

UNDER GRACE?

One of the biggest lies in Christianity is that the Turah (law) of אַיָּהוָה (Yahuah) is done away with and we don't have to follow it anymore. And their reason for not following His Turah (laws) is because "We are under God's Grace now, which saves us from the Turah (law)".

Everybody loves to scream "We are under Grace now" and that the Turah (Law) is done away with. And they use Shaul (Paul) as their scapegoat for not having to obey אַיָּהוָה (Yahuah)'s (God's) Turah (laws) anymore.

This is why there is so much confusion in the Christian Churches today, because over 90% of Christian Pastors twist Shaul's (Paul's) writings and tell their congregations that we do not have to obey the father's Commandments and laws anymore because we are under Grace. Yes, we are under Grace, but Grace does NOT replace אַיָּהוָה (Yahuah)'s Turah (laws).

Grace Defined

The dictionary provides two (2) basic definitions for Grace.

1. Elegance or beauty of form, manner, motion or action.
2. Mercy; Clemency; Pardon

Because the Hebrew language is vastly different from English, we need to examine the Hebrew meaning of this word to see if one or both English definitions are appropriate definitions for the Hebrew word translated as Grace.

The Hebrew word translated as grace is חֵן /חן (Hhen, Strong's #2580) and is a (2) two-letter parent root. In order to uncover the original meaning of this word it is important that we first examine each of the roots and words that are derived from this parent root.

The Hebrew word Hhen Strong's #: 2580 means Favour or Grace. Thus the word 'Grace' literally means 'Favour' from a root Hebrew word Hhanan - to bend or stoop in kindness to another as a superior to an inferior (Strongs 2603).

The pictographic Hebrew script that was used to originally write the word חן (Chen), ח = Hhet (Divide, Wall), Nun (Seed, Heir, Son, Continue). The first letter is the letter Hhet, which was written ח and is a picture of a wall and having the meaning of "Separation" as the wall separates the inside from the outside. The second (2nd) letter is the letter Nun, which was written as נ and is a picture of a sprouting seed having the meaning of "Continue" as the seed continues a lineage to the next generation. When these (2) two letters are combined they mean "the Wall that Continues or Divide Seed/Heirs."

A second (2nd) verbal root derived from the parent root חן (Hhen) is חָנַן (Hhanan, Strong's #2603), spelled exactly the same except with the addition of the letter נ (nun) at the end. This verb is often translated as "to be Gracious" or "have Mercy."

Through this process we find that this Hebrew verb is paralleled with such ideas as Healing, Help, being lifted up, finding refuge, Strength and Salvation (literally rescue). From a concrete Hebraic perspective, חָנַן (Hhanan) means all of this, which we can sum up with "providing protection."

When used in reference to אַיָּהוָה (Yahuah), it is the benevolent action of Him stooping down to us in His kindness to reach us in our need, and convey upon us a benefit. His Hhen (Grace) has been termed 'unmerited favour' but it is more than an attitude of Favour or Mercy. His mercy is an expression of His compassion toward us, but His Hhen (Grace) is an extension of benevolence translated into action that

releases His enabling power into our lives.

Seeing that we never merit His favour, we are always indebted to Him to extend to us His Mercy and bestow upon us His Grace whereby we may respond to Him in an acceptable manner. From beginning to end we are dependent upon Him, for life itself, for all sustenance by which we continue to live and have our existence, and on a Spiritual level from that, all energizing power by which we progress in our walk.

In Greek the word is Hharis (Strong's 5485) and has the idea of graciousness in manner or action, Hharis came to signify "favour," "goodwill," and "lovingkindness" — especially as granted by a superior to an inferior. In secular Greek, Hharis was related to Hhairo (Strong's 5463), to be Cheerful, Happy "to Rejoice."

In the Brit Hadashah (New Testament), "Grace" used 156 times takes on a special redemptive sense in which אַחַדְעָל (Yahuah) makes available his favour on behalf of Sinners, who actually do not deserve it.

