

Understanding Our Church Brethren



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Today we will answer the question. Are those in the church saved, if they don't obey Torah?

Romiyah-2: 12 For as many as have sinned without Torah da'at shall also perish without Torah da'at: and as many as have sinned with Torah da'at shall be judged by that Torah da'at;

Sin causes death. Not the fact that we don't perform Torah perfectly, though we should do so to the best of our ability.

13 For not the hearers of Torah da'at are just before יהוה, but the doers of the Torah shall be tzadikim.

When the church feeds the hungry, clothes the naked, build aids treatment centers and preaches Yahshua as Savior according to Matt. 25, they do the Torah regardless of their da'at/knowledge of which verses they are fulfilling, or which mitzvoth they are performing. Those who merely sit all day and listen to Torah discussions and views, are not keeping Torah, and can never be justified without Yahshua, and without acting on that knowledge.

14 For when the nations, which have not Torah da'at, do by nature the things contained in the Torah, these, having not the Torah da'at, have an inbred Torah for themselves:

Born again Ruach led people will do and perform the heart of the Torah, even though they may not do it on the right time, or the right day with all the right methods. YHWH says they have the "inbred Torah," the Ruach HaKadosh, until they come to a fuller knowledge through teaching. This inbred Torah has raised up more hospitals, hospices and healing venues, then all the Torah midrashes alone without works, by those who do know the proper methodology to practice Torah.

15 Which shows the work of the Torah written on their levim, their conscience also bearing witness, and their thoughts will either accuse, or else excuse one another.

Their inbred Torah keeping excuses their lack of knowledge and details, although that also needs to be received by teaching. The Ruach will either excuse, or accuse non-Torah keepers, based on their actions and their knowledge, or lack thereof.

16 In the Yom when יהוה shall judge the secrets of men by יהושע ha Moshiach according to my besorah.

Romiyah-3: 9 What then? Are we better than them? No, in no way: for we have proven before that the Yahudim, Greeks and Arameans, are all under sin;

10 As it is written, There is not one tzadik, no, not one:

11 There is none that understands, there is none that seeks after אלהא.

12 They are all gone out of the halacha; they have all together become worthless; there is none that does tov, no, not one.

19 Now we know that what things the Torah says, it says to those who are living by Torah: that every mouth may be stopped, and all of the olam hazeh may become guilty before יהוה.

Both Torah-keepers and those who don't obey Torah are all guilty before YHWH; so Torah keeping cannot possibly be the way of salvation!

20 Therefore by the mitzvoth of the Torah alone, without heartfelt emunah, there shall no flesh be justified in His sight: for by the Torah comes the da'at of sin.

21 But now the tzedakah of יהוה apart from the Torah is manifested, being witnessed by the Torah and the neviim;

Faith in Moshiach is spoken of in Torah. Yet eternal life needs to be received apart from Torah, by an open heart to His corporal reality. He has come to forgive both those who talk Torah and do nothing for lost and unredeemed mankind, like many Messianic and Nazarene leaders, and those who love mankind, but don't know the proper methods and details of the Torah!

22 Even the tzedakah of יהוה which is by emunah on יהושע ha Moshiach to all and upon all them that believe: for there is no difference:

23 For all have sinned, and come short of the tifereth of יהוה;

24 Being justified freely by His unmerited favor through the geulah that is in Moshiach יהושע:

26 To declare, I say, at this time His tzedakah: that He might be tzadik, and the justifier of anyone who believes on יהושע.

There is no difference where the sin lies. If it is in omission like Yahudah and most Torah keeping believers, or willful commission, like Ephraim, both are guilty; there remains no difference in their guilt! This is hard for Nazarene Yisraelites to grasp but it remains true for it is written.

27 Where is man's boasting then? It is worthless. By what Torah is man made tzadik? By mitzvot alone? No: but by the Torah of emunah.

28 Therefore we conclude that a man is made a tzadik by emunah apart from the mitzvot of the Torah.

Because both the Torah keeper and the non-Torah keeper, are both guilty and both need salvation. So keeping Sukkoth alone, or building Baptist hospitals alone, still does not remove guilt. Only faith on Yahshua can do that!

29 Is He the אלהא of the Yahudim only? Is He not also the אלהא of the nations?

Yes, of course, of the nations also:

30 Since it is אלהא-Echad, who shall justify the brit-milah by emunah, and the akrobustia through emunah.

31 Do we then make void the Torah through personal emunah? By no means: actually we establish the Torah.

Faith on Yahshua is the goal of the Torah anyway, and since that's the goal for all, the details do not add up to salvation.

Romiyah 4: 11 And he received the sign of brit-milah, as a seal of the tzedakah of his emunah while he was yet akrobustia: that he might be the abba of all them that believe, though they may not be circumcised; that tzedakah might be imputed to them also:

Even those who commit sins by not keeping Torah can be forgiven by faith in Yahshua, just like those who study and obey Torah, since Avraham was justified by his belief.

