

## Chapter VI

# The Knowledge of Sin

Acting under grace does not mean that the conditions for the Covenants of Promise are no longer relevant. They are. Yet to make sense out of this complex problem, we must realize that any transgression of the Covenants of Promise is classified as a sin. At the same time, though we are not presently under the Torah of Moses, the written Torah reveals the knowledge of what behavior constitutes sin against the Covenants of Promise. The purpose of the Torah is to teach. Therefore, the written Torah of Moses must remain until heaven and earth pass away.<sup>1</sup> At that time, all those remaining justified and eligible to be quickened into eternal life shall be saved. Once quickened, they will have Yahweh's laws written within their innermost self,<sup>2</sup> and like the quickened messiah, they shall be unable to sin.<sup>3</sup> As a result, they will no longer need the Torah to teach them about sin. Until that time, however, the written Torah must continue as a teaching tool.

Further, under grace Yahushua will forgive our sins against Yahweh's covenants and by grace grant us joint-heirship in the eternal inheritance. Nevertheless, Yahweh's forgiveness of sins does not mean that we can continue to willingly sin. Otherwise, why forgive sin if that transgression is no longer sin? And if breaking the conditions of the Covenants of Promise are no longer of any force, why should Yahweh forgive those living today of transgressions against his earlier covenants, especially since most people of the world were never part of either the covenants made with Abraham or at Mount Sinai? When we answer these questions, we shall be able to address the issue of whether or not the festivals and sacred days of Yahweh are not only part of the conditions of the Covenants of Promise but, as such, if they are still required to be observed.

### Sin Defined

That we are to follow the requirements of the Covenants of Promise is first indicated by the definition of sin and how sin is connected with the Torah of Moses. Sin is defined as "to miss the mark" and to commit "an offense"

---

<sup>1</sup> Matt., 5:17f; cf. Rev., 21:1–8.

<sup>2</sup> E.g., Jer., 31:33f; Isa., 51:7; Pss., 37:30f, 57:7–11; Heb., 8:8–13, 10:16f. Those with Yahweh's laws written in their לבב (*lebab*; innermost self) are those with a permanently circumcised *lebab* (cf., Deut., 30:6; Jer., 4:4; Rom., 2:29; Phil., 3:2–11; Col., 2:11).

<sup>3</sup> Since those saved cannot break the eternal covenant, by definition they will be changed into a form that cannot sin. Therefore, we are to be changed, becoming like the messiah in his higher form (1 John, 3:1–3). Further, one must be born from above in order to enter the kingdom of Yahweh (John, 3:3). Those born from above, like Yahushua, have attained a higher form and cannot sin (1 John, 5:18). The messiah, being without sin, was the first born from the dead (Rom., 8:29; Col., 1:18).

against a covenant.<sup>4</sup> The apostle John, for example, writes that, “everyone that practices sin, also practices lawlessness, and sin is ἀνομία (*anomia*; a transgression or violation of a law = Torah).”<sup>5</sup> The Torah (Law) of Moses is composed of the Pentateuch (the five books of Moses): Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. For that reason the entirety of the books of the Old Testament are referred to as “the Torah and the Prophets.”<sup>6</sup> Yet because the books of the prophets are appendaged to the Torah, the name Torah is at times applied to the entirety of the Old Testament.<sup>7</sup>

The word translated into English as “righteousness” is in Hebrew צדק (*tsadoq*) and in Greek δίκαιος (*dikaios*). These terms actually mean that one is “justified” and therefore is “right” and “innocent” in his actions.<sup>8</sup> If one abides by the conditions of a covenant will he is justified to receive the contents therein. As used in Scriptures, those justified (the righteous) shall receive the inheritance, while those unjustified (the unrighteous), who have broken the conditions of the contract, will not receive the inheritance.<sup>9</sup> Accordingly, John writes, “All unjustification (unrighteousness) is sin”<sup>10</sup>—i.e., everything which makes us unjustified in the covenants to receive the eternal inheritance is sin.

Next, that which mentally prepares us and motivates us to obey Yahweh, to perform good works, and to keep Yahweh’s commandments, חקוֹת (*khoquth*; statutes), and תּוֹרָה (*torath*; laws) is “trust” in Yahweh.<sup>11</sup> As a result, the apostle Saul tells us, “everything which is not of trust is sin (transgression of law).”<sup>12</sup> Those who lack trust disobey, for which reason disobedience is also a sin.<sup>13</sup> Indeed, to obey Yahweh and his voice is to keep the conditions that he has laid out for us so that we might receive the eternal inheritance.

Finally, James and Paul add to this definition of sin two more issues. James notes, “If now you have respect of persons (show favoritism), you work sin,

<sup>4</sup> Hebrew חַטָּאת (khata, khatah), “prop. to miss; hence (fig. and gen.) to sin,” i.e., “an offence” (SEC, Heb. #2398, 2403). The Hebrew term is translated into Greek as ἀμαρτάνω (*amartano*), ἀμαρτία (*amartia*), “prop. to miss the mark (and so not share in the prize), i.e. (fig.) to err, esp. (mor.) to sin.—for your faults, offend, sin, trespass” (SEC, Gk. #264, 266).

<sup>5</sup> 1 John, 3:4. The Greek term ἀνομία (*anomia*), ἀνομίημα (*anomema*), etc., means, “illegality, i.e. violation of law” (SEC, Gk. #458); “transgression of the law . . . lawlessness, lawless conduct . . . the negation of law, opp. νόμος.” (GEL, 1968, p. 146).

<sup>6</sup> E.g., Matt., 11:13, 22:40; John, 1:45; Acts, 28:23; Rom., 3:21.

<sup>7</sup> E.g., John, 10:34, cf., Ps. 82:6; John, 15:24f, cf., Ps., 35:19; 1 Cor., 14:21, cf., Isa., 28:11f.

<sup>8</sup> The Hebrew צדק (*tsadoq*) means, “was righteous, equitable . . . acted justly . . . was in the right . . . was acknowledged to be just, in the right . . . justified” (HEL, p. 218); “just . . . to be (causat. make) right (in a moral or forensic sense):—cleanse, clear self, (be, do) just (-ice, -ify, -ify self), (be, turn to) righteous (-ness) . . . the right (nat., mor. or legal)” (SEC, Heb. #6662–4). The Greek word is δίκαιος (*dikaios*), meaning, “of persons, observant of custom and social rule, well-ordered, civilised . . . observant of right, righteous . . . so of actions, in accordance with right, righteous . . . right, lawful, just” (GEL, p. 202); “equitable in character or act); by impl. innocent, holy (absol. or rel.):—just, meet, right (-eous)” (SEC, Gk. #1342–1345).