There is tremendous emphasis in the Brit Hadashah (New Testament) upon the fact that human Salvation is the result of אַחַדְעָל (Yahuah)'s Grace. This beautiful truth should never be minimized. At the same time, it must not be perverted.

The definition of Hharis (Grace) is the forgiveness of our transgressions against The Turah (Law). This Hharis (Grace) is extended only to those who in a Spirit of loving obedience, even as we try and fail to keep The Turah (Law) completely. We have a High Priest who serves the throne of אַחַדְעָל (Yahuah) eternally making the Gifts and Sacrifices on our behalf for transgressing The Turah (Law).

The Power of His Grace

"By Hharis (Grace, Favour, Mercy) Strong's #: 5485, you have been Sózó (saved, heal, preserved, rescued) Strong's #:4982. **Ephesians 2:5**

"By Hharis (Grace, Favour, Mercy) Strong's #: G5485 are you Sózó (saved, healed, preserved, rescued) Strong's #:G4982 by Pistis (Faith, Belief, Trust) and that not of yourselves, it is the Dóron (a gift, present) Strong's #: G1435 of אַחַדְעָל (Yahuah)" - **Ephesians 2:8** "Not of works, lest anyone should boast. For we are His workmanship .. **Ephesians 2:9, 10.**

By Hharis (Grace, Favour, Mercy) you are Saved v.5 the Amunah (Faith) you exercised was a Gift - part of His divine enabling v.8 it was nothing of your own works v.9 You are His workmanship v.10.

On account of this it is of Pistis (Faith, Belief, Trust) that it be according to Hharis (Grace, Favor, Mercy), for the promise to be made certain to all the seed, not only to those who are of the Turah (Law), but also to those who are of the Pistis (Faith, Belief, Trust) of Abraham, who is the Father of us all. **Romans 4:16**

"Being justified freely by His Hharis (Grace, Favour, Mercy) through the redemption that is in **OWYאַל** (Yahusha) HaMashiach, whom אַחַדְעָל (Yahuah) set forth as a propitiation by his blood, through Pistis (Faith, Belief, Trust), to demonstrate His Righteousness, because in His forbearance אַחַדְעָל (Yahuah) has passed over the sins previously committed, to demonstrate at the present time His Righteousness, that He might be the justifier of the one who has Pistis (Faith, Belief, Trust) in **OWYאַל** (Yahusha)" - **Romans 3:24**

We are justified by His Hharis (Grace, Favour, Mercy), having passed over our Sins in His forbearance and in His Righteousness "Therefore, having been justified by Pistis (Faith, Belief, Trust), we have Shalum (Peace) with אַחַדְעָל (Yahuah) through our Adon **OWYאַל** (Yahusha) HaMashiach, through whom also we have access into this Hharis (Grace, Favour, Mercy) wherein we stand, and rejoice in hope of the esteem of אַחַדְעָל (Yahuah)." **Romans 5:1, 2**

We have Shalum (Peace) with אַיָּאָל (Yahuah) and have a standing with Him based on Hharis (Grace, Favour, Mercy) in the hope of receiving His esteem.

"Having predestined us to adoptions as sons by אָוִיָּאָל (Yahusha) HaMashiach to Himself, according to the good pleasure of His Will, to the Epainos (Praise, commendation, approval) of the esteem of His Hharis (Grace, Favour, Mercy), by which He made us accepted in the Beloved." **Ephesians 1:6**

Predestined to adoption - i.e. not our choice. It is according to the good pleasure of His Will - His choice to the Epainos (Praise, Commendation, Approval) of the esteem of His Hharis (Grace, Favour, Mercy). And it certainly is to the Epainos (Praise, commendation, approval) of the wondrous esteem of His Hharis (Grace, Favour, Mercy)!

"Even so Hharis (Grace, Favour, Mercy) might Reign through Righteousness to Eternal Life through אָוִיָּאָל (Yahusha) HaMashiach our Adon." **Romans 5:21**

Grace and Law

"Now to him who works, the wages are not counted as Hharis (Grace, Favour, Mercy) but as debt "**Romans 4: 4**

The Turah (Law) gives a knowledge of Righteousness but there is no power inherent in it to enable us to fulfill its demands. In our Sinful state we are incapable of meeting its demands.

