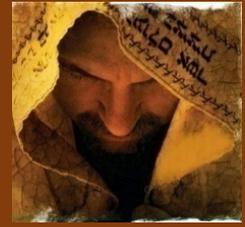


# Jews For Yeshua

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To the Torah & the Testimony  
If anyone does not speak according to these words  
It is because they have no light in them.  
Yesh'yahu (Isaiah) 8:20; Revelation 12:17; 14:12



## THE FAITH OF AVRAHAM

In this study we will examine the faith of Avraham and ask, what exactly is the faith of Avraham? Was Avraham a Torah obedient individual? Or was Avraham a sinful man, full of rebellion and disobedience towards God who somehow found favor with Adonai because of his faith apart from works?

Someone who combined his faith in the promises of Adonai with evil works, with stealing and fraud, with sexual immorality and drunkenness, with the consumption of unclean creatures like pigs, bats, rats, and cock roaches, and through the celebration of pagan holy days?

Or was Avraham a man of faith because he believed the word of God to be true, and showed his faith through his obedience to Torah?

Let's search the Scriptures and see what they reveal about the Torah and the Testimony in the life of Avraham.

Let's begin our study with **B'resheet (Genesis) 17:1-12**,

**17:1** And when Avraham was 99 years old, יהוה appeared to Avram and said to him, "I am Almighty God, walk before Me and be **blameless**,

**17:2** and I will make My covenant between Me and you, and will multiply you exceedingly."

**17:3** And Avram fell on his face and God talked with him saying,

**17:4** As for Me, behold, My covenant is with you, and you shall be a father of many nations.

**17:5** No longer shall your name be called Avram, but your name shall be Avraham. For I have made you a father of many nations.

**17:6** I will make you exceedingly fruitful, and I will make nations of you, and kings shall come from you.

**17:7** And I will establish My covenant between Me and you and your descendants after you in their generations for an **everlasting** covenant; to be God to you and to your descendants after you.

**17:8** Also, I will give to your descendants the land in which you are a stranger; all the land of

Canaan, as an **everlasting** possession, and I will be their God.

**17:9** And יהוה said to Avraham, as for you, ***you shall keep My covenant; you, and your descendants after you, throughout their generations.***

**17:10** This is My covenant which you shall keep, between Me and you, and your descendants after you. Every male child among you shall be circumcised.

**17:11** ...

**17:12** He who is 8 days old among you shall be circumcised. Every male child in your generations...

We have several things to cover in this chapter. The first is that Adonai states He is going to make this covenant with Avraham, and through this covenant make Avraham a father of many **nations**; and that all the families of the earth will be blessed through him; **B'resheet (Genesis) 12:3.**

So why, and how, were the families of the earth going to be blessed through him? Because Adonai, through this covenant, is not just going to bless Israel only, but all the people of the nations (of the gentiles) outside of Israel as well.

You see, this isn't just a covenant with the Jews, it's not just a covenant with Judah, or Ephraim, or the 12 tribes, or one of the tribes. It is a covenant for all 12 tribes of the **nation** of Israel, **and** for the families of the **nations** outside of Israel who desire to be grafted in to Israel (**Romans 11**).

Now it makes sense that if you make a covenant designed to prepare the soil to bless the whole earth through, and to bless all the peoples of the earth through, that the foundation of that covenant would include everything within it necessary to bless those people of the nations through.

So what then is contained in the foundation of this covenant that the nations would ultimately be blessed through?

It is written in **B'resheet (Genesis), 26:1-5,**

**26:1** ....there was famine in the land, besides the first famine that was in the days of Avraham, and Yit'zak (Isaac) went to Abimelech, king of the Philistines in Gerar;

**26:2** and יהוה appeared to him and said, "Do not go down to Egypt, but dwell in a land which I shall tell you,

**26:3** Sojourn in this land, and I will be with you and bless you, for **to you and your descendants I will give all these lands and will perform the oath which I swore to Avraham, your father.**

**26:4** And **I will cause your descendants to multiply as the stars of heaven**, and I will give to your descendants all these lands, and in your **Seed** **all the nations of the earth shall be blessed,**

**26:5** **because** Avraham obeyed My voice, guarded My hedge, My commandments, My appointed times, My Laws (Torah)."

So here we see two things mentioned. In **verse 26:4** it first states that the nations would be blessed through the Seed. This particular verse has this in the singular and is a specific reference to the Messiah, the Seed of the Woman; **B'resheet (Genesis) 3:15**, who was to come; and is the Seed referenced in **Galatians 3:16**.

The second thing we see here is that this covenant that makes the coming of the Seed, the coming of the Messiah, possible, is the contingency of obedience to Torah. Likewise, every time this contingency has been met, the covenant, and promises therein, have been preserved and passed down to the next generation.

