

# Response to One House Two Covenant Statement of Faith

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## Introduction

Here is a reference to a Statement of Faith (SoF) of a Messianic group of the type I would call as being one house two covenant. I took the liberty to show only excerpts and to underlined parts to emphasis my point. There are three parts of the SoF document that I have numbered with Roman numerals I, II & III.

The question I have is what's different from an organization that has this type of statement of faith from any typical church in America? A church whose members would say something like "they have a special place in their heart for the Jews" but the Torah would make no difference to them? I believe that if you read this article that you will conclude that there is no real difference.

The verses that this Statement of Faith of a "one house two Covenant Messianic Group".

The Statement of Faith only references the verses, so I took the liberty of incorporating these actual verses. First the scriptures are shown from the King James, and they are followed up by the Restored Scripture True Name Edition (RSTNE) and the end notes that are referenced. Use of the RSTNE is important because any many ways this bible and it's end notes address specifically the types of questions that this article attempts to address.

## I. Israel

We believe Israel is God's special people, distinct from the body of Messiah, chosen by Him to be a holy nation and a kingdom of priests. The election of Israel is irrevocable. Jewish believers in Yeshua have a unique twofold identity. They are the spiritual remnant of physical Israel and at the same time are part of the body of Messiah. We believe the Abrahamic Covenant is an irrevocable, unconditional covenant God made with Jewish people.<sup>1</sup> This covenant provides title to the land of Israel for the Jewish people<sup>2</sup> and promises a descendant (the Messiah) who would come to redeem Israel and bless the entire world. The spiritual blessings of the Abrahamic Covenant overflow to all the nations. God will ultimately fulfill<sup>3</sup> every aspect of the covenant in the Messianic Kingdom, both physical and spiritual. We believe that Israel's eternal covenant relationship with God does not grant atonement to individual Jewish people. Therefore, it is the believer's privilege and duty to tell the Good News of Messiah Yeshua to the Jewish people. (Genesis 12:1-3, 15:1-21, 17:1-21; Romans 11:1-29; Galatians 3:14-17)

### Gen 12:1-3

<sup>1</sup> Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: <sup>2</sup> And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: <sup>3</sup> And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

### Gen 12:1-3 RSTNE

<sup>1</sup> Now YHVH had said to Avram, Get out of your country, and from your mishpacha, and from your abba's bayit, to a land that I will show you: <sup>2</sup> And I will make of you a great nation, <sup>58</sup> and I will bless you, and make your name great; and you shall be a bracha: <sup>3</sup> And I will bless them that bless you, and curse him that curses you: and in you shall all mishpachot of the earth be blessed - mixed. <sup>59</sup>

**58** Yisrael. The blessed nation.

**59** Hebrew for blessed here is nivrechu and not only means “blessed” but also “mixed.” All nations will have Abraham’s seed mixed into their populations. For more details on nivrechu see The Truth About All Israel under the section on nivrechu at: <http://restorationscriptures.org/page1.htm>

## **Gen 15:1-21**

<sup>1</sup> After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I *am* thy shield, *and* thy exceeding great reward. <sup>2</sup> And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house *is* this Eliezer of Damascus? <sup>3</sup> And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir. <sup>4</sup> And, behold, the word of the LORD *came* unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. <sup>5</sup> And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. <sup>6</sup> And he believed in the LORD; and he counted it to him for righteousness. <sup>7</sup> And he said unto him, I *am* the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. <sup>8</sup> And he said, Lord GOD, whereby shall I know that I shall inherit it? <sup>9</sup> And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon. <sup>10</sup> And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not. <sup>11</sup> And when the fowls came down upon the carcases, Abram drove them away. <sup>12</sup> And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him. <sup>13</sup> And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land *that is* not theirs, and shall serve them; and they shall afflict them four hundred years; <sup>14</sup> And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. <sup>15</sup> And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. <sup>16</sup> But in the fourth generation they shall come hither again: for the iniquity of the Amorites *is* not yet full. <sup>17</sup> And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. <sup>18</sup> In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: <sup>19</sup> The Kenites, and the Kenizzites, and the Kadmonites, <sup>20</sup> And the Hittites, and the Perizzites, and the Rephaims, <sup>21</sup> And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

## **Gen 17:1-21**

<sup>1</sup> And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I *am* the Almighty God; walk before me, and be thou perfect. <sup>2</sup> And I will make my covenant between me and thee, and will multiply thee exceedingly. <sup>3</sup> And Abram fell on his face: and God talked with him, saying, <sup>4</sup> As for me, behold, my covenant *is* with thee, and thou shalt be a father of many nations. <sup>5</sup> Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. <sup>6</sup> And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. <sup>7</sup> And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. <sup>8</sup> And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. <sup>9</sup> And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee

in their generations. <sup>10</sup> This *is* my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. <sup>11</sup> And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. <sup>12</sup> And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which *is* not of thy seed. <sup>13</sup> He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. <sup>14</sup> And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant. <sup>15</sup> And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah *shall* her name *be*. <sup>16</sup> And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be *a mother* of nations; kings of people shall be of her. <sup>17</sup> Then Abraham fell upon his face, and laughed, and said in his heart, Shall *a child* be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear? <sup>18</sup> And Abraham said unto God, O that Ishmael might live before thee! <sup>19</sup> And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, *and* with his seed after him. <sup>20</sup> And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation. <sup>21</sup> But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.

## Rom 11:1-29

<sup>1</sup> I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin. <sup>2</sup> God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying, <sup>3</sup> Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. <sup>4</sup> But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to *the image of* Baal. <sup>5</sup> Even so then at this present time also there is a remnant according to the election of grace. <sup>6</sup> And if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work. <sup>7</sup> What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded <sup>8</sup> (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day. <sup>9</sup> And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them: <sup>10</sup> Let their eyes be darkened, that they may not see, and bow down their back alway. <sup>11</sup> I say then, Have they stumbled that they should fall? God forbid: but *rather* through their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy. <sup>12</sup> Now if the fall of them *be* the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? <sup>13</sup> For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: <sup>14</sup> If by any means I may provoke to emulation *them which are* my flesh, and might save some of them. <sup>15</sup> For if the casting away of them *be* the reconciling of the world, what *shall* the receiving *of them be*, but life from the dead? <sup>16</sup> For if the firstfruit *be* holy, the lump *is* also *holy*: and if the root *be* holy, so *are* the branches. <sup>17</sup> And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; <sup>18</sup> Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. <sup>19</sup> Thou wilt say then, The branches were broken off, that I might be grafted in. <sup>20</sup> Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: <sup>21</sup> For if God spared not the natural branches, *take heed* lest he also spare not thee. <sup>22</sup> Behold therefore the goodness and severity of God: on them which fell,

severity; but toward thee, goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off. <sup>23</sup>  
And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again. <sup>24</sup>  
For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural *branches*, be grafted into their own olive tree? <sup>25</sup>  
For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. <sup>26</sup> And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: <sup>27</sup> For this *is* my covenant unto them, when I shall take away their sins. <sup>28</sup> As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers' sakes. <sup>29</sup> For the gifts and calling of God *are* without repentance.

