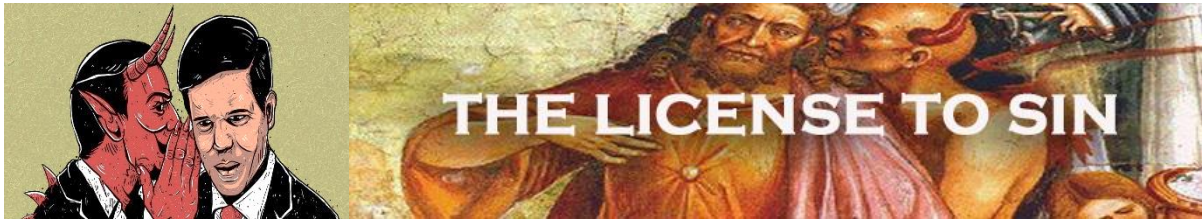


PART ONE



THE LICENCE TO SIN. I have heard about people having the license to kill, but what about having the license to sin? Shockingly, that is precisely what most believers think they have. Let me explain. Teshuvah (Repentance) is a pinnacle and fundamental principle of the TaNaK (the Hebrew Scriptures) because it is the only pathway appointed by YHWH to obtain His forgiveness and entry into His Kingdom. Forgiveness of sin has always been available without exception to the sincere sinner who fulfills its requirements. When Melech Dawid sinned against YHWH and performed Teshuvah, YHWH forgave him of his sin. Otherwise, Dawid would have been stoned to death and eternally damned because he had committed an offense which was punishable by death, according to the Torah. We see Dawid acknowledging that YHWH had forgiven His sin. *"I acknowledged my sin to You, and I did not hide my iniquity. I said, I will confess my transgressions to YHWH; and You forgave the iniquity of my sin. Selah"* Tehillim (Psalms) 32:5. See also the story of King Achav (Ahab) and Navoth (Naboth) and how YHWH also forgave him for murdering Naboth (Melechim Aleph (First Kings) 21). The truth is if YHWH did not forgive sin and waited until the Messiah came for sin to be forgiven, the human race would have ceased to exist long ago, and all of humanity before the execution stake (cross) of Yeshua would be in Gei-Hinnom (Hades). Instead, the Scriptures tell us that YHWH does not mark iniquities but offers forgiveness willing to all; *"If You, Yah, should mark iniquities, O YHWH, who shall stand? But there is forgiveness with You, that You may be feared"* Tehillim (Psalms) 32:5. Again we read in the Psalm, *"Let Yisrael tikvah (hope) in YHWH : for with YHWH there is rachamim (mercy), and with Him is abundant redemption"* Tehillim (Psalm) 130:7. The reason why so many believers have been oblivious of this fact is because of a perverted understanding of repentance. **Repentance, as it is dispensed in the Church, is a "quick fix" to sin, cheap Grace, so to speak where the unmerited favor of YHWH has been made into a license to sin, again and again, not knowing that the unmerited favor of Elohim leads one to terminate sin.** It was this "laid-back, I don't care" attitude that led YHWH to cut off ten tribes from His Olive Tree. The Sholiach Shaul (Paul the Apostle), an astute teacher of the Torah, picked up what had happened and warned us that YHWH would do the same to us if we were not careful, *"See therefore the chesed (kindness) and severity of YHWH: on those who fell, severity; but towards you, chesed, if you continue in His chesed: otherwise you also shall be cut off"* Romiyah (Romans) 11:22. Many believers make the mistake that YHWH will always forgive us when we continue to deliberately break His Commandments again and again. They think He has changed and has somewhat relaxed His eternal rules. Consider this analogy, which illustrates the folly of the "grace only" position regarding the Grace versus Law argument. Let's assume that we have a man who was caught selling sensitive information to a foreign government. He was legally tried and convicted of treason against the United States. Even though the man realized he had made a terrible mistake and was sorry for what he had done, the severity of the crime required a death sentence to be given to him based on the laws of the United States. This prisoner is on death row awaiting execution. But in a spirit of forgiveness and Grace (unmerited favor), the President of the United States grants the man a full and unconditional pardon and has him released from prison. Does this pardon received by the prisoner now nullify the legal code of the United States? Would the man be able to break any and all US laws with impunity after his release? Would he be able to quit paying income tax to the IRS, traffic illegal drugs, distribute child pornography, or even murder another US citizen without having to worry about the consequences of his actions? Using human reasoning, it's easy to see that the pardoned man would NOT be free to break the laws of the United States after his pardon. In fact, it's reasonable to expect that the man would be so thankful for his undeserved reprieve from death that he would become a model, law-abiding citizen. How do you think the man would react to someone who

