

Chapter VII

Acts of Justification in the Torah

Since the resurrection of the messiah, we have no need to come under the conditions of the handwritten covenant (Torah) established at Mount Sinai. Nevertheless, knowledge of acts that justify us under grace are found written within this same handwritten Torah. These conditions include certain requirements not specifically listed for the covenant of the Sinai Torah, nor are they needed to fulfill the works of the Torah. Yet these other conditions are standards for the Covenants of Promise (Torah of Trust). They include trust (faith),¹ grace, the sacred *ruach*, and the nature of love.

Important for our study, we are told that Abraham was not justified under the works of the Torah.² Yet he qualified to receive the inheritance by grace not only because he trusted and obeyed Yahweh's voice, but because he faithfully kept Yahweh's commandments, חֻקֹת (khoquth; statutes), and תּוֹרָה (torath; laws).³ These commandments, statutes, and laws kept by Abraham, therefore, could not have been works of the Torah. Abraham, in turn, serves as our prime example for those who wish to be justified by trust in order to receive the eternal inheritance by grace, for Abraham was justified while he was still in his uncircumcised flesh and never was under the handwritten Torah.

Trust and the Torah

The covenant of the handwritten Torah does not specifically require trust or grace as a condition for the inheritance. To begin with, trust is defined as, "the assurance of things hoped for, the conviction of things not seen."⁴ Indeed, "apart from trust it is impossible to well please (Yahweh); for it behooves him who approaches to *eloah* to trust that he exists, and he becomes a rewarder to those seeking him out."⁵ It is out of trust that one obeys Yahweh.⁶ The covenant of the handwritten Torah, which contains the works of the Torah, meanwhile, "is NOT out of trust; but, the man who does these things shall live in them."⁷ As Saul explains, "Now to him that does the works

¹ For the reasons that the term "trust" is used throughout our text instead of "faith" see Chap. II, p. 35, n. 4.

² Rom., 4:1-3.

³ Gen., 26:1-5.

⁴ Heb., 11:1.

⁵ Heb., 11:6.

⁶ E.g., because Abraham trusted he "obeyed" Yahweh "to go out into the place which he is about to receive for an inheritance, and went out, not knowing where he was going," see Gen., 15:1-6; Heb., 11:8, cf., Gen., 12:1-8; Heb., 11:17-19, cf., Gen., 22:1-14.

⁷ Gal., 3:12.

(of the Torah) the reward is not reckoned according to grace, but according to debt.”⁸

The report given by the handwritten Torah did not profit most of the ancient Israelites because they disobeyed, not having mixed that report with trust.⁹ Instead, they tried to collect the inheritance as a debt; and they failed. The ancient Israelites had missed the purpose of the Torah of Moses, which was to bring men to the messiah and to teach them about justification under grace. The apostle Saul writes in the book of Romans:

For I bear witness to them (the Israelites) that they have zeal for Yahweh, but not according to knowledge. For being ignorant of the *eloah* of justification, and their own justification seeking to establish, to the justification of Yahweh they submitted not. For the τέλος (*telos*; result, end)¹⁰ of the Torah is the messiah unto justification for every one that trusts.¹¹

In another place Saul points to the difference between those justified under grace and those Israelites attempting to be justified under the Torah of Moses:

What then shall we say? That the nations that follow not after justification, attain justification, but justification that is out of trust. But Israel, following after a Torah of justification, to a Torah of justification did not attain. Why? Because it was not out of trust, but was out of works of the Torah.¹²

The failure to trust in Yahweh is itself sin.¹³ Since the Torah did not specifically command trust—though it would take trust to fully comply with all its tenets—it is clear that the sin which is attached to the failure to trust is a specific condition of the Covenants of Promise. Indeed, by trust we are reckoned to be justified to receive the eternal inheritance apart from the written Torah,¹⁴ for trust gives us access unto grace.¹⁵ Therefore, those being justified shall live by trust,¹⁶ whether they are Israelites or non-Israelites.¹⁷

Meanwhile, no one, except for the messiah, is capable of being justified for the eternal inheritance by the works of the handwritten Torah, because “the Torah is not made for a justified man.”¹⁸

⁸ Rom., 4:4.

⁹ Heb., 3:16–4:2; Deut., 32:20.

¹⁰ The Greek term τέλος (*telos*; result) means, “*the fulfilment or completion of anything . . . its consummation, issue, result, end . . . the end proposed . . . the end of action*” (GEL, p. 799); “prop. the point aimed at as a *limit*, i.e. (by impl.) the *conclusion* of an act or state (*termination* [lit., fig. or indef.], *result* [immed., ultimate or prophetic], *purpose*)” (SEC, Gk. #5056).

