



## The Torah *Abides*

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## INTRODUCTION: The Torah Abides

A GREAT deal of my readers have been asking me about Torah as of late. They hear me talking about these laws and all the Hebrew names associated with them, and they want to know, what is Torah and how does it apply to them? Well, Torah directs us to the first five books of the Bible. Genesis, Exodus, Leviticus, Numbers, *and* Deuteronomy. Every king in a kingdom has a law, and when it comes to Yah's laws, it's Torah. Torah is the law of heaven. Makes sense that it would be. The writers of Scripture often referred to it as "instructions in righteousness." Think about that. Righteous living. That's something which sinners are not concerned with.

But Torah isn't strictly written as one might imagine legal paperwork drawn up today. The Word of Yahuah filled his first five books with incredible stories of righteous men and unrighteous men, and then interwove instructions on how to become righteous throughout. Also,

examples of what rebellion against his Law looks like, practically speaking. Think A'dam, Cain, Enoch, Noach, Nimrod, Avraham, Yitschaq, Ya'aqov, the twelve Patriarchs, Moshe, Pharoah, Korah, Yahushua, Og, and Balaam. Some of those people obeyed Torah. Then again, others rebelled against it and said it wasn't necessary for their daily living.

Learning the Law, and then being obedient to our Father's house rules, is how we become "set apart" from the unbelieving world. Saying someone is "set-apart" is nearly identical to saying they're holy. To say Yahuah, the Most-High Elohiym of Yashar'el is "Holy, holy, holy" can just as easily be interpreted as, "Set-apart, set-apart, set-apart." Some translations straight out interpret it that way. And that is because Torah is the mirror image of our heavenly Father. It's his very character. Our Father in heaven is unchanging from beginning to end, which tells us that his set-apart ways are also unchanging. And in fact, Torah is eternal. It *says* so. Heaven and earth are even given as witnesses to that fact. So, if you can look out your window and see heaven or the earth, then the Torah abides. Therefore, by its very rules, nobody is allowed to come along later and say it's done away with. Many have tried, but it didn't end so well for them.

Our instructions in righteous living and the method by which we walk on the narrow path does not reinvent itself with each passing generation. That's *ridiculous* and sounds like something which the Intel community dishes out. To hate Torah is to despise Yahuah, as well as his son. To want nothing to do with Torah is to want nothing to do with our father or his son or the Ruach HaQodesh. The set-apart Spirit. The son was fully obedient to his father, and in fact could say or do nothing that he did not first hear or learn from him in heaven. I thought we were to walk as Yahusha walks. Not just watch him walk and then walk off in the opposite direction. How can we say we want to spend an eternity with either of them, the father, and the son, as well as the Ruach HaQodesh, if we want nothing to do with their very character?

Just so everyone knows, what the Christians and Jews have in common is that both parties have done away with Torah in order that they might keep to their own traditions. Doctrines of men. Yahusha rejected the doctrines of men. That's why he criticized the Pharisees so—because of their oral

tradition. What he wasn't doing is criticizing them for committing themselves to the marriage vows which Yahuah instructed Moshe to tell the children of Yashar'el. Remember that adulterous scene at Mount Sinai where the children of Israel decided to worship Yahuah by dancing around a golden calf? It didn't work out so well for them either. Why do we feel as though those rules have changed for us now?

Whenever I ask Christians (who again, claim Jesus came to undo his Fathers' work, and that the Law has been done away with); when I ask if it's okay that I become, *say*, a homosexual, they never want to answer the question, because they know what comes next. They *can't* answer the question because they know it is Torah which informs everyone that men having sex with other men is an abomination. Most Christians still follow Torah, which is to be commended, but only the bits and pieces which they find culturally relevant, and according to the decade they currently inhabit.

There are only 613 laws in Torah. That's it. There are hundreds of thousands of laws in the United States alone, and nobody seems to bat an eye. Tell them Yah has 613 and suddenly everyone's having a convulsion. Again, there's only 613 laws. If that seems overbearing at first thought, or too anthropological, then I suggest *this* website. [The613.info](http://The613.info). It's an interactive website that lays out every law within Torah and then categorizes them according to the ten and the two. Remember how Yahusha said the two greatest commands were to love Elohiym and to love others? He was referring to the ten commandments. The ten can be divided into two. Five and five. Well, wouldn't you know it—the 613 all fall under one of those two categories. Amazing.

