

**IS CREMATION AND ORGAN
DONATING A SIN?**

What is God's requirement for burial?

WE INFORM – YOU CHOOSE

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Preface

YHWH "God" has called us to do two things. First, we are to never give up studying and seeking the correct interpretation of any given Bible passage. Second, such opportunities are golden moments for us to learn to show grace and love to others whose understanding of a given passage may differ from ours.

Throughout the HRTI's teachings, we use a slightly different vocabulary to that which some might be accustomed. We have chosen to use what many refer to as a Messianic vocabulary. The reasons being: Firstly, using Hebraic-sounding words is another way to help you associate with the Hebraic Roots of your faith. Secondly, these words are not merely an outward show for us, they are truly an expression of who we are as Messianic Jews and Gentiles who have "taken hold" of our inheritance with Israel.

Instead of saying "Jesus," we call our Saviour "Y'shua," the way His parents would have addressed Him in Hebrew. In addition, rather than referring to Y'shua as "Christ," we use the word "Messiah," which is an Anglicized version of the Hebrew word, Moshiah.

"YaHoVaH" is the name of God in Hebrew, where it is written as four consonants (YHWH or YHVH, as the W and V is derived from the same Hebrew letter 'Vaw'). These four letters are called the Tetragrammaton (Greek for "[a word] having four letters"). Jews ceased to use the name in the Greco-Roman period, replacing it with the common noun Elohim, "God," to demonstrate the universal sovereignty of Israel's God over all others; at the same time, the divine name was increasingly regarded as too sacred to be uttered, and was replaced in spoken ritual by the word Adonai ("My Lord"). From about the 6th to the 10th century the Masoretes, Jewish scholars who were the first to add vowels to the text of the Hebrew Bible, used the vowel signs of the Hebrew words Adonai or Elohim as the vowels for YHWH, and later on the artificial name Jehovah was produced. Christian scholars and translators after the Renaissance and Reformation periods replaced the sacred name YHWH with GOD and LORD (all in capital letters in the Bible); which was a strategic move of Satan as to not using the Name. The Sacred Name occurs 6,828 times in the Hebrew text of the Bible, proving YHWH wants us to use it.

In the 19th and 20th centuries, biblical scholars again began to use the form Yahweh; and it is now the conventional usage in biblical scholarship, but leading Hebrew Scholars suggest YHWH should be pronounced as Yah-oo-VaH (Y'shua is derived from YaH-shuvah which means YaH saves. Yah (יְהוָה) is an abbreviation of God's name YHWH as seen in Psalm 68:4. The Name is also found in the word hallelu-YaH, which means "you praise the LORD").

A question many Believers ask: Is cremation sin?

Introduction

Many Believers come to the point where they say, "I've reached the point in my life to make arrangements for my final resting place..."

I do not know if I must consider cremation or burial, or if can I donate some of my organs". Many also ask, "Am I allowed to be buried in a mausoleum or must I be buried underground? What is allowed by YHWH?"

While researching the various options, I've discovered that certain Christian dominations and Judaism overall are vehemently opposed to cremation. In this booklet, I would like to explain the origins and reasons for this stance and the other aspects applicable to death.

Background

It is interesting to note that traditional Judaism does not see death itself as a tragedy, but only the natural and expected end of life. Death after a long life, full of faith, vitality and good deeds is just part of life as a whole—real life actually only starts at the other side of the grave. We are just travellers through this mortal life; this is a mere journey till we reach our destination on the "other side" where we will spend our eternity.

Actually, the devout Jew has in mind all through his/her life in this world, the "next world"—also known as "the world to come". Orthodox Judaism views this life as a "corridor or bridge" that leads to the next level, to another world. The belief in the Olam Aba, the afterlife, is part of the tradition. All Believers should have the same mindset. Believer's minds should be filled with thoughts of Olam Aba.

I will now explain how the most devoted Orthodox Jews cared for the dead since biblical time and you as a reader must decide if it makes any sense to you and if you want to follow their biblical guidelines.¹ You will notice that Y'shua was treated in a similar manner.

Viduy

As death approaches, it is proper to pray for forgiveness of sins. This is called Viduy, or confession.

¹ There are many other types of Judaism such as Reform Judaism, etc.; it is not possible to give the guidelines of each sect

Who cares for the dead?

Caring for the dead is a big Mitzvah² and the most devoted in the Jewish community are the ones who have that task. The organized group that does that job is called the Hevra Kadisha, or Sacred Society.

