

Triennial Torah Study – 2nd Year 28/05/2011

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https://sightedmoon.com/sightedmoon_2015/files/TriennialCycleBeginningAviv.pdf

Ex 16	Isaiah 9-11	Ps 122	John 5:30 – 6:27
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Ex 16

Here now in Exodus 16 we have the second time that the nation of Israel complained at being hungry against Yehovah. It says Moses and Aaron but it was against Yehovah as shown to you in verse 7 & 8 & 9 & 12.

Each year many of you do the same thing on the Day of Atonement. You complain about going without food and water. You describe the meat dishes you are going to have after the day is over and you count the minutes until the day is done and you can go and eat.

In verse 4 we are told that Yehovah is going to test the people by using the weekly Sabbath to test them to see if they will obey Him or not. The Sabbath brethren is the test each week, each time the high day comes 7 times a year and the Sabbatical years when they come. These are our tests to see if we are going to obey Him.

I want you to notice that they were to gather twice as much manna on the sixth day and it would not go bad during the 7th day. In Lev 25:3 ‘Six years you sow your field, and six years you prune your vineyard, and gather in its fruit, 4 but in the seventh year the land is to have a Sabbath of rest, a Sabbath to ????. Do not sow your field and do not prune your vineyard.

Lev 25:20 ‘And since you might say, “What do we eat in the seventh year, since we do not sow nor gather in our crops?” 21 ‘Therefore I have commanded My blessing on you in the sixth year, and it shall bring forth the crop for three years. 22 ‘And you shall sow in the eighth year, and eat of the old crop until the ninth year. Eat of the old until its crop comes in.

We have the weekly Sabbath of the manna to help us understand the Sabbatical years.

In 2008 I bought food enough for the coming Sabbatical year. I bought cans of fruit and Vegetables. I bought frozen fruit and vegetables. And I bought dry goods. I calculated how much I would need for the year and I stocked up. It is now 2011, and I am still eating canned goods and frozen products that we had put down in 2008. Myself and some others I know of were able to do this. It is possible. I even planned to take dry good food with me for the three times I went to Israel that year. Even the Matzo bread I bought extra in 2008 to last me for 2009 and 2010. We never ate anything that was harvested in the Sabbatical year.

This teaching of the manna is to show us how to keep the Sabbatical year as well as the weekly Sabbath. It is a test commandment to see who will obey Yehovah and who will not.

It is also the commandment that shows who has the mark of the beast and who has the mark of Yehovah. You can read this at https://sightedmoon.com/sightedmoon_2015/?page_id=17 The Mark of The Beast.

Isaiah 9-11

CHAPTER 9

<http://bible.ucg.org/bible-commentary/Isaiah/The-coming-Messiah-and-His-rule;-Israel-to-be-punished/default.aspx>

Verse 1 makes it clear that this is a continuation of chapter 8, the “gloom” having been brought up in 8:22. Chapter 9 begins with the prophecy of a “great light” upon the lands mentioned, which even Jewish teaching has acknowledged as being a messianic reference. Matthew cited it as being fulfilled by Jesus (Matthew 4:13-16). When the prophecy was written, the northern kingdom territories of Galilee and Naphtali were about to be enslaved and taken captive: “The ancient tribal allotments of Zebulun and Naphtali (Josh. 19:10-16, 32-39), which included Galilee, were the first to feel the brunt of the Assyrian invasions (2 Kin. 15:29).

The three phrases at the end of the verse—the way of the sea, beyond the Jordan, Galilee of the Gentiles or ‘nations’—indicate administrative districts of the Assyrian conqueror Tiglath-Pileser III as a result of the three campaigns he waged in the west around 733 B.C.” (Nelson Study Bible, note on Isaiah 9:1). The oppression of these lands changed hands over time, in Jesus’ day being under the dominion of the Edomite Herods, who themselves were subject to Rome.

A few verses later, it is explained that the reason light will shine upon these lands is the birth of a Child, a Son (verse 6)—seemingly the same Son mentioned in Isaiah 7:14. Yet this is clearly no child of Isaiah the prophet or of anyone else of his day, for this Son is called Mighty God. This, then, is a reference to Jesus Christ alone. Yet some may find the term “Everlasting Father” confusing. Jesus is not God the Father, even though Trinitarians mistakenly argue that they constitute one and the same being while somehow existing as distinct persons. The Father and Son are indeed divine members of the same one God—that is, the one God family—albeit two distinct Beings (see our free booklet *Who Is God?* for a fuller explanation). And some may be surprised to learn that like God the Father, Jesus is the Father of all creation—for God the Father created all things through Jesus Christ (Ephesians 3:9). This is how Jesus, as God and Creator, was the Father of Adam and thus mankind (compare Luke 3:38). And it is why He is called the Everlasting Father.

In the same passage, that is, Isaiah 9:6-7, we have a perfect example of how a prophecy can skip ahead in time with no obvious indication. For the reference to the Child being born is to Jesus’ first coming in human flesh 2,000 years ago, while His rule of a government is a reference to His second coming, which has not yet occurred.

This wonderful promise of the future, however, is followed by a series of four chastisements of Israel for their present disobedience—each ending with the same statement about God’s anger we first encountered in Isaiah 5:25: “But His hand is stretched out still.” While the unwary people contemplated aggrandizements of their buildings (9:9-10), God had already set events in motion that would carry the people away. The Syrian king Rezin’s adversaries (verse 11), the Assyrians, would soon swoop into Israel, with the subjugated Syrians then pressed into Assyrian service (verse 12).

The Israelites would be taken as prisoners of the enemy (10:4). In siege and then captivity, with little food to go around, the Israelites would be set against one another in a fight for survival (9:18-21). The end of

verse 21 seems to indicate that Judah is part of this infighting in captivity—though it is possibly a reference to Israel’s former attacks on Judah, for which Israel is being judged. It should be noted that the Assyrians, under a later ruler Sennacherib, did deport vast numbers from Judah 20 years after the fall of Samaria—so that many Jews then joined the northern tribes in captivity. Yet the ancient invasion and captivity of Israel and Judah by Assyria, it should be mentioned, was a mere forerunner of end-time events yet to come. That this prophecy has a dual application to the last days appears likely from the description of the emergence from captivity at the time of Christ’s return (see 11:1-12:6). The ancient captivity of Israel came to an end more than 2,000 years ago—but this was not accompanied by the coming of the Messiah or even a return to dwell and remain in the Promised Land. In fact, the descendants of Israel have never returned en masse to the Holy Land. Thus, a captivity ending with the Messiah’s coming and a resettlement of the Promised Land must be yet future.

(It should also be noted that only a small percentage of Jews returned from the later Babylonian captivity. The majority remained in Babylon and their descendants later migrated to other lands. Of the small number who did return from Babylon, their descendants were later expelled by the Romans. Thus, for the most part, the Jews of the world have remained scattered. The minority who have returned to the land of Israel in the past century certainly does not fulfill the prophecy of Israel and Judah returning as a whole from captivity at the coming of the Messiah.)

Thus, there is a future captivity coming. Let us, therefore, take warning. For as it was in Isaiah’s day, God’s hand is stretched out still.

ISAIAH CHAPTER 10

Again, there is indication that the prophecy is a continuation of the one begun in chapter 7 to Ahaz. Remember that Isaiah was accompanied by his son Shear-Jashub, meaning “Remnant Shall Return.” And here we find these very words in 10:21. Similarly, verse 6 contains the phrase “to seize the spoil, to take the prey,” which is reminiscent of the name of Isaiah’s second son Maher-Shalal-Hash-Baz” (“Quick to the Plunder, Swift to the Spoil”), introduced in chapter 8.

Assyria is used by God to punish Israel. Verse 11 states the Assyrian leader’s intention to attack and plunder Jerusalem as well as Samaria. As mentioned in the comments on our previous reading, the Assyrians under the later king Sennacherib invaded Judah around 20 years after the fall of Samaria. We will soon go through this episode in detail when we come to it in our regular reading. Sennacherib is successful in destroying and plundering a major portion of Judah. He actually besieges Jerusalem, but in the end God miraculously devastates his army. Isaiah 10 certainly appears to apply to these events.

