

What Paul says about the Law (Also Peter and James)

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The Law

Rom. 7:12 ... the law is holy, and the commandment is holy and just and good.

Rom. 7:1 ... I am speaking to those who know the law

Rom. 7:14 For we know that the law is spiritual;

Rom. 7:22 For I delight in the law of God in my inmost self,

Rom. 7:25 ... So then, with my mind I am a slave to the law of God, but with my flesh I am a slave to the law of sin.

Rom. 8:1 ... For the law of the Spirit of life in Messiah **ישוע** has set you free from the law of sin and death.

I Cor. 5:8 **Therefore let us keep the feast** [Passover], not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of **sincerity and truth**.

Must Keep all the Torah?

Gal. 1:6 I am astonished that you are so quickly deserting the one who called you in the grace of Messiah and are turning to a different gospel ... there are some who are confusing you and want to pervert the gospel of Christ (Messiah). [*“Christ” is replaced with “Messiah” throughout the rest of this document.*]

Romans 6:12-14 Therefore, do not let sin exercise dominion in your mortal bodies, to make you obey their passions. 13 No longer present your members to sin as instruments of wickedness, but present yourselves to God as those who have been brought from death to life, and present your members to God as instruments of righteousness. 14 For sin will have no dominion over you, since you are not under law but under grace.

Gal 2:1-4 Then after fourteen years I went up again to Jerusalem with Barnabas, taking Titus along with me. 2 I went up in response to a revelation. Then I laid before them (though only in a private meeting with the acknowledged leaders) the gospel that I proclaim among the Gentiles, in order to make sure that I was not running, or had not run, in vain. 3 But even Titus, who was with me, was not compelled to be circumcised, though he was a Greek. 4 But because of false believers secretly brought in, who slipped in to spy on the freedom we have in Messiah **ישוע**, so that they might enslave us— 5 we did not submit to them even for a moment, so that the truth of the gospel might always remain with you.

Gal 2:7 when they saw that I had been entrusted with the gospel for the uncircumcised, just as Peter had been entrusted with the gospel for the circumcised

Acts 15:1-5 Then certain individuals came down from Judea and were teaching the brothers, "Unless you are circumcised according to the custom of Moses, you cannot be saved." 2 And after Paul and Barnabas had no small dissension and debate with them, Paul and Barnabas and some of the others were appointed to go up to Jerusalem to discuss this question with the apostles and the elders. ... they reported the conversion of the Gentiles, and brought great joy to all the believers. 4 When they came to Jerusalem, they were welcomed by the church and the apostles and the elders, and they reported all that God had done with them. 5 But some believers who belonged to the sect of the Pharisees stood up and said, "It is necessary for them to be circumcised and ordered to keep the law of Moses."

Acts 15:7-11 After there had been much debate, Peter stood up and said to them, "... Now therefore why are you putting God to the test by placing on the neck of the disciples a yoke that neither our ancestors nor we have been able to bear? 11 On the contrary, we believe that we will be saved through the grace of the Lord יְשׁוּעָה, just as they will."

Acts 15:13 After they finished speaking, James replied, "My brothers, listen to me. ... 15 This agrees with the words of the prophets, as it is written, 16 "After this I will return, and I will rebuild the dwelling of David, which has fallen; from its ruins I will rebuild it, and I will set it up, 17 so that all other peoples may seek the Lord— even all the Gentiles over whom my name has been called. Thus says the Lord, who has been making these things 18 known from long ago.' 19 Therefore I have reached the decision that we should not trouble those Gentiles who are turning to God, 20 but we should write to them to abstain only from things polluted by idols and from fornication and from whatever has been strangled and from blood.

Gal 2:15-16 We ourselves are Jews by birth and not Gentile sinners; 16 yet we know that a person is justified not by the works of the law but through faith in יְשׁוּעָה Messiah. And we have come to believe in Messiah יְשׁוּעָה, so that we might be justified by faith in Messiah, and not by doing the works of the law, because no one will be justified by the works of the law.

Gal 3:10-12 For all who rely on the works of the law are under a curse; for it is written, "Cursed is everyone who does not observe and obey all the things written in the book of the law." (Deut. 27:26) 11 Now it is evident that no one is justified before God by the law; for "The one who is righteous will live by faith." 12 But the law does not rest on faith; on the contrary, "Whoever does the works of the law will live by them." (Lev. 18:5) 13 Messiah redeemed us from the curse of the law by becoming a curse for us—for it is written, "Cursed is everyone who hangs on a tree" (Deut. 21:23).

[So, this is what I'm seeing here. Am I correct? The Torah is not about believing—does it ever say "believe in ..."? No, it says, "Thou shalt love the YHVH your God etc., etc. The Torah is about doing! The New Covenant is about believing!! So the point is, if you feel led to keep Torah, make sure you realize that it is not for your salvation!! Salvation only comes through believing!! Keeping Torah is just something we do because we want to know something more about our Savior. We do it to understand some deeper things about God. Some are doing it out of obedience because the Lord specifically instructed them to do it. But it is not anything we can boast about or can feel like we are above other believers.]

Gal 2:19-21 For through the law I died to the law, so that I might live to God. I have been crucified with Messiah; 20 and it is no longer I who live, but it is Messiah who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me. 21 I do not nullify the grace of God; for if justification comes through the law, then Messiah died for nothing.

Gal 2:11-14 But when Cephas came to Antioch, I opposed him to his face, because he stood self-condemned; 12 for until certain people came from James, he used to eat with the Gentiles. But after they came, he drew back and kept himself separate for fear of the circumcision faction. 13 And the other Jews joined him in this hypocrisy, so that even Barnabas was led astray by their hypocrisy. 14 But when I saw that they were not acting consistently with the truth of the gospel, I said to Cephas before them all, "If you, though a Jew, live like a Gentile and not like a Jew, how can you compel the Gentiles to live like Jews?"

Acts 28:17b [Paul speaking] Brothers, though I had done nothing against our people or the customs of our ancestors, yet I was arrested in Jerusalem and handed over to the Romans.

Acts 21:17-26, When we arrived in Jerusalem, the brothers welcomed us warmly. 18 The next day Paul went with us to visit James; and all the elders were present. 19 After greeting them, he related one by one the things that God had done among the Gentiles through his ministry. 20 When they heard it, they praised God. Then they said to him, "You see, brother, how many thousands [the Greek actually means "*many tens of thousands*"!!!] of believers there are among the Jews, and they are all zealous for the law. 21 They have been told about you that you teach all the Jews living among the Gentiles to forsake Moses, and that you tell them not to circumcise their children or observe the customs. 22 What then is to be done? They will certainly hear that you have come. 23 So do what we tell you. We have four men who are under a vow. 24 Join these men, go through the rite of purification with them, and pay for the shaving of their heads. Thus all will know that there is nothing in what they have been told about you, but that you yourself observe and guard the law. 25 But as for the Gentiles who have become believers, we have sent a letter with our judgment that they should abstain from what has been sacrificed to idols and from blood and from what is strangled and from fornication." 26 Then Paul took the men, and the next day, having purified himself, he entered the temple with them, making public the completion of the days of purification when the sacrifice would be made for each of them. ... They seized him, 28 shouting, "Fellow Israelites, help! This is the man who is teaching everyone everywhere against our people, our law, and this place; ... 30 Then all the city was aroused, and the people rushed together. They seized Paul and dragged him out of the temple, and immediately the doors were shut. 31 While they were trying to kill him, word came to the tribune of the cohort that all Jerusalem was in an uproar. [Where were those tens of thousands of believers? Were they part of this crowd? Why weren't they trying to protect Paul?]

Rom.14:1 Welcome those who are weak in faith, but not for the purpose of quarreling over opinions.

Rom. 14: 17 For the kingdom of God is not food and drink but righteousness and peace and joy in the Holy Spirit.

I Cor. 7:17-20 ... let each of you lead the life that the Lord has assigned, to which God called you. This is my rule in all the churches. 18 Was anyone at the time of his call already circumcised? Let him not seek to remove the marks of circumcision. Was anyone at the time of his call uncircumcised? Let him not seek circumcision. 19 Circumcision is nothing, and uncircumcision is nothing; but obeying the commandments of God is everything. 20 Let each of you remain in the condition in which you were called.

