

TORAH IS LIBERTY

Finding the Ancient Path | Transcript

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Chapter 1: Personal views on liberty

Well, here we are. Torah is Liberty. We're starting a little different today with me being here on the screen and discussing uh what's happening. And the reason that we're doing it a little bit differently is because I wanted to ask a few people in our group what Torah is Liberty means to them. And so I've asked a couple of people to step up here and share and and uh just hear what they have to say. So let's start with Bear and then we'll go from there. Bear, turn your mic on and share for us. All right, Ed. Thanks. Uh Shabbat shalom everybody. And I think there's one verse that sums it up and it is that the truth will set you free and the Torah is truth. Well, that was brief. That was brief and powerful. Thank you, brother. You bet. Okay, let's see.

Let's have Christina share briefly. 26 years as a Roman Catholic with all their rules and regulations, 30 years as a Protestant with all their rules and regulations. I'm the type of person that I need to know what I can, what I should do, uh, plain and simple, and why. And it was right there in Torah, black and white. And then and then Yeshua came and he described why, the why. And that that was freedom for me. Amen. Thank you. Thank you so much. Travis, you're up. Shabbat shalom, everyone. Um, tour to me. uh as the full example of the character of the Almighty exemplified by Yeshua um and it shows me my place before him um in humble obedient love and there's freedom in that. There's freedom in that to know that he loves us so much. Amen. Amen, brother. Thank you. Torah is liberty. Why am I doing this lesson?

Chapter 2: The case for Torah liberty

Well, if you've been following along, this is the third lesson in a three-part series where I wanted to kind of go after, if you will, expose, if you will, confront some of the golden calves in the fellowship of believers that have popped up. Let's just put it that way. things that I've seen and felt, you know, just happening not just uh in in my circle of of friends and believers, but in others, as you know, we all consume a great deal of media these days, whether it be YouTube or or otherwise. You know, we we have talking heads like me, people, teachers, male, female, all over the map. And I couldn't help but but notice some some things. And and I felt like these three studies helped me address it. And it gave me a a format in which to express my concerns. And to say that they have kicked up some dust is um saying it lightly.

Uh you know, I'll I'll share a little bit more about that as we we get into it. And I wanted this lesson to be the the the final one to uh give us the chance to really see or be reminded perhaps of the freedom that we have in Torah. So let's begin. Throughout this series, we've been doing something that every generation of Yah's people has eventually been called to do. We've been tearing down the high places. We've been grinding the golden calves to powder. We have been identifying the traditions, assumptions, and sacred cows that have quietly found their way into the eklesia and they will continue to do that. By the way, it's not a one-time thing and holding every one of them up against the written word of Yahweh. Many of you have applauded this effort. Others have rejected it and in doing so rejected me.

This process is never comfortable. It requires humility. It requires us to admit that some of the things we've defended most passionately may have come from men rather than from Yahw. And we have a long history of doing that. We as a human race has a long history of doing that. But this is exactly what every great reform in scripture requires. And when I say reform, I mean that we should be doing this on a regular basis. We should be cleaning house spiritually on a regular basis in the spirit of testing everything. Before truth can be restored, falsehood has to be exposed. Before Israel could return to covenant, the idols had to come down. And this has been the purpose, the heart behind these three lessons. In our first, who told you?

We learn to stop accepting doctrines simply because they were handed to us by trusted teachers or churches or traditions. We ask the question that every believer should always ask where is it written in Babylon. Come out of her my people. We saw that coming out of Babylon is not about inventing a greater form of holiness than Yahw himself requires. It's about separating ourselves from every system that substitutes the commandments of men from the comm for the commandments of Yhovah. As many of you have walked this same path, you know exactly what happened when your eyes were first opened to the Torah. It did not feel like chains falling around your wrists. It felt like chains falling off. Suddenly, the scriptures began fitting together in ways they had never had before. The words of Yeshua became clearer. The apostles made more sense.

Prophets came alive. What once appeared to be contradictions became harmony. More than that, many of you discovered a freedom that you had never experienced before. Not the freedom to ignore Yahw's commands, but the freedom that comes from finally walking in them. The burden of trying to navigate countless traditions and conflicting opinions was replaced by the simplicity of asking, "What is Yhovah said? Where is it written?" And there is peace in that. There is confidence in that. There is liberty in knowing that Yahw's ways are not hidden behind the opinions of men but are plainly revealed in his word.

And just from a personal perspective, I can share just how freeing it is for me as a teacher when somebody asks me a question or some doctrine is proposed to me or some idea in my early days. um that that caused a bit of confusion that caused a bit of anxiety uh in in my life cuz I wasn't quite sure how to answer it. But once I embraced the question, well, where is it written? Then all the pressure is lifted off of me as a teacher, as a believer. Because if I can point you or me to where it is written, well then there it is and I have nothing else to add or take away. And in so Torah really is freedom. It's liberty. It takes away the guesswork. It it takes away the mystery if we could but see in scripture where it is written.

Chapter 3: Addressing common misconceptions

And here I want to talk about the lies that we all once believed. On the screen are images of theologians and Bible scholars from the ages from ancient days to current days. And I wanted to just take a brief look at some of the things that they have said about Torah. You don't want to be under the covenant of law. This is John MacArthur. The covenant of law originally given to Moses is a covenant that dams. Is that right? Is that wrong? Well, the scriptures definitely tell us that the father made it in such a way that all humanity would be guilty before him. So that all humanity would need a messiah. that the covenant doesn't damn. Remember, Hebrews says that we were the problem with the old covenant and not the covenant itself. That this is what we believed. Again, John MacArthur, the law is a prison.

Christ came to deliver us from bondage to the law. The law condemns. The law imprisons. The law curses. Again, this is what we've grown up hearing being preached to us over and over and over again. And where do they get it? Where does people like John MacArthur get it? We they he gets it from the people that came before him. Sinclair Ferguson, the children of Abraham were kept in bondage by the law. Henry Perry Leiden, a Christian church, represents the triumph over mere outward Jewish rule. And of course, this person believes that the Torah and the law in general is for Jews only. The Brian Bible Society, Pastor Jim Tolar, the law is a curse for everyone because it's impossible to keep it. Is it impossible to keep it? No. What does John the Apostle say? It's not burdensome. We can keep it.

Don Horbon or Horbin from his series Law, Liberty, and Life in Jesus. Isn't that ironic? How Christians can be drawn back into bondage. How are they being drawn back into bondage? By daring to obey something in the Old Testament. According to him, Charles Spurgeon, that's a name that many of you should know. The law was our pedagogue. It's a fancy word of saying tutor, teacher. The boys were kept in perpetual fear. Their condition was sometimes no better than slavery. So even to Charles Spurgeon, the Torah was slavery. Being required to be obedient to to Old Testament law is slavery. And Matthew Henry, that name should ring a bell. Many of you been reading commentaries for any length of time in your life, more than likely have a Matthew Henry commentary on your shelf as we speak.

The church under the Old Testament dispensation, that tells you something, was in a state of bondage. People ask me all the time, Ed, what commentaries do you read? I don't read any commentaries for this very reason because even the

people who are writing these so-called commentaries are in themselves dispensationalists as proven here by Matthew Henry and in of of themselves have a terrible understanding of Old Testament scripture. These are the inherited lies. These are the worthless and unprofitable things that we all once believed. And it's a general statement. I realize that not all of you come from an evangelical Christian background like me. I would say the the bulk of you probably do. And these are the lies that we heard. And these are the lies that we once believed.

If the Bible repeatedly describes the Torah as liberty, then no one has the authority to redefine it as bondage. But unfortunately, that's exactly what we did. I did. I confess many of you probably can confess as well that you not only embraced it but at some degree some level you taught it as did I. We misunderstand verses like Galatians 2. This occurred because of false brethren secretly brought in who came in by stealth to spy out our liberty which we have in Yeshua that they might quote bring us into bondage. Now, if you're in the Christian world and you read this, then the worthless Christian teaching that you're probably beholden to is that the bondage here that Paul is speaking of was being obedient to the law. That's just where your mind goes because of the preconditioning that you've had in this regard. No judgment here.