But there is a broader picture here we should also consider. This chapter seems to flow right into the next one, Isaiah 11, which clearly concerns the end-time return of Christ and the establishment of His Kingdom over all nations. Indeed, as already explained, Isaiah 7-12 seems to be one long, related section of prophecy. Throughout it, we find a number of messianic references, building to a crescendo in the clearly millennial prophecies at the end. All of this provides a basis for looking on much of the prophetic material in these chapters as dual in interpretation—applying to the events of Isaiah’s day, but as a forerunner of even greater events that will transpire in the end time. Thus, while God speaks in Isaiah 10 of bringing Assyria against Israel and Judah, he may well have been referring both to the ancient invasions that took place in Isaiah’s time and to another Assyrian invasion of the end time. Indeed, the next chapter shows Israel returning from Assyrian captivity at Christ’s second coming (11:11), so this seems rather likely.

We might ask, then, who are the Assyrians today? The ancient Israelites who were taken into Assyrian captivity eventually migrated into northwest Europe (see our booklet *The United States and Britain in Bible Prophecy* to learn more). Likewise, the Assyrians, after their empire fell in 612 B.C., migrated into Europe

behind them. The Roman naturalist Pliny the Elder located the Assyrians north of the Black Sea in his day, the first century A.D. (Natural History, Book 4, sec. 12). A few hundred years later, Jerome, one of the post-Nicene Catholic fathers, applied Psalm 83:8 to the Germanic tribes invading western Europe along the Rhine: “For Assur [the Assyrian] also is joined with them” (Nicene and Post-Nicene Fathers, Letter 123, sec. 16). And of the Germanic peoples, Smith’s Classical Dictionary states: “There can be no doubt that they...migrated into Europe from the Caucasus and the countries around the Black and Caspian seas” (“Germania,” p. 361). Indeed, a significant portion of the Germanic people of Central Europe today appear to be descended from the Assyrians of old.

(See http://www.originofnations.org/Great_German_Nation/index.html for an exhaustive work on this subject.)

To bring divine punishment on the Israelites from a foreign power in Isaiah’s day, Assyria was the logical choice. Ancient Assyria, as we’ve seen, was the preeminent empire of the day. It was also one of the most warlike and imperialistic nations in history. “Its imperialistic ethic was embodied in the Middle Assyrian coronation ritual, in which the officiating priest solemnly charged the king: ‘Expand your land!’” (“Assyria,” The Oxford Companion to the Bible, 1993, p. 63). And lest we think such national motivation is just ancient history, we should remember Adolf Hitler’s more recent cries for lebensraum (“living space”). Of course, many nations have engaged in imperialism and territorial expansion in modern times. Nevertheless, it is significant that this thread is still found in the modern history of the Assyrian people along with other Europeans. In fact, in the years ahead, a resurgence of imperialism is prophesied to grip the European continent.

Various biblical prophecies show that a European-centered revival of the Roman Empire—called “the Beast” and Babylon—will be the dominant power in the world just prior to the return of Jesus Christ (see Daniel 2, 7, 11; Revelation 13, 17-18). From Isaiah 10 and other prophecies that seem to indicate the Assyrian ruler and people as important players on the end-time scene and as the principal agents of wrath against Israel, it appears that these Central European people will constitute the leading force in the coming power bloc—as was the case in a number of past revivals of the Roman “Beast” system. Indeed, it makes even more sense when we realize that they make up around one third of the population of Europe—clearly a dominating force. Yet there certainly will be other national groups making up the coming European empire as well.

Europe’s subjugation of the Israelite nations of the end time will be fierce—as a look back at ancient times reveals. Panels from Assyrian archaeological sites depict graphic scenes of the gruesome savagery with which these ancient conquerors treated their subjugated peoples. Even so, God indicates here in Isaiah 10 and in other prophecies, such as Nahum, that the Assyrians of the end time will go overboard in their harsh treatment of the modern Israelites. Indeed, this must be the case since the time of trouble yet to come on the peoples of Israel will be worse than anything that has ever happened before (Jeremiah 30:7; Daniel 12:1; Matthew 24:21).

Failing to see themselves as tools in God’s hands, His rod of punishment on Israel, the Assyrians arrogantly view their subjugation of Israel as a mere conquest of their own doing in their struggle to take over the world (Isaiah 10:5, 7, 15)—and so it will also be in the end time. The same basic attitude is shown in Habakkuk 1 to be shared by the Babylonian Chaldeans. And, as we will see when we later consider a prophecy of Babylon in Isaiah 13, the Babylonian Chaldeans will make up another significant portion of the latter-day European alliance.