Gal. 5:2-3 (NIV) It is for freedom that Christ has set us free. Stand firm, then, and do not let yourselves be burdened again by a yoke of slavery. 2 Mark my words! I, Paul, tell you that if you let yourselves be circumcised, Christ will be of no value to you at all. 3 Again I declare to every man who lets himself be circumcised that he is obligated to obey the whole law. (NRSV) For freedom Christ has set us free. Stand firm, therefore, and do not submit again to a yoke of slavery. 2 Listen! I, Paul, am telling you that if you let yourselves be circumcised, Christ will be of no benefit to you. 3 Once again I testify to every man who lets himself be circumcised that he is obliged to obey the entire law.

Gal. 5:4 You who want to be justified by the law have cut yourselves off from Christ; you have fallen away from grace.

Gal. 6:12-13 It is those who want to make a good showing in the flesh that try to compel you to be circumcised—only that they may not be persecuted for the cross of Christ. 13 Even the circumcised do not themselves obey the law, but they want you to be circumcised so that they may boast about your flesh.

Gal. 5:6 (NRSV) For in Christ Jesus neither circumcision nor uncircumcision counts for anything; the only thing that counts is faith working through love. (NIV) For in Christ Jesus neither circumcision nor uncircumcision has any value. The only thing that counts is faith expressing itself through love.

Gal. 6:15 For neither circumcision nor uncircumcision is anything; but a new creation is everything!

Gal. 5:11 But my friends, why am I still being persecuted if I am still preaching circumcision? In that case the offense of the cross has been removed.

Gal. 5:18 18 But if you are led by the Spirit, you are not subject to the law.

Faith and Works

James 2:14 What good is it, my brothers and sisters, if you say you have faith but do not have works? Can faith save you?

James 2:17-26 So faith by itself, if it has no works, is dead. 18 But someone will say, "You have faith and I have works." Show me your faith apart from your works, and I by my works will show you my faith. 19 You believe that God is one; you do well. Even the demons believe—and shudder. 20 Do you want to be shown, you senseless person, that faith apart from works is barren? 21 Was not our ancestor Abraham justified by works when he offered his son Isaac on the altar? 22 You see that faith was active along with his works, and faith was brought to completion by the works. 23 Thus the scripture was fulfilled that says, "Abraham believed God, and it was reckoned to him as righteousness," and he was called the friend of God. 24 You see that a person is justified by works and not by faith alone. 25 Likewise, was not Rahab the prostitute also justified by works when she welcomed the messengers and sent them out by another road? 26 For just as the body without the spirit is dead, so faith without works is also dead.

Matt. 7:24, 26 "Everyone then who hears these words of mine and acts on them will be like a wise man who built his house on rock. ... 26 And everyone who hears these words of mine and does not act on them will be like a foolish man who built his house on sand.

Matt. 5:16 ... let your light shine before others, so that they may see your good works and give glory to your Father in heaven.

Rom. 4:1-11 What then are we to say was gained by Abraham, our ancestor according to the flesh? 2 For if Abraham was justified by works, he has something to boast about, but not before God. 3 For what does the scripture say? "Abraham believed God, and it was reckoned to him as righteousness." 4 Now to one who works, wages are not reckoned as a gift but as something due. 5 But to one who without works trusts him who justifies the ungodly, such faith is reckoned as righteousness. 6 So also David speaks of the blessedness of those to whom God reckons righteousness apart from works: 7 "Blessed are those whose iniquities are forgiven, and whose sins are covered; 8 blessed is the one against whom the Lord will not reckon sin." 9 Is this blessedness, then, pronounced only on the circumcised, or also on the uncircumcised? We say, "Faith was reckoned to Abraham as righteousness." 10 How then was it reckoned to him? Was it before or after he had been circumcised? It was not after, but before he was circumcised. 11 He received the sign of circumcision as a seal of the righteousness that he had by faith while he was still uncircumcised. The purpose was to make him the ancestor of all who believe without being circumcised and who thus have righteousness reckoned to them, 13 For the promise that he would inherit the world did not come to Abraham or to his descendants through the law but through the righteousness of faith. 14 If it is the adherents of the law who are to be the heirs, faith is null and the promise is void. 15 For the law brings wrath; but where there is no law, neither is there violation. 16 For this reason it depends on faith, in order that the promise may rest on grace and be guaranteed to all his descendants, not only to the adherents of the law but also to those who share the faith of Abraham (for he is the father of all of us,) 23 Now the words, "it was reckoned to him," were written not for his sake alone, 24 but for ours also. It will be reckoned to us who believe in him who raised ישוע our Lord from the dead, 25 who was handed over to death for our trespasses and was raised for our justification.