I encourage you to look through them, but also to notice something. All of the 613 don't necessarily apply to me.

Consider that: I am married, and I am a man, the second born son of my father. I'm not a woman. I'm not a Levite priest. I'm not a farmer. I'm not living *in* the land. I'm not a judge. I don't own any animals. I'm not divorced, nor a widow. My elder brother still lives, and his only wife has sons for inheritors. I'm not a leper, nor do I know any lepers.

There are lots of laws which do not apply to me. Only some laws apply to me. But let's just assume for the moment that Yahusha did come to

undo the work of his father, the Demiurge, which is now sounding a lot like Gnosticism. Let's just go with it. Done away with.

Am I free to undress my father's wife now?

Or how about my wife's sister; can I bed with her?

My sons' wife, even if my son is dead. Is sleeping with her a sin?

Can I have sexual relations with a woman and her daughter?

Can I have sexual relations with my mom's sister?

Can I kick a pregnant woman?

Is a man or a woman allowed to have sexual relations with an animal?

Can I marry someone outside of the covenant?

Are we free to kidnap? That sounds like a good idea, but not really.

Am I free to oppress a stranger?

Can I cheat a foreigner monetarily?

Do the scales for commerce still need to be weighted properly?

Can I put my wife away now without a bill of divorce?

Can I sell my son or daughter into slavery?

Can I have sexual relations with a woman if she's engaged to someone else?

Rape—is that back on the table?

Can I steal money and then lie about it?

Can I gossip about others?



Can I deny possession of something entrusted to me?

Can I withhold food, clothing, and sexual relations with my wife?

Can we finally dishonor the elderly?

Can I stand around idly while someone else's life is in danger?

Can I stop doing what I've already vowed to do?

Do I still have to repent of my transgressions? That's *clearly* Torah, by the way.

Can I have children outside of wedlock?

Do I still have to be loving towards foreigners?

Can I worship other elohiym?

Can I now imitate other idolators in clothing or tradition?

Can I swear in the name of an idol?

Can I make idols for others?

Can I mutter incantations?

Can I engage in astrology?

Can I enquire of spirits?

Am I free to follow the whims of my heart and worship Yahuah however I feel he should be worshiped, via traditions and doctrines of men, or perhaps not worship him at all?

Can I keep stolen items for myself?

Can I stop feeding the poor?

Can I withhold from charity?

Can I bear a grudge?

Must the dead still be buried? Seriously, let them lie where they fall.

Can I withhold testimony in court if I have evidence which might pardon someone or set them free?

Can I testify falsely?

Can we now appoint judges who aren't familiar with the law?

Can we move our neighbor's boundary marker?

There's one law where, if two men are fighting, one of the men's wives is forbidden to reach out and harm the other man's balls. Is that up for grabs now? Pun intended.

*Ob*, but that's right. Bacon is kosher now. Certainly, if someone were to offer up pork on an altar, it couldn't possibly be an abomination, even if the anti-Christ did it. And Sabbath is no longer the Mark of Yah. I can just rest whenever I want, because Jesus is my rest, kind of like how I don't have to eat bread or drink water anymore, because he's both of those things. Did I get that right?

Our Father in heaven created seven holy days. *Created*. They originate from his mind. Our creators mind. The same Elohiym who created us and the cosmology surrounding us. But let's just snub those and go with the holidays invented by pagan gods and the Hallmark company.

A world without Torah sounds awful. Kind of like the one we currently inhabit. Imagine what this flat, motionless realm would look like if Yahusha reigned as king, and everyone was obedient to his Father's commands. That's the realm that I want to live in. In a world where the Law is written on our hearts.

Meanwhile, our Masonic and Jesuit Controllers, ultimately Rome itself, have reverted everything. They've whispered into everyone's ear that

being obedient to our Father is sin, and they've been cyclically repeating it for so long, that most people simply believe it to be factual. Isn't that sad?

