

This article came to us from Cindy at www.stay-the-course.blogspot.com. She says,

”This past spring a brother in the LORD whose teachings and Torah commentaries I valued highly was killed in a car accident. This teaching was the last ministry letter that I received from him. From the desk of Rick Taylor, who lived in Wellsville, NY.

Shalom Mishpochah (Family)

The following is a study that I prepared in response to a need. For many in the church system, Torah is no more than a school master, and its purpose ends in salvation. This is a study to answer that argument. I hope it can be used well.

Blessings, Rick

Torah and the Hammer

Over the past several weeks I have asked a simple question, and these are a sampling of the question and answers I have received. The Question: What is a hammer?

Reponses:

1. Something to pound nails.
2. You hit stuff with it.
3. A tool you use to drive nails.
4. A tool you pound nails with to build houses.

Simple question and simple answers. These answers would fit the pictures of a hammer below:



These two hammers are used exclusively for hitting something (whether it is pound nails, shaping metal, or breaking concrete). Many Christians define Torah in a similar manner. When you ask them what Torah is and what is its purpose, they respond:

“The Torah is God’s Law, and it is a school master to bring us to Christ. It says this in Galatians 3:23 – 4:7”

3:23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. 24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. 25 But after that faith is come, we are no longer under a schoolmaster. 26 For ye are all the children of God by faith in Christ Jesus. 27 For as many of you as have been baptized into Christ have put on Christ. 28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. 29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. 4:1 Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; 2 But is under tutors and governors until the time appointed of the father. 3 Even so we, when we were children, were in bondage under the elements of the world: 4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, 5 To redeem them that were under the law, that we might receive the adoption of sons. 6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. 7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

Part of the reason for this simple answer is because we have learned through the past 1700 plus years to disregard Torah as something Jewish, and relegate it to having only one purpose.

Back to the hammers for a moment. After I asked the simple question of what is a hammer, and I had my simple responses, I asked the same question again, but adding a description which is pictured below:



I was not surprised to find out that everyone was familiar with a “claw hammer.” When asked about the claw, they told me that it was for pulling nails, fixing mistakes, separating two pieces of wood, and one enterprising young man told me it was a bottle opener. Now it seems that a hammer has some different uses, besides hitting and being a paper weight.

The same is true of the Torah, but before we examine some of the different purposes of Torah, we will go back to the Schoolmaster model, and examine it. It is easy to say that Torah is a schoolmaster, but now that we are saved we don't need a schoolmaster, and then dismiss Torah. This belies the whole illustration that Paul made.

In Galatians 3:23 we read, “But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.” What does this mean? The simple, and incorrect answer says, “Before Jesus Christ came there was the Law, but when Jesus Christ came, He brought faith, and so there is no need for Law.” This simplistic answer implies two errors: 1)

There were two forms of salvation, obeying the Law and faith in Jesus Christ, the latter counseled out the former. 2) Faith did not come until Jesus Christ.

Biblical Responses

Faith is as old as man's relationship with God, since the days of Adam. Consider Hebrews 11:4 – 26 (We could easily finish the chapter).

4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh. 5 By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. 6 But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. 7 By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith. 8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. 9 By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: 10 For he looked for a city which hath foundations, whose builder and maker is God. 11 Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. 12 Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable. 13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. 14 For they that say such things declare plainly that they seek a country. 15 And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. 16 But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city. 17 By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, 18 Of whom it was said, That in Isaac shall thy seed be called: 19 Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure. 20 By faith Isaac blessed Jacob and Esau concerning things to come. 21 By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff. 22 By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones. 23 By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment. 24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; 25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; 26 Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.

These people all had faith unto salvation. In fact, of Moses we see clearly that he esteemed the reproach of Christ greater than the riches of Egypt. Moses had faith in Christ? What we don't

seem to understand is that the teaching of Messiah (which is what Christ means) has been going on since Genesis 3:15.

“And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.”

