

THE DAVAR BIBLE SCHOOL

Bible

CORRESPONDENCE COURSE

LESSON 4

An Open Letter from the Dean

Greetings and welcome to our growing family of Davar Bible School correspondence course students. This is a totally new and different kind of Bible study course. This informative course of study will help you understand the clear, simple, plain truths of your Bible. The only textbook you will need for this correspondence course is your Bible. You will find these studies fresh and interesting, not dull and dry. You will be richly rewarded with enlightening new truth in each lesson. There is no tuition or cost to you whatsoever, this course is absolutely free of charge. Your enrollment has already been paid by the voluntary freewill tithes and offerings of those who have elected to support this teaching. Those who wish to support this work are gladly welcomed as coworkers in this important effort to proclaim truth to all people. As you read each lesson, make sure you look up each Scripture that is cited. A separate test booklet is provided for each lesson. This way you can keep the lessons for further study, returning only your test booklet to be graded by your teacher. (Alternatively you may just email your answers to us.) It is our prayer that Elohim will bless you as you seek to understand His word.

- James Trimm

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LESSON 4

Whenever a Nazarene and a Christian engage in a doctrinal discussion they encounter the problem of terminology. Christians use the standard vocabulary of the Bible but with radically different definitions. A Nazarene should never take for granted that his/her Christian friend understands common Biblical terms in the scriptural way.

In previous lessons we have learned the true definitions of terms like “New Testament” (or “New Covenant”); “under the law”; “works of the law”; “truth”; “the way”; “light”; “darkness”; “the word”; “Torah”; and “Anomia” have been wrongly defined by Christendom. In this lesson we will explore several more biblical terms which Christendom has commonly redefined, differently from their Scriptural meanings.

What do you mean... “Kingdom”?

What is meant by the term "Kingdom"?

To understand the Kingdom we must first understand the terms "Kingdom of Heaven" and "Kingdom of Elohim". These terms are used interchangeably:

"Happy are the poor of spirit, for theirs is the Kingdom of Heaven . (Mt. 5:3 HRV)	And he lifted up his eyes to his talmidim and said, Happy are you who are poor because yours is the Kingdom of Eloah . (Lk. 6:20 HRV)
Go, and cry, saying 'Turn you, turn you, for the Kingdom of Heaven is offered,' (Mt. 10:7 HRV)	And he sent them to proclaim the Kingdom of Eloah and to heal <the sick>. (Lk. 9:2 HRV)
Still another parable put he forth to them, saying, "The Kingdom of Heaven is comparable to a grain of mustard seed, which a man took and sowed it in his field, (Mt. 13:31 HRV)	And he said, What is like the Kingdom of Eloah and with what parable can we compare it? (Mk. 4:30 HRV)
And he answered and said to them, "Because it is given to you to understand the secrets of the Kingdom of Heaven , but to these it is not given. (Mt. 13:11 HRV)	And Yeshua said to them, To you is given to know the mystery of the Kingdom of Eloah . But to [those] outside, everything is in parables. (Mk. 4:11 HRV)
And Yeshua said, "Allow the children, and hinder them not from coming to me, for of such is the Kingdom of Heaven ." (Mt. 19:14 HRV)	And Yeshua saw and was offended and said to them, Permit the children [to] come to me and do not hinder them, for because of those who are as these are, the Kingdom of Eloah exists. Truly I say to you that anyone who does

	not receive the <i>Kingdom of Eloah</i> like a child will not enter it. (Mk. 10:14-15 HRV)
<p>And Yeshua said to him, "If you will be whole-hearted, go sell all that you have, and give to the poor, and you will have great store in heaven, and come follow me."</p> <p>But when the young man heard the saying, he went away troubled, for he had great possessions.</p> <p>Then said Yeshua to his talmidim, "Truly I tell you, that the rich will with difficulty enter into the <i>Kingdom of Heaven</i>.</p> <p>And again I tell you; It is easier to pass a large rope through the eye of the needle, than to bring the rich into the Kingdom of Heaven. (Mt. 19:21-24 HRV)</p>	<p>And when Yeshua heard these things he said to him, One is lacking to you. Go, sell everything that you have and give to the poor, and you will have treasure in heaven, and follow me.</p> <p>But when he heard these things he was sad, for he was very rich.</p> <p>And when Yeshua saw that he was sad, he said, How difficult [it will be] for those who have possessions to enter the <i>Kingdom of Eloah</i>.</p> <p>Because it is easier for a large rope that he enter through the eye of a needle than a rich man the kingdom of Eloah. (Lk. 18:22-25 HRV)</p>

