



FROM CHRISTIAN
TO BELIEVER

*The narrow
path of truth
that lies between
the Church and
the Hebraic Roots
Movement*

DEAN HASKINS WITH
JAMES FINNEGAN

FROM CHRISTIAN
TO BELIEVER

FROM CHRISTIAN TO BELIEVER

*The narrow
path of truth
that lies between
the Church and
the Hebraic Roots
Movement*

DEAN HASKINS with
JAMES FINNEGAN



TATE PUBLISHING
AND ENTERPRISES, LLC

From Christian to Believer

Copyright © 2015 by Dean Haskins. All rights reserved.

No part of this publication may be reproduced, stored in a retrieval system or transmitted in any way by any means, electronic, mechanical, photocopy, recording or otherwise without the prior permission of the author except as provided by USA copyright law.

Scripture quotations are taken from the *Holy Bible, King James Version*, Cambridge, 1769. Used by permission. All rights reserved.

This book is designed to provide accurate and authoritative information with regard to the subject matter covered. This information is given with the understanding that neither the author nor Tate Publishing, LLC is engaged in rendering legal, professional advice. Since the details of your situation are fact dependent, you should additionally seek the services of a competent professional.

The opinions expressed by the author are not necessarily those of Tate Publishing, LLC.

Published by Tate Publishing & Enterprises, LLC

127 E. Trade Center Terrace | Mustang, Oklahoma 73064 USA

1.888.361.9473 | www.tatepublishing.com

Tate Publishing is committed to excellence in the publishing industry. The company reflects the philosophy established by the founders, based on Psalm 68:11,

“The Lord gave the word and great was the company of those who published it.”

Book design copyright © 2015 by Tate Publishing, LLC. All rights reserved.

Cover design by Christian Sass (www.seventalents.com)

Interior design by Richell Balansag

Published in the United States of America

ISBN: 978-1-68207-203-5

Religion / Biblical Commentary / General

15.09.10



CONTENTS



Introduction.....	7
1. The Missing Foundations	13
2. The Traditions.....	25
3. That’s Not What It Means to Me.....	47
4. Do Sinners Go to Heaven?.....	67
5. The Sins of the Flesh	79
6. The Law and the Unbeliever.....	89
7. The Law and the Believer	101
8. The Law and the Sermon on the Mount	117
9. Are Pigs an Abomination?.....	127
10. So, What Is “Unclean”?.....	137
11. More Hebraic Roots Deception	149
12. The Biblical Harvests and the Rapture of the Bride.....	161
13. The Jewish Wedding Traditions and the Rapture of the Bride	171
14. Is the Bible the Word of Yah?.....	187
15. Is Scripture Alone Sufficient?	191
16. How Do You Know You Are Saved?	203

17.	Between Belief and Salvation	213
18.	Did Christ Speak in Tongues?	223
19.	What's in a Name?	231
20.	Do All These Things Really Matter?	243



INTRODUCTION



It was not my intention to change my entire belief system. On the contrary, I had merely set out to disprove some bold assertions that were being made. And I knew I would be able to debunk them, for what I was setting out to defend was something that every Christian I knew believed.

There are many things that are, for the most part, believed across almost all Christian denominations, and the few sects that don't believe in those things are viewed by most as "fringe" or even downright unbiblical. I am not yet going to reveal what it was I was researching; we'll get to that in due time. First, I would like to give a bit of history about this incredible spiritual journey.

I was reared in a conservative evangelical (Baptist) home, and I went to high school and college at a Christian school. I worked for many years in church music, filling positions such as orchestra director and music director. I toured with a well-known Gospel Music group for several years, and even when I wasn't working in a church or touring churches across the country, I attended church services more often than not.

Over the years, there had been times when it appeared to me that there were passages in Scripture that seemed to contradict other passages; but I knew that in the end, God never contradicted Himself, so I would basically shrug it all off, knowing that He understands what is written even if I don't. I wondered, for example, how the mainstream church could preach that believers are not under the law but then also preach the necessity of following the Ten Commandments—and even then, only nine of them. A pastor I know explained it in one of his sermons as “ontological ‘tensions’ that exist in scripture that we will probably never understand this side of heaven.” And at that point in my life, that was good enough for me.

There were also specific things I would see done in churches for which I could simply find no scriptural foundation, and I saw practices that would be “normal” for one church to do but were not done in another church. I understood many of the differences between the mainstream “Christian” denominations—some of the differences were based on scriptural interpretation, and some had nothing to do with anything written in the Bible.

For most of my life, I just trusted that folks who knew a lot more about the Bible than I did had decided those issues in a practical sense, and, since many of the practices had been around for centuries, I chose to believe that they must be founded on spiritual understanding. Where one denomination might be vastly different in its liturgical

approach from what I was comfortable with, I chose to stick with the churches that operated in a way that didn't make me feel uncomfortable.

But then, there was that one topic (the matter that I opened with) that kept nagging me. I was so certain that the argument that had been presented was so very wrong that I would be able to find several rock solid pieces of evidence with which to blow their nonsense out of the water. Little did I know that the contention would end up being the slightest sliver of light shining through the tiniest of cracks in a door through which I would eventually walk.

Now, understand that this was certainly not a rapid process. In fact, while it took me only a matter of days of researching to realize that, on this one matter, the mainstream church was unquestionably in error, I simply held on to that one spiritual flaw and continued my life within the church. During that period of nearly ten years, I changed nothing else about what I believed. Of course, that one church-wide fallacy was the source of many lively debates, and even when some would see for themselves the error that existed, it was amazing to hear them admit it and then say that they would not change anything even though they saw the error (essentially stating that, while they knew what they were doing was false, they would continue to embrace that instead of what they could clearly see was the truth).

It really didn't even dawn on me until nearly ten years after that initial research that, if the church was wrong on this one point, is there anything else that the church teaches, and that I had believed for my entire life, that might also be incorrect? And it was at that point that the door, through which a single ray of light had shone so many years earlier, started opening. Once it did, I realized that it wasn't a single issue of fallacy, but many.

But where to turn became problematic, as I didn't believe I could just "disassociate" from everyone. Certainly, there had to be others who had realized the problems. I started finding the teachings of the Hebraic Roots Movement to line up with some of the truths I was discovering, so I decided to delve into the specifics of their belief system. It didn't take long before I realized that I had plainly jumped from one set of errors to another set that was actually far more dangerous. And in this book, we'll explore some of those in depth.

Providentially, my wife and I came into contact with a small group of people locally who were on the same page as we were spiritually, and we started meeting weekly to explore the truths of the faith from the foundations that were known intimately by the apostles and New Testament believers. Our main teacher is the gentleman who corroborated with me in writing this book—Jim Finnegan.

As more and more of those foundations are applied to what is written in Scripture, our spiritual lives have become

far more vital. It is simply fascinating to see the real truths of Scripture being revealed to us through the paradigm of spiritually understanding those things that were given to believers as foreshadows that provide a wealth of detail into the actual meanings of Scripture—many of which were largely obfuscated several centuries ago.

In this book, we will certainly not even touch the surface of the wealth of truths that exist, but we will examine several of the most important ones. It is our hope that, through what is revealed here, many will find themselves on the same spiritual expedition that has forever transformed me *from Christian to believer*.

Defining Some Terms

Because we will be using terms throughout this book with which some might not be familiar or completely understand, it is probably best to go ahead and define some of them here at the onset.

Foreshadow

These are symbols, or pictures, that present a type of a future person, place, or event.

Real Substance

This refers to the future person, place, or event that was symbolized by a foreshadow.

These two terms are of utmost importance, as they appear numerous times throughout Scripture and in other foundational documents/practices. This construct (foreshadow vs. real substance) is one of the predominant reasons many have such a difficult time reconciling the Old and New Testaments, resulting in a view of a schizophrenic or fickle Creator. Understanding what is foreshadow and what is real substance resolves those issues.

YHWH, Yah, Elohim, Yahoshua

We will get into these in much greater detail, but since they might initially confuse some readers, “YHWH” is called the “tetragrammaton,” and is the English transliteration of the Hebrew letters that make up the Creator’s actual name, and “Yah” is a shortened, poetic form of His name (Ps. 68:4). Both are considered to be His actual name.

“Elohim” is a title that appears throughout the Hebrew Old Testament that roughly means “Supreme God.” When English Scripture uses the word “God,” it is actually the title “Elohim.” But, remember, it is a title; it is not Yah’s name.

“Yahoshua” is the actual given name of the Creator’s Son, the name He was given at birth and by which His earliest followers called Him. He also has several titles given to Him in Scripture, and throughout this book, He will usually be referred to here either by His name or by the titles “Christ” and “Messiah” (both meaning “Anointed One”).



1



The Missing Foundations

Unless one has studied church history, he might have a vague recollection of the name *Constantine* and even a cursory understanding of something to the effect that he “legalized Christianity,” but he will likely not understand the deleterious affect that Constantine had on the vital faith that was understood and practiced by the earliest believers. In fact, even those who have studied church history are mostly devoid of that information, as much of the churchian dogma within its own belief systems are, to some extent, based on Constantine’s spiritually destructive alterations.

Constantine was actually most responsible for the invention of the religion called “Christianity,” but we’ll get to that. Let’s travel back a few centuries before Constantine to discover what it was that led to his influence on what is now called the “church” and why the result of his actions

made the church look so vastly different from what we know of the New Testament believers.

We can read throughout the Old Testament about the ups and downs of Jewish history and how, for about as long as there have been Jews, they have suffered persecution. That persecution has been predominantly a consequence for disobeying or rejecting Yah, as we read in many passages in the Old Testament. But it has also come because of those things that were given to them in the Law of Moses to separate them from the rest of the Gentile world. Before presenting them with their dietary laws, Yah told them exactly *why* these restrictions were being placed on them:

For thou art an holy people unto Yah thy God, and Yah hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth. (Deut. 14:2)

Anytime a group of people does things differently from everyone else, they do tend to be targets for ridicule and persecution. Thus, the Jews, doing things that were foreign to the Gentiles, not being able to keep company with Gentiles, and abstaining from some of the foods that the Gentiles ate, were viewed as peculiar (which was Yah's point) and were often objects of derision.

During Christ's earthly ministry, the Jews had a political arrangement with Rome whereby they were able to live under self-rule (to an extent), and we are all familiar

with the role the Jewish leaders played in Christ's death. Providentially, that was no accident, as He came to earth for one reason, and one reason only—to redeem His bride. What the Jews did regarding Christ's crucifixion was all part of His Father's plan. Not one of them did anything that caught Yah by surprise.

This could not be any more evident than in the New Covenant being offered to the Jews first before the Gentiles. If the Jews, as a race, were somehow “cursed” in Yah's eyes, why would He offer salvation to them at all—let alone first? Of course, we know that the majority of Jews rejected Christ as their Messiah. And for them, they merely continued living under the law of Moses, even though Christ died to redeem His bride from the curse of that law.

But why was it so important to offer salvation first to the Jews? As Paul states in Galatians 3:28, “There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Messiah Yahoshua.” Obviously, being a Jew didn't offer one a “special status” in salvation, and most rejected it anyway, something Yah already knew was going to happen.

If there was nothing about being a Jew that gave them a way to salvation that was different from anyone else and the apostles made it clear that Christ's death was responsible for “blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross (Col. 2:14), what was it about the Jews that caused Yah to offer them salvation first?

And why did Paul, in Romans 11:24, refer to Jews as the “cultivated olive tree”?

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?

It was specifically the traditions of Yah that had been practiced by the Jews; they were already intimately familiar with them. The tree is Christ and His Father’s traditions that all point to Christ; it is not the Jewish race. The Jewish race was only a physical symbol of that tree. As Paul explained in that verse, those who believe are “grafted into their own olive tree.” The Jews are the ones who practiced Yah’s traditions; so, by believing in Messiah, they would be grafted into the real meanings of those traditions—the cultivated olive tree.

The details (demand for perfection) and the penalty of the law had been nailed to the tree. The clean/unclean laws were the barrier in Ephesians 2 that was broken down by Christ as those were the laws that kept the Jews separated from the Gentiles, and the animal sacrifice laws were declared by the Holy Spirit to be no more, the sacrifice of the perfect Lamb having been sufficient (Heb. 10).

But get this, for it is of utmost importance: Yah delineates between His laws and His Sabbaths: “Because they despised my judgments, and walked not in my statutes, but polluted

my Sabbaths: for their heart went after their idols” (Ezek. 20:16). His Sabbaths include both the weekly Sabbath (seventh day) and the feast days. They are His traditions; they were not the Jews’ traditions. The Jews were simply mandated to observe Yah’s traditions. Christ fulfilled the Law of Moses, but He did not fulfill all of Yah’s prophetic feast days—yet. Four of the seven have been fulfilled, so obviously, Yah would not have ordained those days as His only to abandon them unfulfilled. But we will delve into those days later in this book. For now, let’s get back to the history.

In the years after Christ returned to His Father, the apostles devoted their lives to preaching and teaching salvation, both to the Jews and the Gentiles. Just as Satan had indwelt Judas Iscariot to fulfill a providential plan, so he indwelt the Roman general Titus in destroying the temple in Jerusalem. How could that be Yah’s plan? Since the temple and the daily sacrifices there were the foundation of the Law of Moses, destroying the temple further bolstered that Christ’s redemptive work freed Yah’s children from the Law of Moses. And because the temple was a foreshadow of the bride, the real substance of Acts 2 rendered the physical temple spiritually useless. We will get into that in much more detail later in the book.

The last of Christ’s apostles to die was John, sometime around AD 90–100. By this time, with the rise of believers in Christ (some being Jewish), the Jews who had rejected Him were still looking for their Messiah; so in AD 132,

Simon Bar Kochba (“son of the star”), who had previously been known as Simon Ben Kosiba, was endorsed by the Jewish leadership to be the Messiah. Bar Kochba led a revolt against Rome in AD 135 and killed a number of Jews who refused to join his revolt because they believed in Yahoshua as their Messiah.

Many who had (outwardly) professed faith in Christ started harboring bitterness against the Jews. There is a vitally important spiritual distinction to be made here. It is one thing to expose and openly rebuke spiritual error and false teachings. Believers are exhorted in Scripture to do just that. And as Judaism rejects Yahoshua as Messiah, it is to be openly declared to be another gospel. But it is quite another thing to harbor hatred in one’s heart against an entire race of people. Scripture is clear that one cannot both hate a race of people and also be led by the Holy Spirit, for hatred of others grieves Him.

But the two groups (Jews and Christ followers) started vying for political position with Rome, and we all know that once politics comes into the picture, so does corruption. By the third century AD, hatred of the Jewish people by what would become known as the *church* (no real linguistic relation to the Greek word “ekklesia” that got so translated) was so deeply seated that the church fathers would often write horrendous commentaries about them.

Origen of Alexandria writes that the Jews “have committed the most abominable of crimes” in conspiring

against Christ, and for that reason “the Jewish nation was driven from its country, and another people was called by God to the blessed election” (c. AD 240).

St. Cyprian writes that the Jews have fallen under the heavy wrath of God because they have departed from the Lord and have followed idols (AD 248).

The Council of Elvira decrees that Christians and Jews cannot intermarry, have sexual intercourse, or eat together (AD 306).

Conversation and fellowship with Jews is forbidden to the clergy by the Council of Nicaea (AD 325).

The Council of Nicaea was a watershed moment as it codified rebellion against the things of Yah out of sheer hatred of the Jews. Of course, the open disgust for the Jewish people had been growing in those who professed to follow the Messiah for a couple centuries, but the Council of Nicaea laid a foundation of the traditions of men and rejected the traditions of Christ (those traditions instituted by the Father that all point to His Son). In an effort to separate themselves from the Jewish people, the church leadership threw the baby out with the bathwater and in so doing established a foundation of error that remains today.

By drawing from pagan traditions in an effort to repudiate and even outlaw things associated with the Jewish people and also to attract pagan unbelievers into their fold, the Sabbaths that were observed by all the New Testament

believers were jettisoned, and new days were invented. Christ-mass and Easter were both preexisting festivals that celebrated pagan gods, and the church merely adopted the paganism and attributed biblical events to them.

Additionally, as the above-mentioned hatred of the Jewish people had caused many professing Christ followers to avoid the seventh-day Sabbath as a day of rest and worship, there were still some believers who observed the day just as the New Testament believers did. Four years before the Council of Nicaea, in AD 321, Constantine issued an edict mandating the worship of the Supreme God to occur on Sunday rather than on Saturday. It is noteworthy that Constantine was a sun worshiper and actually remained a pagan until his death. Constantine's primary objective was to ensure political stability by bringing together two large forces within his empire—pagans and those who professed to follow Christ; and in so doing, he invented a new religion, calling it "Christianity." The paganism that was codified by Constantine remains in much of the church to this day.

The Christian emperor of Rome decrees that Christians converting to Judaism and Jews obstructing the conversion of other Jews to Christianity will incur the death penalty; Jews cannot marry Christians or hold public office or own slaves (AD 329–335).

St. Gregory of Nyssa refers to the Jews as "murderers of the Lord, assassins of the prophets, rebels and detesters of God...companions of the devil, race of vipers, informers, calumniators, darkeners of the mind, pharisaic leaven,

Sanhedrin of demons, accursed, detested...enemies of all that is beautiful” (AD 380).

St. Ambrose calls the synagogue “a place of unbelief, a home of impiety, a refuge of insanity, damned by God Himself” (AD 380).

St. Augustine writes,

The Church admits and avows the Jewish people to be cursed, because after killing Christ they continue to till the ground of an earthly circumcision, an earthly Sabbath, an earthly passover, while the hidden strength or virtue of making known Christ, which this tilling contains, is not yielded to the Jews while they continue in impiety and unbelief, for it is revealed in the New Testament. While they will not turn to God, the veil which is on their minds in reading the Old Testament is not taken away... the Jewish people, like Cain, continue tilling the ground, in the carnal observance of the law, which does not yield to them its strength, because they do not perceive in it the grace of Christ. (AD 400)

What ensued for centuries following the invention of Constantine’s false religion was the systematic killing of true believers and Jews—anyone who would dare stand up against the paganism of Rome. Of course, many today point to the Reformers (Luther, Calvin, et al.) as the ones who stood against Rome and brought the church back to sound spiritual doctrine. But did they actually do that?

Yes, the Reformers did rightfully oppose many of the more egregious spiritual errors of Rome, but instead of taking the church back to its original doctrines, they instead created just another sect based on the false foundations of the early Jew-haters and essentially birthed a sort of “Roman Catholic Lite.”

They continued to ignore those foundations around which much of Scripture is written and chose, rather, to promulgate a philosophical system that was still devoid of its vital traditions—things that, today, remain as elusive to those who call themselves “Christians” as to the very pagans Constantine tried to pacify in his day.

In 1543, Martin Luther wrote *On the Jews and Their Lies* in which he calls the Jewish people “a base, whoring people, that is, no people of God, and their boast of lineage, circumcision, and law must be accounted as filth.” Luther’s hatred of the Jewish people blinded his heart to the truth. I wonder who Luther thought it was that gave to the Jewish people the law he accounted as “filth”? Just like the Jews that rejected Messiah, Luther apparently did not grasp the true meaning of the law, so he summarily dismissed it as having no part in Christ (who was, by the way, a Jew). Such hatred toward a race of people is indicative of no Holy Spirit guidance or instruction.

So, by the obfuscation that was accomplished by Constantine and his Roman cohorts, the traditions that Paul, the other apostles, and every New Testament believer

embraced and observed have, for many centuries, been so absent from all practical applications of spiritual faith that most today who believe themselves to be followers of Messiah are wholly ignorant of His traditions—those things that His Father instituted as prophetic teachings of His Son as well as matters of identification for His children.

And that was the whole purpose of His traditions—the choice of His children to identify with Him rather than the traditions of men. Sadly, those traditions of men have been so solidly ingrained within the belief systems of the more than 41,000 Christian denominations that most don't know anything about the true traditions of Yah. In fact, many, when confronted with those traditions, immediately dismiss them, saying, “We are not under the law, but grace,” not understanding that Yah Himself delineated between His laws and His Sabbaths nor understanding the true meanings contained within the Old Testament law and how there is much spiritual instruction to be gleaned from it.

As we continue, we will explore what those traditions are, what they mean, and how neglecting them has produced a theology that is largely devoid of Yah's truths, including a complete misunderstanding of what salvation is and who is actually saved. Finally learning these truths radicalized my faith, my understanding of who Christ is, and how His Father desires His children to understand and live those things.



2



The Traditions

Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle. (2 Thess. 2:15)

To what “traditions” could Paul have been referring here? What traditions would Paul, a Jew, have taught a group of Gentiles? It is important to understand that, here, Paul was not speaking of the Gospel (εὐαγγέλιον, or euaggelion) itself, for he was always clear about that when that was what he meant. No, the word Paul uses in 2 Thessalonians 2:15 is παράδοσις, or paradosis. That word refers specifically to the Jewish traditionary law, and what is the Jewish traditionary law? That would be the Sabbaths, both weekly and the prophetic feasts.

Since Constantine's obfuscation of everything that was considered to be associated with the Jews, the vital significance of those days has been virtually lost from the common understanding of mainstream religion. Rather, the church worldwide still adheres to the pagan "holy calendar" that was devised in the fourth century and is largely ignorant of the importance of the days that Yah Himself regards as holy. While He did command the ancient Jews to observe those days, He has never regarded those days as belonging to the Jews, but to Him.

And why does He regard those days as being so important for His children to observe and teach? It is because those days mark the significant days on His prophetic calendar. They all point to specific events that surround His Son, His Son's bride, and the rest of the wedding party. Later, we will discuss the prophetic significance of the weekly Sabbath (Saturday), but here, we will look at the spiritual meanings of the feast days. We will focus in great detail on Passover, as that is key to knowing the Messiah from His Father's perspective and also provides essential understanding of salvation itself. It represents the beginning of a believer's new life in the Spirit. Also, as the first feast day of the annual spiritual calendar, all other feast days are calculated from it. After the detailed explanation of Passover, we will look briefly at the general meanings of the other feasts.

Passover: The Path to Salvation

Passover is also called “the preparation day,” but preparation for what? It was actually the preparation day for the Feast of Unleavened Bread, and by that name, we can know that that signifies the removal of leaven, which is a symbol of sin. So how does one prepare, through the Passover, for sin to be removed? Here, we will examine the essential parts of that preparation and see the accompanying scriptures that apply.

In 1 Corinthians 5:7–8, we’re told,

Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:

Therefore *let us keep the feast*, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

What are the steps to doing that?

1. Baptize—ceremonial cleansing for redemption

Christ answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of Yah. (John 3:5)

Now ye are clean through the word which I have spoken unto you. (John 15:3)

And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves. (John 11:55)

That he might sanctify and cleanse it with the washing of water by the word [logos]. (Eph. 5:26)

2. Remove all leaven—Remove sin by confession.

But let a man examine himself, and so let him eat of that bread, and drink of that cup. (1 Cor. 11:28)

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. (1 John 1:9)

In the day when Yah shall judge the secrets of men by Yahoshua the Messiah according to my gospel. (Rom. 2:16)

Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. (James 5:16)

3. Sacrifice the Lamb—Identify with the Lamb.

Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. (Matt. 10:32)

Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of Yah. (Luke 12:8)

That if thou shalt confess with thy mouth the Messiah Yahoshua, and shalt believe in thine heart that Yah hath raised him from the dead, thou shalt be saved [future tense]. (Rom. 10:9)

The three steps above are what are taught through the Passover meal, called the Seder, which merely means “order.” So the meal lays out the order of the preparation for salvation or being declared righteous, which is to be free from the sin of disbelief—the unpardonable sin—or the leaven whereby one is deemed eternally unrighteous by Yah.

Passover Begins

And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Messiah Yahoshua, and by the Spirit of our God. (1 Cor. 6:11)

But he that is joined unto Christ is one spirit. (1 Cor. 6:17)

For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of Yah. (Rom. 2:28–29)

Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith Yah, I will put my laws into their hearts, and in their minds will I write them; And their sins and iniquities will I remember no more. (Heb. 10:15–17)

Whom Yah hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of Yah. (Rom. 3:25)

The Greek for “propitiation” refers to the atonement cover on the ark of the covenant, also called the mercy seat. (See Leviticus 16:15–16.)

Do we then make void the law through faith? Yah forbid: yea, we establish the law. (Rom. 3:31)

The Passover Seder

Lighting of the Candle (Spirit of Yah)—The bride of the house lights the candle and says a prayer inviting the Spirit into her and the house.

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me [Passover meal]. (Rev. 3:20)

But ye are not in the flesh, but in the Spirit, if so be that the Spirit of Yah dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Yahoshua from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. (Rom. 8:9–11)

He that hath the Son hath life; and he that hath not the Son of Yah hath not life. (1 John 5:12)

Cup of Sanctification (Cleansing)—Cup of joy. Mix water (water cleanses) and wine (alcohol purifies) in the cup, which represents the Holy Spirit.

The father of the house says a prayer.

Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. (John 17:17–19)

That he might sanctify and cleanse it with the washing of water by the word [Holy Spirit]. (Eph. 5:26)

Washing of the Hands (Purification)

Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. (Titus 2:14)

Beloved, now are we the sons of Yah, and it doth 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 hath this hope in him purifieth himself, even as he is pure. (1 John 3:2-3)

Herbs are given and dipped in salt water—This represents the first fruits of new life and passing through the Red Sea from Egypt (the world). Salt is a symbol for covenant.

For every one shall be salted with fire, and every sacrifice shall be salted with salt. Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another. (Mark 9:49-50)

We must be seasoned and powered by Yah, both to be acceptable sacrifices unto him and also that we, being knit together, may season one another.

Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. (2 Cor. 5:17)

But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter. (Rom. 7:6)

Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of Yah. (Rom. 8:21)

Three Loaves of Bread—Prayer, showing the Matzah Tash (linen pouch with three sections), and the three loaves of bread (Yah the Father, Son, and Spirit). Remove the middle loaf of bread and break it into two pieces. Return the smaller part of the loaf back to the pouch. The larger piece is wrapped in linen (this larger piece is called the Afikoman, which is eaten after dinner), and it is hidden somewhere in the house (burial).

For there are three that bear record in heaven. (1 John 5:7a)

Show the Lamb on the Seder Plate.

Who, being in the form of Yah, thought it not robbery to be equal with Yah: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross (stake). (Phil. 2:6–8)

But we see Christ, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of Yah should taste death for every man. (Heb. 2:9)

But when they came to Yahoshua, and saw that he was dead already, they brake not his legs. (John 19:33)

Then took they the body of Yahoshua, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. (John 19:40)

And when he knew it of the centurion, he gave the body to Joseph. And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre. And Mary Magdalene and Mary the mother of Joses beheld where he was laid. (Mark 15:45–47)

And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you. (Matt. 28:7)

He that hath an ear, let him hear what the Spirit saith unto the churches [the called out ones: the people who have the Holy Spirit indwelling them]; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and

in the stone a new name written, which no man knoweth saving he that receiveth it. (Rev. 2:17)

The word “ekklesia” was used 114 times in the NT and was replaced with “church.” Not everyone that goes to church is called out (has the Holy Spirit).

Cup of Justification: This represents deliverance. There is a prayer and the telling of the deliverance story. This is called the *Haggadah*, which was the telling or testimony of being physically brought out of Egypt. That was a foreshadow of the real substance, which is the telling or testimony of one’s confirmation from the Holy Spirit, through dreams and/or visions, that one was spiritually brought out of the world.

The Spirit itself beareth witness with our spirit, that we are the children of Yah [more later about the actual Greek word for “beareth witness with”]. (Rom. 8:16)

Who shall lay any thing to the charge of Yah’s elect? It is Yah that justifieth. (Rom. 8:33)

But for us also, to whom it shall be imputed, if we believe on him that raised up Yahoshua our Messiah from the dead; Who was delivered for our offenses, and was raised again for our justification. (Rom. 4:24–25)

Therefore being justified by faith, we have peace with Yah through our Messiah Yahoshua. (Rom. 5:1)

He that believeth on the Son of Yah hath the witness in himself [the witness is the Holy Spirit]: he that believeth not Yah hath made him a liar; because he believeth not the record [Holy Spirit] that Yah gave of his Son. And this is the record, that Yah hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of Yah hath not life. (1 John 5:10–12)

The story of the four sons

The first son is wise and wants to know all about the Passover in detail.

The second son is indifferent but asks in general terms about all that he sees at the Passover table.

The third son is rebellious and wicked and wants no part of the Passover and does not need it. Additionally, he challenges the others and asks why they do it.

