

## Chapter V

# Under Grace

Christians who insist that the festivals of Yahweh are no longer necessary will fall back on the claim that, because we are “under grace” and not under the Torah,<sup>1</sup> we are relieved from these earlier statutes. The error of this view stems from a complete misunderstanding of what grace is and how it is connected with the eternal inheritance.

Grace does not remove the conditions of the Covenants of Promise. Grace came about only because Yahu Yahweh (Yahushua) died to pass on the eternal inheritance and then—as the only descendant of Abraham to come under and keep the Torah (Old Covenant)—qualified to receive the same. Since Yahu has obtained all rights to the eternal inheritance, he can now forgive our sins and, upon his second coming, when he shall receive use of his inheritance, by grace can share that inheritance with whomever he forgives and determines to be justified. A full understanding of the concept of grace comes with knowing that there are conditions by which Yahushua will justify a person who is under grace.

Further, Yahushua is not the source of justification, for it is father Yahweh who justifies.<sup>2</sup> Justification, therefore, comes by the instruction and requirements of father Yahweh. Yet it is by this procedure that we are able to by-pass the works of the Torah. This method provides us a way outside of the written Torah for entering into the inheritance promised to Abraham and his offspring.

What critics fail to realize is that by circumventing the Torah of Moses and its works we return to the conditions placed upon us through the Abrahamic Covenants of Promise. Remember, Yahushua (Yahu Yahweh) cannot change the conditions of his original will.<sup>3</sup> In turn, just because our past offenses are forgiven does not mean we can keep sinning (transgressing those conditions). Otherwise, why forgive us for something that is no longer a sin? Under grace certain behavior is still required.

### Grace

The Hebrew term for grace is כֶּן (*khen*), which means “graciousness,” and to show “kindness, favor.”<sup>4</sup> *Khen* is a form of the word כָּנַן (*khanan*), “to bend or stoop in kindness to an inferior” and to “move to favor by petition.”<sup>5</sup> The

---

<sup>1</sup> Rom., 6:14f; Gal., 5:18.

<sup>2</sup> Rom., 8:33f.

<sup>3</sup> Gal., 3:15.

<sup>4</sup> The Hebrew term כֶּן (*khen*), means, “graciousness, i.e. subj. (*kindness, favor*) or objective (*beauty*)” (SEC, Heb. #2580).

<sup>5</sup> כָּנַן (*khanan*) means, “prop. to *bend* or stoop in kindness to an inferior; to *favor, bestow*; causat. to *implore* (i.e. move to favor by petition)” (SEC, Heb. #2603f).

Greek form is χάρις (*kharis*), which also is the act of showing “favor” or “kindness” to someone.<sup>6</sup>

Grace, accordingly, is an act of kindness, something that one bestows upon someone less fortunate and of a lesser position, when that person of a lesser position has made a petition. To demonstrate, an act of grace would be an extension of the due date on a bank note when the person owing the money petitions the bank for relief. This extension is not written into the contract but is granted by the bank as a favor to the person making payments.

Grace can also forgive a debt altogether or can restore one to his former position or credit status. For example, if a knight in a kingdom had transgressed a law and had betrayed his king and, because of this outrage, had lost his status as a knight, he could formally repent, make a required restitution, and then make petition to the king for forgiveness. The king, in turn, if being moved by the man’s repentance, could forgive the knight’s error and restore him in good standing to his previous rank—all being forgiven.

The key point is that grace is not an obligation on the part of the one bestowing it. Grace is a free gift granted by the one who has the power to give it. At the same time, the person receiving grace is responsible and obligated. He must meet the requirements that would persuade the person in the higher position of authority to grant him grace. After receiving grace, the guilty man must also continue in right behavior. He must never again willingly transgress the laws of the higher authority. The knight in our above example, as a case in point, cannot go back to deliberately transgressing the king’s laws. If he does, he falls from grace.

In Scriptures, grace is a gift from Yahweh,<sup>7</sup> who is the *eloah* of all grace.<sup>8</sup> His throne, therefore, is the throne of grace and his *ruach* is the *ruach* of grace.<sup>9</sup> Yahweh’s gift of grace is expressed in various forms.<sup>10</sup> Saul, for example, considered his commission to go to the nations an act of grace from Yahweh.<sup>11</sup> With regard to the inheritance from the Covenants of Promise, by grace we are saved by means of trust.<sup>12</sup>

That we are heirs of the Abrahamic Covenants by grace is confirmed by the apostles Saul (Paul) and Keph (Peter). Saul, for example, states, “that having been justified by his (Yahweh’s) grace, heirs we should become according to the hope of eternal life.”<sup>13</sup> He adds that Yahweh’s grace is our access to the eternal inheritance, for we are “justified gratuitously by his grace.”<sup>14</sup> Keph speaks of both men and women as “joint-heirs in the grace of life.”<sup>15</sup>

<sup>6</sup> יָרַח (*khen*) is translated into Greek by the word χάρις (*kharis*), meaning, “outward grace or favour (as we say well or ill favoured), grace, loveliness . . . on the part of the Doer, grace, graciousness, kindness, goodwill . . . on the part of the Receiver, the sense of favour received, thankfulness, thanks, gratitude” (GEL, p. 882f), “graciousness (as gratifying), of manner or act” (SEC, Gk. #5485).

