

Torah Cult of the Hebrew Roots Movement:
Responding to Wolves in Old Testament Law
By Larry Wessels

sermonaudio.com

Bible Text: Galatians 1:6-9, Romans 3:22
Preached on: Thursday, August 15, 2019

Christian Answers of Austin, Texas
9009 Martha's Drive
Austin, TX 78717

Website: www.biblequery.org
Online Sermons: www.sermonaudio.com/christiananswers

Announcer. If you would like a free newsletter on this or other subjects, just give us a call at Christian Answers. The phone number is (512) 218-8022 or you could email us at cdebater@aol.com.

Larry Wessels. Before we get into the sequel to our original video which is called "Divine Curse of the Hebrew Roots Movement," replacing Jesus with the Old Testament, this is important to set the course for talking about the Hebrew Roots movement and why this is important to discuss. We have something here called "The Divine Curse" and it's in Galatians 1:6-9. Now as people are looking at this on the screen, Rob, not only, in fact, you're a better reader than I am, why don't you read this chart and also give us the import of why Galatians was written as they're looking at this chart.

Rob Zins. Well, Paul wrote Galatians as most of you already know, because there were those within the community of believers who were disturbing these Galatian Christians who had heard the Gospel of the grace of God, who understood that salvation was by faith alone in the finished work of Christ alone, but soon others came in and they began introducing different add-ons or additional kinds of things that they were teaching that the Christians at Galatia needed to do to ensure their salvation or to arrive at a more perfect understanding of salvation or to make certain that they had a direct and good communication with spiritual things and, of course, most of them were Judaizers, some of them were Gnostics, some of them were a combination of Gnostic Judaizers, but the whole idea behind it is that at the end of the day they started to formulate an entirely different kind of Gospel. They moved away from the simplicity of the grace of God and the simplicity of faith alone, in the finished work of Christ alone, and they began introducing these ideas and making them mandatory, or at least introducing them as a means for greater spirituality and they were enchanting, they were encouraging, they were winsome. And I remember reading a footnote from Luther's commentary on Galatians wherein Luther himself commented that they must have been very good at what they did to uproot what the Apostle Paul had rooted.

So the Apostle Paul felt it incumbent to write a letter to this particular group of people telling them that if they began to depart from the Gospel that he had delivered to them to embrace a different Gospel which was no Gospel at all, then the curse of God is upon

them. They would be anathema. And of course, this goes back to the whole idea that when the Apostle Paul writes these letters, he's writing them to those he presupposes as having heard the Gospel, having believed the Gospel, and having settled it with God through Christ, but the tone of his letters and the various words that he uses within his letters give us an understanding that there is the possibility that there were those within the community who truly were not born from above, they had not truly been regenerated under Christ, and therefore they were in very very severe danger of following after these heretical teachings that were being introduced.

So Paul writes his letters to those who profess faith in Jesus Christ. He gives them every benefit of the doubt that they are, in fact, Christians but he's concerned that they had embraced Christ for any number of reasons but now they were being taken away from the simplicity of the Gospel. And we know that true Christians ultimately do not fall away from Christ, true Christians are not led astray, ultimately they are safe and secure in the hands of Jesus Christ and one way or the other, the Lord will bring them back. And in this case, the writings of the Apostle Paul had a marked impact on this community.

So let's just read his warning.

Larry. Alright, go ahead.

Rob. Paul writes,

6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: 7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. 8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. 9 As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.

Larry. Now what does that word "accursed" actually mean? A lot of people see that but maybe they'll say, "Well, God won't give you as many gold stars on your lapel," or is there a deep theological meaning for that word "accursed, anathema" in the Greek?

Rob. Yeah, it really means...

Larry. What does it really mean?

Rob. ...let them be condemned. Let them be damned.

Larry. Condemned...

Rob. Condemned to hell.

Larry. I saw a good definition of it somewhere. I think it went something along these lines: condemned to damnation by the decree of God or condemned to hell by the decree of God.

Rob. Right.

Larry. So it's about as strong a term as you can use to let them go to hell, basically is what he's saying.

Rob. Yeah, let him be condemned. Let him go. The whole concept behind the Apostle Paul's exhortation here is let them go to hell. Do not follow them. Do not be influenced by them and do not for a minute think about forsaking the Gospel that I gave to you. Let them go. Let them go to hell. Let them be condemned.

Larry. Okay, so that's telling us we've got severe, the severest of circumstances for going with any Gospel other than what the apostles gave us in the Scripture. So if you depart in any way from that, then you're condemned by the decree of God to go to hell, just to go to hell.

