

3-16-24 Message to Roeh Israel Abilene – P’Kudei (“accountings of”)
Torah Portion: Exodus 38:21 – 38:20
Haftarah: 1 Kings 7:51-8:21
Suggested Acheron K’tuvim: Matt 5:17-20

Under the Law – Part 2 – Scriptures to the Contrary

Central question of this message: Are there even a few Scriptures which show that the “Torah is done away with” theology is error?

Today we are in parasha *P’Kudei* (“accountings of”). Its name comes from the second Hebrew word in the passage, and the third word in the English translation.

Ex 38:21-23

21 This is the number of the things for the tabernacle, the tabernacle of the testimony, as they were numbered according to the command of Moses, for the service of the Levites, by the hand of Ithamar, the son of Aaron the priest.

22 Now Bezalel, the son of Uri the son of Hur, of the tribe of Judah, made all that the Lord had commanded Moses. 23 And with him was Oholiab, the son of Ahisamach, of the tribe of Dan, an engraver and a skillful workman and a

weaver in blue and in purple and in scarlet material, and fine linen.

הַעֲדָה	מִשְׁכַּן	הַמִּשְׁכָּן	פְּקוּדֵי	אֵלֶּה	21		
the testimony,	even of	tabernacle of	the tabernacle,	the sum of	is	This	
<u>5715</u>	<u>9999</u>	<u>4908</u>	<u>4908</u>	<u>6485</u>	<u>9999</u>	<u>428</u>	
מֹשֶׁה	פִּי	עַל־	פָּקַד	אֲשֶׁר			
for	Moses,	the commandment of	according to	it was counted,	as		
<u>9999</u>	<u>4872</u>	<u>6310</u>	<u>5921</u>	<u>6485</u>	<u>834</u>		
הַכֹּהֵן:	אַהֲרֹן	בֶּן־	אִיתָמָר	בְּיַד	הַלְוִיִּם	עֲבֹדָת	
the priest.	Aaron	son to	Ithamar,	by the hand of	the Levites,	the service of	
<u>3548</u>	<u>175</u>	<u>1121</u>	<u>385</u>	<u>3027</u>	<u>3881</u>	<u>5656</u>	
יְהוּדָה	לְמִטֵּה	חֹור	בֶּן־	אֹרִי	בֶּן־	וּבְצִלְאֵל	
Judah,	of the tribe of	Hur,	the son of	Uri,	the son of	And Bezaleel	
<u>3063</u>	<u>4294</u>	<u>2354</u>	<u>1121</u>	<u>221</u>	<u>1121</u>	<u>1212</u>	
מֹשֶׁה:	אֶת־	יְהוָה	צִוָּה	אֲשֶׁר־	כָּל־	אֶת	
Moses.		the Lord	commanded	that	all	made	
<u>4872</u>	<u>853</u>	<u>3068</u>	<u>6680</u>	<u>834</u>	<u>3605</u>	<u>853</u>	
דָּן	לְמִטֵּה־	אַחִיסַמֵּךְ	בֶּן־	אֶהֱלִיאָב	וְאִתּוֹ	23	
Dan,	of the tribe of	Ahisamach,	son of	Aholiab,	was	And with him	
<u>1835</u>	<u>4294</u>	<u>294</u>	<u>1121</u>	<u>171</u>	<u>9999</u>	<u>854</u>	
וּבְאַרְגָּמָן	בְּתֵכֶלֶת	וְרֹקֵם	וְחָשֵׁב	חֲרָשׁ			
and in purple,	in blue,	and an embroiderer	and a cunning workman,	an engraver,			
<u>713</u>	<u>8504</u>	<u>7551</u>	<u>2803</u>	<u>2796</u>			

In this parasha, we are learning more of the construction of the Mishkan, and the amazing garment of the High Priest. When we read of all the precious stones which were used to be set into the breastplate, representing the tribes of Israel, we might wonder, “Where did these

slaves get all these riches, there in the wilderness?” The only logical answer in my view is this: They had just plundered Egypt and the riches of Egypt went with them across the sea, where the Egyptian army was crushed, never to rise again to its former glory.

