

Exposing Mystery Babylon  
An Attack On Lawlessness



P. R. Otokletos

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An Attack On Lawlessness

A Messianic Jewish Commentary

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By P.R. Otokletos

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## About P. R. Otokletos

The author Andrew A. Cullen has been writing under the pen name of P. R. Otokletos since 2004 when he began writing/blogging Messianic Jewish/Hebraic Roots commentaries across a broad range of topics.

The author is part of an emerging movement of believing Jews as well as former Christians recapturing the Hebraic roots of the Messianic faith. A movement that openly receives not just the redemptive grace of the Gospel but also the transformational lifestyle that comes with joyful pursuit of G\_D's Sacred Torah ... just as it was in the first century Ce!

Despite a successful career in politics and business, the author is driven first and foremost by a desire to understand the great G\_D of creation and humanity's fate. To this end the author has spent years studying the Hebrew and Greek Holy Scriptures, in a Hebraic context in order to get past the delusions of mainline religions ... to get at the truth!

In 2005 the author completed his first book "The Seven Churches of Asia - The Path of the Chosen Revealed". A work which provides a Messianic Hebraic look into the Revelation of Jesus Christ (Yeshua HaMashiach in Hebrew/Aramaic) respective to the seven church messages found in the Book of Revelation.

His most recent book "The Biblical Festivals - Messiah's Aliyah of Glory" was completed in 2014. In this work the Traditional and Messianic Hebraic perspectives relative to the Sacred Festivals are surfaced, discussed and reviewed in order to reveal the glory of G\_D through the awesome fulfillment and perfection of the Festivals by, in and through Messiah Yeshua. This work essentially reveals Yeshua's great "aliyah" (ascent) to glory and consequently the great aliyah of Mashiach's faithful community ... a.k.a... Israel!

In this his second full length book completed in 2013 "Exposing Mystery Babylon - An Attack On Lawlessness", a broad sweeping overview is provided regarding how G\_D's adversary works against the children of men through confusion, lies and deceit to keep people from the truth of the Gospel Message and the Covenantal relationship offered by G\_D. The work exposes the false framework of wisdom woven into this temporal world (olam hazeh) and the genuine solution for humanity (Grace and Torah) provided by G\_D through Yeshua HaMashiach. This

work undertakes a broad overview of the Torah Commandments and present day applicability within a Messianic context provided to us by Yeshua ... The Master Rebbe and Lord!

The author is convinced that nearly two thousand years of wayward understanding of the Biblical texts and man-made doctrine has significantly shrouded humanity's view of G\_D ... his Messiah ... and even the very Gospel message itself. Consequently the author has dedicated his time and efforts to offer humanity a different perspective of the G\_D of Israel ... a different perspective of Messiah Yeshua ... a different perspective of the Gospel message in the hopes that some might be awakened to and pursue a relationship with G\_D as defined within Holy Scriptures.

There is indeed a veil of ignorance that thickens all around us and is keeping us from our destiny ... from our restoration. Like others who can see past this shroud, the author labors for no other reason than to give G\_D the glory he is due and G\_D's just due comes by way of the Hebraic bias ... as the reader will soon see!

The author hosts a web-site " <http://pr.otokletos.org/> where numerous Messianic Hebraic materials are provided free of charge.

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## Preface

Over the course of the last decade, and then some, this author has been navigating a road not very often traveled. It is a road that was extremely difficult to find despite the fact that it sits right beneath our very noses. It is a road that runs backwards and not forwards while at the same time enables a traveler to conduct everyday business ... but not as usual. It is a road that transcends time and existence and allows a person to travel this world but not be conformed to this world. This road is what Jesus the Christ called the narrow path. This path is what Messiah's earliest believers called "The Way". This way is the heritage of every one of G\_D's children ... every Israelite, be they natural born or grafted in ... every individual who earnestly desires to make a place for G\_D's Spirit to dwell in. This way dear reader is nothing less than G\_D's word ... this way is G\_D's eternal and holy Torah given to Israel as a fundamental component of the everlasting covenant between G\_D, Israel and unto all the Nations.

Naturally to individuals, thoroughly enamored in our modern Western culture and mainstream religious traditions, such a notion might seem radical or even downright outlandish. The author for the record belongs to the small but growing population of believers traditionally referred to as "Messianic Jews" or members of the "Hebraic Roots Movement". In all reality however we are just individuals who have come out of the various strains of Judaism, Christianity and other religions wherein the combination of Jew, Gentile, Mashiach, Grace and Torah will simply not be found.

Sadly for the mainstream Jewish brethren a partial blindness, keeping them from the truth of Mashiach, plagues their communities. Sadly for Christianity it also is plagued with a blindness that keeps them from their Israelite heritage handed down to them as part of the Gospel ... the Torah. Ultimately the Messianic Jewish community of today seeks to return to the roots of the Jewish faith of 2,000 years ago; a faith that has both the Grace of Mashiach and the Torah of Mashiach. A faith that does not seek to eradicate the Jewish tradition but uphold the Jewish tradition! A faith that does not separate Mashiach from Israel but accepts their inseparable nature! A faith that does not seek to exclude the goyim (the nations) but rather usher those who are willing into the fullness of the heritage gifted to us by Messiah Yeshua!

During the last decade this author has personally witnessed the growth of the body of Messianic believers across the globe. Over the course of the last decade this author has been blessed beyond belief with the realization that G\_D is with us ... here and now! He is powerful and he will transform us if we so desire. He will set us free from the bondage of this world ... and if we listen closely enough we can hear his call right through the invisible cloak that is Mystery Babylon! He surely is calling!

Ah ... to the point ... Mystery Babylon! Yes dear reader this author's journey, which began in Mystery Babylon and to this day treads down the narrow path, created a deep burning desire to know how a person could get into a place without knowing about it ... it being Babylon! It just did not make any sense ... until G\_D intervened ... until such time that I returned to G\_D's word without blinders ... until such time that I sought fellowship from others who are traveling the same path. This work then dear reader is about identifying Mystery Babylon and understanding the cure for this murderous disease. It will be an eye opening and frightening ride most assuredly ... but trust me ... it is worth it! Trust me ... you are worth it ... beloved children of G\_D MOST HIGH!

This work then emanates from a desire to expose in detail the systems employed by G\_D's adversary and conversely to depict G\_D's holy Torah in a proper Messianic light since there consistently seems to be so much misunderstanding with respects to G\_D's Torah ... by both Jew and Gentile!

The ultimate endeavor of this work is to present the true Gospel message in a proper Hebraic context and expose the challenges of receiving this message faced by our modern culture.

It is the author's intent herein not to offend or belittle anyone. This work has been undertaken strictly out of concern and love for humanity in order to expose the truth. Sadly at times however we will indeed see where the truth hurts ... sometimes deeply!

Certainly G\_D's Torah needs no defense from the likes of this author ... all the same it is deemed imperative that humanity hear from even the least who are willing to deliver the message which G\_D has put upon their hearts in these later days.

Before we commence to the work however there are some who are owed thanks ... for their patience, knowledge, hard work, wisdom, love and faith. Sincere gratitude is given to the following individuals:

Dr. Phillip Goble; Professor Skip Moen; Rabbi Robert Tippie; Rabbi Mark Shulman; Professor Timothy Hegg and my brother in Mashiach Joseph Kresefsky.

All of these men share in common one critical trait ... they are faithful because they preach the love of Mashiach without degrading his glorious character. They are faithful because they are good and loyal servants ... doing what they can ... with what G\_D has provided to prepare for his coming ... and in so doing give others like this author the opportunity to be better prepared for his coming and experience the fullness of our faith and heritage with the unedited truth of Mashiach's Gospel.

These men have nurtured this author's mental and spiritual framework throughout the last decade and in all sincere humility this work would probably not have been possible without their collective influence.

This by no stretch of the imagination should infer that all of the assertions and assessments put forth herein should be super imposed upon them ... nor does this mean the author would patently agree with all of their teachings/views. This author however can only hope that this work ... like their own comings and goings ... sheds light on the truth for the glory of G\_D ... for Yeshua ... THE SALVATION OF G\_D!

\* \* \* \* \*

## Introduction

Greetings of shalom (peace) and simcha (joy) to all believers in the G\_D of Abraham, Isaac and Jacob ... May his HOLY NAME be upon you!

Let us presume that most believers share a knowledge that our lot in this life, as a peculiar people, is not to conform to the system(s) of “this world” ... a.k.a. "Olam Haze" ... which is Hebrew for this “temporal world” in which we live! ... We are to be in this world but not be of this world declares Mashiach Yeshua! But ... what does this really mean for any of us? What really accounts for acceptable separation between G\_D's system and this world's system? These are the questions that should interest every believer!

For many years this author believed that the question and the answer were subject to the individual and personal understanding and interpretations seen fit to apply to such musings at any given time. Naturally the author like most people operate under a personal impression that we ourselves are: objective, learned, introspective, honest and “spiritually in-tuned” and as such are quite capable of answering our own ponderings! But something happened to me ... something that was quite outside my own control ... something that was quite unexpected ... something that would awaken me and change my perspective ... my world view and ultimately my life.

What happened? ...

In short I was driven to my knees out of sheer necessity and hopelessness because I came to realize that I was incapable of extricating myself from what was controlling me. I came to realize that I needed to be saved from myself and the way I had come to view life in general. I needed to be awakened to the truth and I needed to be able to see and hear what I was incapable of seeing and hearing. I needed a way to positively understand and discern what it is that G\_D expects of me! Frankly ... I was scared out of my wits because I came to the realization that my understanding of G\_D was completely awry. I came to the realization that I was in Biblical terms ... a sleeper. I came to realize that I was enslaved by something that I could not even define. I came to realize that my soul was in jeopardy every waking moment. I consistently went to bed at night with death and fear on my mind!

Well dear reader ... I am now awake and out of the Matrix. Oh ... like the movie you might ask ... well something like that; let me explain by using some sample scene quotes from that famous 1999 movie.

But first a brief summary ... The movie is set within a futuristic post-apocalyptic world following a devastating war between intelligent machines and people. It is a time when people have been conquered and now unconsciously serve the machines as their primary source of power. A time where people are from birth subjected to a captivity of mental subconscious delusion! A time when people are kept permanently asleep inside a vast and complex system of control! A time when people are simply part of a programmatically controlled environment intended to make these same people believe they are living a real life ... in the real world. A time when people are ensnared inside the Matrix and not even aware of its very existence!

In this story a character named Morpheus is a leader in the resistance against the machines and has successfully been extricated from the Matrix. He subsequently was able to pull Trinity, another freedom fighter, out of the Matrix as well. The resistance works against the machines and attempts when possible to pull others from the Matrix. As for Neo ... he is in the matrix and searching for answers because he knows that something is simply wrong with the world.

The excerpted dialogue:

Trinity: "I know why you're here, Neo. I know what you've been doing... why you hardly sleep, why you live alone and why night after night, you sit by your computer. You're looking for him. I know because I was once looking for the same thing. And when he found me, he told me I wasn't really looking for him. I was looking for an answer. It's the question that drives us, Neo. It's the question that brought you here. You know the question, just as I did."

Neo: "What is the Matrix?"

Trinity: "The answer is out there, Neo, and it's looking for you, and it will find you if you want it to."

And later on in the movie ...

Morpheus: "I imagine that right now, you're feeling a bit like Alice. Hmmm ... Tumbling down the rabbit hole?"

Neo: "You could say that."

Morpheus: "I see it in your eyes. You have the look of a man who accepts what he sees because he is expecting to wake up. Ironically, that's not far from the truth. Do you believe in fate, Neo?"

Neo: "No!"

Morpheus: "Why not?"

Neo: "Because I don't like the idea that I'm not in control of my life!"

Morpheus: "I know exactly what you mean. Let me tell you why you're here. You're here because you know something. What you know you can't explain, but you feel it. You've felt it your entire life, that there's something wrong with the world. You don't know what it is, but it is there, like a splinter in your mind, driving you mad. It is this feeling that has brought you to me. Do you know what I'm talking about?"

Neo: "The Matrix."

Morpheus: "Do you want to know what it is?"

Neo: "Yes!"

Morpheus: "The Matrix is everywhere. It is all around us. Even now, in this very room! You can see it when you look out your window or when you turn on your television. You can feel it when you go to work... when you go to church... when you pay your taxes. It is the world that has been pulled over your eyes to blind you from the truth."

Neo: "What truth?"

Morpheus: "**That you are a slave, Neo. Like everyone else you were born into bondage; into a prison that you cannot taste or see or touch ... a prison for your mind!**"

Morpheus: "The Matrix is a system, Neo. That system is our enemy. But when you're inside, you look around, what do you see? Businessmen, teachers, lawyers, carpenters; the very minds of the people we are trying to save. But until we do, these people are still a part of that system and that makes them our enemy. **You have to understand, most of these people are not ready**

**to be unplugged. And many of them are so inured, so hopelessly dependent on the system that they will fight to protect it.”**

And at the end ... after choosing to come out of and being fully extricated from the Matrix, Neo issues this warning to the architect of the Matrix and its captives ...

Neo: “I know you're out there. I can feel you now. I know that you're afraid... you're afraid of us. You're afraid of change. I don't know the future. I didn't come here to tell you how this is going to end. I came here to tell you how it's going to begin. I'm going to hang up this phone, and then I'm going to show these people what you don't want them to see. **I'm going to show them a world without you.”**

So you may think dear reader that the author is enamored with a science fiction movie perhaps ... but such is not the case! The intent is to simply use this “Matrix” as a metaphor for the real Matrix which permeates the lives of the children of men. If you are willing to come along for the journey you will find that the real Matrix has a name ... and it can be defined ... and its purpose can be exposed ... and its architect revealed ... and most importantly what it takes to recognize this grand delusion and be extricated from its vile and unclean clutches which attempt to keep people enslaved at all costs!

Are you ready to have your very perspective of reality challenged as never before? Are you ready to peer into the pit and look at the beast head on? Are you ready to find and fulfill your destiny?

If the answer is yes ... then come along ... the light at the end of the tunnel is an invitation to step out of the darkness of the real Matrix and into the light of G\_D's truth! It is time to pull back the wool that is covering the eyes of modern civilization for G\_D's great glory!

\* \* \* \* \*

## Part 1- Hellenism ... A Real Matrix

So what is the real matrix if there is such a thing? First let us explore this answer by objectively evaluating the single most evident and widely used tool by its architect!

Hellenism (first coined in 1609 Ce.) is the official and unofficial promotion of supposed Greek ideas in the organization of personal life and civic accomplishment ... as an extremely short definition.

[Hellenistic philosophy is a name for a variety of philosophical options which flourished in the period from the life of Alexander the Great (356-323 BCE) to the late 2nd century CE ... and well beyond! Even before Alexander began his conquest of the known world in 336 BCE, Greek culture had spread throughout the Mediterranean region. Indeed, Alexander was Macedonian, a nationality related to but self-consciously distinct from the Greeks. Alexander was himself a Hellenized person, not least thanks to his tutor, Aristotle. Alexander saw Hellenization as a desirable imperial policy, firstly because he believed Greek culture to be the best and, secondly to build cohesion in his rapidly expanding dominion. To this end, he established a number of conquered cities as 'Greek' cities. These cities were intended as centers of colonial settlement and transformation into the image of Greek cultural, civic and political order.

At Alexander's death, colonization was far from settled; economic and social divisions were immense. Although the Hellenistic culture of the empire did not capture the idealized former splendor of Greece, Hellenistic culture accentuated lowest common denominators among its many diverse citizens and subjects, in a bid to maintain uniformity, peace and facilitate day to day life. So, for instance, the educational ideals of Greek "paideia" were adopted but most Hellenized peoples spoke only koine Greek, a simplified language (and the language of the New Testament by the way) - if they spoke Greek at all. Political crisis was usual, creating an environment of insecurity for ordinary people whose parochial cultures were already under threat from the homogenizing influence of colonial rule. It was a culture that ran on patronage, on 'who knew whom.' Secret societies, professional clubs and mystery cults were popular means of creating communities where people shamed by their deep sense of dislocation and anonymity could receive a measure of honorable recognition.

Philosophy was one strategy for steadying oneself. When I say ‘philosophy,’ though, don't think of highly refined systematic achievements linked to a Plato, or Aristotle for example. The schools of Plato and Aristotle had lost prestige as a result of their increasingly specialized pursuits, seemingly so detached from the everyday concerns that motivated Socrates and their own founders. Many people were impatient with speculation and relied more on what their senses could tell them. People required philosophies that were portable, easily learned, and plainly engaged with the fortunes and misfortunes of everyday life. Eclecticism (relative decision making) and syncretism (the amalgamation of different religions, cultures, or schools of thought) characterize Hellenistic culture as much as Greek domination. In essence Hellenism is a philosophical framework that revolved around relative tactical stimuli and pressures as opposed to a framework premised upon a known and unchanging standard.

Religion in the Hellenistic world, like philosophy, was a field of mix-and-match. For example, by the time of the birth of Yeshua, Hellenization had already reshaped and significantly damaged Jewish culture. Small groups like the zealots violently resisted colonization while the Herodian kings, ruling as clients/puppets of the emperor, clearly preferred Greek culture over the Jewish heritage. Most Jews lived life as participants in both cultures. Thus the Hellenistic world was the world of the first Christians. To understand this world; at least a few of its philosophical options in any event - is a major step towards understanding the development of Christian thought. This is not to say that Christian thinkers were entirely determined in their thinking by Hellenistic philosophy. However, their expectations, problems and answers are profoundly shaped under the influence of Hellenistic philosophy ... this can't be repudiated and the historical record pointing back to major Greek Philosophical influences within the early Christian Church is well known and understood.

(From a historical perspective one need only review the accounts of the Jewish Maccabean Revolt to fully understand the dangers of Hellenism and how these dangers were viewed in the context of faithful Jews, G\_D's chosen people. Hellenism essentially represented a full frontal assault upon G\_D's chosen people and his eternal covenant.

Now the average person, even believers in the G\_D of Abraham, Isaac and Jacob ... including Christians, may simply respond to this brief summary of Hellenism with a “so what does this have to do with me?”)

To understand this potential impact let us condense Hellenism into a more defined and easy to understand framework and identify those core principles of understanding and beliefs associated with Hellenistic Philosophy and Civics.

#### Core Convictions

- That the world (cosmos) as a whole requires an explanation;
- That there is an ultimate reality that would enable such an explanation;
- That sensations/emotions certainly are unreliable;
- That reason is the key to understanding what human beings are and our purpose;
- That reason helps determine the good life and good society;
- That reason enables understanding which enables knowledge which enables influence which enables control.

#### Habits of mind

- Rational argumentation/debate;
- Testing proposed explanations of the cosmos against observational evidence for adequacy and completeness;
- To exercise skepticism when confronted with arguments not supported by empirical data;
- To look to philosophical heroes of the past and build upon their framework ;

\* \* \* \* \*

So what about Western culture? ... American culture? ... Christian culture?

To answer the basic questions we need to take a brief look at what Hellenism, as a principle framework of understanding human knowledge and comprehension, has spawned upon us people, the adherents and practitioners of Western culture. Practitioners who are in many ways not even aware of these somewhat invisible but very tangible effects!

[The Age of Enlightenment was a cultural movement of intellectuals in 18th century Europe and America, whose purpose was to reform society and advance knowledge. It promoted science and intellectual interchange and opposed superstition, intolerance and in many cases abuses in church and state constructs.

The Age of Enlightenment is often thought of as part of a larger period which includes the "Age of Reason". The term more specifically refers to a historical intellectual movement, "The Enlightenment." This movement advocated rationality as a means to establish an authoritative system of ethics, aesthetics, and knowledge. The intellectual leaders of this movement regarded themselves as courageous and elite and defined their purpose as leading the world toward progress and out of a long period of doubtful tradition, full of irrationality, superstition, and tyranny (which they believed began during a historical period they called the "Dark Ages").

This movement also provided a framework for the American and French Revolutions, the Latin American independence movement, and the Polish Constitution of May 3, and also led to the rise of capitalism and the birth of socialism. It is identified with the high baroque and classical eras in music, and the early neo-classical period in the arts.

Originating about 1650 to 1700, it was sparked by philosophers such as Baruch Spinoza (1632–1677), John Locke (1632–1704), Pierre Bayle (1647–1706), physicist Isaac Newton (1643–1727), and historian Voltaire (1694–1778). The wide distribution of the printing press, invented in Europe in 1440, made possible the rapid dispersion of knowledge and ideas which precipitated the Enlightenment. Ruling princes often endorsed and fostered figures and even attempted to apply their ideas of government in what was known as "Enlightened Despotism".

In France, Enlightenment was based in the salons and culminated in the great *Encyclopédie* (1751–72) edited by Denis Diderot (1713–1784) with contributions by hundreds of leading philosophers (intellectuals) such as Voltaire (1694–1778), Rousseau (1712–1778) and Montesquieu (1689–1755). Some 25,000 copies of the 35 volume set were sold, half of them outside France. The new intellectual forces spread to urban centers across Europe, notably England, Scotland, the German states, the Netherlands, Russia, Italy, Austria, and Spain, and then jumped the Atlantic into the European colonies, where it influenced Benjamin Franklin and Thomas Jefferson, among many others, and played a major role in the American Revolution. The political ideals of the Enlightenment as indicated influenced the American Declaration of

Independence, the United States Bill of Rights, the French Declaration of the Rights of Man and of the Citizen, and the Polish–Lithuanian Constitution of May 3, 1791.

To sum up the movement: In his famous 1784 essay "What Is Enlightenment?" Immanuel Kant defined it as follows: "Enlightenment is man leaving his self-caused immaturity. Immaturity is the incapacity to use one's intelligence without the guidance of another. Such immaturity is self-caused if it is not caused by lack of intelligence, but by lack of determination and courage to use one's intelligence without being guided by another. Sapere Aude! [Dare to know!] **Have the courage to use your own intelligence is therefore the motto of the enlightenment.**"

The Enlightenment flourished until about 1800, after which the emphasis on reason gave way to Romanticism's emphasis on emotion and a Counter-Enlightenment movement gained force.] ii

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[Modernism, in its broadest definition, is modern thought, character, or practice. More specifically, the term describes the modernist movement in the arts, its set of cultural tendencies and associated cultural movements, originally arising from wide-scale and far-reaching changes to Western society in the late 19th and early 20th centuries. In particular the development of modern industrial societies and the rapid growth of cities, followed then by the horror of World War I, were among the factors that shaped Modernism. Related terms are modern, modernist, contemporary, and postmodern.

In art Modernism explicitly rejects the ideology of realism, and makes use of the works of the past, through the application of reprise, incorporation, rewriting, recapitulation, revision and parody in new forms. Modernism also challenges the lingering certainty of Enlightenment thinking, as well as the idea of a compassionate, all-powerful Creator.

In general, the term modernism encompasses the activities and output of those who felt the "traditional" forms of art, architecture, literature, religious faith, social organization and daily life were becoming outdated in the new economic, social, and political conditions of an emerging

fully industrialized world. The poet Ezra Pound's 1934 injunction to "Make it new!" was paradigmatic of the movement's approach towards the obsolete. Another paradigmatic exhortation was articulated by philosopher and composer Theodor Adorno, who, in the 1940s, challenged conventional surface coherence and appearance of harmony typical of the rationality of Enlightenment thinking. A salient characteristic of modernism is self-consciousness. This self-consciousness often led to experiments with form and work that draws attention to the processes and materials used (and to the further tendency of abstraction).

The modernist movement, at the beginning of the 20th century, marked the first time that the term *avant-garde*, with which the movement was labeled until the word "modernism" prevailed, was used for the arts (rather than in its original military and political context).] iii

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[Postmodernism describes a range of conceptual frameworks and ideologies that are defined in opposition to those commonly associated with ideologies of modernity and modernist notions of knowledge and science, such as, materialism, realism, positivism, formalism, structuralism and reductionism. Postmodernist approaches are critical of the possibility of objective knowledge of the real world, and consider the ways in which social dynamics, such as power and hierarchy, affect human conceptualizations of the world to have important effects on the way knowledge is constructed and used. In contrast to the modernist paradigm, postmodernist thought often emphasize idealism, constructivism, relativism, pluralism and skepticism in its approaches to knowledge and understanding.

It is not a philosophical movement in itself, but rather incorporates a number of philosophical and critical methods that can be considered post-modern ... the most familiar include feminism and post-structuralism. Put another way, postmodernism is not a method of doing philosophy, but rather a way of approaching traditional ideas and practices in non-traditional ways that deviate from pre-established super-structural modes. This has caused difficulties in defining what postmodernism actually means or should mean and therefore remains a complex and controversial concept, which continues to be debated. The idea of the

postmodern gained momentum through to the 1950s before dominating literature, art and the intellectual scene of the 1960s. Postmodernism's origins are generally accepted as having been conceived in art around the end of the nineteenth century as a reaction to the stultifying legacy of modern art and continued to expand into other disciplines during the early twentieth century as a reaction against modernism in general.] iv

OK readers ... the author is with you if you are thinking that we just plain think too much! If the Western cultural approach to understanding knowledge sounds like a lot of hot air ... well let us move on and you can be the judge!

The point?

So ... back to the original issue: “how does Hellenism and its offspring affect the Western Culture knowledge paradigm?”

Hellenism in essence has directly shaped the modern world we live in today. A world of: rationalism, secularism, humanism, skepticism, materialism and more recently globalism ... in this author's opinion ... “The New World Order”. **Hellenism and its various offspring for what it is worth has in effect cemented the age of individualism, toleration, syncretism, confusion and uncertainty despite any assertions that Hellenism achieves the exact opposite!**

[In the Greek world, all of us are essentially alone. The Greek ideal is individual autonomy. Man is the measure of all things, including his own worth. In the Greek world, the more I show myself capable of independence, the more I am valued and emulated. Our cultural heroes are the supermen, the ones who don't need anyone else to accomplish great feats. We worship the self-made man. The man who readily challenges the way things have been done ... or the inventor so to speak!

Our culture is saturated with the Greek idea of hidden, secret knowledge. In ancient Greece, popular Gnostic and mystic religions proclaimed various secret understandings about life. To join these sects and become illuminated meant taking a death vow! If you revealed the secret to an outsider, you could be killed.

Of course we don't take such extreme measures today, but we still hold on to the Greek mysticism that endorses the “secrets” of life. A casual walk through the popular bookstore says it all. Secrets of success! Secrets to great sex! Secrets the government doesn't want you to

know! Secret ways to get what you want! Secrets to losing weight! Secrets of life! ... On and on it goes. Don't you ever wonder, "If all of these things are secrets, how did we ever manage to survive this long?" Our Greek culture loves the idea of secrets because secrets feed the ego with power and control. If I know something you don't, I can take advantage of situations you can't. Therefore, I am better than you. Knowledge is power!] v

And sadly enough ... when we were and are immersed within this framework we are not given the luxury of being informed that we are being inducted into a specific thought pattern. Intellectuals/Educators present "knowledge" and ways of becoming "knowledgeable" to us without telling us that the mode is optional ... that the mode is opinionated ... that there are different perspectives which have been panned as being irrational, superstitious, antiquated and quite frankly not supported by the correct empirical framework. In essence we are not provided insights into knowledge based frameworks which the "intelligencia" does not agree with. Hmmm ... let that sink in for a moment.

How many of us Westerners understand that we are children of Hellenism? How many of us are really familiar with the term? How many of us simply live blindly to the framework of what has been handed down to us? How many of us simply go about our business operating under a guise that the meaning of life is about ME? How many of us operate under the premise that life is what I make of it ... that I am self-determinate ... that the answers to the great questions of life are to be figured out through philosophical musing, scientific revelation and social relativism?

Are you thinking? ... Let us be honest ... at least with ourselves!

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## **Founding Principles of the United States**

When in the Course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the Laws of Nature and of Nature's God entitle

them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

The next section, the famous preamble, includes the ideas and ideals that were principles of the Declaration. It is also an assertion of what is known as the "right of revolution": that is, people have certain rights, and when a government violates these rights, the people have the right to "alter or abolish" that government.

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness. — That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed, — That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness. Prudence, indeed, will dictate that Governments long established should not be changed for light and transient causes; and accordingly all experience has shewn, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same Object evinces a design to reduce them under absolute Despotism, it is their right, it is their duty, to throw off such Government, and to provide new Guards for their future security.

Commentary:

Now it is intuitively obvious that few persons operating under a traditional Greek mindset would view these founding principles in a negative light ... agreed? How could they given the fact that Jefferson himself was admittedly an Epicurean basking in the revival of this philosophical movement which had been adapted to European and New World Christianity thanks in large part to the French atomist Pierre Gassendi ... yes dear readers Jefferson was a Hellenist as were the other leading men of stature who drove the formation of the great nation. If you find inspiration within Jefferson's discourses and the ideals and feats of the Free Masons then assuredly you are influenced by Hellenism!

Now for the big question: are these “American” principles based upon and reflective of a Biblical or godly world view? And it is a fair question to ask is it not?

Dear reader ... let us not spiral down a lengthy discourse and instead just cut to the chase! It should be intuitively obvious that we are looking at a “**will of the people model!**” This is a thoroughly Greek “republic by popular demand model” which champions personal liberty as well as individual and societal determination. Determination, please note, that is premised upon relative ideas and principles that are seen fit to meet the needs and desires of the popular constituency within given time frames. It undoubtedly is all about "we the people"!

Unfortunately ... just like all other Greek based imperial entities throughout history we see a consistent degradation away from the societal framework which was originally established! Why? ... Because the basic fabric of the republic itself by design is relative and pliable to reflect the desires of the people ... who presumably are capable of understanding right from wrong ... good from evil ... and so on.

Now if for the case of argument one wishes to contend with this perspective, I would ask that one just simply view the shift in our society, our laws and our way of life just over the course of two to three generations let alone two hundred plus years.

Yes indeed ... The United States has for a long time been referred to as the great melting pot ... but under the notion of societal tolerance and popular social evolution we've seen cultural behaviors, promoted by even the slightest of special interest groups, result in big changes to our culture. Sadly it would seem that the pot itself is melting! Let this sink in for a moment!

From a Biblical perspective the societal framework as designed by G\_D is not democracy based but rather theocracy based where there is no separation of church and state ... where there are no lines of demarcation between G\_D's ways and man's ways ... where G\_D's ways are the determining principles of right versus wrong and good versus evil ... where special interest groups that contend with G\_D's laws are simply put out! In G\_D's society the will of the people is not paramount but rather the will of G\_D is paramount. Is this a declaration that can or even be debated dear reader?

This by no means is a condemnation of the great United States of America! But by all means let us not operate under the delusion that it is “One Nation under G\_D”! The United States is certainly not one nation operating under the will of the G\_D of Israel!

The point of this brief but poignant discourse is to simply depict how the bastion of Western power and culture ... The United States Of America ... is objectively a child of the Hellenistic Greco-Roman philosophical framework! And like all Hellenistic based republics the move towards liberalism is inevitable because in all ways the populace wants unrestrained liberty and freedom to pursue their own happiness ... even if that pursuit is little more than personal gratification, accumulation of wealth and power or simply to foster broad sweeping tolerance under the guise of harmony! Basically people want to sin and not to be rebuked for it. Let us face the cold hard fact ... America and Western Culture at large is fundamentally part of this world's system of order and societal framework!

Let us for a moment presume that “believers” will not contend with this brief summary ... but also presume that they would contend that this “secular America” is not reflective of the separated “church America” or the broader Western Societal Church culture! Well ... let us see if Hellenism has in fact been kept out of our religious institutions ... let us see!

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## Hellenism in Religion

Now for those persons of faith who hold on to their beliefs and say that: "I am not of this world or said Greek culture by virtue of what I believe!" ... Hold on just one minute. That would be a conclusion that is thoroughly Hellenistic since such an immediate response would be the by-product of a self-determinant rationalization! Let this sink in as well for a moment. Please understand that the delusion of individual determination has infiltrated ALL sectors of thought, understanding, living and yes ... sad to say religion.

It is all too true ... this world is dominated by an under pinning of a such devious, seductive and seemingly common sense approach to understanding the big picture that the vast majority of people are even unaware that it exists. For the sake of argument one might think that this author is discussing Hellenism and its effects on our culture but not so! You see Hellenism ... a movement of rational and individual centric based understanding of knowledge, existence and purpose is nothing more than a popular doctrine of ... satan first exposed in the Garden of Eden!

He is also called "the dragon," "the old serpent" (Rev. 12:9; 20:2); "the prince of this world" (John 12:31; 14:30); "the prince of the power of the air" (Eph. 2:2); "the god of this world" (2 Cor. 4:4); "the spirit that now worketh in the children of disobedience" (Eph. 2:2); "Beelzebub, the prince of the devils" (12:24).

He is "the constant enemy of G\_D, of Mashiach, of the divine kingdom, of the followers of Yeshua, and of all truth; full of falsehood and all malice, and exciting and seducing to evil in every possible way."

His power is very great in the world. He is a "roaring lion, seeking whom he may devour" (1 Pet. 5:8). Men are said to be "taken captive by him" (2 Tim. 2:26). Believers are warned against his "devices" (2 Cor. 2:11), and called on to "resist" him (James 4:7).

This under pinning is not presented by its architect in such a manner as to show its true face ... that being to destroy G\_D's plan and purpose ... to destroy G\_D's chosen people ... to destroy G\_D's eternal covenant ... no ... this would be far to overt. Instead this movement of relative self-determinism has covertly and dare we say brilliantly been interwoven into the very fabric of this world in such a manner as to not threaten us and even more so to confuse and

convince us that we are not even under its control. Its purpose is to permeate our entire fabric of existence to lead us away from truth while convincing us that we are actually on the path of real truth and enlightenment ... the proverbial wolf in sheep's clothing! Hmmm ... sounds like the fall of our first parents in the Garden of Eden ... yes?

The real matrix that represents the fabric of “this world”... the “Olam Hazeh which people of faith should know as the following as described in Holy Scriptures:

Matthew 13:22 He also that received seed among the thorns is he that hears the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becomes unfruitful.

Matthew: 13:40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

John: 1:6-14 There was a man sent from G\_D, whose name was John. The same came for a witness, to bear witness of the light that all men through him might believe. He was not that light, but was sent to bear witness of that light. That was the true light, which lights every man that comes into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them he gave power to become the sons of G\_D, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of G\_D. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

John 9:39 And Yeshua said, For judgment I am come into this world, that they which see not, might see; and that they which see might be made blind.

John: 12:23-32 And Yeshua answered them, saying, the hour is come, that the Son of man should be glorified. Amen, amen, I say unto you, except a corn of wheat fall into the ground and die, it abides alone: but if it dies, it brings forth much fruit. He that loves his life shall lose it; and he that hates his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honor. Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. The people therefore, that stood

by, and heard it, said that it thundered: others said an angel spoke to him. Yeshua answered and said, this voice came not because of me, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me.

John: 13:1 Now before the feast of the Passover, when Yeshua knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

John: 14:29-31 And now I have told you before it comes to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and has nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

Romans: 12:1-2 I beseech you therefore, brethren, by the mercies of G\_D, that ye present your bodies a living sacrifice, holy, acceptable unto G\_D, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good, acceptable, and perfect will of G\_D.

1 Corinthians 1:18-2:12 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of G\_D. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? Has not G\_D made foolish the wisdom of this world? For after that in the wisdom of G\_D the world by wisdom knew not G\_D, it pleased G\_D by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: But we preach Messiah crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, Messiah the power of G\_D, and the wisdom of G\_D. Because the foolishness of G\_D is wiser than men; and the weakness of G\_D is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but G\_D has chosen the foolish things of the world to confound the wise; and G\_D has chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, has G\_D chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in his presence. But of him are ye in Messiah Yeshua,

who of G\_D is made unto us wisdom, and righteousness, and sanctification, and redemption: That, according as it is written, he that glories, let him glory in the LORD. ...

That your faith should not stand in the wisdom of men, but in the power of G\_D. Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to naught: But we speak the wisdom of G\_D in a mystery, even the hidden wisdom, which G\_D ordained before the world unto our glory: Which none of the princes of this world knew: for had they known it, they would not have crucified the LORD of glory. But as it is written, eye has not seen, nor ear heard, neither have entered into the heart of man, the things which G\_D has prepared for them that love him. But G\_D has revealed them unto us by his Spirit: for the Spirit searches all things, yea, the deep things of G\_D. For what man knows the things of a man, save the spirit of man which is in him? Even so the things of G\_D are known by no man, but the Spirit of G\_D. Now we have received, not the spirit of the world, but the spirit which is of G\_D; that we might know the things that are freely given to us of G\_D.

1 Corinthians 3:18-21 Let no man deceive himself. If any man among you seems to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with G\_D. For it is written, he takes the wise in their own craftiness. And again, The LORD knows the thoughts of the wise, that they are vain. Therefore let no man glory in men. For all things are yours;

2 Corinthians 4:2-6 But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of G\_D deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of G\_D. But if our gospel be hid, it is hid to them that are lost: In whom the god of this world has blinded the minds of them which believe not, lest the light of the glorious gospel of Messiah, who is the image of G\_D, should shine unto them. For we preach not ourselves, but Messiah Yeshua the LORD; and ourselves your servants for Yeshua's sake. For G\_D, who commanded the light to shine out of darkness, has shined in our hearts, to give the light of the knowledge of the glory of G\_D in the face of Yeshua Messiah.

Ephesians: 2:1-2 And you has he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power

of the air, the spirit that now works in the children of disobedience: ... 6:10-12 Finally, my brethren, be strong in the LORD, and in the power of his might. Put on the whole armor of G\_D that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

#### Commentary:

So you should hopefully agree dear reader that Biblically we are told that “this world” is indeed controlled by the adversary ... that this world is something that believers must not conform to ... that there is a spiritual battle that is taking place ... a battle of life and death! And we should also agree that it is the wisdom of this world which is the evil that permeates within the original creation and decays what was glorious and good!

But you still don't buy into the idea of a real life matrix ... that it simply can't exist? That a delusion of this magnitude would be impossible not to recognize! ... Hmmm!

Isaiah: 30, 7-13 For Egypt helps in vain, and to no purpose; therefore have I called her arrogancy that sits still. Now go, write it before them on a tablet, and inscribe it in a book that it may be for the time to come forever and ever. For it is a rebellious people, lying children, children that refuse to hear the teaching of the LORD; That say to the seers: 'See not,' and to the prophets: 'Prophesy not unto us right things, speak unto us smooth things, prophesy delusions; Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.' Wherefore thus says the Holy One of Israel: because ye despise this word, and trust in oppression and perverseness, and stay thereon; therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant.

Jeremiah: 10:14-16 Every man is proved to be brutish, without knowledge ... They are vanity, a work of delusion; in the time of their visitation they shall perish. Not like these is the portion of Jacob; for he is the former of all things, and Israel is the tribe of his inheritance; the LORD of hosts is his name.

2 Thessalonians: 2:10-12 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this

cause G\_D shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness.

Matthew: 24:22-27 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. Then if any man shall say unto you, Lo, here is Messiah, or there; believe it not. For there shall arise false Messiahs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect! Behold, I have told you before. Wherefore if they shall say unto you, behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shines even unto the west; so shall also the coming of the Son of man be.

Commentary:

Certainly G\_D's word reveals this delusion ... this trap!

Dear reader! Are you still sure that the delusion is readily recognizable?

Do you believe this does not exist because of your senses ... because of your Spirit?

Or do you believe in the literal reality and truth of G\_D's word?

G\_D's word is crystal clear and points to an undeniable truth that many so called believers are held tightly within the grasp of a delusion!

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## The Grand Delusion

So pray tell what would you think of this “delusion”? What form or shape would you think that it will take? As anticipated ... a delusion is something that can't be discerned by those being deluded ... yes? Despite the difficulty of answering this question we can get to the truth rather quickly!

Isaiah: 5:20-21 Woe unto them that call evil good, and good evil; that change darkness into light, and light into darkness; that change bitter into sweet, and sweet into bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight!

Proverbs: 28:26 He that trusts in his own heart is a fool; but whoso walks wisely, he shall escape.

The grand delusion of course is the inability to look outside of one's own mortal self for truth, guidance and purpose. This grand delusion is the foundation for the adversary's woven framework of lies and deceit ... and this delusion is embodied within the very motto of “The Enlightenment” presented previously herein! With no disrespect intended it would seem that Mr. Kant et.al. would not be considered wise according to G\_D's standards! It would seem that Mr. Kant's name “Immanuel” did little to influence his perspective and outlook on the meaning of life! Apparently Mr. Kant had a name that lived ... but alas his doctrine was a dead seed.

So from an abstract perspective one might say “OK the Bible makes a difference between believers and non-believers” ... but what is the point?

The point is that conformance to the world's systems is not a distinction between belief and unbelief but rather a distinction between perceiving and not perceiving! It is a difference between living to this world's system or serving G\_D while in this world. It is the difference between understanding at a most basic level of existence what is truth ... how to understand truth ... who determines truth ... and ultimately how does truth set us free in a way that we as people understand the meaning of life ... our purpose and what is expected of us? These are the questions that will challenge the delusion!

And if by chance you still believe that so called persons of faith are not misled, then take a look at these declarations of truth:

Isaiah: 29:9-13 Stupefy yourselves, and be stupid! Blind yourselves, and be blind! Ye that are drunken, but not with wine, that stagger, but not with strong drink. For the LORD has poured out upon you the spirit of deep sleep, and has closed your eyes; the prophets, and your heads, the seers, has he covered. And the vision of all this is become unto you as the words of a writing that is sealed, which men deliver to one that is learned, saying: 'Read this, I pray thee'; and he says: 'I cannot, for it is sealed'; and the writing is delivered to him that is not learned, saying: 'Read this, I pray thee'; and he says: 'I am not learned.' And the LORD said: forasmuch as this people draw near, and with their mouth and with their lips do honor me, but have removed their heart far from me, and their fear of me is a commandment of men learned by rote.

Matthew: 13:14-15 And in them is fulfilled the prophecy of Isaiah, which says, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

Revelations: 3:1-4 And unto the angel of the church in Sardis write; These things says he that has the seven Spirits of G\_D, and the seven stars; I know thy works, that thou hast a name that thou lives, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before G\_D. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shall not watch, I will come on thee as a thief, and thou shall not know what hour I will come upon thee. Thou has a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.

Revelations: 3:14-19 And unto the angel of the church of the Laodiceans write; These things says the Amen, the faithful and true witness, the beginning of the creation of G\_D; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou says, I am rich, and increased with goods, and have need of nothing; and know not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire,

that thou may be rich; and white raiment, that thou may be clothed, and that the shame of thy nakedness do not appear; and anoint thy eyes with eye salve, that thou may see. As many as I love, I rebuke and chasten: be zealous therefore, and repent.

Revelations: 17:4-6 And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Yeshua

Revelations 18:1-10 And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication and the kings of the earth have committed fornication with her and the merchants of the earth are waxed rich through the abundance of her delicacies! And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and G\_D has remembered her iniquities! Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she has filled fill to her double. How much she has glorified herself, and lived deliciously, so much torment and sorrow give her: for she says in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the LORD G\_D who judges her. And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, standing afar off for the fear of her torment, saying, alas, alas, that great city Babylon, that mighty city! For in one hour is thy judgment come.

Matthew: 7:21-24 Not everyone that says unto me, LORD, LORD, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, LORD, LORD, have we not prophesied in thy name? And in thy name have cast

out devils? And in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. Therefore whosoever hears these sayings of mine, and doeth them, I will liken him unto a wise man.

Commentary:

So ... can you now begin to see dear reader? The real matrix is in fact Mystery Babylon! It is that most cunning and seductive of cruel wiles unleashed upon the children of men! It is the convenience and false hopes of the religion of death ... the religion of the lukewarm ... the religion that deludes an adherent into a false sense of immortality ... a false promise that things are good between G\_D and oneself ... it is the ultimate philosophical “get of jail free card” that allows a person to conform to “this world’s systems” but at the same time dupe them into believing that somehow they are walking the narrow path!

As our LORD himself reveals to us in Matthew ... there are many that have prophesied, casted out demons and performed wondrous works all in the name of Mashiach ... but Mashiach will spurn them as workers of iniquity ... HOW can this be?

Apparently there must be some delusion under which these people operate. Apparently the standard of holiness, righteousness, wisdom and faith is not understood. Clearly there is a trap that has been set and many shall be ensnared!

Maybe your attention is now a kindled a bit? Might you want to know just what that different perspective is ... that framework of understanding that is outside the delusion of the Matrix; that perspective which operates in opposition to Mystery Babylon? OK ... now we are talking!

### **The Secret that is not a Secret**

[What if the nefarious system of this world (principalities and powers) is all just a metaphysical – evil spiritual smoke screen designed to entice us to lust for power ... to be self-determinant ... to be in control ... to be like unto G\_D ... to simply be confused? ... Just as G\_D’s word reveals to us!

What if there really aren't any secrets for gaining power over the way life is. What if life is pretty much just what it seems to be? What if G\_D designed life so that anyone who asks will know what to do? What if G\_D gave instructions about living before we even asked the questions? What if G\_D never left us in the dark, wondering how we were going to survive without the essential secrets? What if G\_D told us straight up what life was all about and how to conduct ourselves accordingly?

What would happen to the way you behave if you knew that life is exactly what life appears to be, that the good, the bad and the ugly are all factors woven into G\_D's order of existence for the fallen and decaying world? How would your thinking change if you knew that what G\_D has already revealed about himself and his purposes is sufficient for living a full and satisfying life right here, in the middle of systems under the control of the evil one? What if you realized that finding the right solution on your own through your own mind was really a myth? What if you knew that the right solution was never covered up at all? That it was right there in front of you, in G\_D's Word? ... Would you be relieved? Would you rejoice? Would you stop feeling so guilty for not knowing the secrets of life?] vi

The truth be told ... there aren't any secrets and there is a framework of understanding which is radically different from this world's facade ... this matrix. Truth is known, available and discernible; we just need to get out of the matrix to see it ... and we must realize that just having G\_D's word won't get us out of the matrix!

John 3:1-13 There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Yeshua by night, and said unto him, Rabbi, we know that thou art a teacher come from G\_D: for no man can do these miracles that thou doest, except G\_D be with him. Yeshua answered and said unto him, Amen, Amen, I say unto thee, except a man be born again, he cannot see the kingdom of G\_D. Nicodemus says unto him, how can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Yeshua answered, Amen, Amen, I say unto thee, except a man is born of water and of the Spirit, he cannot enter into the kingdom of G\_D. That which is born of the flesh is flesh; and that which is born of the spirit is spirit. Marvel not that I said unto thee, ye must be born again. The wind blows where it lists, and thou hears the sound thereof, but cannot tell whence it comes, and whither it goes: so is every one that is born of the spirit. Nicodemus answered and said unto him, how can these things

be? Yeshua answered and said unto him, Art thou a master of Israel, and know not these things? Amen, Amen, I say unto thee, we speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man has ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

The one and only one answer is Mashiach ... John 14:6 Yeshua says unto him, I am The Way, the truth, and the life: no man cometh unto the Father, but by me.

But let us ponder for a moment ... is knowledge of Mashiach enough or is knowledge in and through Mashiach required? Is knowledge of the need to be reborn sufficient or is actual rebirth necessary?

If one answers that an actual rebirth is called for ... than how as Nicodemus queried can this happen?

John: 14:15-27 (Messiah states) If ye love me, keep my commandments. And I will pray the Father, and he shall give you another comforter, that he may abide with you forever; Even the Spirit of truth; whom the world cannot receive, because it sees him not, neither knows him: but ye know him; for he dwells with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world will see me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that has my commandments, and keeps them, he it is that loves me: and he that loves me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas, not Iscariot, says unto him, LORD, how is it that thou wilt manifest thyself unto us, and not unto the world? Yeshua answered and said unto him, if a man loves me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loves me not, keeps not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world gives, give I unto you. Let not your heart be troubled, neither let it be afraid.

Whoa! Whoa! ... Did we see and hear this correctly? Our LORD himself has revealed to us in very plain terms that our spiritual rebirth in and through him is predicated upon the “in-dwelling” which is reserved for those who love him ... and furthermore that this love is defined in a follower that keeps his commandments!

Wow ... it must be then ... it must be that those many people in Matthew Chapter 7 were under the delusion that they were in a right relationship with Mashiach! It also must be that these same people were not “in-dwelled” with the Holy Spirit and were not known let alone loved by Mashiach. It also must be concluded that this was the case because they did not keep the commandments of Mashiach! Can G\_D's word lead us to any other conclusion? It may ... depending upon the perspective or eyeglasses one perceives through!

And now we are to the root of the issue at hand! We have explored how the eye-glasses of Olam Hazeh (this world) are the eye-glasses or scales placed upon the eyes of the people to delude us. We should understand as well that this delusion is subtle but all permeating ... that this delusion is designed to dupe us into a false sense of security ... that this delusion is not limited to unbelievers ... that this delusion is designed specifically to keep us from working in and through Mashiach ... that this delusion is designed to keep out the Holy Spirit of G\_D within us ... that this delusion is designed to have us believe we have a NAME within us that lives while we are in fact dead! And ...

We should at least be prompted to challenge or confirm the notion that this delusion is in fact Mystery Babylon ... and by way of discernment also understand that the Greek Hellenistic knowledge framework is a daughter of the great whore! And ...

The only possible way to awaken and come out from the real matrix is to be pulled out by Yeshua HaMashiach ... Jesus the Messiah! To be re-born and enlightened unnaturally ... to be quickened unto truth!

Let us for a moment stand in agreement that all of these declarations are true and firm. If this is the case then the question is simple ... “how do I hear Mashiach ... how do I see Mashiach if I am caught in this web of delusion and I am unable to discern the truth? How can I turn from my ways if I know no other ways? How do I act differently if the way I act now is what I am told brings me life eternal? What does it look like to view things differently ... from outside the matrix? ... Now here it comes ....

[From a Hebrew perspective, there is no hidden reality deeply buried behind the appearances we encounter with our senses. Instead, there is life as it is. And G\_D, who is not hidden away in the transcendent other world, is right here in the midst of it all, interacting with us, guiding us, providing for us and protecting us – in the midst of life as it is. In fact, G\_D tells us plainly that what he gives as the guide to life is “lo-nif’let hiv mim” (not too extraordinary or too difficult). G\_D’s instructions are plain and simple. No secrets. Now this is a G\_D in WHOM we can trust!] vii

A Hebrew perspective you may incredulously ask? Say what? Why should we be talking about a Hebraic perspective? Why? ...

Romans: 11:13-24 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: If by any means I may provoke to emulation them which are my flesh, and might save some of them. For if the casting away of them is the reconciling of the world, what shall the receiving of them be, but life from the dead? For if the first fruit be holy, the lump is also holy: and if the root be holy, so are the branches. And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakes of the root and fatness of the olive tree; Boast not against the branches. But if thou boast, thou bear not the root, but the root thee. Thou wilt say then, the branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou stands by faith. Be not high minded, but fear: For if G\_D spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of G\_D: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shall be cut off. And they also, if they abide not still in unbelief, shall be grafted in: for G\_D is able to graft them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?

In concise and exquisite fashion Paul (Sha'ul in Hebrew) is discussing adoption of the Gentiles into Israel. Adoption into Mashiach himself! The adoption of strangers that were once aliens to G\_D’s ways! ... Agreed?

And if this adoption were to take place; which of the following would be appropriate?

- 1) The entire natural born adopting family would take on the culture and ways of the adopted unnatural child? Or ...
- 2) The adopted unnatural child would conform to the ways of the natural family which they were so mercifully adopted into?

C'mon now ... is this really a tough question to answer? Does anywhere in G\_D's word are the chosen people rebuked by G\_D for heart-felt obedience to his ways? Is there anywhere in G\_D's word where Israel is instructed to take on the ways of the Nations? The answer is quite simple ... the answer was ... is ... and will be that Israel has been set apart to be unique and holy unto G\_D! In fact Israel's failures were for the most part directly associated with not being unique ... for adopting the ways of the goyim (nations).

Now before we embark on a longer journey that will shed more light on what a Hebraic perspective looks like ... or more appropriately what a Hebraic perspective results in; let us first take a look at the historical record concerning the Christian faith(s) so that you the reader can be assured that what has been taught as sound Biblical doctrine is in fact not Hebraically rooted but representative of a Greek Hellenistic perspective.

\* \* \* \* \*

## The Christian Heritage

It is of the utmost importance to understand the foundation of all Christian faith systems is based almost entirely upon the orthodox Catholic ... so called Roman ... religion! It is absolutely true regardless of any unity or disunity with Rome or the Papacy ... it is all a moot point! Why? Because all Christian faith systems are fundamentally un-rooted from the original orthodox Hebraic faith of the chosen people! It simply is the truth and this truth will be revealed herein!

So when considering the doctrinal foundation from an infantile Church perspective one initially thinks that this should have been easy enough; just pull out the Bible and go to work, right? Wrong! 1,900 years ago there weren't convenient public libraries, there weren't printing presses, there weren't Barnes & Noble book stores, there weren't "Bibles" as we understand, and a vast majority of the population would have been marginally literate - including a significant portion of believers! In fact the vast majority of Gentiles being witnessed to would not even have had an understanding of the Hebrew Religion at all. Still further at the end of the first century Ce. (common era), with the exception of the Hebrew Religion (Judaism), there was no singular accepted "doctrine" from which believers could determine correct from incorrect beliefs.

Although the apostolic fathers would have served as the pillars of faith one must not lose sight that these brave souls were under extreme duress to:

- 1) Get the gospel message of salvation out to all peoples;
- 2) Wrestle with issues relating to witnessing to both Jews as well as Gentiles;
- 3) Stay alive while suffering persecution from both Jews and the empire's authorities;
- 4) Establish and maintain control over a quickly developing and expanding ecclesia; and of course ...
- 5) Deal with ongoing issues related to false teachings and beliefs.

Rarely do modern believers ponder the enormous burden shouldered by early Church fathers and the continually developing ecclesia. They had to deal with the reality that the "Gospel of Mashiach" movement literally exploded across the civilized world of the day. This author is not implying that the spread of the gospel message was done haphazardly or without conscientious

efforts, but it must be understood from an ecclesiastical and doctrinal perspective that the time period must have been incredibly challenging and even down-right frightening.

There were however no technological supports available to early Church fathers from a travel and communications perspective. Early Church fathers could not broadcast an email, make a phone call or go on television to get their messages across to the population. The point is that while the Church of Messiah was essentially in its infantile stages, and spreading quickly far and wide, there were really minimal opportunities to assimilate new members to the faith in a manner whereby they could be provided a solid religious foundation. Of course there would have been some of the Epistles and even the Gospel narratives available but what about all the material on which these writings were resting? In essence there weren't any Christian manuals or robust doctrinal exegetical works in the early stages of the developing Church of Messiah and there would not be for quite some time.

If the reader thinks this author might be taking liberties and making broad sweeping assumptions, without support, to make a case of “delayed doctrinal development,” please consider the following information pertinent to the early Church of Messiah. Information relevant to: persecutions suffered, heresies battled, the Church's relationship with the Jews and early church synods.

\* \* \* \* \*

## **Early Persecutions**

c. 81–96 Ce, Persecution of Christians in Rome under Domitian took place.

c.107–117 Ce, Martyrdom of Ignatius of Antioch, Church leader and bishop. He was a disciple of John the Apostle, along with Polycarp; Ignatius was martyred in Rome under Emperor Trajan's rule.

c. 111 Ce, Pliny the Younger, governor of Bithynia, wrote in a letter that to his surprise, the Christians were not guilty of any of the vices they were rumored to engage in while continuing to execute Christians who would not apostatize.

c. 117 Ce, Persecution of Christians under Hadrian.

c. 156 Ce, Martyrdom of Polycarp, disciple of John the Apostle.

c. 161–180 Ce, Persecution under Marcus Aurelius.

c. 202–210 Ce, Emperor Septimius Severus severely persecuted Christians with the aim of eliminating the Church of Messiah while establishing one common religion in the Empire (Paganism).

c. 222 Ce, Alexander Severus became emperor. He lifted some harsh laws against the Christians, and essentially gave them the right to exist as a religion.

c. 235 Ce, the Emperor Maximian launched persecution against the heads of the Church. Numerous Church leaders perished in this time period.

c. 250–251 Ce, The Decian Persecution. The Emperor Decius required all citizens of the Empire to perform acts of worship to the gods of the State. People suspected of Christianity are brought before a commission and required to sacrifice. Refusal meant a long prison stay and subjection to torture so that the accused would apostatize. Failing that, they are put to death.

c. 257–259 Ce, The Emperor Valerian launched a persecution against Christians. The clergy was summoned to sacrifice to the pagan gods. If they refused, the Church property they legally held in the Church's name was to be confiscated and they were to be exiled (a year later, the penalty would be immediate execution). All faithful Christians who met in religious assemblies were punishable by death.

c. 259 Ce, Peace of Gallienus. Emperor Gallienus succeeded to the throne, ended much persecution of Christians and legally recognized their existence. Church property was restored. Churches were again built. Christianity still remained a target for hostility however and was viewed as a threat to the established pagan religion.

c. 270–275 Ce, Emperor Aurelian ruled that the bishop of a city was whomever the bishops of Italy and Rome acknowledged as such. This way the secular arm made it possible for Rome to effectively depose bishops.

c. 302 Ce, Growing intolerance of Christians led to the army and the imperial service being closed to professed Christians.

c. 303 Ce, “The Great Persecution” of Christians began under Diocletian through a series of devastating edicts. All people were to worship pagan state gods. Churches were to be destroyed; Christian books were to be burned. The first act of the persecution was to burn down the cathedral at Nicomedia.

c. 304 Ce, Christians faithful to their religion were now subject to the death penalty. The government committed massacres to terrify the faithful.

c. 310 Ce, Sapor II became king of the Persian Empire. Until the third century, the Church grew in Persia without persecution. However, with the accession of the Sassanid Dynasty (227 Ce) the Church became suspect and was eventually persecuted. Under Sapor II, Christians were subject to a persecution worse than any undertaken by the Roman Emperors. Christianity was considered the religion of the Roman Empire, with whom the Persians were constantly at war.

c. 313 Ce, Edict of Milan. Toleration of Christians in the Western Roman Empire. All people, not only Christians, had freedom of religion so long as they rendered honor to “the divinity.” Emperor Constantine returned Church property. In the Eastern Empire, Maximinus continued to persecute Christians until he granted them toleration in a last-ditch effort to gain their favor and keep alive his struggle against his enemy Licinius

c. 313 Ce, The Lateran palace made its first appearance in Catholic history as it was the scene of an appeal of the Donatists in the matter of Cecilian's election as Bishop of Carthage. Emperor Constantine chose the bishops to sit on the tribunal, but the Vicar of Rome presided over it. It ruled in favor of Cecilian.

c. 323 Ce, Licinius, Emperor of the East, launched a persecution against Christians.

c. 323 Ce, Constantine and Licinius battled at Chrysopolis. Licinius died six months later. Constantine had no rival and was the sole ruler of the Empire. Constantine preserved freedom of

religion, but his attitude towards paganism became contemptuous. Paganism and Christianity enjoyed equal status before the law.

Commentary:

As the reader can see from this listing of primary persecutions, and in some cases intervention to stop or relax persecutions of the early Church, the environment was often not conducive to even survival, let alone development of a governing doctrinal base. But the reader may ask: why is this doctrinal base so important? This issue will become very clear as we proceed with the review.

Please keep in mind that a net result of these continual persecutions was the decimation of knowledgeable, courageous and faithful early church leaders. Those leaders that survived did so for the most part by acquiescing to Rome's demands ... essentially they apostatized to have their lives spared.

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## **Early Heresies**

Within the early Church of Messiah there were numerous and often very dangerous beliefs which emerged. Often these diverse beliefs split the Church not only along doctrinal but cultural and geo-political lines as well. Following is a brief summary of “major” doctrinal beliefs deemed “heretical” by the Church.

[Antinomianism: or “lawlessness”, is the idea that members of the faith were under no obligation to obey the laws of ethics or morality as presented by early church religious authorities and elders.

Apollinarism or Apollinarianism: was a view that Yeshua had a human body but a divine mind.

Arianism: a Christological view that G\_D the Father and the Son were not co-eternal. The doctrine held that the pre-incarnate Yeshua was a divine being but nonetheless created by, and consequently then inferior to, the Father at some point before which the Son did not exist.

Docetism: is the belief that Yeshua did not have a physical body; rather, that his body was an illusion, as was his execution on the stake.

Gnosticism: is a historical term for various mystical initiatory religions, cults and knowledge schools which were most active in the first few centuries Ce. around the Mediterranean and extending into central Asia. These systems typically recommend the pursuit of special knowledge (gnosis) as the central goal of life. They also commonly depict creation as a battle between competing forces of light and dark and believe in a marked division between the material realm, which is typically depicted as under the governance of evil forces, and the higher spiritual realm from which it is divided. It should be further noted that Gnosticism maintains its roots in Oriental/Chaldean/Egyptian mysticism.

Marcionism: is the dualist belief system that originated in the teachings of Marcion of Sinope at Rome around the year 144 Ce. Marcionism reflects a different understanding of the roots of Christian belief than that commonly held today. To the early Church, the source of the most persistent persecution of Christians was from Judaism.

An ordained bishop of Sinope in Asia Minor, Marcion declared that Christianity was distinct from and in opposition to Judaism. This was nothing new to the Church of his contemporaries. Indeed, a great number of early Church fathers attacked Judaism; for example, John Chrysostom believed that Jews “worship the devil.” Marcion went much further. First, he rejected the whole Bible other than the Gospel of Luke. Second, he adopted a belief in two gods. One was good; the other was the Jewish G\_D who was evil, but somehow created the universe.

Modalism: considers G\_D to be one person appearing and working in the different “modes” of the Father, the Son, and The Holy Spirit.

Monophysitism: (from the Greek monos meaning “one, alone” and physis meaning “nature”) is the Christological position that Messiah has only one nature, as opposed to the Chalcedonian Council position which holds that Yeshua has two natures, one divine and one human.

Montanism: was an early Christian sectarian movement of the mid second century Ce, named after its founder Montanus. The most widely known Montanist was undoubtedly Tertullian, who was called the “Father of the Latin Church” before his defection to Montanism.

Shortly after Montanus’ conversion to Christianity, he began traveling among the rural settlements of Asia Minor, preaching and testifying. Montanus was accompanied by two women, Prisca, sometimes called Priscilla, and Maximilla, who also purported to be the embodiments of The Holy Spirit that moved and inspired them. He claimed to have received a series of direct revelations from The Holy Spirit and to be the paraclete of the Gospel of John 14:16. As they went, “the Three” as they were called, spoke in ecstatic visions and urged their followers to fast and pray, so that they might share these personal revelations. His preaching spread from his native Phrygia, where he proclaimed the village of Pepuza as the site of the New Jerusalem, across the contemporary Christian world, to Africa and Gaul.

Nestorianism: is the Christian doctrine that Yeshua existed as two persons, the man Yeshua and the divine Son of G\_D, rather than as a unified person. This doctrine is identified with Nestorius (c.386–c.451), Patriarch of Constantinople. This view of Yeshua was condemned at the Council of Ephesus in 431 Ce, and the conflict over this view led to the Nestorian schism, separating the Assyrian Church of the East from the Byzantine Church.

The Ophites: is more or less a broad term for numerous gnostic sects in Syria and Egypt about 100 Ce. The common trait was that these sects would give great importance to the serpent of the Biblical tale of Adam and Eve, connecting the Tree of Knowledge (of good and evil) to gnosis. In contrast to Christian interpretations of the Serpent as Satan, Ophites viewed the serpent as the hero and regarded the figure that the Bible identifies as G\_D as being the evil lesser G\_D.

Psilanthropism: or Socinianism, is a Christological view that denies the divine nature of Yeshua. The presumed etymology of “psilanthropism” stems from the Greek psilo (merely, only) and anthropos (man, human being). Psilanthropism was rejected by the ecumenical councils.] viii

Commentary:

As can be seen there was no shortage of variant doctrines developed after the Kingdom of G\_D began being preached to the masses. This abbreviated summary of divergent doctrines, coupled with the review of the persecutions suffered, provides the reader with a better idea as to what was going on within the early Church. It was the development and spread of a number of these heretical doctrines which ultimately led the Church hierarchy to finally energize and establish an official doctrinal base in response to these numerous emerging heresies ... there was in fact a recognition that orthodoxy was needed!

In spite of many diverse doctrinal contentions being put forth within the early Church however, “doctrinal order” would not come officially until a long time after the gift of the Revelation of Yeshua HaMashiach. Although it should be presumed the early Church had some means of establishing control and communications between various Churches, it should be noted that records of such “centralized” control are scant. Furthermore, although some early post apostolic Church writings do exist which support some doctrinal development and indicate certain emerging practices and traditions, these writings are also short in number and certainly do not convey any true organizational unity or standardized practices throughout the entire Church body. In all fairness to the early Church fathers there were significant: logistical, organizational and survival issues that certainly would have profoundly hampered the methodological development of standard Church doctrine.

In light of this environment pervasive in the early years of the Church of The Messiah, we can understand why the first record of an “Episcopal council” in the post-Apostolic Age was the Synod of Ephesus, not held until 190 Ce. Worse yet is that the first ever Church wide ecumenical council would not be held until the year 325 Ce. in Nicaea; just about three hundred years after the Earthly ministry of Yeshua HaMashiach.

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## **Early Jewish Relationship**

At this point in time the reader may be accepting of the fact that the development of the official doctrinal base by the early Church was significantly delayed. It would seem apparent this was the case! The reader may also add: so what? Truths do not change, and we know the Bible had been intact for thousands of years. What is the problem if the doctrinal development in earnest was delayed for such a long time?

If the reader is satisfied that Christianity is in fact “Hebraically rooted” or at least supposed to be then it would make sense that the early Church's doctrinal development efforts would have been undertaken with this in mind. Agreed?

At this point the reader may be thinking that modern Christian doctrine is reflective of both the Old Testament and of Yeshua’s role as The Mashiach of Israel. This then of course must mean the early Church did account for this “Hebraic rooting!” So what is the author driving at?

Although we have explored the dynamic of the early Church environment in terms of persecutions and variant emergent heresies, we really have not yet explored the last major aspect of the early Church cultural dynamic. This aspect being the relationship between the Jews and the early Church Gentiles! Since we are in effect discussing the development of doctrinal exegesis in terms of Hebraic rooting we should look to see if this relationship might in some way have affected the early Church in some manner.

What do we know about this Jewish and early Church relationship? We know the early Church had a heavy Jewish contingent and was of course “Jewish” centric through the Apostolic Age. We also know the relationship between the greater community of Jews, which did not accept Yeshua as Mashiach, and the early Church was not a good relationship. In fact there is solid supporting evidence to indicate the early Christians were persecuted, with indirect and often direct support, by the so called real Jewish communities.

Ultimately however we know that sometime between the end of the Apostolic Age (death of John the Apostle) and the time frame of Marcion (see previous heresy—Marcionism) circa 145 Ce., that there was already a belief that the new Church was absolutely distinct from and separate from Judaism or from a broader extent the Hebrew Religion.

Even prior to Marcion other early writings within the Church exhorted congregations to break away from purported Jewish fables and religious practices. Marcion was in no way alone in the anti-Jewish mind set. But it should be made known there were different early Church camps that were opposed to elements of mainstream and not so mainstream Judaism for very distinct reasons.

It should be understood within the early Church there would understandably not have been tolerance for anyone preaching any brand of Judaism which did not include the conviction that Yeshua was The Mashiach and even more so the Son of G\_D! So we know on the grounds of refuting Yeshua as Mashiach alone, there could be no peaceful mingling of the two groups of believers.

Another significant point of contention within the Judeo-Christian relationship that is often overlooked is the aspect of Jewish Mysticism. This is a topic worthy of its own distinct work but at the same time regarding the present discussion it cannot be totally ignored. This Jewish Mysticism, which has nothing to do with proper Hebraic Religious practices, is a movement of “enlightenment” and “inner spiritual” development which is rooted in Oriental/Chaldean Mysticism. Today most readers may recognize this Jewish Mysticism as Kabbalah!

Around the time of Mashiach this Jewish Mysticism was undergoing another transformation via the influx of Greek Hellenistic philosophy. Within the Jewish culture the practitioners would have been elitist and conducted their practices in a secretive manner for they would have been “initiated.” Why this is mentioned here is because a major by-product of this false religion was and still is Gnostic doctrine. The author would contend that more than a little of the Gnostic heresies and onslaught encountered by the early Church of Messiah came as a direct result of Jewish Mystical/Philosophical influences.

Historical records indicate more than a few early Church fathers were aware of these dangerous influences and vigorously attempted to stave off these negative forces. This “anti-Jewish” or more appropriately “anti-Jewish Mysticism” perspective would have served to promote a separation between the early Church and their Hebrew roots still further.

[Returning focus back to Marcion; what we know of him comes mostly through his detractors. The first mention of Marcion was in Justin Martyr's Apologia, written mid-second century, which finds Marcion yet alive and his followers dispersed among many nations.