Now I brought this chart up and as you were reading it, everybody at home has seen that. What I want everybody to see now is what's on the other side of this chart because I had mentioned initially as we brought this up to set up the Hebrew Roots movement discussion, that the Lord used this chart to touch a French lady over there in France watching you and me in that 16 hour video series on Roman Catholicism. Now this side of the chart is the one that the Lord used to convict her and bring her to the Lord, and I'll just read here as you see there at home Acts 16:30-31. Now that series was dealing with Roman Catholicism. Now in Roman Catholicism, the question can be asked: what must I do to be saved? And they said: keep the seven sacraments and other decrees of the Church ordained by the Lord Jesus Christ and perhaps thou shalt be saved. Now we were putting this chart on all the shows we did back then, so but it's kind of interesting. But then she got down to where I've got New Testament Christianity, this is what Bible Christianity says, not what Roman Catholicism says. But it says there in Acts 16:30-31,

30 ... what must I do to be saved? 31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved,

So that seems to be a lot different than what the Roman Catholic gospel is saying. Over here you've gotta do all these seven sacraments and other decrees and traditions of the Roman Catholic Church, but here in the Bible it just says believe on the Lord Jesus Christ and thou shalt be saved. There's no mention of all these other things that are required of you to be saved according to the Gospel as we see in Romans 5:1 there,

1 Therefore being justified by faith, we have peace with God

So what's exciting is the Lord used that chart to bring a young woman in France, without our knowing it, she later came over here by a cargo boat coming across on a three week

trip over the Atlantic Ocean just to come see us. You would have gotten to meet her too but you happened to be sick that week when she came. But I think this chart is perfect not just for Roman Catholicism but if the viewers at home will look at this chart again, imagine instead of it saying Roman Catholicism up there, it saying the Hebrew Roots movement, and what would Acts 16:30-31 say if it was the Hebrew Roots movement on this chart instead of Roman Catholicism? It would say, "What must I do to be saved?" And they said, "Keep the Old Testament levitical laws. Keep the Sabbath day. Wear Jewish clothing, prayer shawls. Observe other ordinances ordained by the Old Testament prophets," and so forth. So we see a correlation between what the Hebrew Roots movement would say and what we find clearly on the way of salvation. "What must I do to be saved?" And they said, "Believe on the Lord Jesus Christ and thou shalt be saved."

So with that to set up this show, we want to show our viewers why the Hebrew Roots movement is acting an awful lot like what Paul condemned, as you discussed, in Galatians 1:6-9. In their case, they only were bringing in from what I could read from the text, circumcision. You've gotta be circumcised in order to be saved. You don't find a big list of a whole bunch of different things, you just pretty much just find, well, let's just add circumcision in here and that's just a requirement for salvation. We find from Paul, in fact, this gets Paul very upset and angry, we find that they just add one little thing, circumcision. Do they talk about all these other things? No, they just kind of add one little thing and what happens if they add that one little thing?

Rob. Paul goes ballistic.

Larry. And they get cursed to hell. They get cursed to hell...

Rob. It's a different gospel.

Larry. ...by the apostle as another gospel, and they only added one thing. Now what if you have a religion that just adds all kinds of stuff?

Rob. That's the danger. That's the danger.

Larry. Okay, with that as our set-up and the consequences that are obvious to all hopefully now after this illustration.

And for our viewers at home if they want additional good information concerning the Hebrew Roots movement, please go to these following links. "What is the Hebrew Roots movement? The haters: the Hebrew Roots movement. Dangers of the Hebrew Roots movement." And of course, you're seeing the links there. "Was Paul a false prophet?" Many of the Hebrew Roots movement people think St. Paul who wrote most of the New Testament was a false prophet.

Now let's proceed to the sequel to the original video with Rob Zins.

Christian Answers of Austin, Texas
presents
Answering Arguments from Hebrew Roots Movement followers

with Rob Zins, Director – a Christian Witness to Roman Catholicism, author, speaker,
apologist

Rob. Several years ago, I made a video on a movement that was becoming very popular in the United States entitled the Hebrew Roots movement. The video I made for Christian Answers has created a bit of a stir out there and naturally there are many who wanted to know more, and as I understand it, the outline I used has been sent out to people who are concerned about this movement as well. In the last video, I concentrated on the Hebrew Roots movement's use of the Bible and I mentioned a number of things. I mentioned that there are overall presuppositions involved with this movement. It seems that they are saying we are saved by grace through faith but this means that we only enter into God's family by faith and grace alone, in other words, we get into the house of God by faith and grace alone, but in order to remain in the house we must follow the rules of the house and the rule of the house is obedience to Torah.

It is unclear whether following Torah gains the Hebrew Roots movement participant salvation, maintains their salvation, or has nothing to do with their salvation. At least one proponent of the Hebrew Roots movement says above, says that all of the above are true. We're not sure a failure to comply with this group's understanding of Torah and obedience makes one least in the kingdom of God yet still in, makes one least in the kingdom of God but not blessed here on earth, or is kicked out of the kingdom of God temporarily until they repent and start following the Torah, or permanently loses his salvation if he does not agree to follow the Torah.

