

CHAPTER 3

G-D'S POWER TWINS: TORAH AND GRACE

In order for full restoration to come to both the *house of Judah* (Judaism) and the *house of Israel* (Christianity), both houses of Israel need to understand that the G-d of Israel is a G-d of Torah AND a G-d of grace/mercy. Corporately speaking, the *house of Judah* (Judaism) mainly identifies with the G-d of Israel as being the giver of the Torah (*matan Torah*). The *house of Israel* (Christianity) mainly identifies with the G-d of Israel as being a G-d of grace/mercy through the Jewish Messiah (*Mashiach*) *Yeshua/Jesus*.

The *house of Judah* (Judaism) needs to Biblically understand that the G-d of Israel has expressed His grace/mercy to His people through the Jewish Messiah (*Mashiach*) *Yeshua/Jesus*. The *house of Israel* (Christianity) needs to Biblically understand that the Torah is the Word of G-d and the Word of G-d is the Torah and that the Torah goes from Genesis (*Bereishit*) to Revelation. Furthermore, the *house of Israel* (Christianity) needs to understand that the Torah is ETERNAL and that the G-d of Israel did not do away with His Torah through the death and resurrection of the Jewish Messiah (*Mashiach*) *Yeshua/Jesus*. If the G-d of Israel did away with His Torah/Word, He would have to do away with Himself because the Jewish Messiah (*Mashiach*) *Yeshua/Jesus* is the Torah/Word of G-d manifested in the flesh. Heaven and earth will pass away but the Torah/Word of G-d will live and abide FOREVER (Isaiah [*Yeshayahu*] 40:8, I Peter [*Kefa*] 1:23-25).

Because the *house of Israel* (Christianity) does not understand that Biblically the Torah and the Word of G-d are synonymous terms and that G-d's Torah/Word goes from Genesis (*Bereishit*) to Revelation, they have unbiblically embraced a dispensational theology that teaches that before the Jewish Messiah (*Mashiach*) *Yeshua/Jesus* was the age of law and following the death and resurrection of the Jewish Messiah (*Mashiach*) *Yeshua/Jesus* is the age of grace. In this chapter, we will learn that the G-d of Israel has always been a G-d of Torah AND a G-d of grace/mercy and that the G-d of Israel's grace/mercy is mentioned MORE in the *TeNaKh* (Old Testament) than in the *Brit Hadashah* (New Testament). Furthermore, we will examine what the Biblical term Torah means and the purpose of the G-d of Israel's Torah. In our conclusion, we will find that the G-d of Israel is a G-d of Torah and a G-d of grace/mercy and that the Torah of the G-d of Israel and the grace/mercy of the G-d of Israel are His *Power Twins*.

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HEBREW AND GREEK WORDS FOR GRACE/MERCY

The Greek word found in the *Brit Hadashah* (New Testament) translated as *grace* in the King James Bible is *charis*. It is the Strong's number 5485 in the Greek dictionary. In the *Thayer's Greek-English Lexicon of the New Testament coded to the Strong's Concordance*, it will tell you that the Greek word *charis* (5485) corresponds to the Hebrew word *chayn*. The Hebrew word *chayn* is the Strong's word 2580 in the Strong's dictionary. It is most often translated as *grace/favor* in the King James Bible.

The Greek word found in the *Brit Hadashah* (New Testament) translated as *mercy* in the King James Bible is *eleos*. It is the Strong's number 1656 in the Greek dictionary. In the *Thayer's Greek-English Lexicon of the New Testament coded to the Strong's Concordance*, it will tell you that the Greek word *eleos* (1656) is related/associated/corresponds to the Hebrew word *chesed*. The Hebrew word *chesed* is the Strong's word 2617 in the Strong's dictionary. It is most often translated as *mercy/lovingkindness* in the King James Bible.

Therefore, the two primary Greek words for *grace/mercy* found in the Bible are *charis* (5485) and *eleos* (1656). The two primary Hebrew words for *grace/mercy* found in the Bible are *chayn* (2580) and *chesed* (2617).

THE G-D OF ISRAEL IS A G-D OF GRACE/MERCY

The G-d of Israel is a G-d of *grace/mercy*. It is an attribute/characteristic of the G-d of Israel Himself. In Jeremiah (*Yermiyahu*) 9:23-24 it is written:

"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness [2617/chesed/mercy]..."

In Psalm (*Tehillim*) 117 it is written:

"O praise the Lord, all ye nations: praise him, all ye people. For his merciful kindness [2617 / chesed/mercy] is great toward us: and the truth of the Lord endureth forever. Praise ye the Lord."

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THE G-D OF ISRAEL'S GRACE/MERCY IS ETERNAL AND EVERLASTING

The grace/mercy of the G-d of Israel is ETERNAL and EVERLASTING. In Psalm (*Tehillim*) 103:17-18 it is written:

"But the mercy [2617/chesed] of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; To such as keep his covenant, and to those that remember his commandments to do them."

In Isaiah (*Yeshayahu*) 54:8 it is written:

"...with everlasting kindness [2617/chesed] will I have mercy on thee, saith the Lord thy Redeemer."

THE G-D OF ISRAEL CREATED THE HEAVENS AND EARTH BY HIS GRACE/MERCY

The G-d of Israel created the heavens and the earth by His grace/mercy. In Psalm (*Tehillim*) 136:1, 6-9 it is written:

"O give thanks unto the Lord; for he is good: for his mercy [2617/chesed] endureth forever ... to him that stretched out the earth above the waters: for his mercy [2617/chesed] endureth forever. To him that made great lights: for his mercy [2617/chesed] endureth forever: The sun to rule by day: for his mercy [2617/chesed] endureth forever: The moon and stars to rule by night: for his mercy [2617/chesed] endureth forever."

NOAH FOUND GRACE IN THE EYES OF G-D

Noah found grace in the eyes of the G-d of Israel. In Genesis (*Bereishit*) 6:8 it is written:

"But Noah found grace [2580/chayn] in the eyes of the Lord."

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G-D SHOWED GRACE/MERCY TO JOSEPH

The G-d of Israel found grace/mercy with Joseph (*Yosef*). In Genesis (*Bereishit*) 39:21 it is written:

"But the Lord was with Joseph, and showed him mercy [2617/chesed] and gave him favor [2580/chayn/grace] in the sight of the keeper of the prison."

