



Lekh Lekha

October 28, 2023

Torah: Genesis 12:1-17:27

Haftarah: Isaiah 40:27-41:16

Ketuwim Shlichim: Romans 3:19-5:6

Shabbat Shalom Mishpacha. In our *parasha*, this week, ADONAI spoke to *Avram* and said: *Lekh lekha! Lekh lekha* means “get yourself out” or “get up and go” or as it says in the TLV: 1 “Get going out from your land, and from your relatives, and from your father’s house, to the land that I will show you.” (Genesis 12:1b TLV). This call from ADONAI to *Avram* was the beginning of a faith which is today a family of faiths totaling more than 2.2 billion people. 4 So Abram went, just as Adonai had spoken to him. (Genesis 12:4a TLV). Abram’s obedience to the voice of ADONAI gave birth to what we know today as the Judeo-Christian faith, a faith which grew from this one man to 15 million Jews and 2.2 billion Gentile followers of Yeshua. Both groups call Abraham “father.” It all started with the faith of this one man, *Avram*, an idol worshipper, a follower of false gods. But, he never heard his idols speak to him and when he heard ADONAI’s voice, *Avram* obeyed Him.

What *Avram* did is something that each of us has an opportunity to do; obey ADONAI’s voice. His *Ruach HaKodesh* speaks to our hearts today regarding Yeshua, His Son, and as we hear it, we are given the choice to respond, just as *Avram* was. If we respond yes to Yeshua’s voice, there is a second step, trust or faith, that is, trusting in Yeshua as Messiah. Then, there is a third step; obey Him. These three steps are graphically depicted in our *Beit Shalom* logo above. Our entire relationship with ADONAI through His Son Yeshua is written in our personal spiritual path through these three essential parts of our relationship with Him. But, what these three words, hear, trust and obey mean is not uniform throughout Yeshua’s body. But, they should be.

We are continuing today with our message series, *Talmidim Shel Yeshua*, Disciples of Yeshua, session 12. In our last session, we began with a study of *Sha’ul*’s words regarding *Torah* and concluded that what he really said was, “*Torah* is for us today,” meaning that we are to obey it. As we concluded the message, the promise was given that in the upcoming message, this message, we would explain his words regarding the “righteous decrees of the *Torah*.” What are they and why are they righteous? We will find out.

Continuing where we left off last time, we see that *Sha’ul* is continuing to speak to the Jews in the Roman congregation, a congregation composed of both Jews and Gentiles, about *Torah* observance. To introduce his message to them, he said: 17 But if you call yourself Jewish and rely upon the Torah and boast in God 18 and know His will and determine what matters because you are instructed from the Torah— (Romans 2:17-18 TLV). In this verse, *Sha’ul* was not speaking to Gentiles. The Greek, *Ioudaios*, (ee-oo-dah'-yos), means “Jewish.” When *Sha’ul* said “if you are called a Jew,” he was saying, “if you are a Jew.” This is not about a Gentile calling himself a Jew. He goes on to say that if this Jewish person violates *Torah* by stealing, committing adultery and so forth, their circumcision, that sign in their flesh which makes them a Jew (that is for males; the symbolism is also true for females), has

become uncircumcision. He continues by saying: 25 *Circumcision is indeed worthwhile if you keep the Torah; but if you (a Jew) break the Torah, your circumcision has become uncircumcision.* (Romans 2:25 TLV). If this person, a Jew by birth, does not purpose in his heart to keep the *Torah*, he (or she) is no longer spiritually a Jew, and even though physically circumcised, it has become spiritually meaningless. *Sha'ul* is not speaking about their failure in just one point of *Torah*, but their general approach to *Torah* and repenting when they fail. He's talking about what is in their hearts: 28 *For one is not a Jew who is one outwardly, nor is circumcision something visible in the flesh.* 29 *Rather, the Jew is one inwardly, and circumcision is of the heart—in Spirit not in letter. His praise is not from men, but from God.* (Romans 2:28-29 TLV). A Jew who trusts in Yeshua has received the fulfillment of these words by Moses: 6 *Also Adonai your God will circumcise your heart and the heart of your descendants—to love Adonai your God with all your heart and with all your soul, in order that you may live.* (Deuteronomy 30:6 TLV). Their heart was circumcised when they trusted in Yeshua. A Jew in ADONAI's sight, a *Yehudi*, a praiser of ADONAI, is a Jew who has a circumcised heart. According to *Sha'ul's* statement, ethnic Jews, Jews in the flesh, are not Jews according to ADONAI unless they have circumcised hearts. And, ADONAI is the judge of whose heart is circumcised.

But, this also applies to Gentiles. *Sha'ul* continues: 26 *Therefore, if the uncircumcised keeps the righteous decrees of the Torah, will not his uncircumcision (of the flesh) be counted as circumcision (of the heart)?* (Romans 2:26 TLV). The Gentile who is a follower of Yeshua who keeps the righteous decrees of the *Torah* will have his uncircumcision in the flesh counted as circumcision of the heart. This does not make believing Gentiles into Jews. They are still Gentiles, but righteous before ADONAI because their hearts have been circumcised just as the hearts of believing Jews have been. *Sha'ul's* words about circumcised hearts are about the righteous decrees of the *Torah*. I underlined it in the verse above. That's what determines if a Jew or a Gentile has a circumcised heart. Those who keep the righteous decrees of the *Torah* have circumcised hearts in ADONAI's eyes. This has nothing at all to do with salvation. Salvation is by faith through ADONAI's grace and a person's trusting in the sacrificial death of Yeshua and nothing else. But, after coming to faith in Yeshua, the choice is ours. We can be doers of *Torah* or non-doers of *Torah*. And, when we stand before Him, Yeshua will be our judge. We spoke about that last message. (Romans 2:15-16). But, *Sha'ul* said there are "righteous decrees of *Torah*," If they're righteous, shouldn't we be obeying them?

Romans 3: 1 *Then what is the advantage of being Jewish? Or what is the benefit of circumcision?* 2 *Much in every way. First of all, they were entrusted with the sayings of God.* (Romans 3:1-2 TLV). *Sha'ul* didn't say it here, but the Jews are ADONAI's chosen people as well as having been trusted with the very Word of G-d. The benefit of circumcision is also that through it they are promised the Land of Israel. No one else has a right to it. There is great advantage in being Jewish, but everyone isn't. So, let those of us who aren't give honor where it is due. ADONAI chose the Jews to be His priests to the nations and in doing so, He entrusted them with the "sayings of G-d," the Scriptures. *Sha'ul*, a trained *Torah* scholar, had the qualifications of *Torah* education which allow him to speak authoritatively regarding *Torah*. Speaking to the crowd after his arrest in Jerusalem, *Sha'ul* said: 3 *"I am a Jewish man, born in Tarsus of Cilicia but brought up in this city at the feet of Gamaliel, trained strictly according to the Torah of our fathers, being zealous for God just as all of you are today."* (Acts 22:3 TLV). *Gamli'el*, the son of the great rabbi of a generation before, *Hillel*, was the foremost *Torah* scholar in *Sha'ul's* day. Second to Yeshua, according to his writings, *Torah* was

Sha'ul's life. And, he learned it at the feet of *Gamli'el*, the greatest *Torah* scholar of that day. So, we understand that when *Sha'ul* spoke about *Torah*, he knew what he was talking about.

Sha'ul now returns to the subject of the only way of salvation: *21 But now God's righteousness apart from the Torah has been revealed, to which the Torah and the Prophets bear witness— 22 namely, the righteousness of God through putting trust in Messiah Yeshua, to all who keep on trusting. For there is no distinction, 23 for all have sinned and fall short of the glory of God. 24 They are set right as a gift of His grace, through the redemption that is in Messiah Yeshua.* (Romans 3:21-24 TLV). Trusting in Yeshua is G-d's righteousness apart from the *Torah*. The *Torah* can't save anyone. We have all sinned and can only obtain righteousness by trusting in Yeshua. This again, is agreement with *solas* 1, 2, and 3 and we wholeheartedly agree with them; salvation is only by faith through grace. *Sha'ul* concludes this discussion by stating this premise again: *28 For we consider a person to be set right apart from Torah observance.* (Romans 3:28 TLV). There is no question here. We agree. As *Sha'ul* said, *Torah* observance has nothing to do with salvation.

He continues: *29 Is God the God of the Jewish people only? Is He not also the God of the Gentiles? Yes, of the Gentiles also. 30 Since God is One, He will set right the circumcised by faith and the uncircumcised through faith. 31 Do we then nullify the Torah through faithfulness? May it never be! On the contrary, we uphold the Torah.* (Romans 3:29-31 TLV). G-d declares both Jew and Gentile righteous by their faith. But, that does not nullify the *Torah* and its purpose. As we have seen, we are to be doers of the *Torah* and that provides us with circumcised hearts. Although *Torah* observance has no power to bring righteousness, *Sha'ul* encourages us, Yeshua's followers, to be "doers of *Torah*, because "doers" will be justified.

What we do after we trust in Yeshua is important. When we stand before Him, we will be judged by how we have served Him after we trusted in Him. Regarding *Torah*, *Sha'ul* said: "On the contrary, we uphold *Torah*." Regarding himself, he had said to the Philippians: "*in regard to the Torah, a Pharisee.*" *Sha'ul* had excellent credentials, as we said, having been trained by the great *Torah* scholar *Gamli'el*. When he was imprisoned in Caesarea, he said before the High Priest of Israel and the Roman Governor Felix: *14 "But this I confess to you, that according to the Way (which they call a sect), I worship the God of our fathers, believing everything written in the Torah and the Prophets."* (Acts 24:14 TLV). Still in prison in Caesarea two years later, *Sha'ul* said to the new Roman Governor Festus: *8... "I have committed no offense against the Torah of the Jewish people, or against the Temple, or against Caesar."* (Acts 25:8b TLV). The outcome of our examining the first three chapters of Romans plus some other statements made by *Sha'ul* is that he never spoke against following *Torah*. We will find even more evidence for this as we continue to study his writings in later messages. It doesn't matter which version of the Bible we use because we can verify everything by examining the underlying Greek. The TLV just makes it easier for those of us who are accustomed to a more Hebraic understanding, but we can show the same truth with any standard Bible version.

My prayer is that all followers of Yeshua would critically examine the Scriptures and then draw their own conclusions. I pray specifically that they would not only understand that Jews wrote the Scriptures (under ADONAI's inspiration), but in order to understand them, that we must read them through Jewish eyes, that is, seeking to understand the various Jewish nuances and idioms which are present throughout the whole Bible. We are not judging others regarding what they believe. Yeshua has given His followers the right to

make rulings regarding how they will interpret Scripture. Yeshua said to His disciples: 19 “Whatever you forbid on earth will have been forbidden in heaven and what you permit on earth will have been permitted in heaven.” (Matthew 16:19b TLV). Forbid and permit, or bind and loose, are rabbinic terms which have to do with doctrinal issues. Those in leadership in Yeshua’s body have His authority to make doctrinal decisions for their flock and each person must also make up their own mind. We do not judge the doctrinal position of others. Yeshua is the sole judge. But, realizing that we will be held accountable for our decisions, it is imperative that we not only seek the truth, but teach what we believe to be the truth to the best of our ability to discover it. We can’t depend upon what someone else says or what the majority says. The majority is not always right, it’s just always larger.

Sha’ul didn’t seek to form a new religion as some say, nor was he antinomian. Even though he lived hundreds of years before the Protestant Reformation, he believed in the principles behind the five *solas* that came out of it. He believed in the concept that (1) that Christians are saved by grace alone, (2) through faith alone and (3) in Christ alone. He made that very clear in Romans 1, 2 and 3. He also definitely believed in (4) as revealed by Scripture alone, and only supported his conclusions by Scripture found in the Hebrew *Tanakh* and the Greek Septuagint, the only Scripture at the time of his writing. *Sha’ul* most certainly would have agreed with *sola* 5 which says (5) to the glory of God alone, that is, that our doctrines are based only upon Scripture to the glory of G-d. *Sha’ul* has made it clear to us that salvation is by faith through grace alone, but that obedience is also required. He basically said: “It does you no good to just hear *Torah*. You must also “do” *Torah*,” in other words, follow it. (Romans 2:13).

Sha’ul’s understanding of *Torah* only works under “The New Covenant.” It will not work under the First Covenant because the New Covenant is ADONAI’s active covenant today, the only one in effect right now. In our earlier messages in this series *Talmidim Shel Yeshua*, we studied a number of subjects. We studied ADONAI’s promise of the New Covenant through Jeremiah, Yeshua’s promise of the New Covenant at His last Passover and His ultimate cutting of the covenant by shedding His own blood on the cross thereby making the covenant effective for the House of Israel and the House of Judah; all Israel. The most important information for Yeshua’s disciples regarding the understanding the New Covenant is the Book of Hebrews. In this letter, we not only come to understand Yeshua’s role as the High Priest of the New Covenant, but also the changes which ADONAI made in His covenant with Israel. Yes, He did make some changes, but He did not nullify the *Torah*. The Book of Hebrews was written by one of Yeshua’s disciples, probably either *Sha’ul* or Luke, around the year 64 CE, or about six years before the Temple was destroyed in the year 70. Why, today, is there no Temple and are there no sacrifices? We are given a clue in the Book of Hebrews, but it is not obvious and many miss it. They usually miss it for two reasons: 1) because they have a fixed mindset about the antinomian nature of ADONAI’s covenant and 2) because most Bibles render this particular verse incorrectly. We will consider it in a moment.

The answer to our question about why there is no Temple and sacrifices is a simple one. It is “because of Yeshua they are no longer necessary.” Hebrews says: 6 *But now Yeshua has obtained a more excellent ministry, insofar as He is the mediator of a better covenant which has been enacted on better promises.* (Hebrews 8:6 TLV). As our *Kohen Gadol*, our High Priest, His priestly service is in the Heavenly Tabernacle, not the Temple on earth. Because He is the perfect one time sacrifice, multiple animal sacrifices are no longer needed. Hebrews continues to explain about the First Covenant, the one made at Sinai by

saying 7 *For if that first one had been faultless, there would not have been discourse seeking a second.* (Hebrews 9:7 TLV). But, there was a fault in that first covenant, and because of it, ADONAI implemented His plan for a second covenant, the New Covenant. What was the fault? The next verse says: 8 *For finding fault with them,...* (Hebrews 9:8a TLV). There was no fault in ADONAI's covenant itself, the fault was with the people. ADONAI found fault with the people of Israel. It was something that the people did. Hebrews continues: 8 ... *He says, "Behold, days are coming, says Adonai, when I will inaugurate a new covenant with the house of Israel and with the house of Judah. 9 It will not be like the covenant I made with their fathers on the day when I took them by the hand to lead them out of the land of Egypt. For they did not remain in My covenant, and I did not care for them, says Adonai.* (Hebrews 9:8b-9 TLV). What is the fault that ADONAI spoke about? Verse 9 says that it was that "they, Israel, did not remain in My covenant." Can ADONAI make a covenant which has fault? Absolutely not! A perfect G-d cannot make mistakes. Jeremiah chapter 31, which the writer of Hebrews is referencing in this verse, tells us more about the fault. Through Jeremiah, ADONAI said: 31 ... *"For they broke My covenant, though I was a husband to them." it is a declaration of Adonai.*" (Jeremiah 31:31b TLV). The fault was with the people. They broke His covenant by violating His laws. It was the people, but not just the people. According to Isaiah, Jeremiah and the other prophets, it was also the High Priests and the ordinary priests who broke His covenant. Because the people of Israel broke ADONAI's First Covenant, He cut a New Covenant with them, again, it was with them, a perfect covenant. He knew when He cut the First Covenant that they would break it. It had been ADONAI's plan from before the foundation of the earth to cut a New Covenant with Israel.

Because Israel violated ADONAI's First Covenant so flagrantly, He instituted a New Covenant with a new priesthood: 1 *Now here is the main point being said. We do have such a Kohen Gadol, who has taken His seat at the right hand of the throne of the Majesty in the heavens. 2 He is a priestly attendant of the Holies and the true Tent—which Adonai set up, not man. 3 For every kohen gadol is appointed to offer both gifts and sacrifices, so it is necessary for this One also to have something to offer.* (Hebrews 8:1-3 TLV). We now have a new High Priest, Yeshua, who is seated at the right of the Father in heaven. He has something to offer in the Tabernacle in heaven, just as the Levitical High Priests did in the earthly Temple. It was His own blood. (Hebrews 9:11-12). In chapter 8, the next verse, verse 4, tells us that if He were serving on the earth He would not be a priest at all. He would not be a priest because He is from the Tribe of Judah and not from the tribe of Levi, the tribe from which the priests were to come.

We have a New Covenant. But, many who have trusted Yeshua through that covenant, also believe that the First Covenant has passed away. Is that true? Is there Scriptural evidence to refute that? Jeremiah prophesied: 30 *"Behold, days are coming" —it is a declaration of Adonai— "when I will make a new covenant with the house of Israel and with the house of Judah"—* (Jeremiah 31:30 TLV). The Hebrew says: covenant, new, בְּרִית חֲדָשָׁה, *B'rit Chadasha*. It is a New Covenant, no question about that. New, because it was cut with Yeshua's blood and not with the blood of animals. In a sense, it can also be considered renewed, renewed because the original covenant is still there, but with changes. The changes are two, a better sacrifice and a new and better priesthood. Are people correct in saying that the First Covenant has passed away? No! Never! It cannot pass away because it is ADONAI's eternal covenant. How do we know that? Jeremiah tells us. Referring to the people of Israel and Judah who were returning from Babylonian captivity, he wrote: 5 *They will ask about Zion, the way— here are their faces! Come! They will join themselves to Adonai in an everlasting covenant (בְּרִית עוֹלָם) that will never be forgotten.* (Jeremiah 50:5

TLV). When did they join themselves to ADONAI in an everlasting covenant? It was when the Jews returned to Israel from their punishment in Babylon. They re-consecrated themselves to ADONAI, re-consecrated themselves to His everlasting covenant, His Covenant in effect at that time, the Covenant made at Sinai. Everlasting covenant is בְּרִית עוֹלָם, *b'rit olam*, meaning an eternal covenant, one which will never pass away. Through Jeremiah, ADONAI is referring to His First Covenant, the covenant which was in effect at that time. ADONAI said that "it will never be forgotten." Yeshua, speaking in His Sermon on the Mount and referring to the commands of the First Covenant, as the future Mediator and future High Priest of the New Covenant, said: "The *Torah* or the Prophets will never pass away until heaven and earth pass away." (Matthew 5:17-18).

Why is there no Temple and why no sacrifices today? Another verse which helps to explain this is Hebrews 8:31. Its meaning is not immediately obvious. Many have overlooked it because they have already decided that the New Covenant has completely replaced what they call "the Old Covenant." They also miss it because translators with the same mindset have added a word to the verse to make it fit their theology. And, as it is currently written, Hebrews 8:13 is incorrect in most Bibles? If you have the New International Version, the New American Standard Bible, the King James Bible, the New King James Bible or many others, this verse is incorrect in your Bible. Using the New American Standard Bible as our example, we read: *13. When He said, "A new covenant," He has made the first obsolete. But whatever is becoming obsolete and growing old is ready to disappear* (Hebrews 8:13 NASB). There is a translator's theology written into this verse with the translators stating that the "first covenant is obsolete." But, there is a big problem here. The problem with their understanding is that the word "covenant" is not in the Greek manuscript of the Book of Hebrews, but was added by the translators. The Strong's Concordance direct translation of the Greek reads: "In saying new, He has made obsolete the first, and that then growing old and aging is near vanishing." This is rendered correctly in the Tree Of Life Version of the Bible: *13 In saying new, He has treated the first as old; but what is being made old and aging is close to vanishing.* (Hebrews 8:13 TLV). The word "covenant" is not there. What, then, is "new" and what is "first?"

This verse in the Bibles which I mentioned are that way because their translators have an antinomian theology, a theology "against Law." They are biased against the principle of *Torah* and Laws being for today. Believing that G-d's Laws have no further importance in the life of a follower of Yeshua, they have made a theological statement supporting that belief by adding the word "covenant" to verse 13. They believe that "first" refers to what they call "the Old Covenant" and that it was in the process of passing away in favor of the "new," the New Covenant. But, is that true? If this verse was referring to the covenant itself, it would not just now in the year 44 CE be fading to eventually pass away, but would have already passed away, long before the time of the writing of Hebrews. Their statement effectively says that the Old Covenant was still there in the year 64, but was fading. But, if "the Old Covenant" was to pass away, wouldn't it have passed away when Yeshua died on the cross and instituted the New Covenant in the year 30 CE, some thirty-four years before that time? The truth is that verse 13 is not referring to all of the "First Covenant," but only to a portion of it, the portion about the priesthood. The word "new" in verse 13 refers to "new priesthood," Yeshua's priesthood. "First" refers to "first priesthood," the Levitical priesthood. The reason the first priesthood was fading in the year 64 and would soon pass away was because the Temple would soon be destroyed, eliminating both the priesthood and the possibility of animal sacrifice. When this verse was written, the Levitical priests were still offering sacrifices and the Temple was still standing, but about six years later, the Romans destroyed the Temple

and the Levitical priesthood and animal sacrifices ended and vanished as the writer of Hebrews correctly prophesied. During the 40 year period between the year 30, Yeshua's death on the cross, and the year 70, the year of the destruction of the Temple, the "first priesthood," the Levitical priesthood, was aging as Aaron's descendants continued to offer sacrifices even as the New Covenant was in effect. During this time that the Levitical Priesthood and Temple remained, Yeshua's disciples continued to honor the *Torah* of the First Covenant, following it, with the exception of the sin sacrifice. But, in the year 70 CE the Romans destroyed the Temple and the "first" system of priests vanished completely.

So, what are the "righteous decrees of the Torah?" *Sha'ul* wrote: *26 Therefore, if the uncircumcised keeps the righteous decrees of the Torah, will not his uncircumcision (of the flesh) be counted as circumcision (of the heart)?* (Romans 2:26 TLV). *Sha'ul* established that under the New Covenant, Jews are to keep *Torah*. But, this verses tells us that Gentiles must also keep *Torah*, the righteous decrees of *Torah*. By definition, a decree is "an official order issued by a legal authority." ADONAI issued the decrees and we understand that He has the authority. Now, it remains for us to determine which are His "righteous decrees." What happened in the year 70 CE made the final determination regarding the decrees. By the Roman army's elimination of the Levitical Priesthood and the destruction of the Temple, every *Torah* command officiated by the priests or requiring a Tabernacle or Temple was rendered inactive. And, Hebrews 8:13 pointed to it. The righteous decrees of the *Torah* today are those that remain. And, they're nit just the "Ten Commandments." It is the responsibility of every follower of Yeshua who understands that *Torah* is for today to know what they are so that they can follow them. We, like Timothy, are commanded to "study to show yourself approved..." (2Timothy 2:15).

Right now, we are in intense prayer for the nation of Israel, ADONAI's physical nation, which He has restored in these last days. Today, the Jews, His chosen people, are facing antisemitism of a proportion not seen since Hitler's Germany. In our *parasha* today, ADONAI said to *Avram*: *3 "My desire is to bless those who bless you, but whoever curses you I will curse, and in you all the families of the earth will be blessed."* (Genesis 12:3 TLV). ADONAI will do what He has said and all His enemies will be put under Yeshua's feet. We pray for that day to come soon, but especially for victory right now in this present conflict along with our ongoing prayer for the "salvation of all Israel."

But, the G-d of Abraham who chose Israel is also the G-d of the New Covenant. It was out of His love for Israel that ADONAI gave them the New Covenant. We know that *Sha'ul* was obedient to its *Torah* commands. (Romans 3:31; Acts 25:8b). Yeshua's brother *Ya'akov*, the *nasi*, the leader of the congregation at Jerusalem was also obedient to *Torah* commands. (James 1:25). But, it was not they and the other 1st century followers of Yeshua who created antinomianism. It was the early church fathers who came later who unleashed the antinomian spirit on the body of Messiah, something they did as a result of their extreme antisemitism.

As covenant members of the New Covenant, what is our response to Yeshua? He said to the Samaritan woman: *24 "God is Spirit, and those who worship Him must worship in spirit and truth."* (John 4:24 TLV). We understand worshipping Him in Spirit and most of His followers have no problem doing that. But, do we worship Him in truth? In reality, we can only worship Him in truth if the truth which we proclaim is actually true. The Greek word used here is *alétheia* (al-ay'-thi-a), (according to Strong's Online concordance) meaning: "truth, but not merely truth as spoken; truth of idea, reality, sincerity, truth in the moral

sphere, divine truth revealed to man, straightforwardness.” (Online Strong’s Concordance). “Divine truth revealed to man” is what *Sha’ul’s* understanding of *Torah* is all about. It’s about “the revealed word of G-d.” Yeshua said: *17 “Make them holy in the truth. Your word is truth.”* (John 17:17 TLV). The truth of the New Covenant is divine truth which ADONAI has revealed to man, but *HaSatan* has deceived many of Yeshua’s followers. Open their eyes Yeshua. Open our eyes Yeshua. We cannot make up our own rules. We must follow Your rules. Yeshua prayed this for His disciples: *17 “Make them holy in the truth. Your word is truth. 18 Just as You sent Me into the world, so I have sent them into the world. 19 And for their sakes I make Myself holy, so that they also may be made holy in truth.”* (John 7:17-19 TLV). The goal of every sincere follower of Yeshua is to be made holy, to be set apart for Him only. Pray that our holiness would only be in truth, ADONAI’s truth. *Shabbat shalom!*