Marcion was the wealthy son of the bishop of Sinope. He is described as a ship owner, by Rhodon and Tertullian, who wrote about a generation after Marcion's death. The hostile confrontation of Marcion described in *Adversus haereses* of Polycarp's pupil Irenaeus, was expanded in a more detailed and more furious polemic written by Tertullian, "*Adversus Marcionem*." Marcion had found his way to Rome about 142 Ce. In the next few years after his arrival in Rome, Marcion refined his theological system and attracted a large following. When conflicts with the bishops of Rome arose, Marcion organized his followers into a separate community. He was excommunicated by the See of Rome around Ce 144, which returned his previous donation of 200,000 sesterces, a very large sum of money.

Marcion apparently then used Rome as a base of operations, devoting his considerable wealth to the propagation of his teachings and the establishment of communities throughout the Roman Empire, making converts of every age, rank and background. He created a strong ecclesiastical organization, parallel to that of the Church of Rome, with himself as bishop. Tertullian and Irenaeus report Marcion attempted to use his money to influence the Church to adopt his teaching, which they rejected. He also came face to face at Rome with Polycarp, who claimed to have known John the Apostle personally—Polycarp called Marcion "the first born of Satan." His numerous critics included the aforementioned, along with Ephrem of Syria, Dionysius of Corinth, Theophilus of Antioch, Philip of Gortyna, Hippolytus and Rhodo in Rome, Bardesanes at Edessa, Clement of Alexandria, and Origen. Such a battery of opponents suggests a very real and widespread teaching running counter to what would later be called Catholic ... or orthodox!

So what did Marcion spew forth that upset so many? Marcion declared Christianity was distinct from and in opposition to Judaism. You read this correctly ... and this anti-Jewish message was considered heresy! This heresy however was nothing new to the Church of his contemporaries. Indeed, a great number of early Church fathers attacked Judaism; for example, John Chrysostom (347–407 Ce) believed that Jews actually "worship the devil." Marcion before Chrysostom went much further. First, he rejected all of Scripture other than the Gospel of Luke. Second, he adopted a belief in two gods. One was good; the other was the Jewish G\_D who was evil, but somehow created the universe.] ix

What we see from this Marcion controversy is that he was not alone in anti-Judaic thought. The group of Marcion's detractors apparently put to rest this heretical doctrine but still it must be recognized, given the scope of these detractors, that this doctrine was indeed widespread and in many cases acceptable throughout the Empire. We must also consider, in light of the widespread acceptance of the Marcion doctrine, the theological propensity of many early Church communities' leadership. It is contended that in spite of best efforts there must have been the appointment of numerous Church leaders who were in effect not Biblically/Scripturally grounded. How could it be otherwise in light of the widespread acceptance of Marcion's doctrine as well as the emergence of numerous other divergent beliefs? These people simply could not have been grounded in Torah!

So what can we say about this? Were the early Church fathers of the understanding their faith was rooted in the Hebrew Religion? Apparently some were, and apparently some were not! On the other hand we would have to dig a bit deeper to see what this actually translated to in terms of practice and core beliefs.

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## **Early Church Synods**

Apparently in the mid-second century there arose a problem in the early Church regarding the celebration of the Christian Passover/Easter. Within the Church it was admitted by both sides of the debate that the Lord's Supper was the practice of the disciples and the tradition passed down. The Last Supper was naturally believed by many to be a Passover Seder. The Western Churches however had developed a tradition of celebrating the feast of Easter after the first full moon after the spring equinox and not by setting the Easter Feast according to alignment with the Hebrew "Passover" date as mandated in Scripture. Conversely there were numerous Churches that continued the tradition of celebrating the feast in line with the Jewish Passover ... in accordance with Holy Scripture. These communities became known as the Quartodecimans (14s) and tended to be in the Empire's Eastern sector. The Nisan 14 practice (The Biblical Passover

date), which was strong among the earliest Church communities located in Asia Minor, was becoming less common throughout the Church as the tradition of the Western Church began to gain prominence.

On the side of the Quartodecimans the leading Church elder was Polycarp the Bishop of Smyrna, who being a direct disciple of John the Apostle held fast to the keeping of this festival in line with the Hebrew Passover as did the apostles. Polycarp went to Rome in circa 155 Ce to present his case with bishop Anicetus of Rome, but the two could not agree and they parted in peace per historical records.

The issue officially remained on the back burner until the Synod of Ephesus. Our best historical evidence comes from this first recorded Episcopal synod held in 190 Ce. The purpose of this synod was to have the bishops of Proconsul Asia submit to the Roman practice of celebrating the feast of Easter after the first full moon after the spring equinox and not by setting the Easter Feast according to alignment with the Biblical Hebrew “Passover” date which is Nisan 14!. Those who continued to keep Easter with the Jews after the synod, the so called Quartodecimans (14 Nisan), were excluded -excommunicated from the Church.

There is no historical doubt a significant component of the Church of Messiah as late as 190 Ce was celebrating the Hebrew Passover on Nisan 14 and as such deductively Mashiach’s Resurrection three days hence. The record is definitive that many kept the Biblical commanded Festivals of Unleavened Bread and First Fruits and in all probability the complete cycle of Hebrew Biblical Festivals ... known as “Mo’adim” or “Appointed Times”. Apparently these practices which were Hebraically Rooted did not sit well with the Western segment of the Church, primarily the “Sees/Regions” of Rome and Alexandria, which did not like the idea that the Feast date of Easter could fall outside of a Sunday! It would seem a supported educated presumption that this issue was probably indicative of an even larger issue which, as the reader can surmise, had to deal with Hebraic rooted practices in general.

[In defending the position in the fourth century of keeping Passover on Nisan 14, Eusebius the historian records of Polycrates: We observe the exact day; neither adding, nor taking away. For in Asia also great lights have fallen asleep, which shall rise again on the day of the LORD’s coming, when he shall come with glory from heaven, and shall seek out all the saints. Among these are Philip, one of the twelve apostles, who fell asleep in Hierapolis; and his two aged virgin

daughters, and another daughter, who lived in the Holy Spirit and now rests at Ephesus; and, moreover, John, who was both a witness and a teacher, who reclined upon the bosom of the LORD, and, being a priest, wore the sacerdotal plate. He fell asleep at Ephesus. And Polycarp in Smyrna, who was a bishop and martyr; and Thraseas, bishop and martyr from Eumenia, who fell asleep in Smyrna. ... All these observed the fourteenth day of the Passover according to the Gospel, deviating in no respect, but following the rule of faith. And I also, Polycrates, the least of you all, do according to the tradition of my relatives, some of whom I have closely followed. For seven of my relatives were bishops; and I am the eighth. And my relatives always observed the day when the people put away the leaven. I, therefore, brethren, who have lived sixty-five years in the LORD, and have met with the brethren throughout the world, and have gone through every Holy Scripture (The TANAKH), am not affrighted by terrifying words. For those greater than I have said 'we ought to obey G\_D rather than man.'"] x

The reader should begin to get the message by now. It would seem that shortly after the Apostolic Age (the death of John the Apostle) and the emergence of the Western element of the Church, in particular the emergence of the Roman See, coupled with the Church becoming quickly Gentile in nature, that there was a strong movement dating back to Marcion to distance the young Church of Messiah from the vestiges of its Hebraic/Jewish origins all together.

The next really solid record we see on this issue comes to us by way of the first ecumenical council held in Nicaea in 325 Ce [At which time the primary topics of note were: Arianism, again the Celebration of Passover, now called Easter, Miletian Schism, Validity of baptism by heretics, and lapsed Christians. Additionally at this council was established the original Nicene Creed or Trinitarian doctrine!

Finally, the council promulgated twenty new Church laws, called canons, (though the exact number is subject to debate), representing unchanging rules of discipline. The twenty are listed as follows:

1. Prohibition of self-castration;
2. Establishment of a minimum term for catechism;
3. Prohibition of the presence in the house of a cleric of a younger woman who might bring him under suspicion

4. Ordination of a bishop in the presence of at least three provincial bishops and confirmation by the metropolitan;
5. Provision for two provincial synods to be held annually;
6. Exceptional authority acknowledged for the bishops of Alexandria and Rome, for their respective regions;
7. Recognition of the honorary rights of the See of Jerusalem;
8. Provision for agreement with the Novatians;
- 9–14. Provisions for mild procedure against the lapsed during the persecution under Licinius;
- 15–16. Prohibitions of the removal of priests;
17. Prohibition of usury among the clergy;
18. Precedence of bishops and presbyters before deacons in receiving Holy Communion, the Eucharist;
19. Declaration of the invalidity of baptism by heretics;
20. Prohibition of kneeling during the liturgy, on Sundays and in the fifty days of Eastertide [“the Pentecost”]. Standing was the normative posture for prayer at this time, as it still is among the Eastern Orthodox as well as amongst Jews. (In time, Western Christianity adopted the term Pentecost to refer to the last Sunday of Eastertide, the fiftieth day. And in this way changed the Biblically ordained Festival of Weeks – “Shavu'ot” to its modern Christian construct!

Regarding the Passover/Easter decision a Sunday date was selected, instead of Nisan 14 which can fall on any day of the week. Eusebius' Life of Constantine, Book 3 chapter 18 records Constantine the Great as writing:

“It appeared an unworthy thing that in the celebration of this most holy feast we should follow the practice of the Jews, who have impiously defiled their hands with enormous sin, and are, therefore, deservedly afflicted with blindness of soul. . . . Let us then have nothing in

common with the detestable Jewish crowd; for we have received from our Saviour a different way.”] xi

Theodoret's Ecclesiastical History 1.9 records The Epistle of the Emperor Constantine, concerning the matters transacted at the Council, addressed to those Bishops who were not present:

“It was, in the first place, declared improper to follow the custom of the Jews in the celebration of this holy festival, because, their hands having been stained with crime, the minds of these wretched men are necessarily blinded. . . . Let us, then, have nothing in common with the Jews, who are our adversaries. ... Avoiding all contact with that evil way... Who, after having compassed the death of the Lord, being out of their minds, are guided not by sound reason, but by an unrestrained passion, wherever their innate madness carries them. A people so utterly depraved. Therefore, this irregularity must be corrected, in order that we may no more have any thing in common with those parricides and the murderers of our Lord. No single point in common with the perjury of the Jews”.

On July 25, 325 Ce, in conclusion, the fathers of the council celebrated the emperor's twentieth anniversary. In his valedictory address, Constantine again informed his hearers how averse he was to dogmatic controversy and debate; he wanted the Church to live in harmony and peace. In a circular letter, he announced the accomplished unity of practice by the whole Church in the date of the celebration of Christian Passover (now called Easter).

The Council of Nicaea was historically significant because it was the first effort to attain consensus in the Church through an assembly representing all of Christendom. Needless to say the establishment of the original Nicene Creed in response to Arianism and generally other similar heresies cannot be deemed unimportant by any stretch. Obviously this council's activities depict major disagreements within the Church on issues seemingly as basic as the nature of Yeshua ... the Hebrew Mashiach.

Regarding the issue of Christianity recognizing and retaining its Hebraic Roots? The results of the council, as well as Constantine's scathing anti-Judaic commentary, essentially need no embellishment. Christianity had formally broken ranks with the faith of Israel to proceed along a different way!

Dear reader the historical records respective to this matter and the implications being exposed herein should be taken at face value. Much more so than a squabble over the rendering of a particular High Festival, it should be noted that the final rendering by the church at Nicaea essentially cut the proverbial umbilical cord between the church and Judaism/Israel.

\* \* \* \* \*

## Historical Deductions

What we should be able to deduce from the historical record is a concerted effort to de-Judaize the Church for nearly two centuries leading up to the Council of Nicaea, in effect shaking off the vestiges of the Hebrew Religion and the ways of the earliest followers. It would seem the efforts of those parties, (once deemed heretical up until the mid-second century), to separate the Church from their Hebraic roots was successful, at least from a doctrinal and basic practice/living perspective.

One might ask how this could be and why did the apostolic fathers not provide a stronger Hebraic foundation in the beginning if this was G\_D's intent? The answer to this is surprisingly simple:

According to traditional accounts Andrew was crucified by order of the Roman Governor, Aegeas or Aegeates, at Patrae in Achaia, Greece on a decussate (i.e., X-shaped) cross; hence, Andrew's Cross. His martyrdom took place during the reign of Nero, on November 30th, in the year 60 Ce.

Although not one of the original twelve apostles, Barnabas is numbered among the first of the faithful at Jerusalem. He is noted for preaching at Antioch and for being a companion of Paul and accompanying him on his first journey. He was martyred c. 61 Ce at Salamis.

Bartholomew was always mentioned in the Gospels in connection with Philip. He is said to have preached in India, Mesopotamia, Persia, Egypt, Armenia, Lycaonia, Phrygia, and on the shores of the Black Sea. According to traditional accounts, he was flayed alive and crucified, head downward, at Albanopolis, Armenia, as punishment for having converted the King of Armenia to the Christian faith; the date is uncertain.

James the son of Zebedee and Salome and brother of John the Apostle is said to have preached in Samaria, Judea, and Spain. He was the first apostle to be martyred when he was put to death in Jerusalem by the sword at the command of Herod, c. 44 Ce. (Acts 12:2).

James the Lesser: He was the brother of Yeshua; brother of Jude Thaddeus and the first Bishop of Jerusalem. Known as James the Righteous, he was martyred in c. 62 Ce at Jerusalem

by being thrown from a pinnacle of the Temple, then stoned and beaten with clubs and fuller's mallets, all the while he prayed for his attackers.

Matthew: Some traditions say that Matthew was martyred in Ethiopia while others say that he was martyred in Hierapolis of Parthia. According to Epiphanius, Bishop of Cyprus, Matthew the Evangelist was martyred in Hierapolis, Asia Minor.

Matthias chosen to replace Judas Iscariot (Acts 1:21–26) is said to have preached the Gospel for more than thirty years in Judea, Cappadocia, Egypt, and Ethiopia. According to traditional accounts, he was stoned to death at Colchis c. 80 Ce.

Paul, also known as the Apostle to the Gentiles, as a Roman citizen he was exempt from crucifixion, so he was beheaded with a sword, in Rome c. 64 Ce.

Peter (Simon) was the brother of Andrew, who led him to Jesus. Peter was considered to be the Prince of the Apostles. Traditionally, he has always been considered the first bishop of Rome (Pope). He was crucified upside down because he claimed he was not worthy to die in the same manner as Yeshua in Rome c. 64 Ce.

Philip: Originally a disciple of John the Baptist, he brought Bartholomew to Yeshua. He is said to have preached in Asia Minor. According to traditional accounts he was martyred c. 80 Ce. at Hierapolis, Phrygia.

Simon the Zealot: Not much is known about him; he is said to have preached on the Black Sea, in Egypt, Northern Africa, Britain, and Persia. He was martyred, but the location is uncertain; some claim that he was crucified in Samaria, others claim that he was sawed in half at Suanir, Persia, still others claim that he was martyred at Weriosphora in Iberia.

Thomas, also known as Didymus, “Doubting Thomas,” is best remembered for doubting the resurrection until he was allowed to touch Mashiach’s wounds. He is said to have preached in Parthia, Persia, and India. According to traditional accounts, he was pierced through with spears by four soldiers, c. 72 Ce in India.

As we can see the early Church fathers were pretty much busy spreading the gospel and witnessing about Yeshua HaMashiach and for the most part being martyred for their glorious efforts. The same can be said for a significant number of immediate post Apostolic Age Church fathers. The reader must also bear in mind that there was a consensus belief among the early

Church that Mashiach would imminently return. Subsequently we can logically conclude there would not be any pressing need to contemplate developing doctrinal collateral for the “long term.”

But ... we must consider the real and most probable possibility that the apostles would not have considered creating significant doctrinal materials for another reason. The reason being that the foundational doctrines already existed within the Hebrew Religion and Holy Scripture! The Jewish apostles knew that Yeshua was the prophesied Hebrew Mashiach. The Jewish apostles knew the foundation of the faith was to be found in Holy Scripture. The Jewish apostles knew that Yeshua did not come to do away with the Hebrew Religion but to fill it up in a way that could only be done by G\_D himself.

Additionally as the historical accounts also show this same knowledge was known by Polycrates Bishop of Smyrna and others as late as the early 4th century Ce. The knowledge that the Holy Scriptures to be used predominantly consisted of the Hebrew TANAKH ... a.k.a. The Christian Old Testament!

So in light of the historical review of “persecutions,” “doctrinal heresies” and the “early Church and Jewish relationship” ... is it possible to better understand why the early church did not develop any real doctrinal framework until the fourth century?

What we know from history and the records of the ensuing six ecumenical councils held by the Church after Nicaea between 381 Ce. and 787 Ce. is that notable doctrinal problems surfaced relative to: the nature of Yeshua HaMashiach, the nature of the Holy Spirit, Mary the mother of Yeshua, veneration and worship of icons, the preeminence of the “See of Rome” and numerous issues surrounding the “ecclesiastical organization” or priesthood.

Unfortunately for all mankind much serious doctrinal development within the Church would come at a time when the Church had already divested itself of its Hebraic Roots as can be seen through a simple review of historical records. Without viewing doctrinal development within a Hebraic context it is absolutely fair to contend that a complete and correct doctrinal exegesis is quite frankly not plausible. At least not in a contextually correct Biblical perspective!

In light of the circumstances reviewed, the movement away from basic “Hebraic Roots” was inevitable even if not tacitly planned or desired ... although a strong case can easily be made that

this split was assuredly planned and intentional. Nonetheless highlighting this split from the Church's Hebraic Roots is a valid conclusion that must be exposed.

So ... if the doctrine, entire belief framework and structure of the fourth century church was not Hebraic ... by Imperial mandate ... than what was it?

Hmmm ... Good Question!

[The primary religion throughout the Roman Empire was paganism. The paganism of the Roman Empire combined several different cult practices and embraced more than a single set of beliefs most assuredly. The Romans originally followed a rural animistic tradition, in which many spirits were each responsible for specific, limited aspects of the cosmos and human activities, such as “ploughing” for example. The early Romans referred to these gods as “numina.” Another aspect of this animistic belief was ancestor worship, with each family honoring their own dead by their own rites.

Early in the history of the Roman Republic, foreign gods were imported, especially from Greece, which had a great cultural influence on the Romans. In addition, the Romans connected some of their indigenous deities with Greek gods and goddesses. The old Roman gods became associated and sometimes synonymous with their counter-part Greek gods. Therefore Jupiter was perceived to be the same deity as Zeus. Mars was associated with Ares, and Neptune with Poseidon. The actual fact is of course that Jupiter had a distinctive Italic flavor that Zeus did not, and Juno retained as much of her Etruscan attributes as she borrowed from the Greek goddess Hera. It is a simplistic mistake to assume that the Roman gods simply absorbed completely the attributes and histories of these Greek gods, though they did come to be associated with them.

Based heavily in Greek and Etruscan mythology, Roman religion came to encompass and absorb hundreds of other religions, developing a rich and complex mythology. During the Roman Republic and early Empire, there was a strict system of priestly offices under the governance of the “College of Pontiffs.” This College of Pontiffs or “Collegium Pontificum” was a body whose members were the highest-ranking priests of the pagan state religion. At the head of this body was the “Pontifex Maximus,” the high priest and most honored position in Roman religion. A distinctly religious office under the early Roman Republic, it gradually became politicized until, beginning with Augustus, it was integrated into the Imperial office. “Flamens” were another class of major priests who took care of the cults of various gods, while “Augurs”

were the “seers” or “prophets” entrusted with interpreting omens and determining the will of the gods.] xii

We know historically that Emperor Constantine nearly single handedly brought the Christian religion out of the ashes of near extinction. This is a historical fact! Historically the rise of Christianity from the depths of the third century Roman persecutions could be considered nothing less than extraordinary and perhaps miraculous from a certain perspective. In brief, the turn-around must be attributed in large part to the actions of the Emperor Constantine, who in 313 Ce issued the famous “Edict of Milan” which in effect “legalized” Christianity within the Roman Empire, though in the East the Persians reacted by persecuting Christians.

Within a very short time frame not only was the Church of Messiah thriving but it had become dominant within the empire. [Historically we see in the decrees of Emperor Theodosius (347–395 Ce.) a progressively anti-pagan stance being adopted. He declared in 389 Ce. that those pagan feasts which had not yet been rendered Christian were now to be workdays.

In 391 Ce, he outlawed blood sacrifice and decreed “no one is to go to the sanctuaries, walk through the temples, or raise his eyes to statues created by the labor of man.” The temples that were thus closed were to be declared “abandoned,” as Bishop Theophilus of Alexandria immediately noted in applying for permission to demolish a site and cover it with a Christian Church, an act which must have received general sanction, for mithraea forming crypts of Churches, and temples forming the foundations of fifth century Churches appear throughout the former Roman Empire.

Theodosius participated in actions by Christians against major pagan sites: most notably the destruction of the gigantic Serapeum of Alexandria and its library by a mob in around 392 Ce, authorized by Theodosius. The destruction of the greatest temple in Alexandria gave encouragement to Christian vigilantism and mob action in other centers, often spurred on by the local bishops, as early hagiographies proudly relate.

By decree in 391 Ce, Theodosius ended the subsidies which had still trickled to some remnants of Greco-Roman civic paganism as well. The eternal fire in the Temple of Vesta in the Roman Forum was extinguished, and the Vestal Virgins were disbanded. Taking the auspices and practicing witchcraft were to be punished. Pagan members of the Senate in Rome appealed to him to restore the “Altar of Victory” in the Senate House; he refused. After the last Olympic

Games in 393 Ce, Theodosius cancelled the much-diminished games, and the reckoning of dates by Olympiads soon came to an end. Now Theodosius portrayed himself on his coins holding the labarum, the banner adopted by Constantine I after his conversion to Christianity.]<sup>xiii</sup>

Within the fourth century the tide had indeed turned in favor of the Christian church, and we in effect historically see the downfall of official Roman Paganism. The historical records show Christianity had become the de facto religion of the Roman Empire. These actions and policies undoubtedly inspired much of the population to convert to Christianity while in other ways conversion was not optional. Christianity in effect had absorbed paganism through imperial mandate!

This period marks the beginning of an extremely long time frame in which the Christian church would be deeply connected with the secular base of Western Power, be it identified as the Roman Empire, the Holy Roman Empire or the Monarchical Kingdoms of Europe.

Regardless of apologists' attempts to downplay the relationship between the Church and state, the game of politics would be ingrained within the Church of Messiah. Admittedly politics were often forced upon the Church but often the Church willingly indulged in politics. This simply cannot be refuted and historically is a result of the marriage between the Roman Empire and the Christian church ... a marriage of the secular with the religious!

So how did the Church come to this position of power? As history declares the Church of Messiah became the religious arm of the secular Roman Empire during the fourth century. In conjunction with the Edict of Milan we also historically see the first reference to the Lateran Palace, a gift of Constantine, which housed the Bishop/Vicar of Rome until the early fourteenth century, or nearly 1,000 years. It was commonly referred to as the "Palace of the Popes." Although history indicates the evolution and rise of the Roman Catholic Papacy occurred over many centuries it should be noted in 607 Ce, under a decree by Emperor Phocas, the bishop of Rome was deemed "Universal Bishop of the Church." Prior to this time the term Pope had been used strictly as a courtesy for the Vicar of Rome.

To understand the position of the bishop of Rome and to a greater extent the governing ecclesiastical organization however, one needs to look at the relationship between the church and the Roman Empire.

As was previously detailed the pagan religion had its own priestly order. The reader will recall the order consisted of: the Pontifex Maximus at the top, the collegium of Pontifices, the Flamens/Priests and the Augurs or oracles. Most important to understand is the ingrained civic nature of this priestly order. This was not simply a religious component of the Empire by any stretch; the priestly order was deeply entrenched within Roman civil affairs and society in general. What is being pointed out is that with the fall of paganism and the priestly order there was a natural power vacuum which undoubtedly was filled by the Christian church.

When one objectively looks at the development of the Roman Catholic ecclesiastical body one simply cannot ignore the similarities between it and the pagan priestly order from an organizational perspective. In essence the Pope assumed the role of the Pontifex Maximus, a literally gifted designation from the Emperor of Rome who was bearer of the title. It should also be noted this Latin term is still an official title of the modern Pope. We certainly cannot ignore the similarities between the college of pontiffs and the college of cardinals, etc.

It must be remembered the secular power base would not only desire to use the Church as a means of stability and influence but would have mandated such an arrangement. It was logically natural for this scenario to develop in light of the history of the Roman Empire. It was under this scenario in which the bishop of Rome assumed not just religious authority but also political authority. Within this environment the ecclesiastical organization would have followed suit and the hierarchical structure would and did evolve. Ultimately what emerged within the Church was an ecclesiastical institution, which unlike the Apostolic Age, comprised a distinct sector of individuals which had not only religious but secular authority as well. Much in the same manner that Jewish religious leaders exercised power under the influence of the Hellenistic Herodian Dynasty in Israel.

Naturally we could go on and on respective to Church History but this is not the intent by any means. This historical review is provided strictly to shed light upon the Roman Empire's integration of the early church. A Roman Empire which was thoroughly pagan and Hellenistic in a philosophical and civic perspective respectively! A Roman Empire which mastered the Hellenistic method of assimilation and control!

So is there any way to argue that the framework of Christian religious doctrine, thought and beliefs could not have been influenced by the Roman Empire? Add to the mix the conclusive

evidence that the church had divested itself of its Jewish/Hebraic roots and governing framework of understanding! ... What would be the logical conclusion ... more Roman or Hebraic centric?

Now for those of you readers that may think themselves divested of Roman Catholicism by virtue of adherence to a “Reformed Church” doctrine, please be aware that the historical record depicts doctrinal development and exegetical methods of the Reformists churches to also be devoid of any Hebraic foundation as well.

Following is a very brief analysis of the Reformation:

[We know from history however that the call to reform the church from within would grow for centuries ... finally reaching a crescendo in 1517 when Martin Luther, a Roman Catholic Augustinian monk and German Theologian posted his now famous, or infamous depending on your viewpoint, 95 Theses on the doors of the Castle Church requesting an open debate of the issues he perceived to be at hand.

The Theses in summary condemned greed and worldliness in the Church as an abuse and asked for a theological disputation specifically on what “indulgences” could grant. It should be noted that Luther did not challenge the authority of the pope to grant indulgences, or the validity of the papacy itself, in any of these theses.

As history relates the following three years of back and forth parlance between Luther and the church resulted in Luther taking stronger doctrinal positions different than those of the church as well as Luther pointing out vociferously the need to reform an abusive and failing church clergy.

On June 15, 1520, the Pope warned Martin Luther with the papal bull “Exsurge Domine” that he risked excommunication unless he recanted 41 points of doctrine culled from his writings within 60 days. In October 1520, at the “instance of Miltitz”, Luther sent his “On the Freedom of a Christian” discourse to the pope, adding the significant phrase: "I submit to no laws of interpreting the word of G\_D." This last effort of for peace was followed on December 12 by Luther burning the papal bull, which was to take effect on the expiration of 120 days. Pope Leo X excommunicated Luther on January 3, 1521, in the bull “Decet Romanum Pontificem”. The protestant reformation had in effect begun.

In summary Martin Luther, more than the reformers that preceded him, shaped the Protestant Reformation. Thanks to the printing press, his pamphlets were well-read throughout Germany, influencing many subsequent Protestant Reformers and thinkers and giving rise to diversifying Protestant traditions in Europe and elsewhere. Protestant countries, no longer subject to the papacy, exercised their expanded freedom of thought, facilitating Protestant Europe's rapid intellectual advancement in the 17th and 18th centuries, giving rise to the Age of Reason. In reaction to the Protestant Reformation, the Catholic Reformation, too, was a part of this intellectual advancement, for example, through its scholastic Jesuit order.

On the darker side, the absolute power of the feudal princes over their subjects increased considerably in the Lutheran territories, while Catholics and Protestants waged bitter and ferocious wars of religion against each other. A century after Luther's protests, a revolt in Bohemia ignited the Thirty Years' War, a Catholic vs. Protestant war which ravaged much of Germany and killed about a third of the population. And of course there was the damage done to greater Jewry by Luther himself. His frustration over failure to see his writings and teachings convert the Jews to Christianity led him to a point of calling for open persecution and oppression. Apparently Luther did not believe the right to “interpret the word of G\_D” without domineering guidance, was a luxury applicable to the Jews!] <sup>xiv</sup>

The reader should note that there is little reason to address in great detail the doctrinal issues raised by Luther or responded to by the church. The primary reason is because a strong case was previously made that the doctrinal exegesis of the church was already fundamentally flawed dating back to the second century Ce. In fact the challenges that Luther made from a doctrinal perspective would in the grand scheme of things have to be considered minimal from a theological perspective when viewed in a Hebraic context.

This being declared however, it must be noted that the importance of Luther's actions in challenging the church to reconcile purported Apostolic Tradition, within doctrine and ecclesiastical structure, ultimately with Holy Scriptures can't be understated. Luther's actions in essence changed the course of history and ultimately led to another schism within the Christian church. A second great schism which although exhibiting more doctrinal discord than the first schism, once again boiled down to a rudimentary level of “ecclesiastical primacy” and even more specifically “papal primacy” over the church and the doctrines espoused! Most importantly

however the Reformation did in fact create an atmosphere wherein Scriptural Interpretation became the purview of the individual ... as opposed to Luther's intention that Scriptural Interpretation not be defined per se by Rome! And these are two distinct paradigms!

It must be noted as well that during this Reformation the development of doctrine and practices within the reformist movement would naturally be influenced by the enlightenment culture now freed from the authoritative bonds of the Roman Catholic Church. And the development of contrary doctrine seemed to have no end!

Historically it would seem that the reformation had spawned a religious environment whereby the societal mood and culture of the period could readily be adapted into a religious construct. In essence a relative matter. As such various regional or national movements could and would directly impact the developing reformist churches.

Putting this issue into a perhaps overly simplistic summary, it would seem that the reformation had spawned an age where any group of people would ultimately be able to define doctrine, practices and in essence their own church.

To support this point of view please refer to the Reformists' reference to specific Reformist churches and groups as "denominations" to imply that they are differently named parts of the whole Reformist church. This "invisible unity" is apparently imperfectly displayed as some denominations are less accepting of others, and the basic orthodoxy of some is questioned by most of the others. Individual denominations also have formed over very subtle theological differences while other denominations are simply regional or ethnic expressions of the same beliefs. The actual number of distinct denominations in the contemporary era is hard to calculate, but has been estimated to be over thirty thousand. Various ecumenical movements have attempted cooperation or reorganization of Reformist churches, according to various models of union, but divisions continue to outpace unions. Many denominations do share common beliefs in the major aspects of the Christian faith, while differing in many secondary doctrines. According to the World Christian Encyclopedia (2001) by David B. Barrett, et al, there are "over 33,000 denominations in 238 countries". Every year there is a net increase of around 270 to 300 denominations.

The author strongly suggests that the reader perform their own research regarding the reformation attempts by Luther. To the author it would seem that Luther made a great effort to

get the church to reform internally and initially had no intentions of parting from the church. Irrespective of Luther's theological positions it would seem historically apparent that the Christian church was indeed in need of reform. It would also seem apparent that the mingling of the Christian church with secular politics is ultimately not a good union. Still further it would seem that Luther could not have imagined a movement resulting in thousands upon thousands of disparate communities with thousands upon thousands of versions of truth.

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## Part I Conclusion

Hopefully the author in objective and inoffensive fashion has presented a reasonable challenge to you the reader to consider at least the possibility that Western social and religious cultures are operating under a broad sweeping Hellenistic influence.

If so ... Does the information presented herein prompt you to question what you thought to be real and true?

Does the information presented herein cause you anxiety or do you think it unimportant and or irrelevant?

Do you question why are we not provided the historical context of the basis of our Western religious heritages when we are in essence indoctrinated into same?

Do you question why are we not taught the known history of the Christian faith and informed that the earliest of apostolic doctrines and practices were in essence representative of the original Biblical faith ... a Jewish faith?

Do you question why are we not told that the entire framework upon which our Christian faith systems sit upon, is non-Hebraic and in essence represents without question a Greco-Roman/Hellenistic mind set?

Do you better understand now why significant components of Western culture and even Christianity is besieged with anti-Jewish undertones and why Jews have been persecuted for thousands of years?

Do you question why in the face of all these facts do Christian leaders today formulate even more philosophical arguments to justify various and nefarious doctrines that can't withstand the scrutiny of G\_D's word?

Do you question why it seems that our churches, synagogues and our faiths do not seem to make a real difference in the lives of followers ... why we don't see a transformed world?

Do you question why do the Christian faith systems ... diverse in so many ways ... seem to rally in union upon one simple mantra: that the law has been fulfilled ... abrogated ... and because of “grace” we no longer need to abide by the terms of the eternal covenant?

Do you ever wonder why greater Christianity never drives the Jew to jealousy?

Do you just wonder what that gnawing inside you really is ... that gnawing that has you wondering what else there might be for you ... wondering what does G\_D want from us? Wondering what you are missing out on?

If you are asking these types of questions you very well may be able to already understand what the problem is ... the delusion is in place! So now what do you do?

\* \* \* \* \*

## **Diverse Perspectives**

To begin let us once more take a look at the core perspectives of Olam Hazeh ... “this world” ... our modern culture ... the perspective that is not the perspective of G\_D or what is intended for his chosen people:

### **Core Convictions of Mystery Babylon**

- That the world (cosmos) as a whole needs an explanation;
- That there is an ultimate reality that would enable such an explanation;
- That reason may be a bit unreliable, let alone sensations/emotions which certainly are unreliable;
- That reason is a key to understanding what human beings are and our purpose;
- That reason can help determine the good life and good society;
- That reason enables understanding which enables knowledge which enables influence which enables control

## **Habits of mind for the adherent of Mystery Babylon**

- Rational argumentation/debate;
- Testing proposed explanations of the cosmos against observational evidence for adequacy and completeness;
- To exercise skepticism when confronted with arguments not supported by empirical data;
- To look to philosophical heroes of the past and build upon the philosophical framework;

Conversely there is a different perspective ... the Hebraic perspective!

Obviously one could simply presume that a Hebraic perspective would be in opposition to what is depicted herein ... and this presumption would be correct! The Hebraic mindset/perspective can indeed be viewed as being antithetical to Mystery Babylon in the following high level manner:

[The Hebraic perspective does not concern itself with a need to understand the cosmos as a whole. For the Hebrew thinker, G\_D has already provided through revelation what we need to understand. G\_D has already declared that he is not like us and that we will not be able to understand the vastness of his glory or his works. From a Hebrew perspective G\_D has done what he has done ... G\_D has purposed what he has purposed and no human understanding of the cosmos is going to change this. The bottom line is that the answer to the great questions of the cosmos can be summed up simply ... "G\_D IS AWESOME!"

The Hebraic perspective regarding the ultimate reality is that reality is simply what we encounter every moment of our lives. Ultimate reality from a Hebraic perspective is simply man being in conformance with G\_D's will and purpose for us. There is no ultimate reality ... only the coming glory of Olam habah ... the world to come!

The Hebraic perspective accepts G\_D's word that man is incapable of rationalizing, on our own, the basic premise of life, its purpose and what is good and evil ... what is right and wrong ... what is holy and unholy. The Hebrew understands that G\_D's revelation to man is the singular source of wisdom and truth.

The Hebraic perspective understands that obedience to G\_D's ways of living is the determination of what is good for individuals and society. The Hebrew knows that actions driven by obedience equates to wisdom and no amount of mental astuteness or perceived knowledge can bring about good ... for an individual or the community.

The Hebraic perspective understands that control is a delusional mechanism promulgated by the adversary to make people rebellious. People are not in control ... G\_D is in control and man's purpose and destiny is to be echad (united/single) with him ... in peaceful and joyous servitude.

In the Greek perspective the individual is free and the community a republic is driven by the relative and changing popular definition of good/evil ... right/wrong. Conversely the Hebrew is free from the pressures and delusions of self-determination to follow the unchanging revelation of G\_D's truth ... his word ... or from a Hebraic perspective the Torah! Ultimately the Hebrew does not believe in democracy or republicanism ... the Hebrew believes in the promises of the Eternal Covenant and the unending faithfulness and mercy of G\_D .... The Creator!

The Hebrew does not measure value by wealth or academic certificates or quality of employment. Instead the Hebrew measures value by how well a person keeps faith with the covenant and how a person applies Torah to life! To a Hebrew, faith is not a part of a person's life ... it defines a person's life while the Greek simply seeks to find a nice balance between G\_D and life ... to the Greek a good life in the here and now as well as in the here-after ... is a right!]

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Is it any wonder why there is so much anxiety within Western culture ... why our society is plagued with factions ... why our society is virtually polarized ... why conservatives and liberals really don't get along ... why people and leaders are just plain confused ... why there is such discontentment and lack of peace ... why people are just fed up and want to work things out on their own?

No surprises to this author!

**End Part I**

## Part II - Lawlessness

Let us for a moment agree that Mystery Babylon, the real matrix, is pressing hard upon this world and suffocating the children of men. Perhaps it would be a good idea to get beyond the intuitive idea that Mystery Babylon is just evil ... let us get a little better understanding of its discrete and tactical purposes. Let us go beyond the obvious why (because hasatan destroys) and ask the real question ... “what is the real matrix doing to us?”

The purpose of Mystery Babylon, the tool of hasatan the adversary, seeks one thing only ... rebellion. Rebellion by any means! It could be overt rebellion (atheism) all the way down to simply steering people away from the truth just enough to have them reject the narrow path which Mashiach has shown for us. But in the end it is all about rebellion ... the essence of all that is the father of lies and deceit!

And the second important truth: people choose to operate and slumber within the matrix. G\_D allows the delusion because it is part of his plan to separate the elect from the un-elect. This may sound harsh ... and this may cause your own doctrine and heart to be stressed ... but all the same it is true! G\_D's purpose is reconciliation and all the rebels will be weeded out!

People can choose to come out of Mystery Babylon ... but first it must be recognized. It first must be confronted. Sadly ... people who choose not to confront the Babylonian nature of their delusion are quite frankly caught in a web of deceit which they don't want to leave. Conversely it is the message of the GOOD NEWS GOSPEL and the purpose of the GOOD NEWS GOSPEL to force this confrontation. It is Mashiach himself who brings not peace but conflict to this world. Conflict by way of challenge ... conflict by way of calling out the darkness and its very nature ... in this case creating conflict with the entire knowledge based framework which subtly permeates and rules our lives! Conflict by truth!

Let us remember this very important fact ... man can't serve two masters ... and man, even freed by the power of G\_D through Mashiach, remains a slave in Mashiach!

So you are still thinking about rebellion ... hmmm! Let us recall once again the people in Matthew Chapter 7; those rebels who thought they were doing the will of G\_D! So then what do we really mean by rebellion from a Biblical perspective?

Believe it or not the answer is quite easy when one is not caught within Mystery Babylon. The answer is simply “approved lawlessness”! Let this sink in for a moment. Approved Lawlessness!

It is not imperfection ... it is not stumbling a bit ... it is not even a particular sin! Rebellion is choosing to live outside of G\_D’s ordained citizenship rules for the Kingdom. Rebellion is snubbing the nose at, and raising the hand against the good and holy law of THE LORD. Rebellion is ignoring the terms and conditions of the Eternal Covenant between G\_D and Israel.

Now before you jump off your seat and recoil at this notion please, please exercise patience. There is no doubt whatsoever ... Biblically ... that redemption is a free gift of mercy in the form of grace from G\_D brought forth by the glorious work of Mashiach Yeshua ... from before the foundations of the world! We should never under any circumstances accept any notion that the law is the means of our salvation! On the other hand ... as you will see ... an unwillingness to accept the Torah of G\_D ... of Mashiach ... is paramount to rejecting G\_D’s offer of redemption and adoption into his kingdom. It is just as good as saying “thanks but no-thanks”. It is a kin to saying “I don’t accept the covenant”!

And if you are struggling right now ... fear not ... remain steadfast and patient and not only will you see the truth unfold but you will at the same time see the diabolical nature of the enemy revealed as we review this Hebraic construct through G\_D’s word! We will be getting a two for one; a look at the truth and a look at how the delusion works at the same time!

We will begin by directly reviewing the utilization of this word “lawlessness” in its given Biblical context within the confines of the B’rit Chadasha ... a.k.a. the so called Christian New Testament!

Below is a simple to digest visual of where the Greek word “anomia” in various forms is utilized within the New Testament ... a.k.a. The Hebrew B’rit Chadasha or renewed covenant!

#0458 **ἀνομία** anomia {an-om-ee'-ah}

from **G0459**; TDNT - 4:1085,646; n f

—Greek Word Study (Transliteration-Pronunciation Etymology & Grammar)

- 1) the condition of without law
  - 1a) because ignorant of it
  - 1b) because of violating it
- 2) contempt and violation of law, iniquity, wickedness

—Thayer's (New Testament Greek-English Lexicon)

From **G0459**; *illegality*, that is, *violation of law* or (generally) *wickedness*:—iniquity, X transgress (-ion of) the law, unrighteousness.

—Strong's (Greek Dictionary of the New Testament)

- #458.
- **ἀνομία**
- **anomia**; from 459; *lawlessness*:—
- NASB - lawless deed(1), lawless deeds(2), lawlessness(12).

—NAS Exhaustive Concordance of the Bible with Hebrew-Aramaic and Greek Dictionaries  
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AV - iniquity 12, unrighteousness 1, transgress the law + **G4060** 1, transgression of the law 1; 15

**iniquities**

Romans [4:7](#). Hebrews [8:12](#).

**iniquity**

Matthew [7:23](#); [13:41](#); [23:28](#); [24:12](#). Romans [6:19](#), [19](#). 2 Thessalonians [2:7](#). Titus [2:14](#). Hebrews [1:9](#).

**law**

1 John [3:4](#), [4](#).

**unrighteousness**

2 Corinthians [6:14](#).

*The following translates multiple Greek words:*

**iniquities**

Hebrews [10:17](#).

**transgresseth**

1 John [3:4](#).

—Exhaustive Concordance (KJV Translation Frequency & Location)

Naturally it is not hard for even the Christian believer to comprehend that The Commandments of G\_D are the only means of putting a definition upon sin or transgression. Agreed? ... As the Spirit reveals through Holy Scripture!

As such we should understand that if one could abide by all of the commands, statutes, ordinances and precepts set forth in G\_D's Torah ... then one could be sinless. A person then would be perfect and like unto G\_D ... as in our LORD the Mashiach! Presuming of course that Torah obedience is not strictly by rote serving a root objective to somehow "earn" justification! As we know however we are not perfect and sinless. We know that we are in need of the blood atoning sacrifice of the sin offering (kapporah) ... Mashiach Yeshua ... Bless his HOLY NAME!

So just to be clear ... we do not get hung up on any notion that by doing the works of the law we save ourselves or obligate G\_D in any manner to view us in a favorable light! However what than is this lawlessness issue really talking about? Since obviously we humans are virtually at all points in time in breach of some portion of the law ... how can we be sinners without being lawless? This is the question indeed!

Here we go!

To begin let us digress a bit and recall that an early Christian faith "heresy" was: Antinomianism or lawlessness! It is the idea that believers of the G\_D of Israel (Yeshua) are under no obligation to obey the laws of ethics or morality as presented within Holy Scriptures!

From an early Christian Church perspective ... before the Church had divested itself from the Hebraic roots, could there ever be any doubt that this "church pronounced heresy" would have manifested as people declaring that they did not need to follow Torah because believers were now under grace? ... Think about this for a moment! It is most critical to grasp!

You are seeing this correctly ... the early church deemed as "heresy" any claims that followers of the Christian faith were not obligated to comply with the Torah! Obviously the law being referred to could certainly not have been the secular pagan laws of the day since obedience to these laws would result in apostasy! As such the lawlessness must have been relative to the laws of the orthodox and true faith ... which prior to the end of the apostolic age would have of course been premised upon the Hebrew Torah!

Let this sink in still further! ... Today in the Christian church there is no Biblical or Covenantal Torah ... but rather man-made doctrines which have replaced Torah. But ... in the early church such behavior, refuting the obligation to obey G\_D's Torah, was viewed as heresy ... apostasy!

Obviously the Christian church's view on such matters changed and we've already reviewed the historical record to see why and when! So ... according to the early Church fathers and leaders, those leading the church prior to the removal of the Hebraic roots of the faith ... those leaders very much closer to Mashiach and the original followers ... those leaders not swayed by Gentile infiltration or Greek philosophy ... those leaders with a much better understanding of "The Way", would essentially consider the modern Christian faith to be heretical and apostate! Can this deduction even be debated dear reader?

The truth must assuredly sting and hurt ... but please do not let pride and offense take hold ... be strong and proceed for it is a worth-while journey!

Now honestly ... how many of you have ever heard your minister/priest/presbyter/rabbi et.al. get up to the pulpit and share this information with the so called body of believers? C'mon ... be honest ... ever? And ... Could you imagine the response of the congregation if such a fact were shared? Oy Vey!

And here is the big question to ask: with the historical records being so easy to get to ... and the truth being so readily accessible ... why don't the leaders or body of believers within Christianity simply call a spade a spade? Why is it that the historical evidence of such dealings by the church are consistently swept under the carpet or simply brushed away as being inconsequential?

Naturally we will have to return to this question a bit later on ... but ... in the meantime let us look at the actual Holy Scriptures ... specifically the use of "anomia" or "lawlessness" to get a better understanding as to why the early church fathers would have deemed lawlessness to be a dangerous heresy and root it out from amongst the body of believers ... why "anomia" stands completely against the orthodoxy of "The Way" walked by Mashiach himself!

\* \* \* \* \*

## **Anomia in Scriptures**

Maybe not surprisingly we find this word “anomia” surface first within the gospel of Matthew 7:23 ... hmmm ... seems as if we have seen this before ... yes? “And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.”

Initially it should be noted that does it not seem a bit strange how most bible translations interpret this simply as “workers of iniquity”? When a Hebraic perspective is placed over this word “anomia” it really changes matters does it not? All of a sudden it becomes obvious that Mashiach himself was quoted as saying I never knew you ... you people that did not the Torah of G\_D! And we know these people of iniquity were those that prophesied, preached, exorcised demons and worked wonders! Certainly by our “relative” standards we would not classify these people as wicked would we? In fact this best describes the leaders and active body of the churches most unfortunately.

It would appear as if our “relative” judgment process and ideas as to what righteousness is ... are quite frankly irrelevant to Mashiach! Hmmm! Then again we must admit that we can't peer into the hearts of people and perhaps ... just perhaps this wickedness Mashiach alludes to is a matter of motives and personal desires? Let us delve a bit deeper!

But first ... one major clarification has got to be made about “doing the law” ... and it is very important indeed! Lest the reader be left wondering if G\_D even works at all within those that are ignorant to the law which the previous comments may unintentionally infer.

Romans 2:14-15 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another ...

This is very critical to understand ... The Spirit reveals through Paul that when Mashiach and the Father dwell within a believer ... they will do the law instinctively ... but shall do so with a conscience that understands it is because he works within us!

It is also very important to understand as well that when the Gentile who does not have or know the law, works in conformance to the law, that the Gentile is indeed operating at a disadvantage despite the mercy and power of G\_D! Let this sink in for a moment!

Certainly in response to situations which are present in daily life, G\_D's Spirit is attempting to work in and through true believers to do the holiness of the law ... and as Paul reveals the good and holy works of Torah are made manifest. But ... as is the case with all endeavors ... the experienced and understanding will perform better than the unknowing and inexperienced. Hence Paul's declaration that there is much benefit in being a Jew ... or in other words there is much benefit in knowing G\_D's Torah through obedience to it and being culturally immersed in Torah ... since Torah within the auspices of the covenantal relationship and the Kingdom's constitution is what ultimately differentiates a Jew from a Gentile (Goy)! ... Yes?

So now we can gain much valuable insight into what we can determine to be lawlessness. Obviously a Gentile that is doing the works of the law instinctively ... (in and through the Holy Spirit by Yeshua and not for human motives) ... is by definition not lawless! Praise G\_D!

Conversely it should be acknowledged that this same Gentile believer is typically not actively working towards being fully integrated into Israel ... their adopting family! One could only do so when an understanding of this adoption ... and subsequent expectations of cultural integration are understood, accepted and turned into purposeful changes within one's behavioral patterns and world view perspective. The Hebrew culture is G\_D's culture and Torah submission achieves purpose!

But let us continue on our journey and do so knowing that our mental ignorance to the law is by no means a guarantee of condemnation since G\_D through Mashiach Yeshua can and does place the Spirit of his Law within the hearts of those who are willing to take on The Ways of Mashiach. Most assuredly G\_D is seeking foremost those hearts desiring to do his will!

As we pull off the scales and specifically view "anomia" in the context not of general wickedness but rather in the correct Hebraic context ... "lawlessness" or "without Torah", we may be surprised at what we find. We may be surprised at how the Text is to be rendered and in what typical Hebraic context lawlessness is discussed by the inspired Jewish apostolic writers. Dear reader ... are you interested in knowing what the apostles meant ... are you interested in knowing what Mashiach meant?

Let us keep in mind as well that we must pay close attention to who the audience is. As we move forward let us not try to cast a veil of delusion over the truth of the text as it was handed down to Israel ... in its original form ... to its original audience ... with its original and true meaning ... within the proper context. We simply can't "play it forward" and seek the meaning of these texts in the context of our world or our world perspective ... this is just frankly unacceptable Biblical exegetical methodology. So place yourselves back in time ... think about the messengers and the audiences and the cultures and the contexts in which the Revelation was given!

\* \* \* \* \*

Matthew 13:36:43 Then Yeshua sent the multitude away, and went into the house: and his disciples came unto him, saying, declare unto us the parable of the tares of the field. He answered and said unto them, he that sows the good seed is the Son of man; The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and *them which do iniquity*; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father! Who has ears to hear, let him hear!

Commentary:

As we see in Matthew 13:36-43 Mashiach is discussing essentially the end of matters for the children of men. It would seem that Mashiach is discussing a rapture is he not? ... But it is a rapture of those who do not belong to the kingdom because they are offensive. Offensive by what standards pray tell? Certainly it can't just mean "sin" ... because all people sin. Offensive then by what standard is thus the real question ... agreed?

Because Mashiach made the connection directly to the kingdom, of which G\_D is King, Mashiach can only be discussing the lawlessness (anomia) in more than a purely spiritual fashion ... as in Mashiach was discussing the temporal constitutional laws of the kingdom. Obviously Torah was the governing societal framework of Israel and was intended to be then spread to the nations because the light of such dazzling wisdom and ways so proximal to G\_D would be simply irresistible. In effect the nations would cleave to G\_D through Israel!

The Jews receiving this message were people that would have 100% absolutely known that Mashiach's comment about "lawlessness" would have meant he was discussing people that did not the Torah. To these first century Jews it would have seemed obvious that Mashiach was referring to the Goyim (Gentile Nations) that knew not the Torah nor were part of the eternal covenant or Israel.

It would also have been obvious to these first century Jews that the Kingdom was that which they expected with the coming of Mashiach. Sadly they were unaware that Mashiach first had to come in the form of the messianic shadow Joseph ... the suffering servant, the betrayed brother and then as conquering King in the form of the messianic shadow King David.

In any event it would become evident however throughout Mashiach's ministry and through his teachings that these parabolic "tares" were not just Gentiles but also the lost sheep of Israel who quite frankly were working iniquity ... a.k.a. "not living a Torah life style!"

\* \* \* \* \*

Matthew 23:13-33 But woe unto you, scribes and Pharisees, hypocrites! For ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. Woe unto you, scribes and Pharisees, hypocrites! For ye devour widows' houses, and for a pretense make long prayer: therefore ye shall receive the greater damnation. Woe unto you, scribes and Pharisees, hypocrites! For ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. Woe unto you, ye blind guides, which say, whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! Ye fools and blind: for

which is greater, the gold, or the temple that sanctified the gold? And, whosoever shall swear by the altar, it is nothing; but whosoever swears by the gift that is upon it, he is guilty. Ye fools and blind: for which is greater, the gift, or the altar that sanctifies the gift? Whoso therefore shall swear by the altar, swears by it, and by all things thereon. And whoso shall swear by the temple, swears by it, and by him that dwells therein. And he that shall swear by heaven swears by the throne of G\_D, and by him that sits thereon. Woe unto you, scribes and Pharisees, hypocrites! For ye pay tithe of mint and anise and cumin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel. Woe unto you, scribes and Pharisees, hypocrites! For ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter that the outside of them may be clean also. Woe unto you, scribes and Pharisees, hypocrites! For ye are like unto whitened sepulchers, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within *ye are full of hypocrisy and iniquity*. Woe unto you, scribes and Pharisees, hypocrites! Because ye build the tombs of the prophets, and garnish the sepulchers of the righteous, and say, if we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye are witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

#### Commentary:

These comments by Mashiach are from a 1st Century Jewish perspective nothing less than explosive. When "lawlessness" is applied over the translation "iniquity" we see a direct frontal attack by Mashiach on the Jewish leadership in control at that time and still later. And naturally the people marveled at the teaching for none had ever taught with authority to the leadership ... on his own terms ... and with the support of his works, miracles and sinless life proving that the testimony was upheld by G\_D himself!

Now when we read this do we see Mashiach indicating anywhere that Torah is not good? Of course not! What we see is that Mashiach is condemning the leaders for not operating within the

proper framework of Torah. As has been previously exposed herein the leaders are more interested in their theological and societal philosophies than they are doing G\_D's will. In fact Mashiach declares them blind to G\_D's will. And pray tell what is blinding them?

You know the answer dear reader ... it is in fact Hellenism! That foul degradation of Hebrew Society brought upon Israel by the Roman puppet Herodian Dynasty. Please do your own research in this matter ... it is not hard to find. The bottom line is simple ... Mashiach was calling them out because they had become nothing more than another cog in the wheel of the Greco-Roman Empire.

Conversely it would seem evident from the Gospel that these same leaders could not possibly see themselves as the enemies of G\_D! They were obviously deluded but most certainly their delusion was not the Torah but rather as Mashiach points out their "lawlessness" while doing works by rote for reasons other than honoring G\_D with the intent of spreading his Kingdom to the nations! Their compliance to and handling of Torah was premised upon the rational and social constructs of Hellenism ... they in effect were usurping Torah by virtue of their attempted control over it and the people ... in pure Rabbinic terms they had put their own fences around the Torah and thereby attempted to control the Spiritual with flesh!

Can we not see what has happened to the church and its doctrine? Somehow it was handed down within the church that these Jewish leaders' failure to move away from Torah ... from the law ... was the root of their iniquity. But as we can see when the text is simply rendered the way it should be ... the opposite is true. Mashiach is condemning them for usurping Torah for their own benefit ... For usurping G\_D's word and elevating their own teachings to the forefront! For usurping Torah while not acting in faith. How do we know this? Because G\_D's word defines fools as those who are wise in their own eyes ... those who are self-determinant ... agreed? As such when Mashiach declares these leaders to be fools he is declaring that they have become part of "this world's system" ... or Mystery Babylon ... and as such are doomed to her fate ... destruction.

Also please note how Mashiach makes a definitive connection for us by referring to the blood of the prophets ... see Revelations 16:6 & 17:5-6 & 18:24 where it is revealed that it is indeed the great whore who works the deceit by which the blood of the faithful is spilled. Mashiach essentially declares to those Jewish leaders that they in effect are under the delusion of

Mystery Babylon and thereby children of the adversary ... hasatan. The problem is not Torah ... the problem is that people are deluded!

It is only under a very strong delusion indeed that these Jewish leaders could accept no rebuking ... and remember that G\_D rebukes those whom he loves ... so he must have still loved his people Israel! It is only under such a powerful delusion that these leaders could not recognize Yeshua as the promised Mashiach of Israel or worse yet did recognize him but still rejected him in favor of their own dreams and constructs!

\* \* \* \* \*

Matthew 24:1-14 And Yeshua went out, and departed from the temple: and his disciples came to him for to show him the buildings of the temple. And Yeshua said unto them, See ye not all these things? Amen I say unto you, there shall not be left here one stone upon another that shall not be thrown down. And as he sat upon the Mount of Olives, the disciples came unto him privately, saying; tell us, when shall these things be? And what shall be the sign of thy coming, and of the end of the world? And Yeshua answered and said unto them, take heed that no man deceive you. For many shall come in my name, saying, I am Messiah; and shall deceive many. And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers' places. All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. *And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.*

Commentary:

Apparently Mashiach is once again discussing the end days of the great tribulation to come. But let us focus upon the condition of the peoples, the false prophets and of course the abounding iniquity ... or more appropriately the general lawlessness and or misapplication of Torah.

Undoubtedly it is the message of the false prophets which lead the people astray and most assuredly those being persecuted are those that stand against the false prophets and against the delusion. As such it is the people that are "lawful" that are being afflicted by those who are lawless.

And where do we see the confirmation within G\_D's word of such a state: ...

Revelations 12:1-17 And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: And she being with child cried, travailing in birth, and pained to be delivered. And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto G\_D, and to his throne. And the woman fled into the wilderness, where she has a place prepared of G\_D that they should feed her there a thousand two hundred and threescore days. And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceived the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, now is come salvation, and strength, and the kingdom of our G\_D, and the power of his Messiah: for the accuser of our brethren is cast down, which accused them before our G\_D day and night. And they overcame him by the blood of the Lamb and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice ye heavens and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! For the devil is come down unto you, having great wrath, because he knows that he has but a short time. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. And to the woman were

given two wings of a great eagle that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. *And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of G\_D, and have the testimony of Yeshua HaMashiach.*

The events revealed in Matthew and Revelations are assuredly the great tribulation. As Mashiach reveals there will be many offended. These offended are those that do not want to hear of the delusion ... those offended are those that hate the true followers of Mashiach. Those offended are offended because their lawlessness is being pointed out! They hated the true followers but of course they hated G\_D's ways for humanity first!

Dear reader ... is there any way that Revelations 12:17 can objectively be twisted to mean something other than "Torah observers"? And please note how these Torah observers are viewed by G\_D ... they are the remnant of Israel's seed!

Once again ... as is always the case it is the genuine attempt herein to attack the delusion and the false doctrine of man and satan that seeks to keep the children of men away from G\_D's teaching ... away from the good and holy Torah!

Sadly enough when we look at Mashiach's declaration it would seem that the righteous plagues of G\_D will only usher in the beginning of sorrows. So the plagues are acts of a merciful G\_D seeking to get his children's attention before the real sorrow, heartache and woes brought upon the world by satan are unleashed.

Let us also not lose sight of Mashiach's connection between the Torah and love. That's right ... Mashiach reveals that lawlessness results in a reduction of love! Think hard about this one ... please ... for the ramifications are staggering. Mashiach is revealing as well, that despite our perceived understanding of G\_D and love, that Torah from a divine perspective is love ... that within the very precepts, statutes and commandments is manifested G\_D's character ... his love. As John reveals to us ... G\_D is love!

In concluding this brief review of Matthew 24:1-14 let us yet once again clarify in our minds that iniquity is not just some general evil abstract condition ... it is the condition of being lawless and acting against G\_D's revelation and against his purpose and plan! It is not just sin ... sin is something that Mashiach's blood will atone for ... as for lawlessness ... he will not provide atonement for this according to what he has declared in Holy Scriptures!

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1 John: 3:1-4 Behold, what manner of love the Father has bestowed upon us, that we should be called the sons of G\_D: therefore the world knows us not, because it knew him not. Beloved, now are we the sons of G\_D and it does not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that has this hope in him purifies himself, even as he is pure. *Whosoever commits sin transgresses also the law: for sin is the transgression of the law.*

Commentary:

Rarely does John use the specific Greek term "anomia" ... but all the same here it is. At first glance it would seem that John is telling us that unless we are perfect we are simply lawless. And this without further review is quite frightening. Fortunately we see in this same letter from John under what conditions our sin is not imputed as "lawlessness"!

John 1:5-2:6 This then is the message which we have heard of him, and declare unto you, that G\_D is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another and the blood of Yeshua Messiah his Son cleanses us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.

My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Yeshua Messiah the righteous: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. *And hereby we do know that we know him, if we keep his commandments. He that says, I know him, and keeps not his commandments, is a liar, and the truth is not in him.* But whoso keeps his word, in him verily is the love of G\_D perfected: hereby know we that we are in him. He that says he abides in him ought himself also so to walk, even as he walked.

OK ... We get the answer straight from G\_D through John. Mashiach graciously cleanses us from sin ... if we walk in his light, if we repent of our sins and if we know him! And this text is quite clear in assessing how we know him ... if we keep his commandments! And those that claim they know him but do not the Torah? According to the inspired text they are liars! It would seem evident that they are not following the narrow path ... it appears that they have not taken up their crosses to follow Mashiach!

So now we can return to John 3:4 and fully understand what is being revealed. Whoever is “lawless” ... that is one who is not manifesting G\_D’s Torah for whatever reason, willful disobedience, ignorance, DELUSION ... is in fact lawless and their sins will not be covered by Mashiach! Should these texts be rendered differently? Sadly the answer is that the texts do get rendered differently by the Christian church whose doctrine of “grace alone” deludes people into believing that their sin, under any circumstances, is covered by the blood atonement of Yeshua! Frankly this is simply bad and ear tickling doctrine that serves only to promote “lawlessness”! Woe to the children of men!

\* \* \* \* \*

## Paul and Lawlessness

And now let us embark upon some of the most misunderstood and oft twisted Scriptural passages that we shall be confronted with ... and these are specific revelations through Paul that deal with “lawlessness”.

But before we undertake this journey let us first get some proper context so that we really understand how to view Paul properly.

Paul is of course a Jewish Rabbi ... a Pharisee of Pharisees! Let us also recall that Paul himself had no problem upon his visit to Jerusalem in going to the temple and making the offerings on behalf of the Nazarites. Paul is thoroughly Jewish ... in all ways! The point to be made is that Paul is no Greek philosopher ... he is a Jewish teacher and the inspired writings through Paul must be viewed within this context.

Let us also note that even the Apostles, as mentioned herein by Peter, realize the intricate nature of Paul's exquisite writings: 2 Peter 3:14-16 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. And account that the long suffering of our LORD is salvation; even as our beloved brother Paul also according to the wisdom given unto him has written unto you; As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

We should understand that the basis of much wayward doctrine within the Christian church is a direct result of misinterpreting the writings of Paul as was the case from the beginning ... c'mon beloveds ... it must be admitted that the church hangs its grace and love doctrine upon the writings of Paul in most instances.

But let us also remember this: The Scriptures can't be broken nor do they change nor do they contradict! At times it may seem as much but this is simply because we don't see clearly. At the end of the day Paul is not going to disagree with Mashiah or the other apostolic writings! If such was the case then we simply could not trust Paul's inspired writings.

But such drastic measures need not be taken! We just need to understand that Paul will not disagree with Mashiach or the other inspired texts ... be they of the TANAKH or of the B'rit Chadasha revelations respectively! Using this faithful axiom we can see without scales or blinders!

Paul as we know was the most learned Torah teacher amongst Yeshua's apostles. Can we not see why Paul was selected by Mashiach to be the bearer of the Good News Gospel to the Gentiles? Can we not see G\_D's plan unfold wherein the Jew is to be the light to the nations? Can we not see Mashiach's selection of Paul as a mandate for all people to be grafted into Israel ... and be like Paul ... a zealot for Torah? Please dear reader ponder this choice by Mashiach and consider his motives and the implications ... it is the only way to really understand the nature of Paul's mission and G\_D's plan for the nations.

So let us begin:

Romans: 4:6-11 Even as David also describes the blessedness of the man, unto whom G\_D imputes righteousness without works, saying, *blessed are they whose iniquities are forgiven*, and whose sins are covered. Blessed is the man to whom the LORD will not impute sin. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? For we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? When he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

Commentary:

Obviously Paul is making the case for a faith based as opposed to a law based justification ... on this there can be no argument. Paul uses Abraham as the primary example of how G\_D gifts unmerited mercy (grace) before one enters into a covenantal relationship with G\_D.

Of course Paul had to confront those legalistic Jewish factions within the early believers that were mandating that Gentiles had to first become converted as a Jew and circumcised before they could be saved or immersed into Jewish culture. Paul of course negated this as G\_D

revealed his plan of mercy by showing us how Abraham was called by mercy from his state of lawlessness into the covenant ... while Abraham was a Gentile!

But let us really look at what is being revealed herein. Let's look at what the Greek text actually states. The text states that blessed is the man whose lawlessness is overlooked ... period ... and blessed is the man whose sins, while being lawless, G\_D will not keep on his record of account.

We have already seen that lawlessness or rebellion will not be tolerated and that the state of lawlessness, despite any mental beliefs, is paramount to rebellion. As such Paul must be revealing to us that grace, G\_D's Mercy, is extended to us as a free gift ... and ... if the free gift is accepted than the sins of the "old man" will not be held against us.

Now a bit later in the letter to the Romans Paul follows up with this: Romans: 6:18:23 Being then made free from sin, ye became the servants of righteousness. I speak after the manner of men because of the infirmity of your flesh: *for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity*; even so now yield your members servants to righteousness unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? For the end of those things is death. But now being made free from sin, and become servants to G\_D, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of G\_D is eternal life through Yeshua Messiah our LORD.

Here Paul is discussing the response to G\_D's gift of mercy in Mashiach. Here Paul specifically states that we should no longer be yielding to uncleanness and "lawlessness" but rather to righteousness and holiness. This is what the text definitively states. So Paul is undoubtedly discussing the opposite state of "lawlessness" and doing so in the context of righteousness and holiness. And what pray tell defines righteousness and holiness ... from Paul's inspired perspective?

Romans 7:12-14 Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? G\_D forbid! But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. For we know that the law is spiritual: but I am carnal, sold under sin.

Romans: 12:1-2 I beseech you therefore, brethren, by the mercies of G\_D, that ye present your bodies a living sacrifice, holy, acceptable unto G\_D, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good, and acceptable, and perfect, will of G\_D.

1 Corinthians 2:12-14 Now we have received, not the spirit of the world, but the spirit which is of G\_D; that we might know the things that are freely given to us of G\_D. Which things also we speak, not in the words which man's wisdom teaches, but which the Holy Spirit teaches; comparing spiritual things with spiritual. But the natural man receives not the things of the Spirit of G\_D: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

1 Corinthians 3:17 If any man defile the temple of G\_D, him shall G\_D destroy; for the temple of G\_D is holy, which temple ye are.

1 Corinthians 9:11-13 If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Messiah. Do ye not know that they which minister about holy things live of the things of the temple? And they which wait at the altar are partakers with the altar? Even so has the LORD ordained that they which preach the gospel should live of the gospel!

Colossians 1:21-23 And you, that were sometime alienated and enemies in your mind by wicked works, yet now has he reconciled In the body of his flesh through death, to present you holy and without blame and unproveable in his sight: If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;

2 Timothy 3:1-17 This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, high-minded, lovers of pleasures more than lovers of G\_D; Having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, Ever learning, and never able to come to the knowledge of the

truth. *Now as Jannes and Jambres withstood Moses*, so do these also resist the truth: men of corrupt minds; reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was. But thou hast fully known my doctrine, manner of life, purpose, faith, long suffering, charity, patience, persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the LORD delivered me. Yea, and all that will live godly in Messiah Yeshua shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving, and being deceived. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Messiah Yeshua. All scripture is given by inspiration of G\_D, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of G\_D may be perfect, thoroughly furnished unto all good works.

#### Commentary

Let us clarify what Paul is revealing to the community of followers:

Paul reveals that the Torah is good and holy and G\_D forbid that it be viewed as causing death within us. Paul goes on to reveal the “spiritual nature” of Torah and how it can only be discerned and used by those that are of the Holy Spirit and still further how we ourselves are to be transformed to righteousness from lawlessness being that we are now the very temple of G\_D! Paul declares that we must be conformed not to the world's system but to G\_D's system. Does Paul declare anything other than this?

Interestingly enough Paul exhorts the Colossians to forego their lawlessness and become holy ... but ... Paul also declares that this can be done “if” they continue in the faith and not be removed from the Gospel ... which of course must include Torah ... must be the commandments ... and Paul conclusively closes the door on any arguments to the contrary as we see in 2nd Timothy where Paul condemns Jannes and Jambres for teaching against the Mosaic Law. Look at how Paul depicts these false teachers which are teaching against Moses. The Greek word Paul uses to declare these men's position towards Moses is “anthistemi” ... meaning “to oppose ... or set against”! So we know that these men are teaching against the Torah. Paul refers to these men

as corrupt and reprobate! ... These men are preaching “lawlessness”! These men are the deceivers! The text is irrefutable and the truth undeniable!

Can we see whom Peter was referring to ... the one(s) twisting the teachings of Paul ... the one(s) twisting the Gospel message? Peter is referring to those false prophets and teachers that are twisting the revelation through Paul to promote “lawlessness” ... or in effect any teaching outside of what is considered good, holy and orthodox to a first century Jew who walked with and died in Mashiach Yeshua! Mystery Babylon was already infiltrating the faith long before the end of the apostolic age ... the difference dear reader is that there were knowledgeable, faithful and authoritative Hebraic leaders available to rebuke the lies with power and truth!

And pray tell dear reader ... what say ye in these matters? What is the doctrine that has been handed down to you and placed within your mind and heart? Is it a doctrine aligned with G\_D’s word or is it a doctrine of men? Is it a doctrine consistent with Torah or a doctrine that stands contrary to G\_Ds good and holy revelation? Is it a doctrine that is consistent with the authoritative Hebrew mindset or a Greek mindset? Is it a doctrine consistent with Paul or that of Jannes and Jambres? It may be a good time to make a gut-check!