¹¹ Rom., 10:2–4.

¹² Rom., 9:31f.

¹³ Rom., 14:23.

¹⁴ Rom., 3:28; Gal., 3:24; Rom., 9:30.

¹⁵ Rom., 5:1f.

¹⁶ Heb., 10:38; Gal., 3:11; Rom., 1:17.

¹⁷ Rom., 3:27–31.

¹⁸ 1 Tim., 1:9.

For not by means of the Torah was the promise to Abraham or to his *spermati* (single seed = the messiah),¹⁹ that heir he should be to the world, but justification by means of trust. For if those out of the Torah (of Moses) are heirs, trust has been made void, and the promise made of no effect.²⁰

Wherefore out of works of the Torah shall not any flesh be justified before him; for through the Torah is the knowledge of sin.²¹

But to him that does not do the works (of the Torah), but trusts upon him that justifies the wicked, his trust is reckoned for justification (righteousness).²²

Therefore, justification (righteousness) itself does not come from being under the handwritten Torah. Rather, it comes by means of grace and by the adherence to the conditions of Yahweh's covenant will, which is based upon trust. This will leaves to its heirs the eternal inheritance for which the messiah, as its testator, died in order that we might receive it through grace. As Saul reports, "I do not set aside the grace of *eloah*; for if by means of the Torah (of Moses) is justification, THEN THE MESSIAH DIED FOR NOTHING."²³

Even more to the point, since grace has entered the picture, to try to gain justification by means of the handwritten Torah is a mistake. To demonstrate, the book of Acts reports that certain men from the Jewish sect of the Pharisees who had come to trust in the messiah began to teach that, in order for those of the nations to be saved, it was necessary for them to be circumcised in the flesh and to keep the Torah of Moses (i.e., it was necessary for them to be under the works of the handwritten Torah). The apostle Keph (Peter) corrected them stating:

Men, brethren, you know that *eloah*, from early days, chose among us through my mouth for the nations to hear the word of the good news, and to trust. And the mind-knowing *eloah* bore witness to them, giving to them (the nations) the sacred *ruach*, as also to us (the Israelites), and put no difference between both us (Israelites) and them (the nations), by trust having purified their minds. Now, therefore, why tempt you *eloah* to put a yoke (the works of the Torah) upon the neck of the disciples, which neither our fathers nor we were able to bear, but by the grace of the sovereign, Yahushua the messiah, we (the Israelites) trust to be saved, in the same manner as they (the nations) also.²⁴

¹⁹ Gal., 3:15f.

²⁰ Rom., 4:13f.

²¹ Rom., 3:20.

²² Rom., 4:5.

²³ Gal., 2:21.

²⁴ Acts, 15:5-11.

Saul summarizes this problem by stating that, if you circumcise the flesh of your foreskin in order to inherit, the messiah profits you nothing. You have merely become “a debtor to do the whole Torah,” which would include all of the works of the Torah.²⁵ “You are deprived of all effect from the messiah, whosoever in the Torah are being justified; you fall from grace.”²⁶ Therefore, through the Old Covenant made at Mount Sinai, to which various works and curses were attached because of sin, “no one is justified with Yahweh” because “the justified shall live by trust.”²⁷

Does all of this mean that it is a sin or improper to practice those things of the handwritten Torah (e.g., men should never circumcise their flesh nor abstain from unclean meat)? Certainly not. The Torah is counted as “right” and a product “of the *ruach*.”²⁸ Indeed, if one does those things found in the handwritten Torah he will “live in them.”²⁹ If one practices some of these rules for health and cleanliness reasons, or for the prophetic reasons for which they stand, it may enhance him in his efforts to grow in Scriptures and give him a healthy life. Yet, if one tries to be justified to receive the eternal inheritance because he is doing these things, he becomes subject to the whole handwritten Torah and is doomed to failure. In this understanding lies the intent of Saul’s words. For this reason Saul allowed Timothy, who was Jewish only on his mother’s side,³⁰ to be circumcised in the flesh. Yet Timothy was not circumcised as an act of justification under the Torah of Moses. Rather, he was circumcised so that he could be accepted among the Jews of Asia Minor in order that he might teach Scriptures among them.³¹

The Torah of Trust, on the other hand, does not require the fleshly works found in the handwritten Torah, such as animal sacrifices, circumcision, and cleansing rites. It does demand trust in order that one can obey Yahweh’s voice, keep his charge, and observe his eternal commandments, world-age lasting statutes, and laws.