So here we see blessings promised in a covenant that would be a blessing to Israel first, and that would also, in due time, become a benefit and blessing to the families of the earth as well; and this would all be provided within the boundaries and conditions given within the Torah and Testimony of the covenant.

The Torah, of course, is Adonai's standard of what He says is right and wrong, healthy and unhealthy, holy and unholy, clean and unclean, and of when and what His appointed times and feasts are.

The Testimony on the other hand, is that Adonai has given us eternal life, and that this life is in His Son, Yeshua the Messiah, the Promised Seed; **I Yehochanan (I John) 5:11**.

This life came through the voluntary shedding of His own blood for the remission of our sins past; **Romans 3:25**; for without the shedding of blood there is no remission of our past violations of Torah (no remission of our past sins); **Ivrim (Hebrews) 9:22**.

So everything associated directly with the shedding of blood for the remission of sin is a picture pointing us to the Testimony of Yeshua. Thus the reason for the name "the Tabernacle of the Testimony", "the Ark of the Testimony", "the Tablets of the Testimony", etc... (**see our study, "On the Mystery of the Tablets" for more on this subject**).

As it is written in **Yesh'yahu (Isaiah) 8:20**,

**8:20** To the Torah and the Testimony, if anyone does not speak according to these words, it is because they have no light in them.

So this "Seed", this "Messiah", who was promised through the covenant, would be a blessing to all the families of the earth how?

By providing a way for them to receive the remission of their sins that are past through the knowledge of Torah, which identifies for them the sins in their life that they need to confess, to repent of, and to overcome; and through the knowledge and acceptance of the death and resurrection of the Messiah Yeshua for the remission of those Torah violations (sins) now past.

Now consider how the theologians have taught for centuries that the commandments, the appointed times, the Laws of Adonai, etc... came through Moshe (Moses); but in this passage of **B'resheet (Genesis) 26:5** addressed above, we see declared a presence of Torah known and practiced by Avraham 430 years prior to Moshe's (Moses') arrival.

As it is written,

**26:5** "...in your Seed all the nations of the earth shall be blessed, because Avraham obeyed My voice, guarded My hedge, My commandments, My appointed times, My Torah [plural in the Hebrew].

Adonai's Laws and commandments were known by His people before it was given to Moshe (Moses). Why is that? It is because the Mt. Sinai experience was a re-introduction of the knowledge of Torah. It was a reintroduction of that knowledge that had been lost to the culture of Egypt during the time of Israel's enslavement.

Up to the time of Joseph and his brothers, the Torah was handed down to each generation by word of mouth, and this word of mouth procession was lost when the Israelites became slaves in Egypt.

This happened for two reasons.

One, because when the people of a nation become slaves to another nation, they are stripped of their identities, their heritage, their customs, and of their culture; and are forced to adopt the customs and religious practices of their masters.

Imagine how much the customs of our nation alone have changed in a mere 200 years, or even in the past 50 years. And those changes have occurred in a free nation, and with the printed word; so how much greater the changes and traditions lost in light of oppression, forced slavery, and in the absence of the printed word.

The second reason is that when Israel went into Egypt, there were only 70 males. But when our people came out of Egypt with Moshe (Moses), we were a people of over a half million adult males, with another 3 million or so people when adding women and children.

Word of mouth traditions are best preserved in small groups, but the larger a community becomes, the more difficult the traditions become to maintain with any consistent standard.

Add this natural process of deterioration to a couple of generations of oppression upon an enslaved people who have been stripped of their culture and identity, and you end up with a situation where those traditions need to be re-introduced back into the culture before they can be re-perpetuated.

Thus, we have the story of Moshe (Moses) with the re-establishment of the Torah of Avraham at Mt. Sinai to prepare the people of Israel for entry into the land that had been promised. The land of Canaan, and now known as the land of Israel, promised to us through the covenant made with Avraham.

Now this is a very important note to remember because, as we progress through our studies, you will come to see more clearly how conditions of the covenant made with Avraham are the same ones made with Moshe (Moses) and the sons of Israel; and ultimately with us today.

You will see that though they are two covenants, the latter made at Mt. Sinai representing bondage, and the former made with Avraham, with the Jerusalem which is up above and free from bondage; **Galatians 4:21-31**, you will find that they contain the same Law - the Torah; and that the only thing that is different is not the Torah, but how the administration of the shedding of blood for the remission of sins is carried out. That is the only change.

The two covenants are like a rental agreement. The rental agreement you sign is a covenant - one covenant. Then, when you move out, someone else moves in to take your place, and in turn, likewise, signs an identical covenant. It is a separate rental agreement, a separate covenant from the one you signed, but yet identical in content, conditions, and force.