G-D SAVES THE CHILDREN OF ISRAEL OUT OF EGYPT BY HIS GRACE/MERCY

The G-d of Israel saved/delivered His people out of Egypt (*Mitzrayim*) by His grace/mercy. In Exodus (*Shemot*) 3:15-16, 20-21 it is written:

"And God said moreover unto Moses ... Go, and gather the elders of Israel together, and say unto them ... And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof ... and I will give this people favor [2580/chayn/grace] in the sight of the Egyptians..."

In Psalm (*Tehillim*) 136:10-15 it is written:

"To him that smote Egypt in their firstborn: for his mercy [2617/chesed] endureth forever: And brought out Israel from among them: for his mercy [2617/chesed] endureth forever: With a strong hand, and with a stretched out arm: for his mercy [2617/chesed] endureth forever. To him which divided the Red sea into parts: for his mercy [2617/chesed] endureth forever: And made Israel to pass through the midst of it: for his mercy [2617/chesed] endureth forever: But overthrew Pharaoh and his host in the Red sea: for his mercy [2617/chesed] endureth forever."

THE CHILDREN OF ISRAEL ARE LED THROUGH THE WILDERNESS BY THE GRACE/MERCY OF G-D

The G-d of Israel led the children of Israel through the wilderness by His grace/mercy. In Psalm (*Tehillim*) 136:16 it is written:

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"To him which led his people through the wilderness: for his mercy [2617/chesed] endureth forever."

The "rock" which led the children of Israel through the wilderness was the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus. In I Corinthians 10:1-4 it is written:

"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized [mikvah/immersed] unto Moses in the cloud and in the sea; And did all eat the same spiritual meat; And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ."

In Jeremiah (*Yermiyahu*) 31:2-3, it is written:

"Thus saith the Lord, The people which were left of the sword found grace [2580/chayn] in the wilderness; even Israel, when I went to cause him to rest. The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness [2617/chesed/mercy] have I drawn thee."

MOSES FINDS GRACE/MERCY IN G-D'S SIGHT

Moses (*Moshe*) found grace/mercy in the sight of the G-d of Israel. In Exodus (*Shemot*) 33:11-13, 17 it is written:

"And the Lord spake unto Moses face to face, as a man speaketh unto his friend ... And Moses said unto the Lord ... yet thou hast said, I know thee by name, and thou hast also found grace [2580/chayn] in my sight. Now therefore, I pray thee, if I have found grace [2580/chayn] in thy sight, show me now thy way, that I may know thee, that I may find grace [2580/chayn] in thy sight: and consider that this nation is thy people ... And the Lord said unto Moses ... for thou hast found grace [2580/chayn] in my sight, and I know thee by name."

THE CHILDREN OF ISRAEL DEFEAT THEIR ENEMIES AND CONQUER THE PROMISED LAND BY THE GRACE/MERCY OF G-D

The children of Israel defeated their enemies and conquered the Promised Land by the grace/mercy of the G-d of Israel. In Psalm (*Tehillim*) 136:1, 17-22, 24 it is written:

"O give thanks unto the Lord; for he is good: for his mercy [2617/chesed] endureth forever ... to him which smote great kings: for his mercy [2617/chesed] endureth forever: And slew famous kings: for his mercy [2617/chesed] endureth forever: Sihon king of the Amorites: for his mercy [2617/chesed] endureth forever: And Og the king of Bashan: for his mercy [2617/chesed] endureth forever: And gave their land for a heritage: for his mercy [2617/chesed] endureth forever: Even a heritage unto Israel his servant: for his mercy [2617/chesed] endureth forever ... And hath redeemed us from our enemies: for his mercy [2617/chesed] endureth forever."

G-D PROMISES DAVID'S SEED GRACE/MERCY

The G-d of Israel promised David that He would have grace/mercy upon His seed forever. In II Samuel (*Shmu'el*) 7:4, 8, 12-16 it is written:

"And it came to pass that night, that the word of the Lord came unto Nathan, saying ... Now therefore so shalt thou say unto my servant David, Thus saith the Lord of hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel ... And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom forever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: But my mercy [2617/chesed] shall not depart away from him ... and thine house and thy kingdom shall be established forever before thee: thy throne shall be established forever."

In Psalm (*Tehillim*) 89:1-4, 24, 28-36 it is written:

"I will sing of the mercies [2617/chesed] of the Lord forever: with my mouth will I make known thy faithfulness to all generations. For I have said, Mercy [2617/chesed] shall be built up forever: thy faithfulness shalt thou establish in the very heavens. I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish forever, and build up thy throne to all generations. Selah. ... my faithfulness and my mercy

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shall be with him: and in my name shall his horn be exalted ... My mercy [2617/chesed] will I keep for him forevermore, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven. If his children forsake my law [Torah], and walk not in my judgments; If they break my statutes, and keep not my commandments; Then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my lovingkindness [2617/chesed/mercy] will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me."

DAVID'S SINS ARE FORGIVEN BY THE GRACE/MERCY OF G-D

David's sins were forgiven by the G-d of Israel by His grace/mercy upon David when he repented of his sins. In Psalm (*Tehillim*) 25:6-7, 51:1-2 it is written:

"Remember, O Lord, thy tender mercies and thy lovingkindnesses [2617/chesed/mercy]; for they have been ever of old. Remember not the sins of my youth, nor my transgressions: according to thy mercy [2617/chesed] remember thou me for thy goodness' sake, O Lord ... Have mercy upon me, O God, according to thy lovingkindness [2617/chesed]: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin."

In Psalm (*Tehillim*) 86:5 it is written:

"For you, Lord, art good, and ready to forgive; and plenteous in mercy [2617/chesed] unto all them that call upon thee."

THE HOUSE OF JUDAH WAS PRESERVED IN BABYLONIAN CAPTIVITY AND BUILT THE TEMPLE BY THE GRACE/MERCY OF G-D

The *house of Judah* (Judaism/Southern Kingdom) was preserved in Babylonian captivity and a remnant from the *house of Judah* (Judaism/Southern Kingdom) returned to the land of Israel to rebuild the Temple (*Beit HaMikdash*) in the days of Ezra and Nehemiah because of the grace/mercy of the G-d of Israel upon His people. In Ezra 9:7-9 it is written:

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*"Since the days of our fathers have we been in a great trespass unto this day; and for our iniquities have we, our kings, and our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as it is this day. And now for a little space **grace** has been showed from the Lord our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage. For we were bondmen; yet our God hath not forsaken us in our bondage, but hath extended **mercy** [2617/chesed] unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem."*

THE G-D OF ISRAEL IS MARRIED TO HIS PEOPLE IN GRACE/MERCY

When the G-d of Israel entered into a marriage covenant with His people, He became betrothed unto them in grace/mercy. In Hosea (*Hoshea*) 2:19-20 it is written:

"And I will betroth [marry] thee unto me forever; yea, I will betroth [marry] thee unto me in righteousness, and in judgment, and in lovingkindness [2617/chesed], and in mercies. I will even betroth [marry] thee unto me in faithfulness: and thou shalt know the Lord."

G-D WILL SAVE/REDEEM THE HOUSE OF DAVID THROUGH THE MESSIAH BY HIS GRACE/MERCY

The G-d of Israel will save/redeem the *house of David* through the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus by His grace/mercy. In Zechariah (*Zecharyah*) 12:9-10 it is written:

"And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace [2580/chayn] and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn."

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THE G-D OF ISRAEL HAS ALWAYS BEEN A G-D OF GRACE/MERCY

The G-d of Israel has ALWAYS been a G-d of grace/mercy. The death and resurrection of the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus did not usher in the age of grace. The grace/mercy of the G-d of Israel has always been from everlasting to everlasting.

Grace/mercy is an attribute/characteristic of the G-d of Israel Himself. The G-d of Israel showed grace/mercy to Noah, Joseph (*Yosef*), Moses (*Moshe*) and David. The G-d of Israel forgave the sins of the children of Israel because of His grace/mercy toward them. The G-d of Israel forgave the sins of David because of His grace/mercy toward David. The G-d of Israel made an eternal covenant with David that His grace/mercy would be upon David's seed forever.

The G-d of Israel created the heavens and the earth because His grace/mercy endures forever. He redeemed the children of Israel from Egypt (*Mitzrayim*) because of His grace/mercy toward His people in remembrance of His covenant with Abraham (*Avraham*). The G-d of Israel led the children of Israel in the wilderness and gave them victory over their enemies in the wilderness and in the Promised Land because of His grace/mercy toward His people.

THE G-D OF ISRAEL REDEEMED HIS PEOPLE FROM EGYPT BY HIS GRACE/MERCY

After studying in this chapter the grace/mercy of the G-d of Israel and realizing that the G-d of Israel is a G-d of grace/mercy throughout the entire *TeNaKh* (Old Testament), it should be easy for us to understand the Biblical truth that the G-d of Israel saved/redeemed the children of Israel from Egypt (*Mitzrayim*) by His grace/mercy and brought them to mount Sinai to show them how He wanted them to live their daily lives in obedience to the G-d of Israel AFTER they were saved/redeemed by His grace/mercy. The children of Israel were NEVER saved/redeemed/delivered from their enemies because they kept the Torah and deserved to be saved/redeemed/delivered. However, they were ALWAYS redeemed/delivered/saved because of the grace/mercy of the G-d of Israel toward His people.

THE TORAH IS ETERNAL AND EVERLASTING

Just as we have seen that the grace/mercy of the G-d of Israel is eternal and everlasting, in the last part of this chapter, we will see that the Torah of the G-d of Israel is also eternal and

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everlasting. We will discover that in traditional Hebraic/Jewish thought, "Torah" and the "Word of G-d" are synonymous terms. Therefore, the G-d of Israel's Torah is from Genesis (*Bereishit*) to Revelation. The age of law did not end with the death and resurrection of the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus because the Torah/Word of G-d lives and abides forever.

Next, let us examine the meaning and purpose of the Torah of the G-d of Israel and why the Torah of the G-d of Israel should be important to every believer in *Yeshua*/Jesus as the Jewish Messiah (*Mashiach*). By embracing the Biblical truth that the Torah of the G-d of Israel is eternal and everlasting, the G-d of Israel can bring restoration and reconciliation to both houses of Israel.

WHAT IS THE MEANING OF TORAH?

Probably one of the most misunderstood words in the entire Bible to the *house of Israel* (Christianity) is the word LAW. In reality, the word LAW is a very poorly translated and misrepresented word to describe the Hebrew word, TORAH. When most believers in the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus from the *house of Israel* (Christianity) hear the word, TORAH, they take two steps backward and put up a religious wall against any member from the *house of Israel* (Christianity) who would mention the word TORAH or who would suggest that we need to live our lives according to the *Torah* of the G-d of Israel. In fact, most members from the *house of Israel* (Christianity) view the *Torah* with the attitude, "We are not under the Law, we are New Testament believers in the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus and under grace."

WE ARE SAVED BY GRACE THROUGH FAITH

It is a Biblical truth that we are NOT saved/redeemed/delivered from our sins by keeping the Torah of the G-d of Israel. We are saved/redeemed/delivered by grace (2580/*chayn*)/mercy (2617/*chesed*) through faith (*emunah*) and salvation/redemption is a FREE gift from the G-d of Israel. In Ephesians 2:8-9, it is written:

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast."

However, the Apostle Paul (*Rav Sha'ul*) tells us in Romans 3:28, 31 that AFTER we are saved/redeemed/delivered, we are to uphold/keep the *Torah* of the G-d of Israel as it is written:

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"Therefore we conclude that a man is justified by faith without the deeds of the law ... Do we then make void the law through faith? God forbid: yea, we establish the law [Torah]."

TORAH MEANS INSTRUCTION

While it is true that we are not saved/redeemed/delivered on our own merit by our own ability through keeping the Torah of the G-d of Israel, the *house of Israel* (Christianity) must know and understand WHAT the word, TORAH, means. The word Law is the Hebrew word, TORAH. It is the Strong's word 8451 in the Hebrew Concordance. The best meaning of the word, TORAH, is "*teaching or instruction.*" The word TORAH does not mean salvation/redemption/deliverance but rather "*teaching or instruction.*" There is a word in the Bible that means "*salvation.*" The English word, Jesus, is the Hebrew word, *Yeshua*. The Hebrew word *Yeshua* means "*salvation.*" This was the role of the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus when He came to the earth at His first coming as the suffering Messiah (*Mashiach*) known as Messiah ben Joseph (*Yosef*). In Matthew (*Mattityahu*) 1:21 it is written:

"And she [Mary] shall bring forth a son, and thou shalt call his name JESUS [Yeshua in Hebrew]: for he shall SAVE his people from their sins."

WHAT IS THE PURPOSE OF G-D'S TORAH?

From this, we can understand that YESHUA/JESUS means SALVATION and TORAH means INSTRUCTION. Therefore, the Torah was NEVER meant by the G-d of Israel to be a means of salvation for His people. The G-d of Israel's only salvation for His people is by His grace/mercy (*chesed*) through the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus!

TORAH DOES NOT MEAN LAW

Because there is no proper corresponding word in Greek or English for the Hebrew word, TORAH, it is commonly translated as "*law.*" Law implies a set of do's and don'ts intended to imprison people when they are broken. However, the G-d of Israel gave the Hebrew language to communicate His spiritual truths. In fact, the G-d of Israel calls Hebrew a pure language (Zephaniah 3:9). This truth is beautifully understood when we do a Biblical word study of the Hebrew word, TORAH.

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THE TORAH IS G-D'S INSTRUCTION MANUAL TO LIVE OUR LIVES

The word *Torah*, which is the Strong's word 8451 in the Hebrew dictionary, comes from the Hebrew word, "*Yarah*." The Hebrew word, "*Yarah*" is the Strong's word 3384. The meaning of the word, "*Yarah*" is "*to teach, to point out as aiming the finger, to lay a foundation.*" By examining the Hebrew meaning of the word, TORAH, we can understand that the word *Torah* means, "*to instruct, to teach, to point out as aiming the finger, to lay a foundation.*"

So, the Torah should be correctly seen as the G-d of Israel's INSTRUCTION tool to TEACH His people HOW to live their lives AFTER they are saved/redeemed/delivered. The TORAH should be seen as a foundation for our lives and a foundation for understanding the entire Bible. Therefore, the most basic understanding of the meaning of *Torah* is "*instruction for the purpose of teaching done by pointing out or aiming the finger.*" The G-d of Israel's purpose in giving the *Torah* to His people is to "*lay a foundation*" and to communicate His spiritual truths to His people regarding the principles of the Kingdom of Heaven (*Malkut Shamayim*) and His redemptive plan for all of mankind.

While members from the *house of Judah* (Judaism) and from the *house of Israel* (Christianity) who are saved by the grace/mercy (*chesed*) of the G-d of Israel through faith (*emunah*) in the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus without the deeds of the law will go to heaven (*olam haba*), salvation/redemption/deliverance by the G-d of Israel by his grace/mercy (*chesed*) does not give His people the freedom to neglect the TORAH of the G-d of Israel because the TORAH is the G-d of Israel's INSTRUCTION MANUAL for members of His body to conduct and live their lives in obedience (*shema*) to the G-d of Israel AFTER they are saved/redeemed/delivered.

G-D'S TORAH IS FROM GENESIS TO REVELATION

EVERYTHING in the Bible was divinely ordained by the G-d of Israel to teach or instruct His people about the spiritual truths of His Kingdom. In Romans 15:4 it is written:

"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."

ALL Scripture is divinely inspired by the G-d of Israel. In II Timothy 3:16 it is written:

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"All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

It should be understood that when the Apostle Paul (*Rav Sha'ul*) wrote this letter and made the statement that *"ALL Scripture is given by inspiration of God,"* he was talking about the *TeNaKh* (Old Testament) INCLUDING the TORAH. The *Brit Hadashah* (New Testament) was not yet canonized when the Apostle Paul (*Rav Sha'ul*) wrote this letter.

G-D'S TORAH IS THE WORD OF G-D

The G-d of Israel's Torah is His Word. The *"Torah"* and the *"Word of G-d"* are synonymous terms in the Bible. Most members from the *house of Israel* (Christianity) view the *"TORAH"* as the first five books of the Bible but *"The Word of God"* as the entire Bible from Genesis (*Bereishit*) to Revelation. However, in Isaiah (*Yeshayahu*) 2:3, we see an example where the *Torah* and the *Word of God* are used interchangeably as it is written:

"And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law [TORAH], and the WORD OF THE LORD from Jerusalem."

In this verse, we can see an example of Hebrew parallelism. *"Out of Zion shall go forth the Torah"* is the same as *"The Word of the Lord from Jerusalem."* Therefore, from this example, we can see that the Torah and the Word of the L-rd are used synonymously in the Bible.

Another example where we can see the word TORAH used interchangeably with the WORD OF THE LORD is in Psalm 119. In Psalm (*Tehillim*) 119:97 it is written:

"O how love I thy law [Torah]! it is my meditation all the day."

In Psalm (*Tehillim*) 119:105 it is written:

"Thy word is a lamp unto my feet, and a light unto my path."

Once again, we can see from the example in Psalm (*Tehillim*) 119 that in one verse, David refers to the TORAH and in verses following he refers to the WORD OF GOD. Therefore, in a strict interpretation of the meaning of the word, TORAH, the Torah is the first five books of the Bible. However, in a broad sense, everything in the Bible from Genesis (*Bereishit*) to Revelation should be seen as the G-d of Israel's TORAH or instruction to His people.

WHAT WAS THE TREE OF LIFE IN THE GARDEN OF EDEN?

When the G-d of Israel created Adam and Eve (*Chavah*), He placed them in the Garden of Eden (*Gan Eden*). In the middle of the Garden of Eden (*Gan Eden*) was the "Tree of Life." (Genesis [*Bereishit*] 2:9). What was the tree of life (*etz chayim*) that the G-d of Israel planted in the middle of the Garden of Eden (*Gan Eden*)? The Tree of Life (*etz chayim*) is the Torah! In Proverbs (*Mishlei*) 3:1, 18 it is written:

"My son, forget not my law [TORAH]; but let thine heart keep my commandments ... She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her."

THE TORAH IS MORE DESIRED THAN FINE GOLD

The G-d of Israel said that His Torah is to be more desired than fine gold. In Psalm (*Tehillim*) 19:7-8, 10 it is written:

"The law [TORAH] of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes ... More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb."

THE TORAH IS THE TREE OF LIFE

Those members of the family (*mishpochah*) of the G-d of Israel who delight in the TORAH of the G-d of Israel and meditate in His TORAH day and night are like a tree planted by the rivers of water. In Psalm (*Tehillim*) 1:1-3 it is written:

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law [TORAH] OF THE LORD; and in his law [TORAH] doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."

In these verses we can see that a member of the family of the G-d of Israel who delights himself in the TORAH of the L-rd and meditates day and night in the TORAH is like a tree

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planted by the rivers of water. In Revelation 22:1-2, the tree planted by the rivers of water is the tree of life as it is written:

"And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations."

Furthermore, the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus told the members of His body that those who DO His commandments (Torah) will have right to the tree of life. In Revelation 22:14 it is written:

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

THE PAGES OF THE TORAH SCROLL ARE CALLED LEAVES

In Revelation 22:2, we are told that the LEAVES of the tree of life (*Torah*) are for the healing of the nations. The *pages* of the Torah scroll are called *leaves*. An example of pages of a scroll being called leaves can be found in Jeremiah (*Yermiyahu*) 36:21, 23 it is written:

"So the king sent Jehudi to fetch the roll ... and it came to pass, that when Jehudi had read three or four leaves..."

Therefore, from these scripture verses we can understand the following:

1. The tree of life that was planted in the Garden of Eden (*Gan Eden*) was the Torah.
2. G-d's Torah is worth far above pure gold.
3. G-d's Torah is for the healing of the nations.
4. Those who keep the Torah of the G-d of Israel have right to the tree of life.

ABRAHAM: THE FATHER OF OUR FAITH

In Romans 4:16, Abraham (*Avraham*) is called the father of our faith (*emunah*). Why did the G-d of Israel choose Abraham (*Avraham*) and why is Abraham (*Avraham*) called the father of our faith (*emunah*)? The G-d of Israel chose Abraham (*Avraham*) because G-d knew that

Abraham (*Avraham*) would teach his children the Torah of the G-d of Israel. In Genesis (*Bereishit*) 18:18-19 it is written:

"Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord [the Torah], to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him."

Abraham (*Avraham*) kept the Torah of the G-d of Israel. In Genesis (*Bereishit*) 26:5 it is written:

"Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws [TORAH]."

WHAT IS THE PURPOSE OF THE TORAH?

Listed below are seven purposes of the Torah of the G-d of Israel. They are as follows:

1. Teaches and reveals the Divine nature of G-d.
 - a. G-d is Holy (Leviticus 19:2).
 - b. G-d is Love (I John 4:7-8).
 - c. G-d is Gracious, Righteous, Merciful (Psalm 116:5).
 - d. G-d is Light (I John 1:5).
2. Teaches and reveals sin (Romans 3:20, Galatians 3:10, James 2:10, I John 3:4).
3. Teaches and reveals man's need to have a Messiah (*Mashiach*) (Romans 10:4). "End" in Greek means "Goal/Target."
4. Teaches and reveals the G-d of Israel's redemptive plan through the Messiah (*Mashiach*) (Psalm 40:6-7, Hebrews 10:5-7, Luke 24:36, 44).
5. Teaches and reveals that man is saved/redeemed/delivered by the grace/mercy (*chesed*) of the G-d of Israel by faith (*emunah*) and not by the deeds of the law (Romans 3:20, 24, 28, Galatians 2:16, Ephesians 2:8-9).
6. Teaches and reveals the difference between the life of the Spirit (the Torah written upon a heart of flesh) and the life of the flesh/evil inclination (the Torah written upon a heart of stone) (Romans 8:1-3, 5-9).
7. Teaches us how to grow from spiritual babies to spiritual maturity (Genesis 17:1, Psalm 19:7-8, Psalm 119:1-2, Ephesians 4:11-15, Hebrews 5:12-14).

TORAH MEANS A FOUNDATION

As mentioned earlier in this chapter, Torah comes from the Hebrew word, "*Yarah*" which means "*to lay a foundation.*" The prophets (*Nevi'im*) and writings (*Ketuvim*) build upon that foundation. Spiritually, the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus is the LIVING TORAH and the G-d of Israel's FIRM FOUNDATION to all that believe upon Him. In Isaiah (*Yeshayahu*) 28:16 it is written:

"Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste."

The firm foundation and chief cornerstone of the G-d of Israel's Kingdom is the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus. He is the living Torah. This foundation is built upon by the prophets (*Nevi'im*) and apostles. In Ephesians 2:19-20 it is written:

"Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone."

WHAT METHOD DID G-D USE TO COMMUNICATE HIS TORAH

The G-d of Israel gave us the understanding of the ways of His Kingdom in the form of spiritual pictures, blueprints or shadows. In other words, the literal or natural world (*peshat*) was given to communicate the spiritual world (*sod*). Therefore, the G-d of Israel spoke His Torah to His people through different mechanisms including:

1. Parables (Psalm 78:1-4, Mark 4:10-13)
2. Deep or dark sayings/mysteries (*sod*) (Proverbs 1:1-6, 1 Corinthians 2:6-10, 14)
3. Spiritual blueprints/shadows (Ezekiel 43:10-12, Colossians 2:16-17)

The Torah of the G-d of Israel was given in the form of parables, deep sayings and spiritual blueprints, so that His Word would be fulfilled concerning the righteous (*tzaddikim*) and the wicked. Those who would obey (*shema*) the greatest commandment (Deuteronomy [*Devarim*] 6:4-9, Mark 12:28-31) in Spirit and in truth (John [*Yochanan*] 4:24) would know and understand the ways of the G-d of Israel. However, the wicked would consider the things of the G-d of Israel as foolishness (I Corinthians 2:14).

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THE FOUR LEVELS OF UNDERSTANDING TORAH/G-D'S WORD

1. Peshat — Literal
2. Ramez — One scripture tied to another scripture
3. Derash — Derived interpretation of scripture through exegesis and spiritual applications
4. Sod — Deeper spiritual meaning (dark sayings, mysteries) of the scripture not seen at its surface meaning

HOW DO WE GROW IN THE KNOWLEDGE (TORAH) OF G-D?

The G-d of Israel supernaturally begins to reveal Himself and the principles of His Kingdom whenever we obey (*shema*) the greatest commandment to love the G-d of Israel with all our heart, mind, soul and strength. (Deuteronomy [*Devarim*] 6:4-5, Mark 12:28-31) By obeying the greatest commandment, the Holy Spirit (*Ruach HaKodesh*) will lead us so that we can grow into spiritual maturity (*tamim*). This spiritual growth is designed by the G-d of Israel to be in a step by step fashion, building upon the foundation of the Torah. In Isaiah (*Yeshayahu*) 28:9-10, it is written:

"Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little."

It is the desire of the G-d of Israel that after we are saved/redeemed/delivered by His grace/mercy (*chesed*) through faith (*emunah*) that we grow in the knowledge (*da'at*) and understanding (*binah*) of the ways of His Kingdom "line upon line" and "precept upon precept." In doing so, the G-d of Israel desires that we grow from spiritual babies to spiritual maturity (*tamim*). In Hebrews 5:12-14 it is written:

"For when for the time ye ought to be teachers [rabbis], ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk and not of strong meat. For every one that useth milk is unskillful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."

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WHAT IS THE NEW COVENANT?

Most members from the *house of Israel* (Christianity) associate the Old Testament (the Biblical name is TeNaKh - *Torah*, Prophets [*Nevi'im*], and Writings [*Ketuvim* — Luke 24:44]) with the Torah, but they do not associate the New Testament (*Brit Hadashah*) with the Torah. At the same time, most members from the *house of Israel* (Christianity) fail to realize that the BIBLE tells us that the New Testament (*Brit Hadashah*) is TORAH based!!

THE NEW COVENANT IS TORAH BASED

The New Covenant (*Brit Hadashah*) is Torah based. In Jeremiah (*Yermiyahu*) 31:31, 33, it is written:

"Behold, the days come, saith the Lord, that I will make a NEW COVENANT with the house of Israel and with the house of Judah ... THIS SHALL BE THE COVENANT that I will make with the house of Israel; After those days, saith the Lord, I will put my law [TORAH] in their inward parts, and WRITE IT IN THEIR HEARTS; and will be their God, and they shall be my people."

The book of Hebrews confirms that the Holy Spirit (*Ruach HaKodesh*) is a witness that the New Covenant (*Brit Hadashah*) is the TORAH written upon our hearts. In Hebrews 10:15-16 it is written:

"Whereof the HOLY GHOST [SPIRIT] also IS A WITNESS to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws [TORAH] into their hearts, and in their minds will I write them."

G-D DID NOT DO AWAY WITH THE LAW

Why was the New Covenant (*Brit Hadashah*) necessary? Did the G-d of Israel find fault with His Torah? NO!! The G-d of Israel could not find fault with His Torah because He is the giver of the Torah. Therefore, if the G-d of Israel found fault with His Torah, He would have to find fault with Himself. So, what did the G-d of Israel need to change when He ushered in the New Covenant (*Brit Hadashah*)? The G-d of Israel didn't want to change His Torah because His Torah is a Tree of Life (*etz chayim*) and the Torah is eternal. However, the G-d of Israel desired to change the HEARTS of His people. We can understand this truth in Hebrews 8:7-8 as it is written:

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"For if that first [covenant] had been faultless, then should no place have been sought for the second. For finding fault with THEM, he saith, Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel AND with the house of Judah..."

Therefore, the G-d of Israel did not find fault with the Torah that HE gave at Mount Sinai. However, He did find fault with the HEARTS of the people who received His Torah!

WHAT IS THE DIFFERENCE BETWEEN THE OLDER AND NEWER COVENANT?

Because most members from the *house of Israel* (Christianity) believe that the G-d of Israel did away with His Torah after the death and resurrection of the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus, they do not understand the difference between the older and newer covenant (*Brit Hadashah*). Most members from the *house of Israel* (Christianity) believe that the G-d of Israel found fault with the TORAH given at mount Sinai and for this reason the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus needed to come at His first coming as the suffering Messiah (*Mashiach*) known as Messiah ben Joseph (*Yosef*).

However, as stated earlier, since the G-d of Israel was the giver of the Torah at Mount Sinai, if the G-d of Israel found fault with the Torah then He would have to find fault with Himself. By understanding that BOTH the older covenant and the newer covenant (*Brit Hadashah*) is Torah based, we can understand that the G-d of Israel found fault with the RECEIVERS of the Torah and the HEARTS of the children of Israel. So, if both the older covenant and the newer covenant (*Brit Hadashah*) is Torah based, what is the difference between the two covenants?

- a. The Older Covenant = Torah written upon a heart of stone
- b. The Newer Covenant = Torah written upon a heart of flesh

The problem with the First Covenant was the HEARTS of the PEOPLE who RECEIVED the Torah, NOT THE TORAH!

THE OLDER COVENANT WAS THE TORAH WRITTEN UPON A HEART OF STONE

When the G-d of Israel gives His Torah/Word, the target/destination of His Torah/Word is the human heart. The older covenant was written on a *heart (tablets) of stone*. Therefore, the G-d of Israel desired to bring forth a newer (renewed) covenant (*Brit Hadashah*) so that His Torah

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could be written upon a *heart of flesh*. We can understand this truth in Ezekiel (*Yechezekel*) 36:26-27 as it is written:

"A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them."

WHAT IS A STONY HEART?

The Jewish Messiah (*Mashiach*) *Yeshua*/Jesus explained to us the characteristics of a stony heart in the parable known as the parable of the sower. In Mark 4:3-6 it is written:

"Hearken; Behold, there went out a sower to sow: And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up. And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth: But when the sun was up, it was scorched; and because it had no root, it withered away."

In Mark 4:14-17, the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus explains the parable and the meaning of the stony ground (heart) as it is written:

"The sower soweth the word [Torah]. And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word [Torah] that was sown in their hearts. And these are they likewise which are sown on stony ground; who, when they have heard the word [Torah], immediately receive it with gladness; And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's [Torah] sake, immediately they are offended."

Therefore, what are the characteristics of a stony heart according to the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus?

1. Hears the Word
2. Receives the Word with gladness
3. No root/endures for a time
4. When affliction and persecution arises for the Torah/Word's sake they are offended and turn away

THE CHILDREN OF ISRAEL RECEIVED THE TORAH UPON A STONY HEART

When the G-d of Israel gave His Torah to the children of Israel through Moses (*Moshe*) at Mount Sinai, they heard the Torah/Word and received it with gladness (Mark 4:16). In Exodus (*Shemot*) 24:3 it is written:

"And Moses came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, All the words which the Lord hath said will we do."

The joy and gladness of the hearts of the children of Israel to receive and obey the Word/Torah of the G-d of Israel is seen in a greater dimension by understanding the Hebrew meaning of the phrase, "All the words which the Lord has said will we do." In Hebrew the phrase reads, "*Na'aseh v'Nishmah*," which means, "We agree to do even before we have heard/listened!!"

The heart of the children of Israel was so eager to please the G-d of Israel that when the G-d of Israel said "Will you ..." the people said, YES! even before they heard/knew what the G-d of Israel was going to request of them. This *should* be the ATTITUDE of every member from the *house of Israel* (Christianity) and the *house of Judah* (Judaism)!! What the children of Israel lacked was the POWER of the indwelling Holy Spirit (*Ruach HaKodesh*) to fulfill their initial conviction to love and serve the G-d of Israel with all their heart, mind, soul and strength.

In Mark 4:17, the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus taught that a stony heart becomes offended by affliction and persecution. This is exactly what happened to the children of Israel in the wilderness. Time after time they were tempted in the wilderness and became offended by their trials and tribulations and desired to return to Egypt (*Mitzrayim*).

When the twelve spies were sent to explore the land of Canaan, ten spies came back with an evil report that the children of Israel were not able to take the land of Canaan even though the G-d of Israel promised Abraham (*Avraham*) that He would give the descendents of Abraham (*Avraham*) the land of Canaan as their eternal inheritance. Therefore, the ten spies and those who believed their evil report became offended at the promise of the G-d of Israel to Abraham (*Avraham*) and desired to return to Egypt (*Mitzrayim*). In Numbers (*Bamidbar*) 14:1-4 it is written:

"And all the congregation lifted up their voice, and cried; and the people wept that night. And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! Or would God we had died in this wilderness! And wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt? And they said one to another, Let us make a captain, and let us return into Egypt."

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This is the characteristic of a stony heart. The children of Israel received the Torah of the G-d of Israel with gladness (Exodus [*Shemot*] 24:3), however, when they encountered the trials and tribulations of the wilderness and they viewed with their natural eyes the giants in the land of Canaan, they became offended by the promise of the G-d of Israel to Abraham (*Avraham*) and desired to return to Egypt (*Mitzrayim*).

A stony heart rejects the Torah/Word of the G-d of Israel. In Zechariah (*Zecharyah*) 7:11-12 it is written:

"But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts as an adamant stone lest they should hear the law [TORAH], and the WORDS which the Lord of hosts hath sent in his spirit by the former prophets: therefore came a great wrath from the Lord of hosts."

The Ten Commandments were written on tablets (hearts) of stone (Exodus [*Shemot*] 24:12, 31:18, Deuteronomy [*Devarim*] 4:13-14, 5:22, 9:10-11).

A HEART OF STONE CANNOT OVERCOME THE FLESH (SIN NATURE/EVIL INCLINATION)

A stony heart exemplifies the characteristics of our sin nature (*evil inclination*) inherited from Adam and rejects the TORAH/Word of the G-d of Israel. The newer (renewed) covenant (*Brit Hadashah*) was needed because in the older covenant the heart of stone could not overcome the sin nature of the flesh (*evil inclination*). The problem in the older covenant was not the Torah because the Torah is the tree of life! (*etz chayim*) Therefore, what the G-d of Israel wanted to do away with was a HEART OF STONE and NOT THE TORAH. The G-d of Israel desired to replace the Torah written upon a heart of stone with the Torah written upon a heart of flesh. The G-d of Israel wanted to do this by putting His Holy Spirit (*Ruach HaKodesh*) within us so that we would have HIS POWER to live our lives and follow our good inclinations rather than our evil inclinations. In doing this, the G-d of Israel desired to change the HEARTS of His people not His Torah because His Torah is eternal!

WHAT IS THE DIFFERENCE BETWEEN A HEART OF STONE AND A HEART OF FLESH?

The Torah given at Mount Sinai was written upon a heart (*tablets*) of stone. A heart of stone does not have the power to overcome the flesh (*evil inclination*). The newer (renewed) covenant

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Chapter 3, G-d's Power Twins: Torah and Grace

(Brit Hadashah) is the Torah written upon a heart of flesh. A heart of flesh has the power to overcome the desires of the flesh and our sin nature (*evil inclination*). The difference between a heart of stone (which cannot overcome our sin nature [*evil inclination*]) and a heart of flesh (which can overcome the desires of our sin nature (*evil inclination*) by the power of the Holy Spirit (*Ruach HaKodesh*) dwelling in our hearts) is the message that the Apostle Paul (*Rav Sha'ul*) is trying to communicate to us in Romans 8:2-10 as it is written:

"For the law of the Spirit of life in Christ Jesus [a heart of flesh] hath made me free from the law of sin and death [a heart of stone]. For what the law could not do, in that it was weak through the flesh [a heart of stone], God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh [a heart of stone]: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit [a heart of flesh]. For they that are after the flesh do mind the things of the flesh [a heart of stone]: but they that are after the Spirit the things of the Spirit [a heart of flesh]. For to be carnally minded is death [a heart of stone]; but to be spiritually minded is life and peace [a heart of flesh]. Because the carnal mind is enmity against God [a heart of stone]: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh [a heart of stone] cannot please God. But ye are not [have not been given a stony heart] in the flesh, but in the Spirit, [a heart of flesh], if so be that the Spirit of God dwell in you [a heart of flesh]. Now if any man have not the Spirit of Christ [a heart of flesh], he is none of his. And if Christ be in you [a heart of flesh], the body is dead because of sin [a heart of stone]: but the Spirit is life because of righteousness [a heart of flesh]."

The difference between the older covenant (*which is the Torah written upon a heart of stone*) and the newer (renewed) covenant (*which is the Torah written upon a heart of flesh*) is the difference between two natures within us (*our good inclination and our evil inclination*). The Torah written upon a heart of stone is the nature of the flesh (*evil inclination*). The Torah written upon a heart of flesh follows after the nature of the Spirit (*Ruach HaKodesh*) of the G-d of Israel (*good inclination*). This is the message being communicated by the Apostle Paul (*Rav Sha'ul*) in Galatians 4:22-26, 29 as it is written:

"For it is written, that Abraham had two sons, the one by a bondmaid, the other by a free woman. But he who was of the bondwoman was born after the flesh [a heart of stone]; but he of the free woman was by promise [a heart of flesh]. Which things are an allegory: for these are two covenants [or two natures]; the one from the mount Sinai, which engendereth to bondage which is Agar [a heart of stone]. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children [a heart of stone]. But Jerusalem which is above is free, which is the mother of us all [a heart of flesh] ... But as then he that was born after the flesh [a heart of stone] persecuted him that was born after the Spirit [a heart of flesh], even so it is now."

In Romans 7, the Apostle Paul (*Rav Sha'ul*) tells us that the Torah is holy and the commandments are holy, just, good, and spiritual. He also tells us that the Torah bears fruit after the INWARD man. In Romans 7:12, 14, 22 it is written:

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"Wherefore the LAW [TORAH] IS HOLY, and the commandment holy, and just, and good ... For we know that the LAW [TORAH] IS SPIRITUAL: but I am carnal, sold under sin ... For I delight in the LAW [TORAH] of God after the INWARD MAN."

WHAT IS THE PURPOSE OF THE NEWER COVENANT?

The newer (renewed) covenant is the TORAH written upon a heart of flesh (Jeremiah [Yermiyahu] 31:33). This would be accomplished by the G-d of Israel putting His Holy Spirit (*Ruach HaKodesh*) within us so that His Holy Spirit (*Ruach HaKodesh*) can teach G-d's people how to walk in the ways of the G-d of Israel, keep His Torah and be obedient (*shema*) to His commandments. In Ezekiel (*Yechezekel*) 11:19-20 it is written:

"And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh: That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God."

A stony heart brings death but a heart of flesh brings life. This is what the Apostle Paul (*Rav Sha'ul*) was talking about in 2 Corinthians 3:3, 6 as it is written:

"Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tablets of stone, but in fleshly tables of the heart ... Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life."

WHAT IS THE ROLE OF THE HOLY SPIRIT IN THE NEWER COVENANT?

1. The Holy Spirit (*Ruach HaKodesh*) is a witness that the Newer Covenant = Torah written upon our heart (Jeremiah 31:31, 33, Hebrews 10:15-16).
2. The Holy Spirit (*Ruach HaKodesh*) was sent into the earth to teach us the TRUTH of the ways of the G-d of Israel's Kingdom (John 14:16-17, 26, 15:26, 16:13).
3. What is the TRUTH? The G-d of Israel's Torah/Word is TRUTH. (Psalm 119:142, John 17:17).
4. The G-d of Israel wanted to write His Torah upon our heart and teach us His Torah which is called "TRUTH" (Psalm 119:142) through His Holy Spirit (*Ruach HaKodesh*) who is called "THE SPIRIT OF TRUTH" (John 14:16-17, 26, 15:26, 16:13).

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5. We need the G-d of Israel's Holy Spirit (*Ruach HaKodesh*) WITHIN us for the following reasons:
- Have the power to overcome the sin nature (*evil inclination*) inherited by Adam.
 - To bear spiritual fruit in our lives (Galatians 5:22-25).
 - To understand, grow, and have a revelation of the G-d of Israel's Torah/Word and the ways of His Kingdom.

G-D'S POWER TWINS ARE HIS TORAH AND HIS GRACE/MERCY

In this chapter, we studied the G-d of Israel's *power twins*. The G-d of Israel's *power twins* is His Torah and His grace/mercy (*chesed*). Corporately speaking, the *house of Judah* (Judaism) mainly identifies with the G-d of Israel as being the G-d who gave the Torah (*matan Torah*) to His people. Meanwhile, the *house of Israel* (Christianity) mainly identifies with the G-d of Israel as being a G-d of grace/mercy through the Jewish Messiah (*Mashiach*) *Yeshua/Jesus*.

In order for restoration to come to the *house of Judah* (Judaism), they need to Biblically understand that the G-d of Israel has expressed His grace/mercy to His people through the Jewish Messiah (*Mashiach*) *Yeshua/Jesus*. In receiving the grace/mercy (*chesed*) expressed by the G-d of Israel through the Jewish Messiah (*Mashiach*) *Yeshua/Jesus*, the *house of Judah* (Judaism) needs to maintain their identity with the Torah and keep the commandments of the G-d of Israel.

In order for restoration to come to the *house of Israel* (Christianity), they need to realize that dispensational theology which teaches that before the death and resurrection of the Jewish Messiah (*Mashiach*) *Yeshua/Jesus* was the age of law and after the death and resurrection of the Jewish Messiah (*Mashiach*) *Yeshua/Jesus* is the age of grace is unbiblical. In this chapter, we learned that the G-d of Israel has always been a G-d of grace/mercy (*chesed*) from Genesis (*Bereishit*) to Revelation. We also learned that the New (renewed) Covenant (*Brit Hadashah*) is the Torah written upon a heart of flesh by the power of the indwelling Holy Spirit (*Ruach HaKodesh*). Furthermore, we learned that the Torah and the Word of G-d are synonymous terms and that the G-d of Israel's Torah/Word is a tree of life and is ETERNAL. The *house of Israel* (Christianity) needs to embrace the Torah of the G-d of Israel while being led by the indwelling Holy Spirit (*Ruach HaKodesh*) following the Torah in Spirit, in truth and in love.

When the *house of Judah* (Judaism) and the *house of Israel* (Christianity) embraces the Torah AND the grace/mercy (*chesed*) of the G-d of Israel expressed through the Jewish Messiah (*Mashiach*) *Yeshua/Jesus*, the G-d of Israel can bring redemption, restoration, reconciliation and unity to both houses of Israel through the outpouring of His Holy Spirit (*Ruach HaKodesh*) upon His people. May the G-d of Israel bring this redemption, restoration, reconciliation and unity to both houses of Israel speedily in our days. Amen!

RESTORING THE TWO HOUSES OF ISRAEL

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