

“We Have the Mind of Messiah...”

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For WHO HAS KNOWN THE MIND OF THE LORD, THAT HE
WILL INSTRUCT HIM? But we have the **mind** of **Christ**.

1 Corinthians 2:16



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Preface

Dr. Brad H. Young, in his book, **The Parables Jewish Tradition and Christian Interpretation**, writes these words to us:

“The Jewishness of Jesus is related to faith in the one God of Israel. Too often faith in Jesus completely overshadows the faith of Jesus. The religion focused on Jesus as the object of belief overwhelms the deep convictions of Jesus. He was a religious Jew in the context of first-century Israel. He piously practiced His beliefs in pious devotion. “He preached from the Torah and the prophets, not from the Epistles of the Apostle Paul. Jesus was consumed with a message of God’s compassion, which He discovered in the prayers of the synagogue and the readings of the Torah portion, rather than the hymns of the church and the NT lectionary.”¹

In other words, our faith as believers *in* and disciples *of* Yeshua (Jesus) should be the *same faith* as Yeshua had when He walked on this earth!

Sadly, this is not the case; neither in our lives, nor in the lives of most Christians today. We must ask ourselves, “Why not?”

I believe it is because we have lost the true meaning of discipleship in the Body of Christ.

The original twelve Disciples, who we call Apostles, didn’t just study about Yeshua (Jesus). They walked with Him. They talked with Him. They spent many days and nights with Him as He traveled the Land teaching people about the Kingdom of God; as

¹ Brad H. Young, *The Parables Jewish Tradition and Christian Interpretation* Hendrickson Publishers (March 2008) , page 27



He healed them; as He conveyed the message, the Good News, of God's love and salvation!

It was not just an academic exercise for them: it was their life!

Discipleship is not just simply having a “head knowledge” about a person. It is not simply knowing about someone and that we believe that that someone existed.

You can believe in George Washington. You can study about him. You can read about him and know many details of his life.

But, unless you personally walked and talked and lived with him; you can never truly know him. AND furthermore, you can never truly be like him unless you DID!

The same thing holds true with any person of history; especially when it comes to Yeshua.

To be truly His Disciples, we must not only believe **in** Him, but we must believe **as** He did!

We need to “***see Him as He is...***” and John writes about in his epistle.

Beloved, now we are children of God, and it has not appeared as yet what we will be. We know that when He appears, we will be **like Him, *because we will see Him just as He is.***

1 John 3:2

True Discipleship in Hebraic thinking: is doing what the Master did:

1. **We Need to Walk like Him** – Colossians 2:6

“Therefore as you have received **Christ** Jesus the Lord, {so} **walk** in Him...”

2. **We Need to Think like Him** - 1 Corinthians 2:16

“For WHO HAS KNOWN THE MIND OF THE LORD, THAT HE WILL INSTRUCT HIM? But we have the mind of Christ.”

3. **We need to Follow Him, no matter the cost** - Mark 8:34

And He summoned the crowd with His disciples, and said to them, "If anyone wishes to come after Me, he must deny himself, and take up his cross and **follow** Me.”

4. **We Need to be His Disciples, not in name only, but in obeying Him** – Matthew 28:19, 20

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

The Litmus Test for Discipleship is found in 1 John 2:3-6

“By this we know that we have come to know Him, if we keep His commandments. The one who says, ‘I have come to know Him,’ and does not keep His commandments, is a liar, and the truth is not in him; but whoever keeps His word, in him the love of God has truly been perfected. ***By this we know that we are in Him:*** the one who says he abides in Him ought himself to walk in the same manner as He walked.”

The Key for us is: Walking like Yeshua Walked and His walk was predicated upon His faith!

Dedication

To the Jewish People, through whom came the Jewish Messiah, Yeshua (Jesus); my Savior and Lord. May they come to the knowledge of Him and the Shalom (Peace) that He brings to all who follow Him; both Jew and Non-Jew.

Chapter 1 – True Discipleship

Matthew 28:

¹⁸ And Jesus came up and spoke to them, saying, "All authority has been given to Me in heaven and on earth. ¹⁹ "Go therefore and make **disciples** of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, ²⁰ **teaching them to observe** all that I commanded you; and lo, I am with you always, even to the end of the age."

What is a disciple? **Strong's number² 3101** says:

- **Definition**
 - a learner, pupil, disciple

Webster's Dictionary once defined a disciple as "one who believes the teachings of a master." Further, Mr. Webster stated, the disciple may help to "disseminate those teachings." The primary thrust of this definition that is commonly held in most circles today, including the Church, is that discipleship requires little more than intellectual assent. So it seems that to be a disciple of Yeshua, all I have to do is believe that He existed and in what He said.

In short, according to our Western way of thinking, we just need to have the correct "head knowledge." In effect, you could believe

² Strong's Numbers are numbers given to words in the Bible by Dr. James Strong for his Exhaustive Concordance which was first published in 1890. By looking up a particular number you can obtain the following information about words in the Bible:

- The original Greek or Hebrew word
- The pronunciation of the original word
- The definition of the original word
- References to other appearances of the word in the Bible

the right things, yet live in a manner contrary to that which you believe!

This is not so with the Hebraic mindset, wherein you could have the correct “head knowledge” yet miss Heaven by around 18 inches: the approximate distance from your head to your heart.

James, the brother of Yeshua writes in James 2:19 -

“You believe that God is one. You do well; the demons also believe, and shudder.”

Satan knows God very well. Remember, he was once the anointed cherub who covered the throne of God (Ezekiel 28:14). He knows the Bible well enough to trip up most every human.

You know what? Big deal!

James says you may know your Bible and know your theology and do many things thinking they are for God and that God is pleased with you, yet you are lost!

Yeshua confirms this in Matthew 7:

²¹ "Not everyone who says to Me, 'Lord, Lord,' will enter the kingdom of heaven, but he who does the will of My Father who is in heaven *will enter*. ²² "Many will say to Me on that day, 'Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?' ²³ "And then I will declare to them, 'I never knew you; DEPART FROM ME, YOU WHO PRACTICE LAWLESSNESS.'

So, it is not so much what you *do* in His Name; or what you *know*: it is the *relationship you have with Him*! If He doesn't *know* you, *you are lost*!

The only way He is going to *know* you is for you to have a *relationship with Him!* To do that, you need to *walk with Him* and to *become like Him!* That's what true discipleship is all about!

In the Body of Christ, under the influence of Greek thinking, discipleship is most often thought of bringing someone to believe ("convert") in Jesus.

In reality, it goes much farther than simply bringing them to salvation. It involves "discipleship" – the root of that word being the word "disciple" and from which we also get the word "discipline."

It takes more time and investment in a person to disciple them, than to bring them to a knowledge of salvation.

Disciples are disciplined!

Discipline requires an investment of time, consistency and effort in the life of the Disciple – as Yeshua did with His twelve and as they did with the Seventy! It requires being TESTED in LIVING the LIFE as did the Master to see if what we learned by example TOOK hold of us!

When Yeshua went out with His Disciples teaching and healing, He taught and showed them how to do the same thing as He did (Matthew 9)!

³⁵ Jesus was going through all the cities and villages, teaching in their synagogues and proclaiming the gospel of the kingdom, and healing every kind of disease and every kind of sickness.

Then He sent them out to do the same things (Matthew 10)!

¹ Jesus summoned His twelve disciples and gave them authority over unclean spirits, to cast them out, and to heal every kind of disease and every kind of sickness... ⁵ These twelve Jesus sent out after instructing them: "Do not go in *the* way of *the* Gentiles, and do not enter *any* city of the Samaritans; ⁶ but rather go to the lost sheep of the house of Israel... ²⁴ "A disciple is not above his teacher, nor a slave above his master. ²⁵ "It is enough for the disciple that he become like his teacher, and the slave like his master."

Matthew 11: 1 "When Jesus had finished giving instructions to His twelve disciples, He departed from there to teach and preach in their cities."

As we can see from this example, and by many others in the Gospel accounts, Yeshua's Disciples learn to do what He did and then they DO what He did!

So, what is a Disciple of the Messiah Yeshua?

It is the desire for and actions of a person to be just as Yeshua is...become like Him! That's the definition of a "Talmid" (Hebrew for disciple). It is *not* to simply *know* what Messiah knows, but to in *every way emulate Him*.

A true Disciple is not a simply a Student (as thought from a Greek Perspective): where you simply *know* what the teacher *knows*; it is where you become like the Teacher.

There is a contrasting world-view at work here: Greeks are more concerned with correct *thought*. That's why the Church, when it came under Greek leadership were more concerned with doctrines and creeds.

So you have *The Apostles' Creed*, *The Athanasian Creed*, *The Nicene Creed* and other creeds and doctrines in the Church.

To the **Greek mind**, it is more important to have **correct thinking (doctrine)**. Action is not *necessarily* the most important result.

Greeks test their students by seeing if they can recite what the teacher recited, where they can manipulate abstract ideas and concepts, as the teacher did.

- The Greek model of the relationship between a teacher and his disciple requires no examination of the life of either the teacher or the disciple, for the method of learning is entirely mental. Greek teachers are teaching their students how to think and manipulate abstract ideas. The Greek teacher or disciple-maker is not teaching the student how to live. Therefore, the place of learning is within the four walls of the academy.

Greeks teach the subjects they want their students to know; they don't teach the student to live the life of the teacher. The subject matter in Greek teaching is not the *life* of the teacher, nor of his/her moral values, nor of his/her hopes and dreams. The subject matter is what the teacher *knows* and can convey to his/her students.

Contrast the Hebrew: Where *Doers*, not merely *Hearers* are commended (James 1:22):

“But prove yourselves **doers of the word**, and **not merely hearers** who delude themselves.”

In the Hebraic mind, discipleship *is* the *life of the Master* and *DOING* what the Master does: How does he think? What are his moral values? How did he arrive at those values? How does he live (walk out his faith)?

The central method of Hebrew discipleship is the examination of the *life of the teacher*. The subject of study is *the life of the teacher*. The lesson to be learned by the student is *how to live like the teacher*. Therefore, while the Greeks learn indoors, seated in chairs and talking about ideas, the Hebrews live life together and examine each others behaviors.

The most important skill of a successful disciple in the Hebraic model was that of imitation. The highways and byways of Israel became the classroom in this process of discipleship that involved listening ears, a zealous heart, and keen powers of observation, which imbued the student with the master's persona. The disciple learned not just the oral text of the Torah but the emphasis, articulation, and gestures that went with it. He was not just to believe his master and lend mental assent to his teaching, but he was to become his master.³

Hebrew “Discipleship” places more importance in taking thoughts of Teacher and living them out, rather than *merely* taking thoughts of the Teacher.

In short, to DO what Teacher DID!

This is the difference between the Greek and Hebraic understanding of discipleship. Sadly, in the Body of Christ, we have adopted the Greek in opposition to the Hebraic.

To pass an examination in the Greek educational system is to ***articulate a certain system of ideas or to prove that one can manipulate ideas like the teacher***. To pass an examination in ***Hebrew discipleship***, the student must show he can ***do what the***

³ *Bridges for Peace*, Article # 770106, copyright January, 2006

teacher does. Yeshua examined the disciples by sending them out to do as He does.

Some Christians can go to church on Sunday and live like the devil the rest of the week. The distinctive between many Christians and the world is minimal, if it exists at all.

The divorce rate, according to the ***Barna Survey*** is higher than the average among non-believers.

Divorce rates among conservative Christians were significantly higher than for other faith groups, and much higher than Atheists and Agnostics experience.⁴

What has gone wrong? What is wrong is that we have a connection problem: that being what true discipleship is all about. We have lost the meaning of discipleship in the Body of Christ and need to relearn what it means and then live by it!

Matthew 10:25 says:

"It is enough for the **disciple** that he ***become like his teacher***, and the slave like his master..."

⁴ "Christians are more likely to experience divorce than are non-Christians," Barna Research Group, 1999-DEC-21, at: <http://www.barna.org/>. Barna no longer has this report online. However, a review of the report is at: <http://www.adherents.com/>

Chapter 2 – “God-thinking”

How, or more concisely, *where* do we learn how to think as God thinks?

I submit to you – in the whole word of God. This includes the Torah, the Prophets, the Writings and the Apostolic Scriptures of the New Testament!

Beginning with the Torah (often mistranslated as “Law”), God shares with us how He thinks, how He defines holy living (sanctification), and how He wants us to live, to think, to walk.

Torah does not mean “Law.” It means “teaching” or “instruction.”

The term "**Torah**" (Hebrew: תּוֹרָה, "teaching" or "instruction", sometimes translated as "law"⁵), refers either to the **Five Books of Moses** (or **Pentateuch**) or to the entirety of Judaism's founding legal and ethical religious texts.⁶

Literally, the **word "Torah"** in Hebrew "is derived from the root **yawraw** (**Strong's Number:** 03384) which means "to throw, cast"; "to shoot;" "to point out, show;" "to direct, teach, instruct;" "to throw water, rain" (cf. Leviticus 10:11 "...and so as to **teach** the sons of Israel all the statutes which the LORD has spoken to them through Moses").

- a. (Hiphil)
 - 1. to throw, cast
 - 2. to shoot
 - 3. to point out, show
 - 4. to direct, teach, instruct

⁵ The ancient Greek translation of the Tanak (Septuagint) translated the word Torah as *name*, or law," Wylen, Stephen M. *Settings of Silver: An Introduction to Judaism*. Paulist Press, 2001. p. 16

⁶ http://en.wikipedia.org/wiki/Torah#cite_note-0

5. to throw water, rain

Let me illustrate what this means in everyday language: Imagine a father teaching his son how to catch a ball.

If the father wants his young son to learn to catch the ball, initially he has to stand very close to the boy. He has to show him how to hold the glove, how to prepare for the ball to come into the glove and how to close the glove when the ball is inside of the glove.

Initially, the father has to place the ball *into* the boy's glove the first few times to help his son grasp on to this simple concept.

As the boy masters the “catch” up close, the father begins to move farther away. Yet, even at this stage he still needs to almost toss the ball into the glove.

Now, as his son learns to catch the ball, he moves farther and farther away – each time throwing the ball at the height and level that his son needs to be able to easily catch the ball.

Time passes and eventually the son learns how to catch the ball from across the playing field!

Even so, if the father wants the son to actually catch the ball, so he must throw it in the direction of the son. He cannot throw it to the other side of the field from his son and expect his son to catch it!

Hence, the root concept of “Torah.” The teacher of Torah must start with the very basics of what is being taught in such a manner so the student can grasp those basics. The language of the teacher must be simple and able to be grasped by the student. The teacher must teach the concepts he wishes to teach the student at the height that the student can grasp them – and even initially throwing what

is being taught into the “glove” of the student. Examples, then, are clearly given.

If he doesn't do that: if he throws too high, the student may attempt to catch it, but will be unable to grasp it and eventually, with too many such throws, the student may not even attempt to catch it at all. If he throws in the wrong direction, the student will not be able to run fast enough to get it.

If the teacher looks at the student and sees that the student is not “catching” the teaching, the teacher needs to go *back* to the earlier level necessary (where the student actually mastered catching the “ball”) to bring the student from that level to the one he is bringing him to.

That is the meaning of Torah. It is incumbent upon the teacher (thrower) to throw to the level of mastery of the student and it is incumbent upon the student (catcher) to do what is necessary to catch (learn) the ball (instruction) thrown to him by his teacher.

The meaning of the word Torah is therefore "teaching," "doctrine," or "instruction"; the commonly accepted meaning of "law" gives a wrong impression.

This being said, Torah is *not*, as predominant Christian teaching says, “Law,” “legalism,” “bondage,” or “the law of sin and death.” Instead, it is teaching us what God *wants us to know* so that we can *have a relationship* with Him!

It is to teach us how to “Love” Him!

Yet, there will be many in the Church who will argue that the Apostle Paul taught that the Law was *legalism* (Greek: “hupo nomos” - “under the Law”) and that we as believers are under no obligation to the Law:

“For sin shall not be master over you, for you are not **under law** but **under** grace.” (Romans 6:14)

“But if you are led by the Spirit, you are not **under** the **Law**.” (Galatians 5:18)

I deal with this subject more in depth in my other books, “*A Call To Holiness: A Call To The Church To Leave Harlot Babylon*,” “*Depart From Me...*,” and “*The Problem With Paul: Why The Epistles Of The Apostle Paul Cannot Be Used To Justify The Non-Observance Of The Torah*.”

I will say this about Shaul: he is being “twisted” by “unstable” and “uninstructed” men who are taking him out of context and making him say things that he did not say - and that is from Kefa/Peter in 2 Peter 3:15-16:

“...and regard the patience of our Lord {as} salvation; just as also our beloved brother **Paul**, according to the wisdom given him, *wrote to you, as also in all {his} letters, speaking in them of these things, in which are some things hard to understand, which the untaught and unstable distort, as {they do} also the rest of the Scriptures, to their own destruction.*” [Emphasis Mine]

Just as people were making Shaul say things he didn't say back in his day, so they are continuing to do so to this very day! In fact, the *very accusations* they had against him back then are the *same ones* that are being made today!

Acts 21:20-24:

“And when they heard it they {began} glorifying God; and they said to him, “You see, brother, how many thousands there are among the Jews of those who have believed, and

they are all zealous for the Law; and they have been told about you, that you are teaching all the Jews who are among the Gentiles to forsake Moses, telling them not to circumcise their children nor to walk according to the customs. "What, then, is {to be done?} They will certainly hear that you have come. "Therefore do this that we tell you. We have four men who are under a vow; take them and purify yourself along with them, and pay their expenses so that they may shave their heads; and all will know that there is ***nothing to the things which they have been told about you, but that you yourself also walk orderly, keeping the Law.*** [Emphasis Mine]

So, when you hear that "Paul says we are no longer *under the Law*." Be careful! He proved that he wasn't back in Acts 21!

I will not go into more depth with it in this book, but to say this: it is extremely important to note that there is NO separate word in First Century Greek to distinguish between "Law" and "legalism." (I may add, there is no word-group in First Century Hebrew for those terms, either.)

-it will be well to bear in mind the fact (which, so far as we know, had not received attention before it was noted in [Cranfield's article] the Scottish Journal of Theology, Volume 17, 1964, p.55) that the Greek language of Paul's day possessed no word-group corresponding to our 'legalism,' 'legalist' and 'legalistic.' This means that he lacked a convenient terminology for expressing a vital distinction, and so was surely seriously hampered in the work of clarifying the Christian position with regard to the law. In view of this, we should always, we think, be ready to reckon with the possibility that Pauline statements which at first sight seem to disparage the law, were really directed not

against the law itself but against that understanding and misuse of it for which we now have a convenient terminology. In this very difficult terrain, Paul was pioneering. If we make allowances for these circumstances, we shall not be so easily baffled or misled by a certain impreciseness of statement which we shall sometimes encounter.⁷

It is unfortunate that in many translations (beginning with the Septuagint⁸) the word Torah has been translated “Law” (Greek: *nomos*).

In the New Testament, this leads believers in Christ to think from the Apostolic writings of the Apostle Paul (Shaul) that “Jesus fulfilled the Law and did away with it on the Cross.”

This is quite far from the truth, that is if the words of Yeshua in Matthew 5:17-21 are true:

¹⁷ "Do not think that I came to abolish the Law or the Prophets; I did not come to abolish but to fulfill. ¹⁸ "For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass from the Law until all is accomplished. ¹⁹ "Whoever then annuls one of the least of these commandments, and teaches others *to do* the same, shall be called least in the kingdom of heaven; but whoever keeps and teaches *them*, he shall be called great in the kingdom of heaven.

⁷ THE INTERNATIONAL CRITICAL COMMENTARY, ROMANS, Copyright 1979, C.E.B. Cranfield, page 853

⁸ The **Septuagint**, or simply "**LXX**", referred to in critical works by the abbreviation, is the Koine Greek version of the Hebrew Bible, translated in stages between the 3rd and 1st centuries BCE in Alexandria. It was begun by the third century BCE and completed before 132 BCE. It is the oldest of several ancient translations of the Hebrew Bible into Greek, *lingua franca* of the eastern Mediterranean Basin from the time of Alexander the Great (356-323 BCE).

Yeshua seemed to think that every letter of the Torah is going to last until heaven and earth pass away! If Shaul seems to believe and teach otherwise, then someone is wrong! [For more reading on this subject, please read my book, *The Problem With Paul, Why the Epistles of the Apostle Paul Cannot be Used to Justify the Non-Observance of the Torah*]

What is Shaul disparaging in his epistles? I submit: it is not the Torah – else he would be conflicting with Yeshua. Shaul even notes the characteristics of the Torah in Romans 7:12:

“So then, the Law is holy, and the commandment is holy and righteous and good.”

The Torah is what defines holiness, righteousness and goodness to us. It reflects the holiness, righteousness and goodness of God.

The truth is, even Shaul acknowledges that our faith as believers does not end the influence of Torah in our lives – since we still need Torah in our lives to guide us. In Romans 3:31, he says, “Do we then nullify the Law through faith? May it never be! On the contrary, we establish the Law.”

This means that we live out the Torah in our lives and prove that we are following God. As believers, we need the entire Word of God to guide us. In 2 Timothy 2:15, Shaul says, “Be diligent to present yourself approved to God as a workman who does not need to be ashamed, accurately handling the word of truth.”

Even with the guidance of the Holy Spirit, we need the Word – including the Torah!

But, one may ask, “Aren’t we under the ‘New Testament’ now that we are believers in Jesus?”

The answer to that question is not simple to understand: “Yes, and not yet.”

Let us start with the “Yes” part and look at some Scripture pertaining to the “New Testament.”

The first mention of a “New” Testament or Covenant is found in Jeremiah 31:31-33:

³¹ "Behold, days are coming," declares the LORD, "when I will make a **new covenant** with the house of Israel and with the house of Judah, ³² **not like the covenant** which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, **My covenant which they broke**, although I was a husband to them," declares the LORD. ³³ "But **this is the covenant** which I will make with the house of Israel after those days," declares the LORD, "**I will put My law within them and on their heart I will write it**; and I will be their God, and they shall be My people. ³⁴ "They will not teach again, each man his neighbor and each man his brother, saying, 'Know the LORD,' for they will all know Me, from the least of them to the greatest of them," declares the LORD, "for I will forgive their iniquity, and their sin I will remember no more."

If we look at this passage a little deeper we will understand what the “New” Covenant/Testament is all about.

In the first place, the “New” Covenant is made *only* with the house of Israel and the house of Judah (Jews). It is *NOT* made with the nations at large!

In order to be a part of this New Covenant, an individual must be a part of one house or the other. If you are not a part of Israel or Judah, you will not be a party to this New Covenant.

Shaul writes this in Ephesians 2:

¹¹ Therefore remember that **formerly you, the Gentiles in the flesh**, who are called "Uncircumcision" by the so-called "Circumcision," *which is* performed in the flesh by human hands--¹² *remember* that you **were at that time separate from Christ, excluded from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world.** ¹³ **But now in Christ Jesus you who formerly were far off have been brought near by the blood of Christ.** ¹⁴ **For He Himself is our peace, who made both groups into one and broke down the barrier of the dividing wall,** ¹⁵ by abolishing in His flesh the enmity, *which is* the Law of commandments *contained* in ordinances, so that **in Himself He might make the two into one new man,** *thus* establishing peace, ¹⁶ and might reconcile them both in one body to God through the cross, by it having put to death the enmity. ¹⁷ **AND HE CAME AND PREACHED PEACE TO YOU WHO WERE FAR AWAY, AND PEACE TO THOSE WHO WERE NEAR;** ¹⁸ for through Him we both have our access in one Spirit to the Father. ¹⁹ So then **you are no longer strangers and aliens**, but you are **fellow citizens with the saints, and are of God's household,** ²⁰ having been built on the foundation of the apostles and prophets, Christ Jesus Himself being the corner *stone*, ²¹ in whom the whole building, being fitted together, is growing into a holy temple in the Lord, ²² in whom you also are being built together into a dwelling of God in the Spirit.

In short: you who are Gentile by birth are not a part of any covenant and are lost unless you are **joined into Israel** by what Yeshua did in breaking down the dividing wall between the two groups of people. Now, after what Yeshua did on the Cross, you are now partakers of the covenants of promise, no longer strangers but fellow citizens with the saints.

Now, back to the subject of the New Covenant!

Since all believers (wild and natural branches) in Yeshua are grafted into the Olive Tree (house of Israel) (Romans 11), we have access to this New Covenant as described by Jeremiah.

What then is the characteristic of this New Covenant?

It is described to us in Jeremiah 31.

- 1) **Not like the covenant (Sinaitic) verse 32**
- 2) **My covenant which they broke verse 32**
- 3) **I will put My law within them verse 33**
- 4) **On their heart I will write it verse 33**

The Torah given on Sinai had a weakness, that's why the New Covenant was needed. Shaul writes about this in Romans 8:

³ “For **what the Law could not do, weak as it was through the flesh**, God *did*: sending His own Son in the likeness of sinful flesh and *as an offering* for sin, He condemned sin in the flesh,⁴ so that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh but according to the Spirit.”

The reason why God was displeased with His people was that the Law was weak through the flesh; the people did not keep it. Therefore, in the New Covenant, He remedies this problem by placing the Law within us, and upon our hearts!

Furthermore, He places His Holy Spirit within us to cause us to keep it (Ezekiel 36:27):

"I will put My Spirit within you and cause you to walk in My statutes, and you will be careful to observe My ordinances."

He says in Ezekiel 11:19-20:

¹⁷ "Therefore say, 'Thus says the Lord GOD, "I will gather you from the peoples and assemble you out of the countries among which you have been scattered, and I will give you the land of Israel.'" ¹⁸ "When they come there, they will remove all its detestable things and all its abominations from it. ¹⁹ "And I will give them one heart, and **put a new spirit within them.** And I will **take the heart of stone out of their flesh** and **give them a heart of flesh,** ²⁰ **that they may walk in My statutes and keep My ordinances and do them.** Then they will be My people, and I shall be their God."

God, through His Spirit will give us new hearts so that we will keep His commandments!

What we couldn't do in the flesh, God does as we walk in His Spirit! With the empowerment of His Spirit, we will walk according to His Torah!

As Shaul says in Galatians 5:

¹⁶ **"But I say, walk by the Spirit, and you will not carry out the desire of the flesh."** ¹⁷ For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please. ¹⁸ **But if you are led by the Spirit, you are not under the Law."**

This walking by the Spirit doesn't mean that you are *not* keeping the Law, or *not* needing to! It means that if Torah is written on your hearts, then you are internally changing and becoming more conformed to the "image of Christ" (Romans 8:29):

“For those whom He foreknew, He also predestined {to become} conformed to the image of His Son, so that He would be the firstborn among many brethren...”

God’s desire is to make us a holy people, as His Son is! That is what sanctification is all about! Walking and living holy lives!

Our walk as believers doesn’t end with our being “saved.” That’s only the beginning of our walk! After salvation comes sanctification!

In this New Covenant, He places Torah on our hearts so that we could be like His Son (holy, sanctified) and keep the Torah which is holy, righteous and good!

Yeshua was tempted in all ways as we are, yet without sin (Hebrews 4:15)!

“For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as {we are, yet} without sin.”

Sin is the transgression of the Torah (1 John 3:4):

“Everyone who practices sin also practices lawlessness; and sin is lawlessness.”

God does not want us to transgress His Torah, so He gives us this New Covenant! This way, we can walk like Yeshua walked!

John in 1 John 2 says:

³ “**By this we know that we have come to know Him, if we keep His commandments.**” ⁴ The one who says, “I have come to know Him,” and does not keep His commandments, is a liar, and

the truth is not in him; ⁵ but whoever keeps His word, in him the love of God has truly been perfected. **By this we know that we are in Him: ⁶ the one who says he abides in Him ought himself to walk in the same manner as He walked.**

⁷ Beloved, **I am not writing a new commandment to you, but an old commandment which you have had from the beginning; the old commandment is the word which you have heard.** ⁸ On the other hand, **I am writing a new commandment to you, which is true in Him and in you, because the darkness is passing away and the true Light is already shining.”**

The New Covenant is not a *new set of commandments* or an *abolishment of the commandments* already given by God to His people. They are the *same commandments and regulations* that God has already given in His Torah.

Yet they *are* new in the sense of *empowerment* because of the Light that is now dwelling within us! Furthermore, instead of the commandments being written on stone or parchment outside of us, they are written upon our hearts.

With the internalizing of the Torah within us and the empowerment of the Holy Spirit which causes us to live lives in line with the Holy Writ of Scripture, there is a newness of relationship with God and His people, for He says:

“And I will be their God and they will be My people.”

Same commandments, same Laws, same regulations: different medium (our hearts) and you cannot be “under” something that is internal to you! With the New Covenant being written upon our hearts, it is within us internalized – not apart from us (externalized).

So Shaul can say of true believers with certainty (Romans 3:31):

“Do we then nullify the Law through faith? May it never be! On the contrary, we establish the Law.”

So, if you as a believer in Yeshua are flaunting God’s commandment, beware: you may not truly be a believer at all!

The Holy Spirit is given to all believers in Yeshua. He is making His temple in your body (1 Corinthians 6:17-20).

¹⁷ “But the one who joins himself to the Lord is one spirit *with Him*. ¹⁸ Flee immorality. Every *other* sin that a man commits is outside the body, but the immoral man sins against his own body. ¹⁹ Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own? ²⁰ For you have been bought with a price: therefore glorify God in your body.”

He will not cause you to sin (transgress God’s commandments – 1 John 3:4). He instead will convict you of sin – John 16:7-13 (the transgression of God’s commandments).

If you are walking by the Spirit, then you will not walk according to the flesh (more about that in a later chapter).

Finally, we are not yet in the period of the New Covenant. Evidence of that is found in the Book of Hebrews, Chapter 8, when the writer cites the passage of Jeremiah 31:31-33.

At the conclusion of this Chapter, the writer states:

Hebrews 8:13 “When He said, “A new *covenant*,” He has made the first obsolete. But whatever is becoming obsolete and growing old is ready to disappear.”

The Book of Hebrews was determined by most scholars to have been written just before the Second Temple was destroyed in 70 A.D., somewhere near 68-69 A.D.

Until the Temple was destroyed, there were still sacrifices being made there.

The writer uses tenses in this verse to indicate that the “older” covenant was still not finished yet: “*becoming* obsolete and *growing* old is *ready* to disappear.”

In other words, it wasn’t, even 40 years after the death and resurrection of Yeshua, done away with yet!

If the “Older Covenant” wasn’t done away immediately at the death and resurrection of Yeshua, then when would it be?

I submit that the older covenant will end when the phrase found in Jeremiah 31:31-33 and Hebrews 8:10-11 comes to pass:

“AND I WILL BE THEIR GOD,
AND THEY SHALL BE MY PEOPLE.”

At that time there will be no need for pastors, bible teachers, bible professors, etc., to be teaching people about God:

¹¹ "AND THEY SHALL NOT TEACH EVERYONE HIS
FELLOW CITIZEN,

AND EVERYONE HIS BROTHER, SAYING, 'KNOW
THE LORD,'
FOR ALL WILL KNOW ME,
FROM THE LEAST TO THE GREATEST OF THEM."

Brothers and sisters, when you know the Lord directly and completely, you will not need pastors and bible teachers! Then, and only then, will we be in the New Covenant in its entirety!

So, when is that?

That will be when the phrase is fulfilled in Revelation 21:3 -

"And I heard a loud voice from the throne, saying, "Behold, the tabernacle of God is among men, and *He will dwell among them*, and *they shall be His people*, and *God Himself will be among them...*"

We will not be in the New Covenant in its fullness until then.

So, in the meantime, let us as true believers in Him, empowered by the Holy Spirit, walk in obedience and love to His commandments!

Chapter 3 – What faith did Yeshua Have?

Before we go into what faith Yeshua had, we need to understand first exactly what a Biblical faith is.

In Genesis 15 we read of the faith of Abraham:

¹ After these things the word of the LORD came to Abram in a vision, saying, "Do not fear, Abram, I am a shield to you; Your reward shall be very great." ² Abram said, "O Lord GOD, what will You give me, since I am childless, and the heir of my house is Eliezer of Damascus?" ³ And Abram said, "Since You have given no offspring to me, one born in my house is my heir." ⁴ Then behold, the word of the LORD came to him, saying, "This man will not be your heir; but one who will come forth from your own body, he shall be your heir." ⁵ And He took him outside and said, "Now look toward the heavens, and count the stars, if you are able to count them." And He said to him, "So shall your descendants be." ⁶ Then he ***believed*** in the LORD; and He reckoned it to him as righteousness.

The word here used for “believed” is the Hebrew word “emoon” (**Strong’s number 0539**).

The Hebrew word for faith also means “faithfulness!” When Israel fought against Amalek at Rephidim (Exodus 17:8-12) we see that when Moses raised his hands, the battle went for Israel. When he lowered them, the battle went for Amalek.

So Aaron and Hur came up alongside of Moses and held up his hands. We read:

- ⁸ Then Amalek came and fought against Israel at Rephidim. ⁹ So Moses said to Joshua, "Choose men for us and go out, fight against Amalek. Tomorrow I will station myself on the top of the hill with the staff of God in my hand." ¹⁰ Joshua did as Moses told him, and fought against Amalek; and Moses, Aaron, and Hur went up to the top of the hill. ¹¹ So it came about when Moses held his hand up, that Israel prevailed, and when he let his hand down, Amalek prevailed. ¹² But Moses' hands were heavy. Then they took a stone and put it under him, and he sat on it; and Aaron and Hur supported his hands, one on one side and one on the other. Thus his hands were *steady* until the sun set.

The italicized word here translated as “steady” is the same Hebrew word “emoonah” (**Strong’s number** 0530 which is from 0529 (“aymoon”)) which is from 0539 “emoon”).