<sup>9</sup> E.g., 1 Pet., 4:18; Matt., 25:34, 46; Heb., 11:7; 1 Cor., 6:9.

<sup>10</sup> 1 John, 5:17.

<sup>11</sup> For example, it was from lack of trust that the Israelites disobeyed Yahweh and failed to keep the covenants (Heb., 3:16–19). As another example, Jacob states that in one’s good works you can see his trust, and trust without good works is dead (James, 2:14–26).

<sup>12</sup> Rom., 14:23.

<sup>13</sup> E.g., Adam disobeyed Yahweh in reference to the tree of the knowledge of good and evil (Gen., 2:16f, 3:1–19). This disobedience was counted to Adam as sin (Rom., 5:12–19). Also see 2 Cor., 10:1–6; Eph., 2:1–3, 5:5–7; Col., 3:5f; 1 Tim., 1:8–11; Titus, 1:15f.

being convicted by the Torah as transgressors.”<sup>14</sup> Saul speaks of misleading the susceptible as sin. If one who is strong in understanding does things that cause a brother with a weak conscience to sin, “you sin against the messiah.”<sup>15</sup> He uses as his example a follower of Yahweh who knows that idols are nothing and the food sacrificed to idols has no force. The follower therefore eats this food knowing it does not really belong to any deity. Yet the weaker brother who sees a knowledgeable follower of Yahweh eating food offered to idols will be built up in such practices, believing that it is acceptable. As a result, the weaker brother will eventually defile himself by willingly participating in the sacrifices to idols.<sup>16</sup>

### Different Torahs

These definitions of sin bring us back to the question of why Yahweh made the Torah covenant at Mount Sinai. Saul states that the Torah of Moses was created due to transgression of the Covenants of Promise.<sup>17</sup> Yet Saul also states, “for where there is no Torah (Law) there is no transgression.”<sup>18</sup> What Torah then did the Israelites transgress that brought about the creation of the Torah at Mount Sinai?

A covenant is a legally binding agreement, and therefore a Torah (Law). As with any covenant agreement (marriage, contractual, last will and testament, and so forth), it can be enforced in a court of law. In Scriptures the handwritten covenant at Mount Sinai is referred to as the Torah.<sup>19</sup> The New Covenant, meanwhile, is described as having the *torath* (laws) of Yahweh written within our לִבָּב (*lebab*; innermost self).<sup>20</sup> The name Torah (Law) is applied to the Old Covenant at Mount Sinai by Scriptures to distinguish it from the Covenants of Promise and the New Covenant, which are also by definition legal contracts. The difference is that the Torah at Mount Sinai was a handwritten agreement, while the Covenants of Promise were a verbal contract.

That the covenants previous to Mount Sinai are also a Torah is verified by the words of Saul. Saul clearly separates the written Torah, containing works of the Torah, from the verbal Torah that Abraham was under when he writes:

Where then is the boasting? It was excluded.  
Through what Torah? of works? No, but through a  
Torah of Trust. We reckon therefore a man to be justified by trust, apart from works of the Torah.<sup>21</sup>

<sup>14</sup> James, 2:9.

<sup>15</sup> 1 Cor., 8:12.

<sup>16</sup> 1 Cor., 8:1–13.

<sup>17</sup> Gal., 3:19.

<sup>18</sup> Rom., 7:15.

<sup>19</sup> E.g., Gal., 3:15–21; Rom., 5:12–21.

<sup>20</sup> Jer., 31:33f; Isa., 51:7; Ps., 37:30f, 57:7–11; Heb., 8:8–13, 10:16f; cf., e.g., Rom., 2:29, 10:8–10; Matt., 5:28. *Lebab* is generally translated as heart, mind, or thought (SEC, Heb. #3824–3825; HEL, p. 132). The word tends to the idea of the innermost person. CHAL, pp. 171f, for example, includes within its definition “the seat of vitality . . . inner self, seat of feelings & impulses . . . **mind, character, disposition, inclination, loyalty, concern . . . determination, courage, (high) morale . . . intention, purpose . . . mind, attention, consideration, understanding . . . conscience . . . person.**”

<sup>21</sup> Rom., 3:27f.

Abraham was made an heir, as we are made heirs, “through the justification of trust.”<sup>22</sup> Therefore, Abraham was under the Torah of Trust. Saul also refers to the Covenants of Promise as “the Torah of the *ruach* of life in the messiah Yahushua” and “the Torah of the messiah.”<sup>23</sup> Jacob (James) calls it, “the perfect Torah, that of freedom.”<sup>24</sup> This Torah of Trust was the verbal agreement secured by an oath sworn to by Yahweh’s own name.

The Israelites, on the other hand, with their marriage covenant at Mount Sinai, found themselves under a handwritten augmentation to the Torah of Trust that had been given to Abraham. This covenant was later expanded to provide further augmentations which included the works of the Torah. Saul writes:

What then shall we say? That the nations that follow not after justification (righteousness), attained justification, but justification that is out of trust. But Israel, following after a Torah of justification, to a Torah of justification did not attain. Why? Because it was not out of trust, but was out of works of the Torah.<sup>25</sup>

### **Sin from the Beginning**

The fact that the Israelites had transgressed a covenant that existed prior to the marriage covenant given at Mount Sinai indicates that sin (the transgression of a Torah) was committed prior to the Old Covenant given at Mount Sinai. Indeed, sin has existed for mankind since the time of Adam. Saul writes:

On this account, as by one man (i.e., Adam) sin entered into the world, and by sin death, and thus death passed to all men, for that all have sinned: For until the Torah (of Moses) sin was in the world. But sin is not put into account, there not being the (handwritten) Torah (of Moses); yet death reigned from Adam until Moses even upon those who had not sinned in the same kind of transgression of Adam, who is a figure of the coming one (the messiah, the second Adam).<sup>26</sup>

Two points are made:

- First, sin was from the beginning. The sin of disobedience against the voice of Yahweh was the first commandment transgressed. Not only did Adam sin but so did Eve when she disobeyed Yahweh and then led Adam into sin.<sup>27</sup> Cain was warned of sin before he killed Abel;<sup>28</sup> the people of Sodom

<sup>22</sup> Rom., 4:13–25.