But let us continue on!

Hebrews 1:8-9 But unto the Son he says, thy throne, O’ G\_D, is forever and ever: a scepter of righteousness is the scepter of thy kingdom. 1:9 *Thou hast loved righteousness, and hated iniquity*; therefore G\_D, even thy G\_D, has anointed thee with the oil of gladness above thy fellows.

Commentary:

Once again we have a fairly straight forward revelation when we use the proper meaning of “lawlessness” in verse nine! We should understand that holy and righteous is G\_D’s Torah and Mashiach loves Torah ... and is Torah ... and Torah is the actual governing framework ... the ruling scepter of his kingdom. Conversely Mashiach hates lawlessness ... Mashiach hates rebellion!

Further along in Hebrews, Paul once again reveals G\_D’s mercy to us but in so doing lets us know what this mercy is to result in ... Hebrews 8:10-13 For this is the covenant that I will make

with the house of Israel after those days, says the LORD; I will put my laws into their mind, and write them in their hearts: and I will be to them a G\_D, and they shall be to me a people: And they shall not teach every man his neighbor, and every man his brother, saying, know the LORD: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins *and their iniquities will I remember no more*. In that he says, a new covenant, he has made the first old. Now that which decays and waxes old is ready to vanish away.

Beloved children of G\_D ... the only confusion that exists about the removal of “lawlessness” and sins is that somehow people have been duped into believing that upon receiving the mercy of G\_D it is perfectly acceptable to remain lawless and ignore G\_D’s Torah. But how could this be the case if Mashiach himself hates lawlessness ... should he be considered the master of uncleanness ... the unholy ... the lawless? G\_D forbid! What kind of new covenant would this be ... what kind of redeemer would Yeshua be if this were the case?

Remember that this same renewed covenant was promised to the Israelites in the desert through Moses when G\_D revealed that he would circumcise the hearts of Israel so they might live! Paul ... a rabbi is ... as usual ... invoking key passages from the TANAKH! The covenant had to be renewed so that Yeshua HaMashiach would be the one whom delivered our side of the covenant relationship. The covenant had to be renewed so that the children of Israel, unable to keep the human side of the covenant, could be released from the covenantal terms and conditions ... the death sentence! This was the renewed covenant ... there was nothing wrong with the covenant outside of peoples' inability to abide by the covenant. All the divine terms and conditions set forth were and remain perfect! This is a similar construct to the original covenants made at Sinai and Horeb ... which ultimately foreshadowed the great renewal of the covenant between Yeshua and Israel!

Before Yeshua there was the law and the prophets but now in Yeshua is revealed G\_D’s grace and mercy. So now it is complete ... now we have the law ... the prophets ... grace ... and mercy! What perspective discerns that now we only have grace and mercy? Hmmm!

G\_D has always ... and will continue to hate lawlessness ... it is completely counter to his holy and righteous being and it must be declared that the good news which is the Gospel reveals the glory of Mashiach upholding our end of the covenant by being perfect ... and we can be

partakers of the covenant if we are to overcome and refute uncleanness, unrighteousness and lawlessness ... the doctrine of “this world”!

Can we possibly believe that the Good News Gospel of redemption refutes the perfect unchanging character of our beloved Mashiach ... of G\_D? Heaven forbid!

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Titus 2:11-15 For the grace of G\_D that brings salvation has appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great G\_D and our Saviour Y”SHUAH Messiah; Who gave himself for us, *that he might redeem us from all iniquity*, and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

Commentary:

To no surprise Paul consistently preaches the good news of the Gospel in the familiar context of transformation responsive to G\_D’s mercy! What is crucial to understand is how Paul reveals that Mashiach gave himself so that we can be redeemed from lawlessness ... and purify us so that we become a covenantal people ... spiritually zealous of Torah! Oh beloveds ... how differently do these texts continue to look through opened eyes ... through Hebraic eyes ... through spiritual eyes? Can we see?

Without a firm understanding of “redemption” from a Hebraic perspective ... which is all about restoration ... we are left to formulate ethereal and philosophical constructs to make up for an ignorance of same. From a Hebraic perspective the restoration brought about by Mashiach’s redemptive works is a return to conformance of Torah by Israel and acceptance of Israel by G\_D under the auspices of the eternal covenant! From a Greek perspective redemption is more a matter of being saved from sin and bad flesh in general ... as in not being held accountable ... rather than a return to the Garden of Eden where man through obedience existed in the presence

of G\_D ... in the flesh! Hence the road or path directed by Torah is a path back to the beginning ... a path back to orderly co-existence with G\_D on his terms!

Do we not know from Scripture that what makes Israel peculiar is that G\_D is near to them and The Ways of Israel, defined by Torah represent that same peculiarity! And that peculiarity to this world's lawlessness is foolish ... odd ... weird! From a Hebraic perspective these peculiar ways of G\_D for mankind serve as the basis of the eternal covenant! Indeed we are mandated to be a peculiar people in the sight of this world.

Stand fast beloveds and let not our redemption fall prey to the folly of this world!

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2 Corinthians 6:11-18 O ye Corinthians, our mouth is open unto you, our heart is enlarged. Ye are not straitened in us, but ye are straitened in your own bowels. Now for a recompense in the same, I speak as unto my children, be ye also enlarged. Be ye not unequally yoked together with unbelievers: *for what fellowship has righteousness with unrighteousness?* And what communion has light with darkness? And what concord has Messiah with Belial? Or what part has he that believeth with an infidel? And what agreement has the temple of G\_D with idols? For ye are the temple of the living G\_D; as G\_D has said, I will dwell in them, and walk in them; and I will be their G\_D, and they shall be my people. Wherefore come out from among them, and be ye separate, says the LORD, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, says the LORD Almighty.

Commentary:

In these specific passages Paul is instructing believers to separate themselves from unbelievers and more importantly from their ways. More appropriately Paul is revealing to the believers that just like the early Israelites, believers of the Gospel can't cleave or remain close to the ways of nonbelievers because they will naturally be led astray from the true path.

Notice however that once again Paul asks what fellowship is there between lawlessness and righteousness? What communion between those that walk the path and those that do not? What communion is there between light and dark? Oh how sad that the church can't see Torah with faith as equivalent to righteousness ... as is declared by Paul herein! Sadly ... the myth has been propagated and the truth twisted so that righteousness is seen only as "belief" and worse yet under the delusion of Mystery Babylon that "belief" is paramount to faith! But alas ... even the demons believe in Messiah! Alas even the rebels today have seats at the table of church leadership! Woe to us for the good is called evil and the evil is called good!

Also notice how Paul goes on to discuss the differences between the true believer and the "infidel" ... the true believer and the pagan ... the true believer and the unclean? Most assuredly the faith that Paul speaks of is much more than a mental acceptance of Mashiach! Most assuredly Paul is revealing that the believer must come out from the ways of this world unto separation ... unto cleanness ... and then G\_D will receive the believer. Beloveds please pay attention to the progression Paul reveals ... the calling ... separation ... cleanness ... and finally being received!

Does the text in any way shape or form intimate that the believer is to remain as they were? That the believer can continue to walk outside of G\_D's Torah ... that the believer can continue in their uncleanness? As is always the case Paul reveals that transformation is necessary ... that spiritual understanding and application of G\_D's Torah is required ... and that application of Torah most certainly can't result in anti-Torah behavior ... lawlessness! Are we in agreement?

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The last use of Greek "anomia", and one integral to this work herein, comes within 2 Thessalonians 2:3-12: Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposes and exalts himself above all that is called G\_D, or that is worshipped; so that he as G\_D sits in the temple of G\_D, showing himself that he is god. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. *For the mystery of iniquity doth already work: only he who now lets will let, until he*

be taken out of the way. And then shall that Wicked be revealed, whom the LORD shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause G\_D shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

Commentary:

Twice within these passages does Paul use the Greek “anomia”! First to describe Anti-Messiah, translated as the man of sin and son of perdition, and secondly to reveal how lawlessness is in effect the doctrine of the Mystery Religion ... Mystery Babylon.

Is it not interesting yet again that the translators describe anti-messiah as the man of sin instead of the man that is lawless? Is there some reason that yet again the real text is manipulated to represent something other than what is really stated? Hmmm!

Why is it that this great falling away, which is clearly the result of deceit (the Greek reads "delusion") towards unrighteousness/lawlessness is not connected to the anti-Messiah?

Could it be that translating “anomia” as lawless or against Torah was simply not convenient? Could it be that translating “anomia” as lawless or against Torah would have naturally been self-condemning to the very church and faith of which these Christian interpreters were loyal adherents? Could it be that the breach from the Hebraic roots of the faith and the call to separate from all things Jewish, makes this accurate translation simply irreconcilable for the rebellious? Hmmm!

Moreover Paul uses the term “mysterion” or mystery, in conjunction with lawlessness to reveal how this lawlessness works within people and how it is not even obvious to their own understanding ... hence this rebellion is a mystery! Hence this rebellion disguises itself as faith and zeal to those who can't see properly!

Yes beloveds ... these passages have a direct bearing upon the entire premise of this work. Right here in 2 Thessalonians does the entire story come to light. What do we see without the blinders?

We see that anti-messiah is in fact revealed to us as being the man of lawlessness ... against Torah ... against the covenant ... against redemption ... against Israel!

We see that the deception of lawlessness itself is presented as a mystery ... a delusion!

We see that what is with-held (hindered) is lawfulness ... but this state shall be revealed by the truth!

We see that lawlessness ... without Torah ... is directly correlated with wickedness!

We see that both the adversary and those deceived will perish because they received not the love of the truth ... which is righteousness and lawfulness; and ... finally ...

We see that G\_D himself shall allow the lawless to fall prey to a strong delusion so that they should believe the lie.

And ... what lie could that possibly be?

We've been through so many Scriptures thus far ... is the nature of the lie really still a mystery at this point? Have we not seen exposed the great mystery ... the mother of all whores, infidelity and uncleanness? Can we not open our eyes to the truth of the lie? Will we sit idly by and be partakers of the false prophets within our churches and synagogues who promote the lie of lawlessness ... of unrighteousness ... of unholiness ... of uncleanness ... of faithlessness? May G\_D forbid!

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## Part II Conclusion

Who could have thought that simply exposing in literal text, just one word in proper context, could make such an impact to how G\_D's word is viewed? Imagine how G\_D's word would look if everyone would test these interpretations and doctrines by studying the Greek text in detail ... and of course understand the Hebraic framework which determined the selection of those specific Greek terms by the inspired Jewish writers! Dear reader ... it does make a huge difference! Where have all the Bereans gone?

Conversely ... ask yourself how easy it also is to take out of context the intended and true meaning of a word ... or words? How easy it is to fashion far flung meanings to support virtually whatever doctrine one is attempting to support! Sadly it would appear that this is what has happened over the course of nearly two thousand years!

Of course the shocker is not that interpretations into the English language, from Greek in this case, might lose some context ... not at all! The shocker is that the interpretations seem to be devoid of the foundational framework upon which the inspired writings were meant to convey ... G\_D's revelation.

As was demonstrated through this brief Scriptural review, it would seem that what is lost in translation is the very essence of the Gospel message. That essence being that G\_D's Torah is an integral component of Mashiach's destiny, mission and purposeful reconciliation for humanity. The essence being that because of Mashiach's redemptive work we his followers have been freed from the bondage and delusion of "this world's system" and have the right to be G\_D's children! But ...

We have two choices. We can be the children of disobedience and lawlessness or we can be the children of obedience and comport ourselves in a manner that is holy and acceptable unto THE LORD ... in a manner that shows ourselves as being pliable towards Yeshua's glorious image and likeness!

This brief review irrefutably points to a revelation by G\_D that he stands in opposition to lawlessness. Additionally we have seen much evidence that it is the expectation of G\_D ... of Yeshua ... and the inspired Apostolic writers ... that a believer's natural response to the free gift

of mercy and grace is transformation from lawlessness into a life that is holy, obedient, fruitful and yes ... lawful!

We have seen evidence that those false prophets and workers of satan have a role to play in this battle between life and death. Their role is to propagate the delusion that lawlessness is acceptable to G\_D. The role of the workers of lawlessness is to lead astray the children of men and it is also apparent that they themselves actually believe the delusion as well! But ... man should not live by instinct but by every word that pours forth from G\_D!

By examining this one issue, lawlessness, the hope is that G\_D's word has exposed the fundamental purpose of the adversary's delusional framework ... Mystery Babylon; that fundamental purpose being rebellion against G\_D's will, purpose and plan for humanity! That great mystery is to have people operate under animalistic instinct rather than G\_D's word and not even know it.

We people honestly do not have the capability to understand righteousness let alone determine righteousness. Righteousness is G\_D ... this is the end of the matter. As such there is only one means that we have of understanding what G\_D expects of us and that is to listen to what G\_D himself has revealed to us as being righteous. But as we have uncovered thus far ... this seems to be a difficult proposition.

We have seen thus far how the adversary is warring against the saints at every turn ... casting delusions to spread confusion so that truth remains obscured. We've seen how the early church essentially turned its back on its orthodox roots and repudiated all things that were Jewish ... all things of Israel ... all things of Mashiach ... while keeping only the name that lives. Sadly the church remains with only a name that lives while it essentially is dead because it operates on a fundamental premise that lawlessness is acceptable!

Dear reader ... I know this is of course a potentially most distressing dynamic ... a most frightening proposition that naturally challenges virtually every single teaching that most of you have been exposed to ... but all the same the truth remains. G\_D's Torah is his revelation to us about himself for the promise of reconciliation and restoration of his creation ... and Mashiach is the real life manifestation of G\_D himself ... Mashiach and Torah are one!

If we really want to understand how far off the Hebraic and Greek context are ... please review the following:

“I once had a Christian friend argue that all the things being discussed herein about “lawlessness” is false teaching and that Messiah has drawn all things unto himself and that now ... because of grace and the Holy Spirit the narrow path is defined by faith; hope and charity! Additionally the passages below (1 Corinthians: 13:1-13) were used to support that assessment.

1 Corinthians: 13:1 Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. 13:2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. 13:3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profits me nothing. 13:4 Charity suffers long, and is kind; charity envies not; charity vaunts not itself, is not puffed up, 13:5 Doth not behave itself unseemly, seeks not her own, is not easily provoked, thinks no evil; 13:6 Rejoices not in iniquity, but rejoices in the truth; 13:7 Bears all things, believes all things, hopes all things, endures all things. 13:8 Charity never fails: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. ... 13:13 And now abides faith, hope, charity, these three; but the greatest of these is charity.

Certainly Paul is revealing much through the Spirit and this revelation hinges upon a proper definition of charity ... agreed? So what can we say about charity?

- Charity is not defined as faith that can move mountains or perform great works;
- Charity is not defined as providing material support to the poor and needy;
- Charity is not defined as martyrdom!
- Charity is not defined as kindness!

Conversely charity is long suffering ... submissive ... non-coveting ... ... humble ... exhibits proper behavior ... thinks no evil ... rejoices in the truth ... stands against lawlessness ... withstands all things ... and ... can never fail!

So ... Is it then possible for charity as revealed through Paul to be human ... or divine? Is there any behavioral definitions defined by man that are even possibly righteous?

Is there anyone that will challenge that it is only G\_D's character, manifested through Torah, which stands against lawlessness?

Is there anyone that will challenge that the truth is delivered to us through G\_D's Torah ... the holy revelation?

Is there anything other than G\_D's word (the Torah) that will withstand all things? Is there any doubt that charity above all things is defined by the life of our dear LORD Mashiach Yeshua? Is there any doubt that charity can only be defined within the contexts of G\_D's own holy commandments, statutes, ordinances and judgments?

Ultimately I did agree with my Christian friend in the end in that there is no true faith, nor true hope, nor true love without charity. There is nothing at all where there is no conformance to the character of G\_D! Apparently it all depends on how one defines charity at the end of the day and if one is of the opinion that people are qualified to define charity. According to G\_D's word through Paul, in a proper Hebraic context ... the answer is that only G\_D can define charity ... and love ... and righteousness and faith!

Somehow we have been handed down a heritage that seems to forget the first love ... the love of G\_D. Somehow the narrow path has been redefined through man-made theology to have us think that we can determine the terms of the covenant by OURSELVES. Somehow we have been convinced that we can exist in harmony with G\_D through Mashiach and simply be led to our hearts content by the Holy Spirit ... and if we be led to a state of lawlessness then it is OK because of grace!

Beloved children of G\_D ... it is not OK! Surely there will be grave consequences!

**End Part II**

## Part III - Defining Torah

[We live in a troubled world where personal and group behaviors in our society prove we people have lost our moral bearings ... it is a fact! It has been proven that the organizational structures and moral guidelines that we ourselves manufacture simply don't work. In our society, sex, violence and all manner of immorality abound. At the same time and in direct correlation to our immoral misguided ways ... grief, heartache, depression, uncertainty, debt, struggle and unhappiness permeate our culture. Society has forfeited happiness and stability in exchange for the freedom to live as they wish ... to live by the self-determined ways of the majority. Freedom from moral absolutes has led to the most dreadful form of slavery imaginable; slavery to the wants and desires of this world ... slavery to the system of "this world"! We must face the truth that we are living under the control of a most dreadful delusion!

Most regrettably, in nearly all religious circles, there seems to be little difference between the behaviors of the world "out there" and the purported believing community. Divorce, child abuse, drugs, alcohol, debt, greed, materialism, sexual immorality and notable scandals plague our religious communities. It would seem that the delusion assuredly casts its permeating stench not just upon our secular institutions but over our religious institutions and communities as well.

In direct contrast to our culture's situational and so called evolutionary ethics and moral relativity stands the greatest moral code known to mankind; G\_D's Torah given to the Hebrews. It is the greatest and most comprehensive guide concerning human behavior. Its scope covers every issue of morality, ethics, economics and religious belief that could be pondered. The Torah leaves nothing out of its catalogue of prescriptions and principles. It covers issues from property rights to religious service, from sex to sanctity, from authority figures to truthfulness, from family to community. In its completeness as a moral code, it can never by design be approached or surpassed. And how could it be so given that the architect and author of Torah is G\_D himself?

Moreover, the Torah comes with its own set of promises for the obedient ... the seekers. Notice these words of THE LORD G\_D given to Moses regarding human behavior and the Torah: "See, I have set before thee this day life and good, and death and evil; In that I command

thee this day to love YHVH thy G\_D (The Awesome Unified Almighty G\_D), to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou may live and multiply. 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.”] xvii

*But what exactly is Torah?* The Torah, according to some Jewish traditions, is technically the first five books of the Bible: Genesis, Exodus, Leviticus, Numbers and Deuteronomy, a.k.a. The Books of Moses! Contained within those books are a series of laws, commandments, precepts, and judgments. The whole body of those judgments combined together is often referred to as the Torah. Thus, the word Torah according to some Jewish traditions means both the first five books of the Bible and all of the commandments and statutes found in those five books. Perhaps the reader now understands a bit as to where the term Mosaic Law is derived.

It must be added that this is however a simplistic explanation and does not provide the reader with a real understanding of Torah within a mainstream Hebraic context. This simplistic explanation represents the limited understanding of the Greek culture ... not the Hebrew culture. What is critical to understand is that Torah is the gift from G\_D to the Hebrew people. A gift that would set them apart and enable them to become a light to all the nations of the Earth! This declaration is made in Deuteronomy: 4:2-10 Ye shall not add unto the word which I command you, neither shall ye diminish from it, that ye may keep the commandments of the LORD your G\_D which I command you. Your eyes have seen what the LORD did in Baal-Peor; for all the men that followed the Baal of Peor, the LORD thy G\_D has destroyed them from the midst of thee. But ye that did cleave unto the LORD your G\_D are alive every one of you this day. Behold, I have taught you statutes and ordinances, even as the LORD my G\_D commanded me, that ye should do so in the midst of the land whither ye go in to possess it. Observe therefore and do them; *for this is your wisdom and your understanding in the sight of the peoples, that, when they hear all these statutes, shall say: 'Surely this great nation is a wise and understanding people.'* *For what great nation is there, that has G\_D so nigh unto them, as the LORD our G\_D is when so ever we call upon him? And what great nation is there, that has statutes and ordinances so righteous as all this law, which I set before you this day?* Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes saw, and lest they depart from thy heart all the days of thy life; but make them known unto thy children and

thy children's children; the day that thou stood before the LORD thy G\_D in Horeb, when the LORD said unto me: 'Assemble me the people, and I will make them hear my words that they may learn to fear me all the days that they live upon the earth, and that they may teach their children.'

So essentially the Torah, as can be readily discerned, is a key component to the everlasting and irrevocable covenant made between G\_D and Israel. It would seem that the Torah is certainly meant for all peoples of the Earth but it assuredly would seem clear as well that the Torah is to come to the nations by way of Israel. It must also be understood that Israel did not determine the nature of the covenant; G\_D did!

Because of the societal importance of Torah within Hebrew culture and because the Biblical account regarding much of these laws, commandments, precepts, and judgments is limited regarding broad application details, there was a natural development and promulgation of thought and tradition over time within Jewish culture wherein these laws, etc. were expounded upon and wrapped in acceptable societal conventions/traditions ... as in the Talmudic commentaries for example which comprise the written oral tradition (Mishnah) as well as the commentaries applicable thereof (Gemara).

For the most part traditions and conventions remained consistent to the principles and overall spirit of Torah. At times however these traditions and conventions were/are extraneous and worse yet given priority over the core principles of written Torah by Jewish religious/societal leaders ... thinking highly of themselves! In effect the wrappings of the commandments within rabbinical societal conventions ultimately created fences around the Torah ... keeping individuals from applying the Torah Spiritually.

So is it being declared that: Torah is the commandments and statutes extracted from Hebrew Scriptures and wrapped in Jewish societal conventions? Unfortunately most of the world believes this myth. Most assuredly the vast majority of Christian faiths and adherents view Torah in this perspective! But what then is really the best way to view Hebraic or Biblical Torah if not simply as previously described?

[The Hebrew word Torah comes from the Hebrew root word yarah. Yarah means to throw, to shoot (as an arrow for example), to aim at. Yarah then is the directional process taken by a propelled object. Yarah certainly implies: a starting point, a traveling process, and an end point.

As a derivative of the word yarah, Torah means much more than a legal code or set of rules. Torah implies a path for an individual and community whose propulsion is generated by G\_D himself! When viewed in this Hebraic context perhaps the concept of “missing the mark” invoked within the B’rit Chadasha (New Testament) resonates with much more force and focus and provides a peek into just how Hebraic the so called New Testament really is?

By association of ideas Torah means guidance, instruction and revelation; it should not be interpreted in a solely legalistic (commands and statutes) sense! It is a way of life derived from the covenant-relationship between G\_D and his chosen people Israel. That Torah is not only law can be seen from the fact that it is equally well prophetic utterance/revelation (i.e. Isaiah or Psalms) and the counseling of the wise (i.e. Job, Proverbs,). It would appear when viewed objectively that commandment is supplementary to Torah but not identical with it.

As such the usual English translation of the Hebrew word Torah – “law” can be seen to be much narrower than the meaning of the word itself and is ultimately not very accurate. From a non-Hebraic perspective Torah would naturally be viewed in the context of secular and societal regulations but for a Hebrew, Torah runs far deeper and in effect defines the essence of the individual and communal existence.

Subsequently a much better English translation of the Hebrew term "Torah" might be “Instructional Journey” or “The Way”! Hmmm ... sound familiar? It would seem that most readers have just been given a glimpse into the mind and heart of our beloved Mashiach! Strange is it not that the earliest followers of Mashiach Yeshua were called followers of “The Way” ... just as the ancient Israelites were commanded to be people of "HaDerech" ... a.k.a. "The Way"!

Still further it should be understood that Torah can't realistically be defined as or limited to any sub-set of Holy Scripture such as the first five books of the Hebrew TANAKH (a.k.a. Hebrew Old Testament). Torah then is more accurately: the collective revelation of knowledge from G\_D to mankind through the inspired Hebrew writings which constitute Holy Scripture! Essentially by association then, all of Holy Scripture is Torah. Torah is the complete unified corpus of Hebrew Holy Scripture; The TANAKH and the Brit Chadasha (a.k.a. Christian New Testament). In plain terms; The Hebrew Scriptures/Bible is Torah! G\_D’s word without restrictions is Torah!] xviii

Is there any wonder why the faithful Jew cleaves to Torah ... is there any wonder why the people of "the BOOK" try to follow, albeit imperfectly, what the BOOK reveals?

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## **The Purpose of Torah**

With a broader understanding of Torah now let's take a little deeper look at the purposes of Torah in a Hebraic perspective.

1) Torah represents the essence of G\_D's eternal character ... holy, righteous, good and loving:

First and foremost the Torah represents our knowledge of the great G\_D of Creation (ELOHIM in Hebrew ... a singular plurality). Encapsulated within the Torah ... within the Law is the very essence of our G\_D. Assuredly Torah reveals our shortfall and sin but conversely it illuminates the character of G\_D ... of Yeshua. Consequently our understanding and pondering of Torah represents our means of getting to know G\_D ... getting to know our beloved!

Turning one's back upon the Torah is in effect saying that one does not need to intimately know G\_D ... know Yeshua; now what believer would declare that they did not need to know G\_D? Not coincidentally the very first commandment is that we will know G\_D! In essence failure to seek the character of G\_D through pondering of the sacred Torah is a failure to keep the first and supreme commandment of G\_D MOST HIGH!

2) Torah Represents the stewardship grant and rules through which man exercises authority over the chaos:

Man was made in the image and likeness of G\_D. This means that man was destined to rule/steward over the Earth as a reflection of G\_D who both created and granted authority. G\_D exercised authority over the chaos in the beginning by bringing forth the light. This light (Yeshua) is the light of mankind and serves within man as G\_D's reflection. Consequently this

light (reflection of G\_D's character) as defined in Torah represents mankind's means of subduing chaos.

When mankind fails to uphold the laws (character of G\_D) mankind fails to exercise authority over chaos ... letting darkness promulgate and spread.

### 3) Torah defines our humanity:

Unlike the seductive and idolatrous relativism that is fundamental to this temporal world's system, the Torah is the eternal and supreme manifestation of G\_D's will for human behavior. Mankind is simply incapable of self-establishing goodness and righteousness. All deviation from Torah compromises the prime directive thereby promulgating chaos.

It is paramount we understand that we are not at liberty to redefine or selectively adopt certain standards of goodness and righteousness ... regardless of motive or intent. Consequently observance of Torah is paramount to the prime directive and also what defines us as being human. To act instinctively, not submitting to Torah, essentially renders us as being no different than all the rest of creation.

In short the Torah serves as our means for "sanctification"! "Be Holy for I am Holy" says the LORD. We are sanctified by the knowledge of G\_D and made "separate" for His purpose through conformance to the sacred commandments.

### 4) Torah represents the covenantal relationship between G\_D and Israel:

After the fall of our first parents, the innate ability of humanity to exercise stewardship in accordance with G\_D's will was compromised. G\_D subsequently chose Israel as His mechanism for re-establishing mankind's authority over this chaotic temporal world. G\_D formally gave Israel the Torah so that both the grant of authority and ability to exercise the authority could be achieved through the auspices of the Everlasting Covenant.

It is important to understand that the authority and the right to exercise this authority are directly connected to the Everlasting Covenant. G\_D did not choose all nations ... He chose Israel. As such it is only Israel that is granted authority over creation and of course all peoples of the Nations that so desire to come into Israel.

If post-fall mankind could have innately exercised the Torah on our own than there would have been no need for G\_D to formally provide the Torah to Israel ... but in so doing G\_D established his singular Covenantal Nation ... Israel.

5) Torah represents the constitutional regulations of G\_D's Kingdom:

Since temporal Israel was set apart to be a Priestly and Holy Nation ... charged with re-establishing order over the chaos in the creation ... the Torah serves as the corporate and individual by-laws of the Kingdom. It is one thing to be chosen and called for citizenship ... it is another thing to remain an active citizen ... by abiding by the constitutional mandates.

By submitting to the Torah people are essentially claiming citizenship rights to Israel. Belief and faith are assuredly critical in G\_D's plan but the real deal is not about us ... it is not about being saved ... it is about becoming part of the Kingdom ... spreading the Kingdom ... so that chaos can be subdued.

It would appear that we've lost our way and make G\_D's plan about us ... about our salvation. But we fail to recognize the fact that G\_D saves us not for that primary objective ... G\_D saves us so that we can do what we were supposed to do ... provide godly stewardship over His good creation.

6) Torah represents the visible and tangible means by which the lost will be brought back to Him;

As we consider the Hebraic perspective being disclosed herein we should then understand that Torah is the primary mechanism of evangelism ... the means through which people will be drawn out of the dark into the light of G\_D's character.

Yet again we know that Torah does not save ... G\_D saves through the awesome works of Yeshua HaMashiach. But think for a moment ... the Good News Gospel is the message of redemption, hope, transformation and salvation. This is a message of what G\_D has done for us ... but our message needs to be supported with the fruits of why he did this for us! G\_D assuredly did not save us so that we could look and act just like those that are being drawn in ... if this were the case how could there be any difference ... how could there be any separation between light and dark ... why would there be any yearning to be in the light?

Consequently the Torah, Israel's light and wisdom before the Nations, serves as the primary evangelical tool to draw people into the truth of Mashiach. The Gospel and a Torah observant lifestyle work hand in hand. In some cases the lifestyle leads a person to the truth of Mashiach ... on the other hand the Good News of redemption and salvation draws people towards conformance to Yeshua's character!

The point being that there is no real evangelism without the shining of light! Anyone can assuredly preach the good news and recount the words of the Book ... how much more effective is a person however when that good news is delivered in conjunction with the shining light of peculiarity? Hmmm!

7) Torah represents our means of providing witness to Who we serve:

In Hebrew the community Israel is often referred to by the terms "HaEd" and HaKeru'im ... meaning the community of "witnesses" and "called out ones" respectively. Additionally Israel was also referred to as the people of "HaDerech" ... "the way"!

Torah submission consequently serves to testify ... serves as a believer's testimony ... as a witness to whom we serve and to whom has provided the calling! Do we get this? Israel is the community that has been called out ... by G\_D ... to follow "the way" which he has provided.

When as believers we submit to the unique and peculiar lifestyle that Torah observance brings ... we bare testimony not to ourselves but to G\_D ... and His Mashiach Yeshua. We bare testimony that he really is G\_D ... worthy of worship, obedience and servitude! If we claim to be Israel then we assuredly must provide testimony in a fashion Biblically revealed ... else we are just making this G\_D to person relationship all about us! Hmmm!

8) Torah represents the visible and tangible trust through faith that we have in ADONAI:

Obedience to G\_D's ways ... His commandments ... his lifestyle for us is the direct result and display of our trust in him. G\_D has made many promises to us and our abiding within the framework that he has set forth is a public display of our trust that he will deliver on these promises.

Yes G\_D through his Mashiach Yeshua has promised to deliver us ... in that day! But this promise requires our trust that abrogating all of the hopes and dreams of "this world" (abundant wealth, fun, satisfaction, prominence, self-determination, sin) will not leave us missing the boat.

This is why Torah observance serves as a demarcation line between faithfulness and faithlessness. For the lukewarm believer that still lives to the dreams and desires of this temporal world ... there really is no belief that what is coming is better ... is eternal. There is a continued fear of missing out in the here and now and this is because there is no real trust. There is a continued fear of death!

We need to examine ourselves and really think about how good our trust level is with our LORD!

9) Torah manifests our personal and communal submission to ADONAI;

Torah submission ultimately is about submission ... it is ultimately about relenting to G\_D and putting aside that first sin ... that desire to be G\_D ... that desire to be in control! We really need to understand that submitting to Torah is indeed all about control. Control by G\_D but also our Torah submission puts us in control because when we do so, sin is no longer in control.

Funny how this works out ... we need to give up control to get control. We need to stop acting on our own to get back in charge. So ... how are we doing? Are we in charge or are we being led astray by the machinations of our own minds and desires?

10) Torah Represents true love ... in all ways is sacrificing one's own ideas to implement G\_D's ideas in all matters of life real love:

The notion that an emotional, kind, tolerant, sympathetic and empathetic attitude is equivalent to love is generally a misconception and the means to explain away the lack of obedience more often than not.

Please do not get this wrong ... most assuredly a mushy and pliable heart is what our LORD desires and does make within us. He does rid of us seething anger, bitterness, contempt, strife, etc. ... but ... all the same this "friendly attitude" is not what loving really is all about. Love is pure sacrifice for the benefit of others.

Love as defined by G\_D is exercising authority over sin, at our own temporal expense, for the benefit of creation. Willing obedience is the way a believer lays down their temporal life to make the creation better for the rest of humanity. Real love quite frankly in a Biblical sense is just down right unpopular!

Just think about it for a moment ... sin is essentially self-gratification at the most rudimentary level. What would the creation be like without this sin? It would be perfect ... agreed?

Hopefully this abbreviated peek into the purposefulness of G\_D's Torah helps alleviate the dogmatic concerns regarding "being under the law"! Ultimately the Torah is all about finding G\_D ... finding Yeshua our Messiah!

In light of this Hebraic perspective perhaps it is far easier to understand the importance of Torah to faithful Jews and also realize how the promise of restoration through traditional Christianity offers little value to Jewish people. A faithful Jew simply can't accept a dogmatic system of belief that abrogates virtually everything that is important to them!

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## **Arbitration of Torah**

As indicated the Jewish sages/teachers, from Moses until today have essentially developed various useful models by which to define and use Torah for the intended betterment of Israel for the glory of G\_D. But in the broader context of Torah being G\_D's instructions or revelation to Israel and all humanity, one needs to really question accordingly: "what does The Scripture say about Torah and most importantly who is the final arbiter of Torah?"

Although one might quickly conjecture that the answer surely must be G\_D himself, we must remember that what G\_D reveals perfectly is subjected to the interpretations of men. Conversely one might then conjecture that the human arbiter must assuredly then be Moses to whom the commandments were given?

Ah ... the plot thickens a bit ... but fortunately for us G\_D in his mercy and wisdom has indeed provided us the definitive answer in this matter. And the answer is? MASHIACH Yeshua ... THE CHRIST!

And now the proof of this declaration will show forth through a brief review of selected Messianic Revelations provided by G\_D to Israel through the prophets: Moses, Samuel, David, Solomon, Jonah, Hosea, Isaiah, Micah, Jeremiah, Nahum, Habakkuk, Daniel, Haggai, Zechariah and Malachi.

## **The Nature of the Anointed One ... Mashiach**

Micah 4,14 Now shall thou gather thyself in troops, O daughter of troops; they have laid siege against us; they smite the judge of Israel with a rod upon the cheek. 5,1 But thou, Bethlehem Ephrathah, which art little to be among the thousands of Judah, *out of thee shall one come forth unto me that is to be ruler in Israel; whose goings forth are from of old, from ancient days.* 5,2 Therefore will he give them up, until the time that she who travails has brought forth; then the residue of his brethren shall return with the children of Israel. 5,3 And he shall stand, and shall feed his flock in the strength of the LORD, in the majesty of the name of the LORD his G\_D; and they shall abide, for then shall he be great unto the ends of the earth.

Isaiah 9,5 *For a child is born unto us, a son is given unto us; and the government is upon his shoulder; and his name is called Pele-Joez-El-Gibbor-Abi-Ad-Sar-Shalom;* 9,6 That the government may be increased, and of peace there be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it through justice and through righteousness from henceforth even forever. The zeal of the LORD of hosts doth perform this.

Isaiah 7,13 And he said: 'Hear ye now, O house of David: Is it a small thing for you to weary men, that ye will weary my G\_D also? 7,14 Therefore the LORD Himself shall give you a sign: behold, the young woman shall conceive, *and bear a son, and shall call his name Immanuel (G\_D with us).* 7,15 Curd and honey shall he eat, when he knows to refuse the evil, and choose the good. 7,16 Yea, before the child shall know to refuse the evil, and choose the good, the land whose two kings thou hast a horror of shall be forsaken. 7,17 The LORD shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that Ephraim departed from Judah; even the king of Assyria.'

Malachi 2,17 Ye have wearied the LORD with your words. Yet ye say: 'Wherein have we wearied him?' In that ye say: 'Every one that doeth evil is good in the sight of the LORD, and he delights in them; or where is the G\_D of justice?' 3 ,1 Behold, I send my messenger, and he shall clear the way before me; *and the LORD, whom ye seek, will suddenly come to his temple, and the messenger of the covenant, whom ye delight in, behold, he cometh, says the LORD of hosts.*

Isaiah 40,10 *Behold, the LORD G\_D will come as a Mighty One, and his arm will rule for him; behold, his reward is with him, and his recompense before him*

Daniel 7,9 I beheld till thrones were placed, and one that was ancient of days did sit: his raiment was as white snow, and the hair of his head like pure wool; his throne was fiery flames, and the wheels thereof burning fire. 7,10 A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened. 7,11 I beheld at that time because of the voice of the great words which the horn spoke, I beheld even till the beast was slain, and its body destroyed, and it was given to be burned with fire. 7,12 And as for the rest of the beasts, their dominion was taken away; yet their lives were prolonged for a season and a time. 7,13 *I saw in the night visions, and, behold, there came with the clouds of heaven one like unto a son of man, and he came even to the Ancient of Days, and he was brought near before him. 7,14 And there was given him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.*

Commentary:

These prophetic revelations undeniably depict Mashiach as much, much more than any man and certainly as a unity of G\_D MOST HIGH! There can be only one G\_D! As such Mashiach as prophesied and revealed through Torah can only reasonably be an integral part of G\_D's divine unity!

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## **Mashiach's Mission**

Isaiah 61,1 *The spirit of the LORD G\_D is upon me; because the LORD has anointed me to bring good tidings unto the humble; he has sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the eyes to them that are bound; 61,2 To proclaim the year of the LORD'S good pleasure, and the day of vengeance of our G\_D; to comfort all that mourn; 61,3 To appoint unto them that mourn in Zion, to give unto them a garland for ashes, the oil of joy for mourning, the mantle of praise for the spirit of heaviness; that they might be called terebinths of righteousness, the planting of the LORD, wherein he might glory.*

Isaiah 35,3 *Strengthen ye the weak hands, and make firm the tottering knees. 35,4 Say to them that are of a fearful heart: 'Be strong, fear not'; behold, your G\_D will come with vengeance, with the recompense of G\_D he will come and save you. 35,5 Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. 35,6 Then shall the lame man leap as a hart, and the tongue of the dumb shall sing; for in the wilderness shall waters break out, and streams in the desert.*

Nahum 2,1 *Behold upon the mountains the feet of him that brings good tidings that announces peace! Keep thy feasts, O Judah, perform thy vows; for the wicked one shall no more pass through thee; he is utterly cut off. 2,2 A maul is come up before thy face; guard the defenses, watch the way, make thy loins strong, fortify thy power mightily!-- 2,3 For the LORD restores the pride of Jacob, as the pride of Israel; for the emptiers have emptied them out, and marred their vine-branches.*

Isaiah 28,16 *Therefore thus says the LORD G\_D: Behold, I lay in Zion for a foundation a stone, a tried stone, a costly corner-stone of sure foundation; he that believeth shall not make haste. 28,17 And I will make justice the line and righteousness the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place. 28,18 And your covenant with death shall be disannulled and your agreement with the nether-world shall not stand; when the scouring scourge shall pass through, then ye shall be trodden down by it, 28,19 As often as it passes through, it shall take you; for morning by morning shall it pass through, by day and by night; and it shall be sheer terror to understand the message. 28,20 For the bed is too*

short for a man to stretch himself; and the covering too narrow when he gathers himself up. 28,21 For the LORD will rise up as in mount Perazim, he will be wroth as in the valley of Gibeon; *that he may do his work, strange is his work, and bring to pass his act, strange is his act.* 28,22 *Now therefore be ye not scoffers, lest your bands be made strong; for an extermination wholly determined have I heard from the LORD, the G\_D of hosts, upon the whole land.*

Malachi 2,17 Ye have wearied the LORD with your words. Yet ye say: 'Wherein have we wearied him?' In that ye say: 'Every one that doeth evil is good in the sight of the LORD, and he delights in them; or where is the G\_D of justice?' 3,1 Behold, I send my messenger, and he shall clear the way before me; *and the LORD, whom ye seek, will suddenly come to his temple, and the messenger of the covenant, whom ye delight in, behold, he cometh, says the LORD of hosts.*

Jeremiah 31,30 *Behold, the days come, says the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah; 31,31 not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; forasmuch as they broke my covenant, although I was a lord over them, says the LORD. 31,32 But this is the covenant that I will make with the house of Israel after those days, says the LORD, I will put my law in their inward parts, and in their heart will I write it; and I will be their G\_D, and they shall be my people; 31,33 and they shall teach no more every man his neighbor, and every man his brother, saying: 'Know the LORD'; for they shall all know me, from the least of them unto the greatest of them, says the LORD; for I will forgive their iniquity, and their sin will I remember no more. 31,34 Thus says the LORD, who gives the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, who stirs up the sea, that the waves thereof roar, the LORD of hosts is his name: 31,35 If these ordinances depart from before me, says the LORD, then the seed of Israel also shall cease from being a nation before me forever. 31,36 Thus says the LORD: If heaven above can be measured, and the foundations of the earth searched out beneath, then will I also cast off all the seed of Israel for all that they have done, says the LORD.*

Deut. 18,15 *A prophet will the LORD thy G\_D raise up unto thee, from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;* 18,16 according to all that thou didst desire of the LORD thy G\_D in Horeb in the day of the assembly, saying: 'Let me not hear again

the voice of the LORD my G\_D, neither let me see this great fire any more, that I die not.' 18,17 And the LORD said unto me: 'They have well said that which they have spoken. 18,18 *I will raise them up a prophet from among their brethren, like unto thee; and I will put my words in his mouth, and he shall speak unto them all that I shall command him.* 18,19 *And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.*

Isaiah 53,10 Yet it pleased the LORD to crush him by disease; to see if his soul would offer itself in restitution, that he might see his seed, prolong his days, and that the purpose of the LORD might prosper by his hand: 53,11 *Of the travail of his soul he shall see to the full, even my servant, who by his knowledge did justify the Righteous One to the many, and their iniquities he did bear.* 53,12 Therefore will I divide him a portion among the great, and he shall divide the spoil with the mighty; *because he bared his soul unto death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.*

Isaiah 9,1 *The people that walked in darkness have seen a great light; they that dwelt in the land of the shadow of death, upon them has the light shined.* 9,2 Thou hast multiplied the nation, thou hast increased their joy; they joy before thee according to the joy in harvest, as men rejoice when they divide the spoil. 9,3 For the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, thou hast broken as in the day of Midian. 9,4 For every boot stamped with fierceness, and every cloak rolled in blood, shall even be for burning, for fuel of fire.

Isaiah 42,1 *Behold my servant, whom I uphold; mine elect, in whom my soul delights; I have put my spirit upon him, he shall make the right to go forth to the nations.* 42,2 *He shall not cry, nor lift up, nor cause his voice to be heard in the street.* 42,3 *A bruised reed shall he not break, and the dimly burning wick shall he not quench; he shall make the right to go forth according to the truth.* 42,4 *He shall not fail nor be crushed, till he has set the right in the earth; and the isles shall wait for his teaching.*

Habakkuk 2,12 Woe to him that builds a town with blood, and establishes a city by iniquity! 2,13 Behold, is it not of the LORD of hosts that the peoples labor for the fire, and the nations weary themselves for vanity? 2,14 *For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea.*

Isaiah 49,5 *And now says the LORD that formed me from the womb to be his servant, to bring Jacob back to him, and that Israel be gathered unto him--for I am honorable in the eyes of the LORD, and my G\_D is become my strength--* 49,6 *Yea, he says: 'It is too light a thing that thou should be my servant to raise up the tribes of Jacob, and to restore the offspring of Israel; I will also give thee for a light of the nations, that my salvation may be unto the end of the earth.'*

Genesis 22,18 *And in thy seed shall all the nations of the earth be blessed; because thou hast hearkened to my voice.'*

Genesis 28,14: *And thy seed shall be as the dust of the earth, and thou shall spread abroad to the west, and to the east, and to the north, and to the south. And in thee and in thy seed shall all the families of the earth be blessed.*

#### Commentary:

As the Messianic revelations depict ... the awesome Mashiach of Israel is destined to achieve an EXTRAORDINARY mission. We see through the inspired writings of Moses, Isaiah, Jeremiah, Nahum, Habakkuk and Malachi ... a wonderful picture of Mashiach's Earthly mission. *The LORD himself revealed that the work would be declared a strange thing!* In human terms we surely must struggle with such revelation and unfathomable events ... trying to cope with such a mind boggling reality!

Certainly it is only through faith that one can accept the fact that all things are possible with G\_D ... for only in faith can one accept such strange revelation!

Of importance to note is just how Torah centric Mashiach's mission actually is ... which the prophetic revelation irrefutably depicts. Oh certainly do most readers readily receive the works of salvation; however it seems far too often we lose sight of the specific objectives to save and restore Israel ... its people and its ways (Torah). Notice that Israel is not simply lumped into "salvation for all mankind" within these prophecies? It is not coincidental ... it is Israel first and the nations thereafter as Mashiach verified while mandating that his disciples focus upon the lost sheep of Israel and not go to the Gentiles during his personal ministry.

Additionally how often do we receive teaching that Mashiach's mission is to perfect and promulgate the "knowledge of G\_D" ... or in Hebraic terms the Torah? How often do we receive

teaching that Mashiach's mission was to perfect and teach Torah to the ends of the Earth? How often do we hear teaching that the Renewed Covenant was planned from the beginning to ensure that Israel would not go the way of extinction?

This is a very important topic and theme that we will revisit shortly out of necessity!

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## **Mashiach's Life on Earth ... A Perfectly Obedient Work**

Micah 4,14 *Now shall thou gather thyself in troops, O daughter of troops; they have laid siege against us; they smite the judge of Israel with a rod upon the cheek. 5,1 But thou, Bethlehem Ephrathah, which art little to be among the thousands of Judah, out of thee shall one come forth unto me that is to be ruler in Israel; whose goings forth are from of old, from ancient days.*

Isaiah 11,1 *And there shall come forth a shoot out of the stock of Jesse, and a twig shall grow forth out of his roots. 11,2 And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD.*

Jeremiah 23,5 *Behold, the days come, says the LORD, that I will raise unto David a righteous shoot, and he shall reign as king and prosper, and shall execute justice and righteousness in the land.*

Isaiah 7,13 *And he said: 'Hear ye now, O house of David: Is it a small thing for you to weary men, that ye will weary my G\_D also? 7,14 Therefore the LORD himself shall give you a sign: behold, the young woman shall conceive, and bear a son, and shall call his name Immanuel.*

Psalms 72,1 *A Psalm of Solomon. Give the king thy judgments, O G\_D, and thy righteousness unto the king's son; 72,2 That he may judge thy people with righteousness, and thy poor with justice. 72,3 Let the mountains bear peace to the people, and the hills, through*

righteousness. 72,4 May he judge the poor of the people, and save the children of the needy, and crush the oppressor. 72,5 They shall fear thee while the sun endures, and so long as the moon, throughout all generations. 72,6 May he come down like rain upon the mown grass, as showers that water the earth. 72,7 In his days let the righteous flourish, and abundance of peace, till the moon is no more. 72,8 May he have dominion also from sea to sea, and from the River unto the ends of the earth. 72,9 Let them that dwell in the wilderness bow before him; and his enemies lick the dust. 72,10 *The kings of Tarshish and of the isles shall render tribute; the kings of Sheba and Seba shall offer gifts.* 72,11 *Yea, all kings shall prostrate themselves before him; all nations shall serve him.* 72,12 For he will deliver the needy when he cries; the poor also, and him that has no helper. 72,13 He will have pity on the poor and needy, and the souls of the needy he will save. 72,14 He will redeem their soul from oppression and violence, and precious will their blood be in his sight; 72,15 that they may live, and that he may give them of the gold of Sheba, that they may pray for him continually, yea, bless him all the day. 72,16 May he be as a rich cornfield in the land upon the top of the mountains; may his fruit rustle like Lebanon; and may they blossom out of the city like grass of the earth. 72,17 May his name endure forever; may his name be continued as long as the sun; may men also bless themselves by him; may all nations call him happy.

Malachi 2,17 Ye have wearied the LORD with your words. Yet ye say: 'Wherein have we wearied him?' In that ye say: 'Every one that doeth evil is good in the sight of the LORD, and he delights in them; or where is the G\_D of justice?' 3,1 *Behold, I send my messenger, and he shall clear the way before me;* and the LORD, whom ye seek, will suddenly come to his temple, and the messenger of the covenant, whom ye delight in, behold, he cometh, says the LORD of hosts. 3,2 But who may abide the day of his coming? And who shall stand when he appears? For he is like a refiner's fire, and like fullers' soap; 3,3 and he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver; and there shall be they that shall offer unto the LORD offerings in righteousness.

Isaiah 58,1 *Cry aloud, spare not, lift up thy voice like a horn, and declare unto my people their transgression, and to the house of Jacob their sins.* 58,2 Yet they seek me daily, and delight to know my ways; as a nation that did righteousness, and forsook not the ordinance of their G\_D, they ask of me righteous ordinances, they delight to draw near unto G\_D. 58,3 'Wherefore have

we fasted, and thou see not? Wherefore have we afflicted our soul, and thou takest no knowledge?'--Behold, in the day of your fast ye pursue your business, and exact all your labors. 58,4 Behold, ye fast for strife and contention, and to smite with the fist of wickedness; ye fast not this day so as to make your voice to be heard on high. 58,5 Is such the fast that I have chosen? The day for a man to afflict his soul? Is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Wilt thou call this a fast, and an acceptable day to the LORD? 58,6 Is not this the fast that I have chosen? To loosen the fetters of wickedness, to undo the bands of the yoke, and to let the oppressed go free and that ye break every yoke? 58,7 Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou sees the naked, that thou cover him, and that thou hide not thyself from thine own flesh? 58,8 Then shall thy light break forth as the morning, and thy healing shall spring forth speedily; and thy righteousness shall go before thee, the glory of the LORD shall be thy rearward

Malachi 3,22 Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, even statutes and ordinances. 3,23 *Behold, I will send you Elijah the prophet before the coming of the great and terrible day of the LORD.* 3,24 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 land with utter destruction.

Isaiah 42,1 Behold my servant, whom I uphold; mine elect, in whom my soul delights; *I have put my spirit upon him, he shall make the right to go forth to the nations.* 42,2 He shall not cry, nor lift up, nor cause his voice to be heard in the street. 42,3 A bruised reed shall he not break, and the dimly burning wick shall he not quench; he shall make the right to go forth according to the truth. 42,4 *He shall not fail nor be crushed, till he has set the right in the earth; and the isles shall wait for his teaching.*

Isaiah 61,1 *The spirit of the LORD G\_D is upon me; because the LORD has anointed me to bring good tidings unto the humble; he has sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the eyes to them that are bound;* 61,2 *To proclaim the year of the LORD'S good pleasure, and the day of vengeance of our G\_D; to comfort all that mourn;*

Isaiah 35,3 *Strengthen ye the weak hands, and make firm the tottering knees.* 35,4 *Say to them that are of a fearful heart: 'Be strong, fear not'; behold, your G\_D will come with*

vengeance, with the recompense of G\_D he will come and save you. 35,5 Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. 35,6 Then shall the lame man leap as a hart, and the tongue of the dumb shall sing; for in the wilderness shall waters break out, and streams in the desert.

*Zechariah 9,9 Rejoice greatly, O daughter of Zion, shout, O daughter of Jerusalem; behold, thy king cometh unto thee, he is triumphant, and victorious, lowly, and riding upon an ass, even upon a colt the foal of an ass.*

*Psalms 41,6 Mine enemies speak evil of me: 'When shall he die, and his name perish?' 41,7 And if one come to see me, he speaks falsehood; his heart gathers iniquity to itself; when he goes abroad, he speaks of it. 41,8 All that hate me whisper together against me, against me do they devise my hurt: 41,9 'An evil thing cleaves fast unto him; and now that he lieth, he shall rise up no more.' 41,10 Yea, mine own familiar friend, in whom I trusted, who did eat of my bread, has lifted up his heel against me.*

*Zechariah 11,4 Thus said the LORD my G\_D: 'Feed the flock of slaughter; 11,5 whose buyers slay them, and hold themselves not guilty; and they that sell them say: Blessed be the LORD, for I am rich; and their own shepherds pity them not. 11,6 For I will no more pity the inhabitants of the land, says the LORD; but, lo, I will deliver the men every one into his neighbor's hand, and into the hand of his king; and they shall smite the land, and out of their hand I will not deliver them.' 11,7 So I fed the flock of slaughter, verily the poor of the flock. And I took unto me two staves; the one I called Graciousness, and the other I called Binders; and I fed the flock. 11,8 And I cut off the three shepherds in one month; 'for my soul became impatient of them, and their soul also loathed me.' 11,9 Then said I: 'I will not feed you; that which dies, let it die; and that which is to be cut off, let it be cut off; and let them that are left eat every one the flesh of another.' 11,10 And I took my staff Graciousness, and cut it asunder, 'that I might break my covenant which I had made with all the peoples.' 11,11 And it was broken in that day; and the poor of the flock that gave heed unto me knew of a truth that it was the word of the LORD. 11,12 And I said unto them: 'If ye think good, give me my hire; and if not, forbear.' So they weighed for my hire thirty pieces of silver. 11,13 And the LORD said unto me: 'Cast it into the treasury, the goodly price that I was prized at of them.' And I took the thirty pieces of silver,*

*and cast them into the treasury, in the house of the LORD. 11,14 Then I cut asunder mine other staff, even Binders, that the brotherhood between Judah and Israel might be broken.*

Isaiah 50,4 The LORD G\_D has given me the tongue of them that are taught, that I should know how to sustain with words him that is weary; he wakens morning by morning, he wakens mine ear to hear as they that are taught. 50,5 *The LORD G\_D has opened mine ear, and I was not rebellious, neither turned away backward. 50 ,6 I gave my back to the smiters, and my checks to them that plucked off the hair; I hid not my face from shame and spitting. 50,7 For the LORD G\_D will help me; therefore have I not been confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed.*

Zechariah 13,7 *Awake, O sword, against my shepherd, and against the man that is near unto me, says the LORD of hosts; smite the shepherd, and the sheep shall be scattered; and I will turn my hand upon the little ones. 13,8 And it shall come to pass, that in all the land, says the LORD, two parts therein shall be cut off and die; but the third shall be left therein. 13,9 And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried; they shall call on my name, and I will answer them; I will say: 'It is my people', and they shall say: 'The LORD is my G\_D.'*

Psalms 118,13 Thou didst thrust sore at me that I might fall; but the LORD helped me. 118,14 The LORD is my strength and song; and he is become my salvation. 118,15 The voice of rejoicing and salvation is in the tents of the righteous; the right hand of the LORD doeth valiantly. 118,16 The right hand of the LORD is exalted; the right hand of the LORD doeth valiantly. 118,17 I shall not die, but live, and declare the works of the LORD. 118,18 The LORD has chastened me sore; but he has not given me over unto death. 118,19 Open to me the gates of righteousness; I will enter into them, I will give thanks unto the LORD. 118,20 This is the gate of the LORD; the righteous shall enter into it. 118,21 I will give thanks unto thee, for thou hast answered me, and art become my salvation. 118,22 *The stone which the builders rejected is become the chief corner-stone. 118,23 This is the LORD'S doing; it is marvelous in our eyes. 118,24 This is the day which the LORD has made; we will rejoice and be glad in it.*

Psalms 22,2 *My G\_D, my G\_D, why hast thou forsaken me, and art far from my help at the words of my cry? 22,3 O my G\_D, I call by day, but thou answers not; and at night, and there is no surcease for me. 22,4 Yet thou art holy, O thou that art enthroned upon the praises of Israel.*

22,5 In thee did our fathers trust; they trusted, and thou didst deliver them. 22,6 Unto thee they cried, and escaped; in thee did they trust, and were not ashamed. 22,7 *But I am a worm, and no man; a reproach of men, and despised of the people.* 22,8 *All they that see me laugh me to scorn; they shoot out the lip, they shake the head:*22,9 *'Let him commit himself unto the LORD! Let him rescue him; let him deliver him, seeing he delights in him.'* 22,10 *For thou art he that took me out of the womb; thou made me trust when I was upon my mother's breasts.* 22,11 *Upon thee I have been cast from my birth; thou art my G\_D from my mother's womb.* 22,12 *Be not far from me; for trouble is near; for there is none to help.* 22,13 *Many bulls have encompassed me; strong bulls of Bashan have beset me round.*22,14 *They open wide their mouth against me, as a ravening and a roaring lion.* 22,15 *I am poured out like water, and all my bones are out of joint; my heart is become like wax; it is melted in mine in-most parts.* 22,16 *My strength is dried up like a potsherd; and my tongue cleaves to my throat; and thou lay me in the dust of death.* 22,17 *For dogs have encompassed me; a company of evil-doers have enclosed me; like a lion, they are at my hands and my feet.* 22,18 *I may count all my bones; they look and gloat over me.* 22,19 *They part my garments among them, and for my vesture do they cast lots.*

Psalms 69,2 Save me, O G\_D; for the waters are come in even unto the soul. 69,3 I am sunk in deep mire, where there is no standing; I am come into deep waters, and the flood overwhelms me. 69,4 I am weary of my crying; my throat is dried; mine eyes fail while I wait for my G\_D. 69,5 They that hate me without a cause are more than the hairs of my head; they that would cut me off, being mine enemies wrongfully, are many; should I restore that which I took not away? 69,6 O G\_D, thou knows my folly; and my trespasses are not hid from thee. 69,7 Let not them that wait for thee be ashamed through me, O LORD G\_D of hosts; let not those that seek thee be brought to confusion through me, O G\_D of Israel. 69,8 *Because for thy sake I have borne reproach; confusion has covered my face.* 69,9 *I am become a stranger unto my brethren, and an alien unto my mother's children.* 69,10 *Because zeal for thy house has eaten me up and the reproaches of them that reproach thee are fallen upon me.* 69,11 *And I wept with my soul fasting, and that became unto me a reproach.* 69,12 *I made sackcloth also my garment, and I became a byword unto them.* 69,13 *They that sit in the gate talk of me; and I am the song of the drunkards.* 69,14 *But as for me, let my prayer be unto thee, O LORD, in an acceptable time; O G\_D, in the abundance of thy mercy, answer me with the truth of thy salvation.* 69,15 *Deliver me out of the mire, and let me not sink; let me be delivered from them that hate me, and out of the deep waters.*

69,16 Let not the water-flood overwhelm me, neither let the deep swallow me up; and let not the pit shut her mouth upon me. 69,17 Answer me, O LORD, for thy mercy is good; according to the multitude of thy compassions turn thou unto me. 69,18 And hide not thy face from thy servant; for I am in distress; answer me speedily. 69,19 Draw nigh unto my soul, and redeem it; ransom me because of mine enemies. 69,20 Thou knows my reproach, and my shame, and my confusion; mine adversaries are all before thee. 69,21 Reproach has broken my heart; and I am sore sick; and I looked for some to show compassion, but there was none; and for comforters, but I found none. 69,22 Yea, they put poison into my food; and in my thirst they gave me vinegar to drink.

Isaiah 49,7 Thus says the LORD, the Redeemer of Israel, his Holy One, to him who is despised of men, to him who is abhorred of nations, to a servant of rulers: kings shall see and arise, princes, and they shall prostrate themselves; because of the LORD that is faithful, even the Holy One of Israel, who has chosen thee. 49,8 Thus says the LORD: In an acceptable time have I answered thee, and in a day of salvation have I helped thee; and I will preserve thee, and give thee for a covenant of the people, to raise up the land, to cause to inherit the desolate heritages; 49,9 Saying to the prisoners: 'Go forth'; to them that are in darkness: 'Show yourselves'; they shall feed in the ways, and in all high hills shall be their pasture;

Isaiah 53,1 'Who would have believed our report? And to whom has the arm of the LORD been revealed? 53,2 For he shot up right forth as a sapling, and as a root out of a dry ground; he had no form nor comeliness, that we should look upon him, nor beauty that we should delight in him. 53,3 He was despised, and forsaken of men, a man of pains, and acquainted with disease, and as one from whom men hide their face: he was despised, and we esteemed him not. 53,4 Surely our diseases he did bear, and our pains he carried; whereas we did esteem him stricken, smitten of G\_D, and afflicted. 53,5 But he was wounded because of our transgressions, he was crushed because of our iniquities: the chastisement of our welfare was upon him, and with his stripes we were healed. 53,6 All we like sheep did go astray, we turned everyone to his own way; and the LORD has made to light on him the iniquity of us all. 53,7 He was oppressed, though he humbled himself and opened not his mouth; as a lamb that is led to the slaughter, and as a sheep that before her shearers is dumb; yea, he opened not his mouth. 53,8 By oppression and judgment he was taken away, and with his generation who did reason? For he was cut off out of the land of the living for the transgression of my people to whom the stroke was due. 53,9 And

*they made his grave with the wicked, and with the rich his tomb; although he had done no violence, neither was any deceit in his mouth.*

Daniel 9,20 And while I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my G\_D for the holy mountain of my G\_D; 9,21 yea, while I was speaking in prayer, the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, approached close to me about the time of the evening offering. 9,22 And he made me to understand, and talked with me, and said: 'O Daniel, I am now come forth to make thee skillful of understanding. 9,23 At the beginning of thy supplications a word went forth, and I am come to declare it; for thou art greatly beloved; therefore look into the word, and understand the vision. 9,24 *Seventy weeks are decreed upon thy people and upon thy holy city, to finish the transgression, and to make an end of sin, and to forgive iniquity, and to bring in everlasting righteousness, and to seal vision and prophet, and to anoint the most holy place.* 9,25 *Know therefore and discern, that from the going forth of the word to restore and to build Jerusalem unto one anointed, a prince, shall be seven weeks; and for threescore and two weeks, it shall be built again, with broad place and moat, but in troublous times .* 9,26 *And after the threescore and two weeks shall an anointed one be cut off, and be no more; and the people of a prince that shall come shall destroy the city and the sanctuary; but his end shall be with a flood; and unto the end of the war desolations are determined.*

Psalms 16,8 *I have set the LORD always before me; surely he is at my right hand, I shall not be moved.* 16,9 *Therefore my heart is glad, and my glory rejoices; my flesh also dwells in safety;* 16,10 *For thou wilt not abandon my soul to the nether-world; neither wilt thou suffer thy godly one to see the pit.* 16,11 *Thou make me to know the path of life; in thy presence is fullness of joy, in thy right hand bliss for evermore.*

Hosea 5,14 *For I will be unto Ephraim as a lion, and as a young lion to the house of Judah; I, even I, will tear and go away, I will take away, and there shall be none to deliver.* 5,15 *I will go and return to my place, till they acknowledge their guilt, and seek my face; in their trouble they will seek me earnestly:* 6,1 *'Come, and let us return unto the LORD; for he has torn, and he will heal us, he has smitten, and he will bind us up.* 6,2 *After two days will he revive us, on the third day he will raise us up, that we may live in His presence.*

Jonah 2,3 *And he said: I called out of mine affliction unto the LORD, and he answered me; out of the belly of the nether-world cried I, and thou heard my voice. 2,4 For thou didst cast me into the depth, in the heart of the seas, and the flood was round about me; all thy waves and thy billows passed over me. 2,5 And I said: 'I am cast out from before thine eyes'; yet I will look again toward thy holy temple. 2,6 The waters compassed me about, even to the soul; the deep was round about me; the weeds were wrapped about my head. 2,7 I went down to the bottoms of the mountains; the earth with her bars closed upon me forever; yet hast thou brought up my life from the pit, O LORD my G\_D. 2,8 When my soul fainted within me, I remembered the LORD; and my prayer came in unto thee, into thy holy temple. 2,9 They that regard lying vanities forsake their own mercy. 2,10 But I will sacrifice unto thee with the voice of thanksgiving; that which I have vowed I will pay. Salvation is of the LORD.*

Zechariah 13,6 *And one shall say unto him: 'What are these wounds between thy hands?' Then he shall answer: 'Those with which I was wounded in the house of my friends.'*

Commentary:

Certainly G\_D has been most gracious unto Israel in providing a plethora of revelation enabling his people to not only identify Mashiach but also gain a very concise picture as to how Mashiach's wondrous works will be received by Olam Hazeh ... this world.

Without question as we can plainly see the prophetic scriptures provide a picture of the life of Mashiach from the womb until he gloriously takes back his life from the pit of death!

Undoubtedly there is only one person that these prophecies relate to ... Mashiach! Undoubtedly only within the confines of the Jewish B'rit Chadasha (Renewed Covenant) writings can we see fulfillment of these Messianic revelations and we see them fulfilled in the very person Yeshua (Jesus) of Nazareth ... praise him forever and a day!

If by chance you are out there reading this message ... the Jewish brother or sister ... search into your soul and at least refer to the Messianic prophecies from the Writings that you do formally recognize as orthodox canon ... look at them closely and ask yourself if you are awaiting for what has already happened? Or worse yet ask yourself if you have lost hope that such marvelous things could happen.

Ask yourself if G\_D MOST HIGH would abandon his chosen people with no means of atoning for our sins ... no means of reconciliation ... no means of salvation and no reason for hope? The answer must be no or G\_D is unfaithful to Israel ... and we know this is impossible!

There can be no doubt that Yeshua is the propitiation for our sin. There can be no doubt that Yeshua is our redeemer and the ONE who will restore Israel to glory! He is the Yovel/Jubilee!

As we ponder these prophecies and the fulfillment thereof in Mashiach Yeshua, let us for a moment simply focus upon how we are compelled to love him! Let us remind ourselves that the pain and suffering that he endured at the hands of our ancestors and the Romans to win the victory was necessary due to our personal and collective sin and rebellion!

Merciful G\_D MOST HIGH ... ELOHEYNU ... we thank you with everything within us for saving us and imparting our due punishment onto yourself in Mashiach! You have saved with great might and surely we will not deny that you so loved your creation that you sent the only beloved SON as a sacrifice so that we can be reconciled with you!

Father G\_D ... you spared Abraham the pain of sacrificing Isaac to foreshadow the sacrifice that you would ultimately make on our behalf to uphold the covenant with Israel ... Barukh HaSHEM (Praise G\_D in Hebrew)!

\* \* \* \* \*

## **Mashiach the King of Israel and All the Earth**

Genesis 49,10 *The scepter shall not depart from Judah, nor the ruler's staff from between his feet, as long as men come to Shiloh; and unto him shall the obedience of the peoples be.*

Isaiah 11,1 *And there shall come forth a shoot out of the stock of Jesse, and a twig shall grow forth out of his roots.* 11,2 *And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD.* 11,3 *And his delight shall be in the fear of the LORD; and he shall not judge*

after the sight of his eyes, neither decide after the hearing of his ears; 11,4 But with righteousness shall he judge the poor, and decide with equity for the meek of the land; and he shall smite the land with the rod of his mouth, and with the breath of his lips shall he slay the wicked. 11,5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. 11,6 And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. 11,7 And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. 11,8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the basilisk's den. 11,9 They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the LORD, as the waters cover the sea. *11,10 And it shall come to pass in that day, that the root of Jesse, that stands for an ensign of the peoples, unto him shall the nations seek; and his resting-place shall be glorious.*

Jeremiah 23,5 *Behold, the days come, says the LORD, that I will raise unto David a righteous shoot, and he shall reign as king and prosper, and shall execute justice and righteousness in the land.* 23,6 In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, The LORD is our righteousness.

Zechariah 6,12 and speak unto him, saying: Thus speaks the LORD of hosts, saying: *Behold, a man whose name is the Shoot, and who shall shoot up out of his place, and build the temple of the LORD; 6,13 even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and there shall be a priest before his throne; and the counsel of peace shall be between them both.*

Psalms 110,1 A Psalm of David. *The LORD says unto my LORD: 'Sit thou at my right hand, until I make thine enemies thy footstool.'* 110,2 *The rod of thy strength the LORD will send out of Zion: 'Rule thou in the midst of thine enemies.'* 110,3 Thy people offer themselves willingly in the day of thy warfare; in adornments of holiness, from the womb of the dawn, thine is the dew of thy youth. 110,4 *The LORD has sworn, and will not repent: 'Thou art a priest for ever after the manner of Melchizedek.'* 110,5 The LORD at thy right hand doth crush kings in the day of His wrath. 110,6 He will judge among the nations; he fills it with dead bodies, he crushes the head over a wide land. 110,7 He will drink of the brook in the way; therefore will he lift up the head.

