

# TIL THE HEAVENS AND THE EARTH PASS

[16] Let your light so shine before men, that they may see your good works, and honour your Father which is in heaven. [17] Think not that I am come to destroy (2647. *Loosen down*) the law (*Torah*), or the prophets (*Nevi'im*): I am not come to destroy (2647. *Loosen down*), but to fulfil (4187. *Execute, verify, finish, complete*). [18] For verily I say unto you, Till heaven and earth pass (3928. *Perish, go away*), one jot or one tittle (2762. *Least particle*) shall in no wise pass (3928. *Perish, go away*) from the law (*Torah*), till all (3956. *Every, the whole thing*) be fulfilled (1096. *Comes into being*). Matt. 5

First off, lets establish that Messiah was a Hebrew and the language he spoke was Hebrew (Acts 26:14). Therefore he didn't say "law" but "torah". Torah is translated in most versions as law but it has a much deeper meaning. It is instruction, teaching and direction. Tech-

nically speaking the Torah he was referring to is what is popularly called the Pentateuch today. It is the five books of Moses (Mosheh) and is justly positioned as *first* in the order of scripture. However, in John 10:34 Messiah refers to Psalm 82:6 as Torah also. This is based upon the deeper comprehension of what the term Torah really means. By definition, the Psalms must be included as instruction, teaching and direction as well. With this in mind, think about the statement of Sha'ul (Paul below):

**[16] All scripture given by inspiration of YHWH, indeed is profitable for doctrine, for reproof, for correction, for instruction in righteousness: [17] That the man of Elohim may be complete, thoroughly furnished unto all good works. 2 Tim. 3**

Notice the term "good works" in both cited texts above. It was vital to the last sentence Messiah said above before commenting on his relationship to the Torah and Prophets. Sha'ul in 2 Timothy is confirming that "all scripture given" by the Creator is "profitable." This includes no doubt the Torah and Prophets and he says by focusing on "all scripture" (*not just Brit Hadasha*, NT. or only his writings) but "*all* scripture" is profitable in in-

structing one to do "good works." Many people read right over both of these texts without ever making the connection. Ironically, Messiah is describing how to do "good works" and abruptly interrupts this casual concept by speaking about the dreaded law. In corroboration to that Sha'ul) reinforces it by saying "all scripture" is good for furnishing a disciple "unto all good works." (Note: The "is" found in most translations after "scripture" was added by translators). In fact, if one only used a little common sense, they could realistically deduce that at the time these statements were made the Torah, Prophets, and Writings collectively called the O.T. *or TaNaK* were the only Scriptures available. There was no "New Testament". They all taught out of the "Old Testament" (*TaNaK*)! What a strange concept right? Imagine "preaching" the "gospel" (*besorah*) out of the "Old Testament" (*TaNaK*)? *How* greatly the modern day disciples (*talmidim*) differ from the original few chosen by Messiah.(See Matt. 5:19, Acts 8:27-35, 26:22,23, 28:23) Messiah and his messenger to the Gentiles (*Goyim*) were both brought up in a culture where the Scriptures (*all of them*) defined "good works." Sha'ul elaborates:

**[8] For by grace are ye saved through faith; and that not of yourselves: it is the gift of YHWH: [9] Not of works, lest any man should**

**boast. [10] For we are his workmanship, created in Messiah Yahushua unto good works, which Elohim hath before ordained that we should walk in them. Eph. 2**

Let me ask you to be truthful with yourself for a second. I need you to really try to disregard everything you've been told to think about the Torah and the Commands contained within it. Be objective and not emotional.

Where could the "good works" that had already been "ordained" for us to "walk in" before the Messiah came, possibly be located? The only reasonable answer is the Torah, Prophets and Writings (*TaNaK*). The same "good works" which were "ordained" that Avraham walked in (Gen. 26:5).

In Matt. 5:17,18 Messiah was just stating that these things don't "go away" with the ushering in of the "New" Covenant. On the other hand, just about all of the Covenants given throughout the Scriptures, seem to revolve around the Commands of Torah. In all actuality, as well as being the blood of the "New" Covenant (Matt. 26:28), his is also the blood of the "Everlasting Covenant" (Heb. 13:20). But then, what is so "new" about the Covenant?