אָוִיָּאָל (Yahusha) said, "Do not think that I came to destroy the Turah (law) and the Prophets. I did not come to DESTROY but to FULFILL." "one jot or one tittle will by no means pass from the Turah (law) till all is fulfilled." **Matthew 5:17-18**

אָוִיָּאָל (Yahusha) came to meet the demands of the Turah (Law), not doing away with it, but fulfilling and completing them so that He might bring it to finality, that He might introduce a New Covenant! Shaul (Paul) wrote, "Who also has made us able ministers of the New Covenant; not of the letter, but of the Ruch (Spirit): for the letter kills (Breaking the Commandments requires Death), but the Ruch (Spirit) gives Life." **2 Corinthians 3:6**

"And be found in him, not having mine own Righteousness, which is of the Turah (law), but that which is through the Amunah (Faith) of Mashiach, the Righteousness which is of אַיָּאָל (Yahuah) by Amunah (Faith)" **Philippians 3:9**

Therefore, having been justified by Amunah (Faith) (in the promises of אַיָּאָל (Yahuah) made in the Turah), we have Shalum (Peace) with אַיָּאָל (Yahuah) through our King אָוִיָּאָל (Yahusha) the Mashiach (by whose blood we are in covenant with אַיָּאָל (Yahuah) for forgiveness of transgressing the Torah (Law), making us complete in obedience to The Turah/Law), 2 through whom (the blood of אָוִיָּאָל (Yahusha), the Eternal High Priest) also we have access to אַיָּאָל (Yahuah) by Amunah (faith) into this Hharis (Grace, Favour, Mercy) in which we stand, and rejoice in hope of the esteem of אַיָּאָל (Yahuah). 3 And not only that, but we also esteem in tribulations (knowing that אָוִיָּאָל (Yahusha) became perfected through trials by obedience to the Turah), knowing that tribulation produces perseverance; 4 and perseverance, character; and character, hope. 5 Now hope does not disappoint, because the love of אַיָּאָל (Yahuah) has been poured out in our hearts by the Ruch Ah Qudesh who was given to us. **Romans 5:1-5**

Being under Hharis (Grace, Favour, Mercy) means that we are not under the dominion of Sin - "For Sin shall not have dominion over you, for you are not under (The penalties required by) Turah (law) but under Hharis (Grace, Favour, Mercy)." For Sin shall not rule over us. What then? Shall we Sin because we are not under (The penalties required by) Turah (Law), but under Hharis (Grace, Favour, Mercy)? Let it not be! Do you not know that to whom you present yourselves servants to obedience, you are servants of the one you obey, whether of Sin (Breaking the Turah /Commandments) leading to Death,

or of obedience (to the Torah/Law) leading to Righteousness. But thanks be to Aluhym that, though you once were servants to Sin (Breaking the Torah/Law), yet you wholeheartedly obeyed the form of teaching to which you were entrusted. You have been set free from Sin and have become servants to Righteousness (obeying the Torah/Commandments). " **Romans 6:14-18**

Grace - His divine enabling

"And the Word (**OWYAZL**/Yahusha) became flesh and dwelt among us, and we beheld His esteem, the esteem as of the only begotten of the Father, full of Hharis (Grace, Favour, Mercy) and Truth" (truth, but not merely truth as spoken; truth of idea, reality, sincerity, truth in the moral sphere, divine truth revealed to man, straightforwardness as walking according to the Torah/10 Commandments). **John 1:14**

"For the Torah (Law) was given through Moshah (Mosaic Law- The ceremonial, Sacrificial and Levitical Laws, not the 10 Commandments which **AYAZL** (Yahuah) gave directly to his people), but Hharis (Grace, Favour, Mercy) and truth (the Torah is Truth **Psalm 119:142**) came through **OWYAZL** (Yahusha) HaMashiach. No one has seen **AYAZL** (Yahuah) at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him." **John 1:17-18** "And of His fullness we have all received, and Hharis (Grace, Favour, Mercy) upon Hharis (Grace, Favour, Mercy)" **John 1:16**

OWYAZL (Yahusha) was full of the Father's divine enabling (His Hharis-Grace, Favour, Mercy) empowering Him to fulfill the Torah's (law's) requirements. Of that fullness we have received, and so, by His enabling we can also begin to fulfill all righteousness.

