

God's Mercy and the Devil's Grace Part 6 of 6: Mercy and Power of the Resurrection of Yeshua / Jesus (Presented in 2016)

The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://www.youtube.com/watch?v=5fjkyzaRqUw>

***Portions of this document have been edited from the video message to better present a written document. All the Scripture verses are from the New King James Version unless otherwise noted and are in the red text. Therefore, it is recommended that this document is printed in color. The Hebrew is to be read from right to left.**

We are going to be concluding our series God's Mercy and the Devil's Grace. I want to end this series in the very same way that we began it. If you remember the trajectory, what we were looking to accomplish was to establish the reality we are not saved by our works. No matter how much righteousness you perform within the Torah, it's not going to be enough. You still fall short. Right? This is because all have sinned. There is none righteous. That is what Psalm 14 says.

So when we look at these things, we're stuck with this reality in which the only hope is grace. The only hope for us is God's mercy. That mercy is the Messiah Yeshua.

Today we're going to be continuing in that vein. We are going to land softly and on a positive note. You are going to get kind of a potpourri of different passages, but there is a fundamental emphasis in today's message.

With that said, I want to get right into it. In 1 Peter 1:3, we read this—**Blessed be the God and Father of our LORD Jesus Christ, who according to His abundant mercy has begotten us again.** Peter identifies mercy as making it possible to be begotten again. What does Peter mean when he says begotten again? That goes back to the old term that was really heavily used in the eighties. Being a Christian didn't mean you were saved; you had to be a born-again Christians, and there's a lot of truth to that.

Take a look at Yeshua's conversation with Nicodemus who was a Pharisees and teacher of Israel. Nicodemus goes to Yeshua, and Yeshua startles him when He tells Nicodemus that unless you are born again, you cannot be saved. Nicodemus responds with the questions, "Can a man enter his mother's womb a second time?" Yeshua went on to say—**Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God (John 3:5).** When you look at it in the Greek, what Yeshua was saying when He talked about being born again was being born from heaven.

When you think of that concept, that's what Paul means when he says we're a new creation in the Messiah Yeshua. We are born again from heaven. But what makes that possible is mercy. That is what makes it possible.

Continuing in 1 Peter 1:3—**has begotten us again to a living hope through the resurrection of Jesus Christ from the dead.** When Peter says—**through the resurrection,** he just equated the resurrection of Yeshua to mercy. That may not mean a lot right now, but we're going to dig into this a little bit deeper.

There is so much you need to appreciate about what Peter just articulated. We'll get into that in a

minute, but for now, there's something I'm after with Peter. Jumping to 1 Peter 1:10—**Of this salvation the prophets have inquired and searched carefully, who prophesied of the grace that would come to you (emphasis added).** This is absolutely fascinating to me because here Peter reveals something monumental that goes all the way back in time to the prophets of old. These were the men who spoke the Word of the LORD. When the people heard these words, they trembled. Yet there was something these prophets were obsessed with. They were concerned with grace.

How crazy does that sound? That is fundamentally revelatory. Before the coming of Yeshua, all the prophets who were living were obsessed with one thing. That was the grace of the Living God. Now post Yeshua, what should we be obsessed with? What should we be focused on? We should be focused on the very same thing; the grace of God. How amazing is that?

Yeshua actually builds upon this concept of the prophets of old looking towards this grace. This is what He says in Matthew 13:17—**for assuredly, I say to you that many prophets and righteous men desired to see what you see, and did not see it, and to hear what you hear, and did not hear it.** I want you to think about what He just said. It is the same thing Peter said in that all these prophets, these righteous men who existed, were looking for the grace of God. Yeshua came on the scene and told them it was all about Him. He would show them the grace by going out and giving sight to the blind, hearing to the deaf, and would raise the dead. He would speak to the winds and sea, and they obeyed Him.

He knew this is what they were after. It wasn't just the things the apostles saw because this is Yeshua speaking to His apostles. He tells them all the prophets wanted to see and hear.

That's amazing because when Yeshua went out, what did He do? He taught Torah. He taught the Word of God in Spirit and truth so powerfully that were told in Matthew 7 the people stood back because they were astonished. Yeshua didn't teach like the scribes and Pharisees. He was one who taught with authority and power. This was so much so that when we get to John 7, the people make the identification that no man has ever spoken like this man. He was unique in His own right, and this is what the prophets were after. They were seeking the grace of God.

