

PART ONE



HA-DEREKH. HaDerekh—“the Way”—is a call to intimacy with our Creator. In Hebrew, Derekh (דֶּרֶךְ) means a walked path, not merely a belief. In the book of Isaiah, this Way is revealed as the path of return—the *Aliyah* of the remnant, the road that leads home.

Isaiah first introduces this Way as a journey toward Elohim Himself:

*“And many nations shall go and say, Come, and let us go up to the mountain of YHWH, to the Bayit of the Elohim of Yaakov; and He will teach us **His ways (דֶּרֶךְיוֹ), and we will walk in His paths.** For out of Tzion shall go forth the Torah, and the word of YHWH from Yerushalayim”* Yeshayahu (Isaiah) 2:3.

This Way is not self-discovered; it must be taught. Later, Isaiah explains that Elohim will provide teachers who will make the path clear:

*“**Your teachers will not be hidden anymore...** and your ears shall hear a word behind you, saying, **This is the way; walk in it”** Yeshayahu (Isaiah) 30:20-21.*

The presence of the *Alef-Tav* before “your teachers” points prophetically to the Messiah—the Alef and the Tav—who would come to teach the Way Himself.

Yeshayahu then names this path explicitly. In the midst of chaos, dryness, and fear, a road appears where none existed before:

*“And a highway shall be there, and **a Way (דֶּרֶךְ),** and it shall be called **The Way of Holiness.**”* Yeshayahu (Isaiah) 35:8.

This Way of Holiness is marked by restoration and life. Eyes are opened, ears unstopped, the lame leap, and water breaks forth in the wilderness. It is a protected path—free from predators and confusion—reserved for the redeemed. Those who walk in it do not wander, and those who return upon it come to Tzion with songs and everlasting joy Yeshayahu (Isaiah) 35:4-10).

Finally, Isaiah reveals how this Way would be restored to the people. Before Elohim Himself appears, a voice is sent to call the people back to the path:

*“The voice of one crying in the wilderness, **Prepare the Way (דֶּרֶךְ) of YHWH;** make straight in the desert a Way for our Elohim”* Yeshayahu (Isaiah) 40:3.

This voice belonged to *Yochanan* (John the Baptist), the way-maker (*poretz*), whose mission was to turn hearts back to *HaDerekh* and prepare the people for the coming of YHWH.

From promise, to instruction, to restoration, to preparation, Isaiah presents a single message: **There is a Way. It is holy. It leads home.** This *Aliyah* begins with **Teshuvah** (תשובה). This is a central concept in Judaism, usually translated as “**repentance,**” but its deeper meaning is “**return.**” It’s about returning to one’s true self, values, and relationship with Elohim. At its heart, Teshuvah is the pathway back—because regardless of one’s faith or religious background, there is no way to draw near to Elohim apart from repentance.

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Introduction

True intimacy with YHWH is rooted in understanding Teshuvah, Atonement and the sufficiency of the Messiah. The Scripture declares that YHWH does not mark iniquities, but extends forgiveness freely:

*“If You, Yah, should mark iniquities, O YHWH, who shall stand? **But there is forgiveness with You, that You may be feared**”* Tehillim (Psalms) 32:5.

Many believers remain unaware that the form of repentance commonly taught within the Church often falls short of the Torah’s standard of Teshuvah—**authentic, transformative repentance**. As a result, it does not lead to true forgiveness or inner cleansing.

What is frequently presented as repentance has been reduced to a “quick fix” for sin—an expression of cheap grace that treats the unmerited favor of YHWH as permission to continue in disobedience. This distortion prevents believers from entering into genuine intimacy with Elohim.

Grace, however, was never intended to excuse sin, but to bring it to an end, drawing us into closer fellowship with Him: *“Draw near to Elohim, and He will draw near to you”* (Yaakov (James) 4:8). Consequently, few experience the fullness of absolution, justification, fulfillment, and holiness that are essential to a close relationship with Elohim.

The truth is this: **holiness begins with Teshuvah**. It is the foundation of the sacrificial system and the gateway to restored communion with YHWH. Let no one deprive you of this truth.

The Purpose of the Torah Sacrificial System

The sacrificial system in the Torah (the Law of Moses) was designed by Elohim to primarily address **unintentional sin**—sins of omission (see Wayiqra (Leviticus) 5:1-4).