The word of His Hharis (Grace, Favour, Mercy) is able to build us up in Him so that we enter into the inheritance of those that are Qodesh (Set Apart) Chosen believers. **Acts 20:32**

To be Qadosh (Holy) as He is Qadosh (Holy), is our inheritance and His expectation of us. **Genesis 17:1-2; Exodus 19: 6; 1 Peter 1:15-16**

"For the Hharis (Grace, Favour, Mercy) of **AYAZL** (Yahuah) that brings Salvation has appeared to all men, teaching us that, denying unrighteousness and worldly lusts, we should live Soberly, Righteously and Qadosh (Holy) in the present age." **Titus 2:11-12**

"And **AYAZL** (Yahuah) is able to make all Hharis (Grace, Favour, Mercy) abound toward you, that you, always having all sufficiency in all things, may have an abundance for every good work" **2 Corinthians 9: 8**

He is able to make Hharis (Grace, Favour, Mercy), His enabling power available to us, it is up to us to avail ourselves of His resources . "Let us therefore come boldly to the throne of Hharis (Grace, Favour, Mercy), that we may obtain Mercy (Compassion) and find Hharis (Grace, Favour, Mercy) to help in time of need." **Hebrews 4:16**

"Therefore gird up the loins of your mind and hope fully upon the Hharis (Grace, Favour, Mercy) that is to be brought to you at the revelation of **OWYAZL** (Yahusha) HaMashiach (The Messiah): as obedient children, not conforming yourselves to the former lusts, as in your ignorance; but as He who has called you is Qadosh (holy), you also be Qadosh (holy) in all your conduct " **1 Peter 1:13-15**

"looking carefully lest anyone fall short of the Hharis (Grace, Favour, Mercy) of **AYAZL** (Yahuah), so that no root of bitterness will spring up to cause trouble and defile many. That no one is sexually immoral or unrighteous like Esau, who sold his birthright for a single meal. For you know that afterward, when he desired to inherit the Barachah (Blessing), he was rejected, for he found no chance to repent, though he sought it with tears. **Hebrews 12:15-17**

Hharis (Grace, Favour, Mercy) and Shalum (Peace) be multiplied to you in the knowledge of **AYAZL**

(Yahuah) and of **OWYAZL** (Yahusha) our Adon, as His divine power (dunamis - i.e. energising power) has given to us all things that pertain to life (Spiritual life) and Righteousness." "by which have been given to us exceedingly great and precious promises, that through these you may be partakers of the divine nature, having escaped the corruption that is in the world through lust.." But also for this very reason, giving all diligence, add to your Amunah (Faith) virtue (behavior showing high moral standards), to virtue knowledge (of the Word), to knowledge self-control (of the flesh), to self-control add perseverance (continued effort to do or achieve something despite difficulties, failure, or opposition), to perseverance add Righteousness, to Righteousness add brotherly kindness and to brotherly kindness add Love. For if these things are yours and abound, you will be neither barren or unfruitful in the knowledge of our Adon **OWYAZL** (Yahusha) HaMashiach. For he who lacks these things is shortsighted, even to blindness, and has forgotten that he was cleansed from his old Sins. Therefore, brethren, be even more diligent to make your call and election sure, for if you do these things you will never stumble;" **2 Peter:1-10**

Kepha (Peter) is teaching us here that **AYAZL** (Yahuah) has given to us all that we need to become partakers of His divine nature, promises in the Word specific to our need, and His Hharis (Grace, Favour, Mercy) is extended to us in divine enabling to be able to appropriate these things into our life step by step - Hharis (Grace, Favour, Mercy) upon Hharis (Grace, Favour, Mercy). One portion or level of Hharis (Grace, Favour, Mercy) upon another.