The fourth son is young and does not know enough about the Passover to ask questions and is instructed in all the teachings of the Passover.

This is just as prevalent today as it was during the Old Testament, as these are still the typical responses to the Passover as well as the other traditions of Yah.

Take a piece of the middle loaf with herbs, symbols of slavery and the misery of sin.

Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage. (Heb. 2:14–15)

Break a piece of the upper or lower loaf with Lamb.–

Prayer. All make a sandwich of the bread and bitter herbs (this is called the *hillel*).

Then Yahoshua said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. (John 6:53)

This shows how the Godhead was involved in your redemption.

Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of Yah and our Father. (Gal. 1:4)

For Yah so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. (John 3:16)

Find the hidden loaf (“This is My Body”). The children look for the previously hidden loaf and whoever finds it brings it to the father to redeem a reward—money.

And as they were eating, Yahoshua took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. (Matt. 26:26)

And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me [Yahoshua was speaking of the Passover]. (Luke 22:19)

The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created. [We will lay down our crowns and receive eternal life.] (Rev. 4:10–11)

Cup of Redemption (“This is My Blood”) Prayer. This is the New Covenant. “*I will not drink until we are in my Father’s Kingdom.*” Yahoshua did not drink. He did not need to be redeemed.

And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood

of the new testament, which is shed for many for the remission of sins. (Matt. 26:27–28)

In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. (Eph. 1:7)

Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. (Heb. 9:12)

Cup of Unification and Restoration: The elements here include the Elijah cup, prayer, eating nuts and a fruit dessert. We will drink this cup with Christ in our Father's House.

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to Yah, being put to death in the flesh, but quickened by the Spirit. (1 Pet. 3:18)

That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. (John 17:21)

The Throne in Heaven. (Rev. 4)

The Scroll and the Lamb. (Rev. 5)

Cup of Glorification: Prayer. This cup will be presented at the revealing of the Bride (those who receive the Holy Spirit from after Christ's resurrection until the rapture).

Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. (Rom. 8:30)

Yah knew us before time and knew who would respond to His voice and believe.

A New Heaven and a New Earth, The New Jerusalem, the Bride of the Lamb. (Rev. 21)

Singing of Songs and Hymns

And when they had sung an hymn, they went out into the mount of Olives. (Matt. 26:30)

And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to Yah by thy blood out of every kindred, and tongue, and people, and nation. (Rev. 5:9)

Items for the Passover meal include the following:

- Unleavened bread
- Herbs, horseradish

- Fruit, nuts, or dessert
- Lamb or lamb shank
- Wine

Passover having established the dates of the rest of the feasts for the year, here are the other feasts and their general meanings:

Unleavened Bread is the feast that falls on the day after Passover, and it is to memorialize what Yah did for our redemption by sacrificing His Son for us. Seven days of unleavened bread—this symbolizes our forsaking the acts of sin as a memorial to Christ for offering Himself for us. The bread is a symbol of the body, and it is sinlessness that will be given to us when our bodies are redeemed. Christ's perfect physical death brings forth perfect spiritual fruit. This feast was fulfilled by Christ's sinless body being entombed in the ground.

Firstfruits is the day the high priest brought the sheaf of barley for a wave offering to Yah, as it signaled the first day of the barley harvest (barley is a biblical symbol of the bride). On the week of Passover, the high priest went out and chose a ripe barley field to be offered to Yah as the Firstfruits offering. Christ did the same thing after His resurrection with the souls that were raised up with Him. He presented them as the true Firstfruits of the Resurrection, which was the fulfillment of this feast.

Weeks (Pentecost) is a feast that is actually started with Firstfruits; it is also known as the “Counting of the Omer.” The high priest went to the field that he chose for Firstfruits and removed a sheaf of barley every day for seven weeks. He presented the sheaf to Yah as part of the Firstfruits. The forty-ninth day, the last day of Omer, is when the high priest brought in the remaining sheaves of the barley field to be presented to Yah.

The fiftieth day is also part of the Feast of Weeks, which commemorates the day that Yah gave Moses the Ten Commandments. This was when Moses presented the symbol of the Covenant of Yah to His children. This feast was fulfilled by Christ sending the true Covenant of Yah, His very own Spirit, to seal the soul with a perfect seal of a perfect covenant for a perfect eternal life. The fiftieth day begins the second harvest, the wheat harvest. The wheat harvest is also part of the Feast of Firstfruits. There are two harvests of two different fruits. Both seeds are sown at the same time in the autumn, but barley matures first; and seven weeks later, wheat matures. (We will see the significance of the two harvests later.)

Trumpets is the feast that the Jews called “the day or hour no man knows” because it is the only feast that is determined by the first sighting of the new moon by two independent witnesses. On the New Moon of the month of Nisan (Passover month), the high priest had the trumpet blown to start the feast season. This was the First Trump,

and for every new moon for the next six months, the trumpet was blown. The new moon on the Seventh Month, “Tishri,” is called the Last Trump, and the trumpet was blown one hundred times to begin the judgment feast, and Trumpets is the first judgment. Yah judges His house first (1 Pet. 4:17). Jewish tradition teaches that those who have the Covenant of Yah will present it to Him at that Feast (Rev. 4:10) after the “come up here” statement in Revelation 4:1, the presenting of the crowns.

The Feast of Trumpets is also known as the Feast of the Shout, when the high priest shouted that the new moon had been seen and ordered that the trumpets be blown (1 Thess. 4:14–17). The Feast is also known as the Wedding of the Messiah. To have a wedding, there must be a bride, and the Feast of Trumpets is when Messiah’s bride will be raptured. The Feast of Trumpets is when the coronation of a new King is done (Rev. 5:5–9). This is when Christ receives His authority over the earth. The Feast of Trumpets is the next feast to be fulfilled on Yah’s prophetic calendar.

Atonement is the feast during which a scapegoat was released into the wilderness with the sin of all Israel. A white fleece was dipped in blood and hung on the post of entrance to the temple. The people waited to see if Yah had accepted their offering for atonement by changing the crimson fleece back to white. Yah would do this when the scapegoat died with all of Israel’s sin upon him. The Feast of Trumpets begins the Ten Days of Awe that leads into

Atonement. The ten days are for fasting and suffering, to be chaste in preparation for atonement.

The Feast of Atonement will be fulfilled at the end of the Great Tribulation by Christ separating the sheep from the goats (Matt. 25:31–46).

Tabernacles is the third and last of the judgment feasts. It is a seven-day feast plus an eighth day of “new beginning.” This feast was used to dedicate the temple to Yah by burning anointing oil in the menorah for eight days. The first day of the feast was the day Christ was born; and on the eighth day, he was circumcised to be dedicated to Yah as the first born son that breaks the womb of a woman was to be dedicated to Yah.

Tabernacles is also called the Feast of Booths. The men of Israel were to live in tents for the seven-day period. On the eighth day, they would all come into the temple in Jerusalem for the celebration of a new beginning of life. Yah reveals that man will live in a temporary dwelling place (the body) for seven thousand years. Then, on the eighth day, he is brought into the New Jerusalem for new beginning of life eternal with Him. This is seen in Revelation 21–22. Christ’s bride will be revealed to all of creation as the Queen of Heaven and Earth to rule with Christ for eternity.

Can you see the differences?

While the traditions that have been created by men and have supplanted the true traditions of Christ are filled with many emotion-driven thoughts and ideas, the real things of Yah—the days He desires His children to observe as a “sign” between them and Him forever—are truly rich in symbolism and meaning.

And, since the perfection (details) of the law was nailed to the tree (Col. 2:14), we are free to observe/teach them however we desire. Often, Colossians 2:16–17 is used as a defense for the observance of man-made traditions and holydays, but Paul is clear that he is describing these feast days, as he states in verse 17 that they are a shadow of things to come, and the man-made traditions are not. Only Yah’s prophetic Sabbaths are shadows of things to come. So, again, while believers are free to observe and teach the feast days in whatever manner they choose, it *is* the Father’s will that His children do so.



3



That's Not What It Means to Me

In the introduction of this book, I revealed that there was a single matter that caused me to explore assertions that someone had made in an effort to prove his argument to be false; and that, through my research, I discovered some things that, at first, I was truly reluctant to believe. Moreover, those truths were the door through which the Holy Spirit was able to start illuminating my heart and mind to many truths that are simply unknown or rejected by so much of mainstream religion.

It is this very topic through which the Holy Spirit has led many out of the bondage of false beliefs that have been promulgated for centuries regarding who Christ really is and what it means to follow Him and forsake the world.

Before examining the two most common defense phrases that professing believers cite for observing Christmas and Easter each year, let's first lay out some indisputable historic facts:

1. Christmas and Easter were not celebrated by believers in the New Testament.
2. Both holydays were invented by what would become the Roman Catholic Church and formalized under Constantine in the fourth century because of hatred of the Jews.
3. The holydays were invented by taking pagan celebrations and attaching biblical names and events to them. Christ-mass was the pagan celebration Saturnalia (Winter Solstice), and Easter (Spring Equinox) was, well, they didn't even change the pagan name of that one!
4. All the symbolism and traditions associated with the celebrations today are the same symbols and traditions that were part of the original pagan festivals.
5. "Thus says Yah, 'Learn not the way of the heathen' (Jeremiah 10:2a). "Thou shalt not do so unto Yah thy God: for every abomination to Yah, which he hateth, have they done unto their gods" (Deut. 12:31). "But in vain they do worship me, teaching for doctrines the commandments of men" (Matt. 15:9).

Now the list of historic facts surrounding these two holydays is actually quite lengthy, but for this purpose, these should suffice. Surprisingly, one would think that this list of irrefutable facts would be sufficient for any professing believer to understand what these holydays actually represent; but sadly, it is not. The mental gymnastics such people will go through to justify, from a human perspective, why they are acceptable to the Creator is simply astounding to watch and indicative of the delusion that idolatry produces. *Idolatry* is the proper word, as it is the regard for something created by man over the expressed will of Yah.

Having either participated in or witnessed literally hundreds, if not thousands, of discussions about this, what has become evident is that those who embrace these celebrations can provide only pragmatic arguments (“lost people will go to church during these celebrations”) or emotional ones (self-explanatory). They cannot provide biblical ones because such arguments do not exist. Sadly, most who use these arguments do not understand that we are actually called to a much higher standard than pragmatism or emotionalism as believers. I think the error of the emotional argument is easy to understand, but many do not grasp the spiritual fallacy that pragmatism is. To understand the error of this particular pragmatic argument, one must realize that nowhere are we told to “go ye into all the world and invite lost people to your church.” That kind of thinking is spiritually wrong on many levels.

But overwhelmingly, the refutation used most often is found in the title of this chapter. There is another very common one used as well: “He knows my heart.” Combined, they are two of the most arrogant statements man can make to his Creator, but they are used by professing believers in an effort to end the discussion because they know they have no biblical warrant for their personal desires. And the reason it is believed that they end the debate is that what they are saying is perceived to be indiscernible by man, for how can one know what something means to somebody else, and how can one know someone else’s heart?

That’s not what it means to me.

In all of scripture, we are not told anywhere that what something means to us is the arbiter of what is acceptable to Yah. Yet this statement is repeated as if the Almighty Sovereign of the universe is bound to accept what we do based solely on how it is defined by us. A good example of the error of this type of thinking is in Cain’s agricultural offering to Yah. Cain determined in his heart what he believed Yah would be required to accept as an offering from him based on what it meant to Cain. Obviously, Yah thought differently.

An even more definitive illustration can be found at the foot of Mt. Sinai. While the Hebrew children were awaiting Yah’s covenant being brought to them by Moses, they did what humans are quite apt to do—they decided to worship Yah on their own terms. They built an idol—a

golden calf. Now how can we know that they expected in their hearts that Yah would accept it as honoring to Him?

And when Aaron saw it [the golden calf], he built an altar before it; and Aaron made proclamation, and said, To morrow is a feast to Yah. And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play. (Exod. 32:5–6)

The intention of their hearts was obviously to worship Yah with what they had created. But what was Yah's response to their deeds?

And Yah said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves: They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt. And Yah said unto Moses, I have seen this people, and, behold, it is a stiffnecked people: Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation. (Exod. 32:7–10)

To properly understand how Yah views Christmas and Easter, one must ponder the fact that He exists outside of time. While the corollary to “That’s not what it means to me” is the assertion “That may be what the celebrations represented a long time ago, but nobody actually worships those pagan gods anymore,” Yah does not see things in terms of time. He sees the beginning and the end simultaneously. Obviously, by so doing, He sees exactly what the celebrations mean. Add to that all the accompanying traditions (decorated tree, caroling, exchanging wrapped gifts, sunrise service, colored eggs, etc.) that have no legitimate connection to the Messiah, and it should be easily discerned that the celebrations themselves have no legitimate connection to Him.

Moreover, most professing believers will acknowledge that the celebrations, in their original forms, were not acceptable to Yah; but when they are pressed for a date—a historic year—in which Yah changed His mind about them, they can provide no answer.

He knows my heart.

While this statement resembles the other, it contains elements of arrogance that might even supersede the first in its defiance against Yah. Here is the real basis of this statement: “It does not matter what Yah has told us in His scriptures about the matter nor what the historic truth of it is, He is required to accept it because my heart knows better than He does what is acceptable to Him.”

Now what does Yah tell us about our hearts?

The heart is deceitful above all things, and desperately wicked: who can know it? (Jer. 17:9)

So, in essence, it places something that Yah has proclaimed to be deceitful and desperately wicked (one's heart) above His expressed will. Moreover, the thought that a holy God "knows my heart" should be a fearful thing, even though we know that, where His children are concerned, His mercy and grace exceed His knowledge of the abject wickedness of our hearts. At the very least, such knowledge on our parts should cause us to desire all the more to walk in the ways that He has prescribed rather than foolishly attempting to justify that which He abhors.

Throughout Scripture, we see Yah's heart about these things repeatedly. How many times does He tell us to flee idolatry and that we are not to give place to any other gods? How many times in Scripture were His children punished for ignoring those warnings? Yet most professing believers approach these pagan celebrations stubbornly, despite knowing what they are and for whom they were created. They justify embracing the things of the world with nothing more than the fact that the world slapped historic moments (the birth and resurrection of Yahoshua) onto two of its heathen festivals.

Throughout Scripture, we are told to be separate from the world. That was one of the primary purposes of the

written law for Israel; it was Yah's way of separating her from the world. Yet believers journey into Egypt each year for merrymaking and folly and claim that it honors the God who detests the practice.

Throughout all of Scripture, sacrificing/crucifying/denying the flesh is taught as the way Yah desires us to honor Him, yet professing believers enter into every bit of the revelry that the world does, fulfilling the desires of the flesh in the exact same manner as the world and at the same time declaring their gluttonous behavior to be celebrating what have become regarded as the "holiest" days on the Christian calendar.

There is an ongoing cultural war that is vastly ironic. Professing believers fight to keep Christmas associated with the Messiah. It is ironic because the Messiah was never associated with the celebration in the first place. And because the people who claim to identify with Yah and His Son, Yahoshua, refuse to abstain from what Yah finds a detestable practice, He has chosen to use the world to accomplish His will of removing His Son from the depraved celebrations.

Factually, that is what "taking the Lord's name in vain" is all about. It is not saying the "g—d—" word, for Yah's name is not "God" ("God" is one of His titles), and "to damn" merely means "to bring judgment upon," which is something King David prayed many times regarding his enemies. Taking the Lord's name in vain means to attach

Him to something worthless—specifically, that which is false, such as idols or the worship of false gods. Christmas and Easter do precisely that. They attach His Son to pagan celebrations of false gods.

But shouldn't we celebrate His birth and death?

Yah designed, instituted, and created His prophetic feast days, or His traditions, to memorialize and anticipate things about His Son that He desires His children to observe. It should be the desire of His children to identify with Him and His Son through those days.

Regarding Yahoshua's birth, while many erroneously contend that the Bible is silent about His day of birth, even if that were true, we can be quite certain that He wasn't born on December 25. As, historically, that is the date set aside for honoring the birth of the sun god. And we have other clues as well, such as the shepherds keeping watch over their flocks by night. That would not have happened during the month of December, as in that region of the world, nighttime temperatures in that month average in the forties.

But looking at the chronology of events concerning John the Baptist's birth, we can ascertain on what day Christ was born. By this point in our exploration of spiritual truths, would it surprise you to know that it occurred during one of Yah's feasts? Well, it shouldn't.

First, we'll start with these scriptures concerning John the Baptist's parents, Zacharias and Elizabeth:

There was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth. (Luke 1:5)

Luke 1:8 And it came to pass, that while he executed the priest's office before God in the order of his course. (Luke 1:8)

And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house. And after those days his wife Elisabeth conceived. (Luke 1:23–24)

The phrase “of the course of Abia” is important, as it identifies the priestly family to which Zacharias belonged. That is a key, as that determined when that family was responsible to serve in the temple. The family of Abia, or “Abijah,” is recorded as serving the second week of the third month, Sivan, from weekly Sabbath to weekly Sabbath. So, Scripture records that John the Baptist was conceived shortly after the second week of the third month. That is vital, for Scripture also tells us that Yahoshua was conceived in the sixth month of Elizabeth's pregnancy.

And after those days his wife Elisabeth conceived, and hid herself five months, saying, Thus hath Yah

dealt with me in the days wherein he looked on me, to take away my reproach among men. And in the sixth month the angel Gabriel was sent from Yah unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. (Luke 1:24–27)

Luke 1:36 tells us that this was the sixth month of Elizabeth's pregnancy, not the sixth calendar month of Elul. It is a common error to base the calculations on the month of Elul rather than on the sixth month of the pregnancy: "And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren."

Now, Mary stayed with Elizabeth for the last three months of Elizabeth's pregnancy until the time that John the Baptist was born: "And Mary abode with her about three months, and returned to her own house. Now Elisabeth's full time came that she should be delivered; and she brought forth a son" (Luke 1:56–57).

If we start with this information and then advance forward ten lunar months (forty weeks), we arrive at the middle of the month of Nisan. Why is this important? We have already seen earlier what occurs in the middle of the month of Nisan. Passover, the preparation day for the Feast of Unleavened Bread, is 14 Nisan. But why is that significant?

Malachi 4:5 states, “Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of Yah.” But this being written in the fifth century BC and the prophet Elijah living in ninth century BC, was a prophecy that Elijah, who was transported to heaven before his death (2 Kings 2), would be sent back to earth to announce the coming of the Messiah. For this reason, Jews would set a place at the table during the Passover Seder and leave it empty as an invitation for Elijah to come. They also left their doors open during the Seder for this reason, which is what Christ is talking about in Revelation 3:20, when He says, “Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.” This refers specifically to a Passover Seder.

Christ explained to His disciples exactly who John the Baptist was in Matthew 17:10–13:

And his disciples asked him, saying, Why then say the scribes that Elias must first come? And Yahoshua answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist.

Also, in Luke 1:17, we see the angel telling Zacharias of the son he would have: “And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; *to make ready a people prepared for Yah*”.

Of John the Baptist, Mark quotes for us the words of Isaiah in Mark 1:2–3: “As it is written in the prophets, Behold, I send my messenger before thy face, which shall *prepare* thy way before thee. The voice of one crying in the wilderness, *Prepare* ye the way of the Lord, make his paths straight”. John the Baptist was indeed that messenger. And what day is the preparation day? Passover.

John the Baptist was the reincarnation of Elijah, and he was born on the day of Passover. So why is that important? Since Christ was conceived six months after John the Baptist, if we merely advance six months forward on the Jewish calendar from the time of John’s birth, we arrive at the middle of the seventh month, Tishri. On the fifteenth day of Tishri is the Feast of Tabernacles. And Scripture provides hints about that as well:

Therefore the Lord himself shall give you a sign;
Behold, a virgin shall conceive, and bear a son, and
shall call his name Immanuel. (Isa. 7:14)

“Immanuel” means “El (or God) with us,” and that is the precise meaning of “tabernacle.” He came to earth to tabernacle with men.

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 1:14)

To “dwell among us” is to “tabernacle” with man. We will discuss later the specific role of the Word (logos).

Additionally, while Tabernacles is a seven-day feast, in Numbers 29:35, Yah added another Sabbath on the eighth day: “On the eighth day ye shall have a solemn assembly: ye shall do no servile work therein.” The eighth day is always a day of new beginnings. The eighth day foreshadows eternity for believers. Now what does Scripture tell us of the eighth day of the Messiah’s life?

And when eight days were accomplished for the circumcising of the child, his name was called Yahoshua, which was so named of the angel before he was conceived in the womb. (Luke 2:21)

Christ was circumcised on the eighth day. This is important for many reasons, but most importantly, circumcision was the sign of a covenant between Yah and His children that foreshadowed the pouring out of the Holy Spirit. Hebrews 10:16 states, “This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them.” Paul explains the spiritual meaning of this in

Romans 2:29: “But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of Yah.”

Now, what is the true spiritual significance of the mode of that covenant (circumcision)? It was physically accomplished with the organ from which life springs in man. And, understanding Paul’s explanation that it symbolized the Holy Spirit circumcising the heart, it is that act that provides for spiritual reproduction. Those with the Spirit will bear offspring with the Spirit. In Acts 8, we see a group of Samaritans who had believed in the Messiah and had been baptized with water. However, they had not yet received the Holy Spirit, and, according to Romans 8:9, they were not yet born again. Peter and John both possessed the Holy Spirit, and we’re told:

Who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them: only they were baptized in the name of the Messiah Yahoshua.) Then laid they their hands on them, and they received the Holy Ghost. (Acts 8:15–17)

There is vast meaning in the Messiah’s birth during the Feast of Tabernacles. Not only did His first coming happen on that feast, but His second one will as well; and at that time, He will establish His millennial reign, which will be the fulfillment of that feast. Despite Yah’s established

prophetic significance of the Feast of Tabernacles being so vitally profound regarding His Son, it is astounding how so many fall for the cheap counterfeit that was invented by evil men on December 25. And so many just accept the counterfeit as honoring Christ when nothing could be further from the truth.

The spirit that invented Christ-mass is the same one that created the counterfeit the world celebrates called Easter, which was devised to blind people regarding the true meanings of Passover. And in that deception, there are myriad misunderstandings regarding when Christ was crucified (it wasn't on a Friday) and the true reasons He rose again on Sunday.

While Passover is a vitally important feast day, all of which are Yah's Sabbaths, it was not a high Sabbath during which work was prohibited. It is actually called the preparation day for the next day's feast, which is Unleavened Bread. Of course, Unleavened Bread is a high Sabbath; and thus, work was not permitted. It is important to understand this because much of the church misinterprets scripture that refers to this preparation day.

In Luke 23:54, we read of the day Christ was crucified: "And that day was the preparation, and the sabbath drew on." Many erroneously claim that this is speaking of Friday, the day before the weekly Sabbath, but that is not true. It is speaking of the annual Sabbath Feast of Unleavened Bread. The historical record provides the insight that this year was

most likely AD 31; and in that year, the preparation day, or Passover, fell on a Wednesday, which would make the Feast of Unleavened Bread fall on Thursday.

Note that in Luke 23:55–56, we are told:

And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

We know from Scripture that Christ died at the ninth hour, or at around 3:00 p.m. Unleavened Bread would begin at sundown. So from 3:00 p.m. until sundown on Passover, what with preparing and burying the body and also walking home, there would have been no time left to do the work of buying and preparing spices and perfumes since the women had followed the body to the tomb and had watched it being lain there, according to Matthew 27:59–61, which states,

And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

In Matthew 27:62–66, we're told,

Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

Mark 16:1–2 provides even more clarification:

And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.

We already know the women were at the tomb when Christ was lain there and that when sundown came, it was the Feast of Unleavened Bread—a high Sabbath. We know the women rested on Thursday (no work could be done on that day, other than food preparation, according to Exodus 12:16). Then, on Friday, they bought and prepared the spices

and perfumes. Even though the body had been wrapped with spices that had been provided by Nicodemus (John 19:39), the women fully intended that someone would roll away the stone, and they would apply more perfumes and spices to the body. But Saturday was the weekly Sabbath, and they rested that day, so that is why they waited until Sunday morning to visit the tomb with perfumes and spices (although He had risen hours before, during the night).

The women had no way of knowing the tomb had been sealed since they would not have traveled to it until Sunday. In fact, when the women were walking to the tomb early on Sunday morning, they apparently did not know at that point that the tomb had been sealed, for in Mark 16:2–3, we're told, "And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?" They would not have asked that question if they were aware that the stone had been sealed and was being guarded.

Jews of that day believed that a person was not legally dead until after three days, which is why Christ waited until the fourth day to resurrect Lazarus (John 11:39). And it was a common practice to go back to the body after it had been buried and place additional perfumes and spices on it to defuse the smell of decay that would waft from it out to those who were mourning outside the tomb. Of course, even though Sunday was a Sabbath (Feast of Firstfruits), it

was not a nonworking Sabbath, as it was the first day of the barley harvest.

Seeing now the true spiritual meanings inherent within these feast days, why would any believer who knows these truths embrace pagan counterfeits over Yah's ordained traditions?



4



Do Sinners Go to Heaven?

As we have seen, the true traditions of Yah have been all but lost on most in the church. They are virtually unknown, and those who do have some limited knowledge of them usually fail to apply them properly in a practical sense. Observing His traditions is a choice to identify with Him; moreover, by teaching them, it is less likely for false doctrines to be birthed.

As we will see, there are foundations of the faith other than just Yah's Sabbaths that reveal spiritual details by way of foreshadow. Throughout Scripture there are references to the marriage of Christ to His bride. Many people don't realize that, where that wedding is concerned, every intricate detail of the ancient Jewish wedding traditions have been, and will be, followed explicitly.

There is also a wealth of spiritual knowledge that can be gleaned from the Temple Ordinances and Practices in the Talmud. Of course, those writings that were penned by the Jewish priests are not Scripture, but they provide greater insight into many passages throughout the Scriptures. The daily activities of the priests were highly complex, and the same Spirit who gave the law to Moses administered the priest's functions and duties.

Both the temple and the priests were symbols of the bride:

What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of Yah, and ye are not your own? (1 Cor. 6:19)

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light. (1 Pet. 2:9)

The temple is a fascinating foreshadow, as it is a foreshadow of a foreshadow. The physical temple was a foreshadow of the bride, who is on earth. But ultimately, the physical (earthly) bride is a foreshadow of the heavenly temple, and that temple is actually the spiritual bride (Rev. 21). The kingdom of Yah (kingdom of God) on earth is the bride, who is indwelt by the Holy Spirit—"Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of Yah is within you" (Luke 17:21)—and the kingdom of Yah in heaven is the bride, which is the New Jerusalem or heavenly temple.

When Christ prayed, “Thy kingdom come, Thy will be done in earth, as it is in heaven” (Matt. 6:10), He was speaking of His Father’s kingdom, and that specific prayer was fulfilled in Acts 2 with the institution of the earthly bride of Messiah (the pouring out of the Holy Spirit onto all mankind).

Now, because this particular foundation of the faith is not widely understood, many theological errors have been promulgated concerning who will go to heaven and who will not.

Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of heaven. (Gal. 5:19–21)

Can you spot the error contained in this passage? Based on much of the preaching you’ve likely heard your whole life, you might not see any problem here. Most of us have heard the impassioned fire-and-brimstone preacher proclaiming that someone who commits [insert a sin by which you are not personally characterized here] will not go to heaven, so it is incumbent upon that person to “get his life right,” just in case he is [insert method of horrible death here] on his way home from the church.

So where is the error in the above passage of Scripture?

The Bible actually teaches us that “those who practice such things will not inherit the kingdom of Yah,” and that is not the same as the kingdom of heaven. However, if one falsely claims they are identical, then he immediately has the power to judge and condemn everyone who battles a particular sin of the flesh with which the self-appointed judge doesn’t battle. Drunkards—that’s a big one. Have you ever heard it said that “drunkards won’t go to heaven”? How about homosexuals? Because of how we have been falsely taught, most would agree that there wouldn’t be any gays in heaven, right? Don’t you just love to have that kind of eternal power over others?

But wait, if that’s true about those vile winos and homosexuals, what about those with a temper? Well, usually that’s rationalized as “righteous anger.” But have you ever had an impure thought? Has there ever been strife between you and someone at your church or your next-door neighbor? Those are usually just deflected with an “I’m human” rationalization, with the “real sinners” being those who defy what “good Christians” know is the way we’re supposed to live. Of course, “keeping up with the Joneses” (envy) is the American way, after all.

This is the gross error of not understanding the difference between the kingdom of heaven and the kingdom of Yah, and it has produced a gospel that stands in direct opposition to the Spirit of Christ.

Kingdom of Heaven

Everyone who possesses the Holy Spirit is part of the kingdom of heaven. Romans 8:9 teaches us that “if any man have not the Spirit of Christ, he is none of his.” Salvation is an eternal judicial decree of adoption by Yah. It is not based on works of righteousness or unrighteousness that anyone does but solely on the grace of the Almighty. The proper response to the Holy Spirit’s singular message to a lost person—that he is dead and in need of the life that comes only from the Messiah, Yahoshua—is the belief necessary for salvation; and as we’re told, those who believe the Spirit’s wooing message will be saved. According to Romans 8:9, that ultimately means to “have the Spirit of Christ,” which is spiritual life.

To further drive home that truth, John 3:18 tells us, “He that believeth in Him is not condemned; but He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of Yah.” So if one is condemned already for his unbelief, there is no way for that person to become more condemned through any act of unrighteousness.

The symbolism of the menorah is deeply rich as it represents us living and breathing people. An unbeliever is represented by a menorah that is not lit, which, by definition, is useless and dead. At the moment of justification, the menorah’s center stick is eternally lit, with the fire representing the Holy Spirit. In the temple menorah, the

center stick, which is lit only by the high priest, had a reservoir that was continually replenished with oil to keep it from ever being extinguished. The fire from the oil in the center stick was used to light the remaining six sticks.

The point is, one who possesses the Holy Spirit is saved as a nonnegotiable legal act decreed by the Judge of judges. No human has the authority to override such a judicial act. So, in essence, when that emotion-fueled preacher pronounces that certain people who do certain things that personally offend his sensibilities will not go to heaven, he is proclaiming a judgment that supposedly negates the authority of the Most High. Therefore, he makes himself a liar, which immediately sets him at odds with the law that he preaches.

The Messiah says in Matthew 12:31, “Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.” Notice that He didn’t say that every sin “can be” forgiven people but “will be.” He also did not say that any sin shall be forgiven “some people” but “people.” So being a person is the only condition He places on that forgiveness. And in this verse, Messiah is speaking of sin with regard to salvation—obtaining heaven. But blaspheming against the Spirit or denying the only message He will ever give a lost person (that he is dead and needs life through belief in the Messiah) shall not be forgiven. In other words, “He that believeth not is condemned already.”

Whenever issues of sin and repentance are taught in the New Testament, it is necessary to understand what sin is being discussed. If the sin pertains to salvation, it can be only one thing: unbelief. The only sin for which a lost person must repent is his unbelief.

The Kingdom of Yah

So, if all who believe in Yahoshua the Messiah and are thus indwelt by the Holy Spirit will be in heaven, why does the Bible teach us that those who are characterized by living in their flesh (those sins listed in Galatians 5) will not inherit the kingdom of Yah? It's because they won't.

This is the difference between one who is righteous and one who is holy. To be declared righteous is something that only Yah can do as it is a legal decree. However, to be holy is the believer's responsibility. That is why Yah tells us, "Be ye holy, for I am holy" (1 Pet. 1:16). If our holiness were Yah's responsibility, He wouldn't tell us to do it.

Here is a foreshadow that is painted for believers in the Temple Ordinances and Practices. In the Jewish temple, those of the priesthood were required to go through a ten-year period of testing from the ages of twenty to thirty. Those whose moral character was deemed worthy at the end of the testing period had their names placed in a book located within the sanctuary, while those who failed the test because of some moral defect or character flaw were merely listed in the book outside the sanctuary, which contained

the names of all priests. Only those whose names appeared in the book inside the sanctuary were allowed entry, and those whose names were only listed in the book outside the sanctuary performed their priestly duties outside the gates.

Those two books symbolized the Book of Life (outside the sanctuary) and the Lamb's Book of Life (inside the sanctuary). Those who are allowed inside the gates of the sanctuary in the New Jerusalem of Revelation 21 experience the glory of Yah firsthand and then share that glory with those who do not have access to it.

What kind of people are outside the gates of New Jerusalem's sanctuary? They are described in Revelation 22, which occurs after the devil, his demons, and the unbelievers are cast into the lake of fire (Rev. 20:15). And we're told,

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. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. (Rev. 22:14–15)

This precisely describes the temple practices explained above.

The Menorah

The menorah, which we've briefly discussed, continues to be of vital importance here. As explained, the center

stick of the menorah is lit through Yah's Son, the Great High Priest, and signifies the presence of the Holy Spirit. Remember, the fire of that center stick is used to light the other six sticks, but the act of lighting the other six sticks is the responsibility of the believer.

What does the Holy Spirit do in the life of the believer? He instructs us in the will of Yah; in other words, He tells us to do what our Heavenly Father desires us to do. And according to the language of the New Testament, what are those instructions of the Holy Spirit called? They are the "commandments of Yah." So those who do the commandments of Yah are those who heed the instructions given to them by the Holy Spirit (the fulfilled Law of Yah).

And what is it that Yah desires us to do? We are told in Scripture to deny or crucify our flesh, so that is what the Holy Spirit will lead us to do. The center stick of the temple menorah burns olive oil, which symbolizes the Holy Spirit. To obtain more oil, the flesh of olives must be crushed, which is the process of crucifying or denying one's own flesh. That oil is poured into the bowls atop the remaining six sticks. The more oil one has (the more one crucifies his flesh), the more sticks of his menorah will be lit, signifying the level to which the Holy Spirit has been given control of the person's life.

Those whose center stick is the only one with fire are those who have not crushed their flesh enough to obtain the necessary oil to light the others. If they've not crucified their flesh, they live according to their flesh and not

according to the Spirit. These are those who are described as “outside the gates” in Revelation 22.

The Four Types of People

Revelation 22:11 describes the four types of people who will be either in heaven or in hell: “He that is unjust, let him be unjust still: and he which 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.” The first two types will be in hell, the second two will be in heaven.

- *The Unjust* – These are those who, while they may have lived moral lives (were good people), were never justified by Yah. The rich young ruler in the Gospels is a good example.
- *The Filthy* – These are those who are neither justified nor who possess what we would consider moral qualities. They are just downright evil. Adolph Hitler comes to mind here.
- *The Righteous* – These are those who have been justified, or adopted, by Yah. They are children of the Most High yet did not deny their flesh. They possess the minimum qualifications for their heavenly residence. They will not have access to the sanctuary in the temple.

- *The Holy* – These are those who have been justified by Yah and who also allowed the Holy Spirit to lead them into sanctification through the denying of their flesh. They will have access to the sanctuary and thus experience the glory of Yah firsthand.

In a sense, the filthy and the holy are the extremes of the unjust and the righteous.

Those who have the Holy Spirit, which is something that cannot be earned or lost through any works of man, will be in the kingdom of heaven. Those who yield their lives to the Holy Spirit by denying their flesh will inherit the kingdom of Yah, which simply means to have access to the sanctuary within the temple—the sanctuary in which Yah will eternally dwell, or the eternal Holy of Holies.

So the next time somebody tells you that drunks, adulterers, fornicators, homosexuals, etc. will not go to heaven, just tell him that, according to what he believes, neither will liars, so he'd better pray he's wrong.



5



The Sins of the Flesh

A lot of the discussion in this book deals with what much of the church believes on one side and what the Hebraic Roots Movement (HRM) believes on the other side, and it will be shown that *Yah's truth lies within a narrow path that separates the two*. And everything outside that path is comprised of human error. While both camps contend universally that “sin will keep you out of heaven,” they err in not defining which sin will do that. They also often teach that one’s focus for avoiding hell should be in performing, to some degree, obedience to specific rules and regulations. (Each denomination seems to have its own set of “pet sins of the flesh” that *must* be avoided at all cost.)

To reiterate here, the only sin that will ever send anybody to hell is unbelief, and the only thing that will ever get anybody into heaven is possession of the Holy Spirit.

Christ stated in Matthew 12:31, “Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.” So unbelief or blasphemy of the Spirit is what will send people to hell, *not* specific sins of the flesh one commits, either through omission or commission. For those who do not possess the Spirit, nothing else they ever do, no matter how horrendous, will make them “more condemned” (see John 3:18). Conversely, those who do possess the Spirit are eternally sealed by Yah for redemption, regardless of what they do.

Is that a license for the believer to sin? Heaven forbid! However, one who possesses the incorruptible seed (1 Pet. 1:23) cannot commit the sin of unbelief, which is the only sin that will send somebody to hell. Every other sin is a sin of the flesh, which are sins not leading to death (1 John 5:17).

Many foolishly contend that if a believer has one unconfessed sin in his life, he cannot go to heaven. That is actually a form of “works-based salvation,” as it adds the necessity of some action by man to the finished work of Christ. The indwelling Holy Spirit either makes one righteous in Yah’s eyes or it doesn’t. Scripture is clear that it does.

At the heart of both camps’ error is the conflation of justification and sanctification and a lack of spiritual understanding regarding the nature and consequences of all

sin other than unbelief. Thus, neither the HRM nor most of the church can rightly divide the word of truth regarding Revelation 22:14–15. Neither understands that verse 15 describes people who are within the kingdom of heaven, or that *all* sin other than unbelief affects relationship (on earth) and reward (in heaven) but not eternal destiny.

Inside and Outside the Gates

There is a common misconception that there are “pearly gates” by which one enters heaven. Those gates, as described in Revelation 21:21, are the pearl gates that lead into the sanctuary in the temple, which is located within the kingdom of heaven. So those described in Revelation 22:15 are outside the gates to the sanctuary in the temple (New Jerusalem), not outside heaven. This is further explained by the fact that, by that time in Revelation, the devil, his demons, and all the unbelievers have already been cast into the lake of fire (Rev. 20:15); and obviously, these people are not in the lake of fire.

This passage (Rev. 22:14–15) was actually symbolized for us within the temple ordinances and Practices. Ancient Jewish priests went through a ten-year testing period from the ages of twenty to thirty, at which time their priestly ministries began. (When did Messiah’s earthly ministry begin, and did He successfully pass His testing period before that? See Matthew 4:1–11). Those who finished

successfully (no major character flaws) were given white robes, and those who were unsuccessful were given black robes. Those with white robes had their names listed both in the book containing the names of all priests (which symbolizes the Book of Life) and also in the book that listed priests who were allowed into the sanctuary (which symbolizes the Lamb's Book of Life). Those with black robes were listed only in the book with the names of all priests and could only perform duties outside the sanctuary. They were still priests, but after being led into the sanctuary one time, they were then forever relegated to working *outside the gates*.

So who will actually be inside the gates of the temple within the kingdom of heaven? *Those who sacrificed their flesh*. So let's examine the symbolism presented to us in Scripture. The foundation of the entire written Law of Moses (Torah) was the daily animal sacrifices that were performed at the temple. Now, the physical temple in Jerusalem was a symbol of the spiritual temple, which is the bride (1 Cor. 6:19), and the daily sacrifices of animal flesh was a physical symbol of the spiritual sacrificing of the flesh that Yah desires of the bride (Rom. 12:1).

The end result of sacrificing the flesh is symbolized in the temple menorah. The menorah had seven cups that would burn olive oil. Olive oil is produced by crushing the flesh of the olive. Without that crushing, no oil is available. The more flesh that is crushed, the more oil is produced.

The center cup of the seven had a reservoir that was kept filled so that the center flame was never extinguished. It was initially set aflame by the high priest. Then the other priests would fill the three cups on each side of the center and light them using the flame from the center cup. The more olive flesh that was crushed, the greater number of cups would be lit. The more cups that were lit, the greater the amount of light produced.

The lit menorah is a symbol of the bride, who is indwelt by the Holy Spirit.

Allow that symbolism to sink in.

In Galatians 5:19–21 are listed seventeen sins of the flesh—those behaviors that the bride is instructed to sacrifice, or crucify. The greater the number of these sins that the bride denies in her life (the more she “crushes her flesh”), the more “oil” is produced, which results in more “cups” being lit and, ultimately, more light being produced.

So the center cup is lit by the High Priest (this represents Yah, through belief in His Son, placing His covenant within the believer—a light that will never be extinguished), and this is justification/salvation/being born again. That center cup can *only* be lit by Yah, but He will not light the remaining cups. That is the duty of the bride, and it can only be done through the sacrificing of the flesh. So a person who denies his flesh in one area is able to use the flame from the center cup and light one of the other seven cups that has been filled with “oil” from that “crushing.”

Overcoming another area of fleshly sin will allow another cup to be lit, and so on and so forth.

Within the temple, the greatest amount of light is located at the Holy of Holies, with decreasing amounts of light as one digresses away from that. And, one must remember that the heavenly temple (the eternal dwelling place of Yah) is the bride (Rev. 21:2).

So those producing the greatest amount of light will be the ones who are closest to the throne or the glory of Yah. Digressing from the throne to the gates will be those with decreasing amounts of light produced (signifying the amount of fleshly sin each believer sacrificed while on earth). The ones inside the gates but farthest from the throne will be those who crucified only one area of fleshly sin in their lives, so they have only one additional cup lit.

This leaves those who are outside the gates. Those are the people who, although they received the Spirit of Yah through their belief, that was the sum total of their spiritual endeavors on earth. They did not crucify a bit of their flesh. They are described as “the dogs and the sorcerers and the immoral persons and the murderers and the idolaters, and everyone who loves and practices lying.”

Contrary to what both the HRM and much of the church teach, it is not what one does that determines heaven or hell but *who* one *is*. One is either adopted as a child of Yah or he is not. One either possesses Yah’s Holy Spirit or he does not. One is either a believer or an unbeliever. Everything

else affects relationship and reward, which includes one's permanent location within the kingdom of heaven.

So let's take a look at those seventeen sins of the flesh and how they apply to the cups on the menorah:

1 st Cup	<p>Adultery: Encompasses all kinds of sexual sin with at least one person being married</p> <p>Fornication: Any sexual sin, lack of self-restraint, hedonism</p> <p>Uncleanness: Moral filth in a natural or physical sense whether acted out by oneself or with another</p>
2 nd Cup	<p>Lasciviousness: Debauchery, sexual excess, insatiable desire for pleasure, wantonness</p> <p>Idolatry: Covetousness service or worship</p> <p>Witchcraft: Drug for a curative or medicinal, as a poisonous one. Occult, sorcery, witchcraft, illicit pharmaceuticals, trance, or magical incantation with drugs</p>
3 rd Cup	<p>Hatred: Animosity, hostility, enmity</p> <p>Variance: The love of strife, contention</p> <p>Emulation: Envy, jealousy</p>
4 th Cup	<p>Wrath: Burst of anger or violence, indignation</p> <p>Strife: Seeking self-interest, dispute, quarrel</p> <p>Sedition: Dissension, division, discord</p>

5 th Cup	Heresies: Different opinion or doctrine from the same body that could lead to schism or tearing apart Envy: Jealousy, malignity that is conceived at the sight of excellence or happiness Murder: Slaughter, slaying, or killing by the sword
6 th Cup	Drunkenness: To become drunk or to be drunk Reveling: Feasting and drunkenness with impurity, obscenity, and debauchery

Concerning these seventeen sins of the flesh, the number 17 is significant, as it represents “perfection of spiritual order.”

- Seventeen is the seventh prime number.
- Jacob lived for seventeen years in Egypt.
- Seventeen can mean double spiritual perfection plus the completion of divine will = $2 \times 7 + 3$.
- Seventeen is also the sum of two perfect numbers $7 + 10 =$ perfection of spiritual order. For example, see Romans 8:35–39 and the series of seven blessings in the form of questions followed by ten answers. Also see Hebrews 12:18–24 where the Old Covenant and New are contrasted: seven statements refer to the Old Covenant and ten to

the New. In both these New Testament passages, the New (ten) is superior to the Old (seven).

So it appears to be no accident that seventeen sins of the flesh are listed, as denying all of them will bring one perfection of spiritual order!



6



The Law and the Unbeliever

As we've already discussed, in the fourth century, Constantine and his Roman accomplices carried out the will of Satan through a deliberate obfuscation of the Messiah's true identity by literally outlawing the essence of the faith, which was a direct attack on all things Jewish, because of their hatred toward the Jewish people.

Since the Messiah was Jewish and those to whom He was first given as Savior were also Jews, the perspective through which He was originally known became virtually hidden as multiple pagan elements were codified into what was ironically labeled "Christianity." Yes, while churchgoers will typically deny this fact, Constantine invented the religion called Christianity. It is also noteworthy that the term "Christian" mentioned in Scripture was actually derogatory—an epithet.

While volumes could be written about the myriad false beliefs spawned by this spiritual atrocity—many surviving through the Reformation and remaining alive and well in today’s mainstream Protestant and Evangelical denominations—here we will discuss a single element that, today, remains an issue of great sectarian contention. And where this particular set of beliefs is concerned, there is only one truth.

So either one side is right and the other is wrong—or they’re both wrong. And what makes the truth sometimes difficult to discern is that both sides have developed their own retorts and catchphrases that seemingly bolster their beliefs and use single verses and isolated biblical passages lifted out of their context rather than examining the pure truth (minus their denominational “gotchas”) from the perspective of the entire message we have been given.

This issue can be reduced to one thing: understanding the difference between the law and the Law.

Growing up as a conservative evangelical Baptist, I was taught a set of beliefs that is common to most of mainstream Christianity: that man, in an unredeemed state, is guilty of breaking Yah’s law, and that, if a man dies in that state, he will be sent to hell because he is a lawbreaker. The belief continues that when one is saved, those laws he broke are forgiven because the Messiah paid the penalty for the breaking of those laws, justifying the man in the eyes of Yah. Under the banner of Paul’s words in Romans 6:14,

they proclaim that believers are under grace and not the law, as if the law no longer has any meaning whatsoever. Moreover, most will assert some version of this: that if one has sin in his life of which he has not repented, he will not go to heaven. We've already seen that is not true.

Because of Constantine's wicked agenda, most in this particular crowd equate all things Jewish with the law, and since we are no longer under the law, everything deemed to be Jewish is no longer relevant to the life of the believer. They view things like the feasts of Yah and the seventh-day Sabbath to be obsolete remnants that were nailed to the cross, forever removed from the faith even though we are told that they were ordained in perpetuity and will be mandatory practices during the millennial reign of Yahoshua. We can know that Yah never intended for those observances to be ceased simply by understanding the agenda by which they were removed from the faith, because the feast days are not yet all fulfilled and because those things were observed by the apostles and the rest of the earliest believers.

Again, since Constantine hated the true things of Yah, he outlawed them, and most of humanity rarely gives them any serious thought anymore. Rather, they embrace Constantine's idolatry through his pagan inventions of Christmas and Easter and assemble on the day that was historically reserved for worshipping their various sun gods.

What they don't seem to understand is that the traditions they believe and to which they so vehemently cling are the

doctrines of the Nicolaitans mentioned in Revelation 2—doctrines that Yah tells us He hates. Sadly, many of these could be the ones Yahoshua mentions in Matthew 7:22: “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?”

On the other side of the aisle are professing believers who understand the spiritual perversion of the traditions of men that were crafted by Constantine, and they seek to identify with Yah by observing and teaching the things He ordained. Most of the time, they identify themselves by names that include the word “Hebraic.”

While the first group tends to focus on New Testament teachings and has very little to no true understanding of the teachings of the Old Testament, especially where the traditions of the faith are concerned (because, again, they equate things that sound “Jewish” with being part of the law), this other group tends to focus mostly on the Old Testament and the New Testament Gospels. Anything from the book of Acts to Revelation, except that which can be lifted out of context to bolster what they believe, is either ignored, misinterpreted, or deceptively taught to be “difficult to understand,” using the words of the apostle Peter in reference to Paul. When Paul’s teachings clearly negate what they believe, they posture themselves as the only ones who truly “understand” those teachings.

Whether they will openly admit it, to one degree or another, these folks have a real problem with Paul to the point that the extremists among them repudiate Paul altogether, claiming him to be a fraud and his teachings false. I even had a conversation recently with a young lady who stated that she was raised a Christian, but that God showed her that the New Testament is false. So, she only believes the Old Testament. Talk about spiritual delusion!

At some point in both of these general belief systems, error enters their doctrinal equations; and once error creeps in, its tentacles stretch throughout their beliefs until the original intent of the fundamental teachings of Scripture are tainted to the point that the tree of truth is obscured by the forest of man-made thought. While both of these systems contain spiritual error, which one is the more dangerous to the believer? To answer that, one need only look to the example of the Messiah and to whom His most caustic condemnations were made: the Pharisees (the preachers of the written law).

While it would be impossible in this vehicle to exhaust every scriptural “proof-text” that is used to preach the law instead of the true Gospel, we will examine a few of the errors that are embraced by this community, and the reader will be able to extrapolate these to the other false teachings that are most often used to justify their deliberate misinterpretations of the Scriptures.

A necessary starting point in this discussion is the issue of salvation. In a cemetery, one might see speed limit signs posted along the roads that wind throughout the property, but it would be absurd to think that such regulations apply to those who are buried there. Those mandates are given only for the living, not for the dead. In the same way, divine laws apply only to those who are spiritually alive. They do not regulate nor are they intended to apply to, in regard to salvation, those who are spiritually dead. This is a crucial point because, often, those who preach the law to the lost do so as if the law is the Gospel. Usually, in this course of witnessing, the Ten Commandments become the prism through which a false path to Yah is fashioned. Obviously, as we learn through the dialogue between the Messiah and the rich young ruler, a lost person can live what appears to be a righteous life by obeying the Ten Commandments to what he believes is the best of his ability, but remain hopelessly lost.

Preaching the law to the lost gives the false impression that, through obeying the Ten Commandments, one may obtain favor with his Creator. In Isaiah 64:6, we're told that such works are seen by Yah to be as filthy rags. So the one who preaches the Ten Commandments to the lost is guilty of misleading them into offering what is repugnant to Yah as a pathway to salvation.

What is it that changes a lost person into a saved one? The easiest, most concise answer can be reduced to one

word: belief. Although that one word seems rudimentary enough, it is far more scripturally complex than one might imagine. But in its purest form, it remains the singular requirement for salvation. While the evangelical crowd tends to dismiss the layers of complexity that exist in the doctrine of belief and falsely equate walking down an aisle and repeating a sinner's prayer as the means to salvation, the Hebraic folks often add many extra layers of duty to it. To them, salvation is a variable construct of "belief *plus* other things." And most often, the additional encumbrances have to do with some form of obeying the law, which, as has already been demonstrated, is absurd, since the law doesn't pertain in the least to that which is spiritually dead where salvation is concerned.

To explain it simply, one must believe in Yahoshua the Messiah as one's only path to the Father. However, Paul teaches us in Romans 3 that no man left to his own devices seeks Yah, and as John's Gospel recounts, Yahoshua said, "No one can come to Me unless the Father who sent Me draws him." So one's belief in Yahoshua is precipitated by the Holy Spirit, whose only message to the lost person is his need of Yah's salvation, which is the literal meaning of "Yahoshua." The unpardonable sin, then, is rejecting the only message the Holy Spirit will impart to a lost person: that a dead person needs life and that life is only available through Yahoshua the Messiah. Such an act accuses the Holy Spirit of being a liar and attributes His work to Satan.

It is that false accusation against the Holy Spirit that is the *only* reason anyone will be punished in hell.

The Holy Spirit does not tell a lost person not to commit adultery or steal or lie because one who is dead is not capable of those acts from a spiritual perspective. For that reason, the message of a false gospel preaching that one needs salvation to be able to “turn his life around” is logically absurd, as one who does not possess life cannot possibly turn his life around. Preaching the Ten Commandments to a lost person is no more spiritually valid than telling those who are buried in a cemetery not to exceed the speed limit. All the law can do is show an unbeliever that he is lost. It cannot save him.

John 3:18 further elucidates this fact: “He that believeth in Him is not condemned; but He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of Yah.” This is important! If a person’s unbelief condemns him, then how could that person become more condemned by breaking some written law? So when the matter of sin is discussed in the New Testament, the truth of the teaching can only be determined by first understanding what sin is being discussed. If the teaching concerns salvation, the only sin to which it refers is the sin of unbelief.

So belief is the proper response to the message of the Holy Spirit, which will then produce a verbal confession—“For out of the abundance of the heart the mouth speaks” (Matt. 12:34—and repentance. However, at that singular point in the life of a believer, the repentance concerns only unbelief

for he was spiritually dead until that time. Repentance from unbelief is belief as repentance means “to change one’s mind.”

To further drive that point home, Paul tells us in Colossians 2:14, “Blotting out the handwriting of ordinances that was against us, which was contrary to us. He took it out of the way, nailing it to His cross.” The Hebraic folks have a really hard time with this passage as it concisely negates their foundational beliefs about the written law. They often perform mental gymnastics to distort the plain message of this verse by stating that the “handwriting of ordinances” refers to the additional rules added by the Pharisees, which is simply absurd, as the Greek clearly denotes those ordinances to be the written law.

So if the penalty of the written law was removed, how can anybody state to an unbeliever that his breaking of the law of Moses will send him to hell? In essence, such a message calls Yah a liar, for Yah states that He removed the penalty of the written law *as it pertains to obtaining righteousness*.

And, in the words of Yahoshua Himself in Matthew 12:31, “Therefore I tell you, every sin and blasphemy will be forgiven people, but the blasphemy against the Spirit will not be forgiven.” That goes right back to the only sin for which anyone will be punished in hell. If Yah tells us He removed the penalty of the written law, then He removed it. He didn’t take it away for some and not for others. Removed means removed where righteousness is concerned.

Salvation or justification is a judicial matter—the legal process of adoption. It is a judicial decree uttered eternally by Yah, and it is by grace through faith whereby it is obtained. There are no works of righteousness by which any man can obtain such a decree, and conversely, there are no works of unrighteousness that one who is adopted can perform to lose his legal status as an adopted child of the Most High. That being the case, everything else to the believer becomes a matter of relationship and not adoption. But that will be discussed in the next chapter.

What about the fact that the Ten Commandments are the basis of many of the laws penned by civilized man? Although nations and governments have adopted the Creator's moral code as a basis for some of their statutes, the physical application by men does not alter the spiritual nature of the laws themselves. It simply turns out that Yah's moral laws are a beneficial source to regulate how humans live and interact within their society.

So then, what is the Gospel we are to share with the lost? Paul hit the nail of truth on the head when he said to the Corinthians,

For since in the wisdom of Yah the world through its wisdom did not come to know Yah, Yah was well-pleased through the foolishness of the message preached to save *those who believe*. For indeed Jews ask for signs and Greeks search for wisdom; ***but we preach Christ crucified***, to Jews a stumbling

block and to Gentiles foolishness, but to those who are the called, both Jews and Greeks, Christ the power of Yah and the wisdom of Yah. Because the foolishness of Yah is wiser than men, and the weakness of Yah is stronger than men. (1 Cor. 1:21–25) [Emphasis added]

Notice that Paul did not say that they preach the Law of Moses nor did he mention anything about the Ten Commandments. So one who preaches the Ten Commandments to the lost is guilty of preaching another gospel and not the Gospel of Yahoshua the Messiah.

So that seems easy enough to understand, right? The written law, as expounded in the Bible, does not pertain to a lost person's justification at all. Lost people will go to hell for one sin and one sin alone—unbelief. And that has nothing to do with the Ten Commandments, which were a foreshadow of the Holy Spirit.

As the written law judges the flesh and not the spirit, those who do not possess the Spirit will at final judgment be judged according to the law, for their spirit is already dead. All they will have to be judged is their flesh, and no flesh will stand before Yah, for 1 Corinthians 1:29 tells us, "That no flesh should glory in his presence." This is not judgment regarding their eternal destinies but the level of their eternal punishment. Unbelievers will certainly be judged according to their deeds (the law), but that is not what will cause them to be in hell. They will be there because of their unbelief alone.



7



The Law and the Believer

We have already shown that the Law of Moses doesn't apply to an unbeliever where salvation is concerned, that such a person is condemned already for his unbelief (John 3:18), so no works of righteousness or unrighteousness can change his hopeless state since salvation is an unearned and undeserved judicial decree of adoption by Yah (Eph. 2:8).

We continue now to examine Yah's law as it applies to the redeemed in Yahoshua. This is an area where much sectarian confusion exists, and much of that confusion is the result of that which we have repeatedly identified—Constantine's obfuscation of the Messiah's true identity and the historical/spiritual perspective of His earliest followers. The Temple Ordinances and Practices is a foundational key that is helpful in understanding much of what Scripture teaches us concerning the law in the past, the present, and the future.