So it is also with the covenant of Avraham. The original covenant made with Avraham, and the covenant made with the new "tenants" at Mt. Sinai, are one and the same as for as how we are

expected to conduct ourselves as a holy people before Adonai; but even as it is with rentals, even so here, the administration of the agreement occasionally needs to be changed over to new management.

When we went into Egypt, we were a family of only 70 “tenants”, but when we came out of Egypt we were now a family nation of several million “tenants”, and so a new, more sophisticated, larger “management team” had to be introduced.

That is, a more sophisticated form of priesthood had **to be added** that could provide remission of sins for a whole nation now rather than for just the one family of 70; thus the tutor mentioned in Galatians, that was added 430 years later to the covenant, introduced an army of priests to attend to the issue of sin on behalf of the nation until the one man, Yeshua the Promised Seed, could come as High Priest and King over His own family; **Galatians 3:16-19**.

Now shifting to a new thread, in **B'resheet (Genesis) 17:10** you will see that the covenant made with Avraham, the one that believers stake their claim to, declares a requirement of circumcision.

This is interesting, because when people speak against circumcision, they speak of it as if it was something originating in the Torah given through Moshe (Moses), but there in the covenant made with Avraham, which Adonai gave through Avraham to bless all the families of the earth through, we see this covenant with Avraham being sealed with the sign of circumcision.

In fact, in **Galatians 3:29** it is written,

**3:29** ...if you are in Messiah, then you are a descendent of Avraham and heirs according to the promise [given to him].

Remember what it said in **B'resheet (Genesis) 17:7-14**? It said,

**17:7** And I will establish My covenant between Me and you **and your descendants after you** in their generations **for an everlasting covenant**...

**17:8,9** ...

**17:10** This is My covenant which you shall keep between Me and you and your descendents after you; **every male child among you shall be circumcised**;

**17:11,12** ...

**17:13** ...and My covenant shall be in your flesh for **an everlasting covenant**.

**17:14** ...

So Avraham, the great forefather of our faith, circumcised himself and his descendants, obeyed the Torah (commonly referred to today as “the Law”), kept the appointed times, and offered up animal sacrifices.

Then in light of his understanding of the Gospel, of the resurrection of the dead, and of the giving of the first born for the remission of sins, Avraham was even willing to offer up his son Yit'zak (Isaac) on the altar, believing that Yit'zak (Isaac) was that promised Seed, the Messiah who was to come; **See also, Ivrim (Hebrews) 11:17-19**, but yet he is presented by theologians as the man of the “Christian” faith.

So as can be seen, Avraham, the father of “the faith”, was **not** a man without works. See also, **Yaaqov (James) 2:14-26**,

Avraham was a man of the faith, a man who believed and looked forward to the coming of Messiah; but the faith that our father Avraham displayed was everything that many theologians today would label as “legalism.”

How did this come to be?

In light of this strange view of obedience to God now being taught by most theologians, one might ask “If obeying Adonai’s commandments constitutes legalism, then what does disobeying Him constitute? illegalism?”

Let’s put this into contemporary terms. Imagine yourself recklessly driving 30 miles over the speed limit when suddenly flashing lights appear in your rearview mirror, and sirens blare in your ears, and you discover yourself being pulled over for speeding.

Then to make matters worse, as the police officer writes out the ticket for your irresponsible behavior you turn to him and state, “Excuse me officer, don’t you think you are being a little legalistic writing out that ticket to me like that? After all, officer, I am under grace, not under the law, right?”

Now that would be a very silly thing to say to a police officer. But yet, every time we call someone “legalistic” for obeying the commandments of Adonai, we are, like in this example, placing ourselves in the position of the lawbreaker who is trying to make the police officer look bad for addressing our irresponsible and/or criminal/sinful behavior.

Avraham was under grace, and looking forward to the coming of Messiah even as we; and as also Moshe (Moses) was. As it says in the book of Ivrim (Hebrews) concerning Moshe (Moses) and the Israelites in the wilderness, “for indeed the Gospel was preached to them as well as to us”. **Ivrim (Hebrews) 4:2**.

The Gospel has in fact been here since the time of the beginning, since the time of Adam; **B’resheet (Genesis) 3:15**, and so has His grace **B’resheet (Genesis) 3:21**.

You see, Avraham heard the Gospel and knew the grace of Adonai even as we; yet Avraham also knew and obeyed the Torah.

Moshe (Moses) likewise, heard the Gospel and knew the grace of Adonai; and knew and obeyed the Torah. And these two men are the two greatest men of the faith presented in the Tenach (in the “Old Testament”) of Scripture.

But the Scriptures are clear that being under the grace of Adonai did not mean that Avraham and Moshe (Moses) were free to violate His righteous standard as revealed in the Torah (in His “Law”).