Shmuel Bais (II Samuel) 2 7,11 even from the day that I commanded judges to be over my people Israel; and I will cause thee to rest from all thine enemies. *Moreover the LORD tells thee that the LORD will make thee a house. 2 7,12 When thy days are fulfilled, and thou shall sleep with thy fathers, I will set up thy seed after thee, that shall proceed out of thy body, and I will establish his kingdom. 2 7,13 He shall build a house for my name, and I will establish the throne of his kingdom forever. 2 7,14 I will be to him for a father, and he shall be to me for a son ...*

Daniel 7,9 I beheld till thrones were placed, and one that was ancient of days did sit: his raiment was as white snow, and the hair of his head like pure wool; his throne was fiery flames, and the wheels thereof burning fire. 7,10 A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened. 7,11 I beheld at that time because of the voice of the great words which the horn spoke, I beheld even till the beast was slain, and its body destroyed, and it was given to be burned with fire. 7,12 And as for the rest of the beasts, their dominion was taken away; yet their lives were prolonged for a season and a time. 7,13 *I saw in the night visions, and, behold, there came with the clouds of heaven one like unto a son of man, and he came even to the Ancient of days, and he was brought near before him. 7,14 And there was given him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.*

#### Commentary:

As the Messianic revelations depict, there is no doubt that Mashiach's destiny is to be the King ... and quite a special King as well. Mashiach will be the builder of the Temple ... the ultimate High Priest and of course King! Truly he is the Anointed one of G\_D MOST HIGH!

The prophecies paint such an awesome picture of Mashiach that assuredly is consistent with his awesome nature. Merciful; Righteous; Compassionate; Faithful; Spirit Filled! AWESOME!

But ... but when ... we can only ask? Did Mashiach not already come and win the victory? Did he already not bring his Kingdom? Pray tell where are the revelations which we can latch onto while olam hazeh (this world) spirals closer to judgment and destruction?

How can it be that Mashiach did come but we fail to see all of these wondrous promises completed ... have we missed something? Hmmm ...

Isaiah: 30,8 Now go, write it before them on a tablet, and inscribe it in a book that it may be for the time to come forever and ever. 30,9 For it is a rebellious people, lying children, children that refuse to hear the teaching of the LORD; 30,10 that say to the seers: 'See not,' and to the prophets: 'Prophecy not unto us right things, speak unto us smooth things, prophecy delusions; 30,11 Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.' {S} 30,12 Wherefore thus says the Holy One of Israel: because ye despise this word, and trust in oppression and perverseness, and stay thereon; 30,13 Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant. 30,14 And he shall break it as a potter's vessel is broken, breaking it in pieces without sparing; so that there shall not be found among the pieces thereof a shard to take fire from the hearth, or to take water out of the cistern. 30,15 For thus said the LORD G\_D, the Holy One of Israel: in sitting still and rest shall ye be saved, in quietness and in confidence shall be your strength; and ye would not. 30,16 But ye said: 'No, for we will flee upon horses'; therefore shall ye flee; and: 'We will ride upon the swift'; therefore shall they that pursue you be swift. 30,17 One thousand shall flee at the rebuke of one, at the rebuke of five shall ye flee; till ye be left as a beacon upon the top of a mountain, and as an ensign on a hill. 30,18 *And therefore will the LORD wait, that he may be gracious unto you, and therefore will he be exalted, that he may have compassion upon you; for the LORD is a G\_D of justice, happy are all they that wait for him.*

Hosea 3,3 *and I said unto her: 'Thou shall sit solitary for me many days; thou shall not play the harlot, and thou shall not be any man's wife; nor will I be thine.'* 3,4 *For the children of Israel shall sit solitary many days without king, and without prince, and without sacrifice, and without pillar, and without ephod or teraphim; 3,5 afterward shall the children of Israel return, and seek the LORD their G\_D, and David their king; and shall come trembling unto the LORD and to his goodness in the end of days.*

Zecharyah (Zechariah) 12,8 *In that day shall the LORD defend the inhabitants of Jerusalem; and he that stumbles among them at that day shall be as David; and the house of David shall be as a G\_D like being, as the angel of the LORD before them. 12,9 And it shall come to pass in*

*that day, that I will seek to destroy all the nations that come against Jerusalem. 12,10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication; and they shall look unto me because they have thrust him through; and they shall mourn for him, as one mourns for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born.*

*Psalms 2,1 Why are the nations in an uproar? And why do the peoples mutter in vain? 2,2 The kings of the earth stand up, and the rulers take counsel together, against the LORD, and against his anointed: 2,3 'Let us break their bands asunder, and cast away their cords from us.' 2,4 He that sits in heaven laughs, the LORD has them in derision. 2,5 Then will he speak unto them in his wrath, and affright them in his sore displeasure: 2,6 'Truly it is I that have established my king upon Zion, my holy mountain.' 2,7 I will tell of the decree: the LORD said unto me: 'Thou art my son, this day have I begotten thee. 2,8 Ask of me, and I will give the nations for thine inheritance, and the ends of the earth for thy possession. 2,9 Thou shall break them with a rod of iron; thou shall dash them in pieces like a potter's vessel.' 2,10 Now therefore, O ye kings, be wise; be admonished, ye judges of the earth. 2,11 Serve the LORD with fear, and rejoice with trembling. 2,12 Do homage in purity, lest he be angry, and ye perish in the way, when suddenly His wrath is kindled. Happy are all they that take refuge in him.*

*Isaiah 63,2 'Wherefore is thine apparel red, and thy garments like his that treads in the wine vat?'-- 63,3 'I have trodden the winepress alone, and of the peoples there was no man with me; yea, I trod them in mine anger, and trampled them in my fury; and their lifeblood is dashed against my garments, and I have stained all my raiment. 63,4 For the day of vengeance that was in my heart and my year of redemption are come. 63,5 And I looked, and there was none to help, and I beheld in astonishment, and there was none to uphold; therefore mine own arm brought salvation unto me, and my fury, it upheld me. 63,6 And I trod down the peoples in mine anger, and made them drunk with my fury, and I poured out their lifeblood on the earth.'*

*Haggai 2,5 The word that I covenanted with you when ye came out of Egypt have I established, and my spirit abides among you; fear ye not. 2,6 For thus says the LORD of hosts: Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; 2,7 and I will shake all nations, and the choicest things of all nations shall come, and I will fill this house with glory, says the LORD of hosts. 2,8 Mine is the silver, and mine the gold, says*

*the LORD of hosts. 2,9 The glory of this latter house shall be greater than that of the former, says the LORD of hosts; and in this place will I give peace, says the LORD of hosts.'*

Psalms 45,2 My heart overflows with a goodly matter; I say: 'my work is concerning a king'; my tongue is the pen of a ready writer. 45,3 Thou art fairer than the children of men; grace is poured upon thy lips; therefore G\_D has blessed thee forever. 45,4 Gird thy sword upon thy thigh, O mighty one, thy glory and thy majesty. 45,5 And in thy majesty prosper, ride on, in behalf of truth and meekness and righteousness; and let thy right hand teach thee tremendous things. 45,6 Thine arrows are sharp--the peoples fall under thee--[they sink] into the heart of the king's enemies. 45,7 Thy throne given of G\_D is forever and ever; a scepter of equity is the scepter of thy kingdom. 45,8 Thou hast loved righteousness, and hated wickedness; therefore G\_D, thy G\_D, has anointed thee with the oil of gladness above thy fellows. ... 45,9 Myrrh, and aloes, and cassia are all thy garments; out of ivory palaces stringed instruments have made thee glad. 45,10 Kings' daughters are among thy favorites; at thy right hand doth stand the queen in gold of Ophir. 45,11 'Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house; 45,12 So shall the king desire thy beauty; for he is thy lord; and do homage unto him. 45,13 And, O daughter of Tyre, the richest of the people shall entreat thy favor with a gift.' 45,14 *All glorious is the king's daughter within the palace; her raiment is of chequer work inwrought with gold. 45,15 She shall be led unto the king on richly woven stuff; the virgins her companions in her train being brought unto thee. 45,16 They shall be led with gladness and rejoicing; they shall enter into the king's palace. 45,17 Instead of thy fathers shall be thy sons, whom thou shall make princes in all the land. 45,18 I will make thy name to be remembered in all generations; therefore shall the peoples praise thee forever and ever.*

Commentary:

The King shall indeed come and take up his throne! As the revelations depict ... however he is waiting ... for the perfect time to save his people Israel!

Mashiach first had to come as Mashiach Ben Joseph (the suffering servant) so that reconciliation could be made ... as the Torah mandates. Mashiach had to be rejected by his own people and this world so that his glorious mission could be completed ... as the Torah mandates.

However Mashiach will not be denied his glory as King and ruler of all the Earth. Mashiach will not be denied as the Scriptures confirm and will return as Mashiach Ben David (the King of Kings) to assume his rightful inheritance!

So ... he is kind and merciful and he is waiting. He is waiting for the iniquity of the Earth to fill up and he is waiting for his children (the rest of the elect whose names are scribed in the Book of Life) to come out of Mystery Babylon:

Revelations 12:1 And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: 12:2 And she being with child cried, travailing in birth, and pained to be delivered. 12:3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. 12:4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. 12:5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto G\_D, and *to* his throne. 12:6 And the woman fled into the wilderness, where she has a place prepared of G\_D, that they should feed her there a thousand two hundred *and* threescore days. 12:7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, 12:8 And prevailed not; neither was their place found any more in heaven. 12:9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceives the whole world: he was cast out into the earth, and his angels were cast out with him. 12:10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our G\_D, and the power of his Mashiach: for the accuser of our brethren is cast down, which accused them before our G\_D day and night. 12:11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. 12:12 Therefore rejoice, *ye* heavens, and *ye* that dwell in them. Woe to the inhabitants of the earth and of the sea! For the devil is come down unto you, having great wrath, because he knows that he has but a short time. 12:13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man *child*. 12:14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. 12:15 And the serpent cast out of his mouth water

as a flood after the woman, that he might cause her to be carried away of the flood. 12:16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. 12:17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of G\_D, and have the testimony of Yeshua Mashiach.

Revelations 17:1 And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore that sits upon many waters: 17:2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. 17:3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns. 17:4 And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: 17:5 And upon her forehead *was* a name written, MYSTERY, BABYLON the GREAT, the MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. 17:6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Yeshua: and when I saw her, I wondered with great admiration. 17:7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carries her, which has the seven heads and ten horns. 17:8 The beast that thou saw was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is. 17:9 And here *is* the mind which has wisdom. The seven heads are seven mountains, on which the woman sits. 17:10 And there are seven kings: five are fallen, and one is, *and* the other is not yet come; and when he cometh, he must continue a short space. 17:11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goes into perdition. 17:12 And the ten horns which thou saw are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. 17:13 *These have one mind, and shall give their power and strength unto the beast. 17:14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is LORD of LORDS, and King of Kings: and they that are with him are called, and chosen, and faithful.*

*17:15 And he says unto me, The waters which thou saw, where the whore sits, are peoples, and multitudes, and nations, and tongues.*

Revelations 19:1 And after these things I heard a great voice of much people in heaven, saying, Halleluiah; Salvation, and glory, and honor, and power, unto the LORD our G\_D: 19:2 For true and righteous *are* his judgments: for he has judged the great whore, which did corrupt the earth with her fornication, and has avenged the blood of his servants at her hand. 19:3 And again they said, Halleluiah. And her smoke rose up forever and ever. 19:4 And the four and twenty elders and the four beasts fell down and worshipped G\_D that sat on the throne, saying, Amen; Halleluiah. 19:5 And a voice came out of the throne, saying, Praise our G\_D, all ye his servants, and ye that fear him, both small and great. 19:6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thundering, saying, Halleluiah: for the LORD G\_D omnipotent reigns. 19:7 Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife has made herself ready. 19:8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. 19:9 And he says unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb. And he says unto me, these are the true sayings of G\_D. 19:10 And I fell at his feet to worship him. And he said unto me, See *thou do it* not: I am thy fellow servant, and of thy brethren that have the testimony of Yeshua: worship G\_D: for the testimony of Yeshua is the spirit of prophecy. *19:11 And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. 19:12 His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. 19:13 And he was clothed with a vesture dipped in blood: and his name is called The Word of G\_D. 19:14 And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. 19:15 And out of his mouth goes a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treads the winepress of the fierceness and wrath of Almighty G\_D. 19:16 And he has on his vesture and on his thigh a name written, King OF Kings, AND LORD OF LORDS.*

Revelations 21:1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. 21:2 And I John saw the holy city, New

Jerusalem, coming down from G\_D out of heaven, prepared as a bride adorned for her husband. 21:3 And I heard a great voice out of heaven saying, Behold, the tabernacle of G\_D *is* with men, and he will dwell with them, and they shall be his people, and G\_D himself shall be with them, *and be* their G\_D. 21:4 And G\_D shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. 21:5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. 21:6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. 21:7 He that overcomes shall inherit all things; and I will be his G\_D, and he shall be my son. 21:8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burns with fire and brimstone: which is the second death. ...

21:9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife. 21:10 And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from G\_D, 21:11 Having the glory of G\_D: and her light *was* like unto a stone most precious, even like a jasper stone, clear as crystal; 21:12 *And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel:* 21:13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates. 21:14 *And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.* 21:15 And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. 21:16 And the city lay foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. 21:17 And he measured the wall thereof, an hundred *and* forty *and* four cubits, *according to* the measure of a man, that is, of the angel. 21:18 And the building of the wall of it was *of* jasper: and the city *was* pure gold, like unto clear glass. 21:19 And the foundations of the wall of the city *were* garnished with all manner of precious stones. The first foundation *was* jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; 21:20 The fifth, sardonyx; the sixth, Sardis; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a

jasinth; the twelfth, an amethyst. 21:21 And the twelve gates *were* twelve pearls; every several gate was of one pearl: and the street of the city *was* pure gold, as it were transparent glass. 21:22 *And I saw no temple therein: for the LORD G\_D Almighty and the Lamb are the temple of it.* 21:23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of G\_D did lighten it, and the Lamb *is* the light thereof. 21:24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. 21:25 And the gates of it shall not be shut at all by day: for there shall be no night there. 21:26 And they shall bring the glory and honor of the nations into it. 21:27 And there shall in no wise enter into it anything that defiles, neither *whatsoever* works abomination, or *market* a lie: but they which are written in the Lamb's book of life. ...

22:1 And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of G\_D and of the Lamb. 22:2 In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner* of fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations. 22:3 And there shall be no more curse: but the throne of G\_D and of the Lamb shall be in it; and his servants shall serve him: 22:4 And they shall see his face; and his name *shall be* in their foreheads. 22:5 And there shall be no night there; and they need no candle, neither light of the sun; for the LORD G\_D gives them light: and they shall reign forever and ever. ...

22:6 And he said unto me, These sayings *are* faithful and true: and the LORD G\_D of the holy prophets sent his angel to show unto his servants the things which must shortly be done. 22:7 Behold, I come quickly: blessed is he that keeps the sayings of the prophecy of this book. 22:8 And I John saw these things, and heard *them*. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. 22:9 Then says he unto me, *See thou do it* not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship G\_D. 22:10 And he says unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. 22:11 He that is unjust, let him be unjust still: and he who is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. 22:12 And, behold, I come quickly; and my reward *is* with me, to give every man according as his work shall be. 22:13 I am Alpha and Omega, the beginning and the end, the first and the last. 22:14 *Blessed are they that do his*

*commandments that they may have right to the tree of life, and may enter in through the gates into the city. 22:15 For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loves and makes a lie. 22:16 I Yeshua have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. 22:17 And the Spirit and the bride say, Come. And let him who hears say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.*

22:18 For I testify unto every man that hears the words of the prophecy of this book, If any man shall add unto these things, G\_D shall add unto him the plagues that are written in this book: 22:19 And if any man shall take away from the words of the book of this prophecy, G\_D shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.

22:20 He which testifies to these things says, Surely I come quickly. Amen. Even so, come, LORD Yeshua.

22:21 The grace of our LORD Yeshua Mashiach *be* with you all. Amen.

As it is revealed ... so shall it be done!

Commentary:

So now let us revisit the original question posed some time ago ... who defines Torah?

It is the author's hope that there is no debate that Mashiach is the architect and arbiter of Torah. *There is no doubt that Mashiach as Prophet, King and Priest is indeed the final teacher and judge of Torah orthodoxy.*

What we should find interesting however is that the exercise of simply determining that it is Mashiach who will perfect Torah, truly depicts the awesome and boundless nature of Torah. Dear reader ... the exercise that was just conducted was an exercise in Torah! No commands ... no statutes ... just prophetic revelation! And be assured that this component of Torah is by no means less important than the commandments ... for what good would commands be if we were doomed to eternal separation from G\_D? What good would commands be if we had no way to put them upon our hearts? What good would commands be if they could not be placed within us

and applied spiritually? What good would commands be if we never received testimony of how they really work ... or how we need to perceive them?

Obviously these are rhetorical questions because we know the answer would be that the commands remain good and holy ... forever ... regardless of our own personal salvation! The point however is that without the revelation of Mashiach ... we are nothing! Without the grace of Mashiach ... we are doomed!

Now ... speaking of the Revelation of Mashiach ... the reader should also be aware that pointers to Mashiach within Torah are in no like manner limited to the discrete prophetic revelations just briefly reviewed! Not a chance ... it is all about Yeshua!

Look closely and be led by the Holy Spirit ... and perhaps we can:

- See Mashiach as the ANGEL of THE LORD;
- See Mashiach integrated fully with the Sacrificial System;
- See the way of Mashiach depicted within the Sanctuary pattern ... from the gate of the tent of meeting right through to the Holy of Holies;
- See Mashiach as the Kohen HaGadol (High Priest) in the order of Melkezedek ... the eternal High Priest;
- See Mashiach within Shabbat and naturally the entire Mo'adim cycle which he completes and perfects;
- See the shadow of Mashiach depicted by all the miraculous barren mother births orchestrated by G\_D;
- Recognize the shadow of Mashiach the savior in Joseph ... the son of Jacob;
- Recognize the shadow of Mashiach in King David ... the son of Jesse;
- See the shadow of Mashiach in Zechariah, Nehemiah and all other builders of Jerusalem;
- See the shadow of Mashiach in Solomon ... the wise son that will build the eternal Temple;
- See Mashiach in the Akedah .... or binding of Isaac ... the sacrifice of the beloved son;
- See the shadow of Mashiach in the person of Moses ... the deliverer of Israel and the teacher of Torah;

On and on and on ... because Torah is endless and it is all about Mashiach ... all about Yeshua!

So now that we have conclusively ended all debate as to the incredible nature of Torah (Knowledge of G\_D) as well as determining that Mashiach Yeshua is the architect and arbiter of Torah, we can now proceed forward and begin to wrap our heads and hopefully our hearts around the actual supplemental but critical lawfulness aspects of Torah.

\* \* \* \* \*

## Messiah & the Tree Of Life

Although we have just looked at the Torah in a broad sweeping perspective wherein Torah itself has been defined as G\_D's revelation to mankind or essentially his entire word to us, it would be fair to presume that many readers are still attempting to tactically visualize the Torah ... to get a feel for its legal component and hopefully view the commandments in a Hebraic perspective.

Naturally any "discrete" view of the commandments would be limiting since Torah, as revealed, is Spiritual ... like G\_D ... and can't be bound or contained within our limited human minds. Torah as we know is really about Spiritual revelation and heart-felt application ... Torah is about understanding what G\_D wants from us, individually and communally, in order to not only serve his purposes and will but also in how it governs the way we interact with him and his creation.

But as difficult as putting the Torah into a workable and human based framework may be, G\_D's chosen people Israel realized that even a limited discrete framework was far more beneficial than simply leaving Torah abstract with each individual defining Torah on their own. The knowledge of G\_D needs to be taught!

Deuteronomy 32:44-47: And Moses came and spoke all the words of this song in the ears of the people, he, and Hoshea (Joshua) the son of Nun. And when Moses made an end of speaking all these words to all Israel, he said unto them: *'Set your heart unto all the words wherewith I testify against you this day; that ye may charge your children therewith to observe to do all the words of this law. For it is no vain thing for you; because it is your life, and through this thing ye shall prolong your days upon the land, whither ye go over the Jordan to possess it.'*

As the children of Israel were instructed to live by these laws handed down by the great and awesome "I AM", it was obvious to all that these same commandments needed to be put into a framework by which Israel could understand them ... could teach them ... could weave them into their societal governing framework and of course pass them along from generation to generation! There can be no doubts that what makes Israel different had to be defined in some manner suitable for perpetual Kingdom administration.

Needless to say the discrete basis for any such framework is based upon the actual commandments which the Jewish people could extract from Holy Scriptures while they operated under the presumption that these commandments were to be contained within the first five books ... or the Books of Moses!

Obviously at the base of any discussion concerning the commandments sits the great Ten Words written ... Deuteronomy 31:12-18 And the LORD spoke unto Moses, saying: 'Speak thou also unto the children of Israel, saying: Verily ye shall keep my Sabbaths, for it is a sign between me and you throughout your generations, that ye may know that I am the LORD who sanctify you. Ye shall keep the Sabbath therefore, for it is holy unto you; every one that profanes it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days shall work be done; but on the seventh day is a Sabbath of solemn rest, holy to the LORD; whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever; for in six days the LORD made heaven and earth and on the seventh day he ceased from work and rested.' *And he gave unto Moses, when he had made an end of speaking with him upon Mount Sinai, the two tables of the testimony, tables of stone, written with the finger of G\_D.* The Ten Commandments, called *aseret hadiberot* (or sometimes *aseret hadevarim*, the “ten sayings”)!

1 - I am Adonai (THE LORD) Your G\_D.

אֲנִי יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ

ho-tseiti:kha a-sher 'e-lo-hey:kha Adonai 'a-no-khi  
brought you out who your God Adonai I am

מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים

'a-va-dim mi-beit mitz-ra-yim ma-e-retz  
from the house of bondage from the land of Egypt

2 - Thou shall have no other gods before me.

ב. לֹא יִהְיֶה-לְךָ אֱלֹהִים אֲחֵרִים עַל-פְּנֵי:  
'al-pa-nai 'a-che-rim 'e-lo-him yih-yeh-le-kha lo'  
*before me other gods you shall have Not*

3 - You shall not take the Name of The LORD Your G\_D in vain.

ג. לֹא תִשָּׂא אֶת-שֵׁם-יְהוָה אֱלֹהֶיךָ לְשׂוֹן:  
lash-shav 'el-lo-hey-kha 'et-shem-'Adonai tis-sa lo'  
*to vanity Your God the Name of Adonai you shall take Not*

4 - Remember the Sabbath day, to keep it separate.

ד. זָכוֹר אֶת-יוֹם הַשַּׁבָּת לְקֹדֶשׁוֹ:  
le-ka-de-sho ha-shab'bat 'et-yom za-khor  
*for holiness the Sabbath day Remember*

5 - Honor your father and your mother.

ה. כִּבֵּד אֶת־אָבִיךָ וְאֶת־אִמְּךָ

ve'et-i-me·kha      'et-'a·vi·kha      kab·bed  
*and your mother      your father      Honor!*

6 - You shall not murder.

ו. לֹא תִרְצַח:

tirtsach      lo'  
*you shall murder      Not*

7 - You shall not commit adultery.

ז. לֹא תִנְאַף:

tin'·af      lo'  
*you shall      Not*  
*commit adultery*

8 - You shall not steal.

ח. לֹא תִגְנוֹב:

tig·nov      lo'  
*you shall steal      Not*

9 - You shall not bear false witness against your neighbor.

ט. לֹא־תִעַנֶה בְּרֵעֲךָ עַד שֶׁקֶר:

sha-qer 'ed vere-'a-kha lo-ta-'aneh  
*false witness against your neighbor not you shall bear*

10 - You shall not covet...

לֹא תַחְמוֹד בֵּית רֵעֲךָ

rei-e-kha beit tach-mod lo  
*the house of your neighbor you shall covet Not*

\*\*\*\*\*

## Codifying the Commandments

Torah teachers throughout the ages have systematically structured the extracted mitzvot (commandments) from the Books of Moses in meaningful ways. The effort of these teachers usually results in groupings of mitzvot to help their students and Jewish society at large understand the focus of the whole Torah from a moral, ethical, religious and societal paradigm.

Consequently a variety of codified frameworks developed by knowledgeable mainstream Jews have been fashioned over the course of time ... all of which could not possibly be depicted or discussed herein!

These various frameworks formally codified between the 2<sup>nd</sup> and 6<sup>th</sup> centuries CE and still being manipulated to this present day, as elegant and valuable as they may be, have been developed and refined by individuals who at least publicly refuse to acknowledge and utilize the teachings of the greatest Torah teacher and arbiter of all time ... Messiah Yeshua ... the Master Rebbe!

Without attempting in any manner to offend the mainstream Jewish community or diminish their significant contributions, it must be noted that any comprehensive and complete understanding of Torah and the commandments contained therein is impossible without accounting for the teaching, life and ministry of G\_D manifest in the flesh ... Messiah Yeshua.

For the record let it also be known that any attempt at understanding in great detail the Jewish cultural paradigm, without studying the collective works of the Jewish sages, would be counter-productive! The work of the sages is by no means unimportant or irrelevant in terms of understanding Jewish culture.

So let us look at the overall framework and personal revelation of Torah as taught by Yeshua when he was asked by a scribe in the day, which of the mitzvot of the Torah was the greatest:

Then one of them [that is, one of the Pharisees], which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the Torah?

Yeshua said unto him, thou shall love YHVH thy G\_D with all thy heart, and with all thy soul, and with all thy might. This is the first and great commandment.

And the second is like unto it, thou shall love thy neighbor as thyself. *On these two commandments hang all the Torah and the prophets.* Matthew 22:34-40

The image that Yeshua gave of the Torah would have been understood in the context of a 1<sup>st</sup> century rabbi as a tree with an initial trunk and two main trunks that split off from that main trunk. One of the trunks might be called the “Love G\_D branch” while the other, might be called the “love humanity branch”. *Mashiach declared that all of the remaining mitzvot (commandments) of the Torah hung from those two trunks/branches.* Thus, we can easily justify placing each of the mitzvot of the Torah under one of those two headings: Loving G\_D or loving humanity.

When we further examine this concept, we can relate Mashiach's teaching to the Ten Commandments. The Ten Commandments were the first statements of life *formally* given by G\_D to his people at Sinai (and recorded) after their rescue from the bondage of Egypt. Quite easily we can segregate the Ten Commandments into one of these two "tree trunks."

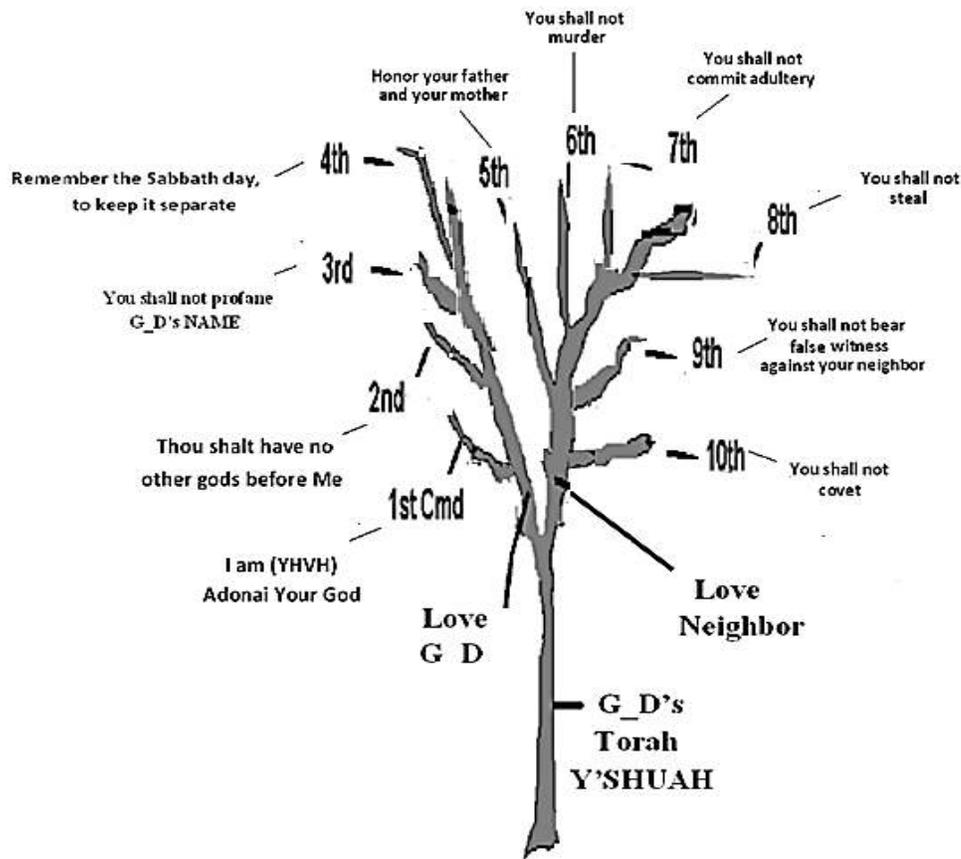
From one of the two main branches, we can place four additional branches. Those four branches relate to the first four commandments. From the other main branch we have six additional branches. Those six branches correspond to the last six commandments (commandments five through ten).

When we survey the mitzvot within the Torah we can place each under one of the Ten Commandments. Thus, we end up with ten groups of mitzvot. All of these various mitzvot hanging under one of the Ten Commandments ... just as Mashiach revealed!

Once we find the appropriate location for each of the mitzvot in the structure of the Ten Commandments, we would immediately notice that sub-groups of mitzvot appear. Thus, the mitzvot under the First Commandment fall into neat sub-groups of related topics. For example, the sub-group headings for the First Commandment include: Knowledge of G\_D; Love of G\_D; Fear of G\_D ... and so forth.

This same model can be employed for each of the remaining nine Commandments. All of the mitzvot of the Torah can be categorized under one of the Ten Commandments. From there, each of the mitzvot can be placed into a smaller group of related mitzvot. The end result of this categorization process is that the mitzvot of the Torah become integrated and their application becomes more concise within the context of its respective root commandment. And with this teaching coming from Mashiach should we expect anything different? In fact the unique Hebrew language follows a similar root/child methodology and as such Mashiach's teaching continually upholds the Hebraic bias or model fashioned over time through his own guidance from the very beginning of Israel's creation!

The following illustration should help the reader readily visualize this Torah framework which Mashiach was revealing to Israel.



### Yeshua Teaching the Commandments & Life

It should be noted as well that Mashiach, as you surely must understand was not just any rabbi ... but the REBBE ... the MASTER TEACHER ... as he declared in Matthew 23:8 and is depicted within the TANAKH. As such it should come as no surprise that his metaphor of Torah as a tree is deeply entrenched within Hebrew culture and understanding. Simply stated: Mashiach's teaching was not esoteric or off the wall but rather a new and deeper revelation premised upon a previously inspired declaration from King David as we see in Psalms:

3:1-18: My son, forget not my teaching; but let thy heart keep my commandments; For length of days, and years of life, and peace, will they add to thee. Let not kindness and truth forsake thee; bind them about thy neck, write them upon the table of thy heart; so shall thou find grace and good favor in the sight of G\_D and man.

Trust in the LORD with all thy heart, and lean not upon thine own understanding. In all thy ways acknowledge him, and he will direct thy paths. Be not wise in thine own eyes; fear the LORD, and depart from evil; it shall be health to thy navel, and marrow to thy bones.

Honor the LORD with thy substance, and with the first-fruits of all thine increase; So shall thy barns be filled with plenty, and thy vats shall overflow with new wine.

My son, despise not the chastening of the LORD, neither spurn thou His correction; For whom the LORD loves he corrects, even as a father the son in whom he delights.

Happy is the man that finds wisdom, and the man that obtains understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies; and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; in her left hand are riches and honor. Her ways are ways of pleasantness, and all her paths are peace. *She is a tree of life to them that lay hold upon her, and happy is every one that holds her fast.*

From a Hebraic perspective the Torah as a “tree of life” was and remains a very important known and accepted construct. Still further and once again it should not be surprising, the metaphor of “man as a tree” is also a known and accepted Hebraic convention which we see in both the TANAKH as well as the B’rit Chadasha. A convention invoked by Mashiach on numerous occasions.

From the TANAKH ... Isaiah 44:1-5 Yet now hear, O Jacob my servant, and Israel, whom I have chosen; thus says the LORD that made thee, and formed thee from the womb, who will help thee: Fear not, O Jacob my servant, and thou, Jeshurun, whom I have chosen. For I will pour water upon the thirsty land, and streams upon the dry ground; *I will pour my spirit upon thy seed, and my blessing upon thine offspring; And they shall spring up among the grass, as willows by the watercourses.* One shall say: 'I am the LORD'S'; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the LORD, and surname himself by the name of Israel.

From the B’rit Chadasha ... Matthew: 7:15-20 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? *Even so every good tree brings forth good*

*fruit; but a corrupt tree brings forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that brings not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them.*

Mashiach's teachings are naturally at the most basic level Torah centric! As we can see from just this very brief review, Mashiach was building upon his already delivered revelation of the TANAKH to fill up Israel's meaning of Torah and subsequent application. And if you look ... really look ... you shall see this pattern throughout the entire B'rit Chadasha. The pattern that consistently connects the TANAKH to the B'rit Chadasha through Mashiach Yeshua!

Dear reader ... how can it be any other way? Yeshua needed to deliver Torah revelation in such a manner so that he could fulfill the prophecies about himself while validating as well that the all of the previous revelation made via the TANAKH had come from himself and was therefore upheld!

Messiah inspired the Prophets of old and of course their inspired writings. Why then would Messiah confuse Israel by deviating from the script which he had prepared? Of course Messiah did not deviate from the script and consequently the only way that we can really understand him is to learn the script ... agreed?

As we can see however in just this simple but critical to understand illustration, Mashiach's utilization of metaphors, allegories, parables, etc. are most assuredly discerned correctly only under the auspices of Hebraic understanding. Mashiach used these same traditional Hebraic methods not just to deliver revelation in a means which would be understood by Israel ... but also to confirm and validate these methods! Please let this sink in ... it is important!

We see Mashiach invoking the known Hebraic convention of Torah as "a tree of life". We see Mashiach invoking a previously revealed metaphor depicting the Spirit filled new man as a "sprung up tree". Finally we see Mashiach completing the revelation by likening the false prophets to the corrupted tree with bad fruit and the redeemed person as a tree bearing good fruit.

Let us for a moment not focus on "why does Mashiach use this metaphor" but rather "what does Mashiach mean by this depiction?"

Is it uncertain that Mashiach is revealing to us the nature of the Spirit filled person? Can we not see that life in Mashiach enables us to live as the productive tree ... bearing the good fruit

that reflects the goodness of the commandments ... the goodness of G\_D's character? Dare we see this through Jewish eyes for a moment?

When we are able to view Mashiach's revelation within the known context of the Hebraic culture does it shed light on matters? Do we see things differently than we were viewing them in the past? Do we see things in a way that is foreign to what we've been led to believe? Can we begin to see how G\_D's promises and covenant were to be delivered through Mashiach? Can we see how these abstract concepts are in fact very tactical and practical when viewed within the context of the Hebraic understanding of Torah and the commandments?

And best of all ... we've only scratched the surface level of Hebraic understanding ... now do you want to see a real eye opening revelation associated with this last illustration? Let us presume the answer is "yes"!

Within a Hebraic mindset and more specifically a Rabbinic understanding there is great importance, meaning and insight provided by a teacher when Scriptures are referenced either directly or through implication. Just the specific words utilized are important relative to where else these same words are utilized in Scripture ... but far more so when the words are used to connect consistent and relevant concepts as we shall see!

Mashiach's teaching about Torah as a tree ... and using the known allusion casting man as a "sprung up" Spirit filled tree is not a connection the Hebrew would have missed. But Mashiach went way further in providing Israel insights into G\_D's plan and his own identity.

Let us explore the fullness of Mashiach and his revelation by connecting the perfect threads of G\_D's word.

Matthew: 15:10-14 And he called the multitude, and said unto them, Hear, and understand: Not that which goes into the mouth defiles a man; but that which cometh out of the mouth, this defiles a man. Then came his disciples, and said unto him, Know thou that the Pharisees were offended, after they heard this saying? *But he answered and said, Every plant, which my heavenly Father has not planted, shall be rooted up.* Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

John: 12:23-24 And Yeshua answered them, saying, The hour is come, that the Son of man should be glorified. Amen, amen, I say unto you, *Except a corn of wheat fall into the ground and die, it abides alone: but if it die, it brings forth much fruit.*

John: 15:1-10 *I am the true vine, and my Father is the husbandman. Every branch in me that bears not fruit he takes away: and every branch that bears fruit, he purges it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abides in me, and I in him, the same brings forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father has loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.*

Isaiah 10:33-11:10 Behold, the LORD, the LORD of hosts, shall lop the boughs with terror; and the high ones of stature shall be hewn down, and the lofty shall be laid low. And he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one. *And there shall come forth a shoot out of the stock of Jesse, and a twig shall grow forth out of his roots. And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD. And his delight shall be in the fear of the LORD; and he shall not judge after the sight of his eyes, neither decide after the hearing of his ears; But with righteousness shall he judge the poor, and decide with equity for the meek of the land; and he shall smite the land with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. ... And it shall come to pass in that day, that the root of Jesse, that stands for an ensign of the peoples, unto him shall the nations seek; and his resting-place shall be glorious.*

Commentary:

Can we see the beauty of G\_D's promises and how all things are united in Mashiach the King?

Mashiach reveals in Matthew: 15:10-14 that renewal of the Spirit filled person is a result of G\_D's Mercy ... *G\_D does the planting!*

Mashiach reveals in John: 12:23-24 that *he is the seed/source and that only through him will newer stalks/shoots spring up to bear fruit.*

Mashiach reveals in John: 15:1-10 that he is not only the seed *but also the sustaining vine/root unto which all his branches/offspring must remain attached to.* Also note how Mashiach has connected the commandments to this revelation ... *within the context of the applied metaphor the relationship between Mashiach, The Tree of Life, Goodness and the Commandments is simply resonating the truth across all of creation! From a Hebraic perspective Yeshua is declaring how he is G\_D's character made manifest and how he can manifest in us through Mashiach!*

And by the understood Hebraic modes of Scriptural exegesis we see how Mashiach is revealing the prophecies within Isaiah about himself!

Within the same contextual metaphor of the "shoot springing up" we are left with the irrefutable pointers back to Isaiah's revelation of Mashiach to come ... and as previously depicted the spiritual reborn members of Israel that shall spring up!

And pray tell what do we learn?

We learn that through the Spirit OF G\_D, Israel's Mashiach will spring forth from Jesse and through the line of David the King. We learn that Mashiach will exercise all righteousness and goodness through wisdom and that *Mashiach will in effect be "knowledge of G\_D"! And we also know that Mashiach will be submissive to G\_D's will and because of "fear of THE LORD" Mashiach will be obedient to G\_D's Commandments.*

Moreover we also see G\_D's promise within the renewed covenant that all nations shall seek him! Praise him forever and a day!

And so you may ask ... what does this all mean and how does this connect to Mashiach's teaching on Torah?

The answer is right before our eyes ... if we can see!

Mashiach revealed, through these and other teachings, that Torah is indeed spiritual and he showed us that without him there can be no true and faith based righteous application of Torah. Torah application without G\_D's Spirit within us is pretty much an attempt at humanitarianism.

Of course Mashiach knew that one could learn the commandments ... as we all should ... as we are commanded ... as Mashiach verified and upheld at every chance. But without his Spiritual nourishment there is no way to thrive ... no way to grow ... no way to remain healthy ... no way to creatively and spiritually apply the commandments ... no way to operate fully in G\_D's image and likeness ... no way to fully integrate Torah into our lives! No way to stumble and not be overcome by the curse of the law's guilty verdict! No way to really know G\_D! Mashiach is the only way!

Yeshua delivered exactly what was expected by the Jewish sages from long ago: Mashiach delivered a whole new paradigm regarding an understanding of Torah and how G\_D works to not only combat a fallen creation but how G\_D works to propagate restoration and the New Creation! But it is not on our own folks ... it is only through grace in Mashiach! As Moses revealed ... the prophet shall come and those that heed not his word shall that same rebellion result in their end!

When we began this discourse on the commandments it was declared that there was no means of fully encapsulating or containing Torah within the confines of the human mind ... and this is what Mashiach revealed to us ... BUT ... Mashiach also revealed to us that Torah can be encapsulated within us ... and understood by us ... through him and the power of the Holy Spirit who calls all things unto Mashiach into remembrance!

Dear reader ... *Mashiach is the tree of life and the root of righteousness and goodness.* That Israelite generation of whom certain vipers did spurn Mashiach was not ignorant to the teachings and revelation of Mashiach ... they were well learned and savvy in the Hebraic exegetical methods ... they just did not like the net result of the Revelation in spite of the fact that Mashiach performed those miracles which were known that only Mashiach could perform.

They simply did not like the fact that Mashiach declared himself to be one with G\_D. They did not like the revelation that only through a humble and contrite heart could one truly

understand and apply Torah properly. They most assuredly did not like the revelation that only through Yeshua could they find salvation or “reconciliation with G\_D! Let's face it ... they just did not want to hear anything other than their established preconceived notions of Mashiach and Torah practice that were influenced by Hellenism! In cleaving to Mashiach they would have had to abandon the delusion of “this world” ... and in hind-sight they were not prepared to do this!

But let us all praise G\_D because he planted new branches for Mashiach within Israel as a remnant ... natural branches that became our Jewish forefathers in faith ... the apostles and other early Jewish believers. Believers who with the exception of Paul were not elevated Torah Rabbis ... who were not puffed up with their knowledge and position of authority ... as Paul once had been!

It is the hope that this short expose of Mashiach’s teaching/revelation regarding Torah provided some insights as to how the Hebraic Messianic mindset approaches G\_D's word. To this point however we've just hit the tip of the iceberg so to speak. At the same time however it is vital that non-Jews get a genuine sense of what Mashiach’s revelation was all about. And if we are not thinking with the nuances of the Hebrew Language as it relates to Torah, Obedience, Submission, Israel, The Covenant, Righteousness, Goodness and Purpose ... then we just are simply not viewing Mashiach in a context that will allow us to understand him ... and thus sadly limit our knowledge of and relationship with him!

Obviously there are many that will fight viciously against such a revelation ... it is up to you dear reader to see through the delusion!

It seemed paramount that we gain an understanding of what Mashiach revealed to us about Torah before we actually took a look at the actual commandments. It is a hope that we will better understand once we see the commandments why this path was pursued. Torah is Spiritual and it will entail a Spirit filled heart and mind to see Torah since so much of the tactical aspects of the commandments are foreign to us and sadly we have been, through guile and ignorance, shrouded from our rightful heritage!

**End Part III**

## Part IV-The Commandments

As we proceed forward to view the specific commandments please remember that the glory of G\_D's righteousness was revealed within a context that was applicable to Israel thousands of years ago! As such there will be some commandments that at first glance may not seem relevant to our modern society ... most certainly not relevant to a non-Jewish society ... but ... as Mashiach revealed Torah is spiritual and eternal. Consequently the commandments are designed to be both tactical and spiritual! So we need to view his commandments both in literal and principle fashion.

Please keep in mind that it is not the intent herein to broach any detailed analysis/discussion of any individual commandments, for a work of this nature could never be contained within the confines of this brief discourse, yet it is vital that we do expose these good, holy and lawful commandments gifted to us by G\_D through his word! As such a brief commentary will be made relative to each category in which specific commandments have been placed to provide Hebraic centric insights and more importantly to expose the spiritual implications of how the commands (in sub-sets) are appropriately aligned with the root commandment.

The reader should be cautioned that some commandments can in some form or fashion be threaded to multiple root commands. Consequently when such is the case a "weightier matter" approach has been adopted ... meaning that when a command can be aligned with Love G\_D and Love thy neighbor ... it will be aligned to the greater priority ... Love G\_D as an example.

Still further the reader should at least be aware that traditionally mainstream Judaism generally acknowledges the codification of 613 Holy Commandments (Positives and Negatives including implied intuitive inverses) from Holy Scripture. This commandment count will not be adhered to herein for the following reasons:

- Numerous Biblical revelations, (despite not being revealed within a mandatory context), contain absolute fundamental and undeniable truths. Truths which frankly when unaccepted ... result in denial of G\_D's revelation and thus intuitively sin ... and therefore must be presumed to be contained within the law itself ... since Scripture reveals that there is no sin without breach of the law.

- A variety of traditionally codified commandments encapsulate or collapse multiple discrete mandates and these will be individually depicted as necessary to more accurately represent the spiritual nature of Torah and Mashiach within Scripture;
- Scripture itself does not support any mandate to make "a census" of the Torah Mitzvot ... nor does it seem reasonable that people are equipped to do so accurately. Any mandate to accept specifically 613 Mitzvot is unto itself a man-made tradition.

Despite the brief explanations regarding the identification and number of mitzvot, it must be noted that the majority of commandments listed herein however will naturally encompass just about all of the traditionally accepted 613 commandments ... there will just be more for the reasons stipulated previously.

It is crucial to realize just how much of Mashiach Yeshua's teaching and ministry was essentially Torah centric! In all ways Mashiach was here to fill up the Torah and perfect it in a manner in which only he as Mashiach could do! The B'rit Chadasha quite frankly deals completely with Torah ... as in Y'SHAUH fulfilling prophetic Messianic revelation; Yeshua observing perfectly the commandments and finally Yeshua delivering the fullness of Torah with G\_D's Holy Spirit ... as we shall see!

Finally please be aware that you the reader may actually perceive the codified structure of the commandments in a different Spiritual light ... as in you may sense a different segmentation and alignment in your heart. If so then fret not; the structure presented herein is not subject to any orthodoxy or formal mandate. The intent herein is to share a personal endeavor premised upon Mashiach's revelation which views the commandments in a "Tree Of Life" construct while maintaining the integrity of the Hebraic perspective through which it was delivered. So rigidity is not a requisite ... the only requirement is that we ponder the good and holy commandments of G\_D in a manner which makes us useful for his Kingdom and most importantly enables us to better understand and interact with our awesome and wonderful G\_D!

By no means will this exposure of commandments encapsulate more than a sprinkling of G\_D's glory and wisdom... such is impossible ... Praise him forever!

Please keep in mind that Torah is eternal. As such the spiritual and tactical elements depicted by the commandments are not bound to any discrete practical application or time frame.

This means that Torah is boundless since the eternal principles revealed to us by G\_D are designed to be applied to all matters of our lives regardless of the circumstances encountered.

So please be cognizant that this author will attempt to address the highest level of principles associated with groups or categories of specific commandments and realize that the fullness of meaning and application is simply impossible to encapsulate within a work such as this. Our lives are dynamic and so is Torah and most assuredly so is the Spirit of G\_D who enables our manifestation of the eternal Torah.

One last note ... Yeshua promised his disciples HaRUACH (The Spirit) that would allow believers to remember all the things of Yeshua contained within Torah! "Remember" he said ... Messiah did not give notice that his followers could fabricate or imagine G-D's truths!" Mashiach implied that HaRUACH enables manifestation of Torah as recall from immersion into his own word. How does man live? ... By every word coming forth from G\_D! ... If we believe this then we had better read and hear these words!

\* \* \* \* \*

## [I am \(YHVH\) Your G\\_D](#)

### **Knowledge of G\_D**

- To know that G\_D is the sole architect and creator of all that exists (Gen.1:1)
- To know that G\_D created all things through his word (Gen. Chapter 1; Psa. 33:9)
- To know that G\_D is One, a complete plurality in perfect union (Gen. 1-26; Deut. 6:4)
- To know that G\_D is holy (Lev. 11:45)
- To know that G\_D is righteous (Psa. 7:18)
- To know that G\_D is faithfulness of mercy to those that fear him and keep his Torah (Psa. 89:2-3; Psa. 103:8-18)

- To know that G\_D is goodness (Psa. 34:9)
- To know that G\_D is the G\_D of Abraham, Isaac and Jacob ... the G\_D of the eternal covenant (Ex. 3:13-15)
- To know that G\_D has chosen Israel to be set apart from the nations and amongst the peoples as a treasure (Ex. 19:5; Duet. 7:6)
- The nations will know that Israel is the first born son of G\_D amongst all the Earth (Ex 4:22)
- To know that G\_D has chosen Israel to be the light to the nations (Deut. 4:6-8; Isa. 60:1-5)
- To know that G\_D is the redeemer of Israel (Gen. 48:15-16; Ex. 20:2; Deut. 5:6)
- To know that G\_D is the good shepherd (Psa. 23:1-6)
- To know that the Earth is filled with G\_D's loving kindness (Psa. 33:5)
- To know that all the Earth shall know the glory of G\_D (Num. 14:21-23; Psa. 8:2-10)
- To know that all nations shall come and prostrate before G\_D and glorify his NAME (Psa. 89.9)
- To know that faith in G\_D removes all fear (Psa. 4:9; Prv. 3:24-26)
- To know that G\_D forgives sin and iniquity of the genuinely repentant (Psa. 32:1-11)
- To know that salvation comes from G\_D alone (Psa. 3:9)
- To know that G\_D will send forth salvation from heaven as mercy and truth (Psa. 57:4)
- To know that G\_D's salvation cleanses the heart and creates a renewed Spirit (Psa. 51:12)
- To know that G\_D's salvation delivers life from the grave (Psa. 49:15-16)

#### Commentary:

Without question G\_D's word leads us to the inevitable truth that G\_D is essentially ... existence! He is the unfathomable power behind, in and with all that is, was and will ever be.

Embedded within this singular and irrefutable truth we can see from continual revelations however that G\_D most certainly desires ... even mandates ... that we understand and know him intimately. Knowledge of G\_D must be more than some form of intellectual acquiescence of a being greater than mortal man!

G\_D reveals in no uncertain terms that he is righteousness, goodness, mercy, justice, loving kindness, holiness ... and all things which humans are innately not ... but must in faith aspire to be! But ... just as important to us, G\_D reveals that his purpose for creation will be manifest through his people and his kingdom ... Israel.

Within just these twenty-two awesome revelations associated with “knowledge of G\_D”, we see the summary of his plan from creation through eternal life! His plan is one of reconciliation through: revelation, mercy, forgiveness, and transformation ... under the auspices of the eternal covenant which he established with Israel.

Most contemporary believers and the Gentile churches whole heartedly accept the omnipotent G\_D of all creation ... yet at the same time readily seek to disassociate G\_D from Israel and his covenant ... and do so at grave risk! He chose to be the G\_D and King of Israel ... He chose Abraham and he chose to redeem with great might his first born son from Egyptian bondage. ... Who are we people to present challenges?

Just a cursory review of even the first Gospel (Matthew) confirms these mandatory revelations. Mashiach himself confirms Israel's selection by G\_D. Mashiach himself confirms Israel's charter to be a light unto the nations. Mashiach himself confirms how G\_D's holy path is The Way for those that have a renewed Spirit! It seems imperative that we understand that these revelations from G\_D about himself and his plan were consistently presented to Israel throughout Holy Scripture. Mashiach did not preach or present a “different” or “alternative” truth ... he filled up the truth through greater revelation.

G\_D has put everything on the line by taking upon himself the temporal kingship of Israel. Since the very moment that he promised to fulfill the covenant through Abraham, G\_D has committed himself via oath to be a personal and interactive G\_D to his people. Additionally he has promised that the interaction of all those who shall come to him for reconciliation will in fact do so through Israel and if there is any doubt as to this truth please refer to John 4:21-26 where Mashiach upholds Israel's special nature.

Can we better understand now why the attack upon Israel, from its very formation, emanates from the adversary ... hasatan? The evil one's plan is to destroy Israel so that G\_D is proven to be unfaithful ... incapable of deliverance! With this being declared what can we say about those who come against Israel ... whose spirit are they operating under? Hmmm!

Ultimately as we review these greatest of priority sacred revelatory commandments we should attempt to ascertain a sound understanding of our awesome G\_D's entirety. THE G\_D of all creation who we simply at the most basic level must acknowledge that our understanding of his glory is so very limited and not within our grasp; yet at the same time be so very comforted that he has revealed so much about himself through the constructs of his covenant and his chosen people Israel.

We can summarize these greatest of commandments with the following declaration: "to know the one true G\_D of everything is to establish a personal relationship with the G\_D and King of Israel under the auspices of his eternal covenant through, by and in his perfect word!" From a Hebraic perspective it is impossible and heretical to separate Israel from the G\_D of all creation. G\_D and humanity itself are bound together through this temporal covenantal relationship! Being people of The Book mandates, by his word, that we are people of his Kingdom Israel. In the end the truth remains ... THE G\_D of all creation will save Israel ... so says G\_D ... so let it be done!

\* \* \* \* \*

## **Knowledge of Messiah**

To know Mashiach's Divine Nature:

- To know that Mashiach will be from ancient days ... everlasting and eternal (Micah 4:14-5:2)
- To know that Mashiach will be like unto the eternal but as a "Son of Man" coming in the clouds of Heaven (Dan. 7:13-14)

- To know that Mashiach will be “Pele-Joez-El-Gibbor-Abi-Ad-Sar-Shalom” - Wonderful; Counselor; Mighty; G\_D; Eternal; Father; Prince; and Peace ... Mashiach will be the exact image and likeness of G\_D ... a perfect unity (Isa. 9:5-6)
- To know that Mashiach will be ImmanuEl ... G\_D with us (Isa. 7:13-14)
- To know that Mashiach will come to his temple and deliver the covenant (Mal. 3:1)
- To know that G\_D will come as Mashiach ... his ruling ARM (Isa. 40:10)

Commentary:

Not surprisingly our human knowledge of G\_D must take into account the knowledge and acceptance of G\_D as Mashiach ... according to his Torah ... his word!

What might be surprising to some however is the thoroughly Hebraic nature of Mashiach’s divine nature as revealed within Torah? Most assuredly the holy utterance of the prophets mandates such acknowledgment while failure to accept these revelations as truth will bring only disastrous consequences ... and yes failure to accept these revelations is most assuredly sin.

The divine nature of Mashiach is not a Christian thing ... it is a G\_D thing and this truth was assuredly revealed in Torah long before Yeshua’s glorious Earthly ministry.

Despite the Hebraic centrality of these commandments it should be pointed out that only one of the Jewish faith systems (Messianic Judaism) recognizes these revealed truths as commandments and as such the partial blindness of the Jewish majority declared by Sha’ul (Paul) is defined and verified. May G\_D be merciful and gracious to the seed of Jacob and may he continue to bless and lift up his true remnant!

When put into a very practical perspective it is obvious to those who believe in Mashiach that a good portion of the B’rit Chadasha deals specifically with revelation regarding Yeshua’s divine nature and his perfect unity with G\_D ALMIGHTY as revealed!

Is it really surprising that his nature would be declared? Is it really surprising that Mashiach would have to not only declare but prove his divine nature? Is it really surprising that his divine nature would be recognized and recorded for all time by his chosen people who maintain the oracles of G\_D? If these questions are not answered with a definitive “yes” ... then how can

G\_D be truthful when he declares that only he saves ... yet he will also send his Mashiach? Undoubtedly G\_D and Mashiach are one!

But enough talk about the irrefutable truth ... let us for a moment attempt to fathom the sheer awe of the truth for a moment. Let the mind blowing reality of prophetic revelation and fulfillment depicted in Torah sink in! Mashiach is G\_D in the flesh!

And per chance ... can we understand better what G\_D meant when he declared that he would do a new and strange thing ... something marvelous in our eyes ... something that naturally has to do with him!

Mashiach is “Pele-Joez-El-Gibbor-Abi-Ad-Sar-Shalom” - Wonderful; Counselor; Mighty; G\_D; Eternal; Father; Prince; and Peace! And because the revelation was given as proof of the promise to come, we have no hesitation in accepting the glory of Mashiach in a purely Hebraic perspective. Mashiach’s divine nature is as Jewish as it gets and G\_D’s revelation about his holy redeemer’s divine nature is not subject to optional acceptance.

\* \* \* \* \*

### **To know that Mashiach’s Glorious Mission will:**

- Bring good tidings unto the humble (Isa. 61:1; Nah. 2:1)
- Bind up the broken-hearted (Isa. 61:1)
- Comfort those that mourn (Isa. 61:1)
- Open the of the eyes to them that are blind (Isa. 61:1; Isa. 35:5)
- Open the ears of the deaf (Isa. 35:5)
- Free the tongue of the dumb (Isa. 35:5)
- Heal the lame (Isa. 35:5)
- Free the captives/possessed/unclean/infirm/dead (Isa. 61:1)
- Strengthen the weak and fearful (Isa. 35:3)

- Proclaim Jubilee (Isa. 61:1; Isa. 35:3)
- Disavow the curse of Israel's covenant with death (Isa. 28:16)
- Serve as the foundation stone for the renewed covenant (Isa. 28:16; Mal. 3:1; Jer. 31:30-33; Psa. 118:22)
- Build G\_D's eternal place of dwelling (2 Sam. 7:12-16; Isa. 28:16; Mal. 3:1; Jer. 31:30-33)
- Circumcise the remnant and put Torah upon their hearts (Jer. 31:30-33; Isa. 42:3)
- Guarantee the seed of Israel forever (Jer. 31:36; Isa. 49:5-6)
- Restore the pride of Jacob, as the pride of Israel (Nah. 2:1)
- Cut off the wicked one (hasatan) (Nah. 2:1)
- Minister Mercy in humility and meekness (Isa. 42:2-3)
- Sacrifice his righteous self for the transgressors (Isa. 53:10)
- Bear the iniquities of the transgressors (Isa. 53:11)
- Make intercession for the transgressors (Psa. 110:4; Isa. 53:12)
- Reconcile the transgressors to G\_D (Jer. 31:33; Isa. 53:11)
- Fill up the Torah as the prophet to come (Deut.18:15-19; Isa. 42:4; Nah: 2:1)
- Bring light to the darkness (Jer. 31:33; Isa. 9:1; Isa. 42:4)
- Teach the knowledge of G\_D (Isa. 2:3-4; Isa. 42:3; Isa. 42:18-21; Hab. 2:14)
- Fill the Earth with the knowledge of G\_D (Isa. 7:14; Isa. 42:4; Hab. 2:14)
- Deliver salvation to Israel (Psa. 14:7; Isa. 49:5-6)
- Deliver salvation to the ends of the Earth (Isa. 49:6;
- Bless all the families of the Earth (Isa. 49:6; Gen. 22:18; Gen 28:14)
- Restore justice and righteousness (Isa. 9:6; Isa. 28:17; Isa. 42:4)
- Set things right in the Earth (Isa. 9:6; Isa. 42:4)
- Proclaim the day of THE LORD's vengeance (Isa. 6:1; (Isa. 35:3)

- Proclaim judgment upon those without faith in him (Isa. 28:22; Isa. 40:10; Deut. 18:19)

Commentary:

It should be noted that these revelatory commandments are not traditionally codified within mainstream Jewish thought as being sacred commandments! All the same it would seem preposterous from a Hebraic perspective to treat these revelations ... and subsequent acceptance of same ... as anything but mandatory and critical to Israel's very existence.

Contained within these irrefutable pointers to Mashiah ... we see G\_D revealing his loving and personal desire to have his creation reconciled to him and his promise of restoration. There can be no mistake on this point ... failure to understand and accept the G\_D of Israel's Messianic plan is paramount to a lack of personal desire to understand the very heart of G\_D!

Naturally every believer in the G\_D of Abraham looks to him for salvation ... upon this fact there is no debate. However these revelations in no uncertain terms detail long before delivery ... just what G\_D would do! It seems critically important to G\_D that these truths be known. It seems critical to G\_D that we understand these truths. It seems critical to G\_D that we understand his deepest desires. It seems critical to G\_D that knowledge of his glory as our Mashiah is a fundamental component of our relationship with him!

But let us for a moment move beyond our awe of his Messianic glory and fully comprehend the nature of his desires for us. Let us not glance over the restoration of righteousness. Let us not glance over his desire to fill up the entire Earth with his holy and sacred teaching ... the Torah! Let us not glance over the fact that integral to the reconciliation of all humanity is the reconciliation and restoration of his people Israel. It is not acceptable that we cleave only to those revelations which tickle our ears or align with our doctrines! When we accept Mashiah as the restorer then we must accept the terms of reconciliation as well ... agreed?

When any breathing human takes in the glory of G\_D through the B'rit Chadasha writings, it must be admitted that a significant portion of the entire corpus deals directly with the truths revealed applicable to G\_D's mission through Mashiah. When these Messianic prophetic revelations are rightfully viewed as Torah commandments it becomes impossible to declare that the B'rit Chadasha is not Torah centric! The B'rit Chadasha naturally is the recording of what

G\_D delivered as promised ... the recording of how the mission accomplished the shadow of prophecy ... the proof that not one mark of Torah would be left incomplete or abrogated until the end of time!

When we objectively view the magnificence of the B'rit Chadasha, in light of the revelations applicable to G\_D's Earthly mission of reconciliation, we must conclude that we are dealing with one Plan ... one Scripture ... one Revelation! Without question then ... the delivery of Israel by G\_D himself as Mashiach ... is as integral to Israel and the Orthodox Hebraic faith as is Moses' receiving the ten commandments on Mount Sinai! And how could it be otherwise ... G\_D coming to restore the Earth to a state of righteousness and justice. G\_D coming to eliminate lawlessness and set things right ... simply AWESOME!

So now that we can discretely see within the auspices of the TANAKH the mission of Mashiach ... is it possible to take in the B'rit Chadasha without affirming the unity of the entire corpus? Can one still stand and declare that the B'rit Chadasha is anything but Torah centric as it pertains to the recording of Mashiach's glorious mission and fulfillment of promise to Israel?

\* \* \* \* \*

### **To know that Mashiach will be:**

- Born in Bethlehem (Mic. 5:1)
- Descended from the stock of Jesse (Isa. 1:1-2)
- Descended from the line of King David (Jer. 23:5; 2 Sam. 7:12-16)
- Miraculously birthed of a virgin girl (Isa. 7:14)
- Honored and Blessed by Kings bearing gifts (Psa. 72:10-11)
- Foreshadowed by the messenger ... a voice in the wilderness ... having a spirit of Elijah (Mal. 3:1; Mal. 3:23; Isa. 58)
- Imbued with unmeasured Spirit of G\_D (Isa. 42:1; Isa. 61:1)
- A loving delight to the soul of G\_D MOST HIGH (Isa. 42:1)

- Humble, meek, merciful and loving (Isa. 42:2-3)
- A most wondrous healer of ailments and torments (Isa. 35:5-6; Isa. 61:1)
- Ridden into Jerusalem triumphantly ... victoriously but lowly in humility upon a donkey (Zech. 9:9)
- Rejected by the leaders of Israel (Psa. 118:22-23)
- Betrayed by his own people (Psa. 41:6-10)
- Betrayed for thirty pieces of silver out of the Temple treasury (Zech. 11:12-13)
- Alienated from his people (Psa. 69:9)
- Abandoned when he as the shepherd is smitten (Zech. 13:7)
- Beaten, spat upon and shamed by his tormentors (Isa. 50:5-7)
- Tested by his tormentors (Psa. 22:8-9)
- A reproach ... despised of the people (Psa. 22:7-9; Isa. 53:3; Psa. 69:20)
- Allowed to suffer without rescue (Psa. 22:2-3; Isa. 53:4-5)
- Robbed of his garments by way of the casting of lots (Psa. 22:19)
- Allowed to be offered up for slaughter (Isa. 53:7-8; Dan. 9:26)
- Sacrificed for Israel (Isa. 53:8-9)
- Wounded in the hands and feet (Psa. 22:17)
- Suffering no broken bones (Psa. 22:18)
- Given vinegar to drink (Psa. 69:22)
- Obedient unto death (Isa. 53:1-9)
- Die broken hearted (Psa. 69:21)
- Poured out like water (Psa. 22:15)
- Buried with the sinners (Isa. 53:9)
- Not be abandoned to the nether-world ... be raised from the dead (Psa. 16:9-10; Hosea 5:15-6:2; Jon. 2:3-10)

- Questioned about the wounds on his hands (Zech. 13:6)
- Remembered by Name forever (Psa. 72:17)

Commentary:

As was the case with the previous set of revelations concerning Mashiach's mission, the mainline Jewish religions once again fail to view as obligatory the acceptance of prophetic declarations from G\_D concerning Mashiach's personal identity! Given Moses' prophetic instructions regarding the coming of the ONE, it seems incomprehensible that Israel, and most importantly the caretakers of G\_D's word, would be treating the knowledge of "Mashiach to come" in any manner other than "life and death". Ultimately the salvation of Israel through Mashiach essentially represents the core of G\_D's promise through the eternal covenant. One would think that the Scriptural revelations pertaining to Mashiach's identity would be of the utmost importance to Israel ... and they are!

It seems that once again we are confronted with a grouping of revelations within Torah which command a significant portion of the B'rit Chadasha writings ... one just needs to simply look! And when we look at the Gospel of Mashiach in light of the commandments applicable to his identity, we see yet again just how Torah centric is the Gospel of Mashiach.

Most assuredly do believers marvel at how G\_D accomplishes his will! Most assuredly does the heart of the believer break as we ourselves consume the record of witnesses that testify to this world's rejection of our beloved LORD! Most assuredly do we lift up our hearts in thanksgiving as the record of Mashiach's victory on our behalf unfolds! But ... do we also take into account how the record of salvation delivers completely the promises revealed within Torah by G\_D? It is most important that we do ... agreed?

It is crucial that we understand the story within the story. G\_D's use of Torah (knowledge of G\_D) challenges and exceeds the comprehension capabilities of us mere mortals. In delivering these discrete Messianic revelations, as with other prophetic truths, G\_D reveals his complete control over his creation. The story within the story commands that we view the fulfillment of promise. As such the promise is no less important than fulfillment as the combination proves the omniscient and all powerful nature of our wonderful G\_D of eternity! Certainly the

understanding of the promises to come, in order to actually recognize the fulfillment of the promises when they occur ... must be obligatory. To know G\_D in a Hebraic perspective is to know that G\_D will save ... to know that G\_D will overcome ... to know that we must wait on G\_D!

There is nothing totally independent within the B'rit Chadasha. All fulfillment of revealed truths within Torah in, by, through and with Yeshua are integral to the corpus defined by the church as the "old testament". "OLD TESTAMENT" indeed ... it sounds dated does it not? It sounds subordinate does it not? It sounds as if somehow the glorious word of G\_D containing all the promises to man-kind is somehow not so beautiful now that Mashiach has won the victory?

But consider for a moment how much less effective would Mashiach's personal ministry be if G\_D had not previously revealed the mission and the details of Mashiach's identity and ministry? Without previous revelation what confidence could Israel have that Yeshua was the Messiah? What confidence could the nations have that Yeshua was the chosen ONE of Israel? Think about this for a moment ... let it sink in. The B'rit Chadasha record of Mashiach's ministry is a testimony to G\_D's faithfulness and power. Without the revelation handed down to Israel within Torah we would all be left wondering ... and most assuredly the G\_D of Abraham does not leave his children wondering about the identity of his Mashiach! Nor does the G\_D of Abraham leave any doubts as to the pure and perfect nature of his love for Israel and all humanity.

G\_D came himself as revealed ... to deliver us and endured like NONE other could! He came to save his chosen people and use the lack of faith by many of his people to usher into the covenantal relationship those that were not part of his flock! So what then is our just response to such mercy, grace and power ... lawlessness or obedience?

\* \* \* \* \*

### **To Know Mashiach is destined to be the King OF Kings:**

- Mashiach will wait to return as King (Isa. 30:8-18)

- Israel will return to G\_D ... seeking Mashiach (Hosea 3:3-5)
- Israel in their time of distress will mourn their rejection of Mashiach and G\_D will be gracious unto Israel (Zech. 12:8-10)
- The nations shall rebel against G\_D and his Anointed King (Psa. 2:1-3)
- Mashiach will be given his inheritance (Psa. 2:6-12)
- Mashiach will crush rebellion upon the Earth (Isa. 63:2-6)
- Mashiach will set up his Kingdom (Hag. 2:5-9)
- Mashiach will build the temple, bear the glory and sit upon the throne as he rules (Zech. 6:12-13; 2 Sam. 7:13-14)
- Mashiach rules with the eternal scepter of Judah (Gen. 49:10)
- Mashiach stands as an ensign of the peoples and him the nations shall seek (Isa. 11:10)
- Mashiach will rule all the nations ... his rightful inheritance as the Eternal Anointed ONE (Psa. 110:1-7; Dan. 7:13-14)
- Mashiach will reign with justice and righteousness ... he shall prosper ... when Judah is saved and Israel dwells safely (Jer. 23:5-6)
- Mashiach will restore the glory of Israel (Psa. 45:14-18)
- Mashiach will reign for eternity (Dan. 7:14; 2 Sam. 7:13)

#### Commentary:

Continuing with this grouping of purely Messianic revelations, we see the end game for our beloved Yeshua ... our beloved G\_D as revealed in Torah. As is the case with all of these irrefutable truths ... there can be no denial. There can be no doubts. There can be no spiritualizing. There can only be acceptance and where there is not we have a breach of Torah ... and consequently sin!

It is so very sad that these Messianic revelations were misunderstood by many Israelites during the time of Yeshua. So great was the distress of Israel and so desperate were they to

receive the King of Righteousness, that they saw only the triumphant King and could not recognize the “suffering servant”! Even Yeshua’s own disciples reveal this truth as depicted within the Gospel testimony.

Again ... regardless of mainstream Judaism's understanding, or lack thereof, we can see once more and must admit that the picture of Mashiach’s Kingship and circumstances regarding same are concisely depicted within the testament of promise ... the TANAKH!