<sup>23</sup> Rom., 8:2; Gal., 6:2.

<sup>24</sup> James, 1:25.

<sup>25</sup> Rom., 9:31f.

<sup>26</sup> Rom., 5:12–14.

<sup>27</sup> Gen., 3:1–6; 1 Tim., 2:13f.

<sup>28</sup> Gen., 4:6f.

and Gommorah, who practiced thievery, homosexuality, and rape,<sup>29</sup> committed grievous sins in the days of Abraham and Lot before they were destroyed;<sup>30</sup> Abimelech and Joseph both feared the evil sin of adultery;<sup>31</sup> and Jacob acknowledged stealing was a sin.<sup>32</sup>

All of these crimes were labeled as sin long before the covenant given at Mount Sinai. This fact means that Adam and Eve were also under a Torah covenant with Yahweh. This covenant is proven to be eternal, offering the promise of eternal life, since it gave Adam access to the tree whose fruit was eternal life.<sup>33</sup> When Adam sinned he lost access to this tree.<sup>34</sup> Since all mankind was within Adam,<sup>35</sup> they fell under this same covenant, sinned with him, and also lost their access to the tree of life (the tree being a representation of the messiah).<sup>36</sup> When he sinned, we all sinned.

For example, if a man fails to make some of his payments as required in a contract to buy a piece of property, he has sinned against that covenant (legal agreement). If the property is thereby repossessed, the buyer has not only lost his right, title, and interest to the property but his heirs have lost their rights as well. In the case of Yahweh's covenant with Adam, which offered access to eternal life, the wages of sin are death.<sup>37</sup> For this reason, "by one man sin entered into the world, and by sin (came) death, and thus death passed to all mankind."<sup>38</sup> Therefore, it is "apportioned to men to die once, after this, judgment."<sup>39</sup>

• Second, we know that Yahweh cannot supplement conditions to his covenants. He can only expand or restrict those conditions already allowed for.<sup>40</sup> Therefore, the conditions found in the Adamic Covenant must be the same as those found in the Abrahamic Covenants, and these in turn must be adhered to by the handwritten Torah. This detail means that the entire human family is under the same covenant and the same rules of sin. In Isaiah we read of this covenant:

The land mourns, languishes, droops and languishes  
THE WORLD; the proud of the people of the land  
droop; and the land is profaned under its inhabitants,  
for they transgress laws, violate a statute, and break  
THE אָלָם (OLAM; world-age lasting) COVENANT.<sup>41</sup>

<sup>29</sup> Gen., 19:5–9, cf., Jude, 7; Ezek., 16:49f. Also see Lev., 18:22, 20:13, and the comments in Jos., *Antiq.*, 1:11:1; Jub., 16:5; Test. Twel., 4:1.

<sup>30</sup> Gen., 18:20f.

<sup>31</sup> Gen., 20:1–9, 39:6–9.

<sup>32</sup> Gen., 31:32–36.

<sup>33</sup> Gen., 2:9, 3:22. The tree of life is in fact a parable for the messiah, see App. E.

<sup>34</sup> Gen., 3:23.

<sup>35</sup> For this principle see Deut., 5:1–4, 29:14f, and Heb., 7:9f.

<sup>36</sup> For the identity of the tree of life see App. E.

<sup>37</sup> Rom., 6:7, 23.

<sup>38</sup> Rom., 5:12.

<sup>39</sup> Heb., 9:27. Cf., Eccles., 9:2–5; Ezek., 18:4, 20; Ps., 22:28f. All of these statements must be taken in context with Rom., 3:23, "for all have sinned and come short of the glory of *eloah*," and Rom., 6:23, "The wages of sin are death."

<sup>40</sup> Gal., 3:15–17; cf., John, 10:34–36, "the scripture cannot be broken."

<sup>41</sup> Isa., 24:4f.

Since the world was never under the handwritten Torah of Moses, as the Israelites were, the only way by which the rest of the world can all be part of the same *olam* covenant is through Adam. This particular world-age for the Adamic Covenant is elsewhere described as עַד עֲלָם (*ad olam*; a perpetual world-age).<sup>42</sup> That *olam* only occurs after the completion of our present limited *olam* (world-age), at which time we shall have residence with father Yahweh for eternity. The handwritten Torah, on the other hand, is limited in its *olam* in that it shall be dispensed with when heaven and earth pass away. Hosea goes even further when he writes:

For I desired trustworthiness and not sacrifice, and the knowledge of *eloahim* more than burnt offerings. And they (the Israelites), LIKE ADAM, THEY HAVE BROKEN THE COVENANT; they have acted like traitors against me.<sup>43</sup>

This passage points out that the Israelites broke the same eternal covenant as Adam. Yet the Torah the Israelites were under was an augmentation to the Covenants of Promise given to Abraham. These facts demonstrate that the Abrahamic Covenants of Promise, also being eternal and promising eternal life, were themselves an augmentation to the eternal covenant given to Adam. Under the Adamic Covenant, Adam and Eve had access to the tree of life, the fruit of which gave “life for *olam*,” i.e., for the eternal world-age.<sup>44</sup> Under the Abrahamic Covenants of Promise we also gain access to the tree of life (the messiah). Both represent the Torah of Trust.

Sin is directly tied to the conditions of the inheritance. To demonstrate, Keph remarks that Yahushua’s death was foreknown prior to the foundation of the world.<sup>45</sup> Yet, the messiah died for our sins so that we might receive the inheritance.<sup>46</sup> The inheritance was also from the beginning.

