**“The Two-Part Principle”**

The Whole Truth

**Note**

***All Scripture****, both the Tanak (OT) and the Messianic Writings (NT), regardless of the language in which we receive them were written by men with a Hebrew mindset and from a Hebrew culture. The Father, in His Infinite Wisdom, established the Foundations of Our Faith in the Hebrew language, culture and mindset.*

*It is our duty to keep this understanding firmly in our minds as we read and interpret the Father's Word so as to accurately determine His intent. It is imperative that we conform our way of thinking so that it conforms to the mindset of the Hebrew Scripture.*

*Furthermore, the Messianic Writings (NT) are founded upon the writings of the Tanak. As we read and interpret the writings of the Messiah and His disciples we first must do so from a Hebraic mindset and secondly, we must understand that much of what they say is given from the* ***presumption*** *that their readers understand that the Tanak is the foundation of what they're saying.*

*In other words, the Messianic writers* ***assume*** *that everyone in the faith who reads the Scripture already has some basic knowledge of the Tanak and an understanding of their responsibility to obey the Torah (Law) as it was given by YHWH to Moses at Mount Sinai. To these writers it is a foregone conclusion that obedience to the Torah is the only Way to live righteously and set-apart before a Righteous and Set-Apart Elohim (God).*

**(Emphasis mine throughout** and unless otherwise noted, all quotes are from “The Scriptures” version)

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**Ecc 3:14** know that whatever Elohim does is forever. **There is no adding to it, and there is no taking from it.**  Elohim does it that men should fear before Him.

The most over looked principle in modern teachings of the Scripture, as well as the least understood, is the “**Two-Parts Principle**.” And the reason it’s so misunderstood, is that modern teachers do not **practice** the Way of understanding neither do they teach us how to.

**DEUT 4:5** “See, I have taught you laws and right rulings, as **הוהי** my Elohim  commanded me, to do thus in the land which you go to possess.

**DEUT 4:6** “**And  you  shall  guard  and  do  them, for  this  is  your  wisdom  and  your  understanding**  before  the  eyes  of  the  peoples who hear all these laws, and they shall say, ‘Only a wise and understanding people is this great nation!

To know what the Scripture says is a far cry from understanding what it means. There is a process that must take place if we hope to gain that understanding.

King David once said that he had more understanding then all his teachers and elders because he “studied” and “observed” the orders, instructions and Laws of YHWH. **[Ps 119: 95-104]**

We must never forget that His ways and understanding is far, far greater than ours and that we must NEVER rely on our own thoughts, opinions or feelings, or those of other men, but must submit ourselves to the understanding of YHWH as He has given in His Word.

**Isa 55:8** “For My **thoughts are not your thoughts, neither are your ways My ways,”** declares **יהוה**.

**Isa 55:9** “For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.

**Isa 55:10**  “For as the rain comes down, and the snow from the heavens, and do not return there, but water the earth, and make it bring forth and bud, and give seed to the sower and bread to the eater,

**Isa 55:11** so is **My Word that goes forth from My mouth – it does not return to Me empty, but shall do what I please, and shall certainly accomplish what I sent it for**.

And,

**Pro 3:1** My son, do not forget my Torah, **And let your heart watch over my commands;**

**Pro 3:2** `For length of days and long life And peace they add to you.

**Pro 3:3** Let not kindness and truth forsake you Bind them around your neck, Write them on the tablet of your heart,

**Pro 3:4** **Thus finding favour and good insight** in the eyes of Elohim and man.

**Pro 3:5** Trust in **יהוה** with all your heart, And **lean not on your own understanding;**

**Pro 3:**6 Know Him in all your ways, And He makes all your paths straight.

**Pro 3:7 Do not be wise in your own eyes; Fear יהוה and turn away from evil.**

YHWH wants us to know Him. However there is a far better position we should be seeking to attain. That is a position where He will claim to know us **(compare : Mat 7:21-23)**.

There is a huge distinction between these two statements and a clear and simple evaluation of the Scripture bears this out.

Some might scoff at this and say that YHWH is both Creator and Elohim of all things, so of course He knows us and all men. This statement expresses a clear ignorance of the nature of YHWH and His Word. Of course He knows of all men, even their deepest, darkest thoughts, however, He only knows those that have trusted in Him and who strive daily to seek Him out.

**Jer 29:11** ‘For I know the plans I am planning for you,’ declares **יהוה**, ‘plans of peace and not of evil, to give you a future and an expectancy.