They're trapped in a vacuum of post-modernist morality, not knowing what is truly right or wrong except what is culturally acceptable or according to their own heart. Because the law is done away with. There is no longer a standard of holiness. I know. I was there. It's terrible. Christianity is a cesspool of paganism and idolatry worship. And I'm so glad I climbed out of it. And you can too. But you have to be that someone who is desperately desiring the Truth. You have to hunger for it. And thirst for it. If you're unwilling to break loose from those shackles of sin which you call freedom, then you'll never see it. Nobody is capable of showing you the Truth that is written in Scripture.

Most people frame Torah with blood and ritualistic sacrifice, and claim that Torah cannot be obeyed, and that anyone who tries to, is lost in their sin, because the Temple was destroyed. Well, here's something which your local Controller will never tell. There is not one animal sacrifice in Torah for conscious sin. It's just not there. 2/3rds of the sacrifices are thanksgiving offerings. It's for the people who love Yahuah so much that they want to journey to the Temple and have dinner with the Most-High. All they have to do is bring the groceries. Torah has always been about repentance. If we sin, we ask the Most-High for forgiveness. The Christian age of grace is a myth. There has always been grace. Not grace to sin. No. Grace for repentance.

Yes, it is true that sin leads to death. It is also true that Yahusha Ha'Mashiach is our Savior. He has saved us from Sheol and from eternal death and has allowed us to come back into covenant with him, after our forefathers were given a bill of divorce. Why was Israel given a bill of divorce? Not because they sinned. Not because the Law was unbearable. No, they were given a bill of divorce because they refused to repent. They didn't think the Law was applicable for them. To say salvation implies he has freed us from his Law and granted permission to sin is insanity. Such an attitude has never turned out well for anyone in Biblical His-Story, and yet it's practically a Christian mantra.

And at any rate, that's how our Controllers frame it. Satan is only here to rob, murder, and destroy. He wants you unclean and living in sin. His best weapon is to give us the Law and then convince us it is the right or godly thing to do to break it.

Go home, pick up your Bibles, give it a read, and then *do* what it says. Anyone who tells you differently, to disobey it, that is, is working for the Accuser.



## Are You a Pharisee? The Definition of a Pharisee Finally Explained

I DIDN'T think it would come to this. You found me out. I was caught. And it's true—all of it. I *pursue* **Torah obedience**. There were rumors afloat but now you've heard it here, straight from the horse's mouth. Must be a Pharisee then. I can't seem to go anywhere on social media without card-carrying "license to sin" Christians throwing Yahusha's rebukes downwind, apparently to reveal the error of my ways. You see, the logic is, if Yahusha rebuked the pharisees and I *seek* to **obey Torah** (*there* it is again), then I must be the pharisee whom Yahusha rebuked. *Oh dear*.

Let me see if I got this right. Yahusha rebuked the pharisees for being "works-based" and keeping the Law, while praising the *goyim* for being disobedient? Does that just about sum it up? Worst deductive argument ever. But for the moment, let's roll with the punches and go with it. Rather

than simply taking your word for it, or my own, we'll turn to the gospel of Matthew to see *why* Yahusha rebuked the Pharisees. As usual, I'll present the passage, pausing only for comment. Let's get straight to it then.

**15** THEN the scribes and Perushim from Yerushalayim drew near to him, and they said, <sup>2</sup> “Why do your talmidim transgress the Tiquanim of the ancient ones?”

*Uh-oh.* The scribes and Pharisees are arriving from Jerusalem to draw near to Yahusha. Probably up to no good. You will tell me the word ‘talmidim’ is not in your Bible, and *why* am I promoting the Talmud? Quite the opposite, in fact. Before this is over, you shall see how anyone who promotes disobedience to Torah is in fact the author of their own Talmud. I probably should have explained before we began, we’re reading today from the *Hebrew* gospel of Matthew, which predates the Greek. If this sound suspicious to you, then I suggest you read along with the Textus Receptus. *Oh fine,* I’ll do it for you. I’ve lined the Hebrew and Greek gospel up, side-by-side. Starting from the top.

<p><b>15</b> THEN the scribes and Perushim from Yerushalayim drew near to him, and they said, <sup>2</sup> “Why do your talmidim transgress the <b>Tiquanim</b> of the ancient ones?”</p> <p><i>Hebrew</i> Matthew 15:1-2<sup>a</sup></p>	<p><b>15</b> Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying,</p> <p><sup>2</sup> Why do thy disciples transgress the <b>tradition</b> of the elders?</p> <p>Matthew 15:1-2<sup>a</sup> (KJV)</p>
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Crisis resolved. *Talmidim* is just a Hebrew word for student or disciple. Even Pythagoras had disciples. Socrates had disciples. Plato had disciples. Aristotle had disciples. I watched the Oliver Stone movie *Alexander* and most of Aristotle’s Talmidim were gay. But then again, everybody here mentioned derived from the mystery religions and secret societies. Therefore, there are *good* Talmidim and there are *bad* Talmidim. We should choose to be a *good* Talmidim. But how can we know the *good* from the *bad*? Certainly, Yahusha would know.

You will immediately tell me the Pharisees are protesting Yahusha on the basis that his disciples are transgressing Torah and that Yahusha is *okay* with it—just as he is *okay* with you transgressing it, and vice versa, apparently. Time for a rebuking against those “works-based” religious people, it seems. The word ‘*Tiqunim*’ however simply means a manmade regulation, amendment, or “improvement” to the Torah; something which is not a part of the original commandment of Yahuah. Therefore, the Pharisees cannot possibly be protesting Yahusha for *disobeying* Torah, as clearly, they’re protesting him for obeying it rather than their own manmade law.

<p>“Why do they not ritually wash their hands when they want to eat?”</p> <p><i>Hebrew</i> Matthew 15:1-2<sup>b</sup></p>	<p>...for they wash not their hands when they eat bread.</p> <p>Matthew 15:1-2<sup>b</sup> (KJV)</p>
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I can’t find that command anywhere in Torah. Can you? Must be one of those improvements to the Bible then. *Continuing.*

<p><sup>3</sup>But he answered them and said, “And why do you transgress the commandments of El on account of <b>your decrees?</b>”</p> <p><i>Hebrew</i> Matthew 15:3</p>	<p><sup>3</sup>But he answered and said unto them, <b>Why do ye also transgress the commandment of God by your tradition?</b></p> <p>Matthew 15:3 (KJV)</p>
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In either version, it kind of sounds like Yahusha is rebuking the Pharisees for transgressing the commandments of Elohim to me. *Why* are they transgressing the Law, exactly? Yahusha doesn’t leave us hanging. Because they have their own tradition which says to do otherwise. *Hmmm*, sounds familiar. There’s a whole lot of traditions in the Catholic and Christian church which advocates an improvement *to* and freedom *from* Torah obedience, but that’s probably just a coincidence. *Surely*, Yahusha couldn’t possibly be addressing anybody else who advocates the same message as the Pharisees. Perhaps I’m reading this all wrong. Let’s keep at it.

<p><sup>4</sup>Did not El say, ‘Honor your father and your mother?’ And,</p>	<p><sup>4</sup>For God commanded, saying, Honor thy father and mother: and,</p>
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<p>‘whosoever curses his father or his mother’ —that ‘he must die?’<sup>5</sup> But you say that any man may say to his father and his mother, ‘Anything profitable that I or you may have—it is a freewill offering.’<sup>6</sup> And so he does not honor his father and his mother. <b>You yourselves transgress the commandments of Yahuah on account of your evil ordinances.</b></p> <p><i>Hebrew</i> Matthew 15:3</p>	<p>He that curseth father or mother, let him die the death.</p> <p><sup>5</sup>But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me;</p> <p><sup>6</sup> And honour not his father or his mother, he shall be free. <b>Thus have ye made the commandment of God of none effect by your tradition.</b></p> <p>Matthew 15:4-6 (KJV)</p>
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There it is again. The Pharisees are transgressing the commandments of Yahuah, even going so far as to make them of no effect by their tradition. Seems like I’m picking up a pattern. Wasn’t that a song in Fiddler on the Roof? *Tradition, tradition! Tradition!* How can anyone claim Yahusha was scolding them for being “works based” when you can’t very well *obey* your parents unless a work is involved? Contrarily, disobeying one’s parents would make Torah *ineffective*. Seems legit. I’ve yet to see a concise deductive argument anywhere except one which has Messiah declaring Torah obedience. Perhaps there will be a surprising twist to his conclusion. *Read on.*

<p><sup>7</sup> Rightly did Yeshayah speak about you, saying, <sup>8</sup> “This people, which honors me with words but their heart is far from me, <sup>9</sup> <b>they honor me in vain, imposing your instructions and commandments of men.</b>”</p> <p><i>Hebrew</i> Matthew 15:7-9</p>	<p><sup>7</sup>Ye hypocrites, well did Esaias prophesy of you, saying,</p> <p><sup>8</sup>This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.</p> <p><sup>9</sup> <b>But in vain they do worship me,</b> teaching for doctrines the commandments of men.</p>
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It really doesn't get any clearer than that. If it is our goal to worship Elohim in vain, then Yahusha tells us how to go about doing it. Listen *carefully*. "Teach for doctrines the commandments of men."

*Oh dear.* He doesn't leave us a third option, does he? So far, I have only read *two* options. There is the Torah of Elohim *or* the Tiquinim of men. Take your pick. One or the other. But you can't have both. You can devote your entire life to worshiping Jesus while snubbing Torah and *think* he will be *okay* with that, but Messiah says otherwise. *Here* is the passage which Yahusha was quoting from.

<sup>13</sup> Wherefore Yahuah said, Forasmuch as this people draw near to me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: <sup>14</sup> Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.

Yesha'yahu (Isaiah) 29:13-14 [Cepher]

*Wowzers!* Yahusha fell in agreement with the Torah observant prophet Yesha'yahu who, in turn, fell in agreement with Yahuah, the Most-High Elohim. Apparently, Yahusha didn't come to undo his father's work after all. *Go figure.* It says *right here* what will happen to those who honor Yahuah with their lips while obstinately clinging to the traditions of men. Wisdom shall perish and understanding will be hidden from them. *Not good.* If you still find yourself in disagreement, then I encourage you to read that again—over *and over* again if you have to. Fight the indoctrination. Hundreds and thousands of years of *man-made* doctrine and church tradition. *Tradition, tradition! Tradition!* Messiah says one thing and your church pastor and the Christian University and billions of Christians and Catholics worldwide, including the cast of Fiddler on the Roof, says another. *Think.* Whatever happens, don't let cognitive dissonance win the day. Your journey down the narrow path depends upon it.

Perhaps this is all just a fluke. Maybe I'm just selectively choosing Scripture which only appears to advocate for Yahuah's instructions in righteous living, you tell me. A pharisee is *still* defined as a "works-based" Torah observant individual, no matter what this particular passage has to say on the matter. *Fine*. Then let's find another confrontation between Yahusha and the pharisees. A second witness, if you will. The same story can be found in the gospel of Mark. This time, I'll let you read through the entire narrative without breaking for comments.

7 And then there came to Yahusha, some of the Perushim and the wise ones of the old law—who came from Yerushalayim. And when they saw some of his talmidim eating without ritually <sup>2</sup> washing hands, they despised them. <sup>3</sup> (For the Yehudim do not eat unless they always wash the hands ritually, according to the decree of the ancient ones. <sup>4</sup> Also there are many other statutes that they command them to keep. That is, to ritually wash their lids and silver drinking vessels.) <sup>5</sup> And because of this, they asked Yahusha, saying, "Why are your talmidim not keeping the decrees of the ancient fathers, but eat bread with ritually unwashed hands all the day!?"

<sup>6</sup> So Yahusha answered, saying to them, "Well did Yeshayah prophesy of you deceivers, saying, 'This people honor me by word, but their heart is far from me. <sup>7</sup> In vain do they honor me, **teaching the instruction and commandments of men.**'" <sup>8</sup> (So they forsake the commandments of El, while holding onto whatever was **delivered of men**, and came to them concerning cups and their silver drinking vessels, and likewise many other things.)

<sup>9</sup> And like these words he said to them, "You are breaking the commandments of Yahuah in order **to keep your own institutions**—<sup>10</sup> for Mosheh said, 'Honor your father and your mother,' and 'Whoso curses his father or his mother must certainly die.' <sup>11</sup> But you say that anything of them which a man vows—because he made a vow, his father and mother should profit him—<sup>12</sup> and afterwards

you do not allow him to repay the father and mother. <sup>13</sup> Thus, you are breaking the commandments of Yahuah on account of your institutions which you obtained, and many other evils you do.”

