

# THE SEED OF ABRAHAM

## STATEMENT OF FAITH

### The Seed of Abraham

1. Yahveh—Creator God and God of Israel
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### Explanations of the Ten Points

#### 1. Yahveh—Creator God and God of Israel

1. *Yahveh* is the name of the Creator of the Universe, the God and Redeemer of Israel.<sup>1</sup> Yahveh is self-existent from eternity past through eternity future in Three Persons of equal essence and deity: the Father, the Son and the Holy Spirit. Yahveh does no wrong, nor evil to anyone. Yahveh is Spirit, pure Light, perfect goodness, compassionate and forgiving, holy, gracious, righteous, loving and just in all His ways—omniscient, omnipotent and omnipresent.<sup>2</sup>
  - A. The name *Yahveh* is written in the Hebrew Scriptures about 7,000 times. Both the First or Mosaic Covenant (commonly called the ‘Old Testament’) and the New Covenant make up the Hebrew Scriptures.<sup>3</sup>
  - B. The name *Yahveh* is generally acknowledged in English Bibles as ‘the LORD,’ or as ‘the Lord GOD,’<sup>4</sup> using small caps from the second letter on to note that the four Hebrew letters that make

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<sup>1</sup> Gen. 1:1-31; Ex. 3:1-22; 12:1-51; 19:1-25; 20:1-21; 24:1-12; Isaiah 41:14; 43:14-15; Rom. 9–11. See also Gen. 17:19-22; 21:9-13 as Yahveh speaks of His covenant with Abraham continuing through Isaac, not Ishmael (as the Koran states).

<sup>2</sup> Ex. 34:5-7; John 4:23-24.

<sup>3</sup> Although it is correct to call the Mosaic Covenant ‘the Old Testament,’ the term ‘Old Testament’ is only found in 2nd Cor. 3:14, while the term ‘the First Covenant’ is found or implied in Hebrews 8:7, 13; 9:1, 15, 18.

The term, ‘New Covenant’ appears ten times in Scripture (Jer. 31:31; Mt. 26:28; Mk. 14:24; Lk. 22:20; 1st Cor. 11:25; 2nd Cor. 3:6; Heb. 8:8, 13; 9:15; 12:24, with Heb. 8:8, 13 referring back to Jer. 31:31).

<sup>4</sup> The NKJV has ‘the LORD’ at Gen. 6:3, 5; 7:1; Dt. 9:26, etc., while ‘the Lord GOD’ is seen at Jer. 32:17, 25; Ezk. 12:23, 25, 28 (twice); 13:3, 8 (twice), 9, 13, 16, 20; 14:4, 6, etc.

up the name *Yahveh* are found in the Hebrew text.

2. Yahveh is not Allah. Allah is the false god of the Muslims. Two central points will prove this: one from the Torah (the first five books of the *Tanach*, the Old Testament) and the other from the New Covenant, which is also called the Second Covenant:<sup>5</sup>
  - A. In the Torah, Abraham is told to sacrifice his *unique* son Isaac.<sup>6</sup> Isaac was unique in that Abraham and Sarah were far too old to have a son, but Yahveh promised Abraham that Sarah would bear a son and that they were to name him Isaac (laughter). Isaac is the son of the promise and becomes a picture of the promised Messiah miraculously conceived in the womb of Mary.<sup>7</sup> In the Koran, though, Abraham is told to sacrifice Ishmael. Ishmael is Abraham's son from his concubine wife, Hagar.<sup>8</sup>
    1. Obviously, Abraham didn't try to sacrifice both Isaac and Ishmael. The Torah was written about 1440 BC, while the Koran was written about 700 AD. The Torah states that Abraham bound his son Isaac for sacrifice, while the Koran, which came more than 2,000 years later, changed that to make it appear that Ishmael was bound.
  - B. In the New Covenant, Yeshua (Jesus) is crucified, dies and is resurrected to glorified life, never to die again.<sup>9</sup> In the Koran Yeshua is crucified, but is said to have been taken down by His disciples *before* He died, which totally negates His atoning work for mankind. Also, Yeshua is not seen as God the Son by Islam, nor the Savior-Messiah, but only as a so-called prophet of Allah.
  - C. These two central pillars of biblical faith confirm that the God of the universe, who inspired the Hebrew Scriptures, did not inspire the Koran, Mohammed or Islam, and is not the God of Islam.<sup>10</sup>
3. Yahveh God is Three Persons<sup>11</sup> and yet one God;<sup>12</sup> a Triunity; the divine *Family*:
  - A. Father Yahveh,<sup>13</sup>
  - B. Son Yahveh,<sup>14</sup>
  - C. and Holy Spirit Yahveh.<sup>15</sup>
4. The God of Israel has both created and been revealed to Israel in various ways:
  - A. Yahveh called Abram out of his native land to the land of Canaan, where He continually revealed Himself to Abram, and also, changed his name to Abraham.<sup>16</sup> Yahveh revealed Himself to Abra-

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<sup>5</sup> Hebrews 8:7; 10:9.

<sup>6</sup> The Hebrew word is usually translated as the 'only' son, but it can, and should, be translated as the *unique* son because the Hebrew word can mean that, and also, because Ishmael was a son of Abraham, too.

<sup>7</sup> Gen. 17:1-27; 22:1-19; Mt. 1:18-25; Lk. 1:26-38; 2:1-21.

<sup>8</sup> Gen. 16:11, 15-16.

<sup>9</sup> Mt. 27-28; Luke 23-24; 19-21; Acts 1-5, 9; Rev. 1:9-18.

<sup>10</sup> See *Allah the Moon God* at <http://www.sign2god.com/folders/ILL/Babylon/achtergrond-Islam-en.htm> for more information on why Allah is a false god and Islam is a false religion.

<sup>11</sup> Mt. 3:16-17; Mk. 1:10-11; Jn. 14:23-26; 1st Peter 1:1-2.

<sup>12</sup> Dt. 6:4: Hear Oh Israel! Yahveh is our God! Yahveh is One! Mk. 12:29; 1st Cor. 8:6.

<sup>13</sup> Mt. 5:48; 6:14-15; 26; Mk. 8:38; 14:36; Lk. 10:21-22; 12:32; 22:29; John 1:14; 3:35; 5:17-26, 45; 6:27-46.

<sup>14</sup> Lk. 1:32-33; 3:21-22; Jn. 1:1-3, 14; 5:22-30, 39-40; 6:35-40; 8:11-12, 23-24, 42, 46-47, 56-58; 9:5, 35-41; 10:1-18, 30-33; 12:45; 14:23-24; 17:5; 19:7; 20:30-31; Heb. 1:1-5. For more on how Yeshua is deity, see [Yeshua—God the Son](#).

<sup>15</sup> Isaiah 48:16; Jn. 14:16-17, 23-26; 15:26; 16:13; 17:8; 2nd Cor. 13:14.

<sup>16</sup> Gen. 12:1-3; 15:1-19; 17:1-22.

ham's unique son Isaac (Gen. 26:1-6) and to Abraham's grandson Jacob (changing his name to Israel).<sup>17</sup>

1. Yahveh also promised Abraham that He would be the God of his descendants and that Abraham would be the Father of many people.<sup>18</sup>
  2. Yahveh promised that His covenant would go from Abraham to Isaac and to Jacob and to Jacob's sons.<sup>19</sup>
- B. As Redeemer of Israel, Yahveh delivered the Sons of Israel out of Egyptian slavery and brought them into the land of Canaan, the land He had promised to give to their Fathers, Abraham, Isaac and Jacob.<sup>20</sup>
- C. Yahveh also promised Israel a Messiah, a Savior. Yeshua was sent by His Father to redeem Israel from slavery to sin and the Kingdom of Satan.<sup>21</sup> It is through Yeshua the Messiah that we have the greatest revelation of Yahveh.