Additionally, understanding the symbolic significance of Yah's Sabbaths is also vital to grasping these truths; and while the Protestant/Evangelical and Hebraic sides approach this from diametrically opposed understandings, neither of them truly utilize the necessary foundations to arrive at their conclusions, so both largely contain spiritual error. Ironically, it is the faction that purports a desire to observe the Hebraic roots of the faith that preaches the more dangerous spiritual fallacies according to whom the Messiah's greatest condemnations were leveled.

The Ten Commandments and the Precepts

To understand the law as it applies to the believer, we must first know and understand its purposes. Unfortunately, both sides of our denominational aisle tend to misunderstand the real intent of the law; however, the Hebraic side's error in this results in far greater skewed conclusions. Yah's law was given to His people—the Jews—for identification with Him and separation from the Gentiles. The written law, as understood by both sides of the aisle, is comprised of the Ten Commandments and 613 precepts. The relationship between the two can be understood by viewing the Ten Commandments as the main outline of the law, with the precepts being subpoints under each of those headings; all 613 essentially elucidate the ten.

But, make no mistake about it: the entire set of regulations comprises Yah's written law. Every one of them were commandments from Him, which is something about which the Hebraic folks tend to be a bit deceptive. In falsely claiming that some were of Yah and some were of men, they devise a method whereby they can pick and choose which laws they want to declare still to be enforced by Yah. Actually, the additional ordinances of the priests, which are found in the Talmud, are the regulations of men, and they were implemented as practical rules by which the Jews were to obey the law.

Now, every one of those laws served one of two purposes: identification with Yah (in other words, they pertained to relationship) and separation from the Gentiles. As with so many of the things of Yah, He uses vast symbolism to convey His heart. It is, therefore, crucial to grasp the symbolism to be able to properly apportion what they represent for practical application in our lives. Yah uses symbolism to foreshadow things to come, as in the sacrificial system that foreshadowed the ultimate sacrifice of His perfect Lamb, Yahoshua, and also the bride (whom the temple foreshadowed) sacrificing or denying her flesh. And once that which served as a symbol is fulfilled with what it foreshadowed, then the symbolism is no longer necessary in a practical sense. This is a key point that seems to be lost on the Hebraic folks. It's not that they don't understand symbolism and foreshadowing for the most part, but that

they believe the foreshadowing needs to continue after that which it symbolized has occurred.

So most will concur that once the ultimate sacrifice was accomplished, there was no longer any warrant to continuing the symbolism that foreshadowed it. On that, it is assumed that both sides of the aisle agree. There is, however, a time when that system will be reinstated, but we'll discuss that later. For now, we'll let it stand that there is no disagreement over whether believers should be making animal sacrifices now.

Clean vs. Unclean

Within the written law of Yah are many laws that functioned to separate the Jews from the Gentiles. These laws regulated things such as diet, family historical records, clothing, and other appearances. Without delving into great detail about these laws individually, they were what made the Jews *appear* to be different from everyone else, and they also concerned the issue of clean versus unclean for ceremonial purposes. When the assertion is made that the ceremonial laws applied not only to Jews but also to any Gentiles traveling with them, that should be understood to be a function of community separation. The entire community was to appear different from the Gentiles, so everybody within the community was required to adhere to those laws for the purpose of keeping the entire community

separate. Moreover, the only way a Gentile could sojourn with Jews was to be circumcised; otherwise, the Jews would not be able to keep company with him.

Where the Hebraic crowd can easily understand the symbolic nature of the sacrificial laws, they appear to be wholly confounded by the fact that the ceremonial laws were symbolic as well. Those laws also foreshadowed what Yahoshua would accomplish through His death, burial, and resurrection, which was the pouring out of the Holy Spirit upon all mankind and the annihilation of the barrier separating Jews and Gentiles. Of course, after centuries of living under the ceremonial laws that classified anything associated with Gentiles to be unclean, this was a revolutionary decree that most Jews found difficult to accept.

In Acts 10, we are told of a vision the apostle Peter received in which Yah showed him many animals that were considered unclean for Jewish dietary purposes and He told Peter, who was hungry at the time, to kill the animals and eat. Peter was absolutely incredulous and voiced his disbelief to Yah. Whenever Yah repeats Himself, one can be assured that it is a message of important significance. After Peter's initial protest, Yah tells him two more times to eat and tells him not to call anything unclean that He has made clean.

While the symbolism here is rich and vastly significant to all believers, the Hebraic folks perform the most deceptive

of mental gymnastics to propagate their misinterpretation of Scripture. Let's look at one aspect to demonstrate the absolute absurdity they want others to believe. In the Acts 10 passage, they claim that Peter's vision was only about Gentiles being able to be made clean but that the vision had nothing to do with food. So essentially, they contend that Yah explained His will to Peter by showing Him things that were specifically detailed in His law, telling him not to call unclean that which He had made clean, and then Yah, after specifically telling Peter to kill and eat, purportedly implies, "But the unclean animals are still unclean." That makes no sense whatsoever and presents Yah as being ambiguous at best and deceptive at worst.

In 1 Corinthians 10, Paul tells the Corinthians to "eat anything sold in the meat market," and while his primary point dealt with the issue of food sacrificed to idols, if Peter's vision wasn't clear enough, one can imagine that the meat market would have had meat that had been considered unclean. If those dietary laws concerned Paul in the least, he would have told them to eat any "clean" meat that was sold in the market without concern about whether it had been offered to idols. He said no such thing.

Another deceptive trick used by those who proclaim themselves to be "Torah-observant" is to state that the believers simply would not have regarded that which was unclean to be food. Again, such an illogical assertion requires one to perform an unbelievable amount of

deception in one's own mind to be able to swallow it (pun intended). Of course believers knew that pork was food as everyone around them was eating it. If it wasn't considered food, then every law requiring that it not be eaten would be ludicrous. Why would Yah command that something not be eaten that wasn't even considered food? Such mental trickery must be seen as the pure deception it is.

Abolishing the ceremonial laws (Eph. 2) demonstrated to the Jews that a historic transformation had occurred—that of Gentiles being grafted onto the cultivated olive tree. In that one decree, the ceremonial laws that separated the Jews from the Gentiles no longer had any purpose. As Paul clearly taught, the kingdom of Yah is *not* food or drink, and there is now no difference between Jew and Gentile. As there is no difference, that which separated them is no longer necessary. In Hebrews 9, we are taught that such laws no longer pertain to believers in Christ, as He is the substance of what those laws foreshadowed.

Details, Penalties, and Instructions

The law of Yah was comprised of three things: details (or perfection), penalties, and instructions. In Colossians 2:14, we're told that Yah removed the details and the penalties of the written law, which leaves only one thing: the instructions. And what of the written laws does He desire us to learn from their instructions? Even though the

sacrificial and ceremonial laws no longer apply, as they were merely foreshadows of the real substance, believers can still learn from the symbolism in those laws (the bride keeping herself separate from the world, the bride sacrificing her flesh, etc.), but are not under them as they were fulfilled by Christ.

But there is part of the written code that Yah still desires us to derive instruction pertaining to relationship or identification with Him. Does He tell us what those are? In Exodus 31:13, Yah states, “Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am Yah that doth sanctify you.” Of course, through Scripture, we can understand that His Sabbaths (plural) refer both to the seventh-day weekly Sabbath as well as His seven feast days. And of the seven feasts, only four have been fulfilled so far. Obviously, Yah didn’t ordain those days only to abandon them unfulfilled.

But remember, He told us that the details and penalties of the law have been removed, so the observance of His Sabbaths are only a matter of identification with Yah, not through a strict performance of a written law, but through a heartfelt desire to identify with Him—and that was the whole point.

The lengths to which the ceremonial laws have been explained here have been because this is an area that is not only misinterpreted by the Hebraic crowd but is also

one of their greatest sources of spiritually abusing others through an unscriptural bondage they wish to apply to all believers. Is there a circumstance under which a believer is to abstain from certain foods? Certainly. But it is not within the context proclaimed by the preachers of the law; it is vastly personal and not applicable to the entire body of believers. If the Holy Spirit leads you not to partake of a certain food, then by all means, you should not partake of it. However, that gives you no license to prohibit anyone else from eating it.

While the symbolism of Passover is readily accepted to foreshadow the sacrifice of the perfect Lamb of Yah, the Feast of Unleavened Bread foreshadowing the Messiah's burial and the Feast of Firstfruits foreshadowing His resurrection, the true symbolism of the Feast of Weeks (or Pentecost) is largely ignored by the Hebraic folks. That feast commemorated the giving of the Ten Commandments to Moses; and it was on the day of that observance in the book of Acts, fifty days after Christ's resurrection, that the Holy Spirit was poured out on all mankind. And just like that which was used to foreshadow the real substance in the other feasts, the same logically applies with this one.

The Holy Spirit

The Holy Spirit became the Law of Yah, the believers' torah. Do not confuse, like the Hebraic folks do, the fact that the

word “torah” simply means “instruction,” even though that is the name often given to the first five books of the Bible, which contain the written law. In the true definition of the word, the Holy Spirit is the One who instructs us now rather than the old “schoolmaster.” That is clearly what is taught throughout the New Testament, yet the Hebraic crowd grossly neglects those teachings and wrongly asserts that Yahoshua, who is identified in John 1:1 as the “Word” (logos) is our “Torah.” To do so, again, requires linguistic trickery. Then, through that error, they claim that the Torah was the Word of Yah, so that must be what John is calling Yahoshua. Even a cursory glance at the original language shows that to be false.

They further err by claiming that since the Messiah lived the written law perfectly, then He did so to show us how to do that. Again, such claims are absurd. If Yah recognized that man was not able to live His law perfectly—and for His law to be fulfilled, His Son would have to do it—how could it be imagined that Yah would then demand that *mankind perform what was the very reason His Son had to come and die?* It just makes no sense, but such are the arguments that the Hebraic folks use to try keep believers bound to that from which Yah freed them.

It is clear through the symbolism of the feasts, as well as the specific teachings of Scripture, that the Holy Spirit became the fulfillment of the written law. And through His indwelling presence, believers are no longer bound to

a list of written rules and regulations, but are instructed and led by Yah's own spirit, not induced externally to do His will but internally, which was what the written law symbolized all along. The Hebraic crowd contends that when Yah says He will write His laws on the hearts and minds of the believer, He is merely parroting the written law. However, that would make the Holy Spirit superfluous and redundant, as we already have the written law. The message here is that He guides us to do His will through the prompting of His Spirit.

And since He removed the details and penalty of the law (Col. 2:14) and took away that which separated the Jews from Gentiles, we are left only with instructions that pertain to relationship.

The Ten Commandments Versus My Commandments

Because different words in the original language get translated as the same word in English, the preachers of the law fail to understand the true meaning and intent of many things. Suffice it to say that when the New Testament refers to the commandments of Yah, the evidence is overwhelming that it is *not* speaking of the written Law of Moses.

Yahoshua the Messiah specifically stated that His commandments were to love Yah and to love one's neighbor. Of course, at that point in history, the Holy Spirit had not

yet been poured out on all of mankind, so He had not yet become the Law of Yah. However, Yahoshua specifically told us that would happen. One of the verses the Hebraic crowd loves to use to inflict their spiritual abuse is John 14:15: “If ye love Me, keep My commandments.” Notice that He didn’t say, “If you love Me, keep the Ten Commandments.” Moreover, in the John 14 passage, after his statement in verse 15, He immediately prophesies the giving of the Holy Spirit and the Spirit’s role in the life of the believer.

The preachers of the law often misapply the words of Yahoshua when He said, “Do not think that I came to abolish the Law or the Prophets; I did not come to abolish but to fulfill.” And he also said, “For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass from the Law until all is accomplished.”

If you purchase a car by obtaining a loan, you must sign a contract detailing the terms of that loan. Once you have fulfilled the contract by paying it in full according to the terms, would it then make any sense to go back and change the terms of that contract? While the original contract between Yah and His children was still in force, it first had to be fulfilled before a new contract could be enacted. Yahoshua didn’t simply wipe out the contract, He fulfilled it, which allowed for new terms (the Holy Spirit) to be given. That original contract still stands intact—not a single letter has been replaced—but it has been fulfilled and a new covenant made between Yah and His children,

a covenant which grafted the Gentiles onto the vine and provided the Holy Spirit to transmit the will of Yah to the hearts and minds of believers.

One key to understanding that the Holy Spirit became the Law of Yah at Pentecost is that, during the millennial reign of Yahoshua, the sacrificial system will be reinstated. The Hebraic folks cannot explain why that happens because they refuse the true function of the Holy Spirit. During the millennial reign, the bride will be in the wedding chamber (“chuppah”); and since Pentecost, the Holy Spirit resides with the bride, so He will necessarily be withdrawn with the bride. Upon the Holy Spirit’s withdrawal, the written law must be reinstated, since that is the role He has been fulfilling since Pentecost.

The Kingdom of Heaven Versus the Kingdom of Yah

This singular distinction is the basis of vast error taught by both sides of our metaphorical aisle. When the difference between these two kingdoms is not understood, the truth cannot be understood. The resulting error is an illegitimate “gospel” based, at least partly, on works, which is the opposite of what Yah teaches us in His Scriptures. By not delineating the two kingdoms, men wrongly sentence others to eternal judgment when the Bible does not. Through ignorance, they pick and choose sinful behaviors by which they themselves are not characterized and proclaim that those who practice

such things will not be allowed into heaven when the Bible is clear that they will not be given access to the kingdom of Yah (or, as churchians call it, “the kingdom of God”).

This is the difference between the kingdom of heaven and the kingdom of Yah. Galatians 5:19–21 lists seventeen works of the flesh, and those are the sins that believers are directed to crucify. It is the one who voluntarily overcomes the works of the flesh who will inherit the kingdom of Yah. Now the command to deny the flesh is given only to believers—those who have been legally adopted as children of Yah; so by no means should it ever be threatened that those who do not overcome their flesh will not inherit the kingdom of heaven, as that is the adoptive birthright of all believers.

Those who believe their lot in life is to pronounce condemnation upon others often preach the heresy that drunkards and adulterers and fornicators and homosexuals, and so on and so forth will be sent to hell for all eternity. But the truth is, only some of those people will be sent to hell, and it will not be because of those things but because of their unbelief. To state that anyone who commits certain acts will be sent to hell because of them is not to preach the truth of Yah.

I know how shocking this probably is to most readers as it initially provided me with quite a jolt as well. Apart from ignorance about the Temple Ordinances and Practices, where could such a falsely condemning doctrine originate?

In Revelation 12:10, we see Satan being called the “accuser of the brethren.” That pretty much answers that question.

If you divorce yourself from what you’ve likely heard preached your entire life and consider that only unbelief in Yahoshua the Messiah will sentence one to hell, and that no good works can provide entry into heaven, then you will realize that no bad works will prevent entry into heaven either. Living according to one’s flesh (doing those things listed in Galatians 5 and Revelation 22) will only keep one from being able to access the sanctuary within the heavenly temple—the kingdom of Yah. Those sins are not tied to belief as the New Testament clearly teaches the law of the flesh in the believer (Romans 7:14–25). If fleshly sins affected adoption, then they would apply equally to believers and unbelievers. They don’t. They apply only to believers. And believers have no authority over the judicial decrees of Yah, including adoption.

So when we are told to deal with one who is overtaken in sin, it specifically means those whose lives are characterized by any of those works of the flesh listed in Galatians 5, for the desire all believers should have, both for themselves and for their spiritual brothers and sisters, is the inheritance of the kingdom of Yah—to be able to enter the sanctuary. Holding one another accountable in such matters has nothing to do with one’s salvation but with one’s relationship, both with Yah and other believers, and one’s reward.

What believers are *not* to do is judge each other according to matters of identification with Yah, as those are matters of conscience that cannot be mandated by others. Believers should teach how the things of Yah (all His Sabbaths) will identify the believer with Him, but as Paul teaches in Colossians 2:16, “Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days.” This was not a suggestion against keeping Yah’s prophetic feasts but a prohibition against judging how others choose to identify with Yah through their observance of them.

Those who regularly set themselves above everyone else by proclaiming they are “Torah-obedient” are not preaching the Gospel of Yahoshua but a different gospel based on a fallacious misinterpretation of Scripture that minimizes the work of redemption accomplished by the Messiah and reduces the Holy Spirit to a nonsensical redundancy. And typically, those who preach the law do so to elevate themselves hypocritically and in so doing also use the law they break daily (even the ones they falsely pick and choose to be valid) as a weapon against those who disagree with them. Thankfully, Christ turned their ammunition into blanks.



8



The Law and the Sermon on the Mount

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. (*Matt. 5:17–19*)

These three verses constitute one of the benchmarks that the preachers of the law, whether they go by the name Hebraic Roots or “Torah-observant,” use to proclaim that the Messiah is telling us that we are still under the written law and that we must also teach others to be the same.

There are some other select passages they use to attempt to prove this belief, but as with this passage, the method they have to utilize is to lift the passage out of its context, which, very often, will alter the original intent of the message.

To be completely honest, their usage of this passage left me bewildered for some time as it seemed impossible for me to square what is said here with every other teaching in the New Testament telling us that, with the giving of the Holy Spirit, believers are no longer under the written law. While pondering these three verses and trying to formulate their meaning in light of everything the New Testament seems to teach to the contrary, I got to the point where I was just befuddled. I know that Scripture will never actually contradict itself, but with this passage, I was almost ready to concede that it at least appeared to do so.

While quietly pondering this seeming paradox one day, something within me said very clearly, “Read the whole message.” I thought, *What?* And then I heard it again: “Read the whole message.” So I read the entire sermon, which comprises Matthew 5–7. Upon further reflection, the truth finally became fully clear, and what Yahoshua said in its context makes perfect sense with every teaching on the written law versus the Holy Spirit in the New Testament. While the preachers of the law tend to imply that the adding of Gentiles to the vine was the primary accomplishment of the plan of redemption, Yahoshua confirms here that the other monumental element of His

fulfillment of the law was the giving of the Holy Spirit to instruct believers spiritually rather than being bound to a set of written rules and regulations that only restricted the physical man.

Let's start at the beginning rather than part way through, as the preachers of the law do.

The Sermon on the Mount was a revolutionary message to the Jews who, up until that point, had been taught by the Pharisees that the heart or the purpose of the law was found in obeying the details it contained to the letter. They were not to murder or commit adultery or lie or steal, but that only monitored their physical actions. There was nothing taught about the written law concerning hatred or lust, which are matters of the heart. The law as taught by the Pharisees simply regulated outward activities. Moreover, while the Pharisees kept a strict yoke of bondage to the written law on others, they secretly lived apart from that law, doing as they pleased. They held others to a higher standard than they performed themselves in private.

Christ hated that, as it perverted His Father's actual intentions.

Yahoshua began to speak, and He said,

Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for

they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see Yah. Blessed are the peacemakers: for they shall be called the children of Yah. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. (Matt. 5:3–16)

Do you see what Christ is talking about here?

There were three types of laws that Yah gave to the Jews—relational, ceremonial, and sacrificial—and each had a distinct purpose. The relational laws dealt with how Yah desires His people to live in relationship with Him and with

their neighbors. The ceremonial laws (clean versus unclean) were to keep the Jews separate from the Gentiles. The sacrificial laws taught the need for blood to atone for their sins, which foreshadowed the ultimate sacrifice of the perfect Lamb and also symbolized the bride sacrificing her flesh.

Yahoshua was well aware of three things when He was speaking here. By becoming the sacrificial Lamb, He was getting ready to fulfill the requirements for the Holy Spirit to be poured out on all mankind, and in so doing, (1) the sacrificial laws would no longer have any purpose, (2) the distinction between Jew and Gentile was about to be erased (clean versus unclean laws, which separated them), and (3) the relational aspects of the law were His Father's primary purpose for it.

So in verses 1–16, He teaches what living the relational laws is really supposed to look like. They are internal, spiritual matters that, when properly apportioned in one's practical life, will be exhibited in these manners. Notice that He is *not* speaking here of the ceremonial or the sacrificial laws. So when he says what He does in verses 17–19, He knows full well that the sacrificial and ceremonial laws will no longer be necessary once He is sacrificed and the Holy Spirit is given to His bride; however, there will come a day when the written law will once again become instituted, and that will be during the Millennial Reign of Christ, when the Holy Spirit is withdrawn from the earth to be with the bride. Therefore, He explains that the written law,

as given, will not be changed. But He also knew that the Holy Spirit would be given to the bride, and He becomes the Law of Yah until He is withdrawn from the earth and, therefore, withdrawn from that role.

Additionally, look specifically at what He says: “*Whoever therefore breaks one of the least of these commandments...*” To what commandments is He referring? He’s certainly not talking about the sacrificial laws here, as He knows they will soon serve no purpose. He’s not speaking of ceremonial laws, as He knows there will no longer be any need to separate Jews and Gentiles. So there is only one group of laws left. It is no coincidence, then, that the matters He discusses in the entire three chapters all deal with relationship—with our neighbors and with Yah. If His statement, at that point, was talking about all three groups of laws, He would have stated, “Whoever therefore breaks one of the least of *those* commandments” because the subject matter of His whole sermon was dealing only with the relational laws. No, He says “these commandments.” Which commandments? The ones that are the subject of His entire message.

Anyone who breaks one of *these* least commandments (the ones about which I am teaching you—the commandments dealing with relationship) and teaches others to do so, will be least in the kingdom of heaven. It will not keep a believer from heaven, but it will affect his reward. Loving Yah (relationship) and your neighbor (relationship) are the greatest of all commandments; they are the real purpose

the law was given in the first place. If “all the law and the prophets” hang on these two commandments, then that means that Christ was conveying what the true intent of His Father’s law was (the real substance that the law foreshadowed). And that’s what the Pharisees failed to teach, what they abused, and why they received the open condemnation of the Messiah.

This is precisely why it is important to understand every passage in light of the context in which it was given, and in light of everything else the Messiah taught throughout the Gospels and the apostles wrote in their letters.

The whole purpose of the law was to show us how Yah desires us to live in relationship with Him and with our neighbors. That is what He is most concerned with, which is why Paul taught us that in His Spirit we have liberty and are not under the law. Those things that are matters of relationship with Yah are personal matters that are not to be demanded by anybody: “Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days” (*Col. 2:16*).

In Colossians 2:14, we are told that Yah erased the charges that were brought against us by the *written laws He had established*. He took the charges away by nailing them to the cross. So He removed the details or the perfection of the written law and also the penalty associated with breaking them. Removing the details and the penalty of the written law leaves only the instructions (Hebrew: torah) of

the law, and who is it that now instructs believers in the will of Yah? That would be the Holy Spirit. The Holy Spirit is the entire Law of Yah. He is not the written law, created with handwriting, but the living Law, wholly sufficient to guide and direct Yah's children in how He desires them to live. If one possesses the living Law of Yah, he has no need for any written law, which is exactly what Scripture teaches us: "But if ye be led of the Spirit, ye are not under the law" (*Gal. 5:18*).

Also, removing the perfection of the law (the details) gives us the freedom to live according to the instructions of the Holy Spirit without the fear that we won't do so perfectly. Lacking the perfection that was required of the written law will never be held against us. Paul said, "Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life" (2 Cor. 3:6). In the Spirit, we have the freedom to live the way He (the Spirit) instructs us without fearing reprisal when we don't do it perfectly, as the letter of the law demanded.

There is a growing movement of professing believers who violate these very principles that Yahoshua taught us, the things that aroused the greatest ire in Him. They are self-righteous individuals trying to hold others in bondage to what His Spirit was given to free us from: the "schoolmaster" or the written law. In constantly proclaiming their "Torah-obedience," they falsely elevate themselves

over others and judge their neighbors in matters that are to be strictly personal issues between the believer and Yah.

In preaching the law, they are not doing what the apostles did, which was to “preach Christ and Him crucified.” They are preaching another gospel that purports to increase one’s holiness through performing works of the written law. To increase one’s holiness, he should start with the sins of the flesh listed in Galatians 5:19–21. That is the path to holiness or sanctification, not performing works of the written law. It is through the sacrifice of these fleshly desires that one obtains the kingdom of Yah, which is the temple (New Jerusalem) in heaven. They do not determine who will go to heaven, as justification is an eternal judicial decree of adoption by Yah, which cannot be overruled by any man. They do, however, determine our level of reward, as they are indicative of the level of control the Holy Spirit has been given in one’s life.

Yah does the justifying, but it is up to us to yield our lives and our wills to the Holy Spirit. The more we do that, the less we will be characterized by those sins of the flesh. It’s our choice, for in the Spirit, there is liberty. As Paul said, “All things are lawful for me,” which means that there is no act for which somebody who possesses the Spirit of Yah will be punished in hell. But he added, “All things are not expedient.” That reflects the principle of sowing and reaping. We are at liberty to live according to our flesh or according to the Spirit, but our choices always have

consequences. And those consequences, which will be experienced in heaven, are most often also suffered here on earth.

So preach Christ and Him crucified. Don't worry yourself about how another person lives out his/her personal relationship with Yah (food, drink, appearances, or Sabbaths) as those things are none of your business anyway. And if a brother is overtaken in any of the sins of the flesh (Gal. 5:19–21), let only those who are truly spiritual rebuke and exhort him. However, there is another condition placed on those who would approach such a brother: take the log out of your own eye (Matt. 7:5).

Believers are not to judge each other in how they apply the traditions of Christ in a practical sense, but that is certainly *not* a prohibition against teaching those things to others, just as Paul did. There is a vast difference between teaching spiritual truths and judging how somebody does the things that are taught.

Those who expend their energies preaching the written law, as the Pharisees did, actually deny what the Messiah accomplished for His bride and stifle the work of the Holy Spirit, as they usurp His role and demand from others the very thing from which He freed them.



9



Are Pigs an Abomination?

Those who hyperfocus on what is commonly called the Torah, and preach the written law contained in it, most often lift verses out of context in an attempt to prove their fallacious beliefs, or they deceptively twist the meanings of words and phrases to make them state something that was never intended. One of their most common spiritual abuses concerns the eating of foods that were declared “ceremonially unclean” for the Jews. Here, we will look at some of their deceptive trickery. (One must note that deceptive trickery does not come from the Holy Spirit.)

In a recent online conversation with a modern-day Pharisee, I was told, “Yah calls unclean food an abomination, same as homosexuality.” Note the levels of deception in this fear-mongering statement. First, if we look to Leviticus 11 where the Jews were told what foods were clean and

unclean for them, nowhere does Yah state that any food is an abomination. He states that if a Jew ate that which He classified as unclean for the Jews, it was an abomination. The act of disobeying the will of Yah was the abomination, not the meat itself.

Moreover, by associating eating what was ceremonially unclean for the Jews with homosexuality, he used an emotionally based scare tactic, since homosexuality is the “sin of sins” in the eyes of many professing believers, some of whom have little aversion to gossip, hatred, or strife.

Are There Foods That Are Unclean for the Bride?

To answer this question, we must first determine what “unclean” means. That which was unclean was declared so as part of the ceremonial laws the Jews were under. The uncleanness did not pertain to the physical characteristics of things but the spiritual application that was imposed by Yah. To believe otherwise is to state, illogically, that Yah created things that disgusted Him. Such an assertion makes no sense whatsoever.

The ceremonial laws served one purpose and one purpose only: to keep Jews and Gentiles separate. As such, the Spirit will lead us to the understanding that the ceremonial laws were a foreshadowing (like the sacrificial laws), symbolizing the real substance that would later be revealed. And what was that real substance? Ephesians 2:11–16 explains it:

Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without Yah in the world: but now in Christ Yahoshua ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby.

As the real substance is revealed, that which symbolized it is no longer necessary. Thus, as Scripture tells us, the laws keeping Jews and Gentiles separate were abolished.

Food or Not Food?

One blatant attempt to deceive is the notion that those passages in the New Testament, which clearly negate the false teachings of the preachers of the law, are to be viewed within the ludicrous paradigm that Jews didn't regard as food that which was ceremonially unclean for them. Setting aside

the fact that they were surrounded by Gentiles who were eating things the Jews were not allowed to eat—and thus, they knew it was food—the very assertion would negate any necessity for the laws to be given in the first place. Yah didn't tell the Jews not to eat dirt or gold or hair because those weren't considered by anybody to be food.

Why would Yah command the Jews not to eat something they wouldn't consider to be food to begin with? He wouldn't. Deception revealed.

If I Eat Pork, Will I Get Brain Worms?