Is it a new law (*Torah*) or is the Spirit now the law (*Torah*) by which we follow? Surprisingly, a study of the "Old" Testament (*TaNaK*) would show anyone that these are foreign concepts propagated by the Ch-rch (or the majority of it). The law (*Torah*) of the "Old" Covenant is to be written on the true believers heart (meaning they will love it) in the "New" Covenant (Jer. 31:31-33) and the Spirit is supposed to lead you to follow them, not go against them (Ezek. 36:26-27, Ps. 40:8). So from now on don't let anyone tell you the "ordinances nailed to the cross (*stake*)" were the Commands of Torah. That is contrary to the Script.

Recently I witnessed a "pastor" teaching that by saying "it is finished" Messiah was referring to "fulfilling" it and therefore the Torah has "passed." That is not true. He still has to come back and fulfil many more prophecies written in the "Old" Testament (*TaNaK*). If he has "fulfilled" it all then what are we waiting on? Why do people still sing "*He's coming back!*" ?

These arguments are completely vain. They effectively miss the whole purpose of the Scriptures. What about the "heaven and earth" part? I mean, I am pretty sure they are still here. Some however, will ridiculously claim that they have already passed! The lengths that people will go to support their personal interpretations

are *boundless*. Lets now evaluate the relationship of "heaven and earth" to the Torah and see why Yahushua made a connection.

I had been reading the Torah (which the reader is strongly encouraged to do as well) and I came across the following text in the book of Deuteronomy.

**[19] I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: Deut. 30**

This text reminded me of another which corresponds along with it which I had read just a few minutes before:

**[6] At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death. Deut. 17**

Instantly it clicked. See, heaven and earth are two witnesses. This is why in Dent. 30:19 there is the option of choosing life *or* death. To put one to death, two wit-

nesses are needed. Dent. 30 is focused primarily on "the book of the Torah" and the Commands. The full revelation however, hadn't come yet. Some days later I was reading a booklet about lawlessness and one of the texts cited was 2 Pet. 3:16, 17 which speaks of some people who take some of Sha'ul's writings and "wrest" (*reverse, pervert, twist*) the ones which contain "some things which are hard to be understood" by those who are "unlearned" (in Torah?) and he emphatically warns the reader not to be carried off "with the error of the wicked (# 113. *Lawless*)." My eyes moved to the beginning of the chapter to get the context and to my surprise another piece of the "heaven and earth" puzzle came together. It is written:

**[7] But the heavens and the earth which are now, by the same word are kept in store, reserved (5083. *detained in custody*) unto fire against the day of judgment and perdition of wicked men. 2 Pet. 3**

Any questions I previously had concerning my theory of heaven and earth's relationship to judgment were fully laid to rest with this one. Yes, it all makes sense. Heaven and earth are needed in the scheme of things. They cannot "pass" (*go away*) "til all be fulfilled."

Speaking of it, imagine that. A day when there are no more prophecies to be fulfilled! Likewise, the Torah cannot change or "pass" in even "*the least particle*" until everything is completed.

Its really not half as complicated people make it. They have been studying the writings of Sha'ul for such a long time without ever studying what he studied. It's very ironic. How can someone claim to be a scholar of any work after only studying the epilogue? This is definitely most likely why Kepha (Peter) called the promoters of lawlessness "unlearned." He definitely didn't mean "unlearned" in anything other than the Scriptures (Tanak). He even tells us that they pervert the scriptures as well and it will result in their "destruction." Reading this text reminded me of a proverb.

**[2] A fool hath no delight in understanding but that his heart may discover itself. Prov. 18**

Sadly, this is very common. We are all guilty of searching for justification of our own "heart." Not with the least motive of spreading TRUTH but of pride. This as well if continued will lead only to destruction. (*Prov. 16:18*). I for one repent and turn (*teshuvah*) from this foolishness and am now avoiding such discussions. We



must understand that it is the Spirit that will lead us into all TRUTH, but it does not say instantly. Another major point we must remember is that we do not reveal things. Just as Yoseph, Dani'el, and the Messiah all acknowledged. (Gen. 40:8, Dan. 2:28, Matt. 16:17) It is YHWH who reveals things. Instead of putting our words in His mouth, let's be meek and maybe He'll put His in ours. His will be done. Now, moving on.

**[1]The mighty Elohim, even YHWH, hath spoken, and called the earth from the rising of the sun unto the going down there of. [2] Out of Tsion, the perfection of beauty, Elohim hath shined. [3] Our Elohim shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. [4] He shall call to the heavens from above, and to the earth, that he may judge his people. [5] Gather my set apart ones together unto me; those that have made a covenant with me by sacrifice. Psalm 50**

It should now be clear. At the time of judgment, heaven and earth will be called as witnesses (*necessary according to Torah*) to testify against all of the transgressors. The mention of the set apart ones is definitely the same ones described in Revelation.