Ephesians 2:8-8 For by grace you have been saved through faith, and this is not your own doing; it is the gift of God— 9 not the result of works, so that no one may boast.

Rom. 9:30-32 What then are we to say? Gentiles, who did not strive for righteousness, have attained it, that is, righteousness through faith; 31 but Israel, who did strive for the righteousness that is based on the law, did not succeed in fulfilling that law. 32 Why not? Because they did not strive for it on the basis of faith, but as if it were based on works.

Rom. 2:13-16 For it is not the hearers of the law who are righteous in God's sight, but the doers of the law who will be justified. 14 When Gentiles, who do not possess the law, do instinctively what the law requires, these, though not having the law, are a law to themselves. 15 They show that what the law requires is written on their hearts, to which their own conscience also bears witness; and their conflicting thoughts will accuse or perhaps excuse them 16 on the day when, according to my gospel, God, through ישוע Messiah, will judge the secret thoughts of all.

Rom. 3:19-23 Now we know that whatever the law says, it speaks to those who are under the law, so that every mouth may be silenced, and the whole world may be held accountable to God. 20 For "no human being will be justified in his sight" by deeds prescribed by the law, for through the law comes the knowledge of sin. 21 But now, apart from law, the righteousness of God has been disclosed, and is attested by the law and the prophets, 22 the righteousness of God through faith in ישוע Messiah for all who believe. For there is no distinction, 23 since all have sinned and fall short of the glory of God;

Rom. 3:28-29 For we hold that a person is justified by faith apart from works prescribed by the law. 29 Or is God the God of Jews only?

Rom. 3:30 God is one; and he will justify the circumcised on the ground of faith and the uncircumcised through that same faith.

Rom 3:31 Do we then overthrow the law by this faith? By no means! On the contrary, we uphold the law.

Rom. 4:14-16 If it is the adherents of the law who are to be the heirs, faith is null and the promise is void. 15 For the law brings wrath; but where there is no law, neither is there violation. 16 For this reason it depends on faith, in order that the promise may rest on grace and be guaranteed to all his descendants, not only to the adherents of the law but also to those who share the faith of Abraham

Gal 3:4,5-6 The only thing I want to learn from you is this: Did you receive the Spirit by doing the works of the law or by believing what you heard? ... 5 Well then, does God supply you with the Spirit and work miracles among you by your doing the works of the law, or by your believing what you heard? 6 Just as Abraham "believed God, and it was reckoned to him as righteousness,"

Do Not Judge

Rom 14:5-6 Some judge one day to be better than another, while others judge all days to be alike. Let all be fully convinced in their own minds. 6 Those who observe the day, observe it in honor of the Lord. Also those who eat, eat in honor of the Lord, since they give thanks to God;

Rom.14:2-4 Some believe in eating anything, while the weak eat only vegetables. 3 Those who eat must not despise those who abstain, and those who abstain must not pass judgment on those who eat; for God has welcomed them. 4 Who are you to pass judgment on servants of another?

Rom. 14:6-7 ... those who abstain, abstain in honor of the Lord and give thanks to God. 7 We do not live to ourselves, and we do not die to ourselves.

Rom. 14: 14 I know and am persuaded in the Lord **שׁוֹרֵעַ** that nothing is unclean in itself; but it is unclean for anyone who thinks it unclean.

Rom. 14:20-21 Everything is indeed clean, but it is wrong for you to make others fall by what you eat; 21 it is good not to eat meat or drink wine or do anything that makes your brother or sister stumble.

I Tim. 4:1-5 Now the Spirit expressly says that in later times some will renounce the faith by paying attention to deceitful spirits and teachings of demons, 2 through the hypocrisy of liars whose consciences are seared with a hot iron. 3 They forbid marriage and demand abstinence from foods, which God created to be received with thanksgiving by those who believe and know the truth. 4 For everything created by God is good, and nothing is to be rejected, provided it is received with thanksgiving; 5 for it is sanctified by God's word and by prayer.

I Cor. 6:12 "All things are lawful for me," but not all things are beneficial. "All things are lawful for me," but I will not be dominated by anything. 13 "Food is meant for the stomach and the stomach for food," and God will destroy both one and the other. The body is meant not for fornication but for the Lord, and the Lord for the body.