**Jer 29:12** ‘Then you shall call on Me, and shall come and pray to Me, and I shall listen to you.

**Jer 29:13** ‘And you shall seek Me, and shall find *Me*, **when you search for Me with all your heart.**

And,

**Heb 11:6** But without belief it is impossible to please Him, for he who comes to Elohim has to **believe** that He is, and that He is a rewarder of those who **earnestly seek Him.**

As an example of this distinction (us knowing Him and Him knowing us), let’s go back in time to our father Abraham.

**THE PROMISE**

**Gen 12:1** And **יהוה** said to Abram, “Go yourself out of your land, from your relatives and from your father’s house, to a land which I show you.

**Gen 12:2** “And I shall make you a great nation, and bless you and make your name great, and you shall be a blessing!

**Gen 12:3** “And I shall bless those who bless you, and curse him who curses you. And in you all the clans of the earth shall be blessed.”

**Gen 12:4** So Abram left, as **יהוה** had commanded him, and Lot went with him. And Aḇram was seventy-five years old when he set out from Haran.

Abram was called out of Haran into the land of Kena’an and was promised that land as an inheritance for himself and his seed. He questioned YHWH about him having an heir in Chapter 15.

**THE COVENANT**

**Gen 15:1** After these events the word of יהוה came to Abram in a vision, saying, “Do not be afraid, Aḇram. I am your shield; your reward is exceedingly great.”

**Gen 15:2** And Aḇram said, “Master יהוה, what would you give me, seeing I go childless, and the heir of my house is Eliʽezer of Damascus?”

**Gen 15:3** And Aḇram said, “See, You have given me no seed, and see, one born in my house is my heir!”

**Gen 15:4** And see, the word of יהוה came to him, saying, “This one is not your heir, but he who comes from your own body is your heir.”

**Gen 15:5** And He brought him outside and said, “Look now toward the heavens, and count the stars if you are able to count them.” And He said to him, “So are your seed.”

**Gen 15:6** And **he believed in יהוה, and He reckoned it to him for righteousness.**

He questioned YHWH concerning an heir. At that time YHWH declared Abram righteous because he had heard the word of promise that YHWH had spoken, and believed it. Later in that same passage he cuts up animals and YHWH walks through the blood of these animals to confirm the covenant with Abram. This is vitally important to see because it is a witness to part one of our Two-Part Principle.

The second part is expressed in the offering up of Yitschaq (Isaac).

**THE BINDING**

**Gen 22:1** And it came to be after these events that Elohim tried Aḇraham, and said to him, “Aḇraham!” And he said, “Here I am.”

**Gen 22:2** And He said, “Take your son, now, your only son Yitsḥaq, whom you love, and go to the land of Moriyah, and offer him there as a burnt offering on one of the mountains which I command you.”

**Gen 22:3** And Aḇraham rose early in the morning and saddled his donkey, and took two of his young men with him, and Yitsḥaq his son. And he split the wood for the burnt offering, and arose and went to the place which Elohim had commanded him.

**Gen 22:4** And on the third day Aḇraham lifted his eyes and saw the place from a distance.

**Gen 22:5** So Aḇraham said to his young men, “Stay here with the donkey while the boy and I go over there and worship, and come back to you.”

**Gen 22:6** And Aḇraham took the wood of the burnt offering and laid it on Yitsḥaq his son. And he took the fire in his hand, and a knife, and the two of them went together.

**Gen 22:7** And Yitsḥaq spoke to Aḇraham his father and said, “My father!” And he said, “Here I am, my son.” And he said, “See, the fire and the wood! But where is the lamb for a burnt offering

**Gen 22:8** And Aḇraham said, “My son, Elohim does provide for Himself the lamb for a burnt offering.” And the two of them went together.

**Gen 22:9** And they came to the place which Elohim had commanded him, and Abraham built an altar there and placed the wood in order. And he bound Yitsḥaq his son and laid him on the altar, upon the wood.

**Gen 22:10** And Aḇraham stretched out his hand and took the knife to slay his son,

**Gen 22:11** but the Messenger of **יהוה** called to him from the heavens and said, “Aḇraham, Aḇraham!” And he said, “Here I am.”

**Gen 22:12** And He said, “Do not lay your hand on the boy, nor touch him. **For now I know that you fear Elohim**, seeing you have not withheld your son, your only son, from Me.”

**Gen 22:13** And Aḇraham lifted his eyes and looked and saw behind him a ram caught in a bush by its horns, and Aḇraham went and took the ram and offered it up for a burnt offering instead of his son.