Then the king (Yahu Yahweh) shall say to those (sheep) on his right hand, Come, the blessed of my father, inherit the kingdom prepared for you from the foundation of the κόσμου (*kosmou*; universe, world).<sup>47</sup>

Notice that this inheritance has been prepared for us from the beginning of the world. It is the same one we shall receive by grace under the Torah of Trust. Since the wages of sin are death and not eternal life, and sin entered the world through Adam and Eve, preventing them from receiving eternal life, it is clear that the covenant leaving an inheritance was from the beginning and sin prevents us from receiving the inheritance of eternal life. Therefore, as with the death of the messiah, the eternal inheritance by grace is part of the original plan of Yahweh for the salvation of mankind. In turn, this fact proves

<sup>42</sup> E.g., Pss., 37:27–29, 21:4–7, 61:8; Dan., 12:3; Mic., 4:5; etc.

<sup>43</sup> Hos., 6:6f.

<sup>44</sup> Gen., 3:22.

<sup>45</sup> 1 Pet., 1:17–21.

<sup>46</sup> See above Chap. V, pp. 75–84, and App. A–C.

<sup>47</sup> Matt., 25:31–34. For the Greek term *kosmou* (kosmos) see above Chap. II, p. 43, n. 77.

that the Adamic and Abrahamic covenants are connected and are two stages in this original plan of inheritance.

### Can We Sin Under Grace?

It is popular to conclude that there are no present requirements for receiving the eternal inheritance under grace or the Covenants of Promise. If that were true, then there is no more sin. The messiah merely forgives us of past sins. All new behavior would be allowed under grace. Saul makes it clear that this interpretation is not the case. He writes that all men, whether Israelite or non-Israelite, are not permitted to sin while under grace.

What then shall we say? Shall we continue in sin that grace may abound? May it not be. We who died to sin how shall we still live in it?<sup>48</sup>

Saul further explains this principle by stating:

For if conjoined we have become in the likeness of his death, so also of (his) resurrection we shall be, this knowing, that our old man was killed on a (torture-) stake with him, that might be annulled the body of sin, that we no longer be subservient to sin. For he that died has been justified from sin. Now if we died with the messiah, we trust that also we shall live with him, knowing that the messiah, having been raised from the dead, no more dies: death no more rules over him. For in that he died, to sin he died once for all; but in that he lives, he lives to *eloah*. So also you reckon yourselves to be dead indeed to sin, but alive to *eloah*, in messiah Yahushua our sovereign. Therefore, do not let sin reign in your mortal body, for to obey it in its desires. Neither be yielding your members instruments of unjustification to sin, but yield yourselves to *eloah* as alive from among the dead, and your members instruments of justification to *eloah*.<sup>49</sup>

Again Saul writes to those who would allow sin, "Wake up to justification and do not sin; for ignorance of *eloah* some of you have: to your shame I speak."<sup>50</sup> The messiah points out, "Verily, verily I say to you, that everyone that practices sin is a bondman of sin. Now the bondman does not abide in the house forever; the son abides forever."<sup>51</sup> Since we are to be sons and daughters who are heirs,<sup>52</sup> and friends of Yahweh rather than his bondmen,<sup>53</sup> we must not sin.

---

<sup>48</sup> Rom., 6:1f.

<sup>49</sup> Rom., 6:5–13.

<sup>50</sup> 1 Cor., 15:34f.

<sup>51</sup> John, 8:34.

<sup>52</sup> Rom., 8:16f; Gal., 3:29, 4:7; 1 Pet., 3:7; 2 Cor., 6:14–7:1.

<sup>53</sup> James, 2:23; Isa., 41:8; cf., John, 15:12–17, and John, 11:11, in context with 11:11–44.

Saul charges those in the assembly, “Those that sin convict before all, that also the rest may have fear.”<sup>54</sup> Of course, this condemnation of sin does not mean that one cannot be forgiven if he unwillingly sins. John writes, “My children, these things I write to you, that you may not sin; and if anyone should sin, a comforter we have with the father, the justified Yahushua the messiah; and he is the propitiation for our sins; but not for ours only, but also for the whole world.”<sup>55</sup> Yet John also adds, “He that practices sin is out of the devil; because from the beginning the devil sins.”<sup>56</sup>

On the other hand, one who willingly sins after coming to the truth is condemned. In the book of Hebrews we read, “For where we willingly sin, after receiving the knowledge of the truth, no longer does there remain a sacrifice for sins, but a fearful expectation of judgment, and a fervor of fire to devour about the adversaries.”<sup>57</sup> But if we are not under the contract of the handwritten Torah, how do we know what conditions are attached to the Covenants of Promise (the Torah of Trust)? Put another way, “From where do we receive the knowledge of this sin?”

### Where is the Knowledge of Sin?

How do we know what sin is while under grace and the Covenants of Promise? The handwritten Torah with its augmentations was provided to Israel for the precise reason of teaching them what sin is. Further, the written Torah was utilized not only to teach but to counter the excuse of ignorance. In short, because the laws of Yahweh are not yet written inside our innermost selves, we need something in writing, otherwise we can always claim that we forgot or are ignorant of the conditions of the verbal Adamic and Abrahamic covenants.

This explanation is proven by the following facts: Although the word תורה (*torah*; law), plural תורות (*torath*), does mean “a precept or statute,”<sup>58</sup> it more specifically comes from the root ירה (*yarah*), meaning, “to point out (as if by aiming the finger), to teach.”<sup>59</sup> The idea behind a *torah*, therefore, is a law that gives “instruction.”<sup>60</sup> For example, in the book of Leviticus, after giving the *torath* (laws) for every plague of leprosy and scurf—for a leprosy of a garment and of a house and for a rising (scab), and for scurf, and for a bright spot—Yahweh adds that he did so “to teach when it is unclean and when it is clean; these are the *torath* of leprosy.”<sup>61</sup>

<sup>54</sup> 1 Tim., 5:20. Also see Eph., 4:26f, “Be angry but do not sin, let not the sun set upon your provocation, neither give place to the devil.”

<sup>55</sup> 1 John, 2:1f.

<sup>56</sup> 1 John, 3:8.

<sup>57</sup> Heb., 10:26, cf., v. 18.

<sup>58</sup> A תורה (*torah*), plural תורות (*torath*), is “a precept or statute . . . a custom” (SEC, Heb. #8451, 8452), “instruction, direction . . . law, enactment” (HEL, p. 116). The Hebrew word תורה (*torah*) is translated into Greek as νόμος (*nomos*), meaning, “(to parcel out, espec. food or grazing to animals); law (through the idea of prescriptive usage), gen. (regulation)” (SEC, Gk. #3551).