We are told to "Grow in Hharis (Grace, Favour, Mercy) and in the knowledge of our Adon **OWYAZL** (Yahusha) HaMashiach.

Remember, "For **AYAZL** (Yahuah) gives Hharis (Grace, Favour, Mercy) to the humble" (**1 Peter 5:5**) but, resists the proud. **Proverbs 3:34**

Ministry gifts based on Grace

"But to each of us Hharis (Grace, Favour, Mercy) was given according to the measure of Mashiach's gift" **Ephesians 4: 7**

We are all given a deposit of Hharis (Grace, Favour, Mercy) wherein we can function in the Body and partake in its growth, personally and corporately. Although the gifts are given, they need to be exercised and developed to have increase. **Matthew 25:14-29**

"Therefore, since we are receiving a kingdom which cannot be shaken, let us have Hharis (Grace, Favour, Mercy), by which we may serve **AYAZL** (Yahuah) acceptably with Reverence and Righteous fear. For our Aluhym is a consuming fire." **Hebrews 12:28, 29**

AYAZL (Yahuah)'s Hharis (Grace, Favour, Mercy) is not dispensed apart from an instruction that requires both understanding and obedience.

Is Grace Conditional?

Yes, the reception of **AYAZL** (Yahuah)'s Hharis (Grace, Favour, Mercy) is conditional. The principle is illustrated by the example of Noah, who "found Hharis (Grace, Favour, Mercy) in the eyes of **AYAZL** (Yahuah)" (**Genesis 6:8**); and yet, as the writer of Hebrews shows, the patriarch and his family were saved by preparing an ark in obedience to **AYAZL** (Yahuah)'s instruction. **Hebrews 11:7; Genesis 6:22**

AYAZL (Yahuah) offered the Hharis (Grace, Favour, Mercy). Noah, by Amunah (Faith), obeyed **AYAZL** (Yahuah), and so was Baruch (Blessed). While **AYAZL** (Yahuah) extends Hharis (Grace, Favour, Mercy), human beings must be willing to receive the favour. **2 Corinthians 6:1**

It is shocking that so many sincere people are unaware of the fact that Hharis (Grace, Favour, Mercy) and "obedience" are not enemies. Shaul (Paul) affirmed that Hharis (Grace, Favour, Mercy) is accessed

by Amunah (faith). **Romans 5:1-2; Ephesians 2:8-9**

Consider this fact. In **Ephesians 2:8**, the apostle states that one is “Saved by Hharis (Grace, Favour, Mercy) through Amunah (Faith).” Later, he says that Sinners are “Cleansed by the washing of water with the Word.” **Ephesians 5:26**

Note that eternal life is the result of Hharis (Grace, Favour, Mercy). “Hharis (Grace, Favour, Mercy) of life,” **1 Peter 3:7**, i.e., life resulting from Charis (Grace, Favour, Mercy).

To express the matter another way, Mashaich “saves us, through the washing of regeneration, and the renewing of the Ruch Ah Qudesh.” Yet this is equivalent to being “justified by his Hharis (Grace, Favour, Mercy).” **Titus 3:5, 7**

Obedience and Hharis (Grace, Favour, Mercy) do not stand in opposition to one another.

Continuing in Hharis (Grace, Favour, Mercy)

The state of Hharis (Grace, Favour, Mercy) must be embraced continuously; otherwise one will fall from divine favor, and his initial reception of אַחַדְיָהוּא (Yahuah)’s Hharis (Grace, Favour, Mercy) will have been “for nothing.”