This is another propagandalike scare tactic. I was involved in a conversation with some Hebraic Roots folks, who were very pleasant and nice until pork entered the discussion. At that point, it was as if they were staring into the pits of hell commanding demons to leave their presence. And what was the basis of their paranoia? That “everyone who eats pork will get worms. No exceptions.” Having never heard such a claim, I did my own research, and lo and behold, there is a tiny sliver of truth to their claim, but not enough to constitute the conclusions to which they arrived. Normally, reasonable people will weigh evidence presented and then come to a conclusion. Those with an agenda, however, will start with their preconceived conclusion and then make the evidence fit within that, which inevitably causes them to stretch the truth, if not lie outright.

Resources such as the CDC and other medical organizations clearly state that parasites like the dreaded “brain worms” can exist in many different types of meat, not only pork. And during one of the latest reporting periods for which statistical data is available (1997–2001), there were seventy-two reported cases in the entire country, but only *twelve* were due to pork. Now, one has to readily admit that there is quite a difference between twelve cases in the country over a four-year period and “everyone who eats pork will get worms.”

And what is the cause of these parasites? Improperly cooked meat. That’s right—every one of them was easily preventable simply by cooking the meat to a temperature of 170 degrees Fahrenheit. And the parasite is far more prevalent in wild game than it is in pork. There have even been cases of these worms being found in beef, pheasant, and quail—all foods that were considered “clean” for the Jews under the ceremonial laws. So the argument that Yah still forbids people from eating pork because it has worms is very easily debunked, and the deception is revealed.

Did Paul Teach Obedience in Matters of Clean Versus Unclean?

The deceivers often proclaim that Paul taught obedience to the Torah or the written law of the old covenant. That too is an outright lie. In Galatians 2, we’re told of an incident

in which Peter came to Paul in Antioch. Paul states that he opposed Peter “because he was to be blamed” (Gal. 2:11). Now, whatever could have caused Peter to stand condemned? Since Peter understood through his vision that Christ had removed the barrier between Jews and Gentiles and thus the ceremonial laws, he had begun regularly eating with Gentiles in their homes, which obviously means that he was eating that which had formerly been considered unclean for him to eat. However, when the Jews who still clung to the written law started coming around where Peter was, he withdrew from the Gentiles, resorting back to the ceremonial laws because of peer pressure.

Paul rebuked Peter’s actions and reinforced that there was no longer to be anything separating the two groups, pointing out that eating with the Gentiles when no Jews were around but withdrawing from Gentiles when Jews were watching was hypocritical. And why would Paul have stated that Peter stood condemned? It is because those who preach the written law of the old covenant preach condemnation upon themselves for they are not capable of keeping the perfection they demand from others. Preaching the law automatically makes one a hypocrite.

But Certainly, Christ Obeyed the Written Law, Right?

Here is a commonly proclaimed fallacy that the preachers of the law inflict on those whom they abuse with their false teachings. They state with certainty that Yahoshua the Messiah obeyed everything in the written law from the time He was born until the day He died, and that in so doing, we are to follow His example and do the same. They use a pithy little marketing catchphrase: “Christ lived the law perfectly so that I don’t have to?” Actually, He lived a perfect life *because* I am not able to! How illogical they make Yah out to be by stating that He sent His Son to die because we couldn’t live His law perfectly but that, since He did that, Yah expects us to do that for which He sent His Son in the first place. It boggles the mind.

Here is what the contemporary Pharisees fail to understand, and this is a vastly important truth: “But if ye be led of the Spirit, ye are not under the law” (Gal. 5:18). Until Christ was baptized by John the Baptist, He did not possess the Holy Spirit. Because He had not yet fulfilled the written law, He lived according to it perfectly. However, once He received the Spirit and His Father confirmed that He was His Son (Matt. 3:17), He was no longer under the written law. As such, we see instances in the Gospels of His breaking the strict Sabbath laws but remaining wholly within the will of His Father.

The written law demanded that the woman at the well be stoned, so there is an example of Christ violating the written law in the Torah through obedience to the Holy Spirit.

But that doesn't mean that He ever ate anything the law called "unclean," does it? Well, the Scriptures are mostly silent on that, so one has to look at other evidence. And according to Paul's rebuke of Peter, Yahoshua would not have allowed Himself to be a hypocrite concerning such matters. The preachers of the law likely wish that Luke 10 wasn't in the Bible. This is what the Messiah told the seventy he was sending out into largely Gentile cities throughout Galilee:

And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you. (Luke 10:7-8)

Why would Christ tell them *twice* to eat whatever was served to them? He did so because, according to the written law that was ingrained in them, they would not have eaten anything the Gentiles would have offered them. Now, would Christ have told them to eat what they had considered to be unclean food but refuse to do so Himself? Well, we know He was no hypocrite!

And what about John the Baptist, whom Christ called the greatest man to have lived? He was the only person ever to be born possessing the Holy Spirit. Once he had his bar mitzvah, he never entered the temple, which was a blatant violation of the written law that required adult men to go to the temple three times a year. Again, those who are led by the Spirit are not under the law.

Here's an analogy that might make this easier to understand. Let's say you work for a company that has very strict rules concerning their company cars, and the rules specifically state that no employee is to use a company car for personal reasons under any circumstances and that every use of the cars is to be for company business and for no other reason.

But then, let's say that one Friday afternoon, the owner of the company comes to you and says, "I'd like to meet your family and spend some time together at our home. Why don't you take one of the company cars home with you, use it to take your family out to dinner this evening on me, and then bring them all over to my house tomorrow, and we'll have a barbeque."

If you use the company car for those purposes, you would definitely be breaking the company rules. However, since the owner of the company has told you something different, you would still be acting within his will. And where the company is concerned, that's really all that matters.

And since the online Pharisee who equated pork with homosexuality obviously doesn't understand either when it

comes to matters of justification and sanctification, he just remains in my memory as someone who, like the rest of his Pharisaical buddies, spends his time explaining to everyone he meets that, unless they follow the written laws of the old covenant (or at least the ones he's picked and chosen), they will go to hell. There's a reason Paul said that they preached "Christ and Him crucified," and it's because that's the Gospel. Those who preach the law preach a different gospel, and as such, they should be rebuked for doing so.

If the Holy Spirit leads you not to eat pork or if you choose not to eat pork for any reason, that's fine; don't eat pork. If the Holy Spirit tells you not to eat beef or chicken or broccoli, you would be wise to heed what He tells you. However, do not tell any others that the Creator forbids them from eating anything, for in doing that, you would be lying, and I think there's something about that in the commandments:

Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and *commanding to abstain from meats*, which Yah hath created to be received with thanksgiving of them which believe and know the truth. *For every creature of Yah is good, and nothing to be refused*, if it be received with thanksgiving: For it is sanctified by the word of Yah and prayer. (1 Tim. 4:1-5)



10



So, What Is “Unclean”?

Imagine how foolish humans must look to their Creator. Knowing the limitations of our ability to grasp His ways, since we are physical beings and His ways are spiritual, He provided for us, throughout our history, physical object lessons so that we could understand His spiritual intentions for us. There are few, if any, spiritual truths that He didn't first foreshadow for us, using physical symbolism to demonstrate the real substance of that which He wants us to embrace in our relationship with Him. And what do so many humans do? We cling to the physical symbols and reject the real substance. How very foolish of us! How very human of us!

There is much spiritual confusion regarding the proper spiritual application of the clean versus unclean laws. On the churchian side of the issue are those who accept the

teaching of the New Testament that “we are no longer under the law” but also believe that not being “under it” means that it has no significance in the life of the believer anymore. Moreover, because they do not grasp the role that the law does play in our lives, anything that they associate with being Jewish they simply lump together in the heap of things they can just ignore since “we’re no longer under the law.”

So, since the things of Yah (His Sabbaths) sound Jewish to them, churchians regard them as bygone relics of ancient times that have no business occupying their minds and hearts, and in so doing, they completely reject the true desires of Yah’s heart and worship Him through the traditions of men, without realizing that they don’t touch His heart at all with the foolishness they offer Him. They can’t even be bothered to know His real name or His Son’s real name, but refer to them with alternate names that came out of a religious system bent on obscuring their identities. And they arrogantly claim that since “He knows who I mean,” He is not affected at all by how much they truly do not know about Him nor their lack of desire to please Him in the ways He told us to.

And once again, on the other side of the aisle, we have those who desire to please Yah in the things that matter to Him, but get lost in the symbolism and fail to understand exactly what Yah was trying to explain through it. These are the preachers of the law, the modern-day Pharisees who

typically label themselves as something “Hebraic” or “Torah-obedient.” These folks completely miss the true meaning of the message of Christ’s earthly ministry and end up practicing the opposite of what He taught. You see, what the Messiah repeatedly taught was that the written law was an object lesson for us. That’s right, the written law was symbolic of a spiritual truth, an understanding that Yah wanted us to grasp fully because it demonstrated, through physical things, how we are to tend to our spiritual lives before Him.

It’s All about the Bridegroom and His Bride

The entire Word of Yah is a love story that ends with a celebration of marriage. While the Old Testament focuses mostly on the bridegroom, there are many object lessons, or symbols, that refer to the bride and how she is to live in anticipation of the wedding. A significant object lesson is the ark of the Covenant, or, as Yah calls it, the “Ark of the Testimony.”

The ark was a vessel constructed of a perishable or corruptible material—wood—but it was covered with an incorruptible material that symbolized divinity—gold. Into the ark, the Jews were instructed to place the two tablets containing the Ten Commandments (which symbolized the covenant of Yah, or His testimony), the budding rod of Aaron (which symbolized the authority of Yah), and some manna (which symbolized the provisions of Yah).

What is most often overlooked by many is the fact that the ark actually symbolized the bride, and Yah was demonstrating a spiritual truth with that which was physical. The bride is created with a corruptible material—human flesh—but is covered with that which is divine, which is Him. And into the bride, He places His testimony, which is His Spirit, His authority, and His provision. Atop the ark was the mercy seat, which was solid gold, and that symbolized Christ; and the union of the two represented the marriage that binds them together as one. The ark resided in the Holy of Holies, which symbolized the wedding chamber, which will be the eternal dwelling place of Yah, referred to in Revelation as the New Jerusalem or the heavenly temple.

It should be noted that the Feast of Weeks, or Pentecost, was observed by the Jews in commemoration of the giving of the Ten Commandments or, again, Yah's covenant or testimony. The symbolism presented to us in the book of Acts truly is rich when the real substance of the object lesson is understood. On that same feast day, Pentecost, Yah poured out the real substance of that object lesson—the Holy Spirit. The Ten Commandments, written on tablets of stone, were a physical representation of a spiritual application—the Living Law of Yah being written on the hearts and minds of the bride.

In Jeremiah 31:33 (before the fact) and in Hebrews 8:10 (after the fact), the real substance of what was foreshadowed by the written law of Yah is explained:

For this is the covenant that I will make with the house of Israel after those days, saith Yah; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people.

In reality, the entire written law of Yah that was given to the Jews was symbolic of a much deeper spiritual application. And not only that, but the ancient Jews themselves provide an object lesson of a chosen people—the selection of a bride by the bridegroom’s father. Through the Jews, Yah demonstrated how the bride of Yahoshua would be selected and set apart for His Son. And thus, the Jews being a symbolic object lesson, the laws that applied to the Jews were also merely a foreshadow of the spiritual application that demonstrated how the bride is to live in anticipation of her marriage to the bridegroom. The entire picture is an object lesson for the bride. And like the fools that we are, many humans commit themselves to the symbols and reject the real substance.

Thus, “Israel” is what Yah calls His children—the bride of His Son—and the name literally means “to rule as God,” which is what the bride, being one flesh with Christ, will do throughout eternity. The Jews were merely a symbolic physical demonstration of the spiritual process of selecting that bride and separating her from the world; so whenever the house of Israel is mentioned in scriptural prophecy, it is important to differentiate between physical Israel and spiritual Israel. Where the prophet Jeremiah prophesies

about the House of Israel and the House of Judah, those are symbols of the bride and the tribulation saints.

As we're taught, in Christ, there is no Jew or Gentile; He broke down the symbolic barrier that separated the two. As the real substance was revealed, that which foreshadowed it was no longer necessary. The breaking down of that barrier between the two is the transition from that which was symbolic to that which is the real substance. It is not that the Gentiles were actually converted to Judaism but that the Jews were just a symbol of what would be the bride. The Jews were never the actual bride of Yahoshua, as they symbolized His bride, who is not determined by any bloodline or geography. So nobody replaced anybody. The symbol that foreshadowed the real substance simply remains a symbol to this day.

Of course, the Jews having symbolized the bride, they were presented first with the real substance. They were the ones who were already familiar with the true things of Yah. Those who understood the rich symbolism received the Messiah, and those who didn't rejected the Messiah and chose to remain bound to the symbolism. Those first Jews who identified with the real substance rather than the symbolism were given the real substance (the Holy Spirit), and into that "cultivated olive tree" (the ones who already identified with Yah through His Sabbaths and understood the real substance of the relationship laws as being spiritual rather than physical), the wild olive tree (Gentiles), who had to be taught the true things of Yah, was grafted.

Just as the Pharisees tried to paint Christ into a corner with loaded questions concerning the laws pertaining to marriage, He explained to them that marriage itself is nothing more than an object lesson for us. Human marriage has no eternal meaning, as He said that in eternity, there will be no human marriage. And as Paul taught, the entire construct of human marriage is a symbol, a foreshadow of a future real substance. It was given to us to help us understand the relationship of love between Christ and His bride. That is the real reason Yah hates divorce, for it perverts the physical symbolism He used to teach a spiritual truth.

“Unclean” Was Ultimately a Spiritual Label and Not a Physical One

To demonstrate the concept of the bride separating herself from the world, Yah’s object lesson was the ceremonial law He instituted for the Jews, who symbolized the bride. But whenever someone embraces the symbols rather than the real substance, he will necessarily encounter inconsistencies with the whole of Scripture, which is what has happened with those who cling to the notion that there are foods today that Yah considers unclean.

Let me demonstrate the scriptural inconsistency that such an assertion produces. Nowhere in Scripture, before the giving of the written law in the Torah, did Yah forbid anyone from eating any food. In fact, those who claim that

Yah intends for man to maintain a completely vegetarian diet are ultimately met by the brick wall of the lamb that is to be eaten during the Passover Seder.

While the ceremonial law included laws pertaining to foods, we see specific instructions later in Scripture that state, just as before the written law of the Torah was given, that there is no prohibition against eating any food, such as what we see in 1 Timothy 4:3–5:

Forbidding to marry, and commanding to abstain from meats, which Yah hath created to be received with thanksgiving of them which believe and know the truth. For every creature of Yah is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the Word of Yah and prayer.

Do you see the inconsistency? This again demonstrates why the Hebraic Roots Movement has so many problems with Paul. There are no inconsistencies at all when one understands that the ceremonial laws were given as an object lesson to demonstrate the bride's spiritual separation from the world's systems of belief.

Another misunderstanding that helps to promulgate the false teaching of "unclean" foods is the common erroneous twisting of words that exist in our English translations rather than understanding their meanings in the original texts. Because of this, many proclaim that "unclean" is

synonymous with “unhealthy.” That is pure fantasy, as the term “unclean” was a spiritual construct and not a physical one. Because we English speakers correlate that which is unclean with being unhealthy, that misinterpretation of the word produces gross error that conveys something that was never intended.

The word “unclean” means “defiled,” and defiled is a spiritual condition, not a physical one, which is explained by Christ in Matthew 15:11: “Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.” Christ is clearly teaching here that there is nothing someone can eat that will make him defiled (unclean) before Yah, as the entire meaning of those laws was to demonstrate a spiritual application. What defiles a man is what is in his heart. The foods that the written law classified as unclean were not unfit for human consumption; they were not to be eaten by the Jews because Yah told them not to eat them. It wasn’t the food itself that made the Jews “unclean,” but the act of disobeying Yah’s will that made them so. It was to demonstrate the real substance of the bride being defiled by disobeying the instructions (commandments) of the Holy Spirit, which are Yah’s will.

It is not food that defiles a person but the attitude of his heart that causes him to disobey the will of the Father; that is what defiles him in Yah’s eyes. That is the spiritual application of the physical object lesson. Moreover, while

the HRM hyperfocuses on Leviticus 11, which contains the dietary laws, they usually remain quite silent about Leviticus 15, which contains the laws pertaining to intimate marital relations. It should be understood that virtually none of them actually abide by those laws in their homes. Once, in response to my pointing out the glaring inconsistency, a contemporary Pharisee suggested that those laws only applied to being clean to enter the temple. Well, that was the point of *all* the clean versus unclean laws, so he actually had no point.

Throughout Christ's ministry, His message conveyed His Father's truth that what had been given to the Jews was an object lesson and not the real substance, and the Sermon on the Mount clearly portrays that truth. The whole purpose of the written law, which regulated the physical man and not the spiritual man, was to provide a picture of what the Holy Spirit would do in the life of the bride. That's why He compares and contrasts the symbolism of the written law with the real substance of its spiritual application:

Ye have heard that it was said of them of old time,
Thou shalt not kill; and whosoever shall kill shall be
in danger of the judgment:

But I say unto you, that whosoever is angry with
his brother without a cause shall be in danger of
the judgment: and whosoever shall say to his
brother, Raca, shall be in danger of the council: but
whosoever shall say, Thou fool, shall be in danger of
hell fire. (*Matt. 5:21-22*)

The written commandment was a physical picture of the spiritual truth. It isn't the act of killing that defiles a man but the hatred that causes him to murder that defiles him.

This was the whole point of Christ's teachings that were further clarified by the apostle Paul. To cling to the symbol of the written law is to miss the entirety of the real substance, which was that the Holy Spirit is the Living Law of Yah, and it is He who instructs the bride into the will of the Father, also known as the "commandments of Yah". Paul refers to the written law as "the law of sin and death" because it was not the real substance, so there is nothing in it that gives life. It is the Holy Spirit who gives life, and through that life, He provides the bride with specific instructions regarding the truth and will of the Father.

Whenever somebody claims that Yah forbids the bride from eating anything or that His dietary laws were given as some form of "health mandate," you can be certain that they miss the point entirely and are clinging to symbols. Ultimately, what the preachers of the law do is to try to conform to the symbol (which they will never be able to do) rather than being transformed by the real substance. In so doing, they stifle and even reject the real substance—the Holy Spirit. They cling to the law of sin and death and reject the law of life and peace.



11



More Hebraic Roots Deception

The burden I feel regarding the Hebraic Roots Movement comes from a very personal journey that my wife and I have traveled and actually are still navigating. Having grown up in the mainstream evangelical church, I was thoroughly indoctrinated in its most common teachings and traditions. My wife, being reared in Roman Catholicism, was taught from a different perspective. While much of the works-based beliefs that had been instilled in her were diametrically opposed to the “works-less” teachings of evangelicalism, there were still several similarities in general understandings and traditions.

My door into recognizing the multitudes of error that are embraced by most of what calls itself the church came through the simple tradition of Christ-mass. Obviously, like most of the rest of the civilized world, this seemingly

harmless family-oriented holiday was always a special time of the year for me until several years ago, something led me to dig a little into its origins and meanings. The eventual illumination of the truth actually startled me at first. If what I had been taught about this was not true, then what else did I believe that wasn't so? It turned out that there were many such things. But it wasn't until several years later that my wife started realizing the same things and walked through that door, joining me on this journey.

Once we were united in the understanding that we weren't being given the whole truth from the church, we started searching for other like-minded believers from whom we could learn and with whom we could fellowship. I did some initial searching on the Internet and found a movement that proclaimed, quite loudly, the pagan error of Christ-mass and Easter/Ishtar, and also taught the importance of Yah's Sabbaths (weekly and feast days), so we were immediately drawn to them. We also found some folks in our area who seemed to understand the same truths, so we all started meeting together. On the Internet, we were drawn to the teachings of organizations like Passion for Truth Ministries and 119 Ministries, also known as testeverthing.net.

Ultimately, after thoroughly examining the most-touted tenets of these HRM groups, we found them to be spreading gross error and preaching a different "gospel." I often find myself in conversations with some of their

adherents on social media websites, and the brainwashing that has resulted from slick ad campaigns and catchy marketing slogans is not only immediately apparent with their followers, their false teachings appear to be spreading rampantly and misleading many people.

During a particularly long online dialogue, I began to feel an incredible burden for these folks, as there is obviously much confusion over the differences in their teachings and the truths of Scripture. It has become apparent that at least some of these people have placed their eternal security in the wrong things and are not even familiar with that which is the basis of salvation.

Changing the Very Words of Scripture

As we saw regarding the clean versus unclean laws and the dietary laws specifically, those in the Hebraic Roots Movement are notorious for misinterpreting or misapplying the words of Scripture. But they are also often guilty of actually changing the very words of Scripture. One of the most common marketing slogans of the HRM is the false teaching that the Messiah is the Living Torah. The reason this deception is effective is that, since the HRM seeks to keep people bound to the written law contained in what is known as the Torah (first five books of the Bible), equating that section of Scripture with Christ essentially suggests that, if one rejects the notion that we are under

that law, then he also rejects Christ to some degree. Instead of understanding that the Torah prophetically symbolized future real substances that would be revealed through Christ, they wrongly equate Him with believers performing the various laws that were given through Moses.

But by what method do they make the claim that Christ is the Living Torah? They literally change a word in Scripture itself. John 1:14 states, “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 is speaking here of Christ (see Revelation 19:13). So, the Word being Christ, the HRM asserts that the Torah is the earliest section of the Scriptures, and the Scriptures are commonly, although ambiguously incorrect, referred to as the “Word,” so we can simply substitute “Word” with “Torah.” The problem is, that completely changes the actual word that is used in the verse. If the verse were talking about the written word, then “torah” could be an acceptable Hebrew word, and “rhema” would be its Greek equivalent.

However, the word John uses doesn't focus on the written word or the subject of words at all but on the speaker of the words. In the Greek, the word used is “logos,” and its Hebrew equivalent is “dabar.” So to make their claim, they actually change the scripture itself to fit their false teaching. One additional fact that debunks their claims about Christ being the Living Torah is their accompanying claim that He never broke the written law contained in the Torah. As we

have already seen regarding the dietary laws, that assertion is demonstrably false, and so is their teaching on this.

Additionally, while I do not own a copy of their *Hebraic Roots Bible* (1998), I have conversed with some who have tried to bolster their false claims by copying and pasting passages from that version on a few instances. In my recollection of the few passages that have been shared with me, I believe there was deception and error in every one of them.

Romans 6:14 states, “For sin shall not have dominion over you: for ye are not under the law, but under grace.” But since not being under the law negates the whole “religion” of the HRM, their Bible adds a parenthetical remark to muddle what is clearly said. It has “For you are not under the (penalty of breaking the) law.” They have to make sure that their adherents believe they are still under the law, even though that contradicts what Paul plainly teaches.

In Hebrews 10:16, we are told, “This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them.” In the *Hebraic Roots Bible*, “laws” is replaced by “Torah,” even though there is nothing in the text that refers to the first five books of the Bible. The verse is speaking of the Holy Spirit, and it tells how Yah will make His will known to His children. By using the Hebrew word “torah,” one could understand it as His “instructions,” which would certainly not be unfaithful to the original text. However, capitalizing the word makes it a clear deception, as Yah is

not telling us that He will write the first five books of the Bible on our hearts and minds. This is a blatant perversion of Yah's Word, one that is used to try to keep people bound to that from which Christ has freed them.

I can only assume, based on the mountains of propaganda I've seen on the Internet and these examples, that there are probably many instances where the scriptural texts have been changed by their deliberate misuse of "Torah," deceptively inserting it in place of the actual words that were used.

Revelation 22:14–15 describes two groups of people—those who have access to the sanctuary in the New Jerusalem (which is the heavenly temple within the kingdom of heaven) and those who do not have access to it. What is described in these two verses occurs within the kingdom of heaven and delineates those who have access to the sanctuary and those who must remain outside the gates of the sanctuary. But the people described are all in heaven, as the devil, his demons, and the unbelievers have all been cast into the lake of fire by this point in Revelation.

Now, here's what we're told in those two verses:

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. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

But in the *Hebraic Roots Bible*, they have replaced the word “outside” with “and not there.” So they have completely changed what the verse states and have taken those who Scripture says will be in heaven and have placed them elsewhere or “not there”. Let me clarify it this way: if one speaks of those who are standing inside his house and those who are standing outside his house, could those standing outside his house properly be defined as “not there”? This is just a deceptive little twisting that attempts to support their false teaching that one must “obey the Torah” to see heaven. That’s not what Scripture teaches.

Clinging to the Symbols and Rejecting the Real Substance

While most people easily recognize much of the symbolism in the Bible, the HRM misses a big one; and in so doing, they create a belief system that contradicts the message of the entire Word of Yah. It is easy to understand the symbolism of something like the lamb that is part of the Passover Seder, and that our redemption is not in that but in what it symbolized—the Perfect Lamb of Yah. The apostle Paul teaches that earthly marriage is a symbol of the Messiah and His bride. In fact, the Ark of the Covenant, barley, the tabernacle, the temple, the priesthood, and even the ancient Jewish people are all foreshadows, or symbols, of the bride. The HRM actually misses that last one though, and they do

not understand that the Jewish people only symbolized the bride and that the law that was given to them at Mt. Sinai symbolized the giving of the Holy Spirit to the bride.

This is essentially what Christ's Sermon on the Mount was about. The written law governed only the physical man in outward displays of relational living, regulated the system of animal sacrifice, and kept the Jews separated from the Gentiles. But the point that Christ taught was that through His work of redemption, the real substance of His commandments, or will, was the internal force of the Holy Spirit in the life of the bride. The real point of the law was not to govern the physical man (which is destined for death), but the spiritual man (which receives life from the Holy Spirit). Moreover, by removing the details, or perfection, that was demanded by the written law (Col. 2:14), the believer is free to live in the liberty of the Spirit without fear of not executing His will perfectly. Yah desires His children to identify with Him, and it is the Holy Spirit that will teach the believer how to do that—not as a matter of following a list of written rules, but from a heart that desires to please Him.

Furthermore, in not grasping the rich symbolism Yah utilized to teach the bride about His will for her, the HRM preaches the symbols while rejecting the real substance those symbols foreshadowed—often creating illogical defenses of their false teachings. When confronted with the inconsistency of claiming believers are under the written law of the old covenant but are not required to obey the

sacrificial laws, they claim that it is because there is no temple, and since those sacrifices were to be done there, then it is impossible to properly execute the requirements of those laws.

But that ignores the real substance of what the animal sacrifices symbolize in the life of the bride and completely misses what or who the temple actually is. Animal sacrifices were a crucifixion of flesh, and the temple was a picture of the bride. It's not that flesh sacrifices are no longer part of Yah's will for us; it is that those sacrifices were symbolic of the bride (temple) sacrificing her flesh to purify herself, or to make herself holy (1 Pet. 1:16).

And the ceremonial laws that regulated "clean versus unclean" kept Jews separated from Gentiles, which symbolized the bride keeping herself separate from the world. In teaching that those physical laws remain, the HRM not only directly contradicts what we're taught in Ephesians 2, as well as several other passages, but it also perverts the true meaning of what those laws symbolized—keeping its adherents bound to written physical rules when the whole application was supposed to be a spiritual one. Yah's will for the bride has nothing to do with food or drink or clothing, for those were just pictures representing the true application, which is that He desires His children to be led by His Spirit and to keep themselves from being defiled by the world.

Their vast error in this has actually produced teachings that fully misrepresent who the House of Israel and the

House of Judah spiritually are, and claim that prophecies concerning them refer to literal blood Jews, when they actually represent the bride and the rest of the wedding party (OT saints and tribulation saints). The HRM makes the preposterous claim that those who are a part of the bride have Jewish blood somewhere in their lineage and that they are part of the lost tribes of ancient Israel. To make this wild stretch, they must completely reject scriptural teachings, such as “there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Yahoshua the Messiah” (Gal. 3:28).

It is a foolish embrace of shadows rather than an application of what those symbols actually represented. By doing that, they are not living in truth or in the life of the Spirit; they are living in a picture and missing the life and peace that the real substance gives. They demand compliance to that from which Christ freed us, and condemn anyone who exposes their deception and misrepresentation.

Paul teaches in Galatians 2:19–21,

For I through the law am dead to the law, that I might live unto Yah. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of Yah, who loved me, and gave himself for me. I do not frustrate the grace of Yah: for if righteousness come by the law, then Christ is dead in vain.

To embrace the false teachings of the HRM is to proclaim that Christ died for nothing. I desire to inform those who might be tempted to fall for their false teachings to flee from everything they promote and proclaim, for those who teach such heresies are to be rebuked and not embraced. And for those who already find themselves bound to their false teachings, I beg for them to turn away from them to the truth of Christ and the work of the Holy Spirit, for the Holy Spirit will never remain quiet over a true believer's dabbling in these clear spiritual errors. The Holy Spirit gives life, but the false teachings of the HRM give nothing but death and condemnation in a deceptive package of false spirituality.