And we see the golden crown that was to be worn upon the head covering for the High Priest, upon which was engraved “holy to the L-rd.” We know by looking at Scripture that this singular item, representing the highest level of holiness to the L-rd, will return to the kingdom on Earth in the end of times. The circle of most intense holiness in that day will go from being only the Holy of Holies in the Temple, to then expand to encompass all of Israel (and very possibly beyond).

Zech 14:20-21

20 In that day there will be inscribed on the bells of the horses, "HOLY TO THE LORD." And the cooking pots in the Lord's house will be like the bowls before the altar. 21 And every cooking pot in Jerusalem and in Judah will be holy to the Lord of hosts; and all who sacrifice will come and take of them and boil in them. And there will no longer be a Canaanite in the house of the Lord of hosts in that day.

This stands for the proposition that when G-d establishes His Kingdom on this Earth in those days, His standards for holiness – His highest standards – will be applicable to all of those in Israel during that time. This circle-of-holiness doesn't include *only* the ethnic Hebrews, but also any of the nations who are gathered to dwell with G-d in Israel.

It begins with a worldwide ingathering of all those from all nations who wish to be joined to G-d to worship Him.

Isa 66:18-21

18 "For I know their works and their thoughts; the time is coming to gather all nations and tongues. And they shall come and see My glory. 19 "And I will set a sign among them and will send survivors from them to the nations¹: Tarshish, Put, Lud, Meshech, Rosh, Tubal, and Javan², to the distant coastlands that have neither heard My fame nor seen My glory³. And they will declare My glory among the nations.²⁰ "Then they shall bring all your brethren⁴ from all the nations as a grain offering to the Lord, on horses, in chariots, in litters, on mules, and on camels, to My holy

¹ This refers to a group of people selected to be “missionaries” to the world.

² The grandsons of Noah, who have defined all the nations of the Earth.

³ There will not be any place on Earth that the “missionaries” do not preach the good news.

⁴ Yeshua defined how broad the term “brothers” would reach – beyond family boundaries – in Mark 3:31-35/

mountain Jerusalem," says the Lord, "just as the sons of Israel bring their grain offering in a clean vessel to the house of the Lord."⁵

And that ingathering of all nations is accomplished as a second part of the ingathering, following that of the Hebrews from the nations where they have been scattered.

Isa 56:7-8

For My house will be called a house of prayer for all the peoples." 8 The Lord God, who gathers the dispersed of Israel, declares, "Yet others I will gather to them, to those already gathered."

More on this later, but for now I wish to continue to address the “under the Law” issue which seems to have polarized the normative church into opposition against not only Rabbinic Judaism but also against Messianic believers.

⁵ The image of a grain offering is used to give us the idea of the harvest of souls. If you could count the grains in the basket being carried as an offering to G-d, then you might be able to count the souls who will be streaming to Jerusalem in this final harvest of the Earth.

Last week I upset “the apple cart” a bit by citing a few passages of Scripture which have been used by the church for decades to declare that the “Law (Torah) is done away with.” In a very cursory fashion, I suggested that the common interpretations and applications of these (and several other) verses were inconsistent with other Scriptures which addressed the same topic.

Today, I will delve a bit deeper into those contrary verses, and hopefully will give you a bit of help as you have conversations with the precious ones in the church during conversations on this topic.

There is a central passage right in the middle of what is called “the Sermon on the Mount” which Yeshua gave to a multitude, right at the beginning of His teaching ministry.

Matt 5:17-20

17 "Do not think that I came to abolish the Law or the Prophets; I did not come to abolish, but to fulfill.⁶ 18 "For truly I say to you, until heaven and earth pass away⁷, not the

⁶ A number of Christian theologians have taught that when Yeshua “fulfilled the law” that He did so in order that we would not need to do so. That theology diverges from the clear directives that immediately follow, in this same passage.

⁷ This is a Hebrew idiom indicating the concept of “forever.” Regardless, in this age, we can be certain that “heaven and Earth” have not yet “passed away,” so the Torah remains in effect.

smallest letter or stroke shall pass away from the Law⁸, until all is accomplished.⁹ 19 "Whoever then annuls one of the least of these commandments¹⁰, and so teaches others, shall be called least in the kingdom of heaven¹¹; but whoever keeps and teaches them he shall be called great in the kingdom of heaven.¹² 20 "For I say to you, that unless your righteousness¹³ surpasses that of the scribes and Pharisees, you shall not enter the kingdom of heaven.¹⁴

Some Christian theologians teach that Yeshua kept and taught the Torah, simply because He had to do so in order to be the sinless Messiah, but after the cross, everything changed on the application of Torah.

When I hear the “Torah is done away with at the cross” statement, I have occasionally asked the speaker to point to me anywhere in the post-

⁸ Literally, “Torah.”

⁹ Christian theologians have also taught that “all has been accomplished” by Yeshua’s death on the cross, and proof of that is that He said, “It is finished.” The problem with this is that they make an unwarranted assumption regarding what the “It” is that Yeshua referred to.

¹⁰ The Hebrew idiom “annulling commandments” at that time means to not observe well the Torah, holding the commandments of Torah lightly, or with little personal application.

¹¹ Importantly, those who don’t well observe Torah, and teach others to likewise hold Torah’s instructions in low regard, are nonetheless in the kingdom of heaven, but at the lowest levels.

¹² Keeping the Torah and teaching its precepts is honored in the Kingdom of Heaven by ranking as “great.” Thus, the ranking of believers in heaven is clearly based upon how your life was lived consistent with G-d’s Torah.

¹³ Here, the clear implication is that obedience to Torah confers righteousness. The Hebrew understanding is that one cannot be righteous before G-d without two steps. The first is turning to G-d as L-rd, with a repentant heart. The second is to simply do what G-d says to do, as you understand it. The combination of these two produces righteousness. This differs considerably from a popular Christian teaching that upon accepting Yeshua as L-rd, the believe is conferred a “positional righteousness.” I will give further clarification on the dynamic of justification and sanctification in later teachings.

¹⁴ The Scribes and Pharisees (Parushim) were seen by most in Israel at that time as the pinnacles of “righteousness” since they knew the most about Torah, and taught others. Yeshua criticized some of them because they taught well, but didn’t live-out properly the precepts of Torah. See Mat. 23:2-3.

crucifixion writings where Yeshua spent time teaching that important reversal in G-d's mindset.

I remind them that after Yeshua rose from the grave, He spend 40 days interacting with those who were alive at that time. So, I ask them, when during that important few days did Yeshua urgently transmit the “new covenant” teaching that the Torah was abrogated? Wouldn't that have been of vital importance?

Yeshua met with Moses on the mountain. Yeshua spoke the “Ten Commandments” as well as the entire Torah to Moses. Every word of Torah supports the permanence of all the commands (not merely “the ten”). All the prophets affirmed that the Torah of G-d would be permanent. Yeshua's life and teachings affirmed that permanence and applicability.

So, with thousands of years of G-d's teaching and affirming Torah, wouldn't it be important to spend *at least some* of those 40 days telling people that *all these rules have changed*, if that were so?

The person I challenge with this concept cannot find anywhere in Scripture where Yeshua taught this reversal. That person cannot find any such verses... because there are none.

I suggest to that person that if Yeshua knew that Torah had been done away with – which He *most certainly* would know, if that were true – then if He kept that fundamental reversal of theology to Himself until He rose into heaven, Yeshua must then be at least a trickster – laughing behind His back at those of His followers who kept the Torah after His resurrection.

I challenge that person to please reconcile the loving, Torah-keeping Yeshua with the post-resurrection trickster Jesus he has created by his “Torah is done away with” theology.

I then read to him from Ezekiel, where it is clear that in the Millennial Temple which has never yet existed, that the standards for Messiah’s kingdom will be administered in accordance to the Torah.

Ezek 44:23-24

23 "Moreover, they shall teach My people the difference between the holy and the profane¹⁵ and cause them to discern between the unclean and the clean.¹⁶ 24 "And in a dispute

¹⁵ What is holy and what is ordinary (profane) is defined with particularity in Torah.

¹⁶ In the Kingdom, unclean and clean are still an issue, as in Torah. In particular, the definition of “food” found in Leviticus 11.

they shall take their stand to judge; they shall judge it according to My ordinances. They shall also keep My laws and My statutes¹⁷ in all My appointed feasts, and sanctify My sabbaths.¹⁸

Then, when he is at a loss for rebuttal to my challenge, I tell him that my G-d seems better than the one he worships. My G-d is unchanging, and His standards as exhibited in Torah have not changed. His G-d changes His mind, and does so without telling His people He has done so.

In fact, since Ezekiel's temple has not yet been constructed, his G-d must, at some time in the future, change His mind once again – to re-establish Torah as the rules for the Kingdom on Earth.¹⁹

So, since his G-d must change His mind not once... but twice... what is to keep his G-d from deciding that the term “sin” has yet a third different meaning?

¹⁷ Ordinances, laws and statutes are recognized groupings of the commands of Torah.

¹⁸ The festivals of Leviticus 23, and the Sabbath are still important to G-d in the Kingdom age.

¹⁹ A Christian theologian insisted that the Ezekiel Temple has been built. I reacted with amazement, and pointed out to him that those dimensions given for the Temple have not yet existed in any Temple we have seen. I asked him to be specific as to when it had been build, and why the prophesied dimensions were not followed. He never answered me.

I normally leave the conversation at that, since by this time the other fellow's theological construct has now been shown to be contrary to the nature of G-d and Scripture.

Scriptures indicate to me that G-d *does not change* His mind regarding what He considers to be right and wrong, holy and unholy, or what is sinful and what is not. We don't need to go into Torah to prove this as true. We can well demonstrate this truth by one of the often-overlooked verses in the writings of John.

1 John 3:1

4 Everyone who practices sin also practices lawlessness; and
sin is lawlessness.

This is the most clear and succinct definition of the term "sin" found in all the Bible.

When these words were written, what did "lawlessness" mean? It referred directly to Torah, and the practice of refusing to abide by G-d's directions. We could restate the last phrase as, "sin is the condition of being opposed to Torah."

How important is it to be “lawful” and not “lawless?” In its very essence, that aspect of our lives determines which side of the battle we are on in the “good vs evil” struggle. And I suggest to my sweet Christian friends that the choice of which side of the battle line they occupy will determine much in their future.

We know that not all those who “proclaim the name of Jesus” nor shall those who do great miracles without honoring Torah, enter into His kingdom. So, what will be the criteria by which the selection will be made? Yeshua told us clearly.

Matt 7:21-23

21 "Not everyone who says to Me, 'Lord, Lord,' will enter the kingdom of heaven; but he who does the will of My Father who is in heaven. 22 "Many will say to Me on that day, 'Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?' 23 "And then I will declare to them, 'I never knew you; **depart from Me, you who practice lawlessness.**'

Rav. Shaul addressed an issue in his letter to the congregation in Rome. In part of that letter, he told them that they need to fully embrace the

teaching he gave them (Torah), and reject the tendency to go back into Torah-less-ness.

Rom 6:15-20

15 What then? Shall we sin because we are not under law but under grace? May it never be! 16 Do you not know that when you present yourselves to someone as slaves for obedience, you are slaves of the one whom you obey, either of sin resulting in death, or of obedience resulting in righteousness? 17 But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed, 18 and having been freed from sin, you became slaves of righteousness. 19 I am speaking in human terms because of the weakness of your flesh. **For just as you presented your members as slaves to impurity and to lawlessness, resulting in further lawlessness, so now present your members as slaves to righteousness, resulting in sanctification.**

Choose carefully what side of the spiritual battle line you are on.