<sup>7</sup> Rom., 5:15f; Eph., 3:7.

<sup>8</sup> 1 Pet., 5:10.

<sup>9</sup> Heb., 4:16, 10:29.

<sup>10</sup> 1 Pet., 4:10.

<sup>11</sup> Eg. Eph., 3:8; 1 Cor., 3:10.

<sup>12</sup> Eph., 2:5, 8.

<sup>13</sup> Titus, 3:7. That this verse refers to the promise of eternal life cf., Titus, 1:2.

<sup>14</sup> Rom., 3:24.

<sup>15</sup> 1 Pet., 3:7.

It is by means of the blood (death and resurrection) of the messiah, i.e., by his passing on and receiving unto himself the eternal inheritance, that the messiah can forgive our sins under grace.<sup>16</sup> Yet it is actually father Yahweh who forgives us in Yahushua,<sup>17</sup> by means of the covenant established with Yahu Yahweh made long before our world came into existence.<sup>18</sup> The free gift is eternal life.<sup>19</sup> Yahweh gives grace for his name's sake,<sup>20</sup> for he has sworn by an oath to fulfill the Covenants of Promise to Abraham.<sup>21</sup> Since all have sinned and have fallen short,<sup>22</sup> Yahweh must forgive us in order to bring us into the eternal inheritance. Grace, accordingly, is an act of passing over our sins by "the forbearance of *eloah*."<sup>23</sup>

### Heirs by the Conditions of Grace

We are justified to receive the inheritance of eternal life promised in the Covenants of Promise by the grace of Yahweh; but continued grace is a gift conditioned upon required behavior. Put another way, it is a free gift to those who are continuing to keep the conditions of the Covenants of Promise regardless of the fact that they have previously sinned and are no longer eligible under either the Torah of Moses or the Covenants of Promise.

A good scriptural example of the conditions of grace is found in a famous story told by Yahushua, where the king, upon petition of one of his slaves, forgave him of a very large debt. But rather than emulating the king's conduct, the slave immediately went out to one of his fellow-slaves and demanded the full payment of money owed to him. The fellow-slave begged for patience and some time to repay the loan. Yet the demanding slave would not grant his fellow-slave time and, instead, threw the man into debtor's prison. When the king heard of the slave's conduct he became furious. Commanding the slave to appear before him, the king reproached him, saying, "Wicked slave! I forgave you all that debt, since you begged me. Must you not also show pity upon your fellow-slave, as I also pitied you?" As a result, the king gave the wicked slave over to those who would continually test him until he had paid back his debt to the king.<sup>24</sup>

<sup>16</sup> Eph., 1:5-7; Col, 1:12-14.

<sup>17</sup> Eph., 4:32.

<sup>18</sup> That Yahu Yahweh was under a covenant with father Yahweh prior to the beginning of the world is proven in several ways. For example, none of the promises in the eternal inheritance has been received by anyone. Nevertheless, the messiah was both raised from the dead (e.g., 1 Pet., 1:21; Acts, 2:32, 4:10, 13:32-34, 17:31; Rom., 10:9; 1 Cor., 6:14) and then given life within himself (John, 5:26) by father Yahweh. By reason of this agreement, the death of the messiah was known before the foundation of the world (1 Pet., 1:17-21), and therefore before the Adamic and Abrahamic covenants were made. Yahu's role in grace was also established before the ages of time (2 Tim., 1:8f). For these reasons Yahu had been given authority by father Yahweh to lay down his life as a fleshly man (John, 10:18). Yahushua even made a special point of adding that he kept his father's commandments and not his own (John, 15:10). For the reason of this earlier covenant, Yahu was appointed heir of all things (Heb., 1:1-3). For more details see App. B.

<sup>19</sup> Rom., 6:23.

<sup>20</sup> 1 John, 2:12.

<sup>21</sup> Gen., 22:15-19; Heb., 6:11-19.

<sup>22</sup> Rom., 3:23.

<sup>23</sup> Rom., 3:25f

<sup>24</sup> Matt., 18:23-35.

The forgiveness of the king, therefore, was conditioned upon the subsequent like behavior of the debtor. When the slave failed to show compassion to his fellow-slave, the debt to the king once more became due and payable. Yahushua adds to this story, “So also my heavenly father will do to you unless each of you from your innermost self forgives his brother their offenses.”<sup>25</sup> In the case of Yahweh, we must be like him, sinless, and showing mercy and grace to others. It is a condition of grace. The failure to forgive others is a sin. At the same time, the wage of sin is death;<sup>26</sup> when one willfully returns to sin he falls from grace and the wage of sin once more becomes due and payable.