The Holy Spirit is the one who confirms that someone is Yah's child, and that is not based on the written law of the old covenant. Believing that one can be made pure through that written law doesn't promote holiness before Yah; it promotes self-righteousness and a spirit of condemnation toward others, which is why the main message they preach far and wide typically focuses on some aspect of the Torah. That sounds a whole lot like the Pharisees of Christ's time, doesn't it? Well, it is.



12



The Biblical Harvests and the Rapture of the Bride

Imagine walking into a geometry course having never learned addition, subtraction, multiplication, or division. There is no possibility that one would ever be able to comprehend that branch of mathematics without first possessing those other rudimentary skills. Now imagine a room full of people who lacked those basic math skills being given the task of reading the details of the quadratic equation and then explaining the process to the others in the room. There would understandably be as many explanations as people there, and the chances that any of them would get it right are so infinitesimally small as to be virtually nonexistent.

How many different versions of “end-time prophecy” have been floating around over the years? How is it that so

many well-intentioned teachers of Scripture could all read the same texts but come up with such vastly different and often opposing explanations of the supposed “mysteries” contained in the prophetic passages of the Bible? The answer lies in the above analogy of the geometry class—a lack of rudimentary knowledge, or understanding, concerning the spiritual perspective and understanding of those to whom the prophecies were first written, which has resulted in the varied and incorrect explanations of those prophecies.

What are those fundamentals, and why are they virtually unknown to those within the church? The core of the earliest followers of Yahoshua the Messiah were Jews who had spent their entire lives awash in the traditions that Yah had established and told them to observe. They were intimately familiar with the seventh-day Sabbath, the Passover Seder and the other feast days, the steps of progression from the gate of the tabernacle to the Holy of Holies (and how the Passover preparation and the way of the tabernacle both symbolize the path to salvation), all the traditions of the Jewish wedding, and the Temple Ordinances and Practices. These comprised their spiritual worldview—their understanding of Yah and His blessed Son Yahoshua Ha’Mashiach (the Messiah). And it was within this context that the prophetic texts were written.

Satan had a mighty plan, and it has proven to be one his most effective strategies to keep people from knowing Yah and His Son. Using Constantine and his Roman cohorts,

who were fueled by their hatred of the Jews, he created a religious system that continues to flourish to this day. The foundation of this new “religion” was the centuries-old practice of pagan sun worship; however, biblical characters, events, and doctrines were used to shroud the rituals and traditions of paganism. At the heart of this deception was the desire to obfuscate who the real Messiah is. Through the removal and outlawing of that which comprised the perspective of Yahoshua’s earliest followers, to whom much of Scripture was originally written, Satan successfully created something that had the “*form* of godliness, but denied the power therein.” Constantine craftily called his new religion “Christianity.”

Let’s focus on one aspect of this massive cover-up and examine how it has confounded the understanding of so many: the Temple Ordinances and Practices. Within the Talmud are described the priestly duties as they applied to the Old Covenant. When these ordinances are studied in the light of Scripture, entire biblical teachings take on new meaning, as the illumination of the early ekklesia’s perspective reveals greater truth than what is available without that understanding, which is the primary reason Satan worked so hard to obscure the perspective that believing Jews had.

Where scriptural prophecy is concerned, the Temple Ordinances and Practices, coupled with the elements of the Jewish wedding, are the foundations around which much

of it is written. Here, we will briefly examine the temple ordinances regarding the three principle harvests described in the Bible (barley, wheat, and grapes) and how they apply to the prophecies of the end times.

Barley Harvest

Barley was the first of the annual harvests overseen by the priests. Before the harvest began, the high priest would select one barley field that would be used for spiritual purposes, which were the daily wave offerings. All the wave offerings from the beginning to the end of the harvest (Counting of the Omer) would come from this one field.

The barley harvest began the first day of the week (Sunday) after the first weekly Sabbath (Saturday) following Passover; and on that day, the priest would take a sheaf of barley and present it to Yah in a wave offering, which coincided with the traditional method of harvesting barley: winnowing. Since the chaff of the barley is quite easily separated from the grain, wind was all that was necessary to harvest it, so sheaves of barley would be waved in the air to remove the grain from the chaff. This was the basis of the priestly wave offering. The first wave offering signified the Feast of Firstfruits each year.

For seven Sabbaths after Firstfruits (forty-nine days), the priest would daily take a sheaf of barley and present it to Yah in a wave offering. At the end of the forty-nine days,

the barley harvest was concluded, and whatever remained of the elected field after the daily wave offerings was gathered up all at once.

Prophetic Significance of the Barley Harvest

Christ was crucified at Passover (the sacrifice of the perfect Lamb of Yah), and His resurrection was the first fruits of the barley harvest. Throughout scripture, the bride of Yahoshua is symbolized by barley, and in 1 Corinthians 15, Yahoshua is identified as the “First fruits of those who rise from the dead.” According to the priestly practices, a group of barley stalks were selected in advance (as was Yahoshua) and were bound into a sheaf (signifying Yahoshua’s captivity), and the priest would cut it from the ground just at sunset or the beginning of the Jewish day (symbolizing Yahoshua’s resurrection).

In Matthew 27:50–53, we’re told that many who were dead were resurrected with Yahoshua and were seen by several people in Jerusalem. These were the Old Testament saints who were commonly referred to as “Abraham’s Bosom.” In John 20, we’re told of a conversation Yahoshua had with Mary Magdalene in which He told her to stop clinging to Him for He had not yet ascended to His Father. The significance of this statement is that now, as the Great High Priest, He was responsible to present the spiritual wave offering to His Father. The Old Testament saints were presented by the Great High Priest Yahoshua upon His ascension to the Father.

Note the method of harvesting—winnowing—and consider the chaff surrounding the grain as a type of flesh. The barley grain is very easily separated from its flesh, and sacrificing/crucifying/denying the flesh is an oft-repeated admonition from Yah throughout Scripture. When we get to the wheat harvest, we'll see why this method of harvest actually demonstrates the chief difference between those who are barley and those who are wheat. Of prophetic significance also is the winnowing, the tossing into the air, as 1 Thessalonians 4:17 describes this very harvesting method: "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

Wheat Harvest

The wheat harvest begins on the fiftieth day following Passover, which is also the day that the Feast of Weeks, or Pentecost, is observed. The wheat harvest does not begin until the barley harvest is complete; but unlike barley, wheat is not as easily separated from its chaff, so it must be harvested with a method that exerts far more physical force on the grain. The instrument that was used to harvest wheat was called a "tribulum," which was a threshing board. The tribulum had a wooden framework with bits of metal and/or flint on its underside that would actually cut and slice at the grain to remove its chaff. Following the forced

separation of the outer shell from the grain, the process was then completed by winnowing.

Prophetic Significance of the Wheat Harvest

Each year, there was actually a second Passover observance that Yah ordained for those who, for whatever reason, did not have their offerings ready for the first Passover. Understanding that the barley harvest consisted of grains that were very easily separated from their flesh, the wheat harvest, by contrast, consists of those who will require a physical force to cause such separation; they will not be ready to be winnowed without first having their flesh literally cut and sliced to prepare them for the winnowing.

In Revelation 6:9–11, we read about these tribulation (tribulum) saints and learn that they are primarily prepared to be harvested through beheading. Their flesh has not been so easily separated as to allow them to be harvested merely with winnowing alone. They arrive at their harvest through the physical cutting away of their flesh.

Grape Harvest

The grape harvest immediately followed the wheat harvest, and after picking, grapes were harvested by crushing them in a wine press.

Spiritual Significance of the Grape Harvest

Those who are neither barley nor wheat are grapes. As Revelation 14:9 describes, “So the angel swung his sickle to the earth and gathered the clusters from the vine of the earth, and threw them into the great wine press of the wrath of Yah.”

These are they who do not proclaim the kingdom of Yah, otherwise known as unbelievers.

At the end of the annual grape harvest, Yom Kippur, or the Day of Atonement, was celebrated. This was known by the Jews as the Sabbath of Sabbaths. According to Jewish tradition, it marked the day that Yah wrote the names that appear in the Book of Life (which, as we have learned, is different from the Lamb’s Book of Life).

The barley (bride) is raptured before the tribulation begins. During the tribulation, most of those who proclaim the kingdom of Yah, not taking the mark of the beast, will be beheaded. However, some will survive. Likewise, most of those who do not proclaim the kingdom of Yah (unbelievers) will be crushed. However, of those, there will be a small number who, despite their unbelief, will not rise up against Jerusalem. Both of these remnants (wheat and grapes) will go into the millennial reign of Christ and will be judged according to their choice of belief versus unbelief at the end of that time. They are the seeds and the wine that will inhabit the earth during those thousand years.

So we see according to the three prophetic harvests that the barley (bride) must first be harvested before the wheat harvest (tribulation) can begin. And the wheat must be harvested before the grape harvest begins. Thus, the biblical harvests confirm that the bride will be removed from the earth to meet the Bridegroom in the air before the tribulation begins.



13



The Jewish Wedding Traditions and the Rapture of the Bride

From Genesis to Revelation, the Bible is a love story that culminates in a spectacular wedding. The Old Testament focuses on the Bridegroom, the New Testament focuses on the bride, and the Bridegroom's redemption of His bride is the glue that binds the two into a single cohesive story. The backdrop of all human history is the assembling of that wedding party. Let's identify those members and their roles as they apply to the prophetic events leading to that glorious marriage.

The Father of the Bridegroom

According to the ancient Jewish wedding traditions, it was the fathers who selected their children's spouses; and while

the children would have been consulted, it was mostly a formality. Throughout Scripture, we see this principle, as the bride of Yahoshua the Messiah is often referred to as the “chosen” or “elect” of Yah (1 Pet. 2:9 and alluded to in John 6:37). That was also foreshadowed by the ancient Jewish people, who Scripture refers to as Yah’s “chosen people.” They were a prophetic symbol of Christ’s bride.

Once the spousal choice had been made, the father of the bridegroom would establish the covenant of marriage, and his son and fiancée would be betrothed, which means they were married legally but not yet physically. We see that original covenant being made with ancient Israel (the foreshadow of the bride of Yahoshua) in Yah’s giving of His Ten Commandments, or the terms of the marriage agreement (which were a foreshadow of the Holy Spirit, through whom, the bride is sealed).

The Bridegroom

Once the written agreement of the wedding covenant was finalized, the father of the bridegroom would give the “mohar” to the bride’s father. The mohar was a redemption price that had to be paid for the bride. Without the redemption price being paid, the wedding contract could not be fulfilled. In the case of Yahoshua’s bride, the redemption price was necessary for the Bridegroom’s Father as well, as His holy nature and that of His Son wouldn’t allow for Yahoshua to be wed to

that which did not possess their same holy nature. And because of the inherent sin passed down by Adam, there was simply no way for the bride to possess, of her own power, the spotless quality necessary to be married to a perfect Bridegroom—no way for them to become “one flesh.”

So the Bridegroom’s Father offered the only mohar that would both pay the necessary redemption price and also satisfy the singular requirement that the bride possess the same righteousness as the Father and the Son: Yahoshua, the spotless Lamb of Yah, had to take the bride’s sin on Himself, be brutally sacrificed, and then descend into hell to dispose of His bride’s sin eternally. This was the only way that the bride could ever be acceptable to the Bridegroom’s Father.

Make no mistake about it; Yahoshua died to redeem His bride. So why are we told, “For Yah so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (John 3:16)? It is because out of the world, His Son’s bride would be called.

In John 14:2–3, Yahoshua tells His disciples, “In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.” And in so doing, He continued to fulfill the traditions of the Jewish wedding.

Once the wedding covenant was established between two families, and the mohar or redemption price was paid for the bride (which sealed the covenant), the bridegroom would tell his betrothed that he was going to prepare a wedding chamber or “chuppah” at his father’s house. It was the bridegroom’s responsibility to build a room onto his father’s house where he would receive his bride and physically consummate the marriage, and that is exactly what Yahoshua was telling His disciples.

According to tradition, the bridegroom would announce that he was going to his father’s house to prepare their abode, a declaration that would start an indefinite period of separation. They would not see each other again until the father declared the dwelling place complete. At that point, he would tell the bridegroom to go get his bride and bring her to the chuppah he had built. Nobody, not even the bridegroom, knew when that day would be. It was always determined by the father alone. When the directive was given by the father, the bridegroom and the best man would venture to the bride’s house, and the best man would gather the bride and bring her to the bridegroom. Of course, the bride never knew the exact day that would be, so she would keep herself prepared for the event that she knew would happen, which normally occurred at night. (See the parable of the ten virgins in Matthew 25:1–13.)

This also coincides with the traditions associated with the Feast of Trumpets. That particular feast is the only one

that starts precisely on the day when the crescent new moon is declared by the high priest after confirmation of being seen by two independent witnesses. Since the new moon was declared only by that visual sighting, weather could delay the declaration, so it was never known exactly when the feast would begin until the new moon was declared. Because of this, the Jews idiomatically called the Feast of Trumpets “the day and hour no man knows.”

In Matthew 24, we see Yahoshua giving very specific prophetic revelations to His disciples; and yet in verse 36, He states, “But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.” In this one verse, Yahoshua actually reveals two things for us. By using the Jewish idiom “But of that day and hour no one knows,” He reveals that He will return for His bride on the Feast of Trumpets, and He affirms the Jewish wedding tradition of the father alone declaring the day his son’s bride is to be received.

This makes perfect sense because of the prophecies associated with the feast days, four have been fulfilled (Passover–crucifixion; Unleavened Bread–burial; Firstfruits–resurrection; Weeks–the giving of the Holy Spirit), and three have not been fulfilled. The next successive feast day to be fulfilled is Trumpets, and the next prophetic messianic event is Christ’s gathering together of His bride in the air. Further proof of this is given in Revelation 4 when John hears the voice that sounds like a trumpet. John

is seeing everything at once, as he has been removed from time, and the voice that sounds like a trumpet refers to the Feast of Trumpets, and that is when the bride is received into heaven to enter the chuppah.

Now back to the physical consummation, which is referenced in Revelation 19:13 where we're told, "And he was clothed with a vesture dipped in blood: and his name is called The Word of Yah." Many theologians wrongly assert that the blood on the robe refers to the Messiah's blood, but that is not consistent with the overall construct of the Jewish wedding. After the betrothed couple entered the wedding chamber and consummated their marriage, the bridegroom would emerge from the chuppah and demonstrate the bride's chastity by displaying her blood on the bed linens. It was considered a sign of honor to both the bridegroom and the bride.

The consummation is also described by John the Baptist in John 3:29 when he states, "He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled." Once the betrothed couple entered the wedding chamber, the best man would wait nearby until he heard the bridegroom announce to him that the wedding had been consummated, at which time the best man would declare the consummation to the rest of the wedding party, which would signal the beginning of the preparation for the wedding feast. And, while the Bridegroom emerges with the bloodstained linen

(His robe), the bride is not revealed until the feast begins, which doesn't happen until Revelation 21:2.

It is after the Bridegroom emerges with His blood-stained robe that He and the rest of the wedding party return to the earth in judgment, while the bride remains in the chuppah until she is revealed at the wedding feast, which occurs after Christ's millennial reign. The interesting thing to note here is that since the bride is received into heaven before the Bridegroom and the rest of the wedding party come to earth in judgment, she is clearly not on earth during the tribulation or the millennial reign, which can also be seen in what we saw concerning the biblical harvests.

The Bride

Much has already been discussed here about the bride in relation to the Bridegroom, but who is she? Many theologians wrongly assert that the bride of Yahoshua is every person who will reside in the kingdom of heaven. That is demonstrably false. We know that the bride is not revealed until the wedding feast, but before that occurs in Revelation 20:4–6, we are told about another group of people who are obviously not the bride.

And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of

Yahoshua, and for the Word of Yah, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of Yah and of Christ, and shall reign with him a thousand years.

The bride is not revealed until the wedding feast, and these are not the bride; so the bride is not every resident of the kingdom of heaven.

As we learn through the biblical harvests, the bride is symbolically represented by barley, and the barley harvest begins the day after the first weekly Sabbath following Passover. Yahoshua was crucified on Passover, was in the tomb on the Feast of Unleavened Bread, and arose on the Feast of Firstfruits wave offering. So we can deduce that anyone who receives the Holy Spirit after that prophetic Feast of Firstfruits (Yahoshua's resurrection) but before the end of the barley harvest (when the wheat harvest or tribulation begins) is the bride of Yahoshua.

The Best Man

The best man, or “shoshben,” plays a key role in the wedding traditions. He was the liaison between the bride and the bridegroom. He was instrumental in planning the wedding ceremony and inviting people to it. He also brought the bridegroom and the bride to the chuppah and guarded it, keeping everyone else out. And then, as discussed above, he announced when the marriage was consummated once he received the declaration from the bridegroom. Obviously, according to the passage in John 3, John the Baptist fulfills that role.

In Matthew 11:9–14, Christ had this to say about John the Baptist:

But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. Verily I say unto you, among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias, which was for to come.

When Christ said what He did about the least in the kingdom of heaven being greater than John the Baptist, He is speaking of the bride; and John the Baptist died before Christ's resurrection, so he is not part of the bride. He was of the law, and the bride is of the Spirit.

The Friends of the Bridegroom

As John the Baptist identified himself as one of the friends of the Bridegroom (John 3:29), and Christ identified him as the greatest of all who had come before him, John the Baptist was one of the last of the Old Testament saints who are the friends of the Bridegroom. These saints, identified in Scripture as "Abraham's Bosom," are those who were resurrected with Christ and were seen walking through Jerusalem. They were the Firstfruits wave offering that Yahoshua, as the Great High Priest, presented to the Father when He ascended to heaven after His resurrection.

The Friends of the Bride

As stated above, we see another group of souls referenced in Revelation 20 who are mentioned separately from the bride, and they are the tribulation saints—those who are martyred for their faith because they refuse to take the mark of the beast. With the exception of the 144,000 Jews, who will be given the Holy Spirit in the same way the

bride was, the rest of the tribulation saints will not have the Holy Spirit until the time of their deaths. They will reign with Christ during the thousand years, but remember, the bride will still be in the chuppah during that time. These martyred saints are the friends of the bride.

So that pretty much covers the wedding party, right? Well, actually, there is one other individual who must be considered.

The Father of the Bride

In identifying the father of the bride, there are actually two individuals who must be taken into account. The first is the bride's biological father. Every human is actually the marriage of two distinct beings—a physical being and a spiritual being. Because of Adam's sin, a person is physically alive but spiritually dead. Through the indwelling of the Holy Spirit, one's spirit is made alive—resurrected. That awakening of the spirit through the presence of the Holy Spirit is the impetus that leads believers to crucify or sacrifice their flesh—to deny their carnal lusts. So in a sense, the resurrection of the spirit ultimately leads the death of the flesh, and that process is called sanctification. However, those whose spirits remain dead are ruled by their flesh and are dead to that which is spiritual.

Such a person is identified by Christ as a child of the devil. In John 8:42–44, He says,

If Yah were your Father, ye would love me: for I proceeded forth and came from Yah; neither came I of myself, but he sent me. Why do ye not understand my speech? even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

The apostle Paul put it this way in Colossians 2:13–14:

And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross.

Obviously, Paul is not speaking of physical life and death, but spiritual. And again, when one is spiritually dead, he has only a flesh nature, and we know that the flesh never works independently of the world and the devil.

Now, when one is resurrected into newness of life through the indwelling of the Holy Spirit, it would be impossible for the Spirit to reside in that which is ruled by the devil, so a legal event must occur by which one's fleshly father no longer has a spiritual paternal claim on him: adoption.

Providentially, Paul, being both a Jew and a Roman citizen, was uniquely qualified to explain spiritual adoption. When one was adopted into a Jewish family, he was little more than a live-in servant, as adoption provided no automatic inheritance. A Jewish father's adopted child did not possess the same status as his natural children. So when Paul taught about spiritual adoption (Gal. 4:5), he did so from his knowledge of Roman adoption law, which provided that adopted children obtained equal status with natural children and possessed an equal claim on inheritance.

Having been so adopted as children of Yah, the bride's natural father, Satan, lost all legal claim to her, which is why he is not invited to the wedding. And since at that point, he has been thrown into the lake of fire, he wouldn't be available anyway.

So at the wedding, Yah is both the Father of the Bridegroom and the adoptive Father of the bride.

Wedding Guests

Those who live through the millennial reign of Christ (apart from the Old Testament and Tribulation saints) are the wedding guests, and they are spoken of in Christ's parable of the wedding feast in Matthew 22.

One of the most vigorous spiritual debates throughout human history centers around the various interpretations of end-times prophecies. Usually delineated by

denominational teachings and beliefs, the various camps are divided into Pre-Tribulation, Post-Tribulation, Mid-Tribulation, and Amillennial factions. As we discuss in other articles, the genesis of these myriad denominations was the fourth-century satanic obfuscation accomplished by Constantine and his Roman accomplices. By outlawing the very essence of the faith (the foundations that came through the ancient Jewish people), what was commonly understood by Yahoshua's earliest followers became obscured through a purposeful syncretism of biblical facts and pagan rituals, traditions, and beliefs—an act that has resulted in most people embracing what is false while being ignorant to the spiritual and historic truth.

The end-times prophecies in Scripture are written from the perspective of those earliest followers who thoroughly understood both the traditions of the Jewish wedding and the priestly ordinances and practices of the temple. Those are the two main foundations around which the prophetic details are described. Having lost those vital elements of the faith to the demonic superimposition of the pagan over the godly, the compass for understanding end-times prophecies was no longer common knowledge. And any interpretation that does not utilize that compass invariably veers from the path of truth.

Since so much of the end-times prophecies revolve around the very precise traditions of the Jewish wedding, we can trust that each element will accurately conform to

those customs. The simple facts that the bride is received into the chuppah in Revelation 4 (Feast of Trumpets), the wheat harvest (tribulation) takes place in Revelation 14, and the marriage between Yahoshua and His bride is consummated before He returns to the earth in judgment (Revelation 19) are sufficient to understand the truth of the Pre-Tribulation rapture of the bride.

So it is not only through the temple ordinances and practices concerning the biblical harvests but also through the understanding of the Jewish wedding that we can know unequivocally that the bride will not be on earth during the tribulation.



14



Is the Bible the Word of Yah?

One of the most common misconceptions with many people is that the Bible is the Word of God. The Bible contains the words that were inspired directly by the Holy Spirit, but there are two different Greek words that are translated into the English word “word,” and while many believe they are synonymous, they are not. It is important to know which word is being used to properly understand what is being stated.

First, let’s look at the word “word” in the Old Testament, which is the Hebrew word “dabar.” It must be understood that during the era in which the Old Testament was written, there was nothing referred to as the “Bible.” The scriptures contained in the Old Testament were actually canonized during several different time periods. So when the Old Testament refers to the Word of God, it certainly cannot mean the Bible.

There are multiple times in the Old Testament that refer to the “Word of Yah” coming to someone, such as a prophet: “Now the word of Yah came unto Jonah the son of Amittai” (Jon. 1:1). Obviously, in context, this cannot mean that the Scripture or the Bible came to Jonah, but something or someone else. Also, we see in Ezekiel verses such as 18:1, which states, “The word of Yah came unto me again, saying...” That same context exists also in the New Testament, but only in one of two Greek words that are translated into English as “word.”

The two Greek words are “rhema” and “logos.” They both refer to utterances or spoken words; the main difference between the two is their focus. While “rhema” focuses on the spoken words themselves, “logos” focuses on the speaker, the one speaking the words. “Rhema” are the words that were spoken by the Holy Spirit that were written into scripture, while “logos” is a specific role of the one who is speaking. To know who is fulfilling the role, the context of the passage must be understood. Here, we will examine the Greek word “logos.”

John 1:1 tells us, “In the beginning was the Word, and the Word was with Yah, and the Word was Yah.” But we know that from eternity past, the Father, Son, and Holy Spirit have all existed, so at this point in John 1, it is speaking of all three. It is not until verse 14 that we’re told, “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.” Of course, we know that this is speaking specifically of Christ in the flesh.

We also see in Revelation 19:13, in reference to Christ: “And he was clothed with a vesture dipped in blood: and his name is called The Word of Yah.” In each of these passages, the word “word” is the Greek “logos,” but remember, the “logos” is actually a role fulfilled by the one who is speaking for and as God. And as we’ve already seen, the blood referenced in this verse is His bride’s.

While Christ was here on earth, He was the Word (utterance) of Yah incarnate. And throughout eternity in heaven, He will be Yah’s Word. But in the Old Testament, it was not Christ but the Holy Spirit who fulfilled the role of Yah’s Word—the One who spoke directly to Yah’s children: “And the Spirit of Yah fell upon me, and said unto me, Speak; Thus saith Yah; Thus have ye said, O house of Israel: for I know the things that come into your mind, every one of them” (Ezek. 11:5).

As we have already seen, John 1:14 tells us that the “Word became flesh” in the incarnation of Christ; however, His role as the “logos” temporarily ended when He returned to His Father. We have already seen why that was necessary in the Jewish wedding traditions. At the point when the bridegroom announces to his betrothed bride that he was going to build a dwelling place at his father’s house, a period of separation occurred in which there was no communication between the two. Because of that, Christ

told His followers in John 16:13, “Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.”

So the Word (logos) of Yah to the bride is the Holy Spirit, for it is He who speaks the Father’s will to His children. With that understanding, passages of scripture that have often been wrongly taught to mean the Bible become clear that they actually speak of the Holy Spirit. Hebrews 4:12 is an example of that: “For the Word of Yah is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.”

Obviously, this is not talking about written words, but a living being—the Holy Spirit—and this understanding gives a far greater dimension to what it means to “preach the Word,” as that exhortation that Paul gave Timothy was actually telling him to preach what the Holy Spirit told him to preach: His words.



15



Is Scripture Alone Sufficient?

But there is a spirit in man: and the inspiration of
the Almighty giveth them understanding.

—Job 32:8

There are some 41,000 Christian denominations in the world that all utilize the same Bible to proclaim their particular versions of truth. Additionally, Judaism utilizes only the Old Testament from that same Bible, and there are also movements, such as Hebraic Roots, that are little more than “Judaism Lite” in that they focus mainly on the Old Testament and either discount the teachings of the New Testament or pervert their meanings to fit their own versions of truth.

Obviously, when we’re dealing with Yah’s truth, there can be only one version of it; so how can so many variations

of truth exist? The answer is simple, and yet most people are unfamiliar with how to know that singular truth. The reason so many versions of truth exist is that they are based on human wisdom and understanding and lack the instruction of the Holy Spirit, who leads believers into only one version of truth—Yah’s truth.

At the core of every denomination’s set of beliefs is the desire to find confirmation of salvation. How is it that I can *know* that I am a child of Yah? That one question has been answered so many ways, and yet Scripture is clear that there is only one truthful answer: the Holy Spirit is the One who confirms a person’s salvation directly and personally.

Now if the Bible is true—and it is—then is it sufficient to explain Yah’s truth to a human being? Obviously, it alone is not, as demonstrated by the thousands of denominations that each loudly proclaim that their interpretation of Scripture is the truth while all using the same Bible as the basis for their beliefs.

Let’s focus here on one particular brand of belief that has been growing in popularity lately, even though its tenets are centuries old: the “Torah-obedient,” or the Hebraic Roots Movement.

By missing the instruction that comes from the Holy Spirit, the adherents of the Hebraic Roots Movement do not understand the symbolism of the Old Testament that is revealed in the New Testament and that is taught by Yah’s Spirit. They read the verses of the Old Testament

concretely and are oblivious to the much deeper meanings contained therein.

Moreover, they miss the vast, beautiful, and complex pictures that Yah paints, which are representations of the bride for the bride. The tabernacle, the temple, the ancient Jewish people, the ark of the Covenant, the priesthood, and the lighted menorah are some of the biblical symbols of the bride. Additionally, the Ten Commandments, and the fire burning on the lighted menorah are just some of the symbols of the Holy Spirit.

HRM adherents loudly, and usually quite forcefully, assert that everything one needs to know about the will of Yah is to be found in the Torah and the Prophets. Actually, most proclaim that the first five books of the Bible contain all the truth of Yah that humans need to abide by. It is that shortsighted belief system that causes them to try to bully people into swallowing that believers are still bound to the written law of the Old Covenant.