But in considering the problems of the Assyrians and Babylonians, let us not lose the focus that God is severely displeased here with His own people Israel, calling them “an ungodly nation...the people of My wrath” (10:6). Despite the blessings He has showered on them, they flagrantly sin and rebel against Him. That is why God sends these other peoples to deal with them. Afterward, God will punish the Assyrians and Babylonians as well for their arrogance and cruelty—and Israel will at last go free. (Later in Isaiah, we will see Assyria and Israel dwelling happily with one another under the rule of Jesus Christ, 19:24-25.)

The slaughter of Midian in Isaiah 10:26 is a reference to the defeat of the Midianites by Gideon and Israel’s release from Midianite oppression (Judges 7:25). The same story was alluded to in Isaiah 9:4. We also see mention of the Red Sea crossing and Israel’s release from Egyptian oppression. These are used as types of the release from Assyrian oppression (10:27).

Verses 28-32 are describing a journey from Aiath, or Ai, about 10 miles north of Jerusalem, to Nob, which overlooks Jerusalem. Indeed, each city listed is one step closer to the Jewish capital. This describes the terror of the inhabitants of those areas as the Assyrian forces inexorably march on Jerusalem. Though disputed, this could be the route Sennacherib’s invasion would take. (We do know that he plundered a large part of Judah.) But it could also describe the final advance of a future Assyrian commander on Jerusalem from the gathering place at Megiddo in the north of Israel (compare Revelation 16:14-16; 19:19; Zechariah 14:12). In either case, God will destroy the enemy (Isaiah 10:33-34).

CHAPTER 11

This wonderful section concludes the prophecies begun in chapter 7 relating to the Messiah. With the power of God’s Spirit, He will judge the earth, establish righteousness and bring to reality the dream of ages, world peace—even throughout the whole of nature, transforming the world into an Edenic paradise (compare Isaiah 51:3; Ezekiel 36:35).

Indeed, Isaiah 11:6-9 explains that the very nature and perhaps even physiology of many animals will be changed, thus requiring, it would seem, a restructuring of the global ecosystem. Isaiah repeats this amazing prophecy in Isaiah 65:25. But, it should be noted, the animals here may well also be symbolic of the nations of the world, with their peacefully dwelling together representing an end of war between people. The lamb, kid, calf, fatling, ox and cow are often used in Scripture to symbolize the generally peace-loving Israelite peoples. The wolf (the wild dog-kind) may be a reference to the descendants of Esau or to certain other Arabs (the Edomite Herod was referred to as a fox by Christ in Luke 13:32). And the great cats (leopard and lion) and the bear are used in Daniel 7 to symbolize great gentile kingdoms. These parallels are perhaps most clearly seen in Jeremiah 5:6, where the lion, wolf and leopard are widely understood to represent Israel’s enemies. In God’s millennial reign the wild nature of the “beasts” among men will be changed, as was figuratively portrayed by Nebuchadnezzar when he (the Babylonian lion, compare Daniel 2 and 7) was made to eat grass with the oxen (4:33).

Isaiah 11:9 dramatically foretells the time when the knowledge of God will be universal. Just as there are no gaps in the oceans where water doesn’t flow, not a single individual will be missed by Jesus Christ and His glorified saints as they educate and evangelize the world. Paul loosely paraphrases verse 10 in his letter to the gentile Romans to show their inclusion in God’s Kingdom (Romans 15:12).

Isaiah 11:11 describes the wonderful second Exodus that will follow the end-time captivity of Israel and Judah. The people are shown returning from these locations: Assyria (designating Central Europe in the end-time context of this prophecy); Egypt; Pathros (southern Egypt); Cush (Sudan and Ethiopia or perhaps greater parts of Africa); Elam (which could denote Iran or perhaps, based on end-time settlement, Eastern Europe); Shinar (Mesopotamia and, therefore, Iraq, northeastern Syria and southeastern Turkey); Hamath (in northwestern Syria); and “the islands of the sea.” This last location could also be translated “coastlands of the sea” (NRSV). It is understood to mean from all around the world. When we compare this prophecy

with others showing the end-time Israelites dwelling in the “isles afar off” (Jeremiah 31:10; see 41:1, 8-9) and that God will bring them back “from the coasts of the earth” (31:7-9), this last location in Isaiah 11:11 must denote their latter-day homelands—the British Isles, Northwest Europe, Australia, New Zealand, South Africa, Canada and the United States.