<sup>59</sup> The root ירה (*yarah*), means, “prop. to flow as water (i.e. to rain); trans. to lay or throw (espec. an arrow, i.e. to shoot); fig. to point out (as if by aiming the finger), to teach” (SEC, Heb. #3384); “put forth, as instruction, teach” (HEL, p. 115); “to direct, to teach, to instruct in” (NBD, p. 718). The form מורה (*moreh*, *ma-urah*; one who points the way) means “teacher” (HEL, p. 115; SEC, Heb. #4175; NBD, p. 718).

<sup>60</sup> NBD, p. 718.

<sup>61</sup> Lev., 14:57. Cf., Lev., 4:27f. Other examples of *torath* are the *torath* of the guilt offering (Lev., 7:1), the *torath* of the sacrifice of the peace offerings (Lev., 7:11), the *torath* of the animals, fowl and every living creature which moves in the waters and swarms on the earth (Lev., 11:46).

A large body of laws is referred to in the singular as a Torah.<sup>62</sup> The book of the Torah (the Pentateuch) of Moses, which embodies the commandments, *khoquth* (statutes), and *torath* (laws) of Yahweh, is described by Saul as “our παιδαγωγὸν (*paidagogon*; schoolmaster).”<sup>63</sup> After making the covenant of the written Torah with the Israelites at Mount Sinai, Yahweh advised Moses that he had given “the tablets of stone, and the Torah, and the commandments, which I have written, to teach them.”<sup>64</sup> What then does the Torah teach us? Saul explains:

Now we know that whatsoever the Torah says, to those in the Torah it speaks, that every mouth may be stopped, and under judgment shall be all the world to Yahweh. Wherefore out of works of the Torah shall not be justified any flesh before him; FOR BY MEANS OF THE TORAH IS THE KNOWLEDGE OF SIN.<sup>65</sup>

What then shall we say? Is the Torah sin? May it not be! BUT SIN I KNEW NOT UNLESS BY MEANS OF THE TORAH: for also covetousness (lust) I had not been conscious of unless the Torah said, You shall not covet.<sup>66</sup>

In demonstrating his point, Saul has referred to one of the Ten Commandments, “You shall not covet.” By doing so, Saul is equating “sin” with breaking one of the Ten Commandments,<sup>67</sup> thereby agreeing with Yahushua’s words that to gain the inheritance of eternal life we must also keep the commandments.<sup>68</sup>

The handwritten Torah of Moses gives us the knowledge of what sin is under the Covenants of Promise for all mankind. Therefore, the Torah teaches us to trust, love, and obey Yahweh, and observe the commandments, statutes, and laws of Yahweh, all which existed prior to the covenant made at Mount Sinai. Because the instructions from the handwritten Torah of Moses leave us without the excuse of ignorance, even though all of mankind is now under grace and not under the Torah, the handwritten Torah is not yet abolished and not one *yod* or *keriaia* (iota and tittle; i.e., Hebrew letter marks)<sup>69</sup> of the Old Covenant Torah will pass away until heaven and earth pass away.<sup>70</sup> The written Torah will then no longer be relevant because the laws of Yahweh will at that time be written in our innermost self (our nature).<sup>71</sup>

<sup>62</sup> NBD, p. 718

<sup>63</sup> Gal., 3:24f. The Greek word παιδαγωγὸν (*paidagogon*) means, “a boy-ward . . . a kind of tutor” (GEL, p. 584); “a boy-leader . . . (by impl. [fig.] a tutor [‘*pædagogus*’]):—instructor, schoolmaster” (SEC, Gk. #3807); “a boys’ guardian or tutor” (ILT, *Lex.*, p. 73).

<sup>64</sup> Exod., 24:12.

<sup>65</sup> Rom., 3:19f.

<sup>66</sup> Rom., 7:7.

<sup>67</sup> Exod., 20:17.

<sup>68</sup> Matt., 5:19f, 19:16–22; Mark, 10:17–23; Luke, 18:18–23.

<sup>69</sup> See above Chap. III, p. 53, n. 56.

<sup>70</sup> Matt., 5:17f.

<sup>71</sup> E.g., Jer., 31:33f; Isa., 51:7; Pss., 37:30f, 57:7–11; Heb., 8:8–13, 10:16f.

## The Statutes of the Old Covenant

That portion of the Old Covenant first composed at Mount Sinai further delineates the separation between the original statutes and those statutes (works of the Torah) meant to augment. We often forget that when the Israelites arrived at Mount Sinai (up to and just before the written covenant was composed) only the information from the book of Genesis, relating to the existence of the original covenants and the early family history of the Israelites, and the history for the first nineteen chapters of Exodus were in hand. In the pre-Old Covenant records, though trust, grace, obedience, and justification are revealed, the conditions of the commandments, statutes, and laws attached to the earlier covenants were not yet itemized in a formal written contract. They were still part of a verbal agreement.

Meanwhile, the augmentations found in the written Torah were due to transgressions or sins against the Covenants of Promise given to Abraham.<sup>72</sup> And, as we have already demonstrated, these augmentations were provided to give knowledge of what sin was.<sup>73</sup> At the same time, there are acts of justification found in the Torah of Moses which even for those not abiding under the Torah are to this day required to keep.<sup>74</sup> Justification is by definition those things which one does to qualify to be justified to receive the inheritance.

Indeed, we are told that the commandments, statutes, and laws of Yahweh, including the Sabbath day, which predated the Old Covenant, were placed in the covenant made at Mount Sinai.<sup>75</sup> Accordingly, the conditions of the Old Covenant marriage contract<sup>76</sup>—which cannot contradict the original will<sup>77</sup>—contain the requirements for the Covenants of Promise. This covenant agreement, therefore, gives us knowledge of the requirements for the Torah of Trust (the Covenants of Promise) with regard to the commandments, *khoquth* (statutes), and *torath* (laws, which are themselves a type of statute).

The Old Covenant at Mount Sinai was divided into two major parts:

(1) It contained the ten royal commandments.<sup>78</sup> These Ten Commandments embody the two greater commandments, enunciated later on, to love Yahweh with all our innermost self and to love our neighbor as ourself.<sup>79</sup> The ten, as a result, reflect the two greater commandments upon which all of the Torah hangs.<sup>80</sup> The Mount Sinai covenant also contained the commandment to obey the voice of the angel Yahweh.<sup>81</sup> All of these commandments reveal the requirement to love Yahweh.<sup>82</sup>

<sup>72</sup> Gal., 3:12–19.