When must burial take place?

Burial must take place as soon as possible after the death. The deceased is not buried on Shabbat or Festivals. Waiting is only allowed for the honour of the deceased, which means if there is someone coming to the funeral from far away.

What burial clothing?

The dead must be clothed in white robes, called takhrikhim³, after the body has been carefully washed and cleansed. The dead is wrapped in a Tallit⁴ whose tzitzityot⁵ have been removed, to symbolize that the commandments are not binding upon him anymore.

Embalming is forbidden because the blood has to be discarded in that process and Jewish Law demands the entire body to be buried in this fashion.

What type of casket must be used?

Jewish law mandates a simple pine box with no metal parts, allowing the body's natural return to dust to be as swift as possible. "For dust you are and to dust you shall return." This biblical teaching is what guides us in selecting a casket. The casket must not be made of a material that slows down the body's natural return to the elements. Metal caskets are therefore not permitted. Wood is the only material allowed and several holes are opened at the bottom to hasten the body's return to the earth. When vaults are required, they, too, should be open at the bottom. Caskets remain closed because viewing the body is seen as disrespectful and undignified, and is therefore forbidden according to Jewish Law.

² Commandment or instruction

³ Religious dress or burial clothes

⁴ Praying Shall

⁵ Fringes or tassels

Is it customary to open the casket?

Jewish custom forbids an "open casket". This is considered extremely disrespectful to the deceased.

What is the biblical way of mourning?

Tearing a garment⁶ that one is wearing is the Orthodox way to show grief as YHWH tore the vial from top to bottom when His Son Y'shua died. It is an ancient way of mourning amongst the Jews and is found in many places in Scripture.⁷ The torn garment is used all week long during the shiva⁸ period.

How do you comfort the mourner?

Jewish teaching explains that the mourner should be allowed to give full expression to her/his grief until after the burial, anything whatever that has to do with joy must outright be eliminated before the burial. This is a sign of showing utmost respect to the mourner. Only after the burial does the requirement to comfort the mourner start.

What about flowers and music?

It is not the Jewish custom to send or bring flowers to a funeral or cemetery at all, for the very reason that flowers are associated with joyous celebrations and not for mourning. For the same reason, music is not played or sung. It is known all over the world that music is designed and played to make you happy and not sad.

Why do Jews place stones on peoples' graves?

It is an act of ultimate kindness and respect to bury someone and place a marker at the site. After a person is buried, of course, you can no longer participate in burying them if you somehow missed the funeral. However, even if a tombstone has been erected, we can participate in the mitzvah of making a marker at a grave by adding to the stone.

Therefore, customarily, we place stones on top of a gravestone whenever we visit to indicate our participation in the mitzvah of erecting a tombstone—even if only in a more symbolic way.

⁶ Keri'ah meaning Tearing of Garments

⁷ Gen 37:29, Gen 44:12-13, 1 Sam 4:11-12, 2 Sam 3:30-31, 2 Sam 13:30-31, Matt 26:65, Acts 14:14 and many more

⁸ A period of seven days

The first meal after burial

Following the burial, the mourner's first meal should not consist of their own food. It should be prepared for them by friends and neighbours or relatives. This practice is based on a passage of Ezek 24:17. Christians basically have the same tradition with eats after the burial at the church; but for the Orthodox Jews, it is not a meal for visitors but only for the mourners.

Is a tombstone allowed?

It is an ancient custom among Jews, extending as far back as the patriarchs, to set-up a tombstone at the head of the grave as an act of reverence for the deceased. In Israel, the tombstone is set soon after 30 days past the burial; and in the rest of the world after the first year. But there is no law regarding that timing, so it is best to set the stone at the earliest convenience.

May I be buried in a mausoleum?

The erection and use of a mausoleum⁹ is permitted by some forms of Judaism¹⁰ whilst others reject it. Many biblical graves, as Y'shua's, were hewed out into a rock above ground level. A mausoleum is no different than this, but it must be made out of natural material and as long as they are open at the bottom to speed up decay.

May I be cremated?

Cremation is certainly forbidden. It is the harshest form of indignity to the body and is a pagan ritual that denies the existence of YHWH as will be explained later on.

In a nutshell, cremation is forbidden because, *"For dust you are and to dust you should return"*¹¹, and is understood to mean that the corpse must be buried for natural decaying into the earth.

Why is cremation forbidden?

Jewish Law requires burying a body as soon as possible after death, and as close as possible to the location of death (with some exceptions).