I mentioned that there was a lot of confusion by those who are trying to understand what it means to be involved with the Hebrew Roots movement both writers for the HRM, and writers against the HRM are very confusing and hard to follow, so we decided to do a follow-up video and I thought the best way to do it would be to subject you to some questions that have been sent to me over the last couple of years by those involved in the Hebrew Roots movement who want to defend their participation, and I'm happy to comply with their questions and I've done my very best to answer their questions because some of them are good questions. So in this video I want to share with you questions that have come to me personally from proponents of Hebrew Roots movement people who are involved and have now taken the offense in trying to explain that what they're doing is indeed from the hand of God, not only is it Christian but it's absolutely necessary, and to not do this places you either in a disobedient position with God wherein your salvation would be questioned, or discipline necessary in the local group of the communities the meet together for this, or severe warnings that you're misunderstanding the Bible and you need to go to one of their classes. They now hold classes throughout the United States called seminars and they have classes on the internet as well explaining why Christians have missed the boat by not subjecting themselves to the rule of Torah.

So here we go. The first question that I received goes something like this: in Luke 22:20, does Jesus say that the new covenant frees all believers from the Old Testament law? Let me repeat that again: in Luke 22:20, does Jesus say that the new covenant frees all believers from the Old Testament law? And there's a follow-up question: where is the new covenant for the house of Israel/Judah defined in Scripture? Now Luke 22:20, the verse that they're getting at, takes place at the final supper between the Lord and his disciples, the last supper if you will, where he raises a cup of wine and he says these words, "This cup which is poured out for you is the new covenant in my blood," and the key words are these, "the new covenant in my blood." So the Hebrew Roots proponent is asking the question: does Jesus say that the new covenant frees all believers from the Old Testament law in Luke 22:20, and follows up with where's the new covenant for the house of Israel and Judah defined in Scripture?

Well, my answer is simple: no, Jesus did not say that the new covenant frees all believers from the Old Testament law in Luke 22:20. It's not there. That wasn't his point. But Jesus also did not say that all those in the new covenant were bound by the Old Testament law in any way, shape or form in Luke 22:20. Luke 22:20 is an explanation of the inauguration of the new covenant which will be explained as the New Testament unfolds, culminating in the inspired words of Hebrews which makes it clear that new covenant believers are no longer under the Old Testament law. So I'm going to answer the question by simply quoting Hebrews 8:6-13. Remember, the question is does Jesus say that the new covenant frees all believers from the Old Testament law? The answer is, no, not in this passage, but if you consider that Jesus inspired the writings of the New Testament, they're inspired by God, then we can answer the question simply by reading Hebrews 8:6-13 which also answers the second question, where is the new covenant for the house of Israel/Judah defined in Scripture?

Well, it's defined right here, Hebrews 8:6-13. Listen carefully. "But in fact the ministry Jesus has received is as superior to theirs as the covenant of which he is mediator is superior to the old one, since the new covenant is established on better promises." The writer is saying the ministry Jesus received is superior to the Old Testament covenant and he is a mediator who is superior to the old one, and his covenant is founded on better promises. The writer goes on to say, "For if there had been nothing wrong with that first covenant, no place would have been sought for another. But God found fault with the people and said: 'The time is coming, declares the Lord, when I will make a new covenant with the house of Israel and with the house of Judah. It will not be like the covenant I made with their forefathers when I took them by the hand to lead them out of Egypt, because they did not remain faithful to my covenant, and I turned away from them, declares the Lord. This is the covenant I will make with the house of Israel after that time, declares the Lord. I will put my laws in their minds and write them on their hearts. I will be their God, and they will be my people. No longer will a man teach his neighbor, or a man his brother saying, "Know the Lord," because they will all know me, from the least of them to the greatest. For I will forgive their wickedness and will remember their sins no more.' By calling this covenant 'new,' he has made the first one obsolete; and what is obsolete and aging will soon disappear." Let me repeat verse 13 of Hebrews 8, "By calling this covenant 'new,' he has made the first one obsolete; and what

is obsolete and aging will soon disappear." And Jesus, of course, was sent to gather both the Jews and the Gentiles but not to put either of them under the law of Moses. So the first question is answered by Scripture I think sufficiently in Hebrews 8.

Here then, now, is another question: what does Jesus say about the law in Matthew 5:18? I think if you read Matthew 5:17, 18 and 19, we could summarize it. In summary, Jesus came to fulfill the law. He did not destroy it. He did not cut and paste it as a condition for salvation or for holiness for new covenant Christians. He did not reinstate it. He did not command any Christian to pick and choose which part of the law they should follow. By fulfilling the law, Jesus becomes the new ??, he becomes the new way. By subsuming the law under him and fulfilling the law's requirements, all obedience is due to the directives of Jesus Christ. His perfect obedience to the law and fulfilling of the law is our righteousness gained by faith alone. The law pointed to the words and works of Jesus, thus the law is properly obeyed by being conformed to his word. That's a summary of what's going on in Matthew 5:18. He didn't destroy the law. He did not cut and paste it as a condition for salvation or holiness. He did not reinstate it. He did not command any Christian to pick and choose which part of the law they should follow. He fulfilled the law and by fulfilling the law, he becomes the way, the truth and the life, and the law in all of its aspects pointed directly to Jesus Christ. So by obeying the words of Christ, by hearing his voice, the law is properly fulfilled by Christians.