<sup>73</sup> For the discussion of the augmentations of the Torah see above Chap. V.

<sup>74</sup> E.g., Rom., 2:26; and see Chap. IV, pp. 66–69.

<sup>75</sup> Exod., 16:26–29, 18:20, 19:5, were statutes all named prior to the covenant at Mount Sinai, cf., Exod., 19:3–23:33. The Sabbath day of Exod., 16:4–30, for example, is later found in the statutes given at Mount Sinai (Exod., 23:12).

<sup>76</sup> Exod., 20:1–24:8; cf., Jer., 31:31–33, esp. v. 32, “my covenant which they broke, although I בְּעֻלְתִּי (*baalhti*; was a husband) to them.”

<sup>77</sup> Gal., 3:15; cf., John, 10:35, “the scripture cannot be broken.”

<sup>78</sup> Exod., 20:1–17.

<sup>79</sup> Lev., 19:18; Deut., 6:4f.

<sup>80</sup> Matt., 22:34–40.

<sup>81</sup> Exod., 23:20–23. That this angel is the angel Yahweh is confirmed by the statement, “my name is on him” (v. 21).

<sup>82</sup> Therefore, the NT theme to love Yahweh, e.g., Mark, 12:30–33; Rom., 8:28; 1 Cor., 16:22; 1 John, 4:9–21, 5:2.

(2) Attached to the Ten Commandments was a list of statutes (including *torath*; laws) and judgments (a punishment form of statute).<sup>83</sup> Abraham is not said to have been obligated to any of the judgments. Indeed, they were not necessary in Abraham's case because judgments only come into effect if one is continuing to break the commandments, statutes, and laws of the Abrahamic Covenants. Judgments, as we have already pointed out,<sup>84</sup> itemize punishments for breaking the commandments, statutes, and laws. As a result, the giving of judgments mark them out as an augmentation of the original commandments, statutes, and laws kept by Abraham due to Israelite sin against the Covenants of Promise.

To demonstrate, at Mount Sinai Yahweh commands the execution of a murderer,<sup>85</sup> of anyone who dishonors his father by striking him,<sup>86</sup> and of anyone who has sexual intercourse with an animal.<sup>87</sup> If someone steals he is to pay compensation,<sup>88</sup> or if a man borrows something and ruins it he must replace or pay for it.<sup>89</sup> These statutes also give guidelines for conduct—e.g., a judge is not to favor the lowly in a law-suit,<sup>90</sup> you shall not revile *eloahim* or curse a ruler among your people,<sup>91</sup> nor shall you afflict a resident alien, a widow, or an orphan.<sup>92</sup> The Torah at Mount Sinai, therefore, reflects the eternal commandments, the age-lasting statutes, and laws of Yahweh. These are expressed by the commandments to love Yahweh and to love your neighbor as yourself and by the statutes to do good works.

Along with these judgments were the statutes they were enforcing. Among other things, these non-judgment statutes required the observance of the Sabbath years, rest on the Sabbath day, and the three *khag* periods of Yahweh. With regard to the last issue, we read:

Three times in the year you shall *khag* to me: This, the Khag of Unleavened Bread you shall keep. Seven days you shall eat unleavened bread, AS I HAVE COMMANDED YOU for the *moad* (appointed time) of the moon of Abib, because in it you came out of Egypt. And you shall not appear to my face unworthy. And the Khag of the Harvest (Pentecost), the first fruits of your labor of what you sow in the field. And the Khag of Ingathering (Tabernacles), when the year goes out, in your gathering of your work from the field. Three times in the year every one of your males shall appear to the face of *adon* (sovereign) Yahweh.<sup>93</sup>

<sup>83</sup> Exod., 21:1; cf., Deut., 4:12–14; Mal., 4:4.

<sup>84</sup> See above Chap. IV, p. 62.

<sup>85</sup> Exod., 21:12–14.

<sup>86</sup> Exod., 21:15.

<sup>87</sup> Exod., 22:19.

<sup>88</sup> Exod., 22:9–13.

<sup>89</sup> Exod., 22:14.

<sup>90</sup> Exod., 23:3.

<sup>91</sup> Exod., 22:28.

<sup>92</sup> Exod., 22:21f.

<sup>93</sup> Exod., 23:14–17.

These *khagi* are clearly not judgments, for a judgment is rendered, “if you do such and such then you shall be punished in such and such a way.” The statement “as I commanded you” is important, for it testifies that this command to keep the *khag* days predates the handwritten Torah (Old Covenant). Since they were known previously, it is understood that they were part of the Abrahamic Covenants. Also notice that there are no commanded sacrifices, burnt offerings, or other such trappings in the initial contract at Mount Sinai.

Close examination of this agreement reveals another striking feature. There are no works of the Torah attached to the Tabernacle service mentioned in this agreement at all<sup>94</sup>—e.g., washings, cleansing rites, customs, etc. Neither do we find other fleshly works, such as the requirement for fleshly circumcision, nor any commanded sacrifices or burnt offerings.<sup>95</sup> There are no curses pronounced, no cleansing laws, no *torath* for leprosy, clean and unclean foods, dress codes, no priestly functions for a Tabernacle, or the like. The only priestly function mentioned is the prohibition against using cut stones for the altar or building steps up to the altar, which would cause a man’s nakedness to be seen.<sup>96</sup> All such *dogmasin* (public decrees) were attached later for the purpose of teaching and prophecy.

Nevertheless, in this initial contract made at Mount Sinai Yahweh’s *khagi* and Sabbath days are present. They are clearly not judgments and cannot be classified as such. They too are without the trappings of any commanded sacrifices or works of the Torah. For example, the additional requirement given later on of living in booths during the Khag of Tabernacles is not found, neither is the *omer* wave offering, which is associated with the Khag of Unleavened Bread.<sup>97</sup> This evidence reveals that the numerous fleshly works of the Torah have not yet been attached. As a result, the statutes for keeping the *khagi* and Sabbath days are revealed in this covenant precisely because they predate Yahweh’s marriage contract with Israel, a contract which was meant to reveal what constituted sin against the original Covenants of Promise.