We are told to be careful regarding those with whom we associate and particularly regarding the association we might have in a particular group or congregation. If an association or congregation to which you belong is characterized by a rejection of Torah, and a lifestyle defiant of Torah, what are you to do? Rav. Shaul gives good guidance on this.

2 Cor 6:14-15

14 Do not be bound together with unbelievers; for **what partnership have righteousness and lawlessness**, or what fellowship has light with darkness?

In the ongoing battle between the forces of darkness against the forces of light, we must be fully committed to fight on the side of light. One day, more likely sooner than later, the top General of the army of darkness will take to the battle on Earth in person, and he will do great evil.

2 Thess 2:1-12

2 Now we request you, brethren, with regard to the coming of our Lord Jesus Christ, and our gathering together to Him, 2 that you may not be quickly shaken from your composure or be disturbed either by a spirit or a message or a letter as if

from us, to the effect that the day of the Lord has come. 3 Let no one in any way deceive you, for it will not come unless the apostasy²⁰ comes first, and **the man of lawlessness²¹ is revealed, the son of destruction²²**, 4 who opposes and exalts himself above every so-called god or object of worship, so that he takes his seat in the temple of God, displaying himself as being God.²³ 5 Do you not remember that while I was still with you, I was telling you these things? 6 And you know what restrains him now, so that in his time he may be revealed. 7 For **the mystery of lawlessness²⁴ is already at work**; only he who now restrains will do so until he is taken out of the way. 8 And then **that lawless one will be revealed** whom the Lord will slay with the breath of His mouth²⁵ and bring to an end by the appearance of His coming; 9 that is, the one whose coming is in accord with the activity of Satan, with all power and signs and false wonders, 10 and with all the deception of wickedness²⁶ for those who perish, because they did not receive the love of the truth so as to be saved. 11 And for this reason God will send upon them a deluding influence so that they might believe what is false, 12 in order

²⁰ A great “falling away” from the true faith. Has the normative church already gone deeply into this apostasy?

²¹ This one is characterized by a rejection of G-d’s Torah.

²² This one is called the “Antichrist.”

²³ He will fulfill the prophecy of Antiochus Epiphanes who did the same thing in 156 BCE.

²⁴ Does this suggest that Torah-less-ness has been increasing since that time?

²⁵ The “breath of His mouth” of Yeshua is the Word of G-d, which cuts as a two-edged sword. See Rev 19

²⁶ The Torah defines “wickedness” and that definition has not changed.

that they all may be judged who did not believe the truth, but took pleasure in wickedness.

We know that Satan and his Antichrist general will go to war with us. Who are the ones that he most hates, and who are the ones he wishes to murder? We find that answer in the book of Revelation.

Rev 12:13-17

13 And when the dragon saw that he was thrown down to the earth, he persecuted the woman who gave birth to the male child.²⁷ 14 And the two wings of the great eagle were given to the woman, in order that she might fly into the wilderness to her place, where she was nourished for a time and times and half a time, from the presence of the serpent. 15 And the serpent poured water like a river out of his mouth²⁸ after the woman, so that he might cause her to be swept away with the flood. 16 And the earth helped the woman, and the earth opened its mouth and drank up the river which the dragon poured out of his mouth. 17 And the dragon was enraged with the woman, and went off to make war with the rest of

²⁷ The “woman” represents Israel, and the “male child” represents Yeshua.

²⁸ I believe this refers not to physical water, but rather to vile speech which is calculated to cause the people of the world to rise up and murder Jews. It seems that we see that flood in our world today.

her offspring,²⁹ who **keep the commandments of God³⁰ and hold to the testimony of Jesus.**³¹

But when we remain steadfast in our faith, not following the direction of the Beast, and when Yeshua together with His army of light wins the final battle with evil, we will be able to see that victory as part of our reward.

Rev 14:9-12

9 And another angel, a third one, followed them, saying with a loud voice, "If anyone worships the beast and his image, and receives a mark on his forehead or upon his hand, 10 he also will drink of the wine of the wrath of God, which is mixed in full strength in the cup of His anger; and he will be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb. 11 "And the smoke of their torment goes up forever and ever; and they have no rest day and night, those who worship the beast and his image, and whoever receives the mark of his name." 12 Here

²⁹ The "brothers" of Yeshua who keep the commandments of G-d and who are grafted-into the Olive Tree.

³⁰ At the time these words were written, the "Commandments of G-d" specifically referred to Torah.

³¹ Both aspects of this, observance of Torah and recognition of Yeshua as Messiah, characterized the greater Messianic community of today.

is the [reward for the] perseverance of the **saints who keep the commandments of God and their faith in Jesus.**

As part of the battle of darkness and light, Yeshua will cleanse the Earth of those who have opposed Him and His ways.

Matt 13:36-43

36 Then He left the multitudes, and went into the house. And His disciples came to Him, saying, "Explain to us the parable of the tares of the field." 37 And He answered and said, "The one who sows the good seed is the Son of Man, 38 and the field is the world; and as for the good seed, these are the sons of the kingdom; and the tares are the sons of the evil one; 39 and the enemy who sowed them is the devil, and the harvest is the end of the age; and the reapers are angels. 40 "Therefore just as the tares are gathered up and burned with fire, so shall it be at the end of the age. **41 "The Son of Man will send forth His angels, and they will gather out of His kingdom all stumbling blocks, and those who commit lawlessness³², 42 and will cast them into the furnace of fire; in that place there shall be weeping and gnashing of teeth. 43 "Then the**

³² Those who have lives characterized by rejection of Torah.

righteous³³ will shine forth as the sun in the kingdom of their Father. He who has ears, let him hear.

So, do those in the body of believers who have rejected Torah still have some time to repent and return? It seems so. But the warning signs which Yeshua spoke of seem to be increasing in our generation.

Matt 24:3-14

3 And as He was sitting on the Mount of Olives, the disciples came to Him privately, saying, "Tell us, when will these things be, and what will be the sign of Your coming, and of the end of the age?" 4 And Jesus answered and said to them, "See to it that no one misleads you. 5 "For many will come in My name, saying, 'I am the Christ,' and will mislead many. 6 "And you will be hearing of wars and rumors of wars; see that you are not frightened, for those things must take place, but that is not yet the end. 7 "For nation will rise against nation, and kingdom against kingdom, and in various places there will be famines and earthquakes. 8 "But all these things are merely the beginning of birth pangs. 9 "Then they will deliver you to tribulation, and will kill you, and you will be

³³ Those whose lives have been characterized by following Torah with a pure heart.

hated by all nations on account of My name. 10 "And at that time many will fall away and will deliver up one another and hate one another. 11 "And many false prophets will arise, and will mislead many. 12 "**And because lawlessness³⁴ is increased, most people's love will grow cold.** 13 "But the one who endures³⁵ to the end, he shall be saved. 14 "And this gospel of the kingdom shall be preached in the whole world for a witness to all the nations,³⁶ and then the end shall come.

There are many more Scriptures which demonstrate that G-d's Torah is not abrogated, and eventually will be the "law of the Kingdom" when Yeshua rules and reigns from Jerusalem.

Take comfort in these words. Embrace the truth of G-d's Torah, knowing that it puts you in the cross-hairs of Satan's hate. But know that your reward in heaven will be great.

³⁴ This does not refer to the violations of the law of man. It refers to the Torah of G-d, which prohibits murder and all other sins.

³⁵ A statement like that in the Revelation 14:9-12 passage.

³⁶ The fulfillment of the Isa 66 prophecy.