I fell into the same trap. It's just a point that we have to make. How do we get here? Where do we where do we get this idea that Torah is bondage? Well, it comes from a deep misunderstanding of Paul's letters first and foremost. So, here in Galatians 2, the worthless Christian teaching is that the bondage was being obedient to the law. And that's just not true. What was the bondage? The bondage was being forced to be circumcised before one came to faith. That was the bondage. That was, as you've heard me say a bazillion times, the hoop that the Pharisee converts were trying to force people to jump through before they came to faith in Christ. That was the bondage, but not the law. What about Galatians 4:3? Even so, we when we were children were in bondage under the elements of the world.

And again, I'm just confessing here as a believer back in the day. Anytime I read the word bondage, because of my preconditioning, I immediately assumed that it was law. Even though in this very same verse, Paul identifies what the bondage was, elements of the world. And certainly we cannot say that the Torah is elements of the world. Right? Galatians 4 8-11. But then indeed when you did not know Yah, you serve those by which nature are not gods. But now after you have known Yahw, or rather are known by Yah, how is it that you turn again to the weak and beggarly elements to which you desire again to be in bondage? you observe days, months, seasons, and years. I'm afraid for you, lest I have labored for you in vain.

Again, another classic verse that when the Christian sees the words days, months, seasons, years, they immediately think of the law, right? Because there are days, months, seasons, and years that are observed in Torah. Well, how can we know that this is not talking about that? Well, for the same reason that we understood Galatians 4:3, because it tells us that these things that they were observing were weak and beggarly elements, not Torah. Torah is not a weak and beggarly element. But that's what we grew up hearing. That's what we grew up believing. And in some cases, that's what we grew up teaching. that Torah, the law, was bondage. And of course, my favorites, Galatians 4:24-26. These are the two covenants, the one from Mount Si, which gives birth to bondage, which is Hagar.

For this Hagar is Mount Si in Arabia, and corresponds to Jerusalem, which now is and is in bondage with her children. But the Jerusalem above is free, which is the mother of us all. Again, the Christian sees Mount Si that gives birth to bondage and immediately believes that what Mount Si gave birth to was the Torah. Well, what was the bondage that it gave birth to? Anybody know? Let's let's open that up to David and Tim. What was the bondage that Mount Si gave birth to in your opinion? No right or wrong answer. Don't be afraid to say something incorrect. We're learning here together. Well, sin is the bondage is which leads to what? Death. Death. Death. Yes. The law of sin and death you're talking about. Yes. So, was the Torah that was given at Mount Si an evil thing, a bad thing, and not not a very good thing? No, of course not.

It was a wonderful thing. However, it did give birth to bondage, to death. Why? Well, because when you violate it, you deserve death. And that's what Yeshua came to free us from. Right? And this is what we didn't understand when we were in the church. But nonetheless, it's put out there every weekend, every Sunday morning, all kinds of Christian

churches in the world who read through Paul's letters who have come to the conclusion that the Torah, the Ten Commandments that were handed down at Sinai were bondage. Galatians 5:1, "Stand fast, therefore, in the liberty by which Christ has made us free, and do not be entangled again with the yoke of bondage." Again, soon as they see yoke of bondage, they immediately assume or arrive at the conclusion Paul's talking about the law. What was the yoke of bondage here? Was it the Torah? No.

It was the same issues he was discovering in the previous chapters. Hebrews 2:15, "And release those who through fear of death were all their lifetime subject to bondage." Well, this is an interesting one. Because death became humanity's enemy, every person lives under its shadow. And that's true. We talked about that just last week or the week before. We all fear dying, fear judgment, fear loss, and fear what comes after death. And that fear influences how they lived. Well, how did they live back then? If they were fearing all these things, how did that affect their life? It forced them to put their dependence on their obedience. And that became bondage.

The brothers and sisters before us, the people of Israel who came before us, because they feared death and everything that death brings with it, judgment, loss, that forced them in their mind, in their hearts to look at their obedience as their savior. And that's what Paul ended up fighting for so many years through all of his letters. These are the lies that we were taught. These were the lies we believed. By the grace of Yhovah. Our eyes were opened and we discovered the beauty, the wisdom, the freedom found in his Torah. We learned to reject the traditions that had convinced us Yahw's commandments were a burden. We learned to test everything by what is written. We learn that his commandments are not grievous but good. But if we are not careful, we can fall into the very trap that we once escaped. How do I know that?

I wrote a book about it. [laughter] I wrote a book about how historically man all the way from Adam has left the ancient path. The error that the Christian church made and is still making is believing that all those things that happened before to all those other people we have escaped from. They claim that because we have the Holy Spirit, we're not susceptible to leaving the ancient path as they were. And they are wrong. We all know that very well. But we also have to know that about us. When you consider the paragraph that I just read about the grace of Yahw coming into our lives, our eyes opened. We discovered the beauty, the wisdom, the freedom, and on and on and on.

We can, if we're not careful, commit the same error that the Christian church did in believing that we are somehow beyond falling into these traps because of all of the above. It is possible to leave one set of chains behind only for us to forge another. It is possible to reject the traditions of Christianity while we have all done that while quietly creating new traditions of our own because we just love them. There was some conversation in the fellowship before about generational sin that we're going to have to probably address in the near future. But the irony in the premeating fellowship about generational sin is this point. There's something inside of us as humans that just wants to create traditions, build the hedges. It's just in the flesh. The flesh is constantly waring against the spirit.

In all of our excitement of rejecting the Christian traditions that we all came from, we can quietly under the radar begin creating new traditions. And a tradition in and of itself isn't sin until it's elevated as doctrine, which is again the direction that we go as the human race. It is possible to tear down one golden one golden calf while quietly building another. The Torah has never needed our improvements. Let me just say that again. The Torah has never needed our improvements. It has never needed our hedges. It's never needed us to make it stricter, safer, or more spiritual. And Yhovah made it. No. Torah is liberty as long as we can hold to what is written.

Chapter 4: Torah as a path of freedom

And I want to make something clear here. Probably should have done this in the opening slide, but better late than never for those of you the Christian persuasion who may be listening today or when I or anyone else who pursues Torah say that Torah is liberty. We are not claiming that Torah is the source of our salvation. Salvation has always been by the grace of Yahw through faith. Rather, Torah is the way of life for those who have been redeemed. It's not the means of our salvation, but the path of freedom on which the redeemed are called to walk. Psalm 119. And by the way, Bible students, if you want to understand how much freedom and liberty there is in Torah, go no further than Psalm 119. the

largest chapter in the Bible written mostly by the man who is said to have had the father's own heart.

And it's in that chapter where we talk about Torah being liberty. I will run the course of your commandments for you shall enlarge my heart. The key word here is tarhe. David feel free to correct me if I go astray here in the language. The key word is tied from the Hebrew word rahav. And the root means to make wide. The root of what? That word enlarge. To make wide, to enlarge, to broaden, to give room, to open up, to release from confinement. The imagery is the opposite of being squeezed into a narrow place. And isn't that what the Christian world has taught us that the law does? It has over and over and over again. The broad place of Torah becomes a narrow place the moment we begin adding to it. Now, don't get me wrong. I'm not trying to deconstruct Yeshua's words about the narrow path. That's two different things here.

So, don't get me wrong. The broad place of Torah becomes a narrow place the moment we begin adding to it. What Yhovah declared sufficient, man declares incomplete. Every added rule, every unnecessary hedge, and every human tradition presses Yah's people into tighter spaces until they mistake restriction for holiness and bondage for righteousness. Now, I just want you to take a moment to read that two sentences to yourself. Every added rule, we do that. Every unnecessary hedge, we've done that. And every human tradition, we've done that, presses Yah's people into tighter spaces. We've done that. until they mistake, and here's the important part, restriction for holiness and bondage for righteousness. Mark 7, we know this verse. We know it for all different kinds of reasons, but we know it nonetheless.

Pharisees and some of the scribes came together to him, having come from Jerusalem. And when they saw some of his disciples eat bread with defiled, that is with unwashed hands, they found fault. For the Pharisees and all the Jews do not eat unless they wash their hands hedge. Remember we talked last week about building hedges around the law. The Pharisees were famous for. So unless they wash their hands in a special way, taken note, we talked about that some months ago. David, maybe you can turn your mic on and refresh us in what takenote means. Do you recall? Takenote are additions to the law. You know, these are oral law. Yeah. So the Pharisees didn't eat unless they washed their hands. But not just wash their hands because gosh, isn't that I would say that's a smart thing to do.

Is it a smart thing to do to wash your hands before you eat? Yeah, sure. But for them, it became law and not just any law. They had to do it in a certain way by washing one hand at a time and drying one hand at a time. So it was an addition to what is actually in scripture. And it flat out says, holding to the traditions of the elders, when they come from the marketplace, they don't eat unless they wash. And there are many other things which they have received and hold, like the washing of cups, pissers, coppers, vessels, and couches. So again, we know this verse. We've read it bazillion times. We've harped on it, talked on it, explored it a thousand times. We know what's going on here. these subtle additions that creep in to the faith, little things like washing your hands, and of course the Torah does talk about cleanliness.

There's no question. But this whole idea of washing your hands in a certain way before you ate kind of crept in, probably unnoticed. Some rabbi somewhere wrote it down and it it got picked up and somebody ran with it. Before you know it, it was being taught. And the people, not being as well-versed in all things Torah, listened to these guys, embraced those teachings, and were now doing it themselves. They still do it to this very day, believe it or not, 2026, until those restrictions became their holiness. And that bondage of being required to wash your hands in a certain way became their righteousness. But I wanted to point something out here. How can you always spot the Pharisee in someone's heart or yours? Because we don't want to be judgmental about people. Got to look at ourselves first, right?

How can you always spot the Pharisee in your heart or in someone else's? It's right there in that verse. They always find fault. They always find fault. At the beginning of the lesson, in my opening statement, I shared about some of the dust that's been kicked up as a result of some of the things that I've been teaching. I have intentionally gone after high places in our lives, golden calves in our lives, doctrines that we've embraced that have no origin in Torah. And I've received a great deal of kickback, I would dare say hatred on a certain level. I have been very encouraged by several of you, many of you who have emailed me, texted me, sent me messages, encouraged me not to give up, encouraged me to keep going, that you're you're behind me. You're with me. They see the things that I'm receiving. And that's okay. I got thick

skin.

I can handle the things that come my way. And I just want you to know that I've been very encouraged by those of you who have stood with me. And a handful of you are social media warriors because you're on the on YouTube and elsewhere lovingly showing some of these people the truth. And I appreciate that too. But it has hurt me somewhat to to hear some of the stuff that comes from people who claim to be in the way. And as a result, I think that's come out a little bit in my tone. But I just wanted to apologize for if you've sensed that. After last week's lesson, my sister and David called and basically shared just that it felt a little like there was some things coming out uh in the way of frustration. If I'm honest, if I'm being real, there is there frustration. Yeah, of course there's there's frustration.

I try to control that in my lessons, but those of you who know me well, like my sister and brother-in-law, can probably sense things that the rest of you can't. But they were right. And I just want to make sure that I acknowledge that to you and for you. I'm not above being hurt by some of the things that have been said. Although I I say I have thick skin, I can handle it, but it still affects me and sometimes can come out in the way that I talk or the way that I teach. And if that's the case, if you felt that, I I just want to apologize. Well, at the same time sharing a story that's that's recently unfolded in our group. Oh, about a month and a half ago, I was um reached out to by a brother and his wife who were excited to join our our group. And of course, I they're they were welcome and we had some fantastic initial conversation.

Our very first phone call must have lasted more than an hour and we were enjoying the fellowship regarding some of our similarities of our past and all the ways that we could relate to each other on this or that. One of the things that he shared was that he had done a fair amount of coming and going to other Torah groups because he just felt like he couldn't get on the same page with the person teaching for one reason or another. and just listening to him talk when we hung up. I looked across the room to my wife and I said, "Babe, Mark the date." And she said, "Why?" And I said, "Because it's only going to be a matter of weeks before this brother finds a reason to break fellowship with us." And here we are a month later. And that's exactly what he did earlier this week.

And as I can tell, it's because he didn't like me challenging his golden calf. He didn't like the things that I had to say that uh opposed his beliefs. And gosh, I hear that every day. Being a person on YouTube, I can tell you without a shadow of a doubt that not a day goes by where somebody on YouTube is not opposing my beliefs. But I still love their comment. I still engage with them as best I can. until I I feel like, you know, okay, they're really interested in learning or listening. They just want to argue, in which case, I stop. But in this particular brother's situation, he he could not handle the fact that we saw things differently. And from the be very beginning of his participation in this group, all he did was find fault.

Every time that we talked, be via in person or via email, he was finding fault in something I said or what I said or what I taught.

Chapter 5: Avoiding the pharisaic trap

And so, you know, why do people do this? Well, they find fault because somehow you or I violated their hedge and you didn't recognize their quote special way of believing something or obeying something that they embrace. And that special way is almost never written. And even if it were, it would still have no authority to bind the conscience of another. On Yhovah himself led them to it, led them to understand it. Remember, he grants repentance. So me or anybody else trying to force something down someone's throat even though it's written doesn't always have the effect that you want because the father has not opened their heart to see it for one reason or another. And this was the case, I think, between me and this brother. He just wouldn't could not tolerate the freedom, the liberty that I was trying to teach.

And it's sad when a person does this, they'll do it with one thing. They'll do it with all kinds of things. And this is what steals our freedom as believers. And we have to stop this. And I'm again, I'm not pointing my finger at anybody in this group. I have nobody in mind as I'm sharing these things. If you're that person, then I pray that the Holy Spirit puts it on your heart to stop doing that. How can we convince the nations of the harmony between law and grace if we cannot demonstrate that harmony amongst ourselves? If we replace Yhovah's commandments with our own expectations, we

become guilty of repeating the very error Yeshua rebuked. The world does not need another system of man-made religion. Amen. No, it needs to see people who are free because they walk in the truth of Yahovah's words.

We know this verse, Matthew 7, about the speck in your brother's eye and the plank in your own. These things were taught for a reason. If you are that person who's always finding fault, you're that person who is always picking on somebody else because they don't see things in your special way. Yeshua was sharing these words to you, you know,

Chapter 6: Scriptural support for liberty

when they find fault. Scripture repeatedly shows us that there will always be people who define themselves by what they oppose rather than by whom they love. And that's important. Too many people define themselves by what they stand against instead of by whom they love. Instead of seeking unity and truth, they become inspectors of everyone else's shortcomings. I found it interesting that that phrase found fault. I'm not going to try and say that Greek word or Greek words means to blame, to criticize, to censure, or to express disapproval. And this is what we see over and over and over again in the gospels with Pharisees, right? Immediately accusing Yeshua, trying to find reasons to accuse Yeshua, examining him with all kinds of things, lying in weight for him, trying to accuse him, to accuse him, to accuse him.

And I want to make sure you understand if you're watching this video right now on YouTube. We talk a lot about testing everything in this group as do other teachers and rightly so. We should always be testing everything that we hear even right this very second. But this is not what test everything looks like. Right? Doing these things that the Pharisees did to Yeshua is not testing everything. It's allowing your criticism to become your ministry instead of joining Yeshua's ministry of reconciliation. And that's how we turn Torah into something that's difficult and hard and abusive. And that's just not what he wants from us. No, Torah is liberty. My name is Tim and I'm going to read Psalm 119 verse 44-45. So shall I keep your law continually forever and ever and I will walk at liberty. I will walk at liberty. Why is he walking at liberty?

Because he is keeping his law continually. We have to see the connection here. There is liberty in Torah. I am David. Psalm 119:35 says, "Make me walk in the path of your commandments, for I delight in it." Delight. We delight in walking in these things. Why do we delight in them? Because they're so applicable in our life. Those of us who have discovered the simplicity of Torah has realized for the first time that it addresses every area of our life and because of that we delight to work in it. Number three, hello I am Tony Psalm 119:54. Your statutes have been my songs in the house of my pilgrim. my songs. How often are we singing the songs in our heart, right? Do you know how many quote unquote Christian songs or even, you know, Torah observant worship songs have come from the Psalms? We We need to be singing these things. Hi.

Um, I'm Brett and I'm reading Psalm 119:77. Let your tender mercies come to me that I may live for your law is my delight. Amen. Tender mercies law is my delight. Uh Joe and Glenn Garrison. Hi. Unless your law had been my delight, I would then have perished in my affliction. Yeah. Psalm 119 from verses 35 to 92. How many times he's talked about his Torah, his instruction being his delight. Hi, I'm Julie. I'll be reading Psalm 119:97. Oh, how I love your law. It is my meditation all the day. It is my meditation all the day. It what is his law, his Torah, that's the thing that we meditate on and nothing else, right? No man-made opinion, no man-made teaching, no nothing. We meditate on his Torah all the day. Hi, I'm Paul and this is my wife Lori and I'm going to read Psalm 119 verses 127. Therefore, I love your commandments. More than gold.

Yes, fine gold. More than gold. I can think of a song off the top of my head that pops into my brain about that phrase, more than gold. You are more precious than gold. And they are his teachings, his commandments. Shabbat shalom. I'm number eight. No, I'm sorry. I'm Samuel. Psalm 119 verse 165. Great peace have those who love your Torah and nothing causes them to stumble. That there is got to be one of my all-time favorite verses because we talked about great peace a few weeks ago, didn't we? Talked about it for two weeks. talked about it um in a lesson and we talked about it clinically with Christine and David and Laura sharing their inputs on on this great peace have those who love your law and nothing causes them to stumble.

Man, wouldn't it be awesome if we could say that no matter what happens or what comes to us that it's not going to cause me to stumble? Hi, this is Daria and I'm reading from Deuteronomy 41. Now, oh Israel, listen to the statutes and the judgments which I teach you to observe, that you may live. That you may live. Listen to these statutes and judgments which I teach you that to observe so that you may live. Right? What is this talking about? This is talking about the quality of our life, being one of joy and happiness, not running around wondering if we're violating this tradition or that tradition. No, it's life in Torah. And Yahw commanded us to observe all these statutes for our good always that he might preserve us alive. And here's my question.

If Deuteronomy says he's commanded to observe all these statutes for our good always, then what happens if we take those statutes and those laws and we start sprinkling in our own little ideas as to what they mean? the good goes away because we've introduced our own worthless ideas just like we came from into these things into these perfect statutes. Yeah, I'm Robert. Psalms 1 through 3. The blessed man delights in the law of Yhovah and prospers like a tree planted by the river. The blessed man who delights in his law prospers like a tree. Number 12. Hey, I'm Stacy. This is Allan. Um, I'll read Proverbs 3 1-2. My son, do not forget my law for length of days and long life, and peace they will add to you. Amen. Peace they will add to you. My name is Laura. I'm reading Proverbs 6:20 to 23.

For the commandment is a lamp and the law is a light. A light to my feet. And again, this is why Torah is liberty. Because when we need to know which way to go, where's the path? Does the path include this tradition, that tradition, this doctrine, that? No, no, no. The path is already laid out. No, no. The lamp is a light. Matthew 11:28-30. My yoke is easy and my burden is light. Amen to that. This is Yeshua speaking. What is his yoke? The yoke is Torah. What is his burden? The burden is Torah. And guess what? They're easy and they're light. If you're going through life as a believer trying to walk in Torah and you find it burdensome, you find it difficult, you find it hard, there's a pretty good chance you're trying to navigate man-made tradition instead of Torah. I did when I first decided to embrace Shabbat.

One of the first things I mistakenly did was to embrace certain man-made traditions until I sat down and said, "You know what? I got to read this for myself and discovered the truth." All right. Uh John 8:31-32 says, "If you abide in my word, you shall know the truth and the truth shall make you free." Amen. Amen. Yeshua, if you abide in my word, who is he? He is the word made flesh. If you abide in that, then you will know the truth and you will be free. There is liberty in Torah. And I'm going to read the last one. John 8. Therefore, if the Son of Man makes you free, you shall be free indeed. What did he make us free from? The Torah? No, he made us free from the demands of the Torah that we die in our sin as a result of our violation. freed us from that. And we are free indeed.

Not free to go and live however we want to, but free to turn around and embrace that which we violated and in so doing change our lives. Torah is liberty. Brothers and sisters, let us return to the freedom that Yhovah intended. His Torah was never designed to imprison his people. It was given to lead us into life to peace, wisdom, liberty. Let us have the courage to tear down every tradition, every unnecessary burden, every fence that has replaced his word. Hold tightly to what he's commanded. Refuse what he is not. And never confuse the voice of man with the voice of Yah. There is more than enough room in the broad place of his commandments for every heart that truly desires to follow him. Torah is liberty. And that that is my lesson.

Chapter 7: Fellowship discussion and closing

Guys, there it is. Thank you so much for enduring the last three weeks of teaching. I know some of it's been difficult, some of it's been challenging, some of it's been convicting. I hope all of it's been helpful in one way or another, but now I wanted to open the floor for those of you who have things to say and to share or to rebuke me for. If you think I got something wrong here, as you know, I'm always open to it. Let's start with Laura. So, um, last week during your, um, series of the Sabbath, I shared it with some of the other folks that I know. I think this lady lives in Saskatchewan, Canada. I'm almost sure. And, um, I shared it with her and she just had to immediately text me back and said, "I don't believe in what he's saying." And encouraging me that I shouldn't be listening.

And I I mean I had to defend the fact that no matter what you say, no matter what she says, no matter what anybody says, it's according to what Y V says. And I have the right to listen to anybody and I have the right to choose what makes me feel the truth is because it comes out of the Bible. So, I just felt I just wanted to share that like, you know, you're not the only one that gets a little bit of criticism, you know, and I really loved I love all of your teachings and I'm sorry I'm not one of those people that encourages you, but I want you to know that you encourage me and thank you. And that's it. Well, amen, sister. I appreciate that. I really do. Thank you for that encouragement. Okay, brother Jim, I wanted to uh address the nature that we Protestants enter into the ancient ancient path seems to be that we protest.

And so I just want to encourage us um all who are in this to realize that until Torah goes forth from Zion, we're all just doing this the best we can. We're bringing all kinds of baggage. um into this understanding. Uh we don't typically have communities around us who understand what's going on and so we're uh we're isolated and we have a lot of um darkness and traditions and whatnot that we bring into this.

So, uh, extending grace to one another, um, as we figure this thing out is, um, really an emphasis because, you know, having been in this this path now for many years, um, I've seen what, Ed, what you're talking about where people just bring these these swords into every every uh community and we we just start going to battle and oh, you're not doing it right. you don't you shouldn't do this on Sabbath. you know what are you people please you know just settle down and the second thing Ed I don't I don't know if I don't you know if by opening this next thing up I don't want to suck all the air out of the room um but I want to uh go to Galatians 4 beginning in verse 20 the the allegory that Paul speaks of these are the two covenants and I open this up to the room uh for discussion I don't think you've heard what I'm about to share from anywhere because I haven't.

And I've been wrestling with the um the sound bites of Paul that Protestant church has been using to um beat down the Torah. Um, and so if you want to cut me off, you know, and and we could maybe engage on a on a private level, but I want to open this up for your consideration that perhaps the two covenants that Paul was speaking of weren't the old and the new. Um, I know that's the default setting that we all go in with when we read Galatians 4. Oh, this is the two covenants. Well, Jeremiah 31, we we know about the two covenants. There's an old covenant and there's a new covenant. And I want to challenge that. I just want to throw this out that perhaps Sarah and Hagar don't represent the old and the new covenant as we understand them, but are actually an analogy or a metaphor from Abraham's own life in that he was in two covenants.

He was in two marriage covenants. He was in a marriage covenant with Sea Sarah and he was in a marriage covenant with Hagar. Um we are told from the Torah that Hagar was his wife, not a consort. He Hagar was not a um a zilpa or a bill. Um she was a wife. We're told that. So she was a wife. So Abraham was actually in two covenants. And what I want to for your consideration, for your meditation, for all you guys out there, I want us to think about the energy that Hagar would have brought into the wedding chamber with Abraham. Abraham representing the seed, the seed which is a picture of the word of God, which is Torah. Hagar entering into intimacy with Abraham from a place of um strength and ability and fertility. And I got this.

I I want to suggest that that energy was displayed at the base of Mount Si in Exodus 19 when the people of Israel came to Moses and said, "All that the Lord has said, we will do." you know, here at this grumbling camp of people who hated the food, who who, you know, all that the Lord says, we're g we got this. We're going to do this versus the energy of Sarah when she came into for uh the tents of Abraham for intimacy. Um, she would have already been a well aware of her barrenness. It's like if God you are going to bring conception through my womb, it's it's got to be you. There's nothing I can do to bring forth a child. Um for Abraham, I'm I'm barren. And I think this is the the the beginning place for all of us, whether we're Christian or ancient path, whatever it is, is a recognition of our own barrenness.

And so if we go into this Torah pathway with the energy of, you know, I got this. I got this figured out. This is, you know, all you other clowns or, you know, approaching the energy of the ancient path with, "Father, I don't, you know, I need your grace. I need your help. You know, I don't know how to do this. If there's going to be any fruitfulness that comes out of my life, it's beginning of because your spirit is animating your own word as your word hits the barren conditions of my

womb. And um so I want to I want us to consider that maybe we're not talking about old and new covenant in Galatians 4. Maybe we're talking about energy as we approach this ancient path. Amen, brother. Thank you. I appreciate that. Of course. Okay, Mark, you're up. Kind of a second witness to Jim. He took a little bit of my thunder.

And before I go in there, I want to go back to Galatians 4. Uh Ed, this is for you. Uh with your explaining how you felt like you were coming across maybe stronger, but yeah, he's leading you, my friend. So, I want to go back to Galatians chapter 4. Of course, Shaul wrote this. You're feeling exactly what he felt in verse 19. He started out and I'm reading from the complete Jewish Bible. I like it because it's it's it's it's good. Just listen. My dear children, I'm suffering the pains of giving birth to you all over again. And this will go on until the Messiah takes shape in you. I wish I could be present with you now and change my tone of voice. I don't know what to do with you. Tell me, you who want to be in subjection to the system that results from perverting the Torah into leg legalism. Don't you hear what the Torah itself says?

It says to Abraham had two sons, one by the slave woman and one by the free woman. The one by the slave woman was born according to the limited capabilities of human beings. But the one by the free woman was born through the miracle working power of Yhovah fulfilling his promise. Now to make a midrash a Jewish parable way to explain this on these things and of course was a Jew a Pharisee. The two women are two covenants. Yes, Jim. One is from Mount Si and bears the children for slavery. That's Hagar. And Jim, this is kind of where I I I I resonate with what you said. So in context, like Ed teaches us and I do this is what I've done and I agree in the context. This is Hagar. Who was Hagar? That was Abraham's first wife actually. And what came from that? Ishmael.

Ishmael is the father of Arabians. is the father of what we contend with call the Muslim faith for the most part. Hagar is Mount Si in Arabia. She corresponds to the present Jerusalem for she serves as a slave along with her children Ishmael and all those peoples that are there now the conflicts that we see all that that's going on. But the Jerusalem from above is free, and she is our mother. For the Tanakh says, "Rejoice, you barren woman who does not bear children. Break forth and shout, for you are not in labor, for the deserted wife will have more children than the one whose husband is with her." And I think if we can hear those words, I think the ruach can drive this whole thing. And as Ed has explained, he's been he's felt that pressure.

Uh anybody that speaks Torah and trying to come out among the world of I came out of evangelistic background just like Ed, a lot of the stories are saying. Boy, did they get 1 hour, 7 seconds upset. and to judge them has not done me any good. So I feel the burden also Ed 1 hour, 14 seconds anybody listening our Elohim there's no words and you know this praise and glory and honor to our Elohim. 1 hour, 23 seconds Amen. Yhovah. 1 hour, 24 seconds Amen brother. Appreciate that backdrop and that uh addendum to brother Jim's sharing. Amen. Travis, you're up next. 1 hour, 32 seconds Thank you for the time to speak. I've seen your your series going and what you're building to and uh I just wanted 1 hour, 39 seconds to thank you for that. Um the word is a mirror and you've held it up for us to be able to lean into the heavenly father's razor.

So, thank you for that. 1 hour, 51 seconds Thank you. I I I want to say that I think um it it brings a lot of glory 1 hour, 58 seconds through Yeshua to the Father and that I I pray there's a a great blessing laid 1 hour, 1 minute, 5 seconds up for you and that where your treasures are, your heart is as well. And to just kind of add to uh what you've said so 1 hour, 1 minute, 13 seconds far so eloquently, I think of our father in heaven who gives us the freedom and the room to make mistakes. 1 hour, 1 minute, 24 seconds Amen to that. 1 hour, 1 minute, 25 seconds And not only that, to say when you make a mistake, I've sent my son to pay for it. And how wonderful. 1 hour, 1 minute, 33 seconds That's all I have. Hallelujah. Thank you, brother. Appreciate you. 1 hour, 1 minute, 37 seconds Brother Luke, you're up.

I'm a simple guy and maybe I'm just I read things in 1 hour, 1 minute, 44 seconds the word and it just resonates because it's that simple. I'm going to share two verses that everybody knows. First John 1 hour, 1 minute, 52 seconds 2 3-4. And by this we know him that uh we've come to know him if we keep his commandments which can be interchanged for Torah or law. Whoever says I know him but does not keep his commandments is a liar and the truth is not in him. 1 hour, 2 minutes, 7 seconds Right? And then the second one uh would be from Matthew 7:23. Then I will tell 1 hour, 2 minutes,

13 seconds then, I never knew you. Depart from me uh you who work lawlessness. Right? 1 hour, 2 minutes, 19 seconds Okay. So talking about Torah being liberty. I know that I know the father. Boom.

Simple and easy right there. 1 hour, 2 minutes, 29 seconds That's how I know I know the father. 1 hour, 2 minutes, 31 seconds There's the liberty. There's the freedom. I know him. I can declare that I know him because 1 hour, 2 minutes, 39 seconds boom I'm trying to I'm trying to keep his be obedience to his his word. It's 1 hour, 2 minutes, 46 seconds I I don't know how it has to be any more complicated than that. And furthermore, these are both from the the New 1 hour, 2 minutes, 54 seconds Testament. So this isn't like Old Testament, you know, the Old Covenant stuff. This is literally in the New 1 hour, 2 minutes, 59 seconds Testament. So, I I I I understand that the father has to reveal that stuff to 1 hour, 3 minutes, 7 seconds uh to people and I get that, but um I don't know. It seems pretty right pretty simple and blunt right there.

It's all I got to say. 1 hour, 3 minutes, 16 seconds Amen, brother. Appreciate you, Luke, as always. Tony Q, you're up. 1 hour, 3 minutes, 20 seconds Okay. I just want to say first of all, thank you for addressing Psalm 119 where nine nine of the 16 verses that we read 1 hour, 3 minutes, 29 seconds came out of Psalm 19 which tells us what David's heart a man after God's own uh David's love for God which was a man 1 hour, 3 minutes, 37 seconds after God's own heart which means that the Torah is liberty because of love. Scripture def. 1 hour, 3 minutes, 46 seconds John 14 15 says if you love me keep my commandments. 1 hour, 3 minutes, 52 seconds So true love is defined by keeping the commandments of God and we also read that love. 1 hour, 4 minutes, 1 second Amen brother. Appreciate that insight Tony. Thank you so much.

Okay garrisons you guys are up. 1 hour, 4 minutes, 8 seconds Shabbat shalom. My name's Shalom. 1 hour, 4 minutes, 12 seconds Uh, I just want to Joanne and I are rejoicing at this time. Um, and I I'll explain to you why because it kind of 1 hour, 4 minutes, 19 seconds lines up with the lesson with freedom and liberty with Torah. 1 hour, 4 minutes, 25 seconds Uh, our grandson Vincent, who we adopted, he's 13, be 14 next month. 1 hour, 4 minutes, 33 seconds [clears throat] He goes to a non-denominational kind of a western Christian church. 1 hour, 4 minutes, 40 seconds and um uh has has really good fellowship with a lot of teens and um and we're 1 hour, 4 minutes, 49 seconds we're totally in favor of it. Uh they they don't teach the Torah and uh I mean 1 hour, 4 minutes, 56 seconds we see that all the time.

But anyways, they had a camp that he went to a few weeks ago and uh they had the uh 1 hour, 5 minutes, 6 seconds uh they had the kind of a a meeting just for the parents to find out what was going on. Now, now Vincent obeys the food laws and he understands the Torah. 1 hour, 5 minutes, 15 seconds I mean at his age. And we went to the meeting and it was about Christmas in 1 hour, 5 minutes, 23 seconds June and they actually said some of the staff members were going to uh dress up as Santa Claus and they had colors 1 hour, 5 minutes, 30 seconds designated Christmas colors and and it kind of shocked Joan a little bit. I mean, we kind of just kind of uh under 1 hour, 5 minutes, 38 seconds our breath giggled a little bit.

And um 1 hour, 5 minutes, 42 seconds [clears throat] 1 hour, 5 minutes, 43 seconds so I I had talked to Vincent about what they were what they planned on doing and I said, "You're not going to have Christmas colors. You may not want to 1 hour, 5 minutes, 51 seconds wear that color." I I got had called Ed and got some advice. And he says, "Grandpa, those colors are to designate 1 hour, 5 minutes, 59 seconds what group we're in. I'm not going to celebrate these things and I understand." And for a 13-year-old, it was very freeing that he would 1 hour, 6 minutes, 7 seconds understand the Torah. Well, he came back And um uh just to share with you guys so 1 hour, 6 minutes, 14 seconds you can rejoice with us.

He got baptized into Christ after that understanding the 1 hour, 6 minutes, 21 seconds the puzzle being put together with the Torah and and the New Testament. And it 1 hour, 6 minutes, 28 seconds was it was very freeing to know that our grandson who we've adopted understood uh the commitment he was making. 1 hour, 6 minutes, 37 seconds Actually, when we did a uh the cost counting, I had one of the members of the church and myself with him doing the cost count, cost of following uh Yeshua. 1 hour, 6 minutes, 50 seconds And he was the guy who studied with Vincent, my grandson, and myself was my great nephew who is a leader of in that 1 hour, 6 minutes, 59 seconds church. So, it just how God

just worked it out.

And uh just want to share with you that and just so you guys can it can 1 hour, 7 minutes, 8 seconds make your Sabbath today and uh just how we're rejoicing. Hopefully you rejoice with us. Thanks. 1 hour, 7 minutes, 15 seconds Amen. Yes, of course we do. Thank you for sharing. That's awesome. 1 hour, 7 minutes, 19 seconds Thank you. Thank you. Thank you. And give Vincent our love. Okay, Christine, you're up next. 1 hour, 7 minutes, 26 seconds Good morning. Shabbat shalom.

Um I was thinking that um unity is not the same 1 hour, 7 minutes, 34 seconds as uniformity and um Romans I think 14 talks about you 1 hour, 7 minutes, 42 seconds know the being more likeminded and I find that that is more about being 1 hour, 7 minutes, 50 seconds Christlike in the way that we love and in the way that we're humble with people and I tend to lean always towards 1 hour, 7 minutes, 58 seconds thinking from that mental health perspective.

And it's been my experience that the stronger we are in our opinions 1 hour, 8 minutes, 8 seconds as God's people that we we we snuff out the opportunity for someone's own curiosity. 1 hour, 8 minutes, 19 seconds When our opinion is so big in the room that there isn't room for someone else 1 hour, 8 minutes, 25 seconds to ask questions, to seek, to want to know that we become the barrier for for 1 hour, 8 minutes, 34 seconds that person. We we are discouraging them to grow in their understanding and 1 hour, 8 minutes, 41 seconds their faith in Yahw.

And as a godly as a person who's trying to be Christlike, 1 hour, 8 minutes, 49 seconds who wants to encourage this relationship, I think that the we have to check how 1 hour, 8 minutes, 56 seconds strongly we hold to our own opinion because it can serve as a barrier and likely is and I see it every day in even 1 hour, 9 minutes, 6 seconds just in in my in my work that there there has to be psychological safety to 1 hour, 9 minutes, 13 seconds ask questions, to doubt, to to be curious, to be different. And I think 1 hour, 9 minutes, 20 seconds sometimes we really get afraid of our differences and what we believe and what we think is actually fact and truth. 1 hour, 9 minutes, 33 seconds And we forget to leave room for our own path.

Because as much as I believe I 1 hour, 9 minutes, 41 seconds know now and as much more as it is than it was before, I'm always under the constant awareness that there's still so 1 hour, 9 minutes, 48 seconds much I don't know. And so I I just wanted to add that. And that's what Torah Liberty is for me is it's not just 1 hour, 9 minutes, 57 seconds about freeing me from the bondage of sin, but it's about freeing me from imposing bondage onto someone else. 1 hour, 10 minutes, 8 seconds through my strong opinion. Amen. Thank you, Christine. Valuable.

Brother Samuel, you're up next. 1 hour, 10 minutes, 15 seconds Shabbat shalom. 1 hour, 10 minutes, 17 seconds I just want to um help clarify some things for for the body of Messiah. 1 hour, 10 minutes, 25 seconds Paul says a lot of things and the apostle shimon kaya, the apostle 1 hour, 10 minutes, 31 seconds Peter warned us that those with little understanding will take his words and 1 hour, 10 minutes, 39 seconds twist them to mean that he's saying something that he did not say which means 1 hour, 10 minutes, 47 seconds there is no division between Rav Shaul the Apostle Paul, Messiah, and Torah. 1 hour, 10 minutes, 56 seconds He's never teaching that Torah is bondage. 1 hour, 11 minutes, 1 second So when you bring a henistic or Christian perspective to bear on Galatians and anything that you read 1 hour, 11 minutes, 8 seconds from Paul, you're missing the Mark by a wide margin.

Mhm. 1 hour, 11 minutes, 15 seconds When it comes to this walk in our relationship, 1 hour, 11 minutes, 22 seconds it is supposed to be done in the agape of Messiah. 1 hour, 11 minutes, 27 seconds Meaning that we encourage, we exhort and we provide understanding and 1 hour, 11 minutes, 33 seconds encouragement, not condemnation. That does not mean that there is not judgment or discernment 1 hour, 11 minutes, 42 seconds of what someone shares especially if it is a miss. Okay. When you look at 1 hour, 11 minutes, 49 seconds Galatians and we look at the story of Hagar and Sarah is not saying what you think it's 1 hour, 11 minutes, 57 seconds saying. If you think it's saying that Torah is slavery, you're wrong. Because even Paul calls himself a dulos 1 hour, 12 minutes, 7 seconds which is rightly defined as a slave of Messiah.