Naturally any modern believer will accept the truth that Mashiach is and will be King of Kings. However ... let us look a bit closer at these revelations which carry an obligation to accept! Hmmm... it looks as if Mashiach is lording over a tightly controlled and orderly kingdom ... does it not? It surely seems that Israel and the Holy Temple are foundational to Mashiach’s Kingdom! It surely looks as if Mashiach is lording over a kingdom that seems to be for lack of a better term – Jewish! ... And it sure seems as if the peoples that are left are not having a problem dealing with this Hebraic centric Mashiach! Hmmm!

It is only outside the context of the promises within Torah that some other type of non-Hebraic Mashiach is in charge. How can it be that a church, which whole heartedly cleaves to the coming Kingship of Mashiach, wants absolutely nothing to do with the actual Kingdom that he is going to set up? The thought is absolutely preposterous when it is pondered within the context of the actual obligatory revelations about Mashiach’s Kingship.

What shall we say then ... G\_D really does not mean for Mashiach to rebuild the Temple? G\_D does not really mean to establish order and justice on the Earth? G\_D does not really mean to save his chosen people and restore them to glory? G\_D really does not intend to introduce Torah as the law of the land?

Please ... think upon these questions very deeply. There is just no way can we randomly accept only the revealed truths that fit their doctrinal framework! The revelations are simply that ... revelations ... and they are to be accepted without adding to or taking away from ... this is our faith!

From a straight forward practical perspective we must also admit that there is a decent amount of B’rit Chadasha writings which provide insights into Mashiach’s Kingship. In fact when we actually evaluate just how much of the B’rit Chadasha writings deal with Mashiach’s

mission; Mashiach's ministry; and Mashiach' kingship ... we must admit that a significant portion of the B'rit Chadasha deals specifically with Mashiach fulfilling the promises made to Israel as recorded in the Torah. Consequently it should be intuitively obvious to even a casual observer that the B'rit Chadasha writings are as Torah centric as is what is commonly referred to as the TANAKH or Jewish Bible. The conclusion is inescapable and as we move forward still further we will see that this trend will not change.

The victory and kingship of Yeshua as depicted in the TANAKH and B'rit Chadasha are absolutely consistent from beginning to end. Yeshua's standard of kingdom righteousness and justice, as depicted in the Revelation, is identical to the same standards presented to Israel through Moses at Mount Sinai.

Yeshua's Kingdom ... Israel ... will be governed under the constitutional framework revealed in Torah. If it were not so then G\_D has somehow changed and decided that his eternal holiness is no longer integral and fundamental to his essence ... and this would be impossible!

Yeshua's return and kingship are not in doubt! The big question is this: "are we ready and even wanting the kingdom that he will restore and perfect?"

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### **Knowledge of G\_D's Torah**

- To know that all wisdom and knowledge comes from G\_D's word-Torah (Psa. 16:2; Prv. 2:1-12)
- To know that a discerning heart comes only from G\_D (Psa. 10:17; Prv. 20:12)
- To know that G\_D's Torah is eternal (Psa. 48:15)
- To know that G\_D's Torah is pure, perfect and righteous (Psa. 19:8-10)
- To know that wisdom is G\_D's Torah and it is a tree of life and path of life to those that take hold of it (Psa. 3:13-18; Prv. 6:23)

- To know that Israel's wisdom and glory before the nations is obedience to Torah (Deut: 4:6)
- To know that G\_D sanctifies Israel through the Torah (Lev. 20:8; Duet. 6:17)
- To await the prophet (Mashiach) in WHOM G\_D's word will be fulfilled (Duet. 18:15-19)

Commentary:

Although we have broached the issue of real "Torah" previously within this work, it is an absolute necessity that we once more deal with the confrontation presently before our eyes and do so with a Hebraic mindset. Yes please look long and closely at what G\_D has commanded all Israel with regards to his Torah!

As we can see the TANAKH depicts seven discrete and definitive commandments wherein the bottom line can only be viewed as "in G\_D we trust"! Additionally we see an eighth command that points us to the supreme source of our knowledge of G\_D's Torah ... Mashiach Yeshua.

If then, as depicted within Scripture, Mashiach Yeshua is the Knowledge of G\_D (Torah) ... should one be surprised that Mashiach upholds Torah? Should one be surprised that Mashiach commands we abide in Torah as we abide in him? Should one be surprised that Mashiach declares the Torah remains forever?

Here and now our LORD has set before us goodness and life! Shall we choose the doctrines of men over the commandment of G\_D? Shall we choose like our first parents to be self-determinant or shall we choose to submit to G\_D's holiness? Shall we choose approved lawlessness over righteousness and justice?

Just as Mashiach declared ... He came not to bring peace but confrontation! He came to reconcile and restore ... but to what standard? It is incumbent upon all peoples to make the decision ... G\_D's WAY or our way?

It is only within the context that these revelatory commandments are not obligatory can we view Mashiach's teachings as non-Torah related. Only when we abrogate the commandments (to

our own harm) can we cleave to a theological lie that tickles our ears and tells us that there is continued grace without transformation towards the image and likeness of Mashiach Yeshua.

In all ways does the B'rit Chadasha uphold Torah and consistently confirm the truths revealed by G\_D! The failure to see this reality by purported believers only confirms the existence of the adversary and his vile delusion. What else other than a sickness ... a gross delusion ... would prompt an individual from declaring that G\_D did not mean what he said? Yes dear reader ... OUCH ... and perhaps, just perhaps that pin prick to the heart will awaken the sleepers? Let us pray that it be so ... and so all of heaven shall rejoice when one ... just one ... performs t'shuvah (repentance) and returns to his path!

Ultimately our LORD is not looking for our perpetual sorrow ... he is looking to find us on his narrow path! He has ordained us to be his witnesses to the nations. He is looking for us to be wise and different ... he is looking for us to be alive and in conformance to his ways and not the ways of this world! He is looking to see who will be part of Israel!

So the next time we open the B'rit Chadasha let us keep in mind these few but irrefutable commandments regarding our treatment of his word! If we do ... then most assuredly our views of Yeshua's teachings will be from a different perspective ... a Hebraic perspective ... an unclouded perspective!

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## **Fear of G\_D**

- To fear G\_D reverently (Ex. 19:14; Deut. 6:13; Deut.10:20)
- To approach G\_D in a reverent manner (Ex. 3:4)
- To know that G\_D MOST HIGH is dreaded even amongst the council of the Holy (Job 13:11; Psa. 89:9)
- To know that G\_D will judge the Earth and all the inhabitants (Psa. 9:8-9)
- To know that rebellion against G\_D destroys both body and soul (Isa. 10:18)

- To know that humans are brought forth in sin from birth (Psa. 51-7; Isaiah 48:8)
- To know that G\_D is full of loving kindness but will in no manner clear the guilty of their transgression (Num. 14:18)
- Not to blaspheme G\_D ... for which death is the penalty (Ex. 22:27; Lev. 24:16)
- Not to put the word of G\_D to the test (Deut. 6:16)
- To know that despising G\_D's commandments shall bring suffering (Prv. 13:13)
- To know that fear of the LORD is the beginning of wisdom (Prv. 1:7)
- To heed G\_D's rebuking (Prv. 1:24-33)
- To know that the eyes of G\_D see all things ... good and evil (Psa. 10:4; Prv. 15:3)
- To not boast of tomorrow when knowing not what even today brings forth (Prv. 27:1)
- To not pray to G\_D if one spurns his Torah (Prv. 28:9)
- To not fear mortal men and fear only G\_D (Psa. 56:5)
- To know that vengeance belongs to G\_D (Deut. 32:35-43; Psa. 94:1)

Commentary:

We are once again confronted through G\_D's own revelations with his loving kindness and mercy. Yes indeed loving kindness and mercy. Because G\_D is holy and nothing unholy can exist in his presence ... he has faithfully tutored us and warned us. He has put his creation on notice that he is G\_D and we better remember the nature of our relationship with him.

Needless to say it is the nature of these very revelations which prompted blasphemers such as Marcion to declare that the G\_D of the "old testament" ... the G\_D of Israel was a false and evil G\_D and that somehow Yeshua defeated him to save us! Obviously this is sheer delusional insanity as we should conclude!

However we must look at the full corpus of G\_D's Torah and ask the question: "should we experience reverence, awe, fear and trembling in the context of Mashiach Yeshua?"

The short answer is naturally a resounding “yes”! But let us briefly delve a bit deeper into this issue. Perhaps the singular most poignant example can be raised as we see the response of John the beloved disciple in the context of his vision: Revelations 1:9 ... I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Yeshua Mashiach, was in the isle that is called Patmos, for the word of G\_D, and for the testimony of Yeshua Mashiach. 1:10 I was in the Spirit on the LORD’s day, and heard behind me a great voice, as of a trumpet, 1:11 Saying, I am Alpha and Omega, the first and the last: and, What thou sees, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. 1:12 And I turned to see the voice that spoke with me. And being turned, I saw seven golden candlesticks; 1:13 And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. 1:14 His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; 1:15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. 1:16 And he had in his right hand seven stars: and out of his mouth went a sharp two edged sword: and his countenance was as the sun shines in his strength. *1:17 And when I saw him, I fell at his feet as dead.* And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: 1:18 I am he that lives, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

Now ... with this vision of Mashiach in mind let us think of all that he taught us. Let us not glance over the warnings and declarations he made. Let us not glaze over his talk of winnowing, thrashing, the gnashing of the teeth and the burning forever and ever. All throughout the B’rit Chadasha, even until the very end, do we see G\_D as consistently holy. Can we honestly admit that Yeshua in any way shape or form declares a different truth? In any way shape or form does Mashiach declare that G\_D’s righteous judgment will not be forthcoming? In any way shape or form does Mashiach indicate that fear and reverence of G\_D is no longer required?

Most assuredly we should not view our Mashiach as being anything different from what is truthfully revealed within Torah. He is holy and AWESOME and our response to him is a wise and healthy “fear and trembling”!

Our critical take away as believers is to take these truths to heart. He commands that we be holy for he is holy ... and he also reveals what happens to those that do not understand him and who do not comprehend the significance of our nonchalance!

We should consistently ponder our relationship with Yeshua and ask ourselves: “do we give him his due respect responsive to his glory?” If we do not have a healthy fear of Mashiach it would seem that attainment of his knowledge is impossible. Our G\_D is a warrior and the LORD OF HOSTS. Until such time that he as the King ordains that we lift our head unto his glorious visage, we should be very careful with our approach to him. Fear of The LORD is the beginning of wisdom ... are we wise in Mashiach?

What happened to the church? Do we see a nation of Israel approaching the smoldering and burning Mount Sinai when we gather to worship? Do we see a nation of Israel prostrating itself before the King OF Kings ... or do we experience something different ... or perhaps indifferent? Hmmm!

Somehow over time Mashiach has been perceived to be a 1960's “peace and love guru” ... be warned dear readers our Mashiach is a warrior ... our Mashiach is King ... our Mashiach is the exact image and likeness of the invisible all powerful G\_D MOST HIGH!

It would be wise to not play with fire for it certainly is nothing but terror to come into the hands of the LIVING G\_D with an attitude that does not reflect genuine fear and awe!

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## **Love for G\_D**

- To love G\_D with all your heart, soul and being (Deut. 6:5; Prv. 3:1-2)
- To keep G\_D upon your heart at all times in all places ... to be single minded (Deut. 6:6; Psa. 18:24; Psa. 119:113)
- To hate evil (Psa. 36:5; Prv. 8:13)
- To be poor in spirit/humble (Psa. 34:19; Psa. 37:11; Prv. 11:2; Prv. 16:19)

- To be compassionate (Psa. 35:13-14)
- To be meek and not haughty/prideful/arrogant (Prv. 6:17)
- To be righteous (Psa. 5:13; Psa. 11:7)
- To exercise mercy (Psa. 18:26; Prv. 21:21)
- To be kind and have pureness of heart (Psa. 24:4; Prv. 3:3-4; Prv. 22:11)
- To be slow to anger ... (Psa. 37:8; Prv. 14:29)
- To be a light to those in the dark (Deut. 4:6-8; Prv. 6:23)

#### Commentary:

When we view these commandments we readily see a mandate to love G\_D with all our heart, soul and being ... we can once again point to where Mashiach indicated this as being the greatest command within Torah. Ah ... but we must think in Hebraic terms and realize that by invoking this commandment Yeshua was incorporating as well “Sh’ma Yisrael, Hear Oh Israel The LORD our G\_D ... the LORD is ONE”! As such all that we have previously covered by way of commandments associated with “knowledge of G\_D” become paramount and integral to Mashiach’s teaching. In essence Mashiach revealed that there can be no love of G\_D without knowledge of G\_D ... without knowledge of his Mashiach ... without knowledge of his Torah! We simply can't view Torah in a proper Hebraic context.

What we must find most interesting however is that it is impossible to not see plainly these commands as taught by Mashiach within the context of Matthew chapters five through seven. In fact most of these commands undoubtedly are taught during Mashiach’s “sermon on the mount”. Who would've thunk it? Without question most of us should agree that these “loving G\_D commandments” form the basis of traditional Christian “behavior by faith model” ... and well it should! But ... but ... one simply can't define loving G\_D without accounting for the entire behavioral model set forth in Torah. With a direct command to be a light to those in the dark it is impossible to not reference a previously exposed command that reveals: Israel's wisdom and light before the nations is their obedience to the commandments handed down to them. Can we see a connection between the sacred commandments and the light?

On a tactical note we obviously see Mashiach directly teaching the weightier commandments. We see Mashiach drawing great attention to the matters which were critical to his mission; drawing attention to the matters that were fundamental to our benefit and his good will. Just as Mashiach provided the parable of the man who built his house on a firm foundation; Mashiach resurfaced and emphasized these commands within Torah which serve as our foundation. A foundation that mandates we love G\_D and of course that we first know G\_D! Most assuredly even an unlearned human knows that genuine love for anyone is predicated upon a deep intimate knowledge of that individual.

Perhaps we now see a clearer peek into the heart of King David? More importantly maybe we understand a bit better why our LORD loved David so much? Perhaps we now understand better what it means to know G\_D? We must ask ourselves: “do we have the heart of David and do the Psalms reflect our relationship with G\_D? Are we as humble as Moses the most humble of men? If not we had better rethink our relationship and question if we truly love G\_D.

Mashiach’s teachings were a direct affront to those who stood on Moses ... but did so without the heart of Moses and David. Mashiach demands that we be more than congenial ... he commands that we yearn and burn for his Torah as did King David. From a Hebraic understanding the connection between the Law, Moses, David and the Psalms cry out for exposure and revelation ... Mashiach did not disappoint at all beloved children of G\_D ... he connected all the dots for us!

It must be pointed out yet again that Mashiach’s approach to Israel was in fact Torah centric as can readily be seen when these commandments are stacked up against Yeshua’s teaching. We should also note how Mashiach himself ... as the REBBE ... reveals to Israel how the knowledge of G\_D within Torah is assuredly not limited to the Books of Moses. So ... does Mashiach break the commandment given to Moses not to add or take away from the sacred law? Obviously Mashiach is not changing the law but correcting Israel's understanding of the law. Apparently Mashiach is validating that the prophets are used not just to rebuke Israel for going astray but to also provide clarification as to how the law should be interpreted and applied.

This same understanding was revealed to Paul who then revealed to us that Torah by design is self-correcting to those who use Torah properly. Mashiach in effect revealed to Israel that the lack of pertinent application details omitted when the law was first handed down to Israel

through Moses, demands that we look elsewhere within Torah for the details ... not outside of Torah! Mashiach was teaching Israel how to properly use Torah and rebuking the blind leaders for crafting their own “application models” instead of going back to Torah for the answers!

Mashiach did not change the “love G\_D paradigm” from a commandment perspective ... he changed the “love G\_D paradigm” from a human understanding perspective!

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## **Cleaving to G\_D**

- Cleave to G\_D (Deut. 10:20)
- To rejoice in G\_D’s salvation (Psa. 9:15 )
- To bless and thank G\_D whole heartedly for his provisions (Deut. 8:10; Psa. 9:2-3)
- To bring your needs to G\_D in prayer (Psa. 4:2)
- To fast in dire times (Judges 20:26; 1 Sam. 1 7:5-6; 2 Sam. 1:11-12; 2 Sam. 12:21-22)
- To not walk foolishly according to one’s own understanding (Prv. 12:15)
- To imitate G\_D’s good and upright ways by keeping his commandments (Lev. 19:37; Duet. 6:18; Deut. 28:9; Psa. 17:15)
- To be holy and keep the eternal covenant for G\_D is holy (Ex 19:5; Lev. 11:45, Lev. 19:2, Lev. 20:26; Duet. 7:6)
- To diligently learn, contemplate and teach the Torah of G\_D (Deut. 6:7; Psa. 1:2)
- To not take advice from a person that speaks contrary to or is ignorant of Torah (Psa. 1:1; Prv. 14:7)
- Not to change the commandments given by G\_D (Deut. 13:1)
- To offer heart-felt repentance to G\_D (Psa. 6:2-7)
- Not to indulge in evil thoughts and sights (Num. 15:39; Prv. 6:18)

- To not close one's eyes and be a conspirator to evil (Prv. 16:30)
- To not be swift in joining evil activities (Prv. 6:18)
- To not be hypocritical (Psa. 35:21)
- To not be a lazy sluggard (Prv. 6:6-11)
- To not drink in excess (drunkenness) (Prv. 23:30-35)
- To not be a glutton (Prv. 23:20)
- To suffer persecution of olam hazeh – this world (Psa.17)
- To suffer persecution because of faith in G\_D (Psa. 3:2-3; Psa. 38:20-21)

Commentary:

The previous commandments pertaining to “loving G\_D” provided us a glimpse into how our heart must be. As we view the specific commandments that deal with “cleaving to G\_D” we see what our lives should look like as a reflection of our heart attitude and love for G\_D. Ultimately loving G\_D sets the stage for cleaving to G\_D! First the desire ... then the behavior!

Although these commandments might in many Christian circles be viewed as those “old testament legalisms” the modern believer had best take a close hard look at the B’rit Chadasha writings! Don't be surprised when you see all of these commands properly treated within the divinely inspired writings! They are all there!

What we should find interesting yet again is how much of Mashiach’s effort is spent teaching and expounding upon these very weighty matters of Torah. Mashiach most assuredly mandates that our walk ... our path be recognizable to ourselves as well as others. Certainly we can't categorize these commandments as being solely tactical ... nor can we categorize them as being purely spiritual. In fact these commandments are designed to govern and promote our general behavioral model strictly through relationship with him!

These commandments readily depict the lifestyle of a true believer. At peace in times of trouble; thankful at all times despite our circumstances; striving for holiness; yearning to know G\_D’s word; leery of unbelievers and wielders of false teaching; aware of and responsive to

G\_D's discipline; temperate, moderate, humble, a good steward, productive, purposeful and willing to take what this world has to delve out ... right on the cheek!

To the author it sure seems that Mashiach's teachings are 100% aligned with Torah as it pertains to these commandments! And once again the comment must be made: "why would we ever expect Mashiach's teachings to differ from his own teachings previously revealed to Israel ... would this ever make any sense at all?"

Undoubtedly cleaving to G\_D is predicated upon loving G\_D which in turn is predicated upon knowing G\_D! Cleaving to G\_D from a Hebraic perspective means that a believer's relationship with G\_D is both inward ... and outward! Cleaving to G\_D mandates that our faith be dynamic, real and productive. "Emunah" in Hebrew means faithful ... not simply believing. "Emunah" means that a believer is far more aware than the existence of G\_D and has taken the steps toward transformation that brings about a relationship with G\_D that is conforming to the covenant made with Israel. "Emunah" mandates that we set aside the conventions of olam hazeh (this world) for the conventions required by G\_D!

Please ... look at Mashiach's teachings and further yet the teachings of his direct disciples with an understanding that a first century child of the covenant would apply. Mashiach's teachings were so centric to the matters of relationship and faith because these are the weightier matters of Torah. There is no true love without cleaving ... without yearning ... without faithfulness. Standing upon belief and heritage without genuine faith is what Mashiach stands against and why so much of the Gospel records Yeshua's confrontation with the Jewish religious establishment. Conversely Mashiach warns that faith without obedience will result in failure just as well.

There is no question at all that Mashiach teaches Torah and that self-indulgence is not what he requires. He requires a relationship ... else he will say ... "go away I never knew you"!

Mashiach takes cleaving to a whole new reality when he reveals that we must remain "in him ... attached to him else we are utterly useless". Interestingly enough cleaving from a Hebraic perspective is most commonly understood by the way G\_D ordained that man shall cleave to his wife ... and in response his wife shall desire him. ... The two shall become as one! Hmmm ... perhaps these cleaving commandments provide for us a better understanding of how Mashiach's bride is supposed to partner with him?

Have we taken a hard look at our faithfulness recently? Can we look at these commandments and admit that we Biblically cleave to G\_D ... to Mashiach Yeshua?

If we are not cleaving in the manner defined by G\_D then we are not really cleaving at all ... and if we are not cleaving to G\_D can we really state that we love him?

\* \* \* \* \*

## **Worship G\_D**

- To Worship G\_D (Gen. 22:5; Ex. 3:12; Ex. 24:1; Psa. 5:12)
- To worship G\_D in the beauty of holiness (Psa. 29:2)
- To bless and praise G\_D (Psa. 34:2)
- To obey the commandments as a living sacrifice unto G\_D (Psa. 50:7-23)
- To praise G\_D before the holy congregation (Psa. 35:18)
- To build the Sanctuary for G\_D to dwell amongst the people (Ex. 25:8)
- That Aaron and his sons and descendants shall serve as Priests of the Sanctuary (Num. 18:7)
- That the Levite shall serve in the service of G\_D and assist the Priests (Num. 18:6 & Num.18:23)
- To revere the Sanctuary (Lev. 19:30)
- Not to allow the Sanctuary to remain unattended (Num. 18:5)
- To keep fire always burning on the altar of the burnt-offering (Lev. 6:6)
- Not to extinguish the fire on the altar (Lev. 6:6)
- To kindle lights in the Sanctuary (Ex. 27:21)
- To offer up incense twice daily when dressing the lamps (Ex. 30:7)

- To give half a shekel every year (to the Sanctuary for provision of the public sacrifices)  
(Ex. 30:13)

Commentary:

From a Hebraic perspective worship of G\_D ... loving G\_D ... is depicted within the auspices of the Holy service (avodah in Hebrew) associated with G\_D's dwelling place. We should see the nature of worship has as its very essence the light of G\_D! We must remember that in times past, as Scripture details, the very glory of G\_D (the Shekinah) dwelt amongst Israel ... in the wilderness and within the Temple! In times past the Temple was where people went to commune with G\_D MOST HIGH ... to be with the glorious light!

Worship then from a Hebraic perspective is central to life for only worship of the ONE TRUE G\_D results in being exposed to the light of G\_D's presence. It is only in worship where we people, prostrated in submission before G\_D, are in the most proper state respective to the CREATOR and created being relationship. It is in worship that our real humanity is made manifest. It is in worship where the purpose of our redemption is completed and G\_D's desire to share his glory with us fulfilled!

At first glance it seems that these commandments are centric to the temporarily vacated Temple and Levitical Priesthood. Upon more detailed review and pondering however we see revelation emerge within the confines of the B'rit Chadasha regarding worship, the temple and the priestly functions.

Who revealed that he is light and life itself? Who is the light of men? Who is it that is the builder of G\_D's Temple and the foundation rock? Who is the eternal High Priest? Of course the answer is Yeshua!

What people have been made kings and priests? What people have been commanded to let the light shine? What people chosen of G\_D are the living stones building up the Temple to offer acceptable sacrifices by Mashiach? What people's prayers ascend to G\_D's throne as the incense emanating from the holy place? What people is G\_D looking for to worship him in spirit and truth?

Dear reader ... can we see the revelation and fullness of Mashiach contained within these commandments as we ponder the B'rit Chadasha and all of Torah? Is it even possible to not find the completion and perfection of worship (our humanity) within Mashiach Yeshua? As in all things we need only to look to Mashiach for the answers! Messiah's own Earthly worship was perfect ... until the end and serves as our own example of worship!

Apparently in these days and those to come the Temple is alive and well. There can be no doubt that Scripture is completely consistent ... from the beginning until the end! In the beginning there was light and in the end there will be light! G\_D is LIGHT and where he dwells so shall there be LIGHT. Where he dwells is his Tabernacle!

As we ponder these sacred commandments respective to worship of G\_D let us not lose sight of the patterns revealed within them. We people are but members of the Temple ... the Body of Messiah. We people are living stones connected to all other living stones comprising the Temple in, by, with and through Yeshua ... we are one!

Ultimately we must ask ourselves and brethren ... "are we the place where the LIGHT of G\_D dwells? Are we even cognizant of the requirements depicted in Scripture of what such a holy service entails? If the answer is no then we really must question if his light ever manifests and determine if we are even manifesting human purpose at all!

If worship is not at the core of our relationship with G\_D ... in and through Mashiach ... then pray tell how can we be part of his tabernacle? Where he dwells he must be worshiped in Spirit and truth!

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## **Honor G\_D**

- To sound the trumpets at the calling of convocations offering of sacrifices and in times of trouble (Num. 10:9-10; Ex. 10:8)
- To offer all sacrifices in the Sanctuary (Deut. 12:14)
- That every sacrifice be salted (Lev. 2:13)

- To observe the procedure of the burnt-offering (Lev. 1:3)
- To observe the procedure of the meal-offering (Lev. 2:1)
- To observe the procedure of the sin-offering (Lev. 6:18)
- To observe the procedure of the guilt-offering (Lev. 7:1)
- To observe the procedure of the peace-offering (Lev. 7:11)
- To offer up the regular sacrifices daily (two lambs as burnt offerings) (Num. 28:3)
- That the High Kohein shall offer a meal offering daily (Lev. 6:13)
- To redeem the firstborn human male (Ex. 13:13; Ex. 34:20; Num. 18:15)
- To sanctify the firstling of clean cattle and offer it up (Ex. 13:2; Deut. 15:19)
- To offer a sacrifice of varying value in accordance with one's means (Lev. 5:7)
- To make confession before the LORD of any sin that one has committed, when bringing a sacrifice and at other times (Num. 5:6-7)
- That an individual shall bring a sin-offering if he has sinned in error by committing a transgression, the conscious violation of which is punished with excision (Lev. 4:27-28)
- That an individual shall bring an offering if he is in doubt as to whether he has committed a sin for which one has to bring a sin-offering. This is called a guilt-offering for doubtful sins (Lev. 5:17-19)
- That an offering shall be brought by one who has in error committed a trespass against sacred things, or robbed, or lain carnally with a bond-maid betrothed to a man, or denied what was deposited with him and swore falsely to support his denial. This is called a guilt-offering for a known trespass.
- That a woman after childbirth shall bring an offering when she is clean (Lev. 12:6)
- That the leper shall bring a sacrifice after he is cleansed (Lev. 14:10)
- That a man having an issue shall bring a sacrifice after he is cleansed of his issue (Lev. 15:13-15)

- That a woman having an issue shall bring a sacrifice after she is cleansed of her issue (Lev. 15:28-30)

Commentary:

Admittedly these commandments dealing with honoring (loving) G\_D are diverse ... covering seemingly very broad issues. However there is a common thread that readily emerges ... putting G\_D first! What we can see woven within these commandments is a mandate to understand and respond to our CREATOR in an honorable and orderly manner.

What we see at a high level is a very tactical picture of the King and his subjects (us). Needless to say these commandments seem quite antiquated when applying a modern so called enlightened mentality ... but ... when we peel back the onion just a bit we should see just how relevant these commandments are for us!

These commandments depict for us the mandate to recognize and honor G\_D with our first fruits. We see mandates for honoring G\_D on a daily basis. We see mandates for honoring G\_D by cleansing ourselves both spiritually and physically. Ultimately what we collectively see is the mandate to consistently seek to approach G\_D ... and do so in a manner that is deemed orderly and acceptable to the King!

The tactical nature of honoring G\_D as King, with us being the subjects, is very profound and critical to our role and the very order of existence. Previously we briefly looked at worshiping G\_D; well how does one get to the point of worshiping the King if one can't even get an audience with the King?

Although this seems like a bit of pomp and circumstance as we imagine ourselves approaching the throne of G\_D MOST HIGH ... we must realize that his Kingdom is real and that he (G\_D of order) dictates the requirements for approach. Consequently as we ponder these specific commandments let us keep in mind these are applicable to us today. Admittedly this is very difficult given our modern culture ... our personal liberty ... our self-determinant attitude! But we must overcome our blindness to see that our lives are in the hands of the King and he mandates that we his subjects give him honor.

So ... do we thank G\_D enough? Do we bring him the just portion of our blessings? Do we put him first? Do we make sure we reconcile our shortcomings? Do we make sure we don't come before him tarnished? Do we come before him empty handed? Ultimately do we even think about G\_D as King and us as subjects?

Honoring G\_D as these commandments mandate is certainly tactical ... tangible ... and in no way limited to a mental attitude. So let us consider how we honor G\_D in our lives ... do our actions reflect the commandments which G\_D has set forth to honor him as King?

Have we honored the King today and if we were called to the throne would be prepared to approach or would we be left empty handed or in a much unprepared state of approach?

\* \* \* \* \*

### **Honor G\_D's Servants**

- To show honor to a kohein, and to give him precedence in all things that are holy (Lev. 21:8)
- To give the kohein the due portions of the carcass of cattle (Deut. 18:3)
- To give the first of the fleece to the kohein (Deut. 18:4)
- To set apart a portion of the dough for the kohein (Num. 15:20)
- To give the Levites cities to dwell in, these to serve also as cities of refuge (Num. 35:2)
- To tithe cattle (Lev. 27:32)
- To set apart the tithe of the produce (one tenth of the produce after taking out t'rumah) for the Levites (Lev. 27:30; Num. 18:24)
- That the Levites shall set apart a tenth of the tithes, which they had received from the Israelites, and give it to the kohanim (called the t'rumah of the tithe) (Num. 18:26)

- Not to alter the order of separating the t'rumah and the tithes; the separation be in the order first-fruits at the beginning, then the t'rumah, then the first tithe, and last the second tithe (Ex. 22:28)
- To set apart t'rumah g'dolah (the great heave-offering, that is, a small portion of the grain, wine and oil) for the kohein (Deut. 18:4)
- To set apart the second tithe in the first, second, fourth and fifth years of the sabbatical cycle to be eaten by its owner in Jerusalem (Deut. 14:22)
- To set apart the second tithe in the third and sixth year of the sabbatical cycle for the poor (Deut. 14:28-29)
- To make the declaration, when bringing the second tithe to the Sanctuary (Deut. 26:13)

#### Commentary:

Once again we are presented with a set of commandments that seem at first glance to be outside of our modern world and yet again we should also see that when we peer a bit deeper that there is relevance. There can be no doubt that we are dealing with commandments that paint a concise picture of how the subjects of the Kingdom are to deal with the shepherds whom G\_D has appointed over his flock.

In times gone by the Priests were essentially the tenders of the King's court ... the Temple of G\_D! From the outset when G\_D formed the nation of Israel in the wilderness there was a definitively ordained role for the Levites as G\_D's special servants. Additionally as we can see from these commandments there were clear mandates set upon the children of Israel to ensure the well-being and health of the Levites.

So ... what has changed and under what circumstances should we view these commandments to be non-applicable? Admittedly our communal structures and even the Priesthood itself look nothing like what G\_D initially set up for his children. In a day and age when seemingly every Tom, Dick, Harry, Martha, Jane and so forth consider themselves to be shepherds ... do we struggle to see a dedicated and Holy Priesthood. Yet despite all of our modern day issues the commandments remain!

At the essence of these commandments we find the mandate to honor G\_D by honoring those who serve in his inner court. As has always been the case Israel is to collectively serve as a nation of Priests. This being declared however in no way diminishes the obligations of the nation to provide support for the shepherds.

As is pointed out within the B'rit Chadasha, members of the Kingdom are raised up for various ministries and some to serve as tenders of the faith, the community and the very word of G\_D. As such we must accept these commandments to honor G\_D's servants with all due seriousness. The priest and his family play an important role in propagating and maintaining G\_D's Kingdom and G\_D's community is predicated upon an orderly system of support.

As we ponder these commands let us evaluate our shepherds ... their motives ... their modus operandi ... their heart for G\_D ... their very right to be servants of G\_D. Let us also examine our relationship to the shepherds and ask ourselves if we truly enable them ... if we truly value them ... if we truly let them herd us. The answers to these questions will let us know if we are keeping the spirit and intent of these specific commandments. Ultimately treating the true shepherds of G\_D with nonchalance is paramount to dishonoring the King himself. Conversely honoring those that are self-appointed shepherds may not be a real good thing either!

\* \* \* \* \*

### **Honor G\_D's Kingdom (Deut. 10:20)**

- To serve G\_D so that he will care for the needs of Israel (Lev. 23:25)
- That the kohanim shall bless Israel (Num. 6:23)
- To be a kingdom of priests ... a holy nation (Ex 19:6)
- To circumcise the male offspring (Gen. 17:12; Lev. 12:3)
- To circumcise one brought with a price (Gen. 17:12)
- To appoint a king (Deut. 17:15)

- That the King shall write a scroll of the Torah for himself, in addition to the one that every person should write, so that he writes two scrolls (Deut. 17:18)
- To appoint judges and officers in every community of Israel (Deut. 16:18)
- To put tzitzit (Cords of white and blue threads) on the corners of clothing (Num. 15:38)
- To bind tefillin (small black box containing written commandments) on the head (Deut. 6:8)
- To bind tefillin on the arm (Deut. 6:8)
- To affix the mezuzah to the door posts and gates of your house (Deut. 6:9)
- To rebuke the sinner (Lev. 19:17)
- To not sow discord (Prv. 6:12-14; Prv. 6:19)
- To treat your enemy with mercy, dignity and kindness (Prv. 25:21-22)

#### Commentary:

Wow ... how many believers can confidently state that these commandments reflect our communities ... our nations ... our Kingdom? As we review these commandments let us not lose sight of just how far our Hellenistic centric way of life has moved us from G\_D's vision of his Kingdom ... from G\_D's view of communal separation.

In G\_D's view we are to be a people set apart from false doctrines and foolish ways of life. Not just the land of Israel or Jews but all nations and all peoples. In the Kingdom of light the leaders all the way down to the lowliest of citizens and their homes are set apart to propagate and maintain the Kingdom in orderly fashion.

Imperative to note regarding these honoring the Kingdom commandments is the centrality of Torah. Leaders and all the people are to know, live and manifest G\_D's ways for the Kingdom as depicted by the holy and righteous ways set forth in his Torah. Dear reader ... can't we see how G\_D has perfectly designed for unity through Torah to be the binding glue within the Kingdom? Can't we see how G\_D in his mercy has delivered the capability of having Torah in our hearts through his Holy Spirit by, in, through and with Mashiach Yeshua? Can we see?

Woe is us however because we have succumbed to the delusion of the enemy. We, our modern society, have convinced ourselves that our kingdom is one where G\_D is subjugated to the secular powers that rule our nations and our world. Our Hellenistic mindset and our desire ... yes our own desire ... to be masters of our fate has led us down a path where our kingdom does not resemble G\_D's Kingdom at all. We have created and confirmed the age of political correctness predicated upon personal self- determination.

Ultimately G\_D's Kingdom is not designed to be limited to an hour or so at the church on Sunday. Honoring G\_D's Kingdom means having the conviction, passion and backbone to reflect his Kingdom ways every day and in every place! Sadly it seems that modern society has gone way over board in giving the devil his due ... it would seem that modern society has given the enemy everything while at the same time legalized dishonor to G\_D MOST HIGH.

So as the American nation grapples with removing the Ten Commandments from their hallowed courts of justice ... just for a moment think what a dishonor this is to G\_D and his designated King Yeshua HaMashiach? It seems that we have somehow forgotten the words of Mashiach who informed us that The Kingdom had come! We had better get back in the game for the enemy is a ravenous wolf!

If Mashiach were to show up at our front door step today would he recognize our home as a "Kingdom household" ... or would he think that our homes and we people look no different than all the other adherents to the system of this world ... olam hazeh?

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## **1st Commandment Summary - I am (YHVH) Your G\_D**

Knowledge of G\_D

Knowledge of G\_D's Mashiach

To know Mashiach's Divine Nature

To know of Mashiach's Glorious Mission

To know of Mashiach's Earthly Ministry

To Know Mashiach is King OF Kings

Knowledge of G\_D's Torah

Fear and Awe of G\_D

Love G\_D

Cleave to G\_D

Worship G\_D

Honor G\_D

Commentary:

Let us begin by collectively admitting that the brief discourses associated with these awesome commandments can in no manner do little more than spur further pondering and study. Frankly these commandments are simply overwhelming! Praise G\_D!

The Hebraic perspective understands that the glory of G\_D's good news is thoroughly immeasurable in human terms but at the same time it can be as simple as understanding that this good news is all about G\_D's revelation to us about himself. When these "I AM The LORD" commandments are viewed within the Tree Of Life framework taught to us by Mashiach Yeshua, we see the first great story within the greatest story ever revealed unfold. We see G\_D reveal himself as the author of creation and the King of Israel. We see G\_D reveal himself as our personal and communal Redeemer. We see G\_D reveal how Torah is his definition of what he deems to be righteousness. We see G\_D provide us fair warning as to what his self-righteousness and holiness means to us. We see G\_D reveal to us that our ultimate purpose is to share his glory through worship and intimacy. We see G\_D reveal how our love for him is defined ... how we are to approach him ... how we are to entreat his servants ... how we are to respect and honor his established Kingdom! These revelations, all linked to the first great commandment, should not prove to be mysterious! This is not too hard to comprehend!

Let us also for a moment consider that these commandments are the absolute foundation stone of G\_D's Torah in as much that all of these sacred commandments are for all eternity woven into the greatest declaration: "I AM THE LORD ... maker of heaven and Earth ... King and Redeemer of Israel"!

Let's face it ... G\_D wants to make sure that we get it! G\_D wants to make sure that we "know" him and G\_D wants us to know how to know him. ... So much so that in his mercy he ordained that his revelations, ordinances, statues and laws are for us obligatory. Not for his well-being ... but for ours! Not for our plans ... but for his plan.

So now ... looking at his word through Hebraic eyes can we understand a little better what Yeshua was thinking when he declared that loving G\_D was the most important commandment to human existence? Not coincidentally it should be noted as well that a sizable portion of all Scriptural commandments fall under this greatest of revelation ... "I AM THE LORD"! Barukh HaSHEM!

Knowing G\_D mandates that we do actually know him. We are obligated ... rather we are privileged ... to love him in response to this knowledge and ... worship him ... cleave to him and honor him! Not how we see fit but how he sees fit. Do we really know and love him is the question we all must ask ourselves and each other.

\* \* \* \* \*

## Thou shall have no other gods before The LORD

### **G\_D Alone**

- Not to entertain the idea that there is any god but the Eternal (Ex. 20:3)
- Not to turn one's attention to idolatry (Lev. 19:4)

#### Commentary:

Although it would seem as if these commandments would be intuitively obvious and easy to understand, let us consider the state of the modern Hellenistic society and even the so called believing communities for a moment. Objectively we must admit that belief in a plethora of “higher/ultimate beings” runs rampant. Additionally even as we peer into our churches we must admit that we can find a plethora of variant understandings of “The ETERNAL”. The point to be made is that “YHVH” has made it definitively clear that he alone is G\_D ... and he does not rule by other names ... nor does he rule over any kingdom as King other than Israel ... nor does he accept homage from those that offer up same to some counterfeit unknown god of creation and salvation.

Additionally it is very important from a Hebraic perspective as well that we truly understand the nature of idolatry. In a Hebraic perspective idolatry has as much to do with any kind of interference between the created and the Creator relationship as it does with introducing the notion of an alternate supreme-being or god. The bottom line is that money, materials, that obsessive hobby perhaps ... or anything else that is maneuvered up our personal totem pole (pun intended) of importance and attention can evolve to the point of being an idol. As such the prohibition to not even turn one's attention to idolatry, in a Hebraic context, is extremely broad and really translates as the opposite of being whole hearted and single minded towards G\_D.

This being said ... it must be noted that YHVH most assuredly views with great disdain the worship of a non-existent entity ... and makes it most clear that in the day of his anger there will be dire consequences for such offenses. Ultimately G\_D through these two very important commandments has made it certain to us that the nature of our obsession should be him and him

alone. Anyone that is not a servant of and fanatic for G\_D is at the most basic level an idolater ... in a Biblical Hebraic sense.

\* \* \* \* \*

### **False gods - idols**

- Not to make a graven image; neither to make it oneself nor to have it made by others (Ex. 20:4)
- Not to make idols even for others (Ex. 34:17; Lev. 19:4)
- Not to set up a pillar for worship (Deut. 16:22)
- Not to lay down a stone for worship (Lev. 26:1)
- Not to plant a tree for worship (Deut. 16:21)
- Not to make use of an idol or its accessory objects, offerings, or libations (Deut. 7:26)
- Not to use the ornament of any object of idolatrous worship (Deut. 7:25)
- Not to make any figures for ornament, even if they are not worshiped (Ex. 20:20)

#### Commentary:

We must first begin by clarifying that G\_D has ordained we fashion no man-made objects to represent the divine be they Heavenly or Earthly representations thereof ... and G\_D seems to care little about our human intentions! From his vantage point there are no innocent intentions ... only prohibitions and our expected obedience to his mandates.

As such the false gods in many instances that are fashioned are from the believers' perspective actually representative of the ONE TRUE G\_D ... even perhaps Mashiach Yeshua ... but all the same in reality an idol by any other name!

The G\_D of eternity is so far beyond our comprehension while the human desire to be proximal to a physical manifestation of G\_D stems quite frankly from ancient pagan practices

and cults. The mere idea of fashioning a likeness of the Creator is an insult to G\_D. Is it not interesting that G\_D likens himself to the potter and we humans to the fabricated pottery ... it is assuredly not the other way around!

Needless to say the idea of man-made images of the divine apparently stokes the fire in G\_D's anger. Just think how angered G\_D gets when the image crafted is knowingly not of YHVH and is specifically crafted for the purposes of worship, religious services and to depict our allegiances? In the case of divine images ... ignorance simply will not result in bliss!

\* \* \* \* \*

### **Idolatrous Practices**

- Not to worship an idol in the way in which it is usually worshiped (Ex. 20:5)
- Not to bow down to an idol, even if that is not its mode of worship (Ex. 20:5)
- Not to swear by an idol to its worshipers, nor cause them to swear by it (Ex. 23:13)
- Not to prophesy in the name of an idol (Ex. 23:13; Deut. 18:20)
- Not to hearken to one who prophesies in the name of an idol (Deut. 13:4)
- Not to drink wine of idolaters (Deut. 32:38)
- Not to pass a child through the fire to Molech (Lev. 18:21)
- Not to remove just portions of the beard, like the idolaters (Lev. 19:27)
- Not to round the corners of the head, as the idolatrous priests do (Lev. 19:27)
- Not to cut oneself or make incisions in one's flesh in grief, like the idolaters (Lev. 19:28; Deut. 14:1)
- Not to tattoo the body like the idolaters (Lev. 19:28)
- Not to make a bald spot for the dead (Deut. 14:1)

Commentary:

The other nations/peoples that do not know YHVH will naturally have their own thing between them and their false gods ... but Israel ... the true believer shall stay clear of these false practices. This is the summary of these commandments.

Have you ever wondered why traditionally Jewish communities are close knit and tend to keep to themselves? Well ... these commandments are driving factors in this traditional demographic model. It is not that Jews are anti-social; it simply means that Jews tend to insulate themselves from practices that are foreign to Torah and most certainly insulate themselves from people who do not cleave to the G\_D of Israel. Much of the world population views Jews as anti-social or uppity when essentially they are just being obedient to G\_D!

We are not just simply discussing bending the knee to a known false idol/god. As the believers mingle with “this world” the pressures to tolerate, accept and even assimilate the idolatrous practices of the nations is ever prevalent. The fact that the Jews over a two thousand year time period have been able to remain a separate and identifiable people ... even without a home land ... can only be viewed in terms of a miracle!

The tactical prohibitions listed herein like having a goatee style beard, or getting a tattoo, or offering a drink libation to, or for, anyone other than G\_D were very practical since pagan worship in ancient times was typified by such behavior. But the prohibitions need to be viewed in a much broader context.

Believers need to look at the outside world and determine if they are acting ... and looking like the other people so that they too can be viewed as “fitting in”. Oh I know this sounds tough since fads and fashions are the way of this world but all the same ... believers are called out to be different. And this difference can’t equate to looking like everybody else ... or joining in just to fit ... or being assimilated. This means not joining for toleration, or political correctness purposes, in practices or ideas with those of a different faith ... but also not joining in with the general movements of this world since the ruler of this world until Mashiach’s return to glory is hasatan!

You see ... when a person chases after even the fashion fad they are in a sense declaring their loyalties and in a sense declaring their god ... which is of course the world system ... but ultimately it is themselves!

Finally ... when we consider what we see in the end times revelation regarding the idolatry associated with the beast, it is far easier to comprehend how such widespread apostasy and blasphemy can take place ... frankly the people will just be conducting business as usual ... as in the days of Noah ... oblivious and living in the Matrix!

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### **Idolatrous Seduction/Fornication**

- Not to lead the children of Israel astray to idolatry (Ex. 23:13)
- Not to entice an Israelite to idolatry (Deut. 13:12)
- Not to love the enticer to idolatry (Deut. 13:9)
- Not to give up hating the enticer to idolatry (Deut. 13:9)
- Not to save the enticer from capital punishment, but to stand by at his execution (Deut. 13:9)
- A person whom he attempted to entice to idolatry shall not urge pleas for the acquittal of the enticer (Deut. 13:9)
- A person whom he attempted to entice shall not refrain from giving evidence of the enticer's guilt, if he has such evidence (Deut. 13:9)
- To destroy idolatry and its appurtenances (Deut. 12:2-3)
- Not to show favor to idolaters (Deut. 7:2)
- To slay the inhabitants of a city that has become idolatrous and burn that city (Deut. 13:16-17)
- Not to rebuild a city that has been led astray to idolatry (Deut. 13:17)

- Not to make use of the property of the city that has been so led astray (Deut. 13:18)

Commentary:

Even though the application of these commandments discretely imply observance within the land of Israel and infer that idolaters have knowledge of the one true G\_D of Israel, it is obvious that these specific commandments still provide to us the mandate to essentially not tolerate, cast off and wipe out even the memory of blasphemous practices within the greater body of Mashiach ... Israel.

As we bring these commands forward to our time and our culture ... let us keep in mind the foundational principles which should be intuitively obvious. We are to stand against idolatry within our communities ... we are to not align ourselves with idolaters for any reason ... we are to view idolaters as enemies of G\_D ... we are to not show those who attempt to lead us astray any humanistic empathy and so forth ... ultimately our communities are to be devoid of idolatry!

It seems that the harshness of these commands point candidly to the overt and dire nature of the infidelity being depicted by the commandments. We are apparently dealing not just with foreigners or people with distinct beliefs ... we are actually dealing with individuals that know us ... individuals that are amongst us ... individuals that know of our beliefs! This is why these commandments are categorized under the banner of seduction and fornication!

More importantly we are not really dealing with metal or wood idols as well. Rather we are dealing with the ultimate form of idolatry wherein our communities are beset with false doctrine and partial truths predicated upon human presumption and self-determination ... as we are warned by Peter in his second letter to the body of Mashiach:

2 Peter 2:1 But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the LORD that bought them, and bring upon themselves swift destruction. 2:2 And many shall follow their pernicious ways; by reason of whom The Way of truth shall be evil spoken of. ... 2:6 And turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly; 2:7 And delivered just Lot, vexed with the filthy conversation of the wicked: 2:8 (For that righteous man dwelling among

them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;) 2:9 The LORD knows how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished: 2:10 But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, self-willed, they are not afraid to speak evil of dignities. ... 2:12 But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption; 2:13 And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the daytime. Spots they are and blemishes, sporting themselves with their own deceiving while they feast with you; 2:14 Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children: 2:15 Which have forsaken the right way, and are gone astray, ... These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever. 2:18 For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. 2:19 While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage. 2:20 For if after they have escaped the pollutions of the world through the knowledge of the LORD and Saviour Yeshua Mashiach, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. 2:21 For it had been better for them not to have known The Way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. 2:22 But it is happened unto them according to the true proverb, the dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

The harsh commandments against idolatrous fornication are mandates that we are to root out unlawfulness and unrighteousness from within our communities. And extrapolating these commands to the “nth degree” we can apply them in the context of Revelation ... 18:4: And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. 18:5 For her sins have reached unto heaven, and G\_D has remembered her iniquities.

As these commands declare and G\_D’s word supports, there is little mercy for idolaters and there is only destruction for those who presume to lead people away from G\_D. Most assuredly

the offense of corrupting the LORD's children is handled as one would handle a virus ... kill it ... because we know that it will keep coming back time and time again. As believers we need to be ready to isolate and eliminate idolatry and in the worst of cases be prepared to move to a place where the virus simply does not exist!

One final comment on these commandments! If any reader is wondering what is the nature of the idolatry being discussed in 2nd Peter ... please look closely! Peter discusses self-willed; ungodly; unrighteous; unclean; cursed; gone astray, wayward, ignorant ... Pray tell unclean to what standard? Cursed and not blessed: because of what choice? Gone astray: from what code of behavior? Wayward: from what defined path? Un-submissive and ignorant: to what standard of righteousness? Deviating: from what godly characteristics?

It seems apparent that Peter is discussing idolatry that results in a self -determinant and presumptuous human expression of faith wherein the law of G\_D has been set aside for some unorthodox teaching! In true Hebraic character Peter is discussing waywardness from Torah ... If this is where you find yourself beloveds ... return to his ways ... and if the community is lost then simply flee ... just flee!

\* \* \* \* \*

## **Idolatrous Nations**

- Never to settle in the land of Egypt (Duet. 17:16)
- Not to settle idolaters in our land (Ex. 23:33)
- Not to adopt the institutions of idolaters nor their customs (Lev. 18:3; Lev. 20:23)
- Not to intermarry with gentiles - Non-Believers (Deut. 7:3)
- That those engaged in warfare shall not fear their enemies nor be panic-stricken by them during battle (Deut. 3:22, 7:21, 20:3)
- To anoint a special kohein to speak to the soldiers in a war (Deut. 20:2)

- Not to make a covenant with the seven idolatrous Canaanite nations (Ex. 23:32; Deut. 7:2)
- Not to keep alive any individual of the seven Canaanite nations (Deut. 20:16)
- To exterminate the seven Canaanite nations from the land of Israel (Deut. 20:17)
- Always to remember what Amalek did (Deut. 25:17)
- That the evil done to us by Amalek shall not be forgotten (Deut. 25:19)
- To destroy the seed of Amalek (Deut. 25:19)
- Not to offer peace to the Ammonites and the Moabites before waging war on them, as should be done to other nations (Deut. 23:7)

Commentary:

These commandments as we can see deal with those overt enemies of G\_D and his chosen people. Naturally these commandments make for discomfort within our modern politically correct “live and let live” culture. Naturally these commands create discomfort for those who believe that the Gospel is for everyone ... everywhere! Naturally these commands can seriously challenge the believers of Mashiach ... yet at the same time we know that the battle is with powers and principalities. At the same time we know for whom the idolaters labor. And ... at the same time we know that we need to balance our delivery of the Gospel message with a prudent understanding of G\_D’s plan and will as defined within his collective revelation to us.

As Mashiach taught us ... go and preach the Gospel of salvation to all the world and if they are unwilling to hear ... wipe the dust from your sandals as you leave! But let us remember that G\_D’s plan is about restoration and ultimately there will be no rebellion!

These commandments reveal to us the very nature of the battle between light and dark ... good and evil. As much as we humanly desire peace with all individual peoples ... this desire is assuredly not reality. The forces of dark are real and most certainly we see through history the consistent attempts to eliminate G\_D’s chosen people: Pharaoh's edict to drown the Hebrew male children; Hellenistic attempts to culturally assimilate the Jews; Rome's attempts to eradicate the

Jews; the Church's never ending persecutions and anti-Semitic pogroms; Hitler and his failed final solution; and even to this very day radical Islam seeks Israel's destruction!

Can we see the pattern of G\_D's enemies at work?

We can thus be certain why G\_D commanded the elimination of his enemies. We can also see the results of Israel's failure to comply with these commandments. As such ... if believers are indeed grafted into G\_D's Kingdom Israel ... are we any less at war with G\_D's enemies, those whom seek the destruction of Israel from the beginning?

So while we ponder this last comment do we still believe that peace in the Middle-East should come by way of Israel giving up more land? Do we still believe that peace in the Middle-East should come by way of a two-nation solution? Do we really believe that Israel should do what the United Nations desires of them? Still further as we look at the relationship between the United Nations and Israel can we objectively deny that Israel stands alone? Hmmm ... it sure seems as if the war against G\_D's children has gone global!

Let us pray that Israel returns too and listens to G\_D alone for it is THE LORD who fights for Israel!

\* \* \* \* \*

## **Dark Arts**

- Not to practice kessem: a general term for magical practices (Deut. 18:10)
- Not to practice magic using herbs, stones and objects that people use (Deut. 18:10)
- Not to practice the art of a casting spells over snakes and scorpions (Deut. 18:11)
- Not to practice observing times or seasons as favorable or unfavorable, using astrology (Lev. 19:26)
- Not to practice doing things based on signs and portents; using charms and incantations (Lev. 19:26)
- Not to consult and be defiled by ghosts (Lev. 19:31)

- Not to consult and be defiled by the dead (Lev. 19:31; Deut. 18:11)
- Not to consult wizards or soothsayers, diviners, charmers or wizards to seek out a ghost or familiar spirit (Deut. 18:11)
- Not to suffer any one practicing witchcraft to live (Ex. 22:17)

Commentary:

Oh what troubles we beset ourselves with on a regular basis. Our airwaves promulgate the dark arts with an unending bombardment of ghosts, vampires, astrology, witchcraft, charming, drug abuse and yes even wayward scientific endeavors! Can this even be argued?

At the root of all these idolatrous dark art practices is the human desire for power and control ... the desire to be enlightened, special and in all ways not subject to the finite and mortal constraints placed upon us by the Creator.

Ultimately these forms of rebellion eclipse those of following a non-existent false god for the goal of these arts is to make people divine ... equal to G\_D in his unique powers to control nature and the very world which he created.

We live in this world wherein the goal is “to be all you can be” ... at all costs using whatever mechanisms that avail themselves to us. Our failings can be as simple as visiting the palm reader or checking the astrology predictions for a respective zodiac sign! The net result however is akin to practicing full-fledged witchcraft for the objective is to know that secret tidbit of information which enables us to not have to rely on G\_D for all things. These even simple failings depict our lack of trust in G\_D for all things and in all matters. These simple things reflect our Hellenistic nature!

From a practical perspective we must not delude ourselves into thinking that these commandments are prohibitions against ancient and outdated pagan practices ... indeed quite the contrary is true. We live in times where the dark arts are not only tolerated but even glorified by modern culture. How has this happened? With an estimated Christian global population equaling approximately 30% (predominantly Western Culture) of the total population, how could such idolatry thrive? It must certainly be that purported believers are ignorant to the prohibitions!

Further yet it would seem apparent as well that this purported believing community is far more than tolerant of this gross idolatry and is obviously supporting these endeavors ... minimally by way of commercial support!

Regardless of the state of affairs within the world's cultures it must be noted that these commandments, like all others, remain until heaven and earth pass away. The last time this author looked we are still here ... and certainly in a heap of trouble!

\* \* \* \* \*

## **2nd Commandment Summary - Thou shall have no other gods before me**

G\_D Alone

False gods

Idolatrous Practices

Idolatrous Seduction

Idolatrous Nations

Dark Arts

Commentary:

Collectively when we consider the commandments associated with the category “Thou shall have no gods before THE LORD”, we should understand G\_D’s over-arching intolerance for competition and his sheer righteous disdain for those who represent enemies to him and his will for creation.

These commandments cover the entire gamut of infidelity to our CREATOR. The prohibitions span simple acknowledgment of false gods ... all the way through individual or group practice of the notorious dark arts.

As we ponder these commandments it should be evident that divine righteousness mandates whole hearted loyalty to the GREAT AND AWESOME I AM ... the zealous and jealous CREATOR OF ALL!

As modern day believers, seemingly so far disconnected from ancient Israel, it is incumbent upon us to grasp the principles and eternal truths associated with these sacred commandments. It is incumbent upon us to fully recognize the true nature of idolatry in a Hebraic perspective and the over whelming permeation of it within “this world”.

Naturally at the root of idolatry, as depicted herein, lies the human desire to affect control over our personal or group situations. The very same human desire pursued by our first human parents Adam and Eve ... and the same desire promulgated through the ages by all idolaters. Surely this path will most certainly result in death.

What can we possibly declare about how the “Harry Potter” witchcraft book/movie series is arguably the biggest commercial success in the history of entertainment ... or perhaps the Lord of the Rings? What are people missing ... why do we think this is not a problem?

From a Hebraic perspective it is all about the created being and CREATOR relationship which we firmly established while reviewing the 1st Category Commandments regarding “I AM THE LORD”! Perhaps even more revealing within these 2nd Category Commandments we see emerge the marriage relationship between Israel and the G\_D of Israel. THE LORD reveals idolatry through his Torah within the context of infidelity as we see time and time again within his word. As such it should not be difficult to view these prohibitions against such marital infidelity within the confines of the eternal and irrevocable covenant made between THE LORD and Israel. It is all about fidelity beloveds!

These commandments provide us the perfect backdrop to expose the Hebraic understanding of the eternal covenant ... made at Sinai ... confirmed at Horeb ... and renewed in Jerusalem by Mashiach Yeshua. It should be understood that the eternal covenant is essentially a betrothal contract between G\_D and Israel ... and in the exact same pattern is the renewed covenantal relationship between THE LORD and Mashiach’s Bride a betrothal contract with Israel ... both individually and corporately!

As modern Messianic believers can we grasp this critical revelation? As modern Messianic believers can we see the B'rit Chadasha writings and references to Mashiach's bride as being fundamental to the eternal covenant? We need to see and understand this in order to adequately comprehend the nature of fidelity. Messiah Yeshua in no way shape or form is bound or willing to accept an unfaithful and soiled bride. The faithfulness of the bride in the most rudimentary fashion is measured by whole heartedness and having a singular love for one and only one G\_D! As such idolatry is paramount to being a whore ... and perhaps it now makes more sense as to why the great whore (Mystery Babylon) is identified within the Book of Revelation as the key worker of iniquity used by hasatan.

Perhaps now we understand better Mashiach's parable respective to the ten virgins and how this relates to his body of believers ... both corporately and individually? Are our oil lamps filled ... are we prepared to greet our Eternal Groom?

Interestingly enough we have already defined the goal of Mystery Babylon ... lawlessness. We can now see where Mystery Babylon also represents that great worker of harlotry/infidelity and connect lawlessness to infidelity. Perhaps now we have a better appreciation for THE LORD's pain when we transgress the terms of the eternal covenant? It's like being an unfaithful bride ... it is cheating ... it is spreading our legs for a stranger!

Failure to understand our individual and communal role as "the bride" ... connected in union through grafting into Israel can only result in a lack of understanding as to how the bride remains faithful. Only in the proper Hebraic covenantal context can we fully understand the nature of "fidelity" and equate this same fidelity with adherence to his prohibitions against idolatry ... or to a greater extent adherence to his Torah!

\* \* \* \* \*

## You shall not take the Name of G\_D in vain

### **G\_D's Name (YHVH)**

- To know and memorialize G\_D's NAME "YHVH" THE GREAT I AM from generation to generation (Ex 3:14-15)
- To hallow G\_D's name (Lev. 22:32)
- Not to profane G\_D's name (To use commonly or outside of reverent activities) (Lev. 22:32)
- To obey and not rebel against the ANGEL of THE LORD in WHOM G\_D's NAME resides (Ex. 23:21)

#### Commentary:

We must begin this brief commentary with a simple explanation of profanity. Unlike our modern understanding which views profanity as some form of curse or verbal filth, it should be noted that profane quite simply means "common". Using this proper framework we see in these commandments the mandate to treat what is holy ... as only holy; in this instance G\_D's sacred NAME!

In a Hebraic understanding a name is critical in that it defines the owner of the name. If we peel the onion back just a bit and look we would see that Hebrew names actually mean things ... important things! For instance Mashiach's NAME in Hebrew is "Yeshua" meaning literally G\_D's SALVATION. This NAME is not a means to associate Mashiach with G\_D's SALVATION ... much more so in a Hebraic context it means that Yeshua is G\_D's Salvation. As for "Jesus" we must simply acknowledge that it represents a mere Greek translation "Iesus" which has been transliterated into English as "Jesus". Sadly the final transliteration most assuredly does not carry with it the Hebraic meaning or power that is the owner of THE NAME.

In the very same respects THE GREAT I AM is in fact all life and creation! His NAME as such is existence ... not just a name to be associated with life ... but pure life itself.

Of course G\_D has many NAMES in the Bible and contained within all of these NAMES is his collective glory. When THE LORD pronounced his NAME to Moses he declared: “The LORD, the LORD, G\_D, merciful and gracious, long-suffering, and abundant in goodness and truth; keeping mercy unto the thousandth generation, forgiving iniquity and transgression and sin; and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and unto the fourth generation.’

The point being ... In a Hebraic perspective the GREAT NAME OF G\_D is rarely invoked. In fact the mandate to treat G\_D’s NAME with the utmost reverence led the ancient Israelites to limit the use of this NAME only to the High Priest and only within the inner sanctuary on Yom Kippur. This ultimately led to the bizarre scenario where Israel quite frankly has actually forgotten to antiquity the correct pronouncing and full spelling of G\_D’s PERSONAL NAME (YHVH - The Tetragrammaton). Hence in traditional orthodox Jewish culture G\_D, out of reverence, is referred to as HaSHEM ... or simply “THE NAME”.

Now despite such a turn of events let us bring this back to our modern times where apparently we are lacking a real understanding of how we should be handling G\_D’s sacred NAME(s) ... and sadly enough the NAME of Mashiach as well. We live in times wherein G\_D is invoked commonly far too often and most unfortunately in a manner that is most certainly unholy. We've come a long way and as it pertains to correctly treating G\_D’s HOLY NAME ... we better consider retracing our steps and going back to a time where believers were very cautious, selective and frugal when invoking the NAME of G\_D!

Sadly our culture without shame invokes and slanders Mashiach ... undoubtedly the name “Jesus Christ” is misused by believers, non-believers, seemingly everyone on a regular basis and for profane utterances! Can this even be debated?

And one final note ... as we ponder the importance of names let us not forget the NAME of Mashiach as revealed in Revelation and let us also not forget that the very name of each and every believer is recorded in the Book of Life ... Hmmm ... let us pray that it is his NAME that is in us when these books are opened because one could surmise that what our own personal names’ depict by way of our human personal essence is not all that worthy of anything ... let alone eternal life and sharing the glory of Mashiach!

\* \* \* \* \*

## **Oaths to G\_D**

- To swear by His name truly (Deut. 10:20)
- That a man should fulfill whatever he has uttered (Deut. 23:24)
- Not to violate an oath or swear falsely (Lev. 19:12)
- Not to break a vow (Num. 30:3)
- Not to delay in fulfilling vows or bringing vowed or free-will offerings (Deut. 23:22)
- Not to swear needlessly (Ex. 20:7)
- To decide in cases of annulment of vows, according to the rules set forth in the Torah (Num. 30:2-17)

### Commentary:

As the previous discourse exposed the nature of sanctity associated with THE LORD's NAME it should be quite intuitive then that the issue of oaths and vows ... in G\_D's NAME is also a serious matter.

As we learn from our Mashiach ... it is best in general not to make oaths since such matters entail significant responsibilities as well as dire consequences for not living up to said oaths.

These commandments depict just how much importance G\_D places on one's word. In a Hebraic perspective the faithfulness of G\_D is paramount to our entire belief system and our confidence in him is predicated upon the simple fact that what G\_D says will be done ... what G\_D says is true and can be counted upon ... forever. Consequently the obligation for believers in him is to have our word be just as faithful ... or at least most certainly when we give our word to G\_D himself in the form of an oath or vow. When we fail to make good on our vows to G\_D we not only dishonor ourselves but dishonor THE ONE WHOSE NAME resides in us.

Given our propensity to be unfaithful and imperfect we really must be careful as Mashiach instructed in the way of making vows for we are held accountable.

Still further we must be very careful in the manner by which we commonly/profanely invoke G\_D as our judge in this matter or that matter. To a broader extent promises are in fact extensions of the eternal covenant under which we operate. As such promises should be treated as sacred and we should be extremely careful that we exercise the will to promise only in appropriate situations and make sure that we make good on said oaths.

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## **Nazarite Oath**

- That a Nazarite shall not drink wine, or anything mixed with wine (Num. 6:3)
- That he shall not eat at all of the grape (Num. 6:3-4)
- That the Nazarite must permit his hair to grow (Num. 6:5)
- That the Nazarite not enter any covered structure where there is a dead body (Num. 6:6)
- That a Nazarite shall not defile himself for any dead person (by being in the presence of the corpse) (Num. 6:7)
- That the Nazarite shall shave his hair when he brings his offerings at the completion of the period of his Nazariteship, or within that period if he has become defiled (Num. 6:9)

### Commentary:

Although the concept of Nazarite sanctification is quite frankly a foreign concept in our modern culture, we must admit that many believers undergo endeavors to promote holiness ... a.k.a. sanctification through various means. Ultimately we are naturally dealing with the concept of personal dedication to THE LORD for some specified time frame and these commandments lay out the framework around said dedication. Let this sink in for a moment!

Naturally the modern believer is prone to establishing their own requirements around a period of dedication ... such as refraining from this or from that for instance. But then the question must be raised ... is this acceptable to G\_D? Hmmm! Additionally we should understand that in a Hebraic context the nature of this dedication period is not just a personal issue between a believer and G\_D. The commandments would seem to indicate that others within the community will physically observe the terms of dedication by virtue of abstinence from the grape as well as the growing and subsequent shaving of hair. Yes it appears that this period of dedication is not just for the individual but for the community as well regardless of how the dedication is applied.

With this in mind we should also consider the nature of the dedication itself. There can be no doubt that the dedication to G\_D by the Nazarite vow is designed to bring a believer into a closer relationship with G\_D. As such we should ponder then what the results of the dedication would produce. Is it designed to make a believer spiritually stronger? Is it designed to enable a believer to hear from G\_D? Just what is the purpose? Ultimately we should understand that the nature of the Nazarite vow is to bring the believer into closer conformance to G\_D's character and consequently the result would be a believer that is more closely walking along the path ... "haDerech" ... The Way and willing to do so at personal expense in the eyes of the community.

It seems apparent by these commandments that "dedications" are natural to all believers ... that dedications are not necessarily optional ... that dedications represent various movements along our path of growth in relationship with G\_D. Hmmm ... seems like personal dedication is quite uncommon but we as believers need to change this ... agreed?

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## **Prophets**

- To heed the call of every prophet in each generation, provided that he neither adds to, nor takes away from the Torah (Deut. 18:15)
- Not to prophesy falsely (Deut. 18:20)

- Not to refrain from putting a false prophet to death nor to be in fear of him (Deut. 18:22)

Commentary:

In this modern era it seems that the sheer concept and idea of “the prophet” is quite frankly profaned to the maximum. One seemingly can't turn to the left or the right without hearing about this prophet ... or that prophet ... or worse yet the community member that has for you a “word from G\_D”!

Like all other Torah mitzvot categories it is certain that volumes could be written regarding this matter. Herein however let us focus on some core issues such as: what constitutes a legitimate prophet; what constitutes legitimate prophecy; and who should the legitimate prophet be dealing with?

From a Hebraic perspective the legitimate prophet is always the person who first and foremost fears and faithfully follows G\_D. This of course means that they are a person who is aligned with G\_D's plan for Israel and most importantly a person that is walking according to the Torah! King David provides us the best view into the heart and spirit of the legitimate prophet ... David's was a heart that THE LORD knew and loved.

When we review the Biblical pattern regarding the raising up of prophets what do we see? Do we see rebels as prophets? Do we see persons that disregard Torah as prophets? Do we see THE LORD raise up people from the nations to be his prophets? Hmmm!

When we review the Biblical patterns concerning the prophets what do we see them doing and to whom do we see them confronting? The Biblical record seems clear on these matters: we see the prophets foretell upcoming events surrounding Israel and usually within the auspices of delivering guidance and or rebuking due to notable breaching of Torah! Typically the events prophesied and personal or communal behavior is directly correlated although this is by no means axiomatic. The pattern however is prominent and should provide us insights as to the predominant legitimate nature of prophecy used by G\_D.

Ultimately what we see from the Biblical pattern is G\_D lifting up persons that fear and obey him. G\_D lifting up persons to guide and rebuke Israel ... while at the same time declaring

future events so that the prophecies and prophets themselves can be verified upon fulfillment of said future events.

