the **righteous** answer him, saying, Adonai, when did we see you hungry, and feed you? Or thirsty, and gave you drink? ³⁸ When did we see you a stranger, and take you in? Or naked, and clothe you? ³⁹ Or when did we see you sick, or in prison, and come unto you? ⁴⁰ And the King shall answer and say unto them, Amein I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

Mattithyahu (Matthew) 25:34-40 [Cepher]

These **righteous** whom Yahusha spoke of understood they were doers of good, but apparently didn't know who Yahusha was or that it was fruit of the Torah which they were producing in their works. The passage goes on to speak of those who apparently knew Yahusha, or rather claimed to (and undoubtedly counted themselves among the righteous), and yet performed none of these works which the righteous did. What all of this goes to show is that loving Elohiym by obeying the Torah is so much more complicated than what meets the eye. Many who make claims to Yahusha *and* the Torah refuse to obey either, whereas those who have been lied to by their Controllers and thus remain in ignorance are still counted among the righteous, based upon their actions.

¹⁶ In the day when Elohiym shall judge the secrets of men by Yahusha Ha'Mashiach according to my Besorah.

Romans 2:16

That's what we just read in Mattithyahu. Yahusha will be the final judge of our hearts, and many, a great many, will be surprised by the final results. If Messiah's words hold any merit, then the least will be first in his kingdom. We're talking about the person sitting on the back of the bus. Yahusha said the same thing elsewhere in Mattithyahu. "Everything is hidden will be found out, and every secret will be known (Mattithyahu 10:26)." So again, on the day of judgement, many who *seem* close to Elohiym will be judged far off, whereas those who were deemed outcasts from the kingdom according to the doctrines of men will be judged nearest to the shepherd. It is my personal conclusion that the brunt of Pa'al's ministry, at least as his letters offer witness, was one in which he was constantly attempting to wrestle the blessings of Elohiym away from the judgements of the Yehudim and back into the hands of the High-Priest Yahusha, at least in matters of the Torah. The Parashiym were claiming of the Christian converts that the outside of their cups was dirty whereas Yahusha made it known that their inside was dirty. Better to be clean on the inside and have a heart for Yahuah, like so many goyim being actively grafted into Yashar'el, and then let the Most-High iron out the wrinkles. The outside would be made attractive in time.

¹⁷ Behold, you are called a Yahudiy, and rest in the **Torah**, and make our boast of Elohiym, ¹⁸ And know his will, and approve the things that are more excellent, being instructed out of the **Torah**; ¹⁹ And are confident that you yourself are a guide of the blind, a light of them which are in darkness, ²⁰ An instructor of the foolish, a teacher of babes, which have the form of knowledge and of the **Truth** in the **Torah**.

Romans 2:17-20

Has it not come full circle yet? *Seriously*. Are you not entertained? If it hasn't been known up until now, or you didn't believe me when claiming that the morally superior audience were the Yahudim, then the people whom he is addressing is made known. The Yahudiy. He furthermore qualifies their moral superiority by claiming they have the Torah to rest in. *Hmmm*, sounds eerily familiar to the rest which might be found in Yahusha, but that's probably none of my business.

Look at his descriptions of them. They know Elohiym's will. What is Elohiym's will but being obedient to the Torah? There is no other context given. The most simplest of deductive arguments will conclude that disobeying Torah is falling out of Elohiym's will. The Yehudim furthermore approve the things that are more excellent, being instructed in.... *wait for it*... the Torah. It is the Torah which makes them a guide of the blind. A light for those in the darkness. An instructor of the foolish. A teacher of babes. On the flip of the coin, those who *refuse* the Torah by choosing blindness, darkness, or the life of a fool have no business being a teacher of babes. And once more we see another confirmation, that the **Truth is Torah**. Can't say I'm reading too much into the cross-references, since even Pa'al made a habit of it. A lie therefore would be saying the truth is anything other than guarding the commands as found therein.

And one more thing. Boasting in the Torah is not the error in case you were thinking that. I read no criticism in knowing the Truth. The only criticism is in knowing the Truth, the very heart of Elohiym's character, and then *refusing* to repent of falling short of it.

²¹ You therefore which teach another, teach you not yourself? You that preach a man should not steal, do you steal? ²² You that say a man should not break wedlock, do you break wedlock? You that abhor idols, do you commit sacrilege? ²³ You that make your boast of the Torah, through breaking the Torah do you dishonor Elohiym?

Romans 2:21-23

Those of us coming to the **Truth** of **Torah** ought to ask ourselves the *same* sort of retrospective questions as Pa'al did among his own people. Do we hold up the 613 laws of Elohiym to shame the pagans, to show the church how very wrong they are in snubbing the Sabbath day and the like, while we ourselves prefer the darkened corridors of hypocrisy? Are we merely attempting to shame others? Hopefully, the Torah is read for the purposes of leading *us* to repentance, via instructions in righteous living. If we tell others about the Truth, it should only be in the hope of leading others towards the well water of retrospect which we ourselves find rest in. The prideful need not apply.

It should be noted here that *three* distinct sins are mentioned. Stealing. Breaking wedlock. And robbing temples of idols. Pa'al claims these things were being done by the goyim *also*, but mainly, that the Yehudim were attempting to instruct the goyim on such matters while refraining from teaching themselves. We are not told who among the Yehudim were taking part in these hypocrisies, but it seems to be written in such a way that his own audience would have known. Since the brunt of Pa'al's argument is on spiritual vs. physical matters, the matter of adultery may have been a spiritual one, on par with Yahusha's sermon on the mount. The adulterers may have completely disagreed with such an assessment, if indeed they had refrained from a physical act rather than a spiritual one. Anyways, breaking the sanctity of marriage directs us to claims that Yahusha had earlier been making against the Yehudim in Mattithyahu 19. Their grounds for divorce were, according to Yahusha, a hardness of heart, which directs us right back to the circumcision issue again.

²⁴ For the name of Elohiym is blasphemed among the nations because of you, as it is written.

Romans 2:24

As it is written...? Well, who wrote that, somebody who *hated* the Torah? What is being said here—that obedience to the Torah is a blasphemy? *Oh dear*. Pa'al is quoting from Yesha'yahu 52:5. Turns out, the disobedience of Yehudah to the commands entrusted to them is a familiar theme to the Prophet. The problem with the Yehudim in Yesha'yahu's time as well as

in Pa'al's isn't the Torah. I'm not reading anywhere where the Torah is not the morally superior option or that it is celebrated as something to be forsaken. No, their problem is that they were expected to be guardians of the Truth but confused that introspective task with playing hall monitor. They were going about handing out citations to the recent flash flood of converts through Messiah, undoubtedly out of jealousy. In turn, the Torah became an undesirable hypocrisy to the goyim, even the Christians. That poor image trudges on to this very day. Christianity often sees the Torah as a curse and an antagonist of salvation when in fact transgressing the law is the curse rather than the blessing and righteousness through obedience is to be desired. At any rate, you can easily see why Yahusha Ha'Mashiach was severed from the Torah, according to Christian doctrine, because he himself was not hypocrite, whereas the guardians of the commands were. Best to be like Messiah and not the hypocrites then.

²⁵ **For circumcision truly profits, if you keep the Torah:** but if you be a breaker of the **Torah**, your circumcision is made uncircumcision. ²⁶ Therefore, if the uncircumcision guards the statutes of the **Torah**, shall not his uncircumcision be counted for circumcision?

Romans 2:25-26

Oh boy, here we go. The anti-Torah crowd is declaring a victory for the team, despite everything already written and that which has yet to be read. Pa'al had to go and bring up circumcision again, and *look*, circumcision has become uncircumcision. Sounds suspicious. He must have been against the Torah after all, making him a false prophet. We might as well sit around the campfire singing the Cyndi Lauper song, *I see your true colors*.

But hold on. I gave it a second and then a third read and Pa'al says: "Indeed, circumcision is of value, *if* you practice the Torah." So, it *is* valuable then. Can't say it isn't. Either it is or isn't of value, and since Pa'al just informed us that it is of value, then he would be bipolar to say it isn't.

Something tells me the valuable part deserves repeating. Circumcision truly profits. Some versions say, 'Circumcision is of value'. We forget easily, and so, best to give it the highlighter treatment. **Circumcision truly profits**. Be sure not to miss the part about circumcision being profitable, truly. And just so there's no confusion a little later down the line, when the temptation to place circumcision at zero value is strong, I'll put it down in all caps. **CIRCUMCISION TRULY PROFITS**.

It's simply not of value for everyone.

Makes sense now that I think about it. Circumcision is a Mark of Yahuah and would be totally useless for anyone with no desire to be in the said Covenant. Not that I've ever checked, but I wouldn't be in the least surprised if there were circumcised atheists. Obviously, it does hold value for somebody in the covenant, where obedience is concerned. Contrarily though, the same can *also* be said of someone who uses circumcision as proof of his right standing before Elohiym while remaining completely complacent with the *other* instructions in righteousness. That's hypocrisy. Apparently, there were Yehudim going about as serial destroyers of people's marriages, all the while believing Elohiym would welcome them right into Avraham's bosom on the basis that their Mommy and Daddy had given them the *shnip* when only eight days old. How very adorable of them.

It's all in the context. "For indeed" connects the last thought. Pa'al is talking to those who boast in Torah. We've gone over this already and what is wrong with boasting in the Truth? Nothing at all. What Pa'al is *not* saying is that circumcision is wrong or without merit. That would be reading something into the sentence that simply isn't there, probably out of wishful thinking. Contrarily, what good is boasting in Peg-Leg Pete or One-Eyed Willie if the owner of such an accessory isn't a doer of the word? They might as well bury themselves under the biggest and fattest and longest obelisk in the cemetery to prove their superiority.

That is what Pa'al means when stating that one's Mark has become as though they were never marked at all. It's obvious that he has in mind the believing goyim who keep Torah though they have not been raised in its precepts. His entire argument is that *real* faith in Elohiym produces works of obedience, but not necessarily in the order which the rabbis with the

scissors would have it. Elohiym is not obligated to bring anyone into his kingdom based upon the cut of their *shnog* when it is the circumcised heart that he is first and foremost after.

²⁷ And shall not uncircumcision which is by nature, if it fulfil the **Torah**, **judge you**, who with the Scripture and circumcision do transgress the **Torah**?

Romans 2:27

Stunning picture, wouldn't you agree? It is the Covenant member who will ultimately be judged by the goyim. More specifically, the Covenant *breaker*. That much is apparent when he says they have the letter of the Torah but remain a transgressor. How is it possible to keep the letter but remain a transgressor, exactly? Yahusha explained precisely how it worked when teaching the Beatitudes.

²¹ Ye have heard that it was said by them of old time, You shall not kill, and whosoever shall kills shall be in the danger of the judgment: ²² But I say unto you, That **whosoever is angry with his brother without a cause shall be in danger of the judgment**: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, You fool, shall be in danger of the fire of Gey Hinnom.

Mattithyahu (Matthew) 5:21-22 [Cepher]

So, here is how it works. A man can keep the letter of the law and claim he has never murdered, but does he hold hatred in his heart? If so, then he has murdered. That is the deeper *inner* law within. It doesn't mean that a lack of hatred frees him to take up sadism and murder, so long as he isn't angry with his victim. Nor does it free him to commit adultery, so long as isn't lusting after her. Ridiculous. The spirit of the law recognizes the existence and the legitimacy of the letter of the law but raises the bar. It is intended to place us all in a state of repentance. The letter of the law doesn't necessarily do that. Very few people have dressed up as their

mother and taken a knife to a woman in the shower. That would be the letter of the law left alone to itself when the reality is that every man has exhibited internal anger towards his brother.

The transgressors of the spiritual Torah were those who believed the letter was *good enough*. They had another thing coming to them. In a way, Pa'al went over that already in verse 9. Judgement was coming to the Yahudiy *first* and then to the other nations. But then notice what Pa'al doesn't say. What he doesn't say is that those who do away with the Torah will judge the circumcised. That would be ridiculous, since they too are Torah transgressors, obviously. The qualifier is the person who keeps the Torah. In the end, the *doer* of Torah, even if he is of the goyim nations, will be the one to judge the people of the Covenant, *supposing* they have made their circumcision of no effect in claiming the letter but snubbing the spirit. In the final judgement the question that will not be asked is: "Are you Jewish?" No, the question will be: "Are you righteous?"

²⁸ For he is not a Yahudiy, which is one outwardly; neither is that circumcision, which is outward in the flesh: ²⁹ But he is a Yahudiy, which is one inwardly; and circumcision is that of the heart, in the ruach, and not in the letter; whose praise is not of men, but of Elohiym.

Romans 2:28-29

Somebody out there has already forgotten that circumcision truly profits, for those who are obedient to Elohiym's commands, *via* the Torah. Also, I take back that other thing I had said. Only a moment ago I had stated how the question at the final judgement will not be: "Are you Jewish?" I was wrong. Wouldn't be the first time though. Turns out, that may very well be a question asked. The difference is that the general definition of Jewishness is completely wrong. For Pa'al, a true Yehudim was one inwardly, not outwardly. And lest we forget, Yahusha held the same conviction. He called the Temple Controllers the sons of Satan. So, *not* Jewish then. And though I haven't ungirded their loins, of the Temple Controllers that is, I'm under the impression that they nipped something off. What good is circumcision to a son of Satan? A true descendant of

Avraham, Yitschaq, and Ya'aqov couldn't possibly be a physical *outward* nation then, but an inward child of Yashar'el. It's a wheat and tares thing.

CHAPTER THREE

3 WHAT advantage then has the Yahudiy? Or what profit is there of circumcision? ² **Much every way: chiefly, because that unto them were committed the words of Elohiym.**

Romans 3:1-2

ALREADY, we're off to a good start. A *very* good start indeed. Pa'al and I have something in common, apparently. We both like to anticipate our audience's rebuttal. And if nothing else, we often have a hearty argument with the self. You see, after leveling the playing field and demonstrating the obvious, that Elohiym shows no favoritism towards the Yahudiy or the goyim (where the heart is concerned), Pa'al is the one jumping ahead of what you're probably already thinking so as to answer the hard questions.

To this day, many theologians are not happy with his response. Some have even accused Pa'al of showing a biased favoritism towards the Parashiyim, claiming that he couldn't let go of his nationalist indoctrination no matter how hard he tried. That's what education is good for, you know. Despite appearances, Pa'al is one hundred percent *correct* though. To disregard his worldview, that the words of Elohiym were entrusted to his people, is to wear blinders throughout the entire Tanakh. Pick any page in the Bible and show me where the surrounding nations had the greater revelation. Am I to believe Yahuah employed oracles of salvation unto the Egyptians and the Babylonians? How about Delphi? Are Pythagoras and Zoroaster two of them? Some will say *yes*. You won't find that answer in the Tanakh though. If Elohiym did raise up prophets, they weren't set-apart or righteous without the Torah as their guide.

Some translations say, 'oracles of Elohiym' rather than 'words of.' *Same* difference. Notice though that Pa'al doesn't specifically separate the Ten

Words given on Sinai from the rest. Christians do that all the time, supposing they intend to remain in the outer courts of the goy. They'll often claim only the Ten Commandments were intended for them, and that more specifically, nine still apply, seeing as how the fourth commandment has conveniently been done away with (according to their pastor). Haven't you heard? The seventh day Sabbath is *so* Jewish sounding. Be as that may, Pa'al makes no separation whatsoever. The *words* or the *oracles* of Elohiym include the Torah as well as the Divine utterances in the Tanakh. There was no other Scripture in Pa'al's day. The whole of Scripture was entrusted to the Yehudim. And at the risk of shattering the illusion, Pa'al was one of them. There is no severing from Sinai being committed to here.

Clearly, Yahuah had chosen Yashar'el as a set-apart nation from the other Seventy. The Truth of salvation wasn't simply delivered to them either. The surrounding nations were always welcomed to be a part of it. The Torah tells us so. Let's *follow* Pa'al's choo-choo train of logic, shall we?

⁴⁹ **One Torah shall be to him that is homeborn, and unto the stranger that sojourns among you.** ⁵⁰ Thus did all the children of Yashar'el; as Yahuah commanded Mosheh and Aharon, so did they.

Shemoth (Exodus) 12:49-50

Yahuah said there were *many* Torahs to accommodate the various nations, right? Right....!? I should have mentioned this earlier. Torah simply means 'teaching,' 'instruction,' or 'doctrine.' So, what Yahuah is saying is that there is only one teaching, one instruction, and one doctrine between Him and the children of Yashar'el. There would never be any other revealed doctrine. Just one. *Ob* certainly, there would be many doctrines of men in the generations to follow, both in Yashar'el and the surrounding nations, but none of those would originate from the Most-High.

And as you can see, the same rule applies for the sojourner. If the surrounding nations wanted to encounter Yahuah Elohayka, then they were welcome to do so, as long as they agreed to his greater revelation, the Torah. There were *others*, you know. All you have to do is read a little earlier in the chapter to learn that many goys recognized Yahuah as the

Most-High Elohiym and chose to leave everything behind, including their pantheon of elohiym, in order to follow the fiery pillar to Sinai.

³⁸ And a **mixed multitude went up also with them...**

Shemoth (Exodus) 12:38

The mixed multitude is describing people groups other than the sons of Ya'aqov. Egyptians for sure. But very likely, there were any number of representatives from the Seventy nations among them. And so, try not to overlook the sleight of hand in Exodus 12:50. After entrusting the Torah to the homeborn as well as the sojourner, it then says: "Thus did all the children of Yashar'el..." Relating the children of Yashar'el to the 'all' in their midst could not possibly be referring to the goyim sojourning with them, right? They maintained a separate identity with completely different denominational doctrines, right? I said, Right....!?! Sometimes the Truth stings a little. My mother used to tell me it's best to rip the band-aid off quickly. That's the best policy. Steamroll right through the pain. Even then, the surrounding nations were grafted in.

³ For what if some did not believe? Shall their unbelief make the faith of Elohiym without effect? ⁴ Never: yea, let Elohiym be true, but every man a liar as it is written,

That you might be justified in your sayings and might overcome when you are judged.

Romans 3:3-4

Pa'al then raises another question which he anticipates of his reader, and *also*, which he purposes to answer. The question is whether or not Elohiym's faithfulness is brought into question when faced with Yashar'el's longstanding His-Story of unbelief. Especially in light of the outright rejection of Yahusha Ha'Mashiach as their king and High Priest by the Yehudim. The fact that they had delivered up their bridegroom to crucifixion presents a rather awkward predicament. The question was surely already being asked: Was Elohiym done with the story of Yashar'el?

If judgement *was* coming as Yahusha had prophesied for that generation, (and now which Pa'al had likewise promised), had Elohiym given up on His set-apart people in favor of the surrounding nations?

The answer is a resounding no. *Never!* Translations differ between 'not at all!' 'of course not!' 'by not means!' or 'may it never be!' They're all based upon the same Greek letters (μη γένοιτο) me genoito, and often include an exclamation mark for a purpose. I *checked*. That same phrase can be found in **10** different instances throughout his epistle to the Romans. 3:3; 3:6; 3:31; 6:2; 6:15; 7:7; 7:13; 9:14; 11:1; and 11:11. As we shall come to find, Pa'al uses the '*Never!*' expression to emphasize the total impossibility of such a proposal.

The best remedy to the conflict at hand was to begin with the premise that Elohiym is true and that every man is a liar. *Legit*. If only every educational textbook, political discussion, religious institution, discovery of Science, historical claim, and Media outlet began and ended with Pa'al's own platform for debate. Lies would then be exposed inside and outside of every imaginable angle. Society as we knew it could not exist. It boggles the mind. Indeed, I am in danger of frying my brain when pausing to ponder, let alone comprehend, the dizzying loyalty which so-called Bible believers place upon the Establishment of men, and in all conceivable mediums, rather than the Words of Elohiym. It is a problem now just as it was then. But let's not get distracted from the argument at hand. Though it is true *as a rule* that man would consistently rebel against the righteous instructions of Elohiym, the Most-High will never break His covenant nor back down on His Word. Again, I say, *legit*.

Consider the Psalmist.

³⁴ **My covenant will I not break, nor alter the thing that is gone out of my lips.** ³⁵ Once have I sword by my holiness that I will not lie unto David. ³⁶ His seed shall endure forever, and his throne as the sun before me. ³⁷ It shall be established forever as the moon, and as a faithful witness in heaven. *Celah*.

Tehilliym (Psalms) 89:34-37 [Cepher]

The writer of Psalms 89 attaches the promise of David's enduring throne to the covenant he had earlier made, as nothing which has proceeded from his lips will be altered. That's Messianic. Yahusha cannot be severed from the Torah. The problem with the Yehudim is that they rebelled against the Son because they already did not believe the Words of Elohiym. The same can be said of many Christians. They *also* rebel against the Son because they do not believe the Words of Elohiym. It's a wonder that they don't get better along with the Jews. The insanity goes on and on.

By the way, Pa'al's quote is another Psalms reference. It comes from Psalm 51, and reads:

⁴ Against you, you only, have I sinned, and done this evil in your sight: that you might be justified when you speak, and be clear when you judge.

Tehilliym (Psalms) 51:4 [Cepher]

Psalm 51 was a classic. A noted read among his audience. It represents David's admission of guilt regarding his transgression against. He had murdered Uriyahu in order to cover up the sin of adultery with his woman Bath-Sheva. Given the context before us, Pa'al employed David's open confession to reinforce the reality that Elohiym is set-apart, assuring us that his judgements are always blameless. He certainly didn't turn a blind eye to Yashar'el's king. The defining difference between David and the Yehudim as a whole is that he confessed his sin, repented of his wrong, and accepted the punishment coming to him. Contrarily, it is difficult convincing anyone who finds the Torah too burdensome to be bothered with that they have done any wrong in transgressing it. That's what unbelief does. It identifies a hardened heart, potentially with a circumcised penis.

⁵ But if our unrighteousness commend the righteousness of Elohiym, what shall we say? Is Elohiym unrighteous who takes vengeance? (I speak as a man)⁶ Never: for then how shall Elohiym judge the world?

Romans 3:5-6

When Pa'al says he speaks as a man in this instance, he is reminding us that a human argument is being given. That should be evident in that another rebuttal, which he yet again anticipates of his audience, has been scribbled onto the page. The narrative which his critics appear to be spinning may be a sarcastic one, if not desperate. They are potentially claiming Yashar'el's unbelief is actually a good thing because their rebellion against His Word contrasts Elohiym's righteousness and justice. And seeing as how he will never back down upon His Word, it furthermore beckons the question in a rather circular fashion: Why would Elohiym punish His own people for something that actually works in His own favor? That would make Elohiym unrighteous, should He be a respecter of persons. And as we have already seen, He isn't one. Therefore, Pa'al tells his Yehudim audience, anyone who thinks otherwise disagrees with the divine revelation given in Scripture and dictates doctrine as a mortal person. *Ouch*. Tell us how you really feel.

Pa'al's attitude is that if you actually think this way, that your obstinate sin promotes the good in Yahuah's insistence to favor you over everyone else, then you deserve to be punished on the day of judgement. Yes, he is speaking to the Yehudim who claim their genetics as well as their circumcision qualifies them. But on the other hand, the same argument can be used for many Christians who believe they are free to transgress Torah and Yahuah will be okay with it, because their sin further promotes His abundance of grace or whatever. Believe me, they're out there. There's a denomination for everything. Remember now, Pa'al has already defined a *true* Yehudim as one who is circumcised within. The hope is that a circumcised heart will lead that same someone towards obedience to the commands, which furthermore insinuates becoming circumcised without. Otherwise, they too deserve to be judged unrighteously if their hardened hearts are storing up wrath rather than treasures in heaven.

⁷ For if the Truth of Elohiym has more abounded through my lie unto his glory; why yet am I also judged as a sinner?⁸ And not rather, [as we slanderously reported,

and as some affirm that we say,] Let us do evil, that good may come? Whose damnation is just.

Romans 3:7-8

Many it seems had accused Pa'al as being a liar. There was very unlikely a synagogue in the Yehudi world where somebody didn't stand up with an erected finger and claim: LIAR! Whenever he entered. That is one of the central story arches of Dr. Luqas' writing in the book of Acts. The Yehudim were following him around claiming that he was doing away with the writings of Moshe. They said the same thing about Stephen, that he had in fact done away with the Torah just as Messiah had, and then stoned him for it. In every instance, Luqas assures his reader that neither Stephen nor Pa'al, and certainly not Messiah, had done away with the Torah, and in fact all of their claims amounted to false testimony. In actuality, the Yehudim were the ones lying, and they would be judged for it. Rather tragically, that same lie continues to this very day. Christianity teaches that he did sever humanity from the Law, at what is worse, they praise him for it. The irony is that they are falling in agreement with the very people who had Yahusha Ha'Mashiach hung from a tree.

Evidently, Pa'al was being judged by the Yehudim as a sinner. That's the same thing as saying a transgressor of the Torah. But Pa'al was the worst kind of transgressor, as accusations go, because he was accused of taking the Torah to the lumber mill. If you're paying attention then, what Pa'al is doing is returning their own argument back on themselves. The deductive reasoning goes as follows. **One:** If you're a Yehudim based upon your circumcision and therefore claim Elohiym will glorify rather than judge you for your transgression, *and* **Two:** If I'm a Yehudim and circumcised and, as many slanderers claim, going about telling people that Elohiym will glorify us for our transgression, *then* **Three:** How can you judge me for the very thing that Elohiym won't judge you for? You see, he has turned the tables. It is *they* who have done away with the Torah, not Pa'al.

There's an added context to this, because Pa'al had in fact betrayed his own contemporaries, the Parashiyim, when actively hacking away at their rabbinical traditions. There's a word for their teachings. Halakha. It literally means 'the Way.' What it refers to though is the totality of

additional laws and ordinances which have evolved since Moshe's delivery, all of which is expected to be observed as part of the daily and religious conduct of the Jewish people. Halakha is what Yahusha referred to when criticizing the Temple Controllers.

⁹ And he said unto them, **Full well ye reject the commandment of Elohiym, that ye may guard your own tradition.**

Besorah Marqus (Gospel of Mark) 7:9 [Cepher]

Yahusha's criticism of the Parashiyim wasn't that they were obeying the Torah, as some people claim. Don't be ridiculous. The Torah instructs us to guard the commandments of Elohiym. Yahusha took no issue with his Father in heaven. Rather, he was criticizing them for rejecting the commands, chucking them to the garbage heap really, when guarding their own traditions, the doctrines of men. You can only imagine the swarm of wasps then when Yahusha claimed to be 'the Way.' In turn, his murderers accused him of being the one who did away with the Torah when refusing to recognize *their* way.