12 And the abba of brit-milah to them who are not of the brit-milah only, but who also have their halacha in the steps of the emunah of our abba Avraham, which he had being yet akrobustia.

13 For the promise, that he should be the heir of the olam hazeh, was not to Avraham, or to his zera, through the Torah, but through the tzedakah of his emunah.

While Avraham kept Torah, Scripture is clear. His faith saved him, but did not negate his good Torah keeping.

14 For if those who are of the Torah alone are the heirs, emunah is made void, and the promise made of none effect:

15 Because the Torah works wrath: for where no Torah is, there is no transgression.
16 Therefore it is by emunah, that it might be by unmerited favor; to the end that the promise might be made certain to all the zera; not to that only which is of the Torah, but to those also who are of the emunah of Avraham; who is the abba of us all,
17 As it is written, I have made you an abba of many nations, before Him whom he believed, even יהוה, who makes alive the dead, and calls those things which are not as though they were.
18 Who against tikvah believed in tikvah, that he might become the abba of many nations; according to that which was spoken, so shall your zera be.

Like Avraham salvation is to all who believe the Good News whether or not they keep the Torah by detail and rote, or by good deeds from Spirit led conviction, since no deeds justify us before YHWH anyway. Avraham set the salvation pattern for all who believe.

21 And being fully persuaded that, what He had promised, He was able also to perform.

22 And therefore it was imputed to him for tzedakah.

23 Now it was not written for his sake alone, that it was imputed to him alone;

24 But for us also, to whom it shall be imputed, if we believe on Him that raised up יהושע our Savior from the dead;

25 Who was delivered for our willful transgressions, and was raised again for our justification.

Avraham's imputed or granted righteousness, was not only for him, but to show us that those who love Yahshua like Avraham did are justified. His life should speak to us on this vital understanding.

Romiyah 5:1 Therefore being justified by emunah, we have shalom with יהוה through our Savior יהושע ha Moshiach:

2 By whom also we have access by this emunah into this unmerited favor in which we stand, and rejoice in the tikvah of the tifereth of יהוה.

8 But יהוה manifested His ahava towards us, in that, while we were yet sinners, Moshiach died for us.

17 For if by one man's offense death reigned by one; much more they who receive overflowing unmerited favor and the gift of tzedakah shall reign in chayim by One, יהושע ha Moshiach.

18 Therefore as by the offense of one mishpat came upon all men to condemnation; even so by the tzedakah of One, the free gift came upon all men for justification and victory to chayim.

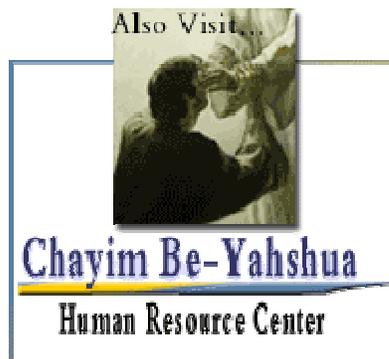
19 For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made tzadik.

If we accept the fact that Adam passed sin onto us all, we must accept the fact that Yahshua make us all righteous, regardless of what level of Torah keeping knowledge we have attained, since both houses commit Torah violations either by omissions or commission.

21 So that as sin has reigned to death, even so might unmerited favor reign through tzedakah to eternal chayim by יהושע ha Moshiach our Savior.

Since this is what Scripture teaches, why should all believers still guard the Torah? The answer is to be a model. A model of obedience to YHWH in loving Him enough to obey Him and a model to those in the church who are saved, that the way to walk out their personal salvation with fear and trembling in order to offer the most pleasing walk to YHWH possible, is the submission and obedience of the Torah walk. So Torah observance while worthless vis a vis salvation is the model that both YHWH and the church need to see!

No wonder why so many want to rip out Paul's 'hard to understand' writings from Scripture, since they refuse to see that all mouths have been stopped and all souls have been declared guilty before YHWH. Nazarenes Yisraelites by not offering loving care to a dying world (sins of omission), and the church, by willfully mocking YHWH, by sinning against the commandments (sins of commission). The truth even given in love is hard to receive. No one keeps Torah as given except Yahshua. Can your ears handle it, despite your obvious love for Torah?



YATI has become the first outreach we know of to establish true help for the hurting, by offering caregiving and assistance through a network, by and for those who love Yahshua and Torah. We have recognized the sins of our movement, and have determined to correct them as best we can. If you need free assistance and care from caring Torah honoring believers, please visit our Chayim Be Yahshua Human Resource Center at this link:

<http://chayimbeyahshuahumanresourcecenter.org/page.php?page=home>

Or if you're a care provider who guards Torah, and you'd like to donate your services and gifts to YHWH, please see our sign up form at:

<https://chayim.hosting-advantage.com/page.php?page=signup&menu=1>

You do not need to use sacred Names to be a care provider, since Yahshua helped many people who had no clue about the True Names.