Trust is neither stated as a requirement for attaining the inheritance in the handwritten covenant made at Mount Sinai nor is it espoused in those parts attached thereafter. Nevertheless, the requirement of trust for the earlier Covenants of Promise is revealed within that same handwritten Torah. As Saul states, “So trust is out of report, but the report is by means of the word of Yahweh.”³² To demonstrate, the book of Genesis is part of the Torah.³³ It is also that part of the handwritten Torah which reveals the existence of the Covenants of Promise. In this report we read that Abraham was justified to receive the inheritance by trust.³⁴ This report proves that Abraham was under the Torah of Trust (i.e., the Torah of Justification).³⁵

²⁵ Cf., James, 2:10; Gal., 5:1-4.

²⁶ Gal., 5:1-4.

²⁷ Hab., 2:4; Rom., 1:17; Gal., 3:11; Heb., 10:38.

²⁸ Rom., 7:14-16.

²⁹ Ezek., 20:11, 13, 21.

³⁰ Acts, 16:1.

³¹ Acts, 16:2-3.

³² Rom., 10:17, and read this verse in context with v. 10:13-11:10.

³³ Gal., 4:21-31, cf., Gen., 16:15, 21:2, 9.

³⁴ Gen., 15:6; Rom., 4:1-24; Heb., 11:8f, 17-19; James, 2:21-23.

³⁵ Rom., 3:27. It is also called “the Torah of Justification” (Rom., 9:31).

Acts of Justification Revealed

We are not justified (made righteous) by the works of the handwritten Torah but we are justified by utilizing trust, which enables us to keep the justification which is also found in the handwritten Torah. More precisely, the justification required by the Covenants of Promise (which lie outside the Torah of Moses) does not come by means of the handwritten Torah; on the other hand, it is revealed by the Torah of Moses and the prophets. Saul explains:

But now apart from the Torah (of Moses) justification of *eloah* has been manifested, BEING BORNE WITNESS TO BY THE TORAH (OF MOSES) AND THE PROPHETS: but justification by means of the trust of Yahushua the messiah, toward all and upon all those that trust. For there is no difference, for all have sinned and come short of the glory of *eloah*; being justified gratuitously by his grace by means of the redemption which is in the messiah Yahushua; who *eloah* set forth a mercy seat by means of trust in his blood (i.e., his death), for a showing forth of his justification, in respect of the passing by of the sins that had before taken place in the forbearance of *eloah*.³⁶

Saul demonstrates this point when he writes that the work of fleshly circumcision is profitable only if you abide by the handwritten Torah.³⁷ But if you transgress the handwritten Torah, your fleshly circumcision becomes as if it was uncircumcision.³⁸ Jacob (James) explains this further by saying, “For whosoever shall keep the whole Torah, but shall stumble in one (point), he has become guilty of all.”³⁹ At the same time, if those who are uncircumcised in the flesh “keep the δικαιώματα (*dikaionata*; acts of justification)⁴⁰ of the Torah,” their uncircumcision is reckoned as circumcision. Their innermost self becomes circumcised.⁴¹

As quoted above, Saul calls this “justification of the Torah” the “justification of *eloah*” which was manifested and “borne witness to by the Torah and the prophets.” Saul also informs us that grace reigns “through justification unto eternal life, through Yahushua the messiah, our sovereign.”⁴²

To make our point, let us give some examples of this manifestation in the Torah of Moses. In the antediluvian world Abel, Enoch, and Noah were all counted as justified men. For example, Abel’s “trust” caused him to give

³⁶ Rom., 3:21–26.

³⁷ For a discussion of the issue of fleshly circumcision see App. D.

³⁸ Rom., 2:24f.

³⁹ James, 2:10.

⁴⁰ The word δικαιώματα (*dikaionata*) means “an act by which wrong is set right . . . justification”; ILT, *Lex.*, p. 27, “a righteous statute, an ordinance . . . a righteous act.” NTB renders it “requirements,” while REB has “righteous requirement,” and NJB defines it as to “keep the commands of the Law.”

⁴¹ Rom., 2:26–29.

⁴² Rom., 5:21.

better gifts to Yahweh,⁴³ “by which he was borne witness to as being justified.”⁴⁴ Abel’s good “works” were just and connected with love.⁴⁵

Enoch “walked with *eloahim*,”⁴⁶ i.e., he walked in the *ruach*,⁴⁷ thereby obeying Yahweh and keeping his commandments, *khoquth* (statutes), and *torath* (laws).⁴⁸ Because of his trust, Enoch was transported away from the angry crowds who sought his life because he testified against them due to their wickedness.⁴⁹ His witness given to the wicked well-pleased Yahweh.⁵⁰

Noah is called “a justified male” who had been “perfected among his peers; Noah walked with the *eloahim*.”⁵¹ But Noah was not justified simply on his own merit. “Noah found $\eta\eta$ (*khen*; grace) in the eyes of Yahweh.”⁵² Noah trusted Yahweh, and having been divinely instructed concerning the things not seen, he obeyed Yahweh and prepared the ark and saved his family.⁵³ By doing so, Noah “became heir of the justification which is by trust.”⁵⁴