⁹ Burial chamber

¹⁰ Orthodox Judaism does not allow it

¹¹ Gen 3:19

What is a body? Is a body simply a husk, merely a carbon-based organic entity with some slick programming to generate responses to sensory input? Certainly not! As Judaism explains it, the human body is the physical element in a complex and ultimately spiritual being. The human body is not simply the housing for the spiritual essences; it is part and parcel of the combined human being—a being that will ultimately exist in greater spiritual form in the World to Come, after the Resurrection.

For when the World to Come begins and we stand up at the Resurrection, we will stand up with combined body and soul—though both will be raised to a much higher spiritual level than at which we stand today.

Even if the body were only the mere housing for the spiritual essences of the human being—that alone would grant special status to the body, and that alone would demand our gratitude and respect for the body. But the body is not merely the casing for the soul, a vessel with which to hold the soul. The body is an integral part of the human being!

Most nations of the world honour their veterans, because of the service they have performed in the past. They will forever be respected and praised, even when they are long past the age when they are able to continue to perform as they did in the army.

When a Torah Scroll becomes invalid and unfit for use, it is reverently buried with full honours because it is a holy item, even if it is currently unusable. Jews must always accord it respect for the status it once held, and it will always retain holiness.

So, too, is it with the human body. The Creator gave us physical matter with which to perform the Commandments. It is through the agency of the physical that we attain the spiritual. Some cultures believe that the road to spirituality is only through isolation and meditation. While Judaism subscribes to occasional isolation and meditation, the primary road to holiness is the use of the physical for spiritual purposes. When we pray, what do we use? We use our mouths, and of course our thoughts. When we give charity, what do we use? We use our hands, and of course our emotions. So is it with all good deeds.

And thus, we owe a great debt to our bodies. Our bodies allow us to attain the holiness that the Creator has prepared for us. And it is not simply our souls that attain that holiness, because the Word distinctly says that our

bodies do not belong to us¹² and that we are not allowed to defile our bodies or else YHWH will destroy us.¹³ Would it be fair for the body to do work and not receive reward?

How, then, can we commit an act of desecration, of sacrilege, by burning our body as if it has no meaning or importance to us?

So important is the respect we are required to have for a dead body, that the Torah forbids a body to remain unburied overnight—even if it is the body of a convicted criminal! The Torah commands that the body of a criminal who has received capital punishment must not be allowed to remain unburied overnight. If the Torah is so particular about a man who has used his body to sin, all the more so for people who have never committed criminal offenses!

And perhaps I can add one more concept of my own, a supposition that has occurred to me. We are required to allow the body to decompose. The Torah commands that we do not embalm a body, that we use only the plainest of pine coffins for natural decaying. Perhaps we are required to return to the soil that which has come from the soil. *"You are dust, and to dust you shall return"*, says the Torah (Gen 3:19).

Perhaps I wonder if it could be that we must allow the body to do one last good deed all by itself, without even the aid of the soul that gives it life. This is the only good deed that a body can do alone, and perhaps that good deed gives it that extra bit of merit and holiness that affords its Resurrection. Thus, we are commanded to allow the body to give to the earth elements that will enrich the soil that will allow the earth itself to rejuvenate, in a sense to resurrect; and will further the growth of life on earth. The death of a body can, in that way, bring about life on earth.

When a body is cremated, the ashes will also eventually degenerate, but they will never offer the earth what a dead body can offer the earth. Perhaps that is another reason we are forbidden to cremate a body. But that is just my own suggestion, not a statement found in Jewish Law.

Let me conclude with a brief story. A friend of mine once told me that he did not believe in burial, only in cremation. Then his dog died. He could not bear the thought that there would be no way to visit his beloved pet. He buried the dog in his back yard, and for a long time often visited him.

¹² 1 Cor 6:19-20

¹³ 1 Cor 3:17

While this is not the reason for burial, it is often a comfort to the living and another way to keep alive the memory of those who have passed on.

The cremation at the Holocaust

After the Holocaust, many conscientious Jews gathered ashes from the extermination camp crematoria and respectfully buried them in Jewish cemeteries. Recently, too, I heard of an instance where a hospital mistakenly cremated a Jewish body. With rabbinic sanction, the ashes were put into a coffin and given a proper Jewish burial.

The biblical commandment to return to the ground

Man's soul comes from Above, "*He breathed into his nostrils the soul of life*"¹⁴; and when its earthly mission has been accomplished, it goes back to YHWH, returning to its source.