In Romans 4:1 – 5 we read:

“4:1 What shall we say then that Abraham our father, as pertaining to the flesh, hath found? 2 For if Abraham were justified by works, he hath whereof to glory; but not before God. 3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. 4 Now to him that worketh is the reward not reckoned of grace, but of debt. 5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.”

You would be surprised that many people think that Abraham’s faith and his imputation of righteousness came when he offered Isaac up on the altar. Maybe you are one of them? However this is a misconception. In Genesis 15:1 – 6 we read:

15:1 After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward. 2 And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? 3 And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir. 4 And, behold, the word of the LORD came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. 5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. 6 And he believed in the LORD; and he counted it to him for righteousness.

Abraham (while still called Abram) believed that God could and would give him a child, even though he was too old to father one, and that this child would be the beginning of a race which would number as the stars of heaven. This simple, but deep belief in God is the faith that God used to credit righteousness unto Abraham. The demonstration of that faith came later, and was Abraham’s willingness to offer Isaac up as a sacrifice, believing that God could and would raise him from the dead.

Salvation has always been by faith, and nothing else. It was never by keeping the Law. The only difference is that before Jesus showed up on the world’s stage, the believers looked forward to Him, as did Moses. After Jesus showed up, lived, died, was buried, rose again, and ascended into heaven, the believers look back to Him and what He did on the cross.

Now we will examine the role of a school master. The school master was generally a slave brought in by the father to train his son. In the more wealthy homes, this school master would have been Greek. He would teach the sons everything about etiquette, deportment, and how to conduct the father’s business. The son would often be treated as a slave, would be beaten if he refused to learn, and saw the hardships of the slaves. When the son had learned all of the lessons,

and had reached an appropriate age, then the father would have an adoption (also called son-setting) ceremony. During this ceremony he would publicly identify his son, take off his robe and place it on his son – along with a ring, declare his son to be his heir, and entrust the keeping of his business unto his son. The school master would then become an aide and advisor. This was generally a Roman practice, but the Hebrews also did similar things (and in essence we see this happening at the baptism of Messiah – the Holy Spirit in the form of the dove acting as the robe, and the Father speaking from heaven, “This is my beloved Son in Whom I am well pleased.”) Paul is writing to the Galatians, a people under subjection to Roman rule and who had embraced Roman customs.

Now that we understand the model, we see that Torah is being used as a School master in several ways: 1) It is to bring us unto Christ, that we might be justified by faith. This is salvation (because God knows who shall be their heirs, He is not ignorant, nor surprised). When we are under law, then we are subject to the penalties of the law which is death, physical, eternal, and the second death – the lake of fire. However, when we come to faith in Jesus Christ, then we are no longer under law – and will not face the penalty of eternal death and the lake of fire.

When faith comes, then we are no longer under the school master or under Law, but this does not negate the Law. As children of God the Torah continues to instruct us how to live. We have not even learned the lessons of Torah in this day and age, because we have foolishly regulated them as something only Jewish, and not for us. Therefore we have unruly children (even as adults) in our churches and families. The home of believers are too often battle zones because we have neglected the Torah, and replaced it with an anemic grace not of God, but of convenience. God has a savage grace which deals with sin, and does not overlook or condone it. In Hebrews 12:5 – 14.

5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: 6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. 7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? 8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. 9 Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? 10 For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. 11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. 12 Wherefore lift up the hands which hang down, and the feeble knees; 13 And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. 14 Follow peace with all men, and holiness, without which no man shall see the Lord:

I am afraid that in recent years we have largely failed to bring many sons into the family, but have instead filled the churches with bastards, who claim the name, but live like the devil.