This ties together the “head knowledge” of a person who has a Biblical faith to their actions (faithfulness). Literally, this means that a true Biblical faith has works, as James says (James 2):

¹⁴ “What use is it, my brethren, if someone says he has faith but he has no works? Can that faith save him? ¹⁵ If a brother or sister is without clothing and in need of daily food, ¹⁶ and one of you says to them, "Go in peace, be warmed and be filled," and yet you do not give them what is necessary for *their* body, what use is that? ¹⁷ Even so faith, if it has no works, is dead, *being* by itself.

¹⁸ But someone may *well* say, "You have faith and I have works; show me your faith without the works, and I will show you my faith by my works." ¹⁹ You believe that God is one. You do well; the demons also believe, and shudder. ²⁰ **But are you willing to recognize, you foolish fellow, that faith without works is useless?** ²¹ Was not Abraham our father justified by works when

he offered up Isaac his son on the altar? ²² You see that **faith was working with his works, and as a result of the works, faith was perfected;** ²³ and the Scripture was fulfilled which says, "AND ABRAHAM BELIEVED GOD, AND IT WAS RECKONED TO HIM AS RIGHTEOUSNESS," and he was called the friend of God. ²⁴ You see that a man is justified by works and not by faith alone. ²⁵ In the same way, was not Rahab the harlot also justified by works when she received the messengers and sent them out by another way? ²⁶ **For just as the body without the spirit is dead, so also faith without works is dead."**

This means that a true biblical faith is not simply a cognitive one, but an action based, works oriented one. What you believe in your head, you act out, or live out in your life!

The Hebrew mind notes that "faith" (Hebrew: "emoonah") is not only cognitive (reasoned), but also active (manifested in a life) whereas, the Greek isolates the cognitive from its resulting action.

A Greek could "believe" in God yet live a life far apart from what God wants. James 2:19 gives us an example of Greek reasoning. James tells us demons believe in God, yet don't live lives reflecting what God wants, hence, they tremble.

Some Christians live lives with this type of thinking. They'll go to church on Sunday, and live lives contrary to God's will the rest of the week. This is in opposition to Hebraic thinking where Abram **believed in the Lord and He (God) reckoned it to him as righteousness** (Genesis 15:5-NASB). **Yet "Abraham obeyed Me (God) and kept My (His) charge, My (His) commandments, My (His) statutes and My (His) Laws."** (Genesis 26:5-NASB)

It is clear from Scripture that we are not saved by our works.

Ephesians 2:8 “For by grace *you have been saved* through faith; and that not of yourselves, *it is* the gift of God; ⁹ *not as a result of works*, so that no one may boast.”

2 Timothy 1:8 “Therefore do not be ashamed of the testimony of our Lord or of me His prisoner, but join with *me* in suffering for the gospel according to the power of God, ⁹ *who has saved* us and called us with a holy calling, *not according to our works...*”

Romans 3:28 “For we maintain that a man is **justified** by **faith** apart from works of the Law.”

Galatians 2:16 “...nevertheless knowing that a man is not **justified** by the works of the Law but through **faith** in Christ Jesus, even we have believed in Christ Jesus, so that we may be **justified** by **faith** in Christ and not by the works of the Law; since by the works of the Law no flesh will be **justified**.”

Galatians 3:11 “Now that no one is **justified** by the Law before God is evident; for, "THE RIGHTEOUS MAN SHALL LIVE BY FAITH."

Galatians 3:24 “Therefore the Law has become our tutor {to lead us} to Christ, so that we may be **justified** by **faith**.”

Though we are not saved by works, the concept of a “working faith” incorporates both faith and works into one entity.

There really is not a distinction between a true Biblical faith and one that works. Both Shaul and James cite Abraham as the example of their argument: though Shaul argues that it is faith that saves (and he is right), James argues that only a working faith saves! They are both two different sides of the same coin and are reflected in Avraham, the father of us all as believers!

Romans 4:1 “What then shall we say that Abraham, our forefather according to the flesh, has found? ² For if Abraham was justified by works, he has something to boast about, but not before God. ³ For what does the Scripture say? "ABRAHAM BELIEVED GOD, AND IT WAS CREDITED TO HIM AS RIGHTEOUSNESS."

James 2: 22 “You see that faith was working with his works, and as a result of the works, faith was perfected; **23** and the Scripture was fulfilled which says, "AND ABRAHAM BELIEVED GOD, AND IT WAS RECKONED TO HIM AS RIGHTEOUSNESS," and he was called the friend of God.”

This, I submit is the kind of faith that Yeshua had. He had a faith that worked! It was not simply sitting on a mountain-top or in a monastery contemplating His navel! It was out there, in the heat of the battle, in the midst of the people, reflected in self-less working and doing!

Our faith as believers needs to be like that.

The word for faith in the Greek New Testament is “*pistis*” (**Strong’s number 4102**).

The ordinary definitions of "faith" and "believe" imply intellectual agreement with an idea or accepting something as truth, but *pistis* means more than that. As used in the Bible, it also implies **trust** in and **reliance** on God or Christ, **surrender of our wills** to God or Christ, and **conduct consistent with that surrender**.⁹

According to Vines there are three elements of a Biblical faith (*pistis*):

⁹ W. E. Vine, et. al., *Vine's Expository Dictionary of Biblical Words*, Second edition, 1985, Thomas Nelson Publishers.

The main elements in "faith" in its relation to the invisible God, as distinct from "faith" in man, are especially brought out in the use of this noun and the corresponding verb, *pisteuo*; they are

(1) a firm conviction, producing a full acknowledgement of God's revelation or truth, e.g., 2 Thess. 2:11,12;

(2) a personal surrender to Him, John 1:12;

(3) a conduct inspired by such surrender, 2 Cor. 5:7.¹⁰

It brings out the road to travel in one's faith in God.

First: "a firm conviction, producing a full acknowledgement of God's revelation or truth."

Hebrews 1:1 "Now faith is the assurance of *things* hoped for, the conviction of things not seen.² For by it the men of old gained approval.³ By faith we understand that the worlds were prepared by the word of God, so that what is seen was not made out of things which are visible."

Hebrews 11:6 "And without faith it is impossible to please {Him,} for he who comes to God must believe that He is and {that} He is a **rewarder** of those who seek Him."

Second: "a personal surrender to Him." Though demons know about God, they don't surrender themselves to Him – thus, they have a knowledge of Him, but not a relationship with Him – as demonstrated in a personal surrender to Him.

¹⁰ IBID.

John 1:12 “But as many as received Him, to them He gave the right to become children of God, {even} to those who believe in His name...”

Finally: “a conduct inspired by such surrender.” This is where works come in.

2 Corinthians 5:7 “...for we walk by faith, not by sight...”

As did Abraham:

- **We need to walk as Abraham walked.** As believers in God who are obedient to God. **Genesis 26:5** “...because Abraham obeyed Me and kept My charge, My commandments, My statutes and My laws.”

As already stated, a true Biblical faith produces works. No exceptions. If your faith does not produce works, it is not a Biblical one and you are probably lost.

Do you have a Biblical faith? If you don't, do you want to have a Biblical faith? Then you need to have the faith of Abraham, which is the faith of Yeshua.

He believed in God. He had a personal relationship with God. He surrendered His life to the Father, and did everything that pleased the Father! And finally, He worked His faith in actions!

His faith was not simply a “head knowledge.” It was a full commitment to what He believed in His head and in His being!

We now need to look at what Dr. Brad Young stated earlier in his book:

“The Jewishness of Jesus is related to faith in the one God of Israel. Too often faith *in Jesus* completely overshadows the faith *of Jesus*.”¹¹

The Faith of Yeshua

“But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God *which is by FAITH OF JESUS CHRIST* unto all and upon ALL THEM THAT BELIEVE:...” (Romans 3:21 22)

“We who are Jews by nature, and not sinners of the Gentiles, 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.” (Gal. 2:15 16)

“But the scripture hath concluded all under sin, that the promise by **FAITH OF JESUS CHRIST** might be given to THEM THAT BELIEVE.” (Gal. 3:22)

“And be found in him, not having mine own righteousness, which is of the law, but that which is through **THE FAITH OF CHRIST**, the righteousness which is of God BY FAITH:” (Phil. 3:9)

Paul is not being redundant in these verses. He's not simple stating the issue of our faith in Christ twice. Instead, “the faith OF Jesus Christ” is one thing, and our faith in Him is something else. In fact, placing our faith in Christ is something we do because of “the faith OF Him.