Let me take you to the book of Philippians because I want to show you just how powerful of a concept this really is. I also want to show you how it impacted the apostles specifically one particular apostle. That apostle was Paul who was a Pharisee. This is what Paul says in Philippians 3:1—**Finally, my brethren, rejoice in the LORD. For me to write the same things to you is not tedious, but for you it is safe.** Every time I teach on Philippians, I stop right here because everything Paul is going to state to the Philippians was stated over and over again. Paul kept writing to them the same thing, but at the very end, he tells us why. Because—**for you it is safe.** So we're about to encounter is for our protection. This is why you want to pay very close attention.

First I want to give you a little background. The word dogs in Scripture is not a postal worker disclaimer or warning. This is important because Paul is identifying groups of people. Dogs is a reference to Gentiles. Gentiles are referred to as dogs, and this is consistent throughout the entire Bible both Old and New Testament.

In Psalm 22:16, which is about the crucifixion, we have Yeshua saying—**For dogs have surrounded Me.** He was referencing the Gentiles. This was in reference to the Romans who had crucified Him. Then in Psalm 22:12, you will notice there is a distinction—**Many bulls have surrounded Me; Strong bulls of**

Bashan have encircled Me. The strong bulls is a direct reference to his own people, the religious leaders of the day. To liken them to bulls is consistent in Jewish history. We can find that in the book of Enoch.

Then in Revelation 22, it talks about the dogs who will be cast outside the Kingdom of Heaven. The verse is not talking about canines. It's talking about unbelieving Gentiles who acted wickedly.

Matthew 15 is another example. The Phoenician woman comes to Yeshua and begs Him to heal her daughter who was demon possessed. Yeshua's first response was that it was not good to take the children's bread and give it to the little dogs. She was a Gentile. So throughout Scripture, it's consistent that the word dogs is referring to Gentiles.

So now we have a first-century Jew stating in Philippians 3:2—**Beware of dogs [Gentiles], beware of evil workers, beware of the mutilation!** When Paul says mutilation, he has moved on to a different group of people. He is referring to his own brethren, the Jewish people. This is in a context of mutilation. In other words, mutilating circumcision. This group of Jews was of concern to Paul because they had fallen off the tracks. They have fallen by the way and gone askew. They were not following in the steps of the apostles. This is why Paul goes on to say—³ **For we are the circumcision, who worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh,** ⁴ **though I also might have confidence in the flesh. If anyone else thinks he may have confidence in the flesh, I more so:** ⁵ **circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; concerning the Law, a Pharisee;** ⁶ **concerning zeal, persecuting the church; concerning the righteousness which is in the Law, blameless (Philippians 3:3-6).**

I want to tell you something. You want notoriety in Israel among the people of God? This is it. This is a resume like none other. What Paul just said is if anyone thinks he might have confidence in the flesh, I more so. Think about that statement. Paul is saying, "I dare you to put your resume up against mine. I'm greater than you."

Paul was a Torah scholar. He was a Hebrew of Hebrews. He wasn't just a Pharisee. He was the son of a Pharisee. And guess what? Paul studied at the feet of one of the greatest sages ever, Gamaliel. Gamaliel was the grandson of the great Hillel. Hillel was probably considered by some Jews to be the greatest sage who has ever lived. In fact, there is a thing called the School of Hillel, and this fills the pages of the Mishnah where you find a debate going back and forth, what does the House of Hillel say; what does the House of Shammai say.

Think about who Paul is. Hillel's grandson was Paul's teacher. Paul was the elite of the elite in Israel. Remember that the Pharisees sat on the Sanhedrin. It wasn't just the Kohanim; it wasn't only the Sadducees who filled the Sanhedrin and render judgments in Jerusalem. In the time of Yeshua, the Pharisees sat on these seats as well.

In fact, in the book of Acts, the apostles were preaching the gospel, and the Sanhedrin, of which Gamaliel was a part of, had assembled. He gave this wise commentary. You can tell he is a brilliant rabbi by what he said— **And now I say to you, keep away from these men and let them alone; for if this plan or this work is of men, it will come to nothing (Acts 5:38).** It was an amazing statement.

This is who Paul is. With this in mind, listen to what he says next Philippians 3:6-8—⁶ **But what things were gain to me, these I have counted loss for Christ.** ⁸ **Yet indeed I also count all things loss for the**

excellence of the knowledge of Christ Jesus my LORD, for whom I have suffered the loss of all things, and count them as rubbish, that I may gain Christ.