Therefore, grace, though a free gift, does not continue without law-abiding behavior. Jude warns us against “certain men coming in stealthily” to the Assembly of Yahweh, “who of old have been before marked out unto this sentence, wicked persons, changing the grace of our *eloahi* into ἀσέσλγειαν (*aselgeian*; licentiousness) and (thereby) denying the only absolute ruler, the *eloah* (father Yahweh), and our sovereign, Yahushua the messiah.”<sup>27</sup>

Licentiousness (ἀσέσλγειαν; *aselgeian*) is behavior without moral laws.<sup>28</sup> Keph, for example, speaks of how righteous Lot, while dwelling in the wicked city of Sodom, was “oppressed under the conduct of statutes in licentiousness,” and that “day by day his righteous life was tested by THEIR LAWLESS WORKS.”<sup>29</sup> Yahushua counted those religious leaders who “work lawlessness” among those taken from his presence, even though they claimed to cast out demons and performed many works of power in the name of the messiah.<sup>30</sup>

Accordingly, there is a requirement to avoid sin (the transgression or violation of law),<sup>31</sup> an issue which we shall more fully explore in our next chapter. But if we perchance unwillingly sin, under grace, if we repent, confess that sin, and ask for forgiveness, the sin shall be forgiven. Nevertheless, even with the issue of forgiveness under grace, sin is not forgiven *carte blanche*. We only continue under grace if our subsequent behavior conforms to Yahweh’s requirements. The requirements include the following:

- First, we must confess our sins before he will forgive.<sup>32</sup>
- Second, we must repent before our sins are forgiven.<sup>33</sup>
- Third, whether we are forgiven or not is dependent upon our forgiveness and mercy to others.<sup>34</sup>

<sup>25</sup> Matt., 18:35.

<sup>26</sup> Rom., 6:23.

<sup>27</sup> Jude, 4.

<sup>28</sup> The Greek term ἀσέσλγειαν (*aselgeian*) means, “licentiousness” (GEL, p. 123), “licentiousness (sometimes including other vices):—filthy, lasciviousness, wantonness” (SEC, Gk. #766). To be licentious is to be, “Lacking moral discipline or sexual restraint,” “having no regard for accepted rules or standards. [Latin *licentiosus*, from *licentia*, freedom, dissoluteness, LICENSE]” (AHD, p. 753).

<sup>29</sup> 2 Pet., 2:7f.

<sup>30</sup> Matt., 7:21–23.

<sup>31</sup> 1 John, 3:4.

<sup>32</sup> 1 John, 1:9.

<sup>33</sup> Luke, 17:3f.

<sup>34</sup> E.g., Matt., 18:22–35, 6:8–15; Mark., 11:25f; Luke, 11:1–13, 6:33–38.

- Fourth, we must forgive others as often as they repent.<sup>35</sup>
- Fifth, we cannot willingly sin after coming to the knowledge of the truth.<sup>36</sup>

Sin is lawlessness (transgression of law). If lawlessness is evil, it means that we are still bound by moral laws. For example, if anyone breaks any of the commandments, or teaches anyone that it is proper to do so (which shows that it is willful), even if it is the least of the commandments, that person shall be considered the least of things by those in the kingdom of Yahweh.<sup>37</sup> Accordingly, those who willingly break any of the commandments will not enter into the kingdom. As we shall demonstrate as our study continues, sin also includes breaking the statutes to observe the festivals and sacred days.

### Death of the Testator

The grace of Yahweh can only be understood within the context that Yahu Yahweh was the testator of the Covenants of Promise. These covenants are the last will and testament given by Yahu Yahweh to Abraham and his seed (the messiah), to the plural seed (the elect) of Abraham, and to the people of other nations who qualify.<sup>38</sup> According to Scriptures, the very fact that Yahu authored the covenant will (Covenants of Promise) required his death, otherwise the will giving the eternal inheritance would be of no use. Yahu had bound himself to this will by a sworn oath.

At the same time, in order to receive the inheritance, someone had to qualify under the conditions of (1) the Covenants of Promise and (2) the written Torah that was attached thereto as an augmentation. This detail meant that someone had to be sinless. Since no man is capable of sinlessness, or of keeping the whole written Torah without at least one point of transgression,<sup>39</sup> circumstance begs for Yahu Yahweh himself to become the fleshly descendant of Abraham.<sup>40</sup> As the seed of Abraham he must qualify for the inheritance under both the Covenants of Promise and the written Torah.<sup>41</sup> Yahushua's sinlessness as the fleshly seed of Abraham accomplished this justification and made him eligible to receive the eternal inheritance. He then had to sacrifice his life to pass on the inheritance, otherwise the will would be without any force.

The problem is this: if Yahu Yahweh had not become the fleshly seed of Abraham and did not qualify under the written Torah, then, because all of us have sinned, no other human would ever receive any of the eternal inheritance. Further, if Yahu had died and there was no one to pass the eternal inheritance to, Yahweh's word and good name would have suffered. This circumstance demands the death of the testator of the will found in the Covenants of Promise and the granting of grace. Since Yahu Yahweh

---

<sup>35</sup> Matt., 18:21f; Luke, 17:3f.

<sup>36</sup> Heb., 10:26f.