I Cor. 10:23 "All things are lawful," but not all things are beneficial. "All things are lawful," but not all things build up.

I Cor. 8:1 Now concerning food sacrificed to idols: ... 8 "Food will not bring us close to God." We are no worse off if we do not eat, and no better off if we do.

I Cor. 8:9, 13 But take care that this liberty of yours does not somehow become a stumbling block to the weak. ... 13 Therefore, if food is a cause of their falling, I will never eat meat, so that I may not cause one of them to fall.

Rom. 14:23 But those who have doubts are condemned if they eat, because they do not act from faith; for whatever does not proceed from faith is sin.

I Cor. 10:30 If I partake with thankfulness, why should I be denounced because of that for which I give thanks?

I Cor. 10:31 So, whether you eat or drink, or whatever you do, do everything for the glory of God.

I Cor. 10:32-33 Give no offense to Jews or to Greeks or to the church of God, 33 just as I try to please everyone in everything I do, not seeking my own advantage, but that of many, so that they may be saved.

Rom 14:15-17 If your brother or sister is being injured by what you eat, you are no longer walking in love. Do not let what you eat cause the ruin of one for whom Messiah died. 16 So do not let your good be spoken of as evil. 17 For the kingdom of God is not food and drink but righteousness and peace and joy in the Holy Spirit.

Rom. 14:20 **Do not, for the sake of food, destroy the work of God.**

James 2: 12-13 So speak and so act as those who are to be judged by the law of liberty. 13 For judgment will be without mercy to anyone who has shown no mercy; mercy triumphs over judgment.

I Cor. 5:11 But now I am writing to you not to associate with anyone who bears the name of brother or sister who is sexually immoral or greedy, or is an idolater, reviler, drunkard, or robber. Do not even eat with such a one.

Rom. 2:1 Therefore you have no excuse, whoever you are, when you judge others; for in passing judgment on another you condemn yourself, because you, the judge, are doing the very same things.

Cannot Perfect

Gal. 3:21 Is the law then opposed to the promises of God? Certainly not! For if a law had been given that could make alive, then righteousness would indeed come through the law.

[So, if a law could be given that could make alive, God would have done that!!!! No law can make alive, that's why!! But it could make righteous?. See below.]

Luke 1:5-6 ... there was a priest named Zechariah His wife was ... Elizabeth. 6 Both of them were righteous before God, living blamelessly according to all the commandments and regulations of the Lord.

Heb. 8: 8 God finds fault with them [*former Covenant and promises*] when he says: "The days are surely coming, says the Lord, when I will establish a new covenant with ... Israel and ... Judah; 9 not like the covenant that I made with their ancestors, ... for they did not continue in my covenant, 10 This is the covenant ... I will put my laws in their minds, and write them on their hearts, and I will be their God, and they shall be my people.

Heb. 8:11 And they shall not teach one another or say to each other, "Know the Lord,' for they shall all know me, from the least of them to the greatest. [*Has this truly happened yet?*]

Heb. 8:12 For I will be merciful toward their iniquities, and I will remember their sins no more."

Heb. 9:9-10 This is a symbol of the present time, during which gifts and sacrifices are offered that cannot perfect the conscience of the worshiper, 10 but deal only with food and drink and various baptisms, regulations for the body imposed until the time comes to set things right.

Rom. 14: 17 For the kingdom of God is not food and drink but righteousness and peace and joy in the Holy Spirit.

Col. 2:20-23 If with Messiah you died to the elemental spirits of the universe, why do you live as if you still belonged to the world? Why do you submit to regulations, 21 "Do not handle, Do not taste, Do not touch"? 22 All these regulations refer to things that perish with use; they are simply human commands and teachings. [*Can he be referring to the Torah? It was not human but from God Himself!!!!*] 23 These have indeed an appearance of wisdom in promoting self-imposed piety, humility, and severe treatment of the body, but they are of no value in checking self-indulgence.

[*This is the whole point! Keeping laws does not change the heart! Only in Yeshua is our heart changed.*]

Heb. 9:9 (again) ... gifts and sacrifices are offered that cannot perfect the conscience of the worshiper.

[*There was also quick judgment and seemed to be very little mercy in the First Covenant.*]

Heb. 10:28 Anyone who has violated the law of Moses dies without mercy "on the testimony of two or three witnesses."

The End of the Law?

