

"Think not that I come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." Matthew 5:17

# Jewish Heritage Revival

## One Heritage United by Messiah



"And When he puts forth his own sheep, he goes before them, and the sheep follow him: for they know his voice"  
John 10:4

Home Page: [www.shalommaine.com](http://www.shalommaine.com)

### [Torah and Grace - A Love Story](#)

Today's Parshah is chocked full of instructions regarding, slavery, premeditated and unintentional murder; parents; kidnapping; disputes; harming a pregnant woman, slave or animal; and loss of property to name just a few. When I read them, I was seeing the Grace that God provides through His instructions. Then I tried to recall, how many times have I heard that the New Covenant is all about grace and love, whereas the Tenach isn't. I discovered something rather embarrassing...I can't count that high.

This is a great fraud that is happening today. It is a scandal in itself. The victims are believers who are being taught this lie in such an authoritative and convincing way that they don't question it at all. The idea that grace is only found within the New Covenant and the church is absurd. Are people reading the same scripture I am? This certainly isn't what Yeshua taught.

How many of you have heard that the Tenach – "The book of the Jews" is about wrath and judgment while the New Covenant writings are about grace and love...A merciful God.

These thoughts, today's Parshah and God's inspiration are the motivation for today's message:

"Torah and Grace – A Love Story"

Character Development

Who are the main characters of this love story? The Heroes...

Torah – Bridegroom, leading man type, strong, confident, fair in his decisions with the traits – love, joy, peace, patience, kindness, goodness, faithfulness, humility and self control.

Grace – whose Hebrew name is Chanan. She is also know as Checed, meaning Mercy

## **Definitions:**

**Grace: "unmerited favor" from God...a disposition to kindness and compassion**

**Mercy: leniency and compassion shown toward offenders by a person or agency charged with administering justice...a disposition to be kind and forgiving**

**This couple has been through thick and thin only to have endured it all, regardless of the attempts of others to separate them.**

**What a couple...who would ever want to come between them?**

**Their story is one of scandal, leading to tragedy, leading to reconciliation, leading to triumph.**

**Within a story like this, if there are heroes, there must be villains.**

**The villains: For all you conspiracy theorists...**

**Ha-Satan – His dastardly plan is to forever separate Torah and Grace by any means possible. His co-conspirator is:**

**Nomos – a master of disguises. He misrepresents himself in order to deceive and ultimately confuse others.**

**Here is how Nomos operates:**

**Nomos is a Greek term meaning law. Within the New Covenant writings it is the word used to represent Torah, Law of Moses or simply law.**

**Sha'ul, in his writings to the congregations, has used the word nomos in several different forms, representing different context relating to Torah:**

<b>Term</b>	<b>Definition</b>
<b>Nomou</b>	<b>Torah / Law</b>
<b>erga nomou</b>	<b>meaning works of the law to represent Torah</b>
<b>nomo(s)</b>	<b>to represent legalism.</b>
<b>Upo nomon</b>	<b>translated as under the law. (meaning controlled by or in subjection to)</b>
<b>Upo nomos</b>	<b>under legalism</b>

**Throughout the centuries, translators have not differentiated these subtle differences that Sha'ul incorporated into his letters, thus wherever a form of nomos is used, it is translated as law, meaning Torah.**

**As a result of this method of translation, Torah is taught to be inferior, inadequate, legalistic, a producer of pride, separate from God's grace, superseded by Yeshua and of no value.**

**To further emphasize this view, I was watching a show one night, hosted by Grant Jeffery. He was talking about the promise of a New Covenant. He decided to reference the Book of Hebrews when citing his reference:**

**"For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers in the**

day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Hebrews 8:8 - 12

rather than the original source found in Jeremiah:

"Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more." Jeremiah 31:31 - 34

Even within the realm of Bible scholars from within the church, their regard for the New Covenant writings is far greater than anything found in the Tenach. Even if what they are quoting originates from the Tenach.

Continuing...

**\*\*\*Warning!!!\*\*\***

I'm going to do something that I don't recommend...it is extremely dangerous. Using scripture without context to show some examples.

## **Galatians: 2:19**

"For I through the law died to the law that I might live to God." NKJV

In the verse above, there is no differentiation between the terms used by Sha'ul as discussed above. In itself, the verse is rather ambiguous.

"For it was through letting the Torah speak for itself that I died to its traditional legalistic misinterpretation, so that I might live in direct relationship with God." CJB

The above verse comes from the Complete Jewish Bible. In this version, the translator, takes into account what Sha'ul is trying to convey to the congregation at Galatia. Torah itself isn't bad, but the improper application of Torah, that leads to legalism is bad.

## **Romans 6:14 – Overused and incorrectly understood**

"For sin shall not have dominion over you, for you are not under law but under grace." NKJV

This verse, in its current translation has had its part in recreating the middle wall of partition that we as Jews have been accused of creating. To further inflect the nuance that is not captured in many translations, the Complete Jewish Bible offers this translation:

**"For sin will not have authority over you; because you are not under legalism but under grace." CJB**

Again, the implication through this verse is that the New Covenant is all good, and the Tenach is a burden and a yoke for those who are free in Messiah. "We are no longer under the yoke of Torah but under the liberty of the New Covenant." We are no longer required to live by these rules and regulations. All we have to do is live according to what Yeshua taught.

The vast and almost universal misunderstanding regarding Yeshua's teachings is that they are new, separate and different from Torah. However, when you study the New Covenant writings closer, Yeshua isn't providing anything new, regarding instructions, but, providing proper understanding of Torah itself. He quotes scripture directly and provides its intended meaning.

We already know Sha'ul's position of Torah from another letter he wrote to believers in Rome:

## **Romans: 7:7 – 12**

**"Therefore, what are we to say? That the Torah is sinful? Heaven forbid! Rather, the function of the Torah was that without it, I would not have known what sin is. For example, I would not have become conscious of what greed is if the Torah had not said, "Thou shalt not covet." But sin, seizing the opportunity afforded by the commandment, worked in me all kinds of evil desires - for apart from Torah, sin is dead. I was once alive outside the framework of Torah. But when the commandment really encountered me, sin sprang to life, and I died. The commandment that was intended to bring me life was found to be bringing me death! For sin, seizing the opportunity afforded by the commandment, deceived me; and through the commandment, sin killed me. So the Torah is holy; that is, the commandment is holy, just and good."**

In Chapter 7 Sha'ul is speaking to those who know Torah.

What is going on at the time that Sha'ul is writing these letters?

## **The Scandal: Separation of Torah and Grace**

Torah and Grace have endured scandal...testing their eternal bond for centuries, even millenia. Imagine what it would have been like if it had occurred today...

If there was the same level of media coverage back then, that we have today, it might go something like this:

### **Headline: Calf-gate - New nation falls into idolatry.**

Every news outlet from CNN, Fox News, MSNBC, Newspapers, Wire services, would be covering this breaking scandal on location from the Sinai desert...because people are enamored by scandal. The specialty news outlets would have added their two cents to attract their viewership/readership.

Constant updates on Twitter and Facebook would likely overwhelm local servers. There would probably even be video on YouTube.

Look at the coverage the Tiger Wood's story received during Thanksgiving 2009. Every major media outlet and many specialty channels from ESPN to TMZ to CNBC, each with their own perspective, broadcast ongoing developments, spun into a product that was directed towards their audience. ESPN covered the sports aspect and how it would affect golf. CNBC covered the business aspect and how this scandal would affect Tiger Wood's

sponsors and his future income. TMZ covered the celebrity aspect of this "story"

The point being the magnitude of this scandal regarding the golden calf. This was no small event from God's perspective. He had redeemed them from hundreds of years of slavery. Adonai spoke His instructions directly to all of Israel back in Exodus 20. Therefore, one cannot say that they were not aware of Adonai's instructions. Yet, they would quickly fall back into the ways of the nation they were liberated from.

"ADONAI said to Moshe, "Go down! Hurry! Your people, whom you brought up from the land of Egypt, have become corrupt! So quickly they have turned aside from the way I ordered them to follow! They have cast a metal statue of a calf, worshiped it, sacrificed to it and said, 'Isra'el! Here is your god, who brought you up from the land of Egypt!'" ADONAI continued speaking to Moshe: "I have been watching these people; and you can see how stiffnecked they are. Now leave me alone, so that my anger can blaze against them, and I can put an end to them! I will make a great nation out of you instead." Exodus 32:7 – 10

For not too long before, Adonai conveyed the following:

"I am Adonai your God, who brought you out of the land of Egypt, out of the abode of slavery. "You are not to have no other gods before me. You are not to make for yourselves a carved image or any kind of representation of anything in heaven above, on the earth beneath or in the water below the shoreline. You are not to bow down to them or serve them; for I, Adonai your God, am a jealous God, punishing the children for the sins of the parents to the third and fourth generation of those who hate me, but displaying grace to the thousandth generation of those who love me and obey my mitzvot." Exodus 20:2 - 6

However, in the midst of scandal Grace was there in the form of Moshe, who was interceding on behalf of Israel:

"Moshe pleaded with ADONAI his God. He said, "ADONAI, why must your anger blaze against your own people, whom you brought out of the land of Egypt with great power and a strong hand? Why let the Egyptians say, 'It was with evil intentions that he led them out, to slaughter them in the hills and wipe them off the face of the earth'? Turn from your fierce anger! Relent! Don't bring such disaster on your people! Remember Avraham, Yitz'chak and Isra'el, your servants, to whom you swore by your very self. You promised them, 'I will make your descendants as many as the stars in the sky; and I will give all this land I have spoken about to your descendants; and they will possess it forever.'" ADONAI then changed his mind about the disaster he had planned for his people." Exodus 32:11 - 14

Asking Adonai, not for the sake of the people to remember His covenant with Avraham, Yitz'chak and Isra'el, but for His servants sake, with whom He made the covenant with, Moshe interceded.

"But the moment Moshe got near the camp, when he saw the calf and the dancing, his own anger blazed up. He threw down the tablets he had been holding and shattered them at the base of the mountain." Exodus 32:19

"The next day Moshe said to the people, "You have committed a terrible sin. Now I will go up to ADONAI ; maybe I will be able to atone for your sin." Moshe went back to ADONAI and said, "Please! These people have committed a terrible sin: they have made themselves a god out of gold. Now, if you will just forgive their sin! But if you won't, then, I beg you, blot me out of your book which you have written!" ADONAI answered Moshe, "Those who have sinned against me are the ones I will blot out of my book." Exodus 32:30 - 33

"ADONAI said to Moshe, "Leave, you and the people you brought up from the land of Egypt; and move on from here toward the land of which I swore to Avraham, Yitz'chak and Ya'akov, 'I will give it to your descendants.' I will send an angel ahead of you; and I will drive out the Kena'ani, Emori, Hitti, P'rizi, Hivi and Y'vusi. You will go to a land flowing with milk and honey; but I myself will not go with you, because you are such a stiffnecked people that I might destroy you on the way. "When the people heard this bad news, they went into mourning; and no one wore his ornaments. ADONAI said to Moshe, "Tell the people of Isra'el, 'You are a stiffnecked people! If I were to go up with you for even one moment, I would exterminate you! Now, keep your ornaments off; then I will decide what to do to you.'" Exodus 33:1 – 5

"Moshe said to ADONAI, "Look, you say to me, 'Make these people move on!' But you haven't let me know whom you will be sending with me. Nevertheless you have said, 'I know you by name,' and also, 'You have found favor in my sight.' Now, please, if it is really the case that I have found favor in your sight, show me your ways; so that I will understand you and continue finding favor in your sight. Moreover, keep on seeing this nation as your people. "He answered, "Set your mind at rest - my presence will go with you, after all." Exodus 33:12 - 14

"ADONAI said to Moshe, "Cut yourself two tablets of stone like the first ones; and I will inscribe on the tablets the words that were on the first tablets, which you broke." Exodus 34:1

"ADONAI descended in the cloud, stood with him there and pronounced the name of ADONAI. ADONAI passed before him and proclaimed: "YUD-HEH-VAV-HEH!!! Yud-Heh-Vav-Heh [ADONAI] is God, merciful and compassionate, slow to anger, rich in grace and truth; showing grace to the thousandth generation, forgiving offenses, crimes and sins; yet not exonerating the guilty, but causing the negative effects of the parents' offenses to be experienced by their children and grandchildren, and even by the third and fourth generations." At once Moshe bowed his head to the ground, prostrated himself and said, "If I have now found favor in your view, Adonai, then please let Adonai go with us, even though they are a stiffnecked people; and pardon our offenses and our sin; and take us as your possession." Exodus 34:5 - 9

Intercession empowers Grace. Through Moshe and his passionate plea, as grievous as the nations idolatrous act was, Adonai, listened and had mercy. Grace was there, in the sense that Moshe and Israel received a second chance. A second chance they didn't deserve. Moshe, for his anger in smashing the tablets and Israel, for their act of idolatry.