The body, on the other hand, was taken from the ground: "*the Lord God formed man of dust from the ground*"¹⁵, and must therefore return to the earth. This is expressed in the words that God tells Adam, the first man, "*For dust you are, and to dust you will return.*"¹⁶

This concept is reiterated in Deuteronomy 14 where we are commanded to bury the dead: "*You shall bury him on that day.*" Cremating a body destroys most of the body, making burial of the flesh impossible—and thus violates the biblical command.

Our responsibilities towards YHWH

In the Scripture, the human body belongs to its Creator.¹⁷ It is merely on loan to the person who is the guardian of the body, but he or she has no right to deface it in any way. The body must be "returned" in its entirety, just as it was given.

Additionally, Man was created in "*God's image and likeness*".¹⁸ Any violation of the human body is considered, therefore, to be a violation of God Himself.¹⁹

¹⁴ Gen 2:7

¹⁵ Gen 2:7

¹⁶ Gen 3:19. This is also the reason why Jewish law advocates the use of a wooden casket which will fully disintegrate

¹⁷ 1 Cor 6:19-20

¹⁸ Gen 1:27

¹⁹ Gen 9:6

This general principle and law governs many of our laws, like those prohibiting self-mutilation²⁰ or tattoos²¹; and requiring us to do our utmost to keep ourselves from danger by maintaining proper hygiene and the like.²² This principle applies after death, too; any mutilation of the dead is prohibited.²³ Any violation of the human body is considered to be a violation of God Himself.

Utmost respect for the sanctity of the human body is also the overriding concern which pervades the process of preparing the deceased for burial. The funeral is scheduled for the earliest possible time, ideally on the same day as the passing, so that the body reaches its eternal rest as expeditiously as possible. The honour of caring for the dead is traditionally reserved for the most respected members of the community; who are expected to maintain the highest levels of decorum, privacy, and respect throughout the entire process.

According to traditional Jewish sources, the merit of facilitating the proper burial of a Jewish corpse is immeasurable.

No lengthy explanation is necessary to conclude that there can be no greater violation of our legal and moral responsibilities to the body's Owner than to cremate.

Delving deeper into our relationship with our bodies

When the body becomes the soul's vehicle, it is invested with permanent value and sanctity. The body is seen as sacred, as the temple of the soul and the medium by which we do goodness in this world. According to Jewish law, an object which facilitated the fulfillment of a mitzvah²⁴ must be rendered respect, and cannot be casually discarded. For example, if items upon which are inscribed words of Scripture such as a Torah Scroll, tzitzit fringes, or leather tefillin straps, must be buried with due respect—how much more does this idea apply to a body.

The penultimate bodily experience

Two of the most fundamental beliefs of the Jewish faith are the belief in the ultimate redemption of all of mankind through the Righteous Messiah, and

²⁰ Deut 14:1

²¹ Lev 19:28

²² Maimonides Laws of Murder 11:5; Code of Jewish Law, Yoreh De'ah 427:9-10

²³ Deduced from Deuteronomy 21:23. See Da'at Cohen - Response of Rabbi Abraham Isaac Kook (1864-1935, Israel's first Chief Rabbi)

²⁴ Instruction/law of YHWH

the concept of the resurrection of the dead—an awaited time when all souls will return to their bodies. Most Christian denominations have the same beliefs.

The Messianic Era (Thousand Years of Peace) will be ushered in by a Righteous Root of King David²⁵, and will be characterized by world peace and harmony.²⁶

This era will be the culmination of YHWH's master plan for Creation. All curses will be removed and life will get back as to what it was before the Fall in the Garden of Eden. We will then be able to enjoy the fruits of our labour; we will then see the end-product of our millennia-long labour of perfecting Creation with holiness and purpose. The curtain will be ripped aside; and the flesh, our very own bodies, will perceive God: *"And the glory of the Lord shall be revealed, and all flesh together shall see that the mouth of the Lord spoke"*.²⁷

Cremation, therefore, is an **implied statement of rejection** of the concept of resurrection in the end of days. It is in effect, **a declaration that once the soul has departed the body, the lifeless body has served its purpose and now has no further value.**

Based on this idea, many authorities conclude that a person who opts for cremation is subject to this consequence as well.

Cremation is a biblical pagan ritual

We are commanded in the Torah not to follow the practices of heathen.²⁸ Cremating the dead was (and, in fact, still is) a ritual observed by many pagan cultures, and thus is also a violation of this biblical prohibition.