## My Comments

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## II. Two House/Ephraimite Doctrine

We have been asked our position regarding the new/old Two House/Ephraimite doctrine and the related speculation about the 10 Northern Tribes of Israel supposedly getting ‘lost’ and then showing up in the USA. At both recent AMC Conferences our President Steve Shermett presented seminars on these new twists on old false doctrines. Here is our Editor’s quick summary of what was presented:

1. The Ten Northern Tribes were taken captive by Assyria. After a hundred years Babylon defeated Judah with its 2 Tribes and defeated Assyria and took all their captives, including the Hebrews of the Ten Tribes. So there was a reunion of sorts, albeit in captivity, of all the 12 Tribes. After more years, Persia defeated Babylon and guess what they did? They let everyone go home, including the members of all 12 Tribes, together. The New Testament records members of several of the Northern Tribes back in Israel in the First Century. So, they weren’t “lost”, they were reunited with the rest of the Hebrew people, and the myth of “10 Lost Tribes” is the product of poor Bible exegesis or an intentional effort to invent a scenario that names some group or church as descendants of a tribe.
2. Scripture uses the terms Jewish and Israel interchangeably, trying to invent some difference between the terms is really “reading back” into the Scriptures a recent false teaching. A good example of the interchangeability is Romans 11:1, where Rabbi Sh’aul (known generally as Paul) calls himself an “Israelite” of “the Tribe of Benjamin”. Of course, Benjamin was part of Judah.
3. Gentile Believers in Messiah Yeshua are beloved of God and do not need to invent, imagine, or make up a false Jewish/Hebrew/Israel lineage to be top-ranked “players” in the family of God. God loves Gentiles who love the Messiah. Selah.

### “1 a reunion of sorts, albeit in captivity”

#### My Comments

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### “2 Scripture uses the terms Jewish and Israel interchangeably” (Rom 11:1 Quoted)

**Rom 11:1** I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin.

Argument: the terms “Jew/Jewish/Judah and Israel being used interchangeably

#### My Comments

Because of this one verse were suppose to use the term Jew and Israel interchangeably and to do otherwise is to “read back into the scriptures”? Even this verse, the only one provided, doesn’t even use the word Jew or Judah. The author is left to explain with the comment that “of course, Benjamin was part of Judah”.

I’m not denying that Shaul (Paul), is a Benjamite, nor am I denying that being of the tribe of Benjamin doesn’t qualify you also as an Israelite...of course it does. There are twelve tribe of Israel (based on land allotment) and thirteen if you can’t Levi, the question at hand is can these 12 (of 13 if you will) tribes be viewed into two groups i.e. two houses and can you do so scripturally?

Does not the scripture clearly describe the twelve tribes of Israel being split into two parts (houses) North and South, with the House of Judah (in the south) being ruled by King Rehobam and the House of Israel being ruled by King Jeroboam (in the North)? Isn't that the record of First and Second Kings? Doesn't Jer 31:31 talk of prophecy between these two houses?

### **3 Gentile Believers in Messiah Yeshua are beloved of God**

#### **My Comments**

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### III. The Believer and the Law of Moses

“We believe the Law of Moses as a rule of life has been fulfilled in the Messiah and therefore believers are no longer under its obligation or condemnation. While the Law of Moses is no longer obligatory for believers, the Law has much to teach us regarding a joyfully Jewish way of life. Both Jewish and non-Jewish believers have the freedom in Messiah to maintain any aspects of the Law of Moses which do not violate the entirety of the rest of scripture. (Acts 21:24-26; Romans 6:14;8:2;10:4;14:1-23; 1 Corinthians 9:20; 2 Corinthians 3:1- 11; Galatians 3:3,3:10-13;6:2; Ephesians 2:14)”

#### My Comments

Since this section references the most verses, I will let the comments from RSTNE make the necessary points.

#### Referenced Verses

##### Acts 21:24-26

<sup>20</sup> And when they heard *it*, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law: <sup>21</sup> And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise *their* children, neither to walk after the customs. <sup>22</sup> What is it therefore? the multitude must needs come together: for they will hear that thou art come. <sup>23</sup> Do therefore this that we say to thee: We have four men which have a vow on them; <sup>24</sup> Them take, and purify thyself with them, and be at charges with them, that they may shave *their* heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but *that* thou thyself also walkest orderly, and keepest the law. <sup>25</sup> As touching the Gentiles which believe, we have written *and* concluded that they observe no such thing, save only that they keep themselves from *things* offered to idols, and from blood, and from strangled, and from fornication. <sup>26</sup> Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

The church quotes this as what they believe what Paul's position is, but this is a rumor against Paul, it is not Paul's position. The church isn't quoting Shaul, it is quoting the accuser of Shaul. Shaul's position is Act 24:14-16.

**Act 24:13-16 KJV** Neither can they prove the things whereof they now accuse me. <sup>14</sup> But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: <sup>15</sup> And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. <sup>16</sup> And herein do I exercise myself, to have always a conscience void of offence toward God, and *toward* men.

RSTNE FN 5367 (Acts 21:24) This is a test by the elders designed to do three things. First, to see if Paul objects. If so, they'll know that the accusations are true (JKM the accusations of ([Act 21:21](#))). Secondly, this Torah command is designed to be a witness to other Jews, that the accusation is a lie. Thirdly, it is a command to the poor brothers, and they can receive assistance in ending their vow. If there ever was a time, or place, or an opportunity for Paul to refuse to perform this Torah command, or to tell the elders that they

were wrong, or any other such thing, this was his big chance. He had the attention of the entire believing Jewish leadership, as well as the leaders of unbelieving Judah. But as seen a couple of verses later, he did obey, and did show the world for all times, that he did and taught the Torah, but just didn't do it in the way the Pharisees demanded that he do it.

**Act 15:19-21 KJV** Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: <sup>20</sup> But that we write unto them, that they abstain from pollutions of idols, and *from* fornication, and *from* things strangled, and *from* blood. <sup>21</sup> For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.

Monte Judah calls **Act 15:19-21** "the letter to the Gentiles". It is the famous letter written by the Apostle James with the agreement of Peter and Paul.

Torah teachers refer to it as the "**heart of the Law**." It is very near the middle in [Lev 17:1-16](#) and [Lev 18:1-30](#). There are three topics that are addressed to the **native born (Israelites)** and **aliens (Gentiles)**. They are both, **native** or **alien**, to keep the exact same commandments concerning any practice of **idolatry**. In particular, they are only to worship the Lord in the way that the Lord specifies. They are not permitted to mix in any way other forms of worship from other religions with the worship of the Lord. Secondly, both the **native** and the **alien** are not to **eat detestable things**, even clean animals that have been **strangled** whereas their **blood** ([Lev 17:12](#)) has not been vacated from the animal. Finally, [Lev 18:1-30](#) specifically addresses various forms of **sexual perversion** that include incest, homosexuality, and bestiality. Again, the commandment is given to the **native born** and the **alien**.

Torah teachers (especially those from Judaism) will tell you that these are essentials. No person committing these transgressions may participate in any way with the worship of the Lord.

Source: "Torah is for All People" <http://www.lionlamb.net/v3/YavohHeisComing/08/03>; and "The Rumour about Paul" <http://www.lionlamb.net/v3/YavohArchives/Volume11/May>

### RSTNE Footnotes

**5332** (Acts 15:19) The Greek word here in verse 19, often wrongly translated as merely "turning" (to Eloah), which is Strong's G1994 epistrepho. Epistrepho literally means "returning, reverting, or coming again." These "gentiles" are returning. One cannot return unless they at some prior point were Yisrael, making up part of Dawid's Tabernacle, or dwelling place.