## 2. The Hebrew Scriptures—Authoritative for Faith *and* Practice

1. The God of Israel inspired the writing of the Hebrew Scriptures, from Genesis to Revelation.<sup>22</sup> There are sixty-six books found in Scriptures, as seen in such Christian Bibles as the New King James Version and the New American Standard Bible. The words in Scripture tell the story of Who the God of Israel is, His will for Israel and all mankind.
  - A. The Hebrew Scriptures reveal Yahveh, His nature, His will (the Law of Moses), Israel's sinful and rebellious nature, the need of a Savior-Redeemer, and what God has done for Man in graciously meeting that need: the wonderful and utterly incomprehensible plan of Redemption, where God the Father sent His own Son to die for Israel. Yeshua took upon Himself the just punishment that was due Israel, revealing in a most graphic and startling way the love of the Father and the Son for Israel.
2. The Hebrew Scriptures are the *only* divinely authoritative guide for both belief in the one true God and practice, which is the walking out of that belief or faith in Yeshua.<sup>23</sup>
3. Although all Christian denominations, in their statements of faith, *say* that they believe in both the Old and New Testaments for belief and practice, they implement only the so-called moral laws from the Old because they have fallen victim to Satan's lie about the Law of Moses not being valid for Christians. Morality begins by acknowledging that the God of Israel is the one true God and obeying His will, which is revealed in the Law and being Born Again in Yeshua. Disobedience is sin.<sup>24</sup>

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<sup>17</sup> Gen. 28:10-18; 31:1-3; 32:22-32.

<sup>18</sup> Gen. 17:1-4; Gal. 3:29.

<sup>19</sup> Gen. 15:18f; 17:1-4, 7, 9-11, 13-14, 19, 21; 28:13-15; 31:10-13; 32:9-12, 22-31; 35:6-7, 9-15; 48:1-6, 12-16.

<sup>20</sup> Gen. 12:7; 13:14; 15:7, 12-16, 18-21; 17:7-8, 19-22; 24:7; 26:2-5; 28:3-4, 13-15; 35:9-13; 48:3-4; 50:24-25; Ex. 3:7-10, 14-17; 6:1-8; 12:21-25; 13:3-5, 11-12; 23:20-33; 32:7-14; 33:1-4; 34:10-11; Joshua 1-24.

<sup>21</sup> Gen. 3:15; Dt. 18:15-18; Isaiah 42:1-10; 49:1-13; 52:13-53:12; Micah 5:2; Matthew 1-28; Lk. 24:46-49; John 3:34; 4:34; 5:23-24, 30, 36-38; 6:29; 8:31-36; Acts 26:14-18; 1st John 4:14.

<sup>22</sup> Ex. 20:1-21; 24:4, 7; 34:34; Dt. 5:22-33; 11:1; 17:18; 28:58; 30:10; 31:9, 22, 24-26; 2nd Tim. 3:16.

<sup>23</sup> Dt. 12:32; 2nd Tim. 3:14-17.

<sup>24</sup> For an excellent article on why the Law of Moses is a believer's guideline for walking out his faith in Messiah Yeshua, see [Law 102](#).

### 3. Man's Need of a Savior

1. Man was created in the image of Yahveh to live in fellowship with God, but Adam and Eve, the first man and woman, sinned by disobeying Yahveh and fell out of fellowship.<sup>25</sup> This effected their nature, and the nature of all their descendants, as well as allowing death to enter into creation.<sup>26</sup> With rebellion and disobedience to Yahveh came sin, sickness, death and slavery to Satan.
  - A. Man could not change his own nature, nor leave Satan's Kingdom on his own power. Man needed God's Savior-Redeemer, the one who would make a way for Man to be redeemed from Satan's Kingdom and be transformed into the nature of God, for full fellowship, union and oneness with God for eternity.
    1. This reality of slavery to Satan was clearly pictured in the descendants of Abraham, Isaac and Jacob being slaves to Pharaoh in Egypt. There was no way for them to become a free people in their own nation except that Yahveh would intervene. They couldn't fight Pharaoh and his army—they were only slaves. They couldn't buy their way out of slavery—everything they had was Pharaoh's, and so, they are a perfect picture of Man's need for the Savior, which was pictured in God sending Moses to deliver them.

### 4. The Savior—Yeshua HaMashiach (Jesus) God the Son

1. Yeshua was always God the Son, from eternity past, the first Light on Day One.<sup>27</sup>
2. Yeshua is also Creator, along with the Father and the Holy Spirit.<sup>28</sup>
3. Yeshua is the Messiah of Israel, the Redeemer of Israel<sup>29</sup> and the one like Moses (whom God used to redeem Israel from slavery to Pharaoh, give her God's Law, and shepherd Israel in the Wilderness).<sup>30</sup>
  - A. As Moses delivered Israel out of Egyptian slavery to Pharaoh, so Yeshua delivers both Jewish and Gentile believers out of a slavery far worse than Pharaoh's—slavery to Satan, sin, sickness and death.<sup>31</sup>
  - B. The Father sent His Son to Israel<sup>32</sup> to redeem Israel, and mankind through Israel, from Satan and his kingdom,<sup>33</sup> and their carnal and sinful nature, which Man received from their first Parents.
4. Yeshua is fully human and fully deity, God the Son glorified. He is the radiance of Yahveh's glory and the exact representation of Yahveh's nature.<sup>34</sup>

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<sup>25</sup> Genesis 1:26-28; 2:15-3:19; Romans 3:10, 23.

<sup>26</sup> Psalm 106:6; Ecc. 7:20; Is. 43:27; Jer. 3:25; Hos. 10:9; Rom. 2:12; 3:23; 5:12; 1st John 1:10.

<sup>27</sup> Gen. 1:1-3; John 1:1-3; 8:12; 9:35-38; 10:30-38; 1st John 1:1-4.

<sup>28</sup> Gen. 1:1-3; John 1:1-3; Col. 1:16-17.

<sup>29</sup> Mt. 3:1-17; 16:13-20; Lk. 1:26-33; 2:11, 25-32; John 20:30-31.

<sup>30</sup> Exodus 1-15; Dt. 18:15-18.

<sup>31</sup> Isaiah 52:13-53:12; 61:1-2; Mt. 4:23; 9:35; 10:1, 7-8; Lk. 4:5-6, 16-21; Jn. 5:5-9, 24; Acts 26:15-18; 1st John 1:7; 2:1-2; 3:8.

<sup>32</sup> John 3:34; 4:34; 5:23-24, 30, 36, 38; 6:29, 38-39, 44, 57; 7:16, 28-29; 8:16, 18, 26, 29, 42; 9:4; 10:36; 11:42.

<sup>33</sup> Matthew 4:8-9; Hebrews 2:14-15; 1st John 3:8.

<sup>34</sup> Romans 8:10; Eph. 3:17; Col. 1:15, 27; 2:9; Phil. 2:5-11; Heb. 1:1-6.

- A. Yeshua is the Son, not the Father.<sup>35</sup>
- B. Yeshua was miraculously conceived and born of a virgin in the land of Israel, as was prophesied of the Hebrew Messiah,<sup>36</sup> and spoken of in the New Covenant.<sup>37</sup>
  - 1. Yeshua was born in the town of Bethlehem, as was prophesied of the Messiah of Israel.<sup>38</sup>
  - 2. God the Son became the Son of Man, a title Yeshua used many times to refer to Himself.<sup>39</sup>
  - 3. Yeshua came through the lineage of Abraham, Isaac, Jacob and David.<sup>40</sup>
    - a. Yeshua was a Jew<sup>41</sup> and Yeshua is still a Jew.<sup>42</sup>
    - b. Yeshua is the King of the Jews,<sup>43</sup> the King of Israel,<sup>44</sup> as was prophesied in the *Tanach* (the Hebrew Bible minus the Hebrew New Testament).<sup>45</sup>
- 5. Yeshua went about doing good, healing all who came to Him, and teaching the Jewish people about the Kingdom of God,<sup>46</sup> as is seen in the four accounts of His life (the Good News according to Matthew, Mark, Luke and John).
  - A. Yeshua came to reveal the depth of the Father's love and plan of salvation for Israel, which includes all humanity that believes in the King of Israel.<sup>47</sup>
- 6. Yeshua lived a sinless life<sup>48</sup> and died as God's substitutionary sacrifice for Israel,<sup>49</sup> pictured in both the