These sins are called in Hebrew **חַטָּה (chet)**, from a root meaning *“to miss the mark.”* They were often committed through ignorance, weakness, or mistake. Such failures include neglecting prayer or fasting, failing to help the poor, or not doing the good we know we should do—daily shortcomings where we fall short of Elohim’s Word.

The daily grain offerings, fruit offerings, and bird sacrifices were instituted to cover these types of sins. These are the sacrifices we are no longer required to offer, because **Yeshua became the once-for-all and complete sacrifice** (see Ivrim (Hebrews) 9:28; 10:10-14; Kefa Alef (First Peter) 3:18).

What is often misunderstood, however, is that **Yeshua’s sacrifice did not eliminate the biblical distinction between unintentional and intentional sin**, just as the Torah sacrifices themselves could never remove intentional sin.

Intentional Sin and Its Categories

The sacrificial system never covered **intentional sins**—sins of commission—those committed willfully and deliberately. Scripture declares: *“The soul who sins shall die”* Yechezkel (Ezekiel) 18:20.

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Scripture identifies four categories of such sin:

- **עוֹן (Avon) — Iniquity**
Intentional sin driven by desire or habit, often repeated, producing inner moral distortion and guilt.
- **פְּשָׁע (Pesha) — Transgression / Rebellion**
Willful, defiant rebellion against Elohim and His authority.
- **רָשָׁע (Resha) — Wickedness**
A settled state of moral evil, describing character rather than a single act.
- **מַעַל (Ma'al) — Trespass / Betrayal**
Faithlessness or breach of trust, especially within covenantal or sacred contexts.

No sacrifice could automatically remove these sins, because they require actions Elohim does not perform on behalf of the sinner: reconciliation with the offended party, restoration, restitution, a turning away from sin, and a turning back to Elohim. **These actions belong to the sinner alone.**

John calls them the *perfect fruits* of repentance. *“Bring forth, therefore, fruits of perfect Teshuvah (Repentance)”* Mattityahu (Matthew) 3:8.

Zakkai when he met the Master Yeshua willingly performed restitution; *“And Zakkai stood, and said to Yeshua; See, Master, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore all things to him fourfold”* Luka (Luke) 19:8.

The classic steps of teshuvah

Jewish tradition (especially Maimonides/Rambam) describes several key elements:

1. **Recognition (Hakarat HaChet)**
Acknowledge that a wrong was done—clearly and honestly.
2. **Regret (Charatah)**
Feel genuine remorse, not just fear of consequences.
3. **Cessation (Azivat HaChet)**
Stop the harmful behavior.
4. **Confession (Vidui)**
Verbally admit the wrongdoing, usually in prayer.
5. **Resolution for the future (Kabbalah Le'atid)**
Commit to not repeating the action when faced with the same situation again.
6. **Baptism (Mikveh)**
An outward sign that the transgressor has come to full repentance.

An explanation on baptism: Mayim, in Kabbalah teaching, is a bridge to the realm of the Divine as water connects the outside of the Earth to the inside of the Earth, so water connects one to His Creator. Sin breaks this link which water restores. Kabbalah explains the reason why the High Priest (*Kohen haGodal*) dipped himself five times in water. The first time was for cleansing, the second was for purification, the third was for sanctification, the fourth was for a new beginning, and the final was to enter into the oneness of the Set-Apart Name.

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Between people vs. between a person and Eloah

Sins against Eloah → teshuvah and prayer are sufficient.

Sins against another person → teshuvah requires **apologizing and making amends**; Eloah's forgiveness comes only after the injured person is reconciled.

Teshuvah and the Atonement of Messiah

Teshuvah has always been the means by which intentional sin is addressed. **Yeshua's sacrifice does not function as a covering for intentional, willful sin that a person continues in without Teshuvah.** Just as the Torah provided no sacrifice for high-handed rebellion, so the atonement of the Messiah is not applied to those who persist in deliberate transgression.

However, when Teshuvah is genuinely performed—when one turns away from sin and returns to YHWH—**Yeshua's once-for-all sacrifice fully applies, even to intentional sins.** His atonement was never meant to remove repentance, but to complete it.