Paul's entire identity, everything that he valued, was based on what he had accomplished in the flesh. His self-worth and identity were entirely encapsulated by being a Hebrew of Hebrews, a Torah scholar, a Pharisee, being zealous for the Law, and by persecuting the Church. Everything that gave him his identity was wrapped up in these things. But when he experienced Yeshua, something radical happened. All of these things started to melt away, and all the focus went on the Jewish Messiah. Paul even called all those former things in the flesh, rubbish. In the Greek the word means *σκύβαλον*, *skybalon*. It means table scraps; this is the stuff you would throw to the dog. You would not eat it.

Let me be clear on something. For a first-century Jew, especially someone who is a Pharisee, to make a statement like this was for him to be completely insane or to have had a radical life transformation. Even if you were an Orthodox Jew, and you start to make statements like this in that everything is *σκύβαλον*, rubbish, you would be lucky to get away alive. No Jew with his weight in salt would talk like this unless he had a radical life transformation.

Something divine, something supernatural was revealed to Paul. What was it? It was the grace of God. Paul finally understood what all the prophets were looking for. He understood everything they were studying and everything that consumed their very being. He understood they were looking for the grace the Apostle Paul found, witnessed, and experienced. It was absolutely amazing!

Continuing in Philippians 3:9—**and be found in Him, not having my own righteousness, which is from the Law, but that which is through faith in Christ, the righteousness which is from God by faith.** This is a concept you should be well acquainted with because we covered it very well in week one. It is not by our works no matter how well we do it. Paul said he was blameless in the Torah.

That's pretty elevated as far as someone who is Torah observant. You can't get higher than that. However, he makes the statement, "No matter what I did, it isn't enough. It doesn't cut it." We know why. Because all have fallen short of the glory of God. When that glory was revealed to him, he got that revelation instantaneously. When Paul called out to Yeshua, "who are you, LORD," Yeshua responded, "I am the One you are persecuting."

Think of that. There's always a verse I think of when we get into this realm of not understanding that we are not justified by our own works. Instead, we need to emphasize Yeshua. The verse is a proverb; it goes like this—**who can say that I've made my heart clean, that I am pure from sin?** Nobody. Nobody can stand and make the statement, "I've made atonement for myself. I don't need you." Nobody can say that. This is the point Paul is getting at.

As we continue, we're going to see Paul identify something that we saw Peter identify earlier. Philippians 3:10-11—**¹⁰ that I may know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death, ¹¹ if, by any means, I may attain to the resurrection from the dead.**

Paul gives us a comprehensive description of what the Gospel is. Paul talks about Yeshua's suffering which refers to His death and making atonement for our sins. Right? But that's not all he talks about.

He talks about what happened after Yeshua died and was buried. Yeshua was resurrected from the grave.

I am going to tell you something that is a critical piece to the puzzle and helps unlock the understanding of what God's mercy is, what it means, the effects of it in your life, and how this should impact our lives. Notice what Paul says right at the beginning—**that I may know Him and the power of His resurrection.** In other words, Paul identifies a connection between God's mercy and the resurrection of Yeshua. Thus Paul is telling us God's mercy comes with great power. Do you understand that relationship? When we are given the mercy of God, we experience the power of God.

Let's go back and look at what Peter said in 1 Peter 1:3—**Blessed be the God and Father of our LORD Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead.** God's mercy is equated or connected to the resurrection. I want you to ponder that for a second. When we typically think about mercy and grace, we go to the great sacrifice. That is absolutely a monumental part of it. But how many of you focus on the resurrection? How many of you make the connection that mercy comes to us because Yeshua rose from the dead?

I want to share a story with you. It's a little peculiar, but stay with me through it. I had a dream not that long ago, and I'm going to tell you the dream has transformed my faith. So that you know, I think there's a significant distinction between having a dream and having a spiritual experience. Dreams can be so wacky to the point that in the dream you are riding tricycles and licking lollipops in the clouds. That is kind of crazy?

However, what I'm going to share with you was not that. It was a spiritual experience that was life transforming for me. This is the dream. I was brought into this room. The room is completely black, but it was massive to the point I couldn't see the end of it. Inside was a demon. Now I'm going to tell you right off the bat; I didn't know what to make of the situation. Do you know why? Because the demon didn't look like a demon. The demon looked very different. The demon didn't look scary at all. It did not have claws or fangs. There was no drool or horns. There was no massive disfigurement. There was nothing to strike terror and fear into you. There was, however, one thing abnormal about him; his eyes were abnormally large, and I was drawn to them. I kept looking at his eyes.