<sup>35</sup> Is a son ever the same person as his father? Obviously not, but this simple point has escaped a number of people who think that the Father is Jesus. This is because they don't understand the Hebraic perspective on the God of Israel being 'one.' In Greek thinking 'one is one,' but in Hebraic thinking the word for word incorporates all the members in one family, and hence, one God-Father, Son and Holy Spirit. Yeshua, God the Son, is not the Father: Exodus 32:34; 36:13; 2nd Sam. 7:14; Psalm 2:2, 6-7; 110:1; Prov. 30:4; Isaiah 26:19; 28:16; 42:1-6; 49:1-9; 52:13; 53:10-12; 61:1-2; Matt. 7:21; 10:32-33; 12:50; 15:13; 20:23; 21:33-41; 22:2, 41-45; 26:39, 42, 44, 53, 63-64; Mk. 13:32; 14:36; Lk. 10:21-22; 22:29; John 1:14; 3:35; 5:17, 26, 45; 6:37, 40; 12:26, 27, 28, 44, 49, 50; 14:1, 2, 6, 10, 11, 12, 13, 16, 20, 21 (note the plural pronouns 'we' and 'our'), 24, 26, 28, 31; 15:1, 2, 8, 9, 10, 21, 23, 24, 26; Acts 2:22, 23, 24, 32, 33, 34 (Ps. 110:1), 35, 36; 5:30, 31; 7:55-56; 10:42; 17:31; 22:14; Rom. 15:6; 1st Cor. 1:9; 15:28; Col. 1:3, 12-13, 19-20; 2:1-2; 3:17; Phil. 1:2, 11; 2:1, 5-7, 9, 10-11; 4:19; 1st Tim. 1:1, 2, 12; Heb. 1:2, 3, 4, 5, 6, 8, 9, 13; 5:5-6, 7-10; 1st John 1:3, 7; 2:1; 3:14; 5:9-13, 18-23; 2nd John 1:3, 9-10; Jude 1:1, 4; Rev. 1:1, 4-6; 3:21; 21:22; 22:1 (see also Gen. 1:26; Is. 6:8; Zech. 13:7).

For two excellent articles on Yeshua's sonship and deity see [Yeshua—God the Son](#) and [Yeshua—His Deity and Sonship](#).

<sup>36</sup> Isaiah 7:14; Micah 5:2.

<sup>37</sup> Mt. 1:18-25; Lk. 1:26-56.

<sup>38</sup> Micah 5:2; Luke 2:1-20.

<sup>39</sup> Daniel 7:9-14; Mt. 8:20; 9:6; 10:23; 12:8; Mk. 2:28; 8:31; 9:9; Lk. 5:24; 6:5; 9:22, 44, 56, 58; 12:8, 10, 40; Jn. 6:52, 62; 8:28; 12:23-24; 13:31.

<sup>40</sup> 2nd Sam. 7:1-13; Mt. 1:1-17; Luke 3:23-38.

<sup>41</sup> Luke 2:21-22; John 4:9, 22; Heb. 7:14.

<sup>42</sup> Rev. 5:5; 22:16.

<sup>43</sup> Ps. 2:2, 6-7; Is. 9:6-7; Mt. 2:2; 27:11, 37; Mk. 15:2; Lk. 23:3; Jn. 19:19.

<sup>44</sup> Mt. 27:42; Mk. 15:32; Jn. 1:49; 12:13.

<sup>45</sup> 2nd Sam. 7:1-13; Psalm 2:1-7; Zechariah 6:12-13.

<sup>46</sup> Matthew 15:24; Acts 10:38. Yeshua also taught and healed many Gentiles, as is evident from Mt. 4:25 where it speaks of the 'multitudes' coming not only from Jewish lands, but also the Decapolis, which was primarily made up of Gentiles. Yeshua healed the Roman centurion's servant (Mt. 8:5-13) as well as the demoniac (Mk. 5:1-20) and the demon possessed daughter of the Syro-Phoenician woman (Mk. 7:24-30), all of whom were Gentiles.

<sup>47</sup> John 3:16; 16:25-27; 17:20-26.

Mosaic sacrificial system and the binding of Isaac (Gen. 22:1-19).

- A. Yeshua's sacrificial death made atonement for Israel's sins and sin nature and completed His Father's great redemption.<sup>50</sup> Forgiveness of sins comes through Yeshua and His blood sacrifice.<sup>51</sup>
  - B. Because Yeshua is God the Son, His blood sacrifice is able to give God's freedom, peace and eternal life, where only sin, death and slavery to Satan were.<sup>52</sup>
  - C. Yeshua's sacrificial death resulted in the New Covenant.<sup>53</sup> This is a covenant that God the Father promised to Israel (Jer. 31:31-34). Participation in this New Covenant is not restricted to only Israel, but is offered to any Gentile that would desire to become part of Israel.<sup>54</sup> The divine call has gone out to all the world: Turn to the Living God! The God of Israel! Be immersed in water, in the Name of His Son Yeshua, for forgiveness of sins and receive the Gift of the Holy Spirit!<sup>55</sup>
  - D. Yeshua is the only way 'to Heaven' because His sacrifice is the only sacrifice that the Father has authorized and accepted for both forgiveness of sins and transformation of human nature so that Israel can dwell eternally with Yahveh<sup>56</sup> in the New Jerusalem (Rev. 3:12; 20:1-27).
7. Yeshua was resurrected to new life in His body that was crucified, and He is now glorified, never to die again, fully Man and fully deity—the God-Man.<sup>57</sup>
- A. Yeshua has been exalted by God the Father and is seated at the Father's right hand.<sup>58</sup>
  - B. Yeshua is Lord of the Heavens and the Earth and the world to come.<sup>59</sup>
  - C. Yeshua is the High Priest of Israel after the eternal order of Melchizedek.<sup>60</sup> He intercedes for all believers, awaiting the culmination of all things.<sup>61</sup>
  - D. Yeshua dwells within every believer (another proof of His deity, as only God can be in more than one place at the same time).<sup>62</sup>
8. On Judgment Day Yeshua will judge all mankind, the living and the dead,<sup>63</sup> and give eternal, glorified

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<sup>48</sup> Heb. 4:15; 1st Peter 2:22; 1st John 3:5. With Yeshua being sinless we see yet another indication of His deity. No person born from Adam and Eve, in the normal, natural fashion, was sinless.

<sup>49</sup> Isaiah 53:7; John 1:29, 36; Acts 8:32; 1st Tim. 2:5-6; Heb. 2:8-18; 1st Peter 2:24; 3:18; Rev. 5:1-14.

<sup>50</sup> Matthew 26:28; Eph. 1:7; Col. 1:13-14.

<sup>51</sup> Lk. 5:17-26; 7:36-50; Eph. 1:1-14; 1st Pet. 1:19.

<sup>52</sup> Lev. 17:11; John 20:30-31; Heb. 9:12-15.

<sup>53</sup> Jer. 31:31-34; Heb. 8:6; 12:24.

<sup>54</sup> Isaiah 42:6; 49:6; Mt. 12:21; Lk. 2:32; Acts 9:15; 10:45; 11:18; 13:46-48; 14:27; 15:3, 7, 12, 14, 17; 26:20, 23; 28:28; Rom. 1:5, 13; 15:9-12, etc.

<sup>55</sup> Acts 2:22-44; 8:12-13, 16, 36-38; 9:17-18; 10:47; 11:16, etc.

<sup>56</sup> John 14:6; Acts 2:28; 4:12; 22:16; Rom. 10:13; Phil. 2:9; Heb. 9:11-28; 10:5-25; 1st John 2:24-25; 3:23; 5:13; Rev. 3:5; 21:27; 22:4.

<sup>57</sup> Acts 2:1-41; 3:15; 4:10; 5:30; 10:40; 13:30; Rom. 4:24; 6:9; 7:4; 10:9; 1st Cor. 15:3-8, 20, 29; Eph. 1:20; 1st Thess. 1:9-10; 4:14-18; 2nd Tim. 2:8; 1st Pet. 1:21; Rev. 1:12-18; 2:8.

<sup>58</sup> Rom. 3:34; Eph. 1:20; 2:5-11; Col. 3:1; Hebrews 1:1-4; 8:1-2; 10:12.