If you 1 hour, 12 minutes, 14 seconds get beyond behind the Greek, we are all bondervants or slaves to our master 1 hour, 12 minutes, 21 seconds Yeshua Hamashiach. What we are free from are the other Elohim of the principalities that reign over the other nations. 1 hour, 12 minutes, 31 seconds It takes deep study and understanding to get to that point. So as we walk, you 1 hour, 12 minutes, 39 seconds have gifted teachers like brother Ed in order to help you so you don't have to struggle with these things to provide 1 hour, 12 minutes, 47 seconds those insights. Everyone is not a teacher. Everyone is not an apostle. 1 hour, 12 minutes, 52 seconds Everyone is not a prophet. We all have a role to play in the body of Messiah and everyone should not be teaching this word. 1 hour, 13 minutes, 2 seconds This is what discipleship is for.

So you can grow in understanding. And yes, you should bring every question 1 hour, 13 minutes, 10 seconds to the assembly, to the elders, to the shepherds, to the teachers who have been gifted with understanding 1 hour, 13 minutes, 19 seconds through their submission, through their torturous labor and submission to the set apart spirit to be 1 hour, 13 minutes, 27 seconds given insights in order to provide wisdom to those who lack it in this walk. 1 hour, 13 minutes, 34 seconds Because ultimately what we're going to see is this. You shouldn't be coming down and reigning your opinion and 1 hour, 13 minutes, 42 seconds imposing your understanding of Torah on the body of Messiah just because you read something and you 1 hour, 13 minutes, 50 seconds implement something within your household. You don't know the next man that will.

Only when you have an 1 hour, 13 minutes, 57 seconds intimate relationship with another brother, with another sister, where you walk with them closely, 1 hour, 14 minutes, 4 seconds where intimate details are shared in comfort and in safety, 1 hour, 14 minutes, 11 seconds where you are invited to speak life into someone else's existence. 1 hour, 14 minutes, 18 seconds Can you then provide understanding to them when they come to you with a question or a concern? Just because you think you have an insight doesn't mean 1 hour, 14 minutes, 26 seconds that you need to be running and telling people this is what you need to do on Shabbat and this is what you shouldn't do on Shabbat. That is foolishness and 1 hour, 14 minutes, 35 seconds that is not the order that the Most High set in place.

And the order that was set in place with the ecclesia of the apostles is the same order that was set 1 hour, 14 minutes, 44 seconds in place with our patriarchs at the beginning with Yakob and his 12 1 hour, 14 minutes, 52 seconds sons. Okay. Now, I love the CJB and for those who think that Torah was 1 hour, 14 minutes, 59 seconds given as a curse or as bondage and when you see people misunderstand what 1 hour, 15 minutes, 7 seconds what grace is. Whenever you see a concept in the New Testament or the Kadesh, you have to trace the origin 1 hour, 15 minutes, 16 seconds Hebraically to what has already been established within Torah and Tanakh. Grace is shed. 1 hour, 15 minutes, 25 seconds It is love and kindness. It is mercy. 1 hour, 15 minutes, 28 seconds So what happens with Israel that was dispersed amongst the nations?

We're talking Ephraim here. 1 hour, 15 minutes, 36 seconds When the reathering is occurring, which is now the re the awakening is occurring, we are being reminded of Torah. 1 hour, 15 minutes, 47 seconds So, we are being renewed within the covenant and we are learning to walk and be perfected within the statutes and the 1 hour, 15 minutes, 55 seconds commandments and the ordinances that the Most High put in place for our own benefit. And while we are undergoing 1 hour, 16 minutes, 3 seconds this training, there is mercy. So, there is correction. 1 hour, 16 minutes, 9 seconds The debt has been paid by the blood of Messiah to cover all sin.

But that is not something for us to take 1 hour, 16 minutes, 16 seconds liberties with and just go and start doing whatever we will because we think that the past debt that we that was wiped away when we came into the 1 hour, 16 minutes, 24 seconds understanding is going to be paid forward by willful rebellion to the instructions that are given to us clearly in Torah. So I'm going to leave 1 hour, 16 minutes, 33 seconds you with this. If you think that the commandments that were given at Sinai were too hard and onerous to follow, 1 hour, 16 minutes, 42 seconds okay? Okay. And I love the CJB. So I'm going to read from that too.

So hear and have understanding. 1 hour, 16 minutes, 49 seconds This is Deuteronomy or Deborah 30 starting at verse 10. 1 hour, 16 minutes, 55 seconds However, all this will happen only if you pay attention to what Adonai your Elohim

says so that you obey his 1 hour, 17 minutes, 4 seconds mitzvah. That means his instructions and regulations which are written in this book of the Torah 1 hour, 17 minutes, 11 seconds law if you prefer. If you turn to Adonai your Elohim with all your heart and all your being. 1 hour, 17 minutes, 20 seconds For this mitzvah which I am giving you today is not too hard for you. It is not 1 hour, 17 minutes, 27 seconds beyond your reach.

It isn't in the sky that you need to ask who will go up into 1 hour, 17 minutes, 34 seconds the sky for us and bring it to us to make us hear it so that we can obey it. 1 hour, 17 minutes, 40 seconds Likewise, it isn't beyond the sea so that you need to ask who will cross the sea for us. Bring it to us and make us 1 hour, 17 minutes, 49 seconds hear it so that we can obey it. On the contrary, the word that the bar is very 1 hour, 17 minutes, 57 seconds close to you. It is in your mouth, even in your heart. Therefore, you can do it. 1 hour, 18 minutes, 4 seconds It is not a new covenant that is established by the blood of our Messiah. 1 hour, 18 minutes, 11 seconds It is a renewed covenant. 1 hour, 18 minutes, 14 seconds Okay?

Meaning the covenant that was made and established from the very beginning to 1 hour, 18 minutes, 23 seconds the joint house of Israel to Judah and Ephraim is reestablished 1 hour, 18 minutes, 30 seconds especially for Ephraim that was dispersed is being brought back and for any of these strangers or foreigners of 1 hour, 18 minutes, 38 seconds the other nations who wish to cleave to Israel and be brought into covenant. 1 hour, 18 minutes, 44 seconds is not new. The whole point of the Torah, the whole point of what the father, what actually Messiah in the 1 hour, 18 minutes, 52 seconds form of the word of Yahovah gave to us on Sinai was meant to be in our minds, in our hearts, written on our hearts. 1 hour, 19 minutes, 3 seconds The problem wasn't the Torah.

The problem is that we turned it into, okay, if I just go ahead and do something 1 hour, 19 minutes, 11 seconds crazy, I go ahead and and slaughter a couple of oxmen and some cettles and some rams and 1 hour, 19 minutes, 18 seconds all my sins are forgiven. Meaning that those who are rich and have a lot of earthly wealth can buy all the 1 hour, 19 minutes, 27 seconds forgiveness that they want. That is an abomination to the most high. 1 hour, 19 minutes, 34 seconds That is not repentance. That is not contrition.

The idea is that it is written in our hearts, embedded within 1 hour, 19 minutes, 43 seconds our minds, and we speak it daily to ourselves, to our our our wives, to our 1 hour, 19 minutes, 51 seconds children, to our brothers and sisters in Yeshua Hamashiach, who are under the blood of the covenant. 1 hour, 19 minutes, 58 seconds in order for us to walk together to come into the fullness of the understanding of Torah, not just the letter, but the 1 hour, 20 minutes, 6 seconds spirit of it, so that we are transformed into the likeness of our Messiah. So never think that it's a different 1 hour, 20 minutes, 14 seconds covenant with different terms. It is a renewed covenant.