Being under grace, and not under law, does not mean that His Law is done away; and to speak such words is to speak against Yeshua Himself, who with His own words stated emphatically that not the least stroke of a pen contained in the Torah would pass away until the heavens and earth themselves pass away. To teach that the Torah is done away is, in fact, a very dangerous heresy that is at the core of the deception leading up to the False Messiah (the "Anti-Christ") who the Scriptures refer to as "The Torahless One". And I would in fact suggest, that this Torahless (lawless) doctrine perpetuated by the Church of our day is at the core of the rise of lawlessness in our nation today.

To be under His grace means we are no longer under the law of sin. That is, we are no longer bound to be servants to the law of sin, but are now free to be servants to the law of righteousness.

**Mizmor (Psalm) 119:172** states that Adonai's commandments are righteousness.

Now I will touch briefly on the progression of the covenant of Avraham. Beginning with Avraham the covenant passed on to Yit'zak (Isaac), then on to Moshe (Moses), and then all the way up through Zechar'yah (Zechariah) and Elisheva (Elizabeth), the parents of Yehochanan the Immerser (John the Baptizer), and then on to Yeshua and the Emissaries (Apostles).

All of these great people of the faith were not only all partakers of the covenant and faith of Avraham, but were also all Torah obedient individuals in the strictest sense of the word.

For example, Avraham obeyed the Torah, circumcised Yit'zak (Isaac) on the 8<sup>th</sup> day, and even like Noach (Noah), offered up sacrifices and distinguished between the clean and unclean.

He also observed the moral codes and appointed times, as it is quoted above in **B'resheet (Genesis) 26:1-5**, when it states at the time that Adonai was passing on the covenant made with Avraham onto Yit'zak (Isaac), that it was because Avraham obeyed His voice and guarded His hedge, His commandments, His appointed times, and His Torah, that the covenant was being passed down to him.

It is because Avraham was faithful to do these things that this covenant of faith was passed on to Yit'zak (Isaac), and then Yaaqov (Jacob) the father of the 12 tribes of Israel, who in turn did these same things.

In **Shemot (Exodus) 2:24 and 6:3-8** it is written that Adonai would deliver our people Israel out of Egypt in order to form them into a nation; into the nation of Israel; into the natural Olive Tree.

And we see the need for the renewal of this covenant with the sons of Israel arising when the sons of the twelve tribes of Israel are brought into slavery, stripped of their identity, of their religion, and of their culture. Who are then forced to adopt the customs and religion of Egypt, causing the knowledge of Torah to be suppressed, and to some degree, lost; leaving us only with the hope of the remembrance of the promises given to Avraham that Adonai would someday deliver us and make us into a great and mighty nation that all of the families of the earth would someday be blessed through.

So with this memory of the promises of the covenant in mind, the sons of Israel called out to God, and in **Shemot (Exodus) 6:3-8** it says,

**6:3** I appeared to Avraham, Yit'zak (Isaac) and Yaaqov (Jacob) as El Shaddai, but by My Name **יהוה** was I not known to them? **B'resheet (Genesis) 12:7,8**

**6:4** *I have also established My covenant with them*, to give them the land of Canaan, the land of their pilgrimage, in which they were strangers.

**6:5** And I have also heard the groaning of the sons of Israel whom the Egyptians keep in bondage and *I have remembered My covenant*.

**6:6** Therefore, say to the sons of Israel....

**6:7** ...I will take you as My people, and I will be your God...

**6:8** and I will bring you into the land which I swore to Avraham, Yit'zak (Isaac) and Yaaqov (Jacob).”

Now if you know the story of Moshe (Moses), then you know that once the Israelites were delivered from slavery, they were taught everything that Avraham was taught; and eventually did everything that Avraham did. And ultimately, Yeshua did all the same things as well.

For example, **B'resheet (Genesis) 26:4** states that Avraham obeyed the Torah. The sons of Israel, as well as the foreigners who attached themselves to Israel, likewise, received the Torah at Mt. Sinai, and eventually learned to obey it. And Yeshua? The Scriptures state that Yeshua was without sin, that means Yeshua also obeyed the Torah, and in every point, for sin is the violation of Torah; **Ivrim (Hebrews) 4:15**; **I Yehochanan (I John) 3:4**, and then taught the correct application of Torah to Israel through the Brit Chadasha (New Testament); **Mattit'yahu (Matthew) 5-7**,.