So here is the thing. As I start to come into this room, I could see his eyes. I could see him looking intently. His eyes were moving, moving, moving, going back and forth. Every time he moved his eyes, I could feel there was a purpose like he was looking down on people. I couldn't see what he was looking at, but I knew what was happening, and he was intent and focused.

At this time, I didn't know what to make of him. I didn't realize he was a demon. That is until he lifted his eyes and looked at me. He would not take his eyes off of me. It was at this point I had fear because he would not take his eyes off me. Then he started to approach me, and that's where things got really weird because as he started to approach me, I started to walk away. What we ended up doing is we ended up doing circles as I was walking away. He was looking at me, but nothing had been said yet. Then he opened his mouth and said something I never expected him to say. He came out and said, "Your God is dead." That's what he said. He then followed that up with, "He is still in the grave."

There is more to the story, and I will finish it in a minute. But first I have to tell you that even after I pondered this, that concept took me by surprise. Let me tell you why he is saying this to me. It is because for me, this is not a struggle. I grew up in the faith. I was a child of six years old when I believed Yeshua rose from the grave. So this is not a struggle for me. I would have thought he would have tried to debate Scripture with me. That would have made sense to me, but instead, he opens his mouth and says, "Your God is dead. He has not risen. He is still in the grave."

I literally stood there when he said that. Fear consumed me. But when I went to open my mouth, I had all this strength. It was like a superpower. I said to him, "My God is not dead. The King has risen." Now what's interesting about this is what I said next, and this is the whole point of even taking you to this story. I'm going to tell you this is not something I would normally say. This is not how I would respond to his statements. I would want to go to Scripture; I would want to go to 1 Corinthians 15. I would want to start quoting Scripture. That, however, is not what I did. Instead, I literally told him, "The power is in the resurrection."

I want you to think about that. The power is in the resurrection. To this day, I marvel at those words because I don't know where they came from. Yeah, I get the concept that Yeshua rose from the dead. I know that because my faith is established on it, but I had no idea that when you're in a time of war, and you're up against the enemy, what that concept meant. I had no appreciation until that day. Only today do I understand the gravity, the weight, and the power of the resurrection. When I said that, he became livid. I wish I could show you a film clip of this happening, but he became so livid because he realized I had spoken the truth. He realized I had victory and there's nothing he could do because the power is all in the resurrection.

Listen to what Yeshua says in Revelation 1:16-18—¹⁶ He had in His right hand seven stars, out of His mouth went a sharp two-edged sword, and His countenance was like the sun shining in its strength. ¹⁷ And when I saw Him, I fell at His feet as dead. But He laid His right hand on me, saying to me, "Do not be afraid; I am the First and the Last. ¹⁸ I am He who lives, and was dead, and behold, I am alive forevermore. Amen. And I have the keys of Hades and of Death.

The power is in the resurrection. When Yeshua rose from the grave, he took something. He took the keys to the grave and of death. He gained power over sin.

Let me tell you something. Had Yeshua died for our sins and remained in the grave, there would be no atonement. Look at what Paul says in 1 Corinthians 15:16-17—¹⁶ For if the dead do not rise, then Christ is not risen. ¹⁷ And if Christ is not risen, your faith is futile; you are still in your sins! This is because the power is in the resurrection.

I'm going to tell you something. When you go to war, things change. You can prepare all you want in your mind regarding how you think things are going to work out. I'm going to tell you it's going to be totally different when you get there. All of a sudden childhood concepts of the faith become massive nuclear bombs against the enemy. The things I knew and believed in my heart at six years old in that Yeshua rose from the grave were now being put into play in spiritual warfare to the degree that it wasn't even me who said it. It just came out, and that's what ended the conversation. At that point, he had to leave. That whole concept is mind-boggling.

I'm going to tell you this is the concept you need to understand pertaining to mercy. It means power. When you think grace and mercy, you better be thinking supernatural power because that's what it is.

Look at what Paul says in Romans 6:6-7—⁶ **knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin.** This is the reality. You are held captive by the enemy through your sins. Then Paul says—⁷ **For he who has died has been freed from sin.** We emulate Yeshua. We died to self; we are born again, and then we are freed from sin.