PART TWO



advocated that he actively set out to disobey US law? We imagine that he would reject such advice and have nothing to do with the one giving it. Through His Grace, YHWH has provided a way for us to be pardoned from the death sentence we've earned by breaking His Law. Why would someone assume that this pardon negates the Torah of YHWH or relaxes His commandments? Why would someone repay the unmerited favor shown to them by YHWH with a rebellious disregard for His commandments, His Torah? Why would anyone think that grace/mercy allows us to break the Torah? I will show you why. Grace is perhaps the most misunderstood word in the Scriptures. Grace is theologically defined as the undeserved acceptance and love received from another, especially the characteristic attitude of YHWH providing salvation for sinners, what Christian theologians call unmerited favor. Favor in Hebrew is the word *Chen* or *Chanan*. Favor in Greek is the word *Charis*, where we get the English word charity. Another similar word in Greek is *Eleos*. There are 70 instances of *Chen* in the TaNaK and 233 in the Brit Chadashah (Renewed Covenant). Interestingly, *Chen* does not equal *Charis/Eleos*; in other words, they don't mean the same thing. Let me explain: *Charis* does mean "unmerited favor," as Grace is understood. *Charis*, like *Chen*, means charm, beauty, lovely, and favor. It never means to be set free or liberated through underserved kindness or favor. The actual word for *Grace* in Hebrew is *Chesed*. In many passages in the TaNaK, the word *Racham/Rachamim* is used, which means mercy, which is the understanding of the word Grace. A prime example of Grace in the Torah is (Beresheet) Genesis 6:8, "*But Noah found grace in the eyes of YHWH.*" Greek, however, has only one word, *Charis*, to describe both favor and Grace. If *Charis* were used with its Grace meaning, the result is 251 instances in the TaNaK and 50 instances in the Brit Chadashah, but if it is used with its favor meaning. There are 70 instances of *Chen* in the TaNaK and 233 in the Brit Chadashah (Renewed Covenant). Thus, there is actually far more Grace in the Hebrew Scriptures than in the Renewed Covenant! David Biven (a Modern Hebrew scholar) commented on this topic, saying, "What Christians think of when they read the word grace is something close to the sense that *chesed* carries that is (YHWH) unmerited favor." He is saying that the word Grace, more often in the Brit Chadashah, means *Chen* (charm, beauty, lovely, and favor). In most places where *Charis* appears in the Brit Chadashah, it should be understood as *Chen* in Hebrew, not *Chesed*. The confusion was created when the King James translators used the TaNaK *Chen* to mean Grace and *Chesed* to mean favor. The unfortunate result of this confusion is the attitude that the "Old Testament" is a book of law, judgment, and war, and the "New Testament" is a book of grace, love, and peace. The Marcion heresy that sprang up in the 2nd Century that taught the "God" of the Old Testament was not the "God" of the "New Testament" created this dichotomy of the Old and the New, which attitude continues to stain the mind of many believers that see the TaNaK as a book of Law and not Grace. Mercy or Grace is synonymous with the Torah. Many believers are oblivious to the truth that the Torah is Grace. A passuk in Devarim declares YHWH as an Elohim of mercy. "**For YHWH your Elohim is an El of rachamim (mercy), He will not forsake you, neither destroy you, nor forget the brit of your ahvot (covenant of your fathers), which He swore to them**" Devarim (Deuteronomy) 4:31. What is the result of this confusion is that men have made the Grace of Elohim into a license to sin. Yeshua came to reign in the looseness that had come into Yisra'el when observing the Torah. The Oral Torah had become a license to do things they were not supposed to do. The father gave them freedom, but they abused that freedom, so like any good Dad, he weighed them in, giving them a stricter interpretation of the Torah. Sadly, this is the same attitude proponents of the New Testament have done in the Church and other religions, and I am here to correct this because it will take you to hell. Repentance means turning away from unrighteousness and doing righteousness, which is the Torah. This is the meaning of Teshuvah.