**Gen 22:14** And Aḇraham called the name of the place, ‘**יהוה** Yireh,’ as it is said to this day, “On the mountain **יהוה** provides.”

We see that YHWH instructed Abram, (now Abraham) to offer up his son as an ascending offering. Notice in verse 12, Elohim prevented him from taking the fatal blow and then, said something interesting.

“… for **now** I know that you fear Elohim, seeing you have

not withheld your son, your only son, from Me.” 12b

YHWH had already declared Abraham righteous in chapter 15:6, however, He did not state that He knew Abraham feared Him, until after he had fully committed to killing his own son.

Yes, the Scriptures declares that Elohim knows the hearts of men, even better than we know our own, yet it wasn’t until Abraham acted upon the command to offer Yitschaq that he proved, to both YHWH and to himself, that He loved and trusted YHWH more then all else.

These are the Two Parts {Trust and Action} that make true “Belief” perfect (complete). Let’s now start at the beginning, literally, to see that this “Two Parts” principle was at work even then.

**THE CREATION**

**Gen 1:1** In the beginning Elohim created the heavens and the earth.

We see that the first act of creation mentioned in Scripture included two parts: Heavenly things and Earthly things. It’s important to recognize that in these two parts resides everything in creation. Heavenly and Earthly, working together, side by side, embody the whole (complete) creation. Alongside these two things He called light into existence as a fulfillment of the creative act. Everything else that was created was created from within these.

**MAN**

**Gen 2:7** And **יהוה** Elohim formed the man out of dust from the ground, and breathed into his nostrils breath of life. And the man became a living being.

It says that Elohim “formed” man. The Hebrew word for formed is (Strong’s Number [stg#] 3335), “ **yatsar**”: to mould into a form; from a word meaning to press or squeeze. It expresses that Elohim took the dust into His own hands and molded man into a shape just as a potter moulds clay. Here we see that, from the ground (earthly), man received his physical body.

The Hebrew phrase: “**nishmat chayim**”, means, breath of lives (which suggests a breath from which life comes). The word “**nishmat**” is associated to “**neshamah**” [stg# 5397], also translated as breath but actually means a “puff” of air or wind. This word is translated as spirit in Job 26:4, where it says of man “whose spirit comes from you”, and Pro 20:27, which says, “The spirit of man is the candle of YHWH searching all his inward parts”.

See how the words for breath and spirit are related. This is also true for the primary word for spirit in the Hebrew, i.e. “**ruach**” [stg# 7307], meaning wind and associated to breath from stg# 7306.

Notice how the physical body came from the earth while the breath or spirit came directly from YHWH, Who is Spirit (Jn 4:24). Here again we see that the heavenly (spirit) and the earthly (body) are together, side by side, to accomplish some purpose. What purpose did they accomplish here?

“And the man became a living soul”. 7c (KJV)

The word “became” is from the Hebrew, “**hayah**” [stg# 1961], meaning, to exist. There is a debate among, so called, scholars as to the actual meaning of this word and it has caused huge theological schisms within modern doctrine.

Like all Hebrew words this one has a root meaning, which gives us a starting place in trying to translate it. Also, the word must be translated within the immediate context of the passage where it’s used.

In this context we see it used in relation to something “coming into existence” that did not exist before, i.e. the man became alive. So, then, we see it took the spirit and the body working together to produce life.

This is confirmed by Brother James (Ya’aqob) in chapter 2 verse 26, where he says that “the body without the spirit is dead”. If you want to test this theory yourself, stop breathing. That’s a joke.

**ISAIAH**

There are many examples of this principle at work in virtually every story and teaching in Scripture, however here we are going to just look at a few clear examples and/other statements from the whole of Scripture.

**Isa 8:13**  “**יהוה** of hosts, Him you shall set apart. Let Him be your fear, and let Him be your dread.

**Isa 8:14** “And He shall be for a set-apart place, but a stone of stumbling and a rock that makes for falling to both the houses of Yisra’ĕl, as a trap and a snare to the inhabitants of Yerushalayim.

**Isa 8:15** “And many among them shall stumble and fall, and be broken and snared and taken.”

**Isa 8:16** Bind up **the witness**, seal **the Torah** among my taught ones.

**Isa 8:17** And I shall wait on **יהוה**, who hides His face from the house of Yaʽaqoḇ. And I shall look for Him.

**Isa 8:18** Look, I and the children whom. יהוה has given me – for signs and wonders in Yisra’ĕl from **יהוה** of hosts, who dwells in Mount Tsiyon.