### **Sin More Sinful**

What has been done by creating the written Torah is to make the offense of sin greater by heightening the punishment for transgression of the conditions of the Abrahamic Covenants.<sup>98</sup>

But sin having taken an occasion through the commandment worked out in me all manner of coveting; for apart from the Torah sin is dead. But I was alive apart from the Torah once; but having come to the commandment, sin revived, then I died. And was found to me that the commandment which was unto life, this was unto death; for sin having taken an

<sup>94</sup> Rom., 9:31f; Gal., 3:10; Heb., 9:6–10.

<sup>95</sup> Jer., 7:22. The mention of sacrifices and burnt offerings in Exod., 20:24, and 23:18, are not constrained by time. Therefore, they are freewill offerings.

<sup>96</sup> Exod., 20:23–26.

<sup>97</sup> Lev., 23:9–17, 39–43.

<sup>98</sup> Rom., 5:20.

occasion through the commandment, deceived me, and by it slew (me). So that the Torah indeed is sacred, and the commandment sacred and just and good. That which then is good, to me has it become death? May it not be! But sin, that it might appear as sin, through that which was good to me working out death; THAT SIN MIGHT BECOME EXCESSIVELY SINFUL BY THE COMMANDMENT.<sup>99</sup>

Ignorance of the conditions of the eternal covenants lessens, yet does not set aside, the punishment for the crime. Jacob explains, "Therefore, the one knowing to do good and not doing it, he is sinning."<sup>100</sup> To demonstrate, all men die in this age because of sin;<sup>101</sup> but death is temporary. All will be resurrected back to life. Then, after the resurrection, all will be made aware of the complete truth. Meanwhile, blasphemy against the sacred *ruach* occurs when one rejects that truth and becomes unrepentant. It is only this form of sin that cannot be forgiven, "neither in this age nor in the coming one."<sup>102</sup> Deliberate sin with foreknowledge, as a result, can cost a person his eternal life. This lesson is taught by Yahushua's parable of the steward and his servants. Yahushua states in this parable:

And that servant who knew the will of his sovereign, and prepared not nor did according to his will, shall be beaten with many stripes; but he who did not know, and did the things worthy of stripes, shall be beaten with few (stripes).<sup>103</sup>

In short, those servants who did not know received few stripes (i.e., they were still punished but given a chance to live); yet those who knew and committed evil received many stripes (which would cause death). For this reason Saul writes that sin committed by the world before the handwritten Torah was "not put into account, there not being the Torah at Mount Sinai."<sup>104</sup> In another place he writes, "apart from a Torah sin is dead,"<sup>105</sup> and "the strength of sin is the Torah."<sup>106</sup>

Why make sin more sinful? There are two reasons. First, when Yahweh made the original verbal covenant with Adam, by defacto, he made it with all mankind, for all those who would ever live were in Adam at that time.<sup>107</sup> Meanwhile, Yahweh's Judgment Day is an approximate thousand years long because he is "not willing for anyone to perish, but for all to come to repentance."<sup>108</sup>

<sup>99</sup> Rom., 7:7-13.

<sup>100</sup> James, 4:17.

<sup>101</sup> See above ns. 26 & 39.

<sup>102</sup> Matt., 12:31f; Mark, 3:28f; Luke, 12:10. An example of someone knowing the full truth in this age and having been subject to the ultimate penalty would be Yahushua the messiah. Also see Rev., 14:9-12.

<sup>103</sup> Luke, 12:42-48.

<sup>104</sup> Rom., 5:12-14.

<sup>105</sup> Rom., 7:8.

<sup>106</sup> 1 Cor., 15:56.

<sup>107</sup> Cf., Deut., 5:1-4, 29:14f, and Heb., 7:9f, for this principle.

<sup>108</sup> 2 Pet., 3:8f.

At the same time, no one can achieve eternal life unless, after forgiveness, he keeps the conditions of the Covenants of Promise and does not willingly sin. To achieve this goal, Yahweh by definition must give everyone the knowledge of what sin is, otherwise they will have no chance. Neither will they know for what sins they are repenting. Therefore, Yahweh must resurrect everyone back to life who has not been justified for the First Resurrection.<sup>109</sup> That all who have ever lived will attain this knowledge is demonstrated by the fact that during the Judgment period every knee shall bow to Yahweh and the written Torah shall exist until the end.<sup>110</sup> Further, at the end of Judgment, both the wicked and justified shall refer to the messiah as sovereign Yahweh.<sup>111</sup> Saul notes that the report given by the prophets of Scriptures goes out “unto all the earth” and “until the ends of the habitable world.”<sup>112</sup> For this reason, those who “endure until the end shall be saved.”<sup>113</sup> The behavior of all humankind after they gain this knowledge of what sin is shall separate the wicked from the justified.

Next, it naturally follows that when the knowledge of sin is achieved then its punishment becomes greater. For this reason, it shall be more difficult during the Judgment period for those who have received the truth in our present time and have rejected it than it will be for the great sinners of our present time who do not receive this knowledge until they return in the Judgment Day.<sup>114</sup> The principle is based upon the reasoning that the more you are given the more that is expected from you.<sup>115</sup>

The greater punishment is referred to as “the second death,” a fiery death from which none of the wicked shall return.<sup>116</sup> Saul explains, “for the Torah works out wrath.”<sup>117</sup> Why the need for wrath? It is necessary in order to finish the project and to put an end to this world-age and to the wicked,<sup>118</sup> the wicked being those who will not repent and would, with foreknowledge, will-

<sup>109</sup> There are two resurrections in Scriptures: one occurring at the return of the messiah (the First Resurrection), which includes the elect who rule during the approximate 1,000-year Sabbath Day, and the general or Second Resurrection, which occurs early within the approximate 1,000-year Judgment Day (see Rev., 20:1–15, and cf., Heb., 3:7–4:11; 2 Pet., 3:3–14; Pss., 84:10, 90:4).

<sup>110</sup> Isa., 45:23f; Matt., 5:17–20.

