



Taking Messiah Yeshua and Torah to the World!

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### Introduction

Deuteronomy may seem like God's *Book of Second Chances*, but it is far from being a carbon copy. It is a farewell message; a summing up of 40 years of leadership and teaching that begins with a grand introduction, "These are the words [*devarim*] which Moses spoke to all Israel," and then switches to a monologue delivered by Moses in the first person.

### Deuteronomy 1:1-5

**1** These are the words that Moses addressed to all Israel on the other side of the Jordan. -- Through the wilderness, in the Arabah near Suph, between Paran and Tophel, Laban, Hazeroth, and Di-zahab, **2** it is eleven days from Horeb to Kadesh-barnea by the Mount Seir route. -- **3** It was in the fortieth year, on the first day of the eleventh month, that Moses addressed the Israelites in accordance with the instructions that the LORD had given him for them, **4** after he had defeated Sihon king of the Amorites, who dwelt in Heshbon, and King Og of Bashan, who dwelt at Ashtaroth and Edrei. **5** On the other side of the Jordan, in the land of Moab, Moses undertook to expound this Teaching [Torah]. He said: (Deu 1:1 TNK)

Moses correctly addressed the Torah not as the law but the teaching he had received from the Lord. The confusion that has come out of the use of the word *law* for Torah has brought so much misunderstanding to the Body of Messiah, whether in the Church or in Messianic circles. The Torah is so misunderstood by so many it has become a wall of division by those who call themselves followers of Yeshua. This division has been brought home by a Messianic Jewish ministry that recently wrote an article emphasizing that Torah observance was only optional for non-Jewish Believers and if they chose not to follow Torah it was not a sin. Yet, on the other hand they stressed that Torah observance was mandatory for Jewish Believers.

To say the least I have had to separate myself from this ministry because everything I stand for and teach in my own congregation and ministry stresses that Torah observance is for all – one people, one nation – **one covenant!** Moses presented the Ten Words to Israel and the mixed multitude at Mount Sinai and over the next 40 years he taught the Torah to everyone who were a part of the Children of Israel.

**Exodus 12:49** There shall be one *Torah* for the native and for the stranger who sojourns among you." (Exo 12:49 ESV)

**Leviticus 24:22** You shall have one standard for stranger and citizen alike: for I the LORD am your God. (Lev 24:22 TNK)

**Numbers 15:16** The same *Torah* and standard of judgment will apply to both you and the foreigner living with you." (Num 15:16 CJB)

**Proverbs 28:9** He who turns a deaf ear to instruction [*Torah*] -- His prayer is an abomination. (Pro 28:9 TNK)

The word of the Lord makes it abundantly clear there is one standard and one teaching for all who dwell in Israel. The Torah is the covenant given by God to Moses to teach to the people who became Israel and it was to be the standards by which they were to live their lives. This teaching did not suddenly become obsolete with the coming of Messiah because He lived His life according to Torah. He is the living Word of the father and the Torah is the Word of the Father so in truth Yeshua is the living Torah come from God to teach mankind the right way to live a life pleasing to Him.

If God teaches us in the Tanach, commonly referred to by the Church as the *Old Testament*, that there is one law or Torah for all of His people how can anyone suddenly reverse course and say, based on the *New Testament*, that the Torah is now only mandatory for the Jews and that Christians or non-Jews can take it or leave it? This runs contrary to the Word of God that comes directly from His mouth. How anyone can claim otherwise is advocating a two covenant system that runs against God's word.

**John 14:15** If you love me, keep my commandments. (Joh 14:15 MGI)

These are Yeshua's words spoken over 2,000 years ago when He walked the earth as a man. You need to ask yourself the question, "What commandments is He talking about?"

**1785** ἐντολή entole {en-tol-ay'}

**Meaning:** an order, command, charge, precept, injunction, that which is prescribed to one by reason of his office, a commandment, a prescribed rule in accordance with which a thing is done, a precept relating to lineage, of the Mosaic precept concerning the priesthood, **ethically used of the commandments in the Mosaic law or Jewish tradition**

*Ethically used of the commandments in the Mosaic law or Jewish tradition* – this defines the commandments spoken by Yeshua as referring to the Torah which is where one finds the instructions or teaching of God. I don't know how many times or ways I can say this: **One Torah, One People!** If we are now saying we were wrong in the teaching of one law for one people and now we are saying that if you want to follow the Torah you can and if you don't want to follow it you don't have to then what guidelines from God do you follow when it is the Torah that defines what God considers to be sin. God gave the Torah to Israel to build a nation unique out of all the nations on the earth who would be His own special people because they would be guided by their faith in their Creator and His Torah.

Are we now saying to toss the Torah out the window and do whatever you want to but remember not to sin? If the Torah defines what is sin but you don't have to follow it any more then what defines sin? If you say whatever Yeshua taught well He taught Torah.