It is reestablishing what was established from the beginning with our father Abraham. 1 hour, 20 minutes, 24 seconds and it is what is going to reign within the kingdoms of Elohim going forward. Thank you for allowing me to share. 1 hour, 20 minutes, 31 seconds Shabbat shalom. 1 hour, 20 minutes, 33 seconds Amen. And guys, listen. This is a fantastic example of what I'm talking about. Luke, I'll give you a chance to 1 hour, 20 minutes, 40 seconds share here very soon, but you got to be brief because we're running out of time. 1 hour, 20 minutes, 45 seconds This is a fantastic example. Samuel just very eloquently shared all of that stuff and that's awesome.

He does a great job. 1 hour, 20 minutes, 55 seconds Uh we have a a different take on this new covenant or renewed covenant as I've 1 hour, 21 minutes, 4 seconds taught on this and you just heard Samuel give his thoughts and it was wonderful. 1 hour, 21 minutes, 9 seconds So we have a difference of opinion on this. Is that grounds for me to cut 1 hour, 21 minutes, 16 seconds loose of Samuel? Should I draw a line in the sand and say Samuel no longer welcome in this group. We shouldn't fellowship or should he do that with me? 1 hour, 21 minutes, 25 seconds No. I love the things that Samuel brings to the table.

Even if we have a subtle 1 hour, 21 minutes, 33 seconds disagreement on this or that, that will always happen. 1 hour, 21 minutes, 37 seconds So, no, I'm I value Samuel's input in this group as I do all of yours, but 1 hour, 21 minutes, 45 seconds we're never going to quite see everything eye to eye. And that is okay. 1 hour, 21 minutes, 50 seconds It's the

Pharisee who draws those lines and says, "Because we differ on this one point, I can no 1 hour, 21 minutes, 58 seconds longer fellowship with you." That's not liberty. That's bondage. 1 hour, 22 minutes, 4 seconds That's shackles that you're forcing on other people. So, thank you, Samuel. 1 hour, 22 minutes, 9 seconds Wonderful brief dissertation that you gave. Awesome. and providing a fantastic uh followup to what I'm 1 hour, 22 minutes, 18 seconds teaching.

Okay, Luke, very briefly, my brother. Sorry to to to make you have to go fast, but we're running out of time. 1 hour, 22 minutes, 25 seconds No, I'm good, Ed. Thank you so much. Uh Shabbat shalom, everybody. Shabbat shalom, Ed. Um, you [clears throat] know, you were talking about how you 1 hour, 22 minutes, 34 seconds were, you know, cut off from a, you know, a long-term relationship with somebody who you considered a brother. 1 hour, 22 minutes, 42 seconds And I just went through the same thing. 1 hour, 22 minutes, 46 seconds And he said that I was very divisive in the body. 1 hour, 22 minutes, 50 seconds And I just immediately went to Matthew 10:34 where he says, "Think not that I have 1 hour, 22 minutes, 57 seconds come to send peace into the world. I have not come to send peace, but a sword.

I have come to set a father 1 hour, 23 minutes, 6 seconds against his son, a mother against her daughter, a mother-in-law against her daughter-in-law. A man's foe will be in 1 hour, 23 minutes, 15 seconds his very own household. So, if we're doing this right, we're we're causing controversy. We're we're we're 1 hour, 23 minutes, 24 seconds going to ruffle feathers. We're going to cause people to think or move away and that's all we can do. And that's what I 1 hour, 23 minutes, 32 seconds call planting seeds. So anyway, keep on keeping on, Ed. You're doing an amazing 1 hour, 23 minutes, 38 seconds amazing job. I I have no words for for you or this fellowship. It means so much to me. 1 hour, 23 minutes, 46 seconds Amen. Shabbat shalom everybody. Amen, brother Luke. Thank you guys. 1 hour, 23 minutes, 50 seconds Thank you everyone.

And one one quick clarification from my short form videos. 1 hour, 23 minutes, 55 seconds I did a teaching uh recently on let there be light and I asked the question what's the source of this light and one 1 hour, 24 minutes, 3 seconds of the options that I suggested was that it was Yeshua. Well, some of you came away from that thinking that I was saying that Yeshua was created. 1 hour, 24 minutes, 13 seconds No, [laughter] I did not say that. Nor do I mean that. 1 hour, 24 minutes, 18 seconds Uh it what I what I suggested is that it was possibly Yeshua stepping into this new reality that was created, right? 1 hour, 24 minutes, 26 seconds Because it came from nothing. There was nothing but him before. There was no time, no nothing. But now the father has 1 hour, 24 minutes, 34 seconds created this fishbowl, so to speak.

And Yeshua steps into that fishbowl. I maybe 1 hour, 24 minutes, 42 seconds I don't know. I I I posited as a as a possibility, but I wanted to make sure you understand what I was not saying was that Yeshua was somehow created. 1 hour, 24 minutes, 53 seconds Okay, guys, listen. Thank you so much. 1 hour, 24 minutes, 56 seconds We've had a wonderful morning, a wonderful discussion. Thank you for all of you who stepped up, put yourself on 1 hour, 25 minutes, 4 seconds camera, share some scriptures, share your thoughts. I loved it all. I'm going to try to do that a lot more in the future, uh, including you guys in this. 1 hour, 25 minutes, 15 seconds But I've loved every second of this. It's been a wonderful threepart series. 1 hour, 25 minutes, 21 seconds Uh, I'll see you next week.

Uh, Randy, did you have something that you wanted to share real fast? I'm sorry, you just 1 hour, 25 minutes, 28 seconds popped your hand up. Is there something urgent, brother? Yeah, and I'll be really quick, Ed. 1 hour, 25 minutes, 32 seconds Thank you. And I want to address the group. I don't say a lot, but it's just on my heart from today and really the last year or so since I've walked into 1 hour, 25 minutes, 42 seconds this freedom from a dispensational background. And I just want to read two verses and leave it at this.

But Ed, I 1 hour, 25 minutes, 50 seconds know we all express our gratitude to you as a teacher and the amount of time that you're 1 hour, 25 minutes, 58 seconds spending uh preparing these uh addressing all of the comments um taking our phone calls. 1 hour, 26 minutes, 10 seconds And [clears throat] so I want to I want to read two verses and leave you with this. I know that you have a lot of time invested in this. You're also 1 hour, 26 minutes, 18 seconds running a business.

And so this is on my heart uh to the fellowship today. 1 hour, 26 minutes, 26 seconds 1 Corinthians 9:14. 1 hour, 26 minutes, 30 seconds So also the master instituted that those announcing the good news should live from the good news. 1 hour, 26 minutes, 38 seconds And then Galatians 6:6, "And let him who is instructed in the word share in all that is good with him 1 hour, 26 minutes, 47 seconds who is instructing." So, um, I think that's a call to make 1 hour, 26 minutes, 53 seconds sure we're supporting costs, finances, things that come from our teachers. So, I would like to throw that out as a 1 hour, 27 minutes, 1 second matter of prayer for this group. And that's all I've got to say. Thank y'all. Agreed. Hallelujah. 1 hour, 27 minutes, 10 seconds Shabbat shalom. Shabbat shalom.

Thank you. 1 hour, 27 minutes, 14 seconds Thank you, brother. I appreciate that a lot. It means a lot. Shalom. 1 hour, 27 minutes, 18 seconds Shabbat shalom everybody. Have a fantastic week. A fantastic Shabbat. Shabbat shalom. 1 hour, 27 minutes, 24 seconds Shabbat shalom everybody. Shalom. Shalom. Shalom. Shalom. 1 hour, 27 minutes, 33 seconds Shalom everyone. Shalom. Shabbat shalom. Shalom. 1 hour, 27 minutes, 45 seconds Shabbash shalom. Love you guys. 1 hour, 27 minutes, 48 seconds Nothing like hearing children saying Shabbat shalom. Shabbat shalom everyone. 1 hour, 27 minutes, 56 seconds Shalom. Like the hat, Luke. 1 hour, 28 minutes, 3 seconds Thank you.