I know there are a lot of Hebrew Roots movement people who want to reinstitute the law of Moses by saying that Jesus never destroyed it. We would agree, he didn't destroy it. But what they fail to grasp is that he subsumed it and fulfilled it and now he is our Commanding Officer. We hear his voice, not the voice of Moses.

Here is another question on a different topic. It has to do with a verse out of Mark, Mark 2. "One Sabbath Jesus was going through the grainfields, and as his disciples walked along, they began to pick some heads of grain. The Pharisees said to him, 'Look, why are they doing what is unlawful on the Sabbath?' He answered, 'Have you never read what David did when he and his companions were hungry and in need? In the days of Abiathar the high priest, he entered the house of God and ate the consecrated bread, which is lawful only for priests to eat. And he also gave some to his companions.' Then he said to them, 'The Sabbath was made for man, not man for the Sabbath. So the Son of Man is Lord even of the Sabbath.'" Now the Pharisees were insistent that picking heads of grain constituted reaping which was against the law of Sabbath. Jesus pointed out that the stringent application of the law was not in accordance with the general tenor of the law. Jesus had such authority as he was Lord of the Sabbath and all Sabbath law. It is evident that the Sabbath was instituted for joy and refreshment of man but the fence built around it by the Pharisees simply went too far.

We would agree that the Hebrew Roots movement makes this point correctly, that the Pharisees did build a fence around the law and they went too far, and Jesus was condemning the fence that they built, but what HRM proponents fail to understand is that Jesus was doing more than just putting the Pharisees in their place for building a fence around the law, he was subsuming the law of Sabbath under him. He's Lord of Sabbath.

Jesus did not break the intention of the Sabbath and the New Testament never commands Sabbath restrictions on the believers of Christ. You see, the Hebrew Roots movement wants to move us into the arena that says the Pharisees built a fence around the law and that's all Jesus was condemning. He really wanted to get to keeping the Sabbath properly. But yet as we move forward in the New Testament, the new covenant never commands Sabbath restrictions on believers in Christ. Jesus did not himself break the law of Moses, he broke the tradition of the Pharisees. If he had broken the law of Moses, he would have sinned. But Jesus came to fulfill not to break, and because he fulfilled the Sabbath restrictions that go past the fence built around by the Pharisees, we must come to him and ask him, are there any Sabbath restrictions yet to be placed upon us? "Dear Lord, what restrictions would you place upon us as followers of you under the new covenant?" And the answer comes back, "There are not Sabbath restrictions." As a matter of fact, much has been said about and written about the Sabbath but at the end of the day we cannot find a Sabbath-keeping rule of order given to us as new covenant Christians from the New Testament.

So the follow-up question to the Sabbath, and by the way Hebrew Roots movement proponents do try to follow this up, restrictions, the question comes in: why would Paul chastise new believers for keeping the Sabbath and feast days if he himself kept them? I know the great Apostle Paul kept them and you're saying that he chastises believers for keeping them, is that not a contradiction? Well, my answer is that both Jesus and Paul were under prescriptions of the proper Sabbath rule of order as long as they were under the law, until he fulfilled the law by his perfect obedience. But Jesus made it perfectly clear he was the one greater than the law, greater than Moses. Paul kept the Sabbath so as to not offend those who were convinced that they were under the law but Paul did not put Christians under the Sabbath law. Paul became all things to all men that he might win some. To those who were under the law, he became as under the law so that he would not be a stumblingblock to them.

Never once does the Apostle Paul feed a list of restrictive Sabbath conditions on new covenant Christians, so naturally when he finds out that they are portraying Sabbath keeping in their own walk with the Lord and by doing so turn it into a legalistic and temporal condition for their sanctification with the Lord, the Apostle Paul objects. He writes in 1 Corinthians 9:19-22, "Though I am free from all men, I have made myself a slave to all, so that I may win more. To the Jews I became as a Jew so that I might win Jews. To those who were under the law, as under the law though not being myself under the law, so that I might win those who are under the law. To those who have no law, as having no law, though not being without the law of God but under the law of Christ so that I might win those who have no law." Listen, the Apostle Paul was not lawless but he was not under the law of Moses, he was under the law of Christ. Every new covenant believer needs to understand you are under the law of Christ. You're not under the law of Moses. That's what makes it so frustrating to talk with the Hebrew Roots proponents, we want you to be free from Torah restrictions, we want you to be free of Moses. Trust Christ. You are under the law of Christ and he gives you all you need to live, to worship, to follow and to faithfully obey his new covenant commandments in the New Testament.

Somebody wrote in and said salvation is by faith in Jesus alone, but righteousness comes from following the Torah. My answer is what on earth could you mean by affirming righteousness comes from following Torah? It is inexplicable for me to try to explain that somebody could believe that salvation is by faith in Jesus alone but righteousness comes from Torah. They've missed the Gospel. Salvation is by faith alone in Jesus, not by faith in Jesus alone. It's by faith alone in Jesus and faith alone in Jesus has no room for Torah keeping, for righteousness, because Christ is our righteousness.