**Isa 8:19** And when they say to you, “Seek those who are mediums and wizards, who whisper and mutter,” should not a people seek their Elohim? Should they seek the dead on behalf of the living?

**Isa 8:20** **To the Torah and to the witness! If they do not speak according to this Word, it is because they have no daybreak**

At the time of this writing, Isaiah was dealing with false prophets and priests who were teaching the people to go in a way that was different from what they had been taught by Moses (Mosheh). This was, and still is, a direct violation of the Torah (Instruction, i.e. Law).

**Deut 13:1** “When there arises among you a prophet or a dreamer of dreams, and he shall give you a sign or a wonder,

**Deut 13:2** and **the sign or the wonder shall come true**, of which he has spoken to you, saying, **‘Let us go after other mighty ones** – which you have not known – and serve them,’

**Deut 13:3** do not listen to the words of that prophet or that dreamer of dreams, **for יהוה your Elohim is trying you to know whether you love יהוה your Elohim with all your heart and with all your being.**

**Deut 13:4** “Walk after **יהוה** your Elohim and fear Him, and guard His commands and obey His voice, and serve Him and cling to Him.

**Deut 13:5** “And that prophet or that dreamer of dreams is put to death, because he has spoken apostasy against יהוה your Elohim – who brought you out of the land of Mitsrayim and redeemed you from the house of bondage – to make you stray from the way in which יהוה your Elohim commanded you to walk. Thus you shall **purge the evil from your midst**.

In Isaiah 8, YHWH is warning that the true “Word” that is true “Light” is one that has **both**, the Torah and the Testimony/Witness (The Two Parts). You don’t get a clearer statement of fact than that, yet the “church” can’t seem to grasp it.

Our complete salvation, complete redemption, is based on a teaching that incorporates both belief and works, Yahushua and the Torah.

This obviously is an “Old Testament” passage and some would claim it no longer applies to the “New Testament Church”. To those men I would offer the words of the end time prophet John (Yochanan).

**Rev 14:12** Here is the endurance of the set-apart ones, here are **those guarding the commands of Elohim and the belief of יהושע.**

In some bibles they use the word “patience” in verse 12, but the Greek word is, “**hupomone**” [stg#5281], meaning, cheerful (or hopeful) endurance. It comes from stg# 5278, “**hopomeno**”, which means, to stay under (or behind).

**Hopomeno** is used in Matthew 24:14, another end time passage, where Messiah Himself said, “He that shall **endure to the end** shall be saved.” This is meant to express the idea of staying faithful and obedient under, or beneath, the hardship of that time.

So today, and in a time to come, there are things that we must endure to receive the promise of complete redemption. Those who will endure it, according to Rev 14:12, are those who “keep the commandments of Elohim and have belief in Yahushua Messiah”. Here we see clearly that the Two-Part Principle is at work even in the last days.

Once understood, this Two-Parts Principle can be seen in every doctrine, passage and statement of belief in the Scripture. Yes, even in the Messianic Writings (New Testament).

Understand that our salvation is a “New or Renewed Covenant” promise from YHWH, through Yahushua, to all peoples, both Jew and Gentile . One People, One Yisra’el!

**The Brit Chadashah (Renewed Covenant) or Messianic Writings**

Now, before we go to the Messianic Writings to see this principle at work there and how it applies today, let’s look at the “New or Renewed Covenant” promise.

**Jer 31:31** “See, the days are coming,” declares **יהוה**, “when I shall make a new covenant **with the house of Yisra’ĕl and with the house of Yehuḏah,**

**Jer 31:32** not like the covenant I made with their fathers in the day when I took them by the hand to bring them out of the land of Mitsrayim, My covenant which they broke, though I was a husband to them,” declares **יהוה**.

**Jer 31:33** “For this is the covenant I shall make with the house of Yisra’ĕl after those days, declares **יהוה**: I shall put My Torah in their inward parts, and write it on their hearts. And I shall be their Elohim, and they shall be My people.

And,

**Eze 36:22** “Therefore say to the **house of Yisra’ĕl,** ‘Thus said the Master **יהוה**, “I do not do this for your sake, O house of Yisra’ĕl, but for My set-apart Name’s sake, which you have profaned among the Gentile s wherever you went.

**Eze 36:23** “And I shall set apart My great Name, which has been profaned among the Gentile s, which you have profaned in their midst. And the Gentile s shall know that I am **יהוה**,” declares the Master **יהוה**, “when I am set-apart in you before their eyes.