- Most of the key people in the Old Testament were buried. In fact, it was considered dishonorable to the people of Israel not to receive a proper burial.
- Most of the people who were burned to death in the Bible were receiving a punishment.

There is no New Covenant passage that speaks in favour of cremation, it seems clear that neither the Old Believers nor the New Covenant Believers

²⁵ Isaiah 11:1 – Y'shua the Saviour of mankind

²⁶ Micah 4:3

²⁷ Isaiah 40:5

²⁸ Lev 18:3

cremated their dead. Rather, they washed the body, wrapped it in clean cloths and placed it in the ground or in a tomb. This is the way our Lord's body was handled after His death²⁹, and Rav Sha'ul (Rabbi Paul) seems to teach burial in 1 Cor 15:35–46.

In Old Covenant times, burning the body was a punishment fit for a criminal (Lev 20:14; 21:9; Josh 6:17-19, 7:25, 2 Kings 23:20, Amos 2:1). To illustrate the attitude of Jews toward cremation, the Mishnah forbade cremation and labeled it idolatry ('Abodah Zarah I.3).

Throughout our history, a traditional Jewish burial, known as Kever Yisrael, was always considered a highest priority. During times when many of their Gentile co-citizens regularly cremated their dead, the Jews were distinguishable by their commitment to bury their dead with dignity. This fact was already noted by Tacitus, the famed 1st century Roman historian.³⁰ Understanding the great importance of this mitzvah, the Israeli army is known to take great risks, venturing behind enemy lines to bring back to Israel the bodies of their fallen comrades.

Think about it: the Eastern religions, such as Hinduism, Jainism, Sikhism and Buddhism, all mandate cremation. Traditionally, Buddhist monks in China exclusively practiced cremation. The atheist Communist Party enforces a strict cremation policy on Han Chinese. Most Neo-pagan traditions also allow cremation. Why? Because they believe in re-incarnation—meaning your body is not necessary anymore as you re-incarnate into a new one, and therefore your old body gets destroyed.

Protestant churches were much more accepting of the use of cremation and at a much earlier date than the Catholic Church. Other groups also support cremation. These include the Seventh-day Adventist Church, etc. Jehovah's Witnesses publications have stated, "Cremation is not condemned by Jehovah..."

On the other hand, very few branches of Christianity oppose cremation, including some minority Protestant groups and Orthodox. Most notably, the Eastern Orthodox and Oriental Orthodox Churches forbid cremation.

The Church of Jesus Christ of Latter-day Saints (LDS) in past decades had certain leaders who said that cremation is discouraged but not expressly forbidden.

²⁹ Matt 27:57–61

³⁰ Hist. 5:5.

Both Orthodox and Messianic Judaism forcefully disapprove of cremation, while some sects in Judaism allow it.

Jewish law considers cremation as **pure idol worship**, and as "going in the ways of the heathen".

Aside from the permanent spiritual destruction of the link between the body and soul, if one ever witnessed the action of the "bone-crusher" that is used to pulverize the skeletal remains into the appearance of ashes after the burning of the body, no one of good heart would allow such indignity to come to someone they hold dear.

But Saul's body was burned

The only passage I can find in the Bible which, at first glance, seems to speak well of cremation is 1 Sam 31:12. This passage speaks about the Philistines who have desecrated the body of Saul after he committed suicide and that the people of Jabesh-Gilead gallantly went across the Jordan River to retrieve his body and those of his three sons, bringing them back to Jabesh-Gilead to burn them there.

It appears that this was a mere burning of incense over them and after that, they buried the bodies. I say this because in 2 Chron 16:14, good King Asa of Judah dies and is buried in his own tomb; it is filled with spices blended by the perfumers' art, and they then made a great fire for him. He himself is not burned, but instead a fire is burned in honour of him.

Even more proof that Saul's body was not burned is found in 2 Sam 2:4ff when David is told that the men of Jabesh-Gilead buried Saul; and David blesses them for doing so. And in 2 Sam 21:12-14, we are told that David took the bones of Saul and Jonathan and his other brothers, which had been buried in Jabesh-Gilead, and brought them to Zela to bury them in the grave of Saul's father, Kish.

So, even the only possible pro-cremation statement in Scripture turns out not to be a cremation at all. Thus, as said earlier, the first deduction we can make about cremation is that it is a form of judgment on evil doers.