<sup>59</sup> Mt. 28:18-20; Acts 2:22-36; 9:1-42; 10:36; Rom. 1:4; Phil. 2:11; 1st Peter 3:15; Rev. 19:16.

<sup>60</sup> Psalm 110:4; Heb. 2:14-3:2; 4:14-16; 5:1-10; 6:13-7:28.

<sup>61</sup> Ps. 110:1, 4; Zech. 6:12-13; Mt. 28:1-10; Mk. 16:1-7; Lk. 24:1-10, 36-49; Jn. 20:1-23; Acts 5:30-32; 10:39-43; Heb. 5:9; 6:18-20.

<sup>62</sup> John 14:18, 23; Romans 8:10.

<sup>63</sup> John 5:20-32; Acts 10:42-43; 17:31; Rom. 14:9; 2nd Tim. 4:1, 8; 2nd Thess. 1:3-10; Heb. 6:1-2.

life to all those who have truly believed in Him.<sup>64</sup> Those who believe in Yeshua will become like Him on Judgment Day. This universe will give way to an eternal world where believers will dwell forever with God in their new, glorified bodies.<sup>65</sup>

## 5. The Holy Spirit—God with Us

1. The Holy Spirit is deity, the Third Person of the Godhead, and is the Gift of life given to all those who believe in Yeshua.<sup>66</sup>
2. The promise of the Holy Spirit was given to ancient Israel, and is given to every believer in the Name of Yeshua.<sup>67</sup>
  - A. Each believer should seek Yeshua to be filled (baptized) in the Holy Spirit, with the evidence of speaking in tongues and/or other supernatural signs such as prophesying, healing, and the doing of miracles, etc.<sup>68</sup>
3. The Holy Spirit convicts Man of sin that he might repent and enter into the New Covenant with the Father through the sacrificial blood of the Son and receive the infilling of the Holy Spirit.<sup>69</sup>
4. The Holy Spirit reveals what is right in God's eyes (Jn. 16:8-15) and who Yeshua is.
5. The Holy Spirit dwells within each believer (a sign of deity) and works on the nature of every believer, transforming it into Messiah's nature.<sup>70</sup>
  - A. The Holy Spirit sanctifies every believer through the sacrificial blood of Yeshua, causing the believer to be holy in God's eyes. This sanctification has impact upon both the nature of the believer and how the believer lives.<sup>71</sup>
  - B. The Holy Spirit is also given to make believers 'living witnesses' for Yeshua, to glorify Yeshua through the believer, and to guide the believer into all of God's Truth.<sup>72</sup>
  - C. The Holy Spirit enables the believer to do good works as Messiah did.<sup>73</sup> Good works are the fruit of a genuine faith, and are pleasing and acceptable to God. As Messiah said, a tree is known by its fruit.<sup>74</sup>
  - D. Total commitment to Yeshua is the basis and foundation of what is expected of every believer. Part of *good works* are the proclaiming of the Great News about Yeshua to all around us. This 'Great Commission,' as it's known, requires all dreams and ambitions, etc., to be placed on Mes-

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<sup>64</sup> John 3:36; 4:13-14; 6:47; 10:27-29; 17:1-3, 24; 1st Jn. 2:18-25; 5:11.

<sup>65</sup> John 14:1-3; Heb. 1:10-12; 2:5-8; Rev. 20:11-22:5.

<sup>66</sup> Genesis 1:1-3; Ezk. 36:24-27; Mt. 3:11; Mk. 1:8; Lk. 3:16; John 1:32-33; 7:37-39; 14:1-16:33; Acts 1:4-8; 2:1-42; 5:32; 8:4-17; 10:44-48; 19:1-8; Eph. 2:18.

<sup>67</sup> Isaiah 44:3; Ezekiel 36:24-27; Joel 2:28-32; Acts 2:1-47; 8:4-17; 1st Cor. 12:4-11.

<sup>68</sup> Ezk. 36:24-27; Joel 2:28-32; Acts 2:1-18; 10:44-48; 19:1-7; Rom. 15:18-19; 1st Cor. 12:1-11; 14:1-40.

<sup>69</sup> Acts 1:4-8; 2:1-42; 5:32; 8:4-17; 10:44-48; 19:1-8; Rom. 8:26-27; 1st Cor. 12:1-14; 14:1-33; Judah (Jude) 1:20-21.

<sup>70</sup> Rom. 8:26-30; 2nd Cor. 3:17-18; Gal. 5:22-25; Phil. 3:20; 2nd Peter 1:1-4.

<sup>71</sup> 2nd Thess. 2:13.

<sup>72</sup> John 16:13-15; Acts 1:8; 2:4-11

<sup>73</sup> Eph. 2:10; 2nd Tim. 2:20-21; Heb. 10:24; 13: 20-21; 2nd Pet. 1:1-11.

<sup>74</sup> Mt. 3:10; 7:17; 12:23; Gal. 5:19-25.

siah's Altar. This, too, is the work of the Holy Spirit.

## 6. The Body of Messiah—Israel after the Spirit

1. Believers have been chosen by God from before the Creation of the universe.<sup>75</sup> Each person must be Born from Above (or Born Again; Jn. 3:1-21) to enter into the Messiah of Israel's Kingdom.
  - A. This is a work of the Holy Spirit. All who believe with their heart and confess with their mouth, that Yeshua is Lord, will be Born Again.<sup>76</sup>
    1. This heart-belief opens up an experiential encounter with the living God and His Messiah through the Holy Spirit. This becomes part of many experiential experiences that form the foundation of a personal relationship with the God of the universe. This also allows the Holy Spirit to begin to transform the person from within. Belief in Yeshua opens this conduit up.
  - B. Believers living their lives in accordance with that confession will be saved.<sup>77</sup> This is the fruit of grace working within each believer. Believers have free will and they can choose to continue to follow, or to subtly, or not so subtly, reject the risen Savior. This is seen in the parable of the Sower of the Seed (Mt. 13:1-23). Believers are to sanctify the Lord Yeshua in their hearts (1st Pet. 3:15)—to truly make Him Lord of their life.
2. This great and wonderful salvation, eternal life with the God of Israel, is given to Israel by God's gracious and loving action—the sending of His Son to die for mankind, especially those who believe.<sup>78</sup> The work of Messiah Yeshua, His death and resurrection, is perfect, and nothing can, nor should, be added to it in order for the person to be saved or justified before the living God. Anything added to Messiah's work nullifies it.<sup>79</sup> Salvation is truly a Gift from God and cannot be earned—it is freely given to Israel by God.<sup>80</sup> A believer's faith needs to be in Yeshua, not in himself or any good works, nor in the keeping of the Law.<sup>81</sup>
3. Believers are saved by God's grace, not any works that they might do, even though God desires to work through every believer to accomplish His good works.<sup>82</sup> A believer's hope depends on what God has done for the believer through Messiah:
  - A. the Father's promises and nature, and the fact that God does not lie.<sup>83</sup>
  - B. Yeshua and His atoning death and High Priesthood<sup>84</sup> and,

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<sup>75</sup> John 15:16; Eph. 1:3-14.

<sup>76</sup> Acts 4:12; Rom. 10:9-10; Heb. 7:11-28; 1st John 4:14-15.

<sup>77</sup> Mt. 10:33-34; 13:1-23; 15:7-8; Lk. 8:4-14; John 3:1-21; Acts 14:22; 26:20; Rom. 10:9-10; 11:22; 1st Tim. 4:16; 2nd Tim. 4:7; Heb. 6:13-20; 10:36; 1st Jn. 4:12-16; James 1:21-22, 25. Biblical faith is more than just a mental assent to Yeshua as Savior and Lord. It means that one gives their entire being over to Him as Lord of their lives and that they are ready to sacrifice everything for His Name, even their lives. Making a covenant with God is very serious and should not be entered into lightly (Lk. 14:25-35).

<sup>78</sup> Rom. 15:8; Eph. 1:1-14; Col. 1:9-12; 1st Tim. 4:10; Heb. 9:11-15; 1st Peter 1:1-5.

<sup>79</sup> Gal. 5:4-6; Eph. 2:8-10; 1st John 2:1-2.

<sup>80</sup> Romans 5:15-18; 6:23.