**[12] Here is the patience of the set apart ones: here are they that keep the commandments of Elohim, and the faith of Yahushua. Rev. 14**

These people have obviously accepted Ya'aqob's (James') concept of being a "doer of the word."

**[22] But be ye doers of the word, and not hearers only, deceiving your own selves. [23] For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: [24] For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. [25] But who looketh into the perfect law (*Torah*) of liberty, and continueth therein he being not a forgetful hearer, but a doer of the work, this**

**man shall be blessed in his deed  
(4162. performance of the law).  
Jms. 2**

Notice how the "doer of the work...shall be blessed in his deed." Some say that this contradicts the teachings of Sha'ul but they don't understand his teachings either. (Rom. 2:13, 3:31). Compare the statements of Ya'aqob to the text in Deuteronomy previously quoted saying "I have set before you life and death, blessing and cursing: therefore choose life..." They are both speaking about the same blessing.

**[2] Keep my commandments, and  
live, and my Torah as the apple of  
thine eye. Prov. 7**

To show that Prov. 7:2 and Deut. 30 are still relevant (as if any scripture is not), lets take a quote from Messiah himself, the Word (Torah included) manifested in the flesh. When asked what one might do that "he may have eternal life" he answers:

**[17] ... if thou wilt enter into life,  
keep the commandments. Matt. 19**

This is repentance (*nokham*), and turning (*teshuvah*)

as the Scriptures teach it. It is very contrary to what the majority believes but still, it is written. Ultimately my friend, if you believe in keeping the Commands of Torah, you have found the "narrow way." However, on this earth you will be persecuted by the lawless majority. This has *always* been and will continue until that day that heaven and earth are called to bare witness. The argument commonly made is something like "So, you are telling me that all of these famous rich preachers on T.V., my entire Pentecostal, Catholic, Baptist etc. family and everybody else is wrong, but you're right?" This may seem like a difficult question to answer for someone really trying not to offend someone. The best answer is to simply quote the Scriptures.

**[29] Then Kepha and the other apostles answered and said, We ought to obey YHWH rather than men. Acts 5**

Following the majority is not a smart choice. We as believers are to be set apart from the world (John 15:19). The only definite way to be separated from the world is to hold the faith of Yahushua *and* keep the commands.

A covenant is a Scriptural form of contract. In this case it is a marital contract. We are (metaphorically) the

bride. This is only if we accept, i.e. "*I do.*" Not if we only say "*I hear.*" Remember what Ya'aqob said? As the bride your position is to love and submit to His direction. As the husband, He is to lead and be ready to give His life for you (as he already did). This is why Kepha could speak about *looking forward* to the new heavens and the new earth. He understood what Messiah meant in saying "til heaven and earth pass."

**[10] But the day of YHWH will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. [11] Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all set apart manner of life and reverence, [12] Looking for and hasting unto the coming of the day of Elohim, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? [13] Nevertheless we, according to his promise, look for new heavens and**

**a new earth wherein dwelleth righteousness. [14] Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. 2 Pet. 3**

Will you be looking forward to that day when it comes? Or will you be in fear of the witnesses called against you? A better path is fully prepared for you. It begins with repentance (*nokham*) and a returning (*teshuvah*) to the way. Not the repentance that the majority in the Ch-rch teaches. That's only half of the message. The other half is what Yohanan (*John*) brought. True repentance.

**[4] Remember ye the Torah of Mosheh my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments. [5] Behold, I will send you Ehyahu the prophet before the coming of the great and dreadful day of YHWH: [6] And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come**

**and smite the earth with a curse.**

**Mal 4**

Remember the "blessing" and "cursing"? It all fits. Would you rather be immersed in the Spirit or fire? (Matt. 3:11, 12). Choose life. Yes, "preachers" can study for forty five years and still be wrong about things. When that day comes they will not be ready for it. This isn't a "fire and brimstone sermon." I'm just standing on Scripture. Before you were ignorant and so you could not be judged however, since you have "*heard*", it is now time for you to "do." What if Avraham decided not to go when he was called? Would anyone be able to say he "believed"? Don't be foolish. (Heb. 11:8)

**[30] And the times of this ignorance  
Elohim winked at; but now com-  
mandeth all men every where to re-  
pent [31] Because he hath appointed  
a day, in the which he will judge the  
world in righteousness by that man  
whom he hath ordained; where of  
he hath given assurance unto all  
men, in that he hath raised him  
from the dead. Acts 17**

So we see that the Torah cannot change (or pass) until

heaven and earth pass because they each have specific roles in the judgment of all mankind. If you are one of the "few" who will walk the "narrow path" you will not only feel YHWH's favor, but you will experience the adversary's cursing. All of the prophets of the scriptures were blessed and suffered for their obedience to YHWH. Why would it be different in this day and age? Tell someone that they should be keeping the Law and see how angry they get that you do. Then read Revelation 12:17 to them.