**Matthew 5:17** Do not think that I have come to change the law or the prophets. I have not come to change, but to fulfill [them]. **18** For truly I say to you, until heaven and earth pass away, not one jot or one stroke will pass from the **Torah** until everything happens. (Mat 5:17 MGI)

Yeshua says that until heaven and earth pass away nothing will change in the Torah. Some are saying, based on their interpretation of the Apostle's writings, that Gentiles or non-Jews are not obligated to follow the Torah. This is what the Rabbis teach unless the Gentile converts to Judaism and then becomes obligated to follow Torah. Is this what those who advocate a two covenant system are saying or thinking? We are living in perilous times, my friends, and it will only get worse. I always knew that most Messianic Jews are not Torah observant but keep the Sabbath, Festivals and Jewish customs and traditions but now to go even further in saying that Gentiles or non-Jews don't have to follow Torah either is lawlessness of the highest degree.

**Matthew 7:20** So then, by their fruit you will know them. **21** Not all who say to me, 'My Lord, my Lord,' will enter the kingdom of heaven, but he who does the will of my Father who is in heaven. **22** Many will say to me in that day, 'My Lord, my Lord, in your name have we not prophesied and in your name cast out demons and in your name done many miracles?' **23** And then I will confess to them, 'I have never known you. Go away from me, workers of wickedness.' (Mat 7:20 MGI)

**1 John 3:4** Whoever commits sin also commits lawlessness [*without Torah*], and sin is lawlessness. (1Jo 3:4 NKJ)

**458 ἀνομία** anomia {an-om-ee'-ah}

**Meaning:** the condition of without law, because ignorant of it, because of violating it, contempt and violation of law, iniquity, wickedness

If *nomos* is the Greek equivalent for the Hebrew Torah in defining law then *nomia* is its opposite in being without Torah. Either you are for Torah or you are against it and anyone who teaches you don't have to follow Torah if you are not Jewish is someone you need to run as far away from as you can. The Torah is the covenant between God and Israel and for anyone who believes they are part of Israel then the covenant of Torah belongs to you.

**Isaiah 1:16-18**

**16** Wash yourselves; make yourselves clean; remove the evil of your deeds from before my eyes; cease to do evil, **17** learn to do good; seek justice, correct oppression; bring justice to the fatherless, plead the widow's cause. **18** "Come now, let us reason together, says the LORD: though your sins are like scarlet, they shall be as white as snow; though they are red like crimson, they shall become like wool. (Isa 1:16 ESV)

When we read about clean and unclean, holy and profane and being set apart for God we tend to become confused because some things referred to have to do with food, sacrifices, how we live our daily lives and more. The whole idea of what it means to distinguish between the clean and unclean is to learn what it is God expects from us and how to go about living a life pleasing to Him. We are told to come and reason with Him and our sins which are like scarlet will

become as white as snow. In other words if we learn to heed the word of the Lord and turn back to Him we will be forgiven for our transgression of His Torah. As Believers in Yeshua we are told we must cease to do evil and we must learn to do good, seek justice, correct oppression, help the orphan and the widow. These are all Torah requirements and many people who are followers of Yeshua or Jesus do these things and yet have no idea they are following the Torah.

**Mark 12:41** And when Yeshua sat near the treasury, he considered how the crowds were putting money into the treasury. And many rich men were putting in much. **42** And a certain poor widow came [and] put in two lepta that are very small coins. **43** And Yeshua called his disciples and said to them, "Truly I say to you, this poor widow has put in more than everyone who has put in the treasury. (Mar 12:41 MGI)

Yeshua is saying the rich can well afford what they give to God's work but the widow, poor as she was, gave all she had to God. What would happen if those who have much gave it to God's work? The widow gave her all, not just through her money, but through her faith that God would provide for her. God's provision will come through the Torah where we are commanded to help the widow and those less fortunate than we are. This is all part of walking the Torah in your life and without the Torah how would you know to do these things? The command originates in the Torah but is reinforced in the Apostolic Scriptures. So, to imply one no longer needs to follow the Torah if they choose not to want to runs against what Yeshua teaches. Who are we to follow – the Apostles or the Messiah? This is a very basic and fundamental question that goes to the heart of the matter. Torah is in the very fabric of our being but we choose to toss it aside like some old coat that we put on and take off when we choose to. Would you do the same thing with your faith? Is your faith like an old coat you take on and off when you feel like it?

Walking the way of God is not easy nor was it meant to be. It's something you really have to work at and when life throws some curve balls at you what will you do – stand there and work through it or turn around and run away?