Working together with him, then, we appeal to you not to receive the Hharis (Grace, Favour, Mercy) of אַחַדְיָהוּא (Yahuah) in Vain. **2 Corinthians 6:1**

But by the Hharis (Grace, Favour, Mercy) of אַחַדְיָהוּא (Yahuah) I am what I am, and his Hharis (Grace, Favour, Mercy) toward me was not in Vain. On the contrary, I worked harder than any of them, though it was not I, but the Hharis (Grace, Favour, Mercy) of אַחַדְיָהוּא (Yahuah) that is with me. **1 Corinthians 15:10**

If one cannot fall out of Hharis (Grace, Favour, Mercy), why did Shaul (Paul) urge his fellow believers to “continue [present tense — sustained perseverance] in the Hharis (Grace, Favour, Mercy) of אַחַדְיָהוּא (Yahuah)” **Acts 13:43?**

So if Shaul (Paul) taught in **Romans 3:31** that after we are Saved by Hharis (Grace, Favour, Mercy) through Amunah (Faith) that we are to establish the Turah (Law) in our hearts (lives) and also taught in **Ephesians 2:8-9** that we are created unto Messiah to do good works (that is to follow Turah (Law)). Then why is it, that so many think that Shaul (Paul) taught differently when they quote a single verse “for you are not under the Turah (Law) but under Grace” as if to mean, we do not have to walk in the Turah (Law), which it is clear that this is not what the text is implying. It is because they have taken the verse, ‘ ..for you are not under the Law but under Grace’ out of context and have Twisted the teachings of Shaul (Paul).

Kepha’s (Peter’s) words say that the untaught and unstable will twist the writings of Shaul (Paul) to their own destruction, (**2 Peter 3:15-16**) Yet overlook the very words of Kepha (Peter) who said these are “Lawless Men” (**verse 17**). By “Lawless”, he did not mean people who were without Roman law. Lawless throughout Scripture refers to being without אַחַדְיָהוּא (Yahuah)’s Turah or breakers of the Turah (Law). Kepha (Peter) was in fact saying that those who twist Shaul’s (Paul’s) writings are those who are untaught in the Turah. The same holds true for many who had an incorrect idea on what Shaul (Paul) was in fact teaching, assuming him of teaching against the Turah (Law). If ever Shaul (Paul) had the opportunity to show that we are no longer under the Turah (law) but under Hharis (Grace, Favour, Mercy) as if to imply that we no longer had to “Walk in the Turah” and Obey the Turah, however, Shaul (Paul) denied the charge in the strongest possible way, by taking a Natzarite vow (**Acts 21: 21-26**).

This involves him performing Sacrifices and Offerings (**Numbers 6: 1-21**) according to the Turah long

after Mashich's death and resurrection.

So, what did Shaul (Paul) really mean when he said, "for you are not under Law but under Grace"? It was **OWYAZL** (Yahusha) who said, "You do ERROR not knowing the Scriptures nor the power of Aluhym". It should then be understood in the light of the time in which **OWYAZL** (Yahusha) said it, when there were no Brit Hadashah (NT) writings written down yet. So the term Scriptures that **OWYAZL** (Yahusha) was referring too could only mean the Turah, the Prophets, and the Writings called the Tanankh (OT Writings). So in order for us to not do any ERROR and therefore TWIST the writings of Shaul (Paul), we should turn to the Turah, the Prophets and the Writings (Tanakh). Even Shaul's (Paul's) own words testify to this important fact when he pointed out to Timothy "the Set Apart Scriptures" which Timothy "had known from a child" (when the Brit wasn't even there) and the "Word of Truth" (**Tehillipm/Psalms 119: 142**) which Timothy had to learn to "Rightly Divide," (**2 Timothy 3:14-15**) could only mean the Turah, the Prophets, and the Writings (Tanakh).

So when we read in **Ephesians 2:8** (The New Testament Writings) "For by Hharis (Grace, Favour, Mercy) you have been saved, Through Amunah (Faith/Belief)..." it's only repeating of how the Turah (OT Writings) describes how the Aluhym of Yasharal saves His people. It's affirming what the Turah says! Only after we were Saved by Hharis (Grace, Favour, Mercy) through Amunah (Faith), we came unto Mount Sinai where we received the Torah on how we are to live our lives as a saved or redeemed people!