Some precepts of the Torah simply cannot be fulfilled in this day and age. For instance, there is no temple so we can't give offerings or visit the temple for the three convocations. However, since offerings are only to be given in Jerusalem through Levites at the temple, you would break the command by giving the offerings! Indeed most Christians keep most of the Torah without even knowing it simply because they try to follow Yahushua's lifestyle which was Torah obedient to the death! They who have not the law have indeed become a "law unto themselves." (Rom 2:13-15).

Being obedient to YHWH is how your love is manifested. This is what "love fulfills the Torah" actually means. By upholding the commands you show your love for others. (1 John. 5:2). Likewise, the love of YHWH



is shown by upholding his commands. (1 John. 5:3). These are the fruits of the Spirit, against such there is no law (*Torah*). (Gal. 5:23). It's quite simple. The law (*Torah*) exposes sin and righteousness. When you sin (transgress the law (*Torah*) I Jn. 3:4) you bring a curse upon yourself. (Deut. 27:26). This the Messiah redeemed us from. (Gal. 3:10). It is not the law (*Torah*) that's the curse. It is going against it. This is why it does not go against the fruits of the Spirit. The fruits of the Spirit is the keeping of the law (*Torah*)! In fact, "faith" is a "weightier" matter of the law (*Torah*). It is not separate. This is shocking to most but it is written.

Before we conclude, a few matters must be addressed. Approaching the study of scripture with the right foundation is most important. For example, many approach it with the presumption that they've received from their teachers. The most common approach is one that, due to a lack of understanding the precepts, statutes, commandments, and rulings of the Law (*Torah*), is initially at enmity with them. Some will say that the "law (*Torah*) of liberty" which Ya'aqob referred to is not the Torah of Mosheh. This would be private interpretation. The Psalmist announces that the Torah itself *puts him at liberty*. (Ps. 119:45). Ya'aqob was an avid follower of the Torah (Acts 21:20-24). He went so far as to push Sha'ul to take a nazirite vow which included "offerings" to prove that Sha'ul was as well. Likewise, he expected believing Gentiles (*Goyim*) to learn Torah. (Acts 15:21)

Recently I heard one of the few preachers who do so fairly, teaching about the Law (*Torah*) of liberty. In Romans 7 and 8 we see comparisons of two laws. Most assume that the law of sin and death is the Torah of Mosheh and the law of the Spirit and life is basically Christian living. The analogy this man gave was much more comprehensive. The law of sin / death is like the law of gravity. It constantly pulls down. This is your sinful nature. Sin is error. We hope to partake of the sinless (errorless) nature. The law of the Spirit / Life is like the law of lift. When a plane takes off with the proper thrust behind it, it is now "set free from the law" of gravity. I thought this was an insightful analogy. The proper "thrust" is obviously the Spirit. Since the Spirit will not lead you into sin / error, you are at "liberty" from sin's repercussions (death). However, you are not at liberty to continue in sin. Not liberty to sin but liberty *from* sin, and its repercussions when heaven and earth are called to testify.

A ridiculous claim made by a group which seems correct to many who are just beginning to obey the Commands is that the Law of Mosheh and the Law of YHWH are not one and the same. They argue that only the ten Commands were placed in the ark and they assume many things based on this fact. The ten Commands are the constitution of YHWH. The rest of the Law (*Torah*) explains what to do if they're broken and how to properly apply them among other things. A kingdom cannot be run founded upon the ten Commands alone. It needs judges, statutes, and precepts etc. to be justly established. Furthermore, the two

are synonymous terms used to refer to the same thing as shown in Luke 2:22-24 and Neh. 8:1-8. A careful study of the Scriptures will show that this teaching is in fact erroneous.

In conclusion, most people read the text that inspired this study without ever making the connection between "heaven and earth" and the Torah. Just as "heaven and earth" must remain as the two witnesses, the Torah must remain as the code of conduct which the wicked transgress. It is the measuring stick which all who have received a knowledge of the truth will be judged. And Kepha clearly told us that YHWH has not forgotten about this over the years. May YHWH bless your understanding, may you grow in your love for the TRUTH and walk in it.

Shalom haba  
Sean Killian

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