The Apostle Paul says, "whatever things were gain to me, those things I have counted as loss for the sake of Christ. More than that, I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them but rubbish so that I may gain Christ," now listen to what Paul says carefully in verse 9 of Philippians 3, "that I might be found in Him, not having a righteousness of my own derived from the Law." The Hebrew Roots proponent says salvation is by faith in Jesus alone, righteousness comes from following Torah. Paul says, "that I might be found in Him, not having a righteousness of my own derived from the Law," that's Torah, "but a righteousness which is through faith in Christ, the righteousness which comes from God on the basis of faith." Nothing else.

The New Testament informs us that the nation of Israel is the main did indeed think their salvation came from following Torah, but the New Testament response to that is that the nation tried to gain salvation illegally. Paul writes, "What shall we say? That the Gentiles who did not pursue righteousness have obtained it, a righteousness that is by faith, but Israel, who pursued a law of righteousness, has not attained it. Why not? Because they pursued it not by faith but as it were by works. They stumbled over the stumbling stone." I'm going to submit that all those who are yet involved in the HRM movement are stumbling over the stumbling stone. They certainly are stumbling over the stumbling stone of Jesus Christ. Jesus Christ is the end of the law for those who believe for the Lord says, "I lay in Zion a stone that causes men to stumble and a rock that makes them fall, but the one who trusts in him will never be put to shame."

The Apostle Paul is so exercised over the fact that his nation, his brothers and sisters according to the flesh, are seeking to be justified by Torah. He writes these words, "Brothers, my heart's desire and prayer to God for the Israelites is that they be saved, for I can testify about them that they are zealous for God but their zeal is not based on knowledge." This is what we're saying. You may have zeal but without knowledge it's worthless. "Since they did not know the righteousness that comes from God and sought to establish their own, they did not submit to God's righteousness. Christ is the end of the Torah so that there may be righteousness for everyone who believes in him." These are the words of the Apostle Paul and later on we're going to see that they don't carry much weight in the Hebrew Roots movement.

Another person writes in, "God told us to choose life or death, blessings or curses, following his commands will not cause death or a curse. If Paul is teaching something different than either, there must be a translation error or we do not understand Paul correctly. Scripture cannot contradict itself." Indeed, Scripture cannot contradict itself but

Scripture can display the magnificent glory of God's redemptive history. Scripture is not static and the life of Scripture is not static. We have for us the unfolding of God's redemptive history. In the Old Testament, yes, the nation of Israel was responsible to obey the law of Moses. No, they could not do it perfectly. Yes, that's why God gave them the sacrificial system but all of it, all of it was pointing to the final sacrifice. All of it to Christ and him alone. So what you're failing to do is understand that that which was prominent, that which was enjoined, if you will, on the nation of Israel, is no longer prominent, it is no longer enjoined on new covenant Christians because Jesus Christ as the final sacrifice for sin has paid the price for all of it.

Faith alone puts an end to the works of the law. This is the constant refrain. Anyone who starts with Jesus and ends up with Torah has misread Scripture. Galatians 3 says as much, "You foolish Galatians, who has bewitched you, before whose eyes Jesus Christ was publicly portrayed as crucified? This is the only thing I want to find out from you: did you receive the Spirit by the works of the Law, or by hearing with faith? Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh? Did you suffer so many things in vain--if indeed it was in vain? So then, does He who provides you with the Spirit and works miracles among you, do it by the works of the Law, or by hearing with faith?" Hebrew Roots proponents tell me that Jesus Christ is where it all begins, that they have confidence and faith in his atoning work and his resurrection, he paved the way certainly, and faith in him means a lot toward salvation, but we're gonna continue our righteousness by obeying God's law. Having begun by faith, we're going to finish by law, the exact opposite of what Paul tells the Galatians to do.

Here's another question that came in: what did Peter have to say about Paul's writings?" I didn't know where to go with this one because where was the stream of thought? What does Peter say about Paul's writings? And then, of course, I got the full Monty on this. The Hebrew Roots movement says that Peter tells us to be warned about Paul's writings because Paul writes things that are too difficult to understand. Here's the passage from Peter, 2 Peter 3, "So then, dear friends, since you are looking forward to this, make every effort to be found spotless, blameless and at peace with him. Bear in mind that our Lord's patience means salvation, just as our dear brother Paul also wrote you with the wisdom that God gave him. He writes the same way in all his letters, speaking in them of these matters. His letters contain some things that are hard to understand, which ignorant and unstable people distort, as they do the other Scriptures, to their own destruction." So the Hebrew Roots movement beat us to the punch on this one, they think that Paul's hard to understand so we misunderstand him, and because we misunderstand him, we don't understand that righteousness comes from following the Torah. That's the general gist of their proclamation. My only response is I agree with you. Ignorant and unstable people do distort Paul's writings and other Scriptures, the question is who are these ignorant and unstable people? We don't believe that the Hebrew Roots movement proponents are disqualified from this particular characterization because you ultimately will say that the clear writings of Paul have no bearing. Jesus' words in the Gospels trump him and that's what you're going, that's where you're going and I'll prove it to you.