Avraham was also a priest over his own family and offered up sacrifices for sin on his family's behalf. Adonai, likewise, ordained a priesthood for the nation of Israel, appointing priests to offer sacrifices on behalf of the nation of Israel. And Yeshua? The book of **Ivrim (Hebrews) 5:5-10** states that Yeshua is our High Priest and that He likewise offered up sacrifice for sin on our behalf; one sacrifice, the sacrifice of His own body; **Ivrim (Hebrews) 7:26,27**; **Yesh'yahu (Isaiah) 53**; **Mizmor (Psalm) 22**.

Avraham and his immediate descendants were circumcised; Moshe (Moses) and the sons of Israel were, likewise, circumcised. And Yeshua? **Luke 1:59**, states that Yeshua was circumcised. And what day was He circumcised on? He was circumcised on the 8<sup>th</sup> day, even as it was required to be done on in the covenant given to Avraham. And isn't it interesting to note that most Protestants in the world today are circumcised?

Here are some more common points. Avraham went on top of a mountain to sacrifice his son Yit'zak (Isaac). Moshe (Moses) went on top of a mountain to receive instructions on how to build the tabernacle where the national sacrifices would take place at and be administered from (see the chapter "On the Mystery of the Tablets") And Yeshua? Yeshua was sacrificed on top of the same mountain where both Yit'zak (Isaac) was offered up, and where the temple was built.

Likewise, Avraham went from the promised land into Egypt, and returned to the promised land from Egypt. And the sons of Israel went from the promised land into Egypt, and returned to the promised land from Egypt. And Yeshua? In **Mattit'yahu (Matthew) 2:1-23** it states that Yeshua went from Bethlehem (in the Promised Land), to Egypt, and returned to the promised land from Egypt, to live in the city of Natzeret (Nazareth).

The list goes on and on. You see, it is all the exact same covenant, with all of the exact same components and conditions, and with the exact same promises and patterns and results.

Just like the rental agreement I mentioned earlier in the study; we see multiple covenants, but the exact same terms and conditions within each covenant; with each covenant simply providing a renewal of the terms and conditions for the new parties entering into the contract; with the only changes ever taking place being an occasional changeover in management (i.e. from a family priesthood, to a national priesthood, to an immortal national/family priesthood).

But there is one thing that Yeshua did not have to do, that Avraham and Moshe (Moses) did have to do, and that was that Yeshua never had to offer up an animal as a sin offering for Himself.

Yeshua had no obligation to perform them, because He Himself had never committed sin, had

never violated Torah. And that is why we are, likewise, no longer required to offer up sacrifices for sin, because He Himself replaced them with the offering of His own body; at least concerning those of us who will be raised in the first resurrection.

You see, it is this sacrificial system contained within the covenant that took on various transitional forms (“management” forms), not the Torah defining right and wrong, holy and unholy, clean and unclean, and the Appointed Feasts and High Days. For it was this system for the remission of sins that was temporal, and which changed from time to time, as is evidenced with Avraham who was simply a priest over his own family; and whose priesthood type was exchanged for a national priesthood at Mt. Sinai, complete with a tabernacle and an army of priests, and ultimately a temple.

Then at the time of Yeshua there was another change in the priesthood; this one based on the offering of Yeshua's sinless body which would provide remission of sin to Adonai's people anywhere in the earth from the heavenly sanctuary apart from the geographical limitations of the Temple based system.

In this priesthood He has become the High Priest over His own family, and King over His own nation, and the Levites under Him during the millennial kingdom, like Him, will be immortal priests reigning over the remaining mortals of the earth.

The book of Ivrim (Hebrews) explains this change in priesthood “management” in great detail, and is also a key to understanding the letter written to the Galatians showing how remission of sin through atonement (through payment of debt via animal sacrifices) was replaced with justification (with pardon and acquittal) through Yeshua's own blood; which things I go into further detail on in the study entitled, “On Galatians and Torah”, and which is why the word “atonement” does not exist in the renewed covenant.

This renewed Avrahamic covenant; **Luke 1:72,73**, under the “new” management that would be “different” than that at Mt. Sinai is the same promised in **Yerem'yahu (Jeremiah) 31:31,32** which says:

**31:31** Behold *the days are coming* says יהוה, when I will make a "New" (renewed) covenant with *the House of Israel*, and with *the House of Judah*,

**32:32** Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; My covenant which they broke, though I was a husband to them, says יהוה.

Those days that were to come is when Yeshua came and renewed the Avrahamic covenant after the “management” style of the Melchizedek order (Office of King/Priest held by one man), and that was “renewed” with “both” the House of Israel and with the House of Judah, and different than the “management” style of the Levitical Order (Office of King/Priest divided between Judah and Levi); and that caused the latter to become obsolete and to fade away in 70 CE as it states in **Ivrim (Hebrews) 8:13**.

