



# SCRIPTURAL SALVATION

LET US HEAR WHAT SPIRIT IS  
SAYING TO THE ASSEMBLIES

Words mean things - but most often, the culture we live in dictates how we interpret the meaning of words. To properly understand the text of scripture, we need to know what the words would have meant to the people who first heard them. To understand what these Hebrew authors were actually trying to convey requires us to first understand the context they were speaking from. We must always consider the context the words are presented in, the context of the Hebrew perspective they are presented from and, most importantly, the audience they are presented to.

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## The Salvation Series Scriptural Salvation

by haRold Smith  
a citizen of the Commonwealth  
(Ephesians 2:19)

And YHVH said, "My Presence will go with you, and **I will give you rest.**"  
Exodus 33:14

"For thus says YHVH, the Holy One of Israel: **In returning and rest you shall be saved.**" Isaiah 30:15

"Lead me in your Truth and teach me, **for you are the Elohim of my salvation;** for you I wait all the day long." Psalm 25:5



What is "salvation"? What does it mean to "be saved"? Most think they know what these words mean because of what they have heard from someone they knew and trusted. But, how many of us have actually researched the words from the Hebraic perspective they were written in? Words mean things and, if we are to build our faith upon a firm foundation we need to know for ourselves what these words say and mean - not what traditional religion tells us they mean. If we are to truly understand what the authors of these words were trying to convey we need to constantly be reminded that ALL of the books contained in the Book (the Bible) were written by Hebrews out of a Hebrew mindset influenced by their Hebrew culture that contained a unique Hebrew perspective that was presented to a Hebrew audience who understood the nuances of the Hebrew language. These men were not writing thesis' to some future audience but were primarily addressing their contemporary Hebrew brethren. So, when we look at the words used for "saved", "salvation" or "deliverance" - they need to be approached from the same perspective as the men who wrote them and their perspective was influenced by the verses from above (among others) which say it is in the Presence of YHVH by which we find rest and are saved and that, besides YHVH, there is no other savior.

**WHAT? I thought "being saved" meant having "eternal life" from being "born again" by my acceptance of "Jesus Christ" as my personal Lord and Savior!!**

While that is the proper mantra according to the popular Christian religious tradition - the words of scripture tell us something quite different. To begin with, there is no scripture telling people to accept "Jesus" as their personal savior so they can "go to heaven". Scripture does not designate "heaven" as a place but, rather, as a higher **state of being** (**click on highlighted words to view content**). If you believe Yeshua came so that we would **worship Him** then you are relying on the tradition of men - not the words of scripture. All of these Hebrew authors of the Messianic Writings (NT) knew that there was only ONE Elohim (not **three in one**). Yeshua came as the Messiah, **the Kinsman Redeemer of Israel** - not another "god of mankind" to worship.

*"...but at the proper time manifested, even His word, in the proclamation with which I was entrusted according to the commandment of **God our Savior...**" Titus 1:3*

This text leads to a rather perplexing theological problem. Christians are taught that Paul was under the command of Yeshua the Messiah and that his authority came from the Anointed One. Therefore, the teaching goes that it is "Jesus" who saves. What can Paul possibly mean when he clearly says that our God (that is, YHVH) is the Savior? He certainly makes a distinction between "our God" and the Messiah in **verse one**. He does not say that the Messiah saves us or that the Messiah is our God. He uses the Greek *theos*, a word never attributed to Yeshua in scripture. In fact, there can be no doubt whatsoever that *theos* is the Greek equivalent of the Hebrew *El* and *Elohim*, the One true God **of Israel**, used hundreds of times in the apostolic writings and the LXX. So, when Paul defines his authority with regard to the proclamation of **the good news of the Kingdom** and the role of the Messiah, he uses the phrase **soteros theou**. It is properly translated as two genitive nouns. The first is *our Savior*. The second, even though it is in the final position in the Greek sentence, is also a genitive (possessive) modifying the noun *soteros*. Therefore, it is "of God," and the whole phrase is "of God our Savior." The text clearly states that Paul's authority comes from a command (*epitagen*) of God **our Savior**. Now, if Paul's preaching is all about the news of the Messiah, if all he wishes to know is the power of the resurrection - wouldn't you expect him to claim that his authority rests on the sacrificial work of Yeshua? Then why would Paul, of all people, defer to an authority fully contained in the *Tanakh* (OT) - absolutely in concert with the one God proclaimed by Moses? If Paul was given his commission by Yeshua following his blindness on the Damascus road, then why would Paul suggest that it was YHVH who



commanded him? And here is where it gets perplexing- some *interpreters* have drawn the conclusion that Yeshua must be YHVH and that's why Paul can use the two interchangeably. But, this is not the case found in the writings of the apostle. Paul *never* uses *theos* of Yeshua nor *christos* of YHVH - Paul *does not* interchange the Greek terms. But he certainly recognizes two different roles, doesn't he? How in the world can he do this if he really thinks that Yeshua and YHVH are the *same being in essence and existence*? Perhaps Paul is not aware of Christian *Trinitarian* theology because he clearly views his authority originating with the God *of Israel*. This means that we should find what we need to know about the God who saves in the

*Tanakh*, the same scriptures Paul had. We should find what we need to know about Yeshua the Messiah in the same scriptures - that was the point of the conversation on the road to Emmaus.

Where confusion has set in is over the use of the English phrase "God" or "Lord" appearing in modern bibles that have *replaced* the name **YaHoVeH** which appears **over 6500 times** in scripture but *not once* does it show up in any of our modern translations. The scripture quoted from **Isaiah 43:11** above is the actual reading of the Hebrew text without the English replacement phrase. Why would that be except there is a **deliberate agenda** at work to expunge the very Name by which we are to be saved? Replacement Theology is more insidious than simply "hating Hebrews". **Replacement Theology** is the attempt to purge the Roman religion called "Christianity" from the Hebraic nature of the scriptures in order to set up "Jesus Christ" as a new god to worship. However, any focus on the Son as the object of worship would have been immediately rejected by any Hebrew of the day - even Yeshua as we shall see. Except for **Thomas' single declaration**, we *always* find the Hebrew Messiah, Yeshua, pointing us to His Hebrew Father for everything - and that single declaration by a disciple does not override all other scripture stating otherwise. The reason that **John 20:28** has caused confusion is because Yeshua never asked his disciples to address Him as "God". Note verse 17 which is just 10 verses earlier where Yeshua tells the disciples that His Father was their Father and His God is their God. So He just stated that His God was also Thomas' God. What Thomas is revealing is that he understood what Yeshua had taught, which is that if you have seen Yeshua you have seen the Father for He and YHVH are **echad**. He was not calling Yeshua "God" for Yeshua was a Hebrew and quoted the Shema in **Mark 12:29**. Thomas realized that Yeshua was the "Door" that would allow him to see YHVH. Yeshua was the Son and **manifested** the Nature of His Father. Thomas is clearly saying that it is *through* Yeshua he has seen the Father. In fact, every book in the newer Messianic Writings *all* contain a distinction between the Father and the Son in their opening salutations. Yeshua never says to worship Him but, rather, **to worship** the Father, **to pray** to the Father, to ask the Father in **His Name**. His statements that the only **good One is YHVH**, the only One **to serve is YHVH** and that **YHVH is greater** than Yeshua resonate with His understanding of Who is Salvation - **YaHoVeH**. Yeshua is *always* positioned in scripture in relation *to* the Father, not the other way around. Yeshua never claims credit for Himself but follows the path of the obedient servant - not the victorious king. **"If you have seen Me..."** presupposes an understanding of the work and love of YHVH. What if, in following the pronoun usage, the **all-too-familiar text** should actually be translated, **"YHVH as the Giver is the One we must believe"**? Notice in the original construction of that verse that nowhere is there a premise of being "saved" to some ethereal place of bliss. The English translated word "perish" comes from the Greek word **apollymi** which means "put an end to ruin" that they may be experiencing **Life** now, in the **eternal Presence** of YHVH. The question put to the Family of YHVH during the Life of Yeshua was not, "do you believe Yeshua is a god?" but, rather, whether they would accept Yeshua as the promised Messiah of Israel sent to restore the Kingdom of YHVH to that family.

If we are not careful, we will find ourselves worshipping our own **Nehushtan** - the **conduit of Life** fashioned out of the tradition-think that has been handed down to us instead of Life Himself. Let us, instead, look simply at what the words of scripture unfold before us. Yeshua gave Himself as **the Kinsman Redeemer** to YHVH's family of Israel that the Father's Kingdom might be restored as it was in the beginning (**Luke 4:43**). Attempting to explain in purely "Christian" terms that have been separated from what these Hebrews (looking at their world from a Hebrew perspective) were referring to separates us from **the Root** of the family of Israel, causing us to lose our sense of bearing and end up elevating a mischaracterized Pauline Religion over the Words of **the One** we claim to follow. That religion, over the centuries, has become distorted and distant from what the words on the page actually tell us about the Essence, the Nature and Character of this **One True Elohim of Israel**. The fact that it is popular does not overrule the Truth of Who YHVH says He is. The testimony of the Life of Yeshua **IS** the spirit of prophecy (the spoken oracles of YHVH). Thus, His Words and Life are the benchmark by which we measure everything - including all other scripture (**Revelation 19:10b, Arrows of Famine**). What this **means**



is that if what we think is Truth is not found in His Life or Words, at the very least it should be held highly suspect until the Father grants us understanding - and Yeshua said that His Words were **not His** but the **Words of His Father**. Understanding what constitutes the Nature of **the Present Presence** and then remaining in, residing or living in the Presence of YHVH becomes our Salvation. We come into His Presence both in Spirit and in Truth - not forsaking one for the other (**1Samuel 15:22, John 10:27-29, John 4:24**). Scripture is merely a validation that what we are hearing spoken by His Spirit is truly of Him. Scripture has been given as an instruction manual to teach us of the Essence of the Father that we might clearly understand who we are hearing and then conform ourselves in such a manner as to remain in His Presence and find rest unto our soul by **learning of the Source of Life** found in the demonstration of that Life exhibited by Yeshua. That is our salvation. So, in light of this understanding, let us see what the words actually say concerning these traditions we have been taught about salvation, being saved and eternal life.

*"You worship what you do not know; we worship what we know,  
for **salvation is of the Hebrews**." John 4:22  
"And **THIS IS ETERNAL LIFE - that they know You**, the only true Elohim,  
and Yeshua haMashiach whom You have sent." John 17:3*



#### **...the Words of Life**

Hebrews - that salvation has its source and its existence out of YHVH's relationship and involvement with His Hebrew family. It is to His People, His Hebrew family, that YHVH has revealed His Essence, His Nature and Character. To no one else on the face of the planet, ever, has He said, "**These are My People**." This is why Yeshua, being Hebrew and keenly understanding this dynamic, was constantly pointing people back to the Father of this family. Just as a child growing up in a family, we learn what the Father expects by being involved with the other members of the family. What He expects was handed to His Family in the form of the Ten Words contained in the Torah. To become a member of His Family means to **keep His Words**. Our "salvation" comes from being in the Presence of YHVH. When we remember that all of the books of the Book were written by Hebrews from a strictly Hebraic perspective influenced by Hebrew culture, we find there are only two categories of people contained in scripture - Hebrews and others. These others are called **Gentiles** - defined as those from other nations who worship gods other than the Holy One of Israel. The term "Gentile believer" is **oxymoronic** and does not exist in a Hebraic world view.

When a Gentile or foreigner (someone from outside the family, from another nation) becomes adopted or **grafted into** YHVH's Hebrew family of Israel by observance of the standards set by the Father (**keeping the Sabbath**, etc., from **the Ten Words**), it has always been the case that he is to be treated **no differently** from those naturally born into the family. When "saved" from a Gentile background, we are brought into YHVH's family that maintains a higher standard of Life than the rest of the world with YHVH as the Father. So, when a Gentile abandons the multiple gods of any society and "comes to faith" in YHVH, the One True God of Israel, he is considered a Hebrew convert - and becomes "saved" through his relationship with YHVH as Yeshua said in John 17:3 above. We are presented with the opportunity to become as He is and to grow, like a child in a family, in the knowledge of Who the Father is by "putting on" (wearing) the higher standard of the Life the elder brother (the Hebrew Messiah) presents to us (**Romans 13:14**). The Essence of YHVH's Presence is revealed in the instructions He has given to His family. He has appointed His Son to show us how those instructions are to be lived out. Being brought up and fashioned into His Likeness is not an consequence of some verbalization but necessitates time in His Presence to understand Who this Presence is. An impartation of His Life into ours is not an instant osmosis but is the result of a deliberate choice of action on our part to embrace Who He has revealed Himself to BE - not who we want Him to be.

Yeshua said to have eternal life **IS** to know, to be intimate in relationship with, the One Who is the Source of Life and lives, abides in eternity. When does eternity begin? Right **NOW**. To be in **the Present Presence** of Life right **NOW IS** eternal life. It is interesting to note that when asked the question, "...how do I obtain eternal

life?" curiously, Yeshua pointed to the Ten Commandments contained in Torah. In the four places the gospels record His response to being asked directly how to obtain eternal life His response was the same - to keep the commandments given by Moses in the Torah. He even repeated them so there would be no misunderstanding as to which ones He was referring. How can that be if His purpose was to "do away" with the commandments of **the law** as has been drummed into us? Apparently, Yeshua thought there is something we must actually DO to conform ourselves to, in order to obtain, lay hold of this eternal life He spoke about. Could it be, could the correlation be made, that these things spoken of in the Ten Commandments are the things **of Spirit** - of Life? In other words, redemption means accepting the provision that the Elohim of Israel offers and joining His Kingdom - not dictating to Him who we think He ought to be. Salvation isn't going to be found anywhere else because salvation is out of the family of YHVH. Salvation is being able to access His Presence through the manner given to that family. If I become a member of YHVH's chosen people by adoptive naturalization, then I join a community that has been dealing with Him for thousands of years. My orientation toward life shifts toward the instructions YHVH gives for His family. My paradigm moves. I delight in the difference it affords me because it is the difference the Source of Life directs. Now the whole God becomes my God, the whole Bible becomes my book because I am part of the family. My life is altered by my manner of behavior in embracing the manner of Life He has shown to me. The Torah becomes a "born again" way of life. I am "saved" into the family of Israel's Righteous One, no longer a **Gentile** - someone who worships other gods.