Both terms refer to the Kingdom of Elohim. This is because in Hebrew and Aramaic it is common to substitute the word for "Heaven" for the word Elohim so as not to make to common a use of the word Elohim. Another example of this may be found in 1Enoch 6:1-2 [4QEnoch(b)] = Gen. 6:1-2 where "sons' of God" (Gen. 6:2) has been replaced with "sons' of heaven" (1En. 6:1-2):

<p>And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the <i>sons of Elohim</i> saw the daughters of men that they were fair; and they took them wives, whomsoever they chose. (Gen. 6:1-2)</p>	<p>And it came to pass when the sons of men had multiplied that in those days were born unto them beautiful and comely daughters. And the angels, the <i>sons of heaven</i>, saw and lusted after them, and said to one another: 'Come, let us choose us wives from among the sons of men and beget us children.' (1Enoch 6:1-2 [4QEnoch(b)])</p>
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While the term "Kingdom of Elohim" does not appear in the Tanak (O.T.) the term "Kingdom of YHWH" appears twice (1Chron. 28:5; 2Chron. 13:8) and there certainly can be no difference between these two Kingdoms. It is important to note that in both of the usages of the term "Kingdom of YHWH" the Kingdom referred to is clearly the literal Kingdom of Israel:

Howbeit YHWH, the Elohim of Yisra'el, chose me out of all the house of my father to be king over Yisra'el for ever; for He has chosen Y'hudah to be prince, and in the House of Y'hudah, the house of my father, and among the sons of my

father He took pleasure in me to make me king over all Yisra'el; and of all my sons--for YHWH has given me many sons--He has chosen Shlomo my son to sit upon the throne of the **Kingdom of YHWH** over Yisra'el.
(1Chron. 28:4-5 HRV)

And there were gathered unto him vain men, base fellows that strengthened themselves against Rechav'am the son of Shlomo, when Rechav'am was young and faint-hearted, and could not withstand them. And now you think to withstand the **Kingdom of YHWH** in the hand of the sons of David; and you are a great multitude, and there are with you the golden calves which Yarov'am made you for gods.
(2Chron. 13:7-8 HRV)

Another passage which makes the identity of the Kingdom of Elohim/Heaven evident is Mt. 5:3 = Lk. 6:20. In this passage the phrase "poor in spirit" is quoted in an abridged form from "poor and contrite in spirit" (Is. 66:2) where the Kingdom which these will inherit is the Kingdom of Israel restored (Is. 66:2, 7-9). Furthermore Mt. 5:3 is part of a Hebrew poem known today as the Beatitudes, this poem exhibits a quality of Hebrew poetry called "synonymous parallelism" in which successive lines repeat the same meaning in different words. In Mt. 5:5 (a passage parallel to Mt. 5:3) we read that the "meek shall inherit the earth" quoting Ps. 37:11. The Hebrew word for earth here is "eretz" which is better translated here as "land" which is how most translations render it in Ps. 37:11. The terms "meek" (from Ps. 37:11) and "poor in spirit" (from Is. 66:2) are almost identical, very closely related Hebrew words. The term Kingdom of Heaven (in Mt. 5:3) is therefore parallel to "land" (in Mt. 5:5 = Ps. 37:11). This means that the Kingdom of Heaven is the Land of Israel being referred to in Ps. 37:11.

What do you Mean... "Church"?

There has been a great deal of confusion over the years over what the "church" is. Some have taught that the Church is a new entity which replaces Israel. Others have taught that the Church is a new body which is totally independent of Israel. Still others have taught that the Church and Israel are two different but overlapping entities. With all of the misconceptions about the identity of the "Church" the time has come to set the story straight and reveal what the "Church" really is.