**5333** (Acts 15:20) To start their progressive journey back, with circumcision towards the end of that journey, they are to now rejoin Judah, in the rebuilt tabernacle. The place to do so was at the feasts in table fellowship. So by forsaking idolatry and fornication, they would remove two major abominations that Jews would find repulsive. Things not strangled and not having blood are food principles of shochet/slaughter, where the animal must not be strangled, but will have its throat cut along with having all its blood drained out. This will allow common kosher food at the table of brotherhood. These four items are not the full requirement for returnees from the nations, but merely a start, so as not to place the full Torah obligations on them too fast.

**5334** (Acts 15:21) The returning tribes were to continue their Torah education in the Shabbat portions read every week, in every city, from which they came. Then, eventually all the details would be received and incorporated into their lifestyles. Sadly, most religions stop reading in the previous verse, and try to make

a case for non-Jews not having to obey all of Torah. A careful study of these verses proves that YHWH requires all Yisrael to be equal with identical requirements, and the identical benefits and blessings, associated with Torah compliance.

**5335** (Acts 15:21) Note also that all believers are required to keep and guard the Shabbat, and not to pick their own favorite day of worship, out of the proverbial hat.

### **Romans 6:14; 8:2; 10:4; 14:1-23;**

**6:14** For sin shall not have dominion over you: for ye are not under the law, but under grace. **15** What then? shall we sin, because we are not under the law, but under grace? God forbid.

**7:23** But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. **24** O wretched man that I am! who shall deliver me from the body of this death? **25** I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin. **8:1** *There is* therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. **2** For the law of the Spirit of life in Christ Jesus hath made me free from **the law of sin** and death.

**Rom 6:14- 15** (RSTNE) **14** For sin shall not have dominion over you: for you are not under **the law of sin**, **5779** but under unmerited favor. **15** What then? Shall we sin again, because we are free from the law of sin, but under unmerited favor? Let it not be.

**Rom 7:23- 8:2** (RSTNE) **23** But I see another torah in my members, warring against the Torah of my mind, **5787** and bringing me into captivity to the torah of sin, which is in my members. **24** O wretched man that I am! Who shall deliver me from the body of this death? **5788** **25** Hodu be to YHVH through Y'shua ha Moshiach our Savior. So then with the mind I myself serve the Torah of YHVH, but with the flesh **the torah of sin**.

**8:1** There is therefore now no condemnation to those who are in Moshiach Y'shua, who have their halacha not after the flesh, but after the Ruach. **8:2** For the Torah of the Ruach of chayim in Moshiach Y'shua has made me free from the **tora of sin** and death. **5789**

### RSTNE End Notes

**5779:** Not the Torah itself, but the “law of sin”, which enslaved us, spoken of further in chapter [Rom 7:23](#), [Rom 7:25](#) and elsewhere

**5787** The battle is between the Torah in his heart and mind, versus the law of sin and death in his flesh. The battle is between these two factors, not between law and unmerited favor, since walking in Torah is a life full of unmerited favor, and walking in unmerited favor is a life full of laws.

**5788** He cries out for deliverance from the wretched body, not the “wretched Torah” as some have tried to teach.

**5789** Contrast between true versus evil torah of sin.

## Rom 10:3-8

<sup>3</sup> For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. <sup>4</sup> For Christ *is* the end of the law for righteousness to every one that believeth. <sup>5</sup> For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. <sup>6</sup> But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down *from above*;) <sup>7</sup> Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) <sup>8</sup> But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach;

## Rom 10:3-8 RSTNE

<sup>3</sup> For they being ignorant of YHVH's *tzedakah* <sup>righteous</sup>, go about to establish their own *tzedakah*, <sup>5817</sup> have not submitted themselves to the *tzedakah* of YHVH. <sup>4</sup> For Moshiach is the actual goal of the Torah for an eternal tzadik standing to everyone that believes. <sup>5</sup> For Moshe describes the *tzedakah* that comes from the Torah: That the man who does those things shall live by them. <sup>5818</sup> <sup>6</sup> But the *tzedakah* that is of *emunah* <sup>faith</sup> speaks in this manner; Say not in your *lev* <sup>heart</sup>, Who shall ascend into the *shamayim* <sup>heaven</sup>? That is, to bring the Moshiach down from above: <sup>7</sup> Or, Who shall descend into the deep? That is, to bring up the Moshiach again from the dead. <sup>8</sup> But what does Torah actually say? The word is near you, even in your mouth, and in your *lev*: that is, the word of *emunah*, which we proclaim; <sup>5819</sup>

### RSTNE End Notes

**5817** “Works of the law,” as explained in detail in the footnotes in the Scroll of Galatians.

**5818** One of the weightier matters is faith in Messiah. If, Jewish-Yisrael is going to live by Torah, they also should accept the aspect of the Torah that will lead them to a right standing with YHWH.

**5819** Deuteronomy 30:12-14: Paul is actually saying that the word that “we preach” is what the Torah aimed at, which is to take the same word given for all times to Yisrael, and by faith in Messiah, place it in the hearts and mouths of regathered Yisrael. This is a direct statement showing that Paul is merely preaching the internalization of Torah, rather than its abrogation.

**Deu 30:11-14 KJV** For this commandment which I command thee this day, it *is* not hidden from thee, neither *is* it far off. <sup>12</sup> It *is* not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? <sup>13</sup> Neither *is* it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? <sup>14</sup> But the word *is* very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

Nehemia Gordon talks about this as a criticism of Rabbinical Judaism so does Avi Ben Mordechai (ABM).

Rule 1: even YHVH must obey the Rabbis see Pesikta Rabbati, Section 3

Rule 2: it is not in heaven see. In Deu 30: 11-12 it's plain, but the Rabbis interpret this different.

### before the rule 2

**Deu 30:11-12 KJV** For this commandment which I command thee this day, it *is* not hidden from thee, neither *is* it far off. <sup>12</sup> It *is* not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?

after the rule 2

**Deu 30:11-12 KJV** ~~For this commandment which I command thee this day, it *is* not hidden from thee, neither *is* it far off. <sup>12</sup> It *is* not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?~~

With this in mind, compare to...

**Joh 6:41-45 KJV** The Jews then murmured at him, because he said, I am the bread which came down from heaven. <sup>42</sup> And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven? <sup>43</sup> Jesus therefore answered and said unto them, Murmur not among yourselves. <sup>44</sup> No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. <sup>45</sup> It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

and...