The premise of this sermon is that within Torah, Grace exists. It isn't exclusive to the New Covenant writings or the "church", but has always been with the Jewish people through Adonai's Covenants.

#### Parshah – Mishpatim (rulings)

Today's Parshah contains over 10% of the 613 instructions comprising what many understand to be the law. If you were to ask a non-Jewish believer about these instructions, you will likely receive a negative view regarding them. Not because they are just and of God, but because of where they are found in scripture. The same instruction found in the New Covenant writings would be viewed differently than those found in Torah, because of the many teachings that convey Torah is legalism. They are also taught that grace is exclusive to the New Covenant, which we have just displayed isn't true. Grace and Mercy abound throughout the Tenach.

#### From Today's Parshah: In relation to our story of Torah and Grace

"If you purchase a Hebrew slave, he is to work six years; but in the seventh, he is to be given his freedom without having to pay anything. If he came single, he is to leave single; if he was married when he came, his wife is to go with him when he leaves. But if his master gave him a wife, and she bore him sons or daughters, then the wife and her children will belong to her master, and he will leave by himself. Nevertheless, if the slave declares, 'I love my master, my wife and my children, so I don't want to go free,' then his master is to bring him before God; and there at the door or doorpost, his master is to pierce his ear with an awl; and the man will be his slave for life." Exodus 21:2 - 6

These instructions, relating to those who are under the authority of someone are actually given rights through Torah. Our concept of slavery in this country does not offer such a perspective. Through Torah, liberty is given to Hebrew servants known as indentured servants. These are fellow Israelites who are under the authority of another Israelite. In all aspects, Torah teaches humane treatment.

#### From Today's HafTorah – Jeremiah 34:8 – 22

In relation to Exodus 21:2 – 6, we witness a covenant before God to set free Hebrew slaves who were under authority. They were recognized for doing what was right according to Torah, in that their ancestors didn't follow these commands. This covenant included the spilling of blood, ultimately sealing this covenant with God.

Their proper living was short lived in that they “changed their minds” and ultimately profaned God’s name by going back on their word. As a result of their transgression, all who entered into this covenant would be handed over to their enemies.

**Mark 7:1 - 23**

In this recommended Brith Hadoshah reading for today’s Parshah, we witness Yeshua addressing the question regarding n’tilat yadayim...ritualistic cleansing. A tradition of man, coming from the oral law.

**His response: Mark 7:6 - 9**

**"The P'rushim and the Torah-teachers asked him, "Why don't your talmidim live in accordance with the Tradition of the Elders, but instead eat with ritually unclean hands?" Yeshua answered them, "Yesha`yahu was right when he prophesied about you hypocrites -- as it is written, `These people honor me with their lips, but their hearts are far away from me. Their worship of me is useless, because they teach man-made rules as if they were doctrines.' "You depart from God's command and hold onto human tradition. Indeed," he said to them, "you have made a fine art of departing from God's command in order to keep your tradition!"**

This is dealing with another form of bondage...that of legalism.

These portions are used to show the stark contrast between God’s ways and Man’s ways.

When we think of Slavery, we probably think pre-civil war.

According to Wikipedia, Slavery in the United States is defined as:

A form of forced labor in which people are considered to be the property of others. Slaves can be held against their will from the time of their capture, purchase or birth, and deprived of the right to leave, to refuse to work, or to receive compensation (such as wages).

To help regulate the relationship between slave and owner, including legal support for keeping the slave as property, slave codes were established. While each state would have its own, most of the ideas were shared throughout the slave states. In the codes for the District of Columbia, a slave is defined as “a human being, who is by law deprived of his or her liberty for life, and is the property of another.” A paragraph from the Black Code of South Carolina, still valid in 1863, declared death as the penalty for him who dared "to aid any slave in running away or departing from his master's or employer's service."

What did the Church have to say about Slavery?

Religious leaders in the years leading up to the Civil War were unable to provide a definitive answer on the most difficult question of the period: "Does the Bible condemn or condone slavery." Historian Mark Noll in *The Civil War as a Theological Crisis* writes that a “fundamental disagreement existed over what the Bible had to say about slavery at the very moment when disputes over slavery were creating the most serious crisis in the nation’s history” (p. 29). He attributes much of that to a certainty of black racial inferiority that was "so seriously fixed in the minds of white Americans, including most abolitionists..., that it overwhelmed biblical testimony about race, even though most Protestant Americans claimed that Scripture was in fact their supreme authority in adjudicating such matters.”

The abolishment of slavery in the United States occurred on January 1<sup>st</sup>, 1863 with the signing of the Emancipation Proclamation. The last slaves were freed in December 1865 with the final ratification of the 13<sup>th</sup> amendment of the constitution.

The slavery that this country made legal and the slavery that we find legislated in this Parshah are two entirely

different aspects. Notice specifically, the rights that God provides to those under one's ownership. Whereas, in stark contrast the lack of any rights for those under bondage.

It is coming close to Passover. A time when we are reminded by God to remember that we were once slaves in Egypt. It was by his Grace and Mercy that we were set free from bondage. Therefore, being under the yoke of slavery, we as a nation would understand its effect on others, thereby, being compassionate to those that would serve us. Through Torah, God establishes this mindset for Israel to follow.

Even though slavery was outlawed in the United States, it was still happening.

Anyone of us could go to any business and offer our services and be hired. This was not the case in Baseball, prior to 1976.

Prior to 1976, all baseball players signed a one year contract. A stark contrast to the 9 figure, multi-million dollar contracts that are signed today. Within the player's contract prior to 1976 was a clause known as the "Reserve Clause" This clause basically stated that the player remained the property of the team after the one year contract was completed.

To put it in terms of legalized slavery, the players were the property of the owners. They couldn't freely negotiate with another team for their services, even after the terms of their one year contract were satisfied. They had to accept what the owner gave them or not play the game that many of them loved. This clause, impeded on many rights and liberties that are afforded under the United States constitution. However, because baseball was determined to be a special entity, it was not bound by the same rules as other businesses. The reserve clause dates back to 1879.

The intent was to depress the player's salaries, allowing the owners to make a much larger profit. If players were to become free agents, being able to offer their services to any club, salaries would escalate, creating a bidding war for the more desirable players...sound familiar today?

Reserve clause was struck down by arbitrator Paul Seitz after Andy Messersmith and David McNally played the 1975 season without signing a new contract. Because they didn't sign a contract that included the reserve clause, they were ruled to be free agents, not the property of the teams they played for, opening the door to free agency and what we have today in all major sports.

When we look back on the history of this country, people are attached to events. One person who best exemplifies the "slavery like conditions" in baseball was Curt Flood:

He played for the St. Louis Cardinals from 1958 – 1969. His accomplishments include:

- A 3 time all-star
- A 7 time gold glove winner for his excellence in fielding play
- Played in 3 world series (Cardinals winning 2)

Curt Flood was included as part of a trade in 1969 to Philadelphia Phillies, but refused to be traded. In his words:

“After twelve years in the major leagues, I do not feel I am a piece of property to be bought and sold irrespective of my wishes. I believe that any system which produces that result violates my basic rights as a citizen and is inconsistent with the laws of the United States.”

Rather than be traded, he went to court to challenge the legality of the reserve clause. The case was Kuhn vs. Flood

Went to Court – Kuhn vs Flood: challenging the reserve clause

His legacy wouldn't be about his playing career that was cut short because he chose to stand up for his rights, but about his courage to challenge an inequity.

Another example of legalized slavery was that of the National Hockey League. The league had adopted a similar approach as baseball. One player's story is that of Tim Horton, who played 24 seasons in the NHL. Some of his accomplishments included:

- A 6 time all star
- Was on 4 Stanley Cup winning teams.
- Traded once in his career
- Claimed twice in expansion drafts for new teams.
- Never had the opportunity to be a free agent.

Like those in baseball, hockey players were stars to their fans but property with no rights to their team's owners. Tim Horton was no different...

"The difficulties were not eased by the precarious state of NHL careers in the 1950s and 1960s. Like most players of his era, Horton was treated with contempt by his employer and took summer jobs to make ends meet. In 1955, when he missed much of the season with a broken jaw and broken leg, the Horton family nearly went broke: no play, no pay. When he returned to the lineup the following year, 1956 he was fined \$100 for "indifferent play" and threatened with a trade. In 1957 he took a salary cut. The efforts that eventually lead to the doughnut chain were initiated by Horton's realization that hockey offered little financial security." – Jamie Fitzpatrick

He would open his 1<sup>st</sup> doughnut shop bearing his name in 1964.