The English word "Church" comes originally from the Old English word KIRKE. The Old English word KIRKE was the word the Anglo-Saxons used to refer to their pagan places of worship. When they became Christianized the Anglo-Saxons continued to call their places of worship KIRKES and as the language evolved "Churches". You may have heard that the word "Church" originally referred to the people and later came to refer to the building. This is not true. The word "Church" originally referred to the building and later came to refer to the people. Moreover the word "church" is of pagan origin

Now if you look up the English word "Church" in Webster's dictionary you will find the following meanings:

1. a building set apart or consecrated for public worship, esp. one for Christian worship.
2. All Christians as a whole.
3. A denomination of Christians.

In short a "church" is either a building or a group of Christians.

Now wherever we see the English word "church" in an English Bible we would expect the underlying Greek word would be a Greek word that also means "a group of Christians". Since the English uses such a technical theological term one would expect that the Greek has also used a technical theological term. But the reality is that the Greek word that appears wherever the English has "church" is not a technical theological term and DOES NOT mean "a group of Christians" at all. That's right, a technical theological term of pagan origin meaning "a group of Christians" has been inserted in your English Bible despite the fact that the corresponding Greek word is not a technical theological term and does not mean the same thing as the word "Church".

The Greek word that appears where our English Bible's have "church" is EKKLESIA. EKKLESIA is just the Greek word for "assembly". Although it comes from a root meaning "to call out" there is no special theological significance to this word. In fact this is the same Greek word which was used for "assembly" by the classical Pagan Greek writers. Inscriptions in ancient Greek auditoriums where pagan ritual dramas were performed by the Bacchus cult have the audience section inscribed with the sign "EKKLESIA". This same Greek word EKKLESIA is used throughout the Greek Septuagint translation of the Tanak as the word for "assembly". There are also many places where the Greek word EKKLESIA appears in the NT but which the KJV and other translators did NOT translate the word as "church". This same Greek word is even used in Acts 19:32-41 to describe an unruly mob, yet here the translators suddenly translate the word as "assembly" rather than "church".

There is therefore no such thing as the "church" because the Greek word translated "church" does not mean "church" at all but "assembly".

Now there are some who claim that the "Church" was a new entity born in Acts 2 at Pentecost of 32 C.E. . However if we examine the events of Acts 2 we find that at that event persons were "added to" the "church" (Acts 2:47) which means that the "church" had to have already existed at that time. If we turn to Acts 7:38 we see that it speaks of Moses as "he that was in the church in the wilderness". Certainly this "church" could not have been a new "New Testament" entity.

Now while the term "church" is a mistranslation for a word simply meaning "assembly", there is an entity which is commonly referred to as "The Assembly" in the New Testament. Let us examine the Scriptures and determine what the true identity of this "Assembly" is.

To begin with we must understand that this Assembly is also known as the "Body of Messiah" as we read:

"And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence."
(Col. 1:18 - KJV)

"And hath put all things under his feet, and gave him to be the head over all things to the church,
Which is his body, the fulness of him that filleth all in all." (Eph. 1:22-23 - KJV)

Now one may ask what "Assembly" is the allegorical Messiah? To find the answer to that question lets look at Matthew 2:14-15:

"When he arose, he took the young child and his mother by night, and departed into Egypt:
And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son."
(Matthew 2:14-15 - KJV)

Now here Matthew is citing a prophecy in Hosea 11:1 and applying it to Messiah. Now let us go back and look at this prophecy in Hosea 11:1 in context:

"When Israel was a child, then I loved him,
and called my son out of Egypt."
(Hosea 11:1 - KJV)

Here Hosea is referring to Israel as the son who is called out of Egypt. This points us back to a passage in the Torah:

"And thou shalt say unto Pharaoh, Thus saith the LORD, Israel is my son, even my firstborn:
And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn."
(Ex. 4:22-23 - KJV)

From these two passages we learn that Israel is the firstborn son of Elohim who is called out of Egypt. However in Matthew it is Yeshua the Messiah who is called up out of Egypt and in Col. 1:18 Messiah is the "firstborn". Moreover Hebrews speaks of the "church of the firstborn" (Heb. 12:23 - KJV).

Thus Israel is allegorically equivalent to the Messiah. There are some very important reasons for this allegorical relationship:

- * Both are the "firstborn Son of Elohim".
- * Both made a major impact on the world.
- * Both were born through a biological miracle on their mother's womb.
- * Both were taken into Egypt to save their lives.
- * Both were called up out of Egypt.
- * Both were despised and rejected by men.
- * Rome attempted to destroy them both.
- * Both are resurrected.

