



**Christian Foundational Teachings  
No. 8: Ephesians  
(Advanced)**

**At Last,  
Ephesians Understandable  
to Every Christian!**

**WE INFORM – YOU CHOOSE**

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# **At Last, Ephesians Understandable to Every Christian!**

A special thank you to all the "truth" seekers who contributed to make this concise exposition of the Ephesians Book a reality. I have cited you in the footnotes and salute you for your exceptional research work, without your great insight this book would not be a reality. It is my prayer that the citations will lead the reader to your work. The book is written in such a way that it is easily understandable for Christians. It is my prayer that many Christians will receive the truth and be transformed.

by  
Professor WA Liebenberg

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The 1998 Scriptures Bible has been used as basis unless otherwise referenced

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## Preface

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

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

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

"YaHoWaH" is the name of God in Hebrew, where it is written as four consonants (YHWH or YHVH, as the W and V are derived from the same Hebrew letter 'vaw'). These four letters are called the Tetragrammaton (Greek for "[a word] having four letters"). Jews ceased to use the name in the Greco-Roman period, replacing it with the common noun Elohim ("God") to demonstrate the universal sovereignty of Israel's God over all others. At the same time, the divine name was increasingly regarded as too sacred to be uttered and was replaced in spoken ritual by the word Adonai ("My Lord"). From about the 6<sup>th</sup> to the 10<sup>th</sup> century the Masoretes (Jewish scholars who were the first to add vowels to the text of the Hebrew Bible) used the vowel signs of the Hebrew words Adonai or Elohim as the vowels

for YHWH; and later on the artificial name *Jehovah* was produced. Christian scholars and translators after the Renaissance and Reformation periods replaced the sacred name YHWH with GOD and LORD (all in capital letters in the Bible); which was a strategic move of satan for not using the Name. The Sacred Name occurs 6,828 times in the Hebrew text of the Bible, proving YHWH wants us to use it.

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

## Understand the concept of "Church" in the Ephesians Book

This characterization of Ephesians suggests to us that this Book has proven to be greater than the minds of those who have studied it. Ephesians is one of those Books which, like YHWH of whom it speaks, is beyond the grasp of the finite minds of men.

This exposition is written to various groups; to the Christian seeking truth, the Believer who is new to the Messianic Movement as well as to the advanced Messianic seeking in-depth understanding. This is all with one vision – truth at all costs!

It is an important fact that division and splintering in the Messianic ranks has been rampant lately, rather than enhanced unity, as the Gospels and the Epistles frequently instruct.

This is the very reason for this study of Ephesians. We need to re-think our views on the matter of defining the Messianic community... all of us, as there are two divisions, one House of Judah and one House of Ephraim (Israel). These two Houses will become "one" whether we are part of this prophetic reality or not. The Scripture does not at all talk about groups such as Jews, the church (Christians) and pagans, those promoting it read concepts into the Scripture through limited Scriptural knowledge. Neither is there any mention of a fragmented Messianic Movement (the House of Ephraim) anywhere in Scripture.

This study does not support any Messianic group's specific view. It has deliberately been written from the root sources using fundamental principles of Scripture interpretation as to get an accurate exegesis on Scripture.

This booklet will help you to understand who the Messianic Community really is and how YHWH expects us to build a relationship with the House of Judah that after all is the whole purpose of the letter to the Ephesians. This is also the Believer's sole mandate, which is captured in these two verses:

Rom 11:11: *I say then, have they (Judah) stumbled that they should fall? Let it not be! But by their fall deliverance has come to the gentiles (Ephraim), **to provoke them to jealousy.***

Gen 12:3: *And I shall bless those who bless you, and curse him who curses you. And **in you** all the clans of the earth **shall be blessed.***

Meaning, you must be a blessing to all tribes, and you must provoke Judah to jealousy, period. Thus, the HANDBOOK FOR MESSIANIC DOCTRINE is the letter Rav Sha'ul<sup>1</sup> wrote to the Believers in Ephesus (Ephesus). (Please read the Christian Foundational booklets No. 1-4

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<sup>1</sup> Paul

before you read this booklet. The reason is to give you foundational background.)

With that as background, let's journey back in time to Ephesos...

## Background

To understand the Letter to the Ephesians properly, you need to have a full historical background on the people it was written to as well as the geographical setting.

### The Concept of "Church"

When we read our Scriptures and see the word "church" we are reading an English translation of the Greek word *ekklesia*.<sup>2</sup> This word appears in the New Covenant over 100 times and it is understood by virtually all Christian readers that this word is from the Greek word *ekklesia* (ἐκκλησία), and refers to Believers in Y'shua.

When the Christian opens his TaNaCh<sup>3</sup> he sees no mention of this word, so he concludes that there is no church in the TaNaCh.

Interestingly, in the LXX<sup>4</sup> translation of the TaNaCh we have the very same word *ekklesia* and here it is used over 100 times as well but not translated as church.

The Hebrew equivalent of *ekklesia* is the word *qahal* (קהל). It is translated in most occurrences as an assembly or community. The first mention of *qahal* - *ekklesia* - church is in Deuteronomy. Here, Moshe says:

*Deut 4:10: The day when you stood before YHWH your Elohim in Horeb, YHWH said to me, 'Assemble (qahal) the people to Me and I make them hear My Words, so that they learn to fear Me all the days they live on the earth and teach them to their children.'*

Now, every time we see *ekklesia* in the New Covenant we translate it as church. If this word means church in the New Covenant then why does it not mean "church" in the TaNaCh? Does YHWH looked differently upon the Believers in the TaNaCh than He looks upon the Believers in the New Covenant? Let's see what the Scriptures say:

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<sup>2</sup> Hebrew Words Defined - The Church Part 2 by Brad Scott, <https://www.wildbranch.org/teachings/lessons/lesson14.html>

<sup>3</sup> Old Covenant.

<sup>4</sup> The Septuagint, from the Latin word septuaginta (meaning seventy), is a translation of the Hebrew Bible and some related texts into Koine Greek. The title and its Roman numeral acronym LXX refer to the legendary seventy Jewish scholars who completed the translation as early as the late 2nd century BCE. As the primary Greek translation of the Old Covenant, it is also called the Greek Old Covenant.

In Deut 9:10 YHWH delivered the two tablets of stone written by His finger in the day of the assembly (church).

In Deut 7:6 YHWH calls **this assembly** a HOLY people.

In Deut 18:15-19 YHWH says He will raise up unto His people a Prophet from the midst of them and unto Him they shall listen. This is according to all that they desired of YHWH in Horeb in the day of **the assembly** (church), when Moshe was saying, Let me not hear again the voice of the YHWH my Elohiym, neither let me see this great fire any more, that I die. Then YHWH said unto Moshe that they have well-spoken that which they have spoken and that YHWH will raise them up a Prophet from among their brethren, and will put MY WORDS in His mouth, and He shall speak unto them ALL that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which He shall speak in my name, I will REQUIRE it of the rebellious person.

In Joshua 8:35: Joshua is being faithful by passing on the words of YHWH to his generation, by reading them to the **assembly** (church).

In Judges 20:1-2 all the children of Israel went out, and the **congregation** was gathered together as one man, from Dan even to Beer-sheba, with the land of Gilead, unto YHWH in Mizpah. And the chiefs of all the people, even of all the tribes of Israel, presented themselves in the **assembly** (church) of the people of God.

The term "people of God" is in the construct state or the possessive. YHWH is the life and source of His people. They are HIS. It is the same term used of Believers in the New Covenant.

In 1 Sam 17:47 all the **assembly** (church) is informed that YHWH saves not with sword and spear, and Samuel is being faithful by passing on the words of YHWH to the faithful church.

Nehemiah said (8:1-3) that all the people (church) gathered themselves together as one man unto the street that was before the water gate at the Temple. They spoke unto Ezra, the scribe, to bring the Book of the Law of Moshe, which YHWH had commanded to Israel. Ezra the priest then brought the Law before the **congregation** both of men and women.

Psalms 22:22 the psalmist says he will declare Your Name unto his brethren; in the midst of the **assembly** (church) he will praise YHWH.

Psalms 40:7-10 the psalmist says: *"Then I said, 'See, I have come; In the scroll of the Book it is prescribed for me. I have delighted to do Your pleasure, O my Elohim, And Your Torah is within my heart.' I have proclaimed the good news of righteousness, In the **great assembly** (church); See, I do not restrain my lips, O YHWH, You know. I did not conceal Your righteousness within my heart,"* [I sometimes doubt that the church really believes the psalmist's words here].

These are just a few examples of the use of the same word translated as church in the New Covenant, and somehow the Christians have missed the fact that the "church" has been there from the beginning. The Scriptures testify clearly from very early on that there has been a church of YHWH's people. His assembly did not begin in Acts chapter 2, this is only when the Torah was written on their hearts. This is a vitally important concept to grasp, for the New Covenant church did not replace Israel, the church of old. When you read church in the New Covenant, you have to connect it to the body of Believers in the Old Covenant.

It must also be understood, that the word ekklesia is not necessarily synonymous with true Believers. It simply means a specific assembly or gathering of people. It has to be the context that ultimately reveals what kind of an assembly it is. This holds true for both the Old and New Covenant's.

### The Location of Ephesos (Ephesus)



Ephesos was an ancient Greek city on the coast of Ionia, three kilometers southwest of present-day Selçuk in İzmir Province, Turkey. It was built in the 10th century BCE on the site of the former Arzawan capital by Attic and Ionian Greek colonists. During the Classical Greek era it was one of the twelve cities of the Ionia League.

The city flourished after it came under the control of the Roman Republic in 129 BCE. According to estimates Ephesos had a population of 33,600 to 56,000 people in the Roman period, making it the third largest city of Roman Asia Minor after Sardis and Alexandria Troas.<sup>5</sup>

The city was famed for the Temple of Artemis (completed around 550 BCE), one of the Seven Wonders of the Ancient World. Ephesos was one of the seven churches of Asia that are cited in the Book of Revelation.

### Life in Ephesos

Ephesos, a territory that was traditionally Greek to the core, became subject of the Roman Republic. When Mithridates was defeated in the First Mithridatic War by the Roman consul Lucius Cornelius Sulla, Ephesos came under the Roman rule in 86 BCE. Sulla imposed a huge indemnity,

<sup>5</sup> <http://en.wikipedia.org/wiki/Ephesus>

along with five years of back taxes, which left Asian cities heavily in debt for a long time to come. The city felt at once the Roman influence. Taxes rose considerably, and the treasures of the city were systematically plundered.

When Augustus became emperor in 27 BCE, he made Ephesos the capital of proconsular Asia (which covered western Asia Minor) instead of Pergamum. Ephesos then entered an era of prosperity, becoming both the seat of the governor and a major center of commerce. According to Strabo, it was second in importance and size only to Rome.

Ephesos are surrounded by mountain ranges, coastline and quarries. The wall of Lysimachus has been estimated to enclose an area of 415 hectares (1,030 acres). Not all of this area was inhabited due to the steep slope of the Bulbul Dag mountain enclosed by the wall. The most recent estimate puts the area occupied by Ephesos at 224 hectares (550 acres) at its largest extent in the Roman period. This figure includes uninhabited areas such as roads, public and civic space. If realistic population densities of 150 or 250 people per hectare are applied, this gives a range of 33,600 to 56,000 people. Even with these much lower population estimates, Ephesos was one of the largest cities of Roman Asia Minor, ranking it as the largest city after Sardis and Alexandria Troas.

The city was famed for the Temple of Artemis (the Roman equivalent was Diana), who had her chief shrine there, the Library of Celsus, and its theatre, which was capable of holding 25,000 spectators. This open-air theater was used initially for drama, but during later Roman times gladiatorial combats were also held on its stage. The population of Ephesos also had several major bath complexes, built at various points while the city was under Roman rule. The city had one of the most advanced aqueduct<sup>6</sup> systems in the ancient world, with multiple aqueducts of various sizes to supply different areas of the city, including 4 major aqueducts. They fed a multiple set of water mills, one of which has been identified as a sawmill for marble.

Antipater of Sidon<sup>7</sup>, who compiled the list of the Seven Wonders, describes the finished temple:

*"I have set eyes on the wall of lofty Babylon on which is a road for chariots, and the statue of Zeus by the Alpheus, and the hanging gardens, and the colossus of the Sun, and the huge labour of the high pyramids, and the vast tomb of Mausolus; but when I saw the house of Artemis that mounted to the clouds, those other marvels lost their brilliancy, and I said, "Lo, apart from Olympus, the Sun never looked on aught so grand".<sup>8</sup>*

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<sup>6</sup> Water systems.

<sup>7</sup> Antipater of Sidon, Antipatros or Antipatros Sidonios in the Anthologies, was an ancient Greek poet in the second half of the 2nd century BCE.

<sup>8</sup> Antipater, Greek Anthology IX.58.



The temple was super huge; 137 m (450 ft) long by 69 m (225 ft) wide and 18 m (60 ft) high, with more than 127 columns.

According to the New Covenant, the appearance of the first missionary in Ephesos, Rabbi Shaúl, caused locals to fear for the temple's dishonour (Acts 19:27).

The wealth and splendour of temple and city were taken as evidence of Artemis Ephesia's power, and were the basis for her local and international prestige: despite the successive traumas of Temple destruction, each rebuilding – a gift and honour to the goddess – brought further prosperity.

Artemis' shrines, temples and festivals (Artemisia) could be found throughout the Greek world, but Ephesian Artemis was unique. The Ephesians considered her theirs, and resented any foreign claims to her protection. Once Persia ousted and replaced their Lydian overlord Croesus, the Ephesians played down his contribution to the Temple's restoration. On the whole, the Persians dealt fairly with Ephesos, but removed some religious artifacts from Artemis' Temple to Sardis and brought Persian priests into her Ephesian cult; this was not forgiven. When Alexander conquered the Persians, his offer to finance the Temple's second rebuilding was politely but firmly refused. Ephesian Artemis lent her city's diplomacy a powerful religious edge.

Under Hellenic rule, and later, under Roman rule, the Ephesian Artemisia festival was increasingly promoted as a key element in the pan-Hellenic festival circuit. It was part of a definitively Greek political and cultural identity, essential to the economic life of the region, and an excellent opportunity for young, unmarried Greeks of both sexes to seek out marriage partners. Games, contests and theatrical performances were held in the goddess' name, and Pliny describes her procession as a magnificent crowd-puller; it was shown in one of Apelles' best paintings, which depicted the goddess' image carried through the streets and surrounded by maidens. In the Roman Imperial era, the emperor Commodus lent his name to the festival games.

From the Greek point of view Ephesian Artemis is a distinctive form of their goddess Artemis. In Greek cult and myth, Artemis is the twin of Apollo, a virgin huntress who supplanted the Titan Selene as goddess of the Moon. At Ephesos, a goddess whom the Greeks associated with Artemis was venerated in an archaic, certainly pre-Hellenic cult image that was carved of wood and kept decorated with jewelry.

The Archaic wooden cult image of ancient Greece



with the many breasts or "eggs" denotes her fertility (others interpret the objects to represent the testicles of sacrificed bulls that would have been strung on the image, with similar meaning). Most similar to Near-Eastern and Egyptian deities, and least similar to Greek ones, her body and legs are enclosed within a tapering pillar-like term, from which her feet protrude.

The assertion that the Ephesians thought that their cult image had fallen from the sky, though it was a familiar origin-myth at other sites, is only known at Ephesus from Acts 19:35:

*"What man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the [image] which fell down from Jupiter?" (KJV.)*

At Ephesus the Lady was worshiped primarily as a mother goddess, akin to the Phrygian goddess Cybele, in an ancient sanctuary where her cult image depicted the "Lady of Ephesus." In Acts of the Apostles, Ephesian metalsmiths who felt threatened by Rabbi Sha'ul's preaching, jealously rioted in her defense, shouting "Great is Artemis of the Ephesians!"<sup>9</sup>

Ephesus was a center of learning. The historian Aristio, and others, describe Ephesus as being recognized by all the inhabitants of the region as the most important trading center in Asia. It also remained a leading political and intellectual center, and boasted the second school of philosophy in the Aegean.<sup>10</sup>

From the 1st century CE onwards, Ephesus was visited repeatedly by early Believers, most notably Rabbi Sha'ul, who preached and was 'booed' in the theater there, and Miriam, the mother of Y'shua, is said to have retired there along with John who wrote The Revelation (John's tomb and Miriam's house may still be visited today).

Apart from this merciless pagan worshiping city, Sha'ul was confronted with yet another problem, this time between the House of Judah and the House of Ephraim in the Synagogues. It was a problem of the lost sheep of the House of Israel coming out of paganism and the means by which it could merge with the House of Judah.

According to Acts, Paul spent more than three years in Ephesus (54-57 CE) and was emotionally attached to the lost sheep Believers there.

## **The Name Ephesus**

According to legend, Ephesus was founded by the tribe of the Amazons, great female warriors. The name of the city is thought to have been derived from "Apasas", the name of a city in the "Kingdom of Arzawa" meaning the "city of the Mother Goddess" and some scholars maintain that the sign of

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<sup>9</sup> Acts 19:28.

<sup>10</sup> Ancient History Encyclopedia, Ephesus: <http://www.ancient.eu.com/ephesos/>

the labrys, the double-axe of the mother goddess which adorned the palace at Knossos, Crete, originated in Ephesos.

Ephesos was inhabited from the end of the Bronze Age onwards, but the location was changed owing to floods and the impulses of various rulers.

Ephesos also means "To let go, relax." According to some sources, it also means "Desirable."

### **Composition of the Letter**

Remember that Sha'ul was a Hebrew Rabbi and most likely wrote this letter in Hebrew. We believe that all the New Covenant was originally written in Hebrew, the Book of Revelation proves this to be factual. We are not alone on this; many scholars are coming to see this view, men such as Bivan, Blizzard, Grant, Loisy, Schonefield, Trimm, Minge, Segal, Dam and many others.<sup>11</sup>

Some might ask, "Why is it important to ascertain in which language the New Covenant was written?" It is because a language possesses distinctive meanings, an inner structure, idioms of its own, and brings with it a cultural background with inherent ideas and meanings that can be lost if one attempts to interpret the writings with an entirely different cultural collective consciousness. If one wishes to understand more precisely and with any real depth the language of Y'shua and His talmidim<sup>12</sup>, one should read His words with "Middle Eastern glasses." We must seek to understand the Scripture from a Hebraic point of view.

Ephesians was indisputably accepted in the history of the early Assembly to have been penned by Rabbi Sha'ul. Two times in this letter, Sha'ul claimed to have been its author (Eph 1:1 and 3:1).

It was written from Rome during Sha'ul's first imprisonment (3:1; 4:1; 6:20), and probably soon after his arrival there in the year 61-63 CE, four years after he had parted with the Ephesian elders at Miletus (58 CE).

### **Authenticity of the Letter**

Biblical scholars agree that Ephesians is a true example of Sha'ul's writing. The main arguments in favour of the authenticity of Galatians include its style and themes, which are common to the core letters of the "Pauline corpus".

The first verse in the letter, according to the late manuscripts used in most English translations, reads, "Sha'ul, an emissary of Y'shua Messiah by the desire of Elohim, to the set- apart ones who are in Ephesos, and true to Messiah Y'shua:." (Eph 1:1). Hence, the letter identifies Sha'ul as its author, and these manuscripts designate the Ephesian Messianic

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<sup>11</sup> [http://www.bereanbiblechurch.org/transcripts/ephesians/epf-01\\_01-02\\_pauls-salutation.htm](http://www.bereanbiblechurch.org/transcripts/ephesians/epf-01_01-02_pauls-salutation.htm)

<sup>12</sup> Disciples.

Assembly as its recipient. Ephesians is found in the two earliest canons, and many of the early Church Fathers (including Clement of Rome, Ignatius, Hermas, and Polycarp) support Sha'ul's authorship.

### **The Central Theme of the Letter**

The Letter of Ephesians is often one of the most appreciated letters of the Apostolic Scriptures for today's Messianic community, even though there are probably various themes and issues seen within Ephesians which have not been explored thoroughly enough.

Whether one is a part of a Messianic Jewish or some kind of independent Messianic congregation, you have heard references to the Commonwealth/Citizenship of Israel (2:11-12) and Jewish and non-Jewish Believers being fellow heirs and citizens with one another (3:6). You have heard about some kind of "one new man" (2:15) that YHWH is supposed to create from the Jews and the nations.

What you have likely **not heard** that much about is what the letter of Ephesians meant to the First Century people who originally received it.

The main theme of Ephesians is "the Assembly, the Body of Messiah" (Eph 4:1–3) where the Two Houses are to maintain the unity and reconciliation in practice which Y'shua has brought about positionally. The theme may be stated pragmatically as "House of Israel and House of Judah, get along with each other! Maintain the unity practically which Y'shua has effected positionally by his death." To add to this is that the Ephesian Assembly is to keep the body pure and holy (Eph 5:1–2).

Holistic overview:

1:1-2. The greeting

1:3–2:10. A general account of the blessings that the Gospel reveals.

2:11–3:21. A description of the change in the spiritual position of lost sheep as a result of the work of Y'shua.

4:1–16. A chapter on unity in the midst of the diversity of gifts among Believers.

4:17–6:9. Instructions about ordinary life and different relationships.

6:10–24. The imagery of spiritual warfare (including the metaphor of the Armour of Elohim), the mission of Tychicus, and farewell blessings.

### **Who Founded Ephesos**

Sha'ul's first and hurried visit for three months in 52 CE to Ephesos is recorded in Acts 18:19–21. The work he began on this occasion was carried forward by Apollos (18:24–26), Aquila and Priscilla. On his second visit early in the following year 54 CE, he remained at Ephesos "three years" till 57 CE for he found it was the key to the western provinces of

Asia Minor. Here "a great door and effectual" was opened to him (1 Cor 16:9) and the Assembly was established and strengthened by his diligent labours there (Acts 20:20, 31). From Ephesus the Gospel spread abroad "almost throughout all Asia" (Acts 19:26). The word "mightily grew and prevailed" despite all the opposition and persecution he encountered.

On his last journey to Jerusalem, Sha'ul landed at Miletus<sup>13</sup> in 58 CE and, summoning together the elders of the Assembly from Ephesus, delivered to them a farewell charge (Acts 20:18–35) expecting to see them no more.

The following parallels between this epistle and the Milesian charge may be traced:

1. Acts 20:19 = Eph. 4:2. The phrase "lowliness of mind".
2. Acts 20:27 = Eph. 1:11. The word "counsel", denoting the divine plan.
3. Acts 20:32 = Eph. 3:20. The divine ability.
4. Acts 20:32 = Eph. 2:20. The building upon the foundation.
5. Acts 20:32 = Eph. 1:14,18 "The inheritance of the Believers."

## Overview of the Problem in Ephesos

To understand the problem in Ephesos we need to take a step back and note what the three important rules of Scripture interpretation are:

- 1) Grammatical/Literary Context
- 2) Historical Context
- 3) Cultural/Religious Context

The latter two of these are usually ignored in most Bible studies as you have to go **outside of the Bible** to get the information, something frowned upon in Christian study groups, under the well-meaning but ignorant assumption that you **only** need Scripture to interpret Scripture.

As a test, what if a child began studying the "New Testament" and wanted to know what Rome, a centurion, and a legion, all meant? Could you explain these terms using only the Bible? Of course not. You would have to turn to an encyclopedia or other extra-Biblical resource. If this is true for simple historical references, how much more true is it for ancient Hebrew spiritual concepts that Sha'ul, Y'shua and others in the New Covenant often cite?

YHWH gave us the intellectual ability to search for true meaning and correctly interpret His Word (Acts 17:11; 2 Tim 2:15). To say that one need "only rely on the Holy Spirit" for understanding of the text, as most Charismatic preachers do, is both foolish and unscriptural, as it implies that the Ruach (YHWH's Divine Spirit) **could contradict** YHWH's intended meaning as conveyed by the author writing within His Hebrew culture. This

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<sup>13</sup> Miletus; Turkish: Milet, was an ancient Greek city on the western coast of Anatolia, near the mouth of the Maeander River in ancient Caria. Its ruins are located near the modern town of Balat in Aydin Province, Turkey.

is why we sit with 41,000 different denominations, as not all are led by YHWH's Ruach.

We are to search and study, rightly dividing the Word (with the Torah as basis) with YHWH's Ruach. We are not to casually read and wait for some "personal enlightenment." This is how false dogma comes about, how cults are formed and how people fall into grave sin without realizing it.

Now as said, the problem at Ephesos was Ephesos the Lady was worshiped primarily as a mother goddess in an ancient sanctuary where her cult image depicted the "Lady of Ephesos." In Acts of the Apostles, Ephesian metalsmiths who felt threatened by Rabbi Shaúl's preaching, jealously rioted in her defense, shouting "Great is Artemis of the Ephesians!"<sup>14</sup>

Rabbi Sha'ul, who preached there was 'booed' in the theatre and had to endure the city's hostile inhabitants.

Apart from this merciless pagan worshiping city, Shaúl was confronted with yet another problem which was much bigger, the House of Judah and the House of Ephraim not accepting one another in the Synagogues. It was the real problem of the lost sheep of the House of Israel coming out of paganism and the means as to how to merge with the House of Judah.

### **So What is the Message to the Ephesians?**

The purpose of the Letter, and to whom it was written, is said to be the crown of Shaúl's Letters. In general, it is born out of its particular socio-historical context and the situational context of both the author and the audience. Originating in the circumstance of a multicultural church (primarily Jewish and Hellenistic), the author addressed issues appropriate to the diverse religious and cultural backgrounds present in the community.

Sha'ul exhorts the Assembly repeatedly to embrace a specific view of salvation. He addresses hostility, division, and self-interest more than any other topic in the letter. The **unity** of the Assembly, especially between Jew (Judah) and Ephraim/Israel (Lost Sheep Gentiles) Believers, is the **keynote** of the Book. This is shown by the recurrence of such words and phrases as:

Together, made alive together (Eph 2:5); raised up together, sitting together; (Eph 2:6) built together (Eph 2:22). One, indicating unity: one new man (Eph 2:15), one body (Eph 2:16) one Spirit (Eph 2:18) one hope (Eph 4:4) one Elohim, one faith, one immersion, one God and Father of all (Eph 4:5–6).

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<sup>14</sup> Acts 19:28.

## Did Sha'ul Start a New Faith Called "Christianity"?

It is a fact that modern interpretation of Scripture is founded on a Greek/western approach and not a Hebrew one, therefore verse after verse in the "New Testament" is **stripped of the original context** in which the Torah-observant authors wrote them. In place of this, an anti-Torah "spin" has been placed on the Word of YHWH of Israel, by scholars' false teachings. This is known as spiritualizing of Scripture, to promote a prescribed doctrine out of context of the original intention which YHWH intended.

There is an absurd misconception held by many, including some in modern Jewry, that Y'shua may have supported Torah, but that the "apostle Paul" started the "Christian religion" by taking a stance against the Law. Christians blindly accept "Paul's" words which they then willfully allow to supersede YHWH and Y'shua's instructions and teachings on the Law.

An example used by Christians...

*"Paul's rebuke of Peter, in the second chapter of Galatians, is viewed as a proof that 'the Law' had ended for Jews who now followed the Messiah. After all, doesn't Paul criticize Peter for going back to his 'old ways' (keeping kosher) just to please certain Jews who don't realize he is now 'not under the Law?'"*

The problem here is that the text shows that the issue is not one of the food being eaten. Kepha (Peter) was indeed eating with Gentile Believers, however this is not "different" in that he was now eating non-kosher food. Rather, it was "different" because Rabbinical Jews generally did not sit and eat with Gentiles at that time. However, Kepha was told by YHWH that Gentiles were to be considered "clean." This was the meaning of his dream in Acts chapter 10 with the sheet/tallit<sup>15</sup> descending from heaven, which had nothing to do with eating unkosher food, as seen by Kepha's responses in Acts 10:17, 28, 34, 11:3-17; 15:7-10.

Kepha was rebuked by Sha'ul because of his hypocrisy, as when he saw Rabbinical Jewish brethren approaching; he walked away from the Gentile Believers, treating them as if they were spiritual inferiors.

When Sha'ul says to Kepha that they "live" in the same way, he is **not** talking about their eating habits. Rather, Sha'ul is saying they are "**saved**" in the same way. This is consistent with the theme of the rest of the letter -- that Jews and Gentiles are saved ("live") in the same way, by faith, not "works of Law."

To interpret this section of Scripture to mean that "Sha'ul now eats pork," and is telling Kepha he should as well, is a result of the theological Christian bias mentioned earlier. Nothing in Scripture, not one single verse, shows that Sha'ul or Kepha stopped being Torah-observant Jews.