<sup>81</sup> Gen. 12:1-3; 22:15-18; Psalm 110:4; Col. 2:1-10; Hebrews 6:9ff.

<sup>82</sup> Mt. 25:31-46; Acts 9:36; rom. 13:3; Eph. 2:8-10; Phi. 1:6-7; 1st Tim 2:10; 5:25; 6:18; Titus 2:7, 14; 3:8, 14; Heb. 10:24; 1st Peter 2:12.

<sup>83</sup> Num. 23:19; Jer. 31:31-34; Heb. 6:18.



- C. the assurance or certainly that a believer has based on his experiential relationship with the Lord through His Spirit and His Word.
4. Yahveh can be trusted to keep His promises:
- A. As God, Yahveh is honest and doesn't lie, as Scripture plainly and profoundly reveals:
1. Yahveh promised Abraham a son through Sarah, when she was too old to have a child, but Sarah had Isaac. Yahveh kept His promise (Gen 17:15-19; 21:1-7).
  2. Yahveh promised Abraham many 'sons' who would become slaves in another land, but that He would deliver them from their slavery (Gen. 15:12-14). Yahveh kept that promise, too (Exodus 3:1ff.).
  3. Yahveh promised Abraham that his sons would inherit the land of Canaan. Yahveh kept His promise (Gen. 17:1-8; Joshua 1:1ff.).
  4. Yahveh promised Israel a Savior—Messiah. Yahveh kept His promise.<sup>85</sup>
  5. Yahveh promised to give Israel His Spirit and a new heart (Ezekiel 36:24-27). Yahveh kept His promise (Acts 2:1ff.).
  6. Yahveh promised that the Messiah would be raised from the dead, and He was.<sup>86</sup>
- B. From these promises that Yahveh kept, believers can be certain that He will keep His promise to make them like His Son Yeshua, on Judgment Day. Believers are further assured of salvation<sup>87</sup> because this promise, unlike the promises to Abraham, was sealed by the death and resurrection of His Son Yeshua.<sup>88</sup> There is nothing greater that the Father could have done to assure Man that what He has promised about glorification and eternal life is going to happen.
5. With all those promises, though, and God's faithfulness, believers are not '*automatically* saved forever' because they happen to make a confession of faith, or even if they are Born from Above and filled with the Holy Spirit.<sup>89</sup>
- A. Believers must *persevere* and grow in the faith their entire lives.<sup>90</sup> This is part of that inner grace that sustains, leads and transforms the followers of Messiah Yeshua into the Image of Messiah Yeshua.<sup>91</sup>
- B. As the believer perseveres, the Holy Spirit assures him of his salvation.
1. Biblical belief in Yeshua is not magic. One can reject his Savior.<sup>92</sup>

<sup>84</sup> Ps. 110:4; Heb. 2:17; 3:1; 4:14-15; 5-10.

<sup>85</sup> Deut. 18:15-18; Isaiah 52:13-53:12; Micah 5:2; Psalm 2:1-7, etc.

<sup>86</sup> Ps. 16:10; Isaiah 53:8-12; Mt. 28:1f; Lk. 24:1f; Jn. 20:1f; Acts 2:1f; etc.

<sup>87</sup> Mt. 28:20; John 6:39-40; 10:27-29; 14:1-3, 23; Heb. 13:5-6; 1st John 5:1-15, 20-21.

<sup>88</sup> Hebrews 6:1-20; 1st John 2:24-25.

<sup>89</sup> Mt. 7:21-23; 13:1-23; Rom. 8:12-14; 11:19-22; 2nd Tim. 2:12.

<sup>90</sup> Mt. 13:1-23; 24:13; Col. 1:23; 2:5-7; 3:1-4; 1st Tim. 14-16; 2nd Tim. 2:11-18; 4:7; Heb. 2:1-4; 3:5-19; 4:1-2, 11, 14; 6:9-12; 10:23, 36; 12:1-4; 2nd Pet. 2:20-22; 3:17-18; 1st Jn. 5:1-15; 20-21; Rev. 16:15; 21:6-7.

<sup>91</sup> 2nd Cor. 3:1-18; 4:4-6; 1st Peter 1:1-5; 1st John 3:1-3.

<sup>92</sup> Lev. 26:1-46; Num. 32:11-13, 15; Dt. 28:1-68; Mt. 25:1-13; Acts 5:1-11; Rom. 11:19-22; 1st Cor. 9:27; 10:1-12; 15:1-2; 2nd Cor. 11:1-3; 13:5-6; Gal. 4:19; 5:1-4; Col. 1:21-23; 2:8, 18; Phil. 2:12-13; 3:8-14; 1st Thess. 3:5; 1st Tim. 1:18-20; 4:1; 5:11-12, 15; 6:20-21; 2nd Tim. 2:16-18; 3:1-9; Heb. 2:1-3; 3:6, 12-13, 14, 16-19; 4:1, 11; 6:4-11; 10:26-27, 28-29, 36-39; 11:6; 12:14-29; 2nd Peter 1:10; 2:20-21; 3:14-18; Jude 1:3-5, 11-13; 16-19, 24; Rev. 2:7, 11, 17, 26; 3:5, 10, 12, 21; 16:15.

2. Believers are to work out their salvation in fear and trembling,<sup>93</sup> meaning that it's not to be taken for granted, but that it's an ongoing process, a relationship, similar to any other relationship that takes two to maintain it.
- C. Biblical faith is relational and needs the active participation of the believer all his life.<sup>94</sup> Of course, there are sins committed by every believer, but God has allowed, through repentance, that sins are forgiven.
1. Covenant faith in Yeshua is much like a marriage—one enters into it with all their heart (Dt. 6:4-5; Mt. 15:7-8), wants to get to really know the other person, and wants it to last all their life.
  2. In this covenant relationship one begins to discern God's will, which believers are required to obey.<sup>95</sup> Biblical faith 'cannot be spelled' without 'obedience to God and His Word.'<sup>96</sup>
6. In God's Kingdom one should expect to suffer<sup>97</sup> because the world lies in darkness and the darkness hates the Light.
- A. Believers in Yeshua are called to be holy, a people set apart from the world. Suffering is part of the process known as 'death to self,' whereby many characteristics of the holiness of Messiah Yeshua become part of the believer.<sup>98</sup>
7. All believers in Yeshua the Messiah are part of the Body of Messiah,<sup>99</sup> which is also known as Israel.<sup>100</sup> Yeshua is the Head of the Body, which is also known as the Bride and Wife of Messiah.<sup>101</sup>
8. Each person Born Again should be immersed (baptized) in water in obedience to Messiah,<sup>102</sup> and as a living sign to others and themselves, that they are following Messiah Yeshua in His death, burial and glorious resurrection (Rom. 6:3-11), and that they truly have become a new creation in Messiah (2nd Cor. 5:17), which Yeshua's baptism in water pointed to.
- A. Yeshua, as the Word of God and the Light of Day One, *came forth from the Waters* as the Spirit of God hovered over those Waters like a dove. The Hebrew word for hovers (flutters) speaks of the action that the wings of a dove make. The *Waters* picture God the Father and the 'hovering' like a dove speaks of the Holy Spirit.<sup>103</sup> We see a reenactment, of what transpired on Day One, when Yeshua 'comes forth' from the waters of immersion (baptism) in the Jordan River, with both the Father and the Holy Spirit manifesting as the Voice from Heaven and the Dove, respectively.<sup>104</sup>

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<sup>93</sup> Phil. 2:12-16; 3:12-21.

<sup>94</sup> John 15:1-8; 1st John 2:24-25.

<sup>95</sup> Gen. 26:1-6; Ex. 19:5; 23:21; Dt. 29:29; Jer. 11:1-5; 15:6; 17:5-8; Jn. 3:36; Mk. 3:31-35; Lk. 8:19-21; 11:27-28; Acts. 5:29; Rom. 2:8; 6:16; 12:1-2; 16:25-27; 2nd Thess. 1:8; 3:14; Heb. 5:9; 1st Peter 1:2.

<sup>96</sup> Ex. 19:15; 23:21; Dt. 27:10; 28:1-2; Jer. 7:23; Jn. 3:36; 14:21-24; 15:14; Acts 5:29; Heb. 5:9; 1st Jn. 2:3-6, 15-19.

<sup>97</sup> John. 15:18-21; 16:1-4, 33; Acts 5:41; 9:16; 17:3; Rom. 8:16-17; Eph. 1:29-30; Phil. 1:29; 3:7-11; 1st Thess. 3:4; 2nd Tim. 2:3; 3:12; Heb. 10:32-34; 12:3-13; 1st Pet. 1:20; 3:14; 4:19; Rev. 2:10.

<sup>98</sup> Mt. 10:34-39; John 16:33; Rom. 5:1-5; 6:1-23; Eph. 4:11-5:21; 6:10-18; Col. 1:9-11; 3:1-17; Heb. 5:5-10.

<sup>99</sup> Rom. 12:4-5; 1st Cor. 10:16-17; 12:12-27.

<sup>100</sup> Rom. 11:1-12:5; Ephesians 2:1-22; Rev. 21:9-14.

<sup>101</sup> Isaiah 62:5; Eph. 1:22-23; 4:15; 5:23-32; Col. 1:18; Rev. 19:7-9; 21:2, 9, 17.

<sup>102</sup> Mt. 28:19; Acts 2:22-44; 8:12-13, 16, 36-38; 9:17-18; 10:47; 11:16; 19:3-5.

<sup>103</sup> Gen. 1:2-10; Psalm 104:3; 148:4; Is. 8:6; 55:1; Jer. 51:16; Ezk. 1:24; 2nd Peter 3:5; Rev. 22:1, 17.

<sup>104</sup> Matthew 3:16-17; Mark 1:9-11; Luke 3:21-22.

Therefore, the believer is commanded to be immersed in the waters of baptism, which signifies that he is a new creation.<sup>105</sup>

9. The eating of Messiah's flesh and blood is also commanded, and is done both at Passover, once a year, and whenever the Spirit leads.<sup>106</sup>
  - A. The Passover was symbolically seen in the daily morning and evening sacrifices of Israel (Ex. 29:38-42). This allows for the eating of Messiah's flesh and blood to be done at any time.
  - B. The eating of *matza* (unleavened bread) and the drinking of wine (or grape juice) convey the eating of Yeshua's flesh and blood.<sup>107</sup> This is a time of fellowship with the Father, Yeshua, and His Body of believers through His Spirit, and also a time to re-focus on one's total consecration and devotion to Yeshua, as well as asking for forgiveness of sins, if need be, and further strength through His Spirit to live the life that Yeshua calls all His followers to live.
10. The word *church* means an *assembly* of believers *called out* of darkness into the marvelous Light of Yeshua (1st Peter 2:1-10) and is comprised of Jews and Gentiles that believe in Yeshua. The Church is not separate from Israel, but overlaps it, like two concentric circles.<sup>108</sup> There's an Israel that will never believe in Messiah Yeshua, as well as an Israel that doesn't yet believe in Messiah Yeshua, and an Israel that is made up of Jews and Gentiles who believe. Gentile believers have been *grafted into* the Israel that believes, and so, have become part of the Commonwealth of Israel.<sup>109</sup>

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<sup>105</sup> See the section, *Yeshua's Water Baptism*, in the article, [Gentile Circumcision?](#), for more on why Yeshua's water baptism pictures the believer becoming like Yeshua.

<sup>106</sup> John 6:47-51, 54-58. See also [The Mosaic Sacrifices and the Blood of Jesus](#) for how the body and blood of Messiah Yeshua can theologically be taken twice every day and more, if one desires.

<sup>107</sup> Mt. 26:26-28; 1st Cor. 11:17-34.

<sup>108</sup> The Greek *ἐκκλησία* (*ekklaysia*), translated into English Bibles as 'church,' literally means 'an assembly' or congregation (i.e. a synagogue), but it also speaks of those 'called out.' Originally, it spoke of the ancient Greek 'town meetings' of free men *called out* of the populace. The spiritual aspect relates to believers being 'called out of darkness into His marvelous Light' (1st Pet. 2:9) and may be one reason why Paul chose to use this word over *synagogue*. Christians are the 'Called Out Ones,' the Greek equivalent of the Hebrew 'Chosen People.' Where it says, 'to the church at Corinth,' it should be, to the assembly or congregation at Corinth. It could also be 'to the called out ones of Corinth.'

Paul's use of *ekklaysia* in no way opposes the Jewish people or the Mosaic Covenant. The word was first used for Israel about 300 years earlier in the Septuagint, where it speaks of the Congregation or 'the Church of Israel' at Mt. Sinai (Dt. 4:10; 9:10; 18:16; see also Acts 7:38). This was most likely the reason why Paul used *ekklaysia* instead of *synagogue*, which was a relatively newer, non-biblical term. The Church (Assembly of those called out) didn't begin in Acts 2 on Pentecost (the Mosaic holy day of *Shavu'ot*; Lev. 23:15-21; the Feast of Weeks). Jewish believers were filled with the Holy Spirit on that day. (See Acts 2:46-47; 5:11-12, 42 where 'the Church' met in the Jewish Temple at Jerusalem.) Paul's 'churches' were actually 'house assemblies' (1st Cor. 16:19; Philem. 1:2; see also Rom. 16:5, 10-11, 14-15, 23), which Jews would call 'house synagogues.'

It also doesn't seem that Paul began the congregations in Rome (1:13, 15), Ephesus (1:15) or Colosse (1:3-4, 9) even though house churches are mentioned in two of those letters (Rom. 16:5; Col. 4:15). The assemblies in Rome may very well have begun by Jews from Rome who had come to Jerusalem for *Shavu'ot* (Pentecost; Acts 2:1-10), who had come to believe in Messiah Yeshua and been filled with the Holy Spirit. Returning to Rome they would proclaim the Great News and hold house meetings.

<sup>109</sup> John 10:16; Rom. 9-11; Eph. 2:12-13, 19-22. This grafting in doesn't make a Gentile a Jew. For more on this see, [Is the Gentile Now a Jew?](#)

## 7. The Exaltation of Israel after the Flesh

1. One day God will fulfill His promises to Israel after the flesh and raise her up to be seen by all the nations. This will reveal His glorious grace, faithfulness, forgiveness and sovereignty, despite Israel's unfaithfulness and rebellion to her God.<sup>110</sup>

## 8. The Torah—God's Divine Blueprint for Holy Living

1. The Torah is specifically the Law of Moses (the first five books of Scripture), given to Israel to know how to walk in covenant with Yahveh and live a holy life, once they were saved from Egyptian slavery. The Torah shows Israel (all believers in Yeshua) what is pleasing to God and what is sin.<sup>111</sup>
  - A. The Torah's many commandments, statutes, judgments and ordinances, etc., *define* God's two great commandments of love.<sup>112</sup> In other words, if one has been Born from Above and wants to obey God's will for himself, he will keep God's Sabbath day holy, not eat pig products, and learn to keep the Feasts of Israel holy, etc. It's not a matter of works righteousness, but of properly discerning God's will for every believer in walking out their faith in Yeshua and walking in it by the power of the Holy Spirit.
  - B. Love needs to be expressed in some way, and God has provided His way for Israel to express her love for Him and Man—the Torah of Moses, as understood by Yeshua. The Torah is the 'form' (expression or guideline) that God desires believers to live by.
2. The word *torah* means instruction, and in general, also applies to any teaching from Genesis through Revelation. This further defines, clarifies and amplifies the Law of Moses through Messiah's eyes (e.g. to look with lust upon a married member of the opposite sex is to commit the sin of adultery). The believer is to follow Yeshua in the way that the Messiah walked out the Law of Moses, with the Holy Spirit leading him as to how to live Torah out in his life. The Torah is required for every believer today.<sup>113</sup> It's God's will for the Body of Messiah and it's mandatory.
3. The only law that the male Gentile doesn't keep is physical covenantal circumcision (the circumcision of Abraham and Moses). It was required of a Gentile for entry into the Abrahamic and Mosaic Covenants (Gen. 17:10-14; Ex. 12:43-50), but in the New Covenant, physical covenantal circumcision *for the male Gentile* has given way to the circumcision made without hands, the circumcision of the heart; true circumcision that the Old Testament circumcision symbolized<sup>114</sup> because entry into the