If we take a step back we should readily see that it would seem quite strange for G\_D to entrust his prophecy to an individual that does not follow his commandments. If a prophet does not follow THE LORD's commandments then how would a receiver of the message know from where the portent or knowledge even emanated ... the source could emanate from virtually anywhere but probably not from THE LORD.

If we take a step back we should readily see that prophets deal with G\_D's Kingdom Israel, the eternal covenant and of course the Kingdom's constitutional by-laws ... Torah.

When we consider these visible and historic patterns we really need to ask the question ... when was the last time we came across a legitimate prophet ... with a legitimate prophecy ... delivered to the leaders of G\_D's Kingdom for purposes of correction/guidance within the auspices of the eternal covenant and Torah fulfillment?

What then shall we say ... that prophecy is dead? The answer is "of course not". It just means that we must be diligent in understanding true prophecy and in recognizing true prophets. It also entails that we take a real hard look at what is purported prophecy in these modern times and put things to the test ... and when the test results are not aligned with the Biblical patterns ... well then we should shake the dust from our sandals.

Dear readers ... be not swayed by the false prophets without first putting them to the test! If they do not walk the narrow path ... if they do not cleave to the G\_D of Israel ... if they are ignorant of the Eternal Covenant and Torah ... if they do not fit into the Biblical pattern of prophecy provided to us by G\_D ... then chances are they are not prophets of G\_D MOST HIGH!

Certainly, from a Hebraic perspective, individuals not meeting these standards will be viewed as false prophets!

Let us all remain cautious in both delivering and receiving true prophecy!

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## **Profaning the Sanctuary**

- Not to build an altar of hewn stone (Ex. 20:22)
- Not to mount the altar (Ex. 20:23)
- To remove the ashes from the altar (Lev. 6:3)
- That when the Ark is carried, it should be carried on the shoulder (Num. 7:9)
- Not to remove the staves from the Ark (Ex. 25:15)
- Not to offer strange incense nor any sacrifice upon the golden altar (Ex. 30:9)
- Not to compound anything after the formula of the incense (Ex. 30:37)
- Not to compound oil for lay use after the formula of the anointing oil (Ex. 30:32-33)
- Not to destroy anything of the Sanctuary, of synagogues, or of houses of study, nor erase the holy names (of G\_D); nor may sacred scriptures be destroyed (Deut. 12:2-5)
- That he who, in error, makes unlawful use of sacred things, shall make restitution of the value of his trespass and add a fifth (Lev. 5:16)
- To send the unclean out of the Camp of the Shekinah, that is, out of the Sanctuary (Num. 5:2)

Commentary:

Once again it must be iterated that it is all about his NAME and in this case the Sanctuary ... the place where his NAME resides and all of the items that are holy unto him.

Obviously these commandments resonate so great when viewed in the context of the “Tent of Meeting” or “The Temple” wherein a physical manifestation of G\_D was gifted to Israel ... simply AMAZING! But let us look beyond that period to today ... let us ponder these commandments in the context of a modern believer.

We need to move past the obvious fact that the Temple and original sacred objects are not readily apparent to us. When we do so can we say that these commandments are no longer valid?

So ... is your house of worship viewed in a similar context in which Israel viewed the Temple? Do modern believers really think that the ground within the worship hall is holy ground? Do modern believers consider the items of service to be holy? Do modern believers really consider their personal spiritual and ritual state of cleanness before entering the sanctuary? Hmmm!

Do we contemplate as we enter into our worship halls the sound of THE LORD whispering in our ear: “Moses ... Moses ... take off thy sandals for the ground that thou art upon is holy?”

These commandments were given to us as a permanent reminder that where THE LORD places his NAME and when objects of his service are set aside as “Kadosh/Holy” to honor him ... then we are dealing with that wonderful transcendental reality of G\_D amongst us ... Immanu EL!

When we open our Bibles do we do so with awe, reverence and excitement ... or have they become a training component or mandatory reading manual? Do we treat G\_D’s word ... his Torah ... his Revelation ... his Yeshua as the most precious gift to humanity? Do we revere and maintain the written word or do we treat his Torah like a high school text book?

The point is not to stress what we do poorly but to take a step back and understand the nature of holiness ... separation for G\_D. We need to let this concept sink in ... we need to be more serious and in so doing become more like the ancient Israelites! Who knows what might happen if we do? Perhaps G\_D will even show up if we honor him according to the manner which he has already prescribed!

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### **Kohein HaGadol/The High Priest**

- That one not a descendant of Aaron in the male line shall not serve in a priestly capacity (in the Sanctuary) (Num. 18:4-7)
- To prepare the oil of anointment and anoint High Kohanim and kings with it (Ex. 30:31)
- That the breastplate shall not be loosened from the ephod (Ex. 28:28)

- That a High Kohein shall not defile himself with any dead, even if they are relatives (Lev. 21:11)
- That a High Kohein shall not go (under the same roof) with a dead body (Lev. 21:11)
- Not to tear the High Kohein's robe (Ex. 28:32)
- That the High Kohein shall marry a virgin (Lev. 21:13)
- That the High Kohein shall not marry a widow (Lev. 21:14)
- That the High Kohein shall not cohabit with a widow, even without marriage, because he profanes her (Lev. 21:15)

Commentary:

Again ... sacred commandments that seem to be irrelevant to our modern culture since the formal Aaronic Priesthood and culture of ancient Israel is readily not apparent to us. But ...

For the modern believer it is imperative for us to understand these commandments from a Messianic perspective ... a Yeshua perspective since he is the eternal High Priest.

As part of the great order of things willed and brought forth by THE LORD, the High Priest stands in the breach for his people Israel as The Intercessor! The ancient Israeli post of High Priest was always a shadow of the Heavenly and eternal pattern and consequently a shadow of Mashiach as revealed in Scripture ... the High Priest in the order of Melchisedec! So ... how then should we view these eternal commandments?

First we need to understand and really grasp what Paul revealed to us about Mashiach: the pattern of intercession remains in place and it is Mashiach who is able to intercede on our behalf. Critical to note is that Mashiach is able to intercede ... he is not obligated to intercede ... this is important to grasp!

The High Priest does intercede, however the High Priest is also responsible for the condition of the sacrifice being offered ... as in no blemishes ... as in offered up with a humble and contrite heart ... as in offered up at the right times and circumstances. Scripture does reveal that upon acceptance we can be washed clean through the blood of Mashiach ... yet Scripture is also

clear regarding our path to intercession and the protocols to be followed. Frankly we must understand that we can't take intercession for granted. Mashiach our High Priest must be petitioned and approached and our plea/sacrifice will be inspected!

Let us also consider how these commandments apply to the believing community from a Bride of Mashiach perspective. Obviously the commandments dictate that the High Priest deal only with a pure or virginal bride! Let us not fall into a trap and think that somehow this refers to the church and some eternal designation of "virgin". No indeed not ... this refers to Israel as the bride and consequently all within Israel must be reborn of Spirit ... as in virginal or untainted by the first creation or "this world".

Additionally we should note that Mashiach as High Priest is the ONE whom anoints priests and kings ... let us ponder under what circumstances we as his followers are to be anointed?

So ... we see how even these seemingly most removed commandments are prevalent to believers of THE G\_D OF ISRAEL ... not in some off-hand or barely connected manner but thoroughly embedded within G\_D's plan and critical to our well-being ... yea even our salvation!

Ultimately yet again we must peer down the hole with Hebraic eyes in order to see clearly. We must remove the scales and shake off the millennia of confusion and realize that things are not as we think they are. THE LORD has not done away with things and it is incumbent upon us to chase after him ... just as he chased after us! Mashiach is obligated to uphold the integrity of G\_D's GREAT NAME in the role of Eternal High Priest ... we can be assured that Mashiach will do so in accordance to the standards set forth by his own word!

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## **Kohein/Priest**

- That the kohein shall not enter the Sanctuary at all times (i.e., at times when he is not performing service) (Lev. 16:2)
- That the kohanim shall put on priestly vestments for the service (Ex. 28:2)

- That the kohein shall wash his hands and feet at the time of service (Ex. 30:19)
- That a kohein who is unclean shall not serve (in the Sanctuary) (Lev. 22:2-3)
- That a kohein with a temporary blemish shall not serve there (Lev. 21:21)
- That a kohein shall not enter the Sanctuary with disheveled hair (Lev. 10:6)
- That a kohein shall not enter the Sanctuary with torn garments (Lev. 10:6)
- That the kohein shall not leave the Courtyard of the Sanctuary, during service (Lev. 10:7)
- That a kohein who is unclean shall not enter the courtyard (Num. 5:2-3)
- That the ordinary kohein shall not defile himself by contact with any dead, other than immediate relatives (Lev. 21:1-3)
- That the kohanim defile themselves for their deceased relatives by attending their burial and mourn for them like other Israelites, who are commanded to mourn for their relatives (Lev. 21:3)
- That a kohein who had an immersion during the day (to cleanse him from his uncleanness) shall not serve in the Sanctuary until after sunset (Lev. 21:6)
- That a kohein shall not marry a divorced woman (Lev. 21:7)
- That a kohein shall not marry a harlot (Lev. 21:7)
- That a kohein shall not marry a profaned woman (Lev. 21:7)

#### Commentary:

Unlike the commandments respective to the High Priest it should be noted that these Priestly commandments are far more temporal to his believers ... hopefully us! As we ponder these commandments we should discern that they are generally segmented by two distinct areas of concern: first there are commandments which deal with order concerning the holy service and secondly those commandments that are concerned with ritual cleanness.

For the sake of discussion let us visit Ephesians “6:14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; 6:15 And your feet shod with

the preparation of the gospel of peace; 6:16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. 6:17 And take the helmet of salvation, and the sword of the Spirit, which is the word of G\_D.”

Paul is apparently painting a very discrete picture of the Priesthood and how believers of Mashiach are to ready themselves and proceed in their performance of “avodah” ... the holy work as a “new person” ... as a Priest. As we see Paul invokes: truth; righteousness; faith; salvation; spirit and of course the gospel of Mashiach. Paul however as we also see introduces these elements of priestly preparedness within the context of the armor/vestments necessary to perform the service ... as in the battle with the powers and principalities!

It should also be pointed out as well that Paul's message, delivered to Gentiles, upon review exhorts those same Gentiles to remove themselves from the Gentile way and cleave to the ways of Torah ... one simply needs to read the epistle to verify this truth. What we can ascertain from Paul's epistle in light of these priestly commands is the requirement to maintain spiritual and temporal cleanness. But let us delve a bit deeper and consider what Paul, a Hebrew Rabbi, would have been revealing to his audience and listeners to come at a later time.

- Truth (knowledge of G\_D, knowledge of Mashiach & knowledge of Torah) ...
- Righteousness ... i.e. lawfulness as revealed through the sacred commandments ...
- Gospel ... message of righteous (lawful) redemption as in purchased reconciliation from unlawfulness to lawfulness ...
- Faith (above all notes Paul) ... not mere mental acceptance of G\_D but obedient actions aligned with mitzvot compliance out of love for THE LORD and with joy ...
- Salvation ... gifted and undeserved mercy ... grace ...
- Spirit ... the testimony of truth supported by G\_D's word

It would surely seem that these commandments are indeed relevant for persons who belong to Israel ... the kingdom of priests! These principles are “in play” and Paul would not have invoked this pattern to B'rit Chadasha Gentile believers if Paul himself believed the Priesthood was done away with. Most certainly Paul was aware that we rank and file persons could not literally fill the prescribed commandments because of ethnic or religious status ... but all the

same he paints a picture indicating that these commandments are still meaningful to us ... that we are ordained!

So as Priests of Mashiah what shall we do ... strive for cleanness or uncleanness ... be ready for our duties or not ... view our very lives as “the holy service or not ... consider ourselves to be part of Israel the nation of Priests or not? Hmmm!

Let us once more hear from Paul on the matter ... Romans: 12:1 I beseech you therefore, brethren, by the mercies of G\_D, that ye present your bodies a living sacrifice, holy, acceptable unto G\_D, which is your reasonable service. 12:2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good, and acceptable, and perfect, will of G\_D.

So what should we think? Apparently it all depends upon an individual believer's willingness to accept the role of being an Israelite and a Priest in accordance to the unchanging will and plan of G\_D! We either believe the Scriptures to be true and accurate or we simply pawn them off as being relative metaphors used to create interest in the sacred writings!

So do we believe in the writings? Do we believe that we belong to Israel ... the Kingdom of Priests? Do we believe that our walk results in the ordination to the line of Priests?

Answers to these questions dear reader can explain much in the way of how a purported believer approaches and operates within the construct of one's personal faith. If we view the Scriptures as simple literary metaphors and not as actual living/application instructions ... the author would challenge the validity of one's faith because the author is most certainly not going to challenge the perfection of G\_D's word!

So ... are we Priests of Israel or not?

\* \* \* \* \*

## **Levites**

- That the Levites shall not occupy themselves with the service that belongs to the kohanim, nor the kohanim with that belonging to the Levites (Num. 18:3)

- That none of the tribe of Levi shall take any portion of territory in the land of Israel (Deut. 18:1)
- That none of the tribe of Levi shall take any share of the spoil (at the conquest of the Promised Land) (Deut. 18:1)
- That a person with a physical blemish shall not serve in the Sanctuary (Lev. 21:17)
- That a person with a physical blemish shall not enter the Sanctuary further than the altar (Lev. 21:23)
- That an intoxicated person shall not enter the Sanctuary nor give decisions in matters of the Law (Lev. 10:9-11)

Commentary:

As we see the order of greater and lesser unfold within the confines of the holy service (High Priest ... Priest ... Levite) we just need to recognize that our LORD is most definitely about “order”!

In a fulfilled covenantal pattern (Praise Yeshua) we must also view ourselves (as believers) in the role of Levites ... just as we would do for Priests!

The Levites, including the Priests, as we know are the specific members of one tribe that were set aside and dedicated to G\_D in the stead of all other tribal first born males. Essentially an entire people group set aside (kadosh/holy) to focus upon nothing but G\_D’s work! As we can see the Levites themselves were a mere shadow of all first born Israelites ... and in a B’rit Chadasha manifestation a shadow of all persons re-born by fire and Spirit in and through Mashiach.

Yet again we are confronted with the dynamic that we have no formal Tabernacle or Temple ... but we also know that the eternal nature of these commandments tell us that we will at some time in the future. Still further however we simply can't ignore the reality of the eternal principles and how we still must consider them in the here and now!

Without fail the B’rit Chadasha authors consistently point to the renewal of each believer and the transformation into a set apart (kadosh) member of the Body of Mashiach ... Israel!

We then can't ignore the mandate of the calling to the holy service ... the avodah! As such our mandate is to look as well to the Levites and their particular role in ministering to G\_D ... on behalf of the Kingdom ... in the stead of all Israel's first born. Are we not the fruits of Mashiach ... The first-born of the living? Indeed we are and as such we are established as the slaves of Mashiach ... the servants without a temporal inheritance but rather an inheritance far greater than any other ... G\_D himself through the glory of Yeshua!

Perhaps then we understand better the nature of the new holy Temple wherein believers as “living stones” are integral to most aspects of The Eternal Temple. If our progenitor is Yeshua are we not then to be about THE FATHER's business? Are we then not part of the living Temple itself? Undoubtedly these wondrous and mysterious truths were not lost on the B'rit Chadasha inspired authors. Their consistent allusions in such matters lead us to the conclusion that we must look within Torah itself ... to the sacred mitzvot to ascertain a firm understanding of how we spiritually and temporally function within the Messianic paradigm manifest in and through Yeshua.

Furthermore it would seem appropriate that we should look collectively at the “Priestly/Levitical” dynamic instituted by G\_D. As previously mentioned there is a definitive order in play and we should seek to gain understanding of the importance thereof!

At the top is Mashiach ... our eternal High Priest ... and the ONE whose image we are being molded into. Despite our inability to attain his perfection and glory we operate under the hopes that we will share in his glory in that day!

But we also see an established pattern of holy service: at the base are the Levites ... caretakers of the Sanctuary and sacred objects and in essence servants of the Priests, who in turn are the caretakers of the Service and holy places and in essence serve the High Priest.

What we should recognize within the pattern is that G\_D concisely orchestrates how his servants interact with him! Moreover we also see through the mitzvot that each closer move towards him entails a personal upgrade in character and responsibility ... an upgrade in character predicated upon the proximal closeness to the character of Mashiach himself.

Oh beloveds ... how awesome is G\_D? His word provides us such a wondrous picture of ascent (aliyah) towards perfect servitude. And if for one moment we don't think this is truth let us consider the following:

Revelation: 3:7 And to the angel of the church in Philadelphia write; ... 3:8 I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. ... 3:10 Because thou hast kept the word of my patience, ... 3:12 him that overcomes will I make a pillar in the temple of my G\_D, and he shall go no more out: and I will write upon him the name of my G\_D, and the name of the city of my G\_D, which is new Jerusalem, which cometh down out of heaven from my G\_D: and I will write upon him my new name.

Ultimately the Holy Service is all things to do with having his NAME upon/within us! Although having his NAME within us spirals even down to what we would consider "laity" ... Torah provides for us a clear and poignant picture into the upholding of his NAME through performance of the holy service ... and the mitzvot provide for us a very tactical understanding of our requirements respective to being holy ministers.

At the end of the day we are Levites ... and Priests! At the end of the day we must understand that Yeshua is himself the Temple and HIGH PRIEST and yea even G\_D. Subsequently we must understand and embrace the order and nature of servitude respective to "avodah"- holy service so as to not profane THE NAME within us ... that NAME is Yeshua!

It is all about him and not us. When we get this ... we can stop viewing the mitzvot from an "I" perspective and more correctly in a "HIM" and we perspective!

So how do we pray ... do we prepare or do we simply reach out to him in our times of need?

Do we walk the path in such a manner that someone would say ... "hey there goes one of those Levites?"

Hmmm ... seems pretty hard to be acting like a Levite if we don't even know that we are supposed to be one ... agreed?

\* \* \* \* \*

## **Profaning the Sacrifices**

- Not to offer up sacrifices outside the Sanctuary (Deut. 12:13)
- To take trouble to bring sacrifices to the Sanctuary from places outside the land of Israel (Deut. 12:26)
- Not to offer up any offering unsalted (Lev. 2:13)
- Not to offer up leaven or honey (Lev. 2:11)
- Not to offer up sacrifices from ill begotten proceeds (Prv. 21:27)
- Not to bring sacrifices out of the hire of a harlot or price of a dog (apparently a euphemism for sodomy) (Deut. 23:19)
- That a person who is unclean shall not eat of things that are holy (Lev. 7:20)
- Not to eat of holy things that have become unclean (Lev. 7:19)
- Not to eat of sacrifices beyond the appointed time for eating them (Lev. 7:18)
- Not to eat flesh of a sacrifice that has been left over (beyond the time appointed for its consumption) (Lev. 19:8)

### Commentary:

Still more mitzvot that might seem to us to be potentially irrelevant! And now for some very brief background material: Long ago when the Temple and Sacrificial System were active, it must be noted that other sacrifices (beyond the sin offering) such as the peace and free will offerings ... as well as first fruit offerings and tithes, resulted in a community (Israel) whose sustenance was thoroughly integrated in the "people to G\_D relationship".

Not only were sacrifices brought forth to honor G\_D and subsidize the Priests and Levites ... but few people today realize just how often and important it was for the individual(s) bringing sacrifice to participate in the sharing of the sacrificial proceeds. In fact a significant amount of sacrificial activity entailed entire families bringing forth good will offerings and then sharing

themselves in the consumption of the sacrifices ... in many respects a party of thanksgiving unto G\_D!

Now ... even briefly understanding the broader nature of the sacrificial system ... bestowing upon G\_D his due honor for providing us with sustenance, we can be certain in viewing these commandments that these sacrifices are still to be treated with the utmost honor, respect and holiness. And naturally this entails:

Where to sacrifice;

How to sacrifice;

In what state to be when sacrificing; and

How to treat the sacrifices

Now of course we probably may struggle to understand how these seemingly antiquated commandments and sacrificial system ordinances can be applied in our modern day and culture! However if we think for just a short time let us consider the following:

- We assuredly do believe that sacrificing has not been done away with ... yes?
- We assuredly believe that the sacrifice of our tangible wealth should not go just anywhere ... or to any common purpose ... yes?
- We assuredly believe that our sacrifices should be offered up with a sound heart and righteous motives ... with peace and joy ... yes?
- We assuredly believe that our sacrifices should pass the scrutiny of G\_D's review ... yes?
- We assuredly believe that our sacrifices should serve to sustain and bolster the greater needs of the community and the kingdom ... yes?
- We assuredly believe that our sacrifices should not be tainted in any way and naturally serve as a genuine element of our worship relationship to G\_D ... yes?

Now ... if in fact we answer yes to these straight forward questions then we must be honest and ask ourselves if we simply agree with the principles of the questions ... or if we actually believe the principles of the questions and function in like manner?

Ultimately all things were made by G\_D in the beginning ... all the stuff of the world is his and as such these commandments mandate that we pay careful heed in how we present his goodness back to him in thanksgiving. Once again ... it is about him ... not us! It is not about giving up stuff ... or self-denial ... it is about relationship ... it is about acknowledging G\_D and drawing close to him on pure worship terms! It is about us letting him know that we understand the source of the bounty we are gifted with ... he provides! It is about us generously giving ... our stuff ... our time ... our patience ... our compassion ... our energy – just like him!

It would be prudent to take a step back ... explore the beauty and mystery of the sacrificial system and gain a better understanding of what our LORD was revealing to us. If we were to do so ... we most assuredly would better understand not just how important sacrifices are but also how we actually should approach the overall sacrificial process.

As Paul states ... let our lives be a living sacrifice as our due payment to G\_D MOST HIGH!

\* \* \* \* \*

### **Care of Sacrificial Animals**

- Not to slaughter beasts set apart for sacrifices outside the Sanctuary (Lev. 17:3-4)
- That every animal offered up shall be without blemish (Lev. 22:21)
- That sacrifices of cattle can only take place when they are at least eight days old (Lev. 22:27)
- Not to do work with cattle set apart for sacrifice (Deut. 15:19)
- Not to shear beasts set apart for sacrifice (Deut. 15:19)
- Not to exchange a beast set aside for sacrifice unless necessary (Lev. 27:10)
- If a beast is exchanged for one that had been set apart as an offering, both become sacred (Lev. 27:10)
- Not to sever completely the head of a fowl brought as a sin-offering (Lev. 5:8)

- To redeem the firstling of an ass (Ex. 13:13; Ex. 34:20)
- To break the neck of the firstling of an ass if it is not redeemed (Ex. 13:13; Ex. 34:20)
- Not to redeem the firstling of a clean beast (Num. 18:17)
- To redeem cattle set apart for sacrifices that contracted disqualifying blemishes, after which they may be eaten by anyone. (Deut. 12:15)
- Not to slaughter blemished cattle as sacrifices (Lev. 22:22)
- Not to sanctify blemished cattle for sacrifice on the altar (Lev. 22:20)
- Not to offer up a beast that has a temporary blemish (Deut. 17:1)
- Not to sprinkle the blood of blemished cattle upon the altar (Lev. 22:24)
- Not to burn the limbs of blemished cattle upon the altar (Lev. 22:22)
- Not to inflict a blemish on cattle set apart for sacrifice (Lev. 22:21)
- Not to offer up a blemished beast that comes from non-Israelites (Lev. 22:25)
- Not to transfer a beast set apart for sacrifice from one class of sacrifices to another (Lev. 27:26)

#### Commentary:

As we review the sacred commandments pertaining to the handling and care of animals which G\_D has deemed acceptable within the sacrificial system, we should see some themes surface:

- The sacrifices must be suitable and without blemish;
- The sacrifices must be treated as holy;
- The sacrifices or handling thereof must in no way potentially blemish the sanctuary.

Let us once again move beyond the present state wherein the Temple and sacrificial system is temporarily dormant. When we do so we are forced yet again to focus upon the principles and the very real construct that our application today is both Spiritual and wrapped in the auspices of our own bodies and Spiritual communities being the Temple and of course the Holy Service.

When we shift our perspectives to this reality then it becomes apparent that our sustenance (gifts from G\_D) is essentially representative of the animals within the sacrificial system construct. It becomes apparent that what we do with our lifeline materials and skills ... and how we treat this sustenance is very closely tied to our relationship with G\_D! We need to let this sink in because it is such a foreign concept to most of us Hellenized persons.

In fact ... our traditional separation from the material things of life (typical Christian/Greek/Gnostic understanding) does not stand up to the Biblical Revelation. As we can see from the commandments, the nature of sanctification readily incorporates things that we might consider common ... yet which should in fact be holy. Holy ... not by definition or by creation per se ... but rather holy through purposeful dedication for the specific use of worshiping and honoring G\_D ... and for fostering and nurturing the Kingdom of Mashiach!

So ... what do these comments translate into from a practical perspective? First it reveals that our Western religious (anti material) construct is way off base and that our sustenance ... our strength ... is very much aligned with our purpose and relationship with G\_D and his Kingdom. As such we have an absolute mandate to change our thinking paradigm to a Hebraic perspective and consider what it means to treat our “strength” ... given to us by G\_D ... as holy! This theme is paramount as it pertains to virtually the entire sacrificial system.

Now of course this does not mean (please understand this assuredly) that anyone should run to give away what the LORD has blessed us with because someone in the pulpit tells you this is real sacrificing ... this is quite frankly gratuitous nonsense most often times spurred on by greed! In fact the Spirit of the system is predicated upon giving to one's means as well as giving in accordance to the Spiritual guidance being provided by G\_D!

The practical and real application being revealed by these commandments is that we share a bond with the sustenance provided to us by G\_D. The sustenance is good and mandates careful and reverent stewardship ... stewardship ... not coveting nor greed nor desire! The sustenance from G\_D is designed to work for us and for him and his Kingdom. If this is the understanding then it goes without saying that we should be mindful of how we use and handle this sustenance.

Later within this work more discourse will be provided regarding charity/tsedakha ... but these commandments have more to do with sustenance and the “person to G\_D relationship”. As tough as it may be for us to swallow, there is no separating Spiritual life from our precious

materials. How ironic, we are a Western culture that is notoriously materialistic yet we function in a completely incongruent manner. Religiously we maintain an arm's length from material stuff because it is spiritually of no value ... yet look around and it is obvious that despite this arm's length thinking there is a whole lot of material idolatry going on ... everywhere!

Just consider Christmas for instance ... hmmm! Sadly we cleave to our materials for the wrong reasons! We should respect the materials because they provide for us the means of being purposeful ... they provide the means for us to be part of spreading his Kingdom ... they provide the means for us to celebrate his goodness to us with him! Yes ... sustenance is good ... the question quite simply is this "do we treat sustenance as holy and use it for holiness ... hmmm?"

Let us also realize that sustenance also translates into "talent/skills" that we've been gifted with. To this end we should consider how we use these gifts for the LORD's purposes. Do we nurture and use these skills for his plan or do we not even consider this aspect of our personal relationship with G\_D? Hmmm!

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### **Consumption of Animal Sacrifices**

- Not to eat the flesh of the burnt-offering (Deut. 12:17).
- Not to eat of the flesh of sin offerings, the blood of which is brought within the Sanctuary and sprinkled towards the Veil (Lev. 6:23)
- That the flesh of a sin-offering and guilt-offering (where blood is not sprinkled toward the Veil) shall be eaten (Ex. 29:33)
- Not to eat of the flesh of the sacrifices that are holy in a minor degree, before the blood has been sprinkled on the altar (Deut. 12:17)
- Not to eat the flesh of beasts set apart as sacrifices, that have been rendered unfit to be offered up by deliberately inflicted blemish (Deut. 14:3)

- That the kohanim shall not eat the flesh of the sin-offering or guilt-offering outside the Courtyard of the Sanctuary (Deut. 12:17)
- That one not of the seed of Aaron, shall not eat the flesh of the holy sacrifices (Ex. 29:33)
- A kohein's daughter who profaned herself shall not eat of the holy things, neither of the heave offering nor of the breast, nor of the shoulder of peace offerings (Lev. 10:14, Lev. 22:12)
- To burn meat of the holy sacrifice that has remained over (Lev. 7:17)
- Not to leave any flesh of the thanksgiving offering until the morning (Lev. 22:30)
- To burn meat of the holy sacrifice that has become unclean (Lev. 7:19)
- Not to eat of the unblemished firstling outside Jerusalem (Deut. 12:17)

#### Commentary:

Whereas the previous commandments provided us people with general knowledge regarding the proper handling and care of the sacrificial animals, it should be intuitively obvious that these mitzvot, dealing with the consumption of the holy animal sacrifices, are designed to provide the line of priests with acceptable guidelines and practices respective to consuming their sacrificial portions. Essentially these mitzvot deal with the closing side of the sacrificial process concerning animals and as we can see there is much importance placed upon these hallowed offerings.

So how do these mitzvot affect us today? To begin we must revisit how the sacrifices in the previous section relate to our bounty or sustenance from G\_D. We should realize as well that the priests, the ministers of G\_D's Kingdom, also have significant responsibility with respects to proper handling of the sacrifices.

These mitzvot reveal to us that certain offerings are to be consumed by the priests and families whereas other offerings are specifically dedicated to G\_D! We also see in many instances where the consumption of the sacrifice is tied to immediacy wherein the value of the sacrifice is no longer valid after a specific time frame. Still further we also see where the priests and related family members must not be in an unclean state while consuming the offerings.

Ultimately then we see G\_D, via these mitzvot, placing upon the ministers of his Kingdom strict regulations regarding the care, use and consumption of the sacred offerings. Just as the general citizenry of his Kingdom must be careful with the gifts/provisions we receive from G\_D and offer back up to him ... so to must the ministers take great care with what is offered!

What we should see is a wonderful picture of the differences of roles within G\_D's awesome plan and community ... yet at the same time there are no variances of stewardship and responsibilities. Despite the enormous benefits, opportunities and blessings by being a minister of the Holy Service, there are also tremendous responsibilities! G\_D's plan is BIG and incorporates all his children ... from the least unto the greatest!

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## **Care of Tithes**

- Not to eat the Second Tithe, when mourning (Deut. 26:14)
- Not to consume the second tithe of the vintage outside of Jerusalem (Deut. 12:17)
- Not to consume the second tithe of the oil outside of Jerusalem (Deut. 12:17)
- Not to eat the second tithe of cereals outside Jerusalem (Deut. 12:17)
- Not to expend the proceeds of the second tithe on anything but food and drink (Deut. 26:14)
- Not to put olive oil in the meal-offering of a woman suspected of adultery (Num. 5:15)
- Not to put frankincense on it (Num. 5:15)
- Not to put olive oil in a sin-offering made of flour (Lev. 5:11)
- Not to put frankincense on a sin-offering made of flour (Lev. 5:11)

Commentary:

In so very many ways the commandments surrounding the tithes, first fruits and meal offerings echo the previous commandments regarding the treatment and handling of the animals. All of the same principles apply and they all point to the sacred treatment of the things that are offered up to G\_D MOST HIGH!

As we ponder these additional commandments regarding offerings to G\_D, let us keep in mind just how important it is that he is involved with us. He wants us to bring the just due portion of our gains which he provided ... and ... to have us celebrate his benevolence with him ... Just like a providing father enjoying his children's consumption of what has been put upon the meal table!

It would seem these commandments point to a G\_D who is deeply involved in our lives. A G\_D who not only expects our joyful and loving acknowledgment before him but requires same because it gives him joy!

In a modern day perspective we can only admit that the focus is upon relationship yet again. He is our provider ... he is our sustenance and we are obligated to acknowledge this truth. More over what is most important is that our heart is turned towards him as we acknowledge our blessings and bounty. Most important is that our willingness to be obedient is driven by our desire to make him joyful and reflects our genuine thanks.

Let us also keep in mind that these commandments reveal the importance of blessing within the community of the faithful ... within the community that calls upon and trusts the NAME of G\_D. This concept is revealed as the commandments provide restrictions on use of tithes outside of Israel or by those not included in Israel.

Ultimately we learn that G\_D really does want to be actively part of our lives and these commandments really make the issue very tactical. All things are his and interacting with him via the sustenance he provides is quite frankly ... human!

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## **Dedication**

- That one who vows to the LORD the monetary value of an unclean beast shall pay its value (Lev. 27:11-13)
- That one who vows the value of his house shall pay according to the appraisal of the kohein (Lev. 27:11-13)
- That one who sanctifies to the LORD a portion of his field shall pay according to the estimation appointed in the Scriptural portion (Lev. 27:16-24)
- Not to sell a field devoted to the LORD (Lev. 27:28)
- Not to redeem a field devoted to the LORD (Lev. 27:28)
- To decide in regard to dedicated property as to which is sacred to the LORD and which belongs to the kohein (Lev. 27:28)
- That one who vows to the LORD the monetary value of a person shall pay the amount appointed in the Scriptural portion (Lev. 27:2-8)

### Commentary:

The commandments regarding “dedication” are obviously associated with offerings that are not normally required. As such we can view these offerings in terms of “above and beyond” offerings that are driven by personal/spiritual motivations! Yet as we can see even the above and beyond offerings are subject to order and control as defined by G\_D! There is simply nothing which is not accounted for!

We should see as well the continued validity of these commands in the B’rit Chadasha as depicted in the history of Ananias and Sapphira his wife. Undoubtedly the recounting of this event is indicative of the reality that what this couple brought forth to offer was not what had been offered up as the free will vow. Obviously the commandments are still valid and assuredly G\_D frowns greatly upon broken vows.

But let us look more broadly at what “above and beyond” dedications may mean to us modern day believers. Above and beyond really should be viewed in the context of the Hebrew Sh’ma ... Israel's declaration of independence ... Israel's foundation: Deuteronomy 6:4-9

Sh'ma Yisrael Adonai Elohaynu Adonai Echad.

Hear, Israel, the LORD is our G\_D, the LORD is One.

Barukh Shem k'vod malkhuto l'olam va-ed

Blessed be His Name and His glorious kingdom forever and ever

V-ahavta et Adonai Elohecha, b-chol l'avvacha/ u-v-chol naf'sh'cha/ u-v-chol m'odecha.

And you shall love the LORD your G\_D with all your heart, soul and might.

V-hayu ha-d'varim ha-ayleh/,asher anochi m/'tzav'cha ha-yom/ al l'avvecha.

And you shall have these words that I command you today shall be in your heart.

V-shinantam l-vanecha v-dibarta bam b-shivt'cha b-vaytecha u-v-lecht'cha ba-derech, u-v-shachb'cha u-v-kumecha.

And you shall teach them diligently to your children, and you shall speak of them when you sit at home, and when you walk along the way, and when you lie down and when you rise up.

U-k'shartam l'ot al yadecha,, v-hayu l-totafot bayn aynecha.

And you shall bind them as a sign on your hand, and they shall be for frontlets between your eyes.

U-chtavtam al m'zuzot baytecha u-vi-sharecha.

And you shall write them on the doorposts of your house and on your gates.

Ultimately “above and beyond” should be our desire as his servants. Ultimately he wants us to give up everything in this world ...our worldly: plans, hopes, dreams, etc. Our LORD tasks us with a tall order but our Mashiach has shown us The Way as he dedicated his very own worldly life to servitude ... unto death!

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## **Profaning the Body**

### **Dietary Regulations**

- That foods become defiled by contact with unclean things (Lev. 11:34)
- Not to eat blood (Lev. 7:26)
- Not to eat chelev (tallow-fat) (Lev. 7:23)
- Not to eat the flesh of a beast that died of itself (Deut. 14:21)
- Not to eat the flesh of a beast that is terefah (lit torn) (Ex. 22:30)
- Not to eat a limb removed from a living beast (Deut. 12:23)
- Not to eat the flesh of an ox that was condemned to be stoned (Ex. 21:28)
- Not to eat the flesh of unclean beasts (Lev. 11:4)
- Not to eat unclean fish (Lev. 11:11)
- Not to eat unclean fowl (Lev. 11:13)
- Not to eat of winged insects (Deut. 14:19)
- Not to eat of things that creep upon the earth (Lev. 11:41-42)
- Not to eat any vermin of the earth (Lev. 11:44)

- Not to eat things that swarm in the water (Lev. 11:43 and 46)
- Not to eat a worm found in fruit (Lev. 11:41)
- To examine the marks in cattle (so as to distinguish the clean from the unclean) (Lev. 11:2)
- To examine the marks in fishes (so as to distinguish the clean from the unclean (Lev. 11:9)
- To examine the marks in fowl, so as to distinguish the clean from the unclean (Deut. 14:11)
- To examine the marks in locusts, so as to distinguish the clean from the unclean (Lev. 11:21)
- To slay cattle, deer and fowl according to the laws of shechitah if their flesh is to be eaten (Deut. 12:21)
- Not to slaughter an animal and its young on the same day (Lev. 22:28)
- Not to take the mother-bird with the young (Deut. 22:6)
- To set the mother-bird free when taking the nest (Deut. 22:6-7)
- Not to boil meat with milk (Ex. 23:19)
- Not to eat flesh with milk (Ex. 34:26)
- Not to eat the of the thigh-vein which shrank (Gen. 32:33)
- Not to eat or drink like a glutton or a drunkard (Lev. 19:26; Deut. 21:20)
- To cover the blood of undomesticated animals (deer, etc.) and of fowl that have been killed (Lev. 17:13)

#### Commentary:

Without any doubts the Jewish dietary regulations or “kashrut” remains one of the hot topical set of commandments which mainstream Christians still openly rail against! First let us begin by acknowledging that the reasons for G\_D’s dietary prohibitions should to us humans be

ultimately irrelevant. This brief discourse is not intended to promote a healthy diet or explain in detail the nature of unclean versus clean animals. This being stated ... it would seem G\_D's design is fashioned to protect both humans and animals! Protect humans from consuming animals which by nature are predators or bottom feeders integral to the cleansing of the environment and subsequently associated with death and or decay ... and protect the animals since their populations are critical to keeping the environment healthy and regulated.

The dietary regulations are provided so that we do not consume parts of animals, like the fat and the blood for example that simply for all reasons known to G\_D ... we are not supposed to consume! The issue of dietary cleanness is not just about the ecosystem but even more importantly all about the issue of approaching our LORD without any tarnish of decay upon us!

But let us focus less upon G\_D's reasons and more upon the adamant and passionate refusal to simply obey these commandments. Can it be that the removal of pork and shellfish ... blood and fat ... from our diets will simply cause humanity to go extinct? Obviously this would not happen although it must be admitted that removal of swine and unclean sea creatures would put a strain on the global food chain in as much that swine and unclean fish account for roughly 40% - 50% of global meat consumption in 2011 as opposed to roughly 18% for Beef and Mutton! Please note that 60 years ago however the respective percentage for Beef and Mutton was nearly 40% of all consumed meats. Hmmm!

So ... what is the point? Apparently there is a gap between the commandments and mainline Christian doctrine resulting in the belief that consumption of unclean foods is no longer a requirement for believers "cleaned by Mashiach"! Ultimately one needs to challenge the doctrine of unclean food consumption with the commandments. One needs to really question the motives behind the adamant refusal to adhere to these commandments. Are the roots of this refusal really based in religious beliefs? Are the roots of this refusal really based upon pure personal convenience? Are the roots of this refusal really based on a historical cultural mandate to be distinct from the Jews? Hmmm!

Much to ponder ... and in the meantime perhaps a simple dose of submission and obedience will help clarify matters? After all he is the G\_D of the living and what he has provided as food is surely sufficient and good!

In a Hebraic context there is no Biblical abrogation of the mandated food regulations. In a Hebraic perspective the Christian interpretations regarding such an abrogation really needs to be challenged and tested by G\_D's word.

\* \* \* \* \*

## **Defilement**

- That a corpse defiles (Num. 19:11-16)
- That anyone who touches the carcass of a beast that died of itself shall be unclean (Lev. 11:39)
- That eight species of creeping things defile by contact (Lev. 11:29-30)
- That a man, having a running issue, defiles (Lev. 15:1-15)
- That the seed of copulation defiles (Lev. 15:16)
- That a menstruating woman is unclean and defiles (Lev. 15:19-24)
- That a woman, having a running issue, defiles (Lev. 15:25-27)
- That a lying-in woman is unclean like a menstruating woman (in terms of uncleanness) (Lev. 12:2-5)
- That a leper is unclean and defiles (Lev. 13:2-46)
- That the leper shall be universally recognized as such by the prescribed marks. So too, all other unclean persons should declare themselves as such (Lev. 13:45)
- That the leper shall shave all his hair (Lev. 14:9)
- Not to pluck out the marks of leprosy (Deut. 24:8)
- Not to drove off the hair of the scall (Lev. 13:33)
- That a leprous garment is unclean and defiles others (Lev. 13:47-49)
- That a leprous house defiles (Lev. 14:34-46)

- That the procedure of cleansing leprosy, whether of a man or of a house, takes place with cedar-wood, hyssop, scarlet thread, two birds, and running water (Lev. 14:1-7)
- Not to wear garments made of wool and linen mixed together (Deut. 22:11)
- To keep that war camp sanitary (Deut. 23:14-15)
- That purification from all kinds of defilement shall be effected by immersion in the waters of a mikvah (Lev. 15:16)
- To carry out the ordinance of the Red Heifer so that its ashes will always be available (Num. 19:9)
- That the waters of separation defile one who is clean, and cleanse the unclean from pollution by a dead body (Num. 19:19-22)
- That anyone who is unclean shall not enter the Camp of the Levites during War (Deut. 23:11)

Commentary:

The defilement commandments seem to fall within a similar construct as the dietary commandments just previously encountered. The issue once again has less to do with us and more to do with our approach to and relationship with G\_D.

Certainly from a human perspective we would prefer to simply gloss over such culturally and personally sensitive topics ... but ... all the same it is imperative that we do not do so.

These commandments undoubtedly reveal the importance of personal and communal responsibility/accountability when the “people to G\_D relationship” is viewed in the broadest of perspectives. He is holy and pure and life itself! These commandments reveal how he expects our physical state to be ... as it pertains to our approach to him.

Certainly there are numerous instances wherein our uncleanness is unavoidable and in objective terms “accidental”. Yet all the same we are faced with these commandments that reveal much when looked at in a Hebraic perspective.

Leprosy for instance is not necessarily a good translation. In Hebrew tz'arat is really a physical ailment manifesting a "spiritual" malfunction. In Hebrew the mixing of garment materials is an issue of "mingling" prohibited unlike entities! The issue of a male flow (semen) once outside of a woman's body is no longer an instrument of life but a lifeless seed! And on and on we could continue if our sole purpose was to expose the vast richness of Hebraic understanding.

The point to be made is from a traditional Hebraic perspective there are intuitively obvious reasons as to why we at times become defiled when our focus turns to a holy and pure G\_D.

Now obvious should be the fact that we are virtually always in some form of unclean state ... this is the human condition. Conversely however we must understand that "grace through Mashiach (the manifestation of G\_D who deals with humans in our corruptible state) enables us to continue in a relationship despite our human condition. This human condition (decaying as a result of the fall and sin) is not quite the same as the defilement being addressed via these commandments. These commandments remain in place and are not abrogated because of grace ... this is an important distinction.

G\_D desires our proximity ... but ... proximity entails self-preparation for us humans and insurance that we take the appropriate steps to approach G\_D on his terms ... not ours. So let us throw away political correctness ... let us throw away the notion that these matters are not applicable to us modern people and grasp the concept that we have responsibilities when it comes to maintaining our relationship with G\_D and that the consequences of "uncleanness" scale beyond our personal selves and can affect other people, places and things!

\* \* \* \* \*

## **Profaning the Land**

- That there be one law in the land for both home born and sojourners (Ex 12:49)
- Not to appoint as ruler over Israel, one who comes from non-Israelites (Deut. 17:15)
- That the King shall not acquire an excessive number of horses (Deut. 17:16)

- That the King shall not take an excessive number of wives (Deut. 17:17)
- That the King shall not accumulate an excessive quantity of gold and silver (Deut. 17:17)
- Not to appoint as a judge, a person who is not well versed in the laws of the Torah, even if he is expert in other branches of knowledge (Deut. 1:17)
- To punish the wicked by the infliction of stripes (Deut. 25:2)
- Not to till the ground in the Sabbatical year (Lev. 25:4) (negative)
- Not to gather the fruit of the tree in the Sabbatical year in the same way as it is gathered in other years (Lev. 25:5)
- Not to reap the aftermath that grows in the Sabbatical year, in the same way as it is reaped in other years (Lev. 25:5)
- Not to cultivate the soil nor do any work on the trees, in the Jubilee Year (Lev. 25:11)
- Not to reap the aftermath of the field that grew of itself in the Jubilee Year, in the same way as in other years (Lev. 25:11)
- Not to gather the fruit of the tree in the Jubilee Year, in the same way as in other years (Lev. 25:11)
- Not to sell a field in the land of Israel in perpetuity (Lev. 25:23)
- Not to change the character of the open land (about the cities of) the Levites or of their fields; not to sell it in perpetuity, but it may be redeemed at any time (Lev. 25:34)
- Not to muzzle a beast, while it is working in produce which it can eat and enjoy (Deut. 25:4)
- Not to remove landmarks (property boundaries) (Deut. 19:14)
- Not to destroy fruit trees (wantonly or in warfare) (Deut. 20:19-20)
- To decapitate the heifer in the manner prescribed (in expiation of a murder on the road, the perpetrator of which remained undiscovered) (Deut. 21:4)
- Not to plow nor sow the rough valley (in which a heifer's neck was broken) (Deut. 21:4)
- To have a place outside the war camp for sanitary purposes (Deut. 23:13)

- Not to anoint a stranger with the anointing oil (Ex. 30:32)
- To keep the Canaanite slave forever (Lev. 25:46)

Commentary:

These various and quite broad array of commandments essentially dictate the ensuing discourse be abbreviated and focused upon the core issue ... that being the sanctity of the promised land gifted to Israel.

Ultimately we can condense these commandments to a simple statement: treat the land and the people within the land according to G\_D's Torah ... and not as the Canaanite peoples treated the land and each other.

For us modern day believers let us however not lose sight of the fact that Israel (the land, people and kingdom) represents the promise of G\_D to restore creation as it was in the garden. As such these commandments ... though special to Israel are not without relevance to the rest of the nations! In fact ... just as was the case with the Canaanite peoples ... judgment and G\_D's punishment will come to the nations because the truth of the shadow of Israel's promise is not grasped ... is ignored ... is contested!

Again it is all about his NAME ... and in this particular instance the nation/land where his NAME resides. Consequently the land that bears his NAME is destined to also be holy and sanctified and pure and living!

Consequently we see commandments entailing: justice for and within the land; maintenance of the land's natural characteristics; stewardship of the land; reverence for the land ... and so forth. Can we not in simple terms recognize our human charge from the beginning ... to be the maintenance organization for G\_D's created land? Oh how far have we deviated from this charge!

So let us ponder how we can take up this charge in our own properties ... our own communities and our own towns; it would be a great start ... yes?

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## **3rd Commandment Summary - Thou shall not profane THE LORD's NAME**

G\_D's NAME

Oaths to G\_D

Nazarite Oaths

Prophets

Profaning the Sanctuary

Kohein HaGadol/High Priest

Kohanim/Priests

Levanim/Levites

Profaning the Sacrifices

Care of Sacrificial Animals

Consuming Sacrificial Animals

T'rumah/Meals/Tithes

Dedication

Profaning the Body

Dietary Regulations

Defilement

Profaning the Land

Commentary:

Behold the beauty of Torah as revealed to us by THE REBBE Yeshua HaMashiach! When the sacred commandments emanating from the single mandate not to profane the NAME of G\_D

are associated and positioned in order, we see the broader picture and implications applicable to his HOLY NAME.

We see his NAME as awesome, powerful, terrible, merciful, loving and glorious. We see his NAME upon his dwelling place, upon his Holy Service, upon his servants, upon his people Israel and upon his land ... ultimately upon his creation ... the work of his hands.

These commandments collectively reveal to us the requirement for profound reverence and holiness (being set apart) as we work out our relationship with him. Even more so we see the benevolence of our awesome G\_D in that he has established the means by which his tainted creation can still enjoy a relationship with him. We see revealed the means by which the corruptible can interface with the incorruptible!

And so ... what is the human response to this gift ... or what should be the human response to this gift? Should a believer scoff at such conditions in approaching G\_D MOST HIGH? Should a believer operate under the impression that because of what Mashiach has done ... because of his victory ... because of his righteousness, holiness and cleanness that we now have no need of these commandments? Should a believer operate presumptuously under the delusion that somehow we have already attained the promise of incorruptibility? Heaven forbid!

If we are true to his Spirit we understand that we at best operate in hope for the promise of being transformed to incorruptible. As we await such glory shared by Mashiach then is it not just and most desirable to pursue incorruptible cleanness as it pertains to his NAME ... and all things associated with his NAME? And ... it is apparent by these commandments that our pursuit of the clean and acceptable holy condition of approach is really not optional!

It is his NAME and the NAME of Yeshua that permeates all things; as believers, by his Spirit, we should understand and joyfully accept the opportunity to vigorously pursue the condition which he has made available to us through grace. If for no other reason out of sheer reverence and awe ... but ultimately because the acceptable condition of approach enables us to experience him in a way that can only be done through close proximity. Yes ... close proximity and keep in mind that the defiled cannot exist in his presence.

Now ... for those believers that will steadfastly hold to the doctrine that Mashiach has eliminated the need for such “legalities” ... please keep in mind that Yeshua is no different from G\_D. Yeshua will not clean what intentionally makes itself unclean.

We must challenge the ignorance that treats G\_D with such common profanity! We must in faith, truth and Spirit uphold the sanctity of G\_D’s HOLY NAME. If not for our own well-being than simply because G\_D deserves and commands this same reverence and awe! We tread on very slippery slopes and we temporarily survive simply because he is so merciful. But rest assured his patience shall end according to his word and all that is common ... all that is not “kadosh” shall be swept away.

This by no means is melodrama ... G\_D ... yeah even his very NAME is a matter of life and death for us. If we claim to be his then his NAME is upon us ... is within us! As such than we shall abide in truth by his Spirit and we will present ourselves pure and perfect ... or at least in accordance to those standards he has so graciously set forth for us as we await our promised transformation!

Ultimately our focus and single minded pursuit of G\_D, which is the work of his Spirit in us, cannot be enabled or is not being enabled while we remain ignorant, profane and unclean. Yes beloveds it would appear that the delusion remains strong and prevalent. The so-called body of Mashiach operates presumptuously while its members revel in the profanity of olam hazeh. Even the mere mention of the vast majority of these commandments evokes cries of “legalists” and or “Judaizers”; pray tell why such opposition for simply working out one's salvation in fear and trembling?

The sad ... very sad truth is that most purported believers are not taking G\_D seriously. Most purported believers really do not comprehend fear and awe and reverence and even holiness. It is a people ... a community with a NAME that lives but is sadly dead ... sadly common ... sadly lacking his Spirit!

Hopefully the very brief and surface level reviews of these category specific mitzvot minimally open up our minds to explore the perpetual relevance and applicability of these same commandments. Surely we cannot have evolved beyond the eternal principles and truths revealed in these commandments? And if we by doctrine, ignorance or rebellion claim that this is

the case then sadly we have a very big surprise awaiting us in the future ... sadly it would seem that we remain under the delusion!

If his NAME is within us then so shall we walk as he did: pure, spotless, clean, orderly ... lawful!

So now we know the truth ... what do we do about it?

As an afterthought dear reader please be advised that the author really could not explore herein the incredibly deep and intrinsic nature of the Sacrificial System as it pertains to our relationship with G\_D through Mashiach. Like many other topics glazed over herein it is extremely difficult to choose and expose the principles that make sense for a general audience to properly intake. Rest assured however as a believer's walk strengthens and grows these absolute revelations and truths will surface ... regrettably an all too abbreviated discourse on the sacrificial system herein would result in an injustice to such a wonderful and meaningful topic.

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## Remember the Sabbath day, to keep it separate

### **Shabbat/7th Day**

- To observe/keep holy the Shabbat for in six days G\_D created but on the 7th day he rested (Ex. 20:7 – 10; Ex. 31:16-17; Lev. 23:3)
- The remember that Shabbat shall be kept as a perpetual sign between Israel and G\_D throughout all generations to recognize it is G\_D who sanctifies Israel (Ex. 31:12)
- To rest and convocate on Shabbat in all dwellings (Ex. 16:23; Ex 23:12; 34:21)
- Not to perform common work on Shabbat (Ex. 20:9; Ex. 23:12)
- Not to travel unnecessarily on Shabbat outside the limits of one's place of residence or convocation (Ex. 16:29)
- That those who work on Shabbat shall be cut off from Israel (Ex. 31.14)
- To offer up an additional sacrifice every Shabbat of two lambs (Num. 28:9)
- To set the show-bread and the frankincense before the LORD every Shabbat (Ex. 25:30)

### Commentary:

Frankly there have been books and books about Shabbat crafted over the years and rightfully so. All the same let us at least uncover the surface of Shabbat.

As we move into the commandments associated with G\_D's "times" we can see from Holy Scriptures just how integral the 7th day (Sabbath) is to all of creation itself. Yes indeed ... the Shabbat is the commemoration of creation itself ... the day wherein G\_D restrained from creating by the works of his hands and rested.

The focus of Sabbath throughout Scriptures is prevalent and permeating. Sabbath ... "shavat" literally means seven and is derived from the Hebrew root word for rest and is so paramount to the life and culture of Israel that it serves quite frankly as an anchor of

understanding, blessing and faith. Our LORD Yeshua even pronounced that he himself is LORD of Shabbat.

The Sabbath is the linchpin of Israel's "holy days" ... a weekly gift that essentially declares Israel to be a "free people" ... non-slaves worthy of rest. The 7th day is by no means designed to be an hour long, go to service and get our religion requirement in for the week deal. Indeed not ... it is a celebration of life in G\_D ... it is a Holy convocation/assembly!

The 7th day commemorates all of creation ... and the creation of Israel itself. Only upon freedom from Egypt was Israel blessed with rest. But even more so the blessing from common work is not a mandate to sleep but rather a weekly appointment to come before and enter into the very goodness that is G\_D.

Let us recall that Israel was not freed from Egypt to simply join the world or become like other nations ... indeed not! Israel was freed from Egypt so that they could worship their LIVING G\_D! This is the core of Sabbath. It is all about the rest and human revitalization that results from entering into the human to G\_D relationship ... at the right time and in the right manner!

As for Sabbath and us modern believers: Well it all depends if we view ourselves as being grafted into Israel? It all depends if we see ourselves as children of the everlasting covenant? It all depends if we view G\_D's word as being authoritative or subjugated to the doctrines of man? It all depends if we see the Sabbath commandments as the shadow of perfection of Yeshua who is the re-creation of existence ... who is our freedom from sin and death ... who is the eternal rest and inheritance of the freed people; can we see Mashiach in Shabbat?

Let us ponder the glory of Shabbat through Hebraic eyes for a moment and rid ourselves of replacement theology. Let us consider the fact that the first day ... Sunday is not Sabbath. Let us realize that there exists no Scriptural basis for changing the Sabbath to any other day from the 7th day. Let us consider what possible motivations could have been at work ... and remain at work ... to get believers to abrogate such blessings while at the same time dishonor and disrespect the ONE who we worship and adore.

Please ... I pray thee ponder upon this Shabbat of G\_D! The Sabbath is fundamental to our very lives ... seriously! There is frankly no real optimal way to explain Sabbath ... in many respects Shabbat is like our LORD ... simply must be experienced!

If any reader can glean only one thing from this entire work the author would be thrilled if that one thing was to set out in observing the sacred Shabbat ... once you come you'll never go back!

*Note: for a more detailed expose of the sacred Sabbath and the entire festival cycle please refer to this author's work: "The Biblical Festivals - Messiah's Aliyah of Glory" ... also available through the Smashwords distribution channels at no cost!*

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### **Mo'adim/Appointed Times**

- That a single day be rendered as sunset to sunset ... evening and day! (Gen 1:5)
- To observe Nisan 1 as the first day of the first month of the year (Ex. 12:2)
- To observe and proclaim G\_D's appointed times and holy convocations (Lev. 23:1-2)
- To celebrate the sacred festivals: Pesach; Chag HaMotzi; Yom HaBikkurim; Shavu'ot; Yom T'ruah; Yom HaKippurim; Sukkot (Lev. 23:4-44; Num. 28:11-30:1)
- To observe the three pilgrimage festivals of Chag HaMotzi, Shavu'ot and Sukkot (Ex. 23:14-17; Ex. 34:23)
- Not to go up to the festival without bringing an offering (Ex. 23:15)
- To bring all offerings, whether obligatory or freewill, on the first festival after these were incurred (Deut. 12:5-6)
- Not to forsake the Levites but their gifts (dues) should be given to them, so that they might rejoice therewith on each and every festival (Deut. 12:19);

- That the kohanim shall serve in the Sanctuary in divisions, but on festivals, they all serve together (Deut. 18:6-8)
- To rejoice on the festivals (Deut.12.12)
- Man shall not live beyond 120 years of age Gen (6:3)

Commentary:

Quite interesting is it not that the broader Festival commandments actually sit beneath the Sabbath commandment? Obviously this only cements the paramount importance of Sabbath ... but we also see revealed that G\_D's appointed times, like Shabbat, are meaningful, eternal and integral to the human experience of G\_D!

It should become apparent when we collectively view these commandments that G\_D reveals his supreme authority over all creation. In mortal terms we know that our most precious commodity is "time" ... a commodity that we have no control over. BUT ... G\_D ... now here is power and glory ... here is the AWESOME ONE who controls all things ... even time.

And even more so than just controlling time itself ... G\_D controls the events bringing about his will and plan for creation within the very context of his divine calendar. And this is why Israel does not conform to the global calendar but still functions within the auspices of G\_D's calendar.

So ... what if any points should be made since the vast majority of modern day believers in Mashiach operate not on G\_D's calendar but on the world's calendar and do not operate within G\_D's appointed times but celebrate festivals that were fashioned within man's doctrine/system?

Perhaps there really is only one question to be raised from the Hebraic vantage point ... "Why do purported believers operate within a calendar framework that obviously runs counter to G\_D's calendar?"

This is the only question that needs to be explored. Please seek an answer that is deeper than "this is the way we do things" ... please look for answers; you will in all likelihood be surprised!

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## **Pesach/Passover**

- Passover is to be observed on Nisan 14 at dusk (Lev. 23:5 – Num. 28:16)
- To offer up an additional sacrifice on Passover (Lev. 23:36)
- To slay the Paschal lamb (Ex. 12:6)
- Not to break a bone of the Paschal lamb (Ex. 12:46)
- Not to slaughter the Paschal lamb while there is chametz/leaven in the home (Ex. 23:18; Ex. 24:25)
- To eat the flesh of the roasted Paschal sacrifice on the night Pesach (Ex. 12:8)
- Not to eat the flesh of the Paschal lamb raw or sodden (Ex. 12:9)
- To eat the flesh of the Paschal lamb on it, with unleavened bread and bitter herbs (Num. 9:11)
- To discuss the departure from Egypt on the first night of Passover (Ex. 13:8)
- Not to take any of the flesh of the Paschal lamb from the company's place of assembly (Ex. 12:46)
- Not to give the flesh of the Paschal lamb to an Israelite who had become an apostate (Ex. 12:43)
- Not to give flesh of the Paschal lamb to a stranger who lives among you to eat (Ex. 12:45)
- That the uncircumcised shall not eat of the flesh of the Paschal lamb (Ex. 12:48)
- Not to leave any portion of the flesh of the Paschal sacrifice until the morning unconsumed (Ex. 12:10)
- Not to leave the part of the Paschal lamb that should be burnt on the altar until the morning, when it will no longer be fit to be burnt (Ex. 23:18; Ex. 24:25)

- Not to leave any portion of the festival offering brought on the fourteenth of Nisan unto the third day (Deut. 16:4)
- To rest on the seventh day of Passover (Ex. 12:16; Lev. 23:8)
- Not to do work on the seventh day of Passover (Ex. 12:16; Lev. 23:8)
- To observe the second Passover (Num. 9:11)
- Not to leave any flesh of the Paschal lamb brought on the second Passover until the morning (Num. 9:12)
- Not to break a bone of the Paschal lamb brought on the second Passover (Num. 9:12)

Commentary:

Dear reader there is not enough time or words to adequately address the glory of Pesach/Passover; we should however have no problem recognizing the awesome shadows of Mashiach Yeshua. We should have no problems recognizing that Pesach represents the grace and mercy bestowed upon Israel ... G\_D's people ... his elect! Mashiach is our grace ... he is our calling out of Egypt ... this world - olam hazeh. By his sacrifice are we redeemed so that we have the right to become children of G\_D!

It is quite important that we view Passover (and all Mo'adim) within the broader framework of the covenantal relationship and Israel. We cannot understand the festival mysteries and continuing fulfillment by Mashiach without looking at these same festivals within the context of their original revelation to Israel and keeping in mind that collectively these Mo'adim reveal G\_D's broader plan for humanity's reconciliation.

As such Pesach (falling in the middle of the first month) represents the beginning of G\_D's grand plan and will. Pesach essentially sets the stage for Israel's very existence. Pesach begins the extraction process of G\_D's people from the rest of the world ... as John the Immerser declared about Yeshua ... "behold the lamb of G\_D who takes away the sins of the world!" Yes indeed the culmination of Mashiach's Pesach offering begins with redemption for purposes of Israel's renewal ... well at least an offer as much for anyone willing to come out of olam hazeh!

So what pray tell then is the connection between “Easter/Resurrection Day” and the original Pesach? Or pray tell what relevance is “Good Friday” to Nisan 14? These are valid questions and all believers are strongly urged to seek even more answers as to why between 150 Ce and 325 Ce (Council of Nicaea) the early community of believers fought over the issue of Festival celebration ... and ultimately changed Pesach to Easter in order to celebrate the festival in alignment with the worldly/imperial Spring equinox and not in accordance to the Biblical commandment.

By the way please search the Scriptures and you will find that Pesach was the appointed time for Yeshua to be offered up ... the very day was orchestrated by G\_D! If the ordained day was of such importance then ... why is it not important today?

When did G\_D authorize the change in observance of Passover?

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### **Chag HaMotzi/Unleavened Bread**

- To eat matzah while celebrating unleavened bread for the seven days ... Nisan 15-21 (Ex 12: 15)
- To rest, not to work, on the first day of unleavened bread ... Nisan 15 (Ex. 12:16; Lev. 23:7)
- To rest, not to work, on the seventh day of unleavened bread ... Nisan 21 (Ex. 12:16)
- To hold holy convocations on the first and seventh day of unleavened bread (Ex. 12:16)
- To not appear empty handed before G\_D during unleavened bread (Ex. 23:15)
- To remove chametz/leaven on the Eve of Passover (Ex. 12:15)
- That chametz shall not be seen in an Israelite's home during Passover (Ex. 13:7)
- That no chametz/leaven be in the Israelite's possession during Passover (Ex. 12:19)
- Not to eat chametz/leaven on Passover (Ex. 13:3)

- Not to eat any food containing chametz on Passover (Ex. 12:20)
- Not to eat chametz after mid-day on the fourteenth of Nisan (Deut. 16:3)
- To eat matzah on the first night of Passover (Ex. 12:18)
- That Chag HaMotzi regulations pertain to the home born and the sojourner (Ex. 12:19)
- To cut off from Israel either home born or sojourner who breaks the Chag HaMotzi regulations (Ex. 12:19)

Commentary:

Obviously the Festival of Unleavened Bread is virtually a foreign event to the typical modern believer. But again the question is why?

Since Mashiach Yeshua is the pure and perfect “bread of life” can we not see this unleavened bread as representing Mashiach’s perfect submission and obedience to the will of G\_D ... even unto death?

In the original context of this Festival gifted to Israel, we see the need to “exit” Egypt quickly without the benefit of leavening or raising the bread. Important to note is that in a Biblical Hebraic perspective “leaven is a metaphor for sin”. When we look at the larger picture we see a direct relationship between “coming out of olam hazeh by grace” and the mandate to follow a steady diet of pure unleavened bread ... for purposes of "separation"!

For the modern believer of Mashiach we then need to question why the continued observance of this Festival in eating unleavened bread is not directly applicable to our mandate to stop ingesting the food of olam hazeh (sin) and move to a diet of Torah obedience!

We should readily recognize the pattern of personal and communal movement revealed by these Festival commandments. Upon being spared by grace we are commanded to respond with a change of ways. We are commanded to stop consuming the sin of this world and consume the bread of life which is the character of G\_D as manifested in the life of Yeshua HaMashiach!

So ... does anyone still think this is a Festival for the Jew only and not applicable to all believers in Mashiach? If we have indeed been pulled out of "this world" then "Unleavened Bread" is a permanent memorial to this separation!

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### **Chag HaBikkurim/First Fruits**

- To present the first fruits of the harvest to the Priest (Lev. 23:10)
- To offer the first fruits wave offering to G\_D (Lev. 23:11)
- And in the day when ye wave the sheaf, ye shall offer a he-lamb without blemish of the first year for a burnt-offering unto the LORD. (Lev. 23:12)
- To offer up the meal-offering on First Fruits (Lev. 23:13)
- Not to eat bread made of new grain before the Omer of barley has been offered up on First Fruits (Lev. 23:14)

Commentary:

In a general Hebraic perspective the Festival of First Fruits is the celebration of the early Spring crop ... the presentation to G\_D of the very first of the barley crop ... the celebration that G\_D controls life and sustenance for humanity ... the celebration that G\_D renews life!

Can there be any doubt whatsoever that this Festival is the true Biblical "Resurrection Day"? Don't see it yet ... John 12:23 And Yeshua answered them, saying, The hour is come, that the Son of man should be glorified. 12:24 Amen, amen, I say unto you, except a corn of wheat fall into the ground and die, it abides alone: but if it dies, it brings forth much fruit!

Mashiach is the "first fruits of the living" ... Praise G\_D! Mashiach is the High Priest who is eternally qualified and blessed with being the ONE who offers up the commanded priestly wave offering ... just awesome!

In a pure Hebraic perspective the Biblical Festival of First Fruits, ordained by G\_D, is in no manner appropriately replaced by Easter ... this is the plain truth. In fact it is evident that "Easter" is a very poor "man-conceived" iteration/copy of the real Biblical Festival which sadly has its own roots in various pagan cultures as a "fertility festival" ... including Rome!

Once again it is our responsibility ... our obligation ... our right to joyfully receive the gift of this Festival through Mashiach! As we can readily see this Festival is completely integrated with both Passover and Unleavened Bread. These Festivals are conjoined and designed by G\_D himself to represent our very beginning ... these are the early Spring Mo'adim and kick off our very lives and represent the promises to Israel contained within the eternal covenant.

Dear reader...please take in the Gospel account yet again while recognizing the relationship between these three Spring Festivals from a purely Biblical perspective! Can there be any doubt that G\_D MOST HIGH depicted a pattern ... depicted a plan within this specific orchestration which was of course executed perfectly by Mashiach? Is there any doubt that Mashiach took back his life on the very festival of First Fruits?

Yet again we are faced with the great question: "what was and remains the motivations behind keeping G\_D's children away from the very glory of Mashiach revealed through his appointed times?" Obviously there is a pattern in the question and sadly the answer as well!

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### **Shauv'ot/Pentecost**

- To celebrate Shauv'ot (Lev. 23:16 Num. 28-26)
- To count forty-nine days starting from the day after bringing the first fruits wave offering ... seven full weeks shall be counted (Lev. 23:15)
- On the 50th day to bring an additional first fruits offering on Shauv'ot (Lev. 23:15; Num. 28:26-27)
- To bring on Shauv'ot loaves of bread together with the sacrifices which are then offered up in connection with the loaves (Lev. 23:17-20)

- The priest shall present the sacrifices and make a wave offering to G\_D (Lev. 23:20)
- To rest and convocate on Shavu'ot (Lev. 23:21)

Commentary:

Yet again we see the revelation of a Festival within what seems to be a purely “agricultural perspective”. BUT we already know that the picture painted once again focuses upon G\_D’s willingness and desire to “renew” his creation ... renew his people!

From the Hebraic perspective this late Spring Festival is directly aligned to the giving of written Torah to Israel through Moses at Mount Sinai. Let us shake off the scales beloveds ... and accept the obvious: the giving of The Holy Spirit (Ruach HaKodesh) through Yeshua on Shavu'ot to the early followers is also directly connected to Torah. Not the written tablets but the indwelling of Torah as written upon the believers’ hearts as declared within Holy Scriptures.

The counting of the Omer (the fifty days leading up to Shavu'ot after the Festival of First Fruits) is emblematic of the patient but eagerly anticipated release from our old burdens ... our old way of thinking. In a Hebraic perspective the seven weeks and one day is a picture of the Yovel/Jubilee of Israel. The time when the inheritance is restored to Israel's people!

In a Messianic perspective this time of anticipation and preparation represents our refinement and the culmination of our testing in the wilderness. The giving of his Spirit moves us beyond the redemption, separation and renewal stages into an "indwelling state!" We no longer are a people that testify to his name through a public proclamation but rather we are a people reborn/in-dwelt of his Spirit and we now testify to his NAME through our obedience and conformance to his character and life.