Gal. 3:24 Therefore the law was our disciplinarian until Messiah came

Gal. 3:25 But now that faith has come, we are no longer subject to a disciplinarian,

Gal. 4:4 But when the fullness of time had come, God sent his Son, born of a woman, born under the law, 5 in order to redeem those who were under the law

Gal 3:17 My point is this: the law, which came four hundred thirty years later, **does not annul a covenant previously ratified by God**, so as to nullify the promise.

Gal 3:19 Why then the law? It was **added because of transgressions, until the offspring (Yeshua)** would come

Col. 2:2-3 ... may have all the riches of assured understanding and have the knowledge of God's mystery, that is, Messiah himself, 3 in whom are hidden all the treasures of wisdom and knowledge.

Col. 2:9-12 For in him the whole fullness of deity dwells bodily, 10 and you have come to fullness in him, who is the head of every ruler and authority. 11 In him also you were circumcised with a spiritual circumcision, by putting off the body of the flesh in the circumcision of Messiah; 12 when you were buried with him in baptism, you were also raised with him through faith in the power of God, who raised him from the dead.

Col. 2:13-15 ... He forgave us all our trespasses, 14 erasing the record that stood against us with its legal demands. He set this aside, nailing it to the cross. 15 He disarmed the rulers and authorities and made a public example of them, triumphing over them in it.

Col 2:16-17 Therefore do not let anyone condemn you in matters of food and drink or of observing festivals, new moons, or sabbaths. 17 These are only a shadow of what is to come, but the substance belongs to Messiah.

Gal. 4:8-10 Formerly, when you did not know God, you were enslaved to beings that by nature are not gods. 9 Now, however, that you have come to know God, or rather to be known by God, how can you turn back again to the weak and beggarly elemental spirits? How can you want to be enslaved to them again? 10 You are observing special days, and months, and seasons, and years.

Col. 2:18 Do not let anyone disqualify you, insisting on self-abasement and worship of angels, dwelling on visions, puffed up without cause by a human way of thinking, 19 and not holding fast to the head (Yeshua)

Rom. 10:1-9 Brothers and sisters, my heart's desire and prayer to God for them [the Jews] is that they may be saved. 2 I can testify that they have a zeal for God, but it is not enlightened. 3 For, being ignorant of the righteousness that comes from God, and seeking to establish their own, they have not submitted to God's righteousness. 4 For **Christ is the end of the law so that there may be righteousness for everyone who believes**. 5 Moses writes concerning the righteousness that comes from the law, that "the person who does these things will live by them." 6 But the righteousness that comes from faith says, "The word is near you, on your lips and in your heart" (that is, the word of faith that we proclaim); 9 because if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved.

I Tim. 1:4-10 ...divine training that is known by faith. 5 But the **aim** [same Greek word "telos" as used for "end" in Rom 10:4 above] of such instruction is love that comes from a pure heart, a good conscience, and sincere faith. 6 Some people have deviated from these and turned to meaningless talk, 7 desiring to be teachers of the law, without understanding either what they are saying or the things about which they make assertions. 8 Now we know that **the law is good, if one uses it legitimately**. 9 This means understanding that the law is laid down not for the innocent but for the lawless and disobedient, for the godless and sinful, for the unholy and profane, for those who kill their father or mother, for murderers, 10 fornicators, sodomites, slave traders, liars, perjurers, and whatever else is contrary to the sound teaching

Gal. 4:3-4 So with us; while we were minors, we were enslaved to the elemental spirits of the world. 4 But when the fullness of time had come, God sent his Son, born of a woman, born under the law, 5 in order to redeem those who were under the law, so that we might receive adoption as children.

Abolish?

Heb. 10:8-9 When he said above, "You have neither desired nor taken pleasure in sacrifices and offerings and burnt offerings and sin offerings" (these are offered according to the law), 9 then he added, "See, I have come to do your will." He abolishes the first in order to establish the second. [*Looks like he is referring to the sacrificial part of the Torah here.*]

Matt. 5:17-20 "Do not think that I have come to abolish the law or the prophets; I have come not to abolish but to fulfill. [*Some translations say, "complete."*] 18 For truly I tell you, until heaven and earth pass away, not one letter, not one stroke of a letter, will pass from the law until all is accomplished."