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<sup>110</sup> Num. 23:19-24; 24:3-9; 2nd Sam. 7:10-13, 16, 24; 2nd Chron. 21:7; Ps. 2; 48; 102:16-22; 105:7-11; Isaiah 1:26-27; 2:1-3; 4:2-6; 9:3-4, 6-7; 12:1-6; 14:1-2, 32; 16:5; 24:23; 25:6-10; 26:1-6; 27:6; 28:5; 29:7-8, 22-24; 30:19, 26; 31:4-5; 32:15-20; 33:5, 20-22, 24; 34:8; 35:1-10; 41:8-20; 44:21-23; 45:17, 25; 49:13; 52:8-10; 54:1-17; 60:1-22; 61:4-7; 62:1-12; 63:7; 65:17-25; 66:10-13, 20-24; Jer. 23:5-8; 30:3-24; 31:1-15, 23-28, 31-40; 32:37-44; 33:6-26; 34:15; 35:2; 50:18-20; 51:5, 10, 19, 45;

Ezk. 16:60-63; 28:25-26; 34:11-31; 36:6-15, 22-27; 37:11-14, 15-28; 38:1-23; 39:23-29; 43:1-7; 47:13-23; 48:1-29; Hosea 1:10-11; 2:16-23; 3:5; 11:8-11; 13:14; 14:4-7; Joel 2:18-19, 23-32; 3:1-2, 12-21; Amos 9:14-15; Zephaniah 3:8-20; Zech. 2:4-5, 12; 8:18-19, 23; 9:16; 10:6; 12:1-10; 13:1-2; 14:1-21; Mal. 3:3-4, 11-12; Rom. 11:1-12:3; Rev. 21:1-12; 22:16, et al.

<sup>111</sup> Dt. 4:6-8; Rom. 3:31; 7:7, 12, 14; 1st Cor. 7:19; Rev. 12:17; 14:12.

<sup>112</sup> Dt. 6:4-5; Lev. 19:18; Mt. 22:35-40.

<sup>113</sup> Jer. 31:31-34; Mt. 5:17-19; Lk. 16:17; Rom. 3:31; 7:7; 12, 14; 1st Cor. 7:19; James 4:11-12; 1st John 2:6; 3:1-5; Rev. 12:17; 14:12. See [The Lifting of the Veil: Acts 15:20-21](#) for the scriptural and theological reasons why the Law of Moses is valid and necessary for all believers in Yeshua. Also see [Law 102](#).

Kingdom of Yeshua is by the circumcision made without hands, and that's why both the Gentile *and* the Jew need it. Physical covenantal circumcision for the Jewish baby boy is still required, but it doesn't cause him to enter into Messiah's Kingdom.

- A. The *Jewish* male child at eight days old *is still required* to be circumcised,<sup>115</sup> but the Gentile baby son must not be circumcised for covenantal or religious reasons (e.g. in order to keep the Passover).<sup>116</sup> Circumcision of a Gentile baby (or man) for medical reasons is not a covenantal circumcision and so it's alright.
- B. Circumcision for Jewish believers and their sons is yet another indication that the Law of Moses is still in effect. If the Law had been done away with, then the NT wouldn't need to uphold circumcision for all the Jewish believers (Acts 16:1-3; 21:20-24; 1st Cor. 7:17-19).
4. All Jewish believers, men and women, as well as all Gentile believers, men and women, are to do, practice, and observe, all the laws of Moses *that apply to them*.<sup>117</sup> Not all the laws apply to everyone.
  - A. Some of the laws that apply to everyone include, but are not limited to, the 7th day Sabbath,<sup>118</sup> the holy Feasts of Israel<sup>119</sup> and the dietary laws.<sup>120</sup>
  - B. Some laws that don't apply to everyone include, but are not limited to, the laws on farming,<sup>121</sup> childbirth (Lev. 12:1-8), and the menstrual cycle (Lev. 15:19-30) because not everyone is a farmer or a woman.
5. Some laws will be momentarily suspended or superseded by other laws in the normal course of life. This doesn't mean that the law (or the Law) is done away with.
  - A. For instance, if a Jewish infant needs to be circumcised on the Sabbath, when work is forbidden, the law of circumcision momentarily suspends or supersedes the prohibition of not to work on the Sabbath day so that the child can be circumcised and brought into the Abrahamic Covenant. The circumcision of the child on the eighth day of life is of greater importance, weight, or value than the prohibition of not to work on the Sabbath, but the 7th day Sabbath isn't done away with.<sup>122</sup>
6. The laws of corporal punishment for the sins of adultery and murder, etc., are not carried out today because no one lives in a theocracy, as in the time of Moses or King David, where Torah was the Law. Not even in Israel today is the Torah the law of the land. Therefore, no one has the authority to set up a tribunal to try the case, and no individual has authority 'to take the law into his own hands.'
  - A. From another perspective, the implementation of physical punishment of death is not for believers to do. Yeshua's Kingdom is not of this world (Jn. 18:36) and He didn't come to judge people

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<sup>114</sup> Dt. 30:6; Acts 15:1f; Rom. 4:9-12; Phil. 3:3; Col. 2:11. See [Gentile Circumcision?](#) for why the Gentile isn't to be physically covenantally circumcised for any reason.

<sup>115</sup> Gen. 17:9-14; Acts 21:20-24.

<sup>116</sup> Acts 15:1-21; 1st Cor. 7:17-19; Gal. 1:6-9; 2:1-5; 5:1-4; 6:12-13; Col. 2:11.

<sup>117</sup> Lev. 16:29; 17:12; 18:26; 24:16; Num. 9:14; 15:14-16, 26, 29-30 (the stranger was able to sacrifice); 19:10; Dt. 31:12; Josh. 8:33-35; Is. 56:6-7; Ezk. 47:21-23; Eph. 2:19.

<sup>118</sup> Gen. 2:1-3; Ex. 20:8-11; 31:12-17; Is. 66:22-23; Mt. 12:8; Heb. 4:9 (where the KJV only has, 'There remaineth therefore a *rest* to the people of God,' but it should read, 'There remains therefore a *Sabbath rest* for the people of God' as is seen in many Bibles (e.g. NASB, NRSV, ASV, RSV, ESV, NIV and HNV). The Greek word for Sabbath rest is *sabbatismos*, a term that speaks of 7th day Sabbath observance. See also [Law 102](#).

<sup>119</sup> Gen. 2:1-3; Ex. 20:1-17; Lev. 23:1-44.

<sup>120</sup> Lev. 3:17; 11:1-47; Dt. 14:1-21.

<sup>121</sup> Lev. 19:9-10, 19, 23-25.

<sup>122</sup> John 7:21-24.

(condemn people to Hell). That will wait until Judgment Day. This doesn't mean that there is no discipline for errant and rebellious believers. On the contrary, Paul commands the severest punishment to be inflicted upon a Gentile Christian who had committed the gross sin of sleeping with his father's wife, which penalty under the Law was death (Lev. 20:11). Paul told the Corinthians to cast him out of the congregation and hand him over to Satan, that he might repent of his sin (1st Cor. 5:1-5), and if he did, to receive him back, which he did (2nd Cor. 2:5-11). If he hadn't repented, though, he would have been given 'the death penalty,' so to speak, having to spend eternity in Hell, which is an eternal death. The penalties are still 'there,' but the Lord carries them out at that level. He is the Authority—He is the King and in His time He will further deal with those people.