Next question that came in was, "Jesus said that keeping the law was not necessary for justification and he also said repeatedly that it was unfair to put on the neck of the Gentiles the yoke of the law, and that even Israel's fathers could not bear. Well, are these things true or are they not true?" Well, my response is they are true. Jesus said that keeping the law was not necessary for justification. I'll stand by that statement. He also said through Peter that it was unfair to put on the neck of Gentiles the yoke of the law, that's Acts 15. I'd also stand by the statement that if you stick with the Apostle Paul, he explains under inspiration the intent of the law and its purpose. So if you're asking me if I believe these statements are true, I do believe these statements are true even though the Hebrew Roots movement denies them.

Here's a more significant question to the overall movement, "What are God's commands that Paul refers to in 1 Corinthians 7:19?" This comes from a Hebrew Roots movement proponent. 1 Corinthians 7:19 says, "Circumcision is nothing and uncircumcision is nothing, keeping God's commands is what counts." "Okay, either Paul contradicts himself immediately in one small sentence, or he's leading us in a different direction from Torah. Circumcision is part of the Torah to be obeyed by God's people. How then can it be called nothing by the apostle?" Well, because it's been eclipsed by the new covenant. Keeping God's commands means listening to his Son. The Holy Spirit will convict of sin and unrighteousness. I'm not clear how Hebrew Roots proponents can say what were the commands Paul refers to in 1 Corinthians 7:19 and, of course, they want you to refer back to Torah, but here's the verse, "Circumcision is nothing and uncircumcision is nothing, keeping God's commands is what counts." But God commanded circumcision, so if keeping God's command is what counts, where is he leading us? It can't be circumcision, hence it can't be Torah, thus it is the law of Christ and the new covenant for Christians. I don't see how you're going to get around that.

Another question, "Did not Paul say that he was writing his own personal opinion in 1 Corinthians 7:12, 25 and 40? How about 2 Corinthians 8:8-10? How about 2 Corinthians 11:17?" Now all of us are familiar with the passages of Scripture where the Apostle Paul says, "I say, not the Lord," or "I give you this opinion," or "I'm giving this to you though it was not mentioned by the Lord." My answer to this is that you're not gonna get around the Apostle Paul's declarations under inspiration on justification, sanctification, salvation, freedom from the law, and faith alone in Christ alone for salvation, by saying those were his opinions because he evidently had a lot of opinions, he just mentioned that some of them were his. No, I'm not buying that. My answer is Paul assuredly did not say he was writing his own personal opinion. The fact that Paul notes that what he was about to say was not mentioned by Jesus in his Incarnation, does not negate the fact that Paul is speaking with authority under inspiration. Let me repeat that again: the fact that Paul says Jesus didn't say it in his Incarnation does not negate the fact that Paul is speaking under inspiration. This is a big issue with HRM. Many of you don't believe that Paul is speaking under inspiration, you think maybe he's confusing or he didn't quite understand things or that you're going to go with the Red Letter edition. I've had that told to me, "We're gonna go with the Red Letter edition, only the words of Jesus."

Well, to get this point out of the way, listen carefully to 1 Corinthians 14:37 and 38 from the Apostle Paul, "If anyone thinks he is a prophet or spiritual, let him recognize that the things which I write to you are the Lord's commandment. But if anyone does not recognize this, he is not recognized." He says to the Thessalonians in 2:13, "For this reason we also constantly thank God when you received the word of God which you heard from us. You accepted it not as the word of men but for what it really is, the word of God which also performs its work in you who believe." You may not think that Paul spoke under inspiration, you may think that he was mistaken, you may think that he was disillusioned or confusing, but he didn't. He knew what he was saying was inspired by God and it was the truth.

Another question. By the way, all these questions come in from proponents of the Hebrew Roots community because they think in my first video that I overlooked so much that needed to be clarified and since I can't clarify these passages, then their movement gains traction.

Here's another question, "What are the blessings God gives us for following the Torah? Deuteronomy 28:1-14. Did God say we would be cursed by following his commands? Why would a loving God curse us for following his commands?" If there's a central theme in all of Hebrew Roots movement, it's this theme: we're reading the Old Testament and God has given this list of commands to the nation of Israel, stipulations, and remedies for failure to comply, and he warns them that this is from the hand of God, this is God speaking through Moses and through the prophets, so why would a loving God curse us for trying to follow his commands? The answer which is not being received right now by too many of you, is that the Lord God Almighty does not require new covenant, born again Christians to observe the Torah restrictions and follow Israeli law codes. He doesn't require it. You are saying that blessings come in greater abundance to those who try to follow the Torah today. By saying that, are you not saying that Christians who follow Jesus Christ and the Apostle Paul and all of the New Testament and believe that they are not responsible for Torah, are you saying that we are less blessed? Yes, you are, and to that we would say that's why your movement is deficient in understanding not only of the Gospel but the entire record of the New Testament.