Heb. 8: 13 In speaking of "a new covenant," he has made the first one obsolete. And what is obsolete and growing old will soon disappear. [*But apparently it hasn't disappeared yet.*]

Rom. 2:17-29 But if you call yourself a Jew and rely on the law and boast of your relation to God 18 and know his will and determine what is best because you are instructed in the law, 19 and if you are sure that you are a guide to the blind, a light to those who are in darkness, 20 a corrector of the foolish, a teacher of children, having in the law the embodiment of knowledge and truth, 21 you, then, that teach others, will you not teach yourself? ... 23 You that boast in the law, do you dishonor God by breaking the law? 24 For, as it is written, "The name of God is blasphemed among the Gentiles because of you." 25 Circumcision indeed is of value if you obey the law; but if you break the law, your circumcision has become uncircumcision. 26 So, if those who are uncircumcised keep the requirements of the law, will not their uncircumcision be regarded as circumcision? ... 28 For a person is not a Jew who is one outwardly, nor is true circumcision something external and physical. 29 Rather, a person is a Jew [which means "*praiser of God*"] who is one inwardly, and real circumcision is a matter of the heart—it is spiritual and not literal. Such a person receives praise not from others but from God.

Heb.10:24-31 And let us consider how to provoke one another to love and good deeds, 25 not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching. 26 For if we willfully persist in sin after having received the knowledge of the truth, there no longer remains a sacrifice for sins, 27 but a fearful prospect of judgment, and a fury of fire that will consume the adversaries. 28 Anyone who has violated the law of Moses dies without mercy "on the testimony of two or three witnesses." 29 How much worse punishment do you think will be deserved by those who have spurned the Son of God, profaned the blood of the covenant by which they were sanctified, and outraged the Spirit of grace? 30 For we know the one who said, "Vengeance is mine, I will repay." And again, "The Lord will judge his people." 31 It is a fearful thing to fall into the hands of the living God.

Heavenly Temple

Heb.8:1-2 Now the main point in what we are saying is this: we have such a high priest, one who is seated at the right hand of the throne of the Majesty in the heavens, 2 a minister in the sanctuary and the true tent [Tabernacle] that the Lord, and not any mortal, has set up.

Heb. 8:4-5 ... there are priests who offer gifts according to the law. 5 They offer worship in a sanctuary that is a sketch and shadow of the heavenly one; for Moses, when he was about to erect the tent, was warned, "See that you make everything according to the pattern that was shown you on the mountain."

[This is the Messianic point: The Torah gives us a glimpse of what is to come. There is a Heavenly Temple and a Heavenly Jerusalem. By studying the Holy Days, the Tallit, etc.—keeping them as part of the study of them—we can come to understand better our Messiah and the awesomeness of what awaits us in Heaven!!!]

Col 4:16-17 Therefore do not let anyone condemn you in matters of food and drink or of observing festivals, new moons, or sabbaths. 17 These are only a shadow of what is to come, but the substance belongs to Messiah.

Rev. 8:3 Another angel with a golden censer came and stood at the altar

Heb. 9:11-12 Messiah came as a high priest of the good things that have come, then through the greater and perfect tent (not made with hands, that is, not of this creation), 12 he entered once for all into the Holy Place, not with the blood of goats and calves, but with his own blood, thus obtaining eternal redemption.

Heb. 9:14 ... how much more will the blood of Messiah, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to worship the living God! 15 For this reason he is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, because a death has occurred that redeems them from the transgressions under the first covenant.

[See, our transgressions are based on the First Covenant!]

Heb. 9:22-24 ... without the shedding of blood there is no forgiveness of sins. 23 Thus it was necessary for the sketches of the heavenly things to be purified with these rites, but the heavenly things themselves need better sacrifices than these. 24 For Messiah did not enter a sanctuary made by human hands, a mere copy of the true one, but he entered into heaven itself, now to appear in the presence of God on our behalf.

Heb. 10:1 Since the law has only a shadow of the good things to come and not the true form of these realities,

Heb. 10:19-20 Therefore, my friends, since we have confidence to enter the sanctuary by the blood of **ישוע**, 20 by the new and living way that he opened for us through the curtain (that is, through his flesh), 21 and since we have a great priest over the house of God, ...

Heb.12: 22 But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering,

[Looks like the angels are even celebrating the Biblical feasts—the Appointed Times!]

Bible translation all NRSV with **ישוע** (Yeshua), Messiah, etc. added in.