

# Hebrew Roots vs Modern Day Christianity

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## 1. Does Hebrew Roots Ministries place its faith and trust in "Jesus Christ?"

No, we place our faith and trust in Yahshua, the Messiah. Until one discovers from the Torah of Moshe (Moses), which are the Scriptures, that Jesus Christ does not exist in the Torah or the Scriptures, and that the name Jesus Christ is derived from Hesus-Krishna (two different pagan gods) one may think that this is the Savior's true name. However, by doing a little research one will come to know that this is a name given to us by Constantine, a Roman Emperor and ratified by Concilii Nicaeni in 1618.

Additionally, the false god, Serapis was the chosen image to represent a Christ (anointed one). This purely political act of deification effectively and legally placed Hesus and Krishna among the Roman gods as one individual composite trinity. That abstraction merged doctrines of the Empire's new religion. There was no letter "J" in the alphabets until around the 17th century, therefore, the name of the Son cannot possibly be Jesus. Even today, the letter J or it's sound does not exist in the Hebrew alef-beit. This name (Hesus-Krishna) over time evolved into Jesus Christ.

The name of the Son as it appears in Scripture is Yahshua, Yahushua, Yeshua or a form thereof, which its root meaning is salvation, savior, deliverer, or a form of to save [Yeshiyahu (Isaiah) 12:2]. Our faith and belief is in Yahshua the Messiah. This is the Name found in the Hebrew text of Scripture.

## 2. Does Hebrew Roots Ministries believe in the infallible/inerrant (without error) Holy Spirit inspired Word of The Creator from Genesis to Revelation?

The true Hebrew Roots Ministry believes that the Torah of Moshe, the Prophets, and the Writings are inerrant. When we talk about inerrancies concerning that which involves the Word associated with the Creator, Blessed be He, it is valid as it relates to the Hebraic text or the Masoretic Text. These bodies of works are where all translations of Scripture come and they are inerrant. Other translations are the works of men. Each translator's agenda is presupposed by his or her rendering of the translation. They are subject to error.

This is a case in point. I have one of the old Dake's Bibles. Biblical scholars are aware that this work was tainted with anti-Semitic and other racial overtures. Bible translations are influenced like denominations, and many of them are written in support of their doctrinal positions. The Jehovah's Witnesses have their Bible. The Mormon's have a Bible, and many of the mainline Christian influences have a Bible. Each one is contaminated by denominational doctrines. To that extent, a majority of Bibles are in error because they violate the cardinal rule of D'varim (Deuteronomy) 4:2 and 13:1 (12:32) in which the Father states that you shall not add to nor subtract from these words (His original words) I am giving to you. Simply by understanding the

Hebraic text and matching it against the many translations, we can see that a lot of information has been left out, altered or removed. The most important of all substantive subtractions, which has caused error and confusion, is the omitting of the name of the Creator and His Son's name, Yahshua, which the Masoretic text supports.

So to answer the question, "Does Hebrew Roots Ministries believe in the infallible, inerrant Holy Spirit inspired Word of God from Genesis to Revelation?" I have to respond in part and on the condition that we are talking about what I just explained. We believe in the inerrancy of the untranslated Hebrew Scriptures.

Now concerning the Gospels to Revelation, that is another subject. Allow me to begin with this question: Logically, if the foundation is Hebraic, why would the Father, change horses in the middle of the stream by giving His people His instructions in Greek, particularly when the total subject is directed to Hebrew people and foreigners who have embraced the faith of Avraham (Abraham), Yitz'chak (Isaac), and Yisra'el (Israel)?

I submit to you that the Father wouldn't and He didn't. That is the diabolical work of men. The New Testament, as referred to by the Greeks, is full of error, as are their teachings. Allow me to validate this statement.

The foundation that is in the Hebraic text is all about a nation of people the Father calls Yisra'el (Israel). Now then, Yisra'el is comprised of the 12 sons of Ya'akov (Jacob) and the foreigners associated with them. The Prophets support every act that is written in the New Testament or Brit Hadashah (Renewed Covenant). The Father's purpose in sending His Son was to reunite the nation of Yisra'el, which is comprised of the Northern Kingdom, known as Yisra'el Efrayim (Ephraim Israel), and the Southern Kingdom, known as Yehuda (Judah). This information is supported by Yechezqel (Ezekiel) 37:15 and satisfied in Eph'siyim (Ephesians) 2:11-16. However, this nation is related to the reconciliation of natural

Yisra'el to the acceptance of Yahshua as Messiah (The Living Torah), and applies to all men. Let's read these two texts.

Yechezqel (Ezekiel) 37:15-19

*The word of Adonai came to me: "You, human being, take one stick and write on it, 'For Y'hudah and those joined with him [among] the people of Isra'el.' Next, take another stick and write on it, 'For Yosef, the stick of Efrayim, and all the house of Isra'el who are joined with him.' Finally, bring them together into a single stick, so that they become one in your hand. When your people ask you what all this means, tell them that Adonai Elohim says this: 'I will take the stick of Yosef, which is in the hand of Efrayim, together with the tribes of Isra'el who are joined with him, and put them together with the stick of Y'hudah and make them a single stick, so that they become one in my hand.'*

Eph'siyim (Ephesians) 2:11-16

*Therefore, remember your former state: you Gentiles by birth - called the Uncircumcised (This is a reference to Efrayim who returns from the nations with all of his families) by those who, merely because of an operation on their flesh, are called the Circumcised - at that time had no Messiah. You were estranged from the national life of Isra'el. You were foreigners to the covenants embodying Elohim's promise. You were in this world without hope and without Elohim.*

*But now, you who were once far off have been brought near through the shedding of the Messiah's blood. For he himself is our shalom — he has made us both one and has broken down the m'chitzah (partition) which divided us by destroying in his own body the enmity occasioned by the Torah, with its commands set forth in the form of ordinances. He did this in order to create in union with himself from the two groups a single new humanity and thus make shalom, and in order to reconcile to Elohim both in a single body by being executed on a stake as a criminal and thus in himself killing that enmity.*

So we know that from the foundation (which is the Torah, and the Prophets), the Gospels, and Acts of the Emissaries are a direct testimony of what the Prophets foretold. Remember all of these men are Hebrew by birth.

Therefore, because the Gospels and Acts are so closely supported by the Prophets and full of "Hebrew-isms", the textual matter like that of the foundation is pretty good, but not inerrant. Once again, this is because of the influence of the Greeks upon the translation and their lack of understanding of the Hebrew foundation and the Hebrew idioms throughout Scripture.

