

## **Introduction**

### **Part 2**

Having the Heart of a Jew,  
and the Distinction of the Church.

Did you know, the Apostle Paul writing to the Romans said that at the heart of every Gentile should be the heart of a Jew? He said this within the context of the *“brit milah”* (בְּרִית מִילָה) of the heart. This may sound strange, but there was a very important point he was trying to make. Based upon the Torah, the Lord God Himself speaks of the circumcision of the heart in the Tanach, and strange as it may seem, these concepts hold a deep a meaning for us today, just as it did when the Lord first gave circumcision in Abraham’s time. These concepts of circumcision are so important, Paul wrote to the Romans of circumcision in the following way.

#### ***Romans 2:11-29***

*2:11 For there is no partiality with God. 2:12 For all who have sinned without the Law will also perish without the Law, and all who have sinned under the Law will be judged by the Law; 2:13 for it is not the hearers of the Law who are just before God, but the doers of*



*the Law will be justified. 2:14 For when Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law, are a law to themselves, 2:15 in that they show the work of the Law written in their hearts, their conscience bearing witness and their thoughts alternately accusing or else defending them, 2:16 on the day when, according to my gospel, God will judge the secrets of men through Christ Jesus. 2:17 But if you bear the name 'Jew' and rely upon the Law and boast in God, 2:18 and know His will and approve the things that are essential, being instructed out of the Law, 2:19 and are confident that you yourself are a guide to the blind, a light to those who are in darkness, 2:20 a corrector of the foolish, a teacher of the immature, having in the Law the embodiment of knowledge and of the truth, 2:21 you, therefore, who teach another, do you not teach yourself? You who preach that one shall not steal, do you steal? 2:22 You who say that one should not commit adultery, do you commit adultery? You who abhor idols, do you rob temples? 2:23 You who boast in the Law, through your breaking the Law, do you dishonor God? 2:24 For 'the name of God is blasphemed among the Gentiles because of you,' just as it is written. 2:25 For indeed circumcision is of value if you practice the Law; but if you are a transgressor of the Law, your circumcision has become uncircumcision. 2:26 So if the uncircumcised man keeps the requirements of the Law, will not his uncircumcision be regarded as circumcision? 2:27 And he who is physically uncircumcised, if he keeps the Law, will he not judge you who though having the letter of the Law and circumcision are a transgressor of the Law? 2:28 For he is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh. 2:29 But he is a Jew who is one inwardly; and circumcision is that which is of the heart, by the Spirit, not by the letter; and his praise is not from men, but from God. (NASB)*

Paul draws in the concepts of those who say they are not bound by the Torah (*referring to the gentiles who were not given the Torah at Sinai*), to those who are bound by the Torah command (*referring to the descendants of those who were given the Torah at Sinai*). He also states those who sin without the Torah will die, and those who sin with the Torah will also die. Paul is establishing a basis that regardless of who you are, there is no escape from the judgment of God for those who rely upon the Torah for their merits before God. There is also no escape for those who say *“I am a good person”* and *“I am spiritual...”* in the sense to their entering the Kingdom of heaven now and the Olam Haba when one dies. The distinction Paul is making here is to those who show the *“work of the Law”* in their hearts as opposed to those who show this only externally, illustrating a different motivation for obedience, as opposed to those who obey the Torah out of rote. He goes on to ask whether we live as hypocrites, teaching one thing and doing another, and those who do this cause the name of God to be blasphemed. In the context of circumcision, Paul writes that it is better to have a circumcised heart, as opposed to having the flesh circumcised. The argument he is trying to establish is for those who boast in the Torah, do not live what they say they believe in, and those who were not given the Torah at Sinai, live according to God’s Law because they have been transformed from the inside, their hearts have been circumcised by our Father in heaven. Note how Paul is saying these concepts are important for both the Jew and the Gentile. He concludes chapter 2 saying *2:28 For he is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh. 2:29 But he is a Jew who is one inwardly; and circumcision is that which is of the heart, by the Spirit, not by the letter; and his praise is not from men, but from God. (NASB)* All of these concepts are drawn together to describe within the heart of every Gentile should be the heart of a Torah observant Jew.