*"Teacher, what good deed must I do to have eternal life?" And Yeshua said to him, **if you would enter life, keep the commandments**. The young man said to Him, "Which ones?" And Yeshua said, "You shall not murder, You shall not commit adultery, You shall not steal, You shall not bear false witness, Honor your father and mother, and love your neighbor as yourself." Matthew 19:16-19*

**Scriptural Salvation - a discussion**



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To Be Saved | Without understanding what that word "saved" actually means, the question, "Are you saved?" doesn't make much sense

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**...rescued from drowning**

**The Salvation Series  
To Be Saved**

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*"...be it known to you all, and to all the people of Yisra'el, that **in the name of Yeshua the Messiah of Natzeret**, whom you crucified, whom YHVH raised from the dead, **in Him** does this man stand here before you whole. He is 'the stone which was regarded as worthless by you, the builders, which has become the head of the corner.' There is salvation in none other, for neither is there **any other name** under heaven, that is given among men, by which we must be saved!" Acts 4:10-12*

Kristin wrote, "After reading your recent article **Scriptural Salvation**, I looked into the word "salvation" in the New Testament, using the **John 4:22** verse as my basis since that's the verse you quote. And I know Peter would have known how to make it clear to the people around him

as to Whom he is referring every time. So why in Acts 4:10-12 (quoted above), if salvation is found in Yehovah's name alone, then why would Peter say this? I know that Yehovah is the One True God. I'm not looking at the trinity because I don't believe it. But what does he mean - because he clearly states "by the name of Yeshua the Messiah?"

In order to understand what these Hebrew authors were actually trying to convey we must first understand the context they were speaking from - we must always consider the context the words are presented in, the context of the Hebrew perspective they are presented from and, most importantly, the audience they are presented to. In the exchange taking place in **Acts 4** the context begins with verse 1 which says that the Sadducees became



incensed because Peter and John were proclaiming that in Yeshua is found *"the resurrection of the dead"* - which the Sadducees looked upon as meaning having an afterlife. But this is not what the apostles were proclaiming. The Sadducees were elitists who wanted to maintain the priestly caste, but they were also liberal in their willingness to incorporate **Hellenism** ([click on highlighted words to view content](#)) into their lives - something the Pharisees opposed. The Sadducees rejected the idea of the Oral Law (the *Talmud*) and insisted on a literal interpretation of the Written Law (**the Torah**); consequently, *they did not believe in an after life*, since it is not mentioned in the *Torah*. Thus, they were insistent that the apostles be dealt with according to *Torah* and were taking them before the elders and rulers of the Temple for that purpose. It was in this setting before the council that Peter quotes **Psalm 118:22** and **Isaiah 28.16** as the validation of their claim that Yeshua, having been raised from the dead **by YHVH**, is the proper authority *through which* the Source of Life passes.

We have to ask ourselves what does it mean to be "saved" - in a real world context. In order to understand the Hebrew perspective these words were spoken from, we have to first distance ourselves from the Christian theology of salvation which means to obtain an afterlife in a place called **"heaven"** - the Sadducees were right that an afterlife is not mentioned in Torah. Christianity has assumed such a position under the influence of the same Hellenistic thought as the Sadducees but by divorcing itself from Torah has produced an opposite effect. So, understanding how these Hebrew authors perceived "being saved" is essential in keeping us from falling into the same error. Without understanding what that word "saved" actually means, the question, "Are you saved?" doesn't make much sense. Saved from what? To "be saved" or "to save" in the Greek is **sozo** and means to **rescue, to save one suffering from disease, to make well, heal, restore to health**. There is nothing in this definition concerning a place called "heaven". It is translated in **John 12:47** as "save" and Romans 10:9 as "saved". We could all answer the question if it was, "Did someone rescue you from death?" That is a yes or no question. If you were drowning and someone pulled you out of the water, you would know right away that you had been saved - right now, in the here and now. Yeshua Himself said the Kingdom of heaven is among us right now. The context of what is being presented in Acts 4 is preceded by **Acts 3:16** of the lame man being healed in the presence of many witnesses.

The expression "in the name of" was coined from the Hebrew purification ritual surrounding the **mikveh** (co-opted by Christianity under the guise of "water baptism"). Usually, a minimum of three witnesses were to observe the purifying ritual of self-immersion to be certain that the worshiper had been completely submerged in the water. This witnessing factor was based on the Hebraic idea that every matter is established in the presence of two or three witnesses (**Deuteronomy 17:6, Matthew 18:16**). Witnesses were so important that those who immersed themselves were often said to have been immersed **"in the name of"** or "under the authority of" the witness(es). Thus, those being immersed along the Jordan were said to have been "immersed unto John" (**Acts 19:3**) just as the Israelites had been "immersed unto Moses" at the Red Sea (**1Corinthians 10:2**).

In Acts 4 above, the apostles were letting it be known to the scribes and elders they were brought before who understood what this phrasing meant that **"...in the name of Yeshua haMashiach has this man been made strong."** The English word translated as "salvation" in this verse comes from the Greek word **soteria** which is a derivative of this same Greek root word **sozo**. **Soteria** means "preservation, safety, salvation, deliverance from the molestation of enemies" - so that it can be said, **"...is there any other name by which we are saved (sozo)"**. It is only **through** the name of Yeshua that **"...this man has been given perfect health in the presence of you all"**. The lame man was "saved" by being restored to health, was healed in the here and now. This Greek word "sozo" is also translated in **Acts 2:40** as the English "save yourselves."



**...the mikveh**

Notice that it is the faith in YHVH "through Yeshua" that gave this man his health. Yeshua was the conduit through which the Source of Life Who Is YHVH (salvation) passed; expressly stated in **Acts 4:10** that it was YHVH, the Source of Life, who raised Yeshua from the dead - Yeshua did not have the power to raise Himself. The context of the day was not whether any of these men believed in YHVH or not, but if these events were convincing enough to support the assertion that Yeshua was the promised Messiah - **the Kinsman Redeemer**, sent to restore YHVH's Kingdom to His Family.

It is in the authority of Yeshua **given to His disciples** (or "in the name of") that they are able to manifest Life and engage others with it. *Anything* that **separates** us from the Source of Life is death. It is from this Hebraic understanding that *Sha'ul* (the Hebrew apostle Paul) is able to say in Romans 8:2 that, "...**the law of the Spirit of Life (demonstrated) through Yeshua haMashiach (the Messiah) has set you free from the law of sin and death**" - and Yeshua says it is **His Father's Words** that allow us to remain in the Presence of YHVH where we find rest and are saved (healed). Salvation is not an admission ticket to a place called "heaven". If Yeshua is going to save His people from their sins, He will have to rescue them out of the **death of separation** from their **rightful inheritance** and the misery that was bound to follow. Salvation has nothing to do with heaven. It is all about staying alive. If you thought you were saved in order to get a heavenly gate pass, you missed the point. To "be saved" means a rescue of people who are in deep, deep trouble. They are not just drowning but are already dead from their separation from **the Source of Life**. Unless YHVH shows up with Life, they will remain dead. They need salvation because they need to live again. The purpose of Yeshua was to restore the relationship of YHVH's family as it was in **the beginning**. These Hebrews believed **Malachi 4:1** that says if ever there is a time when Torah is not being manifested, "*the earth will melt away with a fervent heat*" (scripturally, evildoers are those who **do not keep the Words of YHVH**). That saying should ring familiar to those who study the Messianic Writings as there is a similar statement in **2Peter 3:10-13** that there will be a time when "*the earth melts away with a fervent heat!*" From a scriptural point of view that simply means that "there will be no Torah on the earth, and that it is Torah (**the word of YHVH**) that is keeping all things together!" This brings to mind **Colossians 1:17** where it says that Yeshua is "before" all (from the Greek **pro**, "a primary preposition meaning, 'fore', i.e. *in front of*") and that through Yeshua all things hold together or "has cohesion" ("through" as in a conduit - not initiated by His own hand). In Yeshua abides the Word of YHVH, manifest in His Life and it is through the Word of YHVH that all things hold together or "have cohesion".

Does this mean we must convert to the man-made religion of Judaism in order to receive salvation? No. *Sha'ul* makes this point clear in his letter to the faithful in Galatia - but he is only repeating what was written in the *Tanakh* (OT) concerning any who would come to this **Elohim of Israel (Isaiah 56:6-8)**. Whoever comes to Him, however, must receive Him for Who He says He Is, the **Elohim of Israel** - not the god of mankind. Notice that verse pointedly states that those wishing to join themselves to YHVH must keep **His Sabbath** - to not profane it. In the same regard, Yeshua was saying to the Gentile woman at the well that those seeking the Source of Salvation will find that it comes from a relationship, an intimacy and a connection with this particular Hebrew **Elohim of Israel** - the Source of **LIFE (Romans 8:14-17, Ephesians 2:18-22)**. The Hebrew word for "life" comes from the root word **chayah** which means **to live, have life, sustain life, live prosperously, be quickened, be alive, be restored to life or health** (from where the Greek *sozo* explored earlier takes its meaning). But as far back as **Numbers 31:15** that same Hebrew word, *chayah*, is also translated as "saved". To "be saved" is to have life. Yeshua said to **have Life** is to keep the Words of the Father. As seen earlier, the Greek word for "Salvation" in **John 4:22** is **soteria**, meaning **deliverance from molestation**. "Deliverance" also is used in the Hebrew primarily as **teshuw'ah** which means **salvation, deliverance**. It is used in **1Chronicles 11:14** as "deliverance", and in **2Chronicles 6:41** and **Psalms 37:39** as "salvation". Thus, we see that the definitions for both "salvation" and "deliverance" are interchangeable - in either language. To be delivered **IS** salvation. To "be saved" **IS real deliverance** that truly sets us free from the physical ruin of bondages. When we are "saved" we can expect the robust Nature of Life to be evident within our **physical bodies** and the demons of darkness that have "bitten" us will be dispelled because of **the Power** found in the Presence of His Spirit. This is the Life Yeshua spoke of.



...the Words of Life

So, why is it that real healing and deliverance are not evidently seen among the westernized religion of Christianity when a person is supposedly "saved"? Could it be that by separating themselves from the Words found in the Original Writings, they have become separated from the instructions contained in those Words that allow us to remain in the Presence of the Source of Life? Something tangibly manifested itself to those **Hebrews** assembled on **Yom Shavu'ot** (day of Pentecost) that caused 3,000 to immediately embrace what they were witnessing and a few days later, yet



another 5000 (there were no **Gentiles** present during this occurrence). It wasn't solely because of Peter's preaching. Before their eyes, they witnessed an extraordinary manifestation of restoration in the physical lives of those 120 who had waited on Yeshua as He had instructed. As these few were being filled with the Breath of Life, so extraordinary was this occurrence in the physical that it created a desire in those watching to want some of that. If this salvation were to be manifest in our bodies as true healing, why would we find it necessary to embrace the "other" medical pole of snakes instead of the one Moshe (Moses) lifted up and Yeshua likened Himself to in **John 3**? Could it be that we have somehow separated ourselves from the of that Life by not **knowing YHVH** just for Who He says He Is in His Words and, thus, by the theological tradition men would have us adhere to, have negated, made void, brought to **none effect** the Power found in the Holy One of Israel? This is not theology being spoken of here - this is LIFE. And the Source of that Life, scripture tells us, is only found in One Place - YHVH, with Yeshua as the conduit for that Life (**Genesis 2:7-8, 1John 5:6-12** - see what it means to be **Born Again**).

*"Teacher, what good deed must I do to have eternal life?" And Yeshua said to him, **if you would enter life, keep the commandments**. The young man said to Him, "Which ones?" And Yeshua said, "You shall not murder, You shall not commit adultery, You shall not steal, You shall not bear false witness, Honor your father and mother, and love your neighbor as yourself."  
Matthew 19:16-19*

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Yeshua answered him, "Truly, truly, I say to you, unless one is **born again** he cannot **SEE** the Kingdom of YHVH." Nicodemus said to him, "How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?" Yeshua answered, "Truly, truly, I say to you, unless one is born of water and Spirit, he cannot **ENTER** the Kingdom of YHVH. That which is born of the flesh is flesh, and that which is born of Spirit is spirit. Do not marvel that I said to you, 'You must be born again'. Spirit blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of Spirit."  
John 3:3-8

Words mean things - but most often, the culture we live in dictates how we interpret the meaning of words. To properly understand

text of scripture, we need to know what the words would have meant to the people who first heard them. Most people read the Bible as if it were written to them out of their present culture and context. Therefore, as seen in the article **The Tradition of Men** (**click on highlighted words to view content**), words like "remain" and "rest" are given meanings based in present culture and traditional context. As a result, without realizing it, the text becomes redefined in our minds to fit a contemporary view of what we think those words mean. In so doing, the meaning of the Hebrew perspective these words were originally written from by their Hebrew authors becomes lost in translation (**Mark 7:13**). What is it, then, that Yeshua **really** means when He uses the word **"born"** - and, more specifically, the term **"born again"**? The reason Yeshua chastened Nicodemus for being a rabbi and not understanding what He was talking about is because the same words He was using to explain what it means to be born again are to be found in **Ezekiel 36:25-27** - a passage from the Tanakh (OT) that, as a rabbi,



Nicodemus should have been as well acquainted with as Yeshua was. Notice that the end result of the Ezekiel passage Yeshua was quoting is the ability "...to walk in My (YHVH's) statutes and be careful to obey My (YHVH's) rules". To belong in the Kingdom of YHVH's Family is to receive YHVH for Who He says He Is - not who we want Him to be and that means keeping His **10 Words** (with emphasis on verse one). "**Doing His Will**" does not mean one is "automatically" keeping His Words, it is the other way around -by keeping His Words, we find ourselves doing what YHVH would have us to do (see what it means to be **Grafted Into YHVH's Kingdom**).

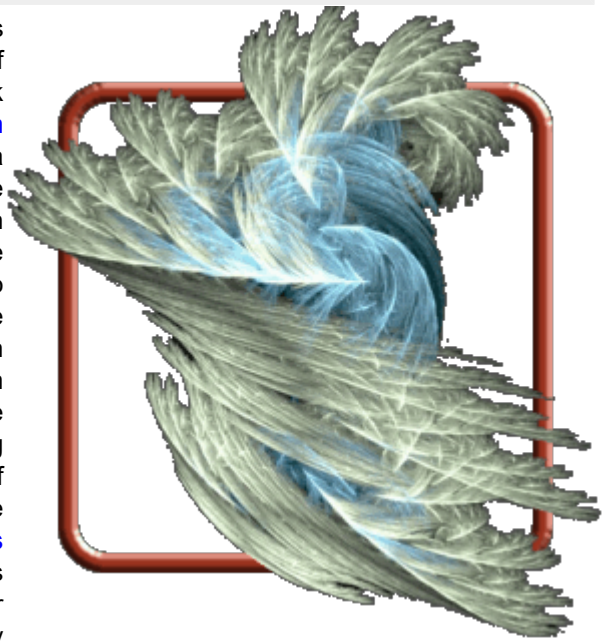
Yeshua did not speak these words in Greek, Latin or English. When we consider that all of the books of the bible were written by Hebrews then it should not come as a surprise that, among other Hebrews, the language they mostly conversed in was Hebrew. By recognizing the person Yeshua was speaking to in John 3:3-8 at the opening of this article was the Hebrew rabbi, Nicodemus, then the most common Hebrew word for "born" used by Yeshua would have been **yalad** - and that word means to "bring forth". The mistake most often made with this passage concerning what it means to be "born again" is the same one Nicodemus made - attempting to correlate what Yeshua was saying to some physical experience involving a "new birth" of spirit - like a new baby being birthed into the world. But Yeshua immediately corrected that thought with the explanation that what is "brought forth" is determined by the choice of action of a person - the actions of the flesh bring forth or produce the nature of flesh, the actions of Spirit bring forth or produce the Nature of Spirit. Yeshua reduces the requirement of being "born again" to a choice as to which actions are engaged in. It is from this foundation He goes on to define what happens with those choices of action (deeds) made of the flesh (darkness) in **John 3:17-21**. The Greek word translated as the English "condemnation" or "judgment" in that verse is **krisis** and means "separation". Those fleshly choices result in a separation from **the Breath of Life** - not "Holy Spirit" which is often mistranslated back into Hebrew as **ruach ha kodesh** (reading right to left is Hebrew for the holiness of spirit). Since there is no capitalization in Hebrew, there can be no personification, no third person "**Holy Spirit**". A "holiness of spirit" is something that is **cultivated** within an individual by that individual - not something that just "magically" appears on them. For those who think being "born again" creates some sort of an exclusionary zone from which any further actions have no consequence, Yeshua further clarifies His meaning of "bringing forth" by the linkage of water and Spirit in **John 3:5** - and He is not referring to a **physical immersion**. In **John 4:24**, Yeshua declares YHVH **IS** Spirit and those that worship Spirit do so in Spirit **and in Truth** - the actionable Truth of the Nature of Spirit found in the Words of YHVH, Who IS Truth (**Deuteronomy 32:4**). Since Yeshua's words are those of His Father's, we are made clean by the immersion of our actions into the Truth of His Father's Words (**John 14:23-24**). **Ephesians 5:26** also tells us we are cleansed by the washing of the water of the Words of Spirit. Thus, when Yeshua says in **John 15:3**, that we are made clean by the words He has spoken to us means we are changed into the Nature of His Spirit as we practice YHVH's Words (see what it means to be **Separated** from YHVH's Presence).

*"...but the goal of our instruction is love from a **PURE** heart and a good conscience and a sincere **FAITH**." 1Timothy 1:5*

What does it mean, scripturally, to be "pure"? Current culture would have us associating some moral equivalency with the word's meaning. However, the Greek word translated as the English "pure" in this verse is **katharos** which is also the same Greek word translated as the English word "clean" in **John 15:3** and means **purified by fire, free from every admixture of what is false**. The English word translated **pure** found in **Psalms 18:26** comes from the Hebrew word **barar** which means **to purify, select, polish, choose, purge, cleanse or make bright, to test or prove**. It is also used in **1Chronicles 9:22** (translated as the English "chosen") to describe **the Gatekeepers** ("porters") of the temple. Yeshua said it is because of the words He spoke that, as we incorporate those words into our behavior, we become pure. What words were those? He prefaced what He said in John 15:3 with what He said in **John 14:23-24** that the words He spoke were not His - but the words of His Father, YaHoVeH. So it is that the Words of the Father, YHVH, is what purifies us. The "**fiery law**" of **Deuteronomy 33:2** appeared as "**tongues of fire**" upon those believers waiting on the Promise at the Hebrew feast of **Yom Shavu'ot** (day of Pentecost) - the same earthshaking day the Words of YHVH's Nature had first been given **in fire** to the family of Jacob (Israel) at Sinai on tablets of stone. These are the same words given with such a fiery intensity that, when kept, purifies the holder of those words. Yeshua came to baptize with **ruach ha kodesh** (reading right to left is Hebrew for the holiness of spirit) **AND WITH FIRE**. It is the fire of life's tribulation that causes the impure to **separate** from the pure - not the other way around. A derivative of **barar, bar**, is used in **Psalms 19:8** to declare YHVH's commandments, His Words, to be pure. Of course, what is cleansed is pure, thus, **katharos** is the same word Kiefer (the apostle Peter) uses in **1Peter 1:22** telling us HOW our lives are cleansed and made pure - by obedience to the Truth through Spirit. That Truth is contained in YHVH's Words, Who **IS** Spirit (**Exodus 20:1-17** with emphasis on verse 1). The practice of the Words of Spirit "brings forth" the Kingdom of Spirit into this earthly realm (**Matthew 6:10**). Now we can have a look at what it means to have a sincere **FAITH**.

**"So faith comes by hearing, and hearing by the Word..." Romans 10:17**

Some English translations end this verse with the words "...of God", others end it with the words, "...of Messiah" (the English word "Christ" is a Greek alteration of the Hebrew "Messiah", see [What's In A Name?](#) for explanation). However, since Yeshua stated in [John 14:23-24](#) that His words WERE the words of His Father, it makes little difference which way it is ended – the Word being spoken of IS the Nature of YHVH, the LIFE of Spirit ([John 1:4](#), see Who Is [the Word](#)). So, while the Christian assumption of the English word "faith" implies one is simply "to believe" in something - in Hebrew, the language differs from English in that it contains a duality of meaning for some words and phrases. In Hebrew, the meaning of hearing is not just sound waves striking the sensory portion of the ear but has a concurrent meaning as well. The Hebrew word for "listen" or "hear" in [Exodus 15:26](#) is *shama'* - but, in [Exodus 19:5](#), this same Hebrew word is also found to be used for "obey". In Hebrew, to hear IS to obey, to obey



***the Breath of Life blows where it wills***

IS to hear. Whether you hear what is spoken or not is measured by how you obey what you hear. Conversely, how you obey determines whether or not you heard what was said. To say "God is good" is to also say "good is God" at the same time - they are the same. To try to separate them is to destroy their identity, the unity found in their meaning (see [Who's Word Is It?](#)). This same dualism is taking place in the whole phrase of Romans 10:17 that says "faith comes by hearing and hearing by His Word," Hebraically, this phrase is rendered "faith IS hearing/obeying – hearing/obeying IS faith". The sincerity of faith spoken of in 1Timothy 1:5 (above) is in actionable obedience to His Words - the same faith spoken of in [Habakkuk 2:4](#). However, before entering the Kingdom by the washing of the Water of the Nature of Spirit contained in His Words, in [John 3:3](#) Yeshua said one must first be able to SEE the Kingdom by being "born again". In other words, before entering His Kingdom, we must first perceive what the Kingdom consists of - recognizing the validity of YHVH's Words. How many of us would go through the exercise of washing our bodies with soap if we did not first perceive that the soap could make us clean? By convincing adherents of Christianity that the Words of YHVH do not apply anymore, the leaders of that religion are asking their followers to cleanse their spirits without the proper cleansing agent - resulting in what Yeshua referred to as "white-washed sepulchers" in [Matthew 23:27](#).

There are only two places where the term "born again" is referenced in English in the Messianic Writings, the first as we have seen is John 3:3-5 and [1Peter 1:22-23](#). The phrase in 1Peter comes from the single Greek word, *anagennao* meaning "to have one's mind changed so that he lives a new life conformed to the will of YHVH", speaking of to how to conduct ourselves after being purified by becoming obedient to the Truth found in this Life (*hm-m-m - let's see now, just how is it this scripture says our souls are purified?*). This is different from the single time the Greek phrase *gennao anothēn* is translated into the English "born again" as used in [John 3:3](#), where Yeshua uses it in chastisement of a rabbi who should have known better. Here, in the only passage recorded where Yeshua expounded on being "born again", is a two-word phrase beginning with the Greek word *gennao* (born) which means "of men who fathered children". It is a variation of *genos* meaning *born into a family* and, in a Hebraic sense; it means "to bring one to a way of life". The Greek word *anothen* (again) means "from a higher place, of YHVH". Thus, to be "born again" is more appropriately translated **to be brought into a family of YHVH that maintains a higher standard of life**. The phrase, "born again", is not referenced in the Hebrew. Why is that? - because Israel IS the family of YHVH. In fact, when answering Nicodemus in John 3, part of what Yeshua chastened Him for was being a Rabbi, a teacher of Israel, and NOT understanding what it means to be born of that higher place. What Yeshua was saying to Nicodemus was that the family of YHVH KNOWS the Source of Life. The Essence of the Life of the Father has been revealed to His Family in [Torah through His Words](#). The [religious ordinances](#) embraced by the leaders of Judaism separated them from the Source of Life - necessitating a re-alignment into the proper orientation and awareness of Who He is in Truth, the reason for a [Kinsman Redeemer](#).

It cannot be emphasized enough that none of this information means one needs to convert to Judaism. Judaism is as much a man-made traditional religion as is Christianity. To be adopted into YHVH's Hebrew family, however, does mean one is expected to uphold the standards of the family just as someone adopted into your family today would be expected to uphold the standards set by your words. In like fashion, the standards set by



the Father and exemplified by the elder Son are contained in His Words. To be a member of YHVH's family, one must first recognize that the term "adoption" does not carry the same meaning as the word "supplant". When a branch is **grafted** into a tree, it draws its sustenance from the life flowing out of the root of that tree - not the other way around. The branch does not bring life to the root (**John 4:22**). To cut away the root from the rest of the branches condemns that tree to death. Yeshua said those who try to enter the Father's Kingdom by any other means than by keeping YHVH's Words are considered thieves and robbers (**John 10:1**, see what it means to be a **Gatekeeper**). The distinction Yeshua makes to ENTER the Kingdom is between the practices (what is born or "brought forth") out of flesh and the practices (what is born or "brought forth") out of Spirit. **Revelation 22:14** speaks of those who have washed their robes, meaning to DO His Words or commandments, and by doing so have the right to the tree of Life, in entering the gates of the city, His Kingdom (see also **Zechariah 3:3-5**). In **Galatians 5:19-21** *Sha'ul* (the Hebrew apostle Paul), speaks plainly about what the works (practices, deeds) of the flesh are. And just where, pray tell, are each and every one of these behaviors listed in Galatians defined as sin? From Exodus to Deuteronomy! The Torah! *Sha'ul is teaching Torah!* Again, in **Romans 6:21-22**, *Sha'ul* says that the end of those practices is death, but the end of the practices of Spirit is eternal Life - exactly what Yeshua said in **Matthew 19:17-19**. (see what it means to be **Under the Law**).

There is a myth circulating among those who embrace the religion of Christianity today that, somehow, we are incapable of keeping the Words of YHVH. Why would YHVH give us instructions that are impossible to keep -to frustrate us? That answer does not support His Nature defined through His Love of John 3:16. This myth uses **Acts 15:10** *out of context* as the reference for substantiating its claim under the cloak of **replacement theology**. But, in spite of endless repetition in commentary after commentary, there simply is **no place anywhere in scripture** that even remotely upholds this myth. In fact, we are told just the opposite throughout the Book that it is in the legalism of keeping the words apart from Spirit, elevating the pride of men by their **self-determination** that becomes abhorrent to YHVH (see **Acts 15** explained contextually). In fact, *Sha'ul* said he kept all the words of Torah, more than anyone; but, apart from Spirit, he found them to be useless in containing the pride found in just doing the works of the law alone (**Philippians 3:6-8**). In 1517 Martin Luther initiated the Protestant Reformation when he wrote and nailed to the Catholic Church door the 95 theses in reaction to a sermon by Johann Tetzel claiming that the purchase of a letter of indulgence from those in the hierarchy of the Roman Catholic Church covered the forgiveness of sins yet to be committed by that individual. His argument was correct, but it seems as if today's Christianity has allowed indulgences to slip back into the mainstream. By separating "grace" from "law" (actually, Torah - see **Torah and "the Law"** for explanation), Protestant Catholicism has made the indulgences Luther argued against -



**the Life in the Nature of YHVH**

free of charge. Christianity seeks favor without obligation. It is as if we have published the ultimate indulgence - simply say the Sinner's Prayer thereby convincing yourself of a place in heaven, and then don't worry about those outdated obligations of "Hebrew" Torah. How does this theology differ from Tetzel's except that it does not involve money? To be a child in the family of the Father means experiencing His favor and, after a sincere repentance of deeds, to respond with a worshipful obligation of keeping His Words of Spirit in Truth. Anything else is idolatry. What we give ourselves to is what we serve and what we serve is what or **who we worship**.

YHVH wants us to be like Him, to be One with Him just as, in the same manner Yeshua became **One with YHVH** but in accordance to YHVH's Standards found in His Words, in Spirit and in Truth - not through a myogenic caricature of Him. Nowhere is there any scripture found saying to NOT keep the words of Spirit. Yeshua said He did not come, was not sent, to do away with Torah (**Matthew 5:17**). Even *Sha'ul* says that the Words of Torah are good and righteous and holy in **Romans 7:12** and that he keeps the ways of the Patriarchs in his testimony before Felix (**Acts 24:14**). These statements were made after his Damascus road experience. Scripture is found to be consistent in what it says from cover to cover of the Book IF we are courageous enough to view the words for what they actually mean from the perspective of the Hebrews who wrote them.

*"And having been perfected (made holy), He became the author (the cause) of eternal salvation to all who obey Him..." Hebrews 5:9*





**...the grafting of the "wild olive shoot" into the old stump enables the new shoot to now share in "the nourishing root of the olive tree"**

## **The Salvation Series To Be Grafted In**

by haRold Smith  
a citizen of the Commonwealth (Ephesians 2:19)

*"But if some of the branches were broken off, and you, although a wild olive shoot, were grafted in among the others and now share in the nourishing root of the olive tree, **do not be arrogant toward the branches. If you are, remember it is not you who support the root, but the root that supports you.** Then you will say, 'Branches were broken off so that I might be grafted in.' That is true. They were broken off because of their unbelief (in Yeshua as the Messiah), but you stand fast through faith. So do not become proud, but fear. For if YHVH did not spare the natural branches, neither will he spare you. **Note then the kindness and the severity of YHVH: severity***

*toward those who have fallen, but YHVH's kindness to you, provided you continue in his kindness. Otherwise you too will be cut off. And even they, if they do not continue in their unbelief, will be grafted in, for YHVH has the power to graft them in again. For if you were cut from what is by nature a wild olive tree, and grafted, contrary to nature, into a cultivated olive tree, how much more will these, the natural branches, be grafted back into their own olive tree." Romans 11:17-24*

What does it mean to be "grafted into" something? The Greek word translated into the English "grafted" is **egkentrizo** ([click on highlighted words to view content](#)) and means "to cut into for the sake of inserting a scion (a young shoot or twig of a plant)" and clearly, indicated by the same usage given to it in *Sha'ul's* (the Hebrew apostle Paul) letter to the Romans at the start of this article, does not mean a "replacing" or "negating" of the original as the religion Christianity asserts. Context is everything when trying to divide the Truth contained in scripture properly. *Sha'ul* says in the **opening verses** of this same chapter that the Father, YHVH, has not rejected His Family, Israel. In fact, he says a bit further in this same letter that the very reason the Messiah became a servant to the circumcised was "...to show YHVH's truthfulness in order to confirm the promises given to the patriarchs and in order that the Gentiles might glorify YHVH for his mercy" (**Romans 15:8-12**, quoting from **2Samuel 22:50** and **Psalms 18:49** to support his conclusion). Contrarily, Christianity teaches that all Hebrews "rejected Jesus by crucifying Him" and, as a result, a "new" covenant was born on the day of Pentecost whereby Christianity is now the recipient of all the covenantal blessings and promises of the Hebrew God, YHVH. Known as **Replacement Theology**, it has become the "mainstream" view of most Christian theologians today. However, both of these ideas are not consistent with scripture. To say that all Israelites "rejected the Messiah" (the underlying theme of Replacement Theology) is to ignore the masses of Hebrews that followed Him everywhere during His Life and, afterwards, continued to embrace His Life. To underscore their statement, most Christians point to the episode in Pilate's courtyard to where those in attendance clamored for Barabbas' freedom thus sentencing Yeshua to death. But, those who "rejected Him" that day were, in fact, very few in number and most certainly did not comprise the whole of Israel. At the **Gabbatha** (since renamed **the Lithostrotos**, in Greek meaning "stone of pavement" so called because of the carvings on the huge stones which made up the flooring) in attendance that day were the priests and elders of the Pharisees as **Luke 23:13-18** and **Luke 24:20** support. While there may have been some, generally speaking, it was not the common "men of the street" crowded into that plaza but those in league with those who had turned Yeshua over to Pilate to begin with (**John 18:28-32**). It was only a select few of those comprising the ruling council of chief priests and Pharisees who felt threatened by Yeshua's presence with an agenda of seeing Him removed that were gathered there that day to make sure He was crucified.

Most Christians have been taught that Christianity (**the Church**) was founded at Pentecost and will point to **Acts 2** as the scriptural validation of this belief. What is interesting about that statement is - that is not what those words of scripture say. Words mean things. So, if we can set aside all the theological rhetoric surrounding this subject for a brief moment and just look at the words on the page for what they say and mean - we find quite a different picture presented than what is commonly accepted.



"And they were all filled with the breath of Spirit and began to speak in other tongues as the Spirit gave them utterance. Now there were dwelling in Jerusalem **Hebrews, devout men from every nation under heaven**. And at this sound the multitude came together and they were bewildered because each one was hearing them speak in his own **DIALECT**." Acts 2:4-6

Understanding that the reason there were Hebrews from every nation there that day is key to understanding what these words mean. This was the Hebrew Feast of *Yom Shavu'ot* (replaced by the English word **Pentecost**) that Hebrews to this day travel great lengths to Jerusalem to attend. To know that simple fact puts a whole different light of perspective upon these words. It was here that 3000 **Hebrews** were added to that very day (**verse 41**). Each Hebrew community in each of those nations had a different dialect of Hebrew they spoke from the influence of the language of the nation they were in (click to see **Acts 2:6** in the Original Greek Interlinear Version to verify it was Hebrew *dialects* - not different languages). According to the words written, even in the English translation - with the exception of a few proselytes to the Hebrew faith mentioned in **verse 11**, there is *nothing mentioned* about any **Gentiles** being in attendance that day. For us to arbitrarily place Gentiles into that context becomes *eisegesis* (reading *into* the text) rather than *exegesis* (reading *out of* the text). History tells us there were no "Christians" around for at least another 250 to 300 years. Peter's sermon on **Yom Shavu'ot** (day of Pentecost) was entirely Hebraic, copiously quoting from the prophets and David, which would have meant little to any Gentiles in earshot (had there been any). To understand who the 5000 added to those of the Way mentioned in **Acts 4:4** were, you need to begin in **Acts 3** to see that Peter and John were addressing **Hebrews** assembled in Solomon's porch. It was 5000 **Hebrews** who were added to the Way that day - again, no mention of Gentiles being present. Also, the Hebrew phrase *ruach ha kodesh* (reading right to left is Hebrew for "*the holiness of spirit*") is widely considered to be the equivalent to the English "Holy Spirit" appearing in their bibles. This is incorrect as there is no capitalization in Hebrew; thus, there is no personification, no third person "**Holy Spirit**". What is the holiness of spirit? Holiness is the Nature abiding in Spirit, Who is YHVH. Holiness of spirit is something that is **cultivated**. What was given to those present that day was the "breath of Life" of the Father, YHVH, as it originally given to **the first Hebrew**, Adam - fulfilling **His promise**.

Further, if Gentiles had already received the infilling (not baptism) of the breath of Life at *Shavu'ot*, then why was there such a commotion made over that event seemingly happening *again* at the house of the righteous Gentile, Cornelius, **eight chapters** (several years) later? We can be fairly certain of the time frame from what we are given in **Acts 11:28**. Understanding that *Shavu'ot* took place a few weeks after Yeshua's death at age 33 and Claudius Caesar became Emperor of Rome in 41CE, then **Peter's vision** and his visit to Cornelius could have been at any time between 35 and 40CE. Also, notice the similarity in description of Cornelius in verse 2 as that of the Hebrews in Acts 2 above being "...**a devout man** who feared YHVH with his entire household, gave



...Cornelius' house

*alms generously to the people, and prayed continually to YHVH.*" Cornelius was a Gentile already actively involved in the **Hebrew faith**. Despite Christianity's claim that the event of Pentecost was solely for them, what happened on *Yom Shavu'ot* was the fulfillment of the **Promise** of the Restoration of YHVH's Kingdom by the indwelling of YHVH's Spirit into the hearts of His Family *of Israel*, creating a "new" Temple for YHVH to dwell in - from **without to within**. When a person becomes a citizen of any kingdom in the world, there is no question about whether that citizenship includes a behavioral observance of the laws governing that kingdom. Why would anyone think that citizenship in YHVH's Kingdom is any different? Scripture tells us that Gentiles are grafted INTO the Hebrew Kingdom of YHVH of which Yeshua is presently the King of - not the other way around. Yeshua even proclaimed it to be His Father's Kingdom. If Christians say that they are citizens of YHVH's Kingdom, then what gives them the audacity to pick and choose which of His

instructions and definitions apply to them? Could it be they are following the **tradition of men** instead of the Words of the Son? *"But, what about all the millions who have followed Christianity for the past 1700 years - were they all deceived?"* is often a common retort given by those who want to justify their position in defiance of the Words of YHVH. Just because a belief becomes popular does not make it Truth. Many millions of the Islamic religion over centuries have died believing Allah is a supreme god - are they also exempt from the Truth of scripture simply because they believe wholeheartedly in a popular cultural phenomena?

So, just where does Christianity come up with the idea it has a claim on the promises given to the patriarchs *of Israel* apart from that Family? For that answer, we have to research some history. In its earliest years, *haderek nozerim* (Hebrew for the Way of the Nazarene) composed a somewhat tolerated subset within larger Israel. After the national tragedy of the destruction of the Temple in 70CE, however, evidence of formal persecution of the followers of **the Way** by the religious rabbinical leaders can be detected. This included the addition of the (infamous) **Birkat HaMinim**, a "blessing" (composed by the Sanhedrin at Yavneh) that was added to the weekday *Amidah* which invoked a curse on followers of the Way of the *Nozerim* (as well as the Essenes). Hebrews unwilling to recite the *Birkat HaMinim* were suspected of heresy and subject to *cherem* (excommunication). This rift between the followers of Yeshua and Rabbinic Judaism was intensified during the bloodiest of the Hebrew-Roman wars, the *Bar Kokhba* Revolt (132-135 CE). The Hebrew sage Rabbi Akiva convinced the Sanhedrin at Yavneh to support the revolt and actually regarded its leader (Simon Bar Kokhba) to be the Hebrew Messiah. Since the Hebrew followers of Yeshua could not support such a claim (and therefore could not support the war), the divide between Rabbinical Judaism and the early followers of the Way became sealed - each becoming cloistered in their respective communities. Concurrent with the rejection of *the Way of the Nazarene* by the rabbinic leaders of ethnic Israel and, with more and more Gentiles coming to faith over the next several hundreds of years, the Hebrew roots of Yeshua began to be forgotten. This "forgetfulness" was solidified by the aggressive promotion among various Gentile Christian teachers of the first few centuries who, *influenced by Greek philosophy* (read **My Big Fat Greek Mindset**, **part one** and **part two** for an in-depth look at how most come to see the scriptures from an altered viewpoint), advocated severing themselves from the historic Hebraic root. The Gentile "Church" then came into prominence as a distinct entity from Israel, with its own mission and purpose - thus "replacing" the Hebrew root with a new religion. Sampling the teaching of many of the early Gentile Christian leaders, considered the "fathers" of modern Roman Catholicism reveals the "Gentilization" of what became known as the Greek *ekklesia*:

- **Marcion of Sinope** (110-160 CE) was a Hellenist steeped in the ideas of Plato and Gnosticism and wanted to separate Christianity from any connection with Judaism and the Torah.
- **Justin Martyr** (100-165 CE), an early Christian apologist, wrote his "Dialogue with Trypho the Hebrew" in which he claimed that God's covenant with Israel was no longer valid, and that the Gentiles had replaced them.
- **Tertullian** (160-220 CE) was another Gentile Christian apologist who blamed the Hebrews for the death of Jesus.
- **Origen** (263-339 CE) founded a school in Alexandria Egypt that taught the allegorical interpretation of Scripture. Origen was heavily influenced by neo-Platonic Gnosticism. He was also an anti-semite who accused the Hebrews of plotting to kill Christians.
- **Eusebius** (263-339 CE) wrote an influential history of the church that blamed the calamities which befell the Hebrew nation on the Hebrews' role in the death of Jesus.
- **John Chrysostom** (344-407 CE) denounced Hebrews in a series of sermons to Christians who were taking part in Hebrew festivals and other Hebraic observances.
- **Jerome** (347-420 CE) produced the Latin translation of the Bible which became the official bible of the "Catholic Church" which had now become the sole patriarch of Christianity. He said, Hebrews "...are incapable of understanding Scripture and should be severely punished until they confess the true faith."
- **Augustine of Hippo** (354-430 CE) spiritualized the kingdom of God and introduced amillennialism thinking into the Gentile Church. Augustine maintained that the Hebrews deserved death but were destined to wander the earth to witness the victory of "Church" over synagogues.

As you can see, these "fathers of Christianity" had a deliberate agenda of separation from anything Hebraic and whose philosophies eventually became the foundation of that religion - something Yeshua **absolutely denied**. Besides these Gentile "Church" leaders who rejected the Hebraic root of faith, various Catholic Church Councils of the third and fourth centuries likewise rejected Hebrew influence within the Church, completely abandoning the Hebrew influence of the Way of Yeshua. These include the Council of Elvira (306 CE), the Council of Nicaea (325 CE), the Council of Antioch (341 CE), the Council of Laodicea (434 CE), and so on. These councils went so far as to forbid Hebrew and Christian intermarriage, the observance of *Pesach* (Passover) and worship on **the Sabbath** day. The Reformers tried to return the Gentile Church to its early roots, but sadly this did not involve a return to the *Hebrew* roots of the original followers of The Way. Instead, in changing some of the positions advocated by Martin Luther (1483-1586) nailed to the door of the Catholic Church,





he kept everything else the Catholics embraced. His frustration with Hebrews unwilling to embrace his own interpretation of Protestant Catholicism caused him to become one of the bitterest anti-Semites in history. His writings described Hebrews as "worse than devils." Hebrews were "poisoners," "ritual murderers," and "parasites," who should be expelled from Germany. His even went so far as to rouse the mob to "burn synagogues to the ground," and seize Hebrew holy books. Later on, Adolf Hitler would tell Germany that his Final Solution was just an attempt to finish the work that Luther had begun.

You might say, "Well I don't believe what these guys say. I don't even know who they are"; but, if you believe there are two parts of the Book, a "new" covenant or testament and an "old" one, then you are operating under the influence of these men and their teaching because that concept did not exist prior to their injection of it into the Christian religion. It can not be found in the words of Yeshua or in any of the epistles.

The subject of Christian antisemitism is vast and should be soberly studied by all serious seekers of Truth. In order for these "Christian" ideas of Replacement Theology to coincide with scripture so as to be accepted by their followers, a redefining of the words and terms contained in scripture becomes necessary - even to the extent of renaming their new replacement god to "Jesus" and the downplay of YHVH to a "God of mankind" instead of Who He is consistently called in scripture from Genesis to Revelation - the Holy One of Israel.

*"If his children forsake my law and do not walk according to my rules, if they violate my statutes and do not keep my commandments, then I will punish their transgression with the rod and their iniquity with stripes, **but I will not remove from him my steadfast love or be false to my faithfulness.** I will not violate my covenant or alter the word that went forth from my lips. Once for all **I have sworn by my holiness; I will not lie to David.** His offspring shall endure forever, his throne as long as the sun before me. Like the moon it shall be established forever, a faithful witness in the skies." Selah. Psalm 89:30-37*

**To Be Grafted In, a discussion**



**DOWNLOAD "the Book Of Life" MP3**



...sefer hachayim (the Book of Life)

**The Salvation Series  
The Book of Life**

by haRold Smith  
a citizen of the Commonwealth (Ephesians 2:19)

*"Then those who feared YHVH spoke with one another. YHVH paid attention and heard them, and **a book of remembrance** was written before Him of those who feared YHVH and esteemed His Name. 'They shall be mine, says the Elohim of hosts, in the day when I make up My treasured possession, and I will spare them as a man spares His son who serves Him. Then once more you shall see the distinction between the righteous and the wicked, between one who serves YHVH and one who does not serve Him'." Malachi 3:16-18*

The Book of Life has been the subject of many misleading ideas. For example, evangelical preachers often link the book of life to an emotional appeal, urging people to "accept Jesus as their personal savior" so their names will be written in the book of life and they will "go to heaven when they die". Of course, there are several things wrong with this appeal. For one, the scriptures never tell people to accept "Jesus" as their personal savior so they can **"go to heaven"** (**click on highlighted words to view content**). Secondly an

afterlife, *per se*, is not mentioned in scripture. In [Matthew 5:34](#), Yeshua reinforces that heaven **IS** YHVH's throne, His residency, the place where Spirit dwells and abides (quoting directly from [Isaiah 66:1](#)). The Kingdom of YHVH tells us whose it is and the Kingdom of heaven tells us where it is - but there is only one **Kingdom** referred to in scripture that belongs to Spirit. Yeshua also said the Kingdom of heaven is among us **right now** since YHVH's throne, which now **abides within** the faithful who keep His Words, is seated in heaven. Neither do the scriptures say that if they espouse "Jesus" as their savior, their names will then be written in the Book of Life. Most think they know what these words mean because they heard their interpretation from someone they knew and trusted - who was simply repeating what they had heard from someone they knew and trusted they had given the words the due diligence they deserve. But, how many of us have actually researched the words ourselves to find their true meaning? Words mean things and, if we are to build our faith upon a firm foundation we need to know for ourselves what these words say and mean - not what traditional religion tells us they mean. We are called to be like those early faithful followers in **Berea** and verify that whatever is being proclaimed is Truth - or not. The way they did that was to search the scriptures. The only scriptures they had access to that spoke of the Essence of Truth was **the Torah** and the Prophets - the Messianic scriptures had yet to be written. It is, therefore, the duty of everyone seeking Truth to open the whole of the scriptures, to call upon the Father (YHVH - **Who is Truth**) for understanding and to find out for themselves if what is being taught is Truth - or not ([1John 2:27](#)).

There are many voices calling for our attention in the spirit realm and the farther we get from the Source of Life Who Is Truth - those voices only intensify. Finding Life in Truth is what this quest is about. Many have been taught to rely solely on what they hear in spirit to guide them into the Light of Truth. However, that approach is problematic since different spirits will often present themselves as **angels of light**. Yeshua said His Father is looking for those who will seek Him in both **Spirit and in Truth** - not sacrificing one for the other but allowing each to validate the other. The Father has given us an instruction manual as a map to help us find our way through this spiritual maze to Him, the Source of Life, because the Truth of the Nature of Spirit is contained in YHVH's Words - and He will never **deny Himself**. Life is not the instruction manual itself - the manual only speaks of that Life ([John 5:39](#)). Life is found in an intimate relationship with the One Who is Truth **manifested** in the Life of the Son. It is imperative that we use the manual to dig for Truth ourselves and not settle for anything less than the excellence of Truth as exemplified by the Son just because it might be easier to do so ([Romans 3:4](#)). The sole purpose of these articles is to encourage you to simply look at the words written on the pages of scripture for the meaning they contain in the light of the original language, the context they were assembled in, and with an appreciation of the Hebrew culture and mindset they were written from. The refusal to look at scripture just for what it says without overlaying a pre-conceived theological template upon it is the definition of tradition Yeshua gave in [Mark 7:13](#). The embrace of tradition is the ONLY attribute Yeshua ever pointed to that He said would bring to "none effect" the **Power of the Living Word** in our lives. To **Know Him** is to Know Him in Truth ([John 8:31-32](#)).

The first mention of a "book" in which names were retained or blotted out, is found in [Exodus 32:33](#) - the first of six mentions in the *Tanakh* (OT). Whether these words refer to a physical book or scroll is not the point - it is what the words mean that we need to pay attention to. The Hebrew word translated "book" is **sepher**, the root of which is **saphar** and that Hebrew word actually means "take account of, to reckon." There are several interesting points here to examine. First, it is not "Christ's" book (as most preacher's would have you believe), but YHVH's reckoning. Second, there is no mention of when or how the names are added or subtracted, only that YHVH has such an accounting and that he reserves the right to blot out the names of those who sin against him. We are told in [1John 3:4](#) that *"Everyone who makes a practice of sinning also practices **LAWlessness**; sin is law**LESS**ness"* (see what it means to be **"Under the Law"**). The "book" spoken of in Exodus 32 is obviously an indication that there are different consequences awaiting those who are obedient to YHVH's Words and those who are not. There will be something positive for those whose names are in the book, and something negative for those whose names are not in the book. There is nothing in the Messianic Writings (NT) to suggest that YHVH's Book has been done away with, nullified or supplanted by some other "book". Some believe that only the names of the spiritual elites, i.e, the "giants of the faith" are written in the book. However, this raises a question of why names would be blotted out once they are found there if only these elites get their names in the book in the first place. Neither does this position seem consistent with [1Peter 1:17](#). In other words, YHVH does not play favorites, but gives everyone the same opportunity. Therefore, a better position seems to be that the names of all people are recorded in the Book from birth. Whether those names remain in the Book is dependent on the choices of action each of us are confronted with making in the ever-evolving cycle of life. The concern, then, is not how to get our names in the book, but how to prevent our names from being erased from the book.

**"Add to them punishment upon punishment; may they have no acquittal from you. Let them be blotted out of the book of the living; let them not be enrolled among the righteous." Psalm 69:27-28**



In this Psalm, while asking YHVH to take care of his enemies, David adds a new element - he refers to the book as *the book of the living*, or the Book of Life. David was saying that those whose names were blotted out should not "come into Your righteousness," which was his way of saying they would not enter YHVH's Kingdom. Those who would enter the Kingdom do so by the **washing of the water** of YHVH's Words and becoming one in the Nature of Spirit with YHVH (**John 3:5** - see what it means to be scripturally **Born Again**). Even as Yeshua is, **are we to be**, right now, in this world - **Just As** Yeshua was one with the Father so are we to be one with YHVH. By Yeshua's own confession, His purpose was for the restoration of the Kingdom to YHVH's



...the Kingdom of Life

family, Israel - this purpose is thoroughly chronicled in the *Kinsman Redeemer Series*. This passage in Psalm 69 is a good illustration of the positive and negative aspects associated with being in the book of the Source of Life. In other words, those whose names are in the book (those who are one with YHVH) will gain entry to the Kingdom of YHVH at His appearing. This is a powerful point. The whole thrust of the message preached by Yeshua and the apostles concerned the kingdom of YHVH (**Luke 4:43**). Many years before that, however, David said that only the people whose names are in the book of life would gain the Kingdom. This is just another example where the "New Testament" is not "*new*" at all, but simply an expression of the Original Words of YHVH in the light of the Resurrection of the Messiah of Israel and His fulfillment of the promised restoration of YHVH's Kingdom to His Family of Israel (**Matthew 15:24**). Given this, a prime concern should be how our names *remain* in the book of life. **Daniel 12:1-3** mentions that entry into the kingdom is a blessing for those whose names are in the book - nothing is said about **heaven**. The actual phrase, book of life, was first used by the apostle, *Sha'ul* (Paul), in **Philippians 4:3**. *Sha'ul* evidently believed that the names of those laboring with him were still written in the book of life. It does not say how he knew this, but he knew the Original Writings and could certainly have discerned it from there. All the other scriptures pertaining to the book of life are in Revelation and, as just seen in the last paragraph; these verses in Revelation reinforce the message in the Original Writings, updated in the light of Yeshua's accomplishment.

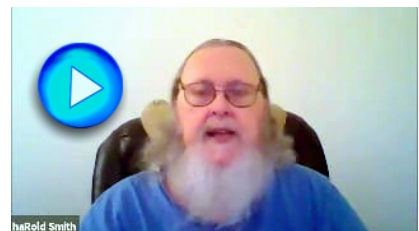
In **Revelation 3:5**, Yeshua said, "*He that **overcomes**, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father...*" The word translated "confess" comes from the Greek word, *exomologesomai*, which means to acknowledge that someone is in agreement with you, or with someone *who serves your cause*. Please note that Yeshua did not say He would *add* the names to the book of life. He simply affirmed that he would not *blot them out*. He also said that he will acknowledge their names before the Father. What a promise! The message here in Revelation is the same as the one delivered by David and Daniel: The overcomers will be the ones who actually enter the kingdom of YHVH. The emphasis here is on the positive aspects for those who have bent their will to becoming obedient to the Words of Yeshua - and Yeshua said that His words *were not His* but those of His Father. On the other hand, this verse clearly implies that there is a definite possibility that names can be erased, or blotted out of the book through disobedience to YHVH's Words. So, to keep our names in the Book of Life requires us to be an **overcomer**. The question then becomes - how do I become an overcomer? An overcomer of what? Revelation 21:27 says, "*But nothing unclean will ever enter it, nor anyone who does what is detestable or false, but only those who are written in the Lamb's **book of life**.*" A more literal Greek rendering would be "the book **OF THE LIFE** of the lamb" that is now written on the hearts of those who embrace Yeshua's Life (hence, "Lambkin"). The Book belongs to YHVH. Those entered into it have embraced the **testimony** of the Life of the Lamb. Those who embrace the testimony found in the Life and words of the Son are to live as He lived - overcoming the temptation of the world by **becoming pure** even as He is pure.

*"No longer do I call you servants, for the servant does not know what his master is doing; but I have **called you friends**, for all that I have heard from my Father I have made known to you." John 15:15*

???Questions???

**Please feel free to email me at [harold@hethathasaneer.com](mailto:harold@hethathasaneer.com). While not claiming to have all the answers, it would be an honor to partake with you of what Spirit is uncovering.**

**the Book of Life - a discussion**



DOWNLOAD "To Be Born Again" MP3



## The Salvation Series To Be Born Again

by haRold Smith  
a citizen of the Commonwealth  
(Ephesians 2:19)

Yeshua answered him, "Truly, truly, I say to you, unless one is born again he cannot **SEE** the Kingdom of YHVH." Nicodemus said to him, "How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?" Yeshua answered, "Truly, truly, I say to you, unless one is born of water and Spirit, he cannot **ENTER** the Kingdom of YHVH. That which is born of the flesh is flesh, and that which is born of Spirit is spirit. Do not marvel that I said to you, 'You must be born again'. Spirit blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of Spirit." John 3:3-8

Words mean things - but most often, the culture we live in dictates how we interpret the meaning of words. To properly understand the text of scripture, we need to know what the words

would have meant to the people who first heard them. Most people read the Bible as if it were written to them out of their present culture and context. Therefore, as seen in the article [The Tradition of Men \(click on highlighted words to view content\)](#), words like "remain" and "rest" are given meanings based in present culture and traditional context. As a result, without realizing it, the text becomes redefined in our minds to fit a contemporary view of what we think those words mean. In so doing, the meaning of the Hebrew perspective these words were originally written from by their Hebrew authors becomes lost in translation ([Mark 7:13](#)). What is it, then, that Yeshua really means when He uses the word "**born**" - and, more specifically, the term "**born again**"? The reason Yeshua chastened Nicodemus for being a rabbi and not understanding what He was talking about is because the same words He was using to explain what it means to be born again are to be found in [Ezekiel 36:25-27](#) - a passage from the *Tanakh* (OT) that, as a rabbi, Nicodemus should have been as well acquainted with as Yeshua was. Notice that the end result of the Ezekiel passage Yeshua was quoting is the ability "...to walk in My (YHVH's) statutes and be careful to obey My (YHVH's) rules". To belong in the Kingdom of YHVH's Family is to receive YHVH for Who He says He Is - not who we want Him to be and that means keeping His [10 Words](#) (with emphasis on verse one). "**Doing His Will**" does not mean one is "automatically" keeping His Words, it is the other way around - by keeping His Words, we find ourselves doing what YHVH would have us to do (see what it means to be [Grafted Into YHVH's Kingdom](#)).

Yeshua did not speak these words in Greek, Latin or English. When we consider that all of the books of the bible were written by Hebrews then it should not come as a surprise that, among other Hebrews, the language they mostly conversed in was Hebrew. By recognizing the person Yeshua was speaking to in John 3:3-8 at the opening of this article was the Hebrew rabbi, Nicodemus, then the most common Hebrew word for "born" used by Yeshua would have been yalad - and that word means to "bring forth". The mistake most often made with this passage concerning what it means to be "born again" is the same one Nicodemus made - attempting to correlate what Yeshua was saying to some physical experience involving a "new birth" of spirit - like a new baby being birthed into the world. But Yeshua immediately corrected that thought with the explanation that what is "brought forth" is determined by the choice of action of a person - the actions of the flesh bring forth or produce the nature of flesh, the actions of Spirit bring forth or produce the Nature of Spirit. Yeshua reduces the requirement of being "born again" to a choice as to which actions are engaged in. It is from this foundation He goes on to define what happens with those choices of action (deeds) made of the flesh (darkness) in [John 3:17-21](#). The Greek word translated as the English "condemnation" or "judgment" in that verse is krisis and means "separation". Those fleshly choices result in a separation from [the Breath of Life](#) - not "Holy Spirit" which is often mistranslated back into Hebrew as ruach ha kodesh (reading right to left is Hebrew for *the holiness of spirit*). Since there is no capitalization in Hebrew, there can be no personification, no third person "**Holy Spirit**".



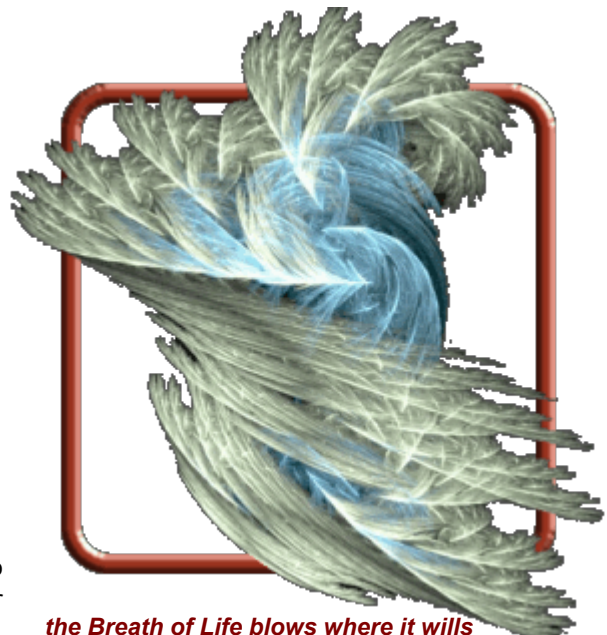
A "holiness of spirit" is something that is **cultivated** within an individual by that individual - not something that just "magically" appears on them. For those who think being "born again" creates some sort of an exclusionary zone from which any further actions have no consequence, Yeshua further clarifies His meaning of "bringing forth" by the linkage of water and Spirit in **John 3:5** - and He is not referring to a **physical immersion**. In **John 4:24**, Yeshua declares YHVH **IS** Spirit and those that worship Spirit do so in Spirit *and in Truth* - the actionable Truth of the Nature of Spirit found in the Words of YHVH, Who **IS** Truth (**Deuteronomy 32:4**). Since Yeshua's words are those of His Father's, we are made clean by *the immersion of our actions* into the Truth of His Father's Words (**John 14:23-24**). **Ephesians 5:26** also tells us we are cleansed by the washing of the water of the Words of Spirit. Thus, when Yeshua says in **John 15:3**, that we are made clean by the words He has spoken to us means we are changed into the Nature of His Spirit as we practice YHVH's Words (see what it means to be **Separated** from YHVH's Presence).

*"...but the goal of our instruction is love from a **PURE** heart and a good conscience and a sincere **FAITH**." 1 Timothy 1:5*

What does it mean, scripturally, to be "pure"? Current culture would have us associating some moral equivalency with the word's meaning. However, the Greek word translated as the English "pure" in this verse is **katharos** which is also the same Greek word translated as the English word "clean" in **John 15:3** and means **purified by fire**, *free from every admixture of what is false*. The English word translated **pure** found in **Psalm 18:26** comes from the Hebrew word **barar** which means *to purify, select, polish, choose, purge, cleanse or make bright, to test or prove*. It is also used in **1Chronicles 9:22** (translated as the English "chosen") to describe **the Gatekeepers** ("porters") of the temple. Yeshua said it is because of the words He spoke that, as we incorporate those words into our behavior, we become pure. What words were those? He prefaced what He said in John 15:3 with what He said in **John 14:23-24** that the words He spoke were not His - but the words of His Father, YaHoVeH. So it is that the Words of the Father, YHVH, is what purifies us. The **"fiery law"** of **Deuteronomy 33:2** appeared as **"tongues of fire"** upon those believers waiting on the Promise at the Hebrew feast of **Yom Shavu'ot** (day of Pentecost) - the same earthshaking day the Words of YHVH's Nature had first been given **in fire** to the family of Jacob (Israel) at Sinai on tablets of stone. These are the same words given with such a fiery intensity that, when kept, purifies the holder of those words. Yeshua came to baptize with **ruach ha kodesh** (reading right to left is Hebrew for the holiness of spirit) **AND WITH FIRE**. It is the fire of life's tribulation that causes the impure to **separate** from the pure - not the other way around. A derivative of **barar**, **bar**, is used in **Psalm 19:8** to declare YHVH's commandments, His Words, to be pure. Of course, what is cleansed is pure, thus, **katharos** is the same word Kiefer (the apostle Peter) uses in **1Peter 1:22** telling us **HOW** our lives are cleansed and made pure - by obedience to the Truth through Spirit. That Truth is contained in YHVH's Words, Who **IS** Spirit (**Exodus 20:1-17** with emphasis on verse 1). The practice of the Words of Spirit "brings forth" the Kingdom of Spirit into this earthly realm (**Matthew 6:10**). Now we can have a look at what it means to have a sincere **FAITH**.

*"So faith comes by hearing, and hearing by the Word..." Romans 10:17*

Some English translations end this verse with the words "...of God", others end it with the words, "...of Messiah" (the English word "Christ" is a Greek alteration of the Hebrew "Messiah", see **What's In A Name?** for explanation). However, since Yeshua stated in **John 14:23-24** that His words **WERE** the words of His Father, it makes little difference which way it is ended - the Word being spoken of **IS** the Nature of YHVH, the LIFE of Spirit (**John 1:4**, see Who Is **the Word**). So, while the Christian assumption of the English word "faith" implies one is simply **"to believe"** in something - in Hebrew, the language differs from English in that it contains a duality of meaning for some words and phrases. In Hebrew, the meaning of hearing is not just sound waves striking the sensory portion of the ear but has a concurrent meaning as well. The Hebrew word for "listen" or "hear" in **Exodus 15:26** is **shama'** - but, in **Exodus 19:5**, this same Hebrew word is also found to be used for "obey". In Hebrew, to hear **IS** to obey, to obey **IS** to hear. Whether you hear what is spoken or not is measured by how you obey what



*the Breath of Life blows where it wills*

you hear. Conversely, how you obey determines whether or not you heard what was said. To say "God is good" is to also say "good is God" at the same time - they are the same. To try to separate them is to destroy their identity, the unity found in their meaning (see [Who's Word Is It?](#)). This same dualism is taking place in the whole phrase of Romans 10:17 that says "faith comes by hearing and hearing by His Word," Hebraically, this phrase is rendered "faith IS hearing/obeying –hearing/obeying IS faith". The sincerity of faith spoken of in 1Timothy 1:5 (above) is in actionable obedience to His Words - the same faith spoken of in [Habakkuk 2:4](#). However, before entering the Kingdom by the washing of the Water of the Nature of Spirit contained in His Words, in [John 3:3](#) Yeshua said one must first be able to **SEE** the Kingdom by being "born again". In other words, before entering His Kingdom, we must first perceive what the Kingdom consists of - recognizing the validity of YHVH's Words. How many of us would go through the exercise of washing our bodies with soap if we did not first perceive that the soap could make us clean? By convincing adherents of Christianity that the Words of YHVH do not apply anymore, the leaders of that religion are asking their followers to cleanse their spirits without the proper cleansing agent - resulting in what Yeshua referred to as "white-washed sepulchers" in [Matthew 23:27](#).

There are only two places where the term "born again" is referenced in English in the Messianic Writings, John 3:3-5 and [1Peter 1:22-23](#). The phrase in 1Peter comes from the single Greek word, **anagennao** meaning "to have one's mind changed so that he lives a new life conformed to the will of YHVH", speaking of to how to conduct ourselves after being purified by becoming obedient to the Truth found in this Life (*hm-m-m - let's see now, just how is it this scripture says our souls are purified?*). This is different from the single time the Greek phrase *gennao anothen* is translated into the English "born again" as used in [John 3:3](#), where Yeshua uses it in chastisement of a rabbi who should have known better. Here, in the only passage recorded where Yeshua expounded on being "born again", is a two-word phrase beginning with the Greek word **gennao** (born) which means "of men who fathered children". It is a variation of **genos** meaning *born into a family* and, in a Hebraic sense; it means "to bring one to a way of life". The Greek word **anothen** (again) means "from a higher place, of YHVH". Thus, to be "born again" is more appropriately translated **to be brought into a family of YHVH that maintains a higher standard of life**. The phrase, "born again", is not referenced in the Hebrew. Why is that? - because Israel **IS the family** of YHVH. In fact, when answering Nicodemus in John 3, part of what Yeshua chastened Him for was being a Rabbi, a teacher of Israel, and NOT understanding what it means to be born of that **higher place**. What Yeshua was saying to Nicodemus was that the family of YHVH **KNOWS** the Source of Life. The Essence of the Life of the Father has been revealed to His Family in [Torah through His Words](#). The **religious ordinances** embraced by the leaders of Judaism separated them from the Source of Life - necessitating a re-alignment into the proper orientation and awareness of Who He is in Truth, the reason for a **Kinsman Redeemer**.

It cannot be emphasized enough that none of this information means one needs to convert to Judaism. Judaism is as much a man-made traditional religion as is Christianity. To be adopted into YHVH's Hebrew family, however, does mean one is expected to uphold the standards of the family just as someone adopted into your family today would be expected to uphold the standards set by your words. In like fashion, the standards set by the Father and exemplified by the elder Son are contained in His Words. To be a member of YHVH's family, one must first recognize that the term "adoption" does not carry the same meaning as the word "supplant". When a branch is **grafted** into a tree, it draws its sustenance from the life flowing out of the root of that tree - not the other way around. The branch does not bring life to the root ([John 4:22](#)). To cut away the root from the rest of the branches condemns that tree to death. Yeshua said those who try to enter the Father's Kingdom by any other means than by keeping YHVH's Words are considered thieves and robbers ([John 10:1](#), see what it means to be a **Gatekeeper**). The distinction Yeshua makes to ENTER the Kingdom is between the practices (what is born or "brought forth") out of flesh and the practices (what is born or "brought forth") out of Spirit. [Revelation 22:14](#) speaks of those who have washed their robes, meaning to do His Words or commandments, and by doing so have the right to the tree of Life, in entering the gates of the city, His Kingdom (see also [Zechariah 3:3-5](#)). In [Galatians 5:19-21](#) *Sha'ul* (the Hebrew apostle Paul), speaks plainly about what the works (practices, deeds) of the flesh are. And just where, pray tell, are each and every one of these behaviors listed in Galatians defined as sin? From Exodus to Deuteronomy! The Torah! *Sha'ul is teaching Torah!* Again, in [Romans 6:21-22](#), *Sha'ul* says that the end of those practices is death, but the end of the practices of Spirit is eternal Life - exactly what Yeshua said in [Matthew 19:17-19](#). (see what it means to be **Under the Law**).

There is a myth circulating among those who embrace the religion of Christianity today that, somehow, we are incapable of keeping the Words of YHVH. Why would YHVH give us instructions that are impossible to keep -to frustrate us? That answer does not support His Nature defined through His Love of John 3:16. This myth uses [Acts 15:10](#) out of context as the reference for substantiating its claim under the cloak of **replacement theology**. But, in spite of endless repetition in commentary after commentary, there simply is no place





**the Life in the Nature of YHVH**

anywhere in scripture that even remotely upholds this myth. In fact, we are told just the opposite throughout the Book that it is in the legalism of keeping the words apart from Spirit, elevating the pride of men by their **self-determination** that becomes abhorrent to YHVH (see **Acts 15** explained contextually). In fact, *Sha'ul* said he kept all the words of Torah, more than anyone; but, apart from Spirit, he found them to be useless in containing the pride found in just doing the works of the law alone (**Philippians 3:6-8**). In 1517 Martin Luther initiated the Protestant Reformation when he wrote and nailed to the Catholic Church door the 95 theses in reaction to a sermon by Johann Tetzel claiming that the purchase of a letter of indulgence from those in the hierarchy of the Roman Catholic Church covered the forgiveness of sins yet to be committed by that individual. His argument was correct, but it seems as if today's Christianity has allowed indulgences to slip back into the mainstream. By separating "grace" from "law" (actually, Torah - see **Torah and "the Law"** for explanation),

Protestant Catholicism has made the indulgences Luther argued against - free of charge. Christianity seeks favor without obligation. It is as if we have published the ultimate indulgence - simply say the Sinner's Prayer thereby convincing yourself of a place in heaven, and then don't worry about those outdated obligations of "Hebrew" Torah. How does this theology differ from Tetzel's except that it does not involve money? To be a child in the family of the Father means experiencing His favor and, after a sincere repentance of deeds, to respond with a worshipful obligation of keeping His Words of Spirit in Truth. Anything else is idolatry. What we give ourselves to is what we serve and what we serve is what or **who we worship**.

YHVH wants us to be like Him, to be One with Him just as, in the same manner Yeshua became **One with Him** but in accordance to His Standards found in His Words, in Spirit and in Truth - not through a myogenic caricature of Him. Nowhere is there any scripture found saying to NOT keep the words of Spirit - Yeshua said He did not come, was not sent, to do away with Torah (**Matthew 5:17**). Even *Sha'ul* says that the Words of Torah are good and righteous and holy in **Romans 7:12** and that he keeps the ways of the Patriarchs in his testimony before Felix (**Acts 24:14**). These statements were made after his Damascus road experience. Scripture is found to be consistent in what it says from cover to cover of the Book IF we are courageous enough to view the words for what they actually mean from the perspective of the Hebrews who wrote them.

*"And having been perfected (made holy), He became the author (the cause) of eternal salvation to all who obey Him..." Hebrews 5:9*

???Questions???

Please feel free to email me at [harold@hethathasaneer.com](mailto:harold@hethathasaneer.com). While not claiming to have all the answers, it would be an honor to partake with you of what Spirit is uncovering.  
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**To Be Born Again - a discussion**



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**...the grafting of the "wild olive shoot" into the old stump enables the new shoot to now share in "the nourishing root of the olive tree"**

## **The Salvation Series To Be Grafted In**

by haRold Smith  
a citizen of the Commonwealth (Ephesians 2:19)

*"But if some of the branches were broken off, and you, although a wild olive shoot, were grafted in among the others and now share in the nourishing root of the olive tree, **do not be arrogant toward the branches.** If you are, remember **it is not you who support the root, but the root that supports you.** Then you will say, 'Branches were broken off so that I might be grafted in.' That is true. They were broken off because of their unbelief (in Yeshua as the Messiah), but you stand fast through faith. So do not become proud, but fear. For if YHVH did not spare the natural branches, neither will he spare you. **Note then the***

***kindness and the severity of YHVH:** severity toward those who have fallen, but YHVH's kindness to you, provided you continue in his kindness. Otherwise you too will be cut off. And even they, if they do not continue in their unbelief, will be grafted in, for YHVH has the power to graft them in again. For if you were cut from what is by nature a wild olive tree, and grafted, contrary to nature, into a cultivated olive tree, how much more will these, the natural branches, be grafted back into their own olive tree." Romans 11:17-24*

What does it mean to be "grafted into" something? The Greek word translated into the English "grafted" is **egkentrizo** (**click on highlighted words to view content**) and means "to cut into for the sake of inserting a scion (a young shoot or twig of a plant)" and clearly, indicated by the same usage given to it in *Sha'ul's* (the Hebrew apostle Paul) letter to the Romans at the start of this article, does not mean a "replacing" or "negating" of the original as the religion Christianity asserts. Context is everything when trying to divide the Truth contained in scripture properly. *Sha'ul* says in the **opening verses** of this same chapter that the Father, YHVH, **has not rejected** His Family, Israel. In fact, he says a bit further in this same letter that the very reason the Messiah became a servant to the circumcised was "...to show YHVH's truthfulness in order to confirm the promises given to the patriarchs and in order that the Gentiles might glorify YHVH for his mercy" (**Romans 15:8-12**, quoting from **2Samuel 22:50** and **Psalms 18:49** to support his conclusion). Contrarily, Christianity teaches that all Hebrews "rejected Jesus by crucifying Him" and, as a result, a "new" covenant was born on the day of Pentecost whereby Christianity is now the recipient of all the covenantal blessings and promises of the Hebrew God, YHVH. Known as **Replacement Theology**, it has become the "mainstream" view of most Christian theologians today. However, both of these ideas are not consistent with scripture. To say that all Israelites "rejected the Messiah" (the underlying theme of Replacement Theology) is to ignore the masses of Hebrews that followed Him everywhere during His Life and, afterwards, continued to embrace His Life. To underscore their statement, most Christians point to the episode in Pilate's courtyard to where those in attendance clamored for Barabbas' freedom thus sentencing Yeshua to death. But, those who "rejected Him" that day were, in fact, very few in number and most certainly did not comprise the whole of Israel. At the **Gabbatha** (since renamed **the Lithostrotos**, in Greek meaning "stone of pavement" so called because of the carvings on the huge stones which made up the flooring) in attendance that day were the priests and elders of the Pharisees as **Luke 23:13-18** and **Luke 24:20** support. While there may have been some, generally speaking, it was not the common "men of the street" crowded into that plaza but those in league with those who had turned Yeshua over to Pilate to begin with (**John 18:28-32**). It was only a select few of those comprising the ruling council of chief priests and Pharisees who felt threatened by Yeshua's presence with an agenda of seeing Him removed that were gathered there that day to make sure He was crucified.

Most Christians have been taught that Christianity (**the Church**) was founded at Pentecost and will point to **Acts 2** as the scriptural validation of this belief. What is interesting about that statement is - that is not what those words of scripture say. Words mean things. So, if we can set aside all the theological rhetoric surrounding this subject for a brief moment and just look at the words on the page for what they say and mean - we find quite a different picture presented than what is commonly accepted.



*"And they were all filled with the breath of Spirit and began to speak in other tongues as the Spirit gave them utterance. Now there were dwelling in Jerusalem **Hebrews, devout men from every nation under heaven**. And at this sound the multitude came together and they were bewildered because each one was hearing them speak in his own **DIALECT**." Acts 2:4-6*

Understanding that the reason there were Hebrews from every nation there that day is key to understanding what these words mean. This was the Hebrew Feast of *Yom Shavu'ot* (replaced by the English word **Pentecost**) that Hebrews to this day travel great lengths to Jerusalem to attend. To know that simple fact puts a whole different light of perspective upon these words. It was here that 3000 **Hebrews** were added to that very day (**verse 41**). Each Hebrew community in each of those nations had a different dialect of Hebrew they spoke from the influence of the language of the nation they were in (click to see **Acts 2:6** in the Original Greek Interlinear Version to verify it was Hebrew *dialects* - not different languages). According to the words written, even in the English translation - with the exception of a few proselytes to the Hebrew faith mentioned in **verse 11**, there is *nothing mentioned* about any **Gentiles** being in attendance that day. For us to arbitrarily place Gentiles into that context becomes *eisegesis* (reading *into* the text) rather than *exegesis* (reading *out of* the text). History tells us there were no "Christians" around for at least another 250 to 300 years. Peter's sermon on **Yom Shavu'ot** (day of Pentecost) was entirely Hebraic, copiously quoting from the prophets and David, which would have meant little to any Gentiles in earshot (had there been any). To understand who the 5000 added to those of the Way mentioned in **Acts 4:4** were, you need to begin in **Acts 3** to see that Peter and John were addressing **Hebrews** assembled in Solomon's porch. It was 5000 **Hebrews** who were added to the Way that day - again, no mention of Gentiles being present. Also, the Hebrew phrase *ruach ha kodesh* (reading right to left is Hebrew for "*the holiness of spirit*") is widely considered to be the equivalent to the English "Holy Spirit" appearing in their bibles. This is incorrect as there is no capitalization in Hebrew; thus, there is no personification, no third person "**Holy Spirit**". What is the holiness of spirit? Holiness is the Nature abiding in Spirit, Who is YHVH. Holiness of spirit is something that is *cultivated*. What was given to those present that day was the "breath of Life" of the Father, YHVH, as it originally given to **the first Hebrew**, Adam - fulfilling **His promise**.

Further, if Gentiles had already received the infilling (not baptism) of the breath of Life at *Shavu'ot*, then why was there such a commotion made over that event seemingly happening *again* at the house of the righteous Gentile, Cornelius, **eight chapters** (several years) later? We can be fairly certain of the time frame from what we are given in **Acts 11:28**. Understanding that *Shavu'ot* took place a few weeks after Yeshua's death at age 33 and Claudius Caesar became Emperor of Rome in 41CE, then **Peter's vision** and his visit to Cornelius could have been at any time between 35 and 40CE. Also, notice the similarity in description of Cornelius in verse 2 as that of the Hebrews in Acts 2 above being "...**a devout man** who feared YHVH with his entire household, gave alms generously to the people, and prayed continually to YHVH."



*...Cornelius' house*

Cornelius was a Gentile already actively involved in the *Hebrew faith*. Despite Christianity's claim that the event of Pentecost was solely for them, what happened on *Yom Shavu'ot* was the fulfillment of the **Promise** of the Restoration of YHVH's Kingdom by the indwelling of YHVH's Spirit into the hearts of His Family *of Israel*, creating a "new" Temple for YHVH to dwell in - from **without to within**. When a person becomes a citizen of any kingdom in the world, there is no question about whether that citizenship includes a behavioral observance of the laws governing that kingdom. Why would anyone think that citizenship in YHVH's Kingdom is any different? Scripture tells us that Gentiles are grafted **INTO** the Hebrew Kingdom of YHVH of which Yeshua is **presently the King of** - not the other way around. Yeshua even proclaimed it to be **His Father's Kingdom**. If Christians say that they are citizens of YHVH's Kingdom, then what gives them the audacity to pick and choose which of His instructions and definitions apply to them?



Could it be they are following the **tradition of men** instead of the Words of the Son? "But, what about all the millions who have followed Christianity for the past 1700 years - were they all deceived?" is often a common retort given by those who want to justify their position in defiance of the Words of YHVH. Just because a belief becomes popular does not make it Truth. Many millions of the Islamic religion over centuries have died believing Allah is a supreme god - are they also exempt from the Truth of scripture simply because they believe wholeheartedly in a popular cultural phenomena?

So, just where does Christianity come up with the idea it has a claim on the promises given to the patriarchs *of Israel* apart from that Family? For that answer, we have to research some history. In its earliest years, *haderek nozerim* (Hebrew for the Way of the Nazarene) composed a somewhat tolerated subset within larger Israel. After the national tragedy of the destruction of the Temple in 70CE, however, evidence of formal persecution of the followers of **the Way** by the religious rabbinical leaders can be detected. This included the addition of the (infamous) **Birkat HaMinim**, a "blessing" (composed by the Sanhedrin at Yavneh) that was added to the weekday *Amidah* which invoked a curse on followers of the Way of the *Nozerim* (as well as the Essenes). Hebrews unwilling to recite the *Birkat HaMinim* were suspected of heresy and subject to *cherem* (excommunication). This rift between the followers of Yeshua and Rabbinic Judaism was intensified during the bloodiest of the Hebrew-Roman wars, the *Bar Kokhba* Revolt (132-135 CE). The Hebrew sage Rabbi Akiva convinced the Sanhedrin at Yavneh to support the revolt and actually regarded its leader (Simon Bar Kokhba) to be the Hebrew Messiah. Since the Hebrew followers of Yeshua could not support such a claim (and therefore could not support the war), the divide between Rabbinical Judaism and the early followers of the Way became sealed - each becoming cloistered in their respective communities. Concurrent with the rejection of *the Way of the Nazarene* by the rabbinic leaders of ethnic Israel and, with more and more Gentiles coming to faith over the next several hundreds of years, the Hebrew roots of Yeshua began to be forgotten. This "forgetfulness" was solidified by the aggressive promotion among various Gentile Christian teachers of the first few centuries who, *influenced by Greek philosophy* (read **My Big Fat Greek Mindset**, [part one](#) and [part two](#) for an in-depth look at how most come to see the scriptures from an altered viewpoint), advocated severing themselves from the historic Hebraic root. The Gentile "Church" then came into prominence as a distinct entity from Israel, with its own mission and purpose - thus "replacing" the Hebrew root with a new religion. Sampling the teaching of many of the early Gentile Christian leaders, considered the "fathers" of modern Roman Catholicism reveals the "Gentilization" of what became known as the Greek *ekklesia*:

- **Marcion of Sinope** (110-160 CE) was a Hellenist steeped in the ideas of Plato and Gnosticism and wanted to separate Christianity from any connection with Judaism and the Torah.
- **Justin Martyr** (100-165 CE), an early Christian apologist, wrote his "Dialogue with Trypho the Hebrew" in which he claimed that God's covenant with Israel was no longer valid, and that the Gentiles had replaced them.
- **Tertullian** (160-220 CE) was another Gentile Christian apologist who blamed the Hebrews for the death of Jesus.
- **Origen** (263-339 CE) founded a school in Alexandria Egypt that taught the allegorical interpretation of Scripture. Origen was heavily influenced by neo-Platonic Gnosticism. He was also an anti-semitic who accused the Hebrews of plotting to kill Christians.
- **Eusebius** (263-339 CE) wrote an influential history of the church that blamed the calamities which befell the Hebrew nation on the Hebrews' role in the death of Jesus.
- **John Chrysostom** (344-407 CE) denounced Hebrews in a series of sermons to Christians who were taking part in Hebrew festivals and other Hebraic observances.
- **Jerome** (347-420 CE) produced the Latin translation of the Bible which became the official bible of the "Catholic Church" which had now become the sole patriarch of Christianity. He said, Hebrews "...are incapable of understanding Scripture and should be severely punished until they confess the true faith."
- **Augustine of Hippo** (354-430 CE) spiritualized the kingdom of God and introduced amillennialism thinking into the Gentile Church. Augustine maintained that the Hebrews deserved death but were destined to wander the earth to witness the victory of "Church" over synagogue.

As you can see, these "fathers of Christianity" had a deliberate agenda of separation from anything Hebraic and whose philosophies eventually became the foundation of that religion - something Yeshua **absolutely denied**. Besides these Gentile "Church" leaders who rejected the Hebraic root of faith, various Catholic Church Councils of the third and fourth centuries likewise rejected Hebrew influence within the Church, completely abandoning the Hebrew influence of the Way of Yeshua. These include the Council of Elvira (306 CE), the Council of Nicaea (325 CE), the Council of Antioch (341 CE), the Council of Laodicea (434 CE), and so on. These councils went so far as to forbid Hebrew and Christian intermarriage, the observance of Pesach (Passover) and worship on **the Sabbath day**. The Reformers tried to return the Gentile Church to its early roots, but sadly this did not involve a return to the *Hebrew* roots of the original followers of The Way. Instead, in changing some of the positions advocated by Martin Luther (1483-1586) nailed to the door of the Catholic Church, he kept everything



## the Living Torah

It can not be found in the words of Yeshua or in any of the epistles. The subject of Christian anti-Semitism is vast and should be soberly studied by all serious seekers of Truth. In order for these "Christian" ideas of Replacement Theology to coincide with scripture so as to be accepted by their followers, a redefining of the words and terms contained in scripture becomes necessary - even to the extent of renaming their new replacement god to "Jesus" and the downplay of YHVH to a "God of mankind" instead of Who He is consistently called in scripture from Genesis to Revelation - the Holy One of Israel.

*"If his children forsake my law and do not walk according to my rules, if they violate my statutes and do not keep my commandments, then I will punish their transgression with the rod and their iniquity with stripes, **but I will not remove from him my steadfast love or be false to my faithfulness.** I will not violate my covenant or alter the word that went forth from my lips. **Once for all I have sworn by my holiness: I will not lie to David.** His offspring shall endure forever, his throne as long as the sun before me. Like the moon it shall be established forever, a faithful witness in the skies." Selah. Psalm 89:30-37*

### To Be Grafted In - a discussion



The Book of Life | To keep our names in the Book of Life requires us to be an overcomer. How do I become an overcomer? An overcomer of what?

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## The Salvation Series The Book of Life

by haRold Smith  
a citizen of the Commonwealth (Ephesians 2:19)

*"Then those who feared YHVH spoke with one another. YHVH paid attention and heard them, and **a book of remembrance** was written before Him of those who feared YHVH and esteemed His Name. 'They shall be mine, says the Elohim of hosts, in the day when I make up My treasured possession, and I will spare them as a man spares His son who serves Him. Then once more you shall see the distinction between the righteous and the wicked, between one who serves YHVH and one who does not serve Him'." Malachi 3:16-18*

The Book of Life has been the subject of many misleading ideas. For example, evangelical preachers often link the book of life to an emotional appeal, urging people to "accept Jesus as their personal savior" so their names will

be written in the book of life and they will "go to heaven when they die". Of course, there are several things wrong with this appeal. For one, the scriptures *never* tell people to accept "Jesus" as their personal savior so they can "go to heaven" (**click on highlighted words to view content**). Secondly an afterlife, *per se*, is not mentioned in scripture. In **Matthew 5:34**, Yeshua reinforces that heaven **IS** YHVH's throne, His residency, the place where Spirit dwells and abides (quoting directly from **Isaiah 66:1**). The Kingdom of YHVH tells us *whose* it is and the Kingdom of heaven tells us *where* it is - but there is only one **Kingdom** referred to in scripture that belongs to Spirit. Yeshua also said the Kingdom of heaven is among us **right now** since YHVH's throne, which now **abides within** the faithful who keep His Words, is seated in heaven. Neither do the scriptures say that if they espouse "Jesus" as their savior, their names will then be written in the Book of Life. Most think they know what these words mean because they heard their interpretation from someone they knew and trusted - who was simply repeating what they had heard from someone they knew and trusted they had given the words the due diligence they deserve. But, how many of us have actually researched the words ourselves to find their true meaning? Words mean things and, if we are to build our faith upon a firm foundation we need to know for ourselves what these words say and mean - not what traditional religion tells us they mean. We are called to be like those early faithful followers in **Berea** and verify that whatever is being proclaimed is Truth - or not. The way they did that was to search the scriptures. The only scriptures they had access to that spoke of the Essence of Truth was **the Torah** and the Prophets - the Messianic scriptures had yet to be written. It is, therefore, the duty of everyone seeking Truth to open the whole of the scriptures, to call upon the Father (YHVH - **Who is Truth**) for understanding and to find out for *themselves* if what is being taught is Truth - or not (**1John 2:27**).

There are many voices calling for our attention in the spirit realm and the farther we get from the Source of Life Who Is Truth - those voices only intensify. Finding Life in Truth is what this quest is about. Many have been taught to rely solely on what they hear in spirit to guide them into the Light of Truth. However, that approach is problematic since different spirits will often present themselves as **angels of light**. Yeshua said His Father is looking for those who will seek Him in both **Spirit and in Truth** - not sacrificing one for the other but allowing each to validate the other. The Father has given us an instruction manual as a map to help us find our way through this spiritual maze to Him, the Source of Life, because the Truth of the Nature of Spirit is contained in YHVH's Words - and He will never **deny Himself**. Life is not the instruction manual itself - the manual only speaks of that Life (**John 5:39**). Life is found in an intimate relationship with the One Who is Truth **manifested** in the Life of the Son. It is imperative that we use the manual to dig for Truth ourselves and not settle for anything less than the excellence of Truth as exemplified by the Son just because it might be easier to do so (**Romans 3:4**). The sole purpose of these articles is to encourage you to simply look at the words written on the pages of scripture for the meaning they contain in the light of the original language, the context they were assembled in, and with an appreciation of the Hebrew culture and mindset they were written from. The refusal to look at scripture just for what it says without overlaying a pre-conceived theological template upon it is the definition of tradition Yeshua gave in **Mark 7:13**. The embrace of tradition is the ONLY attribute Yeshua ever pointed to that He said would bring to "none effect" the **Power of the Living Word** in our lives. **To Know Him** is to Know Him in Truth (**John 8:31-32**).

The first mention of a "book" in which names were retained or blotted out, is found in **Exodus 32:33** - the first of six mentions in the *Tanakh* (OT). Whether these words refer to a physical book or scroll is not the point - it is what the words *mean* that we need to pay attention to. The Hebrew word translated "book" is **sepher**, the root of which is **saphar** and that Hebrew word actually means "take account of, to reckon." There are several interesting points here to examine. First, it is not "Christ's" book (as most preacher's would have you believe), but YHVH's *reckoning*. Second, there is no mention of when or how the names are added or subtracted, only that YHVH has such an accounting and that he reserves the right to blot out the names of those who sin against him. We are told in **1John 3:4** that "Everyone who makes a practice of sinning also practices **LAWlessness; sin is lawLESSness**" (see what it means to be "**Under the Law**"). The "book" spoken of in **Exodus 32** is obviously an indication that there are different consequences awaiting those who are obedient to YHVH's Words and those who are not. There will be something positive for those whose names are in the book, and something negative for those whose names are not in the book. There is nothing in the Messianic Writings (NT) to suggest that YHVH's Book has been done away with, nullified or supplanted by some other "book". Some believe that only the names of the spiritual elites, i.e, the "giants of the faith" are written in the book. However, this raises a question of why names would be **blotted out** once they are found there if only these elites get their names in the book in the first place. Neither does this position seem consistent with **1Peter 1:17**. In other words, YHVH does not play favorites, but gives everyone the same opportunity. Therefore, a better position seems to be that the names of all people are recorded in the Book from birth. Whether those names remain in the Book is dependent on the choices of action each of us are confronted with making in the ever-evolving cycle of life. The concern, then, is not how to get our names **in** the book, but how to prevent our names from being erased **from** the book.



**"Add to them punishment upon punishment; may they have no acquittal from you. Let them be blotted out of the book of the living; let them not be enrolled among the righteous." Psalm 69:27-28**

In this Psalm, while asking YHVH to take care of his enemies, David adds a new element - he refers to the book as *the book of the living*, or the Book of Life. David was saying that those whose names were blotted out should not "come into Your righteousness," which was his way of saying they would not enter YHVH's Kingdom. Those who would enter the Kingdom do so by the **washing of the water** of YHVH's Words and becoming one in the Nature of Spirit with YHVH (**John 3:5** - see what it means to be scripturally **Born Again**). Even as Yeshua is, **are we to be**, right now, in this world - **Just As** Yeshua was one with the Father so are we to be one with YHVH. By Yeshua's own confession, His purpose was for the restoration of the Kingdom to YHVH's family,

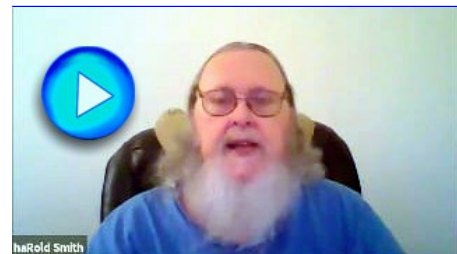


**...the Kingdom of Life**

Israel - this purpose is thoroughly chronicled in the **Kinsman Redeemer Series**. This passage in Psalm 69 is a good illustration of the positive and negative aspects associated with being in the book of the Source of Life. In other words, those whose names are in the book (those who are one with YHVH) will gain entry to the Kingdom of YHVH at His appearing. This is a powerful point. The whole thrust of the message preached by Yeshua and the apostles concerned the kingdom of YHVH (**Luke 4:43**). Many years before that, however, David said that only the people whose names are in the book of life would gain the Kingdom. This is just another example where the "New Testament" is not **"new"** at all, but simply an expression of the Original Words of YHVH in the light of the Resurrection of the Messiah of Israel and His fulfillment of the promised restoration of YHVH's Kingdom to His Family of Israel (**Matthew 15:24**). Given this, a prime concern should be how our names remain in the book of life. **Daniel 12:1-3** mentions that entry into the kingdom is a blessing for those whose names are in the book - nothing is said about **heaven**. The actual phrase, book of life, was first used by the Hebrew apostle, *Sha'ul* (Paul), in **Philippians 4:3**. *Sha'ul* evidently believed that the names of those laboring with him were still written in the book of life. It does not say how he knew this, but he knew the Original Writings and could certainly have discerned it from there. All the other scriptures pertaining to the Book Of Life are in Revelation and, as just seen in the last paragraph; these verses in Revelation reinforce the message in the Original Writings, updated in the light of Yeshua's accomplishment.

In **Revelation 3:5**, Yeshua said, "*He that **overcomes**, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father...*" The word translated "confess" comes from the Greek word, *exomologesomai*, which means to acknowledge that someone is in agreement with you, or with someone who serves your cause. Please note that Yeshua did not say He would add the names to the book of life. He simply affirmed that he would not blot them out. He also said that he will acknowledge their names before the Father. What a promise! The message here in Revelation is the same as the one delivered by David and Daniel: The overcomers will be the ones who actually enter the kingdom of YHVH. The emphasis here is on the positive aspects for those who have bent their will to becoming obedient to the Words of Yeshua - and Yeshua said that His words **were not His** but those of His Father. On the other hand, this verse clearly implies that there is a definite possibility that names can be erased, or blotted out of the book through disobedience to YHVH's Words. So, to keep our names in the Book of Life requires us to be an **overcomer**. The question then becomes - how do I become an overcomer? An overcomer of what? Revelation 21:27 says, "*But nothing unclean will ever enter it, nor anyone who does what is detestable or false, but only those who are written in the Lamb's **book of life**.*" A more literal Greek rendering would be "the book **OF THE LIFE** of the lamb" that is now written on the hearts of those who embrace Yeshua's Life (hence, "Lambkin"). The Book belongs to YHVH. Those entered into it have embraced the **testimony** of the Life of the Lamb. Those who embrace the testimony found in the Life and words of the Son are to live as He lived - overcoming the temptation of the world by **becoming pure** even as He is pure.

**"No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends, for all that I have heard from my Father I have made known to you." John 15:15**



**The Book Of Life - a discussion**