By faith in Jesus Christ, we are made the children of God, and there is no difference between Jew nor Greek, there is neither bond nor free, there is neither male nor female: for we are all one in

Christ Jesus. The word “Greek” which is used in Galatians 3:28 is not synonymous with gentile. Gentile in the New Testament is translated from the Greek word *ethnos*, and like its Hebraic counterpart *goyim*, means “people, nations, gentiles and heathens” and can accurately be translated as “the heathen people of the gentile nations.” To call oneself a gentile Christian is an oxymoron, because you are saying you are a heathen Christian. The word “Greek” on the other hand, is translated from the Greek word *hellen*, and is used in reference to those Jews who had forsaken the practices of Jews (largely beginning with Alexander the Great’s conquering the known world, and Antiochus Epiphanes later destruction of the Jews and desecration of the Temple). In this group would also fall any of the descendents of the northern tribes who had been carried away by the Assyrians in 722 B.C., and assimilated into the cultures and peoples of the world, which were now largely under Grecian influence, even though Roman was the ruler. Thus we have the birth of the Greco-Roman mindset, which still governs most Christianity.

No one can use the excuse, “I am a Greek, a slave or a woman,” as an excuse for not being obedient. For in Messiah we are all one, and we are all the same. (This is also not speaking of male and female roles in the home or the assembly, but is relegated to simply showing our relationship in Messiah, and our joint responsibility.

In Galatians 4:3 we see an interesting statement, and Paul changes the use of his pronouns here, to include himself: “Even so we, when we were children, were in bondage under the elements of the world.” This is not speaking of Torah. Torah is not an element of this world, and verses 8 – 11, are also not speaking of Torah.

8 Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. 9 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? 10 Ye observe days, and months, and times, and years. 11 I am afraid of you, lest I have bestowed upon you labour in vain.

The Torah of God is not a weak and beggarly element. We need to remember that the Galatians are not, and have not been practicing Jews. They were assimilated into the Roman Empire, and lived as Romans, and according to the Roman beliefs and practices, observing the Roman gods, holidays, and times. It was to these things that the Galatians returned to: Sun god day worship, the Western calendar and observances. This is not speaking of the glorious times and observances set forth by Yahweh Elohim, creator of the universe, and who did this creation through Yeshua haMashiach / Jesus Christ, before He ever took the form of a man and walked this earth. We dare not mock His Torah by calling it a weak and beggarly element, yet we have done so, and forsaken it just as did the Galatians.

We were so afraid of the Judaizers, those who came in and claimed that circumcision was necessary for salvation (Acts 15:1, Galatians 5:1-12) that we threw away God’s Torah, and made it of no consequence. Now that we are in the last days, and that Yeshua / Jesus is calling us unto obedience because the time is short, we rebel again, and try to claim that willful obedience to the law of God as a demonstration of faith and love is an attempt to earn salvation. It is not; instead it is refusing to remain a child and learning to live like a man of God, ready to be about the Father’s business. We can live according to Torah, because we are the sons of God, and because

we have the enabling of the Holy Spirit, which cries Abba (Daddy) Father. We seek to honor Him in the way He desires, and in the way which we have ignored Him for 1700 years.

Now we need to examine some other aspects of Torah. First we will go to I John 3:4, where we read: “Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.” The phrase, “transgression of the law” is translated from the Greek word *anomia*, which means “to violate the Law, whether through ignorance or willful disobedience.” What Law is this speaking of? It is speaking of God’s Law, Torah. Therefore we see that the New Testament teaches that violate Torah, whether we violate it through ignorance or willful disobedience, is sin. This is the biblical definition of sin. Now let’s turn to Romans 6:1, 2.

6:1 What shall we say then? Shall we continue in sin, that grace may abound? 2 God forbid. How shall we, that are dead to sin, live any longer therein?

What is the definition of sin according to the New Testament? Sin is the violation of Torah, whether through ignorance or willful disobedience. Now let’s use that definition in these verses.

6:1 What shall we say then? Shall we continue in the violation of God’s Torah, whether in ignorance or willful disobedience, that grace may abound? 2 God forbid. How shall we that are dead to the violation of God’s Torah, whether through ignorance or willful disobedience, live any longer therein?

When we read these verse using God’s definition of sin, then it puts a little different spin on it doesn’t it? So why do we keep excusing our sin, our violation of Torah? To be sure that we are saved by grace, and keeping Torah doesn’t save us, and we know that where sin abounds, grace much more abounds, but this doesn’t justify our living in sin / violation of Torah. To help us understand this more, we are going to read Romans 6:1 – 23 using God’s definition of sin.