⁹ What then? Are we better than they? No, in no wise: for we have before proved both Yahudiyim and the other nations, that they are all under sin.

Romans 3:9

Returning now to his question which *began* this chapter, 'What advantage then has the Yahudiy,' *and*, 'what profit is there of circumcision?' Pa'al is saying that there is much advantage, but also, none whatsoever. *Correction.* None *if* the Yehudim forsake the words of Elohiym and the oracles entrusted to them, thereby making their circumcision a matter of uncircumcision. What good is there in being the morally superior and set-apart people if they refuse to take part in the very righteousness they boast of? Might as well be a goy. Which brings up his *next* point.

¹⁰ As it is written,

There is none righteous, no, not one: ¹¹ There is none that understands, there is none that seeks after Elohiym.

¹² They are all gone out of the way, they are together become unprofitable: there is none that does good, no, not one.

Romans 2:10-12

Pa'al is sighting both Psalms 14 and 53, and in the past, I criticized him for it. I have come to learn over the course of this study however that the criticism should be exclusively reserved for those who twist Scripture in favor of lawlessness rather than what Pa'al is ultimately getting at. No, he is not actually saying there is none who are righteous. You will claim I am not reading the words directly in front of me when in fact Pa'al did say there is none righteous, and *thus*, I am in denial of reality. Hold your horses then. I figure in moments such as these it would probably be a good thing to rehearse the actual source which Pa'al is quoting from, just to ensure we're understanding it right, and then reconvene afterwards.

<p>14 THE fool has said in his heart, There is no Yahuah. They are corrupt, they have done abominable works, there is none that does good. ² Yahuah looked down from heaven upon the children of men, to see if there were any that did understand, and seek Yahuah. ³ They are all gone aside, they are all together become filthy: there is none that does good, no, not one.</p> <p>Tehilliym (Psalms) 14:1-3 [Cepher]</p>	<p>53 THE fool has said in his heart, There is no Yahuah. Corrupt are they and have done abominable iniquity: there is none that does good. ² Yahuah looked down from heaven upon the children of men, to see if there were any that did understand, that did seek Yahuah. ³ Every one of them is gone back: they are altogether become filthy' there is none that does good, no, not one.</p> <p>Tehilliym (Psalms) 53:1-3 [Cepher]</p>
--	---

As you can see, both passages are nearly identical. The context of each parallel Psalm has David observing the fool who says in his heart: "There

is no Elohiym.” Contextually, David cannot possibly be calling everyone a fool, as his qualification has already been defined for us. In the same way, it can truly be said that not everyone is unrighteous. You can’t claim there is no good fruit to be had. And even if good works are exclusively relegated to the Ruach Ha’Qodesh, then again, you can’t say that no one is righteous, no, not one. And so, why is Pa’al claiming there are none who are righteous? It doesn’t seem possible that he would, which is why context is golden.

In the New Testament alone, there are **12** persons that I can find who are personally named as being righteous. The first two are obvious. Yahuah the Most-High Elohiym is named as righteous in Yochanon 17:25. Likewise, Yahusha His Son is named righteous in various places. I’ll get to those. I figure it’s best though to come up with a chart. Because everybody loves a good visual illustration to help through their day. Here you go.

Elohiym	Yochanon 17:15
Yahusha	Mattithyahu 27:19; 27:24 Acts 3:14; 7:25 1 Yochanon 2:1; 2:29
Lot	2 Kepha 2:8
Yoceph of Arimathea	Luqas 23:50
Havel	Hebrews 11:4 Mattithyahu 23:35 1 Yochanon 3:12
Yoseph, father of Yahusha	Mattithyahu 1:19
Cornelius	Acts 10:22
Yochanon the Immerser	Marqus 6:20
Zakaryahu	Luqas 1:5-6
Eliysheva	Luqas 1:5-6
Shim’on	Luqas 2:25

There are others in the Tanakh who are deemed righteous, namely Noach. If I chose to snub him it’s because I’m specifically keeping to quote-unquote “Christian” references, which would be the New Testament. Hopefully, you will notice a curious trend. Nearly every person mentioned derives from the writings of Luqas, who also happened to be Pa’al’s biographer. Only Mattithyahu names another righteous figure, Yoceph. Everyone else derives from Luqas. And so, *clearly*, Pa’al is not against

righteous persons. If anything, he believes them to exist, though likely few in number when comparing the wide road of existence with the narrow.

Indeed, there are righteous. We have already been over the requirements of a righteous person. Those who conform to the Torah, repenting of their transgressions. The table turning continues, obviously. What Pa'al is doing is saying the Yehudim are the ones who do not believe and are *thus* the fools. They are the one's who don't believe the claim being made in Psalms, that Yahuah looks down upon *everyone* and doesn't like what he sees. Mainly, the Yehudim have become the fools who say in their heart: "There is no Yahuah." If they had believed, then at the very least, they would have treated the Torah as an introspective tool for the refiners' fire rather than standing on a soapbox and spouting off their own doctrines. Had their hearts been truly circumcised by Yahuah, then they would have recognized Yahusha as their righteous Messiah. They may think they are righteous, but they are counted as no better than the goyim in their rejection of the Torah and of Mashiach. They don't even believe in the coming judgement as it pertains to them. It's certainly difficult to say they believe Yahuah is Elohiym then. The fools have been pinpointed.

¹³ Their throat is an open sepulcher; with their tongues they have used deceit; the poison of asps is of their lips.

Romans 3:13

To the untrained eye, Pa'al's next quote derives from the same source. Turns out, he likes to jump around a lot but then bleed them into one seamless passage. Probably because his best defense against the lawlessness of his own people is to throw the very Scripture which they boast of right back at them. He is *now* quoting from Psalm 5, and here is what it says:

⁷ But as for me, I will come into your house in the multitude of your mercy: and in your fear will I worship toward your holy Temple. ⁸ Lead me, O Yahuah, in your righteousness because of my enemies; make your way straight before my face. ⁹ For there is no faithfulness in

their mouth; their inward part is very wickedness; their throat is an open sepulcher; they flatter with their tongue.

¹⁰ Destroy them, O Elohiym; let them fall by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against you. ¹¹ But let all those that put their trust in you rejoice: let them ever shout for joy, because you defend them: let them also that love your name be joyful in you. ¹² For you, Yahuah, will bless the righteous; with favor will you compass him as with a shield.

Tehilliyim (Psalms) 5:7-12 [Cepher]

I took out the highlighter on the section which Pa'al pulled from, but *really*, the entire passage perfectly exemplifies the case so far being made in Romans. The penmanship belongs to David, and really, much can be pulled from this reference. You may immediately notice that David worships Yahuah for the multitude of His mercy. Mercy denotes compassion or forgiveness shown toward someone when it is within that same someone's power to punish them. Why is the mercy bestowed upon him? Because he recognizes his shortcomings in the light of Yahuah's everlasting righteousness.

Perhaps you will furthermore recall how the enemies of David were the people of Elohiym. It was no different for Yahusha Ha'Mashiach. He too had enemies—the people of Elohiym. Pa'al is claiming the Yehudim are *still* the faithless ones. They are openly rebelling against Yahuah. The very words they speak derive from a throat that is an open sepulcher. Yahusha said the *very* thing. The prayer of David is that his enemies would be destroyed due to the multitude of their transgressions. But then look how David ends this section. He defines righteousness in describing those who have put their trust in Yahuah. Hence, mercy is given. It is the flip of the coin. They can't very well be in rebellion by transgressing the Torah if their trust is in the Most High. Don't overlook that very important detail. Belief always compliments action. It is the *true* righteous, David claims, who will receive Yahuah's favor. It is they who will receive protection when judgement falls, not the rebellious transgressors.

¹⁴ Whose mouth is full of cursing and bitterness: ¹⁵ Their feet are swift to shed blood. ¹⁶ Destruction and misery are in their ways. ¹⁷ And the way of peace have they not known. ¹⁸ There is no fear of Elohiym before their eyes.

Romans 3:14-18

Several more passages are cross referenced in a rather short and dizzying collage. Psalms 10:7, Proverbs 1:16, Yesha'yahu 59:7-8, and Psalms 36:1. I'll leave it up to you to look those up for yourselves. The picture which Pa'al is painting should be obvious by now, especially when Yerushalayim's coming judgement is brought into the equation, and in as little as a decade. His generation was one which described all of these attributes, starting with their treatment of Elohiym's only begotten. What is absolutely clear, and Pa'al keeps hammering this point, there was no fear of Elohiym before their eyes.

¹⁹ Do we not know that whatsoever the Law says in **the Torah** it speaks in order that all mouths are stopped, and condemns? **It does so in all the world by Yahuah.**

Romans 3:19

Pa'al's logic couldn't be any clearer by this point. The Torah is intended to be a mirror's reflection. How could somebody possibly read it and come to any other conclusion but that we are transgressors, and therefore, in danger of judgement? Stopped mouths is a rather nice way of saying we all need to *shut our trap* and recognize our desperate need for mercy and forgiveness. That can't happen without repentance. The Besorah of course is that we have a righteous High Priest, and his name is Yahusha. We have an advocate before Yahuah, and it is not us, and thus forgiveness through the ongoing righteousness of his office.

Did you catch the hook at the end? The Torah is intended to shut the traps of everyone in all the world, not simply the sons of Yashar'el. So, why doesn't it, then? If salvation as well as judgement comes first and foremost to the Yahudim, based of course on their receiving (and

tragically, their mishandling of) the Torah, then it is clear that likewise all nations will be condemned their wake, *if* they too neglect the introspective path of salvation. The intent was always that the Torah would be taught to all the surrounding nations, and that the children of Yashar'el would be administrators of it. Not so though. It didn't happen. The Yehudim chucked their duties as administrators of the Besorah when rebelling against the commandments of Elohiym, and so, Yahuah was constantly blasphemed among the nations. Psalm 82 is the perfect fleshing out of this ongoing Biblical narrative.

82 ELOHIYM stands in the assembly of the mighty; he judges among the elohiym. ² How long will ye judge unjustly, and accept the persons of the wicked? Celah. ³ Defend the poor and fatherless: do justice to the afflicted and needy. ⁴ Deliver the poor and needy: rid them out of the hand of the wicked. ⁵ They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course.

⁶ I have said, **Ye are elohiym**; and all of you are children of El Elyon. ⁷ But **ye shall die like men and fall like one of the princes**. ⁸ **Arise, O Elohiym, judge the earth: for you shall inherit all nations.**

Tehilliym (Psalms) 82:1-8 [Cepher]

My personal opinion is that it is the seventy elohiym over the nations who are being addressed in this passage. We are not given their names, but there are several clues as to their divinity, which I shall soon turn to. They were instructed to teach Yahuah's instructions in righteous living to all humanity but failed the task, miserably so. It's a domino effect really. They failed to teach the Torah because they were quite unlike Yahuah the Most High Elohiym in nature. They turned a blind eye to injustice and showed favoritism to the oppressors when it has been demonstrated that Yahuah doesn't do that. He judges all, starting with his own. As a result, they were promised to die like mortal men, one major clue as to who we are dealing with. *Immortals*. Another is that Yahusha Ha'Mashiach is called upon to judge the earth according to Yahuah's standards, which is the Torah, and in doing so, that he would wrestle away their control when inheriting all

nations. And so, you can easily imagine the wild-eyed jealousy. Not just from the Seventy Shepherds though. The Yehudim were seeing guys like Pa'al wrestle the keys of the kingdom from them when teaching the Torah to the nations in their stead. The nations were rushing in, desiring a taste of Elohiym's righteousness. They didn't like that.

²⁰ Therefore, by the works of the Torah, no flesh is justified in his sight: for through Torah is the knowledge of sin.

Romans 3:20

Uh-oh. Is Pa'al saying the Torah is a works-based thing and therefore to be avoided at all costs... because good works are naughty? I've had these discussions before, and so, I'm somewhat certain someone out there will pick up a line here or there in Romans, like this one, and run with it. I mean, *most* Christians get it. [To a point.] That they are sinners in need of forgiveness. But then how many of them return fire when claiming: "Since it's obvious that I'm incapable of being justified by my works, I might as well snub Yah's holy days and keep to the Roman Catholic Sunday ordinance, and while I'm at it, load up on pork and bacon." Might as well add 'have sex with a menstruating woman' while you're at it. If you think that's uncalled for, then might I just add that the consumption of unclean animals is outright disgusting and an abomination to the Father. Is it just me, or are such attitudes beginning to look more and more like rebellion against Elohiym's commands in favor of the doctrines of men? But again, that's probably none of my business.

The typical argument, that the Torah is done away with, is looking worse and worse by the moment, particularly when Pa'al claims there is no knowledge of sin except *through* Torah. And we're only in the third chapter. Understand the action being attempted by so many Christians, then. When doing away with the Torah, or in the very least the portions which are deemed too inconvenient or impractical for their daily lives, they are attempting to scrub away the consciousness of sin, so as not to bother with it. Like the Yehudim, they are creating their own doctrines of men which may be more easily navigated.

You're still hung up on the works of the law part, aren't you? That nobody is justified in doing them. Best to just hang it up altogether then. Well, that much is true. The *first* part. Not the quip about giving up and living a life of sin. As it turns out, Pa'al's words line up with the heart of David when writing the following:

143 HEAR my prayer, O Yahuah, give ear to my supplications: in your faithfulness answer me, and in your righteousness. ² And enter not into judgement with your servant: for in your sight shall no man living be justified.

Tehilliym (Psalms) 143:1-2 [Cepher]

Has it ever occurred to anyone that wicked people don't typically see themselves as wicked? How many people go about believing their deplorable actions are perfectly justified? The damnable lie has Christians everywhere believing they are guilt free and perfectly justified in rebelling against Yahuah's commands. In fact, they are somehow honoring Elohiym in their unclean eating or failing to come before Him on His appointed holy days, among other commands. A truly righteous person recognizes his transgressions and then does something about it. He gazes into the image of Yahuah *through* the Torah, as Pa'al says, and with that knowledge he perceives how far he is removed from the righteousness of the Father, though he is tasked with being an image bearer. That is belief right there.

²¹ But now the righteousness of Elohiym without the Torah is manifested, being witnessed by the Torah and the prophets; ²² Even the righteousness of Elohiym which is by faith in Yahusha Ha'Mashiach unto all and upon all them that believe: for there is no difference:

Romans 3:21-22

More proof that Pa'al regards the Torah as no longer valuable or necessary, you tell me. He must be bipolar, then. "Why can't you read the

words directly in front of your face, Noell? It says but now there is righteousness to be manifested without the Law, does it not?” LOL. Keep reading. It says the righteousness of Elohiym was witnessed by the Torah *and* the prophets entrusted to keep it. Pa'al is not the first to witness anything. He's not inventing something new. It's why he keeps referring to the Tanakh over and over again as an authority, to show that his core message relays the very heart of Holy Scriptures earliest writers. Therefore, you cannot tell me that the Torah is contrary to the message of Messiah and in dire need of abandoning. If the Torah and the Tanakh taught [*yeshu'ah*] salvation, then abandoning those books seems counterproductive, if you ask me. Its very message is rendered infertile if and when severed and left on its own.

Pa'al has already made the case that the knowledge of sin occurs *through* Torah. In this way, nobody is justified by works alone. As you know, many of his contemporaries felt otherwise. The Yehudim saw others as sinners while they themselves were righteous. Self-righteous. Ultimately however, they did not believe, and so, their hypocritical works system, however they managed it (considering their long record of transgressions), could not save them.

When transitioning his argument with the “but now” statement, Pa'al is placing a bookmark in His-Story, possibly though from a *certain* point of view. Salvation may look different now, particularly to the unbelieving Yehudim, but is it really? I'm not convinced Pa'al thinks so. What can be said as true is that the High Priesthood was always intended to function as Yahusha Ha'Mashiach performs it, and furthermore, that salvation has always been and always will be through faith in the salvation [*yeshu'ah*] of Yahuah rather than man. Moshe and the Prophets attest to that fact. The change that has taken place is in how righteousness is manifested. Keep reading to the end. Pa'al claims of Yahusha and the Torah, “there is no difference.” Another way of saying this is that the nations are coming to the righteousness of *yeshu'ah* without being raised in the Torah's precepts. The same method of salvation applies to all. It begins from within. Surely, if a nation of circumcised hearts could be shown that the Torah and Yahusha are inseparable from the other, that one is the Word and the other the Word made flesh, how many would then be prone to forsake the very obedience which Yahusha harkened to?

²³ For all have sinned and come short of the glory of Elohiym.

Romans 3:23

What you have just read is undoubtedly one of the most memorized verses in the entirety of canon. I too have quoted from it often in decades past, and that's a *sure* problem. The fact that it is included in a very popular evangelizing tract titled 'The Romans Road' only seems to elevate its weight of importance, at least in my mind. Familiarity *is* a problem because indoctrination would have us look at something for so long and in an angle which we are expected to perceive it that it can become quite impossible to view the same subject in any other light. You've heard about not being able to teach an old dog new tricks, but here's a slightly different one. As the twig is bent, so inclines the tree. On my part, I had to cut my commentary short yesterday afternoon, soon as I stumbled upon this passage. I then pondered upon its meaning throughout the night. Even this morning I sat here for the whereabouts of an hour, not only attempting to digest its meaning, but then asking myself, is it possible to view the "all" in Romans 3:23 in any other light? Well, I think there is.

The key to understanding this quip derives from the likelihood that Pa'al is still hung up on the impending judgement. Do recall verse 19, wherein Pa'al explained that the Torah speaks in order that all mouths are stopped. The "all" here is further expounded upon when he goes on to say the Torah silences people throughout "all" the world. Does it really though? The Torah wasn't exactly shutting up Pa'al's critics in his day. That then leads us to conclude that he is referring to a future event. The Torah would shut up the *unbelieving* Yehudim as well as the *believing* goy on the day of judgement. How did I come to that conclusion, that the "all" refers to the unbelieving Yehudim and the believing goy rather than humanity in general? There is a train of thought before us. We'll have to keep reading through to the end of the chapter.

But just know this. What Pa'al is doing, or at least what I believe Pa'al is doing, is molding the Christian converts for his Yehudim audience into a humble stance. The Parashiym and the Temple Controllers are claiming

the goy are sinners and therefore incapable of entering the Sinai covenant. Pa'al is then flipping that worldview on its head when coming to their defense and rebutting something as follows: "Yes, they *are* sinners. But unlike you, they *know* they are sinners. They are discovering the character of Elohiym and recognizing, in the face of Truth, how far short they fall of His righteousness. If only you could do the same because you too will have your mouth shut on the day of judgement, only they have done so on a voluntary basis."

That right there, I believe, is the "all" who have sinned and not humanity in general, contextually speaking. We are essentially presented with only two characters in this chapter. The Christian converts are the Prodigal Son whom Yahusha spoke of. Do recall the parable. Yahusha has already explained that he only came for the lost sheep of Yashar'el. Those ten northern tribes were divorced and living in the pigsty but *now*, through Yahusha's office as High Priest, a piggish people were returning home. And the Father couldn't be any happier to embrace them with open arms. The other player in this story is the Yehudim, the *elder* brother. Most people forget about the elder brother in the parable. He was the one who protested his Father's love for the prodigal son, claiming him unworthy. He even refused to take part in fellowship afterwards, and what does that tell us? The irony rarely commented upon is that the eldest may have never left for the pigsty, but he was lost all along without having realized it yet. Thus, the final judgment will reveal that all have sinned. Best to be like the Prodigal Son and realize that fact now.

²⁴ **Being justified freely by his grace through the redemption that is in Mashiach Yahusha.**

Romans 3:24

This just goes to compliment what I have already been saying. Verse 23 was a mental image of what all kingdom believers hold in common. On the day of judgement, those who have been justified freely by Elohiym's grace through the redemption that is found in the atoning blood sacrifice of the High Priest, Yahusha Ha'Mashiach, will have no problem saying amongst themselves as well as to the Yehudim: "We have all sinned and

fallen short of the glory of Elohiym.” Another way of saying this is that the perfect character of Elohiym is truly beheld, or you might say contrasted, understood even, when comparing our own lack of worth in the face of His righteousness.

The word that is used here is ‘justified’. Well, wouldn’t you know it, the two English words for ‘*just*’ and ‘*righteous*’ are exactly the same in Greek [dikaioó]. Being justified entails a courtroom vindication and means “to be acquitted” or “to be pronounced righteous.” As we have already seen some number of pages ago, being declared righteous in Hebrew terms relates the idea that one is “conforming to the custom” of the Torah. That was always the understanding in Pa’al’s thinking.

Again, do I need to keep reminding you of his mindful audience? The Yehudim. They understood perfectly well the role of a High Priest, which is precisely what Pa’al is inciting when declaring the redemption that is to be found in Yahusha Ha’Mashiach. It was the role of the High Priest to be a representative of Elohiym on the earth and atone for the sins of the nation. **Leviticus 4** details it well. You will have to read the entire chapter for yourself because the glove fits when taking the ignorance of the Christian converts into account. The context has always been that the people would need to repent upon coming to the knowledge of their sin, or else what good is a sacrifice? Yes, the transgressions of the Torah which they committed [**correction**: which are still committed] but did not previously know about are *still* sins, regardless of whether we agree to it being a sin or not. Sacrifices are of no effect, even if handled by the High Priest, should the people refuse to repent on the basis of doctrinal dispute. Such an obstinate heart will be tossed from the land. The His-Story of Yashar’el proves that to be true and, if we’re paying attention, Pa’al has been making the case known. To say one can go about freely sinning and still be saved based upon a spiritual heritage is to counterbalance what the Yehudim had already been claiming about themselves, that they too would be saved regardless of their transgressions.

The Epistle to the Hebrews declares the same thing.

²⁶ **For if we sin willfully after that we have received the knowledge of the Truth, there remains no more sacrifice for sins.**

Ivriym (Hebrews) 10:26

The writer of Hebrews is calling upon Psalms 119:142. There is no other Truth defined for us in Scripture, and so, the Truth as we all know by now is the Torah. Previously, the goyim had no knowledge of what the standard of righteousness might look like. Once discovering the Truth however, one cannot continue on transgressing it or else risk making the sacrifice of no avail. The problem here is that the willful sinner has refused to conform to the custom. I assume by now you've read Leviticus chapter 4. Does the doctrine of Hebrews connect with the one doctrine given to us by Yahuah at Sinai? I'd say so.

It would be a truly odd thing indeed if Pa'al is declaring the Christian converts to be declared in a heavenly court as having conformed to the standards of righteousness *via* the Torah in their belief but then tells them not to bother behaving accordingly. In the very least, the writer of Hebrews would disagree with him. And yet, that is how Christians claim Pa'al is instructing them all the time. They have been pronounced righteous, and so, they don't have to conform to anything beyond what their own denomination or sense of nationalism informs them. Those individuals are like a child who receives the reward from his parents before the task is finished and then proves not to have a heart to go through with it, seeing as how they have already been offered payment. We shouldn't expect it to go well for the uncircumcised heart in the end.

²⁵ Whom Elohiym has 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 Elohiym:** ²⁶ To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which is in the faith of Yahusha Ha'Mashiach.

Romans 3:25-26

Christians tell me all the time how Yahuah the Most High Elohiym set up a system destined to fail and that Yahusha came to save us from it.

Ridiculous. If that were even remotely true, then Yahuah's testimony as well as His entire character would be thrown into serious inquiry. The idea is constantly put forward that the Torah was a works-based religion and incapable of achieving salvation. Perhaps they are confusing the guiding instructions in righteous living with the false testimony presented from Pa'al's accusers then. Why the Son would come to criticize the very thing His Father put in place is beyond me. Pa'al is declaring nothing of the sort. He isn't telling the Yehudim their Torah sucks and needs to be abolished. Quite the opposite. The Torah was manifested at Sinai in order that Yahusha Ha'Mashiach may bring it to fullness at a later time. Salvation has always come through faith in Yahuah upholding His end of the covenant.

As you can see here, commentary upon the High Priesthood *continues.* The Yehudim knew very well what 'propitiation' entailed. It is the action of appeasing Elohiym, or an elohiym, as many surrounding religions had systems of relegating the said appeasement. Though the Yehudim may prefer 'atonement' instead, which is where the High Priest comes in. We are expected to have faith that Yahusha Ha'Mashiach has atoned for our sins, and then live that faith statement out accordingly. Point is, the Torah was always set up in such a way that the transgressor would require faith in moving forward after having been declared righteous through the remission of past sins. And look at how Pa'al describes the sins that are past. Obviously, the definition of sin has never changed.

'Forbearance' is another fascinating word. It is a refraining from the enforcement of something, such as a debt, right, or obligation, that is due. Today forbearance is when your mortgage servicer or lender allows you to temporarily pay your mortgage at a lower payment or even pause paying your mortgage. What's more, it appears as though, for Pa'al, the eternal purpose of Yahusha's sacrifice (especially where the prior events are concerned) are far more worthy of being highlighted than his public display on the tree. What seems apparent then is that the atoning sacrifices were deemed a forbearance by Elohiym until the debt was finally paid in full. Yahuah had always determined that His Son would not only be the sacrifice for sinners, but the one who would establish His righteousness to the nations and make His Name known.

That means nothing has changed. The Torah abides. Well, technically, Yahusha had been hung from a tree in a precise moment of His-Story. That was a manifested reality. But Yahusha Ha'Mashiach is our High Priest over the one Torah of Elohiym and no other.

²⁷ Where is boasting then? It is excluded. **By what kind of Torah? Of works? Nay: but by a Torah of faith.**

Romans 3:27

Wait, did Pa'al just mention two *separate* Torahs? If the Torah of works is the one we have in the Old Testament, mainly the first five books of canon, then where is the Torah of faith laid out? I can't find one. We know there cannot possible be two Torahs, as Yahuah has already told us in Exodus 12:49-50 that there was one Torah for the children of Yashar'el as well as the sojourner. If Pa'al is claiming two, then he disagrees with Yahuah Elohiym as well as Yahusha. So, what gives?