In rapid fire, these responses came in. "Where in Scripture did Jesus Christ define the law of Christ? What did Jesus say about those who teach others not to follow the least of his commandments? Did Jesus say he came down to start a new religion with new laws and new holidays?"

Alright, let's take this one at a time. "Where in Scripture did Jesus define the law of Christ?" Matthew 28, "And Jesus came up and spoke to them, saying, 'All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age.'" Jesus is our Commanding Officer. It's his voice that we hear and we are to obey all that he commands. Not Moses. Not Torah. But Jesus out of his own mouth.

John 14, "These things I have spoken to you while abiding with you. But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you. Peace I leave with you; My peace I give to you; not as the world gives do I give to you. Do not let your heart be troubled, nor let it be fearful." Notice he will teach you all things and bring to your remembrance all that I said to you. The work of the Holy Spirit is to bring to mind all that Christ taught and he taught we were free of Torah for justification is by faith alone, in Christ alone.

Again, "When the Helper comes, whom I will send to you from the Father, that is the Spirit of truth who proceeds from the Father, He will testify about Me, and you will testify also, because you have been with Me from the beginning." The Christian's goal is to testify about Christ, the freedom in Christ, the salvation in Christ, the work of Christ, the atonement of Christ, reconciliation with God through Christ, and that's our testimony. It is not to testify about following Torah in hopes of being blessed by God whose commandments to the nation of Israel no longer apply.

Again, John 16, "I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I go, I will send Him to you. And He, when He comes, will convict the world concerning sin and righteousness and judgment; concerning sin, because they do not believe in Me; and concerning righteousness, because I go to the Father and you no longer see Me; and concerning judgment, because the ruler of this world has been judged." What is the essential work of the Holy Spirit other than convicting of sin, convicting of righteousness, and convicting of judgment. That's not done through Torah, that's done through the Holy Spirit sent by God for the proclamation of the new covenant in Christ.

The Sabbath question keeps popping up over and over again with the Hebrew Roots movement and I'm gonna try to just encapsulate it in this one question. "Please show me the Scripture where Jesus said not to follow God's commandments and not to observe the Sabbath or God's appointed times. Where could I find where Jesus said that?" I can't find Jesus saying that specifically if you discount the rest of the New Testament as being inspired by God. If you take a scissors and cut off the book of Acts all the way through Revelation, I'm gonna have a hard time finding that, but if you believe that God inspired all of Scripture and all of Scripture is pertinent to our lives and part of the instruction given to us by Christ, then this is an easy question to answer. Colossians 2, "Therefore no one is to act as your judge in regard to food or drink or in respect to a festival or a new moon or a Sabbath day." You ask, "Please show me a Scripture where Jesus says to not follow God's commandment not to observe the Sabbath," start with Colossians 2:16.

How about Romans 14:5, "One person regards one day above another, another regards every day alike. Each person must be fully convinced in his own mind. He who observes the day, observes it for the Lord, and he who eats, does so for the Lord, for he gives thanks to God; and he who eats not, for the Lord he does not eat, and gives thanks to God." Does that sound like we're under the food prohibitions of the Old Testament or the

Sabbath prohibitions if one person regards one day above another, another regards everyday alike and before God they are safe in Christ?

Acts 15 cannot be overlooked. "Some men came down from Judea and began teaching the brethren, 'Unless you are circumcised according to the custom of Moses, you cannot be saved.'" What was the response of the apostles at the Council of Jerusalem in Acts 15? Well, they dismissed it. They dismissed it because they said we are not to put a yoke over the neck of Gentiles that neither we nor our forefathers could bear. They dismissed the charges and said salvation is not dependent upon circumcision. It's over. That's old covenant stuff. It's not in the new covenant. Acts 15:10 summarizes what the Council had to say, "Now therefore why do you put God to the test by placing upon the neck of the disciples a yoke which neither our fathers nor we have been able to bear?"

Here's another summary question from the Hebrew Roots movement, "There are 26 Bible verses that refer to being cut off from your people. They all have to do with not following the Torah instructions. According to the Blue Letter Bible, the New Testament contains approximately 933 direct quotes, allusions and possible allusions to the Old Testament. How can one comprehend the New Testament without the Old Testament? How can one even define sin without the Old Testament?" Well, let me answer this question carefully. No one that I know of who claims Christ is dismissing the Old Testament. We're not cutting the Bible in half and throwing the Old Testament half into the trash, what we are saying is that the New Testament explains the Old, fulfills the Old, as the Old Testament is the seed, the New Testament is the flower. What you're saying is that the Old Testament dominates the New, controls the New, and forces itself upon the New at every turn. We say, no, that's not the way God's revelation has unfolded. No one is putting forth the position that the Old Testament is worthless or completely useless. What we contend is that the New Testament rightly interprets and applies the Old Testament as well as eclipsing the old covenant law.