We are NOT saved by our own good merit or our own Good works, "lest any man boast." (**verse 9**). It doesn't mean we don't peruse Good works (Turah). Our good works is a result of being saved by Hharis (Grace, Favour, Mercy) through Amunah (faith). "For we are his workmanship, created in Messiah **OWYAZL** (Yahusha) unto good works, which Aluhym has before ordained that we should walk in them. **Ephesians 2:10**

We should walk in the Turah of Aluhym. **OWYAZL** (Yahusha) confirms this by saying, "Let your LIGHT so shine before men, that they may see your Good works, and esteem (Glorify) your Father which is in Shamym (Heavens)." **Mattiyahu 5:16**

We need to Scripturally define what the "Light" is that we need to shine before men. The Writings (**Proverbs 6: 23**) states, "For the Commandment is a Lamp; and the Turah is Light; and reproofs of instruction are the way of life" If we want our Light to shine before men, we should clearly, according **OWYAZL** (Yahusha), walk in the Light of the Turah!

"Hearken unto me, my people; and give ear unto me, O my nation: for a Turah shall proceed from me, and I will make my judgment to rest for a Light of the people." **Yeshayahu (Isaiah) 51:4**

AYAZL (Yahuah) said to Moshah (Moses), 'Behold, I will rain bread from Shamym (Heavens) for you; and the people shall go out and gather a certain rate every day, that I may prove them, WHETHER They walk in my Turah, or Not. (**Shemoth (Exodus) 16:4**)

Notice Yochanan's (John's) words when he said, "The one who says he stays in Him ought himself also to walk even as he walked" then he continued by saying, "Beloved, I write no NEW Command to you but an OLD Command which you have had from the beginning. Again I write you a NEW Command, which is true in Him and in you [referring to the Turah in you], because the darkness is passing away, and the true Light now shines." **Yochanan (John) 2: 6-8**

The Psalm had a way of putting things into perspective by saying, "they kept not the Covenant of Aluhym and refused to walk in his Turah (Law). **Psalm 78:10**

So we do not walk in the Turah (Law) to be Saved; we Obey and "Walk in the Turah (Law)" because we were Saved! Therefore the Psalms wrote, "Baruk (Blessed) are the undefiled in the way, who walk

in the Turah of אַיָּאָל (Yahuah).” (**Thellim / Psalm 119:1**)

Therefore Yohanan (John) said, “The one who says he stays in Him ought himself also to walk, even as he walked.” And we know that Mashiach was the perfect Turah (law) abiding example who walked in the Turah.

We need to walk in the light of the Turah! Prior to **Romans 14:6**, where Shaul (Paul) said the very famous words, “for you are not under Turah (law) but under Hharis (Grace, Favour, Mercy)” Shaul (Paul) was building his case in which he started by saying, “What shall we say then? Shall we continue in Sin, that Hharis (Grace, Favour, Mercy) may abound?”(verse 1) In order to understand his question, we need to understand the Scriptural definition of Sin. Because everything else he said in this chapter is really predicated upon a Scriptural definition of what Sin is.

“Whosoever commits Sin transgresses also the Turah (law): for Sin is the transgression of the Turah (law). **Yochanan Aleph 3:4 (1 John 3:4)**

Shaul (Paul) was asking “shall we continue by transgressing the Turah that Hharis (Grace, Favour, Mercy) may abound?” In other words, is it alright for us to forget His Sabbath (transgressing Turah) and follow after the traditions of Men (Sunday Church assembly) hoping that **OWYָּאָל** (Yahusha) will forever overlook our transgressions, and his answer was, “Aluhym Forbid! How shall we, that are dead to Sin (no more Transgressing/Breaking Turah), live any longer therein?”(verse 2) Put it another way, How shall we continue Transgressing/Breaking His Turah (Law)? Shall we purposefully violate the Turah (law), not guarding the Sabbath (as an example), hoping Hharis (Grace, Favour, Mercy) may abound? His answer was “Aluhym Forbid!” Then he asked, “Do you not know that as many of us as were immersed into **OWYָּאָל** (Yahusha) HaMashiach were immersed into His death?” He was further building his case by using an analogy; “Dead to Sin” by “Immersed into His death” reflecting the life of **OWYָּאָל** (Yahusha) who are “Dead to Sin” and if Sin is the Transgression/Breaking of the Turah then those in Mashiach are dead to transgressing the Turah (Breaking the Commandments).