Every word spoken by Yahshua, Sha'ul (Paul), and the other emissaries are in direct relationship to the foundation as Sha'ul (Paul) has stated in Timotiyos Bet (2 Timothy) 3:16 namely, *All Scripture is breathed by the Father and is valuable for teaching the truth, convicting of sin, correcting faults and training in right living.* So we have to understand the Brit Hadashah (Renewed Covenant) in light of the foundation. Where things get off track is in the translation, the translation from Greek. Remember we are dealing with Hebrew people being redeemed by their kinsman redeemer, a Hebrew from the tribe of Yehuda (Judah). We are not dealing with Bibles that are inerrant.

Your question, however, asks "Does Hebrew Roots Ministries believe in the infallible, inerrant Holy Spirit inspired Word of The Creator from Genesis to Revelation? My short answer would be yes, from the correct sources, which lead us to the next question.

### **3. For over 2,000 years the Christian Church has used the most recent and prevalent manuscripts and those manuscripts are in Greek and Aramaic. How does the Hebrew Roots Ministry teach that the New Testament was written in Hebrew? What historical manuscript and scriptural evidence do you have to support this?**

This is not difficult to see. First we will appeal to logic, realizing that everything about the Father has a logical foundation. The burden of proof is in the Scriptures, which gives us the formula, that "by two or three witnesses every word can be established." So let's see if we can find some witnesses. First of all, the foundation of all Scripture is Hebraic. All of the players in the Scriptures are Hebrew and Yahshua is from the tribe of Yehuda or Judah, which is Hebraic. Secondly, the emissaries are Hebrew and Sha'ul (Paul) himself testifies in Piliyim (Philippians) 3:5 to the fact that he was from the tribe of Binyamin (Benjamin) and had Hebrew-speaking parents.

The original manuscripts of the Hebrew people have been historically recorded as being lost by the Greeks and rightfully so. This allowed Constantine to usher in his mixture of biblical influence, perpetuating this Greek ideology. I appeal to logic. If the Scriptures were Hebraic,

why wouldn't the Renewed Covenant be in Hebrew and Aramaic? Why would the Creator, Blessed Be He, change horses in the middle of the stream?

The fact is that the original language of the New Testament (Renewed Covenant), in spite of popular belief, like the Torah and the Tanak (Old Testament), was Hebrew and Aramaic. Now I said that the Scriptures gives us the formula for truth, that being two or three witnesses. So we have to look to the Hebrew witness of Yosephus (Josephus), the Hebrew historian, as a third witness. Josephus' testimony is chronicled that the Hebrew language was the language of the first century Hebrews, who are referred to in all writings as Jews. Aramaic was the second language. With this information, we have to understand that the emissaries would not have written their documents in Greek, but in Hebrew. Many scholars support the origin of the Brit Hadashah (Renewed Covenant) being between 70 and 110 CE would place the origin of text within the Hebraic era.

Archeological digs like the Dead Sea Scrolls, supports that the first century documents were in fact in Hebrew. This would logically support our case for the Brit Hadashah (Renewed Covenant) writings. The fact that we have a Greek influence during this time and a period of Hellenization, and the doing away with all things Hebrew or Jewish as they are referred to, tells me that the Brit Hadashah (Renewed Covenant/New Testament), in its origin, was either destroyed and or replaced with Greek teachings in order to support Constantine's new religion called Christianity. This is called replacement theology.

A document written by the World Christian Ministries Association validates, by historical accounting, that the Brit Hadashah (Renewed Covenant/New Testament) was in fact Hebrew in origin. The vast majority of the Dead Sea Scrolls were Hebrew texts. "Hebrew was manifestly the principal literary language for the Jews of this period. The new discoveries underlined the still living, breathing, even supple character of that language...proving that late Second-Temple Jews used various dialects of Hebrew."

The evidence found in the Dead Sea Scrolls was so overwhelming, and no less of an authority than The Oxford Dictionary of the Christian Church, in its third edition, in 1997, which stated, "Hebrew continued to be used as a spoken and written language...in the New Testament period."

We can also support the fact that the Brit Hadashah (Renewed Covenant/New Testament) was written in Hebrew because of the many Hebrew-isms that we find in biblical text from Mattityahu (Matthew) to Hazon (Revelation).

Here are a few examples... and there are many. I will use the New King James Version (NKJV) to support this fact.

Acts 26:14

*And when we all had fallen to the ground, I heard a voice speaking to me and saying in the Hebrew language, 'Saul, Saul, why are you persecuting Me? NKJV*

Matt 5:17-18

*"Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill. For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled. NKJV*

Now let's look at additional witnesses regarding history, besides the Dead Sea Scrolls and the Testimony of the Church Fathers. Papias, bishop of Hierapolis, c. 150 A.D. said: Matthew put down the words of the Master in the Hebrew language, and others have translated them, each as best he could." Irenaeus (120-202 A.D.), bishop of Lyons, France: "Matthew, indeed, produced his Gospel written among the Hebrews in their own dialect."

There has been a discovery of texts associated with men by the name of Shem Tov called Shem Tov's Matthew and another manuscript by DuTillet Hebrew Matthew. These works are described as being written in Hebrew.

Finally, the Scriptural evidence shows that because the Greeks did not understand the foundation called the Scriptures their translations misinterpret, and, or do not rightfully describe many of the activities of Yahshua in a clear and concise way.

Their clear misrepresentation of the Torah as nomos (referring to the law) removes the deification, which causes the reader to think lightly of that which is in and of itself Spirit and Life! The Torah is the very essence of the Father and is supported by the powerful revelation of Scripture. As Yahshua stated, "these Words I speak to you are Spirit and Life". He spoke and taught from the Torah. He is the Living Torah. There is enough evidence in the whole of this mixture of truth to support its Hebraic foundation. Besides, I have given you the witnesses to support my argument.

#### **4. Doesn't Jesus do away with the Law by fulfilling it?**

First allow me to say that the Hebraic text does not translate the heavenly foundation as law, but calls it the Torah. Now does He do away with these? The answer is no. For Christians, there is the issue around the words "I have come to fulfill?"