<sup>37</sup> Matt., 5:17–19.

<sup>38</sup> Gal., 3:15–29.

<sup>39</sup> James, 2:10; cf., Rom., 3:23.

<sup>40</sup> See App. C.

<sup>41</sup> That the messiah came under the written Torah see Gal., 4:4f.

(Yahushua) was the only one who qualified for the eternal inheritance, and since he can share it with us by grace, it is clear that he died for all those who shall be saved, thereby relieving us from the burden of qualifying under the written Torah.

As the justified (righteous) heir, Yahu can now share this eternal inheritance with whomever he justifies (as dictated by father Yahweh). Herein lies the doctrine of grace. By this method, Yahushua is able to bring us into the inheritance by allowing us to circumvent the works of the Torah and bring us back under the Abrahamic Covenants of Promise.

To demonstrate these points, we must first recognize that no inheritance is of any force until the one leaving it dies. Therefore, the messiah had to die because he was the author of the will in the Covenants of Promise. This detail is confirmed in the book of Hebrews:

For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the defiled, sanctifies for the purity of the flesh, how much rather the blood of the messiah who through the eternal *ruach* offered himself spotless to *eloah* (father Yahweh), shall purify your conscience from dead works unto serving the living *el*. And for this reason he is the mediator of a new covenant, so that, death having taken place for redemption of the transgressions of the first covenant (i.e., the Old Covenant or Torah of Moses), the promise of the eternal inheritance they who have been called might receive. For where there is a διαθήκη (*diatheke*; covenant will)<sup>42</sup> IT IS NECESSARY FOR THE DEATH OF THE TESTATOR TO COME ABOUT. For a covenant will is affirmed upon death, since in no way is it of force when the testator is living.<sup>43</sup>

The text continues by explaining that blood (a life) had to be offered and that the messiah was the better sacrifice. Further, it was the messiah's own blood that had to be offered, otherwise there was no legal force to pass on the eternal inheritance.

There is no mistaking the message here. Yahu made a will and had to die in order to pass on the contents of that will. He also had to be raised from the dead in order to receive and then share the inheritance with his followers. As Keph writes:

Blessed be the *eloah* and father of our sovereign,  
Yahushua the messiah, who according to his great  
mercy begat us again to a living hope through the

<sup>42</sup> The word διαθήκη (*diatheke*) is "prop. a *disposition*, i.e. (spec.) a *contract* (espec. a *devisory will*):—covenant, testament" (SEC, Gk. #1242); "a *disposition* of property by will, a *will*, *testament* . . . an arrangement between two parties, *covenant*" (GEL, p. 187).

<sup>43</sup> Heb., 9:13–18. Saul points out, "for if one died for all, then all died; and for all he (Yahushua) died, that they who live no longer live to themselves, but unto him who died for them and was raised again" (2 Cor., 5:14).

resurrection of Yahushua from the dead, to an incorruptible and undefiled and unfading inheritance, reserved in the heavens for us, who by the power of *eloah* is being guarded through trust, for salvation ready to be revealed in the last time.<sup>44</sup>

Yahushua's death fulfills the legal requirement for passing on this eternal inheritance. For this reason the apostle Saul writes, "For I delivered to you in the first place, what I also received, that the messiah died for our sins, according to Scriptures; and that he was buried; and that he was raised from the dead the third day, according to Scriptures; and he appeared to Keph, then to the twelve."<sup>45</sup>

This Abrahamic "covenant will" was sworn to by an unchangeable oath:

Wherein *eloahi* desiring more abundantly to show to the heirs of promise the unchangeableness of counsel, interposed by an oath, that by two unchangeable things, in which it was impossible for *eloah* to lie.<sup>46</sup>

Yahushua's death, resurrection, and quickening into immortality, followed by his permanent perfection, are required to fulfill his mercy with the Israelite fathers "and to remember his (Yahu Yahweh's) sacred covenant, the oath which he swore to Abraham our father."<sup>47</sup> Yahweh swore to the covenants by himself, i.e., by his sacred name.<sup>48</sup> Because there was a "covenant will," sworn to by an unchangeable oath, the messiah sealed the necessity for his own death. He was destined to die in order to pass on the promised inheritance of eternal life.

## Sinless Sacrifice

Our inheritance cannot be obtained without a sinless sacrifice. The process requires that father Yahweh give Yahu Yahweh all things, even his sacred name, and then Yahu, in turn, leaves these things as an inheritance in a conditional will. Genesis, 26:1-5, confirms that the covenant with Abraham was conditional when it reports that Yahweh told Isaak that he would fulfill the promises, "BECAUSE Abraham listened to my voice and obeyed my charge, my commandments, my statutes, and my laws." Yet even Abraham was a sinner, for all have sinned. He, like the rest of us, must come into the eternal inheritance by grace and by means of the messiah.

Further requirements were attached to the promises given to Abraham because of transgression.<sup>49</sup> These conditions were given in the form of the Old Covenant made at Mount Sinai and the works of the Law which were added thereto,<sup>50</sup> i.e., as found in the books of the Torah. The covenant at Mount Sinai and works of the Torah did two things:

---

<sup>44</sup> 1 Pet., 1:3-5.

<sup>45</sup> 1 Cor., 15:3f.

<sup>46</sup> Heb., 6:17f.

<sup>47</sup> Luke, 1:72f.

<sup>48</sup> Gen., 22:16; Heb., 6:11-19; and see SNY, chap. iii.

<sup>49</sup> Gal., 3:18f.

<sup>50</sup> Rom., 9:32, 11:6; Gal., 2:16, 3:2, 5, 10.

First, when Yahu Yahweh married Israel at Mount Sinai, he narrowed the eligibility for the inheritance down to the nation and assembly of Israel, thereby building a wall between Israel and the nations.<sup>51</sup> This formed a major obstacle in granting the contents of the will, since Abraham was promised to be both the father of many nations and a blessing to the nations.<sup>52</sup>

Second, the Torah of Moses brought all the Israelites who desired to be justified by its fleshly works under a curse if they could not keep the agreement.<sup>53</sup> Unfortunately, the Israelites could not live up to such high standards without trust.<sup>54</sup> At this point a huge problem became manifest. The conditions of the Torah of Moses were such that, "For whosoever shall keep the whole Torah, yet shall stumble in one point, he has become guilty of all."<sup>55</sup> If you become guilty, then you lose your rights to the inheritance, for you have not met the conditions. This being the case, there could be no "elect" from Israel that could qualify as Yahweh had promised.<sup>56</sup>

The question is, "How then can anyone obtain the eternal inheritance, Israelite or non-Israelite, 'For all have sinned and come short of the glory of *eloah*'?"<sup>57</sup> Therefore, to bring all of the nations, including Israel, back into the eternal inheritance, grace became necessary. Nevertheless, how can someone give grace if he does not have rights to the inheritance? The solution is revealed in the book of Isaiah.

Isaiah observed that our iniquities and sins have come between mankind and Yahweh, causing Yahweh to hide his face from us. Yahweh advises us that the source of the problem stems from the fact that we speak falsehoods and murmur perverseness, and no one seeks truth but instead trusts emptiness. Mankind runs to evil and does not know the way to peace, and there is no justice in our tracks.<sup>58</sup> "Therefore, justice is far from us; and righteousness (justification) does not overtake us." We grope for the wall like blind men and stumble at noonday as at the time of the evening breeze. Among mankind's other crimes, our sins testify against us. "And the truth is lacking; and whoever turns from evil makes himself a prey."<sup>59</sup> There was only one way to solve this immense dilemma:

And Yahweh saw, and it was evil in his eyes that there was no justice. And he saw and there was no (just) male, and he was astonished that there was not an intercessor. But his arm saved for him, and his righteousness (justification), it sustained him.<sup>60</sup>

---

<sup>51</sup> Eph., 2:11–17.

<sup>52</sup> Gen., 17:4f, 18:18; Rom., 4:16–18.

<sup>53</sup> Gal., 3:10, 13.

<sup>54</sup> Cf., Heb., 3:14–4:9.

<sup>55</sup> James, 2:10.

<sup>56</sup> The "elect" of the First Resurrection are the 144,000 priest-kings of Israel (e.g., Gen., 17:6–8; Exod., 19:3–6; Isa., 45:4, 65:9; Rev., 7:2–8, 14:1–5, 20:4–7) and the 24 ruling elders (Rev., 4:4, 10, 5:8–10, 14, 11:16, 19:4). These elders include the 12 apostles (Luke, 22:28–30; Rev., 21:10–14), Abraham, Isaak, Jacob, King David, and 8 other select individuals.

<sup>57</sup> Rom., 3:23.

<sup>58</sup> Isa., 59:1–9.

<sup>59</sup> Isa., 59:10–15.

<sup>60</sup> Isa., 59:15f.



Therefore, since no human was capable of keeping the conditions of the “covenant will” and the written Torah, Yahu Yahweh, the saving arm of father Yahweh, had to come and fulfill the conditions himself, becoming the intercessor for mankind. Yahu had to become the messiah saviour, first qualifying as an heir and second by dying to pass on the eternal inheritance. This circumstance demanded that the messiah become the seed of Abraham and then qualify under the conditions of the will and the written Torah. As a result, Yahu had to become a sinless sacrifice, coming “under the Torah.”<sup>61</sup>

That Yahushua qualified as heir is made self-evident by the fact that he never sinned,<sup>62</sup> i.e., never transgressed the laws of the Covenants of Promise or the Torah (Law); he never failed to trust in father Yahweh.<sup>63</sup> Yet, if the eternal inheritance in the will was to be passed on and the works of the written Torah circumvented by us, Yahu had to sacrifice himself. In this regard, Saul states, “For also the messiah, our Phasekh was sacrificed for us.”<sup>64</sup> The Phasekh lamb, which was sacrificed during the Festival of Phasekh, was to be “perfect.”<sup>65</sup> Keph refers to the messiah as “a lamb without blemish and without spot” who gave his “precious blood” for our sake.<sup>66</sup> That is, the messiah was the lamb without blemish, a perfect sacrifice because he never sinned.

By Yahu’s death and resurrection into eternal life, he also became our high priest, i.e., our intercessor.<sup>67</sup> We read in the book of Hebrews, with regard to Yahu’s priesthood:

Whence also he (Yahushua) is able to completely save those who approach through him to *eloah*, always living to intercede for them. For such a high priest he became, sacred, harmless, undefiled, separated from sinners, and becoming higher than the heavens: who has no necessity day by day, as the (earthly) high priests, first for his own sins to offer up sacrifices, then for those of the people; for this he did, having offered up himself once for all.<sup>68</sup>

The messiah was a sacrifice for “all” because all of those who are saved must come through him. He is the door by which we shall enter the eternal inheritance.<sup>69</sup> As part of his body (the assembly),<sup>70</sup> we are justified as joint-heirs.<sup>71</sup> Since our opportunity to receive the inheritance lies with Yahushua, and we become his body, we have died and have been resurrected with him. The blood of the messiah (i.e., his death), being a spotless (sinless) offering to

---

<sup>61</sup> Gal., 4:4.

<sup>62</sup> 1 John, 3:5; 1 Pet., 1:19, 2:21f; Heb., 4:15, 7:26, 9:14; 2 Cor., 5:21.

<sup>63</sup> 1 John, 3:4; Rom., 14:23.

<sup>64</sup> 1 Cor., 5:7.

<sup>65</sup> Exod., 12:5.

<sup>66</sup> 1 Pet., 1:19f.

<sup>67</sup> Heb., 3:1f, 4:14–5:10, 6:18–20, 7:21–8:3.

<sup>68</sup> Heb., 7:24–27.

<sup>69</sup> John, 10:7–9.

<sup>70</sup> Rom., 12:3–5; 1 Cor., 12:12–31.

<sup>71</sup> Rom., 8:17.

Yahweh, is used to purify our conscience from dead works to serving the living *el*.<sup>72</sup> Nevertheless, we still die in this life, for “it is apportioned for men once to die, and after this, judgment.”<sup>73</sup> Further, our present corruptible (decaying), flesh and blood bodies are not capable of inheriting.<sup>74</sup> We must wait until after our resurrection when we shall possess our new incorruptible bodies, in which form we can inherit.<sup>75</sup>

Therefore, Yahushua’s sacrifice provides mankind with redemption, alleviating them from being under the Old Covenant (Torah of Moses), the first covenant of divine marriage,<sup>76</sup> which kept them out of the eternal inheritance. The messiah’s own death and resurrection allowed him to be the mediator of a New Covenant, the second covenant of divine marriage.<sup>77</sup> The New Covenant is in fact the eternal covenant promised in the will given to Abraham.<sup>78</sup> It was given so “that they which are called might receive the promise of an eternal inheritance.”<sup>79</sup>

At the same time, the death of the person making a covenant of inheritance is required if the will is to have any force, otherwise the contents of the “covenant will” cannot be passed on. The book of Hebrews, as we have said, specifically states that it was “not by the blood of goats and calves, but by his own blood,” and it was “the blood of the messiah, who through the eternal *ruach* offered himself without spot to *eloah*.”<sup>80</sup> Therefore, in order to provide us grace so that we might by-pass the Torah of Moses, Yahushua died for the sins of all mankind.<sup>81</sup> Being righteous (justified), he died for the impious and sinners (transgressors of the Law).<sup>82</sup>

For powerless is the Torah (of Moses), in that it was weak through the flesh, Yahweh, having sent his own son in the likeness of the flesh of sin, and on account of sin, condemned sin in the flesh, that the requirement of the Torah should be fulfilled in us, who not according to flesh walk, but according to *ruach*.<sup>83</sup>

For him (Yahushua), who did not know sin, he (father Yahweh) made for us a ἁμαρτίαν (*amartian*; sin offering),<sup>84</sup> that we might become the justified of Yahweh in him.<sup>85</sup>

<sup>72</sup> Heb., 9:14.

<sup>73</sup> Heb., 9:27.

<sup>74</sup> 1 Cor., 15:50.

<sup>75</sup> 1 Cor., 15:35–58.

<sup>76</sup> Heb., 8:6–13; cf., Jer., 31:31–34; Hos., 2:16f (MT 2:18f); Rev., 19:6–9.

<sup>77</sup> See above n. 76.

<sup>78</sup> Gen., 17:7.

<sup>79</sup> Heb., 9:15.

<sup>80</sup> Heb., 9:12, 14.

<sup>81</sup> 1 Cor., 15:3; 2 Cor., 5:14f; 1 Thess., 5:10.

<sup>82</sup> Rom., 5:6, 8.

<sup>83</sup> Rom., 8:3f.

<sup>84</sup> That ἁμαρτίαν (*amartian*) means a “sin offering” compare the LXX at Lev., 4:20, 21, 24, 25, 29, and so forth with the Hebrew word כִּשְׁתֹּן (*khataah*) (see CS, 1, pp. 62–64, item 2e; cf., SEC, Heb. #2401–2403).

<sup>85</sup> 2 Cor., 5:21.

## Grace Manifested

The grace of Yahweh could not appear until Yahu Yahweh became a fleshly man, a descendant of Abraham who could qualify to receive the inheritance. As a mortal man he could die to pass on the inheritance and then he could be resurrected to receive the same. Once he became eligible to receive the eternal inheritance, he also gained the authority to share that inheritance with whomever he wishes. This granting of joint-heirship is an act of grace. Therefore, grace was manifested with the appearance of the messiah, his death, and his resurrection.

John, for example, tells us, “For the Torah was given by means of Moses; but grace and truth came by means of Yahushua the messiah.”<sup>86</sup> Keph (Peter) likewise states that grace was brought to us by the revelation of Yahushua.<sup>87</sup> Saul writes that the Torah came first so that “grace might reign through justification unto eternal life, through Yahushua, our sovereign.”<sup>88</sup> Saul adds:

For we were once also without intelligence, disobedient, led astray, serving various lusts and pleasures, living in malice and envy, hateful, hating one another. But when the kindness and the friend of man appeared, our saviour *eloah*, not out of works (of the Torah of Moses) which were in righteousness which we practiced, but according to his mercy he saves us, through the washing of regeneration and renewing of the sacred *ruach*, which was poured out richly upon us BY MEANS OF YAHUSHUA THE MESSIAH, OUR SAVIOUR; THAT HAVING BEEN JUSTIFIED BY HIS GRACE, HEIRS WE SHOULD BECOME ACCORDING TO THE HOPE OF ETERNAL LIFE.<sup>89</sup>

Saul further states that Yahushua taught us this doctrine of grace, “For the grace of *eloah* which brings salvation for all men appeared, instructing us that, having denied wickedness and worldly desires, discreetly and righteously and piously we should live in the present age.”<sup>90</sup> Notice that this grace of *eloah* is conditioned upon us denying wickedness and worldly desires, and living discreetly, righteously (as one who is justified), and piously in this world. Under this method—if we repent, trust, obey, etc.—Yahushua will forgive us our sins and forbear. As a result, when we have obedient trust, through Yahushua the messiah, on behalf of his name,<sup>91</sup> and if we continue abiding by the conditions set out, we shall receive the eternal inheritance by grace.

At the same time, Yahu merely being a man did not in and of itself bring about grace. Yahu had to qualify for the eternal inheritance, having come “under the Torah.”<sup>92</sup> Saul defines the abundance of grace as reigning through

---

<sup>86</sup> John, 1:17.

<sup>87</sup> 1 Pet., 1:13.

<sup>88</sup> Rom., 5:21.

<sup>89</sup> Titus, 3:3–7.

<sup>90</sup> Titus, 2:11f.

<sup>91</sup> Rom., 1:1–5.

<sup>92</sup> Gal., 4:4.

Yahushua, who “accomplished justification toward all men unto the justification of life.”<sup>93</sup> Then the messiah had to suffer death in order to pass on the inheritance. The book of Hebrews states it was for the reason of the “putting away of sin by his sacrifice that he was manifested,”<sup>94</sup> i.e., he came to sacrifice himself for the cause of bringing grace into existence. The book of Hebrews states:

Yahushua, on account of the suffering of death, was crowned with glory and honor; so that by the grace of *eloah* for every one he might taste death. For it was becoming of him, by means of whom are all things and by means of whom shall be all things, bringing many sons unto glory, the leader of their salvation by means of sufferings to make perfect.<sup>95</sup>

In turn, sins cannot be forgiven, grace cannot be dispensed, and justification cannot be made unless the messiah is alive. This fact demands Yahushua’s resurrection. Saul informs us that by trust we are reckoned to be righteous (justified), “to those that trust upon him (father Yahweh) who raised Yahushua, our sovereign, from out of the dead, who was delivered for our offenses, and was raised FOR OUR JUSTIFICATION.”<sup>96</sup>

In another place Saul writes that Yahushua was marked as the son of *eloah*, “out of the resurrection of the dead,” and “by whom we receive grace and apostleship unto obedience of trust among all the nations, in behalf of his name, among who you are also called of Yahushua the messiah.”<sup>97</sup> That is, it is by the resurrected messiah that we receive grace. Saul is supported by Keph, who states that, through the great mercy of Yahweh, he has “begat us again to a living hope through the resurrection from out of the dead, to an incorruptible and undefiled and unfading inheritance.”<sup>98</sup>

## Grace Revealed

Though grace was manifested with the fleshly life, death, and resurrection of the messiah, no one has as of yet received use of any of the eternal inheritance<sup>99</sup>—i.e., no one has attained to eternal life, the eternal ownership of land, the eternal circumcision, and so forth—by means of the Abrahamic Covenants of Promise. This fact is even true of the messiah, the seed of Abraham, who was resurrected by means of another covenant that was made with father Yahweh before the foundation of our world.<sup>100</sup> Therefore, the act of grace with

<sup>93</sup> Rom., 5:18.

<sup>94</sup> Heb., 9:26.

<sup>95</sup> Heb., 2:9f.

<sup>96</sup> Rom., 4:22–25.

<sup>97</sup> Rom., 1:4–6.

<sup>98</sup> 1 Pet., 1:3f.

<sup>99</sup> Heb., 11:13, 39f; Acts, 7:2–5.

<sup>100</sup> Yahu’s resurrection into eternal life came via an agreement made between Yahu and father Yahweh prior to the foundation of the world. For this reason Scriptures count only two resurrections under the Abrahamic Covenants: the resurrection of the elect at the coming of the messiah (the First Resurrection), and the general resurrection (the Second Resurrection), which takes place after the 1,000-year reign of the messiah (cf., Rev., 11:3–12, 20:4–15). For details see App. B.

regard to the eternal inheritance has not yet been granted. But this grace shall begin to be granted when the messiah returns to earth, an event referred to as the future revelation of the messiah.

To understand this principle of delayed distribution let us refer to an earthly type. A father has died and left his five-year-old son a vast fortune. Yet in his will the father specifies that the young lad cannot possess or spend any of the money until he has reached the age of twenty-one. Therefore, even though the young man is the heir and has inherited, and his right to share his inheritance with others is now manifest, he cannot actually do so until the arrival of the date specified within his father's will.

Likewise, the messiah must wait until the specified time commanded by father Yahweh for the inheritance to be released, at which time Yahu (Yahushua) can share it with whomever he wishes, the saved being those doing Yahweh's will and meeting his conditions. Yahu then can distribute a joint-share in the eternal inheritance by grace.

The dispensation of the eternal inheritance by grace has yet to occur. In the book of Isaiah, for example, Yahweh notes that the Israelites are a rebellious people:

And therefore YAHWEH WAITS TO BE GRACIOUS TO YOU (Israel). And therefore, he is high to have mercy on you, because Yahweh is an *eloahi* of justice. Blessed are those who wait for him. For the people in Zion shall live in Jerusalem; you surely shall not weep. SURELY HE SHALL GIVE YOU GRACE at the sound of your cry. When he hears he will answer you.<sup>101</sup>

Clearly, the fulfillment of this statement has not yet taken place, for the people of Zion, who are waiting for Yahweh, are not yet living in Jerusalem. Neither has Yahweh, as of this date, answered the cry of his people. It cannot occur until the messiah returns and lays hold of his eternal inheritance, establishing his throne on Mount Zion at Jerusalem and obtaining all of the land from the Nile to the Euphrates.<sup>102</sup>

Keph also points to this future grace. While writing to "the elect sojourners of the dispersion,"<sup>103</sup> i.e., to the dispersed Israelites, he advises them, "Wherefore having girded up the loins of your mind, being sober, have a perfectly complete hope upon the grace being brought to you at the revelation of Yahushua the messiah."<sup>104</sup> This statement demonstrates that the "elect" of Israel shall be provided the eternal inheritance by grace at the second coming of the messiah. It fully complies with the statement in Galatians that the Torah was an augmentation to the Covenants of Promise given to Abraham, "until

---

<sup>101</sup> Isa., 30:18f.

<sup>102</sup> Thus fulfilling the promise found in the Covenants of Promise at Gen., 15:17-20, cf., Exod., 23:31; Deut., 1:7f; Josh., 1:3f. For examples that Yahweh the messiah shall then dwell at Jerusalem on Mount Zion see Ps., 146:10; Isa., 2:3, 8:18, 24:23, 46:12f, 51:11, 59:20f; Joel, 3:15-17; Amos, 1:2; Obad., 1:17; Zech., 1:14-17, 8:3; and so forth.

<sup>103</sup> 1 Pet., 1:1.

<sup>104</sup> 1 Pet., 1:13.

should have come (into existence) the *sperma* (group of seed) to whom the promise has been made.”<sup>105</sup> These comments are a direct reference to the First Resurrection, which occurs at the second coming of the messiah.<sup>106</sup>

### **Conclusion**

By the grace of the messiah, who can grant us a share in the inheritance with him, we are justified to receive the promises of the eternal inheritance. Unlike the written Torah made at Mount Sinai, to which the works of the Torah became an integral part, grace is not granted by debt.<sup>107</sup> But neither is grace without conditions, for Yahweh will only give the gift of eternal life by grace (bestowing as a favor the eternal inheritance) to those who, like Abraham, continue in the conditions of the covenant and trust him, obey his voice, keep his charge, and keep his commandments, statutes, and laws.

Under grace, the works of the Torah of Moses are not relevant; but the conditions of the eternal covenant are. The question still stands, “How do we know if the statutes of the festivals and sacred days of Yahweh are included as one of Yahweh’s conditions?” To address this question completely we must explore two more important aspects of our problem. We must define what it means to transgress any of the conditions of the Covenants of Promise, and we must discover how we can gain knowledge of what these conditions are.

---

<sup>105</sup> Gal., 3:18f.

<sup>106</sup> Rev., 20:4–6.

<sup>107</sup> Rom., 4:4.