Putting this account together with other passages, it is evident that most of the Israelites who are still alive when their countries are conquered and invaded will be carried away captive to other lands soon before Christ’s return. Notice again that those returning from their homelands are listed last—evidently the minority. Assyria is mentioned first—as the place of captivity. So why are other lands mentioned? As was noted in the Bible Reading Program comments on Hosea 9, two major factors will likely contribute to the scattering of captive Israelites throughout what appear to be Muslim territories. First, Revelation 18:11-13 shows that end-time Babylon, of which modern Assyria will be a leading player, will engage in slave trade, no doubt of the captive Israelites and perhaps other peoples. Second, since the end-time European ruler, known in Daniel 11 as the “king of the North,” will sweep down and occupy a number of Muslim territories (verses 40-43), it seems likely that the Europeans will set up military bases and labor camps in these areas and then ship down Israelite slave labor from Europe to work at them. Of course, it could also be that some Israelites and Jews will be taken captive by Muslim powers even before the final European invasion.

Isaiah 11:12-14 shows the Israelites returning to take back the Holy Land. Verses 15-16 describe the return as a miraculous one, guided by God with great power as He led the Israelites out of Egypt of old. Again, God will smite the Red Sea but this time also “the River”—commonly understood to mean the Euphrates—as His people will be returning to the Promised Land from both the south and the north. Thus, there will be a highway—an unimpeded path—for those coming from both directions.

Ps 122

Psalm 122, the third song of ascents in the first set of three, centers on blessing and peace in Zion. “This poem describes the joy of the pilgrim on arriving at Jerusalem to worship God” (Nelson Study Bible, note on Psalm 122). It is the first of four psalms of David among the songs of ascents.

David was “glad”—the Hebrew connotes laughter and cheerful delight—when companions encouraged him to accompany them into “the house of the Lord ” at Jerusalem (verses 1-2). As David lived prior to his son Solomon’s construction of the temple, this would immediately refer to the tabernacle that David erected in Jerusalem for the Ark of the Covenant, a place of public worship (2 Samuel 6:17-18). Yet David may have intended this psalm to be used in later temple worship. In a greater sense, it prefigures people coming into the spiritual temple of God—His Church—and ultimately God’s Kingdom.

Because he lived in Jerusalem, David himself did not have to go far to worship in God’s house. But he does mention others coming from afar—stating that the tribes of God (all His people) “go up” (ascend in their journey) to Jerusalem to give Him thanks (verse 4). Packed with throngs of pilgrims, the city is “compact together” (verse 3)—with all the tribes pressed together and blended. They come to the “Testimony of Israel” (verse 4). This likely referred to the tablets of the Testimony bearing the Ten Commandments within the Ark of the Covenant (compare Exodus 31:18; 25:21-22; 16:34). It also may entail coming to God’s festivals to learn His laws generally. Indeed, the entire law was to be read every seventh Feast of Tabernacles (Deuteronomy 31:9-13).

Besides God’s law being housed and taught in Jerusalem, it was also administratively applied here in civil judgment—providing the blessing of the rule of law and resultant civil order to God’s nation (Psalm 122:5). The leading judges in the land were Israel’s kings. When David speaks of “thrones of the house of David” in the plural, he may be referring to the seats of himself and Solomon after he had Solomon crowned king prior to his own death. There may also be a prophetic foreshadowing here of the future thrones of judgment

in God's Kingdom, when Jesus Christ sits on the throne of David and His faithful followers reign with Him (see Luke 1:31-33; Revelation 3:21; 20:4, Matthew 19:28).