The new informs us of how the old points to Christ. In the new covenant, the Holy Spirit convicts of sin and righteousness. The law was a schoolmaster teaching us to Christ. Listen to what the job of the law was from the Apostle Paul, "Now I say, as long as the heir is a child, he does not differ at all from a slave although he is owner of everything, but he is under guardians and managers until the date set by the father. So also we, while we were children, were held in bondage under the elemental things of the world. But when the fullness of the time came, God sent forth His Son, born of a woman, born under the Law, so that He might redeem those who were under the Law, that we might receive the adoption as sons. Because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, 'Abba! Father!' Therefore you are no longer a slave," to Torah, to law, "but a son; and if a son, then an heir through God." The Apostle Paul is absolutely adamant. "How is it that you turn back again to the weak and worthless elemental things, to which you desire to be enslaved all over again? You observe days and months and seasons and years. I fear for you, that perhaps I have labored over you in vain." Is this not the Hebrew Roots movement observing days, months, season and years all under the cloak that God has commanded this in Deuteronomy and in Leviticus, therefore it's applicable to the Christian life even though the entire New Testament screams to you

opposite? The Apostle Paul, "Before faith came we were kept in custody under the law, being shut up to the faith which was later to be revealed. Therefore the law has become our tutor to lead us to Christ so that we may be justified by faith. But now that faith has come, we are no longer under the tutor." You can't get it any clearer than this unless Paul is deranged, too hard to understand, and we in our helpless estate are somehow fumbling our way through Paul and cherry-picking his sentences to create a whole new religion that isn't even Christian. Sometimes it amounts to that in your writings.

Somebody wrote me these words which I think are very telling of the movement itself. "If you will truly read what Jesus says, not just Paul, you may come to a different conclusion." That's pitting Jesus against Paul and Paul against Jesus. The writer goes on to say, "Jesus had harsh words for shepherds who lead his people astray. 'Not everyone who says to me Lord, Lord will enter the kingdom of heaven but he who does the will of my Father. Many will say to me on that day Lord, Lord, did we not prophesy, in your name cast out demons, in your name perform miracles? He will say depart from me you who practice lawlessness.'" And what the writer is saying is that doing the will of the Father is doing Torah. Those who practice lawlessness are those who somehow try to avoid the doing of Torah. Hence what he's saying here is that if you're not following Torah, Jesus has some pretty harsh words for you and if you would stop reading Paul, you'd understand that. Does that make sense to anybody out there? I don't think so, not any true Christian that understands that the entire New Testament is inspired by God and as the redemptive history that God has for us unfolds, we read the relationship of the law to faith, the law to Christ, the fulfillment by the cross etc. But all this seems to be lost.

So I would just want to answer this with this one paragraph. Christians bear fruit of the Spirit. They are not lawless. They do not practice lawlessness. In my humble opinion, we are free from the law of Moses because we are in law to Christ. The new covenant in Christ secures our eternal salvation. The word of God as explicated in the New Testament gives me my moral and my ethical walking orders. The indwelling of the Holy Spirit guides me in the path of living for the truth and walking as I have been called.

The law of Moses is no guard against lawlessness. Here's another mistake your movement is proving to be true, the law of Moses is no guard against lawlessness. Paul writes in Romans 3:19, "Now we know that whatever the Law says, it speaks to those who are under the Law, so that every mouth may be closed and all the world may become accountable to God; because by the works of the Law no flesh will be justified in His sight; for through the Law comes the knowledge of sin."

I want to close with this passage of Scripture in light of all these questions that have come to me from the Hebrew Roots proponents. It's found in Galatians 3, "Is the Law then contrary to the promises of God? May it never be! For if a law had been given which was able to impart life, then righteousness would indeed have been based on law. But the Scripture has shut up everyone under sin, so that the promise by faith in Jesus Christ might be given to those who believe." I stop here and ask a question of you that I believe the Apostle Paul is asking of all of you. It begins in Galatians 4:21, here is the start of it, you can read the rest of it by simply going to the Bible and reading Galatians 4:21. "Tell

me," tell me says the Apostle Paul, "you who want to be under law, do you not listen to the law?" I don't think you do. I don't think you understand the law at all and when you try to please God by your half-hearted attempts to pick and choose points of the Torah for self-righteousness, you are in the hands of Satan. It's a lie. Come to Christ, all of you, come to Christ. Get out of the movement. It's no good. It's antichrist. It's not Christianity.

Announcer. Rob's HRM outline is available free by mailing us at cdebater@aol.com, and a free written transcript is available in 20 languages by clicking on the link found in the description box of our first Hebrew Roots movement video.

Larry Wessels. If you like our YouTube channel, please subscribe by clicking on the "subscribe" button and then by also clicking the bell above to get an automatic update whenever we produce another YouTube video for our CAnswersTV channel. Please share our videos with your friends and relatives. May God bless you. Only one life will soon be past, only what is done for Christ will last.

See related videos by tapping or clicking screens.