There is such a vast contrast between God's way and man's.

If I were to end here, it would be an in-depth teaching. However, there needs to be a call to action...application

What are you to take from today's message?

Torah and Grace are joined together, unable to be separated, in spite of the efforts to hide their relationship.

When you begin to examine this relationship in greater depth, this is a love story about:

Torah and Grace

God and Israel (comprising the Tenach)

God and the Commonwealth of Israel (Jews and non-Jews) – Adding the New Covenant

God and you

This love story is really about your relationship with God – ultimately answering the question:

What is the meaning / purpose of life?

Simply put, we have been given the opportunity to reconcile ourselves back to God.

What if we are already believers...are we done? Hardly!!!

We are to make disciples - talmidim – students – teach others.

As parents do we instruct our children with the intention of placing them into bondage with so many rules? Rather, we are to prepare them for living a life according to God's way.

Children / Young Adults, your parents responsibility is to prepare you for life, with the intention that you will understand what a relationship with God is all about.

Believe it or not...they were once where you are today.

We recite the Shema every Shabbat...teach your children...

Torah didn't stop with family and neither did Yeshua...

How better to live according to Leviticus 19:18 then to share what you believe.

**"Don't take vengeance on or bear a grudge against any of your people; rather, love your neighbor as yourself; I am ADONAI."**

Throughout scripture you will notice that Yeshua is addressing the interpretation of Torah by the leadership rather than the authority and validity of Torah itself. Why would He? He wrote it...

**"In the beginning was the Word, and the Word was with God, and the Word was God" John 1:1**

Why would he abolish what He wrote:

When he says in Matthew 11:28 – 30:

**"Come to me, all of you who are struggling and burdened, and I will give you rest. Take my yoke upon you and learn from me, because I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light."**

What yoke is he talking about...Torah vs. Legalism

He is not abolishing Torah, but providing us with understanding and teaching us how we are to live by it...rather than the rampant legalistic interpretations of his time.

As stated before, Sha'ul isn't abolishing Torah either, but addressing the issue of perverting Torah into a legalistic blueprint. Sha'ul spent three years in Arabia after his meeting with Yeshua (Galatians 1:17) I firmly believe that he spent that time re-reading the scriptures with the scales removed from his eyes and God's Ruach showing him just as Yeshua taught his talmadim in Luke 24:27

Then, starting with Moshe and all the prophets, he explained to them the things that can be found throughout the Tanakh concerning himself.

David Sterns writes in relation to Romans 6:14:

**"God people are to live within the framework of Torah, but they are not in subjection to legalism. God's giving of Torah was itself an act of grace, which the New Covenant writings compare with His sending of Yeshua. God's people, who are in a trust relationship with Him, always have been. And under Torah, a gracious subjection but never under legalism, a harsh subjection."**

Where are you in relation to this life changing question and answer?

**"Brothers, suppose someone is caught doing something wrong. You who have the Spirit should set him right, but in a spirit of humility, keeping an eye on yourselves so that you won't be tempted too. Bear one another's burdens - in this way you will be fulfilling the Torah's true meaning, which the Messiah upholds. For if anyone thinks he is something when he is really nothing, he is fooling himself. So let each of you scrutinize his own actions. Then if you do find something to boast about, at least the boasting will be based on what you have actually done and not merely on a judgment that you are better than someone else; for each person will carry his own load. But whoever is being instructed in the Word should share all the good things he has with his instructor. Don't delude yourselves: no one makes a fool of God! A person reaps what he sows. Those who keep sowing in the field of their old nature, in order to meet its demands, will eventually reap ruin; but those who keep sowing in the field of the Spirit will reap from the Spirit everlasting life. So let us not grow weary of doing what is good; for if we don't give up, we will in due time reap the harvest. Therefore, as the opportunity arises, let us do what is good to everyone, and especially to the family of those who are trustingly faithful." Galatians 6:1 - 10**

**Making your decision to do so isn't the end of the journey but the beginning...**

**Copyright © 2011, Kehilah Portland / Jewish Heritage Revival All rights reserved. With our blessing, please use what is presented.**