David calls on worshippers to pray for the peace of Jerusalem (Psalm 122:6). Actually, the name Jerusalem means "Possession of Peace" or "Foundation of Peace." And there is wordplay centered on this fact in the psalm. For a feel of the poetic construction, notice the alliteration (repeated consonant sounds) in the following list of Hebrew words and phrases in the song:

Verses Hebrew words English translation

2-3 Yerushalem Yerushalem Jerusalem. Jerusalem

4 shesham alu shebetim shebeti-Yah...le-shem where go up tribes, tribes of Yah...to name

5 shammah...le-mishpat there...of judgment

6 sha'alu shalom Yerushalem yeshaleyu Pray peace Jerusalem; shall prosper

7 shalom...shaluah peace...prosperity

8 shalom peace

David's prayer-"May they prosper who love you. Peace be within your walls, prosperity within your palaces" (verse 6)-may have been looking ahead to the divinely promised peaceful and blessed reign of his son Solomon, whose name meant "Peaceful." No doubt it was also David's desire for his ongoing dynasty-that the city would be a place of peace and harmony for God's people always, especially as they came together for worship at the annual feasts.

Sadly, Jerusalem has too often failed to live up to its name as the City of Peace. In the nearly 3,000 years since Solomon's death, it has seen numerous wars and conflicts-and today it sits as a geopolitical powder keg. Thus, the psalm looks forward to the time of the Kingdom of the Messiah, the Prince of Peace, for its complete fulfillment-a time of which Solomon's peaceful reign was only a small foretaste. The Feast of Tabernacles also provides such a foretaste.

Yet though the peace sought in the psalm was ultimately far off, because the house of the Lord was in Jerusalem, David was committed to praying for peace in his day and seeking to rule righteously for the good of the city (verse 9). As before, besides the application of the words of this psalm to David's immediate situation, we should also understand them as applying to the people of spiritual Zion who constitute the spiritual temple of God today-the Church-the peace and good of which we should all continually pray and strive for even as we look forward to ultimate peace in the Kingdom of God.

John 5:30 – 6:27

Joh 5:38 "And you do not have His Word staying in you, because you do not believe Him whom He sent. 39 "You search the Scriptures, because you think you possess everlasting life in them. And these are the ones that bear witness of Me. 40 "But you do not desire to come to Me in order to possess life. 41 "I do not receive esteem from men, 42 but I know you, that you do not have the love of Elohim in you. 43 "I have come in My Father's Name and you do not receive Me, if another comes in his own name, him you would receive.1 Footnote: 1"Another," another one, was indeed a prophecy by ????? of another one, probably the same one we read of in 2 Thess. 2:4. See Anti-Messiah in Explanatory Notes. 44 "How are you able to believe, when you are receiving esteem from one another, and the esteem that is from the only Elohim you do not seek? 45 "Do not think that I shall accuse you to the Father. There is one who accuses you: Mosheh, in whom you have set your expectation. 46 "For if you believed Mosheh, you would have believed Me, since he wrote about Me. 47 "But if you do not believe his writings,1 how shall you believe My words?" Footnote: 1Lk. 9:33, Lk. 16:31, Mal. 4:4-5.

Did you catch the profoundness of what Yehshua was saying here? If people will not believe what Moses wrote in the first 5 books of the bible; The Torah, then they will not believe Yehshua. Most Christians will not believe the first five books; they are done away with according to their theology.

Luk 16:30 “And he said, ‘No, father Abraham, but if someone from the dead goes to them, they shall repent.’”³¹ “But he said to him, ‘If they do not hear Moses and the prophets, neither would they be persuaded even if one should rise from the dead.’”

Christianity will not listen to the words of Moses or the prophets unless it suits their own doctrines. But when these same sources command them to repent from breaking the Sabbath and Holy Days and Sabbatical year they have a million and one excuses why they will not or do not have to keep them. Even if someone comes back from the dead they will not listen and obey.

Mal 4:4 “Remember the Torah of Moses, My servant, which I commanded him in Horeb for all Yisrael – laws and right-rulings.”⁵ “See, I am sending you Elijah the prophet before the coming of the great and awesome day of the Lord.” Footnote: 1Lk. 1:17.

Moses wrote the Torah as instructed to him by Yehovah. Why are we to keep the Torah? All of Christianity says all we have to do is love one another, but they have no clue. Last week I got an angry email from one lady. She wrote me to say;

Please take me off your list. I have no desire to listen to your rantings and ravings. Your misinformation or your nasty remarks. I could list you hundreds of scripture about love that you would probably ignore so I won't waste my time. But if you are going to teach you should do so with love not rudeness.