For starters, the mere notion that anyone would boast in their salvation by way of personal merit is a ludicrous notion in any epoch of His-Story and is here expunged. Even at Sinai and afterwards, the priesthood was required for sacrificial sin offerings. To say that the sinner was required to show up with an offering is missing the point. He was expected to repent. But even still, he was guilty of sin and incapable of doing anything else about it. Forgiveness was completely out of his hands. It was up to the intermediary between Elohiym and humanity, but *also*, the transgressors faith required a belief which would number him among the righteous.

That is what Pa'al is saying. There is no such thing as a Torah of works. It is a figment of one's imagination. A doctrine of men. A false Besorah which cannot be found anywhere within the pages of Holy Scripture, having never existed to begin with. So, why boast in it? Really, do stop bragging about the shape of your penis because you do look stupid when doing it. Not that boasting is bad. Boasting is good. So long as it is directed in the right direction, heavenward. The person who stood around Mount Sinai with a penitent heart truly understood that his only boasting would

not be in himself or the people whom Yahuah wished to set-apart from the surrounding nations but in the righteousness of Elohiym and his penchant for forgiveness. If anyone of that generation believed they contained within themselves the capacity to plague Egypt and then part the Red Sea so that he or she or they might cross over from death to life, based of course upon their own divine merit, then he or she or they would be an ignoramus, indeed.

²⁸ Therefore, we conclude that a man is justified by faith with out the works of the Torah.

And see, it is verses like such as this one, when completely removed from Pa'al's own peripheral vision, that the perverse and apostate will proclaim: "Woo-hoo! I'm living the Law of faith like a greasy couch potato! Pass the pork rinds!" All Pa'al is attempting to do is point out how far off course the Yehudim had strayed and then help to autocorrect the situation, just as Yahusha had done.

What's more, the '*we*' statement has my interest. It seems as though Pa'al is saying that the church of Rome, consisting of both goy and Yehudim, agree with his sentiments. They 'all' walked their faith out in response to what Yahusha Ha'Mashiach had done throughout the annals His-Story, as well as their own generation, what he would continue to do in the following decade and beyond.

²⁹ Is he the Elohiym of the Yahudiym only? Is he not also of the other nations? Yes, of the other nations also:

Romans 3:20

Connecting the dots and relating the Creator of heaven and earth to the Elohiym of the Seventy nations as well as His set-apart people Yashar'el should be conspicuous in and of itself, but you would be surprised. I often encounter rebuttals from those who *insist* Yahuah is a completely different elohiym from their god in Christianity, as deities are concerned, and

should altogether be avoided. There are those who will go so far as to claim Yahuah is Satan, and that the Torah was a covenant which he tricked the children of Yashar'el into. That should give someone the chills just reading that. On a slightly separate note, you're probably aware that there are Satanic rock records out there. Well, it's Satanic doctrines such as this one which takes the icing on the cake. On closer introspection, it should frighten anyone to gaze upon the character of Yahuah, the Most High Elohiym of Yashar'el, as revealed in the Torah and then conclude obedience is to be avoided, let alone evil. Treating Protestant or Roman Catholic Jesus as the person who has freed us from the shackles of the Torah is confusing Plato's doctrine of the Demiurge with reality. Don't do that.

What I have just described is not exactly the angle that Pa'al is arguing against here. Pa'al is defending Elohiym from the opposite side of the spectrum as we who recognize the Torah as Truth now find ourselves doing. For example, Christians today will often claim that being obedient to Yahuah's Torah is akin to spitting on the cross and falling from grace. *Preposterous.* Bullet points such as that one was never once a throwing punch between Pa'al and his critics. More than likely, those false accusations mentioned in Acts were still floating around in Pa'al's consciousness. In making such connections, he is attempting to put the fire out from those who blatantly lied about his doing away with the Torah. Deuteronomy 13 warns of anyone entering the camp who would lead the children of Yashar'el to another elohiym. That is why Pa'al is reminding his critics, "No, I am leading humanity to the *same* Elohiym which the sons of Yashar'el as well as the sojourner meet at Sinai." And he couldn't very well do that by tossing out the Torah, could he?

³⁰ Seeing it is one Elohiym, which shall justify the circumcision by faith, and uncircumcision through faith.

Romans 3:30

Oh no, not again. It's rather dizzying, keeping track of who is circumcised and uncircumcised and which of the two are justified and when and why. Well, which is it then? Are we to be circumcised or not, Pa'al? Why can't

you be forthright and give us a straight answer? Always beating around the bush, Pa'al is. Playing both sides. Just like Pa'al, teaching his doctrine of lawlessness again. This must be his coming out of the closet moment. The Yehudim were *right* to claim you were teaching against the commands. Pa'al couldn't deny the truth, apparently. He was the prophet spoken about in Deuteronomy 13. Go ahead, Pa'al, tell us how you really feel about the Torah. I'll wait.

³¹ **Do we then make void the Torah by faith? Never: yea, we establish the Torah.**

Romans 3:31

Nice rebound. I knew Pa'al would come through in the end. For a moment there, if we're being honest, I thought he might be slipping over to the dark side again. But no, he kept to the Light, despite what so many Christians claim of him. Notice how he employed the word '*we*' again. Another clue that the church of Rome fell in agreement with his statement. The church of Rome consisted of both Yehudim and goy and none of them did away with the Torah, conclusively. Quite the opposite, actually. The mere thought that they'd do away with the Torah caused them all to stand up in protest and cry in unison: "Never!" Indeed, Yahusha's role as their High Priest only managed to establish the eternal reality of the Torah.

Apparently, as it pertains to voiding the Torah, it is only the Yehudim falsely accusing them who received the memo. More like projecting, if you ask me. Had Pa'al been arguing in favor of some other Torah from the Torah which Moshe received when addressing his accusers' claims, then do try and help me out with the deductive reasoning. The Yehudim were claiming that Pa'al had done away with the Torah of Moshe in which Pa'al responded: "Why would you think something like that? Of course, I haven't done away with the very *different* Torah from that of Moshe, which I'm proclaiming." What sort of argument is there in that? None whatsoever. It is a losing argument on every front. He would have only been confirming their false accusations and proving himself to be the threat warned about in Deuteronomy 13.

From a slightly different angle, many would have relayed upon the emphasis in Paul's teachings that Elohiym would be gracious to those returning into the fold and find valid cause for concern. The reason being is that the idea of lawlessness might be fostered in the hearts of those who had a tenderness towards unrighteous living. First of all, thank Yahuah for his abounding mercy. Had it not been for His grace and penchant for forgiveness then none of us would have made it this far on the journey, and that is a fact. How many in the church of Rome *chose* to be circumcised before this letter was written or later in life, I wonder? As a walking out of their faith, that is. It is after all the Torah of faith. I suppose not all of them. I wouldn't know, as I wasn't there to lift up each person's toga and inspect for myself.

Perhaps that is why it is so important to recognize that Elohiym is a righteous and holy judge, blameless in His decisions. Those who have stored up riches *versus* those who have stored up wrath in their hearts will be exposed in the end. What can undoubtedly be said as true on the day when every mouth is shut is that Yahuah alone will be found as the only participant who perfectly upheld His end of the covenant. That is why the Torah of faith is so important to live by, because the Torah of works will fall by the wayside.

Here is the pressing question for every soul who has boasted in the Torah of faith through the agency of Yahusha Ha'Mashiach. Now that you have begun to glean a deeper knowledge of His Torah, what is stopping you from taking that *next* step of obedience?

CHAPTER FOUR

4 WHAT shall we say then that Avraham our father, as pertaining to the flesh, has found?

Romans 4:1

NOW that Pa'al has made a sharp and decisive distinction between the Torah of faith and the Torah of works, he asks his reader to apply his premise upon the father of the Hebrew people. After all, if there was anyone to boast in, then Avraham would be their man. With all that we've so far examined, you can see easily enough where he's taking his argument when referring to Avraham as 'our father according to the flesh' because, like the Torah of faith and works, a distinction has likewise already been made between the fleshly and spiritual descendant of the same *said* person.

To quote Messiah again, being numbered among Avraham's children entails doing the works of Avraham. Those who called themselves the Yehudim however were performing the works of their father, Satan, telling us they never had faith in Elohiym to begin with. And as I have already shown, Pa'al agreed when stating the Yehudim were outright disobedient to the Torah due to a lack of faith. Therefore, faith and works are dependent upon each other. You can't have one without the other.

What can truly be said is that faith produces works but works doesn't necessarily produce faith. It is the confused order of events which Pa'al is attempting to correct. I bring this up as yet another reminder (it won't be my last) because human nature as embodied by our current religious Establishments will take Pa'al's words regarding *uncircumcision* and proclaim: "Woo-hoo! We don't have to keep Sabbath or Yahuah's holy days anymore! Cubano sandwich on me!" That's the equivalent of giving someone an inch and then watching them take it a mile. Nowhere in Romans does Pa'al ever do that. You shouldn't either. Did he not just tell us that he and the church of Rome established the Torah because of their

faith rather than voiding it out? I checked the closure of chapter 3 again, just to be certain. *He did*. Try not to get too crazy then. In fact, *true* faith as embodied by Avraham confirms Pa'al's premise. The Torah of faith led him to the works of circumcision, but I'm getting ahead of myself.

² For if Avraham was justified by works, he has whereof to glory; but not before Elohiym.

Romans 4:2

The question which Pa'al asked regarding what Avraham had discovered is quickly answered, and I don't think anybody is surprised by it. Had Avraham been justified before Elohiym by the Torah of works, then he would have had something to boast about. We have absolutely no record of Avraham boasting though. What he found is a justification in Elohiym's sight because of his faith. It was his faith which emboldened him to be obedient. That's how Pa'al regards the story, and unless we are projecting our own boasts upon Avraham, then it is my suggestion that any straightforward reading would suggest the same.

Pa'al never brings it up, but the destruction of Sodom is the perfect example of imputed righteousness. The angels sought a righteous person based upon Avraham's request and only Lot made it out alive. He believed and then did something about it. Faith is pointless and holds no value without faithfulness. And as we have already seen, 2 Kepha 2:8 accredits Lot to a righteous person. We are given absolutely no reason to conclude that Lot was righteous in the pages of Scripture except that he feared Yahuah enough to separate himself from the impending judgement. One thing that seems certain however is that Pa'al and Kepha would agree upon this point.

Come to think about it, Avraham is the perfect example of the surrounding nations being grafted into the Hebrew faith. Pa'al knew it and the Yehudim knew it. His father Terah was an idolater and a pagan, and Avraham was called upon not only to forsake the idols but to altogether abandon Babylon. He followed through with Elohiym's commands because his faith was an advisory on what action should be taken.

Circumcision of course was still decades in the making, as well as the sacrifice of Yitschaq. But as we all know, he was always obedient to whatever Elohiym asked of him. Though it may be argued that Avraham would be perfectly justified in boasting of his actions, Pa'al's attempt is to present Elohiym's perspective. From Elohiym's perspective, there is no one righteous. Except for those whom he imputes righteous upon. At the time of his calling, it can truly be said that Avraham was a sinner. It was because of his faith however that Yahuah justified him. Why should the pagans choosing to follow in his footsteps, and who were currently streaming into house churches as well as synagogues, be given any different treatment?

³ For what says the Scripture?

Avraham **believed** Elohiym, and it was counted unto hm for righteousness.

Romans 4:3

Whenever anyone attempt to justify their imagined theology, and really, there's seemingly no end to the doctrines of men, I like to offer a repeated phrase. "Chapter and verse, please." Which is precisely what Pa'al offers here. He's quoting from Genesis 15:6, which reads as *follows*.

<p>And he believed in Yahuah; and he counted it to him for righteousness.</p> <p>Genesis 15:6 [Masoretic]</p>	<p>And Avram believed in Elohiym, and it was reckoned to him for righteousness.</p> <p>Genesis 15:6 [LXX]</p>	<p>And he believed in Yahuah, and had faith in the Word of Yahuah, and He reckoned it to him for righteousness...</p> <p>Genesis 15:6 [Aramaic Targum]</p>
---	---	---

I actually gave three different ancient versions to reflect upon. The LXX is considered by most to be the oldest of the bunch, though it is possible that the Aramaic Targum is older. Certainly, the Hebrew Masoretic is the

youngest, but that doesn't really matter. They all agree. Belief *is* a virtue. But even more-so, it is an imputing of righteousness, at least in Elohiym's eyes. Difficult to argue against that fact. And then look at how the Aramaic Targum phrases it. Avraham had faith in the Word of Yahuah, *what?* We all know who the Word of Yahuah is, don't we? If we are taking the Aramaic into consideration, then that tells me the righteous person has always had faith in Yahuah holding His end of the bargain and not the other way around.

So, why do so many Christians still insist that the Torah was a works-based system which needed done away with when Pa'al is working overtime to dispense with that myth? Again, Avraham was accredited righteousness by faith. Are you telling me Elohiym changed His mind and decided not to accredit righteousness by faith to the wilderness generation—when the Torah was given? Was he being cruel and sadistic and damning entire generations of people for doing what He commanded them to do and then making a value lesson out of it? Are you then telling me that He changed His mind yet again and started imputing righteousness upon the pagans once Pa'al finally figured out that the Torah was done away with? *Really*. Just listen to yourself. The definition of righteousness has never changed since day one of creation.

⁴ Now to him that works is the reward not reckoned of grace, but of debt. ⁵ But to him that works not, but believes on him that justifies the wicked, his faith is counted for righteousness.

Romans 4:4-5

Pa'al turns now to an illustration. Supposing you work a job and get paid. That paycheck is not a gift. It is something which your employer owes you in exchange for a fulfillment of services. To say that we are entitled to salvation or that Elohiym owes it to us on the basis of our employment is to solely see Him as our employer. Don't do that. If salvation were a paycheck which one might earn by working his way through debt, then nobody would be capable of fulfilling its requirements. In the instance of salvation, it is the employer who steps in and fulfills the requirements for

us. That is what it means that our debt has been paid in full. It is in this way which we are to perceive Yahusha our High-Priest. Because obviously, the Torah has already set up the rules which are to be followed. At no other time in His-Story would anyone in their right mind attempt to outmatch the High-Priest. Let him do his job. Rather than attempting to prove that we can fulfill his task, which again, is to be the representative of Elohiym and advocate on our behalf, the outcome would be far better to recognize that we are sinners in need of him rather than the other way around.

⁶ Even as David also describes the blessedness of the man, unto whom Elohiym imputes righteousness without works, ⁷ Saying,

Blessed are they whose transgressions are forgiven, and whose sins are covered. ⁸ Blessed is the man to whom Yahuah will not impute sin.

Romans 4:6-8

If his critics were anything like religious people today, preferring the doctrines of men rather than the Torah of Elohiym, then you figure they were frantically scrambling through its pages, hoping to find anything which might support that ‘Traditions’ song from ‘Fiddler on the Roof’ and prove him wrong. Rather than waiting all day or a lifetime even for a reasonable response, Pa’al decided to move onto his next cross-reference, which just so happens to involve the heart of Yashar’el’s greatest king. He is quoting from Psalm 32:1-2, and *here* is what it says.

<p>32 BLESSED is he whose transgression is forgiven, whose sin is covered. ² Blessed is the man unto whom Yahuah imputes not iniquity, and in whose ruach there is no guile.</p>	<p>32 HAPPY is the one whose lawless deeds are forgiven and whose sins are covered, ² Happy is the man to whom Yahuah does not reckon sin neither is there in his mouth deceit.</p> <p>Psalms 32:1-2 [LXX]</p>
--	--

It's as I've been saying from the beginning, no study in Romans is complete without recognizing the Truth of the Torah. Many Christians will advocate a worldview which has the Tanakh inciting two set of instructions, one that is for the Jews only and outdated and the other which is now applicable to the goyim, but that cannot be possible, as Yahuah as already Testified in His Word that there is only one Torah for all generations and all people.

The Masoretic and the LXX uses two separate words, *transgression* and *lawless*, but they mean the exact same thing. Transgressing the law implies a lawless deed. Many are simply lawless and perfectly comfortable with their lifestyle. In fact, most Christians love the part about being forgiven of their sins, the imputing of righteousness and all that, but then try to tell them how the Bible defines sin and forget about it. Regardless, look at how Yochanon defines sin.

⁴ **Whosoever commits sin transgresses the Torah: for sin is the transgression of the Torah.**

Yochanon Ri'shon (1 John) 3:4 [Cepher]

The Torah cannot possibly be done away with. If it were then we would not have anything to transgress. Humanity would not be a sinful people. There would be nothing to repent of. *Oh sure*, they might come up with deeds to repent of (it happens every day) but it would only be according to invented doctrines from a religious Establishment and not heavens standard. If there is no sin, then there is no reason for salvation. No grace. Certainly, no imputing of righteousness based upon faith in the workings of our High-Priest. To be even more specific, if there is no Torah, then there is no High-Priest to begin with. The Torah abides and even Yochanon believes so.

Let's put it like *this*. Any Hebrew reading the Psalmist's words at any other time in His-Story, so long as they were raised in Elohiym's precepts (and not those of the Temple Controllers), would have understood precisely what he was getting at. What they wouldn't have done is squint their eyes

in confusion and then conclude with a shrug: “Oh well, I guess I’ll have to wait around for Messiah to figure this one out, having my sins forgiven, seeing as how the Torah is a works-based system of salvation.” It was the goal of every Torah pursuant Hebrew to have their transgressions forgiven and their sins covered. The priesthood was an important component of that. Nothing is new. But then notice the flip. Those whom Yahuah imputes righteousness rather than iniquity have a common character attribute. There is no guile found in their ruach. What is guile exactly but deceit? A person who claims to have their sins covered but then still chooses sin and rebellion is either lying to themselves or others. Once again, Yochanon agrees.

³ And herby we do know that we know him if we guard his commandments. ⁴ **He that says, I know him, and guards not his commandments, is a liar, and the Truth is not in him.**

Yochanon Ri’shon (1 John) 2:3-4 [Cepher]

There is the *guile* invoked by David and which Pa’al quoted from. Yahusha forgives the sins of the penitent heart. That’s how the office of High-Priest works. If someone guards the commands then he *knows* the High Priest and more importantly, the High Priest knows him. But if he does not guard his commandments, then he is not penitent of his lawlessness and therefore a liar to think he is imputed of anything, as the Truth of Torah is not in him.

The problem with Pa’al’s critics in his day was getting them to acknowledge that converts from the nations were imputed with righteousness by Elohiym, despite being pagan sinners like Avraham. Today the opposite is true, getting Christians to rise above the status-quo, being comfortable pagans, and recognize that the Torah is eternally True—the standard of righteous living.

⁹ Comes the blessedness then upon the circumcision only, or upon the uncircumcision? For we say that faith was reckoned to Avraham for righteousness. ¹⁰ How was it

then reckoned? When he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

Romans 4:9-10

Returning once more to Avraham's faith statement, the answer to Pa'al's question couldn't be any more obvious. His critics are in checkmate and Pa'al knows it. Though circumcision is undoubtedly a physical sign of the covenant (nobody is debating that), the sign itself would not qualify Avraham's entry into the *said* covenant for another several decades. They can't very well claim he was unrighteous until the scissors were brought out because the quoted text says the complete opposite. He was righteous and uncircumcised. The *same* faith which would lead to circumcision at a later time had already accredited him as righteous and gained him admission into a covenant which Elohiym promised to keep.

Contrarily, had Avraham *denied* circumcision, then his righteousness would be thrown into question. Capsized even. His faith would have been shown to be faithlessness. That being said, if Pa'al is comparing the goyim converts to Avraham but then claiming they are never intended to be circumcised, though already deemed righteous, then his argument has a loophole and, upon further investigation, sinks into the water. Pa'al would be advocating entry into the covenant while remaining lawless, and that faulty logic.

You will tell me we're expected to enter a different covenant from the one Avraham entered into and which the Prophets wrote about. One which doesn't involve circumcision. Then why bring up Avraham at all? He would prove a moot point. Pa'al might as well tell the Yehudim he was the foreman of a brand-new religion and not to worry themselves, but no, the goyim were entering the synagogues each Sabbath for a reason, and the Yehudim found reason for concern. Imagine if I were to enter a mosque come Friday and tell them I've discovered a prophet who's tossed out the Quran and his name is Bob Barker. *Ridiculous*. Who would even follow a religion like that? Bob Barker fans maybe. But clearly, Pa'al was discussing the covenant cut with Avraham. He was using Avraham as an example so as to argue why Christians could enter the *same* covenant, albeit *renewed*. Try not to let cognitive dissonance win the day.

¹¹ And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed onto them also.

Romans 4:11

Oh boy. Here we go again. Pa'al appears to be telling the Yehudim that the goyim are to live in comfort in their circumcision. Well then, if Pa'al is insinuating rebellion through uncircumcision, then the debate is over and the Yehudim hold the moral high ground. The Torah couldn't be any clearer on the matter.

⁹ And Elohiym said unto El-Avraham, You shall guard my covenant therefore, you and your seed after you in their generations. As for you, you must keep my covenant, you, and your descendants after you for the generations to come. ¹⁰ This is my covenant, which ye shall guard, between me and you and your seed after you; Every male child among you shall be circumcised. ¹¹ And ye shall circumcise the flesh of your foreskin; and it shall be a sign of the covenant betwixt me and you. ¹² **And he that is eight days old shall be circumcised among you,** every male child in your generations, he that is born in the house, or bought with money of any stranger, which is not of your seed. ¹³ He that is born in your house, and he that is bought with your money, must need to be circumcised: and **my covenant shall be in your flesh for an everlasting covenant.** ¹⁴ **And the uncircumcised male child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he has broken my covenant.**

Bere'shiyth (Genesis) 17:9-14

Circumcision of the flesh is an everlasting covenant. Not a temporary one until Jesus shows up or Pa'al finally figures it out. If that were the case, then Yahuah would be changing his mind on the matter, and we can't have that. It would take a truly perverse mind to have Pa'al insinuate that possibility, *unless* that is Pa'al really is insinuating the possibility, which would then make him perverse and not the person warning against him. And if I'm not mistaken, wasn't it the serpent who told Havah: "Did Elohiym really say?" And so, if Pa'al is throwing Yahuah's clear command into question, then he is playing the part of the serpent and we really shouldn't be surprised to find his critics weren't buying it. Neither should we.

You will tell me he really is suggesting that. Circumcision is done away with. Proof that we should disregard Yahuah's command for a person's letter. In which I will throw Acts 21:21 at you.

²¹ And they [the Yehudim] are informed of you [Pa'al], that you teach all the Yahudiym which are among the other nations to forsake Mosheh, **saying that they ought not to circumcise their children**, neither to walk after the customs.

Ma'asiym (Acts) 21:21 [Cepher]

The context has the Talmidiym approaching Pa'al in Yerushalayim in hopes of figuring out what was going on regarding the Yahudim's claims. They were spreading the rumor that he was instructing others to forsake the Torah, and as you can see, uncircumcision topped their list of accusations. Pa'al assured Ya'aqov and the others that he kept the Torah and taught others to do the same. It appears as though the Yehudim needed a patsy though. The Messianic branch of the faith needed cast into the role of lawless villains and Pa'al was their leading man. You too can make a patsy out of him, but you'll have to stand in line behind millions of others. And anyways, keep reading and Pa'al was tossed from the Temple even though he took a Nazarite vow. Understand, if Pa'al was advocating against circumcision then they were in their perfect rights to scoot his caboose to the curb. But according to Luqas the lawless Pa'al was a *false* rumor started and spread among the Yahudim.

Getting back to Romans 4:11. If I didn't know any better, Pa'al appears to be using a deductive argument. Let's see if we can figure this one out. **One:** Avraham received the sign of circumcision long after being declared righteous through faith, though uncircumcised. **Two:** He wasn't merely a physical father but the spiritual father of all who believe. **Three:** Therefore, he is the father of the circumcised as well as the uncircumcised by way of living example, so that righteousness might also be imputed on them.

Another way of saying this is circumcision was and *still is* a sign or seal that functions to confirm Elohiym's previous gift of righteousness. There is no other physical seal given. Earlier in Romans, 2:25 specifically, Pa'al stated that circumcision held value for the Torah observer without ever going into detail as to why. Perhaps because his original audience was already educated on the matter. The ancients treated circumcision as a rite of passage, often marking the attainment of maturity, but more than anything a transition to marriage. With Avraham, circumcision was a sign pointing towards the promised Son. To Yitschaq first but then *also* in time Messiah. Neither were of Avraham's doing. And so, do try and understand something. Yahuah instructing the sons of Yashar'el to circumcise their sons at eight days old, long before the child could procreate, reinforced the prophecy given to A'dam and Havah that the promised seed would not derive from human efforts.

¹² and the father of circumcision to those who not only are of the circumcision, but who also follow in the steps of the faith of our father Avraham which he had while uncircumcised.

Romans 4:12

I probably should have mentioned this earlier. But Pa'al's entire profiling process, declaring someone circumcised and others uncircumcised, has more to do with distinguishing between a Yehudim or goy, genetically speaking, as per the common language use of his day. Hopefully, that will clear up some confusion. In claiming elsewhere that there is neither Jew nor Greek, what I believe Pa'al is attempting to convey, or rather

continuously define, is the true genetics of a child of Avraham. It is a spiritual seed, not merely a physical one.

In actuality, Pa'al despised the Parashiym's rite of passage. Nobody was jumping Avraham in a back alley demanding that he be circumcised to be saved or to be declared righteous in their eyes. That's his issue. And yet, in saying there are righteous "who also follow in the steps of the faith of our father Avraham which he had while uncircumcised," the elephant in the room is that Avraham *was* circumcised eventually. It's not simply a matter of Yahuah personally instructing Avraham to circumcise his entire household but then never bringing it up again to the recent wave of converts in Pa'al's own day. No, it was written down in the Torah as instructions for everyone and for every generation.

In saying "we establish the Torah," or further claiming that it should be read each Sabbath as Ya'aqov did in Acts 15, eventually the convert reaches that point in the cyclic story and has a decision to make. They have already been following in the footsteps of Avraham while pursuing the kingdom of heaven, but will they continue walking the path he trod upon in full obedience? That is a tension which is not up to the Parashiym, nor is it Pa'al's right to say it is not to be done, if that is indeed what he is saying. Even Pa'al you see is a man. As Pa'al quips, Let Elohiym be true and every man a liar, and Elohiym said what He said, despite the theological circle's men might walk around it. Therefore, the decision is for each individual and household, because ultimately, Yahuah is the great circumciser.