Let's read the text from both a Greek and Hebraic source: Mattithyahu (Matthew) 5:17 "Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill. (NKJV) Mattithyahu (Matthew) 5:17 "Don't think that I have come to abolish the Torah or the Prophets. I have come not to abolish but to complete. (CJB)

The problem is in understanding the text. The Greek translation uses the words fulfill as if to suggest a doing away with. That is exactly what they want you to believe by the way they have translated this text. It presupposes that since Yahshua fulfilled the law that there is no longer any reason for us to concern ourselves with it. With this kind of thinking, fulfill means He finished or completed it. It means that it's over and nothing more needs to be done in relationship to it.

Notice that the Hebrew translation uses the correct wording "I have come not to abolish but to complete." The word complete does not in any way suggest the doing away with. So the logical question one has to ask is, "Complete what?"

First, we don't have a Law, we have Mitzvot, which the Brit Hadashah (Renewed Covenant) calls Commandments. These speak to, and are associated with love, as Yochanan states in Yochanan Aleph (1 John) 2:3-6 - *The way we can be sure we know him is if we are obeying his commands. Anyone who says, "I know him," but isn't obeying his commands is a liar — the truth is not in him. But if someone keeps doing what he says, then truly love for Elohim has been*

*brought to its goal in him. This is how we are sure that we are united with him. A person who claims to be continuing in union with him ought to conduct his life the way he did.*

What has to be understood is that the foundation, (Torah) supports Yahshua, because Yahshua is Torah. Yochanan (John) tells us that in the beginning, the Torah was with the Father and the Torah was the Father, and the Torah was with the Father in the beginning. Now, that is not what anyone has in their Bible but that is what it is saying because the Torah is the Spirit of the Father and the Spirit of the Father was in the beginning and that Spirit became flesh; so we can say that the Torah became flesh. If that is the case, then the Torah, which the Greeks call *nomos*, became our Yahshua. So to answer this question, Yahshua is Torah (Word) and He is everlasting. He can't and won't do away with Himself. Ib'rim (Hebrews) 4:12 says that the Word is alive or Torah is alive or Yahshua is alive, so there cannot be a "doing away with" what He represents. The fulfillment of Torah is the manifestation of Torah in flesh, that being Yahshua. Therefore, he says I have not come to abolish "Myself" but to complete that which was in the beginning by a fleshly manifestation and example.

To better explain this text, we have to go to the Hebrew wording that is used in the text. I believe I mentioned earlier that the Brit Hadashah (Renewed Covenant/New Testament) is filled with Hebrew-isms.

Let me give you a couple of examples. The word in Hebrew for fulfill is the word *qum* meaning to establish or confirm. So if Yahshua used the word *qum* when He made this statement about fulfilling the Torah and the Prophets, He clearly meant that He did not come to set the Torah aside but to establish the Torah, to confirm Torah, or to see that it was carried out or obeyed the way the Father intended. This fits with the rest of the text in which Yahshua instructs His emissaries to do the commandments and to teach others to do them as well.

For those of you who may be Greek scholars, you use the word *pleroo* for the word fulfill in Mattithyahu (Matthew) 5:17 and also in the Septuagint [Greek for Torah]. It never translates the Hebrew word *qum*. Proper research supports that the Greek word *pleroo* almost always translates to another Hebrew word, *malei*, which means, "to be full" "to fill up" or "to complete." The fact that Yahshua might have used this

Hebrew word is strengthened by the fact that the Syric Peshitta uses the same Semantic root *malei* in Mattithyahu (Matthew) 5:17. The word *malei* means to "fill up in the sense of complete." *Malei* is further confirmed to mean *pleroo*, a word that is usually translated "fill up" or "to complete."

So, in using these Hebrew words, even from the Greek comparative, we find that what Yahshua was saying is that I have come to confirm or establish the Torah and the Prophets, and those who do the same will be great in the Kingdom. Those who do not will be least. This is why we, as Hebrew believers, follow the commandments of the Father. It is because the Father gave us an example as Yochanan (John) says, "then we would do what Yahshua did" which was to be obedient even unto death. What are we to be obedient to? We obey the teachings of the Father known as the Torah, realizing that every word of the Father is true, but needs to be understood within the context of its usage and meaning.

## **5. Doesn't Jesus do away with the need to worship on Saturday, "the Sabbath?"**

No, He did not.

Let's look at Mattithyahu (Matthew) 5:17-19 where we read the following words of the Messiah: Do not think that I came to destroy the Torah or the Prophets. I did not come to destroy but to complete. For truly, I say to you, till the heaven and the earth pass away, one yod or one tittle shall by no means pass from the Torah till all be done. Whoever, then, breaks one of the least of these commands, and teaches men so, shall be called least in the reign of the heavens; but whoever does and teaches them, he shall be called great in the reign of the heavens.

We also read in Pilipiyim (Philippians) 2:8, these words: And having been found in fashion as a man, He humbled Himself and became obedient unto death, death even of a stake. If He was obedient to death, what was He obedient to? He was obedient to all of the Father's commands, even the keeping of the Sabbath or as we say, the Shabbat.

The foundation of Scripture supports that the worship of the body of believers is the seventh day of the week. Nowhere in Scripture is this negated nor is it negated in the Brit Hadashah (Renewed Covenant/New Testament). There is no biblical reference to support any day other than the Sabbath (7th day). Now the problem rests with the Greeks and the Romans. Their historical documents show and demonstrate that every aspect of the Hebrews' practice of faith was abolished and replaced with the doctrine of Christianity, which is known as replacement theology. This can be supported by the Bible and by history. The Hebrews way of living for the Father is in keeping with His teachings and is supported by the foundation of Scripture.

The psalmist says in Tehillim (Psalms) 11:3, "If the foundations are destroyed, What can the righteous do?"

The answer is: trust in His Word!

Here is a direct quote from the Catholic Church recorded in their documents. The change from worship on the Sabbath, to the first day of the week began with the Epistle of Barnabas and the Christians in Alexandria AD 115-40. The Catholic Church has a document that states they changed the Sabbath to the first day of the week by no authority of the Creator, but by their own. It is this kind of arrogance that has caused the people of the Father to exchange the true Sabbath for a man-made appointed one. Also, His having risen on the so-called first day of the week has nothing to do with changing the day that He set in Scripture. So if we set aside the Sabbath, then how many other things have we been told are set aside or done away with?

That being the case, the statement by Sha'ul (Paul) in Timotiyos Bet (2 Timothy) about "all Scripture", has no meaning, and every man does that which is right in his own eyes.