¹¹ Brad H. Young, *The Parables Jewish Tradition and Christian Interpretation* Hendrickson Publishers (March 2008) , page 27

The apostle Paul uses the above expression at least 7 times in his epistles to us, and with it speaks of something that often times is not fully appreciated by Christians as it ought to be. The expression strikes many as a peculiar one. "Faith" is something that we think of with respect to ourselves. We place OUR faith IN Christ. Therefore, to find Paul talking about "the faith OF Jesus Christ," or CHRIST'S faith, seems puzzling. Because of this, unfortunately, many times the expression is treated as if it were a misstatement. Christians are told, or led to think, that the expression really does refer to our faith IN Christ, but it has just been mistranslated. The impression is given that the expression is just a funny wording in the original Greek. It really does say "the faith OF Jesus Christ," but it's to be looked upon as just a funny way of referring to our faith IN Him. And with this, many English translations make the expression refer to our faith IN Christ, though some do at least acknowledge in a foot note that literally the expression is "the faith OF Jesus Christ." However, unfortunately, by doing this a wonderful truth is largely obscured, if not completely obliterated. A wonderful God be thanked truth which is marvelously conveyed in the expression "the faith OF Jesus Christ.

WHAT DOES IT MEAN?

The faith OF Jesus Christ" is referring to His faithful performance as our substitute redeemer. It refers to Christ's FIDELITY. His faithful performance in our place doing that which we needed done for us. The word "faith" is being used in its quality sense. In this

sense it denotes the quality of faithfulness; fidelity; or loyalty.¹²

An example of this use of the word “faith” is found in Romans 3:3 and 4, where the apostle Paul asks the question....

“For what if some did not believe? Shall their unbelief make THE FAITH OF GOD without effect? God forbid: yea, let God be true, but every man a liar...” (Romans 3:3-4a)

Obviously, “THE FAITH OF GOD” here is not God's faith in anyone, nor is it anyone's personal faith in God. Rather, it is the issue of God's faithfulness. His faithfulness to His word and to do what He says He will do. This is why Paul responds to the question by saying, “Yea, let God be true, but every man a liar.” God is true and faithful to His word. The “FAITH OF GOD” is His faithfulness to do what He says He will do. Another example where “faith” has this sense can be seen in Titus 2:10, where Paul exhorts servants to be “obedient unto their own masters,” and to be ones who are “not purloining, but shewing all good FIDELITY.” The word “faith” is rendered here with its sense of quality. Paul is exhorting the servants to be faithful in the performance of their duties to their masters. To show fidelity and loyalty to them.

It is with this same sense of quality that the word “faith” is used in the expression “the faith OF Jesus Christ.” The issue is His faithfulness. Jesus Christ's faithful performance as our substitute redeemer.¹³

¹² <http://www.enjoythebible.org/studies/jesus1.html>

¹³ IBID.

Yeshua's faith, then, is a "faithful faith!"

The religion focused on Jesus as the object of belief overwhelms the deep convictions of Jesus. He was a religious Jew in the context of first-century Israel. He piously practiced His beliefs in pious devotion. "He preached from the Torah and the prophets, not from the Epistles of the Apostle Paul. Jesus was consumed with a message of God's compassion, which He discovered in the prayers of the synagogue and the readings of the Torah portion, rather than the hymns of the church and the NT lectionary."¹⁴

¹⁴ Brad H. Young, *The Parables Jewish Tradition and Christian Interpretation* Hendrickson Publishers (March 2008) , page 27

Chapter 4 – To “Follow Him”

Yeshua gives a Call to Discipleship to all who would be His: “Follow Me”

Yeshua followed this rabbinic tradition when He chose His Disciples as we read in Matthew 4:19, 9:9, 16:24, 19:21; and John 10:4, 12:26.

As He called His Disciples to follow Him, so we MUST Follow/Imitate our Master Yeshua. Then as we make disciples others will Follow/Imitate us as we imitate Him:

- Shaul said: “Imitate me” “as I imitate Messiah” 1 Corinthians 4:16, 11:1

Since Shaul did NOT walk with Yeshua during His life on earth, how did Shaul KNOW how He (Yeshua) walked? He learned from the Torah. Since that’s what Yeshua walked perfectly!

In other words...Like Shaul, we are to walk like the Teacher walked! This takes us back to Hebraic thinking: living like the Teacher!

How did Yeshua Live? How DID He walk? What Would Jesus Do (WWJD)???

- Would He eat things that are unclean or defiling?
- Would He celebrate the pagan practices of the nations?
- What day of the week did Yeshua customarily go to the synagogue?
- How Would We Know WWJD? We would look at the Torah (Teachings)!

Yeshua, is the Word made flesh (John 1:1-14) and Yeshua did **not** Sin:

¹⁴ Therefore, since we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. ¹⁵ For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as *we are*, yet without sin.

Hebrews 4:

And what is “Sin”?

⁴ “Everyone who practices sin also practices lawlessness (anomia); and sin is lawlessness (anomia).”

1 John 3

1 John 2:3-6 says the proof that we “know Him” is that we walk as He walked! And He walked a Holy walk!

- “Therefore gird up the loins of your mind, be sober, and rest your hope fully upon the grace that is to be brought to you at the revelation of Jesus Christ; as obedient children, not conforming yourselves to the former lusts, as in your ignorance; but as He who called you is holy, you also be holy in all your conduct, because it is written, ‘***Be holy, for I am holy.***’”

1 Peter 1:13

- ⁴⁴ For I [am] the LORD your God: ye shall therefore sanctify yourselves, and ***ye shall be holy; for I [am] holy***: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.

- ⁴⁵ For I [am] the LORD that bringeth you up out of the land of Egypt, to be your God: *ye shall therefore be holy, for I [am] holy.*

Leviticus 11

- "For *you are a holy people* to the LORD your God; the LORD your God has chosen you to be a people for His own possession out of all the peoples who are on the face of the earth.

Deuteronomy 7:6

And Torah teaches us how to walk that kind of a walk (Romans 7)!

- ⁷ *What shall we say then? Is the Law sin? May it never be!* On the contrary, I would not have come to know sin except through the Law; for I would not have known about coveting if the Law had not said, "YOU SHALL NOT COVET." ⁸ But sin, taking opportunity through the commandment, produced in me coveting of every kind; for apart from the Law sin is dead. ⁹ I was once alive apart from the Law; but when the commandment came, sin became alive and I died; ¹⁰ and this commandment, which was to result in life, proved to result in death for me; ¹¹ for sin, taking an opportunity through the commandment, deceived me and through it killed me. ¹² So then, *the Law is holy, and the commandment is holy and righteous and good.*

To walk this way, though, we must walk according to the Holy Spirit, since our flesh wants to walk another way, contrary to God's Law.

- **Romans 8:** ⁵ For those who are according to the flesh set their minds on the things of the flesh, but those who are according to the Spirit, the things of the Spirit. ⁶ For the mind set on the flesh is death, *but the mind set on the Spirit is life*

and peace, ⁷ because *the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able to do so,* ⁸ and those who are in the flesh *cannot please God.*

This is because the Law is spiritual (Romans 7) and we are of the flesh:

- ¹⁴ For we know that *the Law is spiritual*, but I am of flesh, sold into bondage to sin.”

So, there are two sides to this equation in the above passage in Romans 8: we can either walk according to the flesh or we can walk according to the Spirit:

Walking According to the Flesh	Walking According to the Spirit
<i>Is death</i> – verse 6	<i>Is life and peace</i> – verse 6
<i>Is hostile toward God</i> – verse 7	?
<i>Does not subject itself to the law of God</i> – verse 7	?
<i>Is not even able to do so</i> – verse 7	?
<i>Cannot please God</i> – verse 8	?

Now, I have placed question marks in the Column on the right where Shaul does not fill in the blank for us.

If “Walking According to the Flesh” and “Walking According to the Spirit” are opposites of one another, then we can fill in the blanks ourselves by a logical deduction.

Let’s try it and fill in the blanks with the opposite thought of the left hand column:

Walking According to the Flesh	Walking According to the Spirit
<i>Is death</i> – verse 6	Is life and peace – verse 6
<i>Is hostile toward God</i> – verse 7	Is NOT hostile toward God!
<i>Does not subject itself to the law of God</i> – verse 7	Subjects itself to the Law of God!
<i>Is not even able to do so</i> – verse 7	Is able to subject itself to the Law of God!
<i>Cannot please God</i> – verse 8	Pleases God!

This makes sense, doesn't it?

This means that true believers in Yeshua will *want to please God* by keeping His commandments; not the opposite!