¹³ For that promise, that he should be the heir of the world, was not to Avraham, or to his seed through the Torah, but through the righteousness of faith.

Romans 4:13

You may have to read this verse a few times through to understand what Pa'al is saying. No shame in that. I did as well, and it won't be my last. If chapter 4 of Romans can be divided up into several different bullet points, then we have just moseyed on over to his *third* line of debate. After

insisting that Avraham had no grounds for boasting in verses 1-8, and that Avraham gained a right standing with Elohiym before he was circumcised in verses 9-12, Pa'al is now hammering out his conviction that Avraham's righteousness was not something merited through his fulfillment of the Torah, but simply on the basis of his righteousness which is by faith. For the Torah, you see, had not yet been delivered to the people of Elohiym at Sinai.

The promise given to Avraham, that he would be heir of the world, is given in Genesis 17:4. No need to go over that now since Pa'al quotes from the very passage in a few short verses. For obvious reasons, his audience would have been well aware of Elohiym's pledge and therefore was fully capable of taking his word for it. Again though, the official delivery of the Torah to the people of Elohiym would happen at Sinai but not for another few hundred years, long after the promise was given. When it arrived, it was entrusted to his seed. Are we talking about a purely genetic or a spiritual seed? Well, both. Contextually however, it was always intended for Avraham's spiritual seed, as his true children are those who are declared righteous through faith.

Notice the domino effect then. If the promise was given *through* the righteousness of faith, then that same righteousness by faith was intended to be lived out *through* the Torah. Again though, Pa'al is simply course correcting the order. What good is walking out the Torah without righteousness imputed upon that same someone through their faith in the Word of Elohiym? Well, if we were to take Sinai as an example, many souls were destroyed due to their obstinate rebellion. Their appendage may have been circumcised but their hearts sure weren't. How many in Pa'al's own day would have been capable of standing before the fiery mountain and still stand a chance? How about today? Scary thought. The Torah has a habit of making someone a terrorist if Yahuah hasn't first circumcised their hearts.

¹⁴ For if they which are of the Torah are heirs, then faith is made void, and the promise made is of no effect: ¹⁵ Because the Torah works wrath: for where there is no Torah, there is no transgression.

Romans 4:14-15

Really, statements such as this one couldn't be any more straightforward, regardless of how many dozens of doctrines may have arisen from it. That would entail lifting it from the page as an island unto itself and then wringing it out of context to confuse things, which is quite literally a pastime for Paulianity practitioners. I have included two back-to-back verses this time around so that you can once again see the flip of the coin. Verse 15 is intended to show the conflict of interest with verse 14.

For starters, it is not the Torah which Pa'al takes issue with, certainly not the heart intended to compliment it, but they who are of the Torah, which is the same thing as saying the people entrusted with guarding it. They have already been shown to be a faithless people. And so, if their genetic ties are the cause of heirship, as was so often the claim, then the faith of their father Avraham and the promise made to him is deemed worthless, which only complicates matters by then bringing the rest of Elohiym's covenant into question.

That is the very reason why, in verse 15, the Torah works wrath among them. Because they have no faith, proving in fact that they are not the heirs of Avraham's promise. I will again remind you of the sheer number of wilderness wanderers who were destroyed due to their rebellion against the Torah of Elohiym. The Torah itself did not establish the covenant made with Avraham. No, it set out to identify those who were genuine covenant members and those who were not. The Torah was intended to instruct the faith community in how to walk their righteousness out and many decided to take an alternate route. It started happening immediately. I mean, Moshe didn't even have time to deliver the Ten Words before a great number of souls turned to the golden calf *via* a big-budgeted song and dance number. And the tragedy is, they thought they were worshipping Yahuah in doing it. Nothing has changed with humanity today.

Supposing someone reads Pa'al's next statement, that there is no transgression where there is no Torah, and thusly concludes that is evidence enough that the Torah should altogether be avoided, then they are missing the point. It's the very reason why so many wishful thinkers within the ranks of Paulianity would have the Torah done away with, so that they needn't bother with it. They'd rather move goalie post on sin so

as to clear their conscious. But just as importantly, having Yahuah circumcise their heart so that they might walk it out doesn't sound appetizing. I keep saying this but it's merely the flip of the coin. The problem isn't simply with the Yehudim. The problem is with everyone.

¹⁶ Therefore it is of faith, **that it might be by grace**, to the end the promise might be sure to all the seed; not to those only who are of the Torah, but to those also which are of the faith of Avraham; who is the father of us all.

Romans 4:16

Faith is the very instrument by which we might walk out the righteousness imputed upon us, but now reason *why* is finally given. Pa'al would have us acknowledge that everything boils down to one thing. **Grace**. Mainly, the grace given to us by Elohiym. To claim one might walk out the Torah and not need the grace of Elohiym due is pure insanity, as they would hold an obvious bias towards their transgressions. Understand then, the notion of grace is nothing new. Pa'al is not introducing an unknown mystery of the cosmos. Grace is not a distinguishing marker between Christians and the Yehudim. Rather, he is simply directing his readers to what has already been declared in the Torah. *Consider.*

⁶ And Yahuah passed by before him, and proclaimed, Yahuah, Yahuah El, **merciful and gracious, longsuffering**, and abundant in **goodness and truth**,⁷ and **keeping mercy for thousands, forgiving iniquity and transgression and sin**, and that will by no means clear the guilty...

Shemoth (Exodus) 34:6-7 [Cepher]

Grace has always been a character attribute of Yahuah. It's how He described Himself on Sinai when delivering the Torah to the children of Yashar'el. In Hebrew, the word commonly used for grace is *chen* [חן] and its meaning implicates what most of us have already come to suspect in our Christian upbringing. It is a pardon, favor, graciousness, compassion,

and mercy all wrapped up in one package. That's precisely how Yahuah describes Himself here. He then goes on to claim however that He will by no means clear the guilty, a clear contrast to those who are forgiven due to repentance. Therefore, a son of Yashar'el could stand around the base of the mountain singing "Grace, grace, God's grace..." but what good would that do him if he was found to be in rebellion against the commands of Elohiym?

Grace was never intended as a crutch for insurrection. For the Hebrew, grace was an action and, when properly executed, always a beauty to behold. It is a stride really. Not so much a person fumbling head over heels from one sin to another. No, he gracefully sashays through the room (in the most masculine of terms), which is to say, he manages to avoid stubbing his toe on the coffee table.

Another thing about grace however is that question of what to do with the goyim as well as lost Yashar'el is finally solved. Grace couldn't possibly be something which was solely intended for the guardians of the Torah, as Yahuah describes grace as a character attribute, and He is an Elohiym for all people. It was therefore intended for those who were raised in the 613 laws of the Torah before coming to faith as well as those of the surrounding nations, who come to faith and then are espoused the Torah.

¹⁷ (As it is written, I have made you a father of many nations,) before him whom he believed, even Elohiym who quickens the dead, and calls those things which be not as though they were.

Romans 4:17

I had explained some pages back that Genesis 17:5 would be quoted, and there you have it. *Done*. Look it up for yourself if you don't believe me. I'm not making a chart this time. The LXX is the translation which most accurately agrees with Pa'al, by the way. I suggest going with that one. By the time Avraham was made this promise, that he would be the father of

many nations rather than simply one, Yahuah had already divorced humanity at Babel, dividing the lot into seventy languages and then assigning elohiym over each of them. That was the world which Avraham inhabited. Was Avraham confused on how he might be the Patriarch of another nation's genealogy? No, I don't think he was. Not if he understood the righteousness imputed upon him by his own faith in who Yahuah was and what He was ultimately about. Well, maybe only a little confusion. Particularly where it comes to ironing out the finer details—a predicament of all adherents to the faith. But Avraham knew. And so did the Yehudim of Pa'al's own generation.

The promise was two-fold really, because a seed was promised to him which would bring about a completely separate set-apart nation. The Yehudim as well as the Leviytes were mostly all the remained of the tribes of Yashar'el. That little fact did not escape them. And so, regarding the descendants who were also expected from among the other seventy. It's not like the Yehudim didn't know that to be the case. They weren't ignorant. No, they were arrogant. They were self-righteous. But above all else, control freaks. It was they who held the keys to the Temple which granted them access to Elohiym. They wanted kingdom living on their own terms apart from the Torah, making them extremely jealous of the competition. So again, imagine the contempt in their hearts when Pa'al is leveling the playing field and claiming everyone has access to Yahuah, as well as His instructions in righteous living. Look what happened in Acts 21.

²⁷ And when the seven days were almost ended, the Yahudiym which were of Asia, when they saw him in the Temple, stirred up all the people, and laid hands on him,
²⁸ Crying out, Men of Yashar'el, help: This is the man that teaches all men everywhere against the people, and the Torah, and this place: and further brought Yavaniym also not the Temple, and has polluted this holy place. ²⁹ (For they had seen before with him in the city Trophimus an Eph'siy, whom they supposed that Pa'al had brought into the Temple.) ³⁰ And all the city was moved, and the people ran together: and **they took Pa'al and drew him out of the Temple: and forthwith the doors were shut.**

Ma'asiym (Acts) 21:27-30 [Cepher]

The Yehudim were jealous of Pa'al. I know it doesn't say that exactly, but it seems pretty obvious to me. It's embedded within their false accusations. All these people are coming to Messiah and they're not keeping to our traditions and so Pa'al is to blame for it. *Oh*, and look, a Greek entered the Temple and he's not a Yehudim, so it must be Pa'al's doing. Another thing which Luqas doesn't outright mention is their projecting themselves onto Pa'al. They were the ones breaking the Torah, and so, they accused Pa'al of the very thing.

What is their ultimate response to not having their way? I highlighted it for you. They drew Pa'al out of the Temple and forthwith shut the doors. It was their way of saying nobody had access to Yahuah if their doctrines weren't followed. That was a genuine fear of many, you know. There were *secret* followers of Yahusha, and indeed, others who altogether denied him for fear of being cast out of Yahuah's presence by the Temple Controllers.

So again, I ask you to consider the ramifications of a guy like Pa'al leveling the playing field when writing these letters. Claiming everyone had access to Yahuah through their High-Priest, Yahusha. Proof of which can be found in the promise made to Avraham. And Yahuah always upholds His end of the deal.

¹⁸ Who against hope believed in hope, that he might become the father of many nations; according to that which was spoken,

So shall your seed be.

Romans 4:18

What does it mean to suggest believing in hope against hope? Well, I take it to mean Avraham had hope when there was none to be found. He was old, and the last he'd checked, Sarah was too, but you probably knew that much. And so, you will easily recall how the rest of the story goes. A child was eventually born, but not before having no *conceivable* way of having

one. That was a pun, by the way. It wasn't like they didn't give the procreation department the old college try. Imagine the judgement thrust upon them by everyone else with dozens of children and counting. Anyone who's struggled to conceive children of their own will know what that is like. There were quite literally nations being born around him. Undoubtedly, Avraham wanted to please Elohiym and follow through with what Yahuah had ordained. That much is made known with the circumcision event. But he was left hopeless in doing anything about it.

Sarah even asked Avraham to take Hagar into his tipi. Make a nation out of her womb. But Elohiym wouldn't have it. Had Yishma'el become the promised seed rather than Yitschaq, then Avraham would have kickstarted a nation by his own works. The only option he was left with involved resting in the promise of Yahuah Elohiym and letting Him perform the heavy lifting. Let Elohiym be true and every man a liar. Avraham is an example for everyone deemed his child in that he simply believed it would happen because his hope fully relied upon the character of Elohiym.

¹⁹ And being not weak in faith, he considered not his own body now dead, when he was about a hundred years old, neither yet the deadness of Sarah's womb: ²⁰ He staggered not at the promise of Elohiym through unbelief; but was strong in faith, giving glory to Elohiym; ²¹ And being fully persuaded that, what he had promised, he was able also to perform. ²² And therefore it was imputed to him for righteousness.

Romans 4:19-21

I'm not sure if you're seeing what may or may not be going on here. If you do, then awesome. I'll proceed ahead and mention it anyways. Pa'al appears to be comparing Avraham's faith in Yahuah with faith in Yahusha Ha'Mashiach. He doesn't outright state it here, but all indications seem to suggest it was on his mind, and even more-so, that a case is being built in that direction. If he doesn't then I will eat my words. Just don't expect it to happen in this chapter.

While dictating a Torah of works rather than faith, as Avraham had, the Yehudim failed to promote a belief which let Elohiym be the end-all of salvation. They deemed themselves righteous, but not because Yahuah had imputed righteousness upon them, based upon a need for Him. A simple deduction would suggest the *same* notion regarding Messiah. Letting Yahusha be the advocate was well beyond their own realm of possibilities because they had no saving faith in Elohiym to begin with. That same line of logic will have the Yehudim fighting feverishly against the incoming wave of goyim converts on the basis that Elohiym is the one doing the heavy lifting and not them.

I don't doubt for a second that the lie perpetrated by the serpent in the garden, that A'dam and Havah could be as Elohiym, points to the revelation of every neophyte who perceives the divine *within* and determines to be the captain of his or her own destiny. Such a shame, that so many lend the prince of darkness an ear, seeing as how Satan isn't even capable of saving himself in the end.

And anyways, it seems as though Pa'al has made his point. Avraham's faith was in the person of Elohiym and His Word and not in himself. If Elohiym asked Avraham to loosen his loins and take a knife to it, he did it. If He asked him to tie a bundle of wood to Yitschaq's back and lead him to the mountaintop, he did it. Why would he reject the unveiling of the Torah? All bets are on a circumcised heart. He wouldn't. Time and again, his faithfulness was derived from a faith which imputed him with righteousness.

²³ Now it was not written for his sake alone, that it was imputed to him; ²⁴ But for us also, to whom it shall be imputed, **if we believe on him that raised up Yahusha Ha'Mashiach our Adonai from the dead.**

Romans 4:23-24

I guess I will eat my words then. Don't get me wrong, I was absolutely correct in suspecting Pa'al had a comparison in faith to make between Avraham and Yahusha. I just didn't expect it to happen in this chapter.

But there it is. You figure the ‘*Nub-uh!*’ people were all over Pa’al like ugly on an ape. After frantically scrambling through Scripture and having their backs pinned to the wall, they very likely claimed the imputing of righteousness upon Avraham was the exception to the rule and not intended for anyone else. To this Pa’al responds: “Why was it written then, for Avraham’s sake *alone?* Ridiculous.”

Very likely, the *theoretical* resurrection of Yitschaq was a commonly discussed idea among the Parashiyim of Pa’al’s day, had Avraham seen the sacrifice to its end. A good indicator of this can be found in Hebrews, which reads as follows:

¹⁹ **Accounting that Elohiym was able to raise him up, even from the dead;** from whence also he received him in a figure.

Ivriym (Hebrews) 11:19 [Cepher]

And so, you can see what Pa’al is doing in wrestling “the faith” away from the Temple Controllers. Yitschaq wasn’t sacrificed, but had he been, Yahuah would have brought him back from the dead. Just as importantly, Avraham, “who against hope believed in hope,” knew Yahuah would have His set-apart nation through him. The Yehudim may have claimed that they would have been standing right there alongside Avraham in faith, but would they really though? Look at what they did to Messiah. Yahusha was sacrificed by the Yehudim on behalf of their father, Satan, never suspecting that Yahuah Elohiym would resurrect him.

The comparisons don’t end there, however. Immediately after the angel talks Avraham into putting the knife down, we read the following.

¹⁵ And the angel of Yahuah called unto El-Avraham out of the heavens the second time, ¹⁶ And said, By myself have I sworn, says Yahuah, for because you have done this thing, and have not withheld your son, your yachiyd: ¹⁷ That in blessing I will bless you, and in multiplying I will multiply your seed as the stars of the heavens, and as the sand which is upon the sea shore: and your seed shall possess the gate of his enemies. ¹⁸ **And in your seed shall**

all the nations of the earth be blessed, because you have obeyed my voice.

Bere'shiyth (Genesis) 22:15-18 [Cepher]

The promise that all the nations of the earth would be blessed through Avraham's seed was given because of his obedience. So too was Yahusha obedient. To the end. He went willingly to the sacrifice, even to the point that the nails were driven in, and so, Yahuah Elohiym used him to fulfill what had earlier been promised. Undeniable proof of salvation through faith in Yahuah's ability to uphold His end of the bargain is given in the sheer number of goyim who believed Yahusha was resurrected. The nations were streaming in. They were choosing the blessing rather than the curse. At the end of the day, who was being more obedient, those who had the Torah but didn't believe in Elohiym's promises or those who believed but couldn't tell the difference between Yom Teruah or Yom Kippur?

²⁵ Who was delivered for our offences and was raised again for our justification.

Romans 4:25

With the final line of the chapter and in true rabbinical fashion, like a Scriptural mixtape containing the greatest hits found within Scripture, Pa'al constructs Yesha'yahu 53 into the sacrificial narrative. Even the quip he uses isn't a direct quote. More like a mishmash. Yahusha being "delivered for our offences" can be found in 53:6, which reads:

"...and Yahuah has laid on him the iniquity of us all."

Yesha'yahu 53:6

There are various translations, as you know, and some might read: "...gave him up for our sins." They all mean the same thing. Yahuah put a stop to the sacrifice of Yitschaq because he alone could not bare the iniquity of our transgressions. But Yahusha could. The son of Avraham

was but a shadow of the Son of Elohiym to come. It is through Yahusha Ha'Mashiach that the nations would place their hope and be blessed. And then notice where the last half of his sentence is lifted from.

“...by his knowledge shall my righteous Servant justify many for he shall bear their iniquities.”

Yesha'yahu 53:11.

Yesha'yahu prophesied an event which couldn't be any more evident than with the death and resurrection of Yahusha. For the first time in His-Story, the High-Priest had personally born the transgressions of Elohiym's people. What else is a transgression but the breaking of the Torah, the very thing which the Yehudim had accused the goyim of? Like it or not, those who believed in his sacrifice were justified. The Yehudim were free to continue sticking their noses up at the people of the pigsty, but like the parable of the prodigal son, those who were formerly lost were streaming in, and they were missing out on the party.

CHAPTER FIVE

5 THEREFORE being justified by faith, we have **shalom** with Elohiym through our Adonai Yahusha Ha'Mashiach:

Romans 5:1

Pa'al has just spent the last four chapters of his epistle building the case on precisely how one is considered righteous before Elohiym. In review, we are justified by faith. *Done.* He says so right here. It could not be stated in any simpler terms. That is what Elohiym wants from us, apparently. People who believe in Yahuah holding up His end of the bargain and performing the work on our behalf. Go figure. In turn, the very people who believe in Him are most susceptible to being obedient to His instructions in righteous living, asking the fewest questions. It doesn't work that way for somebody who obeys the Torah based upon their own terms or merit, never really believing in Elohiym's ability to do the heavy lifting for them. Yahuah isn't able work with *said* person. Those are the goats. Be a sheep.

It seems as though Pa'al is content with his arguments, because we have just been delivered a *'therefore.'* And so, with all that we've so far read and discussed, his adjoining statement may indeed prove to be a striking one. Knowing that we have been declared righteous through the labors of our High Priest, Yahusha Ha'Mashiach, Pa'al assures us that we can have *shalom* with Elohim. What a relief. Think for a moment about the sheep. A sheep has the faith to follow his shepherd, unquestionably, resting in him even when the days or the nights are troubled. Do I really need to quote from Psalm 23? Contrarily, a person toiling every day to be declared right in Elohiym's sight cannot possibly have *shalom*, as he is ultimately wrestling against the work of Yahusha Ha'Mashiach his High Priest. In another one of his letters, Pa'al says something quite similar.

¹⁵ And let the **shalom** of Elohiym rule in your hearts, to the which also ye are called in one body: and be ye thankful.

Qolasiym (Colossians) 3:15 [Cepher]

To be called into one body, namely the body of Yahusha Ha'Mashiach, is the same thing as saying we are performing the works of that body. Should the left foot play the part of the goat and begin walking in a parallel direction than the right foot, we should expect the torso region to experience a conflict of interest. Yahusha being the head is incapable of breaking the Torah. I mean, it has already been established around here that Yahusha did not come to break the Torah but to fulfill. Why should we expect his body to do anything different then? None of these bodily functions are made possible unless the *shalom* of Elohiym is given the throne room of our heart. And that can only happen if we first have the profound yet elementary faith of Avraham.

It is Yahusha who resurrected his own body by the power of Elohiym. We had nothing to do with that. Only mental defectiveness would lead someone to read the Torah and then conclude they alone could resurrect themselves. No, our hope is in Yahusha from beginning to end. So then, pause and reflect upon the profound, seemingly bottomless thought, that we are invited to become members of his resurrected body. And really, do you think we would be members of his body if we weren't first declared righteous? In turn, it is the righteous person who then sets about to perform works of righteousness, seeing as how Yahusha is the captain of his heart. He can now do all things through Messiah, including the Torah. The person who obstinately refuses to comply and claim he can do all things through Messiah, but the Torah shows ample proof that he is only deceiving himself into being a member of the body. No, he is the member of some other body and doing the work of that head.

¹⁷ And the work of righteousness shall be **shalom**; and the effect of righteousness quietness and assurances forever.

Yesha'yahu (Isaiah) 32:27 [Cepher]

Once again, Pa'al isn't stating anything that can't already be found in the Tanakh. A righteous person has shalom. Remember how Pa'al said all mouths would be stopped? Well, we can see here that a righteous person inhabits the character quality of quietness. He volunteers for the part because his faith is in the faithfulness of his High Priest and not his own merit. To open his mouth in the face of accusations and explain himself is to place himself under the authority of the accuser. Don't do that.

Can it truly be said *by you* that you have shalom? Understand, I'm not saying you don't have shalom. I'm not the one reading these words and wouldn't really know either way. That's for you to decide. Having shalom however, telling everyone come each Sabbath: "Shabbat Shalom!" and truly meaning it, is a good indicator that Yahusha Ha'Mashiach *is* your shepherd, and that you have arrived to graze in his pasture.

² By whom also we have access by faith into this grace wherein we stand and rejoice in hope of the glory of Elohiym.

Romans 5:2

The *whom* in this passage is Yahusha Ha'Mashiach and couldn't be any more self-explanatory. We only have access to the grace of Elohiym through our High Priest. But that cannot happen unless we first have faith in the competency of his office. And anyways, Yahusha said it himself.

⁶ Yahusha said unto him, I am the Way, the Truth, and the Life: **no man comes unto the Father, but by me.**

Yochanon (John) 14:6 [Cepher]

It has already been established that the Torah is the Way, the Truth, and the Life, and that furthermore, those are character qualities of the Father. Yahusha was speaking to Ta'om and the other twelve but had the Temple Controllers or any of the other Yehudim heard a phrase such as that one coming out of his mouth, they would have perfectly understood what he was insinuating. He was equating himself *to*, and indeed declaring to be a

manifestation *of*, the very Word of Elohiym spoken to Avraham and Moshe in the Torah. To furthermore claim he was the only way to the Father certified that point, that he was the literal living breathing Torah. Not only that, but they would have perfectly understood he was declaring his intentions to be their High Priest which, in turn, would require a faith in his ability to declare them righteous through the workings of his office. Call it a narrative *twist* if you must, but it is magnificent and profound phrases such as this one which furthermore declares to us in no uncertain terms that Yahusha had been the person who cut the covenant with Avraham. In that way, it was always intended that Yahusha would be the one to uphold his end of the bargain rather than humanity or, according to some, the Establishment. The Controllers didn't like that.

³ And not only so, but we glory in tribulations also: knowing that tribulation works patience: ⁴ And patience, experience, and experience, hope.

Romans 5:3-4

Pa'al declares as fact what I have so often stated. People explain all the time how sick and weary of the world they are; how they just want to be taken out of here to the higher plane of reality by rapture or return or exodus or some other [*fill in the blank*] method. What they are ultimately saying, much of the time but not always, is that they find little to no enjoyment in their service to Yahuah Tseva'oth. The Torah is a burden. They struggle finding any joys in walking His righteous instructions out. Apparently, heaven will be a different state of mind where they will suddenly discover their labors to be satisfactory, whereas here they are less than so. Do they really think eternity will be all flowers and puppies? Eternity is a long time. What if we serve as priests and angelic messengers to whole new generations of sinners? My own speculations are beside the point. Yahuah expects us to be a kingdom of priests in *this* lifetime, not at a later hour. We read about that right here.

⁵ Now therefore, **if ye will obey my voice indeed, and guard my covenant, then ye shall be a peculiar treasure unto me above all people:** for all the earth is

mine: ⁶ **And ye shall be unto me a kingdom of priests, and a holy nation.** These are the words which you shall speak unto the children of Yashar'el.

Shemoth (Exodus) 19:5-6 [Cepher]

Surprise—*surprise*, the children of Yashar'el turned down Elohiym's offer to be a kingdom of priests. Many of them anyways. They told Moshe to do it. You'll have to read the story further for yourself to see why they rejected the part, but a good indicator can be found in this *same* passage. Guarding His covenant wasn't satisfactory for them. Has anything changed today? I think not. If the *said* persons are incapable of finding joys in serving Yahuah now, in guarding his commands as well as his covenant, and a kingdom priest of all job titles too, then why do they expect to enjoy serving Yahuah in the same capacity—eternally?

What I have so often stated is that those who are incapable of finding fulfillment in their job offer *now* are endangering themselves of not making the cut as a covenant member later on down the road. I have seen it unravel time and again. People lose faith and fall away. Look, if you gaze into the mirror reflection of our heavenly Father by way of the Torah and don't like what you see, there are so many *outs* on this journey that it's not even funny. Pick your exit. If you missed the last one on the highway, don't worry, another will come along shortly. We live in an age where there is no shortage of information. Enough information to cultivate nearly any desired outcome. You can take what you've read *elsewhere* and begin hacking away at Scripture until very little if anything remains. I have seen far too many people fall away from covenant membership, and sadly, that reality will continue. Word of warning, guard His commandments.