This passage, however, clues us in also of another change yet to come. In **Yerem'yahu (Jeremiah) 31:33,34**, it says,

**31:33** But this is the covenant that I will make *with the House of Israel* "after" those days, says יהוה. I will put my Torah in their minds and write it upon their hearts, and I will be their God and they shall be my people.

**31:34** No more shall every man teach his neighbor, and every man his brother, saying, "Know יהוה" for every man shall know Me from the least of them to the greatest of them, says יהוה. For I will forgive their iniquity, and their sin I will remember no more.

So "after those days", that is, after the days that the "New" covenant would be made, at a time following later, yet another covenant would be made when the 12 tribes of Israel are united; a covenant where His laws will actually be inside of us in such a way that everybody will know Adonai, where His Law will be second nature to us; and where our sins will be remembered no more.

This last covenant, the covenant of peace, will take place at the time of the resurrection when we receive our immortal bodies and no longer have a sin nature, and where the House of Israel and House of Judah are no longer two houses, but one; **Yechezk'el (Ezekiel) 37:1-28**.

Now, returning back to the common thread of the covenant with Avraham that I want to bring out is that common thread of Torah.

As we progress in our study up to the time of Yeshua and the Emissaries (Apostles), we will examine some more parallels between Avraham, Moshe (Moses) and the people of Yeshua's day, and examine their characters to see what kind of people Adonai used to present His promises, and establish His covenant through.

Let's begin with Zechar'yah and Elisheva (Elizabeth), the parents of Yehochanan the Immerser. We know that Adonai doesn't pick just anybody to do His work for Him, but that a worker in His kingdom must be one who is honorable in their walk, and above reproach in their conduct.

So what caused Zechar'yah (Zechariah) and Elisheva (Elizabeth) to be so unique, or to be qualified for such an honorable position in Adonai's plan?

Go to **Luke 1:5.6** where it says,

**1:5** There was in the days of Herod, the king of Judea, a certain priest named Zechar'yah (Zechariah), who was of the division of Abiyah (Abijah), and his wife was of the daughters of Aaron, and her name was Elisheva (Elizabeth).

**1:6** And they were both righteous before יהוה, walking in all of the commandments and ordinances of יהוה **blamelessly**.

Now this word "blameless" is an interesting word. Think about it. They walked in all the commandments and ordinances of Adonai blamelessly.

How many times have we heard people say, "Oh, you can't keep the Law, it's too difficult. That's why we're not under those old laws anymore." But here is an example of the parents of Yehochanan the Immerser (John the Baptizer) walking blamelessly before God.

Avraham also walked blamelessly before Adonai. Remember, **B'resheet (Genesis) 17:1,2** where Adonai said to Avraham, "Walk before Me and be blameless, and I will make My covenant with you."

The covenant that Adonai was going to make with Avraham was contingent upon Avraham walking blamelessly in Adonai's instruction, in His Torah.

In **B'resheet (Genesis) 22:18** Adonai then says,

**22:18** In your Seed all the nations of the earth shall be blessed, because you have obeyed my voice.

And in **B'reshet (Genesis) 26:4,5**;

**26:4** ... and in your Seed shall all the nations of the earth be blessed,

**26:5** because Avraham obeyed My voice, guarded My hedge, My commandments, My appointed times, My Torah [plural in the Hebrew].”

Avraham was given this covenant because he walked **blamelessly** in Torah.

Now in Luke we see Zechar'yah (Zechariah) and Elisheva (Elizabeth) being chosen for a special work also, because they, like Avraham, walked **blamelessly** in the Torah of Adonai's covenant.

Then in the story of Noach (Noah) we see that Noach (Noah) walked blamelessly as well, and also Enoch and Yyob (Job) and thousands of others in the Scripture; (e.g. **Yehoshua/Joshua 22:1,2**). And just take Yyob (Job) as an example, if you know the story of Yyob (Job), then you know that he had horrible tragedies come upon him, and know that Yyob (Job) had some friends who approached him, and sat with him, and then tried to convince Yyob (Job) that in order for all these horrible things to come upon him, he must be guilty of some sin.

But despite their pressure, and what appeared to be an abundance of evidence against him in the form of plagues and disasters, Yyob (Job) stated to them emphatically, and repeatedly, and with the utmost of confidence, that they were incorrect, and that he was innocent of transgression before Adonai; and also challenged them to point out his sin to him if they could find it.

But his friends could not think of any sin in Yyob's (Job's) life that they could specifically point out, and so just continued to reason that the tragedies in Yyob's (Job's) life must be the evidence of sin in his life. And Yyob (Job) continued to adamantly say, “No, I am not guilty of sin. And if I am guilty of some sin that I am not aware of, then let Adonai Himself point it out to me.”