Moving on to Romans 6:8-10—⁸ **Now if we died with Christ, we believe that we shall also live with Him,** ⁹ **knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him.** ¹⁰ **For the death that He died, He died to sin once for all; but the life that He lives, He lives to God (emphasis added).** Where does Paul put the emphasis? Where is the power? What is this mercy? It is Christ being raised from the dead.

Dropping down to Romans 6:14—**For sin shall not have dominion over you, for you are not under Law but under grace (emphasis added).** Do you understand this is the power of God's mercy? This is the power of grace. When the condemnation of the Law comes in, the power of God's mercy and grace overcome that condemnation. Think about that power. Remember what James said? Mercy triumphs over judgment. That is total and utter power.

I want to take you to the Psalms because you can't talk about God's mercy without going to them. The Psalms have this beautiful tapestry of various passages of God's beautiful mercy triumphing over these trials, tribulations, anguish, and sorrows. We see this in David. Who better to write the Psalms than David? In every corner of his life, he faced adversity from people trying to kill him or take over his kingdom. He even fell into the horrific sin of adultery. David is the perfect man to write these Psalms.

The Psalms are soothing. When people are struggling with their own pain, and they need healing, they tend to gravitate toward the Psalms. Let me take you to Psalm 38:1-2—¹ **A Psalm of David. To bring to remembrance. O LORD, do not rebuke me in Your wrath, nor chasten me in Your hot displeasure!** ² **For Your arrows pierce me deeply, and Your hand presses me down.** I want to put the focus here on the—**Your arrows pierce me deeply.** I want to understand what David is saying. Do you know what Torah means in Hebrew? If you are to translate it hyper-literally, it means to shoot with an arrow. David is saying—**Your arrows pierce me deeply** as in the LORD has released the arrows from His quiver. In other words, the Torah has pierced David through. The holiness and righteousness of God has crushed him. Powerful!

I want to understand something. If you want to understand the mercy and grace of the Living God, this is a concept that needs to go into the innermost sanctum of your heart. You need to respond as David did. He didn't respond in a phony manner. You need to respond sincerely because you are crushed and mortified over what you've done. That is someone who understands what they're after.

Let me share with you one of my favorite Charles Spurgeon quotes. I have shared this before, but he has a lot to say regarding this topic. Here is what he says—I **do not believe that any man can preach the gospel who does not preach the law.** I want to be very clear. Do you remember when we started this study and got deeper and deeper into it we discovered there is a relationship between grace and Torah and between the mercy of God and His Torah? Spurgeon knew it.

Starting again from the beginning of Spurgeon's quote—I do not believe that any man can preach the gospel who does not preach the law. The law is the needle, and you cannot draw the silken thread of the gospel through a man's heart unless you first send the needle of the law to make way for it. If men do not understand the law, they will not feel that they are sinners. And if they are not consciously sinners, they will never value the sin offering. There is no healing a man till the law has wounded him, no making him alive till the law has slain him (Charles Spurgeon, A Plain Man's Sermon, 1879).

Spurgeon recognized the reality and the true meaning of Torah, to shoot. It literally means to slay us. That's the relationship. Such is the case with David. The arrows of the LORD had pierced his heart. David is devastated over what he's done to the point he actually goes on and says this in Psalm 38:3-5—³ There is no soundness in my flesh because of Your anger, nor any health in my bones because of my sin. ⁴ For my iniquities have gone over my head; like a heavy burden they are too heavy for me. ⁵ My wounds are foul and festering because of my foolishness.

How many of you can relate to this prayer in how he cries out to the LORD? How many of you have ever felt like you're suffocating in your failures? I'm going to tell you, and I'm not sadistic, that's a good thing. That's what you call Godly sorrow. Embrace it; don't bury it. Don't justify yourself so that you can sleep on your pillow at night by telling yourself you're saved. Embrace the arrows of conviction. Look at the reality of your wounds by which the LORD has wounded you and say, "Oh God, have mercy." If you embrace that godly sorrow, it will produce life. It will produce repentance which leads to salvation.

That is exactly what we see David experiencing. He is experiencing total agonizing pain. What does he do? If we understand mercy and how to attain it, and we understand how to rectify this situation, then we understand David in Psalm 41:4—I said, "LORD, be merciful to me; Heal my soul, for I have sinned against You."

In this verse, we see David is following perfect protocol for salvation. This has all the elements necessary to bring us to a place of victory and hope. In fact, when you are in a state of hopelessness, notice that David cries out to the LORD in the context of faith— I said, "LORD, be merciful to me. David is crying out for the LORD to heal him. That is not something you do if you don't believe. David is doing this because he believes. This is in the context of faith. He presses into the LORD with humility and faith.