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<sup>15</sup> Jewish prayer shawl. A Tabernacle.

This bias does two things:

- It incorrectly assumes and even promotes the idea that Sha'ul is now anti-Torah and teaches this way, and that what Sha'ul is talking about in these verses is "no longer following the kosher laws" (which factually is not in the text). (Sha'ul is never anti-Torah. He is very anti-salvation by (Torah) works (Eph 2:9).)
- It blatantly ignores the immediate and overall context of the letter, which is salvation by faith and nothing else for both Jew and Gentile.

Failing to identify these two factors is the same as promoting "that stealing is now okay," which of course is also contrary to an instruction in the Torah.

### Overview of What Sha'ul Actually Teaches

As a Messianic Rabbi, Sha'ul taught that Torah was indeed for every Gentile coming into faith – **not for salvation**, but as the direction they should be encouraged to follow subsequent to coming to faith as per **Y'shua's instruction**: *"If you love Me, you shall guard My commands."*<sup>167</sup> This very fact was also proclaimed by the Jerusalem council in Acts 15:21.

⇒ **Truth:** In other words, **the Torah is for Correction, Protection and Direction only and cannot give salvation. The Torah is the Fruit of your salvation and not the Root of your salvation.** This is made crystal clear by Y'shua in Matthew chapter 7 (verse 23 in the original manuscript mentioned "Torahlessness" which has been replaced which "iniquity" and "evildoers").

For the Gentile to follow the Torah after coming into faith is part of YHWH's plan for the restoration of His unity through the faith of Israel.

### Who is Sha'ul and What are the Challenges of his Teachings?

Sha'ul was a second Temple period Pharisee and expert Torah scholar and teacher par excellence, the very best in his days<sup>17</sup>. As we will see, his writings draw from deep, mystical, Hebrew concepts about YHWH.

### People Reading Sha'ul's Letters Today Face Various Challenges

- 1) They know very little of (Sha'ul's) Pharisaical understanding of Scripture
- 2) They know little of the Hebrew methods of interpretation and teaching that Sha'ul used and which existed since before Sha'ul's

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<sup>16</sup> John 14:15

<sup>17</sup> Please see the book *"Undeniable Facts Why Paul's Letters Cannot be Discredited – Christian Foundational Teaching No. 6,"* by Prof WA Liebenberg for the details



time (i.e., PARDES and the Rules of Hillel). Both Sha'ul and Y'shua used this method of interpretation as well as every single New Covenant writer.

- 3) They know little of the deeper mystical aspects of Sha'ul's Hebrew theology.
- 4) The Hebrew concepts Sha'ul tries to convey are not carried over well into the Greek language. For example to convey the idea of "legalistic following of the commandments away from faith," the phrase *erga nomos*, meaning "*works of the Law*," had to be "**created**" as such a concept did not exist in the Greek language at that time at all. Thus translators had a major problem and satan used the opportunity to get rid the Torah from the Letter of Ephesians.
- 5) As much as Hebrew meaning is lost when Sha'ul's thoughts were put into first century Koine Greek, they are further distorted when translated a second time, into modern English.
- 6) In addition to 4 and 5 above, Believers today **approach Sha'ul's letters with a bias instilled in them by their own theology**. For example, they are already taught the idea that Sha'ul taught "*we're not under the Law*" **before** they even begin "studying" his teachings.

### **Even Kepha Found it Hard to Understand Sha'ul's Teachings**

Kepha taught that Sha'ul was hard to understand, and that was **even before** some of the problems listed above came into being. Kepha wrote that there would be those who would twist Sha'ul's words to mean something incorrect. What kind of people would do that? Kepha said these are Lawless men, Torahless men, pastors, reverends, teachers, prophets, etc who forcefully teach against the Torah:

*"as also in all his letters, speaking in them concerning these matters, in which **some are hard to understand, which those who are untaught and unstable twist to their own destruction, as they do also the other Scriptures**. You, then, beloved ones, being forewarned, watch, lest you also fall from your own steadfastness, **being led away with the delusion of the lawless,**"<sup>18</sup>*

By "lawless," Kepha did not mean people who were without Roman law. Lawless, in this religious context (understanding Sha'ul's writings and other Scriptures correctly), refers to being without YHWH's Law - the Torah. Kepha is saying that those who twist Sha'ul's writings are those who don't have (know/follow) Torah. They will approach these Letters, in (often willful) ignorance, and incorrectly interpret them. Beloved, you need to assist these preachers and if they "blatantly and willfully" do not want to hear, then you need to leave them as Kepha and Y'shua strongly warn:

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<sup>18</sup> 2 Peter 3:16-17

*"And whoever does not receive you nor hear your words, when you leave that house or city, shake off the dust from your feet. Truly, I say to you, it shall be more bearable for the land of Sodom and Amorah in the day of judgment than for that city! See, I send you out as sheep in the midst of wolves. Therefore be wise as serpents and innocent as doves."<sup>19</sup>*

## The Confusion in Shaúl's Letters

The "problem" that arises when studying Sha'ul, is that although there are as many verses where he speaks highly of following Torah there are other places where he seems to teach differently. These are verses where Sha'ul talks about things like, *"the curse of the Law,"* or *"not being under the Law but grace."*

A typical (and incorrect) reconciliation to this is that whenever Sha'ul is seen doing things that promote Torah observance, he was either trying to "keep the Jews happy," or he was "weak," falling back to his "old ways."

Another issue that causes problems interpreting Sha'ul has to do with how his Letters are viewed, namely that:

- They are generic all-purpose letters for anyone to glean personal meaning from, when in fact they were written to specific people addressing specific situations in their cultural and historical setting. Although much of what Scripture teaches can be applied to "current events," unless you first understand the specific situation the writer was addressing in the proper context, you cannot begin to apply it in any other way with any validity.
- Where similar words are used in different Letters, the same concepts are being spoken of, when in fact they could have little or nothing in common.

Bottom-line, it is all about context! With that as background, let us start our journey through Ephesians...

## Ephesians Chapter 1

Verse 1-2: 1 ***Sha'ul, an emissary of Y'shua Messiah by the desire of Elohim, to the set-apart ones who are in Ephesos, and true to Messiah Y'shua:*** 2 ***Favour to you and peace from Elohim our Father and the Master Y'shua Messiah.***

- **Sha'ul and emissary of Y'shua Messiah:** Ephesians was indisputably accepted in the history of the early Assembly to have been penned by

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<sup>19</sup> Matt 10:14-16

the Rabbi Sha'ul. Twice in this letter, Sha'ul claimed to have been its author (Eph 1:1 and 3:1). The letter claims to be written by Sha'ul, and there is no textual evidence to query that.

The message of Ephesians is much more general, and much less personal than some of his other Letters. Some Letters were occasioned by problems, which the Letter seeks to correct, but in this Letter he does not address any specific problems that may be traced to that particular congregation.

There is also no local mention of any person in this entire letter. There's no statement about any individuals at any congregation. There's nothing personal or local or geographical in the whole thing. It is "to the set-apart ones" and so its message and its application apply as directly to us as it did to its first recipients.

When Sha'ul wrote this Letter he stated three times in the letter that he was a prisoner (Eph 3:1; 4:1, and 6:20). It was during his imprisonment in Rome in 61-63 CE that Sha'ul wrote Ephesians, Philippians, Colossians, and Philemon (Acts 28:16). And he stayed two full years in his own rented quarters and was welcoming all who came to him, preaching the kingdom of YHWH and teaching concerning the Lord Y'shua HaMashiach with all openness, unhindered (Acts 28:30-31). For this reason, these letters are referred to as the "Prison Letters."

The first thing that Sha'ul states when he write this Letter is that he is an, "Apostle" of Messiah Y'shua. The term "apostle" is rendered "emissary" in the various Messianic Bibles, and means "a sent one." It came to be used in an official sense of one who was commissioned by another as his representative. This included special credentials and the responsibility to carry out the orders of the one who sent him. Our term "ambassador" adequately gives the basic meaning.

The 12 and Sha'ul were men selected by Elohim to have a unique ministry in establishing the Assembly for the lost sheep.

Have you ever heard someone say, "I don't agree with Paul." Well, that shakes me to the core. Sha'ul is speaking as an apostle. An apostle is an authorized spokesman. To doubt or oppose what Sha'ul wrote as an apostle is to doubt or oppose YHWH, there is no difference. This letter is from the mind of YHWH, and Sha'ul was a mere instrument by which He delivered His revelation.

- **desire of Elohim:** There is no doubting that when one reads through Ephesians, it is written in a very upbeat and positive tone, almost as though it is composed as a homily<sup>20</sup>. YHWH is praised, and the salvation available to all in Messiah Y'shua is exclaimed. Sha'ul says that he is an apostle "by the desire of Elohim." Even a casual reading

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<sup>20</sup> Sermon.

of the account of the conversion of Saul will reveal that Shaúl was not an apostle of Y'shua by his own initiative, rather, he was an apostle by divine appointment. Elohim spoke to him from heaven. Elohim interrupted him while he was on his way to kill Believers.

- **set-apart ones who are in Ephesos:** It must be fully understood that Y'shua **only** came for the lost sheep of the House of Israel (Matt 15:24, 10:6), also known as Ephraim<sup>21</sup>. This idea of being holy, or being set apart, is important because of its references in the TaNaCh: Then the set-apart ones of the Most High shall receive the reign, and possess the reign forever, even forever and ever' (Dan 7:18). Set apart ones is from the Hebrew qaddysh, which literally means: "holy or set apart." We see from the TaNaCh that it is Israel that was "set apart." They were "a kingdom of priests and a holy nation" (Exod 19:6; Deut 7:6)
- **Favour to you and peace:** Here we see Sha'ul's desire for them: "Favour/Grace and peace from Elohim our Father and the Master Y'shua Messiah." Where do you think that Rabbi Sha'ul got his ideas of grace and peace? His ideas definitely were not Greek. Are grace and peace concrete or abstract concepts? Can you experience them with the five senses?

The word "grace" is: "chen" in Hebrew, and "charis" in Greek. Let's examine the pictographic Hebrew script that was used to originally write the word "chen." The first letter is the letter chet, which was written as a picture of a wall and had the meaning of "separation" as the wall separates the inside from the outside. The second letter is the letter nun, which was written as a picture of a sprouting seed having the meaning of: "continue" as the seed continues a lineage to the next generation. When these two letters are combined, they have the idea of: "the wall that continues." So picture grace as a wall that continues.<sup>22</sup>

The verb chanan is often translated as: "to be gracious" or "have mercy," however, these are abstract terms. One of the best tools to use to find the more concrete meaning of a word is to look at how that word is paralleled with other words in poetical passages. Such as: "Hear, O YHWH, and be gracious to me; O YHWH, be my helper" (Psalms 30:10). Here "be gracious" is paralleled with "helper." If you look at the different words that chanan is paralleled with you see such ideas as healing, help, being lifted up, finding refuge, strength, and salvation (literally rescue). From a concrete Hebraic perspective, chen means all of this, which we can sum up with "providing protection." How does YHWH provide us protection? In Y'shua HaMashiach, He is our wall of protection that continues.

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<sup>21</sup> Please read the booklet: "Christian Foundational Teaching No. 2 – Your Identity" for the full understanding.

<sup>22</sup> [http://www.bereanbiblechurch.org/transcripts/ephesians/eph-01\\_01-02\\_pauls-salutation.htm](http://www.bereanbiblechurch.org/transcripts/ephesians/eph-01_01-02_pauls-salutation.htm)

"Peace"--is also an abstract; to understand what peace is we have to see it as a concrete. In Hebrew it is shalom. It comes from the root shalam, and it is used most often of restitution, which means: "to make someone whole." It literally means: "to make one whole and complete." Shalom Aleychem is saying, "May you be whole and complete. May you have everything you need to be whole and complete."

In the ancient Hebrew the word shalom was made up of four letters. The "shin," ש. It represented teeth, and meant: "to consume or destroy." The next letter is the "lamed" and it looked like a shepherd staff. It stood for: "control or authority." Then you have the "vav" which is the nail. It has the idea of: "connecting or attaching." The final letter is a "mem," which pictures water. It means: "chaos or mighty." So peace/shalom means: "to destroy that authority attached to chaos." When you destroy what is bringing chaos, you will have peace. What is it that brings chaos into our lives? It is sin. Y'shua destroyed sin bringing us peace with YHWH.

The preposition "from" introduces the entire expression, "YHWH our Father and the Lord Y'shua the Messiah," suggesting that the two are on the same level. The Messiah of the Bible is YHWH, Who took up a human nature, and sacrificed Himself for those whom YHWH had chosen in eternity.

*Verse 3: **3 Blessed be the Elohim and Father of our Master Y'shua Messiah, who has blessed us with every spiritual blessing in the heavenlies in Messiah,***

In the Greek text 1:3-14 consists of one long sentence, 202 words, containing a number of clauses and phrases whose relationship with one another is not always easy to dissect, and each thought seems to crowd in on the previous one and blend into the next. Some Greek scholars have called it one of the most complex Greek sentences in the entire Bible to sort out, as Paul piles phrase upon phrase to explain what some of those spiritual blessings are. For this reason, some commentators have concluded that it is impossible to clearly separate and analyze. Many scholars' verdict is, "Every attempt to provide a strophic structure for Eph 1:3-14 has failed."

From the blessing of verse 3, there flow three amplifying sections: verses 4-6, verses 7-12, verse 13, and verse 14. There is a kind of refrain that marks these sections, which is given after discussing each person of the Composite Godhead in the order of the Father, Son, and Ruach. And if you look at it carefully, you can see exactly what was in Sha'ul's mind.

He talks about the work of the Father, and he closes with the refrain in verse 6: "to the praise of the esteem of His favour with which He favoured us in the Beloved." Then in verses 7-12, he speaks of the Son,

and he closes with the refrain in verse 12: "for us to be the praise of His esteem – those having first trusted in Messiah." And then in verse 13 and verse 14, he stresses the work of the Ruach. And here again he closes with: "who is the pledge of our inheritance, until the redemption of the purchased possession, to the praise of His esteem."

So verse 6, "...to the praise of the esteem"; verse 12, "...to the praise of His esteem"; verse 14, "...to the praise of His esteem" --these are the three amplifying sections which tell us exactly what is meant when it says in verse 3, "Blessed be the Elohim and Father of our Master Y'shua Messiah, who has blessed us with every spiritual blessing in the heavenlies in Messiah."

There is also progression from the pronouncement of praise to YHWH (v. 3), to a description of YHWH's great plan and action (verses 4-12), and finally to its application to the Believers at Ephesos (verses 13-14).

- **Blessed be the Elohim and Father:** It is best to see that 1:3-14 are in the form of a Jewish b'erachah. The earliest and simplest form of a b'erachah was a single sentence in which an individual responded joyfully to YHWH's deliverance or provision. A b'erachah was a common Hebrew form of blessing or praise. All Jewish prayers begin with the typical Hebrew blessing: Baruch attah YHWH Eloheinu melech haolom, which means: Blessed are you our LORD our God king of the universe. That is the very reason Shaúl start with the words: " Blessed be the Elohim and Father of our Master Y'shua Messiah, who has blessed us with every spiritual blessing in the heavenlies in Messiah."

Do you notice the repetition in this one sentence? Blessed... blessed... blessing? They don't mean the same thing. These words are all built on the same root, from which we get our word "eulogy"<sup>23</sup>. A eulogy is something that is usually recited at somebody's funeral, and it means: "to speak well of someone." But the first "blessed" is the Greek, *eulogetos*, which only is used of YHWH and ascribes praise to Him. The second "blessed" is the Greek verb, *eulogeo*. It has the connotation of acting graciously towards someone. The third "blessing" is the Greek, *eulogia*, and has the idea of "a gift."

So "blessed" can be in the active sense, as we have in its first use here, or "blessed" in the sense of being blessed, as it is in the second use. So what we have in verse 3 of our text in Ephesians is this: "YHWH, who alone is to be 'blessed' with praise, is the One who 'blesses' us by giving us spiritual 'blessings' in Messiah. We are to bless YHWH, because He has blessed us!

This is a Hebrew b'erachah and we should seek to understand the word "blessed" from a Hebrew perspective. The word "blessed" is barach. The English word blessed, or the Greek word *eulogetos*, are

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<sup>23</sup> Tribute, acclamation, exaltation, praise, etc.

purely **abstract words**. Since the Hebrews did not think in abstract but **concrete terms (actions)**, we have to find the original concrete/action meaning of this word.

To see a concrete meaning of barakh look at: "He made the camels **kneel down** outside the city by the well of water at evening time, the time when women go out to draw water" (Gen 24:11 NASB). The words "kneel down" are the Hebrew word barach. This is the English word translated "bless." Each Hebrew verb has a voice and a mood. The three different voices are: active, passive, and reflexive. Active means: "to kneel down." Passive means: "to be knelt down." Reflexive means: "to kneel yourself down." The three different moods are simple, causative, intensive. Simple means: "knelt down," Causative: "to cause the action to occur," Intensive: "to drop to the knee." Whenever you see the word "bless" in your Bible, it is the intensive form of the verb barach. In the Hebrew it means: "to drop to the knee in respect to another person as if to present them a gift." This can be literal or figurative.

How can we bless YHWH? When we recite a b'rachah, we are not blessing YHWH **but are expressing how blessed YHWH is**: "Blessed are You, LORD Our God." When we give our blessings to YHWH, we give Him our gifts. In Greek thinking your blessings are just words. In Hebrew thinking your blessings **are actions**. Thus, Sha'ul is ascribing praise to YHWH "Blessed be the YHWH and Father of our Lord Y'shua the Messiah." Father is used of YHWH 15 times in the TaNaCh, and in the Messianic Writings 245 times.

- **Every spiritual blessing**: This is what we have in Messiah. The adjective "spiritual" means: "pertaining to or belonging to the Spirit." *Pnumatikos* is always used in the Messianic Writings to refer to the work of the Ruach. Our greatest need is spiritual, and therefore we have every spiritual blessing in Him.

This is so impractical, how do spiritual blessings help me here and now?" Keep in mind that when Sha'ul wrote this, he was in prison. If understanding those blessings could sustain Sha'ul in a Roman prison and give him the optimistic hope that he exudes in all of his letters, then this stuff is about as practical as you can get! It will sustain you in whatever difficulties you face. Sha'ul says we have all spiritual blessings. Peter also said that YHWH divine power has granted us everything pertaining to life and godliness (2 Peter 1:3). Focus on the word "has" (past tense) in the verse. You see, He's already given us all things that pertain to life and godliness. Do you understand how rich you are?

Bless YHWH; He couldn't give you more than He gave you in Messiah. There's nothing else to get. Sha'ul gives us a long list of these spiritual blessings in the coming verses. YHWH chose us in Messiah to be holy

and blameless before Him; He predestined us to adoption as sons through Y'shua Messiah to Himself; He has shown us the kind intention of His will; He freely bestowed us with grace in Messiah. We have redemption through Y'shua's blood; we have forgiveness of our trespasses; we have been shown the mystery of His will that He purposed in Messiah; we have obtained an inheritance; we have been sealed with the Ruach.

There is a rich blessing that YHWH has given us that most of us don't often consider: "See, I am setting before you today a blessing and a curse" (Deut 11:26 NASB). The word "blessing" here is *b'erachah* in Hebrew. The blessing was to come when they listened to the Torah instructions of YHWH: "the blessing, if you listen to the commandments of YHWH your Elohim, which I am commanding you today;" (Deut 11:27). Obedience to the Torah of YHWH is a blessing. Think about that!

In Eph 1:3 Sha'ul not only praises YHWH for His bountiful blessings, but he calls for all Believers to join with him. I pray that as we go through these blessings in Eph 1:4-14 that they would cause us to bless YHWH!

Once Sha'ul had greeted the lost sheep of the House of Israel in Ephesos he explained that YHWH had from long ago planned for them to be His family.

*Verse 4-6: 4 even as He **chose us in Him before the foundation of the world**, that we should be set-apart and blameless before Him in love, 5 having **previously ordained us to adoption as sons through Y'shua Messiah to Himself**, according to the good pleasure of His desire, 6 to the praise of the esteem of His favour with **which He favoured us in the Beloved**,*

- **Chose us in Him before the foundation of the world:** Predestination teaches that a certain group of individuals was unconditionally predestined or foreordained by YHWH's sovereign decree before the world began, Deut 7:6 suggests this group is Israel: "For you are a set-apart people to YHWH your Elohim. YHWH your Elohim has chosen you to be a people for Himself, a treasured possession above all the peoples on the face of the earth."

Y'shua reinforces what YHWH has said in Matt 15:24: "And He answering, said, 'I was not sent except to the lost sheep of the house of Yisra'El.'" Sha'ul also reinforces what Y'shua said to the various Assemblies in the vast Roman Empire to drive the point home: Rom 8:28-30: "And we know that all matters work together for good to those who love Elohim, to those who are called according to His purpose. Because those whom He knew beforehand, He also ordained beforehand to be conformed to the likeness of His Son, for Him to be



the first-born among many brothers. And whom He ordained beforehand, these He also called, and whom He called, these He also declared right. And whom He declared right, these He also esteemed." In Eph 1:4-5 Shaúl now reinforces this doctrine to the Ephesians.

In John 17:9 Y'shua makes an extraordinary statement concerning the elect: I pray for them. I do not pray for the world but for those whom You (YHWH) have given Me, for they are Yours. To those who cannot accept the fact that YHWH is a discriminating God, I ask you what you do with Deut 32:8-9 where it says that when YHWH divided the nations He separated the sons of Adam, "For YHWH's portion is His people; Jacob is the lot of His inheritance".

If that is not enough to make the liberal social church-man angry then success will be met when they wrestle with Deut 23:17-18; "no whore nor a sodomite (queer) are allowed into the house of God for they are an abomination"... What point are we getting to? The slime and scum that the "social church" puts out the welcome mat for, are to be turned away by the "Assembly of Y'shua," the one true Assembly of the living God whose name is YHWH. These mentioned in Deuteronomy and many other passages are to be excluded from the general population, the assembly of the congregation and the Kingdom of God. This is the decree of YHWH-Elohim and this is the same God that the social church says "He loves everybody." Beloved, YHWH does not love everybody, He never has and never will. Let's read Rom 9:10-21! With this we say "REST MY Case"! "And not only so, but Ribqah having conceived by one, our father Yitshaq. Yet, before they were born or had done any good or evil – in order that the purpose of Elohim, according to choice, might stand, not of works but of Him who calls – it was said to her, "The greater shall serve the lesser," as it has been written, "Ya'aqob I have loved, but Esaw I have hated." What, then, shall we say? Is there unrighteousness with Elohim? Let it not be! For He says to Mosheh, "I shall favour whomever I favour, and I shall have compassion on whomever I have compassion." So, then, it is not of him who is wishing, nor of him who is running, but of Elohim who shows favour. For the Scripture says to Pharaoh, "For this same purpose I have raised you up, to show My power in you, and that My Name be declared in all the earth." So, then, He favours whom He wishes, and He hardens whom He wishes. Then you shall say to me, "Why does He still find fault? For who has resisted His counsel?" But who are you, O man, to talk back to Elohim? Shall that which is formed say to him who formed it, "Why have you made me like this? Does not the potter have authority over the clay, from the same lump to make (note YHWH makes) one vessel for value and another not for value?"

You need to become part of the "Lost Sheep of the House of Israel," the pre-ordained group, to secure your place in heaven. This is what Shaúl explained to the scattered sheep of the house of Israel who now

resided in Ephesus. (Please read the booklet "A Hebraic Approach to Predestination" for the deeper teaching. You need to understand what Y'shua meant in Matt 15:24 and this booklet explains it clearly.)

- **Adoption as sons through Y'shua Messiah to Himself:** In so being adopted (Eph 1:5-6), it is in Y'shua that "in whom we have redemption through His blood, the forgiveness of trespasses, according to the riches of His favour, 8 which He has lavished on us in all wisdom and insight" (Eph 1:7-8). Because we broke the Torah we should have died (Heb 10:28), but Y'shua said that He will take our charge sheet of the death sentence and nail it to the stake (Col 2:14). With this we are being redeemed and not under the letter of the Law anymore but under the grace of the Law, meaning we will not be executed now if we break one Torah Instruction, praise YHWH! We have been redeemed by Y'shua to restore us back in our rightful place in the House of Israel, the Northern Ten Tribes of Israel.

*Verses 7-8: 7 in whom we have **redemption through His blood**, the **forgiveness of trespasses**, according to the riches of His favour, 8 which He has lavished on us in all wisdom and insight,*

- **In Whom we have redemption:** We hear the word "redemption" tossed around a lot in church, but we do not really know what it means. The Greek word used here for "redemption" is "apolutrosis," and it is used ten times in the Messianic Writings<sup>24</sup>. This word literally means: "a releasing effected by payment of ransom, liberation procured by the payment of a ransom."<sup>25</sup> Let's consider the meaning of redemption as defined by its use in the TaNaCh. The first great act of redemption in the TaNaCh is the exodus, the deliverance of the nation Israel from her bondage in Egypt. From the time of the exodus on, this event epitomized redemption: "Say, therefore, to the sons of Israel, 'I am YHWH, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage. I will also **redeem** you with an outstretched arm and with great judgments.'" (Exod 6:6 NASB – names replaced by this author.)

"Redeem" is from the Hebrew word ga'al, which is the Hebrew letters, Gimel meaning: "to raise up, pride"; Alef which can mean: "first, strong, primary"; and Lamed, which can mean: "controller, control, guide." So, the Hebrew word picture for the word redeem or redemption means: "to raise-up or lift-up the primary or first controller." In other words, the purpose of redemption is to raise-up or lift-up Elohim, meaning to bring Him honour and glory. The Hebrew verb "ga'al" has a central meaning in: "to regain possession of by payment" or "buy back something that was lost." In the TaNaCh, the verb "ga'al" has been translated as: "to redeem," "ransom," and "do the part of a kinsman." Ga'al also has the

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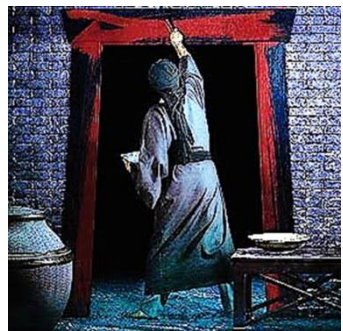
<sup>24</sup> Luke 21:28; Rom 3:24, 8:23; 1 Cor 1:30; Eph 1:7, 14, 4:30; Col 1:14; Heb 9:15, and 11:35.

<sup>25</sup> Thayer's Greek-English Lexicon.

meaning of: "to avenge bloodshed" or "to require blood," and has been translated as: "avenge" or "revenge."

Over and over the Scriptures say that YHWH redeemed Israel: "And what one nation on the earth is like Your people Israel, whom God went to **redeem** for Himself as a people and to make a name for Himself, and to do a great thing for You and awesome things for Your land, before Your people whom You have **redeemed** for Yourself from Egypt, from nations and their gods? (2 Sam 7:23 NASB.) The exodus was accomplished by YHWH through a series of plagues. The final plague was so devastating that Pharaoh could no longer stand the sight of the Israelites. It was the divinely dealt death blow to the first born males in the land of Egypt, both men and animals (Exod 11:1-8; 12:29-36).

YHWH made one provision for escaping this death plague. A lamb was to be sacrificed and eaten by those who gathered in one house. The blood of that lamb was to be applied to the two doorposts and on the lintel of the house in which the lamb was eaten. The lintel and side post form the Hebrew letter Tav ת and the meaning of Tav in the picture language is "covenant, mark or sign." In ancient Hebrew the Tav was written as a cross sign †. All the first-born of that household would thus be spared from death through this "covenant" and "sign" (Exod 12:1-14). This was the first of the Passover celebrations, which Israel was commanded to observe in remembrance of the redemption of YHWH at the exodus. Satan later came with a counterfeit and corrupted the cross with the "cross of Tammuz" vividly seen on hotcross buns. Both Ezekiel and Jeremiah warn against this hellish thing of worshipping Semiramis the Queen of Heaven: Ezek 8:14, Jer 7:18 and Jer 44:25. The Temple of Artemis in Ephesos, which Shaúl taught and warned against, is none other than the Queen of Heaven which Ezekiel and Jeremiah warned about.



When YHWH gave the Torah to the Israelites at Mount Sinai, He provided for the redemption of people and property. It was anticipated that some Hebrews would become so poor that they would have to sell their inheritance and perhaps even their own selves as slaves to another. YHWH set down clear commands which provided for the redemption of such property and people (Lev 25:24-28).