1 What shall we say then? Shall we continue in the violation of God’s Torah, whether in ignorance or willful disobedience, that grace may abound? 2 God forbid. How shall we, that are dead to the violation of God’s Torah, whether in ignorance or willful disobedience, live any longer therein? 3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? 4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. 5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: 6 Knowing this, that our old man is crucified with him, that the body of the violation of God’s Torah, whether in ignorance or willful disobedience, might be destroyed, that henceforth we should not serve the violation of God’s Torah, whether in ignorance or willful disobedience. 7 For he that is dead is freed from the violation of God’s Torah, whether in ignorance or willful disobedience. 8 Now if we be dead with Christ, we believe that we shall also live with him: 9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. 10 For in that he died, he died unto the violation of God’s Torah, whether in ignorance or willful disobedience, once: but in that he liveth, he liveth unto God. 11 Likewise reckon ye also yourselves to be dead indeed unto the violation of God’s Torah, whether in ignorance or willful disobedience, but alive unto God through Jesus Christ our Lord. 12 Let not the

violation of God's Torah, whether in ignorance or willful disobedience, therefore reign in your mortal body, that ye should obey it in the lusts thereof. 13 Neither yield ye your members as instruments of unrighteousness unto the violation of God's Torah, whether in ignorance or willful disobedience: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. 14 For the violation of God's Torah, whether in ignorance or willful disobedience, shall not have dominion over you: for ye are not under the law, but under grace. 15 What then? shall we the violation of God's Torah, whether in ignorance or willful disobedience, because we are not under the law, but under grace? God forbid. 16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of the violation of God's Torah, whether in ignorance or willful disobedience, unto death, or of obedience unto righteousness? 17 But God be thanked, that ye were the servants of the violation of God's Torah, whether in ignorance or willful disobedience, but ye have obeyed from the heart that form of doctrine which was delivered you. 18 Being then made free from the violation of God's Torah, whether in ignorance or willful disobedience, ye became the servants of righteousness. 19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. 20 For when ye were the servants of the violation of God's Torah, whether in ignorance or willful disobedience, ye were free from righteousness. 21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. 22 But now being made free from the violation of God's Torah, whether in ignorance or willful disobedience, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. 23 For the wages of the violation of God's Torah, whether in ignorance or willful disobedience, is death; but the gift of God is eternal life through Jesus Christ our Lord.

Now, unless God is a liar, He expects us to live according to Torah as the mark of our being redeemed. It does not save us, and we cannot be saved by keeping Torah, but it is the mark of our salvation and obedience. There are those who are in rebellion toward God and claim that God said no man can keep the Law and why should they be in bondage to the Torah? First we see that they have never understood Romans chapter 6. Second, this claim is made from an improper understanding of James 2:10 "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James is speaking of keeping the law as a means of obtaining salvation, and it is true that if we hope to obtain salvation by keeping Torah, yet offend in one point, we are guilty, just as if we had violated every commandment in the Torah. We cannot keep the Torah for salvation, and we are not supposed to endeavor to do so. On the other hand we are told all through Scripture that we are to keep the Torah out of obedience as the people of God. It is God's constitution for His kingdom.

Now consider, suppose I was born in Iran, this is a good choice, because as sinners we were enemies of God, and Iran is the enemy of the US. Now, as an adult I wish to move to the US and become a citizen. I come here and say that I am tired of living in bondage to the despotic rulers of Iran, and want to live in the freedom of the US. First, if the customs officials are on their toes, they will be suspicious of me. However, they take me at my word, enroll me in classes to learn about the US, its customs, its constitution, and its government, and train me for a job, and even find the job for me. On that final day I stand with my class, give my oath of allegiance to the

United States of America and say the Pledge of Allegiance. I am a citizen, I am free. Now does this mean I can forget all about the U.S. Constitution, the state constitutions, the city, town and village ordinances, the traffic laws, etc. Not at all, it means that I have sworn to uphold them, and for me to come in, pretend to swear, and in reality plot against the US, would make me a traitor. Yet this is what we have done with God when we dismiss His Torah, and we have become (howbeit generally in ignorance) traitors to the kingdom of God.