That Noah “found $\eta\eta$ (*khen*; grace)” directly ties together justification by trust with grace. It is from this premise that the prophets speak of salvation by grace.⁵⁵ These statements verify that there was already a Torah of Trust providing an inheritance which was granted by grace prior to the Covenants of Promise given to Abraham (i.e., as required in the Adamic Covenant).⁵⁶ The Covenants of Promise given to Abraham, therefore, were subjoined to the Adamic Covenant. We know this because Abraham—as with Abel, Enoch, and Noah—was also justified by trust,⁵⁷ a fact testified to by the handwritten Torah. Acting in this trust, Abraham will receive the eternal inheritance by grace because he obeyed Yahweh and kept his charge and his commandments, statutes, and laws.⁵⁸

The *Ruach*

The sacred $\eta\eta\eta$ (*ruach*)⁵⁹ is the tool by which Yahweh will give us eternal life. This *ruach* comes to us by means of trust through grace and is contained in the promises given to Abraham.⁶⁰ Saul notes that it is not “out of works (of the

⁴³ Gen., 4:1–7.

⁴⁴ Heb., 11:4; Matt., 23:35.

⁴⁵ 1 John, 3:7–12.

⁴⁶ Gen., 5:22, 24.

⁴⁷ Cf., Rom., 8:2–4.

⁴⁸ Cf., Gen., 17:1, cf., 26:5. And also see as examples Exod., 16:4, 18:19f; Lev., 18:3f, 26:3; Deut., 13:4f; 1 Kings, 2:3f, 3:14f, 6:12; Neh., 10:29f.

⁴⁹ Heb., 11:5; Gen., 5:21–24; Jub., 4:16–26; Jos., *Antiq.*, 1:3:4; Yashar, 3:1–38.

⁵⁰ Heb., 11:5.

⁵¹ Gen., 6:9.

⁵² Gen., 6:8.

⁵³ Heb., 11:7; Gen., 6:22; cf., Gen., 6:1–8:22.

⁵⁴ Heb., 11:7.

⁵⁵ See for example Isa., 33:2; Jer., 31:2; Amos, 5:15; Ps., 84:9–11; Prov., 3:33f (cf., 1 Pet., 5:5; James, 4:6); Joel, 2:13.

⁵⁶ For the Adamic Covenant see above Chap. VI, pp. 89f. Also cf., App. B.

⁵⁷ Gen., 15:6; Rom., 4:1–24; Heb., 11:8f, 17–19; James, 2:21–23.

⁵⁸ Gen., 26:1–5.

⁵⁹ See above Chap. I, p. 18, n. 99.

⁶⁰ Though the word *ruach* does not directly appear in the Covenants of Promise, it is understood by the fact that Yahweh must have some means by which to change humans into immortal *ruach* beings. Therefore, Saul speaks of it as promised (Gal., 3:13f).

Torah) which were in justification” and practiced that we are saved, but according to Yahweh’s mercy, “through the washing of regeneration and renewing of the sacred *ruach*, which he (the father) poured out upon us richly through Yahushua the messiah, our saviour; that having been justified by his grace, heirs we should become according to the hope of eternal life.”⁶¹

Accordingly, the quickening of the sacred *ruach* shall come to us by a promise in the Torah of Trust. This quickening of the sacred *ruach* must not be confused with the “gifts of the sacred *ruach*,” such as healing, wisdom, prophecy, and the like, which are temporal and can be obtained in our present life.⁶² The quickening of the *ruach* gives us eternal life.⁶³ Saul, for example, informs us that the messiah ransomed us from the curse of the written Torah of Moses, having become for us a curse, “that to the nations the blessing of Abraham might come in the messiah, Yahushua, that THE PROMISE OF THE *RUACH* we might receive by means of trust.”⁶⁴ Notice that we are to receive the blessing of Abraham by means of the messiah. For that reason, the *ruach* is called the “*ruach* of trust.”⁶⁵ The *ruach* does not come to us “out of the works of the Torah” but rather “out of the report of trust.”⁶⁶ Because the report is the word of Yahweh, the *ruach* is the *ruach* of truth,⁶⁷ as Scriptures is the “word of truth.”⁶⁸

Once more the two aspects of the handwritten Torah are revealed: (1) the instructions for the works of the Torah and (2) the instructions revealing the conditions of the Covenants of Promise. In the latter instance, trust and the *ruach* are involved. By means of Yahushua, we are set free from those portions of the Torah of Moses demanding works of the flesh (sacrifices, cleansing rites, dress requirements, etc.) for justification.