**Eze 36:24** For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

**Eze 36:25** Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

**Eze 36:26** **A new heart** also will I give you, and a **new spirit** will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

**Eze 36:27** and **put My Spirit within you**. And I shall **cause you to walk in My laws and guard My right-rulings and shall do them.**

**Eze 36:28** “And you shall dwell in the land that I gave to your fathers. And you shall be My people, and I shall be your Elohim.

Notice, in both passages YHWH is addressing the Two Houses of Yisra’el. We highlighted that because it is a huge factor in understanding to whom the Master is making promises or giving warnings.

It’s important that the promises are to the children of Yisra’el, NOT to the nations/Gentile s. It must be clearly stated that the nations can enter into the Promises through belief in Yahushua Messiah. The Torah calls these people,

“the strangers that sojourn among you.”

It is clear in both the Tanak (OT) and the Messianic Writings (NT) that when the peoples of the nations (Gentile s) believe in Yahushua as Saviour, they join alongside the children of Yisra’el in covenant with YHWH.

**Lev 19:33** And when a stranger sojourns with you in your land, do not oppress him.

**Lev 19:34** ‘**Let the stranger who dwells among you be to you as the native among you**, and you shall love him as yourself. For you were strangers in the land of Mitsrayim. I am **יהוה** your Elohim.

We see that, to YHWH, once a non-Yisra’eli joins with Yisra’el in the covenant they are no longer to be considered strangers but are to be granted the same dignity and position as any native born Yisra’eli.

This, by the legal definition, is called adoption. Any Gentile who forsakes his old life and joins with Yisra’el, through belief in Yahushua, has been adopted into the household of Yisra’el. YHWH’s Chosen People. A perfect picture of this can be seen in the story of Ruth.

Ruth was a Moabite and had married a Yisra’eli man who had left the Promise Land with his father’s house because of a drought in the Land. While still in Moab, Ruth’s husband died. When her Mother-in-law, Naomi, decided to return to The Promised Land after the drought, she tried to convince Ruth to return to her father’s house, for Naomi had nothing to offer her since both Naomi’s husband and sons were dead. Consider Ruth’s response.

**Ruth 1:16** But Ruth said, “Do not urge me to leave you, or to go back from following after you. For **wherever you go, I go**; and **wherever you stop over, I stop over**. **Your people is my people, and your Elohim is my Elohim.**

**Ruth 1:17 “Where you die, I die, and there I shall be buried**. **יהוה** do so to me, and more also – for death itself parts you and me.”

(read and consider Messiah’s words in Mat 19:29)

See how Ruth was willing to leave everything she had ever known to go to the Promised Land with Naomi. The shadow picture here is undeniable. Naomi represents the House of Yisra’el who had left the Land in a time of drought. The drought that Naomi fled from was one of water, but the drought that Yisra’el experienced was a spiritual drought.

In the scripture, water often symbolizes the spirit or spiritual things. The northern house, the House of Yisra’el, went into exile among the nations in 722bc, because it was suffering the worst kind of drought possible. They were in a spiritual drought of misunderstanding because of disobedience, which led them to destruction.

Like Naomi, Yisra’el’s Husband, YHWH, became dead to her. When she turned to make her way back to the Land of Promise, which she will do in the last days, she will bring with her, her Gentile daughter-in-law.

That daughter-in-law, Ruth, represents all those Gentiles who heard the message of their salvation in Yahushua Messiah and believed. Those who have forsaken their old pagan ways, their “old man“, and joined their mother-in-law, Yisra’el, in covenant with YHWH through the redemption that only comes through belief in Yahushua Ha-Mashiach.

Brother Paul (Sha’u’l) explained this in both Romans and Ephesians where he showed us that Gentiles who believe in Yahushua are “no longer strangers and foreigners, but fellow citizens with the set-apart ones and members of the household of Elohim,” (Eph 2:19) and that those “wild olive branches” (Gentiles) who have trusted in Yahushua have been grafted into the “natural olive tree” (Yisra’el-Rom 11:5-24) and shall be treated just as a native born Yisra’eli as commanded in Leviticus 19:33-34.

So, we have established that the “New or Renewed Covenant” promises were for the Children of Yisra’el and for the Gentiles who would join them in covenant with YHWH through belief in Yahushua Messiah. And now, let’s move on to the Two Part Principle, as taught in the Brit Chadashah (NT).

