

Hebraic Fundamental Steps to Salvation



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A special thank you to all the "truth" seekers who contributed to make this concise exposition of the *Hebraic Fundamental Steps to Salvation* a reality. We have cited you in the footnotes and salute you for your exceptional research work, without your great insight this book would not be a reality. It is our prayer that the citations will lead the reader to your work. The book is written in such a way that it is easily understandable for Christians. It is my prayer that many Christians will receive the truth and be transformed.

by
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The 1998 Scriptures Bible has been used as basis unless otherwise referenced

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Preface

YHWH "God" has called us to do two things. First, we are to never give up studying and seeking the correct interpretation of any given Bible passage. Second, such opportunities are golden moments for us to learn to show grace and love to others whose understanding of a given passage may differ from ours.

Throughout the HRTI's teachings, we use a slightly different vocabulary to that which some might be accustomed. We have chosen to use what many refer to as a Messianic vocabulary. The reasons being: firstly, using Hebraic-sounding words is another way to help you associate with the Hebraic Roots of your faith. Secondly, these words are not merely an outward show for us, they are truly an expression of who we are as Messianic Jews and Gentiles who have "taken hold" of our inheritance with Israel.

Instead of saying "Jesus", we call our Saviour "Y'shua" – the way His parents would have addressed Him in Hebrew. In addition, rather than referring to Y'shua as "Christ", we use the word "Messiah" – which is an Anglicized version of the Hebrew word, Moshiach.

"YaHoWaH" is the name of God in Hebrew, where it is written as four consonants (YHWH or YHVH, as the W and V are derived from the same Hebrew letter 'vaw'). These four letters are called the Tetragrammaton (Greek for "[a word] having four letters"). Jews ceased to use the name in the Greco-Roman period, replacing it with the common noun Elohim ("God") to demonstrate the universal sovereignty of Israel's God over all others. At the same time, the divine name was increasingly regarded as too sacred to be uttered and was replaced in spoken ritual by the word Adonai ("My Lord"). From about the 6th to the 10th century the Masoretes (Jewish scholars who were the first to add vowels to the text of the Hebrew Bible) used the vowel signs of the Hebrew words Adonai or Elohim as the vowels for YHWH; and later on the artificial name *Jehovah* was produced.

Christian scholars and translators after the Renaissance and Reformation periods replaced the sacred name YHWH with GOD and LORD (all in capital letters in the Bible); which was a strategic move of satan for not using the Name. The Sacred Name occurs 6,828 times in the Hebrew text of the Bible, proving YHWH wants us to use it.

In the 19th and 20th centuries, Biblical scholars again began to use the form Yahweh and it is now the conventional usage in Biblical scholarship; but leading Hebrew Scholars suggest YHWH should be pronounced as Yah-oo-VaH (Y'shua is derived from YaH-shuvah which means YaH saves. Yah (יה) is an abbreviation of God's name, YHWH, as seen in Psalm 68:4. The Name is also found in the word hallelu-YaH, which means "you praise the LORD").

Where will you go when you die?

Introduction

The ancients undoubtedly believed in an afterlife. Ancient Egypt was a culture obsessed with death, preparing for death and the life beyond. A member of the ruling class would build an elaborate tomb, like the pyramids, and stock it with everything he would need in the next life, from boats and chariots to food, tools, and weapons.

It's really only modern rationalist Western culture that has been characterized by a denial of life after death. Death as the termination of existence is largely a modern concept.

If we consider Abraham, who was the first Hebrew, then the period from Abraham to Y'shua the Messiah covers 2,000 years. Throughout this whole period, even from Adam's time, 6,000 years ago, there were distinct understandings of life after death. Salvation was as real for them as for the Believer today who clings to the crucifixion stake.

Many Believers therefore today ask fundamental questions such as:

- 1) Was the way of personal salvation the same in the Old Testament and the New Testament?
- 2) What hope did Israel have of life beyond the grave?
- 3) Was sin understood as an external or an internal problem?
- 4) What was the procedural step of salvation in the Old to ensure life after death and how does it apply to us as Believers today?
- 5) And many more.

Are you as a Believer one hundred percent sure that you will make it? Suppose you were to die tonight, why should you go to heaven? Why should YHWH allow you into His Kingdom? Ponder on this for a moment and write your answers down, as it will be reviewed later in this booklet.

With that in mind, let's start our journey on a Hebraic perspective for salvation...

What Hope did Israel Have of Life Beyond the Grave?

Let's take a look at human reaches toward an understanding of life after death, as well as the glimpses given by YHWH of life after death in the Hebrew Scriptures, the TaNaCh (Old Covenant/OT).

Human history begins with Adam. Gen 3:22 tells us that after the fall Adam was banned from partaking of the Tree of Life, and thus having immortality. At the very least, this passage tells us that YHWH intended eternal life for humans.

After Adam, we have Enoch, in Gen 5:24: Enoch did not die, but was taken up to be with YHWH. If we accept this canonical evidence at face value, which the Jewish people and evangelicals do, then it should settle the theoretical question of whether there is life with YHWH after death. There is life after death, because Enoch was translated or transported to be with YHWH without dying. So was Elijah, who was taken "up into heaven in a chariot of fire," as is recorded in 2 Kings.

The concept of *Sheol* was important in Old Covenant times. It's a Hebrew word translated into English variously as *hell*, *the grave*, and *the pit*, and into Greek as *Hades*. It has a wide range of meanings: *death*, *the next world*, *the netherworld*, or simply *a pit*.

Job represents the patriarchal principle. Job 7:9 states:

*As the cloud is consumed and vanisheth away: so he that goeth down to the **grave** (Sheol) shall come up no more. (KJV.)*

At this point Job understood Sheol as the place of the dead, from which one never resurfaces. Job 10:21 says:

*Before I go whence I shall not return, even to the **land of darkness and the shadow of death**.*

So Sheol was a land of darkness and deep shadow. But in 14:14, Job says:

*If a man die, shall he live again? all the days of my appointed time will I wait, **till my change come** (literally in Hebrew "sprouting" or "shooting forth") to come.*

By this time in Job's struggle with YHWH, as he faces death (he thought he might die during his struggles), he's wondering and vacillating between, "Will I just go down into Sheol, the darkness and shadow, or will I be with YHWH?" He finally comes through in faith and says, "I will wait for my renewal to come." This indicates resurrection, a new birth, like a new bud sprouting forth. Finally, Job's clearest and most victorious expression occurs in 19:25-27, where he says:

*25 For I know that my redeemer liveth, and that **he shall stand at the latter day upon the earth**: 26 And though after my skin worms destroy this body, yet in **my flesh shall I see God**: 27 Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.*

Of Abraham's sacrifice of Isaac in Genesis 22, called in Hebrew the *Akedah*, Heb 11:17-19 says Abraham reasoned that YHWH could raise the dead.