For the Torah of the *ruach* of life in the messiah Yahushua set me free from the Torah of sin and death. For powerless is the (handwritten) Torah in that it was weak through the flesh, *eloah* having sent his own son in the likeness of flesh of sin, and for 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*.⁶⁹

Yahweh is by substance *ruach* and from him comes forth the *ruach* of truth.⁷⁰ Accordingly, we must love and become obedient to truth,⁷¹ and those who bow to him must do so in *ruach* and truth.⁷² At the same time, if we live

⁶¹ Titus, 3:3–7.

⁶² E.g., see 1 Cor., 12:1–30, 14:1, 12; Heb., 2:4.

⁶³ 2 Cor., 3:6; Rom., 8:1f, 11; Gal., 6:8.

⁶⁴ Gal., 3:13f.

⁶⁵ 2 Cor., 4:12.

⁶⁶ Gal., 3:2, 5.

⁶⁷ John, 14:16f, 15:26, 16:13; 1 Pet., 1:22; 1 John, 4:6, 5:7.

⁶⁸ 2 Tim., 2:15.

⁶⁹ Rom., 8:2–4.

⁷⁰ John, 4:24, 15:26; 1 John, 5:6.

⁷¹ 1 Pet., 1:22; Eph., 4:15.; 2 Thess., 2:10.

⁷² John, 4:23.

by *ruach*, by *ruach* and truth we should also walk.⁷³ By walking in the *ruach* (of truth) we are given eternal life by the *ruach*; and we are given this *ruach* by our trust in Yahweh. These are conditions required under the Covenants of Promise (the Torah of Trust) in order for us to receive the inheritance of eternal life.

We also know that the eternal inheritance comes by the promises made outside of the handwritten Torah. Unable to achieve our goal by means of the handwritten Torah, we shall receive the eternal inheritance under grace, through trust, and by means of the sacred *ruach*. We are to condemn sin in the flesh, “that the requirement of the Torah should be fulfilled in us, who not according to the flesh walk, but according to *ruach*.”⁷⁴ Saul asks, “Do we make the (handwritten) Torah of no effect through trust?” He answers, “May it not be. But we establish the Torah.”⁷⁵ We establish the handwritten Torah because the stated intent of the Torah covenant made at Mount Sinai is to give us a blessing and the inheritance of the Promised Land.⁷⁶

Trust Working Through Love

Another important requirement of the Covenants of Promise is Yahweh’s concept of love. As with trust and the *ruach*, love does not come through the works of the Torah. Saul demonstrates this point when he explains that, while in the messiah, circumcision (in the flesh), being a work of the Torah, is not of any force, nor is uncircumcision (in the flesh), “but trust working through love.”⁷⁷

The kind of love about which Yahweh speaks is not merely affection; it is internalized behavior. Yahushua remarks, “For if you love those who love you, what reward do you have? Do not the tax gatherers also do the same?”⁷⁸ Therefore, of what great thing is normal human affection if even the wicked can love those who love them? Yahushua continues by stating, “You shall therefore be perfect, even as your father who is in the heavens is perfect.”⁷⁹

The perfect love described in Scriptures is called the fruit of the *ruach*.⁸⁰ Yahweh, who is a *ruach* being,⁸¹ is himself defined as both pure and love,⁸² love being the divine nature.⁸³ We are to attain the highest level of love and the divine nature when we reach pure love, which is one step above brotherly

⁷³ Gal., 5:25; 2 John, 1:4.

⁷⁴ Rom., 8:4.

⁷⁵ Rom., 3:31.

⁷⁶ Exod., 23:20–33. In this passage Yahweh agrees to bring the Israelites into the land of the Emori, Hetti, Perizzi, Kanaani, Hiui, and Yebusi (i.e., into the greater land of Kanaan), setting their border from the Suph Sea (Gulf of Aqaba) as far the Palestim Sea (the Mediterranean), and from the wilderness (the Sinai) until the *nahar* (LXX, “Euphrates river”), if they keep the covenant and obey the voice of the angel Yahweh.

⁷⁷ Gal., 5:6.

⁷⁸ Matt., 5:46. The publicans or tax gatherers bought rights to collect the state’s taxes, from which they made a sizable profit. They were seen as an evil plague on the land.

⁷⁹ Matt., 5:48.

⁸⁰ Gal., 5:22.

⁸¹ John, 4:24.

⁸² 1 John, 3:3, 4:8, 16.