Thus Israel is the allegorical "Body of Messiah". Moreover in the Tanak, Israel is commonly called "The Assembly of Israel" and wherever the phrase "The Assembly of Israel" appears in the Tanak the Greek LXX has "EKKLESIA of Israel".

The so-called "church" which is the "Body of Messiah" is in reality "the Assembly of Israel". Yeshua did not come to create a new religion, but to be Messiah of the old one. Wherever your English New Testament refers to a "church" (i.e. a group of Christians) the Greek has "EKKLESIA a term which commonly refers to the "Assembly of Israel". The "Church" as most Christians have understood it never existed. All of the passage people have thought were talking about the "Church" were actually talking about the Assembly of Israel, not Christianity, but the Nazarene sect of Judaism.

What do you Mean... "Salvation"?

How often are we asked "are you saved"? or who often do we hear of "the plan of salvation" yet the amazing truth is that the vast majority of people who ask us if we are "saved" or approach us with a "plan of salvation" even know what salvation is or how to get "saved". This booklet will explain to you, from the Scriptures themselves, what salvation really is and how you can be "saved".

When someone asks "are you saved"? the natural question is "saved from what?" "Saved" is a verb that begs for a direct object. Yet many who ask you "are you saved" cannot actually tell you what they mean. What do you need to be saved *from*? The Scriptures, however, give us a clear answer to this question. At the time of Messiah's birth, his mother Miriam (Mary), following instructions from YHWH, names Messiah "Yeshua" (the Hebrew word for "salvation").

Matthew writes of this event:

And behold she will bear a son, and you will call his name
Yeshua; for he will save his people from all their sins.
(Matt. 1:21)

Here is the answer to our question. Messiah came to save us from all of our *sins*. Thus Yochanan (John) spoke of Messiah saying:

And on the day that followed, Yochanan saw Yeshua, who was walking toward him, and said, Behold, the lamb of Eloah who takes away the sin of the world.
(Jn. 1:29)

Messiah came to save us from our sins, to take away the sins of the world. That is what “Salvation” is and what we need to be “saved” from. Moreover this is not a “New Testament” idea, this is an idea drawn right out of the Tanak (“Old Testament”):

Behold, YHWH’s hand is not shortened, that it cannot
save, neither His ear heavy, that it cannot hear;
But your iniquities have separated between you and
your Elohim, and your sins have hid His face from
you, that he will not hear.
(Isaiah 59:1-2)

Man needs to be saved from sin.

Now lets take a moment to examine these words “save” and “salvation”. These English words have a lot of baggage attached to them, a lot of theology that has been read into them over the last few centuries, instead of reading theology out of the words. As a result, it can be helpful to translate this same Hebrew word “YESHUA” with other English words that convey its meaning. Other words are “deliver/deliverance” or “rescue”. There are two Aramaic words that are used for “salvation” in the Aramaic “New Testament”, one of these is CHAI meaning “life, to vivify” and the other is P’RAK which comes from a root meaning “to separate” and invokes the image of one being “rescued” by being “separated” from a threat. In this case we need to be separated from “sin”.

What do You Mean... “Sin”

Now that we know that “sin” is what Messiah came to deliver (save) us from, we must understand just what “sin” is. Simply put, sin is falling short of observing tht Torah. As the Tanak says:

And if any one sin, and do any of the things which YHWH has commanded not to be done, though he know it not, yet is he guilty, and shall bear his iniquity.
(Lev. 5:17)

But Yahu took no heed to walk in the Torah of YHWH, the Elohim of Yisra'el, with all his heart; he departed not from the sins of Yarov'am, with which he made Yisra'el to sin.
(2Kings 10:31)

With my whole heart have I sought You; O let me not err from Your commandments.
Your word have I laid up in my heart, that I might not sin against You.
(Ps. 119:10-11)

Perhaps the clearest definition of “sin” is given in the “New Testament” itself:

Whoever commits sin transgresses also the Torah,
for sin is the transgression of the Torah.
(1Jn. 3:4)

So simply put, “sin” may be defined as “transgression of the Torah”. Messiah, then, came to rescue (save) us from transgression of the Torah (Mt. 1:21) and to “take away Torah transgression” (Jn. 1:29).