In the Torah (Deut 18:11) necromancy¹, when in a séance the living call up and talk to the dead, was assumed to be real. It was prohibited but never called a myth or a fiction. What happens in a séance is that demonic spirits, sometimes called "familiar spirits", impersonate dead people, and deceive the living. Saul and the witch of Endor called up the dead prophet Samuel (1 Samuel 28), who appeared to give Saul a final word of condemnation.

What happened here was that a demon impersonated Samuel. When the witch saw Samuel, she was petrified, indicating that it was an unusual occurrence, real and not just a vision. YHWH would not violate His own Torah to speak through necromancy. This is indeed what happened, it indicates that Samuel was alive and with YHWH after his death.

In 1 Samuel 31, after the battle of Gilboah, the dishonouring of the bodies of Saul and Jonathan after death was seen as affecting the persons themselves, who by implication may be aware of their bodies being dishonoured. There was an awareness that they still had existence after death.

When King David's baby died—the child he produced when he committed adultery with Bathsheba—David says:

*But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, **but he shall not return to me**, (2 Sam 12:23).*

David here expresses his implicit faith that the child was with YHWH and that David himself would join him there after his death.

Three important passages in the Psalms express hope of life with YHWH after death. Psalm 16:10 says:

¹ Necromancy or nigromancy is a form of magic involving communication with the deceased.

*For thou wilt **not leave my soul in hell**; neither wilt thou suffer thine Holy One to see corruption.*

Psalm 49:15 says:

*But God **will redeem my soul from the power of the grave**: for he shall receive me. Selah.*

Psalm 73:24 says:

You guide me with your counsel, and afterward you will take me into glory. (NIV.)

Often interpreters use Eccl 3:19-21 to prove that the writer didn't believe in life after death. It says:

Man's fate is like that of the animals; the same fate awaits them both: As one dies, so dies the other. All have the same breath; man has no advantage over the animal. Everything is meaningless. All go to the same place; all come from dust, and to dust all return. Who knows if the spirit of man rises upward and if the spirit of the animal goes down into the earth? (NIV.)

But Ecclesiastes was written from a this-worldly perspective. It only refers to the observable reality that the bodies of both men and animals die and decay. It makes a distinction, however, between the human soul/spirit going upward, and the spirit or life of a beast, which goes downward to earth.

In the prophets, Isaiah 26:19 says,

*But **your dead will live**; their **bodies will rise**. You who **dwel in the dust, wake up and shout for joy**. (NIV.)*

This expresses a clear belief in bodily resurrection².

Ezekiel 37, the vision of the valley of dry bones, though it's about a resurrection for Israel's Twelve Tribes, still shows that the idea of bodily resurrection was familiar to the Israelites.

The clearest, most distinct, and undisputed reference to the resurrection of the dead in the TaNaCh is Dan 12:2:

² Also see 1 Thess 4:13-17.

*Multitudes who **sleep in the dust of the earth will awake**: some to **everlasting life**, others to **shame and everlasting contempt**.*
(NIV.)

This is a clear reference to the resurrection of the dead with two distinct, divergent, eternal destinies. The faithful Israelite who trusted the God of Israel and saw his work in the vastness of creation and in Israel's history did not find it hard to believe that this God could arrange for a future life with Him after death.

Those who are loved by YHWH and who love YHWH *are not allowed* to cease to exist, because they are YHWH's treasures. Abraham was known as the friend of YHWH, and after all, YHWH does just disregard His friends just because they die. No friend of YHWH would go to hell. So here is the short answer to the question: What hope did Israel have of life beyond the grave? A clear one. They did have a hope to be with YHWH after death.

Was Salvation Understood as This-worldly or Other-worldly?

The first thing Scripture records that YHWH sanctified was time, in Gen 2:3 (NIV):

*And God sanctified the **seventh day** and made **it holy**.*

In Jewish tradition to this day there's a clear distinction between the Sabbath and the other six days of the week. Time has markers, and certain periods of sanctified time have been set off: *the feasts, the festivals, the Sabbath*, YHWH's Appointed Times! YHWH takes time and creation seriously.

Salvation, then, in the Hebraic understanding was not salvation as escape from the world of time. Ponder on this for a moment:

- The Greek, Platonic understanding was that salvation happens when the soul is finally set free from the prison of the body and escapes into another realm, the ethereal, non-material realm.
- The Hindu concept of salvation, moksha, is the same thing, the escape of the spirit from the body, deliverance from this world of suffering.
- In the Buddhist tradition nirvana is escape from the evil world of suffering.

This kind of cosmological dualism entered Christianity early on. Gnosticism, coming out of Platonism, was a dualism between matter and spirit. Matter and anything physical or corporeal is evil. Spirit, the nonmaterial and noncorporeal, is good. This legacy continued into medieval European Christianity in the Catholic, monastic, and ascetic movements. What resulted was the "Catholic distortion":

- that there are two levels of spirituality,
- the perfect and permitted,
- clergy and laity.
- The higher level included religious orders, clergy, monks and nuns, and the lower was ordinary everyday laypeople.
- Celibacy³ was the perfect choice, but marriage was permitted.
- For a lot of the church fathers, including Augustine, marriage and sex were fallen, fleshly, animal manifestations, and it was better to live an ascetic, celibate life.

This kind of thinking came from Greek dualism and Gnosticism, and it's not Hebraic at all! In Genesis, Elohim made man and woman, and when Adam saw Eve he said, "*Wow! This is now bone of my bone and flesh of my flesh!*" And Elohim blessed them and said:

Be fruitful and increase in number; fill the earth and subdue it,
(Gen 1:28).

Song of Solomon extols romantic love and sexual fulfillment in marriage. That's the Hebraic view.

Another kind of dualism is what is called the "Protestant distortion":

- a sacred/secular dualism,
- the separating of secondary calling (your particular occupation) from primary calling (to love and serve God).
- A vocation, which, from the Latin, means "a calling", came to mean just work.
- Now you go to vocational school to become a computer technician or electrician.

But that's not the Biblical understanding. In that understanding, all professions, whether doctor or farmer or shoemaker or pastor or prophet, are done as service to YHWH and all are just as valid a calling. Many

³ Not marrying.

Jewish Rabbis throughout history also had another job: Rabbi Joseph the shoemaker, Rabbi Isaac the tailor, Rabbi Y'shua the carpenter!

Work and secondary callings *affirmed the goodness of creation*. They were not at a lower level, not secularized.

The Hebraic tradition, then, is "life-affirming". True spirituality is not merely the private nourishing of one's own soul. To be truly spiritual is to be fully alive physically, emotionally, relationally, and in passionate service to YHWH and humanity. The Jews seek to live life to the fullest, to enter into the fullness of human experience. The Hebraic concept of "life" is a *verb*, *an action* and not a noun meaning, meaning that it starts now with your purpose in life for which YHWH called you.