⁸³ 2 Pet., 1:3–7; cf., 1 John, 3:1–2. Along with this nature we shall have a body of his glory (Phil., 3:20f; 2 Pet., 5:1–4); being in a state of perfection (2 Pet., 5:10); and sanctified (Heb., 12:10).

love.⁸⁴ This love includes loving your enemies,⁸⁵ and the ability to sacrifice one's own life to save his friends.⁸⁶

This type of love is specifically defined in Scriptures as the commandments of Yahweh. Yahushua states, "For this is the love of *eloah* (Yahweh), that his commandments we should keep; and his commandments are not burdensome."⁸⁷ Yahushua adds, "If you love me keep my commandments."⁸⁸ Further, those who love the father keep his commandments.⁸⁹ Therefore, the commandments are an expression of pure love. These pure commandments (expressions of the nature of Yahweh) are eternal. They are meant not only for this world-age but for the eternal world-age to come.

Though perfect love is not directly stated as a requirement of the Torah of Moses, the conditions of perfect love for the Covenants of Promise are revealed in the handwritten Torah and represent the nature of justification. To love one another, we are told, is in fact an old commandment.⁹⁰ Saul reminds us to "walk in love"⁹¹—which is equivalent to his request that we "walk in *ruach*."⁹² Abraham kept Yahweh's commandments, statutes, and laws,⁹³ which mean that they are part of the conditions of trust and love attached to the eternal inheritance under the Abrahamic Covenants. The two great forms of love mentioned by Keph (brotherly love, followed in higher rank by pure love)⁹⁴ are expressed in the two greatest commandments found in the handwritten Torah, these being to love your neighbor as yourself,⁹⁵ and to love Yahweh with all your *לֵבָב* (*lebab*; innermost self).⁹⁶ The messiah was asked:

Teacher, which is the great commandment in the Torah? And Yahushua said to him, You shall love Yahweh your *eloahi* with all your *lebab* (innermost self), and with all your *ψυχῆν* (*psukhe* = *nephesh*),⁹⁷ and

⁸⁴ 2 Pet., 1:3–7; cf., Heb., 12:10; 1 Pet., 5:10.

⁸⁵ Luke, 6:27; Matt., 5:43–45; cf., Exod., 23:4; Prov., 25:21; Rom., 12:20.

⁸⁶ John, 15:12f.

⁸⁷ 1 John, 5:3.

⁸⁸ John, 14:15.

⁸⁹ For example, see John, 14:23, 31.

⁹⁰ 2 John, 5.

⁹¹ Eph., 5:2.

⁹² Rom., 8:2–4.

⁹³ Gen., 26:1–5.

⁹⁴ 2 Pet., 1:3–7.

⁹⁵ Lev., 19:18; cf., Matt., 19:17–19, 22:39; Mark, 12:31–33; Rom., 13:9f; Gal., 5:14; James, 2:8.

⁹⁶ Deut., 6:4–5, 11:13f, 22–25, 19:8–10, 30:15–16; cf., Dan., 9:4; Matt., 22:37; Mark, 12:30–33; Luke, 10:27.

⁹⁷ The Greek term *ψυχή* (*psukhe*) is a translation of the Hebrew term *נֶפֶשׁ* (*nephesh*) (CS, 2, pp. 1486–1490). For consistency of thought, we shall utilize the Hebrew transliteration *nephesh* throughout our translations of the Old and New Testaments. The Hebrew word *נֶפֶשׁ* (*nephesh*), plural form *נֶפֶשִׁים* (*nepheshim*), is a primary root meaning "to breathe . . . a breathing creature, i.e. animal or (abstr.) vitality" (SEC, Heb. #5314, 5315); "an animal (that which breathes) . . . a person" (HEL, pp. 170f). Animal life forms are called *nephesh* (Gen., 1:20f, 24, 2:19f), and when Yahweh made Adam, the man "became a living *nephesh*" (Gen., 2:7). "The *NEPHESEH* of the flesh is IN THE BLOOD" (Lev., 17:11f; cf., Gen., 9:4; Deut., 12:23). The *nephesh* is not only in the blood, but the blood is PART OF THE *NEPHESEH* (Gen., 9:5; also see Jer., 2:34). Since the exchange of oxygen in the blood stream is throughout the body, the life principle itself, *nephesh* is oftentimes translated as "life" (i.e., Gen., 19:17, 19, 32:30; Exod., 21:23, 30, and so forth), because a thing that is breathing is "alive," and after that thing dies, it has been "alive." Therefore, the word *nephesh* generally stands for the idea of life itself.

with all your mind. This is the first and the great commandment. And the second is like it, You shall love your neighbor as yourself. ON THESE TWO COMMANDMENTS ALL OF THE TORAH AND THE PROPHETS HANG.⁹⁸

Flowing from these two categories are the Ten Commandments.⁹⁹ The first through fourth commandments are to have no other *eloahim* but Yahweh, not to bow down to carved images, not to carry Yahweh's name to uselessness, and to keep the Sabbath—all showing a love for Yahweh. The fifth—honoring your father and mother—applies both to father Yahweh and to one's neighbors. The sixth through tenth extend to loving your neighbor—not murdering, not committing adultery, not stealing, not bearing false witness, and not coveting your neighbors' possessions. Also embodied in the last six is to love your enemies (who are also your neighbors). We should not forget that during the Judgment all shall be brothers and sisters in the Assembly and, therefore, all shall be our neighbors. Just as importantly, we are their neighbors.