As you can see from *Romans 2*, it is very important that we study the Scriptures very carefully. This provides a powerful context to our faith and according to Paul should eliminate all forms of anti-Semitism if any exists. In addition, this *“Torah upon the heart”* (see *Jeremiah 31:31-34*) will have a transformative power in the life of a believer, and this is a work of God in one’s life. For such a person, his world

will be turned upside down and transformed for the glory of God to live in righteousness, holiness, and truth. Paul describes within *Romans 2* saying no special marks are given to a Jewish person as opposed to a non-Jewish person in the context of sin and death. Paul is setting up a very high standard for the children of the God of Israel by faith in the Messiah Yeshua. This is similar to the opinion of the rabbis which is summarized by *Everyman's Talmud by Abraham Cohen, 1932*, which states the following concerning Israel:

*If, however, Israel is the chosen people, it is not for the purpose of receiving special marks of favoritism from God. Far from being in a better position than the other nations from the material point of view as the result of this choice, Israel bears a heavier responsibility and his liability to punishment is greater. 'Israel is the retinue of the King and his duty is to imitate the King' (Sifra to xix. 2). 'Because God loved Israel He multiplied sufferings for him' (Exod. R. I. I). 'Three precious gifts did the Holy One. Blessed be He, bestow upon Israel, and all of them He gave only through the medium of suffering: they are Torah, the land of Israel, and the World to Come (Talmud Bavli Ber. 5a). The main responsibility of Israel is the guardianship of the Torah, the Divine Revelation. Since the purpose of the world's creation was the glorification of God's name through the medium of the Torah, and Israel was to be its recipient, it follows that 'Israel was in the thought of God before the creation of the Universe' (Gen. R. I. 4), that 'Heaven and earth were only created through the merit of Israel' (Lev. R. XXXVI. 4), and 'As the world could not exist without the winds, so is it impossible for the world: to exist without Israel' (Talmud Bavli Taan. 36). No self-glorification is here meant, since the sayings refer only to Israel. (Everyman's Talmud by Abraham Cohen, 1932, pg 58-59)*

The rabbis speak of the responsibility of Israel of being a guardian of the Torah and of the Divine Revelation. Note also the rabbis say, “*the*

*purpose of the world's creation was the glorification of God's name through the medium of the Torah*" Paul appears to speak within this context saying we need to guard our ways such that we do not cause the name of God to be blasphemed by the establishing of the rule of the Torah in our lives (*Romans 3:28-31*). In addition, according to Scripture, (*Isaiah 2*) there will come a day when Israel is to go forth into the world and speak of the goodness of God, His power, mercy, grace, love, and what He has commanded in the Torah which provides for us an image of the days of the Messiah. Is this not a parallel to who we are in the Messiah Yeshua? In addition, according to Midrash Rabbah, heaven and earth were created on account of the merits of Israel, the world couldn't exist without Israel, as a reference to the righteous who prevent the world from destruction, based upon the rabbinic interpretation of Parashat Noach *Bereshit / Genesis 6*, and Parashat Vayera (*Bereshit / Genesis 18*). The rabbinic concepts on the existence of Israel is in the responsibility she has for representing God to the nations and of the love of God in heaven (see *Isaiah 2*). The rabbis say the Lord love's Israel and multiplies sufferings for the one whom He loves. This may be the reason why rabbi Judah said in Midrash Tehillim 99, Part 1, "*As long as the children of Israel are in exile, the kingdom of heaven is not at peace; yet the nations of the earth dwell unperturbed.*" While Israel is in exile, the Lord is multiplying punishments due to her sins, and the nations as a result, measure up in relation to her current status and so they go unperturbed. Heaven however is not at peace until Israel repents and returns to the Land of Promise. The Talmud states three gifts were given to Israel through suffering (Torah, the Land of Israel, and the Olam Haba) where suffering is used to help us to grow in our relationship with the Lord. Israel is centric to the Kingdom of God based upon both the rabbinic understanding and prophetically (*Isaiah 2*). These things are related to the *Kingdom of God (Luke 17:20-21)* in the sense that the power of God is available in Yeshua to work in our lives and the need to go out into the nations and proclaim the good news of the Lord God of Israel and of His Messiah. According to *Isaiah 2*, this was the ultimate purpose of Israel having received the Torah at Sinai and the Lord establishing His name forever in Jerusalem.