**Mat 21:23-27 KJV** And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority? <sup>24</sup> And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things. <sup>25</sup> The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? <sup>26</sup> But if we shall say, Of men; we fear the people; for all hold John as a prophet. <sup>27</sup> And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

**Deu 30:11-14 RSTNE** <sup>11</sup> For this *mitzvah*, which I command you this day, is not hidden from you, neither is it far off. <sup>12</sup> It is not in the *shamayim*, that you should say, Who shall go up for us to the *shamayim*, and bring it to us, that we may hear, and do it? <sup>13</sup> Neither is it beyond the sea that you should say, Who shall go over the sea for us, and bring it to us, that we may hear, and do it? <sup>14</sup> But the Word is very near to you, in your mouth, <sup>645</sup> and in your *lev*, <sup>646</sup> and in your hand, <sup>647</sup> that you may do it. <sup>648</sup>

RSTNE End Notes

**645** Confession of faith in the Living Torah Yahshua and the written Torah.

**646** Yahshua. Romans 10:8-10.

**647** DSS, LXX. We are to carry out His word with action, not just faith. Faith without works is dead.

**648** According to the Renewed Covenant, the Torah itself is the word of faith renewed through the Good News and proclaimed by the apostles, as opposed to a dispensationalist mindset of Torah versus a new faith.

## Rom 14:1-23

<sup>1</sup> Him that is weak in the faith receive ye, *but* not to doubtful disputations. <sup>2</sup> For one believeth that he may eat all things: another, who is weak, eateth herbs. <sup>3</sup> Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him. <sup>4</sup> Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand. <sup>5</sup> One man esteemeth one day above another: another esteemeth every day *alike*. Let every man be fully persuaded in his own mind. <sup>6</sup> He that regardeth the day, regardeth *it* unto the Lord; and he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks. <sup>7</sup> For none of us liveth to himself, and no man dieth to himself. <sup>8</sup> For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. <sup>9</sup> For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. <sup>10</sup> But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. <sup>11</sup> For it is written, *As* I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. <sup>12</sup> So then every one of us shall give account of himself to God. <sup>13</sup> Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in *his* brother's way. <sup>14</sup> I know, and am persuaded by the Lord Jesus, that *there is* nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him *it is* unclean. <sup>15</sup> But if thy brother be grieved with *thy* meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. <sup>16</sup> Let not then your good be evil spoken of: <sup>17</sup> For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. <sup>18</sup> For he that in these things serveth Christ *is* acceptable to God, and approved of men. <sup>19</sup> Let us therefore follow after the things which make for peace, and things wherewith one may edify another. <sup>20</sup> For meat destroy not the work of God. All things indeed *are* pure; but *it is* evil for that man who eateth with offence. <sup>21</sup> *It is* good neither to eat flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak. <sup>22</sup> Hast thou faith? have *it* to thyself before God. Happy *is* he that condemneth not himself in that thing which he alloweth. <sup>23</sup> And he that doubteth is damned if he eat, because *he eateth* not of faith: for whatsoever *is* not of faith is sin.

## Rom 14:1-23 RSTNE

<sup>1</sup> Him that is weak in the emunah receive, but not criticizing his thoughts. <sup>2</sup> For one believes that he may eat all things: another, who is weak, eats only vegetables. <sup>3</sup> Let not him that eats meat despise him that eats no meat; and let not him who does not eat meat judge him that eats meat: for YHVH has received *kol* <sup>all</sup> *Yisrael* <sup>Israel</sup>. <sup>4</sup> Who are you that judges another man's *eved* <sup>servant</sup>? To his own Master YHVH he stands, or falls. Yes, he shall be held up too: for YHVH is able to make him stand. <sup>5</sup> One man esteems one day above another: another esteems every day alike. Let every man be fully persuaded in his own mind. <sup>5851</sup> <sup>6</sup> He that regards the day of eating, regards it to YHVH; and he that regards not the day, to YHVH he does not regard it. He that eats, eats to YHVH, for he gives *hodu* <sup>thanks</sup>; and he that eats not, before YHVH he eats not, and neither gives YHVH *hodu*. <sup>7</sup> For no Yisraelite man lives for himself, and no Yisraelite man dies for himself. <sup>8</sup> For whether we live, we live for YHVH; and whether we die, we die for YHVH: whether we live, or whether we die, we belong to and for YHVH. <sup>9</sup> For this purpose Moshiach both died, and rose, and was revived, so that He might be the Master YHVH both of the dead and the living. <sup>10</sup> But why do you judge your Yisraelite brother? Or, why do you despise your Yisraelite brother over these secondary issues? For we shall all stand before the *bema* <sup>judgment</sup> seat of our Moshiach. <sup>11</sup> For it is written, As I live, says the Master YHVH, every knee shall bow to Me, and every



tongue shall confess to the Master YHVH. <sup>12</sup> So then each one of us shall give an account of himself to YHVH. <sup>13</sup> Let us not therefore judge one another any more: but rather be mindful of this that no man put any unnecessary stumbling-block, or an occasion to fall into his Yisraelite brother's path. <sup>14</sup> I know, and am persuaded by the Savior Y'shua, that there is nothing unclean of itself: but to him that esteems anything to be unclean, to him it is unclean. <sup>5852</sup> <sup>15</sup> But if your Yisraelite brother is grieved with your food choice, now you are no longer walking in ahava. Do not destroy him with your food choices, for whom Moshiach died. <sup>5853</sup> <sup>16</sup> Let not then your *tov* <sup>good</sup> be evil spoken of: <sup>17</sup> For the *malchut* <sup>Kingdom</sup> of YHVH is not food and drink; but *tzedakah* <sup>righteousness</sup>, and *shalom* <sup>peace</sup>, and *simcha* <sup>joy</sup> in the *Ruach* <sup>Spirit</sup> *Hakodesh* <sup>Holy</sup>. <sup>5854</sup> <sup>18</sup> For he who in these choices serves Moshiach is acceptable to YHVH, and approved of men. <sup>19</sup> Let us therefore follow after the things that make for shalom, and things with which we may edify one another. <sup>20</sup> For food choices will not destroy the work of YHVH. All things indeed are pure; <sup>5855</sup> but it is evil for that man who eats so as to cause stumbling. <sup>21</sup> It is *tov* neither to eat meat, nor to drink wine, or anything whereby your Yisraelite brother stumbles, or is offended, or is made weak. <sup>22</sup> Have you a certain food *emunah* <sup>faith</sup>? Keep it to yourself before YHVH. Favored is he that condemns not himself in that thing which he allows. <sup>5856</sup> <sup>23</sup> And he that doubts and eats violates his own *emunah*, because he eats not with *emunah*: for whatever is not of *emunah* is sin. <sup>5857</sup>

### RSTNE End Notes

**5851** The word "eat" is used six times in these verses. The issue obviously is food. Some eat meat, some don't and the same goes for vegetables. Some eat meat on Thursday some eat meat only on Monday. Some fast every morning, some fast only one morning a week. We are not to make issues out of things that YHWH says are gray areas, such as what days we fast, or eat certain clean foods. In a case of a gray area, do not criticize a new brother, or a weak brother, in the ways of Yisrael. This applies only to gray areas that remain unaddressed by detail in Scripture. Therefore **verse 5 does not talk about Shabbat at all, or "pick your own Shabbat," or your own favorite day for your own worship, simply because first the topic is eating habits, and secondly because Shabbat is not a gray area.** The Spirit would never tell mankind to pick their own day in direct violation of His word.

**5852** Again gray area issues that are not black, or white cannot be judged to be clean, or unclean, while Shabbat-breaking and eating pig certainly can be.

**5853** As can be seen, the entire chapter does not depart from this theme and again has nothing on earth to do with Shabbat, or making up your own holidays.

**5854** Man's choices don't matter. It is what the Spirit says about our food and drink choices, which we receive with joy.

**5855** Both meat and vegetables as outlined by Torah.

**5856** Meaning when alone, in your food choices and such, don't do anything against the Torah, lest you wind up condemning yourself with your own unclean behavior.

**5857** Meaning we better get our Yisraelite values from a full trust in Torah and the faith of Messiah, and not man, or man's emotions, or dogmas.

## 1Co 9:20-21

<sup>20</sup> And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; <sup>21</sup> To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.

## 1Co 9:20-21 RSTNE

<sup>20</sup> And to the Yahudim I became as a Yahudi, that I might gain the Yahudim; to them that are under the Torah, as under the Torah, <sup>5887</sup> that I might gain them that are under the Torah; <sup>5888</sup> <sup>21</sup> To them that are without Torah, as without Torah, being not without Torah before YHVH, but guarded by the Torah for the Moshiah, that I might gain them that are without Torah. 5889

### RSTNE End Notes

**5887** “Under the Torah” means guarded, or protected by its loving boundaries. Yisrael and specifically Jewish-Yisrael were all protected under the Torah’s covering from pagan dominance.

**5888** House of Judah.

**5889** Efrayim-Yisrael, or House of Yisrael.

## 2Co 3:1-15

<sup>1</sup> Do we begin again to commend ourselves? or need we, as some *others*, epistles of commendation to you, or *letters* of commendation from you? <sup>2</sup> Ye are our epistle written in our hearts, known and read of all men: <sup>3</sup> *Forasmuch as ye are* manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart. <sup>4</sup> And such trust have we through Christ to God-ward: <sup>5</sup> Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency *is* of God; <sup>6</sup> Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. <sup>7</sup> But if the ministration of death, written *and* engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away: <sup>8</sup> How shall not the ministration of the spirit be rather glorious? <sup>9</sup> For if the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory. <sup>10</sup> For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. <sup>11</sup> For if that which is done away *was* glorious, much more that which remaineth *is* glorious. <sup>12</sup> Seeing then that we have such hope, we use great plainness of speech: <sup>13</sup> And not as Moses, *which* put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished: <sup>14</sup> But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which *vail* is done away in Christ. <sup>15</sup> But even unto this day, when Moses is read, the vail is upon their heart.

## 2Co 3:1-15 RSTNE

<sup>1</sup> Do we begin again to commend ourselves? Or, do we need, as some others, letters of recommendation to you, or letters of recommendation from you? <sup>2</sup> You are our letter written on our *levim*, known and read by all men: <sup>3</sup>



For you are known to be the letter of the Moshiach served by us, written not with ink, but with the Ruach of the living *Eloha*<sup>God</sup>; not in tablets of stone, but on fleshy tablets of the living *lev*.<sup>5950</sup> <sup>4</sup> And this is the trust we have through Moshiach towards YHVH: <sup>5</sup> Not that we are sufficient in ourselves to think anything of ourselves; but our sufficiency is from YHVH; <sup>6</sup> Who also has made us worthy *avadim*<sup>ministers</sup> of the *Brit Chadasha*<sup>Renewed Covenant</sup>; not of the letter, but of the *Ruach*<sup>Spirit</sup>: for the letter kills, but the *Ruach* gives *chayim*<sup>Life</sup>.<sup>5951</sup> <sup>7</sup> But if the administration of death, written and engraved in stones, was full of so much *tifereth*<sup>glorious</sup>, that *b'nai Yisrael*<sup>children of Israel</sup> could not behold the face of Moshe for the *tifereth* of his countenance; which *tifereth* was not lasting:<sup>5952</sup> <sup>8</sup> Why then should not the administration of the *Ruach* be with even more *tifereth*?<sup>5953</sup> <sup>9</sup> For if the administration of condemnation was with *tifereth*, much more does the administration of *tzedakah*<sup>righteousness</sup> exceed in *tifereth*.<sup>5954</sup> <sup>5955</sup> <sup>10</sup> For even that which was made in *tifereth* had no *tifereth* in this respect, by reason of the *tifereth* that exceeds it.<sup>5956</sup> <sup>11</sup> For if that which was not lasting was with *tifereth*, how much more that which remains is full of *tifereth*.<sup>5957</sup> <sup>5958</sup> <sup>12</sup> Seeing then that we have such *tikvah*<sup>hope</sup>, we speak and conduct ourselves bravely: <sup>13</sup> And not as Moshe, who put a veil over his face that *b'nai Yisrael* should not look on the *tifereth* that was not lasting:<sup>5959</sup> <sup>14</sup> But their minds were blinded: for until this day there remains the same veil not taken away in the reading of the *Tanach*<sup>old testament</sup>; which veil is removed by Moshiach.<sup>5960</sup> <sup>15</sup> But even to this day, when Torah is read, the veil is upon their *lev*<sup>heart</sup>.<sup>5961</sup>

### RSTNE End Notes

**5950** A promise to Yisrael found in Ezekiel 36:25-27.

**5951** Not a comparison between law and grace, but between Spirit-led Torah obedience versus mandated legalism. Legalism is man-imposed regulations upon another man, as found in Galatians.

**5952** The subject in verse 7 is the beauty on Moses's face that did not last. This does not say that the Torah does not last, or that the Torah was passing away, as many have falsely claimed. The issue is the fading cloud of beauty, on Moses's face. The comparison here then is between the beauty of the First Covenant, compared to the greater beauty of the Renewed Covenant, since one is found on faces and tablets, whereas the other is found in the renewed heart.

**5953** The comparison is between the greater beauty of the Renewed Covenant versus the fading beauty of the First Covenant. What was fading was the beauty, not the entire Torah.

**5954** The beauty of the administration of condemnation does not mean that Torah-keeping and Torah itself is futile leading to death. It means that the knowledge of sin that leads to death comes from Torah. Torah, not the Renewed Covenant, defines sin. In that sense it was and continues to be the instrument of death in that it defines sin and the wages of sin, which is death. The comparison here is that if the Torah which pointed out our sins was full of His beauty, how much more the work of the Spirit in writing the same Torah in our hearts and Yahshua granting forgiveness of our sins. What has more beauty? The covenant that points out our sins, or the covenant that takes our sins away forever? The covenant that puts Torah on stone tablets, or puts Torah in our hearts? That's the issue here. The Torah is not the issue. The beauty of the covenant that forgives is by definition more full of beauty, yet recognizing that Torah also has its own measure of beauty.

**5955** The ongoing comparison is between administrations and not the Torah itself. What has more beauty? The administration that placed the Torah on stone tablets before Yisrael through a man, or the placing of the same Torah in men's hearts by the Spirit without the administration of a man? Therefore the issue is between administrations of Torah and not the Torah itself.

- 5956** The issue again is tifereth/ beauty versus greater beauty, not grace versus law.
- 5957** The greater beauty and greater administration of that beauty has exceeded that of the stone delivery and the human lawgiver, since now the Lawgiver is YHWH and the tablets are regenerated hearts.
- 5958** Kal vachomer. If this is true... how much truer is that? If this be done...aren't we then to do that other thing even more? A basic principle of Torah understanding and interpretation from the first century school of Hillel.
- 5959** The veil covered the beauty that was passing away, since it was on a human being and not on the inner tablets of the heart, where it is now being guarded and can never fade, or pass away.
- 5960** The veil of focusing in on the lesser and temporal beauty blinds Jewish-Yisrael to the greater beauty, seen only when the veil is removed by Messiah. In other words, the veil of the beauty of the Torah still covers the beauty emanating from Torah, but only Messiah can lift that veil for Jewish-Yisrael to see the even greater beauty of the Renewed Covenant and its greater administration by Yahshua. The Torah remains the same, but its administration has changed.
- 5961** So they can't see the greater beauty of the covenant that removes sins, found by violation of Torah.

## Galatians 3:3, 10-13 Works of the law

*For more context, I'm starting at Gal 2:16 and ending at Gal 3:13*

<sup>2:16</sup> Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the **works of the law**: for by the works of the law shall no flesh be justified. <sup>17</sup> But if, while we seek to be justified by Christ, we ourselves also are found sinners, *is* therefore Christ the minister of sin? God forbid. <sup>18</sup> For if I build again the things which I destroyed, I make myself a transgressor. <sup>19</sup> For I through the law am dead to the law, that I might live unto God. <sup>20</sup> I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. <sup>21</sup> I do not frustrate the grace of God: for if righteousness *come* by the law, then Christ is dead in vain. <sup>3:1</sup> O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? <sup>2</sup> This only would I learn of you, Received ye the Spirit by the **works of the law**, or by the hearing of faith? <sup>3</sup> Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? <sup>4</sup> Have ye suffered so many things in vain? if *it be* yet in vain. <sup>5</sup> He therefore that ministereth to you the Spirit, and worketh miracles among you, *doeth he it* by the **works of the law**, or by the hearing of faith? <sup>6</sup> Even as Abraham believed God, and it was accounted to him for righteousness. <sup>7</sup> Know ye therefore that they which are of faith, the same are the children of Abraham. <sup>8</sup> And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed. <sup>9</sup> So then they which be of faith are blessed with faithful Abraham. <sup>10</sup> For as many as are of the **works of the law** are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them. <sup>11</sup> But that no man is justified by the law in the sight of God, *it is* evident: for, The just shall live by faith. <sup>12</sup> And the law is not of faith: but, The man that doeth them shall live in them. <sup>13</sup> Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree:

*Other places I found searching for “works of the law”.*

**Rom 3:27 KJV** Where *is* boasting then? It is excluded. By what **law? of works?** Nay: but by the law of faith.

**Rom 9:32 KJV** Wherefore? Because *they sought it* not by faith, but as it were by the **works of the law**. For they stumbled at that stumbling stone;

## Gal 2:16-3:10 RSTNE

<sup>2:16</sup> Knowing that a man is not ever declared right by the works of law, <sup>6008</sup> but by the *emunah* in Y'shua ha Moshiach, even we who have believed in Y'shua ha Moshiach, that we might be declared *tzadik* by the *emunah* in Moshiach, and not by the works of law: <sup>6009</sup> <sup>6010</sup> for by **works of law** shall no flesh ever be declared *tzadik*. <sup>6011</sup> <sup>17</sup> But if, while we seek to be declared *tzadik* by Moshiach, we ourselves also are found to be sinners, is therefore Moshiach now an *Eved* of the sin in our lives? Let it never be! <sup>18</sup> For if I build again the things that I destroyed, <sup>6012</sup> I make myself a transgressor. <sup>6013</sup> <sup>19</sup> For I through the law, I am dead to the law <sup>6014</sup> that I might live to YHVH. <sup>6015</sup> <sup>20</sup> I am impaled with Moshiach: nevertheless I live; yet not I, but Moshiach lives in me: and the *chayim* which I now live in the flesh I live by the *emunah* of the Son of YHVH, <sup>6016</sup> who loved me, and gave Himself for me. <sup>21</sup> I do not frustrate the unmerited favor of YHVH: for if becoming a *tzadik* came by the law, <sup>6017</sup> then Moshiach has died in vain. <sup>3:1</sup> O foolish *Galutiyah* <sup>Galatians</sup>, who has put you under a spell, that you

should not obey the *emet*, since Y'shua ha Moshiach has been clearly set forth, before your eyes as impaled among you? <sup>2</sup> This only would I learn from you: Did you receive the *Ruach Hakodesh* by the works of law, or by your obedience <sup>6018</sup> to *emunah*? <sup>3</sup> Are you so foolish? Having begun your *halacha* in the *Ruach Hakodesh*, are you now made perfect by the flesh? <sup>6019</sup> <sup>4</sup> Have you suffered so many things for nothing? If it is yet for nothing. <sup>5</sup> He that supplies you with the *Ruach Hakodesh*, and works great *nisim* <sup>miracles</sup> among you, does He do it by the works of law, or by your hearing and *emunah*? <sup>6020</sup> <sup>6</sup> Even as Avraham believed YHVH, and it was counted to him for *tzedakah*. <sup>6021</sup> <sup>7</sup> Know therefore that those who are of the *emunah*, the same are *b'nai* Avraham. <sup>6022</sup> <sup>8</sup> And the Scripture, foreseeing that YHVH would justify the heathen through *emunah*, proclaimed before the *Besorah* to Avraham, saying, In you shall all nations be blessed. <sup>6023</sup> <sup>9</sup> So then they that are of *emunah* are blessed with faithful believing Avraham. <sup>10</sup> For as many as are followers of the works of law are under the curse: <sup>6024</sup> for it is written, Cursed is every one that continues not in all things that are written in the scroll of the Torah to do them. <sup>6025</sup> <sup>11</sup> But that no man is declared a *tzadik* by the law <sup>6026</sup> in the sight of YHVH, is evident: for, the *tzadik* shall live by *emunah*. <sup>12</sup> And the law is not made by *emunah*: <sup>6027</sup> <sup>6028</sup> but, The man that does what is written in it shall live in them. <sup>6029</sup> <sup>13</sup> Moshiach has redeemed us from the curse of the Torah, <sup>6030</sup> being made a curse for us: for it is written, Cursed is every one that hangs on an *eytz*: <sup>6031</sup>

### RSTNE End Notes

**6008:** Not a term referring to Torah since it is never found in Torah, or the Renewed Covenant. Here is the source for this very term. Dead Sea Scrolls 4Q-255-264a, 5Q11 column 5, Lines 20-24: "They are to be enrolled by rank, one man higher than his fellow—as the case may be—by virtue of his understanding and works. Thus each will obey his fellow, the inferior his superior."

**6009** A catch phrase, or "code" vividly describing what the "circumcision-first club" was doing. They were mimicking the Qumran community, by having a self-designated "teacher of righteousness" and his elders decide what salvation and acceptance before YHWH entails. This list includes mostly manmade regulations, along with some Scriptural commands that are either taken out of proper understanding, or misapplied. For example, teaching that no one can be saved until they first avoid pig (i.e., observe the dietary instructions), and performed circumcision, would be taking Scriptural commands out of their proper understanding and misapplying them. The truth is that most of us entered these truths later on down our journey of salvation and not before. This phrase "works of law" will appear throughout Galatians, and does not refer to Torah-keeping. This phrase "works of law" is not found in any of Shaul's other letters, or anywhere else in Scripture. As such it has no second, or third witness. Therefore it cannot be referring to Torah. For when YHWH confirms a truth in the earth, it is found in several places in His word. The very fact that this term is so isolated and limited in scope to the "circumcision-first club" in one particular community, should lead any open-minded individual to the understanding that the phrase "works of law" does not speak of YHWH's Torah, but rather of man's perverted permutations.

**6010** "Works of law," or "works of nomos" can mean any type of law. Examples of the use of nomos can be for farming laws, sanitation laws, army laws, driving laws, transportation laws, federal aviation laws, building code laws, etc. All these laws are described in Greek with the word nomos and unless the context allows for it, the word nomos does not necessarily mean YHWH's nomos, or Torah.

**6011** If YHWH's Torah cannot declare a man to be in right standing with YHWH, what makes anyone think that man's own set of rules and half-truths, or "works of law" can make any man justified? Thus it is clear that neither by Torah, nor by man's "works of law," can a person be justified.

**6012** Manmade religion in his life that was destroyed when Paul came to Messiah and Torah.

- 6013** He would violate the real Torah, because he would knowingly be sinning again by partaking in various forms of error and religious elitism, and thus destroy the two-house restoration.
- 6014** Dead to all of man's attempts at "works of law" such as Peter had encountered in the incident where he broke table fellowship under their pressure. Paul died to that kind of elitism forever and wants no part of it either for himself, or others in Galut-Yah.
- 6015** Life in YHWH and His Torah of equality for all is far better than death in man's ranking systems of spiritual apartheid.
- 6016** Note: Not just the faith in Yahshua, but now he lives the actual Torah faith of Yahshua. There is a big difference between "faith in" and "faith of." Both are needed for the returning Yisraelite.
- 6017** This applies to both YHWH's Torah and man's ranking systems of spirituality.
- 6018** True obedience to true Torah.
- 6019** Following man's ranking for spiritual positioning will guarantee a life led by the flesh. We cannot begin in Sinai's eternal Torah and His Spirit, and then complete that journey by submitting to man's rules that are either not biblical, or are reversed, or somehow rearranged.
- 6020** This is a rhetorical question and a style used often by Paul. YHWH works among us based on our faith – not based on man's ranking systems of and by the flesh.
- 6021** Justification and righteousness can only come by faith alone.
- 6022** Physical Yisraelites from either house do not become complete until they express saving faith in Messiah. Even though Abraham had the physical part right, he still had to receive personal redeeming faith.
- 6023** See notes on Genesis 12:3. This prophecy had a dual application and was fulfilled in the sense that all nations would receive the hope of salvation in Messiah, the Seed of promise. An alternative reading is "in you all nations will have your seed mixed in," or engrafted.
- 6024** Those who substitute man's requirements like the community regulations by the "teacher of righteousness" in Qumran, or at Jerusalem, are under a curse for two reasons. The first reason is they have changed and thereby violated YHWH's own eternal word. And the second reason is stated in part B of this same verse as: "Cursed is **every** one that continues not in all things which are written in the scroll of the Torah to do them."
- 6025** Being meticulous about keeping the requirements of the true Torah given by Moses and yet still refusing to fully accept the returning House of Yisrael/Efrayim is rejecting the stranger, a violation of many explicit warnings not to do so in the Torah (such as Leviticus 19:34). Efrayimites making repentance must not be regarded as less than a Jew, by requiring immediate actions on things set as conditions. Those who follow "works of law" may think they are doing all of Torah but are not. In direct violation of Torah they are showing no love to the returning strangers from the nations.
- 6026** Any law including Torah.
- 6027** Aramaic Peshitta reads: "not made by faith."
- 6028** Made by YHWH, not man's faith.
- 6029** If these spiritual separatists were doing real Torah they wouldn't shut out the non-Jew, or returning stranger, by assigning him Jewish superiors in the kingdom, but would rather treat him as an equal.

**6030** The curse of the Torah was the death incurred by violating any, or all of its precepts, and in context, by rejecting returning Efrayim by placing many pre-conditions on them. These Jews had put themselves under the curse of violating Torah. According to James 2:10-12, this one violation was enough to put them under a curse. The Torah itself is not a curse as some teach, but its violation by these separatists was.

**6031** Messiah died to remove these curses and set us free, not to remove the Torah itself. If He removed the Torah's curses, why would we want to be in slavery again by following a new "works of law" program by those who practiced spiritual apartheid?

### **Gal 6:2 - topic Fulfil**

<sup>2</sup> Bear ye one another's burdens, and so fulfil the law of Christ.

### **Gal 6:2 RSTNE**

<sup>2</sup> Bear one another's burdens, and so complete in practice the Torah of the Moshiach. <sup>6121</sup>

#### RSTNE End Notes

**6121** If Yahshua nailed the Torah to the cross, as alleged by some, then what Torah is this speaking of ? No doubt it is the same one that His Father has.



## Ephesians 2:14 – about the middle wall of separation

For context, I started at Eph 2:8 and ended at Eph 2:19

<sup>8</sup> For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God: <sup>9</sup> Not of works, lest any man should boast. <sup>10</sup> For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. <sup>11</sup> Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; <sup>12</sup> That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: <sup>13</sup> But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. <sup>14</sup> For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; <sup>15</sup> Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, *so* making peace; <sup>16</sup> And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: <sup>17</sup> And came and preached peace to you which were afar off, and to them that were nigh. <sup>18</sup> For through him we both have access by one Spirit unto the Father. <sup>19</sup> Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;

### Eph 2:8-19 RSTNE

<sup>8</sup> For by unmerited favor are you saved through *emunah*<sup>faith</sup>; and that not of yourselves: it is the gift of YHVH: <sup>9</sup> Not by our *mitzvot*<sup>commandments</sup>, lest any man should boast. <sup>6135</sup> <sup>10</sup> For we are His masterpiece, recreated in the Moshiach Y'shua to *tov mitzvot*<sup>good works</sup>, which YHVH has ordained beforehand that we should perform as our *halacha* walk. <sup>6136</sup> <sup>11</sup> Therefore remember, that you being in times past gentiles in the flesh, <sup>6137</sup> who are called The Uncircumcision <sup>6138</sup> by those called the *Brit-Milah*<sup>Renewed Covenant</sup> in the flesh made by hands; <sup>12</sup> That at that time you were without Moshiach, being excluded, aliens from the Commonwealth of *Yisrael*<sup>Israel</sup>, as *gerim*<sup>strangers</sup> from the covenants of promise, having no *tikvah*<sup>hope</sup>, and without *tvkt* in the *olam hazeh*<sup>this world</sup>: <sup>6139</sup> <sup>13</sup> But now in Moshiach Y'shua you who sometimes were far off <sup>6140</sup> are made near by the *dahm*<sup>blood</sup> of Moshiach. <sup>14</sup> For He is our *shalom*<sup>peace</sup>, who has made both *echad*<sup>unified one</sup>, <sup>6141</sup> and has broken down the middle wall of partition between us; <sup>6142</sup> <sup>15</sup> Having abolished in His flesh the enmity, <sup>6143</sup> even the law of commandments contained in human dogma; <sup>6144</sup> for to make in Himself from the two <sup>6145</sup> one renewed man, <sup>6146</sup> so making *shalom*; <sup>6147</sup> <sup>16</sup> And that He might reconcile both <sup>6148</sup> to YHVH in one body <sup>6149</sup> by the execution stake, having slain the enmity through it: <sup>6150</sup> <sup>17</sup> And came and proclaimed *shalom* to you who were far off, <sup>6151</sup> and to them that were near. <sup>6152</sup> <sup>18</sup> For through Him we both <sup>6153</sup> have access by one *Ruach*<sup>spirit</sup> to *Abba*<sup>father</sup>. <sup>19</sup> Now therefore you are no more *gerim*<sup>strangers</sup> and foreigners, but fellow citizens with the Yisraelite *kidushim*<sup>saints</sup>, forming the household of YHVH; *Beit Yisrael*<sup>House of Israel</sup>. <sup>6154</sup>

### RSTNE End Notes

**6135** Salvation is by blood atonement and YHWH's acceptance of the blood for our atonement. It has never been by keeping Torah.