Since it is Paul, whose writings have been so slanderously interpreted by modern teachers, let’s begin with his letters. First, however, let’s remember what Brother Peter (Kepha) said concerning certain types of men and Shaul’s writings.

**2 Pet 3:14** So then, beloved ones, looking forward to this, do your utmost to be found by Him in peace, **spotless and blameless**,

**2 Pet 3:15** and reckon the patience of our Master as deliverance, as also our beloved brother Sha’ul wrote to you, according to the wisdom given to him,

**2 Pet 3:16** as also in all his letters, speaking in them concerning these matters, **in which some are hard to understand,** which **those who are untaught and unstable twist to their own destruction, as they do also the other Scriptures.**

**2 Pet 3:17** You, then, beloved ones, being forewarned, **watch, lest you also fall from your own steadfastness, being led away** with the delusion of the lawless,

There are several significant things being said here that need to be understood.

(1)-Peter expected the brethren to live our lives “spotlessly and blamelessly” before YHWH.

This phrase is referring to our righteous lifestyle as believers. See what Paul said to the Philippians concerning this manner of living.

**Php 2:5** For, let this mind be in you which was also in Messiah **יהושע**,

**Php 2:6** who, being in the form of Elohim, did not regard equality with Elohim a matter

to be grasped,

**Php 2:7** but emptied Himself, **taking the form of a servant**, and came to be in the

likeness of men.

**Php 2:8** And having been found in fashion as a man, **He humbled Himself and became**

**obedient unto death,** death even of a stake.

**Php 2:9** Elohim, therefore, has highly exalted Him and given Him the Name which is

above every name,

**Php 2:10** that at the Name of **יהושע** every knee should bow, of those in heaven, and of those on earth, and of those under the earth,

**Php 2:11** and every tongue should confess that **יהושע** Messiah is Master, to the esteem of Elohim the Father.

**Php 2:12** So that, my beloved, as you always obeyed – not only in my presence, but now much rather in my absence – **work out your own deliverance with fear and trembling**,

**Php 2:13** for it is Elohim who is working in you **both to desire and to work** for *His* good pleasure.

**Php 2:14** Do all things without murmurings and disputings:

**Php 2:15** in order that you **be blameless and faultless**, children of Elohim without blemish in the midst of a crooked and perverse generation, among whom you shine as lights in the world,

**Php 2:16** holding on to the **Word of life**, for a boast to me in the day of Messiah, that I have not run in vain or laboured in vain.

Our question then, what is the standard of righteousness that we are to live by? It seems pretty obvious that it should be the same standard of righteousness that Yahushua Himself lived by, wouldn’t you think?

“Be imitators of me, as I also am of Messiah.” 1Cor 11:1

**“**The one who says he stays in Him ought himself also **to walk, even as He walked**.1Jn 2:6

The standard of righteous living that He lived by is the same standard that we are to live by. It’s the standard of the Torah.

**Deut 6:24** ‘And **יהוה** commanded us **to do all these laws**, to fear **יהוה** our Elohim, for our good always, to keep us alive, as it is today.

**Deut 6:25** ‘And **it is righteousness for us** when **we guard to do all this command** before **יהוה** our Elohim, as He has commanded us.’

Sounds simple, right? It really is that simple, unfortunately we have allowed men to interfere with the simplicity of the Scripture, which is Peter’s next admonishment.

(2)-Peter knew that some of the things Paul had written were hard to understand and that certain men would sneak into the Assembly and misuse Paul’s writings to subvert the Truth. His statement that these men would be untaught and unstable is an important one.

**Untaught**: (Gk:62) **ἀγράμματος** {agrammatos} From G1 (as negative particle) and G1121; *unlettered*, that is, *illiterate:* - unlearned.—This word suggests that these men would not have the same knowledge of the Scripture that Shaul had and therefore could not correctly interpret his intent.

**Unstable**: (Gk:739) **ἀστήρικτος** {astēriktos} From G1 (as a negative particle) and a presumed derivation of G4741; *unfixed*, that is, (figuratively) *vacillating:* - unstable.— This word suggests that these men have no fixed foundation from which to correctly understand Shaul’s writings.

Let us remember what the Messiah Himself said about foundations.

**Mat 7:24** “Therefore everyone who **hears** these words of Mine, **and does them**, shall be

like a wise man who built his house on the rock,

**Mat 7:25** and the rain came down, and the floods came, and the winds blew and beat on that house, and it did not fall, for it was **founded on the rock**.