Yahushua defines a neighbor (i.e., one's brother) with his story about the good Samaritan and the Jewish man who had been abused by thieves and left hurt along the roadside. Those who were geographical neighbors and of the same family as the abused man avoided helping him. It was a stranger who lived in Samaria, a country whose people the Jews held in disdain, that came to the abused man's assistance. The Samaritan, who showed compassion, was the true neighbor of the abused man.¹⁰⁰

This principle of pure love is demonstrated in a great number of ways throughout the handwritten Torah. Typical expressions come from such commandments which refrain us from doing harm to our neighbors, such as bearing false witness against them,¹⁰¹ defrauding,¹⁰² deceiving,¹⁰³ devising evil against anyone,¹⁰⁴ hating or killing,¹⁰⁵ and many other like things. We are even commanded by statute to relieve the burden of a pack animal belonging to someone who hates us when that animal is in trouble.¹⁰⁶

Love, like trust, fulfills the intent of the Torah of Moses. Saul writes, "For the whole Torah is fulfilled in one *logos* (word), You shall love your neighbor as yourself."¹⁰⁷ That Saul includes all of the commandments is verified when he writes:

To no one owe anything unless it is to love one another; for he that loves the other has fulfilled the Torah. For, You shall not commit adultery, You shall not commit murder, You shall not steal, You shall not

⁹⁸ Matt., 22:34–40; cf., Mark, 12:28–34; Luke, 10:25–27.

⁹⁹ Exod., 20:1–17.

¹⁰⁰ Luke, 10:25–37.

¹⁰¹ Exod., 20:16; Deut., 5:20.

¹⁰² Lev., 19:13.

¹⁰³ Prov., 26:18f.

¹⁰⁴ Prov., 3:29.

¹⁰⁵ Exod., 21:14; Deut., 19:11–13.

¹⁰⁶ Exod., 23:5.

¹⁰⁷ Gal., 5:14.

bear false witness, You shall not covet; AND IF ANY OTHER COMMANDMENT, in this word is summed up, in this, You shall love your neighbor as yourself.¹⁰⁸

Those who keep the commandments are those who love father Yahweh and the messiah. As Nehemiah notes, Yahweh “keeps covenant and mercy for those who LOVE HIM AND KEEP HIS COMMANDMENTS.”¹⁰⁹ It is Yahushua the messiah who grants us the inheritance by grace; and it is he who informs us to abide in his love. He then defines this love by stating, “If my commandments you keep, you shall abide in my love, as I have kept the commandments of my father.”¹¹⁰ It is clear from this evidence that Yahweh’s idea of expressing love, a condition of the Covenants of Promise, is by keeping the *ruach* of the commandments found in the handwritten Torah. The Torah is to be written within our innermost self,¹¹¹ which means we shall possess the divine nature. The Abrahamic Covenants, therefore, stand together as a covenant of love which leaves to us the eternal inheritance of the divine nature.

Abraham: Our Example

The scope of our problem is now narrowed. The evidence shows that everyone under grace is seeking to obtain the eternal inheritance from the Torah of Trust. Not only is this the same covenant to which Abraham was subject but the conditions for receiving this inheritance are identical. Abraham stands as our example.

To demonstrate, in the book of Romans, Saul discusses the works of the handwritten Torah versus the acts of justification found in the handwritten Torah, using Abraham’s justification while in fleshly uncircumcision as his example.¹¹² Saul explains that we are all subject to the “Torah of Trust,” to which we are reckoned justified by trust apart from the works of the Torah.¹¹³ He then turns our attention toward Abraham, his prime example. Abraham, Saul points out, was not justified by the works of the handwritten Torah.¹¹⁴

Indeed, the handwritten Torah and its works did not exist until centuries after Abraham’s time.¹¹⁵ This point is of vital importance for our research. The Scriptures report that Abraham, whose trust was reckoned to him for justification, shall receive the eternal inheritance by grace because he obeyed Yahweh’s voice,¹¹⁶ kept his charge, and his commandments, *khoquth* (statutes), and *torath* (laws). This fact alone proves that these particular “statutes” and “laws” were not part of the works of the Torah.¹¹⁷ Accordingly, they are part of the Covenants of Promise and exist outside the covenant of the handwritten Torah of Moses.