This is exactly what Scriptural “salvation” is all about, don’t trust a thing that I say, look these Scriptures up for yourself! Elohim wants to rescue you from transgressing the Torah by taking away Torah transgression!

The Roman Road to Salvation

How often we have heard of the “Roman Road to Salvation”. However a true understanding of what “sin” and “salvation” are totally transforms ones understanding of the book of Romans. For example, Romans 6:1-2a

What shall we say then?
Shall we continue in sin,
that grace might abound?
Elohim forbid!...

Meaning:

What shall we say then?
Shall we continue in transgressing the Torah,
that grace might abound?
Elohim forbid!...

Paul reminds us “the wages of sin is death” (Rom. 6:23a) as the Tanak states “the soul that sins shall die” (Ezek. 18:4). That is, the wages of Torah transgression is death. But he adds:

but the gift of Elohim is eternal life
through our Adon Yeshua the Messiah
(Rom. 6:23b)

Because Messiah came to save us from Torah transgression, he came to take away Torah transgression and give us “life”.

Life from Messiah

Let us now look at Romans 10:4. This is a passage which is so misunderstood. It appears in the KJV to say that "Christ is the end of the law". The Aramaic word used for "end" here is SAKA. Back in 1893 when James Murdock S.T.D. (A Christian) translated the Aramaic Peshitta into English for the first time, he translated this word as "aim". He noted the original Aramaic word in the margin and further defined it "end, scope, summary". This Aramaic word is used in the Rabbinic literature to mean "number" "sum" or "total". In the Babylonian Talmud this word is used as follows "...the SUM of pupils for a teacher in the primary class is twenty five" (b.Bat. 21a) The root verb for this Aramaic noun means "to calculate, count, sum up" or "to look out for, to hope for".

With this Aramaic word, Paul is saying, not that the Messiah is the TERMINATION of the Torah, but that Messiah is the aim, goal, scope, summary, number, total and sum of the Torah! Paul is saying that the Messiah *is* the Torah. Messiah is the SUM of the Torah.

Rom 10:5 then continues with:

"For Moses thus wrote of the righteousness that is by the Torah that 'he who does these will live by them.'(Lev. 18:5)"

Remember now, Paul has just said that the Messiah is the sum of the Torah, and now he is quoting the Torah to prove that "life" comes from the Torah.

Then in Rom. 10:6-8 Paul continues:

"And of the righteousness that is by trust, he thus says: 'Do not say in your heart: who has ascended to heaven' (Deut. 30:12) and brought down the Messiah? 'And who has descended' to the depth of She'ol 'and brought up' (Deut. 13:13) the Messiah from among the dead? But what does it say? 'The answer is near to you, to your mouth and to your heart,' (Deut. 30:14) which is the word of trust that we proclaim"

Now Christian commentators have taken Paul to be contrasting "the righteousness that is by the Torah" (Rom. 10:5) with "the righteousness that is by faith" (Rom. 10:6) to prove that Messiah is the "end"/"termination" of the Law as stated in Rom. 10:4.

There are several problems with this interpretation.

To begin with, we have already shown that Paul's point in Rom. 10:4 is not that Messiah is the termination of the law, but that Messiah is the goal and sum of the Torah.

Secondly Rom. 10:5 and Rom 10:6f both quote passages from the Torah to prove their points.

Thirdly, these commentators totally mangle the point Paul is making in Rom. 10:6-8.

When Paul was teaching the Bereans in Acts 17, we are told that they checked "the Scriptures" to see if what Paul said could be found there, and Paul said they were more noble than others he had taught for doing this. Now the only Scriptures they had at the time were those of the Tanak ("Old Testament") so Paul would look to the passages he cites from the Tanak to see that we are applying his words accurately as they are in the Tanak.

So lets be good Bereans and look at the portion of Torah Paul actually quotes in Rom. 10:6-8, see what it actually says in context, and see how Paul is using it. Paul is quoting from Deut. 30:12-14. To get some context we will begin in verse 9 and take the quote through verse 16:

9 And YHWH your Elohim will make you over-abundant in all the work of your hand, in the fruit of your body, and in the fruit of your cattle, and in the fruit of your land, for good; for YHWH will again rejoice over you for good, as He rejoiced over your fathers, 10 If you shall hearken to the voice of YHWH your Elohim, to keep His commandments and His statutes which are written in this Book of the Torah; if you turn unto YHWH your Elohim with all your heart, and with all your soul.