Many people have heard the term the "*Kingdom of God,*" but do we really understand what it is. For example, modern theologies make

a distinction between Israel and the church. But as we study the Scriptures and the teachings of the rabbis, this dividing line becomes more blurred rather than distinctly separate. In the Apostolic Writings, the central message of John the Baptist, Yeshua, and the disciples was of repentance and of the coming of the Kingdom of God. The last question that Jesus was asked before He left the earth was, “*Lord, will you at this time restore again the kingdom to Israel?*” (*Acts 1:6*) Note their question was about Israel as opposed to the Lord God in heaven and His Kingdom. The reason being is these two are synonymous in the sense that God’s Kingdom is Israel centric. The coming Kingdom of God is the message the Lord God of Israel wants to convey to every person on earth and the most important question is, “*will you be a part of it?*” Is it possible to be a part of the Kingdom of God while holding on to staunch anti-Semitism? At various locations throughout the Scriptures, we find a theme in the prophetic literature that follows what Zechariah, Daniel, and the book of Revelation state:

***Zechariah 14:9***

*14:9 “And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one.” (NASB)*

***Daniel 2:44***

*2:44 “And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.” (NASB)*

***Revelation 11:15***

*11:15 “And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.” (NASB)*

Zechariah speaks of a time when the Lord will be king over all the earth, suggesting that the nations will know the Lord, that there shall

be one Lord, and His name One. More importantly, as Paul was trying to say in Romans, with regard to the Father in Heaven and His Messiah Yeshua, have you made them King and Lord over your life today? There will come a day when the kingdom of God will be a world wide event. (*Isaiah 2*) While studying the rabbinic literature, it is interesting to note the rabbis state we as individuals are also considered an entire world in itself according to the *Mishnah Sanhedrin 5*.

### ***Mishnah Sanhedrin 5***

*“It was for this reason that man was first created as one person [Adam], to teach you that anyone who destroys a life is considered by Scripture to have destroyed an entire world; and anyone who saves a life is as if he saved an entire world.” And also, to promote peace among the creations, that no man would say to his friend, “My ancestors are greater than yours.” And also, so that heretics will not say, “there are many rulers up in Heaven.” And also, to express the grandeur of The Holy One [blessed be He]: For a man strikes many coins from the same die, and all the coins are alike. But the King, the King of Kings, The Holy One [blessed be He] strikes every man from the die of the First Man, and yet no man is quite like his friend. Therefore, every person must say, “For my sake the world was created.”*

If we are to take these comments from the *Mishnah Sanhedrin 5*, there will come a day when the Lord will reign over all, where the ruling over all may be a reference to the ruling over the hearts of individuals, which is paralleled to an entire world. The more weightier concept here is whether you have made God and His Messiah Lord and King over your life? The rabbis speak of *“Israel bearing a heavier responsibility and his liability to punishment is greater. ‘Israel is the retinue of the King and his duty is to imitate the King’ (Sifra xix. 2).”* This is a consistent theme through the Apostolic Writings for the children of God who place their faith in Yeshua. We are called today to imitate the King, the Lord Yeshua. (see *Romans 8:29*). When the Lord reigns over the earth in the sense of His kingdom being established here on earth,

what will be the responsibilities of all men who are alive during that time?

Now as we can see, according to the Tanach, the Apostolic Writings, and the Rabbis, the distinction between the nations and Israel becomes blurred based upon the prophetic context. (Again see *Isaiah 2*) Midrash Tehillim 99, Part 1 states, *“Because The Lord is great in Zion; and He is high above all the peoples (Tehillim / Psalms 99:2). Rabbi Johanan took the words The Lord is great in Zion to mean that God is great because of what He has done in Zion. His own house He has not spared; therefore, when He returns to punish the destroyers thereof, how much greater their punishment.”* As we read previously in the rabbinic literature summarized by *“Everyman’s Talmud,”* Israel received the weightier responsibility than the nations because the Lord had given her His Torah. Consequentially, there is a higher liability to punishment due to sins. And according to Paul, the nations not having been given the Torah, remain liable for sin, and the midrash states that the Lord who did not spare His children, will return to punish and destroy the nations, those who do not know Him, greater will be their punishment. Again, Paul writes and interprets these things in *2 Thesalonians 1* as the Messiah returning with fire to meet out punishment with eternal suffering. Paul however in *Romans 2* speaks of the Torah being given into the hearts of the non-Jew, and the corresponding transformation of one’s heart to walk in God’s ways, and to overcome sin by the power of God. The wonderful news in the Messiah Yeshua for the non-Jewish person, is the partaking in the promises of God and being fellow members of the family of God, and to have access to our Father in heaven. As a result, the avenue of forgiveness is also available to the non-Jew as an adopted child. This adoption indicates a joining of an unnatural branch into the tree (Israel) and suggests a powerful work of God that includes all men who would believe and join themselves with the Lord and His people (Israel) (see *Romans 11*). The Midrash (*Tehillim 99, Part 1*) also states, *“Rabbi Johanan said, A verse in Scripture supports Rabbi Hanina, When the Lord will build up Zion, then He will appear in His glory (Tehillim / Psalms 102:17).”* The glorious power, wisdom, and goodness of God will be made known to all the world. The deliverance of God is paralleled to His glory and the building up of Zion. These things were carefully recorded in the Tanach, for the