For one minute do we think that the early followers of Mashiach were not thinking in terms of Shavu'ot? For one moment do we think that they were not preparing in one accord for something wondrous to occur? For one moment do we think that they considered this Festival to be something new? Do we think for one moment that these early followers would abrogate Shavu'ot for Pentecost? Hmmm!

Not coincidentally this Festival falls within the middle range of the seven month Festival cycle declared by G\_D. Assuredly this renewal is of major importance to his plan and will for humanity but certainly it does not represent the end game. BUT we should continue to see the progression of revelation within the Festival mystery: Redemption ... Separation ... Renewal ... Indwelling! Simply amazing!

So ... what say us believers? Shavu'ot or Pentecost? The Yovel and Torah emblazoned upon our hearts in Spirit and truth or the 50th day after Easter? So ... when do we think G\_D sends his Spirit ... on the very day that he ordained or on the day that man ordained? Hmmm!

\* \* \* \* \*

## **Yom T'ruah/Rosh HaShannah**

- To observe Yom T'ruah on the first day of the seventh month (Num. 29-1)
- To rest and convocate on Yom T'ruah (Lev. 23:24; Num. 29:1)
- That Yom T'ruah shall be a day of blowing of shofars ... a day of shouting (Num. 29:1)
- To offer up an additional sacrifices on Yom T'ruah (Num. 29:1-6)

### **Commentary:**

To understand this Festival in a Hebraic perspective we need to understand what shouting, shofar blowing and trumpet blasting was used for. Scriptures reveal to us that these soundings were affiliated with: the gathering and movement of the encampment; the offering of sacrifices to G\_D, the call to battle and the declaration of G\_D as King! In a nutshell the sounding is a plea for G\_D's remembrance! A plea to remember the promises of the eternal covenant! A plea to remember and bless Israel for the sake of G\_D's faithfulness in delivering his promises!

In the Hebraic perspective this Festival is the beginning of the "days of awe" ... "Yamim Nora'im"! This Festival begins the final season of the Fall Festivals and serves as not only the request to have the people be remembered by G\_D but as a wakeup call to all of Israel. A wake

up call representative of what is still to come ... a wakeup call serving as a gut-check as to our personal and communal status in relation to G\_D!

It must be noted that over time this Festival became aligned with the traditional Jewish new-year and is theologically associated with the original creation believed to have occurred on this very day according Jewish tradition. The Festival carries significant importance to Israel.

As we put our Messianic perspective to this Festival it is quite difficult not to see the shadow of Mashiach's return within this Holy Festival. It is difficult to not see the great gathering of the faithful promised within Holy Scriptures! It is difficult not to see the return of the Temple and the sacrificial system! It is difficult not to see the call to battle wherein Mashiach will take up his issues with the nations of the Earth! It is difficult not to see this Festival as ushering in the millennial reign of our King ... Yeshua HaMashiach!

Is this not then a Festival of great importance to all believers of the G\_D of Israel ... Yeshua HaMashiach? In any manner do we not believe in or await the anticipated return of our King? In any way do we want the day of "remembrance" to pass us by while we remain ignorant to its critical importance in our lives? In any manner do we want to be counted amongst the sleepers or do we want to commemorate our personal and communal awakening?

These questions may sound rhetorical yet they are assuredly not. Our very heritage, be we natural born or grafted in, mandates that we march to the trumpet blast of G\_D as given to Israel. Sadly this very important Festival apparently does not even merit a replacement day in the church environment ... there has been a complete missing of the proverbial boat! In the churches there is not even a call of remembrance made to G\_D on this ordained day of remembrance! How utterly sad!

Rest assured however the Festival remains prominent and obligatory for Israel ... obligatory not really being a true reflection of how the Festival is viewed and revered by Israel ... like all other Festivals Yom T'ruah is cherished by Israel!

\* \* \* \* \*

## **Yom HaKippurim/Atonement**

- To observe Yom Kippurim on the 10th day of the seventh month (Num. 29:7)
- To observe, on Yom Kippurim, the service appointed for that day, regarding the sacrifice, confessions, sending away of the scapegoat, atonement for the altar, sanctuary, priests, people and all Israel. (Lev. 16:3-34)
- To offer up additional sacrifices on Yom Kippurim (Num. 29:7-8)
- To offer the sin offering in addition to the atonement offering on Yom Kippurim (Num. 29:11)
- The High Priest shall bathe and attire himself in the Holy garments (Lev. 16:4)
- The High Priest shall perform the ritual of the sin offering and the scapegoat (Lev. 16:7-10)
- The High Priest shall make atonement for himself and his family (Lev. 16:11)
- The High Priest shall perform the ritual of incensing the Holy of Holies so that he dies not in the presence of THE LORD (Lev. 16:12-13)
- The High Priest shall sprinkle the ark cover with blood of his bullock sin offering (Lev. 16:14)
- The High Priest shall sprinkle the ark cover with blood of the goat sin offering ... for the people (Lev. 16:15)
- The High Priest shall make atonement for the Holy Place and the tent of meeting and the altar (Lev. 16:16-20)
- The High Priest shall confess all the sins of the people of Israel and transfer them to the live goat set aside for Azazel before taking it to the wilderness (Lev. 16:21-22)
- The High Priest shall cleanse himself and offer the burnt offerings to THE LORD to make atonement for himself and the people (Lev. 16:23-25)
- The bullock and goat of the sin offerings shall be taken outside the camp and burned whole (Lev. 16:27)

- Not to do work and convocate on Yom Kippurrim (Lev. 23:31)
- To afflict your souls in solemn rest (Lev. 16:29; Lev. 23:32; Num. 29:7)
- Both the home born and the sojourner shall observe Yom Kippurrim (Lev. 16:29)

Commentary:

There is no doubt that real justice herein cannot be given to this awesome Festival! (Note: as is the case with this entire sectional discourse). Viewed by Israel as the most sacred High Holy Day Festival, it is evident that “forgiveness from sin” is paramount to the covenantal relationship between Israel and G\_D! Forgiveness of sin has been and continues to be the key to our reconciliation.

In Messianic terms Yeshua is everywhere as we view these commandments. Mashiach is the “kapporah” ... Mashiach is Kohein HaGadol that can intercede behind the veil ... Mashiach once again is everywhere!

But let us remember that this Festival, though centric to atonement, is conversely just as centric to “judgment” applicable to those people(s) to whom the “kapporah” sadly does not apply. As such we then need to discern the shadow of the “White Throne Judgment” within this Festival. We need to see the Book of the LAMB as synonymous with the Book of Life!

In Hebraic thought Yom Kippurrim is the day when the names of the “forgiven/righteous” are inscribed into the Book of Life and on this day the Book is closed! Obviously righteousness is not a human function but that of Mashiach. Obviously our human righteousness is a covering bestowed upon his believers. Obviously atonement for the faithful in Messiah and genuinely repentant (t’shuvah in Hebrew – those that turn from lawlessness) results in removal of sin as represented by the transfer of sins to the goat! Ultimately in the end atonement results in the separation of the goats from the sheep!

Undoubtedly there can be no real understanding of this Holy Festival outside of the Hebraic perspective ... outside an Israel perspective. In its true light this Festival is absolutely fundamental to our very existence ... foundational to the faith of believers ... foundational to our

understanding of Mashiach's mission and glory. As such what believer would not want this Festival in our lives?

Yet again dear reader it is so very important that these Yom Kippurrim activities and regulations be revisited and viewed within a Messianic perspective! When the proper framework is applied to the relevant Scriptures a much deeper understanding of Mashiach's wondrous works can be discerned ... simply awesome!

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### **Sukkot/Shelters**

- To observe Sukkot beginning on the 15th day of the seventh month to the 21st day of the seventh month ... it is a feast to The LORD (Lev. 23:34; Lev. 23:39; Lev. 23:41; Num. 29:12)
- To offer up an additional sacrifices on Sukkot according to the daily schedule provided by THE LORD (Num. 29:12-34)
- Not to do work and convocate on the first day of Sukkot (Lev. 23:35; Num. 29:12)
- To take during Sukkot a palm branch and the other three plants to present as first fruits before THE LORD and rejoice seven days (Lev. 23:40)
- To dwell in booths seven days during Sukkot for all who are home-born (Lev. 23:42)
- To offer up an additional offering on the eighth day: Shmini Atzeret, which is a festival by itself (Num. 29:35-38)
- To rest and have a solemn assembly on the eighth day: the 22nd of the seventh month (Lev. 23:36; Num. 29:35)

Commentary:

Hopefully as we wind down the very brief discourses on G\_D's seven major Festivals we are not missing the critical emerging pattern which reveals G\_D's broad sweeping plan for humanity ... it is incredible. It should then be intuitively obvious to most that the last great Festival of Israel, Sukkot, represents the culmination of all things ... G\_D's very presence amongst his people! By this time should our understanding be lacking?

The Hebraic perspective uplifts this awesome Festival as the time of greatest celebration. Sukkot is representative of the actual time in the wilderness when G\_D was amongst the people ... when G\_D took care of the people under the shadow of his wings.

How easy for us then to see our dwelling with G\_D in New Jerusalem ... the wedding feast/festival of the LAMB? Immanu EL – G\_D is among us is the meaning of this Festival. And Scriptures reveal that Mashiach will be called Immanu EL ... how awesome is this?

Can we not see the tents/dwelling places of Israel as goodly ... as revealed to us through G\_D? Can we not see the shelter of the “wedding chuppah/canopy” as a picture of the wedding feast between Mashiach and his bride? Can we not understand that we must then be incorruptible so as to not be destroyed by the very light which will be G\_D himself in that day? Woe is us and who has stolen for so many generations this heritage ... this birthright in Mashiach from the people? What motivations could drive such sheer hatred ... such sheer wickedness?

But let us not dwell upon the damage done ... rather let us dwell on the knowledge that G\_D has ordained and protected forever the sanctity and glory of his Mo'adim. All is not lost ... in fact nothing has been lost because G\_D is faithful and he has raised his hand and sworn by his holy NAME and there is none that can move him!

Within these seven high Festivals of Israel one can see if one looks with open eyes ... the complete picture of G\_D's righteousness, loving kindness and mercy for his creation.

Redemption to eternal glory and peace within him is revealed within the Mo'adim. These Mo'adim not only serve to shadow the picture of his LOVE but through these very Mo'adim and the works of his Mashiach Yeshua within the Festival framework is G\_D's SALVATION (Yeshua) wrought for creation.

Admittedly the discourses on these High Festivals were far less tactical and certainly abstract to a certain extent. Yet this approach was inevitable given the priority of revelation

versus obligation in pure Torah terms. Indeed the Festival commandments are obligatory but these represent the most elemental of Torah understanding when compared to the mystery of G\_D's plan revealed within the personage of Mashiach Yeshua!

These Festivals quite frankly exist to reveal the mystery and glory of Yeshua within the framework that is purely human ... time. These Mo'adim reveal the patterns of relationship between Israel and G\_D ... from tactical to abstract ... from physical to Spiritual ... from temporal to eternal. With such revelation what then should our human response to these Mo'adim be? Frankly we as believers should be breaking down every imaginable door, wall and barrier so that we can actively participate in Mashiach's works and glory ... we have no excuses but to pursue him because he chose and pursued us first.

By the very Spirit of G\_D ye beloveds are urged to take this amazingly abbreviated explanation of his APPOINTED TIMES and be blessed by seeking the depths of his wonder on your own. Do not delay and do not be held back for if G\_D is with you pray tell who can stand against you?

Our AWESOME G\_D has graciously provided for us a wonderful depiction of his plan through this High Festival framework. We see the:

- 1) Passing over – the blood of the LAMB (redemption) ...
- 2) Purification (the un-leavening/separation process from olam hazeh) ...
- 3) Renewal/the first fruits - a regeneration of the old man...
- 4) The indwelling of righteousness through Torah upon our hearts in Spirit ...
- 5) The great shout/blast of awakening/remembrance ... the in-gathering and return of the King Mashiach ...
- 6) The Day of Atonement – the White Throne judgment and the Book of the LAMB ...
- 7) Complete reconciliation in G\_D's presence – The Wedding Feats of Mashiach

It is hoped that what we can really see depicted herein is our ascent ... our aliyah towards reconciliation while realizing that we are the beneficiaries of Mashiach's wondrous works! Wondrous works aligned perfectly with G\_D's calendar and G\_D's delivery of these Mo'adim to Israel within their originally delivered context.

Mashiach does only what is shown by the Father ... Mashiach surely applied the revelation perfectly and in all ways fills up and completes the unfathomable orchestration of G\_D's plan for creation ... re-creation.

Can there be any doubts that this knowledge is paramount to his believers? Can there be any doubts that these High Festivals are integral to our existence? Can there be any doubts that these High Festivals are fundamental to Mashiach Yeshua?

With the answer being yes then how can we possibly choose other days to celebrate our salvation and life in Mashiach ... L'chayim b'Mashiach Yeshua?

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## **Rosh Chodesh/New Moon**

- To blow with trumpets over the New Moon Sacrifices (Num. 10:10)
- To offer up an additional sacrifices every New Moon: a burnt offering, a meal offering and a sin offering (Num. 28:11-15)
- That the new month shall be observed and counted for the rendering of seasons, months and years (Ex. 12:2)

### **Commentary:**

The Hebraic perspective accounts for the fact that G\_D and none other controls and orders the very nature of creation. Things did not happen by accident. It is G\_D ... his power and faithfulness that brings on the cycle and rhythm of life itself. Nowhere is this more apparent than with the constant renewal of the moon. And yes ... it is all about renewal and his promises to us.

Each and every month the cycle of renewal ... the bringing of light, from darkness, is manifested in the lunar cycle. Each and every month we are subjected to the horror of complete darkness only to be consistently reassured that he will faithfully restore the light ... he will never

quench the flickering candle ... the light will always prevail over the darkness ... in his ordained time and manner.

The Hebraic perspective grasps the opportunity on a monthly basis to set aside the New Moon Festival in order to reflect upon our own renewal ... to strive for the light and in the upcoming month to be more like him ... Yeshua ... the light of men and the whole world.

It should also be noted that from a Hebraic perspective there is no valid calendar system but the lunar calendar revealed by G\_D! As for the solar calendar ... well this is the calendar for the rest of the nations ... for the self-purported enlightened ones!

So please ... take the time and follow the rhythm of the moon for just one month. Watch the ebb and flow of the cycle ... take in the glory of G\_D since he is the architect and then look beyond the surface layer of the commandments. Surely there is more than can be seen at first glance. Surely there is mystery and revelation beyond all human comprehension ... but first we need to peer into the light!

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## **New Harvests**

- To bring the first fruits to the Sanctuary in alignment with the pilgrimage feasts (Ex. 23:19)
- To present the first fruits of the harvest to the priests (Lev. 23:10)
- The priests shall wave the first fruits before THE LORD (Lev. 23:11)
- Not to eat roasted grain of the new produce before the first fruits have been presented to THE LORD (Lev. 23:14)

### **Commentary:**

Naturally given the timing of the High Festivals there is much harvest activity taking place around those Mo'adim ... not by coincidence of course. But these discrete commandments take into account all first harvests regardless of seasons or days.

Apparently the revelation of the commandments is simple: there is nothing that we can do without G\_D! Additionally there is no doubt that G\_D mandates and reserves for himself the first of all that springs forth from his bounty. What we see is G\_D not only mandating that we recognize him in the existence process but that we make sure that those that perform the “Avodah” ... the Holy Service share in the bounty ... those that by inheritance receive no land of their own from a personal perspective.

We continue to see G\_D’s plan in all things and when a Messianic perspective is adopted we see how all sustenance is derived from the true vine ... Yeshua. On our own there is no good produce that comes forth! Furthermore the good that does come forth is designed to glorify G\_D ... hence the presentation to G\_D of what is produced.

Yet again we should see no disconnect between the Israelite Festival and our faith in Mashiach ... the two are inseparable.

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### **Shmittah/Sabbatical Year**

- The seventh year shall be a solemn rest for the land (Lev 25:4)
- To sound the Ram's horn in the Sabbatical year (Lev. 25:9)
- To let the land lie fallow in the Sabbatical year (Ex. 23:11; Lev. 25:2)
- To release debts in the seventh year (Deut. 15:2)
- Not to demand return of a loan after the Sabbatical year has passed (Deut. 15:2)
- Not to refrain from making a loan to a poor man, because of the release of loans in the Sabbatical year (Deut. 15:9)
- To assemble the people to hear the Torah at the close of the seventh year (Deut. 31:12)

Commentary:

Although historical records may indicate that this Holy Year was virtually never celebrated within Israel ... we can see from Scriptures that G\_D is indeed serious about letting the land rest since Judah was banished to Babylon for a time frame equivalent to the number of Sabbatical Years not observed. ... OUCH!

Obviously we can see the picture of the weekly Sabbath in these commandments ... but not just for us people but rather us and the land together.

Unlike the perspective of traditional modern believers in Mashiach, the Hebraic perspective understands the covenantal relationship and the integral relationship between G\_D ... the people ... and the land! It is a unique construct that simply can't be understood outside of the Hebraic perspective.

At the most summary level it should be noted that Israel ... the land ... is essentially for all relevant purposes the absolute center of everything ... and it does not matter what the scientists will tell us. These commands reveal that the land itself must remain healthy and receive its due rest. For this to happen the stewards of the land must know how to tend it and this is what the commands reveal.

So ... what then can we understand from these commandments ... how can we apply these principles and what do they mean for us? The answers are fairly straight forward. In accordance to G\_D's will all creation needs renewal ... all creation is subject to decay ... all creation needs the mandates of justice to properly function ... to remain in rhythm with G\_D.

We see once again the timely gut-check ... we see once again the need to remember and be remembered ... we see once again the mandate to deliver justice and mercy and love through his Torah! He knows us quite well does he not ... long before humans fashioned the seven year itch our G\_D already provided a cure!

The eternal principles revealed herein iterate yet again our human role as stewards of G\_D's creation ... but ... we also learn that even in stewardship we are dependent upon G\_D for success. We are mandated to know his rhythm so that he can do what only he does ... restore his creation!

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## **Yovel/Jubilee Year**

- To count the years of the Jubilee by years and by cycles of the Sabbatical years; Seven years of Sabbaths shall be counted (Lev. 25:8)
- To make the proclamation of the Jubilee year on the 10th day of the seventh month: Yom Kippurrim in the 50th year by sounding the shofar throughout all Israel (Lev 25:9)
- And the 50th year shall be hallowed and it shall be a Jubilee (Lev 25:10)
- To let the land lie fallow in the Jubilee year (Lev. 25:11)
- Every man shall be returned his possessions and every servant to his family in the 50th year (Lev 25:10)
- Transactions/Redemptions during the Jubilee year shall be righteous and in according to the value of produce and years of use ((Lev. 25:14-17)
- The land shall never be sold in perpetuity for the land is THE LORD's and the people are strangers and settlers (Lev. 25:23)
- To grant redemption to the land in the Jubilee year (Lev. 25:24-28)
- Thou shall honor the Levites and their rights under ownership and redemption ((Lev. 25:32-34)

### Commentary:

Obviously the Yovel celebration represents the culmination of complete restoration and renewal of the people and land within the auspices of the eternal covenant. It is directly related to Sukkot and directly related to the fact that it ensues the year after seven Sabbatical years have been completed. Consequently this ties directly to Shavu'ot and is not a counting of weeks but a counting of years ... consequently this ties directly to Shabbat as well ... can we see the connections?

And the relevance? What appears to be revealed is the ongoing and generational perpetuation of the eternal covenant between G\_D and humanity ... between G\_D and his

chosen people Israel. The Yovel cements G\_D's promises to Israel and serves to declare G\_D's eternal faithfulness in delivering what he has sworn to uphold.

Ultimately ... wrapped within the promises of the land is G\_D's very promise that he, as he has declared in Scripture, will be our inheritance. Only Israel has this promise and only Israel will attain this inheritance.

From a Messianic perspective we recognize that it is Mashiach Yeshua who is the Yovel ... who is the inheritance of the faithful. At the end of the day from both a Hebraic and human perspective it is Yeshua who is the "aleph" and the "tav" ... the alpha and omega ... the beginning and the end of all things. The continual perpetuation of life and existence ... the full embodiment of goodness, righteousness, justice and love as depicted within the commandments associated with the Yovel year ... bless his HOLY NAME!

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## **4th Commandment Summary – Remember the Sabbath Day for Holiness**

Shabbat

Mo'adim

Pesach

Chag HaMotzi

Chag HaBikkurim

Shavu'ot

Yom T'ruah

Yom Hakippurim

Sukkot

New Moon

New Harvests

Sabbatical Year

## Jubilee Year

### Commentary:

It seems unimaginable that such pure grandeur, mystery and glory as revealed in the Mo'adim could even be contemplated in such an abbreviated manner and my apologies if such feeble efforts failed to even graze the surface. But let us for a moment presume that at least a glimpse of the fullness of G\_D's Mo'adim has been expressed herein. What then can we possibly do in response to such awesome glory?

To begin we can accept the fact that our one true G\_D MOST HIGH ... EL ELYON ... has set forth for us a complete life-cycle framework in which we can interact with him on his terms and in accordance with his appointment book.

Praise G\_D ... we are minimally never more than six days away from him ... from our inherited rest. He has also provided us a monthly appointment to ponder his power and faithfulness while at the same time retrospectively reviewing our lives and our walk along his path. He has provided us the seven year period of rest and trust wherein we put ourselves into his hands! He has provided us with the sacred Yovel as his promise that from generation to generation (l'dor v'dor) he will maintain us along with the land of promise in accordance with the everlasting covenant. Barukh HaSHEM!

We should be downright awed and honored that through his High Festivals he has revealed to us the timing and orchestration of his plan and will for humanity and even more so that he has revealed to us the works and glory of Mashiach Yeshua within the Mo'adim framework.

Who could do such a thing? Who can compare to you G\_D MOST HIGH and what is man that you visit upon us your grace and favor? Oh LORD we are indeed not worthy of such blessings and grace ... you are simply beyond our limited comprehension!

So ... do we still hold back? Do we still wonder what these Jewish Festivals are all about? Do we still view ourselves as distinct from Israel and from her sacred Festivals ... from G\_D's Festivals? Can we even possibly consider that somehow these Festivals are not relevant, critical and integral to the lives of every believer?

Sadly yet again we must turn our focus upon why these questions must be even raised. Why are these truths not understood and taught within the auspices of broader Christianity? Why does broader Christianity accept a human based and poorly constructed “shadow of the shadow” holy day framework?

How can a pagan solstice (Christmas) suitably replace the glory of Sukkot ... Immanu EL? How can a Spring equinox (Easter) replace the Pesach and First Fruit Festivals gifted to us by G\_D himself? How can Pentecost replace Shavu'ot ... on and on ...!

Something is very wrong! The lack of questions from the adherents point to an overwhelming and permeating complacency ... a fog ... a delusion! ... It does indeed seem to be evident!

It must be noted herein that despite so much confusion and ignorance apparent within broader Christianity when it comes to the Hebraic roots of the faith, the clarity ... truth ... and power of G\_D's Festivals surely cannot be glossed over even by the simple of minds ... with this author being the least of the simple! Surely there must be questions? Surely there must be many that contemplate the Biblical mandates to celebrate the Festivals of G\_D? Surely there must be many who question the man-made festival cycle and its Hellenistic pagan roots?

Please ... consider the ramifications of not only being given G\_D's Festivals and choosing others but also choosing other Festivals despite being commanded to keep (for our own good) G\_D's Festivals? These Festivals are for our blessing and his glory!

As for the Jewish brethren ... what gives? How can the fulfillment of these awesome Mo'adim in, by, with and through Mashiach Yeshua evade your grasps? The leaders remain asleep ... the brethren remain asleep and it is time to wake up and call upon he who comes in the NAME of THE LORD!

What deviousness is at play? What is the possible benefit and who is the possible beneficiary of our human abrogation of these sacred Festival gifts? Faithfully G\_D shall not remove them from us or hold us back! Certainly no other power can remove them or hold us back from our inheritance. Therefore there is only one means by which we disavow our heritage and this is by personal choice ... and surely we need to revisit the garden where our first parents fell prey to the guile of the serpent when it was uttered: “surely thou shall not die this day”!

Well ... if we are not interfacing with G\_D on his terms and on his time frame and on his revelation and in his rhythm ... then who are we actually interacting with?

We need to stand up ... both Jew and Gentile and reclaim our rightful heritage. For the Jew there needs to be the submission to Yeshua and for the Gentile there needs to be acceptance of the commanded orthodoxy and a movement out of the shadows and into the light of G\_D's power and truth.

Be not confused on this topic dear reader ... true Israel and even the nations themselves will be coming up to Jerusalem at the appointed times ... so says Scripture about the days of the King!

So ... if the Mo'adim are going to be the Festivals of Mashiach's reign ... can there be any discussion as to what Festivals are legitimate this very day ... as they were when first handed down by G\_D?

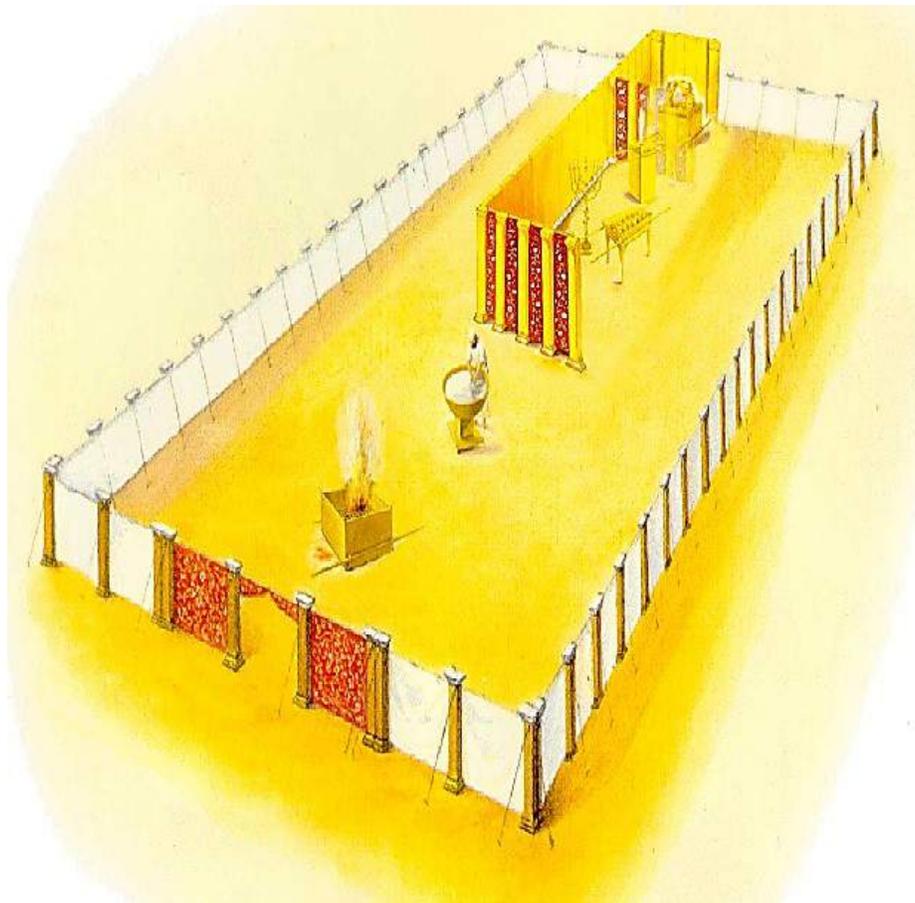
Let us open our eyes to see and our ears to hear. The Sabbath is the first of our Holy days! If nothing else just start by honoring the Shabbat and you will readily see how the world is against Shabbat ... how the entire system is designed to defile the Shabbat. Then you will know beloveds ... then you will know!

\* \* \* \* \*

Let us also be aware that the Mo'adim cycle is integrally connected to the Sacrificial System ... the Holy Service ... the Avodah!

As indicated previously the Torah of G\_D is unfathomable and at best we can be blessed to garner insights into the mysteries of G\_D. As such let us for a moment at least glimpse into the "aliyah" associated with the Sacrificial System as was done for the Mo'adim.

Following is a visual depiction of the Sanctuary pattern given to Moses by G\_D!



What can we see depicted herein? We can see the:

- outer, inner and most holy sanctuaries;
- sacrificial altar;
- water laver;
- show-bread table;
- menorah/candelabra;
- Incense table and
- Ark/Mercy Seat of G\_D!

As we view this can we see more than just the elements of the Holy Sanctuary dear reader? Look a bit closer and ponder the progression and meaning of the ascent towards G\_D MOST HIGH!

Let's look at this aliyah of relationship in Messianic Hebraic eyes for a moment ... note the sequence from being outside to making it all the way to THE LORD's Presence.

1) The Sacrificial Altar representing acknowledgment of transgression and the need for Atonement/Repentance after being redeemed and given the right of approach;

2) The Laver representing cleansing after the atonement sacrifice or a Baptism of water;

3) The Show Bread representing renewal and communion with and in Yeshua in accordance with the everlasting covenant as a member of Israel;

4) The Menorah representing the LIGHT or receipt of Ruach HaKodesh (Holy Spirit) ... rebirth by fire;

5) The Incense Table representing our Prayers, Offerings and essentially our Living Sacrifice pleading with G\_D for remembrance;

6) The Sacred Veil representing presentation to THE LORD before his judgement seat and receiving "mercy/grace" while being transformed in the twinkling of an eye;

7) The Presence of THE LORD representing Being Echad (one) with G\_D ... as in Messiah's bride!

Also keep in mind that in the Ark of the Presence were the Tablets of the Law whereas Yeshua is in fact the living Law; The Word or THE LORD's Way made flesh.

It is the author's hope that this pattern, given to us by THE LORD ... like the Mo'adim is also not viewed as old ... dated ... irrelevant. You see beloveds there are reasons why all of these mysteries are so integrated into G\_D's Torah. These patterns of Holy Service conjoined to the Mo'adim provide for us incredible insights into G\_D's great plan for humanity.

Together we see the awesome plan unfold that not only reveals Mashiach's wondrous works of redemption within the eternal calendar of THE LORD ... but ... we also see how through Mashiach we can interact with his divine framework ... also within the auspices of his Calendar and Sacrificial System.

Beloveds ... Mashiach indeed makes us Priests of Israel! Consequently as Priests we can see how G\_D plans and directs our interactions with him through the auspices of human and communal aliyah.

The Mo'adim reveals the divine plan which he delivers through Mashiach Yeshua whereas the aliyah revealed within the Sacrificial System depicts our progression from common (profane) to separate, holy and set apart for his service.

I know at times dear reader that the revelations seen via the Hebraic perspective are hard for many to readily discern ... to comprehend. But let us also remember that these mysteries are designed for the simple of minds and what keeps us from seeing these plain truths is the wisdom/foolishness of this world. Remember ... the simple of G\_D wipes away the strength of this world!

The combination of Mo'adim and the Sacrificial System reveal so very much to us. Please do not let the author's abbreviated handling of such matters detract from their respective and aggregate importance. Understanding the importance of such matters and pondering G\_D's mysteries applicable to same are vital to our covenantal relationship with G\_D ... yes with Mashiach Yeshua. Understanding these mysteries represents the very foundation of our faith. To know G\_D is to know these things!

\* \* \* \* \*

## Love G\_D Commandments Summary

- 1) I am The LORD (THE LORD) Your G\_D.
- 2) Thou shall have no other gods before me.
- 3) You shall not take the Name of The LORD Your G\_D in vain.
- 4) Remember the Sabbath day, to keep it separate.

### Commentary:

We started with four of the great Ten Commandments dealing with “loving G\_D” and we can see how Mashiach’s revelation of discerning Torah resulted in the exposure of over 600 related commands/revelatory declarations. And most assuredly the number is much higher ... please pardon the author's ignorance and limited knowledge of the things of G\_D!

But the count is not what is important for us initially ... what is important is the fact that we understand and accept that Torah in its fullness provides a robust, and concise depiction of what “loving G\_D” really means.

As we have seen and reviewed herein, the scope of loving G\_D is not something that should be personally contrived by self-translation of the first four great commandments! The very nature of these commandments indicates that G\_D determines the translation ... that G\_D establishes the framework for dealing with him! On this issue should there be any doubts?

What is also very important is that we understand and apply the principles and Spirit of the Torah declarations while always keeping in mind the root commandment from which they emanate. This method revealed by Mashiach provides for us the basis of understanding the heavier and lighter Hebraic construct. Within this construct we should readily see how some commandments seem far more important than others while at the same time, since they are all connected to a critical parent commandment, by nature the commandments are equal ... hence we break one and essentially break them all ... or in other words ... rip apart one leaf and negatively affect the entire tree!

Given this construct it would seem imperative that we give the passionate effort and spend the time to understand the details ... oh yes ... it is G\_D who is in the details of his word and none other!

Perhaps this depiction will be easier to consume: Take mathematics for instance ... a science ... a subject! Certainly we can understand at a summary level what mathematics entails. However if we are to really understand and utilize mathematics then we would naturally need to study addition, subtraction, division, multiplication and so forth. From a loving G\_D perspective then we simply cannot comprehend the scope of truth by regurgitating “love G\_D” ... “have no idols” ... “don't profane his NAME” and ... “keep the Sabbath” ... without understanding the details of how the individual operations work and are applied! These details are what the Torah contains. These details have been provided so that we lack nothing as we work out our relationship with our LORD!

Do we think for one moment that G\_D was unaware that the original Israelite culture in which the Torah was provided would be significantly different than our modern culture? Do we really think that G\_D's Torah as given to Israel does not still unlock the operational textbook which we need to function? If we don't believe G\_D has things under control than most assuredly G\_D is not omnipotent and has played a very big ruse on humanity ... or perhaps does not even exist?

Hopefully the identification and rudimentary exposure of the eternal principles associated with the loving G\_D commandments lead us to the understanding that the declarations remain effective and affective in our lives and can be readily applied within our daily walk.

We must move beyond the delusion that G\_D is to be personally defined based upon some abstracted framework or philosophy. G\_D if nothing else is a BEING of order and control. G\_D is frankly all about orthodoxy ... he is about his way or the highway ... he is about the narrow path and instructs us to not deviate to the left or to the right! Do we think G\_D is impressed with human philosophy or do we think he is concerned about us humans conforming ourselves to what he has defined us to be?

So for a moment let us remove the ethereal, emotional and individual aspects of loving G\_D and put on a Hebraic Torah centric thinking cap and ask the question: “can I really love G\_D and

not fulfill the tactical commands within Torah that define loving G\_D? Frankly it would seem preposterous if the answer is yes ... in this author's humble opinion!

Ultimately loving G\_D in a Hebraic perspective is less to do with how one feels and more to do with how one lives ... how one honors his NAME, his MASHIACH, his Spirit, his INSTRUCTION, his CALENDAR, his COMMUNITY and so forth ... via one's own time, effort, passion and resources! If we are not living and accounting for the basics as defined in Torah then we must pragmatically consider the possibility that we are deluded and serving some other god regardless of what we have conceived in our own imaginations!

Loving G\_D is determined by the sacrifices that one makes to live the way he ordained for people. These sacrifices, which separate us from Olam Hazeh, are made out of love for him. Ultimately if we want to love G\_D then we need to know G\_D ... fear him ... worship him ... cleave to him.

Hopefully the brief review of these “loving THE LORD” commandments moves us closer to understanding how we can adequately respond to the mortal gift of existence and further yet to the gift of eternal life through Mashiach Yeshua!

To know him is to love him ... do we really know him?

\* \* \* \* \*

## Honor Your Father and Your Mother

### **Parental Treatment**

- To honor father and mother (Ex. 20:12)
- Not to smite a father or a mother (Ex. 21:15)
- Not to curse a father or mother (Ex. 21:17)
- To reverently fear father and mother (Lev. 19:3)
- To receive the Torah of one's father and mother (Prv. 1:8-9)

#### Commentary:

As we begin the review of the loving thy neighbor commandments, let us keep in mind that we should in no way expect the amount or details associated with the loving G\_D commandments ... simply because loving G\_D for the most part takes care of most matters and situations. This being said however we rest assured knowing that plenty of guidance will be revealed by the Torah declarations and leave us with no uncertainty regarding how we should love humanity!

There can be no doubt as we view the “honor the father and mother commandments” that G\_D has established the family unit as his basis for human organization, interaction and success. This unit of course being “lighter” but no less important than his community Israel!

Although respect for one's parents, the people blessed as instruments of G\_D's creative force, should be an absolute no brainer for anyone ... we need to look for further revelation contained within the declarations.

What we should see and focus upon are the declarations regarding fear and receiving godly instruction. It is these two commandments which truly reveal G\_D's purpose for the family unit. A unit wherein G\_D is the center of the unit! A unit wherein children fear and revere their parents because they are G\_D's stewards over them! And ... let us not lose sight of the obligations of the parents!

The parents expecting and looking for a child's respect need to understand conversely that their authority and honor stem from their own relationship with G\_D and their understanding and application of his Torah! Authority does not derive from biological propagation and failure to raise a child in an appropriate manner brings dire consequences. Does this not seem to be evident from the commandments?

So now perhaps we have a better perspective ... a more Hebraic and Biblical perspective of what honoring one's parents is all about. The family as the basis for the societal organization is to be Torah centric ... what a novel idea!

\* \* \* \* \*

### **Propagating the Family Lineage**

- To be fruitful and multiply (Gen. 1:28)
- A man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh. (Gen 2:24)
- That the newly married husband shall (be free) for one year to rejoice with his wife (Deut. 24:5)
- That a bridegroom shall be exempt for a whole year from taking part in any public labor, such as military service, guarding the wall and similar duties (Deut. 24:5)
- Not to withhold food, clothing or conjugal rights from a wife (Ex. 21:10)
- That a widow whose husband died childless must not be married to anyone but her deceased husband's brother (Deut. 25:5)
- To marry the widow of a brother who has died childless (Deut. 25:5)
- That the widow formally release the brother-in-law (if he refuses to marry her)
- Not to sell a Hebrew maid-servant to another person (Ex. 21:8)
- To redeem a Hebrew maid-servant (Ex. 21:8)

- To espouse a Hebrew maid-servant (Ex. 21:8-9)

Commentary:

When viewing these specific commandments it remains evident that G\_D is very serious about protecting and insuring the propagation of the family line. Undoubtedly G\_D is not prudish and most certainly gives us indications that he is very concerned about the generational lineage of the Israelite family. Hmmm!

Could it be that both ancestral lineage and the strength and independence of the next generation are equally important? It would seem that the answer is yes. The ancestral lineage is important because the promises of G\_D, via the covenantal promises would be bankrupt if the lineage were to die off. Conversely the promises for the entire line are directly related to the need for each successive generation to abide by the first set of commandments relating to honor thy father and mother! Can we see the connections? Can we see how the commandments are neatly stacking upon one another?

It is apparent from these commandments that G\_D desires not one individual that has received a promise through the covenant to be left behind. Surely G\_D does not despise the people who do not marry ... but most assuredly G\_D does desire to bless and bless and bless the entire lineage of Israel ... and desires that they will be as numerous as the sand along the seashores.

It is under this thinking wherein we see ancient Israel looking down upon the men and women that do not propagate the lineage ... perhaps they knew something we did not? Perhaps our modern version of the two and a half children is not in tune with G\_D? Perhaps the willingness to have a large family is more representative of faith in G\_D as opposed to planned parent-hood? Perhaps the respect and esteem given for a mother in ancient Israel is more appropriate than whether Mom has a good job and propagates the economic prowess of the family? Hmmm!

Perhaps there is much that we can learn about G\_D's vision of the family by studying and pondering his commandments within a traditional Jewish context?

\* \* \* \* \*

## **Profaning the Family**

- That a eunuch shall not marry a daughter of Israel (Deut. 23:2)
- That a mamzer shall not marry the daughter of a Jew (Deut. 23:3)
- That an Ammonite or Moabite shall never marry the daughter of an Israelite (Deut. 23:4)
- Not to exclude a descendant of Esau from the community of Israel for three generations (Deut. 23:8-9)
- Not to exclude an Egyptian from the community of Israel for three generations (Deut. 23:8-9)
- That the seed of Ishmael and all nations recognize that G\_D's covenant has been wrought through Isaac (Gen. 17:20-21)

Commentary:

Talk about what we might consider politically incorrect ... whoa boy!

There can be no doubt that these commandments, at face value, would be quite offensive to many people. Yet let us consider G\_D's motivations for these commandments! Let us consider that G\_D set apart Israel to be his holy People/Nation. Let us consider that G\_D demands the faithfulness of each Israelite family! Obviously our LORD is revealing to us that unequal yoking will inevitably upset the delicate balance of his plan for Israel. Obviously marrying off a daughter of Israel to a Eunuch will end that particular lineage ... not good! Obviously marrying off a daughter of Israel to a mamzer (literally a bastard or a child of incest) casts aspersions over the family lineage and in essence profanes the family line/name. Obviously marrying off a daughter of Israel to the seed of a prohibited bloodline (G\_D's Enemies) does little for the plans of G\_D.

So ... these commandments may even repulse our modern mentality but let's look at reality. Today people "fall in love" and marry for many reasons ... but is the primary reason for

matrimony the unification of a man and a woman to propagate G\_D's kingdom? Hmmm ... let's float this one around society and get ready to be put into a straight- jacket!

These commandments point to defiling the blood line ... the family name! Just as there is a responsibility to not defile where G\_D's NAME resides ... why would there not be order in place to insure that his children's families are not defiled.

If we are to consider these commandments as relevant and applicable then every believer and every family should be adopting a traditional Jewish mindset wherein yoking beyond the believing population is greatly frowned upon. Yet again perhaps the Jewish people are not just snooty ... perhaps they are trying to remain obedient and operate within the framework that G\_D gave to them? Hmmm!

And so the prophecy comes true ... in the end days what is good will be called evil and what is evil will be called good!

\* \* \* \* \*

## **Communal Honor**

- To love all human beings who are of the covenant (Lev. 19:18)
- To chastise and correct a wayward child (Prv. 13:24)
- To honor the old and the wise (Lev. 19:32)
- To rejoice in the righteousness/faith of others (Psa. 35:27)
- To relieve a neighbor of his burden and help to unload his beast (Ex. 23:5)
- To assist in replacing the load upon a neighbor's beast (Deut. 22:4)
- Not to leave a beast, that has fallen down beneath its burden, unaided (Deut. 22:4)
- If thou buy a Hebrew servant, six years he shall serve; and in the seventh he shall go out free for nothing and if he come in by himself, he shall go out by himself; if he be married, then his wife shall go out with him. (Ex. 21:2-3)

- Not to sell a Hebrew servant as a slave (Lev. 25:42)
- Not to treat a Hebrew servant rigorously (Lev. 25:43)
- Not to send away a Hebrew bondman servant empty handed, when he is freed from service (Deut. 15:13)
- To bestow liberal gifts upon the Hebrew bondsman (at the end of his term of service), and the same should be done to a Hebrew bondwoman (Deut. 15:14)
- To deal judicially with the Hebrew bondman in accordance with the laws appertaining to him (Ex. 21:2-6)
- Not to compel the Hebrew servant to do the work of a slave (Lev. 25:39)
- Not to permit a gentile to treat harshly a Hebrew bondman sold to him (Lev. 25:53)
- Not to surrender a slave, who has fled to the land of Israel, to his owner who lives outside Palestine (Deut. 23:16)
- Not to wrong such a slave seeking sanctuary in Israel (Deut. 23:17)
- Not to devise evil against thy neighbor (Prv. 3:29)
- Strive not with any person without cause (Prv. 3:30)
- Be forgiving of transgressions and do not harp on matters that will estrange the community (Prv. 17:9)
- To remedy offense caused to another (Prv. 18:19)

Commentary:

It would seem apparent that these various commandments serve to extend the idea of family (mishpocha) to the entire community of Israel. Honor, respect, patience, stewardship are all behaviors that not only make for a sound family environment but a sound community environment ... society!

We've heard the saying that “blood is thicker than water” ... and this may be true ... but it would seem that G\_D’s plan for communal interaction demands that the water be treated with as much respect as does the blood.

As believers then we must also realize as well that this equitable treatment indeed takes into account treatment for the non-believer as well. Essentially G\_D sees all the peoples of the world as his children and as such deserve just treatment by virtue of the fact that they also were created by him!

We must remember that having G\_D’s NAME upon us means that we bear testimony by either action or inaction. Let us also keep in mind that loving thy neighbor is less about liking them or being cordial ... loving thy neighbor means sacrificing at one’s own expense for the well-being of another. Love does not mean being tolerant of bad things; love does not mean being politically correct or being duplicitous with ways that are not G\_D’s ways!

Ultimately there is a Kingdom to be built up ... a Kingdom where all are mishpocha and the mantra is justice and righteousness. This begins with treating others as one would treat one's own beloved parents and family!

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## **5th Commandment Summary – Honor Your Father and Mother**

Parental Treatment

Propagating the Family Line

Profaning the Family Line

Communal Honor

Commentary:

Within G\_D's design for humanity ... love and righteousness begin at home with the family. So much so that G\_D's commandments account for protection of the family by giving us commandments regarding same. So really we can state that G\_D's plan for love and righteousness begin by protecting the family and the institution of marriage itself.

These commandments however reveal to us that in G\_D's view the family unit that is devoid of him as its center ... its focus ... may very well not be a family at all. It would seem that the nurturing capabilities of parents depend upon those same parents' relationship with G\_D! As such the vast majority of commandments surrounding the family reveal the mandate to keep out all intrusions that may work against his plan and will. The consistent pattern of non-mingling surfaces yet again!

Yet despite how much sense these commandments might make to a believer, let us look across our social landscape and see within our believing communities just how well we actually do. OK ... just kidding because we need no analysis to determine that the state of our family unit is a mess and under constant attack! Divorce ... unyoked partners ... out of wedlock children ... lack of parental respect ... unrelenting politically correct educational propaganda ... on and on!

With the family unit being in such disarray due to disobedience can there be any question as to why our greater societal state is also broken? Surely we can't blame the plight of the family on society but conversely we can blame the plight of society on the lack of family values ... respect, honor, justice and love. These family values are quite frankly lacking and as the lack of values propagates across society it is simply natural for society itself to become OK with its changing moral fiber ... or lack thereof!

So we do what we can do ... as parents, as children, as neighbors and as citizens! We must fight back the status quo and grasp for G\_D ... seek his presence within our lives and within our families! All the humanitarianism in the world is not going to help society if we continue to allow G\_D to be removed from our family.

Remember the Hebraic mantra ... l'dor v'dor ... generation to generation! This is G\_D's plan and this plan uses marriage and the family as a foundational component.

Think about it from a true believer's perspective ... a grand parent's perspective ... what greater joy than to see a grand-child come of age with the knowledge of and fear of G\_D!

Conversely what a benefit to humanity that child will become! G\_D's plan ... it is a win-win situation ... good for his Kingdom and good for all his children!

And ... standing in opposition to G\_D's plan is the delusion that society holds the key to proper human behavior and serves as a better governing tool for the family than does the family itself. It is society that will fashion the humanistic outlook for our children through the educational and professional systems in place. It is society that will care for the broken and dysfunctional families through welfare, child and elderly services while providing the psychological and moral backbone needed for success of society. REALLY?

Our family unit is disintegrating right before our eyes. The ability of the family to instill the knowledge and fear of G\_D is challenged on a continual basis.

It used to be the family that prays together stays together ... we see what happens when G\_D is removed from the picture ... we had best fight back because our family strength is waning ... our ability to stay intact is waning ... our ability to be purposeful is waning!

Society is not our answer ... G\_D's Torah is the answer to our family challenges!

\* \* \* \* \*

## Thou Shall Not Murder

### **Violence**

- Not to slay an innocent person (Ex. 20:13)
- That G\_D hates the taking of innocent blood ((Prv. 6:17)
- Not to stand by idly when a human life is in danger (Lev. 19:16)
- To save the pursued even at the cost of the life of the pursuer (Deut. 25:12)
- Not to kidnap any person of Israel (Ex. 20:13)
- Not to rob by violence (Lev. 19:13)
- Not to castrate the male of any species; neither a man, nor a domestic or wild beast, nor a fowl (Lev. 22:24)
- Not to rape or seduce a damsel
- Not to sell a beautiful woman taken captive in war (Deut. 21:14)
- Not to degrade a beautiful woman taken captive in war to the condition of a bondwoman (Deut. 21:14)
- To regard accordingly the animals of the Earth (Prv. 12:10)

### Commentary:

So ... perhaps some surprises while other commandments seem intuitively obvious when it comes to murdering ... yes?

But let's get a real good handle on murder versus killing before we look at some of the less obvious commandments. First we see that we are not to slay "innocent blood" ... meaning that the slaying of the guilty is certainly not prohibited ... and there goes any Biblical ban on capital punishment for starters.

Moreover we are commanded not just to refrain from slaying the innocent but we are to actively prevent the slaying of the innocent and even go so far as to take the life of an obvious pursuer of the innocent. These commandments certainly entail a whole lot more accountability than simply not being a ruthless serial killer.

Frankly it should seem reasonable that most people get these commandments intuitively. But then we move into robbery, rape, seduction, kidnapping and so forth ... and we ask: “what mean you by this as being murder?”

Well let us consider the ramifications of these acts of violence in light of what we already know. Surely we should have no problem seeing how the results of rape, seduction, and kidnapping are paramount to murder. All of these acts essentially take from a person the life G\_D had intended for them and in all probability create significant negative impacts upon the families and personal relationships of those affected loved ones.

As for robbery ... we should note that violent robbery tends to have unanticipated results and often results in the victim, and sometimes the perpetrator, being killed. As such we should have no problems with violent crimes being bound to the commandment to not commit murder. In essence ... stay away from violence or the prospectus of violence and chances are there will be a lot less murder.

We can also see other commandments that protect the sanctity of the ability to procreate as well as the basic protection of animals from wanton and reckless treatment.

Aggregately we see a set of commands that mandate we as humans respect life as well as the means of propagating life in a manner planned by G\_D. Our intrusions upon his plans for life constitute murder and it matters little if our society agrees with G\_D ... naturally of course it matters in that we bear the consequences of this disobedience and subject ourselves to G\_D's judgment.

And as we peer in upon our Hellenized enlightened culture so full of personal liberty and justice ... what do we find? Murder, suicide, human trafficking, kidnapping, rape, robbery, animal brutality, abortion, anti-pregnancy devices and methods ... on and on! But of course we know better and stand fast in holding that our way is the best way ... our delusion allows us the

ability to accept collateral damage because somehow we may personally assess ourselves as being innocent or above such debauchery!

But are we innocent? Do we pursue the pursuer? Do we really protect the innocent? Do we really follow the literal and Spiritual principles of G\_D's commandments pertaining to not murdering? Tough question ... and sadly an even tougher answer!

Worse yet ... what if the eternal principles of these commands not to murder extend to all of G\_D's glorious creation? What if murder extends to the very environment itself? Can we state that our modern day societal evolution and development of the land is anything less than eco-murder? Hmmm ... much to think about ... agreed?

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### **Accidental Manslaughter**

- To exile one who committed accidental homicide (Num. 35:25)
- To establish six cities of refuge for those who committed accidental homicide (Deut. 19:3)
- Not to accept ransom from an accidental homicide, so as to relieve him from exile (Num. 35:32)

Commentary:

Short and simple ... the taking of life, even by accidental circumstances, does not result in "oops"! The commandments, though protecting the perpetrator of accidental death from death, do not alleviate the perpetrator from accountability ... there is still a price to be paid.

What is noteworthy from a Hebraic perspective is the fact that a person guilty of unintentional killing was banished to a city of refuge, a managed incarceration of sorts, where they were to remain in protective custody until such time that the High Priest who authorized the sentence died. At which time the killer could leave the city of refuge without fear of vengeance

from the family of the one killed. Conversely if the killer were to leave the city of refuge before such events then by law the killer was open to legal retribution ... (death) ... by the family of the person killed.

Frankly what we see is a continued picture of G\_D's mercy in that so long as the unintentional killer remains under the guard of the High Priest's protection there are none that can legally come against them ... despite the egregious offense of taking life. The pardon so to speak that takes place upon the death of the High Priest serves in the form of atonement in that innocent blood for guilty blood is being accepted by our LORD.

Can we yet again see the picture of Yeshua our eternal High Priest and guardian? Can we see just how far G\_D is willing to go with us so that we don't lose our chances of reconciliation? Do we see how far G\_D wants us to go ... to restrain from vengeance even when we are subjected to the loss of a loved one by unintentional desires?

We have much to ponder ... much to ponder!

\* \* \* \* \*

## **Mandatory Precautions**

- To make a parapet for your roof (Deut. 22:8)
- Not to leave something that might cause hurt (Deut. 22:8)

Commentary:

Undoubtedly these simple commandments mandate that we consciously and actively take precautions in order that others are protected. Essentially G\_D mandates that we not be careless. G\_D mandates that we take care of our properties and possessions so that they pose no threat to ourselves or others.

So ... when we see that vehicle on the highway with the dragging tailpipe or smoking exhaust ... what do we think is really going on? When we see that home in disarray to the point

of being dangerous ... what do we think is really going on? Do we ever consider that certain individuals are in a breach of G\_D's commandments? Do we ever really consider that certain individuals may just not really care about themselves and or other persons? Do we ever really consider that certain individuals are on the verge of committing murder by largess, ignorance and or simple carelessness?

Essentially all good things come from G\_D. We simply cannot let our blessings become a curse to someone else because of our own lack of diligence. On the other hand perhaps things might be better if we "intervened" ... to prevent serious injury! Hmmm ... But this would mean some skin in the game on our part!

\* \* \* \* \*

### **Character Assassination by Speech**

- Not to wrong any one in speech (Lev. 25:17; Prv. 4:24)
- Not to curse a ruler, that is, the King or a leader in the land of Israel (Ex. 22:27)
- Not to curse a judge (Ex. 22:27)
- Not to curse any other Israelite (Lev. 19:14)
- Not to carry tales/gossip (Lev. 19:16)
- Not to put any Jew to shame (Lev. 19:17)
- Not to give occasion to the simple-minded to stumble on the road (Lev. 19:14)
- Not to wrong the stranger in speech (Ex. 22:20)
- A faithful spirit conceals secret matters (Prv. 11:13)

Commentary:

Yeshua teaches us that everything we say we will be held accountable for! Mashiach teaches us that we limit our discussions of matters to the relevant points of truth ... in such a way that we

do not overtly or inadvertently cast unnecessary aspersions upon a person's actions, behaviors or character.

Mashiach was filling up by general revelation the ancient Hebraic understanding that “evil speak” ... “lashon harah” represents a severe infraction that has significant negative impacts upon people, the community and even places.

When Scripture is reviewed we see revealed that the infraction is so severe that G\_D blighted individual persons with “tz’arat” ... a skin malady that is often mistranslated as leprosy. In fact the physical manifestation of a “spiritual” malfunction, causing a person to be sent outside the encampment, was ordered to stay the spread of the “disease”.

Ultimately the malady is likened to mold ... that we see from Scriptures even spreads to clothing and households ... at times resulting in the actual destruction of the physical objects infected.

What we should understand is that we as humans are indeed unique in all of G\_D’s temporal creations ... he has given us the ability and the power to cognitively speak. This power can be used for “ha’tov/good” or “ha’rah/evil”. What we learn from G\_D’s revelation to us is that when we exercise lashon ha’rah (evil tongue) we actually propagate and escalate the chain of death and decay. Through the generation and spread of evil speak, we actually infringe upon the opportunity of another to live the life ordained by G\_D ... we actually create evil unlike G\_D’s creative words which were good!

This of course in no manner at all alleviates our rights or responsibilities to righteously and truthfully witness within a properly ordained framework against wrong doing. What these commandments do prohibit is the reckless discussion of a person's character outside of the ordained framework.

Does this mean that we as people won't have disagreements? Of course not! Does this mean that we as people won't have conflict? Of course not! But these commandments do in fact ordain that we comport ourselves in such a way as to not tear down the character of any person through profane or common discussions!

Beloveds ... we as a society ... even the believers are in big trouble in this area. We humans seem to thrive on the revelations of others’ character flaws ... other's woes! We seem literally

hell bent on spreading what we hear ... as if it were entertainment of sorts. Perhaps if we understood the real nature of character assassination by speech ... and the dire consequences of same ... we might think twice before contributing to the age old blight of lashon ha'rah!

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## **Character Assassination of the Heart**

- Not to cherish hatred in one's heart (Lev. 19:17)
- Not to take revenge (Lev. 19:18)
- Not to bear a grudge (Lev. 19:18)
- To love the stranger (Deut. 10:19)

### **Commentary:**

As if the commandments dealing with the evil tongue don't pose a challenge to us, let us consider the mandate to not even harbor malevolence in one's heart! Most assuredly this mandate takes loving others to a whole new realm of accountability.

But as we see revealed with the previous commandments, the ramifications of a malevolent heart are severe. What G\_D reveals to us is that “ill will” is in fact a disease that poisons. A disease that simmers and stews until such time that it is released and like steam permeates the atmosphere.

In Hebraic understanding the “kavannah” ... heart attitude is paramount to the “person and G\_D relationship”. Kavannah in fact deals with our hearts being not hard but malleable ... soft and pliable for the use of the CREATOR. We see revealed in Scripture where G\_D reserves vengeance for himself ... for then vengeance is righteous. But when we take upon our hearts ... malevolence or vengeance ... we simply are not righteous because we are of equal status to the other individual ... a created being ... a child of G\_D who also has the right to be reconciled to him.

Ultimately G\_D expects us to respect him as the judge and mandates that we not “judge” according to the flesh. G\_D does not mandate that we tolerate evil but he does mandate that we treat other humans without malice of heart ... a tall order indeed!

\* \* \* \* \*

## **Fair Treatment**

- That the Court shall pass sentence of death by stoning (Deut. 22:24)
- To hang the dead body of one who has incurred that penalty (Deut. 21:22)
- That the dead body of an executed criminal shall not remain hanging on the tree overnight (Deut. 21:23)
- To inter the executed on the day of execution (Deut. 21:23)
- That one who has raped a damsel and has then (in accordance with the law) married her, may not divorce her (Deut. 22:29)
- That the violator (of an un-betrothed virgin) shall marry her (Deut. 22:28-29)
- To impose a penalty of fifty shekels upon the seducer (of an un-betrothed virgin) and enforce the other rules in connection with the case (Ex. 22:15-16)
- Not to exceed the statutory number of stripes laid on one who has incurred that punishment (Deut. 25:3)

### Commentary:

It would seem that G\_D's idea of fair treatment versus our modern day rendering of same is separated by a sizable distance. It would seem that G\_D's rendering of fair treatment by modern day standards is harsh and perhaps even brutal when we consider G\_D's handling of murderers and violent criminals.

So the question is simple for us modern day believers ... does the separation of church and state alleviate us from these harsh obligations? Or should we as Hellenized believers be attempting through the liberty of our democratic society to shape the law of the land through the influence of our votes?

Then again perhaps even a bigger question is in order: "If we as believers could implement the laws as we see fit would we even implement the laws handed down to us by G\_D himself? Hmmm!

Ultimately we can see where the minimal charge of G\_D's justice truly is based on an eye for an eye ... a life for a life ... this is simply equitable and none should argue this point.

Mashiach however even teaches us a greater standard of justice when he commands that we accept as punishment even more than what is equitable. He commands that we not only refrain from begrudging but also bless. He mandates that we not just take one stroke but two! Ultimately Mashiach reveals that the equity and justice revealed within the commandments is the baseline of punishment and fairness ... because G\_D is merciful. Mashiach reveals that our willingness to accept harsher treatment ... to absorb judgment beyond equitable, manifests a heart that is submissive to G\_D alone. It is also the submissive heart ... that when offended ... has the ability to forgive and dispense mercy.

Most sadly we think our ways are so high minded and advanced. We think our ideas of justice and equitable treatment serve as some beacon of light to the globe. We think that somehow "we" hold the keys to mercy when the truth is that the one who has authority to dispense mercy is G\_D. We believe that our society is beyond the brutal make up of equity and justice prescribed within G\_D's revelation to us! It would seem apparent that we do ourselves and G\_D a serious disservice by changing the paradigm of equity and justice.

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## **6th Commandment Summary – Thou Shall Not Murder**

Violence

Accidental Manslaughter

Mandatory Precautions

Character Assassination - Speech

Character Assassination - Heart

Fair Treatment

Commentary:

As is the case with the other segments of commandments it is important that we understand the connections between the parent command and those that flow from the parent. When we look across the entire spectrum of “thou shall not murder” we see just how broadly the actual offense of murder spans ... all the different variations of “assassination”.

Paramount to our understanding and proper application of the broad scope of “thou shall not murder” is the fact that G\_D ... the CREATOR desires that each and every soul brought into this world is afforded the liberty and fullness of life intended by G\_D. What we see revealed within these commandments is how our treatment of individuals ... in so many ways ... can infringe upon G\_D's desire for them. From violence ... to carelessness ... to evil speech and gossip ... to malice of heart ... all of these things affect people and in some shape or form serve to “murder” the potential blessings that G\_D's life has in store for them.

Beyond personal accountability we also learn how murder, the taking of life, is like leaven itself ... it expands ... it permeates ... it generates decay ... it literally kills! Essentially murder represents the tearing down of what G\_D has built up and the consequences can be far reaching and affect a family, a community ... even an entire planet.

So how can we in this modern enlightened age of mankind combat this full range of murder? Do we have the backbone to refrain from and shunning those people that engage in

loose talk? Do we have the backbone to implement laws that are predicated upon equitable punishment? Do we have the hearts that are malleable enough to live according to G\_D's standards?

Let us rethink our traditional presumptions of murder. Let us challenge the statements that contend: "we are certainly no Charlie Manson ... I am not a murderer"! Let us look into the mirror and into our own hearts and shine the light of G\_D's commandment not to murder; unfortunately we will all have to objectively plead guilty ... we are all sadly too eager to shoot off from the mouth ... to self-righteously be offended and become angered ... to quickly subvert justice through a deluded approach to mercy ... yes indeed ... we commit murder and we need to get on board with G\_D so that we do not continue in the same vain.

We have all heard the saying ... "loose lips sink ships"! Well perhaps it is more appropriate that we understand loose lips and a hard heart sink lives and tear down what G\_D has created. In some fashion as we view a person as potentially being a living tree ... our poisoning of their character and liberty is akin to taking an axe and chopping them down ... think about this when Mashiach teaches us to do unto others as we would have they do unto us!

We need to as best we can prevent the seeds of ferment and corruption at the lowest of levels and inside our very hearts. If we let G\_D tame the hard heart then we can control our thoughts and mouths. If we can control these base elements of behavior than we surely can prevail against the rage that results in intentional killing! If we can accept and let G\_D's Spirit work within us then we can cease and desist from our murderous ways.

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## Thou Shall Not Adulterate

### **Marriage**

- Not to commit Adultery (Ex. 20:11)  
To take a wife by kiddushin, the sacrament of marriage (Deut. 24:1)
- To be ravished with the love of thy spouse always (Prv. 5:18-19)
- To praise and honor the woman who fears G\_D (Prv. 31:10-31)
- To divorce by a formal written document only in cases of adultery (Deut. 24:1)
- That there shall be no harlot; that is, that there shall be no intercourse with a woman, without previous marriage with a deed of marriage and formal declaration of marriage (Deut. 23:18)
- Not to have intercourse with another man's wife (Lev. 18:20)
- That the woman suspected of adultery shall be dealt with as prescribed in the Torah (Num. 5:30)
- That one who defames his wife's honor, by falsely accusing her of un-chastity before marriage, must live with her all his lifetime (Deut. 22:19)
- That a man may not divorce his wife concerning whom he has published an evil report about her un-chastity before marriage (Deut. 22:19)
- That one who divorced his wife shall not remarry her, if after the divorce she had been married to another man (Deut. 24:4)

### Commentary:

Let us begin by acknowledging that the Biblical justice for adultery is “death” ... thus the serious nature of this offense as seen by G\_D!

Having already established through the commandments G\_D's love and desire for the family, for the union of a man and woman, can we not state that adultery essentially is akin to murdering the family?

But perhaps we need a little introspection and recognize that in Hebraic terms the ultimate marriage is between G\_D and his people Israel through the eternal covenant. As such each and every union between a man and a woman is a picture of Israel betrothed to G\_D ... the King! Perhaps we can gain a better understanding throughout Scriptures why G\_D refers to Israel's alliances with other nations as adulterous fornication?

As we look at Mashiach Yeshua and his bride do we fail to see the very same construct? Do we fail to see that each man and woman is a picture of this husband to bride relationship?

We most assuredly must understand that G\_D, from the beginning, has sanctified in no uncertain terms the bonding of man and woman. Most assuredly these bonds as well are designed to be unbreakable, pliable, malleable and permanent. These bonds serve as the foundation for the family and essentially represent the orderly and proper use of the gift of procreation to propagate life. When these gifts are misused for pure physical pleasures alone ... for lust with another then not only is the family and partner defiled but so too is G\_D's greatest gift to us. Adultery takes and utilizes that which was set aside as sacred and renders it to pure profanity for the purposes of sexual gratification.

Let us also not lose sight that the commandments extend far beyond the simple aspect of extramarital fornication. What we see is the mandate for spouses to truly love and cleave to each other. We see a mandate to honor and revere each other. We see a mandate to long for one another! Surely we peer deeper into the heart of G\_D through these commandments? Can we see a picture of just how much he cherishes us and how his own desire is to be cherished by us ... and G\_D wants us to cherish him by choice ... as he does us!

And still further yet in traditional Hebraic thought we must understand the concept of the wedding contract! In Messianic Hebraic terms we must not lose sight that our personal relationship with the Groom Mashiach Yeshua is predicated upon us upholding the marriage contract ... which is the Torah!

It is the Torah which serves as the proof of our virginity ... our submission to Torah is the submission of the bride to the groom ... and the Torah itself is the contract that lays out how each of the betrothed will behave.

Unfortunately even within the purportedly hallowed halls of our congregations the issues of divorce and adultery remain prevalent. From a societal perspective the issue of adultery has become a non-issue. The idea of marriage and a monogamous relationship is consistently under siege by those who desire unrestrained sexual promiscuity! And yet again we see what is evil is called good and what is good is called evil!

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### **Incest with Blood Relatives**

- Not to indulge in familiarities with relatives, such as kissing, embracing, etc., which may lead to incest (Lev. 18:6)
- Not to commit incest with one's father (Lev. 18:7)
- Not to commit incest with one's mother (Lev. 18:7)
- Not to commit incest with one's daughter - this is not explicitly in the Torah but is inferred from other explicit commands that would include it
- Not to commit incest with one's son - this is not explicitly in the Torah but is inferred from other explicit commands that would include it
- Not to commit incest with one's sister (Lev. 18:9)
- Not to commit incest with one's grand-daughter (Lev. 18:10)
- Not to commit incest with one's grand-son - this is not explicitly in the Torah but is inferred from other explicit commands that would include it
- Not to commit incest with one's maternal aunt (Lev. 18:13)
- Not to commit incest with one's paternal aunt (Lev. 18:12)

- Not to commit sodomy with one's paternal uncle (Lev. 18:14)
- Not to commit incest with one's paternal half-sister (Lev. 18:11)

Commentary:

Let us all simply hope that these commandments need little explanation. Ultimately we should realize that once the time came for G\_D to provide the details of Torah to Israel there was no need for any blood related marriage and sex.

Yet again we need to focus upon the sanctity of the family unit. These prohibitions reflect the mandate to refrain from sexual conduct wherein there is no hope for the life that G\_D desires for his children. Additionally we must recognize the prohibitions from a stewardship perspective as well. The prohibitions reflect G\_D's desire and mandate for proper family oversight! As such we see that it is unnatural for a father to desire his daughter or other permutations thereof.

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### **Incest with Relatives by Marriage**

- Not to commit incest with one's step-mother (Lev. 18:8)
- Not to commit incest with one's step-daughter (Lev. 18:17)
- Not to commit incest with one's daughter in law (Lev. 18:15)
- Not to commit incest with one's sister in law (Lev. 18:16)
- Not to commit incest with one's sister in law (Lev. 18:18)
- Not to commit incest with one's father's sister in law (Lev. 18:14)
- Not to commit incest with the daughter of one's step-son (Lev. 18:17)
- Not to commit incest with the daughter of one's step- daughter (Lev. 18:17)

Commentary:

As was the case with the previous commands dealing with blood relative incest, we see similar prohibitions herein respective to incest with non-blood relatives ... with in-laws.

What we learn by way of these commandments is how important the marriage and family construct really is in the eyes of G\_D! What we learn is that there is virtually no difference between a blood-line family and the in-law based family. In G\_D's eyes a family is a family!

Although we need not dwell in much detail upon the literal prohibitions it is important to note that there are some large implications for us revealed within these commandments. What we should assuredly see is a picture of the grafting into the family unit those people from diverse families and in pure Messianic terms the grafting into the family of Israel those who are Gentiles by ethnic heritage.

We once again see the picture of one family (people) and the same set of commandments applying in the same manner. Just as these commandments pertain to blood relatives we see the same prohibitions pertain equally to non-blood relatives. What we see is yet again a picture of the Jew first and then equally to the Gentile. Though the in-laws may not be seen by us humans to be equal within the family construct it is apparent that G\_D has a much broader perspective.