Romans 8:

- ¹ “Therefore there is now no condemnation for those who are in Christ Jesus. ² *For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death.* ³ For *what the Law could not do, weak as it was through the flesh*, God *did*: sending His own Son in the likeness of sinful flesh and *as an offering* for sin, He condemned sin in the flesh, ⁴ *so that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh but according to the Spirit.*”

Let me correct something right now: too often the Law of God is called the “law of sin and of death.” That is a lie!

What IS the “law of sin and death” is that which Shaul writes about in the previous chapter (Romans 7)! It is the other law which is found in the members of our bodies that rebels against God’s Law!

²¹ “I find then the principle that evil is present in me, the one who wants to do good. ²² For I joyfully concur with the law of God in the inner man, ²³ but I see a **different law in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin which is in my members.** ²⁴ Wretched man that I am! Who will set me free from **the body of this death?**”

The “law of sin and death” is contained within the members of our bodies and wages war against the commandments of God!

How do we win this war? As Shaul said, through the power of the Spirit (Romans 8:2)!

“For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death...”

So, since we’re called a holy people and since we are walking according to the Spirit...let us ***behave like the holy people we are called to be!***

- ***"The LORD will establish you as a holy people to Himself, as He swore to you, if you keep the commandments of the LORD your God and walk in His ways."***

Deuteronomy 28:9

In conclusion, if you find yourself ***fighting against*** God’s Laws:

- ***I assure you, it is NOT the Spirit of God that’s causing this fight!***

It was the Holy Spirit that *caused* the Word to be written:

- ²⁰ But know this first of all, that ***no prophecy of Scripture is a matter of one's own interpretation,*** ²¹ ***for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God.*** (2 Peter 1)
- ***All Scripture is given by inspiration of God,*** and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work. (2 Timothy 3:16)

If the Holy Spirit had a problem with the Law He could have argued against the Father and the Son! He could have said, “Well, I’ll put this in Your Word, but I will cause all those who are followers of You to rebel against these Laws!”

I don’t think so!

That wouldn’t make ANY sense at ALL!!! God’s Holy Spirit ISN’T going to lead you into the VIOLATION of God’s Holy LAW!

If He DID, He would be leading believers into the “transgression of the Law”! And that would be leading believers to SIN! And “Sin,” may I remind you, is the “Transgression of the Law.”

- 1 John 3:4 – “Everyone who practices sin also practices lawlessness; and sin is lawlessness.”

A House Divided Cannot Stand – Even God’s

- **Matthew 12:** ²⁵ And knowing their thoughts Jesus said to them, “Any kingdom divided against itself is laid waste; and

any city or house divided against itself will not stand.²⁶ "If Satan casts out Satan, he is divided against himself; how then will his kingdom stand?²⁷ "If I by Beelzebul cast out demons, by whom do your sons cast *them* out? For this reason they will be your judges.²⁸ "But if I cast out demons by the Spirit of God, then the kingdom of God has come upon you.

So, if you think that the Holy Spirit is against your keeping God's Law... Then you have a BIG problem: for God then would be fighting against Himself!

And that, my brothers and sister, just simply won't happen!!!

- God is One. He is in total agreement with Himself!
- The Spirit will NOT lead you to violate God's Laws!
- He will enable and empower you to keep them!
- That's what the New Covenant is all about!

Chapter 5 – To “Love Him”

When we follow Yeshua and walk like Him, we will love God like the Master did!

God wants His people to love Him. This is evident from the many passages of Scripture that says so.

The question I raise in this book is not so much a question of, “Should we love God?” I believe most people of God can come to an agreement on this point, but rather of the question, “How *is* loving God to be *expressed* by us?”

I think this is where we would find a difference of understanding in our expression to Him. For example, in our expressions of love within the range of human experience we kiss, we touch, we hug, we say words of endearment, we give cards, flowers and gifts, we do good things for, and lastly, for the one we are most deeply committed in love toward, we express sexual intimacy with the person of our affection.

This is well and good when it comes to expressions of human intimacy because we have flesh, bone and emotion to bring into this equation: We can actually *touch* and have intercourse (sexual and non-sexual) with the other person to express intimacy. Not so with God, for He is Spirit.

Yet, many of us who love God desire to become intimate with Him and to express our love without reservation to Him. That should be all of our desire as believers in Him.

True love does not *count* how often one expresses love toward the other person. It simply *does* the expression without consideration of the cost!

Many poems and songs have been written through the centuries about love and sharing how far one would go to express it to another. There is no limit, no boundaries, placed on what a person would do for another whom they love – at least, according to the poets and song-writers:

Love Knows No Bounds¹⁵

As I walked along through this world
Each foot neatly in a row
I wondered where the road would take me
If I'd walk the trail alone
Now you give my life direction
Though it's never a straight line
So we'll forge a path together
Your tiny steps with mine

Chorus:

And for you I'd walk through fire
I would swim the deepest sea
I would climb the highest mountain
Oppose all adversity
For in you I see the miracle I found
Love knows no bounds
Love knows no bounds

But for as noble as the above song lyrics sound, is this indicative of what true, everlasting love is all about? Or is it what we make of it in our own minds?

¹⁵ Song lyrics from "*The Shores of Les Cheneaux*, Mary Gerwin, © 2004 Gifted Music, ASCAP All Rights Reserved.

If our expression of love is true, and for life, I ask: why is the divorce rate so high, even among believers in God; and especially when we take our vows expressing our love before Him?

I am afraid that too many of us (believers included) have fallen for the Hollywood version of what love is. We have fallen for the “warm, gushy feelings” of intimacy (or what we think of is intimacy) that Hollywood says it is.

We have fallen for a “touchy-feely,” non-lasting substitute that depends upon the feelings of the individuals involved and not the substance of the meaning of love.

In today’s society, we see people who once “loved” each other deeply and would do *anything* for the other person now come and say to the partner, “I don’t feel love for you anymore. I need to find my own way; to do my own thing.”

What was once considered “unbounded” for them toward the other person is now too much bondage for them.

We need to realize that love does not consist of “feelings,” though it *will* have feelings for the other person. Instead, we must learn that love is a covenant: a commitment to the other person that no matter what happens, through thick and thin, we will loyally stay by the other – till death do we part.

And that brings me to the heart of this book: that is what love for God is all about! Loving Him all the way to the end!

We need to have a covenant, a commitment towards Him that must be reflected in our expressions of love toward Him!

From the Scriptures, we learn that God is a covenant-making God and He is the One who institutes the covenant we have with Him.

He is the One who instituted the covenant of marriage in human institutions to give us an earthly touch of what it means to have a covenant with Him and He is the One who institutes the covenant we have with Him: which is likened to the marriage covenant!

He says of His relationship to us in Isaiah 54: “For your Maker is your husband, the Lord of hosts is his name; and the Holy One of Israel is your Redeemer, the God of the whole earth he is called...”

We are betrothed to Him (2 Corinthians 11:2): “For I feel a divine jealousy for you, since I betrothed you to one husband, to present you as a pure virgin to Christ.”

Though the covenant of marriage between humans with each other and between He and us are similar and relate to each other in similar terms as found in Scripture – the expression of our love-commitment to Him is different!

Why? Because we are flesh and blood and He is spirit!

We cannot express our love to Him by kissing Him, or hugging Him, or giving Him a gift, or by saying words of love, or “climbing the highest mountain,” or “swimming the deepest sea”...or anything else we would use in our human love expressions to reflect and show our love for Him! They are inadequate, in fact, even impossible!

Yet, we need to express our love for Him in some way: but how? How can we give “hands” to someone who is incorporeal, who cannot be held, or touched, or embraced?

Well, He tells us how in His Word: “If you love Me, keep My commandments.”

So, if you want to know how to express your love for Him, He has already told you. It is your choice as to what you decide to do.

Some believers think that all we have to do is simply praise and worship Him and pray to Him and this is all that we need to do to show our love to Him. Well, it is true that these expressions are ways of expressing our love to Him, but I need to remind you what Yeshua/Jesus said to the Pharisees about words and lip-service:

¹³ Then the Lord said, "Because this people draw near with their words And honor Me with their lip service, But they remove their hearts far from Me, And their reverence for Me consists of tradition learned *by rote*... **Isaiah 29**

Many words do not worship make – at least to God. Yeshua said (Matthew 6:7):

"And when you are praying, do not use meaningless repetition as the Gentiles do, for they suppose that they will be heard for their **many words**."

The fact that you go to church or synagogue and sing songs, or pray prayers, or do religious things does not mean that God is pleased with your expression of love. Word expressions of love are not substitutes for the covenant-relationship one should have with Him!

And that covenant-relationship is expressed by Him in the passage that says:

"If you love Me, you will keep My commandments."