Teshuvah does not replace kapparah, nor does kapparah function apart from Teshuvah. Repentance turns the heart back to YHWH, while atonement addresses the legal and spiritual consequence of sin. Scripture affirms that without the shedding of blood there is no remission, and it is Yeshua's blood that fulfills this requirement once and for all (Wayiqra (Leviticus) 17:11; Ivrim (Hebrews) 9:22). **Teshuvah activates the atonement—it does not eliminate the need for it.**

Examples from the Torah and the Prophets

David committed adultery and murder, yet found forgiveness through Teshuvah (Shemu'el Bet (Second Samuel) 12; Tehillim (Psalms) 51). Elohim forgave him and spared his life.

Moshe transgressed the Torah multiple times—murdering a Mitzrayim (Shemoth (Exodus) 2:12), striking the rock (Bamidbar (Numbers) 20:11), and breaking the tablets (Shemoth 32:19)—yet was forgiven because he humbled himself before YHWH.

By contrast, Eli's household crossed a line of hardened rebellion. YHWH declared:

"The iniquity of Eli's house shall not be purged with sacrifice or offering forever" Shemu'el Alef (First Samuel) 3:14.

This principle is later affirmed by Yeshua in Mattityahu (Matthew) 12:22-32. *"Every sin and blasphemy will be forgiven men, but blasphemy against the Spirit will not be forgiven... neither in this age nor in the age to come."*

Yeshua's Message: Repentance First

Yeshua did not die to remove the process of Teshuvah or to make forgiveness effortless. Teshuvah remains **mandatory** for anyone seeking full forgiveness from YHWH. **Grace is not permission to sin,**

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but the divine provision that enables restoration. This is why Yeshua went everywhere proclaiming Teshuvah first.

“From that time Yeshua began to proclaim, ‘Teshuvah, for the malchut ha-shamayim is at hand.’” Mattityahu (Mathew) 4:17.

*“The time is fulfilled, and the malchut of Elohim is at hand. **Make Teshuvah** and believe the Besorah”* Marqos (Mark) 1:15.

*“I did not come to call the tzaddiqim (righteous), but **sinners to Teshuvah**”* Marqos (Mark) 2:17.

Hebrews 10 in Light of Torah

When Sha’ul warns that *“there no longer remains a sacrifice for sins”* for those who sin willfully (Ivrim (Hebrews) 10:26-31), he is not declaring repentance impossible. **He is describing deliberate, defiant rebellion**—the Torah category of high-handed sin (Bamidbar (Numbers) 15:30-31).

As long as a person remains in such rebellion, no sacrifice can be applied. This warning exposes the danger of hardened apostasy; it does not deny the power of Teshuvah when the heart truly returns to YHWH.

Sacrifice, Covering, and Completion

The Torah teaches that animal sacrifices brought forgiveness in a covenantal sense (Wayiqra (Leviticus) 19:22), yet Ivrim (Hebrews) 10:4 clarifies that they could not perfect the conscience or permanently remove sin from the heavenly record. There is no contradiction. Sacrifices restored fellowship with YHWH when accompanied by Teshuvah, but they had to be repeated continually.

These sacrifices pointed forward to Pesach and Yom Kippur, and ultimately to Yeshua—the one perfect and eternal atonement. **Without kapparah, the record of transgression remains; through Messiah, it is finally and completely dealt with.**

Conclusion

Grace, therefore, is not the suspension of YHWH’s standards, but the divine provision that enables restoration when those standards are violated. It does not excuse sin, nor does it cancel Teshuvah. Rather, grace calls the sinner to repentance, provides the atonement through the Messiah, and empowers a transformed life of obedience. This is why Yeshua consistently proclaimed Teshuvah first—because grace without repentance is not biblical grace.

Finally, here’s the heart of it: **drawing near to YHWH—true intimacy with Him—begins when we understand how to deal with intentional sin and seek cleansing for it.** That’s the essence of Tehillim 24:3-6. *“Who shall ascend into the hill of YHWH? or who shall stand in his kadosh place? He that hath **clean hands, and a pure heart**; who hath not lifted up his soul unto vanity, nor sworn deceitfully”* (See Mattiyahu (Matthew) 5:8). Now you see. Transgress no more.