Clearly within the context of the entire chapter we can see that Shaul (Paul) was explaining that we are no longer under the condemnation as set out in the Turah (**Yehezqel (Ezekiel) 18:20**) but under Hharis (Grace, Favour, Mercy) extended to us as also explained in the Turah (**Exodus 20:6, Psalm 103: 17,18**) So when we read in **Galatians 5: 18**, “But if you are led by the Ruch Ah Qudesh, you are not under Turah (Law)” it clearly reflects his writings in **Romans chapter 6** explaining that we are no longer “under condemnation”. But many (ironically) believe themselves to be “led by the Ruch (Spirit)” for not excepting the Turah (Law). Yet Moshah (Moses) and Yirmeyahu (Jeremiah) both mentioned a stiff necked people always resisting the Ruch (Spirit) of Aluhym who gave them the Turah (**Deuteronomy 31:27, Yirmeyahu (Jeremiah) 17: 23**). Therefore Shaul (Paul) said, “for we know the Turah is Spiritual” (**Romans 7:14**) and to the Corinthians he said, “But the natural man does not receive the matters of the Ruch (Spirit) of Aluhym (referring to the Turah which is spiritual) for they are foolishness to him, and he is unable to know them because they are spiritually discerned” (**1 Corinthians 2: 14**).

“We were Therefore, buried with Him through immersion into Death, that as Mashiach was raised from the Dead by the esteem of the Father, so also we should Walk in Newness of Life.” We need to Scripturally define how we should WALK IN NEWNESS OF LIFE.

When we read in **Eph’siyim (Ephesians) 2:8** “For by Hharis (Grace, Favour, Mercy) you have been saved, Through Amunah (Faith/Belief)...” it’s only repeating of how the Turah (Old Testament Writings) describes how the Aluhym of Yasharal saved His people. It’s affirming what the Turah says!

Galatians 5:18 - But if you are led by the Ruch (Spirit), you are not under the Turah (law).¹⁹ - Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness,²⁰ - idolatry,

sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, ²¹ - envy, murders, drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told you in time past, that those who practice such things will not inherit the kingdom of אַיָּאֵל (Yahuah). ²² - But the fruit of the Ruch (Spirit) is Love, Joy, Shalum (Peace), Longsuffering, Kindness, Goodness, Faithfulness, ²³ - Gentleness, Self-control. Against such there is no Turah (law).

The works of the flesh are disobedience to אַיָּאֵל (Yahuah)'s Turah (law). The fruits of the Ruch (Spirit) is obedience to His Turah (law)...how clear! To say we are not 'under the Turah (law)' can't possibly mean we are free to break it! In fact, it means just the opposite! So who is this group of people who are 'under the Turah (law)'?

In Shaul's (Paul's) day, it was those Hebrews who were trusting in their Righteousness to be saved rather than accepting **וַיָּשׁוּא** (Yahusha) HaMashiach and letting אַיָּאֵל (Yahuah) be their Righteousness. Today though, it is those that do not have **וַיָּשׁוּא** (Yahusha) or those who have chosen to purposely Sin/Break His Turah (law) again after accepting the Mashiach. They are putting themselves right back under the Turah (law)!

How much worse punishment, do you think, will be deserved by the one who has trampled underfoot the Son of אַיָּאֵל (Yahuah), and has profaned the blood of the covenant by which he was sanctified, and has outraged the Ruch (Spirit) of Hharis (Grace,Favour, Mercy)? **Hebrews 10:29**

Let us not return and insult the Ruch (Spirit) of Hharis (Grace,Favour, Mercy)...but let's live a new Life... Walking in HIS Obedience.. Walking in HIS Mercy... Walking in HIS Ruch (Spirit)!