The most dramatic illustration of the redemption of the land is found in the Book of Ruth, when Boaz served as the "kinsman redeemer" for Naomi and thus bought back her property and then took Ruth as his

wife, to raise up descendants for Naomi's oldest son, who had died (Ruth 4:14-15). Throughout the TaNaCh, individuals expressed faith in YHWH as their redeemer. Jacob and David confessed YHWH as their redeemer as did Job (Job 19:25).

The exodus of the nation Israel from Egypt was not to be the greatest redemption of all time. In time, the prophecies of Deut 28-31 and of later prophets were fulfilled when the nation Israel was sent into captivity because of their rebellion and disobedience to YHWH's Torah. The Northern Kingdom of Israel (The Northern Ten Tribes / House of Israel / Ephraim) was defeated and dispersed by the Assyrians, and the Southern Kingdom of Judah (Southern Two Tribes / House of Judah / Judah) was later taken hostage by the Babylonians.

The TaNaCh's prophets foretold of a redemption even greater than the exodus. The first redemption concerned the release of the nation Israel from its foreign captivity, and its return to Israel, and particularly to Jerusalem. This is history and happened in 1948 already. In 1980 Jerusalem became the capital of Israel. The second phase of her redemption was in the first coming of Messiah. The final phase of Israel's redemption was the final redemption when YHWH's enemies were subdued once and for all, and when His eternal Kingdom, the Olam Habah, was established.

The TaNaCh speaks often of redemption. A primary element in our understanding of redemption is that of deliverance. Redemption is the deliverance from bondage or distress or opposition, from which one cannot otherwise escape: "For a brief moment I forsook you, But with great compassion I will gather you. "In an outburst of anger I hid My face from you for a moment, But with everlasting lovingkindness I will have compassion on you," Says the LORD your Redeemer." (Isaiah 54:7-8 NASB.)

Israel was to have a future physical redemption (Rom 11:26). These prophecies are being fulfilled in the Assembly, the true Israelites. They will come out of the Christian church and attach themselves to the House of Israel (Ephraim). They are the lost sheep Y'shua spoke about in Matt 15:24.

This is the very reason why the fishermen dropped their nets to become "fishers of men" for Y'shua<sup>26</sup>, they perfectly understood the prophet's prophecy concerning the lost sheep and what their remarkable calling is, Jer 16:16: "See, I am sending for many fishermen," declares YHWH, "and they shall fish them. And after that I shall send for many hunters, and they shall hunt them from every mountain and every hill, and out of the holes of the rocks." Sha'ul also recognized his calling, and that is strictly to go and fish for the lost sheep in

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<sup>26</sup> Matt 4:19.

Ephesians to give them the chance of redemption in Y'shua and to return to the Torah.

- **The forgiveness of our trespasses:** This is appositional to redemption and further defines it. "Forgiveness" is *aphesis* in Greek and means: "release" as from captivity, or "pardon, cancellation of an obligation, a punishment, guilt."

This verse (7) shows that as a result of redemption in Y'shua through His blood, YHWH has cancelled or forgiven sins, sin is the breaking and blatant violating of Torah (1 John 3:4), and the necessary punishment that goes with them. Redemption is the cause, and forgiveness is the effect. Where we, the lost sheep of the House of Israel, should have died because we violated the Torah, Y'shua died in our place and took our death sentence away and He then nailed the death sentence "summons" against the crucifixion stake: "He cancelled the record of the charges against us and took it away by nailing it to the cross." (Col 2:14 NLT.)

The most distinctive message of Believers is the reality that breaking Torah (sin) can be forgiven. Every rejection of YHWH's rightful rule in a person's life, every unwillingness, every denial of his dependence on YHWH; all of that's forgiven. Every sin, no matter how vile or ugly, is forgiven. That's how great our Elohim is. That's how wonderful His salvation is. Indeed, we are lost sheep who have much to bless YHWH for.

Verses 9-10: *9 having **made known to us the secret of His desire**, according to His good pleasure which **He purposed in Him**, 10 to administer at the completion of time, to gather together in one all in Messiah, both which are in the heavens and which are on earth, in Him,*

- **Made known to us the secret of His desire:** Not only has eternal salvation and great blessing been granted to Believers, but Sha'ul also tells the Ephesians that YHWH made known to us the mystery of His will according to His good pleasure.

Sha'ul focused on how the Messiah had provided redemption of our lives, which were totally lost through breaking Torah (sin), by giving His life as an acceptable substitute, resulting in the forgiveness of our sins and the receipt of YHWH's favour and influence in our lives (grace). He then writes that there is a "mystery" (secret) in that process which has been made known to us who believe in the Messiah's redemption. Any time Sha'ul refers to a "mystery" he is referring to a very deep teaching about the Messiah's redemption found in the Torah.

Before the foundations of earth were formed, YHWH knew and loved you and me so much that He devised such an intricate plan for our redemption that even the angels (and satan) couldn't fathom its depths.

We can only begin to comprehend the meaning of true love as we gain a greater realization of the depths of His love and the intricacy of His plan for the sons (and daughters) of faith.

Sha'ul explains the wonder of YHWH's love and the deeper core understanding of why Y'shua, our Messiah, had to die that we might fulfill the original purposes of our heavenly Father's love and determination! "But we speak the wisdom of YHWH in a mystery, even the hidden wisdom, which YHWH ordained before the world unto our glory: Which none of the princes (satanic rulers) of this world knew: for had they known it, they would not have crucified the Lord of glory." (1 Cor 2:7-8 KJV.)

Now here is the problem: the Torah (the Instructions of YHWH) clearly forbids the woman that harlotted and slept with other men to be taken back by the ex-husband! Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled (after she slept with another man); for that is abomination before the Lord.<sup>27</sup> "They say, If a man put away his wife, and she go from him, and become another man's, shall he return unto her again? Shall not that land be greatly polluted?" (Jer 3:1.) From this we can clearly see that a woman cannot return to her ex-husband after she had sex with another man – in this case, referring to Israel who worshipped other gods! How can YHWH take Israel back – how is it possible as He cannot transgress His own Torah! That would make Him a sinner!!

The great mystery on how YHWH will resolve the issue. YHWH asked, "How shall I pardon thee, O Israel, for this?" through the Prophet Jeremiah: "How shall I pardon thee for this? Thy children have forsaken me, and sworn by them that are no gods: when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses."<sup>28</sup>

Surprisingly, in the years to come it was only Sha'ul that was given the solution to this mammoth mystery from all the writers of the Books of the Bible (it is unbelievable to think that you still have people rejecting or grossly misinterpreting Sha'ul's teachings): And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel," (Eph 6:19 KJV). What is "the mystery of the gospel"? The mystery is, "How can YHWH remarry Israel after she "slept with" another man (worshipped other gods)?"

The answer to this mysterious mystery was locked away for ages. Sha'ul gives the answer to this great mystery in two of his letters: "For the woman which hath an husband is bound by the law<sup>29</sup> to her

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<sup>27</sup> Deut 24:4.

<sup>28</sup> Jer 5:7.

<sup>29</sup> Num 30:7-8.

husband so long as he liveth; but if the husband be dead, she is loosed from the law (Torah Instruction) of her husband."<sup>30</sup> The wife is bound by the law<sup>31</sup> as long as her husband liveth; but if her husband be dead, she is at liberty (free) to be married to whom she will; only in the Lord."<sup>32</sup>

Y'shua, the Husband, had to die to make the way open for the "lost sheep to come in"!!! Remember we said that the Torah requirement is that the husband must first die for the woman to be able to marry again. This is the core reason why YHWH had to die in the flesh! He loved Israel His Bride so much that He laid His own life down on that rugged old crucifixion stake! This is the greatest love story ever told!!!

This is the mammoth mystery Sha'ul spoke about and explained to the world. It is a love that overwhelms even the love of a parent who sacrifices everything to give their children a better life and greater opportunities than they had. We can understand a parent's sacrifice, but can we truly understand YHWH's? This love defies description and boggles the mind!!!

It is interesting to note that not even Jeremiah the Prophet knew how YHWH was going to solve this dilemma as YHWH's own Torah policed Him; Jeremiah then asked the question in sheer frustration how this problem would be solved: "They say, If a man put away his wife, and she go from him, and become another man's, shall he return unto her again? Shall not that land be greatly polluted?"<sup>33</sup>

From all the writers in the Bible, Sha'ul was the one that was entrusted to make this mystery known! Why? Sha'ul was trained by Y'shua for three years at Mt. Sinai in Arabia where Moshe received YHWH's Torah (Galatians chapter 1). Sha'ul says in Rom 16:25-27 "according to the revelation of the mystery, which was kept secret since the world began," in Eph 3:6-9 "fellowship of the mystery, which from the beginning of the world hath been hid in God" and in Col 1:25-26 "Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints." (All KJV.)

Scripture has it that Sha'ul was called for the "Gentiles"<sup>34</sup>; but who were these "Gentiles", really? The Hebrew word for "multitude of nations" is "melo ha'goyim" and literally means "the fullness of the nations". Viewing "multitude of nations" from a Grecian perspective, a Greek mindset and how Christians view it, it seems to mean: "Gentiles". By their interpretation, a Gentile is "of the nations" – meaning "not of the ONE nation Israel". This is where satan has

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<sup>30</sup> Rom 7:2.

<sup>31</sup> Num 30:7-8.

<sup>32</sup> 1 Cor 7:39.

<sup>33</sup> Jer 3:1.

<sup>34</sup> Rom 11:13-32.

brought the highest level of deception to the masses, which directly opposes YHWH's prophecy through the blessing of "Ephraim" by his father Jacob. You see it is Israel, the Northern Ten Tribes that will become a multitude of nations.<sup>35</sup> It is the Ten Tribes that would be scattered abroad and be absorbed into the foreign countries in the years to come. This is what Sha'ul was called for, he was called as the Apostle for the Ten Tribes, those who once had a solid understanding of Torah; and he was the one called to teach them and help them to return. This is what Y'shua also literally meant when He said "I have only come for the Lost Sheep of the House of Israel,"<sup>36</sup> the Lost Ten Tribes and "but go rather to the lost sheep of the house of Israel."<sup>37</sup>

The great mystery then was the fact that Y'shua only came for the lost sheep of the House of Israel which YHWH has predestined according to His purpose...

*Verses 11-13: 11 in whom also we did obtain an inheritance, being **previously ordained** according to the purpose of Him working all matters according to the counsel of His desire, 12 for us to be the praise of His esteem – those having first trusted in Messiah, 13 in whom you also, having heard the word of the truth, the **Good News of your deliverance**, in whom also, having believed, you were **sealed with the Set-apart Spirit of promise**,*

- **Previously ordained / Good News of your deliverance:** Again, Sha'ul is saying that the work of the Messiah and our salvation is part of the Gospel / Good News plan which YHWH designed a long time ago. In fact, Sha'ul taught that the gospel was NOT given first in the Messianic Writings, it was first given to Abraham: "And I will bless those who bless you, and the one who curses you I will curse. And in you all the families of the earth shall be blessed" (Gen 12:3.) and that the Gospel was preached to Abraham: "The Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, 'All the nations shall be blessed in you.'" (Gal 3:8.) What Sha'ul said in Ephesians is what he also taught in Galatians.
- **Sealed with the Set-apart Spirit of promise:** You were marked as predestined in Him with a seal, the promised seal of the Ruach. The Greek word sphragizo, translated here as "sealed," means: "to stamp (with a signet or private mark) for security or preservation"<sup>38</sup>. In speaking of the Ruach as a seal the notions of ownership and protection are in view. Cattle, and even slaves, were branded with a seal by their masters to indicate to whom they belonged. So YHWH is

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<sup>35</sup> Gen 48:17-19.

<sup>36</sup> Matt 15:24.

<sup>37</sup> Matt 10:6 (CJB).

<sup>38</sup> Strong's Concordance.



marking out those who are His. In Ezek 9:4-6, we see that YHWH set a sign or mark on those who were offended because of the sin of their nation: "The LORD said to him, "Go through the midst of the city, even through the midst of Jerusalem, and put a mark on the foreheads of the men who sigh and groan over all the abominations which are being committed in its midst." But to the others He said in my hearing, "Go through the city after him and strike; do not let your eye have pity and do not spare. "Utterly slay old men, young men, maidens, little children, and women, but do not touch any man on whom is the mark; and you shall start from My sanctuary." (NASB.)

The Hebrew word translated "mark" is tav. The tav is the last letter in the Hebrew alphabet. In Hebrew it looks like this ט, but in ancient Hebrew it looked like this, †; it was two crossed sticks. So those who YHWH had marked out for safety were those who had the ancient Hebrew letter tav cross on them.

Later on in this Letter to the Sha'ul says: "Do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption." (Eph 4:30 NASB.) The reason for this is because the Ruach is the One convicting you when you sin, when you transgress the Torah, this is simply because "For we know that The Written Law (Torah) is spiritual... (Rom 7:14, Aramaic Bible in Plain English). Here Sha'ul says that the Ephesians lost sheep were "...sealed for the day of redemption," when the Two Houses will be redeemed and reunited in the Promised Land.

*Verse 14: 14 who is the pledge of our inheritance, until the redemption of the purchased possession, to the praise of His esteem.*

Believing Jews (Judah) and believing Ephraim (Ten Tribers) have both been redeemed by the blood of Messiah, and are both united to Messiah in one body. This ends Sha'ul's b'rachah. All we have, we have in Messiah Y'shua, and we are to praise YHWH for it.

*Verses 15-17: 15 For this reason I too, having heard of your belief in the Master Y'shua and your love for all the set-apart ones, 16 do not cease giving thanks for you, making mention of you in my prayers, 17 that the Elohim of our Master Y'shua Messiah, the Father of esteem, would give you a **spirit of wisdom and revelation in the knowledge of Him,***

- **Spirit of wisdom and revelation in the knowledge of Him:** Rabbi Sha'ul is most diligent in the prayers he offers for his audience (verses 15-16), especially in that they be granted more of the power of the Ruach so that you may know YHWH better. He has said that they were sealed with the Ruach of promise. So he is not praying that they will be

given the Ruach. He is praying for a special ministry of the Ruach. He prays for a Spirit of wisdom and of revelation.

"Wisdom"—in Jewish usage described the individual who possessed moral insight and skill in deciding practical issues of conduct; a wisdom derived from his personal knowledge of YHWH. Well, if you want to learn about wisdom, the Bible is the place to go. It has a lot to say about wisdom and how to obtain it: "the beginning of wisdom is the fear of YHWH." (Prov 9:10; Psalm 111:10.)

"Revelation"—revelation has to do with the unfolding of divine truth. But revelation may also be used in the sense of illumination. We look at the Bible and we say, theologically, this is the revelation of YHWH. This revelation is closed. We don't have any further revelation.

*Verse 18: 18 the eyes of your understanding being enlightened, so that you **know what is the expectation of His calling**, and what are the riches of the esteem of His inheritance in the set-apart ones,*

- **Know what is the expectation of His calling:** Note this is not the hope of your calling. This is the hope of His calling, that is the hope that lies ahead of the one who is called by YHWH. The genitive that follows (calling) is a subjective genitive, "hope produced by His calling." This is talking about the effectual call that always accomplishes YHWH's purpose of saving His chosen people. Sha'ul writes: "and these whom He predestined, He also called; and these whom He called, He also justified; and these whom He justified, He also glorified." (Rom 8:30 NASB.) Those called by YHWH are justified and glorified. And those called have hope.

The Messianic Writings concept of hope is built on the TaNaCh. The Hebrew word for hope is *tiqvah*: "waiting—A standing still in anticipation or expectation, a trust in YHWH, and the patient waiting for YHWH's outworking of His plan." Since YHWH's promises are as certain as He is faithful, the hope of their calling is not some vague, wishful thinking that everything will work out for our good. It is an absolute certainty about the future, an attitude of eager expectancy, of confidence in YHWH and His ability to do what He has promised.

Sha'ul prays most importantly that the eyes of our heart may be enlightened in order that we may know the hope to which YHWH has called you, meaning for the riches of His glorious inheritance in the Believers—an indication that YHWH strongly values His redeemed people! If Believers wish to be truly mature, they will value their fellow brothers and sisters who have been saved by Y'shua the Messiah.

*Verses 19-21: 19 and what is the exceeding greatness of His power toward us who are believing, according to the working of His mighty strength, 20 which He wrought in the Messiah when He*

*raised Him from the dead and seated Him at His right hand in the heavenlies, 21 far above all rule and authority and power and mastery, and every name that is named, not only in this age but also in that which is to come.*

The power which raised Y'shua from the dead is currently at work in His exaltation in Heaven, where the Messiah sits and is far above all rule and authority, power and dominion, and every title that can be given, not only in the present age but also in the one to come, the Olam Habah.

The "olam" appears with the Jewish ages of the Second Temple period, and they distinguish between two types of olam: olam hazeh (this world) and Olam Habah ("the world to come"). The "olam hazeh" or "this age" is characterized by darkness, wickedness, sin, and death. It is called "night." The "Olam Habah," or "the age to come," as it was called by the Rabbis, was known as a time of joy, peace, light, eternity; it is known as "day." The picture of night first and then the lights in a day in the creation days is a picture of the two olams. The Rabbis connected the olam habah and the resurrection.

Jewish theology maintains that olam hazeh was formed a few thousands of years ago, which is the time between Adam's fall and the coming of Jewish Messiah, and is bound to pass and to be replaced by olam habah (the world to come). So to the Jew's time was divided into two great periods, the Mosaic Age (olam hazeh) and the Messianic Age (olam habah). The Messiah was viewed as one who would bring in a new world. The period of the Messiah was, therefore, correctly characterized by the Synagogue as "olam habah" or "the world to come."

*Verses 22-23: 22 And He put all under His feet, and gave Him to be head over all, **to the assembly**, 23 which is His body, the completeness of Him who fills all in all.*

As we've already seen in verse 19, YHWH's immeasurably great power is "for us who believe." And if the dominion of Y'shua over all things is an illustration of YHWH's power in Messiah, then wouldn't His rule in some way be "for us who believe?" For our benefit?

- **To the assembly:** Well, in the end of verse 22 we see that is exactly what Sha'ul is saying YHWH gave Messiah as head over all things for the Assembly. According to Greek sentence structure, this is a dative of advantage. It shows the benefit that the indirect object, here "the Assembly," receives. Messiah's headship over all things benefits specifically the Assembly. It is for the benefit of the Assembly, those who believe, that Messiah Y'shua rules.

This is the first mention of the Assembly in Ephesians, and it is a major theme of the Book. The Greek word translated "Assembly" means,

literally: "the called out ones." It never refers to a building, or the word "church," but only to YHWH's people. The Tyndale and Coverdale use "congregation" for "church." And the Complete Jewish Bible uses "Messianic community." The word *ekklesia*, in secular Greek as well as in the Greek translation of the TaNaCh, always refers to a group that assembles and meets together, never just to an entity: Y'shua's body on Earth is the *ekklēsia*, filled by Him, and is to serve as a tangible representative of what is to occur in the cosmos one day when He truly returns to take up His throne from Jerusalem!

## Chapter 2

The first seven verses of chapter 2 are from one sentence in the Greek. They paint a very dark and depressing picture of what all of us were like before YHWH made us alive:

Verse 1: *1 And you were dead in trespasses and sins,*

- **You were dead:** In our text Sha'ul begins by describing the past sinfulness of the lost sheep Believers as indicated by "you" in the verse. "You were dead..." implying that they have been restored. In the end of verse 3 he speaks of a second group of people "the rest" who are still walking in the course of this world, meaning they are still "dead" men walking. The phrase "dead man walking" was used by correctional officers in American prisons when the wardens would lead a man on Death Row down the hall to his execution, declaring, "Dead man walking!" This "dead men walking" concept is also what Y'shua referred to in Matt 8:22 and that is to let the spiritually dead bury the physically dead.

But Sha'ul distinctly says that the lost sheep of the House of Israel have been redeemed by Y'shua and are not dead men walking anymore!

- **In trespasses and sins:** This is what in Greek is called a locative of sphere. It is talking about the sphere in which the lost sheep used to live, in the state of Torahless sin<sup>39</sup>. The verse does not say, "because of your sins," no, it says "in your," which tells us it is a location, a position. The opposite of being "in Messiah" is being "in trespasses and sins," there is no other position.

The word "trespasses" is from the Greek is *paraptema*, which means: "to slip or fall or stumble, or go the wrong direction, to step over the line." The word "sins" is *hamartia*. It's a hunter's word, it means: "to miss the target, to miss the mark. Meaning a man shoots his arrow and misses the target." YHWH uses two words here to describe fallen man,

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<sup>39</sup> 1 John 3:4.

and both of them are in the plural to show the totality of sinfulness that is the result of deadness—Torahlessness.

Sha'ul now describes the character of the pre-Believers, meaning a pagan life (a Torahless life), from three different perspectives—the world (verse 2), the devil (verse 2), and the flesh (verse 3):

*Verse 2: 2 in which you once walked according to the **course of this world**, according to the **ruler of the authority of the air**, of the spirit that is now working in the sons of disobedience,*

- **Course of this world:** The word "course" here is *aion*, which means: "age." And the word "world" here is *kosmos*, which means: "the system"; here it means the customs of society. So Sha'ul recognizes that sin is cultural. You can see this all through our culture—the teaming up of individual moral corruption with the promoters and supporters of that corruption, which make escape from that corruption harder and harder.
- **Ruler of the authority of the air:** The Greeks and Jews believe that our atmosphere, the air, was/is the special abode of spirits. The word "prince" is from the Greek word *archone*, which means: "first in rank or power, ruler, chief." This no doubt refers to satan. He is called the "Ba'al-Zibbul" in Hebrew and was actually a Phoenician god named Ba'al-Zibuwb, meaning "Lord (of the) Flies." It was a common habit among the Jews to denigrate this pagan god by calling him "Ba'al-Zibuwl," meaning "Lord (of the) Feces"<sup>40</sup>. This is what the Pharisees called satan who is "the ruler of the demons" in Matt 12:24. Sha'ul calls him: "They do not come to trust because **the god of the `olam hazeh**"<sup>41</sup> has blinded their minds, in order to prevent them from seeing the light shining from the Good News about the glory of the Messiah, who is the image of God." (2 Cor 4:4 CJB.) Y'shua calls him the "ruler of this kosmos" three times (John 12:31; 14:30; 16:11).

Sha'ul now concludes how the lost sheep of Ephesus had been blessed with the great transformation they have received in coming to faith in Y'shua and by His precious price He paid with His life to redeem them, so that they can become part of the full House of all Twelve Tribes. The same principles also apply to us today on how grateful we should be.

*Verse 3: 3 among whom also **we all once lived in the lusts of our flesh**, doing the desires of the flesh and of the mind, and were by nature **children of wrath**, as also **the rest**.*

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<sup>40</sup> Feces, or faeces (see spelling differences), also known as excrement, is waste product from an animal's digestive tract expelled through the anus or cloaca during a process called defecation.

<sup>41</sup> The rabbis contrasted this with the 'olam hazeh,' the present world.

- **We all once lived:** This is the sorry state that all lost sheep have once had to suffer from, including Sha'ul himself.
- **Children of wrath:** This Hebrew expression means that they, are characterized by being under YHWH's holy wrath against sin—the willful breaking the Torah<sup>42</sup>. While modern man scoffs at the notion of YHWH's wrath, it is a concept that occurs hundreds of times in both the TaNaCh and Messianic Writings, especially in the last Book of the Scriptures.

Verses 4-5: *4 **But Elohim**, who is rich in compassion, because of His great love with which He loved us, 5 even when we were dead in trespasses, **made us alive together with Messiah** – by favour you have been saved –*

There is great contrast now with the work of the Messiah. Note how Sha'ul is homing in on verse 4. All of his arguments have been building to this point which he states in the following verses...

- **But Elohim:** Our salvation hangs entirely on these two words. We were dead, *but Elohim!* We were totally enslaved to a Torahless life, but Elohim! We were completely trapped, but Elohim! We were self-destructing, but Elohim! We were blinded and lost in sin, but Elohim!

This is the same thing that Sha'ul said to the Roman believers. In Rom 1:18-3:20 Sha'ul demonstrated the sinfulness (Torahlessness) of man and the need to have a right standing before YHWH. Then in Rom 3:21-31, he reveals YHWH's redemption in Messiah. Sha'ul always maintain the pattern with man's lost and dead condition first and the means of salvation in Messiah, and the Biblical view is summed up in the short sentence, "Y'shua saves!"

The angel announced to Joseph concerning Y'shua: "And she shall give birth to a Son, and you shall call His Name Y'shua for He shall save His people from their sins (Torahlessness)."<sup>43</sup> The name Y'shua literally means: "YaH's Salvation, or Salvation from YaH." This verse explicitly says "His people." Who are "His people"? Only the lost sheep of the House of Israel (Matt 15:24) who trust in Y'shua and follow His set of rules (John 14:15)!

YHWH didn't say, "He will do all that He can, but He is limited by the sinner's stubborn will." He didn't say, "He will throw the rope to everyone, but they've got to grab on to be saved." YHWH isn't frustrated in heaven, wishing that He could do more: "I'd like to save Sha'ul of Tarsus, but the guy is so stubborn!" No, the hope of the Gospel is that God saves the lost sheep sinners. We were all dead, but by the grace of YHWH He made us alive!

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<sup>42</sup> 1 John 3:4.

<sup>43</sup> Matt 1:21

- **Made us alive together with Messiah:** The phrase "...made us alive together with..." is one word in the Greek language. It is the Greek word *suzoopoieo*. It is a first aorist active indicative<sup>44</sup> of the double compound verb "to make alive" and "with," found only here and in Col 2:13. The word *zoopoieo* literally means: "made us alive" and in Scripture it is used of God giving life. The word used here is *suzoopoieo*, which is *zoopoieo* with the *sun* prefix, which is a positional association. We were co-resurrected with Messiah. We see this same positional association in Romans 6 (co-buried, co-crucified, co-resurrected with Messiah); and in Colossians 2 (co-buried, co-raised, co-quickened). In verse 5 we are (co-quickened, co-raised, co-seated in heaven with Messiah); these all utilize the *sun* or co-prefix and all demand a positional stance of the Believer with the reality of Messiah. Sha'ul is emphasizing the Believer's union with Messiah Y'shua. You see, we needed a new union. We originally had Adam made from the earth as our head which brought the fall of humanity. We needed a new head to redeem us from the fall, a second Adam from heaven. We need to be "in Messiah," and that is what Sha'ul speaks of here. Those who were hopelessly dead in sin (Torahlessness) received new life through that union. Please get this: We were stone dead, and YHWH gave us life.

**Verse 6: 6 and raised us up together, and made us sit together in the heavenlies in Messiah Y'shua,**

Sha'ul is quite insistent to assert "it is by favour (grace) you have been saved" (verse 5b), a significant result of which "made us sit together in the heavenlies in Messiah Y'shua" (verse 6).

- **Raised us up with Him (NASB):** The Greek word used here for "raised up with" is *sunegeiro*. The verb actually means: "to be co-resurrected." This is the second "with" verb that Sha'ul uses. Again, we see this was the work of YHWH in Messiah.

"Made us alive" is referring to a spiritual resurrection, but this is also referring to a "co-ascension." YHWH did not just raise Y'shua from the dead (resurrection), but He raised Him up into the heavens—the ascension. This is a reference to the resurrection and ascension, we have both! Whatever happened to Y'shua happened to us.

- **Seated us with Him in the heavenly places in Messiah Y'shua:**<sup>45</sup> This is the third "with" verb that Sha'ul uses. We are seated with Messiah. Sha'ul speaks to this back in chapter 1:20-21. Here in verse 6, though, it is used in reference to us. Messiah is now in perfect fellowship with the YHWH. He is at the Father's right hand, meaning in

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<sup>44</sup> The aorist indicative expresses the simple occurrence of an action in past time; the imperfect expresses its continuance.

<sup>45</sup> NASB with names replaced.

the place of authority and is above every name. We, too, are seated with Him as His Bride.

The words "with Him/together" were used three times in the text. It is describing our union with Y'shua in being "made alive" (verse 5), "raised" (verse 6), "and seated "in heavenly places" (verse 6). None of these things is possible on our own. It is only through our union with Y'shua that any of this is attainable. The greatest fact of all is that we are joined to Y'shua the Messiah. So from here on our identity is no longer "in Adam," but it is "in Messiah." Our destiny is identified with Y'shua's destiny, His work. He was made alive; we were made alive together with Him. He was raised up, we were raised up together with Him. He was made to sit at the right hand of the Father in heavenly places, we have been made to sit together with Him. Why have we been identified with Him? For this simple reason: He is the covenantal head of the redeemed family. That covenant is the Torah as was promised in Acts 3:21 and restored in Jeremiah 31. Everything that He did He did as a covenantal Head.

What a magnificent thing it is to realize that my acceptance with the Father is the acceptance Y'shua has with the Father. That's why Sha'ul talks about being in Him so often, united to Him.

Why would He make us alive when we deserve death? Why would he seat us in the place of favour, when He should have separated us eternally? Sha'ul tells us the reason in verse 7...

*Verse 7: 7 in order to show in the coming ages the exceeding riches of His favour in kindness toward us in Messiah Y'shua.*

Verses 7-10 focus on the purpose of salvation—it is to the praise of the glory of His grace. The first ten verses spell out the essence of the Gospel of Y'shua the Messiah. The overarching theme of these verses is that salvation is totally of YHWH; He raises the dead; He does it based on His grace; He gives us faith, our works play no part at all in our salvation, none, zero, nada! Eph 2:7-10 is so clear that salvation is totally and completely the work of YHWH that you have to be spiritually blinded not to see it.

- **In order ("So that" NASB):** This is the conjunction *hina*, which indicates the purpose expressed in the three main verbs in verses 5-6. The reason YHWH quickened, raised, and seated Believers together with Y'shua is that He might demonstrate **His grace** in the coming ages. Do you know why YHWH saved you? "In order" that He could display His kindness to us forever.
- **Coming ages:** Ages here is plural. Sha'ul also uses "ages" in the plural here because it is plural speaking of the future.



How many ages are there? Time is divided by the Jews into two great periods—this present age, and the age to come. The present age is completely bad and beyond all hope of human reformation. It can only be restored by the direct intervention of YHWH. When YHWH does intervene, the golden age called *olam haba* in Hebrew, the age to come, will arrive. But in between the two ages there will come the Day of Messiah<sup>46</sup>, which will be a time of terrible and fearful upheaval, like the birth-pangs of a new age. This is when Messiah Y'shua will open the Seal Judgments as seen in The Revelation.

All through the New Testament we see two ages in contrast: "This age" and the "age to come:" "And whoever speaks a word against the Son of Adam, it shall be forgiven him, but whoever speaks against the Set-apart Spirit, it shall not be forgiven him, either in this age or in the age to come."<sup>47</sup> The "age to come" is an age that has no end! The end of the "this age" came upon the first century believers. The New Covenant<sup>48</sup> age has no end. Daniel says that 'Messiah's kingdom will never be destroyed: "And in the days of these sovereigns the Elah of the heavens shall set up a reign which shall never be destroyed, nor the reign pass on to other people – it crushes and puts to an end all these reigns, and it shall stand forever." (Dan 2:44.)

In the "coming ages" those redeemed by Y'shua will be fully shown "exceeding riches of His favour in kindness toward us in Messiah Y'shua" (verse 7).

*Verse 8-9: 8 For **by favour you have been saved**, through belief, and that not of yourselves, it is the gift of Elohim, 9 it is not by works, so that no one should boast.*

• **By favour you have been saved:** Salvation is not a human action via works. Immediately the question arises: Is favour (grace) a spiritual concept brought to the earth for the first time by the Messiah? Or, did it exist in "Old Covenant" times with Noah, Avraham, and Moshe? If grace didn't exist before the Messiah came, then how did the previous Believers get saved? These questions are asked because many churchmen have differing answers. They view GRACE and LAW as separate things, almost contradictory. But are they really?

Before we go any further, let us define a couple of Biblical terms: grace is "unmerited favour," mercy is also "unmerited favour." Faith is "believing the promises (in the Word) of YHWH." Salvation is receiving "redemption." Redemption is "being purchased out of slavery."

What is the difference between grace (favour) and mercy since both are "unmerited favour?" Grace means you received something you did

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<sup>46</sup> 2 Thess 2:2.

<sup>47</sup> Matt 12:32.

<sup>48</sup> Jeremiah 31.

not deserve. Mercy is not receiving something you did deserve. Grace is YHWH sharing His blessings with us while mercy is YHWH restraining His judgments against us. Most Christians don't think deeply about how grace works. They treat it lightly and casually as if it is YHWH's duty to them. They then assume YHWH's unmerited favour, even though they misbehave. They actually believe AND forcefully hold on to that grace cancels YHWH's Laws (Torah).

New Messianic Believers experience a variety of things as they begin to believe in the Messiah and keeping the Torah. Upon keeping Sabbath, eating kosher, and enjoying different holidays they feel "connected" to the God of the Bible and "light bulbs start turning on" in their understanding of Scripture. With them there is no contradiction between YHWH's grace and His Commandments.

At the same time they also experience rejection from many Christians, which comes as a surprise to them. The reason for the rejection goes back to the definition of *grace* and how it relates to the Torah. Many Christians believe that *grace* is something brought by the Messiah and the Old Covenant Believers were saved by animal sacrifices and the Law (Torah). For them, Sha'ul's statement in verse 8 says it all.

Let's first ask the most basic questions. If grace really is new in the "New Testament" with the Messiah, then how did Avraham get saved? How did Moshe get saved or all of the children of Israel including the prophets before the Messiah came? Christian pastors say that they kept the Law or did sacrifices... Is this really Scriptural? No one has ever gotten saved in the entire "Old Covenant" by keeping the Law or by sacrificing a bull on an altar. The Torah does not teach that at all (Gen 15:6)! Even the writer of Hebrews knows that: "For it is impossible for the blood of bulls and goats to take away sins." (Heb 10:4.)

Sha'ul taught in Romans that salvation by faith originated with Avraham. Every person who has ever lived or will live in the future is saved by believing what YHWH has promised. Believing in what YHWH says is counted as righteousness and that Believer is then led to salvation by the acceptable substitute (sacrifice) and the grace of YHWH. Look at the example of Noah's salvation from the flood. Noah followed YHWH's word (His instructions to build the ark) but it was YHWH's grace that saved him: "But Noah found favor [grace] in the eyes of YHWH." (Gen 6:8.)

Sha'ul distinctly wrote to the Romans emphatically arguing that doing "works of the Law" as the religious Jews did was insufficient for salvation. The Scribes and the Pharisees taught that salvation was by "works of the Law." This is why Y'shua argued with them. Today Judaism still teaches this belief of salvation: "Prayer, penance, and good deeds avert the severe decree." Devout Jews pray many times

each day according to their prayer books, offer gifts, and do mitzvot (good deeds) believing that YHWH will not judge them but bring them to His future kingdom. It is salvation by works, which the Torah does not teach.

The Torah actually teaches the following: YHWH justly demands that payment (reconciliation and restitution) must be made for transgressing His Laws. With a host of examples, the Torah also shows how we all have transgressed His Laws, beginning with Adam. But according to the promises of the Torah, the Messiah graciously offers Himself to be the acceptable substitute (the Lamb of YHWH) specified by YHWH's justice. By believing in YHWH's promises and trusting His grace, we receive the gift of life (forgiveness and the inheritance of His kingdom). This is what Avraham believed in. This is what Moshe believed in. This is what Sha'ul taught. This is what we as Believers should believe.

Christians have a problem understanding how salvation works along with Commandments. How many of you have heard Christians say that if you don't go to church you won't be saved? This sounds just like the Pharisees, trying to add a commandment or two to justify themselves—it is modern day Pharisaiism. Christians claim that they do not follow the kosher laws, but in a sense they do. They just have a different list of clean and unclean items from YHWH's list, i.e. they do not eat cats, dogs, snakes, hyenas, etc. To them, wine is unclean, whereas YHWH says it is clean; and pig is clean, whereas YHWH says it is unclean. Christians says that salvation is by faith but if you sin openly in front of them they are convinced that you are going to hell. They believe that keeping YHWH's Commandments is the same as "renouncing faith in God."

Here is the reality that Torah-observant Messianics experience: YHWH has promised to sanctify any person who obeys His commandments. Sanctify means "to separate." When new Messianics keep the Sabbath, they don't understand that YHWH picks up the world and moves it away from them. When they sense the separation, they know they did not cause it. They see others moving away from them.

Consider the conflict surrounding Christmas. Many Messianic brethren learn early on that Scripture says that Asherim (trees of praise)<sup>49</sup> are idols before YHWH. Jeremiah the prophet describes a man cutting down an evergreen tree, attaching boards to the bottom to balance it, then decorating it with gold and silver is committing idolatry (Jeremiah 10)! I know many Christians who in their heart genuinely love YHWH and yet have Christmas trees in their homes. When they see a new Messianic abstain from the observance, they argue that they are not considering it an idol in their heart and, therefore, they are exempt

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<sup>49</sup> Exod 34:13; Lev 26:30; Deut 7:5; 2 Chron 34:4; Jer 17:2.

because of YHWH's grace. While YHWH's grace and mercy are wonderful; they are not a licence to willfully sin—Heb 10:26 is clear about it and will have devastating effects on the Believer if he continue to sin wilfully! Besides, bowing before a Christmas tree to get the blessings (gifts) underneath is the act of idol worship. Their deeds betray their heart and words. YHWH is a jealous God and He will not share His glory with any other. He wants us to be different from the world.

If Christians think that they can flaunt YHWH's grace to follow their own heart, then they have fallen from grace. Self-justification of any kind by a man moves you away from the "unmerited favour" of YHWH.

The "New Testament" addresses this matter even more powerfully than Jeremiah did. When Kepha (Peter) said that Gentiles are saved by faith just like Jews are, the Apostle Yakov (James) concluded the entire matter of salvation by writing a letter to the Gentiles (lost sheep absorbed in the nations) detailing what is expected of them now that they have come to faith in Messiah Y'shua. Three essentials are specified. The answer to how the Law and salvation by grace through faith are balanced together is clearly answered.

The first item of three essentials is to abstain from all forms of idolatry! Therefore it is my [Apostle Yakov's] judgment that we do not trouble those who are turning to YHWH from among the Gentiles nation, but that we write to them that they abstain from things contaminated by idols and from fornication and from what is strangled and from blood. (Acts 15:19-20.) Here is what is truly ironic. New messianic Believers are actually doing what Yakov's letter to the Gentiles said. This shows you how far from the teaching of the Bible that Christians have drifted when they think that the Messianics are wrong in turning to the Commandments.

This judgment expressed by Yakov and carried out by Sha'ul and Kepha was not new. It is the fundamental teaching of the Torah. In fact, the Commandments referred to by James are the subject of Leviticus 17 and 18 (idolatry, kosher, and sexual immorality) and are referred to as the "heart of the Law." There is no way for you to be in fellowship with other Believers if you are committing these transgressions. Yakov just reviewed the absolute minimums (the essentials) from the Torah for fellowship. There is no question that he was referring to the Law here since he makes the following statement. "For from ancient generations Mosheh has, in every city, those proclaiming him – being read in the congregations every Sabbath." (Acts 15:21.)

Essentially, Yakov said that if you had any questions about idolatry, kosher, or immorality to refer to the weekly teaching of Moshe each Sabbath. This does not mean that these three essentials are the only

Commandments, he is saying that a Believer must keep these as a minimum. There are many other instructions in righteousness that follow. Since churches don't teach Torah or Sabbath it is understandable why many Christians simply do not know about these essentials or the other Commandments of YHWH. What little they do know is hearsay at best and outright distortions at worst.

Does the Rabbi Sha'ul address keeping YHWH's Torah after making his profound statement that salvation is by YHWH's grace through faith? Yes, He does. Look at the verse immediately following...

*Verse 10: 10 For we are His workmanship, created in Messiah Y'shua unto **good works**, which **Elohim prepared beforehand that we should walk in them.***

Sha'ul teaches that salvation comes first, then we are to obey the Lord as a result of that salvation. He does not teach that we do "good works" to be saved; he teaches that we do "good works" as **a result** of our salvation. The Apostle Yakov says the same thing. However, he emphasizes that faith is **better seen** by those works than by simple confession of your mouth, which is true: "So also belief, if it does not have works, is in itself dead. But someone might say, 'You have belief, and I have works.' Show me your belief without your works, and I shall show you my belief by my works." (James 2:17.)

The "good works" is the Torah, as YHWH says it is perfect (Psalm 19:7; Psalm 119). The Torah is not the Root of your salvation, no, it is the Fruit of your salvation. If you are truly saved you will desire to keep YHWH and Y'shua's Torah, this is because, as a Temple of YHWH's Ruach, you are now living the life He wants you to live! Y'shua's word makes it perfectly clear: "If you love Me, you shall guard My commands." (John 14:15.) It is one thing to study Torah and it is another thing to do Torah. Remarkably Y'shua did not say either of them, no, He said GUARD my Torah. This means that you must have such a zeal for the Torah that you will warn people to not break any instruction whilst you at the same time lead by example.

*Verse 11-16: 11 Therefore remember that you, once gentiles in the flesh, who are **called 'the uncircumcision' by what is called 'the circumcision' made in the flesh by hands**, 12 that **at that time you were without Messiah, excluded from the citizenship of Yisra'El and strangers from the covenants of promise, having no expectation and without Elohim in the world.** 13 But now in Messiah Y'shua you who once were far off **have been brought near by the blood of the Messiah.** 14 For He is our peace, who has **made both one**, and having **broken down the partition of the barrier**, 15 having abolished in His flesh the enmity – the Torah of the commands in dogma – so as to create in Himself one renewed man from the two, thus making peace, 16*

*and to completely restore to favour both of them unto Elohim in one body through the stake, having destroyed the enmity by it.*

- **Called 'the uncircumcision' by what is called 'the circumcision':** The significant majority of Sha'ul's audience in Asia Minor, of which Ephesus was part of, was not from the House of Judah, no they were lost sheep from the House of Israel assimilated into the pagan nations. They were actually born in these countries/various areas and were gentiles in the flesh and called 'the uncircumcision.' They were classed as uncircumcised pagans (lost sheep from the house of Israel) by 'the circumcision' who are the Jews from the House of Judah. The Hebrew word for these are "goyim" and means: "a Jew ignorant of the Jewish religion, a Jewish word for a gentile, this term is usually used with disparaging intent, implying a mild contempt for the attitudes, traits, and customs of non-Jews, members of a Christian denomination."<sup>50</sup>

These lost sheep were regularly criticized by many Jews from the House of Judah for being "uncircumcised" as these Orthodox Jews believed that circumcision brings you into covenant.

Sha'ul reinforces this and says because formerly you who are Gentiles by birth in these countries and because of this pagan lifestyle were separated from Messiah and excluded from citizenship in Israel. They were therefore foreigners to the covenants of promise and without hope in the world and without God (verses 11a and 12). Without the Messiah and without the One True God, these lost sheep pagans had no hope of salvation. They were "alienated from the commonwealth of Israel" (2:12, RSV).

- **Have been brought near by the blood of the Messiah:** This status of "alienation" has now been reversed "through the blood of Messiah." Y'shua's sacrifice has brought redeemed, lost sheep people "near" and into the Commonwealth of Israel (Deut 4:7; Isaiah 56:3; Psalm 148:14). They possess a citizenship which their trespasses and sins of violating Torah once barred them from having.
- **Made both one:** Y'shua's accomplishment of bringing Jewish (Judah) and Ten Tribers (Ephraim) Believers together as one in Him, being "our peace," is the core for Rabbis Sha'ul message (verse 14).
- **Broken down the partition of the barrier:** The way Y'shua has done this is that He has destroyed the barrier, the dividing wall of hostility, which is the "works of the Torah/the Torah of the commands in dogma" (verse 15). This is the "man-made doctrines of man" which man allows to supercede the Written Torah. This was the problem in Biblical times and even today amongst pastors. Thus, Y'shua came to interpret and explain His Father's Torah correctly and by this broke down the

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<sup>50</sup> The Free Dictionary, <http://www.thefreedictionary.com/goyim>

dividing wall between the House of Judah and the House of Israel (verse 14b).

In Second Temple times, there was actually a barrier wall erected that prohibited anyone who was not a Torah-observant Believer from entering into the inner sanctuary of the Jerusalem Temple<sup>51</sup>. Those persons who were prohibited from crossing the barrier faced immediate death if they did. When the lost sheep of the House of Israel return to the Torah covenant, then this wall will be of no effect to them and they will be allowed to enter YHWH's sanctuary. This is also why Rev 22:14-15 clearly says that only those that are doing the Torah will enter the New Jerusalem and have access to the Tree of Life.

Reformed and Calvinist interpretation states that Eph 2:15 is that the Law has been completely abolished, this is off course an erroneous doctrine.

Finally, Sha'ul says that Messiah Y'shua's substitution has made every lost sheep Believer in Him to be part of the family He started with Avraham.

*Verses 17-18: 17 And having come, **He** brought as Good News peace to you who were far off, and peace to those near. 18 Because through Him we both have access to the Father by one Spirit.*

- **He:** He is Y'shua, and it is only through Him that anyone has access to YHWH (John 14:6b). The word "access"—is the Greek word *prosagoge*. This word was used in ancient times for the person who introduced somebody to the king. It is a levitical term for access to the Temple. This word *prosagoge* is used only two other times in Scripture, Rom 5:2 and Eph 3:12, each time speaking of an introduction to YHWH. Messiah Y'shua has brought us (the Ten Tribers) in to enable us to become the Bride again because He divorced the House of Israel.<sup>52</sup> He redeemed us by His blood and died for us, and thereby gave us access to YHWH by "one Spirit:" "So the trouble is not with the law (Torah), for it (Torah) is **spiritual** and good. The trouble is with me, for I am all too human, a slave to sin<sup>53</sup> (slave to violate Torah)." (Rom 7:14.) Both Houses have access to the Father by one Spirit of true unity in Messiah and Torah that YHWH desires among the redeemed, which can only be found in the work of His Son.

*Verse 19: 19 So then **you are no longer strangers and foreigners**, but fellow citizens with the set-apart ones and members of the household of Elohim,*

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<sup>51</sup> Josephus Antiquities of the Jews 15.417; Jewish War 5.194.

<sup>52</sup> Jeremiah chapter 3. Please read the "Your Identity" booklet for a deeper understanding.

<sup>53</sup> 1 John 3:4.

- **You are no longer strangers and foreigners:** A significant effect of this, which Sha'ul explains to the lost sheep Believers of Asia Minor, is that they are no longer foreigners and aliens, but fellow covenantal citizens of God's household.

New Messianics need to understand that their family and friends fear that they have left the faith when they proclaim the Commandments of YHWH and keep them. You need to assure them you have been saved by YHWH's grace working through your faith in His promises and that the Messiah Himself has compelled you to keep His Commandments when He said, "If you love Me, keep My commandments." (John 14:15.)

Your friends and family don't know the Commandments or how to keep them. They don't realize that Y'shua was there at the creation, was there having lunch with Avraham, and was there giving the Torah (His Commandments) from Mount Sinai. Therefore extend grace to them just as YHWH has done with you. Don't be discouraged by those who contest your walk. Let your light shine so others may see the way to walk as well.

*Verse 20-22: 20 having been built upon the foundation of the emissaries and prophets, Y'shua Messiah Himself being chief corner-stone, 21 in whom all the building, being joined together, grows into a set-apart Dwelling Place in YHWH, 22 in whom you also are being built together into a dwelling of Elohim in the Spirit.*

The lost sheep from the House of Israel are a part of the Commonwealth of Israel, the same as any natural born Jew from the House of Judah, as a direct result of their faith in Israel's Messiah. The assembly that the Messiah has established has been built up by the faithful work of both apostles and prophets. The apostles, who like Y'shua, interpret and explained the Torah correctly and the prophets explained the consequences of breaking the Torah.

### Chapter 3

*Verse 1: 1 **Because of this I, Sha'ul, am the prisoner of Y'shua Messiah on behalf of you nation –***

- **Because of this:** we know from the first three words of chapter 3 that this chapter is directly related to chapter 2. In other words "because of this" means "for this reason," and now we may ask for what reason? Because of the fact that verse 15 says you are "one new man"; because verse 16 says, "you are one body; because verse 17 says, "you who are far off are now made near"; because verse 18 says, "we both have access by one Spirit"; because verse 19 says, "we are fellow citizens and of the household of YHWH"; because verse 20 says, "we are built on the foundation of the prophets and the apostles"; because



verse 21 says, "we are a building that grows to a Holy Temple of YHWH"; because verse 22 says, "we are built together for a habitation of Elohim through the Spirit"; and because of this reconciliation of the House of Judah and the lost sheep of the House of Israel to one another and to YHWH. Because of this, I, Sha'ul, bow my knees before the Father, i.e. because you Ephesians have been brought to YHWH, I pray for your unity and growth in favour (grace).

- **Am the prisoner:** Sha'ul is very serious about his God-given mission to see that in the Messiah Y'shua both Jews and those lost sheep from the nations can be one. "I, Sha'ul" indicates a special emphasis on the few occasions it turns up in Sha'ul's letters. Here, as in Col 1:23, it stresses his calling to proclaim the Gospel to the lost sheep in the nations. So instead of saying, "I bow my knees before the Father," he says, "the prisoner of Messiah Y'shua." Sha'ul stated three times in this letter that he was a prisoner. It was during his imprisonment in Rome that he wrote Ephesians, Philippians, Colossians, and Philemon. For this reason, these letters are referred to as the "Prison Epistles."

Sha'ul was a prisoner in his own house in Rome. He had rented a house there and he was chained to a Roman soldier. Although he did not deserve to be in prison, he was joyfully grateful because he understood and submitted to YHWH's sovereignty over his sufferings. He calls himself, "the prisoner of Messiah Y'shua." If Sha'ul had seen himself as the prisoner of the Jews, he would have been bitter at the Jews. If Sha'ul had seen himself as the prisoner of the lost sheep, he would have been bitter at the House of Israel/Ephraim. If he had seen himself as the prisoner of the Roman government, he would have been angry about the miscarriage of justice. But he saw himself as the prisoner of Messiah Y'shua.

For Believers, YHWH's chosen ones, predestination does not lead to despair, but to freedom, confidence, and encouragement! We know that YHWH's plan is being fulfilled according to His foreordination, and that His "eternal purpose" has already become a reality, accomplished in Y'shua.

Verse 2: 2 ***if indeed you have heard of the administration of the favour of Elohim that was given to me for you,***

- **If indeed you have heard:** This is a first class condition in the Greek, which means: "I am sure you've already heard." This construction in the Greek is very emphatic, used to make explicit the underlying assumption. Surely they had heard? Sha'ul's imprisonment because of the Good News that the lost sheep will be redeemed, was a huge news break for the early Assembly.
- **Administration of the favour of Elohim:** The Greek word for "administration/stewardship" is oikonomia, this word has to do with the

oversight and administration of another's property. A steward was a servant to whom a certain responsibility was committed, certain goods were given, that he might dispense them, might give them out to other people.

What does Sha'ul have stewardship over? The answer is in verse 3:

*Verse 3: 3 that **by revelation** was made known to me **the secret**, as **I wrote before briefly**.*

What is interesting is that the word "mystery," in Sha'ul's writings, occurs in close proximity to the word "administration/stewardship" that Sha'ul used in verse 2. Sha'ul associates the two words in seven out of its ten appearances in his own letters. His stewardship, therefore, is seen to be tied up with the deliverance of the mystery, this secret. We could say that it's the sum total of what's been committed into his hands.

"Mystery/secret"—is the Greek word *musterion*. The Greek word occurs twenty-seven times in the Messianic Writings, three of which are in the Gospels (where it's used in the same context in Matthew, Mark and Luke) and four in Revelation. The remaining twenty occurrences are all in Sha'ul's letters where he uses this word with different shades of meaning in different contexts. But the basic meaning is that it refers to YHWH's revelation or disclosure of something that formerly was hidden.

- **The secret:** A mystery is something undiscoverable by human reason, the knowledge of which could only be attained **by revelation**. This is a truth that has never been known before, it's a secret that is now being made open. The key idea in the mystery centers on God's eternal plan of bringing the Two Houses together in the person of Messiah.

Many passages in the Word testify that YHWH will remarry Ephraim, the House of Israel: "I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of the multitude of men" (Micah 2:12 KJV). Hosea 2:19-20 (KJV) also confirms this: "And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies. I will even betroth thee unto me in faithfulness: and thou shalt know the Lord." Here we can clearly see from the Scriptures quoted that YHWH wants and is going to remarry Israel; but we sit with a major problem...

Can YHWH Violate His own Rules and Instructions in the Torah? Although we rejoice in our Messiah's sacrifice, doesn't the forgoing question make you wonder WHY Messiah Y'shua had to die? At the most basic level of understanding, we comprehend that He took the penalty of our sin upon the crucifixion stake with Him because we couldn't overcome sin and keep YHWH's Law – at any point of our spiritual history. And yet when we comprehend a deeper mystery of YHWH's love

and persistent purpose to have the intimate fellowship of His bride, we see a deeper aspect of the riches of His mercy and love for us.

The question is why did Y'shua have to die? The deeper revelation lies in the mitzvot (Laws or better Instructions) He gave to us through Moshe, which is the Torah. To start off with, let's answer this question: "What is sin?" Scripture must interpret Scripture and the Word clearly says that sin is the transgression of YHWH's Torah: "Whosoever commits sin transgresses also the law (Torah): for sin is the transgression of the law (Torah)." (1 John 3:4 KJV.)

Now here is the problem: the Torah (the Instructions of YHWH) clearly forbids the woman that harlotted and slept with other men to be taken back by the ex-husband! "Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled (after she slept with another man); for that is abomination before the Lord. (Deut 24:4 KJV.) "They say, If a man put away his wife, and she go from him, and become another man's, shall he return unto her again? Shall not that land be greatly polluted?" (Jer 3:1 KJV.) From this we can clearly see that a woman cannot return to her ex-husband after she had sex with another man – in this case, referring to Israel who worshipped other gods! The question is how can YHWH take Israel back – how is it possible as He cannot transgress his own Torah! That would make Him a sinner!!

Well here is the Great Mystery on how YHWH will resolve the Issue... YHWH asked, "How shall I pardon thee, O Israel, for this?" through the Prophet Jeremiah: "How shall I pardon thee for this? Thy children have forsaken me, and sworn by them that are no gods: when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses." (Jer 5:7 KJV.)

Surprisingly, in the years to come it was only Sha'ul that was given the solution to this mammoth mystery from all the writers of the Books of the Bible (it is unbelievable to think that you still have people rejecting or grossly misinterpreting Sha'ul's teachings): "And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, (Eph 6:19 KJV). What is "the mystery of the gospel"? The mystery is, "How can YHWH remarry Israel after she "slept with" another man (worshipped other gods)?" The answer to this Mysterious Mystery was locked away for ages...

Sha'ul gives the answer to this great mystery in two of his letters: For the woman which hath an husband is bound by the law<sup>54</sup> to her husband so long as he liveth; but if the husband be dead, she is loosed from the law (Torah Instruction) of her husband." (Rom 7:2 KJV.) "The wife is bound by the law<sup>55</sup> as long as her husband liveth; but if her husband be dead,

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<sup>54</sup> Num 30:7-8.

<sup>55</sup> Num 30:7-8.

she is at liberty (free) to be married to whom she will; only in the Lord." (1 Cor 7:39 KJV.)

Y'shua, the Husband, had to die to make the way open for the "lost sheep to come in"! Remember we said that the Torah requirement clearly states that the husband must first die for the woman to be able to marry again. This is the core reason why YHWH had to die in the flesh! He loved Israel His Bride so much that He laid His own life down on that rugged old crucifixion stake! This is the greatest love story ever told! This is the mammoth mystery Sha'ul spoke about and explained to the world. It is a love that overwhelms even the love of a parent who sacrifices everything to give their children a better life and greater opportunities than they had. We can understand a parent's sacrifice, but can we truly understand YHWH's? This love defies description and boggles the mind!!!

This Great Mystery was hidden for ages. It is interesting to note that not even Jeremiah the prophet knew how YHWH was going to solve this dilemma as YHWH's own Torah policed Him; Jeremiah then asked the question in sheer frustration how this problem would be solved. "They say, If a man put away his wife, and she go from him, and become another man's, shall he return unto her again? Shall not that land be greatly polluted?" (Jer 3:1 KJV.)

From all the writers in the Bible, Sha'ul was the one that was entrusted to make this mystery known! Why? Sha'ul was trained by Y'shua for three years at Mt. Sinai in Arabia where Moshe received YHWH's Torah.<sup>56</sup> "according to the revelation of the mystery, which was kept secret since the world began," (Rom 16:25-27 KJV.) "fellowship of the mystery, which from the beginning of the world hath been hid in God." (Eph 3:6-9 KJV.) "Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints." (Col 1:25-26 KJV.)

Scripture has it that Sha'ul was called for the "Gentiles"<sup>57</sup>; but who were these "Gentiles", really? They are none other than the lost sheep from the House of Israel. This is what Sha'ul was called for, he was called as the Apostle for the Ten Tribes, those who once had a solid understanding of Torah; and he was the one called to teach them and help them to return. This is what Y'shua also literally meant when He said "I have only come for the Lost Sheep of the House of Israel," the Lost Ten Tribes: "but go rather to the lost sheep of the house of Isra'el."<sup>58</sup> He said, "I was sent only to the lost sheep of the house of Isra'el."<sup>59</sup> The **great mystery** then was the fact that Y'shua **only** came for the lost sheep of the House of Israel!

- **I wrote before briefly:** Where did they read about this in brief? Is there another letter to the Ephesians out there somewhere? No there is not,

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<sup>56</sup> Galatians chapter 1.

<sup>57</sup> Rom 11:13.

<sup>58</sup> Matt 10:6 (CJB).

<sup>59</sup> Matt 15:24 (CJB).

he is referring to a short portion of Col, 1:25-27, where he spells out much of what he does here. Remember, both Colossians and Ephesians were relatively close to each other and that the Colossians Letter were written before the Ephesians Letter. He could also likely referred to earlier portions of this letter, specifically Eph 2:11-22, where we see the joining together of Jew and lost sheep into one new man.

Verses 4-5: *4 In reading this, then, you are able to understand my insight into the secret of Messiah, 5 which was not made known to the sons of men in other generations, as it has now been revealed by the Spirit to His set-apart emissaries and prophets:*

- **In reading this:** Sha'ul clearly states that if you read the Letter to Ephesos, as through the eyes of Y'shua, then you will understand his insight into the mystery of Messiah, which was not made known to men at all in all the previous generations and it has "now" been revealed by the Ruach to YHWH's set-apart apostles and prophets.

Verse 6: *6 The gentiles to be co-heirs, united in the same body, and partakers together in the promise in Messiah through the Good News,*

- **The gentiles to be co-heirs:** While this mystery surely involves the salvation accessible in Y'shua death and resurrection, what was not shown to those who came before Sha'ul is most serious: "This mystery is that through the Good News of why Y'shua had to die, that the Gentile Lost Sheep are heirs together with Judah, members together of one body, and sharers together in the promise in Messiah Y'shua." Because of their faith in Messiah death and resurrection, the lost sheep in the nations are fellow heirs with the Jewish people. They are to be considered an equal part of the Commonwealth of Israel as any Jew.

Verse 7-13: *7 of which I became a servant according to the gift of the favour of Elohim given to me, according to the working of His power. 8 To me, the very least of all the set-apart ones, this favour was given, to bring the Good News of the unsearchable riches of Messiah among the nations, 9 and to make all see how this secret is administered, which for ages past has been hidden in Elohim who created all through Y'shua Messiah, 10 so that now, through the assembly, the many-sided wisdom of Elohim might be known to the principalities and authorities in the heavenlies, 11 according to the everlasting purpose which He made in Messiah Y'shua our Master, 12 in whom we have boldness and access, with reliance, through belief in Him. 13 I pray therefore, that you do not lose heart at my pressures on your behalf, which is your esteem.*

Sha'ul can only describe how grand such a purpose is, as the reconciliation of Jewish and lost Israelite Believers in the Body of Messiah depicts a much grander redemption to come in eternity.

Verse 14-21: *14 For this reason I bow my knees to the Father of our Master Y'shua Messiah, 15 from whom all fatherhood I in the heavens and earth is named, 16 in order that He might give you, according to the riches of His esteem by power, to be strengthened in the inner man, through His Spirit, 17 that the Messiah might dwell in your hearts through belief – **having become rooted and grounded in love**, 18 in order that you might be strengthened to firmly grasp, with all the set-apart ones, what is the width and length and depth and height, 19 to know the love of Messiah which surpasses knowledge, in order that you might be filled to all the completeness of Elohim. 20 And to Him who is able to do exceedingly above what we ask or think, according to the power that is working in us, 21 **to Him be esteem in the assembly by Messiah Y'shua** unto all generations, for ever and ever. **Amen.***

Realizing how significant his calling is as a steward of such a mystery, Sha'ul can only kneel before the Father and pray with intensesness.

• **I bow my knees to the Father:** Sha'ul could have said, "I pray," but instead he says, "I bow my knees to the Father." He is not mandating a posture for prayer so much as he is revealing an attitude for prayer.

For the Jew, it wasn't a custom to kneel and pray. Most of the Jews stood and prayed. In fact, if you go to Jerusalem today, you'll see them at the Western Wall where they're all standing and praying. Abraham prayed standing<sup>60</sup>. It is a typical Jewish way to stand with your hands up as if offering a prayer, ready to receive the answer. Abraham stood and prayed to YHWH over Sodom. For the Jew to kneel and pray meant that it was something extraordinary, something unusually passionate that the person that was praying was doing. If you look at the TaNaCh, when King Solomon was praying to dedicate the Temple, he knelt<sup>61</sup>.

It was a special event when Sha'ul knelt, and we see this throughout the Scriptures. Ezra fell upon his knees to pray<sup>62</sup>. Daniel prayed upon his knees three times daily<sup>63</sup>. Y'shua knelt down to pray in the Garden of Gethsemane<sup>64</sup>. Stephen knelt as he forgave his enemies<sup>65</sup>. Kepha kneeled down to pray before raising Dorcas from the dead<sup>66</sup>. At his farewell speech to the elders of Ephoses, Sha'ul and those he was

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<sup>60</sup> Gen 18:22.

<sup>61</sup> 1 Kings 8:54.

<sup>62</sup> Ezra 9:5.

<sup>63</sup> Dan 6:10.

<sup>64</sup> Luke 22:41.

<sup>65</sup> Acts 7:60.

<sup>66</sup> Acts 9:39-42.

addressing knelt down and prayed together<sup>67</sup>. Sha'ul did this again with other disciples<sup>68</sup>.

Sha'ul kneeling was not some ritualistic, outward conformity to a rule, but it was mirroring the disposition of his heart! The fact that he was on his knees physically was demonstrating that inwardly his spirit was on its knees, metaphorically speaking, before YHWH—a posture of submissiveness.

- **Having become rooted and grounded in love:** The Greek here has a purpose clause: "In order that" or "with the purpose that," or "with the result that," "You, become rooted and grounded in love." So Sha'ul prays that they would "be strengthened with power through His Ruach in the inner man" with the result that "Messiah would dwell in their hearts through faith" in order that you may be rooted and grounded in love. The original word order has "in love" first, stressing the importance of love in Sha'ul's thinking.
- **To Him be esteem in the assembly by Messiah Y'shua:** Nowhere else in the Messianic Writings does any doxology<sup>69</sup> ascribe glory to YHWH in the Assembly of the Twelve Tribe Believers. But if you think about the context, it makes complete sense. Given the role that Messiah has in having all things accomplished in Him, and the public display that the true body is to the world of the manifold wisdom of YHWH, it is suitable to say that glory be to YHWH in the body of Believers, because it is through these united Believers that men and angels will see YHWH and will glorify Him.

As YHWH saves the lost sheep who were formerly dead in their sins (chapter 2:1-3), seats them with Y'shua in the heavenly places (2:6), and builds them into His Holy Temple (2:21), He is glorified.

The doxology concludes the first half of the letter on the same note with which it began in the introductory Jewish b'rachah (1:3-14), namely, in praise of YHWH for His mighty salvation, initiated in eternity, carried into effect in Messiah, and intended to grow to the praise of YHWH's glorious grace for all eternity—"to all generations forever and ever"

- **Amen:** In both the TaNaCh and the Messianic Writings, amen is used to confirm a curse, to accept a blessing, or to associate oneself with a doxology, as we see in Rom 1:25 and Gal 1:5. Here, we all are invited to ascribe glory to YHWH by saying along with Sha'ul, "Amen!"

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<sup>67</sup> Acts 20:36.

<sup>68</sup> Acts 21:5.

<sup>69</sup> A hymn or form of words containing an ascription of praise to God.

## Chapter 4

We have now reached the second half of Sha'ul's Letter to the Ephesians. Rabbi Sha'ul now applies the doctrine he has been expounding for three chapters. The Book of Ephesians can be divided into two parts: chapters 1 to 3, and chapters 4 to 6. Chapters 1 to 3 is foundational belief, and chapters 4 to 6 is behavioural—1 to 3 as sound doctrine on the Two Houses who are predestined, 4 to 6 as duty to fulfill it. The first half is an exposition of what we should believe, and the second half is an exhortation to live a holy and godly life according to what we believe.

This last section of Ephesians is practical. The division of this whole Letter to Ephesos into doctrine and duty is substantiated by Sha'ul's use of the authoritative. In Ephesians he uses the imperative forty-one times; but only once in the first three chapters (2:11) and then forty times in the last three chapters. Clearly, the first three chapters concentrate on doctrine on the foundation of Torah, and the last three on sound practice.

All through Sha'ul's Epistles he lays down doctrine first and then calls for Believers to live in a proper manner. In Romans for eleven chapters Sha'ul gives them doctrine on the foundation of Torah, then in chapter 12 he calls them to duty, the pattern remains the same.

With that as introduction let's start with verse 1...

*Verse 1: 1 I call upon you therefore, I the prisoner of the Master, to walk worthily of the calling with which you were called,*

- **To walk worthily of the calling:** Sha'ul is begging the lost sheep of the House of Judah to walk in a manner worthy of their calling. "Walk"—is the key word within the second half of this Letter. We see it here, and in Eph 4:17, "that you should no longer walk as the gentiles walk." We see it in 5:2, "Walk in love." We see it in 5:8, "Walk as children of light," and in 5:15, "walk exactly, not as unwise, but as wise."

"Walk" is the Greek verb *peripateo*, which means: "to walk, live, conduct one's life." It literally means: "to walk about or around." While *peripateo* is used in the Messianic Writings of one's literal walk, it is mostly used in the Hebrew contexts metaphorically of one's behaviour, conduct, meaning of the way one lives. The Believer's life is compared to walking. Walking becomes a visual aide to teach us how to live. Throughout the Bible, we are exhorted to walk in a manner worthy of our calling, and there is only "one way" which is called the "narrow road" of Torah as explained by Y'shua Himself in Matthew chapter 7.

The prophet Isaiah makes it clear what this walk is: "And many peoples shall come and say, 'Come, and let us go up to the mountain of YHWH,



to the House of the Elohim of Ya'aqov, and let Him teach us His ways, and let us walk in His paths, for out of Tsiyon comes forth the Torah, and the Word of YHWH from Yerushalayim." (Isaiah 2:3.) The word "walk" is the Hebrew word *halachah*. The Believers life is a journey that we are to walk on His Torah path. The word Torah is usually translated as: "Law," but to the Hebrew it meant: "the journey." To a Hebrew "command" is the direction for the journey. "Righteous" is travelling on the path. And "wicked" is being lost from the path. Christens in general do not like commandments because they seem restrictive. But Laws are helpful and beneficial and are there especially to protect and direct you. If you want to get somewhere you need to follow directions: "Your word is a lamp to my feet And a light to my path." (Psalms 119:105.) YHWH has laid out the direction for the path in His Word. So we need to read it, study it, and follow it: "Thus said YHWH, 'Stand in the ways and see, and ask for the old paths, where the good way is, and walk in it; and find rest for yourselves...'" (Jer 6:16.) That old path has never changed; it is still the Torah road.

Sha'ul is imploring believers, "Walk in a manner worthy of the calling with which you have been called"—the words "manner worthy" are the Greek adverb *axios*, which means: "worthily, in a manner worthy of, suitably." The word "axios" has the idea of weight balanced on a scale. Our English word "axiom" is derived from it, and it simply means: "to have equal weight, to have a balance." The idea is, on the one side of the balance is the glorious Gospel of YHWH's grace towards us in Messiah Y'shua. On the other side of the balance is our Godly conduct which should match this high calling, especially in loving behaviour: "If you love me, you shall guard my Torah" (John 14:15.)

Sha'ul is not saying that the lost sheep can become worthy of YHWH's love and grace by our good works or manner of life (Isaiah 64:6). No matter how hard we might try, we can NEVER walk in a manner that MAKES us worthy of the YHWH's love or salvation. EARNING our way into heaven can never be done. YHWH urges us to live for His glory. It is like in the TaNaCh where YHWH said to His people, Israel: "If you will obey me, keep my Law, I will bless you." Even today YHWH says to His children that the same rules still apply, and because we love Y'shua and are blessed we guard the Torah out of gratitude and deep appreciation.

*Verse 2: 2 with all humility and meekness, with patience, bearing with one another in love,*

- **Bearing with one another in love:** The entire Torah, however, is wrapped up in Two Commandments: "Master, which is the great commandment in the law? Y'shua said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like

unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets."(Matt 22:36-37 KJV). The Two Laws quoted by Y'shua are the very foundational pillars on which all of YHWH's Instructions rest. The two pillars are mentioned in the heart of the Torah: "Love YHWH your God with all your heart and with all your soul and with all your strength." (Deut 6:5 KJV.) And "Do not seek revenge or bear a grudge against one of your people, but love your neighbor as yourself. I am YHWH." (Lev 19:18 KJV.) The Torah is an extension of YHWH's grace because it demonstrates YHWH's love for humanity. Why, because the heart of the Torah is Love and Grace!

Sha'ul's position as a prisoner should provoke an appropriate response from his audience, as he says, "I urge you to live a life worthy of the calling you have received. Be completely humble and gentle; be patient, bearing with one another in love."

*Verse 3: 3 being eager to guard the unity of the Spirit in the bond of peace*

- **Guard the unity of the Spirit:** Sha'ul exhorts his readers to "guard the unity of the Spirit." This unity is not something that we must work to achieve. It already exists. It does not refer to organizational unity, but rather to the organic unity which the Ruach HaKodesh produces when He immerses us all into the one body of Messiah: "For by one Spirit we were all baptized into one body, whether Jews (House of Judah) or Greeks (lost sheep from the House of Israel/Ephraim), whether slaves or free, and we were all made to drink of one Spirit." (1 Cor 12:13 NASB.) Meaning the unity of the Ruach is the organic unity of the one body of Messiah, consisting of all Believers everywhere who have been regenerated by YHWH's Ruach. We are all to be diligent to preserve this unity between the Jews of today and the lost sheep from the nations.

*4 one body and one Spirit, as you also were called in one expectation of your calling, 5 one Master, one belief, one immersion, 6 one Elohim and Father of all, who is above all, and through all, and in you all.*

- **One body:** Sha'ul tells us what this body is in: "And He put all under His feet, and gave Him to be head over all, to the assembly, which is His body, the completeness of Him who fills all in all." (Chapter 1:22-23.) The one body is the Assembly. Look at chapter 2 verse 16: "and to completely restore to favour both of them unto Elohim in one body through the stake, having destroyed the enmity by it." "Both" refers to Jew and lost sheep tribes. So the one body is the Twelve Tribes, which is composed of Jews from the House of Judah and Ten Tribes from the House of Israel.

The "body" is one of Sha'ul's favorite analogies to describe the Twelve Tribes. It is the body of which Y'shua is the Head. In chapter 2, he refers to it as YHWH's Kingdom of which we are fellow citizens, YHWH's household of which we are family members, and YHWH's Temple of which we are His dwelling place in the Ruach. In chapter 5, he will refer to the "body" as the Bride of Messiah. But here, he says that unity is built on the fact that we are one body.

- **One Spirit:** How is this one Body formed? It is through the sovereign drawing and regeneration of YHWH's Ruach. There is only one Divine Spirit, and He places people into the one Body, and thus all those in that one Body should be unified and never ever content. Our mandate is to be a blessing to each other and nothing else (Gen 12:3). If you are continuously in competition, argument and discontent then you must question the "spirit" working in you. True Biblical unity rests on the truth that there is one Spirit of YHWH and that He alone imparts life to all who are in the body. Sha'ul said in Rom 8:9: "But you are not in the flesh but in the Spirit, if indeed the Spirit of Elohim dwells in you. And if anyone does not have the Spirit of Messiah, this one is not His." Everyone in that one body has the one Spirit dwelling in them.
- **One Master:** This one Master is Y'shua the Messiah who Himself "is our shalom" (Eph 2:14). Thus all true Biblical unity centres in the person and work of Y'shua the Messiah: "For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name" (Phil 2:9). The movement of Phil 2: 9-11 does not stop at the phrase "bestowed on Him the name," but flows straight on to the universal confession that Y'shua the Messiah is Lord, which suggests that the significant thing is the ascription of "YHWH" in addition to the names already known. When the early Believers made their confession — "Y'shua is Lord" — they were **actually** confessing that Y'shua of Nazareth is the God of Israel, YHWH, the only true God.

If a person or a group **denies** what the Bible teaches about the person of Y'shua, that He is fully God and fully man, we are not in unity with them. If they deny His substitutionary death on the stake as the only means by which we can be reconciled to YHWH, we are not one with them.

- **One belief:** What is the one belief/faith? It is *not* simply the subjective act of believing, because such acts are one only as the various religions have the same object. Buddhists, Moslems, Hindus all believe; but they do not have the same object or the same faith. We learn from the Book of Jude that the faith: "Beloved, while I was making every effort to write you about our common salvation, I felt the necessity to write to you appealing that you contend earnestly for the faith which was once for all handed down to the saints." (Jude 1:3 NASB.)

Faith is the body of doctrine within, that Y'shua is the ONLY Messiah and that He came to interpret His Father's Torah correctly to us (Matt 5:17-19). Meaning, it will be impossible to fully comprehend the Messianic Writing Scriptures without a proper foundation from the Torah. No wonder Y'shua said, "I have not come to destroy the Law (literally meaning, to incorrectly teach the Torah – thereby making it undone), I have come to complete the Law (literally meaning, "I have come to explain and interpret the Torah to you correctly)". Therefore, "everything" in the Messianic Writings Scriptures based on dogma is "clearly" founded in the Torah, and if a person denies any of the core truths of the Gospel, he does not hold to the one faith, and there is no basis for unity between him and us.

So this faith is both subjective and objective. The subjective element of your faith is your personal Belief in what Y'shua has done in His life and death for sins, to be accounted for you before YHWH. The objective element of Faith is the truths that make the subjective element possible. There is not a faith for the Jews (Judah) and another faith for the Gentiles (lost sheep/Ephraim); there is one set of facts and rules firmly grounded in the Torah for all men everywhere. This faith is revealed in the Word of YHWH, there's only one belief, one true faith. Only this belief will give you access into the New Jerusalem—Rev 22:14-15.

- **One immersion:** Conversion to Judaism was done primarily through the act of immersion. A cohen (priest) could only have access into the Temple, YHWH's presence, for divine service if he was mikvehed (immersed) (Exod 29:4). In fact the death penalty was on you if you didn't! (Exod 30:20.) How will you as a cohen (1 Peter 2:9) approach YHWH without being mikvehed? This mikveh here is linked to Y'shua because it is the mikveh into His body: "For indeed by one Spirit we were all immersed into one body, whether Yehudim or Greeks (lost sheep in the nations), whether slaves or free, and we were all made to drink into one Spirit." (1 Cor 12:13.)

Sha'ul says in Romans 6, we are "mikvehed into His death." Sha'ul is focusing on the basic meaning of the mihveh, namely, identification with Y'shua's death whereby He redeemed us so that we as the lost sheep of the House of Israel, which He divorced, can marry again. This mihveh identifies us with Him. It speaks of our union.

- **One Elohim and Father:** There is only one God and that God is Father of Y'shua the Messiah. Any God who is not the Father of Y'shua the Messiah is not the true God: "Blessed be the Elohim and Father of our Master Y'shua Messiah, who according to His great compassion has caused us to be born again to a living expectation through the resurrection of Y'shua the Messiah from the dead." (1 Peter 1:3.) YHWH is only the father of those who trust in Y'shua, the one Master.

Verses 7-10: 7 *But to each one of us favour was given according to the measure of the gift of Messiah.* 8 *That is why it says, "When He went up on high, **He led captivity captive, and gave gifts to men.**"* 9 *But what does "He went up" mean, except that He also **first went down into the lower parts of the earth?*** 10 ***He who went down is also the One who went up far above all the heavens, to fill all.***

- **He led captivity captive, and gave gifts to men:** Shaúl now explain one of the five reasons why Y'shua went down into the underworld, and that was to release the righteous souls from Paradise in the heart of the earth (i.e., to set the captives free).

To understand this concept, we need to go to the crucifixion stake...

What did Y'shua tell the righteous man on the stake? Y'shua told the righteous man on the stake, "today" he shall be (will be) with Y'shua in Paradise (Luke 23:43). Where does the Bible say Paradise was in the time before Y'shua's crucifixion? Y'shua was in the heart of the earth for three days: that is where paradise was originally! "For as Jonas was three days and three nights in the whale's belly; so shall the Son of Man (Y'shua) be three days and three nights in the heart of the earth. (Matt 12:40.) The Scriptures also say that Y'shua descended into the lower parts of the earth here in Eph 4:9 (KJV): "Now that he (Y'shua) ascended, what is it but that he (Y'shua) also descended first into the lower parts of the earth?"

Where did the body and soul of the wicked man on the stake go to? His body was buried in a grave, *Mnemeion* in Greek. The Hebrew word for grave is *Queber*, and the wicked man on the stake's soul went to *Hades*. The Hebrew for *Hades* is *Sheol*.

Let's now read Luke 16:19-31 to see how neatly Y'shua describes how the various compartments fit in the underworld, (LITV): "And there was a certain rich man; and he was accustomed to don a purple robe and fine linen, making merry in luxury day by day. And there was a certain poor one named Lazarus who had been laid at his doorway, having been ulcerated, and longing to be filled from the crumbs that were falling from the table of the rich one. But coming, even the dogs licked his sores. And it happened, the poor one died and was carried away by the angels into the bosom of Abraham (who was in Paradise where the righteous man on the stake and Y'shua went to). And the rich one also died and was buried. And being in torments in hell (Hades) lifting up his eyes, he sees Abraham afar off and Lazarus in his bosom. And calling he said (they were close enough to communicate), Father Abraham, have pity on me and send Lazarus that he may dip the tip of his finger in water and cool my tongue (he must have seen the luscious greenery and water in Paradise), for I am suffering in this flame (the flames of Hades). But Abraham said, Child, remember that you fully

received your good things in your lifetime, and Lazarus likewise the bad things. But now he is comforted (because he is in Paradise), and you are suffering (in Hades). And besides all these things, a great chasm has been fixed between us and you (that leads down to the Bottomless Pit, this is the entrance to the Bottomless Pit), so that those desiring to pass from here to you are not able, nor can they pass from there to us (due to this deep chasm). And he said, then I beg you, father, that you send him to my father's house; (for I have five brothers, so that he may witness to them, that they not also come to this place of torment)."

Now taking Scripture literally and accepting the fact that Y'shua did not tell a 'story' in Luke chapter 16, Y'shua was actually giving us great detail on what the underworld looks like. Let us now discuss the releasing of the righteous souls from Paradise in the Underworld according to Eph 4:8-10 (KJV): "Wherefore he (YHWH) saith. When he (Y'shua) ascended up on high, he (Y'shua) led captivity captive (Y'shua took the Believers that were locked up in Paradise by satan – Y'shua now has the keys Rev 1:18 – and set them free), and gave gifts unto men. (Now that he (Y'shua) ascended, what is it but that he also descended first into the lower parts of the earth? He (Y'shua) that descended is the same also that ascended up far above all heavens, that he might fill all things) (meaning that He might fulfill Prophecy, and that Prophecy is in Psalm 68:18)."

The question is, who are the captives? The captives are the Firstfruit Believers that were kept captive by satan in Paradise<sup>70</sup>. Now listen to what Isaiah 61:1-2 (KJV) says: "The Spirit of YHWH Elohim is upon me (on Y'shua—Y'shua said this in Luke 4:17); because YHWH hath anointed me (Y'shua) to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim (say publically) liberty (freedom) to the captives, and the opening of the prison to them (the O.T. Believers) that are bound; to proclaim the acceptable year of YHWH, and the day of vengeance of our God; to comfort all that mourn;" When Y'shua rose from the dead, the righteous souls were released from their Paradise prison. Matt 27:52-53 (KJV): "And the graves (*mnemeion*) were opened; and many (not all, many, because not all were righteous Believers—there are many wicked souls in *Hades*) bodies of the saints (O.T. Believers) which slept arose (came out of the graves), and came out of the graves after his (Y'shua's) resurrection (when Y'shua returned from the Underworld) and (the resurrected Believers) went into the holy city (Jerusalem), and appeared unto many." The righteous souls from the Underworld woke

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<sup>70</sup> Please study 'God's plan for the Ages in the Seven Feasts of Lev 23' as well as 'A Hebraic Perspective on the Mysterious Spirit World' for more information on the Firstfruit.

their bodies from the grave; and they (the O.T. Believers) walked into Jerusalem together when Y'shua was resurrected.<sup>71</sup>

The Scriptures continue to say that He who descended is also the One that ascended, speaking of Y'shua, Eph 4:10 (KJV): "He that descended is the same also that ascended up far above all heavens (1st, 2nd and 3rd heaven), that he might fill all things." When Y'shua ascended on high, He let the captives go free, meaning: Y'shua took the righteous souls with Him, for Him. Psalm 68:18a (KJV): "Thou (Y'shua) hast ascended on high, thou (Y'shua) hast led captivity captive: thou hast received gifts for men;" He set the captives free!

Y'shua then went to Heaven (the 3rd Heaven), and has been up until now on the right hand of YHWH—meaning Y'shua has the full authority. 'Right hand' speaks of 'a place of authority.' YHWH is Spirit and cannot be seen; thus, YHWH's Spirit indwells inside Y'shua (Col 1:15) Who is YHWH in the flesh. 1 Peter 3:22 says: "Who is gone into heaven, and is on the right hand of YHWH; angels and authorities and powers being made subject unto him." (KJV.) All authorities, righteous or wicked, now submit to Y'shua.

Verses 11-12: *11 And He Himself gave some as emissaries, and some as prophets, and some as evangelists, and some as shepherds and teachers 12 for the perfecting of the set-apart ones, to the work of service to a building up of the body of the Messiah,*

- **For the perfecting of the set-apart ones:** All of these are to reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Messiah. The KJV translates, "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Thus the meaning seems to be that Messiah has given these gifted men to His people, so that they would 1) perfect the Believers, 2) perform the work of the ministry, and 3) edify the body of Messiah.

The Greek word that was translated: "perfecting/equipping" here is *katartismos*, and it usually means: "fixing something that's broken" (as when nets are torn, Matt 4:21) or supplying something that is lacking<sup>72</sup>, or perfecting. Their purpose was to "supply something that is lacking" to the Believers. The gifted men don't have three purposes, but one, to equip the Believers. The literal Greek of this verse reads: "for the perfecting of the saints unto a work of ministry unto the edifying of the body of Christ."

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<sup>71</sup> The pattern will repeat itself with the First and the Second Resurrection which is proved in the book 'A Hebraic Perspective on the Mysterious Spirit World.'

<sup>72</sup> As in 1 Thess 3:10: "We desire to supply, or equip, what is lacking in your faith."

The words "building up" are the Greek word *oikodome*, which means: "to build a house, erect a building." Metaphorically: "to build up, to promote growth in the spiritual walk." *Oikodome* is a frequent metaphor in Pauline letters to describe the coming together of Jews and lost sheep from the nations (Gentiles) as the temple of YHWH. So the purpose of these gifted men was to equip the Believers, so that they would do the work of the ministry, use their spiritual gifts, and build up the body of Messiah:

Verse 13: **13 until we all come to the unity of the belief and of the knowledge of the Son of Elohim, to a perfect man, to the measure of the stature of the completeness of Messiah,**

- **To a perfect man:** When the body will mature in knowledge to the likeness of Messiah. This is when Y'shua will return to take His bride: "For he must remain in heaven until the time for the final restoration of all things, as God promised long ago through his holy prophets." (Act 3:21 NLT.) The prophets who spoke of this perfect Torah restoration are Jeremiah (chapter 31:31-34) and Ezekiel (36:25-27) and Malachi (3:2-3).

Verses 14-16: **14 so that we should no longer be children, tossed and borne about by every wind of teaching, by the trickery of men, in cleverness, unto the craftiness of leading astray, 15 but, maintaining the truth in love, we grow up in all respects into Him who is the head, Messiah, 16 from whom the entire body, joined and knit together by what every joint supplies, according to the working by which each part does its share, causes growth of the body for the building up of itself in love.**

- **by the trickery of men, in cleverness, unto the craftiness of leading astray:** Kepha warned that many pastors and teachers will teach many Believers false doctrine: "as also in all his (Shaúl's) letters, speaking in them concerning these matters, in which some are hard to understand, which those who are untaught and unstable twist to their own destruction, as they do also the other Scriptures. You, then, beloved ones, being forewarned, watch, lest you also fall from your own steadfastness, being led away with the delusion of the lawless (Torahless)," (2 Peter 3:16-17), but Shaúl puts it bluntly: "Therefore take heed to yourselves and to all the flock, among which the Set-apart Spirit has made you overseers, to shepherd the assembly of Elohim which He has purchased with His own blood. For I know this, that after my departure savage wolves shall come in among you, not sparing the flock. Also from among yourselves men shall arise, speaking distorted teachings (against the Law), to draw away the taught ones after themselves (for money). Therefore watch, remembering that for three years, night and day, I did not cease to warn each one with tears." (Acts 20:28-31.)



- **The entire body:** With such spiritual maturity and wholeness, then the Body of Messiah, the Twelve Tribes as a whole, will not be able to be taken in by false teachings and can therefore properly work together.

Verses 17-18: *17 So this I say, and witness in the Master, **that you should no longer walk as the gentiles walk**, in the futility of their mind, 18 having been **darkened in their understanding**, having been **estranged from the life of Elohim**, because of the **ignorance that is in them**, because of the **hardness of their heart**,*

- **That you should no longer walk as the gentiles walk:** Exactly what Y'shua warned in Matthew chapter 7, please read it! Most Christians are still heavily against YHWH's Torah and are thus walking the "Gentile's walk" and not the walk of the lost sheep that returned onto the correct path: "even as the Father knows Me, and I know the Father. And I lay down My life for the sheep. And other sheep (lost sheep) I have which are not of this fold – I have to bring them as well, and they shall hear My voice, and there shall be one flock, one shepherd." (John 10:15-16.)

Verse 19: *19 who, having become callous, have given themselves up to indecency, **to work all uncleanness with greediness.***

- **To work all uncleanness with greediness:** Kepha also warns that the true leaders of the flock should not be greedy as certain anti-Torah prosperity preachers are: "Shepherd the flock of Elohim which is among you, serving as overseers, not by compulsion but voluntarily, not out of greed for filthy gain, but eagerly, neither as being masters over those entrusted to you, but being examples to the flock." (1 Peter 5:2-3.)

Verses 20-25: *20 But you have not so learned Messiah, 21 if indeed you have heard Him and were taught by Him, as truth is in Y'shua: 22 that you put off – with regard to your former way of life – the old man, being corrupted according to the desires of the deceit, 23 and **to be renewed in the spirit of your mind**, 24 and that you put on the renewed man which was created according to Elohim, in righteousness and set-apartness **of the truth**. 25 Therefore, having put off the false, **speak truth**, each one with his neighbour, for we are members of one another.*

- **To be renewed in the spirit of your mind:** The way that these Believers came to know the Messiah was to put aside their old selves and love Y'shua the way He wants to be loved: "If you love me, guard my Torah,"<sup>73</sup> because it is the finality of truth: "Your Torah is truth"

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<sup>73</sup> John 14:15.

(Psalms 119:142) and perfection: "The Torah of YHWH is perfect" (Psalm 19:7).

Verses 26-28: **26 Be wroth, but do not sin. Do not let the sun go down on your rage, 27 nor give place to the devil. 28 Let him who stole steal no more, but rather let him labour, working with his hands what is good, so that he has somewhat to share with those in need.**

- **Be wroth, but do not sin:** This verse can be misread, what it literally says is: "When you are angry, be sure that you commit no sin (violate Torah)." Anger is a time when sin strongly presents itself as a temptation to violence or other revengeful action directed against the object of one's anger.

Anger is even attributed to Elohim Himself;<sup>74</sup> therefore the verse cannot mean that it is a sin to be angry. There are things which certainly should arouse the emotion of anger in a Believer's heart. There is holy anger and unholy anger. Holy anger is within the will of YHWH and will lead you closer to Him.

- **Do not let the sun go down on your rage:** Even when anger comes, it must be terminated quickly. Sundown is the time for removing anger from the heart. When anger remains, it can corrupt and destroy every virtue of the soul.
- **Nor give place to the devil:** You clearly know your salvation hinges around the fact that YHWH forgives you your sin—but if YHWH does not forgive you your sin, you are destined for Hell! Now if we do not forgive those who trespass against us, we will be cut off from YHWH and be destined to Hell! Not recognising the principles of the Trespass offering is one of the major snares of the Devil! Let's go to 2 Corinthians chapter 2 for a moment to explain this...

An incident occurred with a man, whoever he was, as we do not know a lot about him. Rabbi Sha'ul only mentioned him as from the Congregation of Corinth. The man had evidently done something wrong, and the Believers of Corinth could not forgive this man. So Sha'ul began to admonish those at Corinth about this in verse 7 (KJV): "So that contrariwise ye ought rather to forgive him, and (on top of that) comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow."

Do you realize in every Congregation across the world there are people that cannot attend the meetings because of something that someone did. There are people who desire to be in a specific meeting, but because someone has refused to forgive him or her, that person

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<sup>74</sup> Matt 21:12; 1 Sam 15:3; Deut 9:7.

does not attend. The result is that the person stays at home and does not participate in the fellowship of the Believers.

Verse 8 continuous: "Wherefore I beseech you that ye would confirm your love toward him." Sha'ul says, not only do you need to forgive him, you also need to comfort and confirm your love to him! You see, forgiveness is not an option and the Trespass offering is not an option—it is mandatory! It was so in the TaNaCh and even so now, as it will cut you off from YHWH if not dealt with!

In verses 10 and 11, YHWH gives us astonishing information. Information that should shake every Believer to the core: "To whom ye forgive any thing, I forgive also: for if I forgave any thing, to whom I forgave it, for your sakes forgave I it in the person of Messiah; lest Satan should get an advantage of us: for we are **not ignorant of his devices.**" So unforgiveness is a device from the enemy!<sup>75</sup> Therefore you must forgive before sundown as satan will feast in your conscious and sub-conscious mind.

The phrase "forgive and forget" is not found in the Bible. In some senses, it is impossible to truly forget sins that have been committed against us. We cannot selectively "delete" events from our memory. If we forgive someone, we must act as if that sin had never occurred. We remember the sin, but we live as if we did not remember it.

*Verses 29-31: 29 Let no corrupt word come out of your mouth, but only such as is **good for the use of building up, so as to impart what is pleasant to the hearers.** 30 **And do not grieve the Set-apart Spirit of Elohim**, by whom you were sealed for the day of redemption. 31 Let all bitterness, and wrath, and displeasure, and uproar, and slander be put away from you, along with all evil. 32 And be kind towards one another, tenderhearted, forgiving one another, as Elohim also forgave you in Messiah.*

- **Good for the use of building up, so as to impart what is pleasant to the hearers:** Sha'ul says that whatever comes out of their mouths to impart to the rest of the lost sheep should be absolutely truthful, pleasant and an accurate doctrine of Torah. Because the perfect Torah<sup>76</sup> should not be corrupted with false interpretations.
- **And do not grieve the Set-apart Spirit of Elohim:** Ponder on this... by teaching the Torah incorrectly or blatantly teach against the "Law," you are despairing the Ruach HaKodesh of YHWH. Why? Because the Torah is Spiritual – Rom 7:14. And be gentle towards one another, compassionate, forgiving one another where we were in rivalry with each other's ways of interpreting Torah.

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<sup>75</sup> If you would like to know more about the mandatory Trespass Offering then please get the booklet: "The Best Kept Secret From Hell – Part 1 and 2."

<sup>76</sup> Psalm 19:7; Psalm 119.

## Chapter 5

Instead of being rivalries let us rather...

Verses 1-2: *1 Become, then, **imitators** of Elohim as beloved children. 2 And **walk in love**, as Messiah also has loved us, and gave Himself for us, a gift and an offering to Elohim for a sweet-smelling fragrance.*

And with unrestrained effort strive to prevent the following...

Verses 3-4: *3 But **whoring** and **all uncleanness**, or **greed of gain**, let it not **even be named** among you, as is proper among set-apart ones – 4 neither **filthiness**, nor **foolish talking**, nor **coarse jesting**, which are not fitting, but **rather thanksgiving**.*

It is not difficult to discern that many of the lost sheep Believers who received Sha'ul's letter were still Torahless in their faith, and wrestling with foundational ethical issues as stipulated in the Torah. Sha'ul encourages them to be holy like YHWH<sup>77</sup> and give gratitude and honour to Him.

Verses 5: *5 For this you know, that no one who **whores**, nor **unclean one**, nor one **greedy of gain**, who is an **idolater**, has any inheritance in the reign of Messiah and Elohim.*

There are 32 sins<sup>78</sup> that will keep you out of YHWH's Kingdom listed in the Bible, four are mentioned in this verse. The lost sheep of the House of Israel should eliminate them at all costs.

Verses 6-7: *6 Let no one **deceive you with empty words**, for because of these the wrath of Elohim comes upon **the sons of disobedience**. 7 Therefore do not become partakers with them*

If you allow yourself to be deceived by false teachers and prophets, and not taking the Torah Instructions of YHWH in the literal context, you are then earmarked by YHWH as a son of disobedience. Guess whose spirit is then working in such a person? – page back to Eph 2:2. Any Believer blatantly refusing the Torah is a son of disobedience. Those sons of disobedience have no place in the Kingdom of YHWH, and Believers are to separate themselves from such sins and sinners at all costs.

Many Believers state there is nothing wrong in going to a Christian church where the pastor is outright preaching against the Law... well what does YHWH say about that?: "The one (the pastor) who says, 'I know Him,' and **does not guard His commands** (protect his Torah), is a liar, and the **truth is not in him**." (1 John 2:4.) Is YHWH happy with you listening to an untruthful liar?

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<sup>77</sup> Matt 5:48; 1 Peter 1:16.

<sup>78</sup> See the book "The Revelation of Y'shua HaMashiach" on page 214.

Verse 8: *8 For you were **once darkness**, but **now** you are light in the Master. Walk as children of light –*

This means that the lost sheep were once far from the Torah, in fact opposing it, but now they have found the light: "For the command is a lamp, And the Torah a light, And reproofs of discipline a way of life," (Prov 6:23). Thank YHWH that you have met Y'shua "the door" and His Torah!

Verse 9-10: *9 for the **fruit of the Spirit** is in all **goodness, and righteousness, and truth** – 10 proving what is well-pleasing to the Master.*

- **Fruit of the Spirit:** "But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, trustworthiness, gentleness, self-control. Against such there is no Torah." (Gal 5:22.) We need to walk in the Ruach! If we walk in the Ruach, we will be 'subject to the Torah of YHWH.' But we will not misuse the Torah of YHWH to make it fulfill a function that it is never able to fulfill: Bring us righteousness and salvation.
- **Goodness and righteousness and truth:** When we see reference to the "Scriptures" in the Messianic Writings (New Testament), the author is referring to what we call today the "Old Testament." They never understood or considered it the "Old Testament;" they referred to is as the Torah. In 2 Tim 3:16-17, Sha'ul's states clearly that the Torah "trains in righteousness" and then summarizes it in the following manner:
  - ✓ The Torah is good for—Teaching (showing the Believer about YHWH and His ways)
  - ✓ The Torah is good for—Rebuking (showing how we have walked off the path)
  - ✓ The Torah is good for—Correcting (showing how to get back on the path)
  - ✓ The Torah is good for—Instructing in Righteousness (showing us how to be consistent)

What is well-pleasing to the Master? Study, do and guard Torah!

Verses 11-13: *11 And have no fellowship with the **fruitless works of darkness**, but rather reprove them. 12 For it is a **shame even to speak** of what is done by them in secret. 13 But all matters being reprovved are **manifested by the light**, for whatever is manifested is light.*

The deeds of darkness are to be exposed, even given the fact that they should not really even be discussed. The only way to expose them is by the standard of what YHWH's Torah says, as all sin is the transgression of the Torah (1 John 3:4). There is not one single sin apart from that

mentioned in the Torah, think about that. That is why YHWH gave the definition for all sin as the breaking of any of His Instructions in Torah. Keep on breaking it then it becomes willful sin and that is blatant rebellion against YHWH!

Verses 14-16: *14 That is why He says, "**Wake up, you who sleep**, and arise from the dead, and Messiah shall shine on you." 15 See then that you walk exactly, not as unwise, but as wise, 16 **redeeming the time**, because the days are wicked.*

- **Wake up, you who sleep:** The lost sheep scattered into the nations who now sit in Buddhist temples, Muslims' mosques, Satanist covers, the Christian church, Hindu shrines, should wake up and come out of Babylon the whore (Rev 18:4).
- **Redeeming the time:** They should buy every single moment available out to study Torah to identify and prevent sinning to live holy unto Y'shua the Messiah and His Father. Y'shua Himself said "It is necessary for Me to work the works of Him who sent Me while it is day – night is coming, when no one is able to work." (John 9:4)

Verse 17: *17 So then do not be foolish, but **understand what the desire of YHWH is**.*

- **Understand what the desire of YHWH is:** The light of YHWH's truth exposes the futility of sin (verses 13-14), requiring that Messiah's lost sheep followers be careful with how they live (verse 15-17). YHWH has one desire for us: "For I am YHWH your Elohim, and you shall set yourselves apart. And you shall be set-apart, for I am set-apart." (Lev 11:44.) How do you do that? Study, do and guard Torah and follow Messiah the Light of the world.

Verse 18: *18 And **do not be drunk with wine**, in which is loose behaviour, but be filled with the Spirit,*

Let me spend some time on this topic so grossly misinterpreted by Christians through their inherited church teaching traditions... The emphasis is on drunk and not on consumption. You are allowed to have wine but you are not allowed to get "stoned drunk out of your skull."

Drunk is defined as: "affected by alcohol to the extent of losing control of one's faculties or behaviour." All God-fearing Torah-observing Jews world-wide through all generations see no problem at all with consuming alcohol as it is not mentioned as "a sin" in the Torah, and Scripture abundantly declares this truth of consuming wine. Let us look at the Scriptural fact:

- 1) **Wine is in fact used by YHWH** "And the vine said unto them, Should I leave my wine, which cheers God and man, to go and sway over the trees?" (Judges 9:13.)

- 2) **Wine is a gift of the goodness of YHWH** (Jer 31:12-14; Psalm 104:14-15; 1 Tim 4:1-5).
- 3) **Wine produces joy—it "gladdens the heart"** (Eccl 10:19; Zech 10:7) It should be clear that even the intoxicating nature of wine is being praised, here. Wine lifts the spirit and gladdens the heart long before it actually overtakes you and makes one drunk. Wine can be enjoyed and its effects relished without losing control and becoming drunken. Prov. 31:6-7 encourages Lemuel to give wine and strong drink to the sick and the sorrowful of heart. And Jer 16:7-8 points to a practice of comforting those who are mourning over the death of loved ones with wine and a feast—"the cup of consolation." Rabbinical literature declares that such was a common practice—particularly in obedience to Prov 31:6-7.
- 4) **Wine is used in rejoicing before YHWH.** It is also used in offerings and must be tithed on (Deut 14:22-26; Isaiah 62:8-9; Deut 12:17-19). Notice that in the Deuteronomy 14 passage above, even strong drink [everyone agrees that this is alcoholic] can be drunken before YHWH with rejoicing! Strong drink is also used as a drink offering in conjunction with certain sacrifices, see Num 28:7. Wine, of course, is also used for drink offerings, see Exod 29:40, Num 15:5, and 2 Chron 31:5.
- 5) **Abundance of wine was a particular blessing from YHWH** (Joel 2:24-26; Joel 3:18). See also Gen 27:28 (part of Isaac's blessing for Jacob) and Deut 7:13.
- 6) **Having no wine was a hardship or a judgment of YHWH** (Amos 5:11; Deut 29:2-6). These passages has Moshe describing the glories of YHWH that the people saw and also stressing that they had endured trials in the wilderness. He speaks of the miraculous provision for them, but also of YHWH's keeping them from the normal joys of life—eating bread and drinking wine and strong drink. YHWH did all of this so they would know that He was their YHWH, yet they had no spiritual circumcision of heart to appreciate that. The point is that not having wine and strong drink was a hardship, exactly parallel to not having bread. Bread is good, and so is wine and strong drink. (See also Deut 28:39, Micah 6:15, and Zeph. 1:13.)
- 7) **The absence of wine results in the absence of joy.** No wine, no joy (Isaiah 24:7-11; Jer 48:33 and Isaiah 16:10). Drinking wine is singularly festive, joyful, and celebratory (Eccl 9:7; Isaiah 22:13). It goes without saying that wine is associated with times of joy and feasting (Job 1:13, Esther 1:1-11, 1 Chron 12:39-40, Gen 27:25 [for a special occasion, especially for the passing on of the blessing]). The International Standard Bible Encyclopedia (ISBE) [Grand Rapids: Eerdmans, 1988; edited by Geoffrey Bromiley] points out, "A banquet hall is called a bet misteh hayyayin (lit. 'house for drinking wine' Est 7:8), and a 'feast' is literally a 'drinking' (Hebrew misteh, Gen 21:8; Judges 14:10; 1 Sam 25:36; 2 Sam 3:20)" (vol. 4, pg. 1070). Further

it states, "wine...was an essential part of feasting in the Biblical tradition" (pg. 1071). Another point, similar to this is that the joys of sexual intimacy and love are compared to the joy produced by wine. See Song of Solomon 1:2; 4:10; 7:1-2, 9; 8:2.

- 8) And finally, **wine will be part of the future feasting in Messiah Y'shua's kingdom**, you better get used to drinking wine beloved (Isaiah 25:6-9; Jer 31:12-14; Matt 26:29). See also Luke 22:28-30, Matt 8:11, and Luke 13:29. It is worthwhile to mention here that from the above verse, it is crystal clear Y'shua drank wine. The celebration of the Passover had developed into including 4 cups of wine. From the passage in Luke you see they drank at least two cups of wine (Luke 22:17 and 20). In Luke 7:33-34 Y'shua Himself says that He came "eating and drinking." Since Yochanan the Immerser (John the Baptist) was specifically said to have abstained from alcoholic drinks (Luke 1:15), and since Y'shua contrasts Himself with John in this text, Y'shua is saying He came drinking alcoholic drinks. While it is obvious Y'shua was no drunkard, the charge of "drunkard" would sound ridiculous if Y'shua had been a tee-totaller. Also, the feast of the Lord's supper looks forward to the feast with Y'shua in His kingdom (see the Matt 26:29 passage above). And it is clear from 1 Cor 11:21 that the beverage used at the Lord's table in Corinth could make some drunk. Sha'ul in no way castigates them for using the wrong kind of beverage. He even points out that they could drink in their own houses (verse 22). So it makes Biblical sense to expect that the feast in Y'shua's glorious Messianic Age will include alcoholic drinks.

The Biblical argument has now been presented that YHWH has given us wine to make our hearts glad. So we should glorify YHWH by the wise use and enjoyment of His good gifts to us (1 Tim 4:1-5).

Now some may be hanging onto a weak argument here. They will be trying to convince themselves that wine most often does not mean intoxicating juice of grapes, but rather non-intoxicating juice similar to the Welch's variety. Yet much evidence exists that this is not correct.

Modern grape juice was not really available until the late 1800s when Mr. Welch began marketing his variety. ISBE says, "Both yayin and tiroos are fermented grape juice with alcoholic content; hence both are able to cause intoxication (Hos 4:11) and are to be distinguished from 'must' or unfermented grape juice... The 'new wine' (Greek gleukos) of the Pentecost account (Acts 2:13) was the vintage of the recent harvest; the thrust of the taunt requires that it refer to wine that can cause intoxication." (vol. 4 pg. 1069) The New Unger's Bible Dictionary [Chicago: Moody Press, 1988; edited by Merrill F. Unger] states, "In most of the passages in the Bible where yayin is used (83 out of 138), it certainly means fermented grape juice; and in the remainder it may fairly



be presumed to do so. The intoxicating character of yayin in general is plain from Scripture."

Now it is true that ancient wine was not as alcoholic as wine today. Yet it is also clear it could intoxicate. In NT times, wine was a common table beverage (diluted of course). Yet ISBE says, "Wine is not attested as the normal table beverage of OT times. It seems generally to have been reserved for special occasions..." (vol. 4 pg. 1070). More evidence could be cited, it is agree with Unger that it is plain that wine was quite able to intoxicate. Yet YHWH says this is good—it gladdens our hearts.

Should we not refrain from alcohol and wine, strong drink, etc. out of deference to weaker brothers who might stumble? Is not this the point of Rom 14:21? In a sense it is agreeable. But the context speaks to situations where you know a brother will be observing you drink in such a way that he may stumble and offend his conscience. If one happens to stumble upon me, for example, and find that I am drinking, I could charitably explain my reasoning for doing so. But for me to disregard his conscience and deliberately challenge him or cause him to be offended would be quite another thing. Applying 1 Thess 5:22 to this case is a false application of that text. It refers to actual cases of evil—avoiding actual evil. Not avoiding what appears to be evil but in fact is neutral or not evil. And it also specifically in context refers to the judging of each prophecy in the setting of a Believer's gathering.

Is there great potential harm that alcohol can cause families and individuals? Yes, this is a strong caution and particularly listens to the warnings of Prov 20:1 and other like passages. However, is total abstinence the best preventative course for me to pursue with regard to the education of my children? Since Scripture does not forbid alcohol, and actually **encourages** its moderate consumption, how can I in good conscience teach against its use? Should I stop drinking in front of my children? Should consuming not be as effective (or more) for me to model the moderate use of wine in front of my children and family? My children would learn by example that wine and liquor is not to be consumed foolishly, but rather to be enjoyed in moderation—always thanking YHWH for the blessing of wine when we partake of it. This also seems to be more in line with being controlled by the Spirit in this dispensation we live in.

*Verses 19-20: 19 speaking to each other in psalms and songs of praise and spiritual songs, singing and striking the strings in your heart to the Master, 20 **giving thanks always** for all to Elohim the Father, in the Name of our Master Y'shua Messiah,*

Born again Believers are to be "filled with the Ruach" (verse 18), and always have praises to Elohim spoken and exclaimed from their lips.

Perhaps the most vigorously discussed area of Ephesians among evangelical Christians today is 5:21-6:9, a piece of instruction that regards ancient household codes. It is unfortunate that many Messianic readers do not make the strong effort to read these instructions in light of the cultural norms of the First Century Mediterranean.

Verse 21: *21 subjecting yourselves to each other in the fear of Elohim.*

A proper view of Eph 5:21-33 is most especially important for those of us who are democratic, and who believe that in the Messiah Y'shua husbands and wives are to be reckoned as fully equal and as co-leaders of the home. The concept of Biblical submission for the Body of Messiah begins with the main admonition, "Submit to one another **out of reverence for Messiah**" (verse 21 above).

Verses 22-24: *22 Wives, subject yourselves to your own husbands, as to the Master. 23 Because the husband is head of the wife, as also the Messiah is head of the assembly, and He is Saviour of the body. 24 But as the assembly is subject to Messiah, so also let the wives be to their own husbands in every respect.*

• **Wives, subject yourselves to your own husbands:** From this mutual submission to one another, the wife is to submit to her husband as instructed by the Torah. There are two views maintained on women at the creation:

- 1) the "non-subordinating" view of woman, and
- 2) the "subordinating view" of woman.

The "non-subordinating" view of woman:

The Genesis chapter 1 narration declares the purpose of YHWH, antedating the creation of the sexes. YHWH gave the human pair joint responsibility and "rulership" over His creation: Gen 1:26-27 (KJV): "Then God said, "Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground." So God created man in his own image, in the image of God he created him; male and female he created them." Gen 5:1-2 (KJV) reaffirms this perspective: "When God created man, he made him in the likeness of God. He created them male and female and blessed them. And when they were created, he called them man he called them man [Hebrew Adam]."

The "subordinating view" of woman:

The Genesis chapter 2 narrative has been called the "subordinating view" of woman for two reasons:

- 1) man is created first, and

2) woman is created out of man.

Scriptural reference used for this view is Gen 2:20b-24 (NIV): "...But for Adam (or 'man') no suitable helper was found. So YHWH God caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man's ribs (or "took part of the man's side") and closed up the place with flesh. Then YHWH God made a woman from the rib (or "took part of the man's side") he had taken out of the man, and he brought her to the man. The man said, "This is now bone of my bones and flesh of my flesh; she shall be called 'woman,' for she was taken out of man." For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh."

But after the creation of man and woman something catastrophic happened...

The Fall of Humanity and the Curses:

After the roles were defined, satan interfered in man's responsibilities in a major way: Gen 3:1, 13 (KJV): "Now the serpent (nachash in Hebrew and literally means brilliance enchanter) was more subtil than any beast of the field which YHWH God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? ... And YHWH God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. YHWH then cursed four separate things; let's start with the first one:

1) Satan:

In this curse Y'shua shall bruise satan's head, meaning Y'shua will be born in the flesh in the years to come to destroy satan's power. Now before we go onto the next curse, something must be shared with you concerning Cain... Gen 4:6-7 (KJV): "And YHWH said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou (Cain) doest not well, sin lieth at the door. And unto thee (Cain) shall be his (sin's) desire, and thou (Cain) shalt **rule** (the Hebrew word for rule is *masha*) over him (sin)." Here is a direct instruction from YHWH to rule over sin, period. Please take note of the word rule.

Let's continue now with the next curse of YHWH – this time over the woman...

2) The woman:

This curse over the woman consists of two parts: a) In pain you shall bring forth children. This question is, is this still applicable today? Yes it is! Now take note of the second part, b) and your husband shall rule over you. Then surely this must also still be applicable today? Let's have a look at the scriptural reference in Gen 3:16 (KJV): "Unto the woman he (YHWH) said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy

husband, and he shall **rule** (the Hebrew words for rule is also *masha*) over thee." Here we find the very same Hebrew word *mashal* again. It is the Strong's Concordance number H4910 and means: "A primitive root; to rule: - (have, make to have) dominion, governor, X indeed, reign, (bear, cause to, have) rule (-ing, -r), have power."

Now, any woman not adhering to this curse of YHWH over her is in disobedience and out of YHWH's will for her; meaning you then willfully rebel against YHWH. Listen to what the Bible says about disobedience from the same letter to the Ephesians... Eph 2:2-3 (KJV): "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: (yes, satan's spirit!) Among whom also we all had our conversation in times past in the lusts of our flesh fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." Sha'ul reinforces this, a couple of chapters further: Eph 5:6-8 (KJV): "Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them. For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light."

We can clearly see from YHWH's Word that both curses are still fully in force till YHWH removes the curses during the Millennial Reign. That means each and every married woman must submit fully under her husband. Unmarried women submit under their fathers. Submit is a verb. Submitting is a voluntary action. That means it is something women themselves do. It's not something men make them do. Just like we can't force another person to love us, we can't force someone to submit to us, either. Of course, men can make their wives do what they want; but then that's not true godly submission from the wife's side.

Now here is a revelation to the women: YHWH did not say a wife needs to submit to her husband only if he proves to be worthy. Submission is a matter of trusting in YHWH more than trusting in man. But a wife will more easily make the choice to submit to her husband if she knows that he has made the choice to submit to YHWH. It will be a sign to her that it is safe to submit to him. Many a wife has a hard time trusting that her husband is hearing from YHWH if he doesn't appear to be submitted to YHWH in the way he treats her. Wives know that after the verse, "Wives, submit to your own husbands" (verse 22), the Bible says "Husbands, love your wives, just as Messiah also loved the church and gave Himself for her" (verse 25 KJV).

Y'shua doesn't neglect, ignore, demean or abuse the Assembly. He doesn't treat her rudely or disrespectfully. He never acts arrogantly or insensitively toward her. Nor does He criticize her and make her feel she is not valuable. Rather He

- 1) loves her,
- 2) protects her,
- 3) provides for her, and
- 4) cares for her.

These are the basic needs for any wife.

Some people just can't stand to be told the truth. Some just can't stand to hear the truth that a wife is to be subject unto her husband in everything. The Ruach says: "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Messiah is the head of the church: and he is the saviour of the body. Therefore **as** the church is subject unto Messiah. so let the wives be to their own husbands in every thing." (verse 24 KJV.)

"In every thing?" Yes, "every thing." I made a mistake as a young teacher that I corrected later. I told a lady, when her husband told her not to go to church: "You just tell him you are going to church anyway. You are going to live for God." I admit today I gave her unscriptural advice. You are to be to your husband **what the church is to Y'shua**--submissive, obedient.

A lady argued that a wife doesn't have to obey her husband if he's wrong. In fact, she is wrong. We're talking about obedience here. Some people beat around the bush and allege that being "subject" or being "submissive" is not the same as being "obedient"; however, the Bible eliminates all such speculation by associating a wife's obedience with that of the Assembly obeying Y'shua HaMashiach. It would be absurd for anyone to say that the Assembly should be subject to Y'shua, and submit to Y'shua, but does not have to necessarily obey Y'shua. Many pastors who teach this express heresy. Evidently they have never read 1 Peter 3:6... "Even as Sara obeyed Abraham (from the Torah), calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement." Ladies, YHWH commands (not this teaching) that a wife is to obey her husband in everything!

Why in everything? Why doesn't the Bible limit a wife's obedience to her husband? Why does the Scripture not say, as many wish it did say that a wife should be subject to her husband as long as he is right and true to the Bible? Or why does it not say that a wife should be subject to her husband in all matters but spiritual matters?

The Bible commands wives to obey their own husbands (1 Peter 3:1-5). To teach anything else is rebellion against YHWH's Scriptures. Eph 5:24 plainly states that a wife is to be subject (Greek, *hupotasso*, meaning, to

obey, to put in subjection under) to her own husband, just **as she would** to Y'shua Himself.<sup>79</sup>

Verses 25-27: *25 Husbands, love your wives, **as Messiah also did love the assembly and gave Himself for it**, 26 in order to set it apart and **cleanse it with the washing of water by the Word**, 27 in order to present it to Himself a splendid assembly, not having spot or wrinkle or any of this sort, but that it might be set-apart and blameless.*

Husbands demonstrate a love to their wives via a manifestation of the love Y'shua Himself demonstrated, by dying for His followers. Would you take the bullet for your wife which you have set-apart and earmarked all your life? YHWH, Who is Y'shua, divorced Israel due to her Torahlessness<sup>80</sup>. The Biblical principle still applies today, what is good for YHWH is good for man. YHWH then said "draw nigh to me and I will draw nigh to you,"<sup>81</sup> meaning the divorced wife must move first by returning to YHWH. YHWH is conditional and will not move until there is repentance. That requires from being Torahless to a position of set-apartness. This is the Bride that Y'shua came to die for. A bride made up of the lost sheep of the House of Israel, this is who Y'shua is going to marry! A Torah-observant Bride who is redeemed through Y'shua's blood and sanctified by the washing of the Torah!

Verse 28-29: *28 In this way husbands ought to **love their own wives as their own bodies**. He who loves his wife loves himself. 29 For no one ever hated his own flesh, **but feeds and cherishes it, as also the Master does the assembly**.*

Most significant and subversive for the ancient period, is how "husbands ought to love their wives as their own bodies," a testament to how woman came from man as her head/source. Jewish and classical history are both full with examples of how women were commonly treated as either the significant inferiors of men, or sub-human to some degree. Here, Sha'ul expresses how "no one ever hated his own body, but he feeds and cares for it, just as Messiah does the Assembly."

Verse 30-33: *30 Because we are members of His body, of His flesh and of His bones. 31 "For this cause a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh." 32 **This secret is great, but I speak concerning Messiah and the assembly**. 33 However, you too, everyone, let each one love his own wife as himself, and let the wife see that she fears her husband.*

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<sup>79</sup> For the full teaching and reasons why woman should submit and obey to their husbands, please read the booklet: "Views on Women Presented in the Bible." It discusses all the aspects related to women, i.e. headcoverings, wearing tzitziyot, etc.

<sup>80</sup> Jeremiah chapter 3.

<sup>81</sup> James 4:8.

Shaúl now arrives at the core of the truth he wants to reveal to the lost sheep. This is why he says it is a great secret. This is the great mystery how YHWH is going to marry His divorced wife again without violating Torah as explained at chapter 1:9: "having made known to us the secret of His desire, according to His good pleasure which He purposed in Him." Everything built up to this great mystery that has now been revealed to Shaúl to give to the lost sheep!

From Genesis to Revelation we see everything points to a marriage! This is not just a normal marriage; it is the ultimate marriage of YHWH in Y'shua Who is taking His divorced wife back! This is the final phase of Y'shua's redemption plan. This broken sin-ridden scattered and lost Bride will be remarried and the House of Israel/Ephraim will be restored to glory. What an amazing God! Full of mercy and grace.

Judah has never been divorced. Meaning that all Twelve Tribes will be restored together as the one and only Wife of YHWH/Y'shua (partition wall now removed). And she will rule with Him during the Olam Habah, the Messianic Age. Judah stayed all along in the Torah and knows the Torah. Prophecy has it that ten men will take hold of the tzitziyot (a reminder of the Commandments, Num 15:39) of the Jew (Judah) and Judah will teach them the Torah. These "ten men" are from the various tribes of the House of Israel scattered amongst the nations of the world: "19 Thus said YHWH of hosts, 'The fast of the fourth, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth months, are to be joy and gladness, and pleasant appointed times for the house of Yehudah – and they shall love the truth and the peace.' 20 Thus said YHWH of hosts, 'Peoples shall yet come, inhabitants of many cities, 21and the inhabitants of the one go to another, saying, "Let us earnestly go and pray before YHWH, and seek YHWH of hosts. I myself am going." 22 And many peoples and strong nations shall come to seek YHWH of hosts in Yerushalayim, and to pray before YHWH. 23 Thus said YHWH of hosts, **'In those days ten men from all languages of the nations take hold, yea, they shall take hold of the edge of the garment of a man, a Yehudite, saying, "Let us go with you, for we have heard that Elohim is with you."**' (Zech 8:19-23.).

How arrogant of the "church" to come and pretend they can teach the Jews. No, Scripture has it that the Messianic lost sheep will eventually learn from Judah concerning the Divine Constitution during the Olam Habah. This Divine 'Constitution' is enshrined in the Torah of Israel. Its judicial interpretation has been Divinely mandated to the Tribe of Judah (the Jews and their spiritual leaders of today, the Rabbis).<sup>82</sup>

The Bible presents a metaphor for this wider election in the recorded history of the Exodus, when many Egyptians joined the Israelites (12

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<sup>82</sup> Kol HaTor, <http://www.kolhator.org.il/Mechogeck.php>

Tribes) in their Exodus from Egypt to the Promised Land. Throughout the Written Torah there are numerous references to 'the righteous of the nations' to be regarded as part of the Hebrew nation and of the Kingdom of YHWH.

Isaiah 33:22: "For YHWH is our Judge, YHWH is our Lawgiver (Mechoqeck), YHWH is our King; He will save us." Obviously, the Lawgiver does not break the Law by sitting in Judgment, but His unauthorised subjects do. Even opposers of YHWH's Law (Torah) would not think of denying that YHWH is the Lawgiver, as these Scriptures confirm. They would however take exception to the following Scriptural statement and undoubtedly find, or create reasons for arguing it away. The onus is on you though, as the individual Believer, to consider the following statement and decide how you would accept it or interpret it.

This text uses the exact same Hebrew word Mechoqeck, and is written in the very same Bible, the Word of YHWH. This text is coming from the Mouth of YHWH Himself: Psalm 60:7: "Judah is my Lawgiver (Mechoqeck)," It is repeated once more in Psalm 108:8.

The word Mechoqeck appears six times only, in the TaNaCh. Once it refers directly to YHWH Himself, as quoted in the introduction above - Isaiah 33:22, twice it refers clearly to Judah (the Jews) - Psalm 60:7 and Psalm 108:8. Of the three remaining instances, twice it is a vague reference, but the final instance is an equally bold declaration regarding Judah, as recorded in the Word of YHWH. This declaration regarding Judah is no doubt inspired by His Ruach in line with the Divine Promise made to Ya'acov (Jacob) by YHWH Himself at Luz (or Bethel) in Samaria. According to this Divine Blessing, YHWH would bless Jacob's descendants, which would grow into a multitude of nations, whom God would bring back to this very Land of Israel (Gen 28:10-19). Gen 49:10 "The sceptre shall not depart from Judah, nor a Lawgiver (Mechoqeck) from between his feet, until Shiloh come; and unto him shall the obedience of the people (the nations) be."

Divine Appointment of Judah:

The Blessing declared by Gen 49:10 upon the Tribe and the descendants of Judah, was part of the Blessings pronounced by Ya'acov under Divine Inspiration, on his death bed, over his twelve sons (fathers of the Twelve Tribes of the nation of Israel which would proceed from them). It was defined as being a declaration of "what lies before them in time to come." (Gen 49:1.) According to this Prophetic Blessing, Judah (the Jews) would retain the ruling legal authority amongst the Twelve Tribes of Israel "... UNTIL Shiloh (Y'shua Messiah) physically comes to earth," to whom the ruling authority "over the nations" belongs.

There can be no doubt, that one of the main reasons why Jews (descendants of the Tribe of Judah) are **disliked** by other nations, is



because of their image of representing legalism, religious legalism, which they portray. This dislike certainly protrudes from many Christians who regard themselves as 'free from this legalism through the Grace of Jesus.' Even a major part, if not the majority, of Hebraic Roots Restorers (a great awakening phenomenon of late), protests against what they regard as 'the man-made legal obligations of the Rabbis.'

Notwithstanding this resistance, these Restorers of Torah, as they like to portray themselves are gradually partaking more and more of these Hebraic legal responsibilities themselves – like the Sabbath, Feast days, Jewish customs, etc. The majority of these returnees to Torah principles, claim to uphold only the literal injunctions of the Bible, while vehemently rejecting the Rabbinic "man-made" injunctions. Yet, ironically, they are also adopting many of the salient Rabbinic Oral Torah directives for rituals and religious items for which the literal Word (the Bible) offers no directives at all. Examples of these are the making of Tallit (Prayershawl), Tefillin (Phylacteries), the Mezuzah (Sign on door), etc. In their restorative drive, however, they "selectively" use only those Laws which they believe they are obligated to, and even then, they choose to interpret and define these Laws according to their own understanding or, as many claim, though they still vocally differ with each other. This results in great discord and disunity in the Restoration Movement because of the "great confusion amongst" its adherents regarding interpretation of these 'Jewish' Laws and practices, and their rejection of Rabbinic interpretation. See footnote below how Y'shua and Sha'ul kept the Oral Law as well.<sup>83</sup> (There is nothing wrong with the Oral Law but it must and can never contradict or supersede the Written Law (Torah).)

Above all this confusion, one striking effect is indisputable, and that is the power of the Word of YHWH stating:

- ✓ That the Tribe of Judah (Jews) have indeed remained as the Guardians of Torah throughout the ages, since Moshe received it from Elohim and interpreted it for the people, notwithstanding all the persecutions and exterminations they had to endure for this Divine Mandate placed on them by YHWH;
- ✓ That the Tribe of Judah would remain to blaze the Trail and, by example, set the pace and be the light unto not only the nations, but also to those who, while opposing their interpretations of the Word of YHWH, yet follow their guidance as they are no doubt led by the Ruach of YHWH.

This is all because YHWH never divorced Judah as He divorced Israel because they (Israel) choose to leave YHWH's Torah and went whoring after pagan gods and their traditions. The Most High certainly employs paradox and controversy to achieve His purpose!

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<sup>83</sup> Please read the booklet how Y'shua, Sha'ul and the rest of the Messianic Writings authors kept the Oral Law: " Y'shua, Sha'ul and the Oral Law."

Salvation involves two steps: 1) Justification and 2) Sanctification. The Ten Tribes (Israel) have 1) but not (yet) 2). The Two Tribes (Judah) have 2) but not (yet) 1).

Y'shua came to earth to correctly interpret the Torah<sup>84</sup> which was obscured by the Biblical Pharisees, and even the modern-day Pharisees which are the general Christian church leaders who are doing away with the Torah.

Let us for a moment recall our opening quotation regarding Judah as being the Lawgiver (Mechoqeck) of YHWH. Has Y'shua, now in this dispensation, completely replaced Judah as the Lawgiver thereby ending Judah's legal mandate? It would be a great insult today to say that Y'shua the Messiah is "ruling over the nations" (as the latter part of the prophecy and Divine Mandate of Gen 49:10 specifies) while we observe the ever worsening ungodliness, rebellion, terror and sinfulness of the nations! Prophecy defines His rule over the nations as a rule with "a rod of Iron." That has not happened yet. Let's read Gen 49:8-10, this time with an open mind: "**You, Yehudah**, your brothers praise you; your hand is on the neck of your enemies; your father's children bow down before you. **Yehudah** (tribe) is a lion's cub; from the prey you have gone up, my son! He bowed down, he crouched like a lion. And like a lion, who does rouse him? **The sceptre (rod) shall not turn aside from Yehudah, nor a Lawgiver (Mechoqeck) from between his feet** (meaning the rod and Lawgiver responsibilities will remain with Judah...), **until Shiloh comes** (until Y'shua the Messiah physically returns to planet earth), and to Him is the obedience of peoples." As said it will only materialize when Y'shua comes for the Battle of Armageddon and then sets His Messianic Kingdom up which He **will then rule with a rod of iron**. Until that time Judah has the mandate to be the Mechoqeck. Rev 19:14-15 confirms this: "And the armies in the heaven, dressed in fine linen, white and clean, followed Him on white horses. And out of His mouth goes a sharp sword, that with it He should smite **the nations. And He shall shepherd them with a rod of iron**. And He treads the winepress of the fierceness and wrath of El Shaddai." Shiloh has not physically returned yet and until such time will Judah have the mandate to be the Mechoqeck.

Until Y'shua returns satan controls and rules over the nations. Satan is the god of this world: "In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Messiah, who is the image of God, should shine unto them." (2 Cor 4:4 KJV). Satan is not only the god of this world, but was also given the authority to rule the nations: "Again, the devil taketh him (Y'shua) up into an exceeding high mountain, and sheweth him (Y'shua) all the kingdoms of the world, and the glory of them; And saith unto him (Y'shua), All these things **will I give thee** (Y'shua), if thou wilt fall down and worship

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<sup>84</sup> Matt 5:17-20.

me." (Matt 4:8-9). You can only give something away that is yours. The world was given over to satan because Adam chose to sin: "And the devil, taking him (Y'shua) up into an high mountain, shewed unto him (Y'shua) all the kingdoms of the world in a moment of time. And the devil said unto him (Y'shua), All this power will I give thee, and the glory of them: for **that is delivered unto me** (yes, YHWH gave it to satan for a moment in time); and **to whomsoever I will I give it**. If thou therefore wilt worship me, all shall be thine." (Luke 4:5-7.) We can clearly see from these verses that satan controls the nations and people! It is your own responsibility to prevent from being controlled by satan! You see, life is all about choices; it is your responsibility to become reborn. Reborn means: "to come out from satan's domain—into the Kingdom of Light—YHWH's Kingdom," which is presently spiritual. In other words, you have to come out of the kingdom of darkness—satan's kingdom! How? By believing what happened at the stake and confessing it. Y'shua on the stake is the only bridge from darkness to light. When you cross over, then Y'shua will strengthen and protect you. Listen to what Acts 26:18 (KJV) says: "To open their eyes, and to turn them from darkness to light, and from the power of satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." We can clearly see there are two literal kingdoms from the Scriptures!

Your spirit must be reborn: because you are first spirit, you cannot and will not automatically inherit the Kingdom of YHWH. The procedure to become reborn is that you have to confess Y'shua as your Lord and Saviour with your mouth to inherit YHWH's Kingdom. Why your mouth? Because you need to speak it out into the domain where satan rules: you need to make a public declaration into the Spirit World that you have a new King now and His name is Y'shua!!! Rom 10:9 says: "That if thou shalt confess with thy mouth the Lord Y'shua, and shalt believe in thine heart that YHWH hath raised him from the dead, thou shalt be saved." As said, you need to declare it into Satan's domain where he rules—in the air! "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience" (Eph 2:2 KJV). Make sure you are in the correct kingdom.

And until such time when Y'shua returns to set up His physical Kingdom during the Messianic Age, Judah will be the Lawgiver and to interpret the Torah accurately. When the Messiah comes as firm Ruler over the Nations, as the King of the World, then only will He take over the Law 'faculty' (Mechoqeck) from Judah. This is when the Torah will be the Divine Constitution of the world. In the meantime make sure you have a **Torah teacher in your immediate ministry from the Tribe of Judah.**

Further Torah confirmation of Judah as the Lawgiver:

The legal authority of Judah as the Mechoqech of YHWH, entails the issue of Law interpretation. The Word of YHWH makes clear provision for the nation of Israel for this Torah guidance as seen in Deut 17:8-13 (paraphrased): "If a case comes before you (any dispute at all) you must make your way to the place that YHWH your Elohim chooses and approach the **Levitical priests** and judges then (today? - 2014) in office. **They** will give a decision for you. You must abide by the decision **they** pronounce for you... you must take care to carry out all **their** instructions. You must abide by the verdict **they** give you and by the decision **they** declare to you, swerving neither right nor left of the sentence **they** have pronounced for you. If anyone presumes to disobey either **the priest** who is there in the Service of YHWH your Elohim, or **the judge**, that man must die. You must banish this evil from Israel. And all the people shall hear of it and be afraid and not act presumptuously a second time."

How should this Torah directive apply to the lost sheep of the House of Israel (Messianic followers)? How does it apply to Hebraic Roots Restorers today who are gradually adopting more and more Jewish Torah injunctions? Where should they turn for sound and proper Torah interpretation today? The Messianic Writings do in fact quote Y'shua's command and confirmation (as a direct reference to Deut 17 above) that the lost sheep should obey the Torah (Matt 23:2).

Jurisdiction of the Lawgiver (the Mechoqech):

What does the Law of YHWH entail – of which Judah has been declared the Mechoqech (Lawgiver) of YHWH? In its broader sense, the Law of YHWH is referred to as: THE TORAH - "law; teaching, direction; instruction." This noun occurs 220 times in the TaNaCh. In Judaism it entails the first five Books of the Bible which specifies the 613 Laws of YHWH. Often referred to as 'The Laws of Moshe' – meaning, 'as given through Moshe.'

Psalms 119 defines the Torah in finer detail: Verse 1: "Blessed are the undefiled in the way, who walk in the Torah of YHWH" – followed by 176 verses praising the Laws, Statutes, Judgments, Commandments, Decrees, Precepts, etc.

YHWH gave Israel the Torah in order that they might observe it and enjoy the blessings of life which come through observing it: Deut 4:8: "And what nation is there so great, that has statutes and judgments so righteous as all this Law, which I set before you this day?"

The prophets called Israel to repentance by returning to the Torah Instructions (Isaiah 1:10). Jeremiah prophesied of a future time when YHWH would renew His Eternal Covenant with His people in terms of the 'New Covenant,' according to which the Torah would be internalized:

YHWH 's people would willingly obey Him, according to a loving spiritual obedience of their hearts and minds: "I will put My Law in their inward parts, and write it in their hearts; and I will be their God, and they shall be My people" (Jer 31:33). The closing paragraphs of the TaNaCh remind and challenges YHWH 's people to remember the "Law of Moshe" in preparation for the coming of Messiah (Mal 4:4).

Isaiah 56:3-7 says concerning the Gentiles: "And the foreigners who join themselves to God to serve Him and to love the Name of God to become servants unto Him, all who guard the Sabbath against desecration and grasp My covenant tightly—I will bring them to My holy mountain, and I will gladden them in My house of prayer; their elevation offerings and their feast offerings will find favour on My Altar, for My House will be called the house of prayer for all peoples." (Paraphrased.)

What does this Law of Moshe entail, to which the people are admonished to return? The word 'Torah' is derived from the Hebrew root verb *yarah* (2 Chron 26:15) meaning "to show the way, to shoot, to throw (like an arrow), to pour water, to point out (as if by aiming the finger), to teach, archer, direct, inform, instruct, to lay a cornerstone." The word for a teacher, in Hebrew (Moreh), is a direct derivative of this verb. Do we have an indication here, that by being appointed and declared the 'Mechoeck' of YHWH (The Lawgiver), that Judah has been Divinely intended to be the Law Teacher of the Twelve Tribes and of the world? Let us see if we find further references in our search for this answer, by delving further into the meanings of the various Hebrew words used for 'Law' in the Bible. Let us throughout our study also bear in mind the mandated pointers of Shevet (Sceptre/Rod) and Mechoeck given for Judah in Gen 49:10.

Psalms 119 confirms that the Law of YHWH entails various concepts. This wide encompassment of His Law, gives clear indication of how shallow the reasoning goes, which claims that YHWH has no Law – or, that it is only the Ten Commandments which have to be observed. YHWH's Laws and System is for the purposes of running a country and a nation – and this requires as wide a set of laws, rules and regulations as any country requires.

It should resolve from this, amongst the professing followers of YHWH across the world, who read and search the Bible, that the authority regarding the spiritual operation and determination of this much wider encompassment of His Law has been given to the spiritual leaders of Judah – "until Shiloh comes, to Whom the Rule belongs," when nations will be subdued to His Rule of Law – as in any government in the world.

Many modern day Messianic Hebraic Roots Restorers (reawakening Ten Tribers) who are in the process of returning to Torah (as prophesied in Ezek 37:24, Jeremiah 31 and other prophecies), take great exception though to the suggestion, even our own Messianic Writings (Matt 23:2,

Rom 3:2), sanction both Deuteronomy 17 and the Divine Mandate to Judah contained in Gen. 49:10. Rom 3:1-2: " What then is the advantage of the Yehudite, or what is the value of the circumcision? **Much in every way!** Because firstly indeed, **that they were entrusted with the Words of Elohim.**"

As said, make sure you have a God-fearing Torah teacher in your ministry who follows Y'shua the Messiah from whom you can learn.

## Chapter 6

Now that Shaúl laid the foundation for the correct doctrine on the lost sheep of the house of Israel, revealing the mystery that these lost sheep are the Bride, how Messiah will take His Bride for Himself, and who you should get your teachings from, he now brings it closer to home... how your conduct in your immediate family and servants, meaning the care of your household should be and how you should guard yourself and your household as the Bride in preparation for the marriage.

*Verses 1-3: 1 Children, obey your parents in the Master, for this is right. 2 "Respect your father and mother," which is the first command with promise, 3 in order that it might be well with you, and you might live long on the earth.*

Shaúl now, after he has revealed who the great mystery of the Bride of Messiah is, is addressing the children on how they should treat their parents and as always quotes directly from the Torah.

The great importance and significance of the Mitzvah<sup>85</sup> to honour parents is seen in the fact that it is part of the Ten Commandments: "Honour your father and your mother" (Exod 20:12, Deut 5:16) and "Fear your mother and your father" (Lev 19:3). Not only honour them but fear them, meaning outright respect them irrespective of their parenthood. In the matter of honour due to parents, the father is mentioned first; in the matter of reverence due to them, the mother is mentioned first. From this it is infer that both are to be equally honoured and revered. Thus, whatever is said of one parent applies equally to the other parent.

The rewards for honouring one's parents is long life (Exod 20:12, Deut 5:16). Many people think that honouring parents is some kind of payback for all those years of changing diapers and paying for college. Actually, this Mitzvah was given to the generation who wandered 40 years in the desert, where YHWH automatically provided everyone's needs. The parents didn't feed their children, because they had the manna to eat. The parents didn't provide clothing, because their clothes grew with

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<sup>85</sup> Instruction.

them as they became older and never needed washing.<sup>86</sup> Nevertheless, it was precisely this generation who stood at Mount Sinai and heard YHWH bellowing out: "Honour your father and mother!"

We learn from here an amazing thing: This Mitzvah<sup>87</sup> honouring parents does not depend on what your parents did for you, or even whether they were good parents. Rather, we honour parents simply because they gave us the gift of life. Let us use this example, imagine you were drowning and a stranger came along and saved your life. You would be forever indebted to that person because he gave you life. All the more so we should be grateful to our parents who gave us life. It is thus an Mitzvah from YHWH, and also the first Mitzvah in Scripture accompanied "with a promise." Meaning if you do that, YHWH promised He will give you a long and full lifespan!

*Verse 4: 4 And you, **fathers, do not provoke your children, but bring them up in the instruction and admonition of the Master.***

Shaúl now reverses the roles and instructs how fathers should treat their children as parents also have Biblical instructions from the Torah mandated by YHWH on how to treat their children.

In order that the child do not become wild, brazen, troublesome, spoiled or unprincipled, physical punishment is necessary against misbehaviour and discipline is a part of loving one's child (Prov 13:24). Discipline should start with words as words are effective. Discipline should escalate to hitting only when words fail to be effective. It is preferable that hitting be with a strap, the hit of which is instructive and not sadistic nor damaging. One should never be frightening or agitated with children when applying the "rod." One should pretend to be angry just enough for the effect necessary in disciplining children, but never actually be angry or emotional, not in control.

Hitting must altogether stop when a child reaches Bar or Bat Mitzvah ceremony, twelve for a girl and thirteen for a boy when the child becomes old enough to be punishable in Torah Law i.e. if (s)he hits the parent back. Hitting a child at such an age could cause the child to strike or to curse the parent as it is humiliating for the child. The parent would violate the Torah Commandment, "Do not place a stumbling block (Lev 19:14)" by provoking the child into "stumbling" through sin.

Do not threaten, make burdensome demands nor behave abusively or indifferently towards children. Emotional neglect can be as damaging as emotional abuse. Do not make heavy demands on the child; and do not be very particular, strict or hard on the child to honour you. These are obstacles to the child's fulfillment of his Mitzvah and provoke violation of

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<sup>86</sup> Midrash Rabba – Shir HaShirim 4:2; Yalkut Shimoni – Psalms 691.

<sup>87</sup> Instruction or Commandment.

honour to parents. A parent sins when (s)he is the cause of his/her child's sin towards a parent.

Parents are to inspire, to be role models, and to promote an atmosphere of Torah, in the home. This needs to be done in spirit and in practice and should encourage and reward learning, loving and obeying the Torah of YHWH.

*Verses 5-8: 5 Servants, obey your masters according to the flesh, with fear and trembling, in sincerity of heart, **as to Messiah**; 6 not with eye-service as men-pleasers, but **as servants of Messiah**, doing the desire of Elohim **from the inner self**, 7 rendering service with pleasure, **as to the Master**, and not to men, 8 knowing that whatever good anyone does, **he shall receive the same** from the Master, whether he is slave or free.*

This is clear that you should select all your servants very carefully. Do not employ worldly people who are not God-fearing or Torah-observant. If you do that you will most probably reap what you have sown. If you did this ignorantly ensure you spend enough time with that servant (employee) to accept his or her Messiah Y'shua and live a Torah Covenant life. All servants who serve the employer as he or she would serve the Master Y'shua Himself will get the exact same reward as the employee. Tip, never murmur to your employer, as you are then directly murmuring against YHWH. Bless him and serve him/her diligently so that you can be blessed.

*Verse 9: 9 And, masters, **do the same to them**, refrain from threatening, **knowing that your own Master also is in the heavens**, and there is no partiality with Him.*

Employers should treat your employees, your servants (slaves), as you would treat Messiah Y'shua. Never threaten them, rather discipline them. The reason you must treat all men equal as there is no partiality between employer and employee in YHWH's eyes as all men are equal before His eyes. Studying Torah together is the ultimate platform to achieve this.

*Verses 10-11: 10 For the rest, my brothers, be strong in the Master and in the mightiness of His strength. 11 **Put on the complete armour of Elohim**, for you to have power to stand against the schemes of the devil.*

The closing sentence of Sha'ul's letter to the Believers in Asia Minor is one which has given great encouragement to many generations to come: "Finally, be strong in YHWH and in His mighty power and put on the full priestly garments of YHWH the warrior so that you can stand firm against the satan's schemes."<sup>88</sup>

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<sup>88</sup> Paraphrased.



Verse 12: *12 Because we do not wrestle against flesh and blood, but against **principalities**, against **authorities**, against the **world-rulers of the darkness of this age**, against **spiritual matters of wickedness in the heavenlies**.*

Col 1:12-14 (KJV) says: "Giving thanks unto the father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the **power of darkness**, and hath translated us into the **kingdom of his dear Son**: in whom we have redemption through his blood, even the forgiveness of sins." From Scripture we have now established that there are two kingdoms: Satan is king of the kingdom of darkness, of which this world is enslaved to as satan controls the nations. Therefore, you must declare Y'shua in order to be translated by the Father into to Kingdom of Light!