**Mat 7:26** “And everyone who **hears** these words of Mine, **and does not do them**,shall be like a foolish man who built his house **on the sand**,

**Mat 7:27** and the rain came down, and the floods came, and the winds blew, and they beat on that house, and it fell, and **great was its fall**.”

These men who neither have Paul’s learning, nor his foundation of **hearing and doing the Word** will have a great fall. This great fall is Peter’s next point, but before we go there I want to stress a point that I have already alluded to earlier.

Wisdom and Understanding of the Word of YHWH isn’t something we get from KNOWING what the Word says, they come from DOING what the Word says. Consider the following, again.

**Deut 4:2** “**Do not add to the Word** which I command you, and **do not take away from it**, so as to **guard the commands** of **יהוה** your Elohim which I am commanding you.

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**Deut 4:5** “See, I have taught you laws and right rulings, as **יהוה** my Elohim commanded

me, to do thus in the land which you go to possess.

**Deut 4:6** “And you **shall guard and do them, for this is your wisdom and your understanding before the eyes of the peoples** who hear all these laws, and they shall say, ‘Only a wise and understanding people is this great nation!’

And,

**Ps 119:89**  **Forever**, O יהוה, Your word **stands firm** in the heavens.

**Ps 119:90** Your trustworthiness is to all generations; You established the earth, and it stands.

**Ps 119:91** According to Your right-rulings They have stood to this day, For all are Your servants.

**Ps 119:92** If **Your Torah had not been my delight, I would have perished in my affliction.**

**Ps 119:93** Let me never forget Your orders, **For by them You have given me life**.

**Ps 119:94** I am Yours, save me; For **I have sought Your orders**.

**Ps 119:95** The wrong have waited for me to destroy me; I understand Your witnesses.

**Ps 119:96** I have seen an end of all perfection; Your command is exceedingly broad.

**Ps 119:97** O **how I love Your Torah! It is my study all day long**.

**Ps 119:98** **Your commands make me wiser than my enemies**; For it is ever before me.

**Ps 119:99** I **have more understanding than all my teachers, For Your witnesses are my study**.

**Ps 119:100** **I understand more than the aged, for I have observed Your orders**.

**Ps 119:101** I have restrained my feet from every evil way, That I might **guard** Your word.

**Ps 119:102** I have not turned aside from Your right-rulings, For You Yourself have

taught me.

**Ps 119:103** How sweet to my taste has Your word been, More than honey to my mouth!

**Ps 119:104** **From Your orders I get understanding**; Therefore I have hated every false way.

**Ps 119:105** **Your word is a lamp to my feet And a light to my path.**

It is the combination of KNOWING what the Word says and DOING what it commands that gives us the wisdom and understanding to walk the True Way and teach it. Thus, if the teachers today know what the Word, the Torah (law), of YHWH commands but do not obey all that it says, then they are the untaught and unstable men that Peter is referring to in his letter.

(3)-Peter tells us that these men twist Paul’s writings as well as the other Scripture to their own destruction (remember the warning that Messiah gave about the foundation that was built on sand in Matthew 7—they had a great fall).

It is this great fall that Peter is warning the brethren about in this passages and he goes further to warn us not to be led away by this delusion of the lawless. This phrase in modern translations is “error of the wicked,” which is pretty vague.

**Delusion (error)**: (G:4106) **πλάνη** {planē} Feminine of G4108 (as abstraction); objectively fraudulence; subjectively a *straying* from orthodoxy or piety: - deceit, to deceive, delusion, error.—This word suggests a straying away from a specific path or way of living, a deceitful or false teaching.

**Lawless (wicked)**: (G:113) **ἄθεσμος** {athesmos} From G1 (as a negative particle) and a derivative of G5087 (in the sense of *enacting*); *lawless*, that is, (by implication) *criminal:* - wicked.—This word is clear, it refers to a specific standard of law or instruction that is not being adhered to.

Peter is trying to warn us that there are men who will take Paul’s writings and will twist them, either knowingly or innocently, because they do not have Paul’s foundation and knowledge.

These men will be destroyed because of their corruption of the teaching and if we follow them, we too will be led away into their destruction. These men will not be men of obedience but will teach a lie of disobedience.

You know the lie I am referring to. The lie that says, “because we have been saved by the blood of the Messiah, we no longer have to keep the ‘Old Testament Law.’” That is the lie of the Anti-messiah, the Lawless One.

Now, back to Paul’s “Two Part” teaching.

Let’s start with a “Paulian” conundrum. How can Paul say:

**Rom 3:20** “Therefore **by works of Torah no flesh shall be declared right** before Him, for by the Torah is the knowledge of sin”.