11 For this commandment which I command you this day, it is not too hard for you, neither is it far off.

12 It is not in heaven, that you should say: `Who shall go up for us to heaven, and bring it unto us, and make us to hear it, that we may do it?'

13 Neither is it beyond the sea, that you should say: `Who shall go over the sea for us, and bring it unto us, and make us to hear it, that we may do it?'

14 But the word is very near unto you, in your mouth, and in your heart, that you may do it.

15 See, I have set before you this day life and good, and death and evil,

16 In that I command you this day to love YHWH your Elohim, to walk in His ways, and to keep His commandments and His statutes and His ordinances; **then you shall live** and multiply, and YHWH your Elohim shall bless you in the land where you go in to possess it. (Deut. 30:9-16)

Now the first and most important point is that in Deut. 30:12-13 it is the Torah that we do not have to have brought down to us, but in Paul's citations in Rom. 10:6-7 it is the "Messiah" who does not have to be brought down to us. Paul is applying his logic that Messiah is the sum of the Torah from Rom. 10:4 (thus reaffirming that we are correct in our understanding of SAKA in Rom. 10:4).

Moreover, when Paul says "the answer is near to you, to your mouth, and to your heart, which is the word of trust that we proclaim" (Rom. 10:8) Deut. Says "But the WORD is very near unto you, in your mouth and in your heart, that you may do it" (Deut. 30:14). So the "answer" and the "word of trust/faith" in Rom. 10:8 is the "word" in Deut. 30:14, but in Deut. 30:14 that "word" is CLEARLY the Torah! In other words Rom. 10:8 might be understood "the TORAH is near to you, to your mouth, and to your heart, which is the TORAH of trust/faith that we proclaim".

Fourth, we find that Deut. 30:15-16 parallel the meaning of Lev. 18:5 so that we can see that Paul is citing these two passages together, not because he is contrasting them, but because they teach the same thing!

Finally if we look back to Rom. 10:6 which is quoting Deut. 30:12 and we look closely at the phrase Paul quotes "who shall go up for us to heaven" in the original Hebrew of Deut. 30:12, and if we take the first letter of each word to form a new word (this is a technique known as "Notarikon") then we spell the Hebrew word MILAH (which can mean "word" or "circumcision") and if we take the last letter of each word we find the name YHWH, so hidden and imbedded in this Hebrew phrase is the phrase "Word of YHWH". Paul's point is that both the Messiah and the Torah are the "Word of YHWH".

Now as Romans continues we read:

9 And if you confess with your mouth our Adon Yeshua, and you believe in your heart that Eloah raised him from the dead, you will have life.

10 For the heart that believes in him is made righteousness, and the mouth that confesses him has life.

11 For the scripture has said that anyone who believes in him will not be humiliated (Is. 28:16).

12 And in this it does not discriminate, either against Jews or against Aramaeans, for YHWH of all of them is one who is rich with all who call on him.

13 For all who will call on the name of YHWH have life (Joel 3:5 (2:32)).
(Rom. 10:9-13)

Note the progression of thought:

Point 1: The Messiah is the sum of the Torah (Rom. 10:4)

Point 2: The Torah brings life. (Rom. 10:5-8)

For Moses thus wrote of the righteousness that is by the Torah that 'he who does these will LIVE by them.'(Lev. 18:5)
(Rom. 10:5)

...I have set before you this day LIFE and good... in that I have commanded you this day to love YHWH your Elohim, to walk in His ways, and to keep His commandments and His statutes and His ordinances: then you shall LIVE...
(Deut. 30:15-16)
(pointed to in that Rom. 10:6-8 quotes Deut. 30:12-14)

Point 3: The Messiah brings life (Rom. 10:9-10)

9 And if you confess with your mouth our Adon Yeshua, and you believe in your heart that Eloah raised him from the dead, you will have LIFE.
10 For the heart that believes in him is made righteousness, and the mouth that confesses him has LIFE.
(Rom. 10:9-10)

Point 4: The "name of YHWH" brings life (Rom. 10:13)

13 For all who will call on the name of YHWH have LIFE (Joel 3:5 (2:32)).
(Rom. 10:13)

(At this point I should add that Paul is clearly writing this letter in Aramaic. In Aramaic "life" and "salvation" are the same ambiguous word, but in both Hebrew and Greek "life" and "salvation" are different words.)

Rom. 7:1-7 taken from my translation from the Aramaic:

1. Or do you not know, my brothers, (for I speak to learned ones of the Torah), that the Torah has authority over a man as long as he is alive,
2. As a woman who is bound by the Torah to her husband as long as he is alive. But if her husband dies, she is freed by the Torah from her husband.
3. And if while her husband is alive she has intercourse with another man, she becomes an adulteress. But if her husband dies, she is freed by the Torah; and she is not an adulteress if she marries another.

Paul takes an illustration from Jewish Law. A woman is bound to her husband as long as he is alive. She cannot marry another as long as he lives (unless he divorces her; she has no right to divorce) until her death.

4. And now, my brothers, you also are dead to the Torah in the body of the Messiah that you might be [married] to another who arose from the place of the dead, that you might bear fruit to Eloah.

As far as the Torah is concerned we die with Messiah and are freed from our former husband (sin) thus allowing us to be brides to Messiah.

5. For while we were in the flesh, the passions of sins that are in the Torah were working in our members, so that we would bear fruit unto death.

6. But now we are brought to an end by the Torah, and we are dead to that which was holding us, that we should serve from now on in the renewal of the spirit and not in the oldness of the writing.

The Torah allows us to be brides either to YHWH or to sin. Since the When we are freed from sin we can become brides to Messiah,

7. What therefore are we saying? Is the Torah sin? Absolutely not! But I did not learn sin except by the hand of the Torah. For I had not known covetousness except that the Torah said, Do not covet.

Paul is concerned that his reader might misunderstand him and think that the Torah is sin and that therefore misunderstand his illustration as teaching that our previous bridegroom was the Torah which we are freed from in order to be bound to Messiah. Absolutely not! Paul says. Sin was our first love and former husband from whom the Torah frees us, but THE TORAH IS NOT SIN (it simply recognizes that we are married either to sin or Messiah) and since the TORAH IS NOT SIN then the Torah is NOT our former husband and we are NOT freed from Torah to be joined to Messiah. In fact the Torah is the instrument that allows us to be married to the Messiah. Without the Torah there is no marriage at all.

So what is Salvation? Salvation is deliverance from Torah transgression, it is life from the living Torah, Yeshua the Messiah.

What do you Mean... “Born Again”?

John 3:3 uses the phrase “Born Again” –this phrase also appears in 1Kefa 1:23. To best understand this phase it is important to understand that the Tanak teaches that the nation Israel was born, died, and will live again. Isaiah describes the birth of Israel as follows:

Listen to me, O house of Jacob,
and all the remnant of the House of Israel,
you *who have been borne by Me from birth,*
and have been carried from the womb... (Isaiah 46:3)

But from Israel's birth Israel rebelled by violating Torah:

...and you have been called a rebel *from birth*...
...If only you had paid attention to My commandments!
Then your well-being would have been like a river,...
(Isaiah 48:8, 18)

Ezekiel writes:

4 And as for your nativity *in the day you were born*
your naval was not cut, neither were you washed in
water to supple you; you were not salted at all, nor
swaddled at all.

5 No eye pitied you, to do any of these unto you,
to have compassion upon you; but you were cast out
in the open field, to the lothing of your person, in the
day that you were born.

6 And when I passed by you, and saw you polluted
in my own blood, I said to you when you were in your
blood, *Live*; yes I said to you when you were in your
blood, *Live*.

(Ezek. 16:4-6)

After Israel's birth Israel died from rejection of Torah but would live again! Israel would be born again!

In John 3:5-6 uses the phrases "born of water and spirit... born of flesh... born of spirit" to elaborate on being "Born Again" - Yeshua ties this in as an elaboration of the previous phrase "born again." Here Yeshua is referring to a Tanak passage (Ezekiel 36:24-28) which reads:

For I will take you from among the nations,
gather you out of all countries
and bring you into your own Land

Then I will sprinkle clean **water** on you,
and you shall be clean;
I will cleanse you from all your filthiness
and from all your idols.

I will give you a new heart
and put a new **spirit** within you;
I will take the heart of stone out of your flesh
and give you a heart of **flesh**.