"L'Chaim!" To life! is the Jewish cheer over a festive glass of wine. Affirm life in all its goodness and pleasure because Elohim made the world, and saw all that he had made, and it was very good (Gen 1:31).

All of life—eating and drinking, art and music, nature, sexuality, all kinds of work—life in all its physicality, is good. True, it's fallen, but YHWH is redeeming it, and though it may be distorted we still affirm its goodness because Elohim made it. The human body, also, is not inherently evil but good, because Elohim created it. There is, of course, an evil inclination in man in the Hebraic understanding, called the *yetzer harah*, similar to the Pauline⁴ concept of the flesh. But this does not mean the body; it is the psycho-spiritual principle of the sinful nature, selfishness, perverseness, rebellion against YHWH.

The TaNaCh's view of a human being is as an animated body rather than an incarnated soul. The Hindu concept is of souls in existence somewhere to be reincarnated in different bodies depending on karma. But in the TaNaCh's view, human beings are holistic: spirit, soul, and body in one being. Humans do not have souls, they are souls.

All of this is to say that the Hebrews did not see salvation primarily as deliverance from the world. The Hebrew word for salvation, *yeshuah*, means deliverance, liberation from evil and oppression. It embraces earthly deliverance from evil or from their enemies or oppressors, such as the exodus from Egypt. Salvation was not an escape from this world, but YHWH's *power and presence in this world*, which could *transform their lives and society* (the action/verb). So when Y'shua came, he brought in

⁴ Paul's (Shaúl's) Letters.

Himself the Kingdom and presence of YHWH and said, "*Salvation has drawn near.*"

Then He demonstrated the reign of YHWH in His ministry. He brought deliverance from the four D's:

- 1) demons,
- 2) disease,
- 3) disasters of nature, and
- 4) death.

In His person the Kingdom of YHWH had invaded the present world system occupied by Satan in order to defeat Him and deliver the faithful from their enemies. The faithful await the resurrection to continued life with Elohim in the age to come. But God is the God of Abraham, Isaac, and Jacob in the present tense, and as Y'shua says in Luke 20:38 (NIV.):

*He is not the God of the dead, **but of the living**, for to **him all are alive.***

The Jews believed that in the resurrection, they would be with Elohim forever, but they weren't trying to escape to that. Salvation is YHWH's power and presence now, in the present, and forever. King David describes the blessings of relationship with YHWH in Psalm 23: Blessing and restoration of soul in the present life, but also the assurance that he would dwell in the House of YHWH forever. Again, salvation is holistic in the Hebraic understanding, of the whole human being, spirit, soul, and body, the present and the future, deliverance from evil, disease, and sin in this life to resurrection and reconciliation with YHWH and a relationship with YHWH that will not end.

So the short answer to the question: Was salvation understood as this-worldly or otherworldly? Both.

Was the Way of Personal Salvation the Same in the TaNaCh and the Messianic Writings?

The Reformation brought about an unbiblical separation or distinction in Christian thinking and practice that the Old Testament was *Law and Works* and the New Testament was *Grace and Faith*. By the early 16th century the Roman Catholic Church had become so legalistic and so abusively works-oriented that Martin Luther, or at least the movement that followed him, swung the pendulum too far the other way, so far as calling

the epistle of James an "epistle of straw" because it emphasized obedience and action.

This separation was further aggravated during the fundamentalist vs. modernist controversy of the 1920s. The mainline liberal Protestants focused on social and political action, working for equality and justice in society, but neglected to teach about *personal saving faith* or eternal life. They were so earthly minded that they were no heavenly good. The fundamentalists reacted so strongly that for them salvation came to mean exclusively forgiveness of sins and going to heaven for the individual.

This idea is called "bar-code faith": it was as if they would run a scanner over your mind to see if the right doctrines were in your head. That was what determined whether or not you were going to heaven. Salvation for them was detached from cultural life and was almost exclusively otherworldly, an "easy-believism" or "cheap grace". As said, they were so heavenly minded that they were no earthly good.

In contrast, the foundational Hebraic Biblical view of saving faith was expressed in Gen 15:6 (NIV):

*Abraham **believed** the Lord, and he credited it to him as righteousness.*

He trusted in YHWH and His promises. The Hebrew root word for "faith" is found in the Hebrew words for faithfulness, *truth, verification, one's right hand, the skilled workman, the artist, the foster father, or training*. It had to do with what or whom you trust. So faith in the Hebrew sense is the holistic trust of one's complete being in one or the One who is faithful. The above verse is quoted four times in the Messianic Writings (NT) **as the model of justification** under both covenants.

Justification and righteousness were credited to Abraham's account because of the righteousness that Y'shua would one day bring. On Yom Kippur, the Day of Atonement, the faithful had pronounced to them that all their sins were forgiven. This was not a charade; they were really forgiven.

In Luke 1:6 we read that Zecharias and Elizabeth were righteous and blameless before YHWH, keeping all the Commandments of YHWH blamelessly. Their hearts were right with YHWH, they obeyed in faith, and if they sinned they made the appropriate sacrifices and YHWH forgave them. The only thing the new covenant added was regeneration of the heart as prophesied in Jer 31:31-33, Ezek 11:19 and 36:26.

When Sha'ul says, "*In former times you were ignorant,*" he is speaking to the lost sheep of the House of Israel scattered into the Gentile nations. YHWH had judged them by a certain standard because of their ignorance. But the Jewish people from the House of Judah received a different message. In Luke 24:25 Y'shua says to the two on the road to Emmaus,

How foolish you are, and how slow of heart to believe all that the prophets have spoken! (NIV.)

He rebuked them because they didn't know their own heritage. He also rebuked Nicodemus in John 3:10, saying:

You are Israel's teacher, and you do not understand these things? (NIV.)

Forgiveness of sins, justification before YHWH, regeneration, restoration of the soul, and divine life were **all part of Israel's heritage**, though only the faithful in Israel, a small minority, had experienced them.

Salvation is by grace received by the obedience of faith based on the finished work of the Messiah. At the beginning and the end of Romans (1:5 and 16:26 KJV), his most systematic exposition on salvation, Sha'ul talks about the "*obedience of faith*", meaning it has **always** been the same.

The short answer: Was the way of personal salvation the same in the Old Testament and the New Testament? Yes.

Was Sin Understood as an External or an Internal Problem?

There exists among Christians a false understanding, derived from this false OT Law / NT Grace opposition that we've inherited, which suggests that sin in the OT times was mostly an external matter, a matter of lawkeeping rather than of holiness or purity of heart. This is of course what Y'shua reprimanding the Pharisees for: that they were just doing the external acts of lawkeeping, but in their hearts they weren't pure and righteous. So it's often thought that all the Believers and the people of Israel in OT times were concerned only with external matters of lawkeeping. But this is definitely not so.

Ancient thinkers such as Socrates, and some modern Western ones, conceived the human dilemma as an inherent issue of creatureliness, of finiteness, of ignorance and of a lack of knowledge.

The Hebraic understanding is *completely different*: the human dilemma is an issue not of the mind but of the heart, of the will, of conscious rebellion and resistance against YHWH. Thomas Aquinas, a Catholic medieval theologian, took the view that the will was fallen but the intellect was not. This was the basis for a natural theology, the notion we can learn all we need to know about YHWH by our intellect, without special revelation. He had an impartial, incomplete view of the fall.

The Biblical understanding is that the source of humanity's problems is the rebellious, corrupted hearts of individuals. Gen 6:5 says:

*Every inclination of the thoughts of the (man's) **heart** was only evil all the time.*

Isaiah 29:13:

*These people come near to me with their mouths and honor me with their lips, but their **hearts** are far from me. (NIV.)*

Jer 17:9:

*The **heart** is deceitful above all things and beyond cure. Who can understand it? (NIV.)*

1 Sam 16:7:

*Man looks at the outward appearance, but the Lord looks at the **heart**. (NIV.)*

Psalms 51:17 says that YHWH seeks "a broken and contrite heart." The Tenth Commandment, the capstone of the Decalogue, says "You shall not covet." The focus here is on desire and the inner motives of the heart, and since all external acts begin in the **heart**, this Commandment is broken before any of the other preceding nine Commandments can be broken. Before you steal, lie, or commit adultery, you first conceive it in your heart. This is ultimately rebellion against YHWH!

That was what was corrupted, that was what needed to be saved, and that was why every individual was accountable before YHWH. Ezek 18:4 says:

The soul who sins is the one who would die. (NIV.)

The Hebrew Scriptures are very psychologically sophisticated and nuanced in their analysis of sin. There are at least six major Hebrew words for sin. Their meanings are as follows:

- 1) deviation from the will, the Torah of YHWH,
- 2) transgression of or rebellion against the Torah of YHWH,
- 3) guilt, wickedness or crime,
- 4) relational sins, like offending and disobeying,
- 5) being morally twisted or crooked,
- 6) bad or evil (a qualitative word).

The Torah in Leviticus 4 describes sins of ignorance. But if they result from ignorance, how is the heart involved? Psalm 19:12-13 enumerates three types or categories of sin: errors, hidden faults, and willful sins.

- 1) **Errors** are sins of *negligence* by people who know right and wrong but carelessly stumble into sinful situations. In American civil law, third-degree murder or manslaughter occurs when the person didn't mean to kill someone but was reckless. He is still accountable, but not guilty to the same degree as he would be for intentional, premeditated, first-degree murder. We have these nuances today in our civil law, but the Hebrew Scriptures had them 3,000 years ago.
- 2) **Hidden faults** are sins of *ignorance, unintentionally* committed. Though the person is conscious of the act, he is not aware that it is sinful. For example, when Abraham lied and said that Sarah was his sister, Abimelech took her into his harem. YHWH confronted him in a dream and said, *"You have sinned. You have taken another man's wife."* Abimelech said, *"If I'd known she was another man's wife, I wouldn't have taken her."* That was a hidden fault: he sinned, conscious of what he was doing, but unaware that it was sin because he didn't have all the facts. This is not the idea of a great, uncontrollable, unconscious psychology from which sin oozes out but we're not responsible. There's nothing in Scripture like the "abuse excuse": *"I was abused by my parents, and therefore I'm not responsible for my sins."*
- 3) **Willful** sins are the third category, with which you are personally familiar! We're responsible and need forgiveness for all of our sins, since they begin in the heart.

"Was sin understood as an external or internal problem?" The short answer: Internal.

Were the TaNaCh's Sacrifices Personally and Objectively Effective?

Hebrews 10 says:

The law is only a shadow of the good things that are coming—not the realities themselves. For this reason it can never, by the same sacrifices repeated endlessly year after year, make perfect those who draw near to worship... because it is impossible for the blood of bulls and goats to take away sins. (NIV.)

Yet we also have in the Torah the assurance that sins were forgiven upon offering the right sacrifices. Leviticus repeats again and again (1:4, 4:20, 26, 31, 35) that when the faithful Israelite offers his sacrifice, he will be forgiven. Leviticus 16 clearly states that on Yom Kippur all their sins were atoned for. How do we reconcile these two passages, taking both the TaNaCh (OT) and Messianic Writings (NT) seriously?

The sacrifices were subjectively effective for the sinner, meaning that when the Israelite offered the proper sacrifice in the proper manner with faith and the right attitude of the heart, he received full and real forgiveness and relief from guilt. But the sacrifices of the blood of bulls and goats were not inherently expiatory. They were not objectively effective to atone for sin. They pointed instead to the need for a perfect Substitute who would objectively expiate sin, a victim of equal value who would truly atone for the destructive damage to YHWH's glory done by sin.

YHWH took hundreds of years to teach the Israelites through the sacrificial system just how costly sin was. Each time they killed and shed the blood of an animal they were reminded that sin causes death. But this shed blood only pointed to the Great Transaction that would one day take place. Only the sacrifice of the perfect coming Messiah offering Himself up in a violent death made possible the forgiveness of sins enjoyed proleptically (prior to the event) in TaNaCh times and retrospectively in Messianic Writings times.

The short answer: Were Old Testament sacrifices personally and objectively effective? Yes and no. They were personally but not objectively effective.

Will the OT Believers and NT Believers be Judged the Same?

It says in Romans, the great treatise on salvation, that every man will be judged by his own deeds and actions. But it also talks about the principle

of judgment according to the light that one has and one's response to it. Today, the lost sheep House of Israel Believers scattered into the Gentile nations, who did not know the Torah (because they were scattered some 700 years before Messiah came), will be judged apart from the Torah, by their own conscience, because ignorance to know Torah falls under "ignorant sin". But if the Believer has come to the knowledge of the Torah he/she will be judged by it.

The Jewish people from the House of Judah, who had in the Torah a revelation to which they were accountable, will be judged by the Torah.

The Messianic Writings say that Believers in Messiah will stand before the judgment seat of Messiah and give an account for all that we do *in our bodies*.⁵ This is not a judgment of condemnation to hell—we're saved by faith in Messiah—but we will have greater or lesser rewards based on our actions.

Were the TaNaCh Atoning Sacrifices Applicable to Gentiles?

The Israelite sacrificial system wasn't originally given to the Gentiles. There were however some Goyim (Gentiles) who joined themselves to the Israelites into Covenant with YHWH. They later were called *proselytes* or *God-fearers*, who then participated in the one and only Covenantal System. (All verses quoted from the NKJV with Names replaced by the author)

Exod 12:49: **One law** shall be for the **native-born** and for the **stranger** who dwells among you.

Lev 24:22: You shall have the **same law** for the **stranger** and for **one from your own country**; for I am YHWH your God.

Num 15:16: **One law** and one custom shall be **for you** and for the **stranger** who dwells with you.

Num 15:29: You shall have **one law** for him who sins unintentionally, for him who is **native-born among the children of Israel** and for the **stranger** who dwells among them.

Psalms 18:44: As soon as they hear of me (Torah) they obey me; The **foreigners** submit to me.

⁵ 2 Cor 5:10.

Isaiah 56:6: *Also the **sons of the foreigner** Who **join** themselves to YHWH, to serve Him, And to love the name of YHWH, to be His servants— Everyone who keeps from defiling the Sabbath, And holds fast **My covenant**—*

Ezek 44:9: *Thus says the Lord YHWH: "**No foreigner, uncircumcised in heart or uncircumcised in flesh, shall enter My sanctuary, including any **foreigner** who is among the **children of Israel**".*** (Note this is during the Thousand-year Messianic Age.)

From the verses above we can clearly see that there was only one set of rules for the entire humanity. Sacrifice, by the way, is almost universal. Nearly all peoples throughout history have performed some kind of sacrifice. It's a witness to the fact that humans inherently know some sacrifice must be made to reconcile themselves to God.

When Sha'ul Wrote to the NT Lost Sheep of the House of Israel Believers About the Sinful Nature and the Flesh, Were They Already Familiar With the Sinful Nature Concept From the Torah?

Yes they were. It is not certain when these originated, but Judaism has the concept of the *yetzer ha rah* and the *yetzer ha tov*, the evil inclination and good inclination in man. When Sha'ul wrote Romans 6-8, however, he gave a different light, nuance, angle on it. He called it *the flesh*, (*sarx* in Greek, *basar* in Hebrew). By that he didn't mean something physical, but referred to a psycho-spiritual concept.

What is Meant by the Only Thing that Changed with Messiah was the Regeneration of the Heart Spoken of in Jeremiah 31?

Regeneration of heart means the new birth described in John 3, being "born of the Spirit", or "born from above." Our inner spirit, which has been subordinated to our sinful nature and dead to God, is reborn and reconnected to Him. Ezekiel 36 speaks of "*a new heart and a new spirit*", and Jer 31:33 says:

I will put my law (Torah) in their minds and write it on their hearts.

They are both prophesying about the *coming new covenant* that was finally "cut" (to use the Hebrew expression), that is enacted through the blood of Y'shua. Today Believers in Messiah experience this, but during the Messianic Age the Israelite Twelve Tribes will experience it corporately!

So This Couldn't Happen in TaNaCh Times?

Our understanding is that although TaNaCh Believers were saved and justified before YHWH, they didn't have the regeneration we experience now through the indwelling of the Ruach HaKodesh (YHWH's Divine Spirit). We believe that what was going on in John 20:22-23 (NIV) when the Resurrected Messiah "*breathed on them and said 'Receive the Holy Spirit,'*" was the point at which the apostles were regenerated. They were **already saved**, i.e. they would be with YHWH if they had died, as the other TaNaCh Believers were, but now they had an inner transformation experience.

They would later be immersed in YHWH's Ruach as recorded in Acts chapter 2, but regeneration happened when He breathed into them. Since that time, those who repent and trust – put their faith – in Messiah, are regenerated by the Ruach in a way that they were not prior to Messiah's Resurrection.

How did the Ruach Operate in Their Lives? Was the Ruach Residing in David? Or would the Ruach Just Come upon Him and the Prophets Once in a While?

David does say in Psalm 51:

Take not your Holy Spirit from me. (NIV.)

The Ruach was with the faithful in the TaNaCh times, no doubt. But John 14:17 may be instructive here. Y'shua says:

The Spirit of truth... who dwells with you, and shall be in you. (NIV.)

He draws some distinction between the ministry of the Ruach before and after Shavuot/Pentecost (at least after Shavuot) perhaps even before and after His resurrection, in light of the "breathing on them" event of John 20: 22-23.

In John 7:37-39, Y'shua prophesies that this unique coming ministry of the Ruach would be like "*rivers of living water.*" On the day of Shavuot the Ruach came filled them and there were tongues of fire, and then Kepha (Peter) says:

This promise is for you and all who believe. (NIV.)

Although YHWH is an unchanging God, He has different ways of dealing with men. Before Shavuot the Ruach was an external presence, after Shavuot, internal.

In Acts 19:1-7 some TaNaCh Believers were introduced to this new and unique fullness of the Ruach in a way they had not as Believers prior to Shavuot.⁶

We will now guide you through the fundamental Hebraic steps for eternal salvation, please consider each step prayerfully...

FOUNDATION STEPS FOR EVERLASTING SALVATION

Step 1 Accept that you are full of sin and distanced from YHWH

The Bible says everyone is a sinner:

Rom 3:23: *For **all have sinned**, and come **short of the glory of God**; (KJV.)*

Step 2 Understand what the Bible's definition for sin is

What is sin? There are many man-made definitions. One is that it is anything offensive to YHWH. Another, any action, any word, any thought displeasing to our Creator, is sin, etc. Sin is in fact disobeying any Torah Commandment which YHWH places into your life:

1 John 3:4: *Whosoever committeth sin transgresseth also the law: for **sin is the transgression** (disobedience) **of the law** (Torah). (KJV.)*

Step 3 Know that sin is classed in various categories

3.1. You can sin by DOING something **wrong**, i.e. murdering somebody.

⁶ The Hebraic / Old Testament View of Salvation and the Afterlife by William Bjoraker - http://www.wciu.edu/docs/resources/Course2_readerGC2_C2L_hebraic_view_salvation.pdf

3.2. You can also sin by NOT DOING something **right**. For example, if anyone sins against you and you do not forgive them, that is sin because it is disobedience:

Matt 6:14-15: *For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.* (KJV.)

3.3. You can also sin by NOT DOING something **good**:

James 4:17: *Therefore to him that knoweth to do good, and doeth it not, to him it is sin.* (KJV.)

Example: This is when you are in covenant with a fellow Believer or a Torah Teacher etc., and you know he is suffering financially and you turn a blind eye (Gal 6:6). All three categories, *doing something wrong*, *not doing something right*, and *not doing good*, are in fact violation of YHWH's Torah.

Now, most people sin hundreds of times each day. This is scary because Rev 21:27 says NOT ONE sin will be allowed to enter heaven:

And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life. (KJV.)

This is because Heaven is YHWH's throne (Matt 5:34). He is righteous and holy and cannot countenance any sin. So, since every human is a sinner, it looks like no human will be allowed to enter heaven.

Step 4 Acknowledge that good human efforts cannot compensate for sin

Sin cannot be dealt with by doing good to compensate. Suppose you were making an omelette and cracking eggs into a bowl. Suppose the sixth egg was rotten when it went in. Could you then make the omelette acceptable (edible) by cracking a few more good eggs into the bowl? No way! The one bad egg would make the entire omelette unacceptable no matter how many good eggs you added.

It's the same with you. Even if you had committed only one sin in your entire life, rather than the hundreds you have done each day, even if you

lived a life of complete Torah-obedience, at the end you would still be unacceptable to YHWH. And yet, most people think they can get to heaven by "being good". (What was *your* answer to the question in the Introduction section?)

Sin is what separates people from YHWH. It's what keeps them out of heaven. It's what sends them *to hell*.

Step 5 Accept that Y'shua came only for the true Believer

In the next section we shall see the solution which YHWH provided for the sin problem, revealing the mysterious Gospel of Y'shua. However, although ALL humanity are part of the sin problem, Y'shua tells us distinctly in Matt 15:24 that He was *only* sent to a portion of humanity. This portion is the lost sheep of the House of Israel:

*But he answered and said, I am not sent **but unto the lost sheep of the house of Israel.** (KJV.) (Also read Matt 10:5-6 and John 17:9-10.)*

These lost sheep are the Ten Northern Tribes who broke covenant with YHWH and rebelled against Judah (1 Kings 11:43–12:19) and ultimately against YHWH.

After this rebellion, the Ten Lost Tribes were scattered by YHWH throughout the Gentile nations, as prophesied in Deut 4:27. Over succeeding generations these scattered sheep lost their Hebrew identity and assumed the cultures of the Gentile societies in which they found themselves.

Today, however, YHWH is waking them up to their Hebrew roots.⁷ He knows them all and we can also identify them by their openness to the Gospel truths of Y'shua. That is why He only came for THEM (Matt 15:24). He knew only "they" would believe and accept Him as the promised Messiah.

If YOU believe Y'shua's Gospel to be truth, it means YOU are part of the Ten Lost Tribes, even if you do not FEEL Jewish!

⁷ Please read the booklet series *Christian Foundational Teaching series No 1-10* which is freely available at our Website www.hrti.co.za for a full teaching on this topic. You may distribute them freely.

Step 6 Accept YHWH's solution to the sin problem

Rom 6:23 tells us clearly what the consequences of sin are: "*The wages of sin is death.*" The same verse, however, goes on to describe the solution to the sin problem: "...*but the gift of YHWH is eternal life through Y'shua HaMashiach.*" Notice the difference between the two words *wages* and *gift* in this verse. Wages have to be worked for, but gifts are for free!

Unsaved sinners will suffer the wrath of eternal punishment in hell. Y'shua chose willingly to suffer that same wrath for all the sins of the Ten Lost Tribes (including YOU), even though He Himself was without sin (2 Cor 5:21).

The "free gift" He offers YOU today must be *accepted* and *received* by YOU. There is only one way to do this and it is called saving faith. See the next section.

Step 7 Realise that salvation is a two-stage process

Stage 1 – Justification:

Eph 2:8-9 tells us that: "*By grace are ye saved THROUGH FAITH: and that not of yourselves: it is the GIFT of YHWH. Not of works, lest any man should boast.*"

To be saved you need to receive the *free gift* which YHWH offers you. How? Only by faith. Faith in what? Faith in Y'shua and what He did for you on the crucifixion stake. This means you have to transfer your faith in yourself (by trying to live a righteous Torah lifestyle, which is forbidden in verse 9, "not of works"), to faith in Y'shua and what He did for you on the stake.

Picture a little girl climbing a tree in her garden. Imagine she gets stuck. Panic stricken she screams for help. Her father runs out and stands below her and says "it's ok, darling, just jump and I'll catch you".

She now has to make a decision. She might BELIEVE her father is able to catch her – but just BELIEVING it won't save her! What is the only way she can PROVE her belief in her father? SHE HAS TO JUMP! Then her belief will become faith!

Saving faith is like that. Just believing isn't enough. Even the devils believe (James 2:19) and they won't be saved! The only way to prove to

Y'shua that you trust Him only, is to make a sincere, heart-felt decision and then, like the little girl, take a (spiritual) jump! This "jump action" is made by praying to Him and telling Him you're a sinner who needs His salvation. Please note that your prayer must be from the heart as well as with the lips. He will know if you are sincere. See 1 Sam 16:17. You must then tell Him that, from now on, you trust only in Him. You also need to promise Him you will turn away from all sin. This is what is meant by faith without works are dead:

*James 2:14-26: What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? For as the body without the spirit is dead, so **faith** without works is dead also. (KJV.)*

Understand the Hebrew concept of faith:

The term *emunah*, which is rendered in English as "faith" or "belief," occurs for the first time in the Torah in connection with Abraham.

After obeying YHWH's command to leave his family and home, Abraham is led to the land which YHWH promises to give to his descendants. Famine forces him to sojourn in Egypt, where his wife Sarah's beauty almost precipitates a tragedy. Back in the land promised by YHWH, Abraham and his nephew Lot find that they cannot live together in peace, and each goes his own way. Lot is captured by enemies and then freed by Abraham.

Abraham Questions YHWH: "*After these things,*" the Torah tells us, "*the word of the Lord came unto Abram in a vision, saying: 'Fear not, Abram, I am thy shield, thy reward shall be exceeding great.'*" Now, for the first time, Abraham questions God: "*O Lord God, what wilt Thou give me, seeing I go hence childless...to me thou hast given no seed.*" (Gen 15:1-3 KJV.)

YHWH has repeatedly promised Abraham that the land to which he has been brought will be given to his descendants. But Abraham remains childless: what is the use of a "great reward" if there are no children to whom it can be bestowed? In response, YHWH brings Abraham outside, and says: "*Look now towards heaven and count the stars, if thou be able to count them...so shall thy seed be.*" What is Abraham's response to this new promise? "***and he believed*** (Vehe'emin) *in the Lord; and He counted it to him for righteousness*" (Gen 15:1-6 KJV).

What is the nature of Abraham's belief which YHWH counted as "righteousness"? It is quite clear that Abraham's righteous belief was not a matter of his accepting YHWH's statements as true, or of having given explicit intellectual agreement to the truth of a series of propositions such as:

- God exists.
- God communicates with individuals and makes promises to them.
- God has the power to keep promises made.
- God may be relied upon to keep promises.

No, the context makes it very clear: Abraham's act of righteousness is his demonstration of **trust in YHWH**. There can be no doubt that, had he been asked, Abraham would happily have affirmed the truth of the four propositions listed just above. The Torah, however, gives us no reason for thinking that Abraham ever asked himself the sorts of questions to which our four propositions could be construed as answers. The emunah spoken of here is *more than belief* that certain statements about YHWH are true; it is:

- ✓ belief in YHWH,
- ✓ trust and reliance upon YHWH,
- ✓ all of which call forth behaviour consistent with that stance of trust and reliance.
- ✓ In English, "saving faith".

The point we are making here about the meaning of emunah is neither new nor controversial; it is just not often noticed. Yet perusing a

concordance and examining the verses in context is enough to convince any reader that the basic, root meaning of emunah is **trust and reliance**, not intellectual compliance in the truth of certain propositions.

A few further examples should suffice to make the point clear. YHWH is described as a God of emunah: "*The Rock, His work is perfect; for all His ways are justice, a God of **faithfulness** [emunah] and without iniquity; just and right is He*" (Deut 32:4.). YHWH is not being described here as agreeing to the truth of certain statements. The verse itself teaches us which of YHWH's characteristics make it possible to appeal to a "*God of faithfulness*": YHWH is free of iniquity, just and right.

Even in cases where the Hebrew can be construed in terms of "belief that" as opposed to "belief in," reading the verse in context almost always reaffirms the point being made here about the connotation of emunah in the Torah. In Deut 9:23 Moshe rebukes the Israelites: "*And when the Lord sent you from Kadesh-Barnea, saying, 'Go up and possess the land which I have given you'; then ye rebelled against the commandment of the Lord your God, and ye **believed** Him [he'emantem] not, nor hearkened to His voice.*"

This verse might be construed as saying that the Israelites simply did not believe what YHWH was telling them; i.e. they did not believe that YHWH was speaking the truth. This, however, is an entirely implausible interpretation. In the first place, the parallel between "believing" and "hearkening" is clear; the Israelites are being reprimanded for *failing to do* what YHWH told them to do, not for their failure to believe some statement or other.

Why did they fail to do what YHWH instructed? The Israelites failed to trust YHWH, and therefore they failed to obey YHWH's command. YHWH commanded the Israelites to ascend to the Land of Israel and conquer it, promising that they would succeed. The lack of *emunah* in this verse relates to the Israelites' failure to trust YHWH to keep the promise made. Furthermore, what was the content of YHWH's statement concerning which the Israelites showed lack of emunah? It was the command to ascend to the Land of Israel.

If one disobeys a command and is therefore accused of lack of emunah, it makes much more sense to say that one is being accused of *lack of trust in the commander* than of quibbling over the accuracy of statements made by or about the commander.

Our claim here is that the Torah teaches belief *in* YHWH, as opposed to beliefs *about* YHWH. That is not to say that no specific beliefs are implied or even explicitly taught in the Torah.⁸

Now you need to take that "jump" and *emunah* (believe, have faith, have trust) that YHWH will catch (save) you! If you do this sincerely (and He will know if you're sincere) you will be spiritually REBORN (John 3:3). You are then justified (phase 1) in the sight of YHWH. You are now free of the penalty of all the sins you have committed. The righteousness of Y'shua is imputed to you. This is what happened to Abraham in Gen 15:6 because salvation has ALWAYS been by faith. (Also see Hab 2:4.)

PLEASE DO IT NOW!

Remember the answer you filled in in the Introduction? Would your answer be the same now? The only answer acceptable to YHWH would be "*because Y'shua died for me and I fully trust Him to save me*" or words to that effect. This is the answer of anyone who is trusting ONLY in Y'shua.

Stage 2 – Sanctification:

After *justification* you are now on the *narrow way* that will lead to heaven (Matt 7:13-14). But you're not there yet! The rest of your earthly life will be a life of *sanctification*, i.e. being made holy by Torah living (Psalm 119).

We can almost hear your disappointment! "*Why can't I just go now? I've given myself completely to my Saviour! What still remains to be done?*"

The problem is that, although you have now (by faith) QUALIFIED for heaven, you are still not READY for heaven! All your previous life's ingrained ways, all your old hurts, all your bad habits, all your old thinking patterns, still need to be addressed and unlearned.

Sanctification is a life of being made more like Y'shua and this part will deal with all these issues. Scripture promises it will not be easy (Psalm 34:19) but it is the only way:

Acts 14:22: *Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we **must through much tribulation enter into the kingdom of God.* (KJV.)**

⁸ *Emunah: Biblical Faith*, by Dr. Menachem Kellner of My Jewish Learning - http://www.myjewishlearning.com/beliefs/Theology/Thinkers_and_Thought/Doctrine_and_Dogma/Biblical_Faith.shtml?p=1

Please note, sanctification is NOT the way to be saved (Eph 2:9), it is the way to:

- ✓ Retain your salvation (Rev 22:14).
- ✓ Say "thank you" to Y'shua for what He did for you (John 14:15).
- ✓ Become ready for heaven (Psalm 19).

The life of sanctification is the life of Torah. Torah is not the *root* of your salvation, no, it is the *fruit* of your salvation (Matthew 7). You do Torah for ONE reason only: Because YHWH has given you the free gift of His Son's brutal death where you were suppose to die; you now love Y'shua so much because of His gift of grace that you willingly do and guard His Commandments (John 14:15).

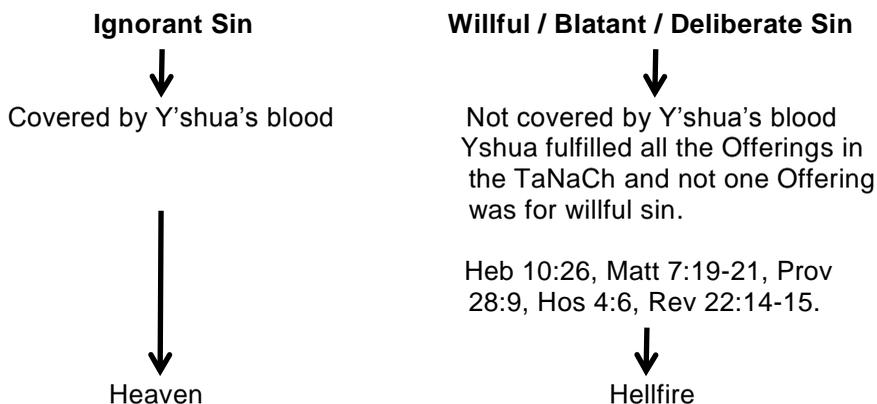
Step 8 Realise that you will need help for this sanctification process

You will need guidance and help to live Torah.

That guidance and help can be found at *Hebraic Roots Teaching Institute* and the various Messianic Synagogues affiliated with us. See our Website for the details of the closest institution to you. We look forward in meeting you and journey this Torah-life with you.

Step 9 Acknowledge that from now you cannot willfully sin anymore

Wilfull sin is the most crucial destroyer after salvation. Let us explain it in this diagram:



Step 10 Training for reigning

Understand that YHWH has made you a king or a priest for the Messianic Age Reign, meaning the Thousand Year Reign under Messiah Y'shua according to Rev 1:6. You will not be able to enter the New Jerusalem City to rule with Messiah if you did not, acknowledge, learn, teach, do and guard His Torah – Rev 22:14-15. The "dogs" referred hereto in the passage are the Torahless ones, this is consistently mentioned throughout Scripture.⁹

How will you reign according to the King's Torah Constitution if you do not know the Constitution? Hos 4:6 makes it clear that you cannot rule as a priest (1 Peter 2:9) if you reject the Torah.

Ezekiel chapter 40 to 48 is The Kings Torah Constitution vividly seen in action during His Reign.¹⁰ You see beloved, the Torah is eternal – Gen 26:4-5. We can see that even Abraham kept YHWH's Torah over 400 years before it was given to the Israelite in written form at Mount Sinai.

Step 11 We must now take on the image of God

We are made in the image of YHWH Gen 1:26: *"And Elohim said, 'Let Us make man in Our **image**, according to Our likeness, and let them rule over the fish of the sea, and over the birds of the heavens, and over the livestock, and over all the earth and over all the creeping creatures that creep on the earth.'"*

The image in Hebrew here is *tselem*. Tselem provides the vital connection between Elohim's actions and our existence as humans. We should notice that *tselem* (image) and *demuth* (likeness) do not address the same issue. Elohim's image is about the actions of authority, actions that purposefully overcome chaos. Elohim's likeness is about the bridge between heaven and earth (Y'shua), the pathway that guides what actions must be taken in order to bring heaven to earth.¹¹

The details of YHWH's tselem are given in Exod 34:6-7:

⁹ See the Christian Foundational Teaching booklet series for the facts.

¹⁰ The TaNaCh's prophets prophesied the same, here are a few references: Zech 14:16-18, Isaiah 60-66, there are many others (please see the book *The Revelation of Y'shua HaMashiach* by Prof WA Liebenberg at the end of Chapter 20. It explains in great detail how life will be during the Thousand Years).

¹¹ Identity Theft by Dr Skip Moen - <http://skipmoen.com/2012/03/05/identity-theft-5/>

*"And YHWH passed before him and proclaimed, 'YHWH, YHWH, an El (God) compassionate and showing 1) **favour**, 2) **patient**, and 3) **great in kindness** and 4) **truth**, 5) **watching over kindness** for thousands, forgiving crookedness and transgression and sin, but by no means leaving unpunished, visiting the crookedness (Torahlessness) of the fathers upon the children and the children's children to the third and the fourth generation.'"*

The essence of how we must live today is to follow Elohim's *tsalem*:

- 1) **Favour**: He is compassionate, empathetic, caring, gentle and considerate.
- 2) **Patient**: He is slow to anger, merciful, enduring, understanding and gracious.
- 3) **Great in kindness**: He has abundance, much, plenty, full off, rich of helpfulness, charity, humanity, thoughtfulness, and sympathy.
- 4) **Truth**: He is honest, loyal, devoted, upright, sincere, and with integrity.
- 5) **Watching over**: He is guarding, protecting, caring, viewing, observing, scrutinizing, inspecting, minding, looking after, spying on, keeping under observation, considering, beware, attending to kindness.

Beloved we as Believers must work every single day with unrestrained effort to take YHWH's *tselem* on...

Step 12 You must trust YHWH

Your salvation is by free grace, meaning YHWH's unmerited favour, that you are saved, that you are delivered from judgment and made partakers and sharers of Messiah Y'shua's salvation. This salvation is only given to you through your faith, which is your absolute trust in YHWH.

Conclusion

This salvation package is not of yourselves, meaning of your own doing of deed or works. It cannot come through your own striving and efforts, but it is the totally free gift of YHWH; not because of works, not because of good works at your institution, or giving charity, or the fulfillment of the Torah's demands, lest any man should boast. It is not the result of what anyone can human possibly do, so no one can pride himself in it or take glory to himself as YHWH will not share His glory.

Eph 2:8-9 (paraphrased)

Something mind-boggling is happening right now before our eyes! What can only be seen as a sovereign work of the Ruach HaKodesh is breaking forth as Christians around the world are working to **return** to their **historical Hebrew foundation**. After being **stained** for more than eighteen centuries by Judaeophobia, anti-Judaism, and anti-Semitism, many Christians are being impacted by an unprecedented revolution of restoration. Scholars, clergy, and laity from virtually every nationality, ethnicity, and denomination are reconnecting their faith in Messiah Y'shua with its historical Hebraic Roots in the **Torah**. HalleluYAH

We inform – You choose¹²

Never be guilty of: "**By your traditions you make the Word of God of non-effect**"¹³

As cold waters to a thirsty soul, so is good news from a far country. Prov 25:25

Thank you that we may minister to you from the southern point of Africa – population ratio-wise the largest group of Messianic Judaism followers in the world.

Contact us for formal **Distance Learning** in your **Own Time** from the comfort of your **Own Home**. You do it by submitting your **Assignments Electronically** to us in either one of the following fields:
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¹² The truth of the Torah makes you see the mistranslations in the New Covenant. It's amazing how you can look at the epistles of Rabbi Sha'ul one way and it looks like he's leading the body of Messiah away from Torah; when in reality, he's leading them **to** Torah. A paradox of vantage point. Let us remember, the intent of the law maker constitutes the law. We need to walk a mile or two in our Hebrew Messiah's shoes.

¹³ The truth of the Torah makes you see the mistranslations in the New Covenant. It's amazing how you can look at the epistles of Rabbi Sha'ul one way and it looks like he's leading the body of Messiah away from Torah; when in reality, he's leading them **to** Torah. A paradox of vantage point. Let us remember, the intent of the law maker constitutes the law. We need to walk a mile or two in our Hebrew Messiah's shoes.

Also visit us daily on our Facebook Page for sound teachings:

[Hebraic Roots Teaching Institute](#)

That 'narrow way' is the path of Torah, which is the mission of the Believer...
to continuously direct you to the Crucifixion Stake.

*If you are going to achieve excellence in big things, you develop the habit in
little matters of Torah.*

Excellence is not an exception, it is a prevailing attitude.

PLEASE PLEASE PLEASE

BE SO KIND TO DISTRIBUTE A COUPLE OF THESE BOOKS AS PART
OF YOUR TITHING