Well, by the end of the writing you find out that Adonai rebuked Yyob's (Job's) friends for accusing Yyob (Job) of sin, when in fact he was innocent of sin; and then turned around and personally declared Yyob (Job) to be righteous, and restored to Yyob (Job) more than what he had lost.

You see, the Torah is not a difficult thing to do. And if Yyob (Job) knew with absolute confidence, even under severe trauma and firm accusations, that he was not guilty of violating the Torah, it is only because he knew from Torah what is, and is not, sin; and so can anybody else learn the Torah and have this same confidence.

In fact, in **D'varim (Deuteronomy) 30:11-20**, it says this very thing, that the Torah is not too difficult for us to do; and Adonai does not lie.

Adonai made His covenant with Avraham because Avraham was blameless regarding Adonai's Torah. And now likewise, we see the parents of Yehochanan (John) the Immerser were also blameless.

In **I Yehochanan (I John) 5: 3**, it is written,

**5:3** This is the love of יהוה, that we obey His commandments; and His commandments are not difficult to do.

Then in **I Corinthians 10:13**,

**10:13** There is no temptation that has taken a hold of you other than that which is common to mankind, but יהוה is faithful, who will not allow you to be tempted beyond your ability [to resist]; but will with the temptation also provide a way to escape it, so that you may have the power to stand under its pressure.

And again in **Philippians 4:13**,

**4:13** I can do all things through Messiah who strengthens me.

So we have no excuse for not eventually overcoming every sin in our lives that we are aware of; if we are granted enough time in this life to do so.

Now, returning to Luke, we continue to read about Elisheva (Elizabeth) giving birth to Yehochanan (John) the Immerser, and on the 8<sup>th</sup> day after his birth he is circumcised, according to the covenant made with Avraham, **B'resheet (Genesis) 17:12** , and renewed through Moshe (Moses), **V'yikra (Leviticus) 12:1-3**.

Then when we go to **Luke 2:21** we see Messiah Yeshua also circumcised on the 8<sup>th</sup> day.

Need more evidence? Go to **Luke 1:68-73**, which reads as follows:

**1:68** Blessed be יהוה, God of Israel, for He has visited and redeemed His people.

**1:69** and has raised up a horn of salvation for us in the House of His servant David,

**1:70** As He spoke by the mouth of His Holy prophets who have been since the world began,

**1:71** that we should be delivered from our enemies and from the hand of all who hate us,”

Now pay attention, **verse 72 and 73**,

**1:72** “to perform the mercy promised to our fathers, and to remember His Holy covenant,

**1:73** The oath which He swore to our father Avraham...”

To remember His what? To remember His Holy covenant!

The covenant which He swore to who? Which He swore to our father Avraham!

*To remember the Holy covenant which He swore to our father Avraham.*

Not to Moshe, but to Avraham! And what did they do within the covenant of Avraham? **They obeyed the Torah**. All of these things being done in relation to the covenant made with Avraham were being done by people who obeyed the Torah.

Every forefather, every prophet, and every writer of Scripture, including Avraham, Yit'zak (Isaac) and Yaaqov (Jacob), were people of the covenant of Avraham who obeyed and/or came to obey the erroneously mislabeled “Law of Moshe (Moses)”, the Torah of Adonai. The only “new” thing

introduced through Moshe (Moses) that could be called “the law of Moshe (Moses)” is the new form of priesthood management after the order of Levi.

I asked you earlier, "What standard made the chosen people of the Scriptures special?"

It was the standard of Torah, the Law that was allegedly done away. How sad that we have come to the point of believing that the very standard that caused Adonai's people to become great, has now been somehow nailed to the execution stake of the cross.

Adonai did not go around just choosing anybody. No. He chose those who obeyed Him, those who obeyed His Torah; those who walked blamelessly to do His work. He didn't choose people who were currently violating Torah, or who were currently engaging in prostitution, or murdering people, or people who engaged in sexual relations with animals, or who practiced witchcraft, or people who perverted justice, or celebrated pagan festivals. He “called” many people out of these things; but the “chosen” were those who repented and committed themselves to a blameless walk before God.

He chose people who chose His way, His Torah, His standard of righteousness, rather than the standards of those around them.

This does not mean that they never sinned in life, but it does mean that when they did sin, that they did it in ignorance, or came to do them far and few in between; and that they ultimately overcame their sins and stopped sinning, stopped doing that which they knew to be wrong in God's eyes. Accordingly, they also did that which was required of the Testimony, contained within the Torah, to provide atonement for whatever sin they had committed in the past, and then would return to the path of life to walk out the Torah in their life properly.

You see, what the Torah does is define for us the difference between life and death, between light and darkness, between truth and lie, between what is just and unjust, between honesty and dishonesty, between what is healthy and unhealthy, clean and unclean, etc...