Satan is also active in the heavenly places as see in verse 12 above as we war against: "principalities, against authorities, against the world-rulers of the darkness of this age, against spiritual matters of wickedness in the heavenlies." To understand satan's hierarchy properly, we must explain this passage in sections: "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil (lucifer, now called satan after the fall, also known as the serpent, the dragon) for we wrestle (as in a close combat) not against flesh and blood ..."<sup>89</sup>

What is the meaning of "flesh and blood?" Matt 16:16-17<sup>90</sup> says "And Simon Peter answered and said, thou art the Messiah, the Son of the Living God. And Y'shua answered and said unto him, blessed art thou, Simon Barjona: for flesh and blood (this is in reference to man) hath not revealed it unto thee, but my Father which is in heaven." This then means our struggle/fight is not against 'man,' but what controls man—satan!

Now who are we fighting against, for satan cannot be everywhere around the globe at the same time: "For we wrestle not against flesh and blood, but against (1) principalities, against (2) powers, against (3) the rulers of the darkness of this world, against (4) spiritual wickedness in high places.

Principalities and (2) Powers are various rankings of demons—they could be fallen angels as well. Rom 8:38-39<sup>91</sup> says: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Messiah Y'shua our Lord." Col 2:15 states, "And (Y'shua) having spoiled principalities and powers, he (Y'shua) made a

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<sup>89</sup> KJV.

<sup>90</sup> KJV with Names replaced.

<sup>91</sup> KJV with Names replaced.

shew of them openly, triumphing over them in it." In Mark 5:9, we find a very interesting event: "And he (Y'shua) asked him (the demon strongman inside the man), what is thy name? And he answered, saying, my name is Legion (there are 6,000 soldiers in a legion in the Roman army): for we are many." Thus it means that this man had 6,000 demons inside of him! No wonder nobody could bind him even with chains, he was totally possessed! This means 'principalities and powers' are various rankings of demons.

The rulers of the darkness of this world (3). For this we need to look at the Book of Daniel. Take note that Daniel consecrated himself (fasted) many times till he nearly died. He was called many times by YHWH 'greatly beloved' because he desired to walk close to YHWH. If there was one man could hear YHWH's voice, then it was Daniel; but listen to what Daniel wrote about an Archangel called Gabriel: "Then said he (Gabri-EL) unto me, fear not, Daniel: for from the first day that thou didst set thine heart to understand (started to pray to YHWH for answers about Israel and Jerusalem), and to chasten thyself before thy God (endured in fasting), thy words were heard (YHWH heard Daniel's prayers), and I (Gabri-EL) am come for thy words (YHWH instructed this mighty Archangel to go and give Daniel the answers). But the prince of the kingdom of Persia (a satanic fallen angel which will be explained) withstood me one and twenty days (meaning this mighty Archangel battled this satanic fallen angel for 21 days to break through the Spirit realm to give Daniel the answer): but, lo, Michael, one of the chief princes, came to help me (as Gabri-EL could not overcome this satanic fallen angel and Micha-EL had to assist); and I remained there with the kings of Persia." (Dan 10:12-13 KJV).

This "prince of the kingdom of Persia" is not an earthly king that resisted Gabri-EL for three weeks—it is talking of a fallen angel that serves in the capacity of leadership for that empire—unknowingly to the empire or king or leader! Daniel lived in the time of the Babylonian Empire, and the next empire that was to overthrow the Babylonian Empire was the Medo-Persian Empire. Gabri-EL wrestled against this satanic fallen angel over this empire! More than likely, every country in the world could have a satanic prince over it! Sha'ul said that we wrestle not against flesh and blood, but against "principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." The author firmly believes that there is a fallen angel over every country in the world. Satan has a satanic prince that tries to lead that country into greater sin and wickedness. This then means the rulers of the darkness of this world (3) are satanic princes—fallen angels—which rule this world under satan!

(4) "Spiritual wickedness in high places" are from the Giants, Nephilim in Hebrew, that drowned in Genesis 6 (Nephilim are from fallen angels that

slept with the daughters of men). These wicked spirits came from them when the Nephilim drowned during Noah's flood. Listen to what Y'shua said about a wicked spirit that exits a human body: "And when he (Y'shua) had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease." (Matt 10:1 KJV) And further in Matt 12:43-45 (KJV): "when the unclean spirit is gone out of a man, he (the unclean spirit) walketh through dry places (the underworld), seeking rest, and findeth none. Then he (the unclean spirit) saith, I will return into my house (body) from whence I came out (a spirit always seek embodiment); and when he is come, he findeth it empty, (meaning YHWH's Spirit not present) swept, and garnished (decorated). Then goeth he (the unclean spirit) and taketh with himself seven other spirits more wicked than himself (meaning more powerful than himself because he doesn't want to be thrown out again) and they (the stronger unclean spirits) enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation."

The facts show that satan is very active in the heavenly places, and that there are different levels of satanic authorities! This means you have to cover yourself daily with the full armour of YHWH, and pray that YHWH sends His protecting angels out before you! Why? Because satan is the ruler of this world.<sup>92</sup>

*Verse 13-17: 13 Because of this, take up the complete armour of Elohim, so that you have power to withstand in the wicked day, and having done all, to stand. 14 Stand, then, having **girded your waist with truth**, and having **put on the breastplate of righteousness**, 15 and **having fitted your feet with the preparation of the Good News of peace**; 16 above all, **having taken up the shield of belief** with which you shall have power to quench all the burning arrows of the wicked one. 17 **Take also the helmet of deliverance, and the sword of the Spirit, which is the Word of Elohim,***

Sha'ul was talking about the garments of the Holy Priesthood of YHWH in the Torah portion in Exodus 39 and not the armour of a Roman soldier. The armour cannot be that of a Roman soldier as they were called Torahless dogs in Scripture.<sup>93</sup> When you read these verses in light of the Torah, you as a Torah-observant Messianic Believer in Y'shua see a total different picture of the "armour of YHWH."<sup>94</sup>

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<sup>92</sup> John 12:31.

<sup>93</sup> Psalm 22. All without Torah are called dogs throughout Scripture – Matt 7:6, Rev 22:14-15, etc.

<sup>94</sup> The Priestly Garments: A Hebraic Viewpoint of Ephesians 6:10-18

<http://deborahsmessianicministries.com/thepriestlygarments.htm> by Debra Brandt.

The duty of the cohen (priest) always denote to one who offers sacrifices. The name first occurs as applied to Melchizedek<sup>95</sup>. Under the Levitical arrangements the office of the priesthood was limited to the Tribe of Levi, and to only one family's lineage of that tribe, the family of Aaron could become the Cohen Gadol (High Priest). Certain Laws respecting the qualifications of priests are given in Lev 21:16-23. There are also specific Commandments regarding the priests' dress (Exod 28:40-43) and the manner of their consecration to the office (Exod 29:1-37, Lev 8:33). Their duties were manifold (Exod 27:20-21; 29:38-44; Lev 6:12; Lev 10:11; Lev 24:8; Num 10:1-10; Deut 17:8-13; 33:10; Mal 2:7). They represented the people before YHWH, and offered the various sacrifices prescribed in the Torah.

In the time of David the priests were divided into twenty-four courses or classes (1 Chron 24:7-18). This number was retained after the Dispersion (Ezra 2:36-39; Neh 7:39-42).

The whole priestly system of the TeNaCh was typical—shadows and types (typology). It was a shadow of which the body is Messiah. The priests all prefigured the Great Priest Cohan Gadol who offered "one sacrifice for sins" "once for all" (Heb 10:10, 12). There is now presently no physical human priesthood as there is no Temple. This will be restored in the Messianic Age (Ezekiel 40-48, Rev 1:6). The term "priest," which is spiritual in nature, is indeed applied to Believers (1 Pet 2:9), and we now are "offering spiritual sacrifices acceptable to YHWH" (1 Pet 2:5)<sup>96</sup>. All true Believers are now priests unto YHWH. As priests we have access unto YHWH through our Great High Priest Y'shua, and offer up the "acceptable sacrifices according to the principles of Torah" day to day.

Exodus 28 and 39 is the Torah picture of the Whole Armour of YHWH that we are called to put on as His Set-apart Priesthood who stand before YHWH. The dress of the priests in the TaNaCh is a picture of our spiritual clothing. Exodus 28 describes the priest clothing. In this section, we see the following characteristics:<sup>97</sup>

- 1) The Holy garments of the priests were for glory and beauty (Exod 28:2).
- 2) They had the spirit of wisdom (Exod 28:3).
- 3) They are sanctified/consecrated before YHWH so that they can minister to Him (Exod 28:3).
- 4) A breastplate and a robe (Exod 28:4, Isaiah 61:10).
- 5) The priests' garments were made of fine twined linen (Exod 28:6, 8).

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<sup>95</sup> Gen 14:18.

<sup>96</sup> Please view the booklet "The Best Kept Secret from Hell" to fully understand how we need to bring spiritual sacrifices according to Torah.

<sup>97</sup> Who Is The Bride of Christ-Eddie Chumney.

- 6) They had the stones of the Twelve Tribes of Israel engraved upon the breastplate of the High Priest (Exod 28:15-21).
- 7) They wore the Urim and Thummim to know YHWH's Will (Exod 28:30).
- 8) He wore a crown of holiness on his head (Exod 28:35-36).
- 9) The priests were anointed, consecrated and sanctified for YHWH's service (Exod 28:41).

For years Christendom has taught that this is a picture of a Roman Soldier's armour because of the Greco/Roman doctrinal teachings that crept into the Assembly and corrupted it. When you study these Scriptures based on the Torah and with a Hebrew mindset, you come up with a totally different picture, which is what Sha'ul was speaking about.

Gird your Waist (verse 14a): The Robe (Exod 28:31-35):

The Robe was made entirely of blue. It had a hem, attached to which were pomegranate motifs (in blue, purple and scarlet), with golden bells alternating in between the pomegranates. The golden bells were an audible announcement of the High Priest's service, a beautiful sound, backed up by beautiful fruits, the pomegranates. This same balance of *words* and *deeds* we find in Messiah Y'shua (Luke 24:19). The pomegranates also represents the Fruit of the Spirit<sup>98</sup> and the bells the Gifts of the Spirit<sup>99</sup>—they are the 'bells and the whistles.'

Biblical botanists agree that pomegranate contains an estimated 613 seeds. This is also the total Commandments of Torah. There are various sections inside the body of fruit, representing the five-fold ministry. The seeds of the fruit body are all unique and not any two are the same—likewise in the body of Messiah. Each seed's pip is pure white and is surrounded by red fruit—you only become white through the blood of Messiah. Isn't it amazing that the core of the Torah is love as mentioned earlier, no wonder there is a pomegranate on every Torah-observant couple's wedding table that gets married. Why? As they are seen as a king and a queen, obviously displayed by the pomegranate which is the only fruit with a crown! And do not forget... traditionally the Passover lamb is roasted on pomegranate branches.

The robe represents that we are clothed in righteousness (Exod 39:1; 1 Pet 2:5; 9).

The Breastplate of Righteousness (verse 14b): The Shoulder Stones (Exod 28:9-12) suspended the Breastplate Stones (Exod 28:15-30; 39:8-17):

On each shoulder-piece of the Ephod (breastplate) was a precious stone. Every time the High Priest went before YHWH at the Golden

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<sup>98</sup> Gal 5:22-23.

<sup>99</sup> 1 Corinthians 12-13.

Incense Alter, the names of all the people of YHWH were upon him as the Twelve Tribes' names were inscribed on the twelve stones of the breastplate, making up all 22 letters of the Hebrew Aleph-beit. These two shoulder stones were called the Urim and Thummim and they were YHWH's *communication method* to man (Exod 28:30). The Urim starts with the Hebrew letter Aleph and Thummim with the Tav. Meaning YHWH spoke to the nation through the Aleph and the Tav (Alpha and Omega in Greek), which is reference to Y'shua as our authority! No wonder all officers globally in the military wear their ranks on their shoulders.

The breastplate was made up of various materials (Exod 39:2-7), signifying we are His spiritual house and temple, consisting of a holy priesthood, which is the body of Messiah:

White represents: purity, righteousness acquired through the blood, Messiah, angels, Believers, and colour of Creator (Rev 6:2, 19:8, 7:9, 4:4, 3:18, Eccl 9:8, Matt 17:2, 28:3, Acts 1:10, Dan 7:9, Isaiah 1:18).

Gold represents: glory of Elohim, might of His people, holiness, royalty and divine nature (Ezra 1:4, 8:2; Rev 3:18; 4:4, 14; Mal 3:3, Hag 2:8, Song of Songs 5:11).

Blue represents: symbol of heaven and authority, spiritual or heavenly realm (Exod 24:10, Ezek 1:26, 10:1).

Purple represents: royalty, wealth (Judges 8:26, Song of Songs 3:10, John 19:2).

Scarlet; crimson (deep red) represents: blood atonement, sacrifice of Y'shua's blood from sin and death (Lev 14:52, Isaiah 1:18, Heb 9:14). Colour of the Ruach (Acts 1:3-4). War, bloodshed, and death (also war in the heavenlies) (2 Kings 3:21-23, Rev 6:4, 12:3-8, Nah 2:3, Num 19:2).

The ephod of the High Priest was very special (Exod 28:5-14; 39:2-7). The ephod is the apron-like garment worn by the High Priest. It was made in four colours: blue, purple, scarlet and the white of the fine linen. Also embroidered into the ephod is the gold thread, a beautiful 'type' of Messiah's heavenly ministry as great High Priest for His own.

Having fitted your feet with the preparation of the Good News of Shalom (verse 15). The Feet of the Priests (Exod 3:5; Joshua 5:14; Exod 30:19-21):

As strange as this may seem to us in our modern world, in the Temple, the priests ministered with "bare feet." Before the priests offered sacrifices on the altar they were commanded to wash their hands and feet in the bronze basin lest they die.

The "barefoot" word is found in the following passages: English Versions of the Bible, "He went barefoot" (2 Sam 15:30); "(Isaiah) did so, walking

.... barefoot" (Isaiah 20:2); and like the Egyptians, "naked and barefoot" (Isaiah 20:3,4). It seems that David in his flight before Absalom "went barefoot," not to facilitate his flight, but to show his grief (2 Sam 15:30), and that Micah (1:8) makes "going barefoot" a sign of mourning (Septuagint: "to be barefoot"; the King James Version "stripped").

The nakedness and bare feet of the prophet Isaiah (20:2) may have been intended to symbolize and express sympathy for the lost condition of captives (compare Job 12:17,19, where the King James Version and the Revised Version (British and American) have "spoiled," but some authorities give as the true translation "barefoot").

Jastrow, in article on "Tearing the Garments" (Jour. of the Am. Oriental Soc., XXI, 23-39) presents a view worth considering of going barefoot as a sign of mourning and then of grief in general (compare also Jewish Encyclopedia, article "Barefoot"). All these passages seem to imply the discomfort or going barefoot on long journeys, over stony roads or hot sands; but then, as now, in the Orient sandals seem to have been little worn ordinarily in and around the house.

The "shoes" of the ancients, as we know from many sources, were "sandals," i.e. simply soles, for the most part of rawhide, tied to the feet to protect them against the gravel, stones or thorns of the road. Shoes of the modern sort, as well as socks and stockings, were unknown. In ancient times it was certainly a common custom in Bible lands to go about in and around one's house without sandals. The peasantry<sup>100</sup>, indeed, like the fellaheen<sup>101</sup> of today, being hardened to it, often went afield barefoot. But for a king, or a prophet, a priest or a worshipper, to go barefoot, was another matter, as it was also for a mourner, for one in great distress, to be found walking the streets of a city, or going any distance in bare feet. Here we come again to customs peculiar to the Middle East, for instance, it was considered then, as it is now in the Moslem world, profane and shocking, nothing short of a desecration, to enter a sanctuary, or walk on "holy ground," with dust-covered shoes, or unwashed feet. Moshe and Joshua were commanded to take off their shoes when on "holy ground" (Exod 3:5; Josh 5:15).

The cohanim (priests) of Israel, as would seem true of the priests in general among the ancients<sup>102</sup>, wore no shoes when ministering<sup>103</sup>. In ancient times, certainly the cohanim of Israel, when going upon the platform to serve before the ark, in Tabernacle or Temple, as later in the synagogue to bless the congregation, went barefoot; though today,

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<sup>100</sup> A peasant is a member of a traditional class of farmers, either labourers or owners of small farms, especially in the Middle Ages.

<sup>101</sup> Fellaah is the Arabic word for farmer, or agricultural worker who makes his living from the land. Fellaheen is the plural for the word.

<sup>102</sup> Muslims in their Mosques, Greeks in their Temples,  
<http://classic.net.bible.org/dictionary.php?word=Barefoot>

<sup>103</sup> See Silius Italicus, III, 28; compare Theodoret on Ex 3, questio 7; and Yer. Shet., 5, 48d.

strange to say, such ministering priests among the Jews wear stockings, and are not supposed to be barefoot (CoTah, 40a; RH, 316; Shulchan 'Arukh, 'Orach Chayyim, 128, 5; see Jewish Encyclopedia, article "Barefoot").

Reasons for the Ancient Custom:

Regarding the reason for the removal of the shoes, we are in agreement with the widely prevalent Jewish view, which suggests that it was adopted as a perfectly natural symbol of humility and simplicity of life, appropriate to occasions of grief, distress and deep solemnity of feeling, and Divine worship. No wonder the shoes are set aside now by many modern Jews on the Day of Atonement and on the Ninth of Ab.

What Eph 6:15 actually says from a Hebraic perspective is the complete opposite from the Christian mentality of the Greek soldier's version "to put shoes on" your feet. What it actually says is to fit your feet with the preparation of the Good News of peace. In other words, "prepare your feet to go through the hardest and harshest conditions to bring the message of the Good News of the Two Houses to the Tribers anywhere and anytime to ensure they are in perfect *shalom*."

Most know that the Hebrew word *shalom* is understood around the world to mean "peace." However, "peace" is only one small part of the meaning. "Shalom" is used to both greet people and to bid them farewell, and it means much more than "peace, hello or goodbye"...

Hebrew words go beyond their spoken pronunciation. Each Hebrew word conveys *feeling, intent and emotion*, in fact they are verbs. Shalom is more than just simply peace; it is a complete peace. It is a feeling of contentment, completeness, wholeness, well-being and harmony. According to Strong's Concordance 7965 shalom has a total package of fourteen meanings, and they are *completeness, wholeness, health, peace, welfare, safety soundness, tranquility, prosperity, perfectness, fullness, rest, harmony, the absence of agitation or discord*.

Shalom comes from the root verb salem meaning to be *complete, perfect and full*. In modern Hebrew the obviously related word Shelem means to pay for, and Shulam means to be fully paid.<sup>104</sup>

Of course, there is only one way to find TRUE shalom - and that is in the Word of YHWH. If you'll recall, Y'shua is called *Sar Shalom*, Prince of Peace, which perfectly describes the ministry and personality of our Messiah (Isaiah 9:6).

Let's now paraphrase Eph 6:15 accurately: "prepare your feet to go through the hardest and harshest conditions to bring the message of the Good News of the Two Houses to the Tribers anywhere and anytime to ensure they are in perfect completeness, wholeness, health, peace,

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<sup>104</sup> Meaning of the word "Shalom," [http://www.therefinersfire.org/meaning\\_of\\_shalom.htm](http://www.therefinersfire.org/meaning_of_shalom.htm)



welfare, safety soundness, tranquility, prosperity, perfectness, fullness, rest, harmony, and the absence of agitation or discord, to be fully complete, perfect and full." Would you rather fight satan with this truth or the Christian way to put on Roman soldier sandals?

The Shield of Faith (verse 16a):

All prayers and intercession must be backed by faith in His Holy Torah/Word. When we stand in His Presence and pray His Holy Word, satan must flee! As we stand in the gap for others and plead the blood of Y'shua and pray His Word in faith, His "Shield" protects us, Psalm 3:3: "But thou, YHWH, art a shield for me; my glory, and the lifter up of mine head." Psalm 18:35: "Thou hast also given me the shield of thy salvation (*salvation* is Y'shua in Hebrew, which is the Word): and thy right hand hath holden me up, and thy gentleness hath made me great." Prov 30:5: "Every word of God is pure: he is a shield unto them that put their trust in him."<sup>105</sup> (There are many other verses i.e. Psalm 28:7; 33:20; 84:9,11; 115:9-10; 119:114; 144:2). In other words Eph 6:16's shield of belief / faith is His Word.

The Helmet of Salvation (verse 17a): The Turban and the Crown (Exod 28:36-39; 39:30-31):

Under no circumstance did any priest walk around without a head covering. The covering was called a turban and was made of white fine linen. Fine white linen signifies righteous deeds (Rev 19:8). Here the emphasis is on our mind, the covering of our thought processes, "taking every thought captive to the obedience of Messiah" (2 Cor 10:5) by taking "the helmet of salvation" (Eph 6:17). Our mind is the big problem, it is satan's battlefield. When Zechariah saw the vision of Joshua (Zech 3:1-5), YHWH began to address the problem of the filthy garments (verse 3) by putting a *clean turban* on his head (verse 5). Since the Hebrew words for Joshua (Yoshuah) and salvation (yeshuah/Y'shua) are related, we see here the picture of taking up the helmet of salvation, to deal with our filthy thoughts of unrighteousness.

Attached to the turban and upon the forehead of the High Priest was the gold crown, a gold plate on which "HOLY UNTO YHWH" was engraved. This "HOLY UNTO YHWH" seal of YHWH is legitimately there on the forehead of our Messiah Y'shua, our great High Priest. But for us, whom He has also made priests (Rev 1:5-6), there is a clear indication that we are not just to be outwardly dressed up in Messiah; He must transform us, by the renewing of our mind that we may prove the will of YHWH: our sanctification according to Rom 12:2; 1 Thess 4:3. How we need to be renewed in the spirit of our mind, to put on the new man created in righteousness and true holiness is mentioned in Eph 4:23-24! We have

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<sup>105</sup> All verses in this paragraph is from KJV with Names replaced.

been set apart and called "HOLY/SET-APART ONTO YHWH" because of what Y'shua has done for us.

The Sword of the Spirit, the Word of YHWH (verse 17b): The Torah:

Eph 6:18 says that we must pray always with all prayer and supplication in the Ruach, and watching thereunto with all perseverance and supplication for all Believers.

In John 17:17 Y'shua prays: "Sanctify them through thy truth: thy word is truth." In Act 4:29 Kepha says: "And now, YHWH, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word," Moshe writes in Deut 30:14: "But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it." The Psalmist says in Psalm 147:18: "He sendeth out his word, and melteth them: he causeth his wind to blow, and the waters flow." The prophet Isaiah prophesied in Isaiah 40:8: "The grass withereth, the flower fadeth: but the word of our Elohim shall stand for ever." And further in chapter 55:11: "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Many other Scriptures say the same, i.e. Jer 1:12; 15:16; 23:29).

When any writer in the Scriptures referred to the Word they were actually referring to the Torah, which is the foundation of all Scripture – Psalm 19:7 and Psalm 119.

From this we can now clearly see that the Armour of YHWH has nothing to do with a Roman soldier's battle gear, but indeed that of the cohanim in the presence of YHWH in the Temple!

*Verse 18: 18 praying at **all times**, with **all** prayer and supplication in the Spirit, watching in **all** perseverance and supplication **for all the set-apart ones**;*

The prayers of the Tribal Believers is the typology of the incense which the priest had to burn at the Golden Incense Altar in the morning and at twilight (Exod 30:7-8), as a perpetual fragrance before YHWH. The burning incense signifies prayer (Psalm 141:2; Rev 5:8; Rev 8:3-4) and points us to the prayer of Y'shua in the garden of Gethsemane (John 17, Mark 14:32-42) where He did not pray for the world, but only to His set-apart ones, the lost sheep of the House of Israel.

Y'shua is our High Priest and He has called us as His Holy Priesthood to wear the Holy Garments of the Priesthood. We are commanded to put on the priestly garments and never take them off. We are to stand continually before YHWH and not stop interceding for Israel or His Holy Priesthood. We need the Armour of the Priesthood, to stand in the gap by intercessory prayer, against the accuser of the brethren, against satan.

Verse 19-20: *19 also for me, that a word might be given to me in the opening of my mouth, to be bold in **making known the secret of the Good News**, 20 for which I am an envoy in chains, that in it I might speak boldly, as I should speak.*

Sha'ul himself says the reason why he is in chains in jail is because he is an ambassador for the Good News, and that news is for the revelation of the Two Houses to become one. Do not for one second think you as the reader will be well liked if you proclaim this truth. Churches preaching, blessing and money will overflow; Messianic Assemblies revealing the truth will be the "few that stay on the narrow road of truth," against all odds that life throws at them!

Verses 21-22: *21 Now, in order that you also might know about me, how I am doing, Tuchikos, a beloved brother and trustworthy servant in the Master, shall make all matters known to you, 22 whom I did send to you **for this same purpose**, so that you know about us, and might **encourage your hearts**.*

The Letter to Ephesus ends with a salutation from Sha'ul as his dear friend, and likely scribe Tychicus, who will be able to convey much more about his condition in prison to those who receive it. The mission has one goal: "so that we, the readers of Sha'ul's remarkable revelation on the Two Houses, encourage our hearts!"

Verses 23-24: *23 **Peace** to the brothers, and **love**, with belief, from Elohim the Father and the Master Y'shua Messiah. 24 Favour be with all those who love our Master Y'shua Messiah, undecayingly! Amen.*

He issues peace and love, the heart of the Torah, to the congregations and fellowships in Asia Minor, and to us today, who will hear and obey YHWH's truth being revealed to him.

## Conclusion

Today's broad Messianic movement should be commended for having an appreciation for the Letter to the lost sheep at Ephesus, yet we are admittedly struggling with what it means to truly implement much of what Rabbi Sha'ul emphasizes as "the mystery" (Eph 3:3, 9). There is only one view as to what the Commonwealth of Israel is to be (Eph 2:11-12), a bilateral broad entity made up of separate branches in the ethnic Jewish people (Judah and BenYahmin / House of Judah /Judah) and "the lost sheep absorbed into the Gentile nations" (The House of Israel / Ephraim / Joseph).

The author does not believe he is alone in recognizing that as the Messianic Movement grows, with more Jewish people coming to faith in Messiah Y'shua and more evangelical Christians embracing their Hebraic Roots—that our engagement level with Ephesians is bound to

improve and become more serious in fulfilment of Acts 3:21. Ephesians' message of grand unity among all Messiah followers, born again Believers actually representing YHWH's "inheritance" (Eph 1:18), and Jewish and lost sheep Believers depicting a greater redemption to come to the universe (Eph 2:6-7; 3:10-11)—are all themes that we need to consider more seriously.

Also extremely important is how we need to learn to focus on the common elements of faith (the Torah), which are to unite us with other Messiah followers (Eph 4:3-6), and which bind us all together—which could do wonders to stop much of the current Messianic culture of internal and external rivalry, resultant in much division and controversy.

How will we learn to really plow into Ephesians for the spiritual richness that it possesses? This will only occur by making sure that each of us has truly put on the "new self" (Eph 4:23), and that we strive to be kind and courteous to one another (Eph 4:32).

When today's Messianic Movement is truly most concerned with issuing words of edification for the community of Believers (Eph 4:29), then we will be able to truly let Ephesians serve its purpose of unifying us as one people in Messiah Y'shua: mutually submitted and positioned to be an example of the greater redemption to come in eternity!

With that the author and the HRTI / HTG family greet you as Sha'ul did in verses 23 and 24: **"Peace** (perfect completeness, wholeness, health, peace, welfare, safety soundness, tranquility, prosperity, perfectness, fullness, rest, harmony, and the absence of agitation or discord, to be fully complete, perfect and full) **to the brothers, and love, with belief, from Elohim the Father and the Master Y'shua Messiah. Favour be with all those who love our Master Y'shua Messiah, undecayingly! Amen."**

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

**We inform – You choose**

<sup>106</sup>

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<sup>106</sup> The truth of the Torah makes you see the mistranslations in the New Covenant. It's amazing how you can look at the epistles of Rabbi Sha'ul one way and it looks like he's

Never be guilty of: "***By your traditions you make the Word of God of non-effect***"<sup>107</sup>  
*As cold waters to a thirsty soul, so is good news from a far country. Prov 25:25*

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leading the body of Messiah away from Torah; when in reality, he's leading them **to** Torah. A paradox of vantage point. Let us remember, the intent of the law maker constitutes the law. We need to walk a mile or two in our Hebrew Messiah's shoes.

<sup>107</sup> Mark 7:8.