Many people lose hope because they don't have the patience to ride out the weather when it is swelling with uncertainty, forsaking the experience necessary to be gained on the other end. A challenging and seemingly unanswerable question is thrust before the neophyte, and someone immediately cries out: "My god! Elohiym is a liar and none of this is true! So glad I course corrected my error and saw Yah's instructions as a psyop!" Fools forsake wisdom. It's why hope and patience hold hands together. They are a necessary component of the faith journey. We don't always have the answers we seek, and that is *okay*. Just ask Iyov, Yahuah

designed it that way. The rebellious will revel in their self-declared knowledge, taking bombing runs on the areas where our faith appears weak, but in doing so, they have failed to recognize or in the very least appreciate the character of Elohiym.

Here is another passage which speaks of us as kingdom priests.

⁶ And he has made us **kings and priests** unto Elohiym and his Father, to him be glory and dominion forever and ever, Amein.

Chizayon (Revelation) 1:6 [Cepher]

Yochanon takes what we already know in Exodus, that the original intent as well as the inevitable course of every covenant member is to be a 'priest', but then tacks on 'king' as well. And then look at what we read in Proverbs.

² It is the glory of Elohiym to conceal a thing: but **the honor of kings** is to search out a matter.

Mishlei (Proverbs) 25:2

There is the 'king' word again. Concealing a matter is described to us as a character habit of Elohiym. Royal priests know what it is to revel in the mysteries of heaven. I surmise one reason Elohiym conceals elements of Himself is because knowledge is a treasure as well as a reward and He'd rather not have a piggish-profane people trampling upon the holy. That is another reason why tribulation works patience, and patience *experience*, and experience *hope*. What Pa'al is doing is describing for us the faith of Avraham fleshed out. In time, and through personal perseverance, Avraham may have had some of his seemingly unanswerable questions answered. But then again, one of the glories of Elohiym is simply knowing Him. Hoping beyond hope. Sometimes all we can do is stand back with our mouths shut and praise Yahuah the Most-High Elohiym of Yashar'el for who He is and always coming through with His Word in the end.

⁵ **And hope makes not ashamed; because the love of Elohiym is shed abroad in our hearts by the Ruach Ha'Qodesh which is given unto us.**

Romans 5:5

The assurance given is that hope will not bring its adherent to shame. Avraham was not brought to shame when living out his faith in obedience, and so, why should we? Then again, it is Pa'al giving the promises. *Ub-ob.* Best not to take his word for it. Seeing as how his character is so questionable. Let's see what Scripture has to say on the matter.

³ Yea, **let none that wait on you be ashamed:** let them be ashamed which transgress without cause. ⁴ Show me your ways, O Yahuah; teach me your paths. ⁵ **Lead me in your Truth and teach me: for you are the Elohiym of my yeshu'ah; on you do I wait all the day.**

Psalms 25:3-5

Ab, that's better. Hope entails waiting on Yahuah for answers even when there seems to be none. But also, letting Him perform the heavy lifting and come through with His promises. Not to be forsaken however is one's desire to be led and taught in the Truth, which as you well know by now is the Torah. The psalmist drops further clues when inciting the *yeshu'ah* of Elohiym as totally worth waiting for. More evidence that Avraham was hoping beyond hope for the same. You see, the Torah of faith is being described again, in case you were wondering. And so, you will once again want to take note of the flip. A warning is given. Those who wantonly transgress the Torah *will* be ashamed.

According to Pa'al, more proof is given (that Elohiym is indeed unwilling to shame us) with the delivery of His Ruach Ha'Qodesh, an action which he furthermore accredits to the love of Elohiym. Again though, it is Pa'al saying it. Sounds suspicious. We will have to seek out a secondhand witness in Scripture. Found one. Here it goes.

²⁵ Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols,

will I cleanse you. ²⁶ A new heart also will I give you, and a new ruach will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. ²⁷ **And I will put my Ruach within you, and cause you to walk in my statutes, and ye shall guard my judgements, and do them.**

Yechezq'el (Ezekiel) 36:25-27 [Cepher]

So good. It really doesn't get any better than that, folks. Everything that we have been rehearsing over the last few chapters regarding the Torah of faith is here outlined for us in a harmonious sequence. I mean, it's all there. Follow along. Yahuah is the one who cleanses us, not man. Having removed Avraham from his father's idols, and He does the same to us. And important to this discussion, He is the great circumcizor, not man. The Yehudim were the ones with the heart of stone. While occupying themselves with idolatry and simultaneously enforcing a Torah of works, they were envious of those whom Yahuah had cleansed and given a heart of flesh.

But then look at *why* the Ruach Ha'Qodesh is given. So that we might walk in His statues, guard His judgements, and do them. The Yehudim were incapable of keeping them. They certainly had no interest in teaching them. But now the goyim *were* perfectly capable, thanks to the love of Elohiym. Who is the teacher but the Ruach Ha'Qodesh? Can't say having the Ruach Ha'Qodesh is proof that you don't have to keep His commands anymore. It's a lame excuse, having no bearing on reality. I will even go so far as to claim that anyone who says the ruach is telling them not to be obedient is altogether listening to a different elohiym. That happens so often it's frightening.

⁶ For when we were yet without strength, at the appointed time Mashiach died for the wicked.

Romans 5:6

The phrase ‘without strength’ is *asthenōn* [ἀσθενῶν] in Greek and occurs only twice in the New Testament. Don’t let its scarcity escape you though. The same word connects us with *asthenés* (ἀσθενής), designating someone who is weak or powerless, sick even, and lines up perfectly with Yahusha’s stated mission. Did Messiah not tell us in Marqus 2:17 and Luqas 5:32 that he came for the sick rather than the healthy, the sinner rather than the righteous? *He did*. There is irony to it as well. He did not come for the healthy or the righteous because they were not in need of him. That then begs the question, why weren’t they? In need of him, that is. Messiah’s accusers as well as Pa’al’s certainly didn’t think they were the ones who were sick or sinning. The people thirsting for righteousness and steaming in were the sick ones. Asked another way, were Yahusha’s accusers truly healthy or righteous to begin with? You already know the answer to that one. They were sicker than most but were incapable of realizing it.

⁷ For scarcely for a righteous man will one die: yet perchance for a good man some would even dare to die. ⁸
But Elohiym commends his love toward us, in that, while we were yet sinners, Mashiach died for us.

Romans 5:7-8

Ab, the Romans Road. That tells us we have stumbled upon another one of the more popular verses within the entirety of Scripture, and for good reason. Its message couldn’t be any more obvious either, as good help is hard to find nowadays. Really, it’s difficult nabbing anyone who will die for another of moral character, let alone finding a good gardener. But do you see what’s really going on here? The Yehudim were turning their noses up at the goyim, which is completely contrasted by the ministry of Yahusha. The Yehudim were loveless in their rejection of Elohiym’s promises, but even they are beside the point at the moment, because the love being exhibited is Elohiym’s rather than mans. It’s a covenant thing.

Elohiym did not wait for us to get our diddly together. No jumping through fiery hoops or playing the xylophone like a circus seal, either. As the beginner and finisher of our faith, Elohiym did not wait for us to respond to Him. Rather stunningly, our High Priest became a sacrifice for us while our lives were still characterized as transgressors of the Torah.

⁹ Much more then, being now justified by his **blood**, **we shall be saved from wrath through him**.

Romans 5:9

Verse 9 is one of those *'blink'* and you'll miss it moments. Pa'al has just taken Messiah and attributed his death to the Passover event. He appears to be sourcing Leviticus 17, which I aim to quote from, but then applies that to the Exodus account. There's actually a lot packed into such a small passage for something which he doesn't intend to spend a lot of time on. Probably because verse 9 is a segway. More like a footnote. His bearings at the moment are to showcase the love of Elohiym as a necessary component for the covenant rather than the love of man. And I'm thinking his audience was already well acquainted with the Passover connection, anyhow.

¹¹ **For the soul of the flesh is in the blood: he and I have given it to you upon the altar to make an atonement for your souls: for it is the blood of him that makes an atonement in the soul.**

Vayiqra (Leviticus) 17:11 [Cepher]

Summing this up, life is in the blood and all life belongs to Yahuah. Elohiym is the one who fashioned us with a spirit, soul, and body. We are the forethought of His mind and did absolutely nothing to bring ourselves about. Despite how we may feel about ourselves or any other living, breathing soul within the realm of his creation, life is His to give and to take away. He is the beginner and finisher of everything. Murder strips Him of His intended work. I won't even begin to claim I know the inner recesses of Elohiym's mind, but what does seem very apparent is that the

spilling of blood is a deeply personal action. That is apparent with the death of Havel. Rather than speaking in terms that we are familiar with, particularly in a post Newtonian age, Yahuah declares: “Your brother’s blood cries out to me from the ground.” I take that as literal rather than metaphorical. Blood cries out. Yahuah requires a life for a life, and so, what it also does according to Leviticus 17:11 is make an atonement for the soul. Those are Elohiym’s words, not my own. Yahuah makes clear that there is wrath without the atonement of blood. *Consider.*

¹³ And the **blood** shall be to you for a mark upon the houses where you are: **and when I see the blood, I will pass over you,** and the plague shall not be upon you to destroy you, when I smite the land of Mitsrayim.

Shemoth (Exodus) 12:13 [Cepher]

Clearly, passages such as Leviticus 17:11 and Exodus 12:23 were on Pa’al’s mind while building his case. There is a distinguishing difference however between the first Passover event and the sacrifice of Yahusha which needs highlighted. Pa’al just skims right over it and hopes it doesn’t go unnoticed. In past instances, the penitent soul was required to kill a lamb and spread the blood upon his doorpost in order to evade the impending wrath. Which is to say, he had to first step out in faith and be obedient. I mean, had the disobedient sort refrained from killing a lamb so as to lather his doorposts with blood, he would have incurred a visit from the angel of death, even if he believed, no? Well, the order is flipped with Messiah. It would be like Yahuah personally killing the lamb (in this case Yahusha), spreading his blood on the doorposts, and then instructing everyone enter within and hide out for a while, should wrath be something they hoped to avoid. Sounds simple but it’s easier said than done. Just look at all the people in the generation of the Apostles who refused to enter in before the wrath came upon them.

¹⁰ For if, when we were enemies, we were reconciled to Elohiym by the death of his Son, much more, being reconciled, we shall be saved by his life.

You see, Pa'al is still hinged upon the thought that we are all sinners and therefore totally undeserving of Yahuah's Son taking our place. The love of Elohiym was shown anyways in that, while we were yet sinners, Mashiach died for us. I see no record of our asking him to do it. We certainly didn't work towards it. He did what he did as a free gift and without our permission so that no man can boast or take the credit. Think about it like *this*. If the goyim were lost in their transgressions of the Torah and therefore enemies of Elohiym at the moment of reconciliation (that is, when Yahusha our High-Priest became the sacrifice and died on our behalf), don't you think the saving power is ever so much more vigorous in his resurrected life? The *same* love exhibited while he was hung from a tree will extend itself to those who are reconciled now that the tomb is empty, but in an even stronger potency. Proof of which, as Pa'al has already mentioned, is the gifting of the Ruach Ha'Qodesh.

There is yet another stunning reality being presented to us when taking the blood of the Paschal lamb *verses* the blood of Messiah into consideration. The Ruach Ha'Qodesh has always been present throughout His-Story but was never poured out upon humanity quite like in the aftermath of Yahusha's resurrection. That tells us that the individual sacrifices were never enough. Humans may spin the wheels of logic but I will remind you that we are peering into the mind of Elohiym. Pa'al has already stated in verse 5 that the gifting of the Ruach Ha'Qodesh was ample proof that Yahuah had no desire to shame those whom He loved. Well, just as the life of mortal man is in the blood, so too is life of eternal man in the Ruach Ha'Qodesh. One cannot exist without the other.

Yahuah offered the life of His Son in exchange for our own and then delivered His Set-Apart Ruach so that we might live and walk out our faith as a covenant member. A heart of stone cannot guard the commands of Elohiym, but a circumcised heart can. As we have already seen, Yechezq'el foresaw the miraculous gifting. He anticipated a time when the Ruach would be offered unto all that believe so that they might walk according to Yahuah's statutes, guard his judgements, and do them. There is no other reason given. None other but to be our helper and teacher. She offers us Wisdom, but that is altogether another study. Am I expected to believe the Ruach teaches us to transgress the Torah and then holds our

hands while committing the deed? Don't even go there. The Ruach was offered as part of a divine and well-orchestrated plan which might ensure that Yahusha's sacrifice was not in vain. Yahuah the Most-High Elohiym wants to know an estranged humanity. And how do we know Him exactly but in guarding his commands?

¹¹ And not only so, but **we also joy in Elohiym through our Adonai Yahusha Ha'Mashiach**, by whom we have now received the atonement.

Romans 5:11

Much has already been given regarding Elohiym's character. Up until now, Pa'al would have us focus upon *who* Yahuah is as a '*person of His Word*' (where the covenant with Avraham, as well as the Torah intended to accompany it, is concerned) rather than qualifying man. It seems to me however that we have just been given a character quality of covenant membership, which is *joy*. Pa'al employs the word 'we,' insinuating that he expects the church of Rome to join in with his sentiments. The mere thought of Elohiym is expected to bring it to us. But then notice what happens next. It is only through our Adonai Yahusha Ha'Mashiach that this expression can be felt. So, once again, the character quality is divine in origins, belonging first and foremost to Elohiym. It is we who are conforming to His image and never the other way around.

Here is what Yahusha had to say on the matter.

⁷ I say unto you, **that likewise joy shall be in heaven over one sinner that repents**, more than over ninety and nine just persons, which need no repentance.

Luqas (Luke) 15:7 [Cepher]

This joy being described by Yahusha is once again of heavenly origin, and the context couldn't be any more apparent. Joy is expressed by Elohiym's heavenly entourage whenever a single sinner repents of his transgressing the Torah. Those same sentiments are transferred upon the people who

have received the atonement. Yes, Pa'al uses the word 'atonement'. How very Hebrew of him. Telling anyone that Yom Kippur is best expressed without repentance (and believe me, they're out there,) has absolutely no bearing on reality. The Torah is his worldview, and the context is that individual members within the church of Rome have repented of their transgressions, having recognized the atoning sacrifice, and are now experiencing the very joy which Yahusha Ha'Mashiach feels towards us. But then look at what Pa'al states *elsewhere*.

³⁰ **And grieve not the Ruach Ha'Qodesh** of Elohiym, whereby ye are sealed unto the day of redemption.

Eph'siym (Ephesians) 4:30

It is a warning. The Ruach Ha'Qodesh has no desire to grieve us nor to be grieved. Clearly though, grief is a divine emotion originating in heaven. Before the flood, Elohiym was grieved that he had made mankind. That is just one example and I'm certain many more can be found. Here's a good one.

⁴⁰ How oft did they provoke him in the wilderness and **grieve him** in the desert! ⁴¹ Yea, they turned back and tempted El, and limited the Holy One of Yashar'el.

Tehilliym (Psalms) 78:40 [Cepher]

How exactly was Yashar'el provoking Yahuah in the wilderness? They were rebelling against His Torah, of course. They gazed into its reflection and decided they didn't like what they saw there. But don't take *my word* for it. You will have to commit to your own study. And their provocation, we read, grieved Him greatly. After saving them too. Transgressing the Torah furthermore limits the Holy One. Yes, it is true that Elohiym did for us what nobody is cable of doing in sacrificing His Son, but that is not to say that sin does not still hamper what He is otherwise capable of performing within us. Sin is bondage whereas the Torah is Life. What seems apparent is that the Ruach expresses to us a counter emotion however we choose to live. If we are sealed as a covenant member, that is. Should we correctly proceed on our Torah walkabout, then we are

confessing our transgressions and repenting of them and there is joy to be found.

¹² Wherefore, as by one man sin entered into the world, and death by sin and so death passed upon all men, for that all have sinned:

Romans 5:12

While directing our attention to the very *beginning* of the Torah narrative, notice what Pa'al doesn't say. That sin entered the world by one woman. And yet, Moshe has Havah breaking the commandment of Elohiym before A'dam does. So, what gives? I take that to mean A'dam was intended to stand as some sort of representative over the whole of humanity. That can only mean one thing. He was the *first* High Priest. Even if Havah or any other member of humanity chose rebellion, it was ultimately his job to guard the commandments. I would even surmise that A'dam might have been invited to perform a sacrifice on her behalf had he himself not succumbed to temptation. But he too rebelled against his office, taking the rest of humanity with him.

Some will claim Pa'al is coming up with a distinctly new idea apart from what we are offered in the Tanakh. Those same individuals then have a habit of going about quoting rabbinical literature in order to prove their point. Perhaps they are still confusing Pa'al's Torah of faith with the Torah of works which his contemporaries were spewing. Yahusha never rebuked the Parashiyim for obeying the Torah. No, he rebuked them for adding to it in such a way that their own doctrines might be complimented. Apparently, many rabbis (though certainly not all of them) taught that mankind was not inherently sinful and could choose to live a life without transgressing the Torah.

What seems more likely in this given scenario is that Pa'al did not have the support of his contemporary Yehudim if indeed he believed A'dam was a representative of mankind, and they did not. Seems to me though that Pa'al was simply quoting from the Torah. Here is what Scripture

actually has to say regarding the relationship between death and transgression.

¹⁶ And Yahuah Elohiym **commanded the man**, saying, Of every tree of the garden you may freely eat: ¹⁷ But of the tree of the knowledge of good and evil, you shall not eat of it: **for in the day that you eat thereof you shall surely die** [*muwth*].

Bere'shiyth (Genesis) 2:16-17

Oh dear, Yahuah Elohiym commanded something which ought not be done and then that someone convinces themselves He won't mind if they do. These stories never end well. That being said, there is a particular word in this passage worth knowing. The Hebrew word for die is 'muwth' and indicates that something either already has died or will die, or that an act of killing is being committed. Particularly interesting to this passage however is that the word 'muwth' is written twice. And so, a more direct and literal interpretation should read as *follows*.

“...for in the day that you eat thereof you shall die-die [*muwth-muwth*].

Some have suggested it's an error. The 1611 King James people decided to place an extra emphasis on that promise of death, penning “surely die” onto the page rather than translating *muwth* twice. Might I suggest a far more accurate rendering can be found with the 1862 Young's Literal Translation, which most clearly indicates the immediate process of dying with the following words:

“...for in the day of thine eating of it—**dying thou dost die.**”

A'dam did die that very day, not one thousand years later. *Fact*. The loss of his immortal nature was immediate. With A'dam's spiritual-self dead, his fleshly body was then promised another death down the road. *Muwth-muwth*. Moving forwards, everyone descending from A'dam and Havah were born of a fleshly nature but not the spiritual, which had already perished. Call it a Christian doctrine if you must, but the Torah couldn't

be any clearer on the matter. A'dam was an image bearer. We today bear his fallen image rather than that of the glorified state.

And anyways, even Yechezq'el agrees.

⁴ Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: **the soul that sins, it shall die.**

Yechezq'el (Ezekiel) 18:4 [Cepher]

If every soul belongs to Yahuah, then it is his perfect right to judge each *said* soul according to His expected standard. Remember now, the definition of sin given to us in 1 Yochanon is a transgression of the Torah. Obviously, that's not what is being debated. Pa'al's statement is. As you can see, even Yechezq'el connects death with sin. "The soul that sins shall die." Seems to me like Yechezq'el and Pa'al agree. And so, you cannot sit here and tell me Pa'al invented the whole thing. I mean, we could sit around theorizing and speaking hypotheticals regarding the nature of man all day. But it seems evident to me that the consequence of A'dam's failure in guarding the commands led to his death. Proof is in the pudding. Show me a man who hasn't died and then we can discuss the sinless man.

That being said, Yahusha proved that the Torah could be perfectly followed. He showed us The Way. You will tell me he doesn't count, being the Son of Elohiym and all. Well then, was he not human then? Look, he either became human or he didn't. And if he became human, then he showed that the Torah can be followed. I'm not saying we haven't sinned, because we have. Nor am I saying we won't sin again. All I'm saying is our current nature is not that far gone. We can choose not to sin.

¹³ For until the Torah sin was in the world: but sin is not imputed when there is no Torah.

Romans 5:13

It is passages such as this one which give Pa'al the reputation of being confusing. Don't be though. A person who prefers lawlessness rather than the Torah may relish in the statement given, thinking Pa'al is equating sin as something completely separate from transgressing the Torah. Have we forgotten so quickly? Pa'al has already stated in Romans 4:15 "...where there is no Torah, there is no transgression." And so, we can't very well have death if there's no Torah to transgress, now, can we? Read it again. *Carefully*. Front to end. Top to bottom. Verse 13. It's contradictory. He says sin was in the world before the Torah but then finishes the sentence by stating there is no imputing of sin apart from Torah. Yes, his argument is contradictory and intended to be so.

What he is doing is complimenting earlier statements made regarding the sins of the goyim in Romans 1, but we needn't gaze that far back. Only one verse earlier Pa'al was arguing that all men died, proof aplenty that they had sinned. Well Houston, we have a problem, because where there is no death there is no transgression of the Torah. She'ol need not apply. But... Pa'al argues... sin is not imputed when there is no Torah. Do you see what he did there? The Torah had to have existed long before Sinai. That much is evident when one acknowledges the Torah is the very character of Elohiym, a glory which all men have fallen short of. Otherwise, it's almost like we're expected to believe Yahuah journeyed into the wilderness to find himself or something.

It's as I've said earlier, how could Qayin be held responsible for the death of Havel if there was command not to murder chiseled into stone? Homosexuality wasn't listed as abominable until Leviticus 18 and yet Sodom and Gomorrah were punished for it. Those were *still* transgressions of the Torah whether they wanted to acknowledge that fact or not. The Torah was given as a tutorial for righteous living, but then, in errant contrast to that, exposed sin for what it really was. Rebellion against the Most-High Elohiym.

And I just thought of this. **The sin of Onan**. Rumor has it that he and **Tamar** were having a little too much fun in bed. The Catholic guilt is through the roof on this one. Onan decided to get a little cocky and pleasure himself with a helping hand, his own hand, rather than pleasuring himself through pelvic thrusting, and Elohiym struck him dead for it. The logic is that a man is sinning for ejaculating outside of a woman rather

than inside of a woman, but it is entirely missing the point. Here is what we read.

⁹ And Onan knew that the seed should not be his; and it came pass, when he wet in unto his **brother's woman**, that **he spilled it on the ground, lest that he should give seed to his brother.** ¹⁰ And the thing which he did displeased Yahuah: wherefore he slew him also.

Bere'shiyth (Genesis) 38:9-10 [Cepher]

The story couldn't be any more straightforward. You will have to read the entire chapter for greater context. Yehudah married a **Kena'aniy** woman (*ub-ob*) named Shuach. She bore him three sons named **Er**, Onan, and **Shelach**. Shuach was wicked, but so were her sons. Yehudah eventually gave Er into marriage with Tamar, whom we come to learn in other texts was **Shem**'s granddaughter. Er was wicked and so Yahuah slew him. The only problem is that Tamar remained childless. Er had no descendants of his own. Onan was then given Tamar to wife so that he might take care of his deceased brother's widow, and then look what happens. He got kinky with her. No, that's not what it says. He refused to have a child with her not wanting his own seed to be accredited as his brothers. The child would be given his brothers inheritance. But Onan was not willing that he should lose his brother's inheritance. So, he refused to perform his husbandly duty. For that reason and no other is why Yahuah slew him. His was Transgressing the Torah. Here is where we read about it.

⁵ **If brethren dwell together, and one of them die, and have no child, the woman of the dead shall not marry without unto a stranger: her man's brother shall go in unto her, and take her to him to be his woman, and perform the duty of a man's brother unto her.** ⁶ And it shall be, that **the firstborn which she bears shall succeed in the name of his brother which is dead, that his name be not put out of Yashar'el.** ⁷ And if the man like not to take his brother's woman, then let his brother's woman go up to the gate unto the elders, and say, My man's brother refuses to raise up unto his brother a name in Yashar'el, he will not perform the duty of my man's

brother. ⁸ Then the elders of his city shall call him, and speak unto him: and if he stand to it, and say, I like not to take her; ⁹ Then shall his brother's woman come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house. ¹⁰ And his name shall be called in Yashar'el, The house of him that has his shoe loosed.

Devariym (Deuteronomy) 25:5-10 [Cepher]

The entire command screams of Er, Tamar, and Onan situation, does it not? “Brethren living together” implies that the inheritance of their father is still to be distributed. The brothers are working the farm. Usually, the greater inheritance befalls the firstborn son. Imagine a scenario then in which the firstborn son dies without an heir, and it is left up to the next in line to ensure the inheritance is properly distributed. He may not want to. It would imply less inheritance for himself. Notice that it is also not up to the man to steal his brother's wife. It is by her consent. That is most evident in the woman complaining to the elders how her deceased husband's brother is not performing his duties. The man who still refuses has exposed the desires of his heart and is cursed accordingly.

Onan's sin happened centuries before the Torah was given. Whether he wanted to admit it or not, it was *still* a transgression. I totally get it though, why people try to pass masturbation off as the cause. Because this particular command is so foreign to them. If orgasming outside of his woman's organ were the reason for Onan dying on the spot, then I am expected to believe that no other Patriarch ever experienced pleasure with their woman in a similar situation. Perhaps not. I don't really know. But then do pay attention to when this particular law springs up. Not until the *end* of Torah. In its closing chapters. Scholars, pastors, and Seminary Boys will often tell you that the Torah was added to repeatedly by Yahuah, and that the later passages are a sort of afterthought. Oh really? Good thing Elohiym remembered to slip in Onan's sin before Moshe went off to the mountain to die then.

Nevertheless, death reigned from A'dam to Mosheh, even over them that had not sinned after the similitude of A'dam's transgression, who is the figure of him that was to come.

Romans 5:14

It can truly be stated that no other person was given the same command as A'dam. Humanities first representative was specifically told not to eat from the tree of knowledge of good and evil and we all know how that turned out. That is what Pa'al means when stating that death reigned over every man from A'dam until Moshe. None of them were given the tree test, nor were they hauled out of Mitsriym for a meeting with Elohiym at Sinai, and yet they transgressed Yahuah's law none the less. I mean, had Havah, *say*, committed adultery with the serpent rather than taken a bite of the forbidden fruit, that would have still been a transgression of the Torah, right? It most certainly would have.

But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of Elohiym, and the gift by grace, which is by one man, Yahusha Ha'Mashiach, has abounded unto many.

Romans 5:15

By now it couldn't be any more obvious that Pa'al is making type and shadow finger puppets. But if you haven't caught on yet, it's okay. No biggie. I will explain it to you. Does a first A'dam and second A'dam ring a bell? Verse 14 was yet another transitional moment in Pa'al's story arch. It is one which he will continue developing for the remainder of this chapter. There were probably various ideas of what the Messiah would offer on the table. Undoubtedly, the resurrection of the dead was one of them.

The problem so many were having was coming to terms with the reality of their sin, it seems. According to Pa'al, the Yehudim expected judgement to befall the world without placing any of that introspection

upon themselves. And so, in order that death might be conquered once and for all, Pa'al needed to drive the point home that sin was the prerogative of Messiah's administration. The order cannot be reversed. What is the point of resurrecting the dead if the cause of their death is not first dealt with? They needed to be cleansed. Imputed with righteousness. Forgiven.

That is an offensive proposition though. To suggest Yahusha was capable of forgiving the sins of the sick who believed on him was an affront to the entire Establishment, particularly in the gospels. Yahusha's ability to heal the sick and cure the blind and even raise the dead was just that though. He was not only reversing the sting of death, brought upon the whole of humanity through the first A'dam, he also contained within himself the competence and qualification for dispensing grace to humanity.

¹⁶ And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. ¹⁷ For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Yahusha Ha'Mashiach. ¹⁸ Therefore as by the offence of one judgment came upon all men to condemnation: even so by the righteousness of one the free gift came upon all men unto justification of life. ¹⁹ For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

Romans 5:16-19

Here is another contrast which Pa'al hopes to make regarding the impact of two distinct men made at two polar opposite mile-markers of His-Story. Adam's transgression secured condemnation while Yeshua's obedience won salvation for the elect. He even repeats himself four times in a row, hoping to hammer home the point. Given the stated context, I take 'condemnation' to mean death. She'ol was the destination of every dead soul. The Book of Chanok as well as 2 Esdras, Iyov, and even The

Gospel of Nicodemus, among many others, make that conclusion a point of common Hebrew knowledge. There were no exceptions. Even the righteous needed salvation from it.

Therefore, it is through Yahusha's sacrifice that human sin was finally dealt with, which means that death itself was conquered for everyone (past, present, or future), should they receive the free gift of justification by faith, as Avraham had, and then walk accordingly. I will once again stress the words 'walk accordingly'. For obvious reasons, a sheep cannot walk in the opposite direction of its shepherd or risk becoming the goat. And then look at what Pa'al says in verse 17. Receiving an abundance speaks of an overflow of grace, *true*. But that is only because, Elohiym help us, we need it. The grace is intended as a springboard that the gift of righteousness should reign in the life of one, Yahusha Ha'Mashiach. That tells me that the Ruach Ha'Qodesh is working in order that Yahusha's obedience to the Father might take its reigns within each of us.

²⁰ Moreover, the **Torah entered, that the offence might abound**. But where sin abounded, grace did much more abound: ²¹ That as sin has reigned unto death, even so might grace reign through righteousness unto eternal life, by Yahusha Ha'Mashiach our Adonai.

Romans 5:20-21

Biases so often get in the way of righteous living. Despite everything that has already been stated, many Christians will read the closing statements to the fifth chapter of Romans and insist Pa'al is casting the Torah into a negative light. I have even seen those who inadvertently paint the portrait of a barbarous elohiym who brings his children out into the desert simply so that he might set them up to fail, big time, *via* some sick and sadistic social experiment. By that same logic, we are often told Jesus arrived to let us in on a little secret. They were trying too hard, and it is only the prophets and a select few others who understood it. God apparently wasn't being serious when telling us to guard his commands, after all. All the more reason to rid ourselves of the Torah. And anyways, wasn't the Law nailed to the cross or something—how does that go again?

There are of course numerous variations to the “law is done away with” doctrine, and yet, however one cuts ties with Elohiym’s instructions and to what denominator, those who revel in their lawlessness never seem to appreciate the irony. On close inspection, Pa’al is not stating the Torah is the problem. No way, no how. Quite the opposite. The only side-effect to the Torah is that it exposes man’s heart. Go ahead and read Exodus for yourself. The Torah itself proves that rebellion increases whenever and wherever man is pressed to conform to Elohiym’s instructions in righteous living. Sure, man wants to be declared righteous, but more often than not on their own terms. Certainly not as the Torah describes righteousness, because at the end of the day, the true character of Yahuah the Most-High Elohiym of Yashar’el is repulsive to the obstinate sinner, being unwilling to conform.

In Truth, the Torah must be done away with by nearly every successive generation in order to justify rebellion as... *wait for it*... God’s will for their life rather than Satans. Pa’al’s conclusion makes the contrast even more stark. Seeing as how the offences against Elohiym only multiply after the Torah is confronted, leading of course to death as it always has, do you really think Yahusha’s reign of righteousness would also be caught leading the same rebellion against Elohiym into the kingdom of eternity? Try not to confuse that with the soul of a penitent heart who is justified of his transgressions.

CHAPTER SIX

6 WHAT shall we say then? Shall we continue in sin, that grace may abound?

Romans 6:1

UH-oh. It is happening, *again*. Pa'al is leading us towards lawlessness in the form of a question, isn't he? Only one verse ago he was explaining how offences abound whenever the Torah confronts us, and so apparently, rebellion is now a good thing. That is what I am so often told by far too many Christians. We apparently live in an age of grace which entitles us to decide which commands we should guard or not guard on the basis that our culture deems some of them too anthropological, but also, "did God really say?" Their words, not mine. Always keeping us on the edge of our seats, Pa'al is. If I had to take a crack at it, Pa'al is introducing a false premise. He is telling us what not to think. All the same, he has delivered a question. A question demanding an answer from our hearts desire, and you know how that goes. We will have to keep reading to see if my hunch is accurate then.

² **Never!** How shall we, that are dead to sin, live any longer therein?

Romans 6:2

The answer is a resounding never. My thoughts exactly. Some translations will even read: "May it never be!" which is Pa'al's way of assuring everyone that you would have to be delusional to suggest a doctrine which states it is perfectly permissible to pursue lawlessness. I wish I could sit here and tell you the bulk of humanity reads Pa'al's 'Never' for what it truly is, that we are to conform to the Torah rather than rebel against it, but the

complete opposite has proven to be the case. Many Christians will claim it is strictly impossible to sin, once we have been saved by grace, and that is somehow what Pa'al is hinting at. I kid you not. Such conclusions are ranked among the most perverted thing I've ever heard. And yet, the doctrine is served on a trashcan lid all the time, as if the smelling rotting corpse of antichrist thinking were a delectable meal. How that works itself out, that one person can steal, murder, slander, have sex with another man's wife, molest children, or sacrifice their baby to Moloch and be condemned for it while another person is freed to perform the same deeds because of Jesus and being dead to sin or whatever is apparently beyond my paygrade, and might I suggest a shrink issue, as such worldviews have no bearings on reality whatsoever.

Certainly, anyone who is speaking on behalf of the Ruach Ha'Qodesh will agree with Pa'al's conclusions. That we are *never* to continue in our sins, being dead to that way of thinking and all. There is no such instance when transgressing the Torah is permissible. We have been given the Ruach Ha'Qodesh, have we not? The Ruach's purpose has already been described for us Yechezq'el 36. To quote from that passage again: "And I will put my Ruach within you, and cause you to walk in my statutes, and ye shall guard my judgements, and do them." Rather difficult arguing around that one. Why would the Ruach be given to some to cause them to guard Yahuah's commands but to others so that they wouldn't have to? Such a shame that A'dam and Havah weren't included in that second category, I guess. It never turned out alright for anyone in the Bible who openly rebelled, or privately for that matter, but I'm sure it will turn out different for everyone who claims Pa'al has written a letter to free them.

³ Know ye not, that so many of us as were baptized into Yahusha Ha'Mashiach were baptized into his death?

Romans 6:3

Ab, now we know what Pa'al was getting at when putting forward his position that we are dead to sin. He is directing his reader to the spiritual reality behind the mikveh. What is the mikveh? I'm glad you asked. The mikveh was and still is a bath used for the purpose of ritual immersion.

The aim is to achieve ritual purity. Today, Christians know the practice only as Pa'al describes it here. Baptism however is not dissimilar from the ongoing ritualistic washing intended for holy living that we find in the Torah. You see, after *so many* consecutive years of cyclically reading the books of Moshe, I started noticing something. A Torah pursuant individual such is constantly fluctuating between a clean and unclean existence. On any given day, all sorts of personal actions or circumstances beyond myself might designate me as unclean. For example, if I have secreted seed during intercourse, then I am unclean. There is however a remedy for that. *Washing*. Do you see where I am going with this? Probably. Let's see what Torah has to say on the matter anyways.

¹⁶ And if any man's seed of copulation go out from him, then **he shall wash all his flesh in water**, and be unclean until the even. ¹⁷ And every garment, and every skin, whereon is the seed of copulation, **shall be washed with water**, and be unclean until the even. ¹⁸ The woman also with whom man shall lie with seed of copulation, **they shall both bathe themselves in water**, and be unclean until the even.

Vayiqra (Leviticus) 15:16-18 [Cepher]

Perhaps I am simply slow, as it took me several periodic readings to undress what the text is ultimately getting at here. Do you see it? *Sure*, I highlighted the prescription for you. That is, the unclean person shall wash himself with water. But do you *really* see it? Perhaps not. Let's keep hacking away at Leviticus then, because I'm not ready to tell you what it is quite yet. The *same* text continues on, turning its attention from men and then men and women, as we have just seen, to simply women. Specifically, menstruating women.

¹⁹ And if a woman have an issue, and her issue in her flesh be blood, she shall be put apart seven days: and whosoever touches her shall be unclean until the even. ²⁰ And everything that she lieth upon in her separation shall be unclean: everything also that she sits upon shall be unclean. ²¹ And whosoever touches her bed **shall wash his clothes, and bathe himself in water**, and be unclean

until the even. ²²And whosoever touches anything that she sat upon **shall wash his clothes, and bathe himself in water**, and be unclean until the even. ²³And if it be on her bed, or on anything whereon she sits, when he touches it, he shall be unclean until the even. ²⁴And if any man lie with her at all, and her flowers be upon him, he shall be unclean seven days; and all the bed whereon he lies shall be unclean.

Vayiqra (Leviticus) 15:19-24 [Cepher]

The hope of course is to be clean, as no unclean person can enter the tabernacle or the Temple, where the presence of Yahuah, the Most-High Elohim, resides. More than anything, I want you to carry that visual. A man who has secreted, or a woman who has been secreted with; a menstruating woman, or the man who has touched the bed of a menstruating woman may not enter the presence of the Most High Elohiym. Before the sun goes down, his or her or their prescription is to **wash their clothes and bathe themselves in water**. I could go on with more examples, but the point has been made. Holy living *insists* upon the pursuit of cleanliness. *Bathing*.

That is not to say that being unclean is a sin. Sex in marriage isn't a sin. Menstruation isn't a sin. Having children isn't a sin. There are some actions which result in uncleanness and certainly are a sin, such as eating unclean animals or taking part in abominations. Applicable to this discussion therefore is being *obstinately* unclean. Don't do that. If we purposefully pitch a fork into the pork and then raise it to our mouths, we intend to become unclean by way of abomination. Indeed, in the same manner, refusing to wash one's garments or flesh may very well be a transgression of the Torah. Where is the set-apart living in that?

Before you attempt to disfigure precisely what I'm getting at, allow me to give the short of my conclusion. The regimented routine of bathing is a ritual reserved not simply for holy living, but for a kingdom of priests. Think about that long and hard. Let the thought marinate. *Priests*. The kingdom of heaven. *Heavenly priests*. And just so we're clear, what we have just read isn't addressing the Levites. Yahuah wants his people—the sons and daughters of Yashar'el—to be a clean people. A kingdom of priests.

I now realize that I've taken up three pages, and this really should be an article all its own. But we're going to trudge on in favor of the history of baptism, because somewhere along the way, Christianity decided to ditch circumcision and baptism in favor only of baptism. If we're being technical and straight to the point, the old-time religion forsook clean set-apart living as a whole, as the Scripture provided has already exhibited. Eventually, baptism was diminished (like circumcision), even discarded to the newfound importance of the alter call. You may have heard of the alter call before. The act involves a persuasive sermon and a follow-up prayer akin to "inviting Jesus into your heart," whereas baptism is optional. I'm here to tell you that I've scoured the ancient pages and, *so far*, the invitation prayer cannot be found anywhere.

Becoming a Hebrew by way of baptism is nothing new. Someone will be tempted to tell me it all began with Yochanan the Baptizer and is therefore a Christian doctrine. If so, then that person is wrong. Becoming a child of Yashar'el has always begun with baptism, and I aim to show that to be the case. I figure Yahusha's great commission is as good a place as any to start this present investigation. Perhaps we will notice something new. Let's have a *go* at it.

<p>¹⁸ And Yahusha came and spoke unto them, saying, All power is given unto me in heaven and in earth. ¹⁹ Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Ruach Ha'Qodesh: ²⁰ Teaching them to guard all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amein.</p> <p>Mattithyahu 28:18-20 [Cepher]</p>	<p>¹⁸ And Yeshua came and said to them, "Yahuah gave me power in the heavens and in the earth. ¹⁹ Therefore go preach to all the peoples and immerse them in the name of the Father and of the Son and of Ruach Ha-Qodesh and teach them all that I commanded you. ²⁰ And I will be with you in all time, until the end of the world."</p> <p>The <i>Hebrew</i> Gospel of Matthew 28:18-20</p>
--	--

I noticed something new. Did you? Well, I did. Yahusha placed baptism on equal ground with teaching and preaching to all nations. Some versions prefer the phrase *make disciples*. Must be important then. But then notice

what I marked in red. When was the last time that you heard the part where Yahusha says “teaching them to guard all things whatsoever I have commanded you”? Pastors drop that phrase like a bad habit. Or they just skim right over the fine print, hoping it might go unnoticed.

And to be fair to Pa'al's argument, notice how Yahusha never says we are to go about circumcising all nations. No, he says to baptize. The *why* behind such a statement is important. It is the Ruach Ha'Qodesh who makes it possible to obey Yahuah's commands afterwards, as we have already seen. Circumcision will be pursued in time, but the order is never to be reversed. Telling his Talmidiym that they were to go out and circumcise the nations would be the sort of commission put forward by the Yahudim, I suppose. But not Yahusha. Perhaps the decision of the Yerushalayim council can be better understood in light of Yahusha's commission as well. Messiah had already settled the debate on the order of things. Ya'aqov was simply there to help clarify.

I'll say this again, something else entirely is being advocated in Yahusha's commission, and it is the **Torah**. Don't believe me? Yahusha instructs his Talmidiym to teach them the nations all that he had already commanded. You have to go back further in the gospels to discover where his teachings originated.

¹⁶ Yeshua answered and said, “**My teaching is not mine, but it is from him who sent me.** ¹⁷ If any man desires to do the desire of El, **he will recognize the teaching**—whether it is from El, or if his word is from himself.”

The *Hebrew* Gospel of John 7:16-17

We have before us another one of those passages where it's awfully difficult not to take a highlighter out to the whole thing. Simple deduction should inform us that going out into the world and teaching or preaching to all people needs to line up with Elohiym's teachings. *Ub-ob*. That would be found in the 'Old Testament,' the first two-thirds of your Bible, as not even Yahusha's teachings are his own. You see, nothing new. The Most-High Elohim would have to be bipolar to teach one doctrine and then change his mind and teach another, but that is what we are expected to believe. Yahusha furthermore states that such an individual, the person

who obeys Yahuah's Torah and teaches others to do the same, will recognize the Son of Elohiym's teaching as the same. *Hmmm*, a clue. Messiah would have to be a bad son indeed to go about destroying his father's work, wouldn't you agree? It just goes to show, Christianity is so far removed from the teachings of Yahusha that they might as well do everyone a favor and refer to themselves as Anti-Christian—given their penchant for lawlessness. Being lawless simply implies having no law or no longer feeling obligated to obey it, *via* age of grace or whatever. Kind of like the man of lawlessness. I'm sure he's abounding in grace.

¹⁵ And he said to them, "Go into all the world, preach the word of the King of the heavens to every creation. ¹⁶ He who believes **and is dipped**, he will be saved. But he who does not will be destroyed."

The *Hebrew* Gospel of Marqus 16:15-16

And here is the Great Commission presented to us from the perspective of the *Hebrew* Gospel of Mark. Seems rather important—no? It *says*: those who *do not*—meaning those who *fail* to be baptized for lack of belief—will be destroyed. If *this* describes you; if you have *yet* to be baptized; then *please* do yourself a favor and seek someone out to baptize you today. Or as soon as possible. Don't put it off. Your level of belief in the kingdom, which includes the destruction of the disobedient, will dictate your actions. You can convince yourself and everybody around you that you believe, but does Yah know that? Actions speak louder than words. And *no*, Yahusha's disciples were not ordained ministers of the local denomination, nor were they seminary students. We are dealing with the Great Commission, and Yahusha has just deputized all of his followers. If you are baptized and obedient to his commands, then you too are deputized. Become a baptizer.

The point that I have so far been trying to make is that belief in Yahusha and the teachings of Yahusha, which derive from our heavenly Father, are synonymous with baptism. Pa'al infers the same thing when stating "so many of us as were baptized." Well, here's a compatible example from an entire group of early followers.

¹² But when they believed Philip preaching the things concerning the **Kingdom of Elohiym**, and the name of Yahusha Ha'Mashiach, **they were baptized**, both men and women. ¹³ Then Shim'on himself believed also: and when **he was baptized**, he continued with Philip, and wondered, beholding the miracles and signs which were done.

Ma'asiym (The Acts of the Apostles) 8:12-13 [Cepher]

In conclusion, believers believed and were baptized. Just like that. No excuses—*ifs*, *ands*, or *bottoms*. This wasn't a non-committal relationship. They didn't get to know Yahusha over several months or years even before finally agreeing to hand over the keys to their apartment. This wasn't a marriage with a five-year honeymoon before they were ready for children. Baptism was an *immediate* response to their coming to faith.

A dozen or so verses down and we already read of *another* baptismal account. I'm showing it, but only because there's something I want you to notice.

³⁵ Then Philip opened his mouth, and began at the same Scripture, and preached unto him Yahusha. ³⁶ And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what hinders me to be baptized? ³⁷ And Philip said, **If you believe with all your heart, you may**. And he answered and said, I believe that **Yahusha Ha'Mashiach is the Son of Elohiym**. ³⁸ And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

Ma'asiym (The Acts of the Apostles) 8:35-38 [Cepher]

What would have happened had the eunuch not said anything? For one, we are given no indication that Philip would have stopped the chariot and *begged* him to be baptized. It was all the eunuch's doing. He saw his opportune moment and didn't let it pass him by. It says he declared his belief, that Yahusha Ha'Mashiach was the Son of Elohiym (presumably

with all his heart). And then, as a result of his declaration, he was dipped. And so, again, find a pool of water. Immerse yourself, man. *Dunk.*

Yochanan the Baptizer was going about the plains of the Yordan baptizing in preparation for the coming kingdom. This involves repentance, *obviously*, as baptism without penitence is pointless. We read as much in Mattithyahu chapter 3. “In those days Yochanan the Baptist came, preaching in the wilderness of Yahudah and saying, ‘Repent, for the kingdom of heaven has come near!’” Can’t say repentance has nothing to do with it then. But there’s more to the kingdom than that. In a little while, we shall see *why* someone like Herod would despise Yochanan the Dipper of Souls. Here’s a hint though. He was deputizing everybody. Yochanan was baptizing for the repentance of sin.

¹¹⁶ Now some of the Jews thought that the destruction of Herod's army came from God as a just punishment of what Herod had done against John, who was called the Baptist.

¹¹⁷ For Herod had killed this good man, who had commanded the Jews to exercise virtue, righteousness towards one another and piety towards God. For only thus, in John's opinion, would the baptism he administered be acceptable to God, namely, if they used it to obtain not pardon for some sins but rather the cleansing of their bodies, inasmuch as it was taken for granted that their souls had already been purified by justice.

¹¹⁸ Now many people came in crowds to him, for they were greatly moved by his words. Herod, who feared that the great influence John had over the masses might put them into his power and enable him to raise a rebellion (for they seemed ready to do anything he should advise), thought it best to put him to death. In this way, he might prevent any mischief John might cause, and not bring himself into difficulties by sparing a man who might make him repent of it when it would be too late.

Josephus, War of the Jews 18:116-118

Just so you know, that's not exactly *why* I believe Herod hated Yochanan the Baptist. Not because of a physical rebellion, that is. *Sure*, Herod had no desire to repent. No debate there. Moral pressure to conform certainly wasn't coming from elsewhere, as the priesthood was mostly bought and paid for. What Yochanan was ultimately doing though was creating another sort of rebellion. A militant group *not of this world*. A Melchizedek army. Before this is over, you'll hopefully know what I mean by that.

Baptism, you see, can be traced back to and through the Order of the Ancients. That would be the Melchizedek priesthood. The *following* passage is ascribed to Eliyahu the prophet. And FYI, Eliyahu was a Melchizedek.

¹ When such a man comes forward to present himself as a candidate for admission into the order, he should be examined carefully by the elders of the community, and having been proven worthy, **he must enter into a covenant in the presence of Elohim**, the holy messengers, and his brethren of the order **by entering into the waters of purification** that he will do according to all that Elohim has commanded and not turn away from the service of Yahuah through fear of wicked men or devils nor through discouragement because of the trials which Belial shall send against him, for Yahuah ELOHIM has appointed that all who seek to live after his holy order shall be tried and purified until their gold is pure and their dross consumed.

² **When a man has entered into this covenant in the waters of purification**, the elders of the community are to lay their hands upon his head and bless him.

Book of the Order of the Ancients 4:1-2

Understand what is being spoken here. According to Eliyahu the prophet, a person cannot enter into a covenant with Elohiym, and certainly not into the brotherhood, unless he is *first* dipped. You will tell me that the

Melchizedek's are being referred to, and you are not one of them. Well, what order does our High-Priest stem from then? *Exactly*. Yahusha is a Melchizedek. That should then beg the question, why are so many souls inhabiting the congregation, trying to convince us of their genuine intentions, when in fact they have yet to commit to the faith—let alone *believe*? Baptism isn't simply symbolic. It's a *do* or die. It's an *enter* the camp or *remain* in the outer darkness invitation. We have probably all been told it's an outward action to an inward act and that Yah knows our heart. But as we shall come to find, it's only so symbolic as washing off the stink from your own flesh. Or in specific kingdom terms, dying *with* Messiah and rising from the grave.

I can feel it. Right this very moment, somebody is protesting on the basis that they've just now combed the table of contents in their King James 66-book canon and cannot find the 'Order of the Ancients; anywhere. Must be heretical then. *Fine*. Let's return to another trusted source, which I have spoken of earlier, just to verify the practice as something older than Yochanan.

²⁵Then **will I sprinkle clean water upon you, and ye shall be clean**: from all your filthiness, and from all your idols, will I cleanse you. ²⁶A new heart also will I give you, and a new ruach will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. ²⁷**And I will put my Ruach within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.**

Yechezq'el (Ezekiel) 36:25-27 [Cepher]

Water. *Check*. Repentance. *Check*. The gifted Ruach. *Check*. Sounds like a baptism event to me. I've already mentioned the part where it says that his Ruach is put within you to "cause you to walk in my statutes, and ye shall keep my judgements, and do them." *Hmmm*, pastors always like to leave out that part. How does it go again? "I can do all things through Christ, which strengthens me—except Torah. That's works based. Definitely can't do that. We've got grace now." Yeah, that translation isn't in my Bible either.

Still, I am surrounded by argumentative people, and so, some will argue for the sake of arguing that Yechezq'el is simply prophesying of a future time when Yahuah will finally enact baptismal rites. Well, since I've already thought to bring up Josephus, we might as well have another go at it. The *same* historian traces baptism even *further* back than Eliyahu. Let's see how far back he goes.

Just as one who is to be admitted to Judaism must first submit to the **three ceremonies** of **circumcision, baptism, and sacrifice**, so Israel did not receive the Torah until they had performed these three... **Baptism** was imposed upon them two days before the revelation on Mount Sinai.

Josephus, Legends of the Jews 3:2:36

There it is again. *Circumcision*. Josephus was after all a member of the Parashiyim. What he is saying is that one could not cross over into the Hebrew faith unless they were first baptized and circumcised. These were the very party members who were hounding Pa'al down, and why is that? Because what he was advocating was an admittance into the Hebrew faith through baptism but not circumcision, which means he at least partially agreed with them. We have gone over this issue repeatedly. It's just that—*now* we have confirmation from Josephus. I will remind you then that that Parashiyim would have no issue with Pa'al if he were setting circumcision aside for entry into another covenant. No, he was bringing the nations into Yahuah's covenant.

Also, Josephus was only presenting one side of the argument. The winning side of the argument. Even after the Temple was destroyed and sacrifice was removed from the table, Jewish rabbi **Eliezer ben Hurcanus** was still advocating that a proselyte need only submit to one of the two remaining requirements to gain admission into the faith. Circumcision or baptism. That tells us that the debate was raging even within the Parashiyim circles and not just with Pa'al. Let us not neglect the fact that Parashiyim as well as the Tsadoqiym were visiting Yochanon the Immerser, and we are never given an example wherein they outright rejected baptism. In fact, those who ascribed to Hurcanus's school of thought would have most likely agreed with Yahusha's Great Commission

in so much that only baptism was required. **R. Joshua ben Hananiah** is said to have closed the book on that debate. The *halachic* ruling was decided in his favor, and both admissions were required.

Let's not get sidetracked. The point here is that a first-century non-Messianic is saying baptism was universally practiced as a crossing over action *into* the House of Yahudah—aside from Yochanan and Yahusha's influences. Full immersion was used for the proselytes (or rather, the *goyim*), to enter into covenant with Yahuah and become part of the Yahudim. Baptism was actually the *starting point*. So, to be clear, it wasn't simply Yochanan and Yahusha who were commanding baptism as an act of obedience.

When it comes to baptism being imposed, Josephus seemingly gets one minute detail *wrong*. But we'll give him a pass, as he's only neglecting to mention the fact that baptism can be traced even further back than Sinai. We'll follow that breadcrumb trail in a moment. What baptism is Josephus referring to? Perhaps he is directing us to the following event.

⁶ And ye shall be unto me a **kingdom of priests, and a holy nation**. These are the words which you shall speak unto the children of Yashar'el.

⁷ And Mosheh came and called for the elders of the people and laid before their faces all these words which Yahuah commanded him. ⁸ And all the people answered together, and said, All that Yahuah has spoken we will do. And Mosheh returned the words of the people unto El-Yahuah. ⁹ And Yahuah said unto Mosheh, Lo, I come unto you in a thick cloud, that the people may hear when I speak with you and believe you forever. And Mosheh told the words of the people unto El-Yahuah.

¹⁰ And Yahuah said unto Mosheh, Go unto the people, and sanctify them today and tomorrow, **and let them wash their clothes**, ¹¹ And be ready against the third day: for the third day Yahuah will come down in the sight of all the people upon Mount Ciynai.

Shemoth (Exodus) 19:6-11 [Cepher]

The longstanding belief, at least in the Judaism of Josephus' time (as well as today), is that the children of Yashar'el washed their clothes while they were still on. Hopefully, the passage we started with in Leviticus 15 will ring a bell. A mikveh of some sort would have been required, even in the wilderness. It's okay. You can say it. *Baptism*. Elsewhere, Pa'al refers seemingly to the mile-marker in His-Story when writing:

10 MOREOVER, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; ² **And were all baptized unto Mosheh in the cloud and in the sea;** ³ And did all eat the same spiritual food; ⁴ And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Mashiach. ⁵ **But with many of them Elohiym was not well pleased: for they were overthrown in the wilderness.**

1 Corinthians 10:1-5 [Cepher]

Yashar'el was baptized in the Red Sea, signifying their death in spiritual Mitsrayim and new life with Yahuah, the Most-High Elohiym. For many, what follows immediately thereafter is the awkward part. The elephant in the room. They were baptized before being given the Torah. If anything, the new life they experienced in their ceremonial cleansing was expected to help them conform to the face of the Torah, but as you can see, Elohiym was not pleased with many of them. That's just another way of telling us what Pa'al has already stated in Romans 5:20-21, the previous chapter. Many were not cut out to be Covenant members, nor were they pleased with Yahuah, and so rebelled against his commands. It just goes to show that baptism does not promise one's salvation, whereas the crossing over necessary cannot be achieved without baptism.

By now, you should know I can only manage so many pages without claiming the Torah is much older than Sinai. It's just a matter of time. The Torah is eternal. You might very well say then that its beginning can be found even before the foundations of the world. If the Torah predates Sinai, or at the very least the Red Sea crossing, then one can only presume

baptism does too. Let's comb the pages of Scripture and find out. *Ob*, here we go. Already found it. Even Avraham baptized converts. Bet they didn't teach you that in Sunday School. Probably because you won't find it anywhere in canon. Yes, we are looking at pages outside of the leather binding. That is another hurdle altogether for many. Entertain me for the moment. Hold onto a loved one if need be. Because here we go.

⁴ According to Pharaoh's request, I laid mine hands upon him and prayed over him, and he and all the males of Egypt were healed.

74 WHEN the king had been blessed, he was that he had recovered, and he praised Yahuah for his recovery. ² Wherefore, **I took him into his garden and baptized him in the name of Yahuah and all his household with him.**

³ And when I had blessed him again, Sarai came before him, and he knew that he had been healed for the Ruach of Elohiym fell upon him with this testimony and the witness thereof was sure.

The Writings of Avraham 73:4-74:3

Like Eliyahu, Avraham was a Melchizedek. I know it doesn't say that here. I am simply attempting to save paper. The point is being made that Avraham baptized pharaoh while in Mitsrayim. Really, I'm starting to sense a theme here. The Melchizedek's took a liking to 'The Dunk. And as you can see, the passage we just read comes from 'The Writings of Abraham.' Well, the same book has more to say on baptism. Hang with me because this is where it really gets good.

⁷ **Although I gave these ordinances in the beginning unto A'dam, yet the sons of men have continually gone astray from my precepts and have not kept mine ordinances which I gave unto their fathers.**

⁸ **They have neglected the ordinance of baptism which I commanded unto them in token of the burial of the natural man and have ceased to receive the anointing whereby they become kings and priests unto me.**

⁹ Yea, they have turned from my commandments and changed mine ordinances and have replaced baptism with the washing of children which they call baptism.

¹⁰ But, behold, this is no baptism, for I will atone for the fall of A'dam; wherefore, little children are innocent until they reach the age of accountability.

The Writings of Abraham 110:7-10

The context before us is circumcision, and specifically why Noah and Shem were told to instruct Avraham in the whole of Torah save circumcision, so that Yahuah could personally do it at a later hour. Apparently, even in ancient times, people were snubbing an eighth-day circumcision in favor of baptizing their infants—a naughty *no-no*. Baptism was always intended as a conscious decision by the individual who wanted to cleanse himself and invite the Ruach Ha'Qodesh to lead him in obedience. The practice of immersion goes back. Way back. It *says* Elohiym gave these ordinances to A'dam. It additionally says mankind neglected the ordinance of baptism, thereby ceasing to receive the anointing “whereby they become kings and priests” unto the Most High. There it is again, the gospel of the kingdom. Where have we seen that before? *Oh*, I know. Shemoth chapter 19.

⁶ And ye shall be unto me a **kingdom of priests, and a holy nation**. These are the words which you shall speak unto the children of Yashar'el.

Shemoth (Exodus) 19:6 [Cepher]

Seems pretty straightforward. We cannot say we're modeled after Yahusha, our own King and High-Priest, unless we're *first* baptized. That is the *only way* that we ourselves can become a king and priest of his kingdom. Perhaps now you can see what Yahusha meant when everybody else who denies baptism is ultimately destroyed. They have rejected the royal priesthood, of which he himself is High-Priest.

Before ending this discussion on baptism, I wanted to find the reference to A'dam and Havah being baptized, as Avraham claims. I looked and I

scoured the pages of Scripture, and having finally found it, we shall attempt to close on that note. You see, A'dam and Havah's baptism brings us around full circle into the embrace of eternity.

² And to the north of the garden there is a **sea of water**, clear and pure to the taste, unlike anything else; so that, through the clearness thereof, one may look into the depths of the earth. ³ And when a man washes himself in it, he becomes clean of the cleanness thereof, and white of its whiteness—even if he were dark.

⁴ And Elohiym created that sea of his own good pleasure, for He knew what would come of the man He would make; so that after he had left the garden, on account of his transgression, men should be born in the earth. Among them are righteous ones who will die, whose souls Elohiym would raise at the last day; when all of them will return to their flesh, **bathe in the water of that sea, and repent of their sins.**

⁵ But when Elohiym made A'dam go out of the garden, He did not place him on the border of it northward. This was so that he and Eve would not be able to **go near to the sea of water where they could wash themselves in it**, be cleansed from their sins, erase the transgression they had committed, and be no longer reminded of it in the thought of their punishment.

The First Book of A'dam and Eve 1:2-5

The scene is Paradise. *In heaven.* Any aficionado of the 66-book canon should immediately recognize a *second* witness in the book of Revelation.

And before the throne there was a **sea of glass** like unto crystal:

Chizayon (Revelation) 4:6 [Cepher]

Read a little further and the sea of glass makes yet *another* appearance.

And I saw as it were **a sea of glass mingled with fire**: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the kithara of Elohiym.

Chizayon (Revelation) 15:2 [Cepher]

Fun fact: a kithara is a stringed musical instrument similar to a lyre. Does anybody know how to play one of those things? I sure don't. That's awkward. Guess I'm gonna have to learn. Reading *further* still.

22 And he showed me a pure river of **water of life**, clear as crystal, proceeding out of the throne of Elohiym and of the Lamb.² In the midst of the street of it, and on either side of the river, was there the tree of life, which bore twelve manners of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

Chizayon (Revelation) 22:1-2 [Cepher]

Baptism begins where it ends. Or rather, it ends where it first began. *In heaven*. Now we know why the former things will no longer be remembered. First A'dam and Eve 1:5 fills in that missing detail. Our heavenly baptism will erase all memory of our earthly transgressions. Each man's soul will forever be cleansed. It will then truly be said that we are dead to sin once and for all, as the Torah is eternally written on our hearts.

⁴Therefore, we are buried with him by baptism into death: that like as Mashiah was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

Romans 6:4

Like Yashar'el before us, our covenant relationship with Yahuah begins with baptism. That is, our joining Yahusha Ha'Mashiach in his death. The domino effect couldn't be any more obvious. Yahusha did not remain dead. Therefore, in like manner, our union with the High-Priest in death will also result in resurrection. You will once again want to take note of Yashar'el's crossing of the Red Sea. Nothing that transpired resulted by their own power. Though they chose to take part in the mikveh ceremony, their salvation derived from Yahusha alone. Also, like the Passover event, the death allegory is apparent in that the armies of Mitsrayim died whereas Yashar'el crossed over and was resurrected on the other end. Such is the fate of everyone who wars against the Most High.

The act of baptism is placing our fullest confidence in the perfect works of Mashiach, thereby awaiting our resurrection from the dead, having already been buried with him. The instructions afterwards are simple and straightforward. We *also* should walk in newness of life through a daily regimen of turning away from sin. That is, transgressing the Torah. The temptation is to say that Yahusha lived the Torah perfectly so that we don't have to. No, that's not what Pa'al is claiming at all. Keep reading. "Even so we also should walk in newness of life." Whose life? Yahusha's life. We are invited to walk as Yahusha walked, according to the Torah. Yashar'el was given the exact same invite, but we know Yahuah's character was an affront to many of them, and rebellion abounded.

At present, dipping in water isn't just a one-time affair. If we're doing it right, then it's a spiritual ceremony. A continual cleansing of the soul. A reminder that we *have* crossed over. Sure, the Red Sea was a one-time event, just as assuredly as Yahusha's death, burial, and resurrection was a one-time event. But one thing repentance is not is a one-time event. The newness of life is characterized by a daily decision process whereas we chose to line ourselves up with our Father's commands and guard them.

⁵ For if we have been **planted together** in the likeness of his death, we shall be also in the likeness of his resurrection.

Starting with the beginning of chapter six, it seems apparent, certainly by this point, that Pa'al's entire focus has changed. After investing a great amount of papyrus and ink outlining his idea on how Elohiym declares a sinner righteous, Pa'al now goes on to demonstrate that any such declaration by the believer will result in a transfixed moral reality. The ultimate purpose of Yahusha's sacrifice is here revealed. Messiah did not live a life perfectly aligned with the Torah so that we wouldn't have to. No, he saved us from our transgressions so that we, being declared righteous and therefore gifted with the Ruach Ha'Qodesh, could be empowered to follow his example and begin living it. The person who claims they do not need to conform to the face of the Torah, finding it too anthropological or impractical or uninteresting [really, fill in the blank], but are simply declared righteous as if they had already conformed, are twisting Scripture to their own destruction. In reality, a person who thinks righteously will begin to behave righteously.

Nearly every translation that I can find employs the word 'united' rather than 'planted' in verse 5. My first thought when reading the translation difference was to invasion a promised union with Messiah in heaven—once we *also* are resurrected. That would most certainly compliment the idea that a person simply needs to be declared righteous without being expected to act righteous. Well, I checked the Greek and that's not at all what it is saying. The word for 'united' is *symphytoi* and is best phrased exactly as it is written here, 'planted together.' Pa'al seems to have the idea of grating on his mind. A better picture would then involve two seeds sprouting out of the grave together and adjoining as one. Pa'al is saying it is only natural that the person who died with Messiah will likewise sprout afterwards in the likeness of him. If not, then we must ask whether or not the person was truly dead and planted to begin with.

²⁰ **Now then we are ambassadors for Mashiach**, as though Elohiym did beseech you by us: we pray you in Mashiach's stead, be ye reconciled to Elohiym. ²¹ **For he has made him to be sin for us, who knew no sin; that we might be made the righteousness of Elohiym in him.**

Qorintiyim Sheniy (2 Corinthians) 5:20-21 [Cepher]

Similar sentiments can be found in 2 Corinthians. As you can see, Pa'al is once again stating that we can be declared righteous by Elohiym, a familiar theme well-trodden upon already in Romans. That is only possible because our High-Priest, who knew no sin, became sin for us. But then notice how we are expected to be ambassadors for Mashiach. Pa'al insists the time is *now*, telling us the job title is not indicating some future hour. I will ask you how one is capable of being an ambassador for Mashiach now if we do not at the very least attempt to walk as he walked. To reject the very tenants of the Way, the Truth, and the Life, all of which denote the Torah, that same someone would certainly be renouncing their claim to ambassador status. There is nowhere that I can find in the full breadth of Scripture which would otherwise assure us that breaking Elohiym's commands is Yahusha's will for us, being his ambassador and all.

⁴ He that says, I know him, and guards not his commands, is a liar, and the **Truth** is not in him. ⁵ But whoso guards his word, in him truly is the love of Elohiym perfected, hereby know we that we are in him. ⁶ **He that says he abides in him ought himself also so to walk, even as he walked.**

Yochanon Ri'shon (1 John) 2:4-6 [Cepher]

The idea of being planted together with Mashiach in the mikveh and then sprouting afterwards into the image of his resurrection is once again detailed in the passage before us, particularly when describing the sort of person who "abides in him." Yochanon has a way of doing that. Painting his imagery in black and white strokes. It couldn't be any more straightforward. He that says he abides in him ought himself also walk, even as he walked. Confused as to the manner of Messiah's stride and strut? Don't be. Yochanon has already told us how Yahusha walked a verse or two beforehand. He guarded Elohiym's commands.

Many will argue these are different commands than those given to us in the Torah. Well then, the Truth is not in that person then, seeing as how the Torah is the Truth. More pointedly, the Father is clearly not that person's end goal. Because the Father has only given us one set of instructions, the Torah, and Yahusha told us that he alone was the only access to the Father. How anyone can argue against and ultimately

confuse such clear instructions only seems to validate what Scripture claims in Yirmeyahu 17:9, that the heart is deceitful above all else. Which *also* just so happens to lead us into Pa'al's next point.

⁶ 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.

Romans 6:6

I'm not at all convinced that Pa'al views the crucified old man as merely symbolic of a future promise. Nor is it Elohiym's refusal to recognize sin in us now that we have placed our belief in Messiah. Many take it that way, and probably a dozen different doctrinal angles, but I don't. It might even be argued that Pa'al is introducing something new into Scripture when inciting the crucified old man, but again, I don't believe that to be the case. The reason being is that cross-referencing presents a very different and all too familiar picture of humanity.

We have already encountered the servant of sin in Romans chapter 1. Such a person has a foolish heart that is darkened in 1:21 and is also described in 1:24 as having been handed over to a perpetual uncleanness through the lusts of their own hearts. Judgement was coming for them and in fact the world had already been destroyed because of their kind. Consider the two following passages.

<p>⁵ And Yahuah saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. ⁶ And Yahuah repented that he had made man on the earth, and it grieved him at his heart.</p>	<p>Guard your heart with all diligence, for from it flow springs of life.</p> <p>Proverbs 4:23</p>
--	---

Bere'shiyth (Genesis) 6:5-6 [Cepher]	
---	--

The idea of life or death originating with the heart is a very Hebrew idea. In one instance we see death resulting from the wicked desires of the heart. It shouldn't surprise anyone then to connect those wicked thoughts and desires with the crucified old man whom Pa'al is referencing, seeing as how the springs of life can only flow from the same vital organ. If the doctrine is one which has the imputing of righteousness enabling Elohiym from recognizing our sin, then we might as well say Noach was just as sinful as the rest of humanity. He was a murderer and an adulterer and comingler with strange flesh, among other wicked desires. *Ridiculous*. The ark didn't build itself you know. In fact, we read the complete opposite.

Noach was a just man and perfect in his generations, and Noach walked with Elohiym.

Bere'shiyth (Genesis) 6:9 [Cepher]

Calling Noach just is akin to being righteous. Though it doesn't outright say it, the dead heart of men is being contrasted with the living heart of Noach. The Torah *or rather* the Truth was in him. We know that to be the case because he walked with Elohiym, according to Moshe, which should not only remind us that A'dam had once walked with Elohiym in the Garden, but Yochanon has said the same regarding our walk, that we are to walk as he walked, should Messiah abide with us.

Remember now, Pa'al was feverishly against the idea that the Yahudim were demanding physical circumcision as an entry point into the Hebrew faith when in fact it was a circumcision of the heart that needed tended to first and foremost. We have been over this already with Avraham. Need I repeat the circumcision message given in Yechezq'el 36:25-27 or Devariym 10:12-17? Yahuah needed a method by which man might walk out his commands and guard them, but the heart required tending to first. It is why Yahuah offered His Son as a sacrifice, so that man might be declared righteous. Only then is the Ruach Ha'Qodesh given passage to transform the said soul into the image of Elohiym so that we might walk according to His character. And by *then* I don't simply imply afterwards. No, the Torah of faith, which places ones hope on the transformative

power of Elohiym, was available long beforehand, going all the way back to the very beginning with the transgression of A'dam.

That's not to say that the person who has been planted with Messiah in the mikveh of his resurrection isn't physically circumcised. It's simply stating that many old men are physically circumcised and are still slaves to sin in their refusal to elect Yahusha Ha'Mashiach as their High-Priest. The crucified old man includes the once-alien goyim as well as the believing Yahudim, is all-encompassing in the message of Pa'al's peripheral vision, and is best understood when applied to the circumcised heart.

⁷ For he that is dead is freed from sin.

Romans 6:7

Much has been made regarding this simple yet profound verse. The argument put forward, as I have already mentioned, is that it is impossible to sin once somebody is dead. I guess we are all free to purchase a flat in Sodom and have sex with somebody else's wife during one of their swinger festivals. Eat a ham sandwich while we're at it. Maybe take up the life of a cult leader, name a jungle compound in our honor and then pass around the Kool-Aide to the villagers. Elohiym is totally cool with that, so long as we believe in his Son, because it is impossible to transgress His Torah now, apparently. Did I get that right? Or are just certain sins no longer sins? Because if I'm following Pa'al's logic through, it appears as though a dead man can no longer sin. Then again, maybe it is just the context that needs better clarity. Let's try this again.

⁶ 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.** ⁷ For he that is dead is freed from sin.

Romans 6:6-7

Ab, there it is. There are so many potential hallways lined with doorways in this labyrinth of a life, and context is key. Sin still exists. Turn on the News if you don't believe me. It's just—we're no longer expected to serve sin. Most people do but that is the difference between those gifted with the Ruach Ha'Qodesh and others. Most translations read "slave to sin." I'm not sure which one I like better, but come to think about it, serving sin may better get the point across than being shackled to it. A person who serves sin is doing it by choice. You can't always claim the same for a person in chains. Given the context, you could rightfully say a person who sill revels in his Torah transgressions is giving no evidence whatsoever that he has been crucified with Mashiach. He is still the old man. Had the old man been crucified, then in the very least, his stride towards Messiah would have a gradual one.

²³ For if any be a hearer of the Word, and not a doer, he is like unto a man beholding his natural face in a glass: ²⁴ For he beholds himself, and goes his way, and straightforward forgets what manner of man he was. ²⁵ But whoso looks into the perfect **Torah of liberty**, and continues therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

Ya'aqov (James) 1:23-25 [Cepher]

Clearly, Ya'aqov saw the Torah as liberty rather than slavery. Even more so, a mirror reflection worthy of being conformed to. One has no choice but to be the servant of something. Either he serves Yahuah or other elohiym. Himself most likely. Likewise, he will either serve the Torah or serve rebellion. One is freedom and the other a slave narrative. Removing the shackles takes a heart of flesh rather than a heart of stone. Or in Pa'al's words, crucifying the old man.

⁸ Now if we be dead with Mashiach, we believe that we shall also live with him: ⁹ Knowing that Mashiach being raised from the dead dies no more; death has no more dominion over him.

Proof that our debt has been paid in full doesn't simply rely upon the fact that Yahusha Ha'Mashiach resurrected from the dead. The promise given to us is that he will never die nor need raised again. The same line of logic will then have the reader observe the next reality. That Yahusha was a first fruit of the resurrection to come in which death would no longer have dominion over anyone. After all, we shall be also in the likeness of his resurrection, will we not? Pay attention to what is ultimately being declared here though. Pa'al says "*we* believe." That's his way of affirming that the stated belief isn't simply his own. Yahusha's sacrifice being a one-time affair was commonly accepted as a point of doctrine in the Messianic congregations by the time Pa'al's letter was written. A very similar statement can be found by the writer of Hebrews. *Consider.*

²⁷ And as it is appointed unto men once to die, but after this the judgement: ²⁸ **So Mashiach was once offered to bear the sins of many**; and unto them that look for him shall he appear the second time without sin unto salvation [yeshu'ah].

Ivriym (Hebrews) 9:27-28 [Cepher]

Some will argue that Pa'al is the writer of Hebrews, but I disagree. My investigative hunch has me thinking the writer derives from Rome and had never actually been to Yerushalayim. Pa'al describes neither. But also, that the writer was a woman. Also, not Pa'al. In the end it doesn't really matter whether Pa'al or a woman such as **Priscilla** penned the piece. Somebody wrote it and I wasn't there. The truth is the truth regardless of the right or the wrong of my speculation. My point is that the one-time sacrifice of Ha'Mashiach was not only a central tenant of Pa'al's message, but he was also furthermore promoting a point of doctrine which the church of Rome could agree with. And then here we have the writer of Hebrews stating the exact same thing.

¹⁰ For in that he died, **he died unto sin once**: but in that he lives, he lives unto Elohiym.

Romans 6:10

Eventually, the story goes that the Roman Catholic Church managed the seat previously occupied by the Temple Controllars and then proceeded to hand Jesus upon the tree all over again. *Repeatedly*. And to this very day. In case you are left unaware, a mass cannot transpire unless the deed is done, and Jesus is present to suffer on a crucifixion device. I have had Catholics disagree with me on the matter only to look it up for themselves and go, *Oh*. Yes, they are running Yahusha Ha'Mashiach over repeatedly, and for every single mass on our motionless plane, and then backing up the bus to do it again. There is probably not a single moment in any given day when a Catholic priest is not stringing Messiah up on a tree. I don't say this often but that is blasphemy right there. No, it is pure evil.

Hanging Ha'Mashiach upon a cross for the purposes of a mass couldn't be any further removed from Hebrew thinking anyways. It doesn't even come close to matching the feasts of Yahuah. What it does happen to line up with is the various mystery religions who promoted the cyclical death and resurrection of their elohiym, by which the *said* being would enter She'ol for another round of ugly sweaters and eggnog. Yahusha's sacrifice wasn't cyclical though.

I suspect the reason why Yahusha's one-time sacrifice was an accepted point of doctrine is because Christianity's earliest leaders had been raised in the precepts of the Torah and knew precisely what the High Priest committed himself to on Yom Kippur—the Day of Atonement. Pa'al doesn't even seem interested in explaining the details either. It's like he expects his audience to know the fine print. I will leave it up to you to read Leviticus 16 on your own. The sacrifice committed by Aharon as well as every High Priest afterwards satisfied the necessary atonement for the sins of the whole nation of Yashar'el, at least that year.

But wait, why wouldn't Yahusha need to sacrifice himself all over again then? Good question. I'm glad you asked. I will respond to your question with a question of my own. Why sacrifice himself at all if it was only a temporary solution? The High-Priests were presumedly doing a fine job of the yearly sacrifices, and it was a goat being offered, not human. Those animals never resurrected from the dead. Best to sacrifice another on the following year then. Yahuah stopped Avraham's sacrifice of Yitschaq, and

why is that? Contrarily, he didn't hamper Yahusha from going through with it. It seems the church of Rome was well aware of the uniqueness surrounding Yahusha's mission, even a decade or two before sacrifice was put down in the Temple for good. Statements such as this one, that "he lives unto Elohiym," were likely included in their doctrine statement to scream the point that his sacrifice was acceptable to Yahuah unto the age and beyond.

¹¹ Likewise reckon ye also yourselves **to be dead indeed unto sin**, but alive unto Elohiym through Yahusha Ha'Mashiach our Adonai.

Romans 6:11

So, it *is* possible to sin then. Or else Pa'al wouldn't advise his audience to likewise reckon themselves as being dead to it. Apparently, the temptation for some was to read his letters and go: "*Woo-boo!* I'm dead to sin! Sin City, here I come!" Seems to me that Pa'al is asking us to perform a double take in the mirror. Check ourselves before we wreck ourselves—that sort of thing. Make sure that we truly are dead to sin before going about stomping upon Yah's Laws again. Because of grace and all. The reality is that Yahusha Ha'Mashiach *is* dead to sin and always has been. He was *so* dead to sin that death couldn't even contain him. It's the very reason why he is alive and living on eternally. Therein is the awkward part. That so many would obstinately rebel against the Torah, tell others to do the same, and then have the audacity to claim they are alive with Messiah. Seems like a conflict of interest if you ask me. Confusing life with death. Freedom with slavery. The blessing with the curse. I keep harping on this but so does Pa'al. My hope is to convince one person to turn in obedience to Yahuah and guard his commands. Just one. This will all be worth it if that happens.

¹² Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

Romans 6:12

Again, can't say sin doesn't exist. It most certainly *does* exist. That lust you feel from time to time isn't a figment of your imagination. The good news is that you too can choose not to let sin reign in your mortal body, but only if the old man has been crucified. That begs the question. How do we know that our heart of stone has been circumcised? If only there were a litmus test somewhere out there. In a book or something. Like an instruction manual. Well, seems to me that if we truly are righteous, being declared righteous and all, then we would desire to live righteously.

To put this in slightly different terms, righteousness shouldn't repulse us when confronted by it. That makes the most sense. Tell me, is the Torah of Yahuah a freedom or a burden to you? Many will *sbrug* a question like that off, and yet, Pa'al has already made the point that transgression increases wherever the Torah is read. I think it's safe to say those individuals don't have the Ruach Ha'Qodesh to guide them. And that is after all the purpose of the Ruach. To make Yah's Laws a Torah of liberty rather than a burden.