Not just that, but at the very end, what does he say—for I have sinned against You. This is something that is absolutely imperative to understand if you want mercy. Look at the words in 1 John 1:9—If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

Don't sweep your sins under the rug. Part of this series is about getting you to go after mercy so you can be in good standing with the LORD and have eternal life. This is the basic salvation message; call upon the name of the LORD. This is exactly what David is doing. He is calling upon the name of the LORD.

There is something else I want to point out that goes with what we've covered. Did you notice what David does here? He equates mercy to power. Right? Why does he say—LORD be merciful to me—and

then says—**heal me**? David didn't look at mercy as just this concept of, "Oh, you forgive my sins, and now I'm OK." No! He looked at it as a supernatural healing power. Think mercy! Think power!

Let me give you an example from Matthew 9:27-29—²⁷ **When Jesus departed from there, two blind men followed Him, crying out and saying, "Son of David, have mercy on us!"** ²⁸ **And when He had come into the house, the blind men came to Him. And Jesus said to them, "Do you believe that I am able to do this?" They said to Him, "Yes, LORD."** ²⁹ **Then He touched their eyes, saying, "According to your faith let it be to you (emphasis added)."**

What a coincidence. This is the very pattern of what we see David praying—**LORD be merciful to me**. But what is David asking for? He is asking to be healed. He's asking for power. These men going after Yeshua and ask Him to be merciful. What do they want? They want power. It is what they need. Mercy is power. You need to be empowered because we need the power of the Living God.

I want to close with this verse that is a warning about mercy and grace. Hebrews 10:26-28—²⁶ **For if we sin willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins,** ²⁷ **but a certain fearful expectation of judgment, and fiery indignation which will devour the adversaries.** ²⁸ **Anyone who has rejected.** I want to stop right here and preface what we are about to get into. The writer is very careful in choosing his words. The word "rejected" in the Greek is *ἀθετέω*, *atheteō*. What that word actually means is to make void or to do away with. In that context, it really starts to ring a bell when you start to talk about the Law. So the writer is saying that anyone who has *ἀθετέω*, or rejected Moses Law dies without mercy.

I'm going to tell you something; you do not want to die without mercy. If you die in a state where you don't have God's mercy, the only thing you have to look forward to is the second death, total destruction. All that will be left is God's horrific judgment. Read Isaiah 13 and the book of Joel. The people are terrified, they are overcome with such fear, because the King of Glory has been revealed, and He's coming out, and His garments are soaked in the blood of the wicked. I mean, this is real stuff!

Think about this. Mercy is only given to those who love Him and keep His commandments. You can read about his over and over in Scripture. Read the book of Daniel, Psalms 103, the Decalogue (10 commandments), and the words of Yeshua. Scattered throughout Scripture, we find mercy is afforded to those who turn and repent. They embrace and cry out for the mercy. They're empowered, and they walk in power because they walk in His commandments.

Continuing in Hebrews 26:28-²⁸ **Anyone who has rejected Moses' Law dies without mercy on the testimony of two or three witnesses.** ²⁹ **Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and **insulted the Spirit of grace** (emphasis added)?**

In other words, if we're to embrace Yeshua as LORD and Savior and then reject His commandments, His Torah, and His righteous ways, we're going to end up insulting the Spirit of grace. Let me be clear; the writer is compartmentalizing here. It was one thing to sin in the Law and to reject His commandments before Yeshua came. But if you reject His Law after Yeshua came, the writer of Hebrews says, "Oh,

you're far more worthy to receive much greater judgment because grace and mercy have been revealed." These are the things the prophets of old were looking for.

Think about what Paul talks about in Acts 17:30. He is talking to the Athenians and says—**Truly, these times of ignorance God overlooked, but now commands all men everywhere to repent.** Why did Paul say—**these times of ignorance?** Paul was talking about former times. He said this because it was before Yeshua.

It is fascinating to me how the Church today has actually flip-flopped it and said, "Well, now that Yeshua has come, we can live however we want." It is actually the exact opposite. Now that Yeshua has come, far more is required of us.

We'll end with this verse in Hebrews 10:30-31—³⁰ **For we know Him who said, "Vengeance is Mine, I will repay," says the LORD. And again, "The LORD will judge His people."** ³¹ **It is a fearful thing to fall into the hands of the living God.**