7. There are laws of Moses that have been done away with, such as the ability of the Jewish believers to interact and minister to Gentiles. Torah forbids Israel associating with Gentiles because all of the Gentiles were pagans, but Yahveh's wall of holiness, that separated the Jew from the Gentile, has been broken down in Messiah Yeshua so the Gentile could receive salvation and become part of Israel.<sup>123</sup>
8. Following the Torah as Yeshua did also means we *don't* follow the Rabbis. The Rabbis are the spiritual descendants of the Pharisees. The Pharisees and their teachings were soundly rebuked by Yeshua, who warned His followers about them.<sup>124</sup> After 2,000 years it hasn't gotten any better, but on the contrary, it's gotten worse. Rabbinic Judaism is extremely anti-Yeshua and will seek to confuse the Jewish (and Gentile) believer into renouncing Yeshua.
  - A. Rabbinic Judaism also seeks to destroy the faith one has in Messiah Yeshua by distorting Scripture about the prophesied Jewish Messiah in the *Tanach* (Old Testament) and stating that Yeshua didn't fulfill all the requirements for Him to be the Messiah.<sup>125</sup>
  - B. Rabbinic Judaism is thoroughly polluted and defiled with Kabbalah, which is Babylonian witchcraft and superstition in 'Jewish clothes.'<sup>126</sup>
  - C. Rabbinic Judaism also relies on the Talmud, which it considers as great, or greater, an authority than God's written Word. Aside from the perversion of elevating anything alongside God's Word, the Talmud is an extremely poor substitute for the Holy Spirit.
    1. This is not to say that the Rabbis don't have any insight into Scripture, but like that of the Christian Camp, both are defiled with pagan ideas and observances, and both reject God's Word at various places and seek to instill fear in their adherents if any other interpretation is brought up.
    2. Believers can glean from both Camps (Christian and Jewish), but they must be able to discern what is of the God of Israel and what is not. The ability to discern God's Truth from religious error comes from spending quality time in prayer and in the reading of God's Word (from

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<sup>123</sup> Ex. 23:32; 34:15; Dt. 7:3-4; 23:6; Ezra 9:1-10:44; Acts 10:1-48; 11:1-18; Eph. 2:1-22, esp. v. 15. For a biblical understanding of Ephesians 2:15, ask for my PDF article.

<sup>124</sup> Mt. 15:1-14; 16:6, 11-12; 23:1-36; Mk. 7:5-13; 8:15; Lk. 12:1; Gal. 5:7-9. See [Do as the Pharisees Say? Mt. 23:2-3](#) for more on why the believer should never align himself with rabbinic Judaism and what Yeshua meant when He said to His followers to 'do as they say.'

<sup>125</sup> For insight into some Scripture about the Messiah in the *Tanach* and how Judaism lies about it, read Jewish Newsletters [Recognize This Man? Lion Hands](#); [A Three Day Old Bagel](#); [Fresh Bagels Anyone? Disfigured Beyond Man](#); [What Would Tevye Think? The Day After](#); [Has Messiah Come? Who Would Believe?](#) and [Four Simple Points](#).

<sup>126</sup> See [Kabbalah](#).

Genesis to Revelation).

## 9. Temple Sacrifice

- A. While the Second Temple stood (until 70 AD), Jewish believers, including the Apostle Paul about 25 years after Messiah's resurrection, continued to sacrifice at the Temple in Jerusalem.<sup>127</sup> This is a clear and significant indication that the Law of Moses was still valid for them, and consequently, still valid for today anyone who calls upon the Name of Messiah Yeshua (Jesus).<sup>128</sup>
- B. With the destruction of the Temple in 70 AD, Temple/Levitical sacrifice stopped and was 'put on hold' for believers until the coming of the earthly thousand year Kingdom of Messiah Yeshua in Jerusalem.<sup>129</sup>

10. Believers who love Messiah Yeshua and observe the Torah don't do it to be saved. They keep Torah because they are saved and they realize that Torah is the will of God for all His people Israel (both Jew and Gentile).

## 9. The Millennial Kingdom of Yeshua

1. Yeshua will reign from Jerusalem as the Prince (King) of Israel for 1,000 years (Rev. 20:1-6).
2. In that time the Levitical Priesthood, as well as sacrifice and Torah, will be the 'law of the land' (Ezk. 40-48), as seen and interpreted through Messiah Yeshua's eyes.

## 10. Judgement Day, Eternal Life and Hell

1. This universe will one day come to an end.<sup>130</sup> Immediately after that will be the Day of Judgement.<sup>131</sup> On that day all mankind will be judged according to their faith in God the Father and Yeshua the Messiah.<sup>132</sup>
  - A. Those who have walked with Yeshua will become the Bride and Wife of Messiah. They will live with Him forever in the New Jerusalem.<sup>133</sup>
  - B. Those who reject God and what He has done for them will be sent to Hell for eternity.
    1. Hell is real. It's nothing less than the fully manifest Presence of Yahveh, the God of Israel, who is living Fire.<sup>134</sup>
    2. Those *not* transformed into the very Image of Yeshua on Judgement Day will have to endure

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<sup>127</sup> Acts 21:20-26; 24:18.

<sup>128</sup> See [The Lifting of the Veil: Acts 15:20-21](#), [Mosaic Sacrifice and the Blood of Jesus](#) and [Mosaic Sacrifice in the New Testament](#), for why sacrifice is still theologically valid *after* the Resurrection, and how the four rules of James (Acts 21:20) are the New Testament's foundation that establishes Mosaic Law for every Jewish and Gentile believer today.

<sup>129</sup> Ezk. 40-48; Rev. 20:1-6.

<sup>130</sup> Is. 66:22-24; Amos 5:18; Mt. 5:18; 2nd Peter 3:10-12; Rev. 20:11-14.

<sup>131</sup> Mt. 10:11-15; 11:20-24; Jn. 5:29; 2nd Cor. 5:10; Heb. 6:2; 9:27; 2nd Pet. 2:9; 3:7; 1st Jn. 4:17; Rev. 14:7.

<sup>132</sup> Rom. 2:1-16; Rev. 20:11-15.

<sup>133</sup> Heb. 12:22-29; 13:14; 2nd Peter 3:10-13; Rev. 19:7, 9; 21:1-27.

<sup>134</sup> Ex. 24:17; Dt. 4:24; Heb. 12:29; Rev. 20:11-14.

God's Fiery Presence for eternity, as He will 'fill up' eternity. Hell will be eternal torment for all those who reject and despise the living God.<sup>135</sup>

“And now, Israel, what does Yahveh your God require from you, but to fear Yahveh your God, to walk in all His ways and love Him, and to serve Yahveh your God with all your heart and with all your soul, and to keep Yahveh's commandments and His statutes, which I am commanding you today for your good. Behold! To Yahveh your God belong heaven and the highest heavens, the Earth and all that is in it. Yet, on your Fathers did Yahveh set His affection to love them, and He chose their descendants after them, even you above all peoples, as it is this day.” (Dt. 10:12-15)

“You are My friends, if you do what I command you.” (John 15:14)<sup>136</sup>

Yeshua is still the Sabbath keeping Savior and Yeshua is still the bacon rejecting Savior because He is the *same*, yesterday, *today* and forever (Heb. 13:8). He is the Head of the Body, the Church (Col. 1:18), and so He is our Example of how to live out our lives of faith in Him (cf. 1st Cor. 4:16-17; 11:1).

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<sup>135</sup> Mt. 13:37-43; Mk. 3:28-29; 9:43-48; Lk. 13:28; 16:23, 25, 28; 20:38; Jn. 5:25-29; 2nd Thess. 1:8-10; Heb. 6:4-8; 10:27-29, 35-39; Jude 1:1, 7, 13; Rev. 14:9-11; 19:1-3; 20:10-15; 21:8, 14-15.

2nd Thess. 1:9: 'These shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power' (NKJV).

James Moffatt, D.D., Author; W. Robertson Nicoll, Editor, M. A., LL. D., The Expositor's Greek Testament, vol. four: *The First and Second Epistles to the Thessalonians* (Peabody, MA: Hendrickson Publishers, 2002), p. 46. Moffatt states that 2nd Thess. 1:8-9 speaks of 'endless ruin' for 'the disobedient (Ps. 76:7) men who...shall pay the penalty of (see Prov. 27:12 LXX) eternal destruction (the common apocalyptic belief)'.

Leon Morris, The Rev. Canon, M.Sc., M.Th., Ph.D., Tyndale New Testament Commentaries: *The Epistles of Paul to the Thessalonians* (Leicester, England: Inter-Varsity Press, 2000), p. 121. Morris writes of the verse, "Destruction means not 'annihilation,' but complete ruin. It is the loss of all that makes life worth living. Coupled with everlasting (better 'eternal' as RSV), it is the opposite of eternal life."

<sup>136</sup> Revised on May 20, 2018.