Now consider this: Christ's disciples had far more knowledge of the Law and the Prophets (Old Testament) than virtually any of the Hebraic Roots adherents, be they layperson or scholar. If those words of written Scripture contain everything believers need to know to live in fellowship with Yah, why is every Jew who lives according to the Torah but who also rejects the deity of Christ presently headed to hell?

And why would Christ have told the disciples in John 16:12–13, “I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come”?

By Christ’s own words, there was still much for them to learn about the will of the Father even though they were intimately familiar with the Old Testament scriptures. And who is it that Christ tells His disciples would lead them into all truth? Was it the Old Testament scriptures? What is the yet-to-be-written New Testament? Was it human prophets? No. Christ said it was the Holy Spirit who would lead them into all truth.

But was this to be a new function of the Holy Spirit? In Deuteronomy 4:12, Moses states, “And Yah spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice.” Moses is speaking of the Spirit of Yah.

The book of Job records an interesting statement by Job’s friend Elihu. Now Job and his three friends Eliphaz, Bildad, and Zophar were Jews. His friends were so confident in their understanding of Yah that they offered similar explanations for Job’s travails, all based upon the belief that Job had obviously sinned greatly in Yah’s eyes and, therefore, was being punished. In their efforts to help their friend seek relief from his suffering, they urged him

simply to repent of whatever evil deeds were causing Yah to punish him. However, Job insisted that he had not sinned to the point of justifying himself to them.

Elihu enters the scene, and he states,

And Elihu the son of Barachel the Buzite answered and said, I am young, and ye are very old; wherefore I was afraid, and durst not shew you mine opinion. I said, Days should speak, and multitude of years should teach wisdom. But there is a spirit in man: and the inspiration of the Almighty giveth them understanding. Great men are not always wise: neither do the aged understand judgment. (Job 32:6–9)

Essentially, Elihu told Job and his three friends that the Holy Spirit had informed him that the advice Job was being given was not the truth of Yah and that Yah was displeased with Job's attempts to justify himself. This was truth given to him by the Holy Spirit, and Elihu goes on to explain that the Holy Spirit within him compelled him to speak His truth to the point of his feeling he was about to burst. Ultimately, the Spirit of Yah spoke directly to Job and confirmed what He had led Elihu to say. The Holy Spirit is the same today as He was then.

Is the Bible the Word of Yah?

So, is the Bible the Word of Yah? Yes. But is the Word of Yah the Bible? Not necessarily. Look at it this way: *The Merchant of Venice* contains the words of Shakespeare; however, it is certainly not the entirety of his words. Obviously, that analogy is not perfect as Shakespeare lost the ability to speak directly to humans in 1616. But it does demonstrate the point being made here. To approach the Bible as if, at its completion, it contained every instruction Yah has for believers and that, at that point, He stopped communicating with His children is to elevate it beyond its intended purpose; moreover, such an approach actually minimizes the role and authority of the Holy Spirit and is evidence of the lack of His instruction.

Do not mistake what is being said here, as the inspiration and authority of (the original manuscripts of) the Bible are not being questioned. The Bible contains the very words of the Holy Spirit that were directly given to its writers. As Paul affirmed to Timothy in his second epistle, “All scripture is given by inspiration of Yah, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness” (2 Tim. 3:16). Paul is telling Timothy that the Scripture is a necessary tool in the life of the believer, and it will lead the man of Yah into His truth.

However, just a couple verses before that, Paul makes an important distinction:

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 Christ Yahoshua. (2 Tim. 3:14–15)

The distinction here is between knowing the Scriptures and understanding them. For that understanding, he points to additional learning that comes from someone.

Paul is echoing a teaching of Christ here. In John 5:35, Christ says, “He [John the Baptist] was a burning and a shining light: and ye were willing for a season to rejoice in his light.” He is actually speaking of the Holy Spirit that indwelt John from before birth. He goes on to state, “But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.” (“This is My beloved Son.”)

Even though they both possessed the Holy Spirit, Christ’s witness was greater than John’s in that John was the one who announced His coming and baptized Him; but Christ was sent to redeem His bride, something that John could not do.

Then Christ says in verse 38, “And ye have not his Word abiding in you: for whom he hath sent, him ye believe not.” This is a vital statement, for in it, He is equating the indwelling of His Word with belief; in other words, without belief, His Word will not abide in them. And equally important, He tells them, “Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.”

Christ tells them directly that even though they know the Scriptures, the Scriptures are not sufficient to save them. Again, there is a vast difference between knowing the Scriptures and understanding them, which is only possible through the instruction of the Holy Spirit (the “abiding Word”).

The Commandments of Yah and Yah’s Word

This brings us to a core truth that HRM adherents, by their perversion of it, wholly miss the meaning of most of the New Testament, resulting in their preaching another “gospel.” It is ignorance of the commandments of Yah and the Word of Yah that causes the HRM to reject the role and authority of the Holy Spirit and falsely place their trust in the written law of the Old Covenant. Proponents of the HRM proclaim that the commandments of Yah are the written law of the Torah. But since Scripture is clear that the bride is not under that law, the New Testament’s

admonishments that we keep Yah's commandments clearly deny that they are speaking of the written law.

It is necessary to understand what the Word of Yah is to be able to grasp what His commandments are. While many people claim that the Word of Yah (what they call "God's Word") is the Bible, that misses the mark. As Christ explained to the Jews, they knew the Scriptures, but His Word did not abide in them. The HRM goes even further in its heresy by falsely substituting the word "Torah" (meaning the first five books of the Bible) for the word "Word" in the New Testament. That is a blatant deception of Satan.

As a side note, one should consider that before the advent of the printing press between 1440 and 1450, printed documents were rare and expensive and fewer than 10 percent could read or write. How were those people redeemed if they could not read the written law of the Old Covenant to obey its intricate laws? Moreover, if one were born deaf and blind, would that be an automatic sentence to eternal hell?

The commandments of Yah are given to the bride through the "logos" of Yah or by His voice, who is the Holy Spirit. Therefore, to abide in His Word is to abide in His voice—the Holy Spirit, who daily leads and guides the bride. It is an intimate relationship that transcends any written words.

Wouldn't one believe that the disciples, being Jews who were thoroughly immersed in the words of Scripture, would

understand their meaning? Scripture teaches us plainly that they did not. In Luke 24:44, the resurrected Messiah told them, “And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.” Until that point, they did not understand that the Old Testament accounts are shadows or symbols that point to Christ. The disciples only understood the words concretely but did not grasp their true meaning—that they painted a picture of Christ through the use of symbolism. And the Luke account goes on to explain in verse 45 that “then opened he their understanding, that they might understand the scriptures.”

Look at it this way:

A very young boy on his birthday was given the deed to a large parcel of land by his father and, with the deed, a written card that read, “You will use this land to honor me, and with it, people will know my desire for them.” Obviously, a young boy would have no way of understanding exactly what his father was telling him. However, one day when the boy had grown to a sufficient age, his father woke him and told him to go out and till the land. Now that was hard work and was not something the boy enjoyed very much. But he did what his father instructed. After the land was tilled, the father told the boy to plant wheat, which he did. Each day, the father would tell his son to tend to the wheat, and his son obliged.

When the time came to harvest the wheat, the father instructed his boy each day on how to accomplish that. He then taught him how to mill the grain and then how to use the flour to make bread. Once the bread was made, the father taught his son how to take the bread to market and sell it to be able to provide for himself and his family. All the neighbors saw daily how the man was teaching his son.

Now the day came that as the son was growing proficient in his craft, his yields were increasing and so too were the number of loaves of bread he was able to produce. But the father told his son that rather than simply increasing his own wealth, he was to take every loaf of bread beyond what he needed for his own family and distribute it to their neighbors, paying extra attention to the neediest among them, which the boy did.

As the years progressed, the boy was able to provide more and more food to the needy in his community. And the more he did this, the more it became engrained in his character—to give to the needy everything beyond what he truly needed to live. And when the boy was a man, it was known throughout his town that his father had taught him everything he needed to know to grow wheat and produce bread and that it was also his father who had instilled in him his acts of kindness in feeding the needy around him.

It is clear that the young boy, when he was given the message from his father, had no clue what he meant by the words, but he grew in that understanding to the point of

demonstrating to those in his community that his father desired for the land that he had owned to be used to feed the needy. And with that, the land the father bequeathed to the son was used to honor the father.

That message given to the young boy is Scripture, but it is the father's daily spoken instructions that ultimately teach the boy what those words mean. Without those daily spoken instructions, the meaning of that original message could be interpreted many different ways by anyone who might read them, but the father's daily commandments guide the boy to know exactly what they mean. Those daily instructions from the father represent the role and authority of the Holy Spirit.



16



How Do You Know You Are Saved?

Depending on the denomination of the person asked, one will get varied answers to this question. Roman Catholics, while having to admit they have no real guarantee of salvation (they just hope they've accumulated enough "brownie points"), will tell you that it is through the keeping of Roman Catholicism's sacraments. A Charismatic will likely tell you that the proof of his salvation is found in his outward display of the gifts of the Spirit (speaking in tongues, healing, etc.). And a Protestant or a Baptist will emphatically declare that he knows he is saved because the "Bible tells him so" (even though, when pressed, he will not be able to turn to any verse and show you his name). Does that mean that those who lived before the advent of the printing press had no eternal security?

This one question is the basis for every Christian denomination in existence: what is it that gives me assurance of my salvation?

How is it that any child knows that his father is his father? At its very core, the answer to that question is that the father tells his child that he is his. Through varied expressions of it, children (whether biological or adopted) know their father is their father because he tells them so. What does the Bible tell us about how our Heavenly Father confirms that we are His children?

Not surprisingly, the answer to that can be found in that which was outlawed by Constantine and his Roman partners in crime because of their hatred of the Jews. The Passover Seder contains an element called the “haggadah,” which is the “telling” or the “testimony.” For the Old Testament saint observing the Passover, the haggadah was the passing down of the story of how Yah freed Israel from slavery in Egypt, which resulted in the Hebrew children receiving their covenant (Ten Commandments) from Yah.

Those stone tablets were then housed within the Ark of the Covenant, but interestingly, Yah referred to it as the “Ark of the Testimony” (Exod. 39:35). The Ark actually symbolized the bride of Yahoshua, as the stone tablets represented the Law of Yah (the Holy Spirit), Aaron’s rod represented the power of Yah, and the manna represented the provisions of Yah. Since the pouring out of the Holy

Spirit upon mankind, these are what are placed inside each member of the bride of Yahoshua—Yah’s children.

So while the haggadah, or testimony, of Old Testaments saints was a telling of how they received Yah’s confirmation by being led out of Egypt (which is a type of the world) and being given the Ten Commandments, the haggadah of the New Covenant is the testimony of the believer being brought out of the world and the fulfilled Law of Yah indwelling him.

In 2 Corinthians 3, it is explained that the written law of the Old Covenant was physically handwritten by Yah on tablets of stone, but the fulfilled, perfected Law is written on the believer’s heart. That New Covenant, or fulfilled Law of Yah, is the Holy Spirit, which was symbolized under the Old Covenant as Yah’s written law. Under the New Covenant, the commandments of Yah are transmitted to the believer through His Holy Spirit. No longer are we bound to an external force—written rules and regulations—but guided by an internal one, who tells us Yah’s will (His commandments).

But what does this have to do with assurance of salvation? In Romans 8:14–17, Paul tells us,

For as many as are led by the Spirit of Yah, they are the sons of Yah. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that

we are the children of Yah: And if children, then heirs; heirs of Yah, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

There is an important clarification that must be made at this point. As we have already seen, the Holy Spirit is the final arbiter in the meanings of words of the Scripture. Additionally, only the actual autographs, or original manuscripts, contain His inerrant, infallible, and inspired words. Every translation of the Bible is the work of fallible humans, and although those people have most often attempted to portray to the best of their abilities the meanings of the original words, man is limited. And “most often” is an important phrase here for as we’ve shown, translations like the *Hebraic Roots Bible* contain purposeful deception.

In Acts 17, we read about a group of believers who lived in Berea. Verse 11 states, “These were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and searched the scriptures daily, whether those things were so.” This verse actually tells us something crucial about understanding Scripture. They received the Word, which signifies the instruction of the Holy Spirit, and then examined the Scriptures to see if those things were true. The Holy Spirit will never contradict His Scriptures, but He will illuminate the true meanings of them. Moreover, this verse delineates between the Word (logos) and the Scriptures.

So in Romans 8:16, we're told, "The Spirit itself beareth witness with our spirit, that we are the children of God." But what does the phrase "beareth witness with" mean? The Greek word here is *συνμαρτυρέω*, or *summartureo*. To better understand the true meaning of that word, we must examine the Scriptures to see if it is used anywhere else that might help us glean the full meaning of the word. We find that word used also in Revelation 22:18: "For I testify unto (*summartureo*) every man that heareth the words of the prophecy of this book, If any man shall add unto these things, Yah shall add unto him the plagues that are written in this book."

Here, we see a minor variance in meaning that actually makes a big difference in what is being said in Romans 8:16. Using the meaning of the word that we find in Revelation 22:18, we can understand Romans 8:16 to say, "The Spirit itself testifies unto our spirit, that we are the children of Yah."

So the Spirit of Yah testifies to our spirit that we are Yah's children. But what does that really mean? I think that most professing believers who rely on what they are taught by their churches consider this bearing witness to be, basically, a gut feeling—maybe a function of their consciences. What does Yah's Word tell us about how the Holy Spirit bears witness or testifies to our spirit?

The prophet Joel foretold how the Holy Spirit would provide us with the testimony of Yah:

And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. (Joel 2:28)

Now “to prophesy” just means to tell Yah’s truth. That can often mean future events, but specifically here, it refers to the truth that Yah gives to the believer, or the testimony he receives from the Holy Spirit: his haggadah. And remember that Yah called the Ark of the Covenant the “Ark of the Testimony.” But is this prophecy of Joel actually confirmed in the New Testament? Is this really how Yah tells us that we are His children?

In Acts 2:17 we’re told, “And it shall come to pass in the last days, saith Yah, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.” Here, the apostle Peter is declaring that he recognized what happened at Pentecost (Feast of Weeks) to be exactly what the prophet Joel had prophesied. It was the fulfillment of that feast by the real substance (the giving of the Holy Spirit) of the foreshadow (the giving of the Ten Commandments). And by quoting Joel, Peter was explicit about what happens when the Holy Spirit is poured out onto somebody.

It is important to understand here that according to scriptures such as Number 23:19, Hebrews 13:8, and James 1:17, Yah never changes; and the corollary to that is, if the

Father never changes, then neither do the Son or the Holy Spirit (John 17:22).

Yah specifically tells us that His Spirit will testify to our spirit by giving us visions and dreams. A believer will be told in a dream or a vision that He is a child of Yah. The dream will be personal to the dreamer, but it will be a specific message that confirms that he is Yah's child. And what are we to do with that testimony from the Creator? It is His truth, and the one who receives Yah's truth is to tell it to others—to testify.

But many might ask, doesn't the Bible teach us that believing, repenting, and being baptized automatically results in one being saved? Romans 8:9 tells us, "But if anyone does not have the Spirit of Christ, he does not belong to Him." Acts 8 recounts for us a group of Samaritans who had believed in Yahoshua and had been baptized in His name but had not yet received the Holy Spirit. Now what does Romans 8:9 tell us about them at that point?

We will know that we are the children of Yah because He will tell us that we are His children personally. But what about the thief on the cross since he actually is our model for salvation (he did everything necessary to be redeemed)? He received his haggadah directly from his Savior when He told the thief that he would be "with me in paradise" (Luke 23:43).

Does one receive his haggadah immediately upon belief in Yahoshua the Messiah? Maybe. But, according to Acts

8, it is not always that way. So, how long does it take? Contrary to what much of the church teaches, salvation is not a cookie-cutter formula. It is vastly personal. It took the Hebrew children some fifty days from the time they were drawn out of slavery in Egypt to receive their covenant. Because of their disobedience, they then wandered forty years before being able to enter the Promised Land (a foreshadow of heaven). The thief on the cross received his confirmation immediately. The key here is faith. The faith that saved Abraham is the faith that still saves us today. And what Bible did Abraham have to provide his assurance of being Yah's child? Our Bible did not yet exist. Again, the Holy Spirit has never changed.

Well then, are all the things I've been taught and have believed in for so long just been a waste? You're reading this, aren't you? Yah will always direct His children to the truth. For many, that journey is a lengthy one; for others, they might not have to go through the often-difficult process of unlearning the things they've been taught, and have believed, that are actually false. But for those who do, it is certainly a lesson in humility, for it's one of the hardest things one ever has to do. Coming to a point where one honestly states to himself and his Savior that he has been wrong in what he has strongly believed is never an easy step for anyone to take. But it is a necessary step toward knowing Yah and trusting in the name of His Son.

When it comes to following Yahoshua, going back to the perspective of His earliest followers and the way they lived that faith practically is the best way to the truth. Understand that the obfuscation of who the Messiah is was one of the most devastating things the enemy ever accomplished. This fundamental truth of Yah, the absolute core of our assurance of salvation, is like so many other things you have likely never learned from the Constantinian church; but what an assurance to know that our Heavenly Father loves His children on a personal level and wants to tell His children that they are His!

Just consider this: if a neighborhood child started telling everyone that he was a member of your household, would that make it so? Who determines who is a member of your house? A person cannot declare that he is born again, nor can anyone declare that somebody else is born again, which is something that happens often in many churches. No, the Holy Spirit alone confirms those who are Yah's children, and He does so directly to those whom He indwells.



17



Between Belief and Salvation

For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of Yah, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of Yah afresh, and put him to an open shame.

—Hebrews 6:4–6

Only those who possess the Holy Spirit are justified in Yah's eyes for the Spirit is Yah's eternal seal of redemption upon a believer:

In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after

that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. (Eph. 1:13–14).

Those who don't understand the role and authority of the Holy Spirit often mistake our opening passage to mean that those who have been saved can lose their salvation, and they often misinterpret passages dealing with "commandments" or "sins" to bolster their false teachings.

Of course, as we've discussed previously, there is only one sin for which anyone will be sent to hell, and that is the sin of unbelief in Yahoshua the Messiah. But those in error on this often conflate justification, which is an eternal decree of adoption by the Almighty, with the bride's responsibility to sanctify herself (make herself holy) by crucifying her flesh. They confuse inheritance and reward by not understanding the difference between the kingdom of heaven and the kingdom of Yah.

Since the creation of man, salvation has been the gracious response of the Holy Spirit to a person's faith. The faith that saved Abraham is the same faith that saves the bride today and will save the tribulation saints in the days to come, albeit with the tribulation saints, it will not happen until the point of their deaths. As we're taught in James 1:2–4, "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect

work, that ye may be perfect and entire, wanting nothing.” But what is it we are to wait for or endure?

James says that we are to “let patience have her perfect work so that we might be perfect and complete, lacking nothing.” From the Greek, “her perfect work” is properly stated, as the Holy Spirit is associated with the bride. In the Passover Seder, it is the woman of the house who lights the candle, which is symbolic of inviting the presence of the Holy Spirit. It is the bride whom the Holy Spirit indwells.

It is vital to understand that James is describing that period between belief (our proper response to the Holy Spirit’s drawing) and salvation (the Holy Spirit’s response to that belief). It is those who patiently maintain faith that they will receive the completed work of the Holy Spirit who ultimately receive Him, and that is what makes them “perfect and complete, lacking nothing.” The fact that belief is a response precipitated by the Holy Spirit is explained in John 6:44: “No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.”

The Church Model and the Samaritans

Most churches teach a model of salvation that falls short of biblical truth. In the way of the tabernacle (the priestly progression from the gate to the Holy of Holies), the priest would enter and approach the brazen altar (symbolizing the first step of atonement: the sacrifice) and then wash

himself in the laver (symbolizing purification or the baptism of John). This is where the church typically stops, declaring that one who has believed and has been baptized by water is saved, with many even going on to declare, “And don’t ever let anyone tell you that you are not saved.” What foolishness! No preacher has the ability to look on another person’s heart, so salvation is not something a preacher could ever declare. That is fully the responsibility of the Holy Spirit.

It is after the altar and the laver that the priest would enter into the sanctuary, which housed the lighted menorah, symbolizing the bride possessing the Holy Spirit. What is most often preached today stops short of ever entering the sanctuary and thus receiving the Holy Spirit, making it an incomplete gospel. The symbolic progression from the laver to the sanctuary is a period of patient waiting, and what does the faith that is necessary to exercise patient waiting produce? Perfectness and completeness—possession of the Holy Spirit. Those first two steps in the progression are exactly what the Samaritans in Acts 8 had done before Peter and John arrived to share the Holy Spirit with them.

According to most churchian doctrine, Peter and John were unnecessary because the Samaritans had believed and had been baptized in the name of the Son of Yah, so they had fulfilled all the requirements necessary to be deacons and elders as long as they started tithing at least 10 percent of their incomes to the various church programs. What is

left out of the model is the most important aspect—the eternal seal of redemption.

Christ and the Disciples

Christ explained to His disciples that when He left them, He would send them His Holy Spirit.

And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. (John 14:16–17)

At this point, the Holy Spirit had been *with* the disciples for He was *in* Christ, and He had taught them and guided them but He was not yet *in* them.

The disciples went through the Passover (crucifixion), the Feast of Unleavened Bread (burial), and the Feast of Firstfruits (resurrection), but they had to wait until the Feast of Weeks, or Pentecost, to receive the Covenant. That is how Satan was able to enter Judas, for the Holy Spirit was not in any of them. Obviously, Judas had been led by the Holy Spirit just like the rest of the disciples, but he did not exercise patience during the trying of his faith; he faltered before he was made “perfect and complete, lacking in nothing,” which would have been the receiving of the

Holy Spirit. It is also why Christ told Peter that Satan had demanded permission to sift them like wheat (Luke 22:31).

There is vast significance in the disciples receiving the Covenant of the Holy Spirit on that specific day (Feast of Pentecost) for the observance of that feast was historically the commemoration of the Ten Commandments being given to Moses. The Hebrew children had also gone through the Passover, the Feast of Unleavened Bread, and the Feast of Firstfruits, but it wasn't until the Feast of Weeks that they received their covenant, or confirmation, from Yah.

The Seal of Redemption

The Holy Spirit is described as Yah's "seal of redemption." Once the king's decree is sealed (stamped with his signet), it is legally binding. When the Holy Spirit, who is that seal, is drawing, teaching, and guiding an individual, the King's decree is being written, but it has no eternal significance until His seal has been placed upon it. It is during the writing of that decree—the leading of the Holy Spirit—that it is essential to wait upon Him, to allow one's faith to be tried, for that will produce the patience necessary to endure, and that is the faith by which the decree will be sealed. And when the decree is sealed, "the Spirit itself beareth witness [to] our spirit, that we are the children of God" (Rom. 8:16).

At that point, redemption is eternally decreed, and as Christ said in John 10:28, “And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.” This is where the preachers of the law get it all wrong. When the Messiah says that “no one will snatch them out of my hand,” that includes every person His Spirit indwells. Once someone is sealed for redemption, there is nothing he can do to change that eternal decree. His salvation is not based on anything he does or does not do, so one who preaches that obeying the Torah is the requirement for entrance into heaven is teaching another gospel and is actually preaching condemnation upon himself, for he makes himself a hypocrite by being unable to fulfill the demands of the written law, but attempts to justify himself through it, which is a violation of Romans 8:33–39. He also diminishes the work of Christ and rejects the role and authority of the Holy Spirit.

Those who rely wholly on Christ for their redemption and understand the sealing of that redemption by the Holy Spirit do not look to their works for justification before Yah, for they know that it is not even remotely possible to justify oneself before Him with works. Will the person who possesses the Holy Spirit strive to please Yah and not grieve His Holy Spirit? He should, but it is not always guaranteed that he will. That is why Paul taught the Corinthians that some of them were sick and had died early. For one who possesses the Holy Spirit, the denial of the flesh is what

determines heavenly reward, not heavenly entrance, and that's why there are two groups described as being in heaven (Rev. 22:14–15), but one group has access to the sanctuary in the New Jerusalem and one group doesn't. One group crucified its flesh, and the other group didn't.

But, for those who are led by the Spirit after being drawn to belief in Yahoshua the Messiah, and then lose patience waiting for the Spirit to confirm them, they risk being in neither of those groups. For those who had known the truth but did not endure in faith, coming back again becomes more difficult. For them, their decrees were being written, but by not enduring, the decrees never receive the King's seal. Eventually, the unsealed decree will be rejected, it will not be rewritten, and it will not receive the seal. The door will be closed for eternity.

Conversely, those who have received the Holy Spirit are not able to fall away, for that would require the removal of the Holy Spirit, and that would make the death of Christ an open shame—powerless over the deeds of man. Moreover, Yah would have previously known the “falling away” would happen, and it would make Him a fool and a liar, since His Spirit is the One who seals a person for redemption. And He could never seal someone for redemption whom He knew would ultimately not be sealed for redemption.

So belief is created through the drawing of the Holy Spirit, but it is our faith—that “being confident of this very thing, that he which hath begun a good work in you will

perform it until the day of Yahoshua the Messiah” (Phil. 1:6)—that results in the seal of redemption being placed within us. So it is not only the drawing, the teaching, and the leading; it is also the patient waiting that ultimately yields the reward. And what does Yah’s Word say about those who wait on Him?

But they that wait upon Yah shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint. (Isa. 40:31)



18



Did Christ Speak in Tongues?

And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

—Mark 16:17–18

As we have already seen, Christianity, the pagan invention of Constantine and his Roman colleagues, is now divided into some 41,000 denominations, and the single thread of commonality that runs throughout them is error. From the Roman Catholic Church to her Protestant daughters, whether possessing a grain of false teaching or a mountain, the predominant reason for the false teachings they embrace is a desire to define an assurance of salvation.

When one has even a peripheral understanding of heaven and hell, the obvious human choice will be heaven; and the true evidence that one needs for assurance that he will inherit the kingdom of heaven being obscured by Constantine's original conspiracy against the true identity of the Messiah, men have devised what are, essentially, marketing tools to benefit their organizations materially through the peddling of unbiblical schemes whereby one may presume an eternity in paradise. The larger the following of one's eternal timeshare program, the greater the power and the bigger the organization's coffers.

While the Roman Catholic Church sells the performance of their sacraments, and the Protestants/Evangelicals will point to the Bible as their source of eternal security, even though the printing press wasn't invented until 1450, Pentecostals and Charismatics purport that an outward display of spiritual gifts is the evidence of one's salvation. Before moving on, let it be understood that biblically the evidence that one is justified, which is an eternal judicial decree of Yah that is dependent upon nothing of man, is possessing the Holy Spirit; and while it is indeed taught in Scripture that the Holy Spirit will impart specific gifts to individual believers, outward demonstrations of those gifts is not necessarily proof that a person possesses the Holy Spirit, as the evil one is capable of counterfeiting behaviors that mimic the true gifts.

Scripture tells us exactly how the Holy Spirit evidences His presence in the life of the believer, so any additional qualifier that man places upon the actual proof taught in Scripture is error. And in this arena, there is either truth or error; there are not varying shades of truth. So that which is truth comes from the source of truth, and that which is error comes from the source of error, or Satan, the great counterfeiter.

Take the gift of healing, for example. Have you ever asked yourself why there are purported faith healers who need to wear corrective eyeglasses?

Christ received the Holy Spirit at the time of His baptism by John the Baptist. It was at that point that He was able to perform miracles, which is a gift from the Holy Spirit. His gift of healing included the power to raise the dead, which is a power some of the apostles also received from the Spirit. The Holy Spirit is the same today as He has always been, so His ability to impart gifts has never changed and neither has the essence of each of those gifts.

Each of the gifts of the Spirit is specific, and as Paul taught in 1 Corinthians 12, they are bestowed individually upon those who possess the Spirit; they are not all lumped together in a cookie-cutter package that a believer would receive. That one person is given the gift of healing does not mean he would automatically have the gift of tongues, but he could if the Spirit deemed it necessary at some point. The gifts are given for specific purposes, and each has particular

characteristics that limit their scope of usage, which are helpful to understand in discerning the true source of a purported gift. That fact alone thoroughly negates the Charismatic teaching that anyone who possesses the Holy Spirit will speak in tongues. Let's look very briefly at some other facts concerning the gift.

Tongues Are Legitimate Earthly Languages

One of the counterfeits of Satan concerning tongues involves the blatant misapplication of Romans 8:26: "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered." Many years ago, a woman was describing the utter joy she felt when using her prayer language. When I asked her to explain what a prayer language was, she responded with a loaded question: "Don't you have a prayer language?" I simply replied, "Yes, it's English."