The facts on cremation

Cremation:

- is a transgression of a Biblical law to bury our dead,

- demonstrates a rejection of YHWH's supreme "ownership" over all of Creation,
- violates our legal responsibility to return what was loaned to us (our bodies) in as wholesome a state as possible,
- constitutes a rejection of the belief of tzelem Elokim (created in YHWH's image),
- constitutes a rejection of the belief in resurrection of the dead,
- violates the biblical prohibition in following heathen practices,
- deviates from our history and our forebears' and contemporaries' selfless and heroic efforts to properly bury our dead, and
- declares, in effect, that once the soul has departed the body, the lifeless body has no further value.

Donating of organs

Under Jewish law, organ donation raises some questions, and has traditionally been met with some skepticism. However, acceptance has increased as medical transplantation methods have improved.

In both Orthodox and non-Orthodox Judaism, the majority view holds that organ donation is permitted in the case of irreversible cardiac rhythm termination. In some cases, rabbinic authorities believe that organ donation may be mandatory; whereas a minority opinion considers any donation of a live organ as forbidden.

Most authorities rely on the overarching principle (pikuach nefesh) that requires extraordinary actions to preserve or save life by utilizing organ donation.

Overall, according to many Halachic³¹ rulers, there is no Halacha that says you can't donate organs; and usually it is pikuach nefesh that gives people permission to donate.

But, some ultra-orthodox Jews (haredim) are vehemently opposed to organ donation. Haredim in Israel have recently issued an anti-organ-donor or "life" card which is intended to ensure that organs are not removed from the bearer after brain death or brain stem death. It states: *"I do not give my permission to take from me, not in life or in death, any organ or part of my body for any purpose."*

In general, according to YHWH's standard, a person is to be buried as he was born—complete with all his limbs and organs where possible;

³¹ The interpretation of the laws of the Torah

therefore, to donate organs for the sake of science is totally against the Word of God.

Now what about cryonics?

Cryonics (from the Greek *kryos*, meaning icy cold) is the low-temperature preservation (freezing), of humans who can no longer be sustained by contemporary medicine; with the hope that healing and resuscitation may be possible in the future.

We hold that the human body is made in the image of YHWH, which should be buried respectfully as soon as possible after death. Cryonics is a form of embalming. Orthodox Jewish tradition and Messianic Judaism oppose embalming for the same reason.

May I keep the anniversary of the death?

The Yortzait refers to the anniversary of the death. It is set according to the Hebrew calendar. If the burial took place after 3 or 4 days, the anniversary observed is the day of burial.

It is also customary to light a memorial candle on the eve of the Yortzait to be kept burning 24 hours. This Jewish practice is based on Prov 20:27 *"The spirit of man is the lamp of YHWH."*

The Yortzait day is especially suitable for performing acts of kindness and giving tzedakah (charity).

Conclusion

It is our fervent prayer at HRTI that all pain and suffering in the world will end, and may YHWH the Creator *"put an end to death forever, and wipe the tears off all faces, and put an end to His people's shame throughout the earth..."* (Isaiah 25:8).

Something mind-boggling is happening right now before our eyes! What can only be seen as a sovereign work of the Ruach HaKodesh is breaking forth as Christians around the world are working to restore the Hebrew foundations of Christianity. After being stained for more than eighteen centuries by Judaeophobia, anti-Judaism, and anti-Semitism, Christianity is being impacted by an unprecedented revolution of restoration. Scholars, clergy, and laity from virtually every nationality, ethnicity, and denomination are reconnecting their faith in Messiah Y'shua with its historical Hebraic roots. HalleluYAH

We inform – You choose³²

Never be guilty of: **"By your traditions you make the Word of God of non effect"**³³

As cold waters to a thirsty soul, so is good news from a far country. Proverbs 25:25

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That 'narrow way' is the path of Torah,
which is the mission of the Believer ...
to continuously direct you to the Crucifixion⁵⁴⁶.

*"If you are going to achieve excellence in big things,
you develop the habit in little matters of Torah.*

***Excellence is not an exception,
it is a prevailing attitude."***

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³² The truth of the Torah makes you see the mistranslations in the New Covenant. It's amazing how you can look at the epistles of Rabbi Paul one way and it looks like he's leading the body of Messiah away from Torah; when in reality, he's leading them **to** Torah. A paradox of vantage point. Let us remember, the intent of the law maker constitutes the law. We need to walk a mile or two in our Hebrew Messiah's shoes

³³ **Matt 15:3** *But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?* **Matt 15:6** *And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.* **Mark 7:9** *And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition*