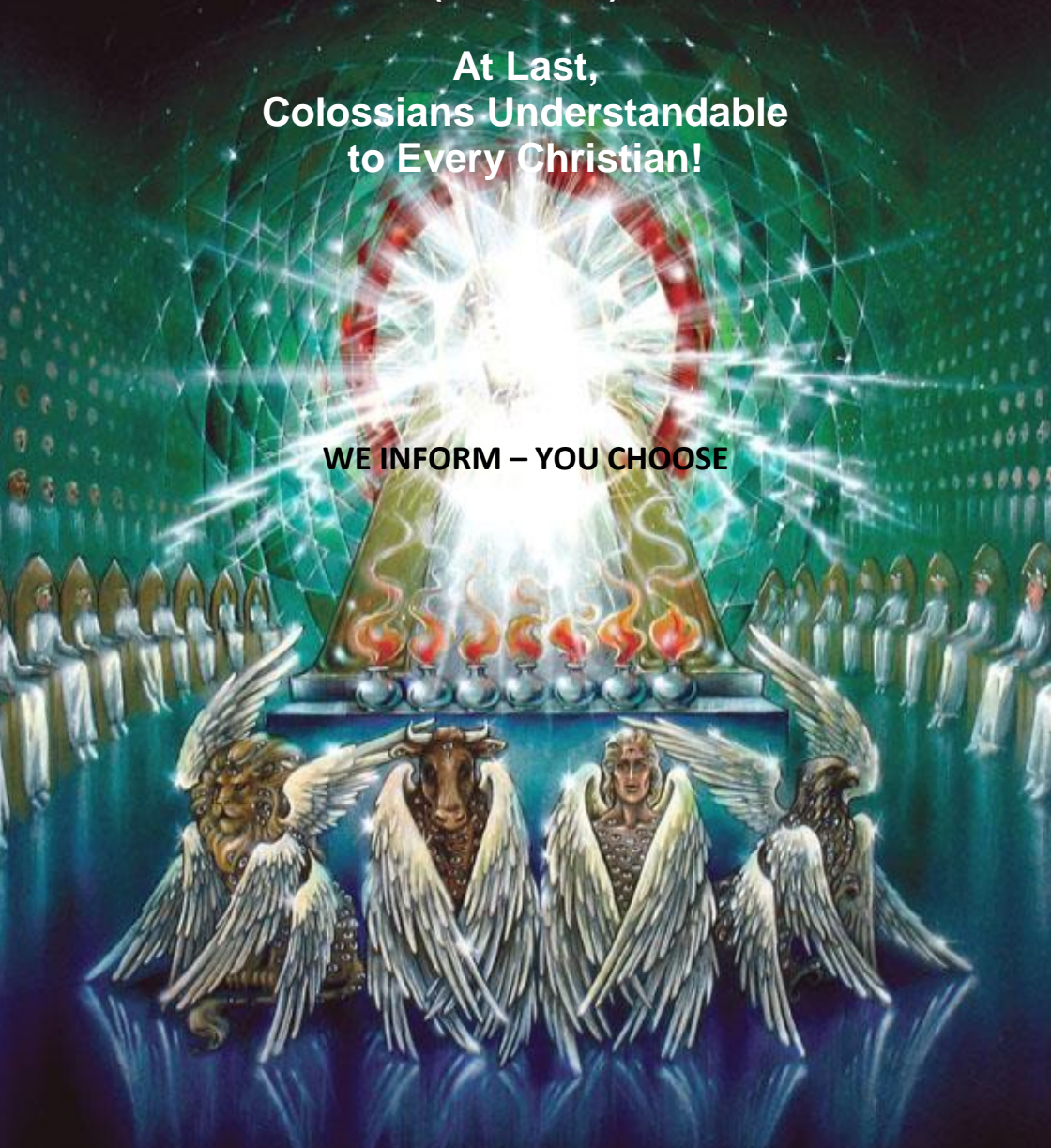


**Christian Foundational Teachings
No. 9: Colossians
(Advanced)**

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

WE INFORM – YOU CHOOSE



PROFESSOR WA LIEBENBERG

At Last, Colossians Understandable to Every Christian!

A special thank you to all the "truth" seekers who contributed to make this concise exposition of the Colossians 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

Academic Proofread by: Ed Garner BTh. MSc.

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

All rights reserved.

No portion of this book may be reproduced or copied.

Distributed by:
Hebraic Roots Teaching Institute
Gauteng – South Africa
Email: products@hrti.co.za
Mobile: +27 (0)83 273 1144
July 2014

Facebook Page: "[Hebraic Roots Teaching Institute](https://www.facebook.com/HebraicRootsTeachingInstitute)" Website:
<http://www.hrti.co.za>

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 6th to the 10th century the Masoretes (Jewish scholars who were the first to add vowels to the text of the Hebrew Bible) used the vowel signs of the Hebrew words Adonai or Elohim as the vowels for YHWH; and later on the artificial name *Jehovah* was produced.

Christian scholars and translators after the Renaissance and Reformation periods replaced the sacred name YHWH with GOD and LORD (all in capital letters in the Bible); which was a strategic move of satan 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 19th and 20th centuries, Biblical scholars again began to use the form Yahweh and it is now the conventional usage in Biblical scholarship; but leading Hebrew Scholars suggest YHWH should be pronounced as Yah-oo-VaH (Y'shua is derived from YaH-shuvah which means YaH saves. Yah (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

Many Christians interpret Col 2:13-16 to mean that in the death of Y'shua that *"God nailed the Law to the cross."* Is this what these verses are saying?

Research into the Hebrew Roots and Messianic Movements constitutes deep research into the literal and original meaning of Scripture without spiritualizing it. This actuality is the prophetic work of the Ruach according to Acts 3:21 and is unstoppable, and this is the very reason for a growing movement within Christianity, being persuaded that they need "to return to their Hebrew Roots." Scripture reminds us in Col 2:6-9 of this:

"Therefore, as you accepted Messiah Y'shua the Master, walk in Him, having been ROOTED and built up in Him, and established in the belief, as you were taught, overflowing in it with thanksgiving. See to it that no one makes a prey of you through philosophy and empty deceit, according to the tradition of men, according to the elementary matters of the world, and not according to Messiah. Because in Him dwells all the completeness of the Mightiness bodily."

2 Tim 3:13-17 outright informs us that the full council of Scripture, Genesis to Revelation should be accepted, with the Torah being the foundation of all Scripture, or else deceitful men will deceive you:

"But evil men and impostors shall go on to the worse, leading astray and being led astray. But you, stay in what you have learned and trusted, having known from whom you have learned, and that from a babe you have known the Set-apart Scriptures (this is Torah as the "New Testament" was not written yet), which are able to make you wise for deliverance through belief in Messiah Y'shua. All Scripture is breathed by Elohim and profitable for teaching, for reproof, for setting straight, for instruction in righteousness, that the man of Elohim might be fitted, equipped for every good work."

YHWH clearly warns us that evil men and imposers, those Y'shua spoke of in Matt 7:15-23 and Ezekiel in chapter 22:26-27, will bring utter devious twisting of the Scripture to the Believers.

The time has arrived to counter these false teachings that the "Law has been nailed to the cross" with a proper Hebraic exegesis on the Book of Colossians.

(Please read the Christian Foundational booklets No. 1-4 before you read this booklet. The reason is to give you foundational background.)

With that as background, let's journey back in time to Colossians on the ancient old path rooted in Messiah Y'shua...

Background

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

The Location of Colosse

Colosse was located toward the mid-southern region of Asia Minor, which today is modern Turkey. The Letter itself mentions two neighbouring cities: Laodicea and Hierapolis (Col 2:1; 4:13-16). The city was on the Lycus River about 200 km (125 miles) almost due east of the capital of Ephesus in the Lycus valley at the foot of Mount Cadmus. Under the Persian kings, it had been "a populous city, prosperous and great", but by the time of the writing it seems to have declined in importance in relation to its two neighbours.



Colossae was a Graeco-Phrygian city in the Roman proconsular of Asia also known as Asia Minor. Colosse, also known as Colossae, was part of an important trade route, a virtual meeting point between east and west. Colosse was about 26 km (10 miles) from Laodicea and 21 km (13 miles) from Hierapolis. At one time Colosse had been a large and populous city, but when Sha'ul wrote to the Colossian Assembly, it had become just a small town in contrast to its nearest neighbours Hierapolis and Laodicea. From the Messianic Writings (New Testament) record, these two neighbouring cities appear to also have contained a congregation of Believers (Phil 2 with Col 4:16) and are mentioned in Colossians (2:1; 4:13). Though small, Colosse of Sha'ul's day was still a cosmopolitan city with different cultural and religious elements that were mingled together. Since God's concern for His own is never based on human distinctions like size, the Colossian Assembly was still close to the heart of God. Why?

Because they were part of the lost sheep of the House of Israel, as explained under "Life in Colosse."

Therefore He thought it important enough to lay them on the heart of the Rabbi Shaúl. Significantly, the letter to this small group of Believers became one of the letters of the canon of the Messianic Writings and one of the most important because of what it teaches us regarding the person and work of Messiah Y'shua.

According to Eusebius¹, after a year or so of the writing of this Letter to the Colossians, a great earthquake destroyed Colosse, Laodicea, and Hierapolis. The modern day city of Chonas was built to take its place.

Life in Colosse

The inhabitants of Colosse were mostly Phrygians², with a strong influence of Greek culture. From this influence we see a tendency to mystical illusion, orgiastic³ excitement, and Spartan harshness, with the worship of Dionysus and Cybele (male and female Greek gods). There was a large Jewish community in the area which had been deported from Mesopotamia by Antiochus the Great, but the Assembly there and the focus of the Letter "seems" to have been predominantly "Gentile."

These deportees from Mesopotamia by Antiochus the Great were none other than the Ten Tribes that were taken into captivity in Syria years earlier. These are the lost sheep of the House of Israel Y'shua came to restore (Matt 15:25), commanded Kepha (Peter) to feed (John 21:15-17), and to whom YHWH revealed the great mystery of the restoration of the Ten Tribes to Shaúl (Paul) in the Book of Ephesians⁴.

For the most part, the inhabitants of the area were pagan gentiles, but there was a considerable quantity of "lost sheep" among them. In fact, it is estimated that these lost sheep Israelites population was almost 50,000 people.

¹ Eusebius (260/265 – 339/340 CE; also called Eusebius of Caesarea and Eusebius Pamphili), was a Roman historian, of Greek descent, exegete and Christian polemicist. He became the Bishop of Early centers of Caesarea about the year 314 CE.

² The Phrygians (Phruges or Phryges) were an ancient Indo-European people, initially dwelling in the southern Balkans; according to Herodotus, under the name of Bryges (Briges), changing it to Phruges after their final migration to Anatolia, via the Hellespont.

³ Orgiastic pertains to, or having the nature of an orgy. Tending to arouse or excite unrestrained emotion: orgiastic rhythms.

⁴ Please read the booklet "At Last Ephesians Understandable to Every Christian."

Apparently the wool business was particularly attractive to the Ten Tribers (lost sheep), and this was an important trade in the district, Acts 16:14: "And a certain woman named Ludia, a seller of purple from the city of Thyatira (also in the Revelation Book), worshipping Elohim, was hearing, whose heart the Master did open to pay attention to what Sha'ul said." Now here is some deep insight: each tzitzit⁵ was to have a blue thread. With blue so prevalent in our world today, it is hard to imagine that during the entire Biblical period; blue was probably the most expensive colour to produce. Therefore, it was reserved for royalty and only the wealthy who could afford it! Before synthetic dyes, the only source was a small gland in the 'helix' snail. It took 12,000 snails to fill up a thimble of blue dye. In 200 BCE, 1kg of cloth, dyed blue, cost the equivalent of \$72,000 US! By CE 300, this same 1kg of cloth of blue, cost \$192,000 US! This indicates that Ludia, the seller of purple and an early convert of Messianism, was one of the wealthiest women in the Roman Empire. In the shorthand of the Bible, this tidbit of information about Ludia, (which means very little to the Christian in general today), is extremely important to the understanding of the Hebraic Rooted Believer, listen it said, in effect, 'hey, one of the wealthiest and most influential women in the Roman Empire, who is a lost sheep, got saved!'



Imagine the impact this would make on the message of the Gospel! But it also represented something divine, which is why royal blue set people apart from the rest of the common world (that is why the corrupt Roman Catholic Church is dressed in this colour, as they think they are "royalty"). Therefore, to have a blue thread was to have something of the divine and royal, and served to remind each wearer of his significance in YHWH's sight. After all, YHWH calls us to be a royal priesthood (1 Peter 2:9).

This treasured thread of the 'tzitzit' would probably have been passed from a father to his son, as one of his precious legacies. Now get this... Sha'ul was a "tentmaker" (Acts 18:3) and the tents that he made were small Tabernacles, yes Tallitot (prayer-shawls) with the blue threads in the tzitziyot! YHWH has preordained that this woman, a lost sheep, will come to repentance to supply the blue dye! This clearly tells us that these Believers were Messianics, firmly grounded in Torah.

Now let's get back to the rest who lived in Colosse and the surrounding area. The homosexual life of the pagan gentiles of Hierapolis was rampant. Attention has been called to a bitter Talmudist⁶ comment, "The wines and baths of Phrygia (see footnotes on page 5) have separated the ten tribes

⁵ Tassel as commanded to be worn according to Num 15:37-40.

⁶ Oral commentaries on the Torah contained in the literature called the Talmud.

from Israel." Luke bears further testimony to the presence of lost sheep Ten Tribers in the tri-cities area, when he specifically mentions that "Phrygians" (lost sheep Ten Tribers) were present in Jerusalem at the time of the Shavuot (Pentecost) Feast (Acts 2:10), as they were commanded by the Torah to attend the Feasts at the Temple (Exod 23:14; 34:23).

Composition of the Letter

The Letter has been written by the Rabbi Sha'ul (1:1, 23-24). This is accepted by all conservative scholars.

The Book of Colossians gives the clearest, most comprehensive teaching on the Divinity (Christology⁷) of all Sha'ul's Letters. Evidence in favour of Rabbi Sha'ul's authorship is the many notable similarities to his other writings. For example, the description of the Assembly in Col 2:19 is very similar to that of Rom 12:4-5 and 1 Cor 12:12-27. The teaching on the Crucifixion Stake in Col 2:14-15 parallels the teaching of 2 Cor 5:19-21 and Gal 3:13.

Colossians is also very similar in content to Ephesians and Philemon, with about one fourth of Colossians actually contained in the Book of Ephesians. Messianic commentators are certain that Sha'ul was indeed the author.

Authenticity of the Letter

The Letter to the Colossians was written to the Assembly at Colosse, probably between 61 and 63 CE. It was written from Rome during Sha'ul's 'first' imprisonment, at which time he also wrote Ephesians and Philemon. According to Acts 28:30, Sha'ul was in Rome during this time and in both Ephesians and Philemon he refers to himself as being a prisoner (Eph 3:1, 4:1, Phil 1,9).

These three Letters were carried by Tychicus and Onesimus also with further instruction for the Assemblies. Timothy is seen as being with Sha'ul during this time, as well as some others, but most notably is Epaphras, who apparently started their Assembly (Col 1:7), and seems to have been either there in prison with Sha'ul or previously been imprisoned with him (Philem 23). It is thought that Epaphras came to Rome and told Sha'ul of the heresy in Colosse and this is why Sha'ul wrote the Letter. We do know that Sha'ul had been through this area twice, on his second and third missionary journeys (Galatia to Troas, Acts 16:4-8 / Galatia to Ephesus, Acts 18:23; 19:1).

⁷ Christology addresses the issue of Y'shua being both God and Man, and becoming such in the incarnation.

The Central Theme of the Letter

The reason Sha'ul wrote this Letter was to combat what was later called the 'Colossian Heresy'. This is probably the very reason why Epaphras came to Rome, to seek his help on this matter amongst the lost sheep. The nature and origin of the heresy is: what is Messiah Y'shua's ultimate role and did He do away with the Torah? This start of this heresy may have been the teaching of a single individual, but he was evidently a person of eloquence and influence (Col 2:4, 8, 23). (Most Christians accept that Y'shua is God in the flesh but reject that the Law (Torah) is still applicable today).

Now although Sha'ul saw the potential danger of such doctrine, it does not seem to have had a major effect on these people (Col 1:2; 2:4-8).

The Letter can be broken down into the following sections:

- 1) Introduction (1:1-14): a typical personal introduction by Sha'ul that consists of a greeting, a thanksgiving, and a prayer.
- 2) Body (1:15-4:6): the substance or doctrinal content of the Letter.
- 3) The doctrine of Y'shua Messiah (1:15-23): the nature of the Divinity of Y'shua.
- 4) Sha'ul as a minister of Y'shua (1:24-2:5): proclaiming the Divinity of Y'shua.
- 5) False philosophy versus the one true faith (2:6-3:4): the Divinity of Y'shua versus the false teaching at Colosse.
- 6) Practical Believers living (3:5-4:6) the Divinity of Y'shua in practical life.
- 7) Conclusion (4:7-18): a typical personal conclusion by Sha'ul that mentions the messengers, sends greetings to and from various lost sheep Believers, and closes with a farewell.

The core of all Sha'ul's thought about the Divinity of Y'shua in Colossians does, in fact, exist in one of his earlier Letters. In 1 Cor 8:6 he writes of one Lord Y'shua the Messiah by whom are all things, and we by Him only. In that phrase is the "essence" of all that Sha'ul says in Colossians. The seed was there in Sha'ul's mind, ready to blossom when a new climate and new circumstances called in into growth.

Overview of the Problem in Colossians

Colossians presents the all-supremacy, the all-sufficiency, the uniqueness, and the fullness of the person and work of Y'shua the Messiah as the God-Man Saviour, the Creator and Sustainer of the universe and the total solution for man's needs both for time and eternity. Bottom-line, YHWH in Y'shua! It is a cosmic Book, presenting the cosmic Messiah: the Creator /

Sustainer who is also the One and only Redeemer / Reconciler of the universe.

Without doubt Colosse was the least important Assembly to which any Letter of Sha'ul is addressed. Colosse had been "a great city of Phrygia," but it was in the afternoon of its influence and importance when Sha'ul wrote the house-assembly there. And yet the message to Colosse, so bright with the light of apostle Shaúl's highest Divinity of Y'shua, has become amazingly relevant in our time.

Colossians, which presents Y'shua as the Architect and Sustainer of the universe, as well as the Reconciler of all things, both earthly and heavenly, provides the lost sheep of the House of Israel with the material it may and must use. Suddenly the Letter to the "little flock" in the declining city has become perhaps the most contemporary Book in the Messianic Writings library.

The usefulness of Colossians, however, is not a recent phenomenon. The Letter is no late-blooming flower, although its grandeur and brilliance may strike one's eyes with increasing force in the present time. The Divinity and the ethics of the letter are important for all time. It has always furnished a proper antidote to humanly devised schemes of salvation. What Messiah is and has done for us lost sheep is enough for salvation.

So What is the Message to the Colossians?

Y'shua is YHWH in the flesh and the Torah is still valid today.

Did Shaúl 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. 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/tallit⁸ 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 Gentiles 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.

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).
- 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 Taught

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*

⁸ Jewish prayershawl. A Tabernacle.

commands.⁹⁷ 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 Shaúl 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 days¹⁰. As we will see, his writings draw from deep, mystical, Hebrew concepts about YHWH.

People Reading Shaúl'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 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 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*

⁹ John 14:15

¹⁰ 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

not under the Law" **before** they even begin "studying" his teachings.

Even Kepha Found it Hard to Understand Shaúl'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**,"¹¹*

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:

"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."¹²

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."

¹¹ 2 Peter 3:16-17

¹² Matt 10:14-16

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 Colossians...

Colossians Chapter 1

Chapter 1 begins by identifying the author as Sha'ul and the audience as the Believers in Colosse (verse 1, 2), these of course are the lost sheep of the House of Israel scattered into this area. He thanks Elohim for their faith, love, and hope and tells them that he and Timothy are praying for them. He also says that what they had heard before was the truth (verses 3-5). Sha'ul then affirms that they received the same Good News that all the other lost sheep scattered in the Mediterranean had received and states they are bearing fruit (verse 6).

He goes on to say that Epaphras brought the Good News to them and has now brought the news about them to him (verses 7, 8). Then he tells them that he has not stopped praying that they will be filled with knowledge, wisdom, and understanding (verse 9). The purpose of this is not merely for head knowledge, but so that they may better know and please YHWH, which will produce patience, longsuffering, and joy (verses 10, 11). He then encourages them to give thanks to the Father who has delivered us from darkness into the kingdom of His Son (verses 12, 13). It is through His blood only that we as lost sheep have been redeemed and our sins of breaking Torah (1 John 3:4) have been forgiven (verse 14).

Sha'ul continues by saying that Y'shua is the image of the invisible YHWH (verse 15). Everything in heaven and in earth was created by Him and for Him (verse 16). It's by Him that everything exists, because He is before everything (verse 17). He is the head of the Assembly and should have the preeminence (verse 18). The Father was pleased to let the fullness dwell in Him (verse 19). He reconciled everything to Himself

by His crucifixion stake (verse 20). He even reconciled the scattered lost sheep by His death and will make these sheep perfect in His sight (verses 21, 22). But this is conditional if they continue in the original truth of Torah they had received and are not moved away (verse 23).

Sha'ul, who is a minister of YHWH, is thankful to suffer for the lost sheep (verses 24, 25). The age from the crucifixion, where there is no distinction between Jew (the House of Judah) or Gentile (lost sheep of the House of Israel so called because they are absorbed into the pagan nations) and all these can receive YHWH's Spirit, had been a mystery for a long time, but is now made known (verses 26, 27). YHWH is working in Sha'ul mightily for the Gospel to preach and teach Messiah (verses 28, 29). With that as overview, let's start with verse 1...

Verse 1: 1. ***Sha'ul, an emissary of Y'shua Messiah by the desire of Elohim, and Timothy our brother,***

- **Sha'ul, an emissary of Y'shua Messiah:** This is a typical salutation of the times. Today, we wait until the end of the letter to identify the writer, but in the first century they would put it in the beginning. This Book begins by identifying Sha'ul as the author. This word emissary (apostle) actually means 'messenger.' Sha'ul is not claiming to be one of 'the twelve' (1 Cor 15:5), but was claiming an authority and ministry like theirs.
- **By the desire of Elohim:** Sha'ul was not chosen by the will of any man, but was chosen specifically as a 'messenger' of Messiah Y'shua Himself (Gal. 1:1, 15, 16). Sha'ul was called to take the Message of the Messiah to the "gentile nations" (the Lost Sheep of the House of Israel), most of his letters that appear in the Messianic Writings are addressed to scattered Israel living among the gentile nations. These are the Lost Sheep of the House of Israel Y'shua instructed His disciples to give the "Good News" to: *"but rather go to the lost sheep of the house of Yisra'El"*¹³ as Y'shua ONLY came for the Lost Sheep of the House of Israel, the scattered Northern Ten Tribes: *"And He answering, said, "I was not sent **except** to the lost sheep of the house of Yisra'El."*¹⁴

After the encounter with the Messiah, he did not immediately consult with other people "flesh and blood", but rather, spent his time in prayer and Scriptural studying to learn about the Messiah in the Scriptures. He spent his time at Mt Sinai in Arabia (Gal 4:25) where YHWH gave Israel the Torah Marriage Contract (Torah Ketubah)! Sha'ul laid the Oral Law (Talmud) down as superior, and was taught by Y'shua the correct Written Law (Torah) of YHWH and of Messiah Y'shua!

¹³ Matt 10:6.

¹⁴ Matt 15:24.

If we want to know who the Messiah is, then we need to study the Word of YHWH in great detail as Y'shua instructs us to do it: John 5:46: *"46 For if you believed Mosheh, you would have believed Me, since **he wrote about Me.** 47 **But if you do not believe his writings** (Torah), **how shall you believe My words?"***

⇒ **Tip:** If you do not study Torah you will not fully understand Y'shua and His teachings.

This is exactly what Sha'ul did, he went to Mt Sinai for three years to study at the feet of Y'shua the Torah: Gal 1:18-19: *"Then after three years I went up to Yerushalayim to learn from Kēpha, and remained with him for fifteen days. And I saw no other of the emissaries except Ya'aqov (James), the brother of the Master."* After Sha'ul had spent his time in the Scriptures at Mt Sinai, he then went to learn from Kepha for fifteen days. He went to Kepha because Kepha knew the Messiah personally and walked with the Messiah and learned directly from the Messiah Y'shua Himself. In fact the Messiah told Kepha three times to feed His lost sheep scattered into the nations: John 21:15-17: *"When, therefore, they had eaten breakfast, Y'shua said to Shim'on Kepha, "Shim'on, son of Yonah, do you love Me more than these?" He said to Him, "Yea, Master, You know that I love You." He said to him, "Feed My lambs." He said to him again, the second time, "Shim'on, son of Yonah, do you love Me?" He said to Him, "Yea, Master, You know that I love You." He said to him, "Shepherd My sheep." He said to him the third time, "Shim'on, son of Yonah, do you love Me?" Kepha was sad because He said to him the third time, "Do you love Me?" And he said to Him, "Master, You know all, You know that I love You." Y'shua said to him, "Feed My sheep."*

- **Timothy our brother:** Although Timothy is seen here with Sha'ul as he so often was, he is not to be understood as taking part in the actual composition of the Letter. He may have been the scribe who penned it, and why Sha'ul includes him in the salutation.

Verse 2: 2 to the set-apart ones in Colosse, and true brothers in Messiah: Favour to you and peace from Elohim our Father and the Master Y'shua Messiah.

- **To the set-apart ones in Colosse:** Saints, as some Bibles put it, literally means separated, sanctified ones, or holy ones, and refers to those lost sheep who Y'shua died for and who have accepted Him as Messiah Saviour. This term is also used of people in the TaNaCh (Old Covenant), and is not a reference to the body of church denominations. Sha'ul calls the brothers here faithful which is from the same word which is used for faith. Those called faithful would be those whose lives were characterized by faith in Messiah and study, do and guard

His Commandments, His Torah: John 15:14: "If you love Me, you shall guard My commands."

- **From Elohim our Father and the Master Y'shua Messiah:** This entire greeting is found in every one of Sha'ul's Letters, but "and the Master Y'shua Messiah" is omitted by many manuscripts, and is why modern translations do not contain it.

Verse 3: ***3 We give thanks to the Elohim and Father of our Master Y'shua Messiah, praying always for you,***

- **We give thanks to the Elohim and Father of our Master Y'shua Messiah:** We; Timothy and I (Col 1:1). Inasmuch as Y'shua was fully human, YHWH was both His Elohim (God) and Father. As Abraham was looked to as the head of all Believers in the TaNaCh, it rightly calls YHWH "the Elohim (God) of Abraham", whereas in the Messianic Writings we look to Y'shua as the head of the Believers¹⁵, and it refers to YHWH as "the Elohim (God) of our Messiah Y'shua."

So as much as Y'shua is *distinguished* from the Father in this passage, it seems that He is altogether distinguished from being YHWH as well. We will quickly see that any preconceived idea of multiple persons within the Godhead *will* soon fall apart. However, the distinction is **always** *deity* and *humanity*, *spirit* and *flesh*, *Father* and *Son*, **never** God and God.

- **Praying always for you:** Sha'ul goes on to encourage the Colossians that he is continually praying for them. We see that Sha'ul begins his prayer with giving thanks, moves on to his petition in this and following verses, and then ends with thanksgiving again in verse twelve. We see a similar pattern in the Avinu (Our Father prayer), where Y'shua begins and ends His prayer with praise. Why do they follow the same format? Because all Jewish prayers follow the guidelines of the fundamental Amidah (Standing) prayer¹⁶ of which the Avinu is only a shorter version. We should never approach YHWH directly asking Him for things, but first take time to count our blessings and acknowledge who He is. The Amidah prayer does this perfectly!

Verse 4: ***4 having heard of your belief in Messiah Y'shua and of your love for all the set-apart ones,***

- **Having heard of your belief in Messiah Y'shua:** This seems to indicate that Sha'ul had not visited this Assembly in person or, that they turned recently to Messiah after he visited them. But Sha'ul

¹⁵ Eph 1:22; 5:23.

¹⁶ Please see the booklet "A Messianic Approach to the Amidah and Avinu Prayers."

commends the lost sheep of Colossians for their faith and love for Messiah. He routinely addresses faith, love, and hope when writing to the various Assemblies. He would commend them for the areas in which they were strong and then spend much of the letter trying to improve on their weaknesses. These are seen to be the three fundamentals of Messianic life (1 Cor 13:13).

Verses 5-6: ***5 because of the expectation that is laid up for you in the heavens, of which you heard before in the word of the truth of the Good News, 6 which has come to you, as also in all the world it is bearing fruit and growing, as also among you, since the day you heard and knew the favour of Elohim in truth,***

- **Because of the expectation (hope) that is laid up for you in the heavens:** Sha'ul commends the lost sheep for their hope, thus signifying that they were a mature Assembly and he then addresses other issues than these three. The 'hope laid up in heaven' here is eternal life; thus he is actually referring to *the object* of the hope itself.

So in this Letter we notice that Sha'ul goes beyond just mentioning faith, love, and hope but continues to explain what the *direction* of each of these three virtues should be. We need to have faith in Messiah Y'shua, love for Messiah as shown in John 14:15 and to all fellow lost sheep, and an expectation (hope) for eternal life.

- **You heard before in the word of the truth of the Good News:** Before, or originally, they had been taught the truth of the lost sheep that will be redeemed again as YHWH divorced them, the prophet Jeremiah spoke about this (3:6-8). YHWH promised that He will remarry the House of Israel. Many passages in the Word testify that YHWH will remarry the House of Israel whom He divorced, also called Ephraim or Joseph: "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."¹⁷ Hosea 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."¹⁸
- **Which has come to you, as also in all the world it is bearing fruit and growing, as also among you, since the day you heard and knew the favour of Elohim in truth:** The truth of the mystery being

¹⁷ Mic 2:12 (KJV).

¹⁸ Hos 2:19-20 (KJV).

revealed so painstakingly by Sha'ul in the Letter of Ephesians that YHWH will take the House of Israel as a Bride again and join her with the House of Judah (please view the booklet "At Last, Ephesians Understandable to Every Christian!"). Sha'ul continues to say that "also in all the world it is bearing fruit and growing, as also among you, since the day you heard and knew the favour of Elohim in truth." Meaning, the restoration of the Hebraic approach to Scripture for the restoration of YHWH's Torah will grow to fruition as it has been prophesied! (Acts 3:21 on Jeremiah 31 and Ezek 36:25-27.) YHWH said it and that settles it! The Hebrew Roots Movement is not something that will go away, no, in fact it is going to grow until prophecies have been fulfilled. Our Christian friends should get use to this and change their way of thinking, if not, they are then obstacles for the truth.

*Verse 7-9: 7 **as you also learned from Epaphras**, our beloved fellow servant, who is a true servant of Messiah on your behalf, 8 who also declared to us your love in the Spirit. 9 That is also why we, **from the day we heard**, have not ceased praying for you, and asking that you be **filled with the knowledge of His desire in all wisdom and spiritual understanding**,*

- **As you also learned from Epaphras:** Epaphras started the lost sheep Assembly here, and it is thought in Laodicea and Hierapolis also. He appears to have been the leader over the area.
- **From the day we heard:** Since the day Sha'ul and Timothy heard about the truth (verse 5-6) penetrating the Assembly of Colosse, they did not cease to pray for them. Epaphras gives their love in the Spirit and that is another reason they were praying for them.
- **Filled with the knowledge of His desire in all wisdom and spiritual understanding:** In 1:4 we mentioned the three fundamentals Sha'ul addresses in each epistle. Now these three (knowledge, wisdom, and understanding of Messiah and Torah) are what Sha'ul always says that he is praying for each of the lost sheep Assemblies. If faith, hope and love are the areas in which we are expected to grow in spirit, then knowledge, wisdom and understanding of Messiah and Torah are the areas of truth that we need to mature in. Y'shua said that those who would worship YHWH must worship Him in both spirit and truth (John 4:24). The Torah is spiritual (Rom 7:14), and we must worship YHWH in the truth of Torah how He ordained us in the Torah to worship Him.

Elohim is a God of order (1 Cor 14:40), the Torah is factual proof of this. Therefore liturgy has been used in the Temple and in synagogues for thousands of years. The prayers we use are based heavily on Scripture and most were in use in the Temple and synagogues of

Y'shua's time. The early apostolic community used liturgy extensively, and it is a hallmark of authentic Torah-observant Messianism (Messianic Judaism).

Believers at the Hebraic Teaching Group (HTG)¹⁹ have found that the traditional liturgy expresses our thoughts in a way that is poetic and deeply meaningful. Its broad scope enables us to widen our perspective and directs our attention to those issues that are most important. Liturgical prayer also grants us unity and focus as a congregation. For those who prefer not to pray liturgically, we remind you with love that Y'shua and all the Messianic Writers did exactly that. We desire to do what our Messiah does, we therefore do what He did.

Here are some reasons why we use liturgy:

- 1) The liturgy that we use in our services relates directly to the Word.
- 2) The liturgy that we use illustrates the Truth in the Word.
- 3) The liturgy that we use comes from the liturgy used in Jewish worship services before Y'shua's time and which Y'shua also followed.
- 4) The liturgy that we use in our services illustrates the Mashiach that is in the original Jewish liturgy.
- 5) The liturgy that Messianic Jews use will teach our members the prayers, praise and worship Jewish people use in their worship services.
- 6) This liturgy is the Word and the regular usage of it is a way to teach it to our brothers and sisters in YHWH.
- 7) Speaking on a common ground can speak the Truth to those who don't know Y'shua or understand the connection between Abba, Y'shua (the Son) and the Ruach HaKodesh.

The three distinct and main functions in our liturgy are as follow:

- 1) This is how we worship YHWH. Different groups of people have different ways that they communicate their Worship to YHWH. As Jews and Lost Sheep we worship using Biblical Hebrew in many parts of the liturgy. You may know that there are prayers and teachings in some Jewish Siddurs (Jewish Prayer Books) that relate to salvation by works. As Messianic Believers we omit these prayers related to the works of man to salvation. We understand where our Salvation comes from. (Titus 3:4-7; Phil 3:7-11; Rom 11:5-6). Salvation comes by believing in Mashiach Y'shua, asking Him to be King of our lives and asking Him to forgive our sins. He is the blood sacrifice for the sins of the world (Rom 6:5-11). There is no Temple to bring our sacrifice for sin. YHWH knew that the Temple would be

¹⁹ Our ministry of which the Hebraic Roots Teaching Institute (HRTI) is part.

destroyed. He came to the world in the form of the Son of Man to be the only true sacrifice for our sins.

- 2) When you teach someone about Y'shua you need to speak in a way that they will understand (Acts 2:1-16). When you teach the truth in Mashiach to Jewish people, you need to speak their language. Using the liturgy that Jews have used since they first came to a worship service, brings them to an understanding that the same YHWH is Lord of all. There is only one True God (John 17:1-5). The Lost Sheep's core calling is therefore Rom 11:11, and that is to assist in opening the eyes of Judah, and that can only be done if you "walk" like them.
- 3) In our contact with Judah (Jews) and Ephraim (Lost Sheep) we should have only one motive: To minister Mashiach (Y'shua) to them by walking "the way," so that they may grow in Him. Then YHWH will send His Word as the rain that waters His people to sanctify, transform, and conform them to His image for the building up of the Body. (Isaiah 55:10-11; Eph 4:15-16). We therefore must build up the Believers (ha'Kadoshim) in Mashiach so they can go out to tell the Good News of salvation in Y'shua to others. Believers who are healthy in their relationship with Y'shua, pass on the gift of salvation to others (2 Tim 1:13; Titus 1:9). We are required to teach our brothers and sisters in YHWH to speak forth the Truth to all people groups. To do this we must teach them to speak in a language and way that those people groups will understand.

The Jewish blessings and prayers that Messianic Believers use illustrate the Mashiach in the language that a Jewish person understands. This is not speaking just about the Hebrew language. It is speaking about a paradigm view and understanding from that viewpoint (Acts 2:1-16). A Jewish person will not come to services on a day other than the Shabbat.

The liturgy we use illustrates the connection between the TaNaCh and the Messianic Writings. The purpose and reasons are obvious. There are three functions in the good work we do in Mashiach. When it is not about bringing others to Y'shua we should forget about it. If it is not about our gaining more of Y'shua in our lives, we must forget about it. If it is not about Y'shua we better forget about it. Our job at the HTG is to equip others to speak forth Mashiach Y'shua to provoke our Jewish kinsman to jealousy (Rom 11:11). We pray that this helps you understand why we use Messianic Jewish liturgy in our worship services.

We live in a generation which prides itself in its self-sufficiency. Whatever looks good to the individual; whatever spontaneous response comes from my feelings; this has tended to be the response

in our post-modern society. It is not surprising that many of these same values have carried over into our modern approach to worship. While there is certainly a proper place for individuality and spontaneity in worship, it seems there is a potential for some blind spots as well. A number of Believers resist any liturgical format because it is too "structured." Such people miss a rich element in the larger picture of worship.

Perhaps we should first ask "what is liturgy?" The Biblical word is derived from two Greek words; *laos* meaning people, and *ergon* meaning work. A common Hebrew term that is similar is *avodah* which means service. It was the term applied to the priesthood as they served in the Temple. All this gives us an insight into how YHWH defines worship through liturgy – worship is not a performance that we observe, but a service that we do! And it may surprise some people how often worship through a structured liturgy is mentioned in the Scriptures.

In the Temple period, many special readings and liturgical meditations developed as an expression of Jewish worship. Even hundreds of years before the coming of Y'shua certain prayers were common; the Shema (Deut 6:4-9), the Amidah (18 Benedictions) and some scholars even believe such prayers as the Kaddish and the Aleinu were intact before the first century as well. Of course, we should not overlook the Psalms, the longest Book of the Bible, which in essence is a Book of liturgy! The fact that all these prayers were used and continue in the modern synagogue is common knowledge to anyone aware of Jewish tradition.

Did Y'shua and His Early Jewish Disciples Reject this Style of Worship? Judge for yourself. Y'shua consistently attended synagogue and the Temple (John 18:20). We are aware of His teaching ministry, but can you imagine Him being called upon as a respected Rabbi if He did not enter into the liturgical worship of His day? For Him it must have been a beautiful expression of praise to the Father. As Y'shua was asked one day what was the greatest of all the Commandments of Torah, what did He say? He quoted the Shema (Deut 6:4-9), which is the heart of the liturgical worship for the Jew (Mark 12:28-34). And how can we forget the Avinu (Our Father) Prayer (Matt 6:9-13) which is simply a summary of many Jewish prayers. You may want to compare Y'shua's teaching to the Siddur (Jewish Prayer book) where you will find many parallels.

It seems clear that Y'shua not only worshipped through the liturgy but also quoted it in the course of His teaching! Of course, He did warn of possible excesses and meaningless repetitions, but that had more to

do with the heart attitude in worship than the content itself. When one's heart is in tune with the Spirit of YHWH, the liturgical expression can be a beautiful form indeed. Not surprisingly, we find the early Jewish believers expressing their worship of YHWH in similar forms. We are told that they met "day by day in the Temple" (Acts 2:42-47), again implying active involvement in the traditional worship that they were accustomed to.

In a fascinating note, it is even recorded that they were continually "devoted to prayer." The original language actually says "the prayers," implying that it was more than just an unstructured prayer meeting, but they still incorporated elements of "the prayers" of their traditional Jewish liturgy. They, like us, would not agree with all the theology of the traditional Siddur, but there is much we can agree with and incorporate in our Messianic faith.

The traditional liturgy can be a beautiful vehicle for uniting us together in a spirit of praise. And the focus is not just our limited experience with YHWH, but on the eternal truths of His Word. It makes sense, therefore, that even in eternity there will be a structure to our worship. We wonder how much of that will be similar to the structures already found in the Scriptures? One of the primary goals of the Messianic movement is to follow the Messiah within a Biblically balanced Jewish culture. As our hearts are filled with the Spirit of YHWH, it would seem that liturgy and Messianic worship can fit wonderfully together for the glory of Y'shua HaMashiach – in Spirit and Truth!

It is interesting to note that Sha'ul here held knowledge, wisdom and understanding in high regard.

Verse 10: 10 to walk worthily of the Master, pleasing all, bearing fruit in every good work and increasing in the knowledge of Elohim,

- **To walk worthily of the Master:** The entire purpose of knowledge, wisdom, and understanding is to be able to better please YHWH and to walk right, meaning to please Him in every way. The end of all this enlightenment is to affect your conduct, and not for head-knowledge only.
- **Bearing fruit in every good work:** It is vitally important to understand that YHWH only deals with three groups of people in His eternal plan. These groups are: 1) The House of Judah, also known as the Southern Kingdom or just Judah (which was the dominant tribe. Benjamin was the other tribe). They were never divorced by YHWH and are still

married to YHWH²⁰. They are the blinded Orthodox Jews who passionately live under the Torah, even today. YHWH blinded them from Messiah Y'shua and they cannot help it.²¹ 2) The House of Israel, also known as the Northern Kingdom, the Lost Ten Tribes, Joseph or Ephraim (which was the dominant tribe amongst the ten tribes). Y'shua said specifically that He "came only for the Lost Sheep of the House of Israel" (Matt 15:24). And then the final group, 3) The "Dogs". These are all gentiles who are out of YHWH's Torah Covenant. The ones willfully opposing the Torah, the Law. They are called *kuon* in the Messianic Writings' Greek. They are the false prophets teaching against the Torah; the Lawless ones as Scripture has it. Those out of the Torah Covenant are called "dogs" in Scripture (Rev 22:15; Deut 23:18; Isaiah 56:10-11; Phil 3:2; Psalm 22:16, 20, Matt 7:6). In Matt 15:26-27 Y'shua called the "woman" (an out of Covenant gentile) from Canaan a "dog" (a Torahless gentile) until such time she repented and came into the "household" (the Commonwealth of Israel) of the "Father" (YHWH's rules) by accepting to eat of the "crumbs" (by start studying the minor teachings) of the "bread" (the Torah).

Now, each person must decide in which one of the three groups you belong to, as there are unfortunately no other groups in Scripture. The doctrine that Christians proclaim that YHWH deals with "the church, the Jews, and pagans" is a myth.

Because the Northern Kingdom transgressed the Torah of YHWH, they were scattered into the nations of the world (please see the booklet "Christian Foundational Teachings No. 2: Your Identity. The Ultimate "Mystery" in the Bible Christians have Grossly Missed"). This is the "Wild Olive Tree" of Romans chapter 11. The "Cultivated Olive Tree" is the House of Judah which is cared for by the "Owner," but the Wild Olive Tree is not part of the "Owner's" estate because the House of Israel chose to whore after other gods. She broke the Torah Covenant and therefore YHWH, the "Owner," divorced her²². Therefore, all believers in Messiah Y'shua who willfully reject the Torah are called "Dogs" in Scripture (i.e., as said to the Canaanite woman).

This is why Y'shua stated categorically, that not every person that says to Him, Lord Lord will enter into His Kingdom. Only those who love Him and show it by living according to His rules (Torah) after coming into faith²³ will have eternal life with Him. Notice, Y'shua is talking to Torah-

²⁰ Jeremiah 3.

²¹ Psalm 69:23 – Refers mainly to the House of Judah because the House of Israel had already been scattered amongst the nations during the time of Y'shua.

²² Jer 3:8.

²³ By accepting what Y'shua has done on the stake for you.

observant believers in the following passage, and warns them against the non-Torah-observant doctrine many teach even today, listen:

Matt 7:1-23: 1 Do not judge, lest you be judged. 2 For with what judgment you judge, you shall be judged. And with the same measure you use, it shall be measured to you. 3 And why do you look at the splinter in your brother's eye, but do not notice the plank in your own eye? 4 Or how is it that you say to your brother, 'Let me remove the splinter out of your eye,' and see, a plank is in your own eye? 5 Hypocrite! First remove the plank from your own eye, and then you shall see clearly to remove the splinter out of your brother's eye. 6 **Do not give what is set-apart to the dogs** (non-Torah believers), **nor throw your pearls before the pigs**²⁴ (your Torah teachings), lest they trample them under their feet, and turn and tear you in pieces. 7 Ask and it shall be given to you, seek and you shall find, knock and it shall be opened to you. 8 For everyone who asks receives (hunger for Torah truths), and he who seeks finds, and to him who knocks it shall be opened. 9 Or is there a man among you who, if his son asks for bread, shall give him a stone? 10 Or if he asks for a fish, shall he give him a snake? 11 If you then, being wicked, know how to give good gifts to your children, how much more shall your Father who is in the heavens give what is good to those who ask Him! 12 Therefore, whatever you wish men to do to you, do also to them, for **this is the Torah and the Prophets**. 13 Enter in through the **narrow gate!** (Torah ancient path²⁵) Because the gate is wide – and the way is broad – that leads to destruction (false teachings), **and there are many who enter in through it**. 14 **Because the gate is narrow and the way is hard pressed which leads to life**, and there are few who find it. 15 But beware of the false prophets, who come to you in sheep's clothing, but inwardly they are savage wolves. 16 By their fruits you shall know them (Torah is not the Root of Salvation, but the Fruit of your Salvation). Are grapes gathered from thornbushes or figs from thistles? 17 **So every good tree yields good fruit**²⁶, but a rotten tree yields wicked fruit. 18 A good tree is unable to yield wicked fruit, and a rotten tree to yield good fruit. 19 Every tree that does not bear good fruit is cut down and thrown into the fire. 20 So then, **by their fruits you shall know them** – 21 Not everyone who says to Me, 'Master, Master,' shall enter into the reign of the heavens, but he who is doing the desire of My Father in the heavens. 22 Many shall say to Me in that day, 'Master, Master, have we not prophesied in Your Name, and cast out demons in Your Name, and done many mighty works in Your Name?' 23 And then I shall declare to them, **'I never knew you, depart from Me, you who work lawlessness!'** (Torahlessness)' 24

²⁴ Matt 10:14.

²⁵ Jer 6:16.

²⁶ Psalm 1:1-3.

Therefore everyone who hears these words of Mine, **and does them** (do Torah), shall be like a wise man who built his house on the rock, 25 and the rain came down, and the floods came, and the winds blew and beat on that house, and it did not fall, for it was founded 26 And everyone who hears these words of Mine, and **does not do them**, shall be like a foolish man who built his house on the sand, 27 and the rain came down, and the floods came, and the winds blew, and they beat on that house, and it fell, and **great was its fall** (now read Rev 22:14-15). 28 And it came to be, when Y'shua had ended these words, that the people were astonished at His teaching, 29 for He was teaching them as one possessing authority, and not as the scribes.

Moving away from YHWH's Laws, His Instructions, His Torah brings a curse. As long as you follow His Mitzvot, His Commandments, you are free, but to reject His Commandments, you will be cursed. That applies to every person who hardens their heart to YHWH's Torah and refuses blatantly to "play by His rules."²⁷ This is referenced to each and every modern day preacher and teacher who came to the knowledge of the truth of YHWH's Torah but outright rejects it and "plays by his own rules." This religious group, the modern day Pharisees, are no different to the Pharisees in Y'shua's time! They will rather follow their man-made rules than submit to Almighty YHWH's set rules and "walk Y'shua's way." No wonder Y'shua tells these modern-day preachers "depart from me you workers of Lawlessness!" They are cursed and will remain cursed until they repent and turn from their wicked anti-Torah ways. (Please read the booklet "A Hebraic Perspective on Bloodline Curses.")²⁸

Thus, the "lost sheep" are scattered into the pagan nations and they are following these wicked nation's evil ways. That is why YHWH bellows out that we need to come out of every form of paganism and

²⁷ Heb 10:26-27: "For if we **sin purposely** (1 John 2:4 – breaking Torah knowingly and wilfully) after we have received the knowledge of the truth, there no longer remains a slaughter offering for sins, but some fearsome anticipation of judgment, and a fierce fire which is about to consume the opponents.

²⁸ Exod 34:7: "watching over kindness for thousands, forgiving crookedness and transgression and sin (breaking Torah), but by no means leaving unpunished, visiting the crookedness of the fathers upon the children and the children's children to the third and the fourth generation." Rom 6:23: "For the wages of sin (breaking Torah) is death, but the favourable gift of Elohim is everlasting life in Messiah Y'shua our Master." Hos 4:6: My people have perished for lack of knowledge. Because you have rejected knowledge, I reject you from being priest for Me. Since you have forgotten the Torah of your Elohim, I also forget your children. Deut 11:28: and the curse, if you do not obey the commands (Torah) of YHWH your Elohim, but turn aside from the way which I command you today, to go after other mighty ones which you have not known. (Did you speak anything negative against YHWH's Law, His Torah, in the past? Do you listen to any services or support any preacher teaching against the Torah?) Deut 27:26: 'Cursed is he who does not establish the Words of this Torah.' And all the people shall say, 'Amen!' (Do you agree to Torah but do not establish it (make it happen)? Meaning, you do not guard it nor execute the Instructions of YHWH?)

rid ourselves of evil: Rev 18:4 "And I heard another voice from the heaven saying, 'Come out of her, my people, lest you share in her sins, and lest you receive of her plagues.'" Mal 3:7: "'From the days of your fathers you have turned aside from My laws (Torah) and did not guard them. Turn back to Me, and I shall turn back to you,' said YHWH of hosts..." From this we can clearly see that most Believers are still involved in "modern-day paganism," a man-made form of worship that rejects outright YHWH's Torah, His set of rules! Many scoff it off and think it is a joke, taking no heed of His warnings and refuse to "bear fruit in every good work..."

- **Increasing in the knowledge of Elohim:** The knowledge of Elohim is one of the results of growing in the knowledge of His will, mentioned in the preceding verse. In order to better know YHWH, you must first know His will, that is Torah, and then walk according to it. The better you know His character, the better you will know Him. In other words, you are justified with Y'shua's atonement work on the stake and are being sanctified by walking Torah out.

*11 being empowered with all power, **according to the might of His esteem, for all endurance and patience with joy,***

- **According to the might of His esteem:** The only way that any of this is possible is by strength from YHWH. He gives us the ability to do His will, Phil 2:13: "for it is Elohim who is working in you both to desire and to work for His good pleasure."
- **All endurance and patience with joy:** Spiritual strength produces three characteristics: 1) patience: endurance, or patience that conquers obstacles, 2) longsuffering: patience especially with people, and 3) joyfulness: rejoicing, especially in times of tribulation.

Verses 12-14:12 ***giving thanks to the Father who has made us fit to share in the inheritance of the set-apart ones in the light,*** 13 ***who has delivered us from the authority of darkness and transferred us into the reign of the Son of His love, 14 in whom we have redemption through His blood, the forgiveness of sins,***

- **Giving thanks to the Father... share in the inheritance of the set-apart ones in the light:** Before salvation we deserved only death. But now as the sons of YHWH we are equally qualified to receive the inheritance with Messiah Himself.
- **Delivered us from the authority of darkness and transferred us into the reign of the Son:** Before repentance, the power of darkness

dominated our lives, but now we are free from that power in the kingdom of Messiah Y'shua.

- **In whom we have redemption through His blood²⁹, the forgiveness of sins:** This redemption through Messiah's blood is the mystery, the secret, that Shaúl spoke about in Eph 3:3 "that by revelation was made known to me the secret, as I wrote before briefly."

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 YHWH'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.)

²⁹ Both the critical text and the majority text omit "through His blood" here, but it is undisputed in verse 20 and in the parallel passage of Eph 1:7, and is also taught in 1 Peter 1:18-19.

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 law³⁰ 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 law³¹ 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." (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

³⁰ Num 30:7-8.

³¹ Num 30:7-8.

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.³² "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"³³, 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."³⁴ He said, "I was sent only to the lost sheep of the house of Isra'el."³⁵ The **great mystery** then was the fact that Y'shua **only** came for the lost sheep of the House of Israel!

He came for these lost sheep "in Whom they have redemption through His blood, the forgiveness of sins, the forgiveness of violating His Torah!" This shows salvation is a rescue by a Sovereign Power.

When we experience physical death our soul and spirit have been redeemed, but we still await the redemption of the body (1 Cor 6:20; Rom 8:19-23; Eph 1:13-14). The forgiveness of sins is also accomplished through His blood. Forgiveness, (*afihmi*) here literally

³² Galatians chapter 1.

³³ Rom 11:13.

³⁴ Matt 10:6 (CJB).

³⁵ Matt 15:24 (CJB).

means 'to take away,' as we will see in Col 2:14, and is this same word also translated remission throughout the Messianic Writings.

15 who is the likeness of the invisible Elohim, the first-born of all creation.

- **Fact 1 why Y'shua is in fact YHWH: Who is the likeness of the invisible Elohim:** Some translations render "He" instead of "Who" here. Either way, it is still talking about the same person, Messiah Y'shua! Image here is translated from *eikon*, which we get our word *icon* from. Now this may be misleading because in our language icon means only a mere representation of something and not the actual substance. But Heb 1:3 tells us that Y'shua is "the express image of his person" (person, *upostasis* - substance). Vine explains: "'the image of the invisible God' gives the additional thought suggested by the word 'invisible,' that Christ is the visible representation and manifestation of God to created beings."

Many find the "Composite Godhead" extremely difficult to understand, but viewing Scripture through the eyes of a Hebrew makes it easier. Many scholars agree that Y'shua and the Father cannot be "one" *echad* in Hebrew, or that Y'shua cannot be YHWH, let's go to the TaNaCh and see what the Hebrew Scriptures say about Y'shua, but let's kick off with the Messianic Writings to lay the foundation...

John 12:37-41 (KJV): "37 But though He (Y'shua) had done so many signs before them, they did not believe in Him, 38 that the word of **Yeshayahu** (Isaiah) **the prophet** might be filled, which he (Isaiah) spoke, 'YHWH, who has believed our report? And to whom has the arm of YHWH been revealed?' (Isaiah 53:1) 39 Because of this they were unable to believe, because again Yeshayahu said: 40 'He has blinded their eyes and hardened their heart, so that they (House of Judah / Jews) should not see with their eyes and understand with their heart, and turn, and I should heal them.' (Isaiah 6:10.) 41 **Yeshayahu said this when he saw His esteem and spoke of Him.**" (Who's glory was this that Isaiah saw?)

Fact 2 why Y'shua is in fact YHWH: Isaiah saw Y'shua, YHWH (יהוה) in the flesh sitting on a throne surrounded by the seraphim: "when he (Isaiah) saw His (Y'shua's) glory," by His 'glory' is meant the manifestation of Y'shua – the Shechinah of YHWH surrounding Y'shua! The Shechinah is also the visible cloud which rested over the mercy-seat. "When he (Isaiah) saw His (Y'shua's) glory" is regarded as equivalent to seeing YHWH Himself! Col 1:15 here distinctly says that YHWH (יהוה) is invisible; meaning YHWH (יהוה) is Spirit and cannot be seen. This is why Y'shua in John 1:18 says: "No one has ever seen Elohim. The

only brought-forth Son (Y'shua), who is in the bosom of the Father, He did declare." **Fact 3 why Y'shua is in fact YHWH.**

John tell us (12:37-41) that it was the glory "of Messiah" that Isaiah saw, but Isaiah remarkably states that it was "YHWH Himself." John herewith actually reinforces that Y'shua is YHWH! Let's now see what the prophet Isaiah says (which John quoted)...

Isaiah 6:1-5: "In the year that Sovereign Uzziyahu died, I (Isaiah) saw YHWH (יהוה) sitting on a throne, high and lifted up, and the train of His (יהוה) robe filled the Temple. 2 Above it stood seraphim. Each one had six wings: with two he covered his face, with two he covered his feet, and with two he flew. 3 And one cried to another and said, 'Set-apart, set-apart, set-apart is YHWH (יהוה) of hosts; **all the earth is filled with His esteem** (glory)!' 4 And the posts of the door were shaken by the voice of him who cried out, and the house was filled with smoke. 5 And I said, 'Woe to me, for I am undone! Because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips – for my eyes have seen the Sovereign, YHWH (יהוה) of hosts.'" From this passage we can clearly see that the prophet spoke about YHWH (יהוה) Who is Y'shua (John 1:18, 10:30).

Hab 2:14 basically says the same... "for **the earth shall be filled with the knowledge of the esteem** (glory) of YHWH (יהוה), as the waters cover the sea!" Interesting, by definition, 'eternal life' is to know YHWH's Glory, and Scripture proves that Y'shua is the glory of YHWH (יהוה), Rev 1:15: "and His (Y'shua's) feet like burnished brass, as if refined in a furnace, and His voice as the sound of many waters," and Rev 21:23: "And the city had no need of the sun, nor of the moon, to shine in it, for the esteem (glory–Shechinah) of Elohim lightened it, and the Lamb is its lamp."

Messiah Y'shua is the Lamb of YHWH (John 1:29, 36; Rev 5:6; 7:17; 14:10; 15:3; 19:9; 21:23; 22:1, 3), but the Lamb is also the 7 Spirits of YHWH... Rev 5:6: "And I looked and saw in the midst of the throne and of the four living creatures, and in the midst of the elders a Lamb standing, as having been slain, having seven horns and seven eyes, which are the seven Spirits of Elohim (the manifold energies of the one Ruach of YHWH) **sent out into all the earth.**" Now what is the meaning of this "all the earth"? For that we need to go to Isaiah 11:1-3...

"And a Rod shall come forth from the stump of Yishai (Jesse), and a Sprout from his roots shall bear fruit. The Spirit of YHWH shall rest upon Him – the Spirit of wisdom (1) and understanding (2) the Spirit of counsel (3) and might (4), the Spirit of knowledge (5) and of the fear of YHWH, and shall make Him breathe in the fear (6) of YHWH. And He shall not judge by the sight of His eyes, nor decide by the hearing of

His ears." Here are the 6 branches of the Menorah³⁶ with Y'shua the center piece, the 'shamish,' the 'service lamp' on the yarekh (center vine).

Now, the 'Shoot with its Roots' of Jesse is clearly seen in the Olive Tree of Rom 11:16: "Now if the first-fruit is set-apart, the lump is also. And if the root is set-apart, so are the branches," and the Olive Tree is linked to the Menorah and to the 'Body of Messiah' as seen in Israel's national emblem in Zech 4:11-14: "11 Then I (Zechariah) responded and said to him, 'What are these two olive trees, one at the right of the lampstand (menorot) and the other at its left?' 12 And I responded a second time and said to him, 'What are these **two olive branches** which empty golden oil from themselves by means of the two gold pipes?' 13 And he answered me and said, 'Do you not know what these are?' And I said, 'No, my master.' 14 And he said, '**These are the two anointed ones** (Judah (Jews) and Ephraim (Lost Ten Tribes / Bride)), **who stand beside the Master** (Who is the yarekh – center vine) **of all the earth.**'



Now, the 7 Branches of the Menorah correspond undoubtedly to the 7 continents which YHWH's Spirit saturates, and the center of the Menorah is Messiah Y'shua as seen in Isaiah 11:1-2 and Rev 1:13. The center of the earth with its 7 continents is the land of Israel (Ezek 5:5, 38:12 ("navel of the world" in Hebrew)), whose center is Jerusalem. Jerusalem is divided into 7 mountains, they are: Mt Zion, Mt Ophel, Mt Moriah, Mt Bezetha, Mt Acra, Mt Gareb, and Mt Goath (1 Enoch 17:6-8; 24:1), and Psalms 125:1-2 (KJV) says: "They that trust in YHWH shall be as mount Zion which cannot be removed, but abideth for ever. As the mountains are round about Jerusalem, so YHWH is round about his people from henceforth even for ever."



Now, the center of Jerusalem is the Temple which houses the 7-branch Menorah. The Holy of Holies is the center of the Temple, and the Ark of the Covenant is placed in the center of the Holy of Holies on the foundation stone of the earth, which contains the 7 pillars of Wisdom (Prov 9:1), and YHWH says I will meet with you between the two Cherubim (Exod 25:22)!³⁷

On a deeper level, the Glory of the Lamb of YHWH **further links to the earth** through Gen 22:11-14 which took place at Mt Moriah: "but the

³⁶ Seven branch lamp stand.

³⁷ Midrash Tanhuma.

Messenger (Angel) of YHWH called to him from the heavens and said, 'Avraham, Avraham!' And he said, 'Here I am.' 12 And He said, 'Do not lay your hand on the boy, nor touch him. For now I know that you fear Elohim, seeing you have not withheld your son, your only son, from Me.' 13 And Avraham lifted his eyes and looked and saw behind him a ram caught in a bush by its horns, and Avraham went and took the ram and offered it up for a burnt offering instead of his son. 14 And Avraham called the name of the place, 'YHWH Yireh,' as it is said to this day, 'On the mountain YHWH provides.'" This mountain, even today, is called 'Moriah,' which is Hebrew and is actually pronounced 'Mora Yah' and literally means 'See Yah!'³⁸ Abraham calls the Mountain in Hebrew "YHWH Yireh", and it means "YHWH will see to"

Now in Hebrew you find seven different verb stems. 'Yireh' is in the 'Kal Stem' format, meaning:

- in the 3rd person
- but masculine singular (and in the future tense and there is a crucial reason for it!)

Fact 4 why Y'shua is in fact YHWH: Y'shua reveals in the Gospel of John on what Abraham actually saw that day concerning "YHWH Yireh:" John 8:56-58: "56 'Your father Avraham was glad that he should see **My day**, and he saw it and did rejoice." (Abraham pierced into the future when he literally saw YHWH Yireh) 57 The Yehudim, therefore, said to Him, 'You are not yet fifty years old, and have You seen Avraham?' 58 Y'shua said to them, 'Truly, truly, I say to you, before Avraham came to be, **I AM.**'

Now notice what verse 14 says of Gen 22 says: "And Avraham called the name of the place, 'YHWH Yireh,' as it is said to this day, 'On the mountain YHWH provides.'" The literally meaning of the last part of the verse is: "On the mountain, YHWH will be seen". Meaning YHWH Himself will provide HIMSELF as a lamb in the place of Isaac for mankind!

With that in mind let's continue with Gen 22:7-8 where YHWH reinforced what He said earlier (in the Hebrew context): "7 And Yitshaq spoke to Avraham his father and said, 'My father!' And he said, 'Here I am, my son.' And he said, 'See, the fire and the wood! But where is the lamb for a burnt offering?' 8 And Avraham said, 'My son, YHWH does provide for Himself the lamb for a burnt offering.' And the two of them went together..

³⁸ Psalm 68:4 "Sing to Elohim, sing praises to His Name. Raise up a highway for Him Who rides through the deserts, By His Name **Yah**, And exult before Him."

It is interesting to note that the Gematria of הארץ (the earth) is 296. But ההר האלהים (the Mountain of Elohim) is also 296. And a further connection to the earth and Messiah is seen by the Gematria of גוים ללאור (for a light of the nations) which is also 296. This clarity where Gematria confirms doctrine, now brings complete understanding in the following verses, Isaiah 49:3, 6: "3 And He (יהוה) said to Me, 'You are My servant, O Yisra'El, in whom I am adorned. (This verse is linking Messiah and Israel who is the Olive Tree for salvation throughout the entire earth) 6 and He says, 'Shall it be a small matter for **You** to be My Servant to raise up the tribes of Ya'aqov, and to bring back the preserved ones of Yisra'El? And I shall give **You as a light to the gentiles** (nations where the lost sheep are), to be My deliverance (salvation = Hebrew Yeshuah) **to the ends of the earth!**'"

Isaiah 42:6: "I, YHWH, have called You in righteousness, and I take hold of Your hand and guard You, and **give You** for a covenant to a people, **for a light to the gentiles** (nations where the lost sheep are)."

Luke 2:32: "**a light for the unveiling of the gentiles** (lost sheep), and **the esteem** (glory) of Your people Yisra'El".

Isaiah 40:5: "And **the esteem** (glory) of YHWH (יהוה) shall be revealed, and **all flesh together shall see it**. For the mouth of YHWH has spoken."

The question is, how was YHWH's (יהוה) glory revealed so that all flesh will see it together? Well the answer is in John 8:28: "So Y'shua said to them, 'When you lift up the Son of Adam, then you shall know that I AM He...' In other words when they raise Y'shua up on the stake then they will '**see it!**'

The following was written on the sign above Y'shua's head, John 19:19: "And Pilate also wrote a title and put it on the cross. And having been written, it was: Y'SHUA THE NAZARENE, THE KING OF THE JEWS." And in John 12:32-34 Y'shua says: "32 'And I, if I am lifted up from the earth, shall draw all men unto Myself.' (In John 8:28 Y'shua states this is how they will know He is 'I AM', meaning that Y'shua is YHWH!) 33 This He said, signifying by what death He was about to die. 34 The crowd answered Him, 'We have heard out of the Torah that the Messiah remains forever. And how do You say, 'The Son of Adam has to be lifted up? Who is this Son of Adam'? 35 Y'shua, therefore, said to them, 'Yet a little while **the light** is with you. Walk while you have **the light**, lest darkness overtake you. And he who



walks in darkness does not know where he is going. 36 While you have **the light**, believe in **the light**, so that you become sons **of light**." These words Y'shua spoke, and went off and was hidden from them. 37 But though He had done so many signs before them, they did not believe in Him, 38 that **the word of Yeshayahu** (Isaiah) **the prophet might be filled**, which he spoke, "YHWH, who has believed our report? And to whom has the arm of YHWH been revealed?" (Isaiah 53:1.) 39 Because of this they were unable to believe, because again Yeshayahu said: 40 "He has blinded their eyes and hardened their heart, so that they **should not see** with their eyes and **understand with their heart**, and turn, and I should heal them." (Isaiah 6:10.) 41 Yeshayahu said this when **he** (Isaiah) **saw His** (Y'shua Who is YHWH) **esteem** (glory = Shechinah) and **spoke of Him** (Y'shua who is YHWH)."



Y'shua is YHWH (יהוה) as the first letter of each Hebrew word on the sign above Y'shua's head bellowed out!

Even the pictograph meanings of each letter in יהוה Name reveals the ultimate truth! (seen below.) The pictographs of the four Hebrew letters in God's name יהוה speak of Y'shua being revealed through the nails in His Hands...

י yod	יד Arm and hand	Hand, make, my
ה hay	זרוע Arms extended	Behold, to reveal
ו vav	נail, peg Nail, peg, to secure	
ה hay	זרוע Arms extended	Behold, to reveal

With
My Hands

Extended

I AM nailed to the stake

yet I Love with you with extended
arms

No wonder Sha'ul says in Col 1:15 that Y'shua "is the likeness of the invisible Elohim." In fact Y'shua is YHWH in the heavenly realm, but when He penetrates the natural realm YHWH manifests Himself in bodily form in Y'shua, fully Man yet fully God. Y'shua speaks from out of heaven of Himself on the earth as "The Son of Man" as He was born

in the flesh, and Y'shua speaks of Himself as the Father in the Heavenly realm.

- **The first-born of all creation:** The firstborn or firstborn son (Hebrew *bechor* בְּכוֹר) is a very important concept of the Hebrew Bible and in Messianic and Rabbinic Judaism, which is grossly misunderstood by Christians. Christians accept the 'firstborn' as the Christian church.

The role of firstborn son carries significance in the *redemption* of the first-born son, in the **allocation of a double portion of the inheritance**. Also in the prophetic application of "firstborn" to the nation of Israel.

The semitic root B-K-R (בָּכַר) means "early" or "first" in the Ancient Near East semitic languages. Classical Hebrew contains various verbs from the B-K-R stem with this association. The plural noun *bikkurim* (vegetable firstfruits) also derives from this root as in the Feast of Firstfruit (Hag Bikkurim). The masculine noun *bekhor*, firstborn, is used of sons, as "Canaan begat Sidon his firstborn" (Gen 10:15), whereas the feminine noun, and female equivalent, is *bekirah* (בְּכִירָה), first-born daughter, such as Leah (Gen 29:26). Derived from *bechor* is the qualitative noun *bekhorah* "birthright" (בְּכוֹרָה), related to primogeniture. Primogeniture is the right, by law or custom, of the firstborn male child to inherit the family estate, in preference to siblings. This is what Esau sold to Jacob!

In the plural this qualitative noun "birthright" can also mean "firstlings", as when Abel brought out the "firstborn" (*bekhorot* feminine plural (בְּכוֹרוֹת) of his flock to sacrifice (Gen 4:4).³⁹

The earliest account of primogeniture to be widely known in modern times involved Isaac's son Jacob being born second (Gen 25:26) and Isaac's son, Esau being born first (Gen 25:25) and entitled to the "birthright", but eventually selling it to Isaac's second son, Jacob, for a small amount of food (Gen 25:31-34). A similar transfer is shown by the writer of 1 Chron 5:1-2 where, although the tribe of Judah prevailed above their brethren, nevertheless the "birthright", the double portion of two tribal allotments, was Joseph's.

Under the Law of Moshe, the Torah, the firstborn may be either the firstborn of his father, who is entitled to receive a double portion of his father's inheritance (compared to the other siblings), (Deut 21:17) or the firstborn of his mother. The Torah in Deut 21:15-17 gives inheritance rules preventing the husband with more than one wife from

³⁹ Wikipedia - Firstborn, [http://en.wikipedia.org/wiki/Firstborn_\(Judaism\)](http://en.wikipedia.org/wiki/Firstborn_(Judaism))

leaving property to the son of the favoured wife, it had to be the firstborn son of the family.

The Egyptians also attached significance to primogeniture and birthright. The death of Pharaoh and the Egyptian's firstborn at the first Passover is direct payment for YHWH's identification of Israel as His own firstborn. In Exodus Moshe is instructed to say to Pharaoh "Thus saith YHWH, Israel is my son, even my firstborn."⁴⁰ This is prophetically attached to Ephraim, the Northern Ten Tribe Kingdom of Israel, in Jer 31:9: "With weeping they shall come, and with their prayers I bring them. I shall make them walk by rivers of waters, in a straight way in which they do not stumble. For I shall be a Father to Yisra'El, and Ephrayim – he is My first-born." Thus, Isaac (type of Y'shua⁴¹) had two sons, Esau the *firstborn* (who represents the lost sheep of the House of Israel, who sold their Torah-right and followed paganism, the Northern Kingdom - Ephraim), and Jacob (who is the Southern Kingdom, the House of Judah, who YHWH never divorced because they kept the Torah Covenant).

The concept of the *firstborn* was heavily present in Hellenistic Judaism (Jews during the Roman Empire) among the Second Temple Diaspora. In the Septuagint⁴² Israel, then Ephraim, are YHWH's *prototokos* (πρωτότοκος) "firstborn." The use of "firstborn" is taken further along figurative lines. In Joseph (type of Y'shua) and Asenath (type of the lost sheep of the House of Israel coming from the nations) the converted Egyptian princess Asenath prepares to marry Joseph as the *prototokos* "firstborn" of her new god, the God of Israel (because she accepted YHWH's rules).

According to the rite of redemption of the *son*, if the father and mother are both Israelites, the *firstborn* is required to be redeemed from a Cohen (Priest). The *firstborn* of one's mother is referred to in the Bible (Exod 13:2) as one who "opens the womb" of his mother. Therefore, the firstborn of the father exclusively, although considered as a firstborn regarding his father's inheritance, is not considered as a firstborn regarding the requirement to be redeemed, as the mother's womb has already been opened by his half-sibling, the firstborn of his

⁴⁰ Exod 4:22 (KJV with Names replaced by the author).

⁴¹ Please read the booklet for a full typology of Isaac portraying Y'shua: "Torah Forbids Human Sacrifices, but YHWH Instructs Avraham to Sacrifice His Son."

⁴² 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 Testament, it is also called the Greek Old Testament. The traditional story is that Ptolemy II sponsored the translation for use by the many Alexandrian Jews who were not fluent in Hebrew but fluent in Koine Greek, which was the lingua franca of Alexandria, Egypt and the Eastern Mediterranean at the time.

mother. Thus, the Shulchan Aruch⁴³ rules that only a first born of the mother is required to be *redeemed*. This is why Y'shua was redeemed in Luke 2:21-24. After Miriam's (Mary's) period of uncleanness (Lev 12:2-8), when Y'shua was one month old, He was taken by His parents to Jerusalem for the ceremony known as *Pidyon Ha-Ben*, or Redemption of the First Born (Num 3:14, 16, 18; 18:15-16).

Originally, the firstborn of every Jewish family was intended to serve as a priest in the Temple in Jerusalem as priests to the Jewish people but they lost this role after the sin of the golden calf when this privilege was transferred to the male descendants of Aaron. This role will probably be given back to the firstborn in a Third Temple when Messiah Y'shua returns.

The Commandment (Mitzvah) of *Pidyon Ha-Ben* teaches us several critical things about Y'shua and why Sha'ul states here in Col 1:15 that Y'shua is "the first-born of all creation:"

- 1) We learn that Y'shua was a firstborn son who opened Miriam's womb and therefore needed to be redeemed through the Mitzvah of Pidyon Ha-Ben.
- 2) We learn from this Mitzvah that Y'shua was, Himself, redeemed through Pidyon Ha-Ben.

Yosef, the biological father of Y'shua was responsible for the Mitzvah of Pidyon Ha-Ben. We learn in the Oral Torah⁴⁴ that only the biological father could perform this Mitzvah: "...are women liable to perform every positive precept the performance of which is not dependent on a specified time? Are there not in fact [the precepts of] the study of the Torah,⁴⁵ propagation of the race⁴⁶ and redemption of the son⁴⁷ each of which is a positive precept the observance of which is not dependent on any specified time and women are nevertheless exempt [from their observance]?"⁴⁸ And "'To redeem him.' How do we know it? — Because it is written, and all the firstborn of man among thy sons shalt thou redeem."⁴⁹ And if his father did not redeem him, he is bound to redeem himself, for it is written, [nevertheless the firstborn of man] thou

⁴³ The Shulchan Aruch is known by various Jewish communities as "the Code of Jewish Law" and is the most widely consulted.

⁴⁴ Please read the booklet on the Oral Torah with the 17 facts that Y'shua kept the Customs and Traditions (Oral Law) of the Jews: "Y'shua, Sha'ul and the Oral Law," but never ever considered the Oral Torah superior to the Written Torah.

⁴⁵ That women are exempt is deduced from Deut 11:19, 'And ye shall teach them your sons' but not your daughters. Children here in the Hebrew language is in the male form.

⁴⁶ Yebamot 65b.

⁴⁷ Exod 13:13 and Kidushin 29a.

⁴⁸ Eiruvim 27a.

⁴⁹ Exod 13:13.

shalt surely redeem.⁵⁰ And how do we know that she [his mother] is not obliged [to redeem him]? — Because it is written, thou shalt redeem [tifdeh] [which may also be read] thou shalt redeem thyself [tippadeh]: one who is charged with redeeming oneself is charged to redeem others; whereas one who is not charged to redeem oneself is not charged to redeem others. And how do we know that she is not bound to redeem herself?⁵¹—Because it is written, thou shalt redeem [tifdeh], [which may be read] thou shalt redeem thyself the one whom others are commanded to redeem, is commanded to redeem oneself: the one whom others are not commanded to redeem is not commanded to redeem oneself. And how do we know that others are not commanded to redeem her? — Because the Writ saith, 'and all the firstborn of man among thy sons shalt thou redeem':⁵² 'thy sons', but not thy daughters."⁵³

With this background, we can understand that Joseph, himself, had to perform Pidyon Ha-Ben for his Son. After Y'shua was redeemed by Joseph, his biological father, to comply with Torah, the family returned to Nazareth.⁵⁴

From Y'shua's Pidyon HaBen we learn several very interesting things:

- 1) Y'shua, the Redeemer, was Himself redeemed by a Cohen in Herod's Temple.
- 2) Y'shua had a biological father who redeemed Him to comply to Torah.
- 3) Y'shua was a firstborn Who received His double portion when He became 30 from His Father when Yochanan⁵⁵ the Immerser mikvehed⁵⁶ Him.
- 4) Y'shua will be a Cohen, a Priest, according to the Order of Melchizedek, when the priesthood is restored to the firstborn (Hebrews chapter 7). Remember Y'shua could not be a priest as He was from the Tribe of Judah and only Levis from the Tribe of Levi could become Priests. Yochanan the Immerser whose mother and father were from the Aaronic bloodline were supposed to be the High Priest and not Caiaphas, that is why Yochanan immersed Y'shua at the Jordan which has always been a place of change.⁵⁷

⁵⁰ Num 18:15. The deduction is from the emphatic 'surely', expressed in Hebrew by the doubling of the verb.

⁵¹ Though 'among thy sons' is explicitly stated, the verse may imply that a father is bound to redeem his son only, but the daughter must redeem herself when she grows up.

⁵² Exod 34:20.

⁵³ Kiddushin 29a.

⁵⁴ Luke 2:39.

⁵⁵ John.

⁵⁶ Immersed.

⁵⁷ Israelites crossing over into the Promised Land, the Elijah Elisha factor, etc.

Messianic thinking therefore applies the concept of *firstborn* to Y'shua of Nazareth and adopts the Septuagint terminology *prototokoi* (plural) to describe the lost sheep of the House of Israel Assembly (Ephraim) as "firstborns" according to Heb 12:23.

Verse 16: *16 Because in Him were created all that are in the heavens and that are on earth, visible and invisible, whether thrones or rulerships or principalities or authorities – **all have been created through Him and for Him.***

- **All have been created through Him and for Him:** Many Believers are under the impression that Y'shua is not the Creator God, and that it is actually the Father who created everything, and base their entire theology (doctrine) on Gen 1:1 (KJV): "In the beginning God created the heaven and the earth." Believers ignorantly assume that 'God' here only refers to the Father... and verse 26 adds to further confusion: "And God said, Let us make man in our image, after our likeness." Three times in this one verse alone God is referred to in the plural. But Christians ask, isn't it God the Father who created everything?

Fact 5 why Y'shua is in fact YHWH: This "all have been created through Him and for Him" in Col 1:16 is a plain statement of fact. Y'shua HaMashiach, Who is YHWH, created the universe. Prior to the incarnation as the Son of Man, Y'shua existed throughout eternity as YHWH Elohim Himself. John 1:1-9 (KJV) confirm what is said in Colossians chapter 1: "1 In the beginning was the Word, (the Word is Y'shua as seen in verse 14 in this chapter, and also in Rev 19:13) and the Word was with God, and the Word was God. 2 The same (the Word / Y'shua) was in the beginning with God. 3 **All things were made by him**; and without him (Y'shua) was not any thing made that was made. 4 In him (Y'shua) was life; and the life was the light of men. 5 And the light shineth in darkness; and the darkness comprehended it not. (Y'shua is the light of Gen 1:3, as the sun and moon were only made on the 4th day—Gen 1:14-19) 6 There was a man sent from God, whose name was John. 7 The same came for a witness, to bear witness of the Light, that all men through him might believe. 8 He was not that Light, but was sent to bear witness of that Light. 9 That was the true Light, which lighteth every man that cometh into the world. 10 He was in the world, and the world was made by him, and the world knew him not."

In Rev 1:8 Y'shua makes this profound statement, which cannot be understood when viewed from a Hellenistic (Grecian) point of view: "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." This is

repeated by Y'shua in verse 11: "Saying, I am Alpha and Omega, the first and the last:" (KJV). When viewing Alpha and Omega from a Grecian point of view it means: 1) beginning and end, 2) first and last, and, 3) everything in-between, but nothing more than that. When we use the correct tools to interpret Scripture, to understand the context, the 'Hebrew approach' tools, the notion of 'Alpha and Omega' takes on a complete new meaning. This is to view Alpha and Omega through the eyes of a Jew. Alpha and Omega (Greek) are the equivalence of the first and last letter of the twenty-two letters of the Hebrew Alephbeit which is the Aleph and Tav (תא Hebrew is read from right to left and Aleph being the first letter in the Hebrew Aleph-beit and Tav the last letter). The Hebrew Alephbeit is different from any other alphabet in the sense that each letter has a deep specific meaning, for example:

- The first letter Aleph means 'Ox, Strong Leader, Creator God'
- The second letter Beit means 'House'
- The third letter Gimmel means 'Camel'
- The fourth letter Dalot means 'Door' etc.,
- The last letter Tav means 'absolute truth and perfection, Covenant, Sign'

This then means when Y'shua said the words "I am Alpha and Omega" He actually said "I am the Creator God and the absolute truth and perfection!" What a renewal of thought and understanding!

Let's now penetrate the opening verse in the Bible, Genesis 1 verse 1, seen as you have never seen it before... As we started, we said that Believers ignorantly assume that 'God' here only refers to the Father: "In the beginning God created the heaven and the earth." In the Hebrew it reads: בראשית ברא אלהים את השמים ואת הארץ

BEGINNING	בראשית
CREATED	ברא
GOD (in plural male form)	אלהים
What is the "ALEPH TAV" doing here?	את
THE HEAVENS	השמים
AND	ואת
THE EARTH	הארץ

As the Aleph and Tav is not mentioned at all in the English seen here: "In the beginning God created the heaven and the earth." Also in the English we cannot distinguish if God is in a *plural male form*, in fact God in English is only a title, as a chair, table, etc. This word 'God' in English can also be used for the god of Hinduism, Allah, or Buddha! The Scripture should actually read: "In the beginning, אלה, created the heavens and the earth." Top Rabbis globally sit for a

lifetime studying Genesis 1 verse 1 and other passages where the אה occurs, mainly because of this very issue!

When a Believer understands Genesis 1 verse 1 from a Hebraic perspective, the entire concept takes a revolutionized turn, and challenges the human understanding, and traditional doctrine! The 'seven' Hebrew words in verse 1 should actually be translated into 58 English words to get the more accurate and true meaning! It should have read as follows...

"In the beginning (BERESHIYTH), a Male God consisting of the Father, the Son and the Spirit, (ELOHIM), of which the Word of John 1:1 was the Executer, Who is the Creator God and the Absolute Truth and Perfection, who is the full Hebrew Alphabet, the Word, (אה) created from nothing and using nothing (BARA) the heavens (HASHAMAYIM) and the earth (V'ETH HAERETZ) by speaking everything into existence (אה)." Now that proves again that Y'shua is YHWH in the flesh and that He is the Creator God of everything!

Not only the visible world, but also the invisible and supernatural beings, Lucifer included, which the pagans in Colossians worshipped in that day, were all created by this same Y'shua. Thrones, etc. is in reference to some sort of a hierarchy of authority in the angelic realm, whether fallen or heavenly angels (Eph 6:12)⁵⁸. Now this through Him (Greek *dia*, 'through' or 'by means of') may seem to some to make Y'shua an intermediate agent used by YHWH to create the worlds. But Heb 2:10 uses this same word *dia* in reference to YHWH, the Father in saying "for whom are all things, and by (*dia*) whom are all things." Meaning Y'shua is indeed the Creator.

Verse 17: 17 And He is before all, and in Him all hold together.

- **And He is before all, and in Him all hold together:** He is now presently before all things because Elohim presently dwells in the past, present, and future. All things consist in Him because He is everywhere and more. Not only does Elohim fill space, but space exists within Him.

*Verse 18: 18 And **He is the Head of the body, the assembly, who is the beginning, the firstborn from the dead, that He might become the One who is first in all.***

- **He is the Head of the body, the assembly:** Head (*kefalh*) can be taken to mean either *origin* or *authority*. Either way, the Assembly is

⁵⁸ Please see the booklet "At last, Ephesians Understandable to Every Christian."

His vessel (body) and He is its supreme authority (head). Since He is the creator of all things, He literally is the beginning (see Col 1:16).

- **The firstborn from the dead:** Now here firstborn is seen in both its senses. He not only was the first to be born into the resurrection of life, but He also has the preeminence of the firstborn (see Col 1:15).

Verse 19: 19 ***Because in Him all the completeness was well pleased to dwell,***

- **Fact 6 why Y'shua is in fact YHWH: Because in Him all the completeness was well pleased to dwell:** "Because" or "For" as other translations have it is the subordinating causal conjunction *hoti*, which introduces the reason why the Son is supreme in the creation. His supremacy is found not only in Who He is in His person as declared in verses 15-18, but in YHWH's purpose to provide salvation totally through the reconciling work of the Son.

Literally, to draw attention to the emphasis, the text reads, "for in Him YHWH was pleased." This is followed by two declarations regarding what YHWH was pleased to do: 1) that in Him all fullness of the Shekinah dwells, and 2) through Him (also emphatic) to reconcile all things.

"Fullness" or "completeness" is *pleroma* in Greek, and means "the sum total, fullness, plenitude." "Dwell" is the aorist tense of *katoikeo*, "to dwell, reside, settle down." When considered in the light of the simple *oikeo* "dwell," or *paroikeo*, "dwell alongside or near," *katoikeo* indicates a permanent abode. The aorist here could well be what grammarians call an ingressive aorist, "to take up a permanent abode," or it could be a simple reference to the fact that "all fullness resides in Y'shua Ha Mashiach." Hebrew scholars understand "fullness" to refer to "the fullness of deity," that in Messiah, the incarnate Son, was the very fullness of YHWH, all the qualities of YHWH's divine essence. As such it is a powerful affirmation of Y'shua's deity, an affirmation that occurs again in Col 2:9. But this has already been stated in the immediate context and does not seem to fit the context of verse 20 below where the subject is now the *work of reconciliation*. It seems that it might be better to understand "fullness" to refer to the fullness of YHWH's plan of reconciliation.

In other words, Sha'ul is declaring that the fullness of YHWH's saving grace and provision of salvation resides totally in the work of Messiah Y'shua through the blood of the crucifixion stake. Nothing else can be added to the work of the Son!

It really can be said that, in any sense, YHWH was pleased that the divine essence takes up its abode in the Son. It is best to take "all fullness" to refer to that which is official, and not that which is essential. It is the fullness of saving grace and power, which Sha'ul has in mind here in this verse. It is the fullness that belongs to one constituted a Saviour (Acts 2:38; 5:31). YHWH was pleased that all *saving grace* and *power* take up its permanent abode in Y'shua. Then the following verses, which outline His reconciliation work (verses 20–23), expand and expound the fullness in its operation.

Verse 20: 20 and through Him to completely restore to favour all unto Himself, whether on earth or in the heavens, having made peace through the blood of His stake.

- **Through Him to completely restore to favour all unto Himself:** "That is, **that Elohim was in Messiah** restoring the world to favour unto Himself, not reckoning their trespasses to them, and has committed to us the word of restoration to favour" (2 Cor 5:19). Because of sin, breaking the Torah Covenant, man was separated from God, meaning the House of Israel was divorced from YHWH. So YHWH had to reverse the effects of sin and reconcile us back to Him. How did He do that? He stepped off His throne, put an earth-suit on, meaning manifested Himself as the Messiah Y'shua, allowed that He was crucified, died, and resurrected Himself. That is why Y'shua stated that "He came only for the lost sheep of the House of Israel" (Matt 15:25).⁵⁹ This will become very clear when we get to Col 2:14.
- **Whether on earth or in the heavens:** The effects of sin affected all the Tribes, the House of Israel and the House of Judah, both who are alive now (on earth) and those who have passed (in the heavens). Y'shua's blood has reconciled them together as one House, breaking the wall of partition!⁶⁰ The things "in heaven" mean those who had died and gone to Paradise. They were never reconciled during the "Old Covenant" times, so their reconciliation would have to take place at this same time, exactly at the crucifixion stake! It is illogical for this to refer to anyone else. We see no suggestion that angels, or that heaven itself were cursed.
- **Having made peace through the blood of His stake:** His blood is the way in which this reconciliation took place. "Without shedding of blood there is no remission of sin (remission for breaking the Torah)," (Heb 9:22).

⁵⁹ Please read the booklet "Christian Foundational Teaching – Your Identity" for the full understanding why Y'shua died and what your identity is.

⁶⁰ Please read the booklet "At last, Ephesians Understandable to Every Christian."

Verse 21-22: *21 And you, **who once were estranged and enemies** in the mind **by wicked works**, but now He has completely restored to favour 22 in the body of His flesh through death, **to present you set-apart, and blameless, and unprovable before Him,***

- **Who once were estranged and enemies:** In times past, we were alienated from YHWH, without hope and in the world (Eph 2:12). This is because YHWH has divorced the House of Israel (Jeremiah chapter 3).
- **By wicked works:** Our wicked works of violating the Torah (1 John 3:4) caused us to follow after paganism. The "traditions of men," even today, make the Word of YHWH, the Torah of YHWH, of non-effect. When Y'shua quoted the following words He was referring to the Torah as there was not a "New Testament" yet: Mark 7:7-8: "7 And in vain do they worship Me, teaching as teachings the commands of men. 8 Forsaking the command (Torah) of Elohim, you hold fast the tradition of men." We still have the very same problem today, modern-day Pharisees, Pastors, Reverends, etc., place their "church traditions" above the authority of YHWH's Torah.

If you repent then your relationship is restored perfectly by the atonement work of Y'shua on the stake, but then you have to ensure you do not blatantly and wilfully break YHWH's Torah (Heb 10:26). The heart of the atonement work is the incarnation of YHWH and His death, by that *only* can we be reconciled.

- **To present you set-apart, and blameless, and unprovable before Him:** Y'shua will present His Assembly to Himself without spot or wrinkle, holy and without blemish (Eph 5:27). This is due to justification by faith where we are credited the righteousness of Messiah (Rom 4:23-25).

Verse 23: *23 **if** indeed you continue in the belief, founded and steadfast, and are not moved away from the expectation of the Good News which you heard, **which was proclaimed to every creature under the heaven**, of which I, Sha'ul, became a servant,*

- **If:** YHWH is a conditional God. He states categorically "if" you do what He requires, then He will reward you.⁶¹ If indeed you continue in the faith, grounded and steadfast, and are not moved away from the hope of the Good News that Y'shua died in your place because you broke the Torah Covenant, because you should have died, then you will be

⁶¹ James 4:8: "Draw near to Elohim **AND** (conditional) He shall draw near to you. Cleanse hands, sinners (you Torahless people). And cleanse the hearts, you double-minded!"

saved. We can be secure of our salvation (2 Peter 1:10). Now this does not mean that our own effort keeps us saved, it is only the power of YHWH which keeps us (1 Peter 1:5). But genuine faith will produce works, good work of the Torah (Eph 2:8-10; James 2:14-18). In other words, because you are saved, and because you love Y'shua (YHWH in the flesh), you will want to gladly, wilfully and forcefully pursue the Torah Commandments with all the strength in you! John 14:15: "If you love Me, you shall **guard** (protect with all your strength) My commands."

- **Which was proclaimed to every creature under the heaven:** What Sha'ul actually is saying is, if you continue to believe this fundamental truth, establish it firmly and do not move from the hope held out by this "Good News," because this Good News of Y'shua redeeming His lost sheep from the House of Israel back, has been preached all over the world, and I, Sha'ul, have been appointed as YHWH's servant to proclaim it as revealed in the Letter to the Ephesians.

*Verse 24-25: 24 **who now rejoice in my sufferings for you, and fill up in my flesh what is lacking in Messiah's afflictions, for the sake of His Body, which is the assembly**, 25 of which I became a servant according to the administration of Elohim which was given to me for you, **to fill the word of Elohim**,*

- **Who now rejoice in my sufferings for you:** Sha'ul had learned to be content in whatever state he was in and to take pleasure in sufferings (Phil 4:11; 2 Cor 12:10). In Rom 8:17, Sha'ul states that if we suffer with Messiah then we will also be glorified together with Him.⁶² Union with Messiah means taking part in who He is and what He does. The TaNaCh foretold of both a Suffering Messiah⁶³ and a glorious King Messiah⁶⁴. So if we choose to be united with Him then we are partakers of both. You can't pick and choose which part you want. But it is because of this union that we are able to be called joint-heirs with Messiah (Rom 8:17). The only thing that qualifies us to inherit eternal life is our connection with Him. As the only begotten Son of God, that is His inheritance. And since we are united with Him, it will be ours too.
- **For the sake of His Body, which is the assembly:** Of course, one purpose for this affliction was that the Assembly could grow and the Good News could be propagated.

⁶² Not all suffering is referred to here. Only suffering with a holy purpose, for example guarding Torah. Suffering through foolish living is not included.

⁶³ The events which happened to Joseph reflect Y'shua's Suffering Messiah role (as the Lamb). Passages related to His suffering are Isaiah 53, Psalm 22, etc. These are all the First Coming prophecies, in which He played the role of the Lamb of God (John 1:29).

⁶⁴ All prophecies related to the Second Coming are related to the King Messiah's role, the Lion of the Tribe of Judah (Rev 5:5).

- **To fill the word of Elohim:** Or to fulfill the Word of YHWH. Fulfill comes from the Greek word *pleroo* which is related to *pleroma* (fullness, Col 1:19), and hence signifies completeness or fulfillment. This is the word used throughout the Gospels for the "fulfillment of prophecy." Sha'ul was fulfilling the Word of YHWH as nobody knew how YHWH would marry Israel again after He divorced her (Jeremiah chapter 3). He goes on to say that it was a mystery (verse 26 below) which was hid before, so He fulfilled prophecy that the prophets couldn't figure out, and that is the restoration of the House of Israel.

Verse 26: *26 **the secret which has been hidden from ages and from generations**, but now has been revealed to His set-apart ones,*

- **The secret which has been hidden from ages and from generations:** Not only is eternal salvation in Y'shua a great blessing which has been granted to Believers, but Sha'ul also tells the Colossians that YHWH made known the mystery of His will to the Assembly of the House of Israel.

Sha'ul from now on focuses 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 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 forbid 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.⁶⁵ "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! 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 is 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."⁶⁶

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 (worshiped 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 law⁶⁷ 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."⁶⁸ The wife is bound by the law⁶⁹ 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."⁷⁰

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

⁶⁵ Deut 24:4.

⁶⁶ Jer 5:7.

⁶⁷ Num 30:7-8.

⁶⁸ Rom 7:2.

⁶⁹ Num 30:7-8.

⁷⁰ 1 Cor 7:39.

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?"⁷¹

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"⁷²; 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 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.⁷³ 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

⁷¹ Jer 3:1.

⁷² Rom 11:13-32.

⁷³ Gen 48:17-19.

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,"⁷⁴ the Lost Ten Tribes and "but go rather to the lost sheep of the house of Isra'el."⁷⁵

The great mystery then was the fact that Y'shua only came for the lost sheep of the House of Israel⁷⁶ which YHWH has predestined according to His purpose...

*Verse 27: 27 to whom Elohim desired to make known what are the riches of the esteem of this secret among the gentiles: **which is Messiah in you**, the expectancy of esteem,*

- **To whom Elohim desired to make known:** To them, the lost sheep of the House of Israel, YHWH willed to "make known" what are the riches of the glory of this mystery among the Gentiles nations where they are scattered. This group are all those who are passionate about their Hebrew Roots and desire YHWH to reveal this to them. Why? Because it was His will and He works all things after the counsel of His own will (Eph 1:11).
- **Which is Messiah in you:** The second part of the mystery is; when Y'shua was nailed to the stake, YHWH the Father moved out of the Holy of Holies when His fifteen story veil was rent from top to bottom,⁷⁷ and He chose a new "Tabernacle/Temple," also with three compartments to move into – your body. The Outer Court is your body's flesh; the Inner Court/Holies is your soul-man, and the Most Holy place is your spirit-man. When Y'shua died He opened the door for us. Father therefore today, moves into any person who invites Him into the house, this is what it means to be reborn. This is the reason that we have hope of eternal life (Rom 8:11).

*Verse 28-29: 28 whom we announce, **warning every man and teaching every man in all wisdom, in order to present every man perfect in Messiah Y'shua**, 29 for which I also labour, striving according to the working of Him who works in me in power.*

- **Warning every man... in order to present every man perfect in Messiah Y'shua:** YHWH distinctly says I am holy therefore you need to be holy.⁷⁸ What set of rules do we use and what road do we walk to become holy as YHWH? Well, there is only the old ancient path: "Thus said YHWH, 'Stand in the ways and see, and ask for the old paths,

⁷⁴ Matt 15:24.

⁷⁵ Matt 10:6 (CJB).

⁷⁶ Matt 15:24.

⁷⁷ The Hebrew sign of mourning – the father rents his clothes from the neck down.

⁷⁸ 1 Peter 1:16, Lev 11:44; Lev 20:26.

where the good way is, and walk in it; and find rest for yourselves..." (Jer 6:16), because this "old path" is the narrow road which Y'shua spoke about and only a few will find it⁷⁹: Psalm 19:7-11: "7 The Torah of YHWH is perfect, bringing back the being; The witness of YHWH is trustworthy, making wise the simple; 8 The orders of YHWH are straight, rejoicing the heart; The command of YHWH is clear, enlightening the eyes; 9 The fear of YHWH is clean, standing forever; The right-rulings of YHWH are true, They are righteous altogether, 10 More desirable than gold, Than much fine gold; And sweeter than honey and the honeycomb. 11 Also, Your servant is warned by them, In guarding them there is great reward."

Sha'ul says that he labours for this perfection, to walk in the right-rulings of YHWH's Torah which Y'shua came to interpret correctly, and that what he does is only by the grace of YHWH working through him (1 Cor 15:10; Eph 2:8-10).

More evidence that Y'shua is YHWH

Fact 7 why Y'shua is in fact YHWH:

Y'SHUA **ישוע** is spelled Yod = 10 + shin = 300 + vaw = 6 + ayin = 70 which totals to 386.

HE IS MESSIAH **הוּא הוּא מְשִׁיחַ** is spelled hey = 5 + vaw = 6 + aleph = 1 and 5 = hey + 6 = vaw + 5 = heh and mem = 40 + shin = 300 + yod = 10 + chet = 8 and also totals to 386.

MY GOD'S NAME **שֵׁם אֱלֹהֵי** is spelled shin = 300 + mem = 40 and aleph = 1 + lamed = 30 + hey = 5 + yod 10 and also totals to 386.

YHWH IN MESSIAH **יְהוָה בְּמִשְׁחָה** is spelled yod = 10 + hey = 5 + vaw = 6 + hey = 5 and beit = 2 + mem = 40 + shin = 300 + yod = 10 + chet = 8 and yet again it totals to 386.

An amazing confirmation of doctrine through Gematria! Then this calculated truth must also be somewhere in the Scriptures... 2 Cor 5:19: "namely, that God was in Messiah (YHWH IS MESSIAH) reconciling the world to Himself, not reckoning to them their trespasses, and having committed to us the word of reconciliation."

⁷⁹ Matt 7:14.

Fact 8 why Y'shua is in fact YHWH:

YHWH married Israel at Mount Sinai in Exodus 19. YHWH then divorced Israel (the 10 Tribes of the Northern Kingdom)⁸⁰. The Torah commands that the husband must die for an adulterous wife to marry again⁸¹. YHWH was the husband. You cannot ask your son to die in your place, Torah forbids it. That means that Y'shua is YHWH or else YHWH would have to violate Torah by getting His Son to die on behalf of Him.

Fact 9 why Y'shua is in fact YHWH:

If you split YHWH and Y'shua into two entities, then there are two Gods in Scripture and the Torah forbids worshiping any other God but YHWH. It is seen as idol worship. This then means Y'shua must be YHWH.

Fact 10 why Y'shua is in fact YHWH:

The prophet Isaiah reveals that only YHWH's Servant (whom Y'shua identified in Matthew 11 **as Himself**) would be able to accomplish such a task to bring in Mishpatim (judgments/right-rulings): "See, My Servant whom I uphold, My Chosen One My being has delighted in! I have put My Spirit upon Him; He brings forth right-ruling (Mishpatim) to the nations" (Isaiah 42:1).

This will be fulfilled during Jeremiah 31 and Ezekiel 36:

Jer 31:31-36: 31 "See, the days are coming," declares YHWH (Who is Y'shua who must bring the Mishpatim⁸²), "when I shall make a new covenant with the house of Yisra'El and with the house of Yehudah, 32 not like the covenant I made with their fathers in the day when I took them by the hand to bring them out of the land of Mitsrayim, My covenant which they broke, though I was a husband to them," declares YHWH (Who is Y'shua). 33 "For this is the covenant I shall make with the house of Yisra'El after those days, declares YHWH (Who is Y'shua): I shall put My Torah in their inward parts, and write it on their hearts. And I shall be their Elohim, and they shall be My people."

Ezek 36:26-27: 26 "And I (YHWH Who is Y'shua) shall give you a new heart and put a new spirit within you. And I shall take the heart of stone out of your flesh, and I (YHWH Who is Y'shua) shall give you a heart of flesh, 27 and put My Spirit within you. And I (YHWH

⁸⁰ Jeremiah chapter 3.

⁸¹ Num 30:7-8, Rom 7:2.

⁸² Words in brackets by author throughout all Scripture citations.

Who is Y'shua) shall cause you to walk in My laws and guard My right-rulings (Mishpatim) and shall do them."

Fact 11 why Y'shua is in fact YHWH:

The King that will rule from Jerusalem during the Messianic Age (Thousand Year Reign) is none other than Y'shua. The prophet Zechariah declares that Y'shua is YHWH: Zech 14:17-19: "17 And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King (Y'shua), YHWH of hosts (note that the prophet declares the King YHWH), even upon them shall be no rain. 18 And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith YHWH will smite the heathen that come not up to keep the feast of tabernacles. 19 This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles. (KJV with Names replaced by the author.)

Fact 12 why Y'shua is in fact YHWH:

Should we worship Y'shua or YHWH? Many claim only the Father – YHWH because they are not the same. Well the first people to see Y'shua after His resurrection worshipped Him and He had no problem with it: "And as they went to tell His disciples, behold, Y'shua met them, saying, "Rejoice!" So they came and held Him by the feet and worshiped Him." (Matt 28:9). If it is good enough for Y'shua then it is good enough for me.

Fact 13 why Y'shua is in fact YHWH:

The messenger in the column of fire that went out before the Israelites is well known to be a Christophany (angelic appearance) of Moshiach (the Messiah). This Messenger openly admits that He is YHWH: Exod 3:2-4 "2 And the Messenger (Y'shua) of YHWH appeared to him in a flame of fire from the midst of a bush. And he looked and saw the bush burning with fire, but the bush was not consumed. 3 And Mosheh said, "Let me turn aside now, and see this great sight, why the bush does not burn." 4 And YHWH saw that he turned aside to see, and Elohim called to him from the midst of the bush and said, "Mosheh! Mosheh!" And he said, "Here I am (YHWH is Y'shua the Messenger)."

I can give much more evidence to prove the Y'shua the Messiah is indeed YHWH our Father, but I think that the person who does not want to see it with the facts already established doesn't want to come to the truth.

Chapter 2

In Chapter 2 Sha'ul starts with describing the conflict he has for the Synagogue Assembly here and for the other Assemblies in the area (verse 1). He reiterates the importance of knowledge, wisdom, and understanding "of Torah" and says that they need this so that they would not be beguiled by false doctrine (verse 2-4). He goes on to say that he is with them in spirit, beholding their faith. Now this may just be a metaphorical phrase, or it may be that he actually saw what was going on there through the gifts of the spirit (verse 5). Sha'ul then encourages them to stand strong in the faith and to beware of heresies, namely philosophy and man's traditions (verse 6-8). In verse 9 he further defines what was said in chapter 1:19. The Godhead and the fullness dwells in Y'shua bodily (verse 9). Sha'ul describes the completeness we have in Him and then goes on to talk about the circumcision made without hands which is at our mikveh (immersion) (verses 10-12). He states that we are buried with Y'shua in the mikveh bath as he explained in Rom 6:3-4, where he also said that we identify with Messiah's death at mikveh. But now he adds that we are raised with Him through mikveh also (verse 12). So we see that we identify with Messiah in His death, burial, and resurrection all in water immersion. He proceeds to state that we are now dead to sin, made alive with Y'shua, and forgiven of all trespasses (verse 13). Then he continues to explain that Y'shua nailed the "death sentence" of breaking His Torah "to the cross" and triumphed over all principalities and powers (verses 14-15). Because of this, we are now at liberty to seek out our own salvation (sanctification) with fear and trembling, and not allow that we are judged by other non Torah-observant Believers (verse 16-17). Sha'ul now warns against false humility and worshipping angels instead of giving the glory to Y'shua (verses 18-19). He then asks why after knowing the Law (Torah) they go back and subject themselves to ordinances which are merely the commandments of men (verses 20-22). He goes on to say that these things do have an appearance of wisdom, but are actually useless, and that they fight against the lust of the flesh in their own human strengths and must depend only on Y'shua (verse 23).

Before we go into verse 1 of Colossians chapter 2 we need to lay a solid foundation of what wisdom and knowledge Sha'ul was talking about...

Col 2:1-3: Wisdom and Knowledge of What?

The Book of Proverbs defines WISDOM as FOLLOWING the TORAH and the Book of Proverbs was written by Solomon, the wisest man in the

Bible, as an urging to follow the Torah⁸³. Let's do an open-minded exegesis on chapter 1:

KJV Prov 1:1: The proverbs of Solomon the son of David, king of Israel;

KJV Prov 1:2: To KNOW WISDOM and INSTRUCTION; to perceive the WORDS of UNDERSTANDING;

KJV Prov 1:3: To receive the INSTRUCTION of WISDOM, justice, and judgment, and equity;

The Book of Proverbs begins by saying how important it is to:

- 1) Know Wisdom and Understanding.
- 2) Receive instruction of Wisdom, justice, judgment and equity.

What is Wisdom and Understanding?

The Book of Proverbs begins with an appeal to get wisdom and understanding. However, what does the Bible define as being wisdom and understanding?

Wisdom and Understanding is Following Torah

KJV Deut 4:5: Behold, I have taught you STATUTES and JUDGMENTS, even as YHWH my God commanded me, that ye should do so in the land whither ye go to possess it.⁸⁴

KJV Deut 4:6: KEEP therefore and DO them; for this is YOUR WISDOM and your UNDERSTANDING in the sight of the nations, which shall hear all these STATUTES, and say, Surely this great nation is a WISE and UNDERSTANDING people.

KJV Deut 4:8: And what nation is there so great, that hath STATUTES and JUDGMENTS so righteous as all this TORAH, which I set before you this day?

These verses tell us that KEEPING and DOING the TORAH is done by a WISE and UNDERSTANDING PEOPLE.

⁸³ Eddie Chumney, Hebraic Heritage Ministries International
<http://www.waytozion.org/articles/proverbs%201.htm>

⁸⁴ Names replaced in all KJV passages by the author.

Wisdom and Understanding is Following Torah

KJV 1 Chron 22:9: Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon, and I will give peace and quietness unto Israel in his days.

KJV 1 Chron 22:12: Only YHWH give thee WISDOM and UNDERSTANDING, and give thee charge concerning Israel, that thou mayest KEEP the TORAH of YHWH thy God.

KJV 1 Chron 22:13: Then shalt thou PROSPER, if thou takest heed to fulfil the statutes and judgments which YHWH charged Moses with concerning Israel: be strong, and of good courage; dread not, nor be dismayed.

Therefore, a person who is WISE and has UNDERSTANDING will follow the TORAH and will PROSPER.

What is Wisdom and Understanding?

KJV Job 28:20: Whence then cometh WISDOM? and where is the place of UNDERSTANDING?

KJV Job 28:28: And unto man he said, Behold, the FEAR of YHWH, that is WISDOM; and to depart from evil is UNDERSTANDING.

KJV Psalm 111:10: The FEAR of YHWH is the beginning of WISDOM: a GOOD UNDERSTANDING have all they that DO his COMMANDMENTS: his praise endureth for ever.

Job asked what is wisdom and understanding? The BEGINNING of wisdom and understanding is the fear of YHWH. How do we express our fear (reverence, respect, awe) of YHWH? We keep His Torah or Commandments!

Fear YHWH is Wisdom = Keeping His Commandments

If the fear of YHWH is the beginning of wisdom and understanding then what is the fear of YHWH?

KJV Deut 5:29: O that there were such an heart in them, that they would FEAR ME, and KEEP all my COMMANDMENTS always, that it might be well with them, and with their children for ever!

KJV Deut 8:6: Therefore thou shalt KEEP the COMMANDMENTS of YHWH thy God, to walk in his ways, and to FEAR HIM.

KJV Eccl 12:13: Let us hear the conclusion of the whole matter: FEAR God, and KEEP his COMMANDMENTS: for this is the whole duty of man.

What is The Will of YHWH?

How do we know the Will of YHWH and how do we know if we are doing His Will? The SIMPLE answer of KNOWING the WILL of YHWH is found in Psalm 40:7-8.

KJV Psalm 40:7-8: 7 Then said I, Lo, I come: in the volume of the book it is written of me, 8 I delight to do THY WILL, O my God: yea, thy TORAH is within MY HEART.

KJV Col 1:9: For this cause we also, since the day we heard it, do not cease to PRAY for you, and to desire that ye might be filled with the KNOWLEDGE of his WILL in all WISDOM and spiritual UNDERSTANDING;

So, what is the Will of YHWH? It is the TORAH written upon our heart. Sha'ul prayed that we would have the KNOWLEDGE of the Will of YHWH! So, Sha'ul prayed that we would have an understanding of how to follow Torah which is *wisdom* and *understanding*.

KJV Prov 28:7: Whoso keepeth the law is a wise son: but he that is a companion of riotous men shameth his father.

Whosoever KEEPS the TORAH is a WISE SON!

What is Wisdom and Understanding?

The fear of YHWH is the beginning of wisdom and understanding. The fear of YHWH is keeping His Torah or Commandments. So keeping the Torah of YHWH is wisdom and understanding. The Torah is wisdom and understanding. Solomon exhorts us in Proverbs chapter 1 to get wisdom and understanding (to follow Torah).

Yochanan (John) was of the Spirit and Power of Elijah

KJV Luke 1:17: And he shall go before him in the SPIRIT and POWER of ELIJAH, to turn the hearts of the fathers to the children, and the DISOBEDIENT to the WISDOM of the JUST; to make ready a people prepared for the Lord.

The message of Yochanan the Immerser was to have the Spirit of YHWH upon Him so that the DISOBEDIENT (those who don't follow Torah) would walk in the WISDOM of the JUST (righteous who do follow Torah).

Who are the Disobedient?

KJV Dan 9:11: Yea, all Israel have TRANSGRESSED thy TORAH, even by DEPARTING, that they might NOT OBEY thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him.

KJV Neh 9:26: Nevertheless they were DISOBEDIENT, and REBELLED AGAINST thee, and cast thy TORAH behind their backs...

In other words the disobedient DON'T follow Torah.

Who are the Righteous (those that do right things)?

KJV Deut 6:24: And YHWH commanded us to DO all these STATUTES, to fear YHWH our God, for our good always, that he might preserve us alive, as it is at this day.

KJV Deut 6:25: And it shall be our RIGHTEOUSNESS, if we observe to DO all these COMMANDMENTS before YHWH our God, as he hath commanded us.

KJV Rom 7:12: Wherefore the TORAH is holy, and the commandment holy, and JUST, and good.

KJV Luke 1:5-6: 5 There was in the days of Herod, the king of Judaea, a certain priest named ZACHARIAS, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth. 6 And they were both RIGHTEOUS before God, WALKING in ALL the COMMANDMENTS and ordinances of YHWH blameless.

The righteous (those who do right things) OBEY the TORAH.

So the calling of Yochanan the Immerser was to turn the hearts of the disobedient (those who DON'T follow Torah) to the WISDOM of the JUST (those who DO follow Torah).

Who are the Simple?

KJV Prov 1:4: To give subtilty to the simple, to the young man knowledge and discretion.

The simple are those who love YHWH but who aren't fully following Torah.

KJV Psalm 19:7: The TORAH of YHWH is PERFECT, converting the soul: the testimony of YHWH is sure, making WISE the SIMPLE.

KJV Prov 21:11: When the scorner is punished, the SIMPLE is MADE WISE: and when the WISE is instructed, he receiveth KNOWLEDGE.

The TORAH of YHWH makes WISE and gives understanding to the SIMPLE.

A Wise Man Will Hear

KJV Prov 1:5: A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels:

A wise man wills shema. Shema is the Hebrew concept of HEAR and DO:

KJV Deut 6:4, 6: 4 HEAR (Shema), O Israel: YHWH our God is one YHWH: 6 And these WORDS, which I command thee THIS DAY, shall be IN THINE HEART:

A wise man will *hear* and *do* (shema) to follow Torah.

The Wise Speak in Proverbs and Dark Sayings

KJV Prov 1:6: To understand a proverb⁸⁵, and the interpretation; the words of the wise, and their dark sayings.

The Hebrew word 4912 for proverb is MASHAL which also means a PARABLE. 4912 is mashal 1) proverb, parable 1a) proverb, proverbial saying, aphorism 1b) byword 1c) similitude, parable 1d) poem 1e) sentences of ethical wisdom, ethical maxims

Messiah Taught the Torah in Parables

KJV Matt 13:34-35: 34 All these things spake Y'shua unto the multitude in parables; and without a parable spake he not unto them: 35 That it

⁸⁵ Strong's Concordance number 4912.

might be fulfilled which was spoken by the prophet, saying, I will open my mouth in PARABLES; I will utter THINGS which have been KEPT SECRET from the foundation of the world.

Y'shua is referring in Matt 13:35 directly to Psalm 78:2:

KJV Psalm 78:1-2: 1 {Maschil of Asaph.} Give ear, O my people, to MY TORAH: incline your ears to the words of my mouth. 2 I will open my mouth in a PARABLE: I will utter DARK SAYINGS of old:

KJV Prov 1:6 To understand a proverb, and the interpretation; the WORDS of the WISE, and their DARK SAYINGS.

KJV Mark 4:10-11: 10 And when he was alone, they that were about him with the twelve asked of him the parable. 11 And he said unto them, Unto you it is given to know the MYSTERY of the KINGDOM of God: but unto them that are without, all these things are done in PARABLES:

The DARK SAYINGS, MYSTERIES, HIDDEN MEANINGS of the TORAH are given to the WISE (those who follow TORAH) in PARABLES or PROVERBS so that the WISE (those who follow TORAH) will KNOW the dark sayings, mysteries, hidden meanings (Sod level of Scripture interpretation⁸⁶) of the Torah and will understand but those who don't follow the Torah will be clueless.

FOOLS (ignorant, naive and misinformed) DON'T FOLLOW TORAH

KJV Prov 1:7: The FEAR of YHWH is the BEGINNING of KNOWLEDGE: but FOOLS DESPISE WISDOM and instruction.

The fear of YHWH (following Torah) is the beginning of wisdom but fools despise wisdom (won't follow Torah).

Hear the Torah of Your Father and Mother

KJV Prov 1:8: My son, hear the INSTRUCTION of thy FATHER, and forsake not the TORAH of thy MOTHER:

The instruction of the Father is the instruction of YHWH. The TORAH of the mother is the instruction of the Ruach HaKodesh (Holy Spirit).⁸⁷

⁸⁶ Read the booklet "A Hebraic Approach to Scripture Interpretation" by Prof WA Liebenberg for better understanding on how to interpret Scripture.

⁸⁷ It can also refer to an earthly father and mother.

The concept of a "voice from heaven," which we see throughout the Scripture and even in the Book Revelation, exists in Judaism in the Hebrew words Bat Kol (בת קול or pronounced also "Bath Kol"), meaning "daughter of a voice" (Luke 3:22 – Hebrew language). Bat is Aramaic for "daughter" and Kol is Hebrew for "voice". Its feminine attribution is similar to that of the Shekinah ("Divine Presence") and Ruach HaKodesh ("Holy Spirit"). In Hebrew both the Shekinah and Holy Spirit is FEMININE because of the Bat Kol that is feminine.

Bat Kol is a heavenly or divine voice⁸⁸ which proclaims YHWH's will or judgment, i.e.:

Dan 4:31: The word was still in the sovereign's mouth, when a voice fell from the heavens, "Sovereign Nebukadnetsar, to you it is spoken: the reign has been taken away from you,"

Prov 8:1: Does not wisdom call, And understanding lift up her voice?

The Holy Spirit (Torah of your mother) writes the TORAH upon our HEARTS.

KJV Ezek 36:26-27: 26 A NEW HEART also will I give you, and a NEW SPIRIT will I put WITHIN YOU: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. 27 And I will put MY SPIRIT WITHIN YOU, and cause you to WALK in my STATUTES, and ye shall KEEP my JUDGMENTS, and DO them.

Hear the Torah of Your Father and Mother

KJV Prov 1:10, 15: 10 My son, if sinners entice thee, consent thou not. 15 My son, walk not thou in the way with them; refrain thy foot from their path:

How do we sin?

KJV 1 John 3:4: Whosoever committeth sin transgresseth also the law: for SIN is the TRANSGRESSION of the TORAH.

After hearing the instruction of your Father and the Torah of your Mother (following Torah), if sinners (those who don't follow Torah) try to entice you (by telling you to NOT follow Torah) then don't listen to them.

⁸⁸ The New Covenant mention of "a voice from heaven" and occurs in the following passages: Matt 3:17; Mark 1:11; Luke 3:22 (at the mikveh of Y'shua); Matt 17:5; Mark 9:7; Luke 9:35 (at the transfiguration); John 12:28 (shortly before the Passion); Acts 9:4; Acts 22:7; Acts 26:14 (conversion of Sha'ul), Acts 10:13, Acts 10:15 (instruction of Peter concerning the clean and unclean), Rev 11:12; 14:2-5, and 18:4.

Wisdom Cries: Will You Follow Torah?

KJV Prov 1:20, 22: 20 WISDOM CRIETH without; she uttereth her voice in the streets: 22 HOW LONG, ye SIMPLE ONES, will ye love simplicity? and the scorers delight in their scorning, and fools hate knowledge?

Wisdom (those who follow the Torah) ask the simple (those who don't understand they need to follow Torah): How long will you remain simple minded and not follow Torah?

The Holy Spirit is Poured Out Upon the Simple Who Pursue Torah

KJV Prov 1:23: Turn you at my reproof: behold, I will POUR out MY SPIRIT unto YOU (simple ones), I will make known my words unto you.

KJV Isaiah 44:3: For I will POUR WATER upon HIM that is THIRSTY, and floods upon the DRY GROUND: I will POUR MY SPIRIT upon thy seed, and my blessing upon thine offspring:

The Torah is likened to water. Water (knowledge and understanding of Torah) will be poured out by the Holy Spirit to those who are THIRSTY.

Dry Ground Has No Water

KJV Psalm 63:1: {A Psalm of David, when he was in the wilderness of Judah.} O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a DRY and THIRSTY land, where NO WATER is;

A dry land has no water (is not following Torah). YHWH will pour out His Holy Spirit upon those who are a dry land (not following Torah) BUT who are THIRSTY.

Broken Cisterns = No Water = Forsake Torah

KJV Jer 2:13: For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, BROKEN CISTERNS, that can hold NO WATER.

KJV Jer 2:29: Wherefore will ye plead with me? ye all have TRANSGRESSED against me, saith YHWH.

KJV Jer 6:19: Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because they have NOT HEARKENED unto my words, nor to MY TORAH, but REJECTED it.

The Torah is Read at the Water Gate

KJV Neh 8:1: And all the people gathered themselves together as one man into the street that was before the WATER GATE; and they spake unto Ezra the scribe to bring the BOOK of the TORAH of Moses, which YHWH had commanded to Israel.

In the Bible, the Torah is likened to water. So when Nehemiah read the Torah (water from heaven), he read from the water gate.

Y'shua Gives the Water of Life (Torah) Freely

KJV John 4:14: But whosoever drinketh of the water that I shall give him shall never thirst; but the WATER that I shall GIVE him shall be in him a WELL of WATER springing up into everlasting life.

KJV Rev 21:6: And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will GIVE unto him that is THIRSTY of the FOUNTAIN of the WATER of LIFE freely.

KJV Rev 22:17: And the Spirit and the bride say, Come. And let him that heareth say, Come. And LET HIM that is THIRSTY (the simple) come. And whosoever will, let him take the WATER of LIFE freely.

Punishment and Exile for Those Who Don't Follow Torah

KJV Prov 1:27: When your fear cometh as DESOLATION, and your DESTRUCTION cometh as a whirlwind; when DISTRESS and ANGUISH cometh upon you.

KJV Deut 28:15, 22: 15 But it shall come to pass, if thou wilt NOT HEARKEN unto the voice of YHWH thy God, to observe to DO all his COMMANDMENTS and his statutes which I command thee this day; that all these CURSES shall come upon thee, and overtake thee: 22 YHWH shall SMITE thee with a CONSUMPTION, and with a fever, and with an inflammation, and with an extreme burning, and with the SWORD, and with blasting, and with mildew; and they shall pursue thee until thou PERISH.

Those who don't fear YHWH through keeping His Torah will be punished by YHWH with distress and exile.

KJV Prov 1:28: Then shall they CALL upon ME, but I will NOT ANSWER; they shall seek me early, but they shall not find me:

By not following Torah (blatant rebellion), YHWH will not answer when you call.

KJV Deut 28:23: And thy HEAVEN that is over thy head shall be BRASS, and the EARTH that is under thee shall be IRON.

KJV Jer 6:19: Hear, O earth: behold, I will BRING EVIL upon this people, even the FRUIT of their THOUGHTS, because they have NOT HEARKENED unto my words, nor to MY TORAH, but REJECTED it.

KJV Jer 7:13, 16: 16 And now, because ye have done all these works, saith YHWH, and I spake unto you, rising up early and speaking, but YE HEARD NOT (didn't follow Torah); and I called you, but YE ANSWERED NOT (wouldn't follow Torah) 16 Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee.

KJV Prov 1:29: For that they HATED KNOWLEDGE (following Torah), and did not choose the fear of YHWH (which is the beginning of wisdom or following Torah)

Those who REJECT WISDOM (following Torah) and DON'T choose the FEAR of YHWH (following Torah) will suffer desolation, destruction and anguish (exile) from YHWH.

YHWH Will Punish Those Who Don't Follow Torah

KJV Prov 1:31: Therefore shall they EAT of the FRUIT of their own WAY (punished for NOT following Torah), and be filled with their own devices.

KJV Jer 21:14: But I will PUNISH you according to the FRUIT of your DOINGS, saith YHWH: and I will kindle a fire in the forest thereof, and it shall devour all things round about it.

Those Who Follow Torah Will Dwell Safely In YHWH

KJV Prov 1:33: But WHOSO HEARKENETH UNTO ME (follows Torah) shall dwell safely, and shall be quiet from fear of evil.

KJV Psalm 103:20: Bless YHWH, ye his angels, that excel in strength, that DO his COMMANDMENTS, HEARKENING unto the VOICE of his WORD.

KJV Lev 26:3, 5: 3 If ye walk in my statutes, and KEEP my COMMANDMENTS, and do them; 5 And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and DWELL in your land SAFELY.

YHWH has promised that those who follow Torah will dwell safely in the hands of YHWH.

This concludes the study of Proverbs chapter 1. In this chapter, we clearly see how Solomon urges those who are wise to follow Torah. The wise pleads with the simple to follow Torah. The fear of YHWH (following Torah) is the beginning of WISDOM and UNDERSTANDING. The wise understand the parables and dark sayings (hidden messages) of Torah. A wise son listens to the instruction of his Father (YHWH the Father) and his Mother (the Torah instruction of the Holy Spirit).

Those who don't follow Torah will be punished by YHWH with anguish, distress and exile and YHWH will not listen to their cry. However those who do follow the Torah of YHWH will dwell safely under the wings of YHWH.

Now that we have a solid exegesis of what SCRIPTURAL KNOWLEDGE and WISDOM is all about we can start with chapter 2.

Verses 1-3: ***1 For I wish you to know what a great struggle I have for you and those in Laodikeia, and for as many as have not seen my face in the flesh, 2 in order that their hearts might be encouraged, being knit together in love, and to all riches of the entire confirmation of understanding, to a true knowledge of the secret of Elohim, and of the Father, and of the Messiah, 3 in whom are hidden all the treasures of wisdom and knowledge.***

Sha'ul has never met most of this group of Believers in person; he knows only what he has been told by Epaphras. But he still wishes to send comfort to them for the troubles they are experiencing -- the Colossians are over-run with worldly influences and violation of the Torah.

- **For I wish you to know what a great struggle I have:** This conflict (agwn, English 'agony') seems to have been in his spirit and is

reflected in his prayers. This is shown of Epaphras also in chapter 4:12. Paul expounds on the reasons for his conflict in the following verse.

- **for you and those in Laodikeia, and for as many as have not seen my face in the flesh:** This seems to indicate that Sha'ul had not been to Colosse as mentioned before.
- **in order that their hearts might be encouraged, being knit together in love, and to all riches of the entire confirmation of understanding:** Here the purpose of his conflict is seen that they may: 1) be encouraged 2) be in unity 3) have complete understanding – which leads to the knowledge of "the mystery," the secret!
- **to a true knowledge of the secret of Elohim, and of the Father, and of the Messiah:** As explained earlier, the DARK SAYINGS, MYSTERIES, HIDDEN MEANINGS of the TORAH are given to the WISE (those who follow TORAH) in PARABLES or PROVERBS so that the WISE (those who follow TORAH) will KNOW the dark sayings, mysteries, hidden meanings (Sod level of Scripture interpretation) of the Torah and will understand, but those who don't follow the Torah will be clueless.
- **in whom are hidden all the treasures of wisdom and knowledge:** The WISDOM and KNOWLEDGE of TORAH.

Verse 4: *4 And this I say, so **that no one deceives you with enticing words.***

- **that no one deceives you with enticing words:** Meaning watch out to those who say that "there is no Law" and preaches against the Torah: "The one who says, 'I know Him,' and does not guard His commands, is a liar, and the truth is not in him."⁸⁹ By Biblical definition then it follows that every preacher proclaiming there is no Law is a blatant liar in YHWH's eyes, and that person has not even have one single truth in him/her!

Here Sha'ul gives an unyielding warning to the Lost Sheep Believers not to follow those whose doctrine was "that there is no Law", and who in general oppose the Torah outright. If the believer is grounded in the "true knowledge, wisdom and understanding" which come from the Torah then he will not be deceived when false doctrine comes. There's a whole lot more we need to learn than just Acts 2:38. That's why these Epistles were written.

⁸⁹ 1 John 2:4.

Verse 5: **5 For though I am absent in the flesh, yet I am with you in spirit, rejoicing to see your good order and the steadfastness of your belief in Messiah.**

- **For though I am absent in the flesh, yet I am with you in spirit:** This is purely a metaphor.
- **rejoicing to see your good order and the steadfastness of your faith in Messiah:** He affirms here that the assembly is doing well. Verse 4 warned them against heresy, but verse 5 indicates that Sha'ul had confidence in them.

Verse 6: **6 Therefore, as you accepted Messiah Y'shua the Master, walk in Him,**

- **as you accepted Messiah Y'shua the Master, walk in Him:** First off, this is another admonition for the believers to continue in what they had originally received. Second, this portrays the Believer's experience as a journey. Salvation was not something that transpired only in the past, but is something we are continually progressing in, a process which is called sanctification. Thirdly, Sha'ul is telling the Colossians to become what they learn, or to live out experientially what they are taught. They were saved, born again, received Messiah Y'shua - now they need walk in Him. They have been officially adopted as sons of YHWH, now act like it. Salvation is by faith in Y'shua (Eph 2:8) followed by halachah.

The word halachah (halachot in the plural) means "to go, to walk". It is a common metaphor for the "way one conducts himself" or "the manner in which one lives his life". The metaphor of walking transcends many languages and is understood in many tongues as referring to one's lifestyle. The halachah, then, are the Commandments and Instructions of Scripture which YHWH has commanded us to do. Thus, when Yochanan tells us:

1 John 2:6: *The one who says he stays in Him ought himself also to walk, **even as He walked.***

We understand that he means we who belong to YHWH should live our lives as Messiah lived His, doing the very things that Messiah did. Our walk or behaviour should be the same as Messiah's walk and behaviour. For example, if Messiah kept the Sabbath day (and He did!), then we should also keep the Sabbath day.

It is one thing to "walk" according to the Scripture Commandments, and quite another to "walk" according to Pharisaic commandments. The Pharisees then, and the Rabbis of Judaism since then and to this day, establish their own halachot based on their own (private) interpretations of Scripture. The Pharisees and Rabbis, and even Christian theologians throughout "Church history", have made a habit of taking a simple Scripture commandment or statement and **twisting, distorting, re-interpreting or outright changing or adding to the plain meaning of a statement of writ.**

Is it any wonder why Sha'ul, who came out of this religious system, says that all of that man-made tradition and doctrine is "rubbish" or "a pile of dung" (see Phil 3:8)?⁹⁰

*Verse 7: 7 having been **rooted and built up in Him, and established in the belief, as you were taught, overflowing in it with thanksgiving.***

- **rooted and built up in Him:** Once again, this shows both the origin and progression of the salvation process. Rooted is in the perfect tense. Built up is in the present tense.
- **and established in the belief, as you were taught, overflowing in it with thanksgiving:** Here we see yet another reference to holding on to what they were originally taught, meaning the "ancient paths, where the good way is, and walk in it; and you shall find rest for your souls..." (Jer 6:16). This is a strong theme throughout the epistles, preaching Messiah and following Torah! The apostles were continually warning the Messianic Lost Sheep Assemblies not to be deceived by "another gospel" or "false doctrine" or "man's philosophy." No wonder there are so many different churches today (41,000 according to Wikipedia), all teaching different things. People were starting to stray from the original truth even while the apostles were still living. We must also strive to abide in the truth that was originally taught by the apostles and not stray away as most have done.

*Verse 8: 8 **See to it that no one makes a prey of you through philosophy and empty deceit, according to the tradition of men, according to the elementary matters of the world, and not according to Messiah.***

- **See to it that no one makes a prey of you:** Beware (*blepw* - to see, watch, take heed) indicates that this is something that you need to watch out for. What we can be "cheated of" is explained in verse 18 as

⁹⁰ For a comprehensive study on how to Halachah, read the booklet "Y'shua, Sha'ul and the Oral Law" by Prof WA Liebenberg.

being our salvation. From here through to verse 23, Sha'ul will be listing certain things that we are to beware of, lest we lose our salvation by them.

- **through philosophy and empty deceit, according to the tradition of men, according to the elementary matters of the world, and not according to Messiah:** Here Sha'ul lists some things that have the real potential of cheating us out of our salvation:

- 1) **philosophy**, in this context signifies false, human philosophy as opposed to the wisdom of YHWH.
- 2) **empty deceit**, or vain, useless deception. Philosophy and empty deceit both share one article in the Greek, thus signifying that they both refer to the same thing. The NIV combines the two as "hollow and deceptive philosophy."
- 3) **the tradition of men**, was referred to by Y'shua as vain worship when it is taught as doctrine (Mark 7:7). This is where church dogma and theology are nullifying the Torah of YHWH.
- 4) **the elementary matters of the world**, is a reference to the everyday problems.

Sha'ul is beginning to expose the problems the Colossians are facing. The Colossians have been taught Y'shua – their walk and root is established in Him. Yet various worldly groups are infecting the Colossian assembly. There are those among the Colossians who are putting too much emphasis on worldly matters which take the focus off of Y'shua. But completeness can be found only in Y'shua, since He alone is the head of all powers.

Verse 9: 9 ***Because in Him dwells all the completeness of the Mightiness bodily,***

- **Because in Him dwells all the completeness of the Mightiness (Godhead) bodily:** As we have already proven in chapter 1:19. The completeness of deity continues to dwell bodily in Messiah Y'shua; not only in His spirit but deity dwelt and dwells stills in His body. This is why the blood shed on Golgotha is referred to as God's blood by the Scripture (Acts 20:28), meaning that YHWH had died for His Lost Sheep to redeem them back!

This is the very reason why YHWH was able to say, "they will look on Me whom they pierced" (Zech 12:10). This was emphasized to combat the early forms of docetism⁹¹ that existed here which paved the way for the full blown gnosticism of the second century.

⁹¹ "In Christian terminology, docetism (from the Greek δοκεῖν/δόκησις dokeîn (to seem) /dókēsis (apparition, phantom), according to Norbert Brox, is defined narrowly as "the doctrine

Verse 10: ***10 and you have been made complete in Him, who is the Head of all principality and authority.***

- **and you have been made complete in Him, who is the Head of all principality and authority:** In Him is the completeness of deity, so when we are in Him, we also are complete. All of these other things that Sha'ul is warning against are just not necessary when you have the true Hebrew Y'shua instead of the Greek Jesus. They are in fact void and empty. The main theme of Colossians is the absolute Supremacy of Messiah Y'shua, it has demonstrated His authority, His preeminence, His omniscience, His omnipotence and His deity - He is the fullness!

Verse 11: ***11 In Him you were also circumcised with a circumcision not made with hands, in the putting off of the body of the sins of the flesh, by the circumcision of Messiah,***

- **In Him you were also circumcised with a circumcision not made with hands:** Many Christian Believers and scholars use this verse amongst others to argue that circumcision in the flesh is not a requirement anymore. No, firstly, Torah says circumcision is an everlasting covenant and cannot change. Either YHWH lies in the Torah or we must accept Scripture as literal and inspired by YHWH:

Gen 17:9-14 (KJV): "And God said unto Abraham: 'And as for thee, **thou shalt keep My covenant**, thou, and thy seed after thee throughout their generations. This is **My covenant**, which **ye shall keep**, between Me and you and thy seed after thee: **every male child** among you shall be circumcised. And ye shall be circumcised **in the flesh of your foreskin**; and it shall be a token of a covenant betwixt Me and you. And he that is eight days old shall be circumcised among you, every male child throughout your generations, he that is born in the house, or bought with money of **any foreigner**, that is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised; and **My covenant shall be in your**

according to which the phenomenon of Christ, his historical and bodily existence, and thus above all the human form of Jesus, was altogether mere semblance without any true reality." Broadly it is taken as the belief that Jesus only seemed to be human, and that his human form was an illusion. The word Δοκηταί Dokētai (illusionists) referring to early groups who denied Jesus' humanity, first occurred in a letter by Bishop Serapion of Antioch (197–203), who discovered the doctrine in the Gospel of Peter, during a pastoral visit to a Christian community using it in Rhosus, and later condemned it as a forgery. It appears to have arisen over theological contentions concerning the meaning, figurative or literal, of a sentence from the Gospel of John: "the Word was made Flesh". Wikipedia

<https://en.wikipedia.org/?title=Docetism>

flesh for an everlasting covenant. And the uncircumcised male child **who is not circumcised in the flesh** of his foreskin, **that soul shall be cut off from his people; he hath broken My covenant.**"

The command is given to Abraham. Abraham is the father of the Jewish people, but this covenant is made before the Israelites have been chosen. In fact, it is given before Isaac is even born. So, circumcision isn't given just to the Jewish people but to all of Abraham's descendants. Are you Abraham's descendant? If you agree that you are, then you must obey because the Torah commands that it is an everlasting covenantal token between YHWH and you His chosen son! Abraham obeyed YHWH, and all the males in his household were circumcised.

But Col 2:11 is not the verse for any "circumcision in the flesh" reference as it has nothing to do with circumcision in the flesh in the context of the chapter Shaúl is writing here. It has all to do with repentance! Eph 2:11-12 reveal that Gentiles are no longer Gentiles when they are converted and immersed, but they become FELLOW CITIZENS of Israel (as there's only ONE body with no division). So, please understand that the "uncircumcision" are the "circumcision (workmanship) of Yshua" – circumcised by Him in their hearts with a love for Torah. (read Col 2:11-13, Rom 2:28-29, 1 Cor 7:18-19 in context).

We are the workmanship of Yshua, as we see at Eph 2:8-13, and this passage explains that those "formerly Gentile (out of Torah-covenant Believers)" (they are no longer Gentile) called the "uncircumcision" and are now brought near through the blood of Mashiah and He "circumcision (change of heart)". Only, and only after this, can you become circumcision in the flesh by hands. If you do it the other way around and you circumcise first in the flesh then you are relying on work by hand for your salvation and this was the fundamental problem in Galatia and why Shaúl wrote the Epistle to them. Let's not read Eph 2:8-13 out of context:

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

There are many other texts that show that "works" by our hands cannot save us. The CONTEXT reveals what he means.

Verse 12-13: 12 having been buried with Him in immersion, in which you also were raised with Him through the belief in the working of Elohim, who raised Him from the dead. 13 And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses,

The Colossians are no longer uncircumcised of heart because of sin -- they have been circumcised through Messiah, immersed into Messiah, and risen with Messiah through the power of YHWH Who raised Y'shua from the dead. Sha'ul is simply reminding the Colossians of all Mashiach has done for them. They are *no longer* dead in their sins (meaning their blatant violation of Torah – 1 John 3:4), and their uncircumcised hearts are now quickened together with Y'shua and forgiven.

Verse 14: 14 having blotted out the certificate of debt against us – by the dogmas – which stood against us. And He has taken it out of the way, having nailed it to the stake.

Y'shua taught that the "Law" (Torah) would not be changed until the earth passed away, and He commissioned His disciples to teach both Jews (Judah) and the Gentiles (Ten Tribes) everything that He had taught His disciples.

Matt 5:17-19 (NIV): "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. I tell you the truth, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished. Anyone who breaks one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever practices and teaches these commands will be called great in the kingdom of heaven."

Did you notice that Y'shua said no part of the Torah would disappear "by any means"? If that is true (which it is), then even if the Torah had been "nailed to the cross" (which it wasn't), even that would not cause the Torah to disappear. (Did being nailed to the cross *cause* Y'shua to disappear or become irrelevant?)

So then, what was "nailed to the cross" in verse 14? According to the Gospel accounts of Y'shua's death, there were only two things nailed to the cross: Y'shua Himself, and a handwritten placard that specified His "crime" (the dogma word in verse 14). Think about that placard while reading Col 2:14 in the KJV or another fairly literal translation. Sha'ul is talking about the placard that belongs on your own cross—the legal certificate that lists your guilt and your debt according to the Torah. By taking the placard listing your crimes of violating Torah, your sins (1 John 3:4) and nailing your death sentence (because you sinned and must die⁹²), to His own cross, Y'shua received the just punishment for those crimes under the Torah. Justice has been served. The Torah has been satisfied (not abolished). It's simply mind-blowing what Y'shua has really done for us!

Now we are not under the curse of the letter of the Law anymore, we are now under the grace of the Law:

Rom 7:6: "But now we have been released from the Torah, having died to what we were held by, so that we should serve in newness of Spirit and **not in oldness of letter.**"

So why is the Torah still relevant today? As Sha'ul says further in verses 7-8:

"7 What, then, shall we say? Is the Torah sin? Let it not be! However, **I did not know sin except through the Torah.** For also the covetousness I knew not if the Torah had not said, "You shall not covet." 8 But sin, having taken the occasion through the command, did work in me all sorts of covetousness. **For apart from Torah sin is dead.**" (Also read Rom 3:20, 5:13.)

This clearly states that you cannot identify sin if you do not know Torah as there is no sin outside Torah. Every single sin is listed in the Torah. Therefore the Torah must be studied so that you can identify sin in your life.

Y'shua did not give His disciples a separate curriculum for teaching the Lost Ten Tribe Gentiles. Everything that Y'shua had taught His disciples and how to keep the Torah was to be taught to all nations:

Matt 28:19-20 (NIV): "19 Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, **and teaching them to obey everything I**

⁹² Rom 6:23 "For the wages of sin is death, but the favourable gift of Elohim is everlasting life in Messiah Y'shua our Master." Also read Rom 5:8.

have commanded you. And surely I am with you always, to the very end of the age.

When Y'shua taught His disciples, "Anyone who breaks one of the least of these Commandments and teaches others to do the same... whoever practises and teaches these commands...", he gave no indication that the words "Anyone", "others", and "whoever" referred only to Jews. Y'shua expected His disciples to pass that same teaching on to the Gentiles Lost Sheep of the House of Israel (Matt 15:24), including the command, "Do not think that I have come to abolish the Law" (Matt 5:17). Although there would have been Gentiles Lost Sheep present in the crowd while Y'shua was preaching, He never said, "This teaching applies only to the Jews".

As a faithful apostle of Y'shua, Sha'ul was teaching the Gentiles Lost Sheep to practise the commands of the Torah. Sha'ul often read publicly from the Scriptures. If, after reading aloud from the Torah, Sha'ul had told people to disregard any of the commands in those passages, he would have been teaching "others" to break the laws, which would have been contrary to what Y'shua taught.

To conclude: Y'shua has paid the penalty for man's transgressions of the Torah by satisfying the demand for atonement on our behalf. So now the transgressions of the Torah that cried against man are satisfied by Messiah's blood atonement. Satan is the accuser -- the one who reminds YHWH of man's sin of transgressing the Torah constantly; but now through Y'shua, man's transgression of the Torah is atoned for and satan can no longer accuse man before YHWH. It's like man's sin never even happened -- it's taken away! Y'shua openly and victoriously defeated satan, who had wanted mankind to suffer his own penalty of eternal condemnation.

Verses 15-17: 15 Having stripped the principalities and the authorities, He made a public display of them, having prevailed over them in it. 16 Let no one therefore judge you in eating or in drinking, or in respect of festival or a new moon or Sabbaths – 17 which are a shadow of what is to come – but the Body of the Messiah.



Now we've already read that false teachers have tried to sway the Colossians away from the truth they learned in Y'shua. Sha'ul has just finished encouraging the Colossian Believers, reminding them of their circumcision and life in Y'shua. So the Colossians are to let no man judge them for their faithfulness towards YHWH's Torah commands and Holy Days, the festivals of Leviticus 23. Sha'ul wisely points out that these convocations were a "shadow" of things to come --- the Hebrew

word *mikraw* means rehearsal! In other words, each Colossian observance is actually pointing to Y'shua Himself -- the one who triumphed on their behalf. So the Colossians aren't to let these false ones judge them (or worse, to persuade them to stop observing the Torah things Epaphras has taught them). They are to stand firm and continue the forceful observance of Torah! Exactly as Sha'ul told the Corinthians as well:

"Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Messiah our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." (1 Cor 5:7-8 KJV.)

We are to "keep" the feast! The Holy Days were "always" rehearsals -- they always pointed to Y'shua. And now Y'shua has come and the first four have been fulfilled and the last three will soon be fulfilled at His Second Coming! We "continue" to keep YHWH's appointed times, but now with greater understanding of Y'shua to Whom they pointed!

The Christians read the Book of Colossians from their perspective and assume that the Letter of Sha'ul was written to Christians. Let me explain the two opposing views by means of a simple diagram:

I am a Christian Believer	I am a Lost Sheep of the House of Israel Messianic Believer
	
The Law was nailed to the cross (and the verse doesn't even say it)	My death sentence for breaking the Torah was nailed to the crucifixion stake
Let no one judge me because I keep Sunday worship, and the Shabbat and Biblical Feast doesn't apply anymore. I celebrate Sunday worship, Easter and Christmas.	Let no pagan (1 John 3:4) who does not follow Torah judge you on how you keep the real Shabbat and rehearse the Biblical Festivals of YHWH in Leviticus 23.
I am free from the curse of the Law and the Law does not apply to me at all anymore. I am now only under grace.	I am free from the curse of the "letter" of the Law and will not get a death sentence when I sin. I am now under the "grace" of the Law and the Law still applies to me: to point out where I sin
Mmm how do you then identify sin in my beloved Christian brother?	The Torah is my only roadmap to point out sin.

Beloved, this passage verse 13-16 is not that difficult to understand once we have an understanding of our Hebraic roots in Messiah. However, many church leaders ignorantly teach that these verses mean something that it doesn't say (the Torah/Law was nailed to the cross) when this verse and the rest of the Bible do not say this at all. The words "the Law has been nailed to the cross" has no Scriptural backing at all in the entire Bible and those preaching it are what Y'shua warned us against: "7 'BUT IN VAIN DO THEY WORSHIP ME, TEACHING AS DOCTRINES THE PRECEPTS OF MEN. 8 Neglecting the commandment of God, you hold to the tradition of men.' 9 He was also saying to them, '**You are experts** at setting aside the commandment of God **in order to keep your tradition**..." (Mark 7:7-9 NIV).

Let me explain some of the fundamental principles of our faith which should help us to understand these verses from another angle:

- 1) Sin = Transgression (violation) of the Torah. (1 John 3:4)
- 2) The soul that sins (violates the Torah) shall die. (Ezek 18:20)
- 3) Our sin (violation of the Torah) separates us from God. (Isaiah 59:2)
- 4) There is none that does good (all have violated the Torah). (Psalm 53:1-3, Rom 3:10-11)
- 5) The penalty for sin (violation of the Torah) is death. (Rom 6:23)
- 6) The wages of sin = death. Spiritual death = Separation from God.
- 7) If we don't repent of our sins (violating the Torah) we will experience eternal separation from God. (Heb 9:27)
- 8) When we sin (violation of the Torah), we bring a curse upon ourselves. (Deut 28:15)
- 9) When we obey God (keep the Torah), we bring blessing upon our lives. (Deut 28:1-14)
- 10) When we don't repent from our sins (violation of the Torah), our sins (violation of the Torah) brings God's judgment upon our lives.
- 11) So, sinning (violation of the Torah) without repentance brings the judgement of God for sinning (violating of the Torah) which is the curse of God. These curses brought about by sinning (violation the

Torah) and not repenting of our sins (violating the Torah) are the ordinances which God specified in His Torah for sinning (violating the Torah) that are against us (the curse for violating the Torah).

- 12) Y'shua paid this penalty for our sin (violating the Torah) upon the crucifixion stake when He shed His blood on the stake.
- 13) It is the blood that makes atonement for sin (violating the Torah). (Lev 17:11, Heb 9:22)
- 14) The blood of Y'shua through repentance and accepting Him as our Lord and Saviour remits our past sins (violating the Torah). (Eph 1:7, Col 1:14)

Therefore, a correct understanding of Col 2:13-15 should read:

"When you are dead in your sins and in the uncircumcision of your sinful nature, (because you violated the Torah and were subject to the judgment of God for unrepentant sin which is the curse of YHWH for sinning (violating the Torah) and eternal separation from YHWH), YHWH made you alive in Messiah (He paid the penalty for our sin through His shed blood on the crucifixion stake). He forgave us all our sins (our violating the Torah by repenting) having cancelled the written code with its regulations, that was against us and stood against us (the curse of YHWH and eternal separation from Him for sinning -- violating the Torah -- and not repenting of our sins) nailing it (the penalty, THE DEATH CHARGE for our sins -- violating the Torah), to the cross. And having disarmed the powers and authorities (who triumph when people don't repent of their sins because the wages of sin is death) he made a public spectacle of them triumphing over them by the cross (when people repent of their sins and accept the Messiah into their hearts and lives and allow the blood of Messiah which was shed on the crucifixion stake to wash them clean) (NIV with Names changed).

So, what was nailed to the cross was the PENALTY for sin (which is VIOLATING the Torah) (1 John 3:4). The curse was for BREAKING the Torah (Deut 28:15-67). The BLESSING was for KEEPING the Torah (Deut 28:1-14).

However, in traditional Christianity, we have been taught that the curse comes by keeping the Torah when the Bible in fact says exactly the opposite. This is how powerful tradition is! Y'shua Himself said in Matt 5:17-19 that those who BREAK the Torah/Commandments of YHWH and teach others to do so (most of historical Christianity for the past

2,000 years) will be called LEAST in the Kingdom of YHWH but those who KEEP the Torah/Commandments of YHWH, will be called GREAT in the Kingdom of YHWH.

Verse 18: *18 Let no one deprive you of the prize, one who takes delight in false humility and worship of messengers, taking his stand on what he has not seen, puffed up by his fleshly mind,*

- **Let no one deprive you of the prize:** What is the prize? YHWH made it clear that only the wise shall receive the gift: "Many shall be cleansed and made white, and refined. But the wrong shall do wrong – and none of the wrong shall understand, but those who have insight shall understand" (Dan 12:10). The gift is the wisdom and insight into the acceptance of the Torah for understanding.
- **one who takes delight in false humility and worship of messengers:** Sha'ul lists false humility and angel worship along with the things we are to beware of in verse 18, as these false teachers will come with false humility and drag you into their anti-Torah dogma and teachings.
- **taking his stand on what he has not seen, puffed up by his fleshly mind:** Fake humility goes hand-in-hand with someone who is puffed up and speaks of what he doesn't know. This is the average Christian leader who has no clue of the Torah at all, but he can boldly speak out against YHWH's Eternal Covenant! Then to take it to the next level, make jokes of Messianics that follow the Torah. It happened in Sha'ul's days and it is more rampant today! This is strictly referring to the teacher of this anti-Law heresy, as the singular pronoun "he" indicates that it is a personal instruction to an individual teacher of false doctrine.

Verse 19: *19 and not holding fast to the Head, from whom all the Body – nourished and knit together by joints and ligaments – grows with the growth of Elohim.*

The Colossians are warned not to listen to those who are teaching angel worship and 'humility' because the ultimate end of such humility and supposed angel worship is vanity. One becomes puffed up in showing how humble he is -- his humbleness works opposite to that intended. And man is to have no such vanity because he is not the head of the body but Y'shua is. Only Y'shua is worthy of being the head, and of highest honour, so man is to do nothing extreme which would place himself at the head. We need to hold fast to The Head and what He taught – Torah!

Verses 20-23: 20 If, then, you died with Messiah from the elementary matters of the world, why, as though living in the world, do you subject yourselves to regulations: 21 "Do not touch, do not taste, do not handle" – 22 which are all to perish with use – according to the commands and teachings of men? 23 These indeed have an appearance of wisdom in self-imposed worship, humiliation and harsh treatment of the body – of no value at all, only for satisfaction of the flesh.

This is the celibate way -- 'touch not; taste not; handle not.' Man is not to deny his body permanently of its basic needs (like affection, foods, conjugal needs, etc.) as the Roman Catholic Priests deny themselves from a wife, which is in any case against Scripture. By making normal bodily needs a thing of distaste -- man eventually becomes obsessed about his lack. When basic needs are deliberately denied, one doesn't become closer to YHWH; he instead becomes obsessed and focused totally on his own deprivation. Ascetism teaches that all fleshly things are sinful -- but many fleshly needs are not sinful at all. Though they can certainly become sinful when used to gain leverage with YHWH by wrongly manipulating the human body by denying the body's basic needs. Y'shua is the overcomer of the flesh -- not asceticism. With asceticism, the emphasis is wrongly placed in man's power over his own flesh instead of Y'shua's power.

Colossians 3

In Chapter 3 Sha'ul admonishes the Colossians to focus on the things above because their life is hid with Messiah (verses 1-3). When Y'shua comes back we will go with Him, and so we must now mortify the desires of the flesh (verses 4-5). These things of the flesh produce the wrath of YHWH, which they once did, but now they must put on the new man (verses 6-10). There is no respect of certain persons in Messiah, and so we must put on mercy, kindness and meekness (verses 11-12). We must have patience and forgive one another, but most of all we must love (verses 13-14). Sha'ul goes on to emphasize that peace, the Word, teaching, singing, or whatever we do, we should do in Y'shua's Name (verses 15-17). He goes over the well-known Torah codes of the day, telling wives to submit to their husbands, children to obey their parents and servants to obey their masters (verses 18, 20, 22). But, to their surprise, he also tells husbands to love their wives and fathers not to provoke their children (verses 19, 21). He finally says that we should do everything cheerfully as unto YHWH, because He will reward those who do right but punish those who do wrong (verses 23-25).

Verses 1-4: *1 If, then, you were raised with Messiah, seek the matters which are above, where Messiah is, seated at the right hand of Elohim. 2 Mind the matters above, not those on the earth. 3 For you have died, and your life has been hidden with Messiah in Elohim. 4 When the Messiah, who is our life, is manifested, then you also shall be manifested with Him in esteem.*

Contrary to asceticism, which focusses on punishing the body into submission, the Colossians are reminded to focus on Y'shua -- who is in heaven; therefore theirs should be a heavenly focus, not an earthly focus.

Verses 5-11: *5 Therefore put to death your members which are on the earth: whoring, uncleanness, passion, evil desire and greed of gain, which is idolatry. 6 Because of these the wrath of Elohim is coming upon the sons of disobedience, 7 in which you also once walked when you lived in them. 8 But now, also put off all these: displeasure, wrath, evil, blasphemy, filthy talk from your mouth. 9 Do not lie to each other, since you have put off the old man with his practices, 10 and have put on the new one who is renewed in knowledge (of Torah which points out sin) according to the likeness of Him who created him, 11 **where there is not Greek and Yehudite, circumcised and uncircumcised, foreigner, Scythian, slave, free, but Messiah is all, and in all.***

In other words, don't deny your body its normal needs; instead avoid obvious contaminations like fornication, uncleanness, inappropriate affections, etc. "These" are the things man has died to -- not the need for healthy affection, foods, and marriage. Be heavenly minded -- not earthly. The Colossians are "new men" and should continue showing they are new men and not be affected by how others are behaving (and as they themselves had previously acted before finding Truth in Y'shua).

- **where there is not Greek and Yehudite, circumcised and uncircumcised, foreigner, Scythian, slave, free, but Messiah is all, and in all:** Who are these Scythians really? To understand this we need to go all the way back to King Josiah. He was a king of Judah in 641–609 BCE...

The Josiah Revival was primarily a Jewish revival, with all Israel (12 tribes) well represented, but not in full attendance (2 Chron 35:17-18)! The Ephraimites (Lost Sheep of the House of Israel) who did not live in the land of Israel at that time, but who did in fact attend, were Scythians from the north who did not eat swine, loathed idolatry, kept Shabbat and other Israelite customs.

YHWH spoke of these Scythians or exiled Israelites 150 years after their exile. He declared via Jeremiah the prophet, in chapter 3 verses 11-12, that the House of Israel, though backslidden, was doing better (150 years after exile) than Judah just 70 years after The King Josiah Revival! In Jer 3:12, YHWH tells these Scythians to return fully and receive full grace! YHWH gives Jeremiah an inspired word for exiled Israel 150 years after they supposedly disappeared, or 70 years after they supposedly rejoined Judah. We see that this supposed disappearance cannot be so, since YHWH told Jeremiah that Israel, though in exile (not lost), is doing better than Judah.

These sons of Isaac (Scythians), while decisively defeating Assyria and Persia in major battles (ca 600 BCE), left Judah intact because of their recognition that Judah was their tribal brother. These Scythians are the same ones joining Josiah for Passover!

From the original Ephraimites of the north, none stayed in the land and remained (2 Kings 17:18). Therefore, the Ephraimites spoken of in 2 Chron 35:17-18, were returning Israelites who had become known as Scythians. Having this understanding, we see that there is no contradiction between the aforementioned verses and 2 Kings 17:18 in which YHWH did not allow any Israelites in northern Israel to avoid exile! These Ephraimites in the King Josiah Revival, were simply returning as Scythian/Israelites/House of Israel/Ten Tribes and therefore agreed to join King Josiah!

Shaul also, recognized the Scythians as lost Israelites in Col 3:11, where he favorably contrasted them to barbarians (as many translations have it, NIV as example)! The Greek word translated "barbarians" in Col 3:11, is actually "foreigners". Thus he compared foreigners to non-foreigners or Scythians. Shaul clearly knew that the Scythians were not foreigners when it came to the Jewish people! This truth appeared in Scripture later (600 years later), when Sha'ul wrote Colossians from a prison cell.

The great and brilliant 19th century Hebrew Christian scholar, Alfred Edersheim wrote, *"The great mass of the ten tribes WAS IN THE DAYS OF MESSIAH, AS OUR OWN, LOST TO THE HEBREW NATION."* Edersheim's comment reinforces the truth that the final two-stick reunion, is totally eschatological and that it did not take place in the days of, or in the days prior to Messiah Y'shua! In his study on rabbinical thought regarding the House of Joseph (Ten Tribes), Edersheim further stated, *"as regards to the ten tribes, there is this truth underlying. That as their persistent apostasy from the Elohim of Israel and His worship had cut them off from His people, so the fulfillment of the Divine promises to them in the latter days, would imply as it were a second birth (born again experience), to make them once more Israel!!!"*

Edersheim's explanation clarifies why Y'shua said you must be born again to gain entry into heaven and back into Israel! It is amazing that the rabbis, according to Edersheim, taught that only through the divine promise of, as it were, a NEW OR SECOND BIRTH, could Ephraim/Israel return.

Verse 12: 12 ***Therefore, as chosen ones of Elohim, set-apart and beloved, put on compassion, kindness, humbleness of mind, meekness, patience,***

- **Therefore, as chosen ones of Elohim, set-apart and beloved, put on:** As he listed the things that we are to put off, he now tells us what to put on. Elect as some translations have it means chosen ones. As Y'shua said in John 15:16, "Ye have not chosen me, but I have chosen you."
- **compassion:** Literally, bowels of mercies, as in the KJV. From *splagcnon* – intestines (guts of bowels), and *oiktirmov* - pity, compassion for the ills of others. The bowels, the heart, the belly were all symbolic of the inner man or the seat of emotions to the Jews.
- **kindness:** *crhstothv* - goodness of heart; kindness.
- **humbleness of mind:** *tapeinofrosuhn* - literally, lowliness of mind, humility.
- **meekness:** *praothv* - gentleness, mildness.
- **patience:** *makroqumia* - literally, long-tempered, forbearance, endurance, longsuffering.

Verse 13: 13 ***bearing with one another, and forgiving each other if anyone has a complaint against another, indeed, as Messiah forgave you so also should you.***

- **bearing with one another:** To bear with (*anecomai*) can either signify "to put up with", or "to hold up." The remainder of the verse seems to indicate that it is the former which is in view here.
- **and forgiving each other if anyone has a complaint against another, indeed, as Messiah forgave you so also should you:** Y'shua was our example of forgiveness and told us that, "if you forgive men their trespasses, your heavenly Father will also forgive you. But if

you do not forgive men their trespasses, neither will your Father forgive your trespasses" (Matt 6:14-15)⁹³.

Verse 14: **14 But above all these put on love, which is a bond of the perfection.**

- **But above all these things put on love, which is the bond of the perfection:** We see here the preeminence of love. Y'shua called it the first Commandment (Mark 12:30). Sha'ul called it the greatest of the three principle virtues (1 Cor 13:13). Peter listed it as the final thing to add after a list of virtues (2 Peter 1:7). John made the statement that, "God is love" (1 John 4:8). And here it is referred to as the bond of perfection. Love is the final outgrowth of our Messianism walk, or the "end (fompleteion) of the commandment" (1 Tim 1:5). It is "that which is perfect" (1 Cor 13:10). Why? Because the entire Torah is built on love and not a set of legislating rules and legislation. How do we know it? Obviously because Y'shua quoted Mark 12:30 direct from the Torah:

Mark 12:29-30: "29 Y'shua answered, 'The foremost is, 'HEAR, O ISRAEL! THE LORD OUR GOD IS ONE LORD; 30 AND YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND, AND WITH ALL YOUR STRENGTH.' 31" The second is this, 'YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.' **There is no other commandment greater than these.**" (NIV with Names replaced by the author.)

Why did Y'shua say THIS is the GREATEST COMMANDMENT? Because He cited from the foundational prayer in Judaism in the Torah, The Shema: Deut 6:4-5: "4 Hear, O Israel: The LORD our God, the LORD is one. 5 Love the LORD your God with all your heart and with all your soul and with all your strength."

How can you even understand the New Covenant if you do not know Torah beloved?

Verse 15: **15 And let the peace of Elohim rule in your hearts, to which indeed you were called in one Body, and be filled with thanks.**

- **And let the peace of Elohim rule in your hearts:** Believers are to let the shalom of Elohim rule us instead of the desires of our carnal nature. Anything that has power over us, or rules us besides YHWH is sinful (1 Cor 6:12).

⁹³ For a full understanding of forgiveness please read "The Best Kept Secret from Hell – Part 1" by Prof WA Liebenberg.

Most Believers know that the Hebrew word shalom is understood around the world to mean "peace."⁹⁴ 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; Hebrew is always connected to a verb/action and not a noun/substance. 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 various meanings and they must be combined to get the full meaning of shalom, they are: completeness, wholeness, health, peace, welfare, safety, soundness, tranquillity, prosperity, perfectness, fullness, rest, harmony, the absence of agitation or discord.

Shalom comes from the root verb shalom 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. Thus Shalom means: *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*, a total of 18 ideas/concepts to get the full meaning!

Of course, there is only one way to find TRUE shalom - and that is in the Word of YHWH. Many search for fulfillment, happiness and contentment in material possessions, money, sex, entertainment, etc. But those things do nothing to fill "that little hole in our soul" that only YHWH can fill! Those things only serve to distract and prevent us from finding true peace... the shalom that can only come from Him Who created and put all things into place.

If you'll recall, Y'shua is called "Sar shalom", Prince of Peace, which perfectly describes the ministry and personality of our Messiah: "For a Child shall be born unto us, a Son shall be given unto us, and the rule is on His shoulder. And His Name is called Wonder, Counsellor, Strong El, Father of Continuity, **Prince of Peace**." (Isaiah 9:6).

• **to which indeed you were called in one Body, and be filled with thanks:** In order to function together as one complete body without any schism (1 Cor 12:25), we must have complete shalom. We're in this thing together and need have shalom with one another and bear with one another (verse 13). He also exhorts us to be thankful.

⁹⁴ Meaning of the word "Shalom" http://www.therefinersfire.org/meaning_of_shalom.htm

Verse 16: **16 *Let the Word of Messiah dwell in you richly, teaching and admonishing one another in all wisdom, singing with pleasure in your hearts to the Master in psalms and songs of praise and spiritual songs.***

- **Let the Word of Messiah dwell in you richly, teaching and admonishing one another in all wisdom:** This shows us that we can teach and admonish one another in our singing. The songs that we sing in synagogue should not only be doctrinally correct, but they should also be informative. The life of a Believer should be based upon the Word of YHWH, and the foundation of it is the Torah. David told YHWH in the Psalm 119 that is all about the Torah: "Your word I have hidden in my heart, That I might not sin against You" (Psalms 119:11). Application of YHWH's Torah to our lives is true wisdom and prevents us from sinning⁹⁵.
- **singing with pleasure in your hearts to the Master in psalms and songs of praise and spiritual songs:** Secondly, a closer look at the word psalms will refute the teaching of some that we should not have music in assemblies. A psalm (jalmov) is a song set to music.

Verse 17: **17 *And whatever you do in word or deed, do all in the Name of the Master Y'shua, giving thanks to Elohim the Father through Him.***

- **And whatever you do in word or deed, do all in the Name of the Master Y'shua:** In the name of the Y'shua HaMashiach does not always mean verbalizing His name. Rather it signifies, "according to His purpose." As Believers, we should live our lives with His purpose in mind.
- **giving thanks to Elohim the Father through Him:** This demonstrates the mediatory role of Messiah Y'shua. Y'shua said, "No one comes to the Father except through Me" (John 14:6). He also told us to pray to the Father in His name (John 16:23). This is not denying that He is **indeed** God the Father manifest in flesh (1 Tim 3:16; 1 John 3:5) as already proven, but only recognizing that as a genuine human being He was distinct from Father God. "For there is **one God** and one Mediator between God and men, the Man Messiah Y'shua" (1 Tim 2:5). (see Col 1:3.)

Verse 18: **18 *Wives, subject yourselves to your own husbands, as is proper in the Master.***

⁹⁵ 1 John 3:4.

- **Wives, subject yourselves to your own husbands, as is proper in the Master:** Bitter pill, but do it as it is commanded in Scripture. How? In the same sense as Eph 5:22-33. Ask yourself what authority has Messiah over your husband, then you have your answer⁹⁶...

Verse 19: **19 *Husbands, love your wives and do not be bitter toward them.***

- **Husbands, love your wives and do not be bitter toward them:** Now this was something completely foreign to the people of that day. Wives were expected to submit to their husbands without question, but husbands were never told to love their wives. As we shall see, Sha'ul not only endorses what was already commonly taught on these issues during that time, but he gives the flip side for each of them. The Book of Ephesians expounds a little more on this topic and demonstrates that a husband's love for his wife is symbolic of Messiah's love for the bride. Messiah died for His bride, would you my friend?

You must also remember, you **MUST NOT** be bitter them. It is also important that the husband should embitter his wife.⁹⁷ Meaning you must not disappoint, fail, dishearten, upset, disillusion, thwart, frustrate, sadden, disenchant or let them down. Yes a tall order for our men!

Verse 20: **20 *Children, obey your parents in all, for this is well-pleasing to the Master.***

- **Children, obey your parents in all, for this is well-pleasing to the Master:** The obedience called for here is an absolute obedience ('upakouw - to listen, hearken). Of course when the two conflict, we are to obey YHWH rather than men (Acts 5:29), and there is no indication in Scripture that adults are required to obey their parents, although we are always expected to honour our parents (Eph 6:1-2).

Verse 21: **21 *Fathers, do not provoke your children, lest they become discouraged.***

- **Fathers, do not provoke your children, lest they become discouraged:** So that fathers will not abuse the command for children to obey their parents, they are told not to provoke their children. Once again, he balances the already established command with the flip side.

⁹⁶ 1 Cor 11:3.

⁹⁷ Eph 5:25-28.

Verse 22: 22 ***Servants, obey your masters according to the flesh in all respects, not with eyeservice, as men-pleasers, but in sincerity of heart, fearing Elohim.***

- **Servants, obey your masters according to the flesh in all respects, not with eyeservice, as men-pleasers, but in sincerity of heart, fearing Elohim:** Once again he calls for absolute obedience, using the same word as in verse 20. This was already an accepted rule, but Sha'ul is letting the converted slaves know that as slaves they were still expected to be obedient to their masters. It's possible that with all of the zeal about their new liberty that they would try to throw off their obligation to their masters. Sha'ul was confirming that their obligation was still binding.

Verse 23: 23 ***And whatever you do, do it heartily, as to the Master and not to men,***

- **And whatever you do, do it heartily, as to the Master and not to men:** When we realize that we are doing these things as unto the King Y'shua instead of as unto men then these things don't seem so bad. Everything that we do should be looked at from this perspective: Synagogue service activities, your secular work, work at the house, helping somebody, and and and...

Verse 24: 24 ***knowing that from the Master you shall receive the reward of the inheritance. It is the Master, Messiah, you serve.***

- **knowing that from the Master you shall receive the reward of the inheritance. It is the Master, Messiah, you serve:** Y'shua our King honours our obedience when we do it as unto Him and will reward us for our obedience. The reward of the inheritance he speaks of here is eternal life. In Romans, Sha'ul calls us joint-heirs with Messiah (Rom 8:17). YHWH is naturally going to leave His inheritance to His Son, and by our identification with Him, we receive the same inheritance that He does.

Verse 25: 25 ***But he who does wrong shall be repaid for the wrong which he has done, and there is no partiality.***

- **But he who does wrong shall be repaid for the wrong which he has done, and there is no partiality:** Just as there is reward for those who obey, there is damnation for those who disobey Torah. YHWH is an impartial, just Judge Who rewards every man for what he has done (John 5:29). But the problem is that, "all have sinned (break Torah – 1 John 3:4) and fall short of the glory of God" (Rom 3:23). It is only by

the imputed righteousness of Messiah Y'shua that anyone can be counted worthy of eternal life.

Chapter 4

Chapter 4 now goes back to the master/slave relationship and tells masters to treat their slaves fairly (verse 1). Sha'ul asks for prayer for himself that YHWH would grant him the opportunity to tell the Good News (verses 2-4). He goes on to emphasize wisdom and speech seasoned with salt (verses 5-6). He says that Tychikos and Onesimos will tell them everything else they need to know and comfort their hearts (verse 7-9). Sha'ul sends them greetings from Aristarchos, Mark, Justus, and Epaphras who appears to be the senior leader over the area and who has a great zeal for them all (verses 10-13). He sends greetings from Luke and Demas and asks that they would salute the brothers in the other assemblies (verses 14-15). He then asks them to pass this epistle around and to read the one from Laodikeia, which many scholars think is the epistle to the Ephesians (verse 16). He urges Archippos to take heed to his ministry and asks them to remember his bonds and he salutes them personally (verses 17-18).

Verse 1: 1 ***Masters, give your servants what is righteous and fair, knowing that you also have a Master in the heavens.***

- **Masters, give your servants what is righteous and fair, knowing that you also have a Master in the heavens:** Now he returns to the master-slave relationship and admonishes masters to do unto others as they would have done unto them (Matt 7:12). Just because they were slave owners did not mean that they could be unjust and unfair, but were to treat their slaves as brothers in Messiah. This theme is seen in the book of Philemon who is thought to have been a member of this assembly. It is interesting that Sha'ul does not just do away with slavery and tell them that these things ought not so to be. But instead, he works with the prevailing culture and sets up guidelines within it according to Torah.

Verse 2: 2 ***Continue in prayer, watching therein, with thanksgiving,***

- **Continue in prayer, watching therein, with thanksgiving:** Here Sha'ul admonishes the Believers to continue earnestly in prayer. In other places he says things like pray without ceasing (1 Thess 5:17). Prayer is something that we as Believers should engage in regularly. It is expected to be a lifestyle for the Believer. He also states that thanksgiving should be included in our prayer.

Verse 3: **3 *praying at the same time also for us, that Elohim would open to us a door for the word, to speak the secret of Messiah, for which I am also in chains,***

- **praying at the same time also for us, that Elohim would open to us a door for the word, to speak the secret of Messiah:** He asks them to pray that YHWH would open the door to them of understanding the Torah. The mystery of Messiah is the same mystery mentioned in chapter 2:2, and also in 1 Tim 3:16, which is that of the incarnation of YHWH the Father in Messiah the Man. Sha'ul wanted to tell them about **YHWH manifest in the flesh** who came and died to take away their sins.
- **for which I am also in chains:** This is an indication that Sha'ul was imprisoned in Rome when he wrote this epistle.

Verse 4: **4 *so that I make it clear, as I should speak.***

- **so that I make it clear, as I should speak:** That he might make that mystery known to the world so that they might believe on Y'shua as the Messiah and be saved.

Verse 5: **5 *Walk in wisdom toward those who are outside, redeeming the time.***

- **Walk in wisdom toward those who are outside:** We should use wisdom in how we conduct ourselves around unbelievers, all those outside the Torah Covenant. As he says elsewhere, we should not give them an occasion to speak evil of us as Believers (Rom 14:16; 1 Tim 5:14). Although certain practises may not be sinful, it may be unwise to practice them around unbelievers, i.e. using alcohol⁹⁸.
- **redeeming the time:** Make use of the short amount of time that YHWH has allotted you on this earth and use it wisely to teach those still outside the wisdom of YHWH, meaning the Torah. How do we know it, well verse 6 below tells you that...

Verse 6: **6 *Let your word always be with favour, seasoned with salt, so that you know how you ought to answer each one.***

- **Let your word always be with favour, seasoned with salt, so that you know how you ought to answer each one:** First of all, Sha'ul is

⁹⁸ For and in-depth study that YHWH commands that wine must be used in the Torah, please read the book on Ephesians from page 69-72 by Prof WA Liebenberg.

endorsing apologetics. This endorsement is given in other places in the New Covenant as well (1 Peter 3:15; Jude 3). Secondly, he is explaining how to apply the wisdom of Torah he spoke of in the preceding verse. We need to answer each one according to their situations compared to Torah. We are to respond with wisdom of the Torah to each person individually.

Verse 7: ***7 Tuchikos, who is a beloved brother, a true servant, and a fellow servant in the Master, shall give you all the news about me.***

- **Tuchikos, who is a beloved brother, a true servant, and a fellow servant in the Master, shall give you all the news about me:** Tuchikos was one of Sha'ul's seven companions on his trip from Greece to Jerusalem on his third missionary journey (Acts 20:4). This verse seems to indicate that he was the primary carrier of this epistle, as he probably was also of the epistles to the Ephesians and to Philemon. These two verses are very similar to Eph 6:21 and 22 where Tuchikos is also mentioned. Evidently he had more to tell the assembly than what Sha'ul had written, or Sha'ul did not want to take up space in the letter for his personal problems.

Verse 8: ***8 I am sending him to you for this purpose, to know your circumstances and to encourage your hearts,***

- **I am sending him to you for this purpose, to know your circumstances and to encourage your hearts:** He was to tell them news about Sha'ul that would comfort them, probably of his perseverance during this time of trial. That fact that Tuchikos was also supposed to find out about their circumstances may indicate that he was expected to report back.

Verse 9: ***9 with Onesimos, a true and beloved brother, who is one of you. They shall let you know all the news here.***

- **with Onesimos, a true and beloved brother, who is one of you. They shall let you know all the news here:** It is here pointed out that Onesimos was from Colosse and as we know from the Book of Philemon he was returning to his master who was a Believer and was probably also one of them.

Verse 10: ***10 Aristarchos my fellow prisoner greets you, with Mark the relative of Barnabah about whom you received instructions: if he comes to you, welcome him,***

- **Aristarchos my fellow prisoner greets you:** This could mean that Aristarchos was there with Sha'ul in prison, but may not because he uses the same words of Epaphras in Philemon 23 even though he had recently travelled to Rome to visit Sha'ul. This may have meant that they had been imprisoned with Sha'ul at some other time. Aristarchos is seen with Sha'ul during some of his voyages in Acts 19:29; 20:4; 27:2.
- **with Mark the relative of Barnabah about whom you received instructions: if he comes to you, welcome him:** This is a reference to John Mark who had accompanied Sha'ul and Barnabah earlier but then deserted them (Acts 13:5,13) and also the one who wrote the Gospel of Mark. It seems by this and Sha'ul's statement in 2 Tim 4:11 that Mark had proven himself to be valuable to Sha'ul by this time.

Verse 11: 11 ***also Y'shua who is called Justus. These are my only fellow workers for the reign of Elohim who are of the circumcision, who were to me a comfort.***

- **also Y'shua who is called Justus:** Apparently he probably did not feel worthy to be called by the same name as Y'shua HaMashiach. This is all we know of him. (A point of interest, every third man in Biblical times was called Y'shua, it was a very common name.)
- **These are my only fellow workers for the reign of Elohim who are of the circumcision, who were to me a comfort:** Sha'ul refers to these people as fellow workers, acknowledging their labour in the reaching and teaching of the Torah to the Lost Sheep of the House of Israel. His use of the phrase "of the circumcision" is a reference to them being Torah-observant Believers.

Verse 12: 12 ***Epaphras, who is one of you, a servant of Messiah, greets you, always wrestling for you in prayers, so that you stand perfect and complete in all the desire of Elohim.***

- **Epaphras, who is one of you, a servant of Messiah, greets you, always wrestling for you in prayers:** Epaphras is also of the Lost Sheep of the House of Israel and he is "wrestling" for the Colossians House of Israel sheep in prayer day and night (also see 1:7; 4:13). This is the same word for "labouring fervently" that Sha'ul used of himself in 1:29. Beloved how do you labour for the lost sheep to come in?
- **so that you stand perfect and complete in all the desire of Elohim:** The word translated "perfect" here signifies fully grown or mature. The word for "complete" is related to the fullness in chapter 2:9 and means

to make full. So by this statement, he is indicating that it is possible to stand mature and complete in YHWH's will. Now this is not teaching a state of sinlessness, but it does demonstrate a place of being right where YHWH wants you at any particular point in time.

Verse 13: 13 ***For I bear him witness that he has a deep concern for you, and for those who are in Laodikeia and those in Hierapolis.***

- **For I bear him witness that he has a deep concern for you, and for those who are in Laodikeia and those in Hierapolis:** Epaphras is thought to have been the presbyter⁹⁹ over the assemblies in Colosse, Laodikeia and those in Hierapolis (see chapter 1:7) Sha'ul acknowledges that Epaphras cares for them all very much, just as a loving Rabbi and leader should.

Verse 14: 14 ***Luke the beloved physician and Demas greet you.***

- **Luke the beloved physician:** This is the writer of the Gospel of Luke and of the Book of Acts. The fact that Sha'ul calls him the beloved physician refutes any idea that we don't need doctors if we believe in healing. This is also shown in the Old Covenant where we find a positive view of medicine (Prov 17:22; Ezek 47:12).
- **and Demas greet you:** Sha'ul later said about Demas that he, "has forsaken me, having loved this present world" (2 Tim 4:10).

Verse 15: 15 ***Greet the brothers in Laodikeia, and Numpha and the assembly that is in his house.***

- **Greet the brothers in Laodikeia, and Numpha and the assembly that is in his house:** Notice he does not say "Numpha's assembly." Nowhere in Scripture will you find this type of language, only the "assembly of YHWH," and Y'shua's reference to "My assembly" (Matt 16:18). Yet I regret to say that it is common today to hear people speak of "my church, your church, and brother so-and-so's church." It is because of this type of talk that I have heard people make statements that if you don't like the rules in my church then you just don't have to come to my church. A leader is an overseer who is only supposed to "oversee" what YHWH is doing in His assembly. Now I readily admit that those who say such things do understand that it is YHWH's assembly, but by using this language we develop a sense of possessiveness that we think gives us the right to do things our way. I

⁹⁹ An office bearer who exercises teaching, ministering, and administrative functions.

have heard countless times when two people could not agree on a particular topic, "well, when you get your own church you can do it your way." It is YHWH's assembly that we are a part of and we need to find out how He wants things done.

Verse 16: **16 *And when this letter is read among you, see that it is read also in the assembly of the Laodikeians, and that you likewise read the letter from Laodikeia.***

- **And when this letter is read among you, see that it is read also in the assembly of the Laodikeians, and that you likewise read the letter from Laodikeia:** Apparently the epistles Sha'ul wrote were intended to be passed around from assembly to assembly, and not meant only for the edification of the addressee. This is also demonstrated in the introduction to the Book of 1 Corinthians, where Sha'ul addresses the epistle not only to the Believers at Corinth, but also to "all who in every place call on the name of Y'shua the Messiah our Master" (1 Cor 1:2). The epistle from Laodicea is thought by some to be a lost epistle. There is an apocryphal book claiming to be the epistle to the Laodiceans but its authenticity is highly doubted. This is mostly likely a reference to the Book of Ephesians. We know that it was carried along alongside with this letter by Tychikos and several manuscripts have the address to the Ephesians missing. Furthermore, it is strange that Sha'ul gives no personal greetings to the assembly at Ephesus when he had spent so much time there and such greetings were so typical of him. It is thought by some that the "someone" from the assembly at Ephesus received one of "those no address copies" and filled their assembly in. Over time, Ephesus being the larger assembly generated more copies and those are what have been handed down to us today.

Verse 17: **17 *And say to Archippos, "See to the service which you have received in the Master, so that you complete it."***

- **And say to Archippos, "See to the service which you have received in the Master, so that you complete it.":** Archippos could have been the son of Philemon (Philem 2), but it is not clear. But he is encouraged by Sha'ul to fulfill the ministry that he received. In the epistle to Philemon, Sha'ul mentions an assembly in his house, probably indicating that Archippos was a leader.

Verse 18: **18 *This greeting is in my own hand – Sha'ul. Remember my chains. Favour be with you. Amen.***

- **This greeting is in my own hand – Sha'ul. Remember my chains. Favour be with you. Amen:** Sha'ul usually only wrote the salutation of

his name and dictated the rest of his epistles to a scribe. This may be with the exception of the Book of Galatians which Sha'ul mentions having wrote with his own hand "with what large letters" (Gal 6:11). It is the opinion of some scholars that Sha'ul had extremely poor eyesight. After being slapped for reviling the high priest, Sha'ul confessed that he did not know that that's who he was (Acts 23:5). Now Sha'ul had been a Pharisee (Phil 3:5) and must have known who was high priest during this time. Furthermore, his attire and the place where he was sitting would have given him away, but not if you cannot see. In 1 Corinthians, where he speaks of being caught up to the third heaven, he says that he heard, "inexpressible words, which it is not lawful for a man to utter" (2 Cor 12:4). Now I would expect someone who went to heaven to be more excited about what they saw than what they heard. Lastly, after speaking about his "physical infirmity" in the Book of Galatians he says "For I bear you witness that, if possible, you would have plucked out your own eyes and given them to me" (Gal 4:15), thus indicating that his physical infirmity had something to do with bad eyes.

Conclusion

Today's broad Messianic movement should be commended for having an appreciation for the Letter to the lost sheep at Colosse.

In this Book, Rabbi Sha'ul vividly described Y'shua with some of the loftiest language in all the New Covenant, focusing on Y'shua's preeminence (absolute supremacy) and sufficiency in all things. Sha'ul presented Y'shua as "the center of the universe", not only as the *active Creator* but also as the recipient of creation—in His taking on of human flesh. Y'shua was and is the visible image of the invisible YHWH, containing within Himself the absolute fullness of Deity (Col 2:9).

Because of His divine nature, Y'shua is Sovereign, above all things. The Book literally proves to the reader that Y'shua is indeed the Father! As such, Y'shua is also Head over the assembly. He has reconciled all things to Himself through His death on the crucifixion stake, making Believers alive to YHWH and setting them on the path to right living.

This proper view of Messiah Y'shua served as the antidote for the Colossian heresy (Christian no-Law doctrine) as well as a building block for Torah-observant Messianic life and doctrine both then and now.

With that the author and the HRTI / HTG family greet you as Sha'ul did in chapter 1 verse 2: **"Favour to you and peace** (perfect completeness, wholeness, health, peace, welfare, safety, soundness, tranquillity, prosperity, perfectness, fullness, rest, harmony, and the absence of

agitation or discord, to be fully complete, perfect and full) **from Elohim our Father and the Master Y'shua Messiah."**

*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 choose¹⁰⁰

Never be guilty of: **"By your traditions you make the Word of God of non-effect"**¹⁰¹
As cold waters to a thirsty soul, so is good news from a far country. Prov 25:25

Thank you that we may minister to you from the southern point of Africa – population ratio-wise the largest group of Messianic Judaism followers in the world.

Contact us for formal **Distance Learning** in your **Own Time** from the comfort of your **Own Home**. You do it by submitting your **Assignments Electronically** to us in either one of the following fields:

Hebraic Roots (Y'shua centered Messiah Studies),
Messianic Judaism (Y'shua centered Typology Studies), **Midrashic Eschatology** (Jewish approach to End-Time Events), **Torah-Based Healing** (Body, Spirit and Soul Counseling and Healing), **Practical Messianic Ministry** or various **other fields** from **Certificate to Doctorate**, visit our Website for more info.

¹⁰⁰ 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 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.

¹⁰¹ 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 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.

To find out about our other Products please contact us at
<http://www.hrti.co.za> and click on [ONLINE SHOP](#)

Also visit us daily on our Facebook Page for sound teachings:
[Hebraic Roots Teaching Institute](#)

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

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

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

PLEASE PLEASE PLEASE
BE SO KIND TO DISTRIBUTE A COUPLE OF THESE BOOKS AS PART
OF YOUR TITHING