instruction and encouragement of succeeding generations. (*2 Timothy 3:16*) The description given in *Tehillim / Psalms 102:17* is of Israel's restoration to their own Land, from a former manner of being dead, buried, and in the grave, which is paralleled to the exile. Similarly, the gentiles who were formerly dead, will be converted in the sense that the Lord God of Israel has made them alive in the Messiah Yeshua, and this conversion is called the "*new creation*" by Paul according to his letters in the Apostolic Writings (*2 Corinthians 5:17*). All of these concepts are drawn out by having a thorough knowledge of the Scriptures and of the Rabbinic literature, coupled to studies in the Hebrew and Greek texts.

In this study, I challenge you to begin the journey of learning to read the Scriptures in the Hebrew language and getting yourself on a yearly bible reading plan so that each year you read through the Scriptures one time. This will set you on the path of both drawing nearer to the Lord God in heaven, increasing your faith, and knowing the Messiah Yeshua in a greater way by applying God's word to your life. Studying the Hebrew Scriptures, along with studies in the Hebrew NT, reveals something in the language that is not apparent in the English translations, where the same words used for clean (תהור) and unclean (תמא), holiness (שדק) and righteousness (צדקה), are consistently used from the Torah, throughout the Tanach, and in the Apostolic Writings. Studying the Hebrew bible had become the driving force for me to discover the truth about the Torah, and it will do the same for you in bringing to understanding the importance of God's Law for His people.

This major presupposition of Torah that I have developed is the result of setting my life on the path of studying the Hebrew language, the people, and the Scriptures, and seeing a consistency throughout the Scriptures of what the Lord expects from us as His people. I do not believe the Lord changes in the way He operates in the lives of His people. The Scriptures say, according to the Torah (*Bereshit / Genesis 12*) that God has chosen us as a special people ("*Am Segolah,*" *Treasured People*), beginning with Abraham.

### ***Shemot / Exodus 19:5-6***

*19:5 'Now then, if you will indeed obey My voice and keep My covenant, then you shall be My own possession*

*among all the peoples, for all the earth is Mine; 19:6 and you shall be to Me a kingdom of priests and a holy nation.’ These are the words that you shall speak to the sons of Israel.” (NASB)*

***Devarim / Deuteronomy 4:20***

*4:20 “But the LORD has taken you and brought you out of the iron furnace, from Egypt, to be a people for His own possession, as today. (NASB)*

***Devarim / Deuteronomy 7:6***

*7:6 “For you are a holy people to the LORD your God; the LORD your God has chosen you to be a people for His own possession out of all the peoples who are on the face of the earth. (NASB)*

***Devarim / Deuteronomy 10:15***

*10:15 “Yet on your fathers did the LORD set His affection to love them, and He chose their descendants after them, even you above all peoples, as it is this day. (NASB)*

***Devarim / Deuteronomy 14:2***

*14:2 “For you are a holy people to the LORD your God, and the LORD has chosen you to be a people for His own possession out of all the peoples who are on the face of the earth. (NASB)*

***Devarim / Deuteronomy 26:18-19***

*26:18 “The LORD has today declared you to be His people, a treasured possession, as He promised you, and that you should keep all His commandments; 26:19 and that He will set you high above all nations which He has made, for praise, fame, and honor; and that you shall be a consecrated people to the LORD your God, as He has spoken.” (NASB)*

Through the course of history, as we read throughout the Tanach, according to the Torah and the prophetic literature, the Lord God sent His messenger, savior, and messiah, to save His treasured people. Modern theology however suggests that when God's messenger (Messiah, Son) arrives, He will choose again a new special people. This is the basic concept of Bilateral Ecclesiology which teaches that now God has two special peoples. Based upon this theology, God's "*two special peoples*" are (i) the Jewish people (God's chosen people from Old Testament) and (ii) the Church (His Son's chosen people of the New Testament). However, as we saw in Part 1, the distinction between the Qahal and the ekklesia is not so straight forward. The words Bilateral means "*two groups,*" and Ecclesiology means "*theology about the ekklesia, the assembly of people.*" A more simplistic name for this belief, based upon Part 1 discussion on the words קהל and ἐκκλησία, would be "*Two Church*" since this doctrine teaches that God has two assemblies, the Christian Church and also something separate, the Jewish people.

The logical outcome of this theology is separation and anti-Semitism. We will look at this in a little more detail in Part 3. Let's call these groups, Special People A and Special People B. Special people A are the Jewish people, and special people B are the non-Jewish people. The Scriptures, as we have been discussing, speak of our being adopted into the family of God. However, as early as the First Century time period, and in the subsequent first few centuries we learn in the Scriptures that those from group A were telling those in group B that they had to be converted in order to join with or to be a part of group A in order to be saved and partake in God's promises. A couple centuries later however, group B tells group A they have to convert to Christianity in order to be saved and partake in God's promises. This was the issue Paul was addressing in Galatians and in [Acts 15](#). The Apostle Paul told the gentile people that they did not need to go through a ritual conversion in order to become a part of the family of God. And the major issue was that one group thought conversion (by circumcision) was necessary in order to gain God's approval.

Now, in the Jewish culture, a significant amount of effort had gone into preserving the Jewish people, and making distinctions between Israel as opposed to the nations. This is the consequence of the teaching found in the Torah from Parashat Ekev, [Devarim / Deuteronomy 8:16-](#)

***Devarim / Deuteronomy 8:16-20***

*8:16 'In the wilderness He fed you manna which your fathers did not know, that He might humble you and that He might test you, to do good for you in the end.*

*8:17 'Otherwise, you may say in your heart, 'My power and the strength of my hand made me this wealth.'*

*8:18 'But you shall remember the Lord your God, for it is He who is giving you power to make wealth, that He may confirm His covenant which He swore to your fathers, as it is this day. 8:19 'It shall come about if you ever forget the Lord your God and go after other gods and serve them and worship them, I testify against you today that you will surely perish. 8:20 'Like the nations that the Lord makes to perish before you, so you shall perish; because you would not listen to the voice of the*

*Lord your God. (NASB, טז המאכלה מן במדבר אשר לא-*

*ידעוון אבותיה למען ענתה וילמען נסתה להיטבה באחריתה:  
 יז ואמרת בלבבך פחי ועצם ידי עשה לי את-החיל הזה:  
 יח וזכרת את-יהוה אלהיך כי הוא הניתן לה פח לעשות חיל  
 למען הקים את-בריתו אשר-נשבע לאבותיה כיום הזה: פ  
 יט והיה אם-שכח תשכח את-יהוה אלהיך והלכת אחרי  
 אלהים אחרים ועבדתם והשתחווית להם העדתי בכם היום  
 כי אבד תאבדון: כ כגוים אשר יהוה מאביד מפניכם כן  
 (תאבדון עקב לא תשמעו בקול יהוה אלהיכם:*

Note the Scriptures state the manna was given for the testing of the people so they would realize that their strength is not of their own making, but solely by the hand of the Lord God of Israel. These things are meant to remind us not to be drawn to foreign gods. The idea of “*being Jewish*” comes into play here since the Torah is designed to preserve the Jewish traditions, to draw us back to present ourselves to the Lord at least three times a year (Shelosh Regalim), and to function as a way of life for God’s people in Righteousness, Holiness, Justice, and Truth. Paul in *Romans 2* is saying faith in Yeshua is coupled to obeying God’s

Word (circumcised heart). Now, based upon the Apostolic Writings, salvation comes by faith in God's Son, and our lives must demonstrate that salvation by our works (fruit). We are to live what we believe (*Romans 2*). In Judaism of the first century, there were two groups, one group did not believe in Yeshua, the other group did. Which group had entered into the covenant of faith according to God's plan for redemption? Is there another way to enter into the covenant outside of faith in the God of Israel and His Messiah? The question about these two groups, is in regard to whether the Jewish group (A) was in the covenant of God by faith? This is an important question, because *John 8* speaks of salvation and faith in Yeshua, where we are to have faith like Abraham because the children of Abraham are those who have faith and live by that faith. This is not a matter of genealogy, it is a matter of living by our faith and believing in God's Son.

Based upon Paul's ministry and what we read in the Apostolic Writings, there were large numbers of gentiles entering into the faith, coupled with the issues of moving from a polytheistic to a monotheistic faith, there were a lot of halachic issues that effect the separation/union between these two groups. One issue was with the Gentiles becoming arrogant over against the Jewish believers, which was the whole purpose of Paul having to comment on this in *Romans 11*. As a result of the arrogance of the branches, new doctrines have developed, such as supersessionism, replacement theology, and bilateral ecclesiology. Supersessionism states that the gentile believers, this new group, the church has replaced Israel. Or in other words, Christians replace Israel, and this teaching is most apparent when pastors teach that "*we are Israel, or we are Jerusalem now..*" has no biblical basis. As a result of this replacement theology throughout history, a great amount of persecution of Jewish people has occurred at the hands of Christians. The most significant point is based upon the Scriptures, the Lord God has not replaced Israel with the gentile church. The issue with two thousand years of supersessionism and bilateral ecclesiology is that these things have been taught for so long, generally speaking, people tend to see these doctrines everywhere in the Scriptures even though this theology is not present in the Tanach or the Apostolic Writings. Paul wrote there is no difference between Jew and Gentile over and over again in the Apostolic Writings (see *Romans 10:12, Galatians 3:28,*

*Colossians 3:11*). In addition, the NT describes both the Jew and Gentile meeting in the synagogue in the First Century and not in separate assemblies. The separation of the assemblies come much later. The Apostolic Writings are silent on the idea of separate assemblies, but we know based upon history that the unbelieving-Jew and the believing-Jew, along with the Gentile believers were meeting in the synagogue, and the unbelieving-Jew caused the rift in the synagogue forcing those who believed in the Son of God out of the synagogue. The separation from studying and worshiping together has led to the separation of the church and the underlying theologies of replacement.

There are four places in the Torah that describe that God wants only one Law for his people, and for those who live in the Land of Israel according to the Torah there is to be only one Law. The significance of this concept is emphasized by the multiple scriptural references, this is not a trivial issue. God's Law lays out the standard for living in righteousness, holiness, justice, and truth.

***Vayikra / Leviticus 7:7***

*7:7 'The guilt offering is like the sin offering, there is one law for them; the priest who makes atonement with it shall have it. (NASB)*

***Vayikra / Leviticus 24:22***

*24:22 'There shall be one standard for you; it shall be for the stranger as well as the native, for I am the LORD your God.' (NASB)*

***Bamidbar / Numbers 15:16***

*15:16 'There is to be one law and one ordinance for you and for the alien who sojourns with you.' (NASB)*

***Bamidbar / Numbers 15:29***

*15:29 You shall have one law for him who does anything unintentionally, for him who is native among the sons of Israel and for the alien who sojourns among them. (NASB)*

All of these things coupled together lay out a basic presupposition in the following way:

### *Basic Presuppositions*

1. *We are adopted into the family of God by faith, and we live under the same set of rules.*
2. *There is no such thing as two separate churches, one for the Jews and one for Gentiles. There is no biblical basis for bilateral ecclesiology, and there is no such thing as supercessionism.*
3. *There is “one law” for all of God’s people with regard to walking according to the Spirit. There are ways to be very “Jewish” in how one observes the law, which would allow the Jewish distinction to remain in the midst of a majority of Gentile believers.*
4. *There is one church, one body of believers, but each church may have their own way of living out their faith (analogous to different mishnaot for different communities)*
5. *Because of these things, all of the Torah is binding on us today as the children of God by faith in the Messiah Yeshua.*

To clarify what I mean by the Torah as being binding on us today, the example of the kashrut laws in *Vayikra / Leviticus 19* (Parashat Kedoshim) may clarify this point. The Lord God of Israel calls us to be a holy people, we are to separate ourselves by what we do. He said that

certain foods are clean and certain foods are unclean for us, some are for food, others are not. Yeshua said in *Mark 7*, that what goes into the body does not make one unclean. If we take that at face value, the issue is not about being unclean. Being ritually unclean is not a sin. It is the disobedience to the command that causes uncleanness as a result of sin in our lives. Yeshua spoke to the Pharisees and the Scribes about washing of hands, as opposed to what comes from the heart making one unclean. If we defiantly disobey God's word, is this not considered sin? The apostle Paul points out that, spiritually speaking, all those who are faithful are the children of Abraham and will inherit his spiritual blessings (*Galatians 3:7-9, 16-18, 29*). This spiritual promise of salvation came through Abraham's "*Seed, who is Christ*" the Messiah.

In Part 3 of the introduction, we will look a little closer at the historical separations that were imposed upon Israel by the pagan nations after having conquered Israel (*1 Maccabees 1*) and the parallels found in the rulings of the early church.