The Sabbath is the first issue on the table that the Father presents to man in B'reshheet (Genesis). It is further stated in Sh'mot, (Exodus) 31:12, that observing the Sabbath is a sign between the Creator and man throughout all of our generations "so that you will know that I AM, who sets you apart for Me". Anyone who is a student of the Father's Word knows what the word set apart means, or at least they should know. It means qodesh (holy). So by this statement of the Father, what he is saying is that by honoring the Sabbath you are qodesh (holy) unto Him. So to do away with it would negate one's being set apart or one's holiness unto the Father.

To answer your question once again...Our Savior, Yahshua did not do away with our need to worship on the Shabbat (Sabbath). While on earth, He worshipped and honored the Sabbath.



As Yochanan (John) says in 1 John 2:6 "A person who claims to be continuing in union with him ought to conduct his life the way Yahshua did."

If your Bible is anywhere close to truth, search and see how many times Yahshua went into the congregation on the Sabbath and taught [see Luqas (Luke) 4:15,16].

Rome is the author of this diabolical change from the Sabbath to the first day of the week, which is Sunday.

This offends the Father because he calls the Sabbath His qodesh (holy) day.

## **6. Does the Book of Acts tell the Apostle Peter and us that we can eat anything?**

My question would be, "from what text of Acts are you referring?" Might it be the one in Ma'asei (Acts) 10:9-16, that reads, *"The next day, as they went on their journey and drew near the city, Peter went up on the housetop to pray, about the sixth hour. Then he became very hungry and wanted to eat; but while they made ready, he fell into a trance and saw heaven opened and an object like a great sheet bound at the four corners, descending to him and let down to the earth. In it were all kinds of four-footed animals of the earth, wild beasts, creeping things, and birds of the air. And a voice came to him, "Rise, Peter; kill and eat." But Peter said, "Not so, Adonai! For I have never eaten anything common or unclean." And a voice spoke to him again the second time, "What Elohim has cleansed you must not call common." This was done three times. And the object was taken up into heaven again.*

Let's look at this text in Ma'asei (Acts). One of the rules of exegesis is that the interpretation of a biblical text is to not take the text out of context, meaning one has to consider all of the text, pretext and post text as is the case of this portion of Ma'asei (Acts). Further investigation shows us that the pretext begins with a discussion about a man name Cornelius, a Roman army officer.

Cornelius was a Gentile of which the Hebrew people had no contact. In their eyes he was unclean. So to make the point of Kefa's (Peter's) willingness to engage this man and his entourage, the Father used a symbolic reference to something that Kefa (Peter) would be able to recognize... things that were abominable. Notice that nowhere in this text does he refer to food, only that they were preparing the meal which could lead one to believe that food is the object of discussion. Now we have to look at the post text in verse 17 and beyond.

It says in Ma'asei (Acts) 10:17: *Kefa (Peter) was still puzzling over the meaning of the vision he had seen, when the men Cornelius had sent, having inquired for Shim'on's (Simon's) house, stood at the gate and called out to ask if the Shim'on (Simon) known as Kefa (Peter) was staying there. While Kefa's (Peter's) mind was still on the vision, the Spirit said, "Three men are looking for you. Get up, go downstairs, and have no misgivings about going with them, because I myself have sent them. So Kefa (Peter) went down and said to the men, "You were looking for me? Here I am. What brings you here?" They answered, "Cornelius. He's a Roman army officer, an upright man and an Elohim-fearer, a man highly regarded by the whole Jewish nation; and he was told by a holy angel to have you come to his house and listen to what you have to say." So Kefa (Peter) invited them to be his guests. The next day, he got up and went with them, accompanied by some of the brothers from Yafo (Joppa); and he arrived at Caesarea the day*



*after that. Cornelius was expecting them — he had already called together his relatives and close friends. As Kefa (Peter) entered the house, Cornelius met him and fell prostrate at his feet. But Kefa (Peter) pulled him to his feet and said, "Stand up! I myself am just a man." As he talked with him, Kefa (Peter) went inside and found many people gathered. He said to them, "You are well aware that for a man who is a Jew to have close association with someone who belongs to another people, or to come and visit him, is something that just isn't done. But Elohim has shown me not to call any person common or unclean; so when I was summoned, I came without raising any questions. Tell me, then, why did you send for me?"*

So now we can see that the issue was not at all about food, but about people, people other than Hebrews and Yehudeans, or Jews. The statement "Stop treating as unclean what the Father has made clean" was to demonstrate and collaborate that all created men are acceptable to the Father when they have repented and accepted the teaching of the Torah and accepted Yahshua as the Messiah.

Now let's look at Marqos' (Mark's) testimony.

Marqos (Mark) 7:17-19

*When he had left the people and entered the house, his talmidim (disciples) asked him about the parable. He replied to them, "So you too are without understanding? Don't you see that nothing going into a person from outside can make him unclean? For it doesn't go into his heart but into his stomach, and it passes out into the latrine." (Thus he declared all foods ritually clean.)*

Okay, let dissect this Scripture. Here we have a text, a pretext, and the post text. The subject at hand is the matter of the traditions of men; known as the Talmud, also known as the perversion of the Torah. Yahshua is pointing out what makes a person unclean, which is certainly not the lack of washing one's hands. The text then goes on to state, "Thus he declared all foods ritually clean." This statement is called a Hebrew-ism and what one has to know is what a Hebrew considers to be food.

Yahshua surely wouldn't change the dietary law of the Father for the same reason he would not abolish the Torah of the Law of Moshe (Moses)...It's His Word. It is Himself which was in the beginning...Word. Here we have to go back to Torah, which defines for us what food is, as stated by the Father in Vayikra (Leviticus) 11. So because Yahshua is talking to Hebrew people, they knew what food meant and what constituted ritually clean food.

Now let's look at Timotiyos Aleph (1 Timothy) 4:1-5 - *The Spirit expressly states that in the acharit-hayamim (the end times) some people will apostatize from the faith by paying attention to deceiving spirits and things taught by demons. Such teachings come from the hypocrisy of liars whose own consciences have been burned, as if with a red-hot branding iron. They forbid marriage and require abstinence from foods, which Elohim created to be eaten with thanksgiving by those who have come to trust and to know the truth. For everything created by Elohim is good, and nothing received with thanksgiving needs to be rejected, because the word of Elohim and prayer make it qodesh (holy).*

Now remember from the previous discussion that we have to keep everything within context of the text. Who is speaking? It is Sha'ul (Paul). To whom is he speaking? It is Timotiyos (Timothy). Who is Timotiyos (Timothy)? Acts 16 says he is the son of a Hebrew [or Jewish] woman and a Greek father. We have to deal with all of these as they are doctrinal strongholds that teach that we are free to eat all foods.