Thus, if you truly want to *express your love towards Him*, keep His commandments – else if you reject His Law, even your prayers may be an abomination!

In Proverbs 28:9, He says:

He who turns away his ear from listening to the law, Even his **prayer** is an **abomination**.

You may pray and pray, but if you are *disobeying Him* (not expressing love toward Him in the way He defines it) you may be on the *wrong side* of the fence with Him.

Yeshua/Jesus asked in Luke 6:46, “Why do you call Me, 'Lord, Lord,' and do not do what I say?”

There are many in this world today who call upon the Lord, but Yeshua/Jesus said that not everyone who cries “Lord, Lord” will be saved, but he who does the will of the Father (Matthew 7:21):

“Not everyone who says to Me, '**Lord, Lord**,' will enter the kingdom of heaven, but he who *does* the will of My Father who is in heaven {will enter.}

Here again, we have that pesky word “do.”

And just what is the will of the Father? The will of the Father is for us to *obey Him*:

“So you shall **keep** My **commandments**, and do them; I am the LORD.” (Leviticus 22:31)

“So you shall **keep** His statutes and His **commandments** which I am giving you today, that it may go well with you and with your children after you, and that you may live long on the land which the LORD your God is giving you for all time.” (Deuteronomy 4:40)

"Oh that they had such a heart in them, that they would fear Me and **keep** all My **commandments** always, that it may be well with them and with their sons forever!" (Deuteronomy 5:29)

"Know therefore that the LORD your God, He is God, the faithful God, who keeps His covenant and His lovingkindness to a thousandth generation with those who love Him and **keep** His **commandments**; (Deuteronomy 7:9)

"You shall follow the LORD your God and fear Him; and you shall **keep** His **commandments**, listen to His voice, serve Him, and cling to Him." (Deuteronomy 13:4)

"The LORD has today declared you to be His people, a treasured possession, as He promised you, and that you should **keep** all His **commandments**..." (Deuteronomy 26:18)

"The LORD will establish you as a holy people to Himself, as He swore to you, if you **keep** the **commandments** of the LORD your God and walk in His ways." (Deuteronomy 28:9)

"Only be very careful to observe the commandment and the law which Moses the servant of the LORD commanded you, to love the LORD your God and walk in all His ways and **keep** His **commandments** and hold fast to Him and serve Him with all your heart and with all your soul." (Joshua 22:5)

"The conclusion, when all has been heard, {is:} fear God and **keep** His **commandments**, because this {applies to} every person." (Ecclesiastes 12:13)

"And He said to him, "Why are you asking Me about what is good? There is {only} One who is good; but if you wish to enter into life, **keep** the **commandments**." (Matthew 19:17)

"If you love Me, you will **keep** My **commandments**." (John 14:15)

"If you **keep** My **commandments**, you will abide in My love; just as I have kept My Father's **commandments** and abide in His love." (John 15:10)

"By this we know that we have come to know Him, if we **keep** His **commandments**." (1 John 2:3)

"The one who says, "I have come to know Him," and does not **keep** His **commandments**, is a liar, and the truth is not in him..." (1 John 2:4)

"For this is the love of God, that we **keep** His **commandments**; and His **commandments** are not burdensome." (1 John 5:3)

"So the dragon was enraged with the woman, and went off to make war with the rest of her children, who **keep** the **commandments** of God and hold to the testimony of Jesus." (Revelation 12:17)

"Here is the perseverance of the saints who **keep** the **commandments** of God and their faith in Jesus." (Revelation 14:12)

Evidently, as seen by these (and many more) Scriptures in both the Older and Newer Testaments of the Bible: *obedience* to His commandments *is* the *evidence* of your *love* for Him. It is evidence you have a relationship with Him.

It is not many prayers, speaking in tongues, lifting up your hands, many words, many songs, many good deeds (apart from the Torah – and even that is conditioned by your motives) that show that you have a relationship with Him! It is your obedience to His commandments that does!

So you may wonder, and the question you need to ask yourself: "Am I truly one of His? Do I truly know Him?"

The answer is found in 1 John 2, a passage which tells us how we can know that we truly know Him: ³"By this we know that we have come to know Him, if we keep His commandments. ⁴ The one who says, "I have come to know Him," and does not keep His commandments, is a liar, and the truth is not in him; ⁵ but whoever keeps His word, in him the love of God has truly been perfected. By this we know that we are in Him: ⁶ the one who says he abides in Him ought himself to walk in the same manner as He walked. ⁷ Beloved, I am not writing a new commandment to you, but an old commandment which you have had from the beginning; the old commandment is the word which you have heard."

Do you think that you have a heart-felt relationship with Him? Do you want to know? Then obey His commandments. Do you really love Him? Do you really want to know? Then keep His commandments.

Not out of legalistic, self righteous observance to the commandments; but rather, out of love to Him! Not by the letter, but by the Spirit of the Law!

You will discover that the Torah is not a set of legalistic rules, of do's and don'ts that you have to follow into bondage. It is as David expressed in Psalm 119 (I encourage you to read the whole thing. And, yes, we're talking about what is often called "the Law." It is better translated, "Instructions":

¹ How blessed are those whose way is blameless,

Who walk in the law of the LORD.

² How blessed are those who observe His testimonies,

Who seek Him with all *their* heart.

³ They also do no unrighteousness;

They walk in His ways.

¹⁰ With all my heart I have sought You;

Do not let me wander from Your commandments.

¹¹ Your word I have treasured in my heart,

That I may not sin against You.

¹⁵ I will meditate on Your precepts

And regard Your ways.

¹⁶ I shall delight in Your statutes;

I shall not forget Your word.

¹⁷ Deal bountifully with Your servant,

That I may live and keep Your word.

¹⁸ Open my eyes, that I may behold

Wonderful things from Your law.

³³ Teach me, O LORD, the way of Your statutes,

And I shall observe it to the end.

³⁴ Give me understanding, that I may observe Your law

And keep it with all *my* heart.

³⁵ Make me walk in the path of Your commandments,

For I delight in it.

⁴⁴ So I will keep Your law continually,
Forever and ever.

⁴⁵ And I will walk at liberty,
For I seek Your precepts.

⁴⁷ I shall delight in Your commandments,
Which I love.

⁴⁸ And I shall lift up my hands to Your commandments,
Which I love;
And I will meditate on Your statutes.

⁶⁶ Teach me good discernment and knowledge,
For I believe in Your commandments.

⁶⁷ Before I was afflicted I went astray,
But now I keep Your word.

⁶⁸ You are good and do good;
Teach me Your statutes.

⁹⁷ O how I love Your law!
It is my meditation all the day.

⁹⁸ Your commandments make me wiser than my enemies,
For they are ever mine.

⁹⁹ I have more insight than all my teachers,

For Your testimonies are my meditation.

¹⁰⁵ Your word is a lamp to my feet

And a light to my path.

¹⁰⁶ I have sworn and I will confirm it,

That I will keep Your righteous ordinances.

These (and many more) passages from this Psalm teach us that the Law of God is not, as some would think it, bondage! Instead, it is *liberty*, it is *delight*, it is *wisdom*, it is a *lamp unto our feet*, it is *good*!

Even the Apostle Shaul, from whose writings are most often used to disparage the Law, said in Romans 7:12: “So then, the Law is *holy*, and the commandment is *holy* and *righteous* and *good*.”

AND, it is *spiritual* (Romans 7:14)! “¹⁴ For we know that the Law is *spiritual*...”

We may not be able to, in a physical way, touch God or kiss Him, but we sure can love Him in a spiritual way and out of this love, we *can* keep His commandments!

Chapter 6 - Let this Mind be in you

Philippians 2

⁵ Have this attitude in yourselves which was also in Christ Jesus, ⁶ who, although He existed in the form of God, did not regard equality with God a thing to be grasped, ⁷ but emptied Himself, taking the form of a bond-servant, *and* being made in the likeness of men. ⁸ Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross.

As God was willing to leave His glory in heaven and come to earth in the likeness of man, to be a bond-servant and to be obedient even to death on a cross, so should we, as His servants, as His disciples be willing to get off the thrones of our lives and be obedient to Him.

He showed us what true love was in His willingness to die for us (John 15:13).

"Greater love has no one than this, that one lay down his life for his friends."

If He is willing to do that out of His love for us, should we not be willing to be obedient to Him out of our love for Him?

He says to us in John 14:15:

"If you **love** Me, you will **keep** My **commandments**."

And in John 15:10:

"If you **keep** My **commandments**, you will abide in My **love**; just as I have kept My Father's **commandments** and abide in His **love**.

This, then, is the mind of Messiah!

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