**1 Corinthians 16:13** Watch and stand in the faith. Act mature. Be strong. (1Co 16:13 MGI)

How can you be mature unless you have guidelines to follow? Where do you find these guidelines – in the Torah of course? It is God's book of instructions for His Children – the Children of Israel. No matter how old you get you will always be a child in the eyes of the Creator. A child is born innocent but learns from those they come into contact with. They learn to listen, to obey, to follow the rules and they also learn how to get around the rules and they watch their parents and other people and learn from them. I have seen this with my granddaughter. We help care for our granddaughter so our daughter and son-in-law can work to build a life for themselves and to raise their daughter. In helping to care for our granddaughter we have seen how she can figure things out and how to manipulate her grandparents. I should say here that I can be twisted around her little finger much faster than my wife can.

She pushes boundaries we set and when she cannot get what she wants from one of us she goes to the other one. Overall she is a sweet, loving child who just turned 2 years old and when you talk about the "terrible twos" you are describing her. She does have an excuse because she is 2 years old and still learning but what excuse do we have as adults or those who should know better? Is it all about faith alone or do we work out our faith through our actions where are

governed by the Torah and the teachings of Yeshua? I do not advocate throwing out any of the Apostle's writings, I do advocate placing what they wrote in its proper context relating to who they wrote to and how it stands up to the test of Yeshua's teachings and what the Torah has to say.

### **Revelation 1:12-18**

**12** And I turned to know the voice that spoke with me and when I turned, I saw seven lampstands of gold. **13** And in the middle of the lampstands [was one] like the form of a man clothed with an ephod and his breasts girded with a girdle of gold. **14** Now his head and his hair [were] white like wool and like snow, and his eyes [were] like a flame of fire **15** and his feet [were] in the form of Lebanese brass that is burned in a furnace and his voice [was] like the sound of many waters. **16** And he had in his right hand seven stars and a sharp spear came out of his mouth and his appearance [was] like the sun showing its power. **17** And when I saw him, I fell at his feet as [one] dead. And he laid his right hand on me, saying, "Fear not. I am the first and the last **18** and he who is alive and was dead. And behold, I am alive forever and ever. Amen. And I have the key of death and of Sheol. (Rev 1:12 MGI)

This is the Living Torah, the Son of God, Yeshua the Messiah! As He appeared on the Mount of Transfiguration in His glory here He stands wearing the Shekinah Glory that He shares with His Father. It is believed that Adam and Chava were covered with this same Shekinah Glory in the Garden prior to the fall which is why they did not know they were naked. When they sinned the Shekinah Glory left them and they saw the true state they were in and tried to cover their nakedness but it was hard for them to do. In the end it was God who covered their nakedness showing us through this example that man cannot cover his sin on his own but needed God to do it through His Son Yeshua who He has given all power and authority to forgive the sins of men who ask Him to do so. Only God can forgive sin, so therefore, Yeshua is both God or He is not and if He is not how can you pray to Him for forgiveness of your sins?

**Exodus 34:6** And the LORD passed before him and proclaimed, "The LORD, the LORD God, merciful and gracious, longsuffering, and abounding in goodness and truth, **7** "keeping mercy for thousands, forgiving iniquity and transgression and sin, by no means clearing *the guilty*, visiting the iniquity of the fathers upon the children and the children's children to the third and the fourth generation." (Exo 34:6 NKJ)

**Mark 2:7** "Why does this [man] speak blasphemy? Who is able to forgive sins, except one, God?" (Mar 2:7 MGI)

God forgives sin and the crime Yeshua was accused of was His forgiving sin which to the leaders of the day showed them that Yeshua considered Himself to be God.

**John 20:21** And Yeshua said to them again, "Peace [be] with you. As my Father has sent me, I also send you." **22** And when he had said these [things], he breathed on them and said to them, "Receive the Holy Spirit. **23** If you forgive sins of anyone, they will be forgiven him, and if you retain [the sins] of anyone, they will be retained." (Joh 20:21 MGI)

This is a troubling section, at face value, because it appears Yeshua is giving His disciples the power to forgive sins or not to forgive sins. It does not appear in any of the other Gospel's which could cause us to pause and think about it for a while. Some in the Church use this as a proof text that Church leaders have the power to forgive or not to forgive sin. I believe the

power given to them was to point the people to Yeshua by sharing with them His teachings and who He was and the power and authority He had from His Father. It is through Yeshua we receive forgiveness because He is the Son of God and God come in the flesh to show us the way to eternal life. The way out of the situations we find ourselves in is through Him and through the guiding instructions found in the Torah.

Consider this:

**John 14:6** Yeshua said to him, "I am the way and truth and life. No one comes to my Father except by me. (Joh 14:6 MGI)

Yeshua taught Torah to the people and He kept it in His own life. For someone to tell you that you do not need to follow the Torah is to tell you that you are not a part of the people of Israel because you don't have to follow the covenant God made with Israel by giving them the Torah. Faith alone brings redemption but Torah keeps you on the right road.

***"Honey," says Mona to her husband, "Where would you like to be buried?" "I don't know, dear," he replies, "Why don't you just surprise me?"***

May the Lord bless you and yours... *Mordecai Silver*

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