This food thing is in relationship to meat as food.

Note that the text says everything the Father created is good and this is true. However, not everything is food. Therefore, this verse does not abolish the Father's dietary laws. Now you say, so what has that to do with Sha'ul (Paul) and Timotiyos (Timothy)? It is simple. Timotiyos (Timothy) would know what Sha'ul (Paul) meant by food, because he was raised in the ways of Torah and understood the dietary laws of what is considered food and what is not. Once again I refer you back to Vayikra (Leviticus) Chapter 11 where the

Father outlines the dietary provisions.

## **7. Doesn't the Apostle Paul teach that we can eat anything, even food sacrificed to idols if we bless the food?**

Sha'ul, better known for his Greek name Paul, is the most misunderstood teacher of the Basar (Gospel). As Kefa (Peter) states in Kefa Bet (2 Peter) 3:15-16 - *And think of our Master's patience as deliverance, just as our dear brother Sha'ul (Paul) also wrote you, following the wisdom Elohim gave him. Indeed, he speaks about these things in all his letters. They contain some things that are hard to understand, things which the uninstructed and unstable distort, to their own destruction, as they do the other Scriptures.*

As we talk about what Sha'ul (Paul) teaches I want to underscore the part of this text where it says "They contain some things that are hard to understand, things which the uninstructed and unstable distort, to their own destruction, as they do the other Scriptures." What one has to know and understand is the conviction of Sha'ul (Paul). Without going into a lot of discussion concerning Sha'ul (Paul), I would like to refer you to the teaching on our website entitled "Understanding Sha'ul." However, there is an all-inclusive statement by him in Acts 24:14 where he says, *"I worship the Creator of our fathers in accordance with the Way which they call a sect. I continue to believe everything that accords with the Torah and everything written in the Prophets."*

This text says it all when it comes down to explaining his belief. The Torah is exact concerning what food is, as previously mentioned by referring you to Vayikra (Leviticus) Chapter 11, which is specific to meats. The subject of discussion here is about meat as is the text in Qorintiyim Aleph (I Corinthians) 8, because it was meat that was sacrificed to idols.

By reading the entire text in Qorintiyim Aleph (I Corinthians) 8, one sees that Sha'ul (Paul) proves an idol has no real existence and cannot affect food. Shaul is not re-defining food, nor is he saying we can eat anything. He is speaking within the context of what is outlined in Vayikra (Leviticus), Chapter 11.

## **8. Does the Apostle Paul tell us that we no longer have to observe Sabbath days and festivals?**

No, that's contrary to what he is saying. Because of one's relationship with the Messiah, and because the Father made us alive along with the Messiah by forgiving our sins, He wiped away the bill of charges against us. So Sha'ul (Paul) says in Qolasim (*Colossians*) 2:16 *these words:*

*"So don't let anyone pass judgment on you in connection with eating and drinking, or in regard to a Jewish festival or Rosh-Hodesh (New Moon) or Shabbat (Sabbath). These are a shadow of things that are coming, but the body is of the Messiah."*

So we can see that Sha'ul (Paul) admonishes us to participate in these activities. What one has to remember is that the message of the Basar (Gospel) is to Yisra'el (Israel), and to those who are foreigners/strangers in union with the Messiah.

The rules do not change just because one is not a natural born Hebrew. In fact, in Romiyim (Romans), Chapter 11, he explains that gentiles are grafted into the commonwealth of Yisra'el (Israel).

## **9. Isn't the Hebrew Roots Ministries the modern day "Judaizers" trying to get Christian's back under the Law?**

No, this is what Christianity wants you to believe because of their Greek influenced theology. First off, not all our faith is grounded in Judaism. The Father's teaching was not to the Jews only. In fact, Eurocentrics (those who focus on a European or Western culture perspective) have fabricated Judaism. The Father brought into existence the Nation of Yisra'el (Israel) from the loins of Avraham (Abraham). That was finalized in Ya'acov (Jacob) who had 12 sons, and all of them were Hebrew including Yehuda (Judah).

The Scriptures define the ways and culture of the Hebrew people. All of Christendom knows Timotiyos Bet (2 Timothy) 3:16-17, but they do not believe it nor do they live by it. It says: *All Scripture is Elohim-breathed and is valuable for teaching the truth, convicting of sin, correcting faults and training in right living; thus anyone who belongs to Elohim may be fully equipped for every good work.*

So if all Scripture is valuable for teaching truth...and training in right living, then adhering one's life to the Torah or the teaching of the Father cannot be bad and has nothing to do with being a Judaizer. The Scripture tells us in B'midbar (*Numbers*) 15:15-16 : *For this community there will be the same law for you as for the foreigner living with you; this is a permanent regulation through all your generations; the foreigner is to be treated the same way before Adonai as yourselves. The same Torah and standard of judgment will apply to both you and the foreigner living with you."*

The Scriptures say in D'varim (*Deuteronomy*) 30:19-20: *choose life, so that you will live, you and your descendants, loving Adonai your Creator, paying attention to what he says and clinging to him — for that is the purpose of your life!*

It seems to me that the Father has set forth the way and means of life that we are to follow. Dear ones, we were fooled into following the doctrine of men.

The Greeks, Constantine, and Rome and that theology is filled with lies. The origin is Satanic because its design is to separate man from His Creator.

In the passage D'varim (Deuteronomy) 28:1-14 all of the blessings are enumerated and are completely based on one's obedience to Torah, the teaching of the Father. This has nothing to do with Judaizing. Every time Christendom wants to dispute truth associated with the teaching

of the Father, they label it Judaizing, because this sounds bad and it immediately redirects one's heart back to this Greek influenced doctrine, which is filled with error. In Mattityahu (Matthew) 13:19 (the parable of the sower) Yahshua says, "Whoever hears the message about the Kingdom, but does not understand it is like the seed sown along the path- the evil one comes and seizes what was sown in his heart."

Dear ones, this message that we teach is the key to the Kingdom. It is drastically misunderstood. Those who are the uninstructed and unstable distort the Scriptures and deafen its message. Returning to the roots of the Hebrew faith is returning to truth; and truth matters.

