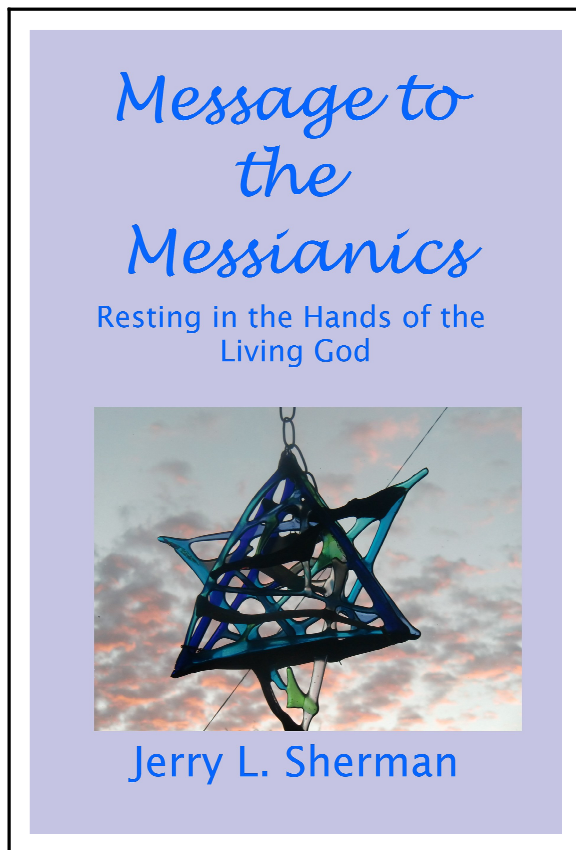


Part One of *Message to the Messianics* begins with severe words in Hebrews that seem to challenge our security in Messiah and the Abrahamic covenant. The worst outcome would be if Hebrews said we could lose our salvation by backsliding into the practice of Judaism. But I argue briefly that we risk being judged, not condemned, and that Jewish practice is not legalism. I then show the Messianic identity and its doctrinal tensions, without nailing down too many details, since liberty is part of that identity.

Part Two, “In Many and Various Ways,” finds in the Tanakh a long string of convicting stories that show the impotence of the flesh and the sinfulness of our misplaced trust in our own strengths. I believe the Messianic movement can fulfill its identity by preaching and living the Sabbath—not as religious ritual but as *spiritual rest*. To see how little we can do and how sufficiently He has already solved the problem is to walk in the Spirit and be in revival. I think this should be taught “in many and various ways” in the movement.

Once we see how the LORD dislikes self-effort and requires restful faith, **Part Three** helps us read Hebrews differently. The fear of losing salvation gives way to the conviction that we are offending God and subject to judgment in even *thinking* that we could lose what we did not earn. And we see the sin of not entering rest, hanging on to the false hopes of human religion, whether Jewish or Catholic or Protestant, or even secular and humanistic. Nothing in Hebrews prohibits the continuation of Jewish practices, but it measures the attitude of the heart in religious practices of many kinds.

As I wrote I encountered the inverse evil twin of legalism, antinomianism, in which Christians have contempt for Jewish religion while practicing their own elitist variety of legalism. They pride themselves on their “superior understanding.” This lawlessness is legalistic, at heart, while legalism is lawless—since Torah does not teach us to trust ourselves. In the places where you and I worship, I worry most about subtle underpinnings of these errors, the compromise that keeps us from breaking forth in holiness and revival.



I hope you will take time to look at my book. If you are short on time, please look at the material on <https://richstonemessages.org/quicklook.htm>, which will link you to several excerpts showing these ideas.

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I can also email you and attach a pdf that is the print version of the book, to be viewed in Acrobat Reader, your browser, or word processing, but without the niceties of the Kindle reader.

Thanks for your time.
Shalom!

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