When he has already told us:

**Rom 2:13** “For not the hearers of the Torah are righteous in the sight of Elohim, but **the doers of the Torah shall be declared right**.”

Is Paul contradicting himself? Is he confused? NO, of course not, it is those who call themselves teachers of the Word that are confused by what Paul says. They are blind to the distinction between the two types of justifications referred to in these passages.

That’s right, two types of Justification. One is Spiritual and can only be received through belief in the atoning work of Yahushua Messiah. The word justification means to be made righteous from a place of wrongness or unrighteousness. The spiritual justification is the Justification from the condemnation of Death.

The other justification is physical and is received through obedience to the Torah, AFTER we have received the Justification from Death through belief in Messiah. This is the Justification of Life.

You have heard what Brother James (Ya’aqob) said?

**Jm 2:14** My brothers, what use is it for anyone to say he has belief but does not have

works? **This belief is unable to save him**.

**Jm 2:15** And if a brother or sister is naked and in need of daily food,

**Jm 2:16** but one of you says to them, “Go in peace, be warmed and be filled,” but you

do not give them the bodily needs, what use is it?

**Jm 2:17** So also belief, if it does not have works, is in itself dead.

**Jm 2:18** But someone might say, “You have belief, and I have works.” Show me your

belief without your works, and I shall show **you my belief by my works.**

**Jm 2:19** You believe that Elohim is one. You do well. The demons also believe – and

shudder!

**Jm 2:20** But do you wish to know, O foolish man, that the belief without the works is

dead?

**Jm 2:21** Was not Aḇraham our father declared right by works when he offered Yitsḥaq his son on the altar?

**Jm 2:22** Do you see that the **belief was working with his works, and by the works the belief was perfected?**

**Jm 2:23** And the Scripture was filled which says, “Aḇraham believed Elohim, and it was reckoned to him for righteousness.” And he was called, “Elohim’s friend.”

**Jm 2:24** You see, then, **that a man is declared right by works, and not by belief alone.**

**Jm 2:25** In the same way, was not Raḥaḇ the whore also declared right by works when she received the messengers and sent them out another way?

**Jm 2:26** For as the body without the spirit is dead, so also the **belief is dead without the works**

Brother James and the Assembly at large were obviously dealing with the same type of errors back then that we face today. There were false teachers rising up, teaching a lawless doctrine that ‘saved’ us but didn’t require anything from us in return. This is contrary to everything the Scripture, in its totality, teaches about YHWH.

Throughout the Scripture, from Genesis to Revelation, YHWH consistently says, “If you do this, then I will do that.” He has always given us a choice and consequences for those choices.

Obedience brings blessings, while disobedience brings curses. Those who live lives worthy of blessings also inherit eternal life, but those who live lives worthy of curses inherit destruction and death.

Two Parts, one spiritual and one physical, one His work and one our work, both vital to the fullness of the Truth, both required for the Kingdom and eternal life.

Lastly, consider Brother Paul’s statement to the Brethren of the Assembly in Roman.

**Rom 6:15**  What then? shall we sin, because we are not under the law, but under grace? God forbid.

**Rom 6:16**  Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

The definition of ‘sin’ in 1 John 3:4 is ‘transgression of the Law”, so the first thing Paul is asking is whether we who have believed in Yahushua should transgress (violate or disobey) the Law (Torah).

His answer is ‘God forbid’ which is a resounding NO!!! We are not to continue disobeying the Law/Torah. Modern teachers call it the ‘Old Testament Law’ and tell you that it no longer applies to the “Gentile Church”, which is not found anywhere in Scripture.

The Torah, which was given through Moses to the Children of Yisra’el, both the native born and the stranger sojourning with them, is the same Torah/Law/Instructions that Messiah lived by and Paul lived by, as well as Peter, John, James, etc, etc, etc.

It is the height of arrogance and deception to think that we no longer have to live by the same standard of righteousness that all these great men of belief lived by and died for.

To say so and to teach others so, is to be counted among the ‘wicked’ in that day.

The True Belief is founded in the blood of Yahushua and lived out in obedience to all the Torah/Law says, with all of our heart and mind and strength every day.

There is one last element to the belief, just like there was one last element in the creation day, this element is that one which binds all the truth together. Just as Light was the last command on the first day and was the fulfillment of all creation, so too is a sincere heart attitude of **Love** the binding element which is the fulfillment of the redemption process. Without light we are in darkness still and without love we have nothing.

Shalom.