## **10. What real difference does it make if you call the Father God, the Son Christ Jesus or Jesus Christ, the Holy Spirit or Holy Ghost - the names that the Church has used for 2,000 years?**

As I begin to answer this question, allow me to be clear in this respect. The Hebrew Roots ministry unquestionably believes in an Almighty Being and Creator of all things. In the beginning was the Spirit and that Spirit became flesh and we beheld Him. However, in the question at hand, we first have to separate the good from this list, versus the bad. There is nothing wrong with using the term Holy Spirit. In Hebrew, we say Ruach HaQodesh. But the rest of these names are in error, as we will prove from the evidence of witnesses: history, Scripture, and the Holy Spirit, which confirms the first two.

Remember I said that true Messianics believe in the Supreme and Almighty Being the Creator, Blessed Be He. The question is the use of what name to define Him or call Him. Let us deal with the tricky one first which is calling the Father and Creator of all things, God. I realize how difficult it is for people to grasp the idea of there not being a "being" called God. It does not matter if we capitalize this or not. It simply does not exist in Scripture. Understand this very important point. The Father of Creation has a name that surpasses all names and cannot in any way be profaned by speaking it in an idle way which is what we hear on a daily basis: "Oh, My God," "OH God," or in reference to God damning someone or something.

The same is true with the name Jesus Christ and this name is even more problematic. We will discuss it later.

For centuries the name associated with the Father has been hidden and is missing from all Bibles. As a result man gave him a name in keeping with the ideas of humanity that an "entity" must somehow have a name or identifier. The difference is that the Father is above all and He has a Name that is above all that in and of itself cannot be profaned by idle speech.

Many people, over the centuries of time, have passed on this lie that His name is God. Of course if you tell a lie long enough it will become truth, but that doesn't change it in the mind of the Father. The Father and the Son would know each other's names, right? And as important as this matter is, this would be recorded in the Scriptures, right?

As I discuss this matter, do not get the idea that the Hebrew Roots faith does not believe in a Supreme Being. We do. It's just that his name is not God and the Scriptures bear us witness to this fact.

Let's look at some evidence. If you look up the meaning and the origin of the word god we find that the earliest written form of the Germanic word god comes from the 6th century Christian Codex Argenteus. The English word itself is derived from the Proto-Germanic guden. Most linguists agree that the reconstructed Proto-Indo-European form ghu-tom was based on the root ghau, which meant either "to call" or "to invoke."

The Germanic words for god were originally neutral applying to both genders but during the process of the Christianization of the Germanic peoples from their indigenous Germanic paganism, the word became a masculine syntactic form. The word god, because its origin is of man, conflicts with the Father who is above everything. So the word god simply links the multiplicity of beings known as god. The Sh'ma in D'varim (Deuteronomy) 6:4 begins with these words, "Hear or Sh'ma" Yisra'el (Israel) Adonai is Ehcad (One). The Creator is One and not ehcar meaning many.

Now let's take this information and analyze it with the facts of truth. When we look at the Hebrew text, which is ancient, and was in existence long before the 6th century, we would have to be able to find some word, which would translate to be God. The Yehudim (Judeans) tell me that the Hebrew word "El" means god but this is not true because they are subject to the same rule of origin. The word "El" existed long before the word god came into existence.

When we who are Hebraic in mind and thought refer to the Creator, Blessed be He, we use the plurality of the attributes that define the Creator. Many use what is called the Tetragrammaton YHWH as the expression, but that reference is the result of the fact that the Hebrew people lost the pronunciation of the name of the Father while in captivity.

Now if we use the Scripture's definition of the Father's name we have to go to Sh'mot (*Exodus*) 3:14, 15 to see the Father's response to Moshe (Moses), when he asked the question who shall I say sent me? The Father's response was in Hebrew: Ehyeh Asher Ehyeh (I am will be what I am/ will be) has sent me to you. Elohim said further to Moshe, "Say this to the people of Isra'el: 'Yud-Heh-Waw-Heh, the Elohey of your fathers, the Elohey of Avraham, the Elohey of Yitz'chak and the Elohey of Ya'akov, has sent me to you. This is my Name forever; this is how I am to be remembered generation after generation".

Now if this is what the Masoretic text of Scripture said and recorded, then we have to believe the Father knows His name and how he wants acknowledgement. The foundational aspect of His name is I AM. This correlates with the Brit Hadashah (Renewed Covenant/New Testament) when a question was asked of Yahshua in Yochanan (*John*) 14:6, we read: Yahshua said, "I AM the Way — and the Truth and the Life; no one comes to the Father except through me."

The identifier in this text is the fact that in every Bible translation this verse capitalizes "I AM" to show deity and association, which I believe is a direct reference back to the text in Sh'mot (Exodus) 3:14. Now, here is what I call the decisive factor to this issue. However, let me say this first... all of the fathers and sages up to Syrian and Babylonian captivity knew the name of the Creator and invoked it sacredly and in no loose manner. Having read the Gospel and the words of the Messiah, Yahshua, His only reference to a name is FATHER. You never hear him make a reference to His Father as God.

In the garden, as shown in Marqos (Mark) 14:36 during His distress, it would seem to me that if His Father's name was God he would have said "God" instead of ABBA. In Mattityahu (Matthew) 27:46, Yahshua says "Eli! Eli! L'mah sh'vaktani?" The translators said that this means My God!, My God! Is it not strange that of the entire Gospel account that this is the only

time Yahshua mentions or calls His Father God? The only logical conclusion one can draw is this: Surely His Son, Yahshua, would know His name and make a reference to it if it were God- but it is not.

Now many Hebraic brethren know this but in order not to offend, they continue to use the term God. By doing this, one is not true to the teaching of the Father who said you shall not "add to nor take away from".

My personal belief is that the safest reference one can make is to follow the lead of His Son Yahshua, who always referred to the Creator simply as Father or Abba.

*Romiyim (Romans) 8:15 - For you did not receive a spirit of slavery to bring you back again into fear; on the contrary, you received the Spirit [that is the Torah], who makes us sons and by whose power we cry out, "Abba!" (that is, "Dear Father!") We call Him Abba, Father...and not God.*

## **11. What is the means and method of salvation in the Hebrew Roots faith?**

Let's first agree that salvation is by favor (grace) and not by works of the law as Sha'ul (Paul) states. But let's understand what he is saying. He is not saying that we should set aside the Torah, which the unlearned, uninstructed and unstable teach according to Kefa Bet (2 Peter) 3:16. Salvation has to be understood from the Father's perspective in terms of its true meaning.