We see the mandate for cross family relations to be undertaken with the same stewardship, respect and honor ... be an individual a blood relative or a relative via grafting in!

Ultimately then we are given a mandate not to treat anyone ... be they a believer or not with any disdain or lack of respect by way of sexual relations. It is clear by the commandments that it all counts.

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## **Sexual Perversion**

- Not to lust (Prv. 19:22)
- Not to have intercourse with a woman, in her menstrual period (Lev. 18:19)

- Not to commit sodomy with a male (Lev. 18:22)
- A woman is not to lie with another woman - this is not explicitly in the Torah but is inferred from other explicit commands that would include it)
- Not to have intercourse with a beast (Lev. 18:23)
- That a woman shall not have intercourse with a beast (Lev. 18:23)
- That a man shall not wear women's clothing (Deut. 22:5)
- That a woman should not wear men's clothing (Deut. 22:5)
- Do not prostitute the daughters of Israel and have the land become full of lewdness (Lev. 19:29)
- Do not lie with a prostitute or lewd woman (Prv. 5:311)
- No to masturbate - this is not explicitly in the Torah but is inferred from other explicit commands that would include it ... specifically those commands dealing with defilement by seed

#### Commentary:

For the average believer there should be no real surprises found within these commandments respective to sexual misconduct and lewdness. What these commandments confirm is G\_D's intolerance regarding what used to be considered by our society deviant sexual behavior ... such as homosexuality, transvestual/bisexuality, pornography, lusts, prostitution, masturbation and so forth.

Somehow in our Hellenistic/Democratic thirst for personal liberty we have broken down the traditional legal and social intolerance for many of these behaviors. We sadly suffer through philosophical and scientific discourses that promote the idea that these deviant behaviors are natural and must be tolerated and then finally championed as being normal! Often behavior in the animal kingdom is cited as evidence that we should be behaving in similar fashion ... these arguments of course being predicated upon the acceptance of the false religious movement that is evolution. Ladies and Gentlemen ... we really do have big problems!

We sadly suffer through times wherein we are told that a union between same sex partners is no longer considered deviant ... but actually represents a legitimate marriage! We suffer through the sheer shame of having openly homosexual individuals serve as ordained ministers within various religious communities. We suffer through the shame and scandals associated with the litany of child sex abuse cases even within the purported body of Mashiach itself. And what is the response? Life simply goes on ... G\_D will surely understand and forgive? REALLY?

Where are the leaders? Where are the people within the congregations? Is the only response heard the sound of silence?

Do we think for one moment that Yeshua approves of this behavior? If he does then he certainly is not the exact image and likeness of the INVISIBLE G\_D MOST HIGH. Sexual misconduct always has been and will remain to be an issue of lust and personal physical gratification ... end of debate! Oh we do indeed delude ourselves ... on this point there can be no debate!

What we have is a society operating under the premise that there is virtually no sin that can be called out ... there will be no accountability. Even more so however is that not only must these behaviors be tolerated ... they must be viewed as normal so as not to offend the actual guilty parties! Surely ... this author does not want to be present when these arguments are presented to our LORD ... it is not going to be a pretty sight!

Ultimately our congregations and society allow such a state of affairs not because of political correctness but because we suffer from an unwillingness to obey ... nowhere is this disobedience more prevalent than in the area of sexual misconduct.

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## **7th Commandment Summary – Thou Shall Not Adulterate**

Marriage

Incest - Blood Relative

Incest - Marriage Relative

Sexual Perversion

Commentary:

It is sad when we consider that our great Hellenistic society is really no better than Sodom or Gomorrah when it comes to our collective sexual appetites. Not only is Marriage under duress but we must admit that common decency and minimal self-control seems to elude our society.

The radio, television, internet and movies do absolutely nothing but promote the general moral decay and decline of what had to be considered a fairly prudish and conservative Western culture in the not too distant past. So what has happened?

Do the vast majority of sexually deviant purported people of faith really believe that they are going to be punished for their lack of faith and disobedience ... or could it be that somehow they are under the impression that their continued deviance and disobedience will simply be overlooked because grace has been dispensed to them?

Quite a quandary is it not when we really stew on the problem? Do the people actually believe that because the behaviors are politically tolerated ... that the same behaviors are then deemed acceptable or inconsequential to G\_D? Or ... could there be merit in an argument that Mashiach has done away with the righteousness of G\_D's own word? Or ... is it plain and simple that people are severely deluded into believing the lie that continual and rebellious sin will not be dealt with by G\_D?

There is something at play here that baffles the mind. The Bible ... if nothing else, provides even to a casual observer the knowledge that G\_D does not approve of sexual infidelity and misconduct. If there is one sin beyond idolatry that is most often dealt with by G\_D in the Bible it is the sin of sexual misconduct! And we know this issue is so near to G\_D's own heart because of how he views Israel ... how he views his children ... how he views the family ... how he views creation and the importance of not misusing our own creative instruments!

Oh yes ... G\_D most assuredly desires and demands our self-control. Is G\_D than a prude? ... By no means whatsoever ... G\_D has provided for us the ability to experience the joy of

physical ecstasy but he wants us to abide within the framework which he has provided. That framework is the same from the beginning ... one man and one woman ... joined to the end and jointly working towards his will in establishing his Kingdom ... generation to generation through the bonds of family and community while exercising personal obedience in conformance to his sacred commandments.

In any democracy (pure Hellenism) it simply must be accepted that ultimately the establishment of acceptable sexual behaviors is a function of current and popular demands by the populace. Essentially the behaviors at best are relative and lacking any absolute moral wisdom. In Hellenistic cultures then the mandate to tolerate what was once deviant behavior continues to spiral out of control and sadly there is no systematic way of reversing this trend because people simply want to continue in sin and do not want to be rebuked for that sin!

In our Hellenistic societies the people have the ability by popular vote to maintain control over such issues if they desired to exercise their choice and will. It would seem that in the end the people simply do not want to install, through the electoral process, those leaders willing to take on the challenge. It would seem that the people, despite pockets of concern and critique are actually content with the current state of moral decay in this author's opinion!

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## Thou Shall Not Steal

### **Fraud/Theft**

- Not to defraud (Lev. 19:13)
- Not to do wrong in buying or selling (Lev. 25:14)
- Not to wrong the stranger in buying or selling (Ex. 22:20)
- Not to commit fraud in measuring (Lev. 19:35)
- To ensure that scales and weights are correct (Lev. 19:36)
- Not to possess inaccurate measures and weights (Deut. 25:13-14)
- Not to steal personal property (Lev. 19:11)
- To restore that which one took by robbery (Lev. 5:23)
- To adjudge a thief to pay compensation or in certain cases suffer death (Ex. 21:16; Ex. 21:37; Ex. 22:1)
- To return lost property (Deut. 22:1)
- Not to pretend not to have seen lost property, to avoid the obligation to return it (Deut. 22:3)
- That he who inflicts a bodily injury shall pay monetary compensation (Ex. 21:18-19)

### Commentary:

Presumably most readers have a rudimentary understanding that theft has a broader meaning than simply swiping something that does not belong to us. As we can see from the commandments provided the principles associated with the commandments essentially mandate that we not only refrain from taking but also; behave honorably during transactions, properly pay remunerations when offending ... and even remain diligent that property remains with its rightful owner.

Ultimately the Hebraic perspective understands that what people have in the way of sustenance/material strength is most often the result of G\_D's blessings upon them. Keeping in mind that one is not to curse what G\_D has blessed raises the ethical bar to new heights. Theft under any circumstances is a serious matter and offensive to G\_D. Moreover it must be pointed out that typically theft does not result in a static negative impact to a person or persons. The consequences of theft can easily create a spiraling effect wherein one negative impact leads to another and so on.

Let us also not forget that the proceeds of theft, though potentially viewed as a blessing by the thief, are in effect a curse. Ill begotten gains are tainted gains and in like fashion tend to have a spiraling negative effect as well. Ultimately theft is very bad business that has many negative consequences that may not be typically contemplated.

Sadly we cannot limit our discussion of theft to our traditional ideas surrounding the topic. For instance let us consider the manner in which our Hellenized governmental systems traditionally operate ... tax and spend. When we look at the highest principle, being not to remove G\_D's blessing from people, do we really think the governmental systems operate equitably and fairly? Hmmm ... just some food for thought because at some point in time it would be nice if the people forced the government to address the notion of legalized theft!

Naturally one could argue that the government is doing the will of the people ... and this may assuredly be true. However what happens when 51% of the population decides that the other 49% support their own economic deficiencies? At such time ... and even now ... the law of the land ... the will of the people ... is obviously involved in the inequitable redistribution of blessings!

So let us not think that we are a society not plagued by theft ... it is simply abounding all over the place.

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## **Fair Lending**

- Not to make a loan to an Israelite on interest (Lev. 25:37)
- Not to take part in any usurious transaction between borrower and lender, neither as a surety, nor as a witness, nor as a writer of the bond for them (Ex. 22:24)
- Not to borrow on interest because this would cause the lender to sin (Deut. 23:20)
- Not to demand from a poor man repayment of his debt, when the creditor knows that he cannot pay, nor press him (Ex. 22:24)
- Not to exact a pledge from a debtor by force (Deut. 24:10)
- Not to take a pledge from a widow (Deut. 24:17)
- Not to keep the pledge from its owner at the time when he needs it (Deut. 24:12)
- To return a pledge to its owner (Deut. 24:13)
- Not to take in pledge utensils used in preparing food (Deut. 24:6)
- To exact the debt of an alien (Deut. 15:3)
- To lend to an alien at interest (Deut. 23:21)

### Commentary:

Interestingly enough it would seem that G\_D's idea of fair and equitable lending is most assuredly not aligned with our modern banking system. In fact it would appear that lending from G\_D's eyes is in effect a necessary responsibility to some extent within his community Israel.

Naturally of course we are talking about G\_D's laws and as such it should assuredly be presumed that lending/borrowing transactions amongst believers is done so with the firm understanding that the loan repayment will be made good ... the equity dynamic in borrowing/lending swings both ways.

But we are most certainly so far removed from this type of base system ... even so within communities of believers. What does this tell us? Was G\_D not aware that our entire system would be taken over by financial institutions? Hmmm!

Critical to note herein is that G\_D's model really does not have a "banking system component" does it? Just like he deals with us ... the deal between borrower and lender is a personal deal! It would seem that G\_D would not expect us to contemplate lending or borrowing from someone that we do not know! Hmmm!

And let us once again revisit our Hellenized system ... and its financial/banking system component ... a system that appears not to be something which G\_D pondered or wanted in place! Consequently what can we say about the wonderful financial and banking systems of the great Hellenized societies? For starters we can say that they are of this world (olam hazeh) ... we can state that they are used to maintain control around the globe ... we can say that they have resulted in the gross leveraging of the vast majority of Western society ... both believer and non-believer ... we can say that they have fostered a great dependency using the carrot of material acquisition as it's bait ... we can say that the people have taken the bait hook-line-sinker ... we can say that amazingly the system survives the onslaught of corruption, mismanagement and failure while providing huge windfalls to a select group of people on the planet ... we can say that the same people elected to protect our interests seem to be useless in implementing necessary changes!

Hopefully it is not difficult to realize that the banking/financial systems in place are part of the broad delusion that promises the pursuit of happiness while in all practical terms reduces the borrower to financial slavery. Is this really a surprise?

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## **Fair Wages**

- Not to delay payment of a hired man's wages (Lev. 19:13)
- To pay wages to the hired man at the due time (Deut. 24:15)
- That the hired laborer shall be permitted to eat of the produce he is reaping (Deut. 23:25-26)
- That the hired laborer shall not take more than he can eat (Deut. 23:25)

- That a hired laborer shall not eat produce that is not being harvested (Deut. 23:26)

Commentary:

The commandments dealing with fair wages should come as no surprise to anyone ... nor should the association of these commandments to the root commandment not to steal represent a stretch.

It would seem that there would be little to ponder beyond the literal however let us consider for a moment the amount of deviation from these commandments that takes place within our society. How often do contractors take advantage of people hiring them for work? It would seem obvious that we have significant problems with contractors finishing work ... performing quality work ... over charging and taking advantage of the elderly and the desperate!

Conversely how often do persons engaging contractors also fall way short of these commandments? People often string contractors along with extended payments ... people often bid contractors down to almost zero profit while taking advantage of poor economic conditions ... and so on.

Let us just think for a moment about these commandments in a bit more detail the next time we conduct business and make sure that we are being equitable ... that we are paying enough for a contractor to make a livelihood ... or that we as contractors really provide a quality service for a reasonable rate.

The commandments herein may be few in number but they assuredly cover a broad range of circumstances ... if we simply think about them from G\_D's point of view.

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## **Real Estate**

- To adjudicate cases of inheritances (Num. 27:8-11)
- Not to deny falsely another's property rights (Lev. 19:11)

- Not to swear falsely in denial of another's property rights (Lev. 19:11)
- That houses sold within a walled city may be redeemed within a year (Lev. 25:29)

Commentary:

Once again ... no real surprises herein but we should not lose sight of how important these few commandments are in terms of Israel, the covenant and the land.

Although few of us actually live within “the land of Israel” we should not discount the fact that there is a special bond that most families have with their homesteads ... even outside of Israel. Frankly the gift of a homestead has traditionally (at least until our modern era) been viewed in familial terms as a means of independence and survival since in days gone by most properties produced food and were utilized in some form as a means of livelihood.

When we look at the person to land dynamic we should realize how important the idea of possession really is in terms of inheritance. Although the entire Earth is G\_D’s footstool, he has promised through the eternal covenant that those who are his shall inherit the land. As such the land (anywhere upon the Earth) serves to memorialize this promise.

These commandments subsequently mandate that we pay the utmost care with respects to the property rights of neighbors, et. al. In an even broader perspective these commandments reveal to us what a blessing and responsibility it is to be provided stewardship rights over G\_D’s created Earth!

\* \* \* \* \*

## **Property Disputes**

- To adjudicate other cases between a plaintiff and a defendant (Ex. 22:8)
- To adjudicate cases of purchase and sale (Lev. 25:14)
- To judge cases of liability of a paid depositary (Ex. 22:9)
- To adjudicate cases of loss for which a gratuitous borrower is liable (Ex. 22:13-14)

- To judge cases of damage caused by an uncovered pit (Ex. 21:33-34)
- To adjudicate cases of damage caused by fire (Ex. 22:5)
- To judge cases of injuries caused by beasts (Ex. 21:35-36)
- To adjudicate cases of damage caused by trespass of cattle (Ex. 22:4)
- To adjudicate cases of damage caused by a gratuitous depositary (Ex. 22:6-7)

Commentary:

Despite the brevity of commandments provided respective to such an important topic (the last within the commandments directly related to thou shall not steal), we should hopefully understand that the scope of these same commandments is quite broad and the principles revealed herein cover the gamut of property dispute issues which might arise. Please note that the specifics of how these disputes would be adjudicated are predicated upon other Torah commandments ... in essence these commands hang upon the ordinances and principles related but not limited to: murder, theft, fair lending, real estate, etc.

This intertwining of Torah commandments, so readily seen within these specific “theft through property disputes” is a virtual microcosm of how Torah works and is to be applied in macro terms. However as one could surmise the only way for this system of justice to properly work for Israel is if the weightier commands related to knowing Torah and mandating that judges be versed in Torah were adhered too! Subsequently the intertwining of Torah ... threads even deeper and deeper!

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## **8th Commandment Summary – Thou Shall Not Steal**

Fraud/Theft

Fair Lending

Wages

Real Estate

Property Disputes

Commentary:

As we ponder the nature (both the literal and far reaching principle) of the commandments associated with “thou shall not steal”, we should not lose sight of the broad sweeping implications relative to conducting general commerce. It should be readily seen how these commands, when properly grouped together, cover the spectrum of basic fair practices in trade, lending, labor relations, and property management. Collectively we could sum up these commands as the “commercial behavior code” and intuitively the root of fair commerce practices is the mandate not to cheat or create inequitable scenarios.

But naturally our G\_D’s standards move beyond the basics and mandate that we take the steps to insure that equity is maintained ... even if we are not a party to specific events. The commands go even further indeed and we should see how G\_D reveals that what he desires is that no blessing be lost, taken or minimized. It is this Hebraic perspective which really encapsulates the intent of the commandments. A perspective which views the property and sustenance of another individual as a provisioning from G\_D. Essentially then cheating a person is paramount to working against G\_D’s plan for that person.

Speaking of commerce ... G\_D’s commandments point towards a system predicated upon personal: interaction, responsibility and accountability wherein Torah serves as the source of order as to how we conduct business and treat the sustenance of others and the community. G\_D’s system seems to be quite a bit different from our modern day Hellenized banking/financial/commerce framework.

Imagine asking a financially stable member of your congregation for a short term loan to tide you over difficult times ... with zero interest?

Imagine telling your banking lender that you are unable to make payments this month because of unforeseen costs ... and that they are obligated to await your capability to pay?

Imagine taking in that lost pet without an identifying collar and caring for that animal while hunting down the owner ... and not having the luxury of passing by and saying oh that poor lost animal?

Obviously the questions seem quite ludicrous to us modern day believers ... but perhaps the questions are not the root of the problem ... perhaps the financial/commerce system is the root of the problem? Perhaps how we view commerce is the problem?

It would seem apparent to the undiscerning that G\_D simply did not anticipate the evolution of: national, multi-national, and global banking/financial/commerce system entities. Consequently these same undiscerning individuals would point to a set of commandments herein and claim they were insufficient ... outdated and irrelevant for modern society.

But what if G\_D planned for a commerce system that was predicated upon relationship, trust and personal integrity as defined by his Torah? What if G\_D's intent was to drive the commerce system's equity dynamic through knowledge and fear of him? What if G\_D really did intend for our commerce system to be driven by the motto: "in G\_D we trust"? Is this Hebraic perspective simply far too idealistic and unachievable? Not according to G\_D's commandments!

Conversely we have a commerce system that trusts not in G\_D but in its own wisdom. We have a commerce system that has no conformance to G\_D's commandments and has successfully removed the concepts of personal relationship from the dynamic. We have banking/financial institutions which: have no defined character, are continually wrought with corruption and mismanagement, seek to leverage not the needs of the people but the desires of the people while playing a high risk game of banking on potential equity!

Oh yes indeed ... the system is definitely at work and periodically when the system fails what is the result? Another system of control ... government ... steps in and makes liquid the failed system on the backs of the citizens. It is a system wherein only the proponents and brokers of the system really ever benefit greatly while the general citizens do little more than trade a pittance of the overall equity stake within the system.

It is a system designed to provide the allusion of independence and self-sufficiency. It is a system designed to ensnare people based upon a desire to "achieve one's dreams of financial security and happiness". It is a system designed to take away people's dependency upon G\_D by

making the people the caretakers of their own destiny! It is a system of delusion and it is fueled by personal desire. It naturally is a financial system that reflects the broader system of Hellenism which promotes the greater Greek mantra of man is the center of the universe! It is a system that has crashed in the past and will crash yet again! Instead of discerning this and moving back towards a system promoted by G\_D ... the general response of olam hazeh is pretty simple ... add more controls and globalize the system!

Ultimately man cannot serve both G\_D and mammon ... it would seem we have a pretty good idea what the system is designed to serve!

\* \* \* \* \*

## Thou Shall Not Bear False Witness

### **Testimony**

- That one who possesses evidence shall testify in Court (Lev. 5:1)
- To examine witnesses thoroughly (Deut. 13:15)
- Not to testify falsely (Ex. 20:13)
- To do unto false witnesses as they had purposed to do (to the accused) (Deut. 19:19)
- That a transgressor shall not testify (Ex. 23:1)
- To know that G\_D hates a lying tongue (Prv. 6:17)
- To know that G\_D hates a false witness (Prv. 6:19)

### Commentary:

The importance of faithfulness in testifying surely cannot be overlooked and it is clear that G\_D's idea of justice does not view the witness as a "rat" or a "tattle-tale"!

We can see from these commandments that G\_D's corner stone of justice is the requirement for EVERYONE to take whatever steps are necessary to insure that justice and equity prevail with respects to crime and disobedience to G\_D's Torah.

But let's look a little closer at G\_D's commandments. We see the mandate to testify ... apparently regardless of any personal inconvenience or risks! We see where G\_D prohibits the testimony of "transgressors" ... a.k.a. known criminals since their testimony cannot be trusted. We see where the penalty for perjury is that the liar will receive the punishment planned for the accused!

Do these principles really describe our system ... is this really the way we people operate? Despite placing a hand upon the Bible and swearing to be truthful can we really be assured that the truth will come out in our courts?

Even more so, outside the official domain of the courtroom let us consider the fact that in all reality lying itself has become a foundational component of our societies ... with our governments (the so called bastions of freedom and liberty) and political leaders leading the way. Our societies from the top down are inundated with: misinformation, half-truths, lies and in many instances simply the truth is purposefully withheld. So much so that most societies have laws dealing with the protection of so called “whistle blowers”! Fancy that ... we need laws to protect people from telling the truth about the very governments and other system entities which are sworn or covenanted to uphold the integrity of society.

Sadly for us this standard operational procedure of lying has woven its way into the very fabric of our lives and households. Far too often the truth is hidden so that the greater peace can be maintained. Far too often the truth is massaged so that consequences can be lessened. Far too often lies are promulgated simply to advance personal agendas ... and it seems to matter little what the costs of doing so may be.

Our LORD and Mashiach, Yeshua presents himself to us as “the faithful witness” ... the ONE in whom his word can be trusted. Does Mashiach prance around with the truth ... does Mashiach mislead by manipulating the truth ... does Mashiach withhold the truth ... Heaven forbid. As such all who follow him need to account for our words and they will either be truthful or not ... and it matters little if we personally believe the damage associated with our untruths is negligible or non-existent.

The Hebraic perspective, as previously discussed with this brief work, places an absolute premium upon a person's word. So much so that the Hebraic perspective whole heartedly believes that there is power in speech ... power for both good and evil. Consequently it is imperative within the community that a person's testimony maintain integrity and truth.

One other point ... the confidence level regarding a person's testimony is directly proportional to their zeal and obedience to G\_D's Torah. From a Hebraic perspective there is little cause to put stock in a person's words if it is intuitively obvious that they do not honor G\_D's way of life for his people. As such we can be assured that Mashiach as the faithful witness was the ONE perfectly obedient to Torah!

\* \* \* \* \*

## **Judicial Treatment**

- To treat parties in a litigation with equal impartiality (Lev. 19:15)
- Not to render iniquitous decisions (Lev. 19:15)
- Not to favor a great man when trying a case (Lev. 19:15)
- Not to be afraid of a bad man, when trying a case (Deut. 1:17)
- Not to be moved in trying a case, by the poverty of one of the parties (Ex. 23:3; Lev. 19:15)
- Not to pervert the judgment of strangers or orphans (Deut. 24:17)
- Not to pervert the judgment of a sinner (a person poor in fulfillment of commandments) (Ex. 23:6)
- Not to hear one of the parties to a suit in the absence of the other party (Ex. 23:1)
- Not to decide a case on the evidence of a single witness (Deut. 19:15)
- Not to render a decision on one's personal opinion, but only on the evidence of two witnesses, who saw what actually occurred (Ex. 23:7)
- Not to take a bribe (Ex. 23:8)

### Commentary

These next set of commandments as can be readily seen deal with a secondary layer of insuring that truth and integrity prevail within society. As the first set of commandments dealt primarily with “testimony” we can see that these commandments deal specifically with maintaining the broader integrity of courtroom proceedings/trial.

These commandments to no surprise are designed to promote equity, impartiality, etc. in order that we people do not let our flesh get in the way of the truth.

What is important to keep in mind is that the Hebraic perspective views the principles of these commandments in a much broader context than simple courtroom proceedings. The Hebraic perspective promotes these principles to a point wherein G\_D's perspective is adopted in everyday life and that perspective is to not be a respecter of persons.

Obviously Mashiach took these principles to the fullest extent and commanded us not to judge with the eyes but to judge with the Spirit of truth and faith in order that G\_D's will would not be undone.

Despite our modern day perspective that would have us believe we are immune to bias and subliminal sway, we need only look at how our society and individuals behave when confronted with the perceived beautiful versus the comely ... or the educated versus the uneducated ... or the economic successful versus the poor ... the majority versus the minority ... and so on. We should really not argue or debate the fact that we as Hellenists do respect the persons. Our system is designed to promote the populist view and influence adherence to the populist view ... it is the Greek way!

The very root of the system is premised upon personal liberties and personal success. Hellenists love to bask in our smugness and we love to receive affirmation of our way of life through the desire of others to become just as we are. When confronted with those individuals that don't fit in with our vision we tend to be a non-respecter of persons ... and thereby render the principles of these commandments nonfunctional.

\* \* \* \* \*

## **General Rules of Law**

- To give the decision according to the majority, when there is a difference of opinion among the members of the Sanhedrin as to matters of law (Ex. 23:2)
- To accept the rulings of every Court in Israel (Deut. 17:11)
- Not to rebel against the orders of the Court (Deut. 17:11)

Commentary:

The final commandments within this section quite simply follow on the heels of the first two sets of commandments. We began with truthful testimony (witnessing) then moved to proper and impartial adjudication and now conclude with the acceptance of judgment.

Needless to say it would appear that G\_D's idea of justice also entails the need for those parties involved in disputes, cases, etc. to adhere to the decision of the courts.

From the Hebraic perspective the idea of conforming to the court's decision is premised upon the mandate to abide by G\_D's rulings. We must keep in mind that the original legal system of G\_D's Kingdom Israel consisted of Moses ... and then expanded to the seventy judges and then to the governing Sanhedrin. Let us also once again remember that these judges were to be well versed in Torah and intuitively seen to be persons in submission to G\_D's commandments. It is not coincidental that the Torah ... the law ... was given to what the Bible reveals was the most humble of persons (Moses) ... an unwilling servant by all accounts.

Can we say the same today about our judges and courts? Can it be stated that the qualification requirements for the judges meet the standards that G\_D revealed to us? Hmmm!

Naturally one might argue that this is not relevant since we utilize a different system of legal justice and accountability ... Hmmm ... This would indeed be the point!

In fact as we look at the manner in which the supreme court of the United States is appointed ... we see nothing but agendas (either liberal or conservative) and political influence peddling throughout the process. Our courts and system are so numb to the truth that a requirement for being seated upon the supreme-court virtually entails that the topic of G\_D remains unspoken! ... One nation under G\_D ... Hmmm!

But we get what we ask for in our Hellenistic system and sadly this entails adhering to the decision of the courts ... for bad ... or worse!

Perhaps we should understand why believers are exhorted to settle matters within the communities by Paul ... a Jewish Rabbi. Perhaps Paul understood that the only place one could expect real and impartial justice was within the community of believers? Hmmm ... perhaps Paul knew something about Jewish justice that the rest of us did not?

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## **9th Commandment Summary – Thou Shall Not Bear False Witness**

Testimony

Judicial Treatment

General Rules of Law

Commentary:

Although we begin with a simple requirement to tell the truth, it is very certain that the complete set of associated commandments with this parent mitzvah depict the necessary workings of G\_D's intended judicial system for Israel ... and all humanity.

How ironic is it that Western Hellenistic culture will admittedly confess that the cultural rule of law is fundamentally Judeo-Christian, but at the same time without batting an eyelash work diligently to usher in a new cultural rule of law.

Most assuredly one can see what is going on within the United States for instance wherein the following occurred in February 2011: A federal appeals court ruled unanimously that a local trial judge in Ohio had no constitutional right to hang in his courtroom a poster of the Ten Commandments along with his own pointed comments about "moral relativism" and the rule of law.

In a 17-page order, the 6th U.S. Circuit Court of Appeals declared that the presence of the poster in the courtroom of Richland County Common Pleas Court Judge James Deweese violated the First Amendment rights of lawyers and litigants appearing before him. Asserting that the judge's "secular" justification for the written message was "a sham," the federal appellate judges affirmed a lower court ruling ordering Deweese to take down the poster.

Hung on Deweese's courtroom wall in 2006, the poster includes the following comments from the judge himself above the familiar list of commandments: "There is a conflict of legal and

moral philosophies raging in the United States. That conflict is between moral relativism and moral absolutism. We are moving towards moral relativism. All law is legislated morality. The only question is whose morality. Because morality is based on faith, there is no such thing as religious neutrality in law or morality.”

Ultimately," Deweese's poster states, "there are only two views: Either G\_D is the final authority, and we acknowledge his unchanging standards of behavior. Or man is the final authority, and standards of behavior change at the whim of individuals or societies." In addition, underneath the commandments, the judge added this comment:

"The cases passing through this courtroom demonstrate we are paying a high cost in increased crime and other social ills for moving from moral absolutism to moral relativism since the mid-20th century. Our Founders saw the necessity of moral absolutes. ... The Declaration of Independence acknowledges G\_D as Creator, Lawgiver, 'Supreme Judge of the World,' and the One who providentially superintends the affairs of men. Ohio's Constitution acknowledges Almighty G\_D as the source of our freedom. I join the Founders in personally acknowledging the importance of Almighty G\_D's fixed moral standards for restoring the moral fabric of this nation."

Said the appeals court: The poster sets forth overt religious messages and religious endorsements, the appeals panel wrote. "It is a display of the Ten Commandments editorialized by Defendant, a judge in an Ohio state court, exhorting a return to 'moral absolutes' which Defendant himself defines as the principles of the 'G\_D of the Bible.' The poster is an explicit endorsement of religion by Defendant in contravention of the Establishment Clause."

Yes beloveds ... the legal system of Western culture is assuredly under attack ... so much so that the very root of the legal system within the United States ... the ten commandments ... has ultimately been viewed as a political inconvenience ... a legal scenario wherein these enlightened modern day judges are given the latitude to still further depart from being a nation under G\_D ... to a nation that knows no G\_D but only man himself.

But let us move beyond the deflation that is experienced when we attempt to critically view how things are going on in Westernized culture with relation to G\_D's way for humanity. Let us focus on what our Mashiach really wants from us by way of faithful witnessing and our testimony.

The truth is that the people can't handle the truth. What Mashiach demands of us is our truthful testimony. A testimony that entails our admission of our slavery to sin and the cares and wiles of this world's systems. A testimony that entails our acknowledgment that it is only he who can save us from this slavery and free us to live a life of lawfulness as established within the framework of his Torah. A testimony established by Spirit and in truth that will be manifested in our lives of obedience. This beloveds is the message of the Gospel. This is the testimony of faith through grace. This is the stand that we need to take despite the hardships and ostracizing that will be experienced. This is the message ... we are not guaranteed success ... we are only required to stand and give solemn and faithful testimony! This is Israel's charge ... this is how Israel is to be the light to the nations!

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## Thou Shall Not Covet

### **Desire**

- Not to covet what belongs to another (Ex. 20:14)
- Not to crave something that belongs to another (Deut. 5:18)
- Not to envy the person of violence (Psa. 37:1; Prv. 3:31)
- Not to desire to be rich (Prv. 23:4)
- Not to envy the lifestyle of the sinner (Prv. 23:17)
- Not to be greedy (Prv. 28:25)
- To be content with G\_D has provided (Psa. 37:16)

### Commentary:

It is certainly difficult to significantly expand upon the tactical commandments presented herein regarding basic coveting. These commandments clearly depict the requirements of being content with either little or much. This being said let us at least look towards the overriding principles and see if we can ascertain a deeper view of the practical applications.

Let us begin by stating that coveting is a far broader term than simply wanting ... or even expecting that good things will come out of working hard, honestly and uprightly. In fact the Scriptures are plain and reveal that G\_D desires for us blessings, success and shalom (well-being). Additionally the Scriptures also declare that we should be productive and utilize our blessings wisely and conservatively.

Coveting on the other hand begins with a deep rooted desire to fundamentally change one's lot in life while at the same time the individual is really in no great need. There is a big difference from being in need and wanting relief versus simply desiring more than what one has available in the way of resources.

The prohibitions against coveting as we can see discretely deal with riches (materials), power (violence) and sin (self-determination) ... within the context of how a person views the sustenance/power of others! When we as individuals look to the successful people of this world ... and long to be like them then we in effect are desirous of olam hazeh ... this world.

Essentially the believer's reality is that we owe our sustenance and well-being to G\_D alone. The nature of coveting and greed is really all about being self-determinant ... a.k.a. independent ... self-made ... and ultimately non-reliant upon G\_D. The issue with coveting is that an individual wants the control and reward in the here and now!

When we covet then we display our lack of faith that G\_D will take care of us ... or perhaps that G\_D is not amply rewarding us for our due efforts ... that G\_D is not sensitive to our individual desires and lifestyle choices! But in reality coveting shows that an individual is not really looking for the blessings in the world to come (olam habah) and is not treating our life in this world as a sojourner.

When we look back on ancient Israel ... how often was the root of their failures connected directly to coveting what the other nations had ... and how they operated. In fact Israel's first King came about because G\_D saw fit to grant the desires of Israel's coveting. G\_D chose Saul for them ... not because they needed a human king but because this is what drove their hearts!

Time and time again Israel desired to be like “another nation” when all they ever needed was freely given to them by G\_D. Perhaps we are not so different in some respects from ancient Israel?

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## **Charity**

- To give charity according to one's means using discretion (Deut. 15:11; Psa. 41:2)
- Not to mock the poor or be delighted in their plight (Prv. 17:5)
- Not to afflict an orphan or a widow (Ex. 22:21)

- Not to refrain from maintaining a poor man and giving him what he needs (Deut. 15:7)
- To lend to a poor person even though the passage says "if you lend" it is understood as obligatory (Ex. 22:24)
- Not to reap the entire field (Lev. 19:9; Lev. 23:22)
- To leave the un-reaped corner of the field or orchard for the poor (Lev. 19:9)
- Not to gather gleanings of the ears that have fallen to the ground while reaping (Lev. 19:9)
- To leave the gleanings for the poor (Lev. 19:9)
- Not to return to take a forgotten sheaf - this applies to all fruit trees (Deut. 24:19-20)
- To leave the forgotten sheaves for the poor (Deut. 24:19-20)
- Not to gather the imperfect clusters of the vineyard (Lev. 19:10)
- To leave the imperfect clusters of the vineyard for the poor (Lev. 19:10; Deut. 24:21)
- Not to gather the grapes that have fallen to the ground (Lev. 19:10)
- To leave the single grapes of the vineyard for the poor (Lev. 19:10)
- To satisfy the needs of others abundantly and so be satisfied (Prv. 11:25)
- Not to hoard and store in excess (Prv. 11:26)

#### Commentary:

To begin it is imperative that we define charity (tsedakha) in a proper Hebraic perspective. Our modern idea of charity usually centers upon benevolent philanthropy and or general giving to the poor ... from the goodness of a giver's heart! In essence we view charity for the most part in strict humanitarian terms. However ... tzedakha in the Hebraic perspective is different in that the concept is all about righteous care of G\_D's community. Tzedakha centers upon the rightful expectation of the poor within G\_D's community that the blessings from G\_D to the community will be made available to them ... there by showing the righteousness of G\_D and making good on his promises to care for the basic needs of those in genuine need.

Tsedakha is really not about hand-outs or welfare predicated upon one's social status, economic status or ethnic background. Tsedakha is really not about robbing the coffers of the community and distributing the sustenance outside of the community. Instead tsedakha is about recognizing G\_D's big picture for the community and those that legitimately are in hardship ... traditionally widows, orphans and those unable to provide for themselves due to physical ailments. Tsedakha is not designed to be a general state sponsored welfare system. In fact the general care and welfare of individuals in G\_D's community is the primary concern of the extended family. Traditionally tsedakha is the expectation of those unfortunate enough to not have the support of a family unit ... and as we have already addressed herein this is a situation from a Hebraic perspective that really should represent a very limited population.

From the Hebraic perspective tsedakha is really about G\_D's benevolence working within the community. The critical factor is that those receiving the benefits from others ... know that G\_D is the source and know that the benevolence being shown by others is being done because others love G\_D and desire a community that is strong and healthy despite individual hardships.

Tsedakha is not communism by any means. Scriptures are quite clear regarding laziness and slothfulness ... these traits are not to be tolerated or rewarded. Tsedakha is a responsibility ... not a choice. Tsedakha does not mean that a believer empties their storehouse and places themselves in jeopardy while wasting G\_D's blessings. Tsedakha is simply blessing others within G\_D's community as a pay it forward model of benevolence without any expectations of remuneration or recognition.

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## **10th Commandment Summary – Thou Shall Not Covet**

Desire

Charity

Commentary:

There should be no surprise that the commandments dealing with coveting and charity be placed together. In combination we essentially get to see G\_D's big picture regarding our utilization of material goods ... a.k.a. sustenance.

As declared previously the root principle manifested is the requirement to serve G\_D and not material goods. At the root of these commandments lies the need for a believer to be separated from the cares, desires and manipulations of the material driven system in which we live.

When we objectively view the Hellenistic system we see that it is a system designed to propagate the individual's integration into the system wherein success is determined by the accumulation of wealth and power. In the Hellenistic model everyone deserves and is prompted to be all you can be. Everyone is prompted to pursue the dream and get their piece of the pie. Everyone is prompted to pursue the desire of self- determinant independence.

Within the Hellenistic religious framework the success that comes through education and professional career development is traditionally viewed as confirmation of G\_D's blessing and affirmation ... of G\_D's acceptance of the believer's lifestyle. Sadly the two systems do not readily integrate. G\_D is not very concerned or impressed with certificates of achievement or diplomas or professional recognition or wealth. In the Hellenistic system we are essentially indoctrinated at a young age to pursue success. The individual needs within this system are paramount ... even at the expense of family and community!

Now ... by no means does this mean that G\_D wants us to be unproductive, unwilling to learn and work, or unwilling to sacrifice in order to be an adequate provider. We in fact should leverage as best we can the G\_D given skills and positive attributes that have been so generously provided. BUT ... we should leverage our talents and skills in order to earn a living while understanding that we are to be defined not by what we achieve but by what we contribute to his Kingdom and to his constituents.

In the Hellenistic model the individual is viewed as what they have become. The better the job ... the better the pay ... the more societal stature! This is the way it is! Conversely the

Hebraic model views our livelihood not as our purpose but rather as the means of fostering our true purpose. This is a fundamental difference between the two distinct systems.

Still further please do not get the idea that G\_D's system is against planning and or sound financial management needed to bide us over in rough times or when we become older for instance. G\_D's plan however does not entail the utilization of sustenance for unending personal gratification ... or supporting a life style that extends well beyond what one would ordinarily expect to need to live securely.

Living beyond one's means? Is this not the primary problem with our system wherein people simply can't be content with what they have? The entire global economy has become a massive hedge fund wherein everyone risks potential security while banking on the personal income to flow in the future ... simply because our system is nothing but a race to get more ... to improve ... to control your own destiny.

We have all heard the saying that America is the land of opportunity ... and it most assuredly has lived up to this promise for many years. When it is all said and done however we must ask the big question: "an opportunity for whom and an opportunity for what?"

We all have choices to make; most assuredly! We can choose to serve G\_D or we can choose to revolve our lives around our careers ... our stuff ... our dreams ... our independence ... our own control. Ultimately we should understand why Mashiach revealed how difficult it is for a rich person to enter the Kingdom of G\_D! Mashiach was not implying that being blessed with wealth is a soul killer ... by no means. What Mashiach was revealing is the fact that when G\_D does not provide the blessings of great wealth then the accumulation of great wealth was garnered through coveting ... through a purposeful plan of achieving wealth and or power in order to control one's own destiny. In this scenario as Mashiach revealed it is virtually impossible to find and cultivate a relationship with G\_D which must be predicated upon reverence, fear, submission, obedience and the understanding that he will meet our sustenance needs while we labor for the spread of his Kingdom! This right relationship simply is not ... or cannot ... be nurtured while an individual is seeking contentment within the auspices of olam hazeh (this world) ... man cannot serve two masters.

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## The Tree Of Life Summary

### **Commandments in a form revealed by Yeshua!**

#### **1) I am (YHVH) The LORD Your G\_D**

Knowledge of G\_D

Knowledge of G\_D's Mashiach

To know Mashiach's Divine Nature

To know of Mashiach's Glorious Mission

To know of Mashiach's Earthly Ministry

To Know Mashiach is King OF Kings

Knowledge of G\_D's Torah

Fear and Awe of G\_D

Love G\_D

Cleave to G\_D

Worship G\_D

Honor G\_D

Honor G\_D's Servants

Honor G\_D's Kingdom

## **2) Thou shall have no other gods before me**

G\_D Alone

False gods

Idolatrous Practices

Idolatrous Seduction

Idolatrous Nations

Dark Arts

## **3) Thou shall not profane THE LORD's NAME**

G\_D's NAME

Oaths to G\_D

Nazarite Oaths

Prophets

Profaning the Sanctuary

Kohein HaGadol

Kohamim

Levanim

Profaning the Sacrifices

Care of Sacrificial Animals

Consuming Sacrificial Animals

T'rumah/Meals/Tithes

Dedication

Profaning the Body

Dietary Regulations

Defilement

Profaning the Land

#### **4) Remember To Keep the Shabbat for Holiness & Convocation**

Shabbat

Mo'adim

Pesach

Chag HaMotzi

Chag HaBikkurim

Shauv'ot

Yom T'ruah

Yom Hakippurim

Sukkot

New Moon

New Harvests

Sabbatical Year

Jubilee Year

#### **5) Honor Your Father and Mother**

Parental Treatment

Propagating the Family Line

Profaning the Family Line

Communal Honor

**6) Thou shall not murder**

Violence

Accidental Manslaughter

Mandatory Precautions

Character Assassination - Speech

Character Assassination - Heart

Fair Treatment

**7) Thou shall not adulterate**

Marriage

Incest - Blood Relative

Incest - Marriage Relative

Sexual Perversion

**8) Thou shall not steal**

Fraud/Theft

Fair Lending

Wages

Real Estate

Property Disputes

**9) Thou shall not bear false witness**

Testimony

Judicial Treatment

General Rules of Law

## **10) Thou shall not covet**

Desire

Charity

Commentary:

After journeying down the path of associating the holy commandments of G\_D in a manner consistent with Mashiach's "Tree of Life" revelation, we hopefully have a much better understanding of them now and will think twice when asked if we still follow the Ten Commandments which most non-Torah submissive believers would contend they do.

Hopefully what has been revealed through this exercise is the understanding that details associated with the child commands within the law are paramount to proper understanding and application of the commands within our daily lives. Essentially if we claim to abide by the "Ten" then we must do so by understanding the other commandments that have been given to us in Scriptures which are natively aligned with those great Ten Commandments!

If we claim that we follow the "Ten" but do not want to understand and learn how to follow them via all the other commandments ... the children commandments, then we are essentially declaring that we will determine what constitutes proper adherence to G\_D's requirements! It is quite a conundrum is it not?

- If we claim that we follow the "Ten" but not any others ... then we do in fact declare to G\_D that we are the ones who define what is holy and righteous ... obviously this is self-determinant and delusional ... we would be Hellenists!
- If we claim that we follow the "Ten" as well as those other commandments that fit our personal and or societal framework ... then we are once again declaring to G\_D that we have the capabilities to determine (better than him) what is good, righteous and holy. Still delusional ... we would be Hellenists!

- If we claim that we don't even need to follow the “Ten” because of grace and the new covenant ... then we are straight up defiant, heretical, lawless and once again delusional ... we would be suffering from severe psychosis!
- If we claim that by the Holy Spirit we are essentially fulfilling the law ... but have no knowledge of the law and can easily and readily be seen to be in non-compliance with G\_D's Commandments ... then once again we would be delusional as well as a false witness!
- If we accept the fact that G\_D's commandments are eternal and that our passionate compliance is the result of grace and indwelling by G\_D's Spirit ... then we would pursue our salvation in fear and trembling ... we would seek the narrow path knowing that conformance to his character is our destiny ... we would be covenantal!

Beloved children of G\_D MOST HIGH ... what could his purpose possibly be in revealing throughout history through his chosen people ... through himself in Mashiach Yeshua, what is good and holy and righteous for us? Obviously the Scriptures reveal to us that our mandate is to be holy for he is holy!

The one true G\_D, who has chosen to reveal himself through Israel within the auspices of the everlasting covenant, has provided for us the road-map to getting back to him in response to the atonement that he has gifted to us through Yeshua! Grace is an open door to repent and conform to his WAY!

It should be noted that significant efforts were undertaken herein to present these righteous, holy and good commandments in a manner that explains at a high level their meaning, importance and applicability. Admittedly the review represents only a surface level assessment of these commandments from the Hebraic perspective, but all the same there should be no doubt that these commandments represent for all time ... for all peoples ... the keys to walking the narrow path.

It has been revealed that Torah is Spiritual ... that the law is Spiritual, as such we have the obligation ... or rather the privilege to spiritually immerse ourselves within Torah in order to better understand our G\_D and please him. What we need ... is to have the heart of David:

Psalms: 1:2 But his delight is in the law of the LORD; and in His law doth he meditate day and night. 1:3 And he shall be like a tree planted by streams of water that bring forth its fruit in its season, and whose leaf doth not wither; and in whatsoever he doeth he shall prosper.

Psalms: 19:8 The law of the LORD is perfect, restoring the soul; the testimony of the LORD is sure, making wise the simple. 19:9 The precepts of the LORD are right, rejoicing the heart; the commandment of the LORD is pure, enlightening the eyes. 19:10 The fear of the LORD is clean, enduring forever; the ordinances of the LORD are true, they are righteous altogether; 19:11 More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb. 19:12 Moreover by them is thy servant warned; in keeping of them there is great reward. 19:13 Who can discern his errors? Clear thou me from hidden faults.

As we see from the Psalmist, whose heart our LORD loved, our response to his Torah should not be to view Torah as a burden but a great blessing. Our response to his Torah should be overwhelming joy despite the fact that we are woeful at times in carrying out his will for humanity. Our response should be that we cleave to his Torah despite the fact that Torah will uncover our unfaithfulness. Let us not fear our failures while we pursue his character for our effort is what he desires and our sins will be cast away if we are single minded in pursuing his path for us.

Ultimately as we contemplate these Holy commandments ... yes the legal component of Torah ... do we find our G\_D to be unreasonable? Do we find our G\_D to be anything but good, righteous and holy? Do we find or can we contend that we humans could ever craft such wisdom?

Let us also keep in mind that when the teachings of Mashiach are reviewed within a proper Hebraic context we can readily see just how much of his focus was Torah centric. So often it is mistakenly presumed that Mashiach gave us a new way ... a different way from what had been delivered to Israel prior to his own ministry! Let us not fall prey to this delusion. Mashiach time and time again focused his teachings upon the commandments but aimed to impart the fullness of Spiritual application which was lacking in Israel and all humanity.

We forget that much of the Gospel centers upon Yeshua revealing himself as the prophesied Mashiach. We forget that Mashiach consistently engaged with the Jewish leadership in a manner

that was designed to instruct them as to how the Torah should be discerned and applied! Mashiach by no means was attempting to negate his previously provided word to Israel.

Yeshua showed us ... gifted to us a new means of following The Way! Mashiach did not give us a new law ... he gave us a way of having Torah desire ... Torah submission ... Torah remembrance upon our hearts through the indwelling of Ruach HaKodesh!

In similar fashion when a little better understanding of the commandments is ascertained by us, we should readily see how the writings of the Apostles are in all ways Torah centric as well.

From a personal perspective the author would note that the limitations of time and space ultimately did not result in the desired level of details regarding the sacred commandments. As indicated previously these discourses represent cursory reviews of these majestic revelations. But perhaps there was just enough milk contained herein to provide some benefit.

Assuredly if we reconcile ourselves to the truth ... these commandments create a dilemma for the vast majority of purported believers because we woefully miss the mark. BUT ... our G\_D is patient, faithful and merciful ... he is waiting for our return and Yeshua stands as the beacon of light at the foot of the narrow path ... are we willing to take that first step towards home?

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## Part V – Conclusion

### **The Delusion**

It is the author's hope that at the very least a sense of understanding has been imparted that there is something very real ... something at work permeating this creation ... a delusion which seeks to control the minds and hearts of humanity for the sole purpose of promulgating lawlessness.

Although the focus of this particular discourse was the global spread of Hellenism, it should be iterated once more that this just happens to be the primary tool of the enemy ... there are others such as but not limited to false religions; the occult; narcotics and so forth.

Regardless of the tool utilized by the powers and principalities that battle against G\_D's creation, we can be assured we can identify them because they will: stand against the G\_D of Israel ... stand against Yeshua's true Gospel ... stand against the eternal covenant ... stand against G\_D's chosen people and they will assuredly stand against G\_D's Torah and sacred law!

Within this work a case has been made that Mystery Babylon lies at the center of the entire delusional framework. Mystery Babylon is a mystery simply because it will not overtly and openly confront the G\_D of creation. Mystery Babylon usurps through deceit and corruption. Mystery Babylon's modus operandi is to seduce, infiltrate and destroy while at the same time leaving its victims often completely unaware that they are infected ... much like cancer! Yes beloveds Mystery Babylon is indeed a fatal virus that consistently works to convince a person or community that their relationship is with the right G\_D and on the right terms ... while the exact opposite is true.

Additionally a case has been made herein, relying on well-founded historical records, that the church itself was led astray after the apostolic age. There should be little argument that a de-Judaizing pogrom began in the 2nd century Ce. culminating in a complete and formal break from the orthodox Messianic Jewish faith by 325 Ce. This break unfortunately resulted in the church standing against the G\_D of Israel ... standing against Mashiach Yeshua's Gospel ... standing

against the eternal covenant ... standing against the chosen people and standing against G\_D's holy Torah ... or so this appears to be the intuitively obvious conclusion that must be reached in the author's opinion.

Yet ... this same church of Messiah will stand behind its doctrines ... its purported spiritual authority ... its philosophy and continue to claim to be the church that lives! But we know Mashiach has already sounded the death knell to this purported church system. We know that Mashiach has already exposed these dreamers with his truth that declares they may purport to have a NAME that lives but they are indeed dead to him!

We have been infiltrated ... seduced ... and corrupted by this philosophic plague called Hellenism which has moved far beyond Western civilization ... ravaging the globe with its savage appetite. There is nothing more tickling to the ears of men than to be taught that we are self-determinant ... that we hold the keys to our own success ... that we hold the power and control over our own destiny.

This plague, highlighted by populist and relative definition of what is moral, ethical, good and righteous is a barren seed that yields no benefits for G\_D's Kingdom. Can we not hear the echoes of our G\_D from the garden cascading down the causeways of time and history whispering: "Who told you that you were naked?" Is there any surprise that our dear Mashiach revealed the following to this last church age we live in: Revelation 3:17 Because thou says, I am rich, and increased with goods, and have need of nothing; and knows not that thou art wretched, and miserable, and poor, and blind, and naked: 3:18 I counsel thee to buy of me gold tried in the fire, that thou may be rich; and white raiment, that thou may be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye salve, that thou may see. 3:19 As many as I love, I rebuke and chasten: be zealous therefore, and repent.

We know that our church communities point fingers at each other while claiming to be the church of Philadelphia. Unfortunately all of the finger pointing in the world will not change the fact that the delusion is real ... and strong ... and working within the midst of the church as a wolf in sheep's skin. The world's system has sadly incorporated the church within its bosom while the rank and file continues on its merry way because people want the luxury of being lukewarm. People want the benefits of the world's systems ... and ... the idea that this is acceptable to G\_D!

Conversely the faithful children of G\_D struggle. The faithful children of G\_D know that he does act within their lives yet the vast majority of these passionate believers have been deluged with traditional church doctrine and fear that breaking from doctrine is paramount to repudiating their faith. BUT ... the truth is the exact opposite.

Awaken sleepers ... our Mashiach calls to us across time and space! He has won the victory and wants none to be lost ... but we must confront the delusion to hear his voice calling us! To he who has ears let him hear and to he who has eyes let him see!

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## **Lawlessness**

Presuming that a sound case has been made respective to identifying the delusional construct at work against us, we should revisit the nature of lawlessness and lawfulness.

Within this work an attempt has been made to reveal that the laws of G\_D essentially manifest his holy and righteous character ... and to reveal that these same laws in fact represent the constitutional governing framework of G\_D's Kingdom ... Mashiach's Kingdom!

Most assuredly G\_D's Kingdom is not some abstract ethereal concept ... most assuredly G\_D's Kingdom is real ... is working ... is being prepared for his return. If this is our real faith then we must ponder the question: "what will G\_D's Kingdom be like?" Hmmm!

Do we suppose that it will look like our world and systems today? Do we believe that upon Mashiach's return that we will get to democratically install the leaders and lobby to make the laws of the Kingdom ... as we see fit? Or ... do we believe that Mashiach will rule as King and establish his good, righteous and just laws for all the Earth? Hmmm!

If we discern that Mashiach will return and set up his Kingdom with his laws ... pray tell what do we think this will look like? Can there be any doubt that the laws will be as they have already been revealed through him! The laws of his Kingdom will be the laws contained in his Torah. Are we in agreement?

So why then are these laws not good, holy, righteous and acceptable for today? Why is it that approved lawlessness reigns supreme? Why is it that Christian doctrine is essentially anti-Semitic in that it opposes G\_D's Torah ... opposes G\_D's word ... opposes Mashiach Yeshua?

The author has already reiterated numerous times herein that G\_D saves through the glorious works of Yeshua ... through grace and mercy! Since this is the case why is our lawfulness necessary? Our lawfulness is necessary because grace and mercy give us the right to become G\_D's children. If grace and mercy were gifted without t'shuvah (repentance) then there would in effect be no covenant. There would in effect be no reason for people to put skin, heart and soul into the game! There in effect would be no fruit produced or light to shine ... grace then would be a barren seed!

The Scriptures reveal to us that grace and mercy apply to the sins while we were not covered by Yeshua ... before we accepted his gift ... while we were in rebellion. We have also seen revealed in Scriptures that our sins can continue to be atoned for after accepting grace IF we are not walking in rebellion ... IF we are conforming ourselves to the laws of the Kingdom.

The Scriptures have revealed to us that IF we love Mashiach we will keep the commandments and therein create a place within us for the Spirit of G\_D to dwell ... in order that we may be continually refined towards his glorious image and likeness.

It would seem fairly obvious that conformance to G\_D's law is the proof that our baptism of fire ... our Spiritual rebirth has commenced and that the new man is no longer enslaved to the doctrine of lawlessness ... the doctrine of olam hazeh ... the doctrine of Mystery Babylon ... the doctrine of hasatan!

It is the author's sincere hope that exposing in Hebraic terms the Scriptures respective to lawlessness ... enables us to see that the B'rit Chadasha writers never instructed believers in Mashiach to disobey or abrogate the law. This dear reader, iterated yet again, is the truth and any doctrine that claims otherwise is wrong!

The adversary hates G\_D's law with a passion because it was rebellion found in him that separated him from G\_D. Consequently as G\_D's enemy it is his objective to defile creation by any means necessary and this means that the adversary seeks disorder, chaos and lawlessness. It

is the intent of the adversary to use the same laws of G\_D to accuse us continually ... knowing that his objective is to hurt G\_D through the self-destruction of his good creation.

And yes dear reader ... G\_D hurts when we choose another suitor ... G\_D hurts when we fall prey to the delusion of the enemy ... G\_D hurts when he sees his creation acting contrary to his own glorious character ... G\_D hurts when we are seduced into rebellion.

Please know this ... G\_D desires us so much that he himself in the form of Yeshua sacrificed everything so that we can be reconciled to him. He became all that is not him in order to banish the curse for those who would accept this gift and return to his WAYS. Is it even fathomable that in his RIGHTEOUSNESS He would give us the go ahead to continue in rebellion? Is this even possible?

The truth beloved children of G\_D is that the delusion ... the snare set up by the adversary has been authorized by G\_D MOST HIGH to weed out the dark from the light ... to test the hearts of the children of men to see who is for G\_D and who is against G\_D. This may sound so very harsh to us ... but he is a completely self-righteous and holy G\_D who has every right to make the ground rules as he sees fit. Remember ... this is not a democracy ... remember this is his story ... not ours!

Ultimately this author is a mere mortal like every created being and has no assurances as to how G\_D will treat his created beings at judgment since only he can peer into the hearts of humanity! This author however does hold to the hope that what is accorded as righteousness is a faith that results in a passionate yearning for G\_D. A faith that entails more than a simple historical belief in Yeshua ... a faith that seeks repentance and escape from the bonds of lawlessness and sin ... a faith that seeks the liberty to pursue his ways; not because we should be afraid but because we love him who loved us first.

Our objective in running the race is to be with him in Jerusalem whose gates the rebellious cannot pass through. All believers may agree that salvation comes through grace and faith but we must ask the great questions: "What constitutes faith?" Is faith lawful or lawless? Is faith holy or unholy? Is faith passionate or lukewarm? Is faith manifest in and through Torah or against Torah?

These are the questions the author leaves you with to ponder!

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## **The Torah**

Although the Torah was covered in a glazing style fashion herein due to obvious constraints of time and space, the author hopes that even this rudimentary Hebraic understanding of G\_D's Torah was enlightening to some extent. It must be noted that the objective herein was to present Torah in a context given to Israel as G\_D's chosen people ... to expose how centric Torah is to Mashiach's glorious mission and ministry ... to highlight how Torah is the cure for the virus that is the systems of olam hazeh ... and to depict Torah as G\_D's awesome revelation of himself to us! If these objectives were not achieved then sadly this failure falls upon the head of the author for not adequately expressing G\_D's truth!

Presuming for a moment however that these objectives were not subject to complete failure; then perhaps you the reader have a far greater appreciation for G\_D's Torah ... perhaps it is understood that Torah is not relegated to a singular legal component but truly is the entire body of G\_D's revelation to humanity. A revelation which is completely centric to Mashiach Yeshua! A revelation that depicts both his story and history for the sole purposes of his glory!

When we see within Torah all the pointers to Mashiach ... his Nature ... his Mission ... his Ministry ... his LORDSHIP, we must not lose sight of how integral the Torah itself is to Mashiach! There is no separation ... there is only complete unity and seamless integration. Torah is essentially G\_D's self-fulfilling prophecy about himself ... Torah runs this deep.

From a human perspective we can only garner understanding of G\_D through his Torah and of course his Spirit! Consequently it is imperative that we understand Mashiach's Torah centric essence! Please do not be duped into believing that somehow the magic of the Holy Spirit works outside the auspices of G\_D's word Yeshua ... this most sadly is pure delusion!

Additionally it is also imperative as well that we understand the Torah through the Hebraic perspective ... yes the Hebraic bias. It was G\_D who chose Israel to be his people ... it was G\_D

who ordained that this grand plan of the ages would be orchestrated through Israel under the auspices of the eternal covenant ... and it was G\_D himself who chose to manifest in the human form of Mashiach Yeshua as a Jew to bring about the world's salvation! As such any human conventions that spring up claiming to understand G\_D's plan that omits the Hebraic/Jewish perspective ... that omits Israel ... that omits Torah is fundamentally flawed and in this author's opinion should be avoided like the plague!

As the author has attempted to depict herein Mashiach Yeshua not only upheld the Torah but completed what was lacking in Torah due to our human limitations and imperfections. Mashiach's mission is fundamentally a mission to spread the knowledge of G\_D through the Gospel. To spread not just the message of atonement, reconciliation and salvation but to spread the knowledge of goodness, holiness and righteousness as contained within Torah ... and to do so through Israel! How else can it be if the goal of the Gospel is to transform the world ... one person at a time?

Naturally our common sense may have us thinking that this surely did not work since mainstream Judaism to this day will not accept The CHRIST ... Yeshua as their Mashiach. BUT ... let us not forget that his Jewish emissaries did accept him ... they did go forth with the Gospel of truth ... they did uphold the Torah ... they did not fail! And despite over the course of centuries that the church has fallen away ... and despite mainstream Judaism's lack of acceptance ... he has retained a remnant as he has promised.

For one moment do we find it coincidental that with the return of the nation of Israel there has appeared faithful Jews ... preaching a Gospel of both grace and lawfulness? Yes dear reader this is no fantasy ... this is no deception ... this is truth. Do we think it coincidental that Gentiles, thirsting for something far greater than what is in hand, are accepting the truth of the orthodox Messianic faith? Do we find it surprising that these Messianic believers are attacked on all sides by both mainline Jews and Christians as being little more than some form of religious fad? But ... G\_D is stirring up his children and one need only perform a simple internet search on Messianic Judaism or "Yeshua" and you will get a glimpse into a truth that the author knows to be true!

The days where the Gentile will latch onto the tzitzit of the Jew and follow in the righteous path of Torah is not then ... but now! This you can believe for this author bears solemn testimony to this fact!

Do we think for one moment that Mashiach would fail? Do we think for one moment that the promises to Israel would be broken? Do we think for one moment that the adversary would win? Heaven forbid! And despite the fact that we know not the day or hour of his re-visitation we know that he is setting in motion the final chapters of his great plan as revealed in his Torah! Praise G\_D!

So dear reader what shall we make of all this Torah talk? What shall we do with the truth that is unfolding right before our very eyes? The answer is simple ... as the apostle Sha'ul (Paul) states in no uncertain terms ... let today be that day for us ... let today be that day when we submit to the glory of Mashiach and recognize him for all that he is ... was and will be!

Let today be that day when we say yes to Mashiach and stand with Israel knowing that this means our days as foreigners to G\_D will end ... knowing that this means we will no longer choose to be self-determinant ... knowing that this means we will genuinely repent and turn away from our lawless delusion and take up his cross of obedience and begin the process of conforming ourselves to his image and likeness! Can it be beloveds that he deserves anything less? Can it be that he will accept anything less?

Dear reader ... what is hard is the initial decision ... but ultimately Mashiach declared that he is the ONE who brings conflict. We have a choice to make. We can choose to be single minded and with passion grasp onto G\_D ... or we can choose to play footsies with the systems of this world and hope that the LORD will be understanding of our lukewarm nature! Hmmm?

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## Final Thoughts

The author also wants to stress herein that a firm understanding of Mashiach's sin atoning sacrifice ... the power of Yeshua's death and resurrection is paramount to our faith! This facet of Mashiach's glorious mission and life serves as the center of a believer's faith. The focus upon lawfulness within this work is strictly a function of bringing to light this often overlooked other facet of Mashiach's glorious mission. Please dear reader ... for one moment do not think that "mercy and grace" are trivial aspects of Messianic Judaism ... they are assuredly regarded in the utmost fashion!

It is also the sincere hope of this author that there is no misrepresentation or implication that all individuals devoid of knowledgeable Torah submissiveness are omitted from G\_D's Kingdom. Undoubtedly through the ages there has been a host of saints who, for myriad reasons, were kept away from the fullness of the original faith. Beloveds if we understand G\_D ... we should know that G\_D knows the hearts of all humanity. Consequently G\_D knows which persons' hearts would be willing if the truth were not kept from them ... and naturally the converse would be true as well.

But ... we should consider why in these later days the truth is coming out! We should consider the meaning of these happenings within the context of the Biblical revelation. We should understand that these things are happening now because the showdown between the Nations and Mashiach is predicated upon him coming back to rescue his own followers ... those that have his NAME and his COMMANDMENT ... true Israel and all Gentiles grafted in ... because all Israel shall be saved!

These things are happening now because at some point in the near future the showdown will take place. Consequently the emergence of the orthodox Messianic Jewish people to a position of being the light to the nations ... and the establishment of Israel ... tells us that the battle is beginning in earnest.

It would seem that as in the past, the patience and mercy of G\_D is about to give way to righteous judgment upon the Earth's inhabitants. How else can we explain this movement of both Jew and Gentile ... together seeking the orthodox Messianic faith: in, through, by, for and with

Yeshua? This is no passing fancy or fad dear reader ... this is real and the Spirit is calling out all over the planet ... as wisdom at the city gates ... “come out of her my children and be not partakers of her iniquity!” Sh’ma Yisrael!

Admittedly this endeavor began in search of a deeper understanding of what ails us people. Despite knowing that we are plagued by the adversary and its arsenal of lies, tricks and deceit, it must be admitted that what ails us quite frankly is ourselves.

Ultimately this cursory review of G\_D’s sacred and holy commandments within the auspices of this work herein has only reconfirmed to this author that the battle within ourselves is continuous ... it is never ending. Despite openly admitting within the preface that the narrow path is the road being walked by the author ... it is apparent upon review of the commandments that perhaps this author should stop walking and in the words of Paul the apostle begin to “run the race”.

It would seem that our human tendency for complacency and self-righteous assessment knows absolutely no bounds. Certainly this author ... like all other humans is humbled and shamed when confronted with G\_D’s desires for our behavior. Praise him forever and a day that he is merciful and long suffering and full of loving kindness because most assuredly no flesh can glory before him.

But ... despite the short comings of our commitment and offerings to G\_D, he thankfully mandates only that we genuinely try to conform to the image and likeness of the only begotten SON ... Yeshua HaMashiach. G\_D only mandates that we get on the path of repentance and that we turn our minds and hearts to him knowing that he will finish the work that he has begun.

Let us not despair that we are so far from where he wants us to be ... but rather let us rejoice in the fact that he has provided for us what we need to know ... to not only find the path but to stay on the path. We need do only this thing ... awaken and stay awake!

Ultimately this work should serve as a shout ... a warning to all humanity to repent and prepare for the coming of the King ... certainly this author trembles in awe and reverence and wants none to be lost!

As for the greatest mystery of all: “Why the elect? This simply can't be answered ... now there is a mystery that we can live with!

We should never fool ourselves and always understand that our knowledge of G\_D, despite our level of faith, will always only represent a shadow of his glory.

We will never, ever be masters until such time that we are perfectly transformed by G\_D to incorruptibility. But despite this stark reality we should never lose sight of the mission to be a light ... to be a representation of Mashiah's character in a decaying and hurting world. Beloveds we stand in the gap for the lost!

Consequently we should understand that the Hebraic perspective, which views Torah as a life-long endeavor, is not an exercise to know all things. Torah is dynamic beloveds and as we continue within the word, G\_D will assuredly use our efforts to mold us ... if we are willing.

The pursuit of G\_D's wisdom for us ultimately represents our submission to his will and our separation from this world's systems. But obviously we need more than knowledge ... we need application ... we need obedience! We need to know the tactical and literal components of the sacred commandments ... and apply them through the Spirit in our lives. And if we pray for these things ... G\_D will surely provide abundantly!

Personally this author's journey began via tactical and literal commandment obedience ... and then began to grow as Spiritual discernment kicked in resulting in a deeper and deeper desire to understand G\_D's character. In parallel it became apparent to this author that great difficulties were encountered while attempting to understand G\_D's word from a traditional Hellenistic framework. Frankly without the adoption of the Hebraic framework this journey would have been dare I say impossible ... at least for this author!

The point beloveds? We are individuals and G\_D assuredly uses us in very diverse fashion. For reasons unknown to this author G\_D has provided the means and desire to relay these personal endeavors. To what end? Only he knows!

It may seem that the journey being proposed by this author, whose opinion is that G\_D requires this journey as declared in his word, is a difficult and long path. From personal experience the difficulty is getting onto the path ... the difficulty is deciding to even undertake the journey. But ... rest assured that the path itself is not a heavy yoke ... rest assured that the path is full of blessings and peace ... rest assured that the journey is good and worthwhile.

Conversely it is a path that sets one up for criticism, ostracizing and contempt! The same contempt that the nations and peoples have for Israel ... or more commonly the contempt for the Jew! Speaking in simple terms the outside world, seemingly tolerant of everything, is just not tolerant of G\_D's peculiar people who serve as a light to some and condemnation to most ... sad to say!

As indicated throughout this brief work it is apparent to this author that G\_D desires that each and every individual would repent and be reconciled to him through Mashiach. We know this will not be the case. As such we should strive to know and understand what separates those that reconcile and those that do not. We should also understand that we have enemies that long only for our destruction. It is a battle beloveds with powers and principalities ... we must understand what they are using to battle against us and we must understand what we can use to battle back. In this work the author has hopefully exposed one of the enemies' greatest weapons and conversely one of G\_D's greatest weapons. It is a matter of lawlessness versus lawfulness. Rebellion versus Torah!

What say ye beloved reader ... should we stand with the Torah of Mashiach or against the Torah of Mashiach? Do we choose the culture of this world or do we choose the culture of G\_D? Do we choose life or do we choose death?

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### **Afterthoughts:**

- Please be aware that not all adherents to Messianic Judaism believe that G\_D's Torah is for all peoples. There remain Jews who view Torah as only their ethnic heritage ... as only their culture. Be wary of these individuals and those communities for our Mashiach has indeed torn down the dividing wall so that none may be kept out ... so that all who are gifted the heritage that is "The Way" can receive it freely. To the Jew first and to the Gentile second ... equally!

- Despite the fact that this work was presented freely to you the reader, please have the courtesy to treat this work with respect ... please treat this work according to the law provided to us by our G\_D. No modifications within the work to present the author's perspective as anything other than what it is ... but by all means feel free to distribute the work intact freely and reference it without restrictions. G\_D has blessed the author abundantly in all ways! May this work for G\_D's glory bless you as well!

To Yeshua be all honor and glory forever and ever!

Amein!

## End-Notes/Credits

i Professor Andrew Irvine: Hellenistic Philosophy 1998 -

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