So what the Torah does is show us how to walk that straight and narrow path. The Torah defines for us exactly what that path of life is so that we can find it. Otherwise we would just walk around in darkness and have no clue of where we are going, or of what kind of danger we are in.

Could you imagine being thrown into a fire blind and without a nervous system? You would sit there and burn to death and not even see it or feel it.

That is the world without Torah, it is a body in a fire with no nervous system or ability to detect that it is in danger. The Torah is like our eyes which allow us to see danger, and like our nervous system that sends pain to warn us of danger.

So the Torah defines for us the path of life and warns us of the path of death. It is in fact, the instruction of life, and express imprint of the voice and character of God; and the reason why we have come into so much trouble is because we have violated and rejected this instruction of life, this “Law” of life – this express imprint of Adonai's voice and character; with the natural consequence and result of death.

That's what happened to Adam and Havah (Eve). They had life; they had eternal life, that is, until they stepped outside of Adonai's instruction of life contained in Torah.

They didn't honor those boundaries, but allowed the Serpent to deceive them into stepping outside of the boundaries, outside of the safe boundaries of life. It is kind of like being a blind

man and allowing someone to deceive you into walking off a cliff by convincing you that it's not really a cliff, but a fountain of life that will restore your vision.

So the consequence of Adam and Havah's (Eve's) violation of the boundaries of life was what? Was death! And we've been paying the consequence of death, and all of the other associated consequences, ever since.

So what happens when you step outside the boundaries of life? You bring death upon yourself, for the wages of sin is death (which penalty we all must pay at least once). Then atonement and/or justification (pardon and acquittal) has to be made so that debt of death owed doesn't go with us into eternity - so that when that death comes, it ends with the death of this body, but frees our soul to continue on into Paradise.

So, remission of sin has to be made. This is where the Testimony comes in, the Testimony ultimately pointing towards, and being fulfilled in, the flesh and death and resurrection of Yeshua, Mashiach (Messiah) of Israel.

The Testimony of Yeshua can be seen in several examples of Scripture; for example, when Avraham offered up Yit'zak (Isaac) on the altar, showing how Adonai would offer up his Son on the altar for our sin. Another is in the story of Yoseph (Joseph), who presents a picture to us of Yeshua at the right hand of the Father, saving His people from death, and feeding them during times of spiritual famine.

And then you have the Levitical priesthood and the tabernacle pointing to Yeshua as our High Priest, whose soul was offered up as a sacrifice in the form of the tabernacle of His body.

The Levitical priesthood order is what Galatians refers to as the tutor that was provided to teach us of the things to come, of the perfect payment for the remission of sin and of priesthood to come.

So the Testimony of the Tabernacle, and the accompanying priesthood and sacrifices, were our school teacher, and image of things to come for the remission of sins, a picture of the good things to come for our salvation, though not the very things themselves, but a shadow of those things; **Evreem (Hebrews) 9:11; 10:1**.

Now, once our pardon and acquittal is received and completed, then we regain our footing on the path of life through trusting Adonai's instruction in the Torah, and stay on it; because if you step back off it again then you're just going to fall back into the snares of death again; **Ivrim (Hebrews) 10:26**, and will need to confess and repent of those sins to start the process all over again to have those sins remitted.

Now let's say I steal \$10,000, and let's say I steal it from an elderly person who needs it for their living expenses. Now, let's say that after I commit this heinous crime, that I go out and never commit another crime for as long as I live - that I walk in perfect obedience to the law for the rest of my life.

In addition to this, let's say I do many good deeds, like feeding the homeless (of who that elderly person is probably now numbered among thanks to my crime), and I volunteer my time at a retirement facility and so on.

Now, are all these good things going to somehow compensate or atone for my sin against that person? For that \$10,000 I stole from them?

Of course not! You see, in order for that to be atoned for, I would have to go back and pay

restitution to that person directly. I would have to pay back the \$10,000 I stole from them, and I would have to compensate them for any other injury inflicted upon them as a result of my criminal/sinful behavior as well.

So by this you can see that obedience to Torah is not what provides atonement or justification for sin. Only blood sacrifice (the innocent voluntarily offered up on behalf of the guilty) and restitution (restoration to original status) do. Obedience doesn't compensate for the death penalty or lack of restitution.

This is the Torah and the Testimony. And it is what the Gospel is made up of. It is composed of these two components. The Torah defines for us the path of life and warns us of the path of death, and the Testimony redeems us from the path of death so that the path of life may benefit us. And if you ever hear a Gospel that does not contain these two components, then it's not the Gospel.

That concludes our presentation on "The faith of Avraham".

To the Torah and the Testimony, if anyone does not speak according to these words, it is because they have no light in them, **Yesh'yahu (Isaiah) 8:16-20**.

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