The issue here is confusing something that the Holy Spirit does to be something He causes believers to do. What is being described in this verse is a specific role the Holy Spirit fulfills—intercession for us—with an explanation that, sometimes when we are frustrated (the Greek word used for "groaning" implies a "sighing," which is often a human response to exasperation), the Holy Spirit communicates with the Father on our behalf in a language

that we don't understand. In fact, it describes those divine groanings as "alalētos," which means they are unutterable or impossible for humans to speak. So the idea that the gift of tongues imparted by the Holy Spirit is the ability to speak otherworldly languages is a deception of the enemy.

Two Methods

There are two methods, and only two, whereby the gift of tongues from the Spirit will be exercised: either one will speak his own language and the Holy Spirit will cause the listener, whose language is not the speaker's, to hear the message in his own language; or the Holy Spirit will cause the speaker to use a language with which he is unfamiliar for the benefit of the hearer.

As we're told in Acts 2:5–11, when the gift was first demonstrated for those who received the Holy Spirit,

And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia,

in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of Yah.

And we're also told in Acts 10:45–46,

And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify Yah.

Obviously, if the Jewish believers with Peter heard what was being said as different from their own language, then the speakers were speaking in a different language.

For the Unbeliever, Not the Believer

Paul makes it clear in 1 Corinthians 14:22: “Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe.” If tongues, a specific gift whereby one may convey the gospel of Christ with someone who speaks a different language, are for the benefit of the unbeliever, then how can a prayer language possibly be defended as being from the Spirit? One who claims to speak in a prayer language would purportedly do

so for his own benefit, since it is a misapplication of that which the Spirit does on our behalf. Additionally, if it is for the benefit of the unbeliever, how is babbling away in a body of believers a valid activity? Who does that benefit? The gift of tongues is an evangelistic or missionary tool.

Moreover, proponents of a secret prayer language often point to the English wording of 1 Corinthians 14:22 and state that a “sign” is not the same as a “gift.” If that were to change the meaning of what is stated, then prophecy would not be a gift either. They are both miraculous gifts.

Obviously, Satan has twisted and distorted the pure truths about tongues to deceive people into believing that manifesting something unintelligible is somehow being spiritual. If someone speaks in a tongue that cannot be understood by someone in his presence, it does not benefit anyone, let alone an unbeliever. Under that condition, such inane babbling is a counterfeit of Satan, regardless of how “spiritual” one claims it makes him feel. Feelings are the enemy’s playground.

So Did Christ Speak in Tongues?

We know from the account in the Gospels that when John the Baptist baptized Yahoshua the Messiah, He (Christ) received the Holy Spirit. Having the Holy Spirit, therefore, He possessed the One who imparts the spiritual gifts to believers. On the other hand, John the Baptist is the only

person in all of history who was physically born possessing the Holy Spirit (Luke 1:15).

So they both possessed the Holy Spirit, but there is no account of either of them ever speaking in tongues. Yet we read that the apostles were given that gift once they possessed the Holy Spirit. There is a very simple explanation for this: as adults, neither Christ nor John the Baptist ever traveled outside of Judea. They had no need to speak in tongues because they spoke only to people who spoke languages they knew. It was the apostles who took the Gospel to regions where people spoke languages the apostles didn't know, so the gift of tongues they received fulfilled all the biblical conditions explained above.



19



What's in a Name?

And this is his commandment, That we should believe on the name of his Son Yahoshua the Messiah, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.
(1 John 3:23–24)

There is actually a wealth of doctrine contained in these two little verses. But before heading into the main topic of this chapter, let's first notice that John makes something very clear here: The commands of Yah discussed in the New Testament are *not* the written laws of the Old Testament, and he also confirms that the Holy Spirit's role is to tell Yah's children that they are His.

That said, there is a nearly universal delusion regarding the importance of understanding the true names of the Creator and His Son, and that spiritual blindness did not happen by accident. As we've explained many times, Satan accomplished a legendary feat of obfuscation through Constantine and his Roman cronies, virtually guaranteeing that several elements of the true faith would be obscured from the common knowledge. And through such a wily disguising of the truth—exchanging the holy for the pagan—centuries of false teaching have eroded much of the knowledge of who the Messiah really is and why it matters for us to know that.

Throughout Scripture, we see many references the Almighty makes to His name, such as in Numbers 6:27: “And they shall put my name upon the children of Israel, and I will bless them.” There is great power associated with the Creator's name, and He equates His name with His people. The evidence shows there is much benefit in His children knowing and using His name, but that being the case, why is it so rare to find professing believers who even know His name? Does He not make it clear in Scripture that He longs to hear us call Him by His name? Why then do we offer up such cheap substitutes for something so rich?

Let us be very clear at this point. The Creator's name is not “God.” That is but one of His titles, and even He acknowledges that mortals can create their own gods, so why do we call Him by this title rather than by His name?

Orthodox Jews, who should be very familiar with the name of the Most High because it is a Hebrew name choose an absurd substitution, falsely claiming it shows reverence. The usage of “G-d” is nothing but folly, as it is meaningless in relation to His real name.

And what is that name? Psalm 68:4 says, “Sing unto Elohim [the supreme God], sing praises to his name: extol him that rideth upon the heavens by his name Yah, and rejoice before him.” “Yah” is a poetic, shortened version of YHWH (“YaHuWah”), which is the name the Creator uses for himself in Exodus 3:14: “And Yah said unto Moses, YHWH [I AM THAT I AM]: and he said, Thus shalt thou say unto the children of Israel, Yah hath sent me unto you.”

Additionally, Yah has never called anybody a Christian. That name, as first recorded in Acts 11:26, was an epithet hurled at the disciples and in the common vernacular actually meant “little messiahs,” as Yahoshua was proclaimed to be the Messiah from Yah. It is clear throughout Scripture that Yah calls His children “Israel” and not “Christians.” And that is noteworthy, as the term “Christianity” was invented by Constantine, so it represents his contrived religion that was a syncretistic soup of paganism seasoned with just enough biblical thought to deceive the masses into believing they honor Yah with their adherence to it—yes, both Rome and her Protestant daughters.

Believe in the Name of His Son

However, as important as it is to know and use the true name of the Almighty, He places a supreme value upon the name of His Son. In fact, Yah equates believing in the name of His Son with salvation. There are phrases we use everyday that we don't give a second thought to their meaning, and sadly, "Believe in His name" is one of them. What does it mean to believe in His name? Shouldn't we believe in Him, the actual Son of Yah, the Savior? Of course we should, but Yah specifically proclaims that we are to believe in His Son's name, so it behooves each of us to understand what that means.

But first, let's understand some things about names and the Messiah's name specifically. Consider a fellow who is born in a Spanish-speaking country and is named Pedro. Now, English-speaking countries have a name that is the equivalent of Pedro, and that's Peter. However, if Pedro comes to our country, we don't call him Peter; we still call him Pedro because that is his given name. This is the first deception of the enemy and is why the given names of most Jews in Scripture have been altered to Greco-Roman substitutes. A given name does not get translated; it is one's given name wherever in the world he may travel. So Pedro will always be Pedro and not Peter or any other language's equivalent.

Constantine's conspiracy, fueled by bitter hatred of the Jews, sought to do away with, and even outlaw, all things

Jewish. Since the Scriptures were full of Hebrew names, those names were altered so as not to sound as Jewish and thus to not be so offensive to the anti-Semites. But Satan's desire went even deeper than that. Remember what we just discussed about Yah's name? Not only was His true name obscured (Yah and YHWH were changed to "Lord") but the name of the Messiah, which the Holy Spirit Himself glorifies, was altered to something that is completely meaningless. There is a dastardly reason for that, and there are multiple levels of deception the enemy used to accomplish it.

Let's start with the name "Jesus." Knowing the significance placed upon names in Scripture and understanding that those names have specific meanings, what does "Jesus" mean? Well, actually, it means nothing. So how are we supposed to believe in a name that doesn't actually have any meaning? We can be emphatically certain that nobody ever called the Messiah "Jesus," as the letter *J* didn't even exist until several centuries after He walked the earth. I actually had a discussion with a woman some time ago who insisted that everyone who knew the Messiah while He was here called Him "Jesus" because that's what her English Bible says. Hmm, that's pretty indicative of many things about her understanding.

Of course, there are numerous "scholarly" articles on the Internet that will provide an explanation of how the name "Yeshua" got translated to the Greek "Iesous" because the

Greeks had no equivalent to the sound “sh.” But there are at least a few problems with that explanation. First, Iesous ends with an “sus,” where Yeshua ends with “shua;” and second, the Messiah’s name was never Yeshua. But we’ll get to that in a bit. Just understand at this point that all the multiple so-called intellectual explanations one can read are just part of that centuries-old deception that has one original source—Satan.

Notice that instead of the final “shua,” which in Hebrew means “save”), the name now contains a syllable that sounds just like the name “Zeus.” Constantine was a sun worshiper who also worshiped the pagan god Zeus. It was customary during that era for names to end with a “zeus” sound as a homage to Zeus. Hating the fact that the Messiah had a Jewish name, Constantine’s conspiracy invented a new name that essentially obliterated any of the meaning associated with the Messiah’s real name. The closest word in Hebrew to Iesous (pronounced “yay-soos”) is the word for horse, so it obviously has no connection whatsoever to the Jewish Messiah.

You have possibly also seen the form “Y’shua” used, but that has absolutely no scholarly foundation for usage, and some rudimentary research will reveal that it was nothing more than a marketing ploy invented by the organization Jews for Jesus to determine how widely their teachings and recognition were spreading around the world.

Back to “Yeshua.” As noted, Hebrew names in the Bible had very specific meanings, so one would expect that the name given to the Messiah by His Father would be highly significant, especially in light of all the passages that make reference to the name. “Yeshua” means “he saves” or “he will save.” One would expect great specificity to be associated with the Messiah’s name, so who is “he”? “He” could be Buddah, Baal, Nimrod, or even Obama. It is a generic reference.

The name “Yahoshua” means “Yah’s salvation.” Now that’s specific! It identifies exactly who the Messiah is in relation to His Father and also describes why He was sent to earth. Consider this: John tells us in our opening passage that we must believe in the name of the Messiah. Why is that necessary? It is necessary because the name “Yahoshua” explains who sent Him and why He was sent. Believing in the name of Yahoshua is the same as stating that one believes that Yahoshua is the Messiah who was sent by Yah to save those who believe in Him. That’s what believing in His name means! And yet, most who read this will likely discard the truth and continue clinging to their error, even though it is clearly evident that there is no true etymological relationship between the names “Jesus” and “Yahoshua.”

But let’s look even further at the deception that has been used to convince people to believe in a name other than Yahoshua (His real name). You are likely familiar with the

man we call Joshua in the Old Testament who was actually a type or foreshadow of Christ. Do you have any guesses what his real Hebrew name was? That's right—Yahoshua. So in the case of that Yahoshua, his name was rendered Joshua. If he was called Joshua, why wouldn't the Messiah's name also be treated the same, since they had the same name? Obviously, Joshua sounds too much like Yahoshua, and that simply would not obscure the real name enough.

We read in Hebrews 4:8 (KJV), "For if Jesus had given them rest, then would he not afterward have spoken of another day." Obviously, from the context, we can see that the verse is actually speaking of the Old Testament Joshua, the son of Nun, but this shows us that he had exactly the same name as the Messiah—Yahoshua. Again, if Yahoshua is rendered "Joshua" in the Old Testament, why wouldn't it also be rendered "Joshua" when referring to the Messiah?

In fact, many scholars claim that "Joshua" is the transliteration from Hebrew, while "Jesus" is the transliteration from Greek. Oh really? Then why are the rest of the Hebrew names in the Old Testament the same when they are referred to in the New Testament? That's what deception looks like, folks!

But Does It Really Matter What We Call Him?

As we are instructed to do many times, the children of Yah should call upon His Name, which is Yah, and not one of

His titles like “God.” And we should believe in the name of Yahoshua the Messiah and not the invented name “Jesus.” And how is it that I can be so emphatic about that? Acts 4:12 tells us, “Neither is there salvation in any other: for there is NONE OTHER NAME under heaven given among men, whereby we must be saved.”

If Yah is so clear in His Scriptures that there is only one name, which is what “no other name” means, then we should be very careful to know exactly what that name is.

It is invalid to believe that one can merely assign a name to the Messiah and He will just understand who we’re talking about. Think about it. Husbands, tell your wife that you’re going to start identifying her by another name, and the name you’re going to use is somehow related to another woman. What do you think her response would be? Now multiply that by a million and use your powers of reasoning to conclude how the Almighty Creator of the universe feels about us assigning a completely different name to His Son, whom He sent to die for our salvation. Think about that.

Now many have come to true belief and have received the Holy Spirit (meaning they have been born again), and they did so through the name “Jesus.” In the scope of the Father’s understanding of our hearts and minds, it is clear that Yah provides people with great grace for their ignorance and even great mercy for their willful rebellion. Does He know who is meant by the name “Jesus”? Of course He does. But just like He knows what many think

they are doing by observing pagan holydays that bear the attributes of His Son, He is merciful to His true children.

So why does it matter what we call the Father and the Son? Because like the feast days, it is a willful choice to identify with them and not the false traditions of men. In Acts 26:14–15, we read of a conversation between Saul (Paul) and Christ on the road to Damascus:

And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the *Hebrew tongue*, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks. And I said, Who art thou, Lord? And he said, I am _____ whom thou persecutest.

The Messiah spoke to Paul in Hebrew, and He identified Himself. Knowing that at birth He was given a Jewish (Hebrew) name, and that He was distinctly speaking to Paul in Hebrew, what is the only reasonable understanding one can have regarding the name He used to identify Himself? Was it a name that men invented centuries after He walked the earth? Or was it the name He was given at birth by His Jewish parents at the direction of the Holy Spirit? Yahoshua, Yah's salvation.

Well, what others call Him is between them and Him; however, I choose to identify Him by the name Scripture shows us He uses to identify Himself. That's what it means to willfully identify with Him.

And what does Scripture actually call those who are called out by Him? It is not the “church.” That term was added centuries after that called-out assembly had been established on earth. In the Old Testament, the assembly of Yah’s people was called the “qahal,” and the Greek equivalent of that is the “ekklesia.” Like the names of the Father and the Son, the true name given to those who are the called-out ones was changed to “church.” Now this didn’t happen until much later, as the Latin translations retained the Greek *ekklesia*. Even the first English translation, the Tyndale Bible, used the word *assembly*, and other translations used *congregation*. *Church* was added sometime after the sixteenth century. By now, it shouldn’t surprise you to learn that it comes from a false goddess, Circe, who was the daughter of the sun god, who is ultimately Baal.

So Constantine’s religious system changed the names of the deities, changed the name of the called-out assembly, and changed the day on which that group assembled—and those things are all tied to paganism.



20



Do All These Things Really Matter?

We have covered a lot of ground, and for those who were not aware of these spiritual truths or had maybe heard of some of them in passing but thought, as many churchgoers do, that Jewish-sounding things just don't apply today, please understand that these are the truths of the Holy Spirit. These are the things that Yah desires His children to understand.

As was mentioned in the introduction, I was not familiar with any of these things from all my decades within the mainstream church. In fact, the things that I had heard mentioned or read in Scripture were presented just that way—that those were things that belonged to the Jews. The truth that they belonged to Yah and not the Jews had never dawned on me. And they were never taught as the vital spiritual truths they are.

Often, when these truths are presented to Christians, their response is that the details don't matter. What matters is that a person believes what they determine to be the essentials of salvation. But if they don't matter, then why did the Father design, institute, and ordain them in the first place? Why did Paul teach that they are the traditions to which believers are to hold fast? As has been stated, the lack of understanding regarding these truths is most responsible for people not understanding the difference between being a Christian and being a born-again believer.

While I do not believe that most Christians are anti-Semitic at heart, they simply don't understand that most of the liturgies they believe and follow are built on a foundation of hatred toward the Jews. No foundation of hatred toward any race of people could ever come from the Holy Spirit; thus, it must be understood that those churchian foundations are not of the Spirit but of the flesh (man).

In Matthew 25, we read the parable of the ten virgins. When the bridegroom came to gather them, five were prepared, and five were not. It is no coincidence that Passover is called the "preparation day."

Consider these things:

In the Genesis accounts of Enoch and Noah, we see a picture of the coming judgment. Enoch was taken (raptured) before the judgment began, but Noah and his family went through the judgment. Of course, Noah and his

family came through the judgment alive, just as those who endure through the tribulation (do not receive the mark of the beast) will obtain eternal spiritual life but ponder the ratio of 1:8.

When the Israelites left Egypt, estimates put their numbers at roughly three million. Of the adults who left Egypt (a type of the world), only two of them actually made it to the Promised Land, a foreshadow of heaven.

It is safe to assume that most readers here have attended at least one wedding. At most weddings, what is the typical ratio of brides to the rest of the wedding party? There is usually one bride, but there are numerous friends of the bride.

What did Christ say about this? “Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and *few there be that find it*” (Matthew 7:13–14). There are literally millions of people who say they are Christians. Does that sound like a few?

But again, does it really matter if someone believes the things that have been presented here, or is it fine simply to believe in a system that was built on lies? Well, is it reasonable to assume that the Creator of the universe, who precisely laid out His specific truths for His children’s benefit, doesn’t really care if they believe what is true? Is it imaginable that where He is concerned, both truth and

error will lead people to the same conclusion? Well, reading what He says about Himself in His Scriptures, there is simply no way to understand Him and also believe He doesn't care about His truth.

I was recently given a vision in which the Holy Spirit made explicitly clear to me His desire for these truths to be spread with a specific focus on His truths regarding salvation and His traditions. I questioned Him, stating that much of what I would share flies in the face of what most people believe, so it is not something that I believe will be widely accepted. His response was "Let Me worry about that." Subsequently, it became clear to me that it doesn't really matter how many people actually believe these things for, as Christ said, there will be few who find life-giving truth. However, as a just God, Yah wants His truths shared so that on that day, if someone states "But I never knew about these things," His response will be "They were shared with you. You have no excuse."

It has also been laid on my heart that the time of the Gentiles is rapidly drawing to a close. Of course, we cannot predict a specific date that the bride will be raptured, but as we have seen throughout this book, Yah is precise and highly detailed, even though most don't know or understand those details. His foreshadows are vast and rich and are often repeated in many different ways.

He established one of those detailed foreshadows before and during creation. We know it as the "week," and

there is a Sabbath day that we have not yet discussed—the weekly Sabbath (Saturday). As Paul taught, Yah’s Sabbaths are all foreshadows of future real substances. And as we have seen, some foreshadows are actually foreshadows of foreshadows.

In Psalm 90:4, it states, “For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.” Many believe this is just poetic language or hyperbole. But in 2 Peter 3:8, we’re told, “But, beloved, *be not ignorant of this one thing*, that one day is with Yah as a thousand years, and a thousand years as one day”. Does it not sound like we’re being exhorted to pay attention to that fact? And why would that be?

There is a scriptural gap that exists between the account of Satan’s rebellion and creation. We know that Satan rebelled against Yah, but in the creation account, he is already in the Garden of Eden. So when did that happen? Again, it is important to understand the detailed precision of Yah and the fact that Peter tells us to pay close attention to the fact that, to Yah, a day is as a thousand years to us.

The creation account in Genesis is given from Yah’s perspective, not man’s. So, upon heeding Peter’s words, we can see that each of the days of creation were likely a thousand years. And there are hints in the original words used for *darkness* and *light* that something existed before creation actually happened. The Hebrew word used for darkness can also mean “misery” or “wickedness.”

It is very likely that before creation, there was another “week,” or seven-thousand-year period, and it was during that time that Satan rebelled. Then each of the days of creation were a thousand years, with Adam and Eve being created on the sixth “day.” After that, Yah established His weekly Sabbath—the seventh “day.”

Now, Adam and Eve lived in perfection during that seventh “day,” which means that they did not age. Satan, having already rebelled, was in the garden, and he tempted Eve, which ultimately led to Adam’s sin against Yah. As a sidenote here, “eating the forbidden fruit” is symbolic language, as is the term “tree,” which can mean “a man.” There was no literal fruit, as we know it, and without going into great detail, suffice it to say that when a child sins, his usual reaction to being caught is to cover up how he sinned. It should be easily deduced by what Adam and Eve covered with fig leaves what their sin was.

Once sin entered the world through Adam, he and Eve began to age, so Yah’s human timetable, as we know it, began at that point (after two seven-thousand-year periods). From the time of Adam to the time of Abraham, there was roughly two thousand years. Then from the time of Abraham to the time of Christ, there was another two thousand years. Most biblical scholars agree that Christ was crucified in the year AD 31, and if we add two thousand years to that, we arrive at 2031.

That would then be roughly six thousand years, setting up the fulfillment of the seventh day Sabbath, which will be Christ's millennial reign. Remember, all of Yah's Sabbath's are foreshadows of future real substances. And the foreshadow within the foreshadow here is that the millennial reign is a foreshadow of eternity in heaven.

So based on this, we would see three periods of seven thousand years each. Of course, we know that three and seven both signify completeness and perfection, which lends more understanding to Yah's perfect plan for man. But what about the year 2031? That would actually be the end of the tribulation, which will usher in the millennial reign or the last thousand years. But what are the sequences of events that will lead up to that year?

Now we beseech you, brethren, by the coming of our Lord Yahoshua the Messiah, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. 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 opposeth and exalteth himself above all that is called Yah, or that is worshipped; so that he as Yah sitteth in the temple of Yah, shewing himself that he is Yah.

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 letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom Christ 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. (2 Thess. 2:1–10)

A key teaching here is “And now ye know what withholdeth that he might be revealed in his time.” This is speaking of the Holy Spirit. It is He who restrains the revelation of the Antichrist, and when He is removed with the bride, the Antichrist will be revealed. We also know that eventually, the Antichrist will broker a false peace treaty with Israel, which will last for three and a half years at which time he will prohibit the sacrifices in the temple, and the Great Tribulation will then last three and a half more years, according to prophecies in Daniel 9.

However, we know that once the Antichrist is revealed, it will take a period of time for him to rise to power to be able to broker that treaty, and the temple will have to be

built already. Do we have any clues as to how long that will be?

Well, as we have already learned, the physical temple in Jerusalem was a foreshadow of the bride, which is a foreshadow of the New Jerusalem. When the real substance (bride) is removed from the earth, that which symbolized her will be rebuilt. Also, when the Holy Spirit is removed with her, the sacrificial laws will be reinstated in the new physical temple in Jerusalem. But is there anything that provides insight into how long that will take?

The bride will be raptured on the Feast of Trumpets, also called “the wedding of the Messiah”. Atonement is the next feast day to be fulfilled after that, and its fulfillment will be Christ separating the sheep from goats (Matt. 25:31–46). On Yah’s biblical calendar, how long is it between Trumpets and Atonement? Ten days. So it will be ten years from the time the bride is raptured until the end of the tribulation. We know that the tribulation itself will last seven years (two periods of three and a half years), which would mean that it will take three years for the Antichrist to rise to power after the rapture of the bride.

So we must subtract ten years from 2031, and we arrive at 2021. Now please pay very close attention to my words here. I am not in any way predicting the actual date of the rapture of the bride. We know that it will happen on the Feast of Trumpets, but the best we can see is that it could be roughly around 2021, fitting into the seven-thousand-year

scenario. And I couple that knowledge with the seeming urgency I sense from the Spirit regarding the truths that have been shared here. All indications say that we are very close to that day. We know it will occur on the Feast of Trumpets, but we do not know the exact year.

So what about the folks who are not taken up into the air to meet the Bridegroom when the bride is taken? Well, they aren't part of the bride. But do they have any hope? There is one last day of Yah's that we have not yet discussed, and it actually reveals a profound attribute of His—the second Passover. In Numbers 9, we read that Yah told Moses that anyone who misses the first Passover, for whatever reason, has an opportunity to observe it one month later. Those who are not prepared for the first Passover can make themselves prepared for the second one through Yah's grace and mercy.

Those who are not part of the bride and are not taken at the Feast of Trumpets will have an opportunity to be redeemed, but the way for them will be much harder, as they will not be indwelt by the Holy Spirit while they endure. They must persevere through their own strength and determination, and will be raptured individually through death, very likely beheading. At the time of their deaths, they will be given the Holy Spirit, and thus, their entrance into the kingdom of heaven.

Before we close, there is one last truth to share. In Genesis 17, we read that Yah made a covenant with Abraham, and the sign of that covenant was circumcision. That covenant

came with a promise of many descendants. As with so many things in the Old Testament, they are physical foreshadows of future spiritual real substances. And Paul tells us exactly what that spiritual real substance is in Galatians 3:29 where he says, “And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.”

And who is it who belongs to Christ? “But ye are not in the flesh, but in the Spirit, if so be that the Spirit of Yah dwell in you. Now if any man have not the Spirit of Christ, he is none of his” (Rom. 8:9). Those who are indwelt by the Spirit. Furthermore, what is that the Holy Spirit does to the heart of those whom He possesses? “But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of Yah.” This is the spiritual real substance of Yah’s covenant with Abraham.

But why circumcision? Why did Yah choose that part of Abraham’s body to bear the sign of His covenant? It was because it is that particular organ through which human life springs. Physical life flows from that body part. And here’s the crucial understanding of the real substance of that foreshadow. It is through the Holy Spirit’s presence in the believer—the circumcision of the heart—that spiritual offspring are produced. Those who have the Spirit share the Spirit. And, they do so through the testimony of the Spirit.

Look again at the Samaritans in Acts 8.

Now when the apostles which were at Jerusalem heard that Samaria had received the word of Yah, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them: only they were baptized in the name of the Messiah Yahoshua.) Then laid they their hands on them, and they received the Holy Ghost. (Acts 8:14–17).

It is the desire of Yah, expressed through His Holy Spirit, that these truths be shared far and wide. It is what the apostle Paul taught to the Gentile converts, and it is what believers today are to continue to share, even though these things fly in the face of most mainstream beliefs. And from whom will most of the persecution come if you share the actual truths of the Spirit, as opposed to the traditions of men that most believe? Well most of the time, it won't be from those who do not profess to be born again but from those who do.

But the apostle Peter told us, “But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; but sanctify Yah in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you [the Holy Spirit] with meekness and fear.”

And we return one last time to the Passover (the day of preparation) and the story of the four sons. In this, you can

see the four responses you will receive if you share these truths with people:

The first son is wise and wants to know all about them in detail.

The second son is indifferent but asks in general terms about all that is shared with him.

The third son is rebellious and wicked and wants no part of the Spirit's truths and does not need them. Plus, he challenges others and asks why they believe them.

The fourth son is young and does not know enough about these truths to ask questions but continues to be instructed in all these truths.

Now you know what the possible responses are, so no response should take you by surprise. In the end, we can only share the Spirit's truths as He compels us to do so. We cannot also believe them for anybody else. So the response of others is not our responsibility. Sharing His truths is our duty.

A recent national poll revealed that over 80 percent of Americans identify themselves as Christians. Obviously, many who are strongly evangelical, but have no understanding of the real truths regarding salvation, are not born again even though they believe mightily that they are. The truths we have discussed in this book reveal the path for one to go from Christian to believer.

May you receive the Holy Spirit and His truths, and share those truths with others. Please visit us often at www.wayofthetabernacle.com.

Most people would be shocked to learn that much of what the mainstream church teaches and practices looks nothing like the practical faith of the New Testament believers. What are the differences and how did those foundations get altered? And while the rapidly growing Hebraic Roots Movement purports to correct many of those unscriptural changes that occurred, is it doctrinally trustworthy, or is it heresy that attempts to place believers under the Law of Moses?

Be prepared to be moved out of your spiritual comfort zone as *From Christian to Believer* pits the truths of the Spirit against the traditions of men, and exposes the differences between the two. This book shines light on the narrow path of truth that exists between the church and the Hebraic Roots Movement, and exposes errors that exist on either side of it.

"I believe that this is some of the most important information that we as faith-based individuals could read...What a revolutionary book!"

—Trinity Tate-Edgerton, Executive Director of Book Acquisitions, Tate Publishing



Dean Haskins is the executive director of JC Films and a professional composer/musician who has performed throughout the country for many years. He lives with his wife, Patricia, in Virginia.



James Finnegan served as a consultant on this book. A former marine, he is the main teacher at the Way of the Tabernacle, a local fellowship that meets in Central Virginia. Their combined years of research and study have uniquely qualified them in the teaching of these spiritual truths.