¹⁰⁸ Rom., 13:8–10.

¹⁰⁹ Neh., 1:5.

¹¹⁰ John, 15:9f.

¹¹¹ Jer., 31:33f; Isa., 51:7; Pss., 37:30f, 57:7–11; Heb., 8:8–13, 10:16f.

¹¹² Rom., 4:1–25.

¹¹³ Rom., 3:27f.

¹¹⁴ Rom., 4:1–3.

¹¹⁵ Gal., 3:15–20.

¹¹⁶ Cf., Heb., 11:8.

¹¹⁷ Gen., 26:1–5.

Next, not only was Abraham justified by trust, but he was justified many years before he was given the token of circumcision in his flesh.¹¹⁸ The fact that Abraham was justified prior to his being circumcised in his flesh is held up as the type for all nations under grace. Saul continues:

Is this blessedness then upon the circumcision (Israel), or also on the uncircumcision (the nations)? For we say that trust was reckoned to Abraham unto justification. How then was it reckoned? being in circumcision (of the flesh) or in uncircumcision (of the flesh)? Not in circumcision, but in uncircumcision. And the token he received of circumcision, a seal of justification of the trust, which he had in the uncircumcision, unto him to be father of all those that trust in uncircumcision, for the justification to be reckoned also to them; and a father of circumcision to those not out of circumcision only, **BUT ALSO TO THOSE THAT WALK IN THE STEPS OF THE TRUST DURING THE UNCIRCUMCISION OF OUR FATHER ABRAHAM.**¹¹⁹

As a result, Abraham is the father of all those who walk in his steps under the Torah of Trust. Remember, that while walking in trust Abraham obeyed the voice of Yahweh and kept his charge and his commandments, statutes, and laws.¹²⁰ Saul continues:

For not by means of the Torah (of works) was the promise to Abraham or his *spermati* (single seed = the messiah), that heir he should be of the world, but by means of justification of trust. For if those out of the Torah (of works) be heirs, trust has been made void, and the promise made of no effect. For the (handwritten) Torah works out wrath; for where there is no Torah, neither is there transgression. Wherefore out of trust it is, that according to grace it might be, the promise being sure unto every individual seed, not to that out of the Torah only (i.e., the messiah being justified while under the handwritten Torah), but also to that **OUT OF THE TRUST OF ABRAHAM, WHO IS FATHER OF US ALL**, according as it has been written, "A father of many nations I have made you (Gen., 17:5)."¹²¹

Those being justified under grace are being justified by the same promise and in the same manner as uncircumcised Abraham, because Yahweh is

¹¹⁸ Gen., 15:6, cf., 17:1–14. Also see App. D.

¹¹⁹ Rom., 4:9–12.

¹²⁰ Gen., 26:5.

¹²¹ Rom., 4:13–17.

granting the eternal inheritance to Abraham by means of a promise.¹²² For that reason, Abraham is the father of all those who are being justified by grace. Saul confirms this understanding in the book of Galatians.

He (Yahweh) who therefore supplies to you the *ruach*, and works of power among you, is it out of works of the Torah (of Moses) or out of the report of trust? EVEN AS ABRAHAM TRUSTED YAHWEH, AND IT WAS RECKONED TO HIM UNTO JUSTIFICATION, KNOW THEN THAT THEY THAT ARE OUT OF TRUST, THESE ARE SONS OF ABRAHAM; and the scripture foreseeing that out of trust Yahweh justifies the nations, before announced the good news to Abraham: (saying) "In you shall all the nations be blessed (Gen., 12:3, 18:18)." So that those out of trust are being blessed WITH trusting Abraham.¹²³

The "works of the Torah" and "the report of trust" are both found in the Torah of Moses. We must follow that portion of the handwritten Torah which gives us the report of trust. Abraham set the example. As he trusted, we must trust. As he walked, we must walk. Therefore, the commandments, statutes, and laws that Abraham followed while under trust, as reported by Scriptures, must also be observed by all those who seek to be justified by the trust of uncircumcised Abraham.

Conclusion

The handwritten Torah contains conditions for justification by means of grace and the Covenants of Promise. It also shows that, for our present world, Abraham was our human example (the messiah coming in the flesh but being of a much higher form than earthly men). The key to our study is the fact that, while under the Torah of Trust, Abraham kept Yahweh's commandments, statutes, and laws. That fact brings us to the question, "Were the festivals and sacred days of Yahweh among the statutes observed by Abraham?"

¹²² Gal., 3:18.

¹²³ Gal., 3:5-9.