¹³ Neither yield ye your members as instruments of unrighteousness unto sin: **but yield yourselves unto Elohiym, as those that are alive from the dead, and your members as instruments of righteousness unto Elohiym.**

Romans 6:13

The contrast here couldn't be any more clear nor profoundly remarkable. But if you need me to explain it to you then no worries, I will. For all the naysayers out there, who claim it is too difficult not to sin, and so, why bother, and also, Yahuah won't mind if they do, then Pa'al is here to say that's precisely the opposite of what should be done. What you shouldn't do is present yourself to Elohiym as a dead person would—being a willing transgressor. But rather as one who wields instruments of righteousness. What are these instruments, exactly? The men will be happy to know that the Greek word *hopla* can also be translated as weapons. There are two

opposing sides being presented in this scenario, the righteous and the unrighteous, and they are both brandishing armaments. Don't mind if I do. And lest we overlook one important detail, the righteous and the unrighteous are presenting themselves to Elohiym, apparently in two separate ways. It is only the bearer of righteous equipment however who will guard the commands. That's a given. If this is a matter of spiritual warfare, then how often will those instruments of righteousness be turned upon the instruments of the unrighteous in order for those commands to be guarded as they ought?

Also, where exactly are we told in the Torah to present ourselves before Elohiym? That's what Pa'al seems to be insinuating. Well, here is one such occasion.

¹⁶ **Three times in a year shall all your males appear before Yahuah Elohayka** in the place which he shall choose; in **the Feast of Matstsah**, and in **the Feast of Shavu'oth**, and in **the Feast of Cukkoth**: and they shall not appear before Yahuah empty.

Devariym (Deuteronomy) 16:16 [Cepher]

Actually, there are three occasions. Not just one. The Feasts of Matstsah, Shavu'oth, and Cukkoth can all be found on the menorah. Yahuah expects every male in a covenant relationship to appear before Him on each instance, and not empty handed. Best to bring those weapons of righteousness then. To not do so is transgressing the Torah, which is the only definition of sin given in Scripture. I know I keep harping on this but I'm not repeating myself nearly so much as I am often told that sinning is too difficult to avoid and so why even bother with the anthropological aspects? They certainly shouldn't expect different results with that attitude. Trying not to sin is a looser attitude when it is righteousness that we should strive for. One cannot live righteously unless they first pursue righteousness. Imagine striving to meet Yahuah on his feast days out of a thirst and hunger for righteousness. You will begin to see results. Pretty soon, your very character will begin to mold ever closer to Elohiym, and those pesky transgressions will melt away.

¹⁴ For sin does not have dominion over you: **for ye are not under Torah, but under grace.**

Romans 6:14

Ob no. It just happened. Pa'al has tossed out the Torah. Again. What a headache. Might as well burn this book before it is published and save myself the reviews. Before you commence with the 'nab-nab-nab-nab' celebrations though, I have one more question. Pa'al couldn't very well be insinuating that sin *did* have dominion over us at one time, right? That is, before the old man with a heart of stone was crucified. And now, it doesn't, seeing as how we are alive with the Torah made flesh. I'm sure that couldn't be it. But then, maybe it is.

The idea of being *under* the Torah was already discussed in the whereabouts of Romans 3:19, even if the verbiage has changed a smidgeon. The Torah condemns. It exposes our sin. And that is a *good* thing. Or else, how are we to know how far we've fallen from the image of Elohiym? The message at the moment was for the Yahudim, who believed they were entitled to salvation and perfectly capable of treating Elohiym as their employer when in fact their mouths should have been stopped. What do you suppose HaSatan will accuse the brethren of, exactly? Breaking the rules book. Only those who are *under* the Torah however will be condemned, and precisely *why* grace is so important. Have we forgotten already why grace was imparted? Pa'al explains in his opening argument.

By whom we have received grace and apostleship, for obedience to the faith among all nations...

Romans 1:5

In review, grace is a courtroom pardon, favor, graciousness, compassion, and mercy all wrapped up into one package. It is the very expressed character of Yahuah Elohiym on Sinai. We receive grace in order to become more like Him through an ongoing obedience to the faith. I don't know why grace incites a knee-jerk reaction for lawlessness except that society has been purposefully trained legions of spiritual militants to think that way. Grace and obedience cannot be separated from the other. Those

who stand in contempt of court will receive none. Meanwhile, we will have to keep reading Romans to see if Pa'al has made up his mind on the moral reliability of the Torah. Shall we?

¹⁵ What then? Shall we sin, because we are not under the Torah, but under grace? **Never!**

Romans 6:15

Welp. That was fast. Pa'al has presented us with another preposterous question, asking if we should abandon the Torah because of grace. We know it is an impossible proposition even for Pa'al because, even before the ink has occasioned to dry on the papyrus, he has hastily delivered yet another "Never!" Maybe what I should have done is combine both verses into one unified thought so as to avoid confusion. But you know how it goes with all the cherry picking. Here, let's try this again.

¹⁴ For sin does not have dominion over you: for ye are not under **Torah**, but under grace. ¹⁵ What then? Shall we sin, because we are not under the Torah, but under grace? **Never!**

Romans 6:14-15

I don't know about you, but I like where Pa'al is going with this. Nobody can claim grace as an excuse for disobedience. You would think a person who *deserves* condemnation but then is given grace would then begin acting in a gracious manner, but that is not always the case. I am reminded of Yahusha's parable regarding the king who forgave his servant of the ten thousand talents owed in Mattithyahu 18:21-35. That *same* servant then threw one of his workers in prison over the matter of one hundred denarii. In turn, the king found out about it and had him handed over to the torture chamber until his debts were paid. Had the servant truly understood the transformative nature of grace, then he would have conformed to the character of his king. That is the prerogative of grace. It is not intended as a license to sin but as a crutch to walk as Messiah walked.

¹⁶ Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

Romans 6:16

Fact. We are given no other choice in life but to be a slave or a servant of somebody. Choose your master. Sin or righteousness. The Torah of Yahuah unto life or transgressions of the Torah unto death. You don't have to like your options but that is the reality of the situation none the less. The worst part about someone who claims to have the law written upon their hearts, having crucified the old man (or perhaps they refer to themselves as having been 'born again') and who still chooses to transgress by, *say*, snubbing Sabbath among so many other straightforward commands, is that they are doing so by their own free will. What Pa'al is doing is providing a litmus test by which one's own actions decide their allegiance. It is the parable of the wicked servant all over again. If we are no longer under the condemnation of the Torah but under the gracious work of Elohiym in our lives, then surely our daily workings will make this fact known.

²⁴ **No man can serve two adoniyim:** for either he will hate the one and love the other; or else he will hold to the one and despise the other. Ye cannot serve Elohiym and mammon.

Mattithyahu (Matthew) 6:24 [Cepher]

Here is another passage which makes the obvious known. Yahusha speaks of mammon whereas Pa'al speaks of transgressing the Torah, but the core issue remains the same. In either scenario, it is preposterous to think we can serve two masters. We might fool ourselves into thinking such a feat is possible, but 1 Yochanon 2:4 has already let us know that a man who does not guard Elohiym's commands and yet claims to know Him is a liar. Yahusha ultimately takes the argument to its logical conclusion. Service to another master will result in a hatred of Elohiym.

I hate those with **divided loyalties**, but I love your **Torah**.

Psalm 119:113

So too does the Psalmist cut to the heart of the matter. The contrast is given between the individual who loves Yahuah's instructions in righteous living, the Torah, and a multitude of those who attempt to serve two masters, a character trait that is described as exhibiting "divided loyalties." Hate is a strong word. It is *sā·nê·tî* in Hebrew and unavoidable as to meaning. David employs these sentiments to describe those who exhibit a disloyalty to the commands while claiming allegiance to its Master and claiming Elohiym will be okay with it. There is nothing new under the sun. A careful reading of Scripture will find that the Torah was done away with time and time again, long before the Christians declared it to be so.

Therefore, I will leave you with one more passage of Scripture. It is for those whom I so often encounter claiming the law is written upon their hearts, telling them what is right and wrong, and so, they needn't be obedient to the Torah. Because their hearts tell them that it is done away with, apparently.

There is a way which seems right unto a man, but the end thereof are **the ways of death**.

Mishlei (Proverbs) 14:12 [Cepher]

The polar opposite of sin which leads to death is obedience resulting in righteousness. Shalomah and Pa'al certainly agree upon this point. But that is not how the heart of man reckons the situation as a rule. The natural direction a man chooses for himself is the way of death rather than life 9 out of 10 times. I probably shouldn't put a number on that, but it is called the narrow path for a reason. 99 out of 100 then? How about 999 out of a thousand? Perhaps we will find out the exact number in the end. Just look at all the people squirming in their seats. Right this very moment. Trying to come up with any justifiable excuse as to why it is the Father's will for their lives to remain in disobedience. Because, as you can see, the way which seems right unto a man as a standard practice is nearly always death. Try not to let cognitive dissonance win the day.

¹⁷ But Elohiym be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. ¹⁸ **Being then made free from sin, ye became the servants of righteousness.**

Romans 6:17-18

For all the claims that Pa'al delivers a false premise which might free us from any obligations to the Torah, he sure does go through great lengths to hack away at the very error which has led to the destruction of far too many masses. There are only so many ways which the matter might be rephrased, and yet the length of his discourse tells us some vital information. That there were already those who were blatantly practicing a doctrine of disobedience. The Torah had been done away with in some capacity, and the gangrene was spreading.

And so, Pa'al assures his reader that the gospel of the kingdom first delivered to them was not one which simply described the overabundance of grace and forgiveness on Elohiym's part. That is only one component when in fact the recipient was expected to be a willing vessel by which Yahusha Ha'Mashiach might be given free reign over their heart to mold and shape their very character into one which exhibits a willingness and a desire to conform to Yahuah Elohiym's righteous standard. Pa'al once again makes the matter clear. You cannot very well be a servant of righteousness if sin is still your flavor. A second option is never given.

¹⁹ I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to Lawless deeds unto Lawless deeds; even so now yield your members servants to righteousness unto holiness.

Romans 6:19

The danger in utilizing such words as freedom or liberty, which is most certainly what the Torah offers, is that the oppressive desires of man convolute them, wrangle them even into other disfigured doctrines so as to insight rebellion. Because *freedom* and *rebellion* go hand in hand, you see. Starting in verse 16, Pa'al had promoted the idea of the highest moral freedom imaginable, only here he confesses to having done so in imperfect human terms when describing the recipient of Elohiym's grace as a slave to righteousness. The very notion of a slave may have been degrading to some of his more proactive Roman readers, screaming of injustices. Therefore, he recognizes in advance that the metaphor may not fit every spiritual reality which he hopes to convey. *Continuing.*

²⁰ For when ye were the servants of sin, ye were free from righteousness. ²¹ What fruit had ye then in those things whereof ye are now ashamed? For the end of those things is death.

Romans 6:20-21

Pa'al's attempts are one which hopes to detract the sailor from arriving to port only to ask directions for the nearest brothel. Even more so, we should look back upon those days and feel shame rather than nostalgia. If the way of death is liberty, then no thank you. What is the point of being declared free only to return straightway into bondage again? The fruit was rotten. Pull the tree down and burn it. A righteous life can be described as being freed from the shackles of death, and so, if dialing in a life debt and identifying oneself as a slave to our salvation is an imperfect human term then so be it.

⁶ Blessed are they which do hunger and thirst after righteousness: **for they shall be filled.**

Mattithyahu (Matthew) 5:6 [Cepher]

I had stated earlier that those who reject Yahuah's instructions in righteous living and yet put their focus upon not sinning exhibit a losing attitude. First and foremost, one cancels the other out. They have little

choice but to sin in the end and know it to be so. It's why they often throw up their hands and declare: What is the point in trying? Think of the lustful sailor arriving to port. He can attempt to convince himself that he will starve off the red-light district but how will he do so unless he has some other desire to fill it? The lust will continue eating away at him. This is precisely why righteous thinking is fundamental to the person who wishes to be declared righteous. When Yahusha spoke of those who hungered and thirsted for righteousness, he was describing the sort of person who seeks after a right standing before Elohiym as a matter of their hearts desire. Conforming to the standard by becoming a slave to the righteous instructions offers a fulfillment which slavery to sin never will.

²² But now being made free from sin, and become servants to Elohiym, ye have your fruit unto holiness, **and the end everlasting life.**

Romans 6:22

Pa'al beckons us to observe the fruit being produced by the sinner and then weigh it on the scales with the fruit of those who are willingly enslaved to the righteous commands of Yahuah. Rotten fruit is tossed into the garbage heap, but the fruit produced by a holy people carries on into eternity. No comparison can be found between the two. The idea of spiritual fruit is often promoted as if Pa'al is the inventor of it. Believe me when I tell you though that produce is a very Hebrew idea. There is an interesting passage in the Aramaic Targum which speaks of the sort of tree which doesn't bear fruit. And *look* what happens to it.

²⁹ And Yahuah said, Behold, I have given you every herb whose seed seedeth upon the face of all the earth, **and every unfruitful tree for the need of building and for burning;** and the tree in which is fruit seeding after its kind, to you it shall be for food.

Genesis 1:29 [Targum]

The unfruitful tree was intended from the creation week for the purposes of burning. Building as well. It's why pine, fir, spruce, and cedar trees fill the lumber yard. The passage isn't exclusively involving those sorts of trees though. A tree permissible for burning would include by default those fruit trees which no longer produce food. They have lost their value and are only good now for one thing. The campfire. Yahusha even said as much in one of his parables.

⁶ He spoke also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon and found none. ⁷ Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumberest thou the ground? ⁸ And he, answering, said unto him, my adoniy, let it alone this year also, till I shall dig about it, and dung it: ⁹ And if it bears fruit, well: and if not, then after that you shall cut it down.

Luqas (Luke) 13:6-9 [Cepher]

Perhaps the tree had produced fruit at one time. I mean, it was a fig tree, yes? Whatever its history of figurative use, the fact remains that it was no longer functioning. The farmer, an obvious stand-in for Yahusha, had one fate in mind. The tree was to be cut down, presumably burned. It was his servant who convinced him to give it one more year, telling us the tree was not beyond repair. If a little tender love and a splash of dung was not enough to motivate it however, the tree *would* shake hands with the ax. There are various other parables such as the one about the salt which speak the *same* message. Grace is given but it eventually expires. You can argue that it is not so, that Elohiym can allow someone to live whatever life they want and be okay with it, but that's not what I'm reading here. A tare is lying to himself if he thinks he will enter the kingdom on the basis that he is standing tall in the wheat field. And now for Pa'al's take on the burning event.

¹³ Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. ¹⁴ If any man's work abides which he has built thereupon, he shall

receive a reward. ¹⁵ **If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.**

Qorintiyim Ri'shon (1 Corinthians) 5:13-15 [Cepher]

Even in Pa'al's thinking, the works of an unfruitful tree will be burned in the end. Thus, another hyper-grace myth is tossed into the coffin. Eternity will be inhabited by the set-apart sort who manage unfathomable wealth, but also by those who only arrive with a garment to show for their efforts. Every other work on the earth has been burned in the fire. What sort of goals have you set for your retirement?

Many will argue that Yahusha and Pa'al are declaring two very different appraisals of the spiritual world and that they are in no way complimenting each other, but I'm not so sure about that at the moment. When that happens however, and the two seemingly butt heads, it truly is astonishing, witnessing the sheer amount of people who would rather disagree with Messiah so as to take Pa'al's side of the argument. Yahusha will turn people away. He delivers no shortage of warnings. Whereas nobody will be turned out in Pa'al's account of the kingdom, you see, if only they believe. Grace and all that. Well then, hold my drink, because Pa'al's quip in 1 Corinthians lines up very directly with one of Yahusha's own cautionary tales. Here is what he has to say on the matter.

¹⁷ **Think not** that I am come to destroy the **Torah**, or the prophets: **I am not come to destroy**, but to fulfill.

¹⁸ For *amen*, I say unto you, **Till heaven and earth pass**, one yod or one tittle shall in no wise pass from the Torah, till all be fulfilled. ¹⁹ **Whosoever** therefore **shall break** one of these least commandments, and shall teach men so, he shall be called **the least** in the Kingdom of Heaven: but whosoever shall **do and teach** them, the same shall be called **great** in the Kingdom of Heaven.

Mattithyahu (Matthew) 5:17-19 [Cepher]

So too will Yahusha Ha'Mashiach admit many into the kingdom of heaven. You have to read the fine print though. There will be the greatest

in the kingdom as well as the least in the kingdom. The measuring stick which separates them is also shown, and it is the Torah. What, you don't see it? Look closer. It's there. Most people skim right over the part. Perhaps we need to break it down. Starting again from the top.

¹⁷ **Think not** that I am come to destroy the **Torah**, or the prophets: **I am not come to destroy**, but to fulfill.

Everybody loves to quote from the end of the sentence in order to prove the Torah in error while totally neglecting the build-up. I therefore pulled the trusty highlighter out so that you can see it for yourself. Marked it up in yellow and red. Messiah begins by telling us what *not* to think. That he has come to destroy Torah. And so, whatever you do, do not think that he has come to destroy the Torah. A lot of good that does, apparently, because the goyim hear "destroy the Torah" and run with it, as if this were a Nazi book burning. He even says it *twice*, knowing that short term memory is an ongoing issue for many. So much misquoting going on. It's the little details.

Somebody has read this far and is still prepared to tell me I'm the one reading it all wrong. Messiah came to fulfill the Torah so as to do away with it, or in the very least free you from having to pay it any mind. Isn't that the same thing as destroying it? *It is*. This isn't Burger King. You can't have it your way. Freedom to sin may be Christianity's gospel, but it certainly isn't Yahusha's gospel. If he is showing *how* it's done by fulfilling the Torah, then you can't very well follow him by being willfully disobedient to it, can you? What happens to sheep when they hear their Masters' voice but then walk off in the opposite direction? Think long and hard on that one. Take all the time you need. *Continuing*.

¹⁸ For *amen*, I say unto you, **Till heaven and earth pass**, one yod or one tittle shall in no wise pass from the Torah, till all be fulfilled.

Sounds serious. If Yahusha *were* trying to fulfill Torah so that you needn't put in an effort, then he didn't do a very good job of the book burning, as heaven and earth are still present. Don't believe me? Do me a favor and look out your window. You may have to lift the blinds. *Mm-hmm*, just as I suspected. Earth and sky accounted for. Sounds like not everything

has been fulfilled yet. It's probably a good idea to read Torah then. You know, give the instruction manual the old college try. Find out what it *says*. Figure out *how* to be set-apart. Which reminds me, Yahusha is quoting from Deuteronomy. *Last book in Torah*. Many have commented upon the fact that it was his favorite read, as he pulled from it often. Let's find out what it actually says then.

¹⁵ See, I have set before you this day life and good, and death and evil; ¹⁶ In that I command you this day to love Yahuah Elohayka, **to walk in his ways, and to guard his commandments** and his statutes and his judgments, that you may live and multiply: and Yahuah Elohayka shall bless you in the land whither you go to possess it. ¹⁷ But if your heart turn away, so that you will not hear, but shall be drawn away, and worship other elohiym, and serve them; ¹⁸ I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land, whither you pass over the Yarden to go to possess it. ¹⁹ **I call the heavens and the earth to record this day against you**, that I have set before you, life and death, blessing and cursing: **therefore, choose life**, that both you and your seed may live: ²⁰ That you may love Yahuah Elohayka, and that you may obey his voice, and that you may cleave unto him: for he is your life, and the length of your days: that you may dwell in the land which Yahuah swore unto your fathers, to Avraham, to Yitschaq, and to Ya'aqov, to give them.

Devariym (Deuteronomy) 30:15-20 [Cepher]

Rather strange that Yahuah would command that we “walk in his ways” if we wanted to choose life and good rather than death and evil, and that Yahusha would come to live it out as an example, but that he wouldn't expect us to do the same. Even worse, that he would have somebody else show up afterwards to free us from it. Telling me you can *choose* the path of death and evil while expecting a different outcome based upon the right sort of belief is the definition of insanity, as the instruction manual for the coming Kingdom tells us the complete *opposite* is true.

And anyways, you should have little trouble seeing precisely what Yahusha meant when he referenced heaven and earth. They are witnesses against us. The Torah abides. It's one of the very reason *why* Yahusha came. To testify to that fact, just as the Prophets had done. And live it out, of course. What's stopping us from doing the same? *Returning* to Mattithyahu again.

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

It's really rather straightforward and is quite difficult indeed to read this in any other light. Look, if you want to be the least in the Kingdom of Heaven, go ahead and commit the most minor of sin and then teach others to do the same. Here's one. *Eat pork*. Here's another. *Snub Sabbath*, why don't you? Not that I'm teaching you to commit either deed. I'm simply giving a couple of examples which are easy to follow, but which the shepherds of the flock ritually teach us to break. Notice how Yahusha didn't make any distinctions between the ceremonial and moral law. And he wouldn't, as those are man-made categories.

Before you attempt to explain how the Messiah's words don't actually apply to you, as you obstinately choose to remain *goyim* due to the fact that the Torah was never intended for anyone but children of Avraham, Yahusha tells us the context, and that is *whosoever*. You will ask me to better define qualifiers of *whosoever*. Not a problem. That would be anyone and everyone hoping to make it into the Kingdom of Heaven. And as we have already established, whether *goyim* or *Yahudim*, there is nobody alive—nor has there ever been—who is exempt from the witness of heaven and earth.

And besides, Revelation tells us the same. Yochanon seemed capable of connecting the dots better than anyone, because the qualifier for those written in the Book of Life, accordingly, doesn't veer an inch to the left or the right of what Yahusha has already stated.

Here is the patience of the qodeshiym: here are they that **guard the commandments** of Elohiym and the faith of Yahusha.

Chizayon (Revelation) 14:12 [Cepher]

Before I am told faith in Yahusha is enough, I will advise you not to separate the actions from the testimony of Messiah. Specifically, doing what he told us to do. The narrow road is one which entails obedience. And anyways, it says right *here*. Faith in Yahusha means **guarding the commandments of Elohiym**. Brings his testimony into better focus, don't it? You will tell me Torah is too impossible of a burden, and that it was never intended to be followed, but that is not what Messiah actually says. Several chapters over in Matthew, he tells us:

²⁸ Come unto me, all ye that labor and are heavy laden, and I will give you rest. ²⁹ Take my yoke upon you and **learn of me**; for I am meek and lowly in heart: and ye shall find rest for your souls. ³⁰ For my yoke is easy; and my burden is light.

Mattithyahu (Matthew) 11:28-30 [Cepher]

His yoke is easy, and his burden is light. Says it all right there. Probably quoting from Deuteronomy again. And in so many words, *he is*. The point in all of this is to show without a doubt that rewards will be offered in heaven for those who produce good fruit in their pursuit of righteousness. Which is the same thing as saying someone is conforming to the standard of Yahuah Elohiym by being obedient to His commands. If Yahusha is correct in stating that his yoke is easy and his burden is light, and I happen to agree with him, then producing good fruit should not be an issue, unless one's preference is junk food.

Thanks again for putting up with my rant. I feel the need to return to Romans again. Perhaps we can all agree that the journey was worth it. I mean, I learned a thing or two, and hopefully, you did too. But before we do (finish off the chapter), here are two passages which speaks of fruit and treasures in heaven and the condition of the heart and all that. One derives from Yahusha, the other from Deuteronomy.

<p>¹⁹ Lay not up for yourselves treasures upon earth, where moth and rust do corrupt, and where thieves break through and steal; ²⁰ But lay up for yourselves treasures in heaven, where neither moth nor rust do corrupt, and where thieves do not break through nor steal: ²¹ For where your treasure is, there will your heart be also.</p> <p>Mattithyahu (Matthew) 6: 19-21 [Cepher]</p>	<p>¹¹ For this commandment which I command you this day, it is not hidden from you, neither is it far off. ¹² It is not in heaven, that you should say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? ¹³ Neither is it beyond the sea, that you should say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? ¹⁴ But the word is very nigh unto you, in your mouth, and in your heart, that you may do it.</p> <p>Deuteronomy 30:11-14</p>
---	---

Before us is yet another example regarding the two types of people who enter eternity. Those who store up treasures in heaven, and quite contrarily, those who don't. I would assume those are the least and the greatest whom Yahusha spoke about. That being the case, we know that the greatest in the kingdom are those who obey Yahuah Elohiym's commands. I included Deuteronomy 30 as an added bonus. Both passages have something in common. They expose the individual who goes around making excuses. They can claim the commands are too unbearable make all the excuses that they want, but at the end of the day, it all comes down to one thing. It's a heart issue.

²³ For the wages of sin is death; but the gift of Elohiym is eternal life through Yahusha Ha'Mashiach our Adonai.

Romans 6:23

It took me several attempts at reading the concluding verse to Pa'al's sixth chapter before I finally saw it. Actually, come to think about it, this is one of the most popular passages in the whole of Scripture, and so, I guess you could say it has taken me a lifetime. Pa'al offers us two paths; death

and life; but only one of them describes an employer. Sin is the taskmaster, and death are its wages. I could probably cross reference that with a dozen Proverbs, and will include one in a moment, so as not to leave you hanging. With Elohiym however eternal life is a gift. The package is delivered as you can see through our High-Priest, who is here given his full title, Yahusha Ha'Mashiach Adonai. Everything about Yahuah's offer lines up with the Torah. The blessing and the curse have always been a choice. Most would rather stomp on the gift or go with the employer. Well, here is that passage from Proverbs.

³⁵ For whoso finds me finds life and shall obtain favor of Yahuah. ³⁶ But he that sins against me wrongs his own soul: **all they that hate me love death.**

Mishlei (Proverbs) 8:36 [Cepher]

There is the life and death which Pa'al speaks of. Life is found in Yahuah Elohiym, whereas the soul who hates Him is defined as those who love death, seeing as how their sins are willful. What all of this comes down to is the gift itself. What value do you place on the blessing or the curse? I guess that's really where the belief hits the fan, don't it? At the end of the day, Yahusha's one-time payment for the penalty of our sins is only so much a reality as our resulting actions. I leave you with one final passage. It is Pa'al again, but from a different book.

⁷ But what things were gain to me, those I counted loss for Mashiach. ⁸ Yea doubtless, and I count all things but loss for the excellency of the knowledge of Mashiach Yahusha my Adonai: for whom I have suffered the loss of all things, and do count them but dung, that I may win Mashiach.

Philippiym (Philippians) 3:7-8 [Cepher]