Sincerely,
Samantha

So what is the purpose of torah?

1Ti 1:5 Now the goal of this command is love from a clean heart, from a good conscience and a sincere belief,⁶ which some, having missed the goal, turned aside to senseless talk,⁷ wishing to be teachers of Torah, understanding neither what they say nor concerning what they strongly affirm.⁸ And we know that the Torah is good if one uses it legitimately,⁹ knowing this: that Torah is not laid down for a righteous being, but for the lawless and unruly, for the wicked and for sinners, for the wrong-doers and profane, for those who kill their fathers or mothers, for murderers,

2Jn 1:5 And now I ask you, Kuria, not as though I wrote a fresh command to you, but that which we have had from the beginning: that we love one another.⁶ And this is the love, that we walk according to His commands.¹ This is the command, that as you have heard from the beginning, you should walk in it. Footnote: 1See 1 John 5:3, and John 14:15.

If we are to love Yehshua then we are to keep the commandments. All ten of them.

1Jn 5:2 By this we know that we love the children of Elohim, when we love Elohim and guard His commands.³ For this is the love for Elohim, that we guard His commands,¹ and His commands are not heavy, Footnote: 1See 5:2, 2 John v. 6, John 14:15. ⁴ because everyone having been born of Elohim overcomes the world. And this is the overcoming that has overcome the world: our belief.

Joh 14:15 “If you love Me, you shall guard My commands.”¹ Footnote: 1See Ex. 20:6, vv. 21&23, 1 John 5:2-3, 2 John v. 6.

Joh 15:9 “As the Father has loved Me, I have also loved you. Stay in My love. 10 “If you guard My commands, you shall stay in My love,¹ even as I have guarded My Father’s commands and stay in His love. Footnote: ¹See 14:15.

Exo 20:1 And Elohim spoke all these Words, saying, 2 “I am ????? your Elohim, who brought you out of the land of Mitsrayim, out of the house of slavery. 3 “You have no other mighty ones against My face. 4 “You do not make for yourself a carved image, or any likeness of that which is in the heavens above, or which is in the earth beneath, or which is in the waters under the earth, 5 you do not bow down to them nor serve them. For I, ????? your Elohim am a jealous ?l, visiting the crookedness of the fathers on the children to the third and fourth generations of those who hate Me, 6 but showing kindness to thousands, to those who love Me and guard My commands.

Christianity says they love god but in their actions they show they do not because they will not keep the commandments. Oh but they do keep the commandments they say just not the fourth one. Therefore they do not keep the Sabbath and do not love Yehovah and guard His Torah.

Joh 5:47 “But if you do not believe his writings,¹ how shall you believe My words?”

Many of the Christians will say they do not have to keep the Sabbath they are saved by faith and grace. Again Yehshua said Joh 14:15 “If you love Me, you shall guard My commands.

And James also has some advice for those Christians not willing to obey.

Jas 2:14 My brothers, what use is it for anyone to say he has belief but does not have works? This belief is unable to save him. 15 And if a brother or sister is naked and in need of daily food, 16 but one of you says to them, “Go in peace, be warmed and be filled,” but you do not give them the bodily needs, what use is it?

17 So also belief, if it does not have works, is in itself dead. 18 But someone might say, “You have belief, and I have works.” Show me your belief without your works, and I shall show you my belief by my works. 19 You believe that Elohim is one. You do well. The demons also believe – and shudder! 20 But do you wish to know, O foolish man, that the belief without the works is dead? 21 Was not Ab?raham our father declared right by works when he offered Yitsh?aq his son on the altar? 22 Do you see that the belief was working with his works, and by the works the belief was perfected? 23 And the Scripture was filled which says, “Ab?raham believed Elohim, and it was reckoned to him for righteousness.” And he was called, “Elohim’s friend.” 24 You see, then, that a man is declared right by works, and not by belief alone. 25 In the same way, was not Rah?ab? the whore also declared right by works when she received the messengers and sent them out another way? 26 For as the body without the spirit is dead, so also the belief is dead without the works.