The Brit Hadashah (Renewed Covenant/New Testament) states in Yochanan (John) 4:22 that salvation is of the Jews, but what does that mean? When we look at the text we have to ask who is speaking and to whom? Well it is Yahshua speaking to a gentile better known as a Shorom or a Samaritan woman. She is part Hebrew and part from the nations...a half-breed, if you will. Yahshua says to her that salvation comes from the Jews. What he is really saying is that the issues of salvation come from Me. Who am I? I am from the tribe of Yehuda better known as Jewish. So the matters of salvation come from Me. Her reply is: "when the Mashiach (or Messiah) comes he will tell us everything." So salvation means that it is coming from Yahshua, a Hebrew from the tribe of Yehuda or Judah, as it is rendered Jews in Greek translations.

*Yochanan (John) 3:36 says, Whoever trusts in the Son has eternal life. But whoever disobeys the son will not see that life but remains subject to the Father's wrath.*

If we look up the word salvation, we find that in its Hebrew origin that it is pronounced Yahshua, which means deliverance/salvation. Beginning in B'reshit (Genesis) 49:18 we find the name of our savior Yahshua (deliverer/salvation). This word deliverer/salvation runs all through the Scriptures which proves my point that our Savior's real and only true name is Yahshua (meaning deliverer/salvation), who is Hebrew and comes from the tribe of Yehudah (Judah). Thus, salvation is of the tribe of Judah or the Hebrews, being the ethnicity of Yahshua.

## **12. Doesn't keeping the Sabbath, Feasts, and Festivals mandatory in the Hebrew Roots faith make it works based?**

This is a short answer. "Works" is something that those who are in opposition to the Father's teachings and those who do not understand and have become parrots of what they have heard without investigating presented to us. Let us look at the Scriptures. Once again, understanding that they are the foundation of all understanding as Sha'ul (Paul) states in (Timotiyos Bet (2 Timothy) 3:16-17.

So we have to ask, what do the Scriptures say? And, if they do not apply, then we have to ask, "Who changed or replaced them?" Based on a previous answer to question 4, ("Doesn't Jesus do away with the Law, by fulfilling it?"), we know Yahshua did not come to do away with any of the commandments. The Scriptures state in Vayikra (Leviticus 23) and also Bimidbar (Numbers) 15:15,16: *For this community there will be the same law for you as for the foreigner living with you; this is a permanent regulation through all your generations; the foreigner is to be treated the same way before Adonai as yourselves. The same Torah and standard of judgment will apply to both you and the foreigner living with you. (CJB)*

After reading Numbers 15:15 and 16 we can see that these requirements are not "only for the Jews". The Father does not even mention Jews. Men who are not representatives of the Father have taught that by obeying these mitzvot (commandments) that they are works. They are not works as Yochanan (John) states in Yochanan Aleph (1 John) 2:3-6: *The way we can be sure we know Him is if we are obeying His commands. Anyone who says, "I know Him," but isn't obeying His commands is a liar — the truth is not in him. But if someone keeps doing what He says, then truly love for Elohim has been brought to its goal in him. This is how we are sure that we are united with Him. A person who claims to be continuing in union with Him ought to conduct his life the way He did.*

Also, Vayikra (Leviticus) 23 reads:

*Adonai said to Moshe, "Tell the people of Isra'el: 'The designated times of Adonai which you are to proclaim as holy convocations are my designated times.*

*"Work is to be done on six days; but the seventh day is a Shabbat of complete rest, a holy convocation; you are not to do any kind of work; it is a Shabbat for Adonai, even in your homes."*

*"These are the designated times of Adonai, the holy convocations you are to proclaim at their designated times."*

*"In the first month, on the fourteenth day of the month, between sundown and complete darkness, comes Pesach for Adonai. On the fifteenth day of the same month is the festival of matzah; for seven days you are to eat matzah. On the first day you are to have a holy convocation; don't do any kind of ordinary work. Bring an offering made by fire to Adonai for seven days. On the seventh day is a holy convocation; do not do any kind of ordinary work." Adonai said to Moshe, "Tell the people of Isra'el, 'After you enter the land I am giving you and harvest its ripe crops, you are to bring a sheaf of the first fruits of your harvest to the cohen. He is to wave the sheaf before Adonai, so that you will be accepted; the cohen is to wave it on the day after the Shabbat. On the day that you wave the sheaf, you are to offer a male lamb without defect, in its first year, as a burnt offering for Adonai. Its grain offering is to be one gallon of fine flour mixed with olive oil, an offering made by fire to Adonai as a fragrant aroma; its drink offering is to be of wine, one quart. You are not to eat bread, dried grain or fresh grain until the day you bring the offering for your Eloheychem; this is a permanent regulation through all your generations, no matter where you live."*



*"From the day after the day of rest — that is, from the day you bring the sheaf for waving — you are to count seven full weeks, until the day after the seventh week; you are to count fifty days; and then you are to present a new grain offering to Adonai. You must bring bread from your homes for waving — two loaves made with one gallon of fine flour, baked with leaven — as first fruits for Adonai. Along with the bread, present seven lambs without defect one year old, one young bull and two rams; these will be a burnt offering for Adonai, with their grain and drink offerings, an offering made by fire as a fragrant aroma for Adonai. Offer one male goat as a sin offering and two male lambs one year old as a sacrifice of peace offerings. The cohen will wave them with the bread of the first fruits as a wave offering before Adonai, with the two lambs; these will be holy for Adonai for the cohen. On the same day, you are to call a holy convocation; do not do any kind of ordinary work; this is a permanent regulation through all your generations, no matter where you live."*