I will put My **Spirit** within you
and cause you to walk in My statutes,
and you will keep My judgments and do them.

Then you shall dwell in the Land that I gave to you fathers;
you shall be my people,
and I will be your Elohim.

What does it mean to be “**born of water**”? Water represents Torah as Isaiah writes:

Ho! Every one who thirsts, come to the *waters*;
And you who have no money come, buy and eat.
Come, buy wine and milk without money and without cost.
(Isaiah 55:1)

Had Israel not rebelled from Torah after its birth its well being would have been like “a river” and “like the waves of the sea” (Is. 48:8, 17-19)

What does it mean “*born of spirit*” and “*born of flesh*”? The Tanak foretells that that when Israel casts away its transgressions and makes for itself “a new heart and a *new spirit*” its death will end (Ezek. 18:29-32) and thus will Israel be reborn. Ezekiel also writes:

And I shall give them one heart,
and shall put a *new spirit* within them.
and I shall take the heart of stone out of her *flesh*
and give them a *heart of flesh*,
(Ezekiel 11:19)

When the Spirit of YHWH is received YHWH says:

I will put My *Spirit* within you
and cause you to walk in My statutes,
and you will keep My judgments and do them.
(Ezek. 36:27)

John says that one must be “Born Again” in order to “enter the Kingdom of Eloah” - the “Kingdom of Eloah” (as we covered earlier) is a Tanak euphemism for the Kingdom of Israel. Thus in order to enter the kingdom and be regathered to the Land, the Jewish people would have to be born of water (made clean), born of flesh (receive a heart of flesh rather than stone) and receive the Spirit of Elohim so as to walk in the statutes.

In John 3:10 Yeshua says to Nakdiomon “You are a teacher of Yisrael and you do not know these things?” - These are things Nakdimon should have known, being a Jewish teacher. This points away from the idea that Nakdimon merely misunderstood an

idiomatic expression as some have proposed, or that Nakdimon did not understand some brand new doctrine.

Then in John 3:12 Yeshua says “If I have spoken to you that which is on earth and you do not believe, how will you believe me if I speak to you that which is in heaven?” This gives us the very important information that that which Yeshua has just spoken of, was earthly rather than heavenly information. Yeshua was speaking of an earthly Kingdom. Since most of John deals with heavenly things, this Gospel never returns to the subject of the Kingdom

What do you mean.... “Gospel”?

Another term commonly misunderstood by Christendom is “Gospel” or “Goodnews”.

Romans 1:16 says that the “Gospel” is “the power of Elohim to save those who believe.” We have already learned that “saved” means “delivered from transgression of the Torah. So the Gospel is the power of Elohim to deliver those who believe from the transgression of the Torah.

Romans 10:16 and 1Peter 4:17 both tell us that the “Gospel” is something that is supposed to be “obeyed”.

Colossians 1:15 tells us that the Gospel is “the word of truth”. In previous lessons we learned that “the word” and “the truth” are both euphemisms in the Tanak for the Torah.

Hebrews 4:2 says “unto us was the Gospel preached, as well as unto them”. Now in context “us” refers to the first followers of Messiah and “them” refers to our fathers who spent forty years in the wilderness (Heb. 3:7-4:10).

In Matthew 4:23 we read “Yeshua went about all Galil, teaching in their synagogues, and announcing the goodnews of the Kingdom” - The “Goodnews” or “Gospel” that Yeshua was teaching throughout Galilee was the “light” of Isa. 8:23-9:2 and that “light” was the Torah” (Is. 8:20). Thus the “Gospel” that Yeshua taught was the Torah. As we read just a few verses up in Matthew 4:12-17 “...the people that walked in darkness have seen a great light” - Here Matthew quotes Isa. 8:23-9:1 (9:1-2). Yeshua’s teaching was the “light” of Isa. 8:23-9:1 (9:1-2). Isaiah 8:20 provides some important context for this passage:

To the Torah and to the testimony:
If they speak not according to this word,
it is because there is no light in them.

Thus Yeshua was traveling Galilee teaching Torah

The “Gospel” which was proclaimed both to Israel in the wilderness, and the Nazarenes, the “Gospel” which is the word of truth and is to be obeyed, the “Gospel” has the power to deliver us from Torah transgression is the Torah itself!

(end lesson four)