For many, the words I have just written are taken as a personal affront, and they are more concerned with their own self image than they are with becoming truly obedient unto God. Others however, even though this is a new concept to them, will pause and begin to seek God, and learn for themselves whether this is so. I hope that you, the reader, are part of this second group. We have just touched the surface of the many facets of Torah and its relevance, but because I am only trying to provoke you into thinking outside of the box, and not answer every question in this booklet (as if I could), I have left much unsaid.

There will be many who will try to twist Paul's words, and claim that he taught against Torah. Peter warned us of this in II Peter 3:13 – 18.

13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. 14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. 15 And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; 16 As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction. 17 Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. 18 But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. To him be glory both now and for ever. Amen.

Paul, in all of his epistles upholds Torah, not as a means of salvation, but rather of obedience. As we read in Romans 3:28 – 31.

28 Therefore we conclude that a man is justified by faith without the deeds of the law. 29 Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also: 30 Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith. 31 Do we then make void the law through faith? God forbid: yea, we establish the law.

Before we close, I want to share one more concept with you that verse 31, above, alludes to. As believers we have long misunderstood the concept of faith, and in some circles exchanged true faith for occultism. One of the greatest passages on faith is Hebrews 11, and we see faith described in Hebrews 11:1 "Now faith is the substance of things hoped for, the evidence of things not seen." For too long we have made this an excuse to practice witchcraft. We have claimed that by our spoken words we have the power of God to create, and some false teachers such as Kenneth Copeland, have even claimed we are gods. They claim the evidence of our faith

is speaking something that was not into existence. This is the same thing we practiced in witchcraft, and it is not faith but rather an attempt at the manipulation of God or natural forces.

The true evidence of things not seen is our obedience. We see this in James 2:14 – 26.

14 What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? 15 If a brother or sister be naked, and destitute of daily food, 16 And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? 17 Even so faith, if it hath not works, is dead, being alone. 18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. 19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble. 20 But wilt thou know, O vain man, that faith without works is dead? 21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? 22 Seest thou how faith wrought with his works, and by works was faith made perfect? 23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. 24 Ye see then how that by works a man is justified, and not by faith only. 25 Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? 26 For as the body without the spirit is dead, so faith without works is dead also.

We see from these verses that true faith requires an outward expression. If there is no outward expression, then we can judge that the faith is not true. True faith will always be demonstrated. We see this in the cases of Abraham and Rahab.

By faith Abraham believed God concerning the birth and destiny of Isaac. The evidence of this faith, is when Abraham moved to sacrifice Isaac, believing that God would raise him from the dead. God honored this demonstration of faith by providing ram caught in the bush by its horns.

Rahab the prostitute had heard of Israel and their God, so when the spies came into Jericho, she hid them at risk to her own live. Why? Because she believed, had faith in the God of Israel. Therefore when the Israelites attacked Jericho, Rahab brought her family into her house, dropped a red cord out of her window, and waited while the city fell around her. She was saved, brought into the congregation of Israel, and became an ancestor of Jesus Christ.

Both Abraham and Rahab had faith, and their faith was made evident by their actions. The same is true for each of us. If we truly have faith, then it will be made manifest by our actions, and know that we have become aware of God's Torah; we also will demonstrate our faith by learning to keep Torah. As Jesus, God in the flesh, said, "If ye love me, keep my commandments." (John 14:15). If Jesus is truly God, and if God changes not (Malachi 3:6), and Jesus is the same yesterday, today and forever (Hebrews 13:8), then His commandments are Torah. If we love Him, knowing what we know now, we will keep Torah.

Torah is more than just a School master. Torah is more than just a hammer.

Selah (Think about it)