*"When you harvest the ripe crops produced in your land, don't harvest all the way to the corners of your field, and don't gather the ears of grain left by the harvesters; leave them for the poor and the foreigner; I am Adonai your Eloheychem." Adonai said to Moshe, "Tell the people of Isra'el, "In the seventh month, the first of the month is to be for you a day of complete rest for remembering, a holy convocation announced with blasts on the shofar. Do not do any kind of ordinary work, and bring an offering made by fire to Adonai." Adonai said to Moshe, "The tenth day of this seventh month is Yom-Kippur; you are to have a holy convocation, you are to deny yourselves, and you are to bring an offering made by fire to Adonai. You are not to do any kind of work on that day, because it is Yom-Kippur, to make atonement for you before Adonai your Eloheychem. Anyone who does not deny himself on that day is to be cut off from his people; and anyone who does any kind of work on that day, I will destroy from among his people. You are not to do any kind of work; it is a permanent regulation through all your generations, no matter where you live. It will be for you a Shabbat of complete rest, and you are to deny yourselves; you are to rest on your Shabbat from evening the ninth day of the month until the following evening." Adonai said to Moshe, "Tell the people of Isra'el, 'On the fifteenth day of this seventh month is the feast of Sukkot for seven days to Adonai. On the first day there is to be a holy convocation; do not do any kind of ordinary work. For seven days you are to bring an offering made by fire to Adonai; on the eighth day you are to have a holy convocation and bring an offering made by fire to Adonai; it is a day of public assembly; do not do any kind of ordinary work."*

*"These are the designated times of Adonai that you are to proclaim as holy convocations and bring an offering made by fire to Adonai — a burnt offering, a grain offering, a sacrifice and drink offerings, each on its own day — besides the Shabbats of Adonai, your gifts, all your vows and all your voluntary offerings that you give to Adonai."*

*"But on the fifteenth day of the seventh month, when you have gathered the produce of the land, you are to observe the festival of Adonai seven days; the first day is to be a complete rest and the eighth day is to be a complete rest. On the first day you are to take choice fruit, palm fronds, thick branches and river-willows, and celebrate in the presence of Adonai your Eloheychem for seven days. You are to observe it as a feast to Adonai seven days in the year; it is a permanent regulation, generation after generation; keep it in the seventh month. You are to live in sukkot for seven days; every citizen of Isra'el is to live in a sukkah, so that generation after generation of you will know that I made the people of Isra'el live in sukkot when I brought them out of the land of Egypt; I am Adonai your Eloheychem." Thus Moshe announced to the people of Isra'el the designated times of Adonai."*

### **13. Does the Hebrew Roots Ministry teach that Christians do not have the Holy Spirit indwelling in them?**

Absolutely not. Some may say that, but what one must realize is that no person is the giver of the Father's Spirit. To answer the question one must realize there is a difference between someone who wants to know and someone who is outwardly defiant. The person who is defiant to the things of the Spirit has not the Father's Spirit. Sha'ul (Paul), the voice to the Messianic Congregation, writes this in Qorintiyim Aleph (I Corinthians), chapter 2 verses 9-16:

*But, as the Tanakh says, "No eye has seen, no ear has heard and no one's heart has imagined all the things that Eloheychem has prepared for those who love him." It is to us, however, that Eloheychem has revealed these things. How? Through the Spirit. For the Spirit probes all things, even the profoundest depths of Elohim. For who knows the inner workings of a person except the person's own spirit inside him?*

*So too no one knows the inner workings of Eloheychem except Eloheychem's Spirit. Now we have not received the spirit of the world but the Spirit of Elohim, so that we might understand the things Eloheychem has so freely given us. These are the things we are talking about when we avoid the manner of speaking that human wisdom would dictate and instead use a manner of speaking taught by the Spirit, by which we explain things of the Spirit to people who have the Spirit. Now the natural man does not receive the things from the Spirit of Elohim — to him they are nonsense!*

*Moreover, he is unable to grasp them, because they are evaluated through the Spirit. But the person who has the Spirit can evaluate everything, while no one is in a position to evaluate him. For who has known the mind of Adonai? Who will counsel him? But we have the mind of the Messiah!*

It's not our call but the Father's, based on His criterion. If the things of the Spirit are foolishness and received with defiance, then the person does not have the Father's Spirit.

### **14. Does the Hebrew Roots Ministry believe that the Historic Christian faith and followers of Jesus the Christ are saved and have eternal life?**

This question kind of piggybacks on a prior question, that of understanding what salvation is and its purpose.

Throughout the Scripture where the word is used, it speaks to the Father's power to deliver or save, or bring salvation to his people from some action that was positioned for destruction. Let us say this: If the people do not return to the truth and the teachings of the Father, as He defines them, then they will not be saved or delivered from the wrath that is to come.

Yochanan (John) 3:36

*Whoever trusts in the Son has eternal life. But whoever disobeys the Son will not see that life but remains subject to Elohim's wrath.*

The key word in this admonition is, "But whoever disobeys." The question is, "Disobeys what?" Well, we have to go back to the foundation of Scripture where the Father keeps repeating these words, "If you obey these mitzvot, these commands." Failure to do so will subject one to the Father's wrath as the text says.

This is not my understanding. This is a fact of what the Father says to the created man. Men have presented us with the alternative, which will in fact expose one to the Father's wrath. This is why one has to have a good grasp on the teachings of the Father and the Hebrew Scriptures. For without them man is and will be eternally lost.

Romiyim (Romans) 2:8-11

*But to those who are self-seeking, who disobey the truth and obey evil, he will pay back wrath and anger [Listen to what this "New Testament" writer is saying. It is the same as Yochanan (John). The focus is on obedience to the Father's teaching, His Torah.]. Yes, he will pay back misery and anguish to every human being who does evil, [Evil here is in reference to defiance to His teaching.] to the Jew first, then to the Gentile; but esteem and honor and shalom to everyone who keeps doing what is good, to the Jew first, then to the Gentile. For Elohim does not show favoritism.*

Eph'siyim (Ephesians) 2:1-10

*You used to be dead because of your sins and acts of disobedience. You walked in the ways of the 'olam hazeh and obeyed the Ruler of the Powers of the Air, who is still at work among the disobedient [What disobedient? Those in opposition to the teachings of the Father]. Indeed, we all once lived this way — we followed the passions of our old nature and obeyed the wishes of our old nature and our own thoughts. In our natural condition we were headed for Elohim's wrath, just like everyone else.*

*But Eloheychem is so rich in mercy and loves us with such intense love that, even when we were dead because of our acts of disobedience, he brought us to life along with the Messiah — it is by grace that you have been delivered. That is, Eloheychem raised us up with the Messiah Yahshua and seated us with him in heaven, in order to exhibit in the ages to come how infinitely rich is his grace, how great is his kindness toward us who are united with the Messiah Yahshua. For you have been delivered by grace through trusting, and even this is not your accomplishment, but Eloheychem's gift. You were not delivered by your own actions; therefore, no one should boast. For we are of Eloheychem's making, created in union with the Messiah Yahshua for a life of good actions already prepared by Eloheychem for us to do.*