<sup>111</sup> Matt., 7:21–23, 24:25–13, esp. v. 11, 24:31–46, esp. v. 37 and 44. The expression κύριε κύριε (sovereign sovereign) in these Greek passages, found as אֲדֹנָי אֲדֹנָי (*adonai adonai*; sovereign sovereign) in the Shem Tob (ST) Hebrew version of Matt., is a gloss for the common Hebrew expression, “הוֹיָה אֲדֹנָי” (Yahweh *adonai*.)” See e.g., MT of Pss., 71:5 (cf., LXX 70:5), 109:21 (cf., LXX 108:21), 140:7 (cf., LXX 139:7), 141:8 (cf., LXX 140:8), and the reading of Ps., 130:1f (cf., LXX 129:1f), which appears to be incorrectly divided in the English text into separate sentences.

<sup>112</sup> Rom., 10:16–18.

<sup>113</sup> Matt., 10:22, 24:13; Mark, 13:13; cf., Heb., 3:6, 14–16; 1 Tim., 2:12f; James, 5:10f.

<sup>114</sup> Matt., 10:2–15, 11:20–24, 12:43–45, 13:10–17; Mark, 6:7–11; Luke, 10:1–15; Rom., 11:22; 2 Pet., 2:20–22.

<sup>115</sup> Mark, 4:24f; Luke, 8:18; cf., Matt., 25:14–30.

<sup>116</sup> Rev., 20:13–15, 21:7f. We should also notice that a second death requires a second life. In this present time, we all live and die the first death (see above ns. 26 & 39). For a second life, a resurrection back to life is required.

<sup>117</sup> Rom., 4:15.

<sup>118</sup> Isa., 28:22; cf., 2 Pet., 3:3–13.

<sup>119</sup> This unwillingness to repent is what lies behind the unpardonable sin of blaspheming against the sacred *ruach* (Mark, 3:28–29). Since Yahweh forgives all who repent (Luke, 17:3f), only those who do not repent, and therefore will speak evilly against the sacred *ruach* (which can save them), Yahweh cannot forgive. The unrepentant will be those committing the unpardonable sin.

ingly continue to sin.<sup>119</sup> By doing so, Yahweh will advance those receiving the eternal inheritance into the next world.<sup>120</sup> For this reason, at the end of this world-age Yahweh will destroy the wicked eternally in a great end-time, unquenchable fire.<sup>121</sup> It is the day of Yahweh's wrath.<sup>122</sup>

Further, to inherit we must reach perfection,<sup>123</sup> but perfection comes only when we are tested and continue to keep the conditions of the covenants while suffering in adversity.<sup>124</sup> To persevere in correct behavior while suffering adversity demands trust in Yahweh, that he will fulfill his word. Therefore, "the scripture shuts up all things under sin, that the promise out of the trust of Yahushua the messiah might be given to those that trust."<sup>125</sup>

These points of evidence demonstrate that the Mount Sinai Torah, which is a written contract, brings the crime of sin to a higher level of responsibility. The Mount Sinai Torah is not sin itself,<sup>126</sup> but it gives us knowledge of what sin is and thereby strengthens the punishment. By giving all mankind the knowledge of sin, the Torah shall bring the whole world under judgment and make everyone subject to the wrath of Yahweh. Saul writes:

Now we know that whatsoever the Torah says, to those in the Torah it speaks, that every mouth may be stopped, and under judgment shall be ALL THE WORLD to *eloah*.<sup>127</sup>

At the same time, the failure of all men to obtain the inheritance under the written Torah speaks for Yahweh's action, otherwise he cannot keep his word. To solve the dilemma, Yahweh became a fleshly descendant of Abraham,<sup>128</sup> qualified under the handwritten Torah to receive the inheritance, and died to pass it on.<sup>129</sup> In doing so, grace was manifested and with it a way to circumvent the works of the handwritten Torah. We are now only obligated to the conditions of the Covenants of Promise.

## Conclusion

Even though we are not under the covenant made at Mount Sinai, the handwritten Torah does give us the knowledge of what sin is under the verbal Torah of Trust. According to Scriptures, if we continue to trust in Yahweh, if we obey his voice, if we love, if we do good works, if we repent, and if we

<sup>120</sup> Rom., 4:13, 8:16–21; James, 2:5; Matt., 25:31–34.

<sup>121</sup> Pss., 11:5–7, 21:8–11, 37:10f, 20, 36f, 46:4–6, 75:2f, 83:13–15, 104:35; Isa., 1:28–31, 5:21–24, 30:27–30, 66:15f, 22–24; Mal., 4:1–3; 2 Pet., 3:3–13; Matt., 25:31–46; Rev., 20:13–15, 21:7f. Also cf., Matt., 10:28; Luke, 12:4–5; and see Matt., 5:21–22, 29–32, 18:8f, 23:15, 29–33; Mark, 9:43–47; Luke, 16:14–31. For parables dealing with the end-time Gehenna fire see Matt., 3:7–10, 7:17–20, 13:24–30 (cf., 36–43), 13:47–50, 25:41; 2 Thess., 1:8f. As an unquenchable fire see Matt., 3:12; Luke, 3:17; Mark, 9:43–48.

<sup>122</sup> Zeph., 1:15–18.

<sup>123</sup> Matt., 5:48; Prov., 2:21, 11:5; 1 John, 2:3–5, 4:12, 16–18; Col., 3:12–15.

<sup>124</sup> Heb., 2:8–10, 5:7–10; Rom., 5:1–5; 2 Cor., 12:9; James, 1:4; 1 Pet., 2:19–23, 3:14–17, 4:15–19.

<sup>125</sup> Gal., 3:22.

<sup>126</sup> Rom., 7:7.

<sup>127</sup> Rom., 3:19.

<sup>128</sup> See App. A–C.

<sup>129</sup> Gal., 4:4f, cf., 3:23.

keep those other commandments, *khoquth*, and *torath* which Yahweh also made as part of the earlier Covenants of Promise with Abraham, Yahweh will grant us the inheritance by grace. Just as important, once coming to the knowledge of the truth, we must not willingly sin.

The handwritten Torah, thereby, is the key to obtaining the knowledge of the Adamic and Abrahamic covenants and the conditions required for receiving the eternal inheritance from the Covenants of Promise under grace. With this fact firmly established, we can now turn our attention toward gleaning from the Torah of Moses what these conditions are. In this effort we shall fully answer the question: "Are the festivals and sacred days of Yahweh part of the Torah of Trust?"