**6136** Here is the contrast. Works don't save us, but YHWH's ordained works known as Torah are the ones ordained for they are written, as the way YHWH desires for us to walk. Scripture speaks much about the difference between man's works and ordained works that allow us to be His masterpieces.

**6137** Note that these Efrayimite believers in Ephesus, were no longer pagans, or gentiles.

- 6138** Not much has changed. Most saved Jews refuse to call Efrayimites Yisrael, but keep referring to them as “saved gentiles.”
- 6139** Before Messiah, non-Jews were considered unclean dogs outside of the nation of Yisrael.
- 6140** “Far off” is a Hebraic idiomatic expression used throughout Scriptures, including in Daniel 9:7 when he prayed for both houses. The one in Babylon and the one “far off.” The fact that Paul applies this term to the non-Jewish believers here is solid evidence that he identified these folks as returning Efrayim-Yisrael.
- 6141** In order to make two entities into one commonwealth, those near and those far, there must exist two Yisraelite entities in need of shalom-peace between themselves. Yahshua came to bring an end to the civil war between the two houses of Yisrael that make up the commonwealth, as this Scripture so vividly declares.
- 6142** The middle wall is not the Torah, but the manmade partition that the Jews illegally added to the temple repaired in the days of Zerubbabel, separating the outer court into subdivisions, including the manmade court of the gentiles. This court did not exist in the wilderness tabernacle, or in Solomon's temple, and most importantly it does not exist in the actual temple in heaven. This is the earthly partition Yahshua came to remove so that all true worshippers entering the temple of YHWH would be considered Yisrael.
- 6143** Messiah came to end the enmity, or hatred and enemy status between Yisrael’s two houses. Nevertheless, some still want to continue in that enmity despite Yahshua’s revealed will for all believers to be considered Yisrael.
- 6144** Yahshua came to abolish the human dogmas, or doctrines that fueled the enmity between the two houses, such as the partition barrier that established the unlawful court of the gentiles.
- 6145** From the multitudes of the two houses, He took those chosen, from the remnant of Judah and the remnant of Efrayim and has made them into one new man. Notice that the one new man is composed of those from these two prior entities. Like all men, the new man too has a name: Yisrael.
- 6146** See previous footnote for this verse.
- 6147** In fulfillment of many promises such as: Isaiah 11:13-14, Ezekiel 37:15-28 and Hosea chapter one.
- 6148** Both houses.
- 6149** Renewed Covenant Yisrael.
- 6150** To bring life and restoration between the two houses, Yahshua first had to destroy the hatred and enmity, before instituting peace through the one new man, with the name of Yisrael.
- 6151** Efrayim, or non-Jewish-Yisrael, as per Daniel 9:7, Ezekiel 11:16 and other places.
- 6152** Judah, near to home, or near to Jerusalem, the center of YHWH’s world.
- 6153** Not only are both houses Yisrael, but both houses share the same Messiah, Spirit, and homeland in the land of Yisrael.
- 6154** Non-Jewish believers must see themselves as Scripture declares them to be. Not as strangers, not as foreigners, not as aliens, but as citizens of physical and spiritual Yisrael, and as the set-apart ones, making up the renewed congregation of YHWH. Until Efrayimites see their heritage clearly, and receive it by faith in Scripture, the nation will remain divided and in exile.



## Definitions

I identify myself as a Torah observant, Y'shua believing and attend a congregation that believes the same.

The premise of Two House Theology is found in the Hebrew Scriptures and primarily focuses on the division of the ancient Kingdom of Israel and Kingdom of Judah.

A crucial and identifying doctrine which sheds light on the truthfulness from the witness and testimony of The House of Judah (Judaism) and the House of Ephraim/Israel (Christianity). The former testifying to the Torah and the later testifying to Y'shua.

It is because of this understanding that we have Creator Given Unalienable Rights.

## Messianic Judaism

Messianic Judaism according to [Wikipedia](#) is a syncretic religious movement that arose in the 1960s.[1][2][3][4] It blends evangelical Christian theology with elements of Jewish terminology and ritual. ... One Law theology teaches that anyone who is a part of Israel is obligated to observe the Covenant and its provisions as outlined in the Torah ... Two House Theology comes from the idea that the "House of Judah" in scripture refers to Jews, and the "House of Israel" refers to the Ten Lost Tribes of Israel, or Ephraim. Where scripture states the House of Israel and Judah will again be "one stick" (Ezekiel 37:15–23), it is believed to be referring to the End Times, right before Jesus returns, that many of those descended from Israel will come back to Israel.... Like One Law groups, the Two House movement appears at first glance to have much in common with Messianic Judaism because of their belief in the ongoing validity of the Mosaic Covenant. ... Organizations such as the Messianic Jewish Alliance of America and Union of Messianic Jewish Congregations have opposed the Two House teaching[66] and it continues to be a sensitive issue among Messianic congregations

For the most part I like the definition given above by Wikipedia regarding One Law theology and Two House Theology. I edited out the two sentences that get into genealogy (even though at some level I am sympathetic) I felt it added confusion. For the record I describe myself as Two House One Covenant. It's been my observation that Messianic Jews, who label their religion as Messianics Judaism, are Jews who have come to the reality that Y'shua is the Messiah. I would also say that they would view their religion as a branch of Rabbinical Judaism and they would therefore except the concept of "Two Covenants". Although I certainly appreciate those who accept Y'shua as Messiah I have a serious problem with this "Two Covenants" concept (see Noachite Law form for more details). I also like the fancy term syncretism that was used by the Wikipedia definition, because it is connected to the point that Messianics Judaism is a branch of Rabbinical Judaism. Syncretism defined by Wikipedia is "the attempt to reconcile contrary beliefs, often while melding practices of various schools of thought." What's wrong with that picture ... "Catholicism call your office". The flaw of Messianics Judaism is that your trying to put a square peg in a round hole. The reason it can never fit is very simple, it's not biblical! To put this another way the law form of Torah does not allow for this (again I refer you to Noachite Law form entry) See also Hebrew Roots.

## Syncretism

Syncretism is the combining of different (often seemingly contradictory) beliefs, often while melding practices of various schools of thought. Source [Wikipedia](#).

My Comment: I like how Wikipedia uses this quality to describe Messianic Judaism because I think it's accurate and sheds light on why Messianic Judaism is doomed or to be milder, doesn't really add to ones strongly held religious beliefs and convictions.

Netzarim

Netzarim would probably be a label that fit's my belief i.e. a believers In Y'shua and one who keeps Torah. Literally means "Branches"