The *Hebrew* Gospel of Mark 7:1-9

In conclusion, a pharisee is someone who obstinately breaks the commands of Elohim and teaches others to do the same in order to honor Yahuah by their own manmade traditions. All lips. No heart. I highlighted each one—all *three* instances. Just to make absolutely certain that nobody missed it.

Don't be a pharisee. Pharisees are *bad*. Declarations of faith and honoring Jesus with our lips are *neat* in a church service (**EDIT**: Not really. *Flee*. Flee from any church who practices this AS FAST AS YOU CAN!!!), but at the end of the day there is only one way to honor Yahuah, the Most-High Elohim, and His Son, Yahusha HaMashiach. With your heart. And that is by keeping His commands.

## What Is the Definition of Sin According to the Bible?

GOOD THING the writers of Scripture finally got around to defining sin for us. When left to the boys down at Seminary, they'll manage to cook something else up entirely. Whatever they offer on the menu almost always smells of GMO though. I said *finally*, and that is because Yochanan saw the writing on the wall. He wisely managed to slip a thorough definition into one of his epistles before the doctrines of men managed to wrangle and then completely ruin a perfectly straightforward narrative. It goes as *follows*:

**Whoever commits sin transgresses *also* the Torah: for sin is the transgression of the Torah.**

Yochanan Ri'shon (1 John) 3:4 [Cepher]

As you may have noticed, I took the highlighter and red marker out, sparing no expense. I allowed for a break in the sentence so that you can see with your own eyes how how Yochanan repeats himself. That's what I love about Yochanan. How very Hebrew of him. One can only wonder if he'd read somebody else's Greek letters, *wink-wink*, and understood full well that generations of *goyim* would tirelessly debate Yah's laws, saying Torah has been done away with and all that. *Ridiculous*.

That's probably why he formed two thoughts into a singular deductive argument. You see, you can attempt to convince yourself that sin is one thing or another, but that's all-oral tradition. I call it the Christian Talmud: when men come up with their own doctrines. It's when people talk about sin that Yochanan slams on the breaks and *adds*: "Sin is *also* a transgression of Torah." Now that he's nabbed everybody's attention, he puts gears in reverse, backs down the driveway several inches, and then clarifies, "*Oh*, by the way, whatever you might *think* sin is, there is no sin but the transgression of the Torah." Yochanan then pulls down his shades and drives off down the street—owning it.

I decided to see how the Intel-net kingdom bouncers over at [Got Questions](#) attempted to explain away Yochanan's definition of sin and, rather surprisingly, they *didn't*. How odd. That's so out of character. Well, technically, they delved into matters of Pauline theology within a hair's breadth, but not before first taking the polar bear plunge to let you know First Yochanan presented the standard definition. But then immediately afterwards, all they could do is go off on a rant about Lucifer and *hope* you wouldn't notice. I mean, if the Torah really had been done away with, then Yochanan didn't receive the memo. For Yochanan, the fourth commandment was still a go. That would be Sabbath. *Also*, eating pork and treating tzitzits like last years fashion was a naughty no-no. The Torah abides.

And then, as if to really yank my chain, Got Questions even threw in a passage from Torah.

*It reads.*

Remember, and forget not, how you provoked Yahuah Elohayka to wrath in the wilderness: **from the day that you did depart out of the land of Mitsrayim, until ye came unto this place, ye have been rebellious against Yahuah.**

Devariym (Deuteronomy) 9:7 [Cepher]

*Wow.* Stop playing games with my heart, guys. Got Questions knows how to quote it. If only they could stick the landing too. I *checked*. The bouncers over at Got Questions have a hankering for **pork**. And I quote: "a good pork loin served with apples and nuts makes for a very fine meal!" Oh, *sigh*.

I checked *again*. [The Sabbath has been done away with](#). Apparently, we no longer need Sabbath because we rest in Jesus now. Oh, do you, now? Jesus is also your bread and water. Are you telling me you no longer eat bread or drink water? How does that work, exactly? Or are we just conveniently picking and choosing our metaphors based upon Rome's calendar? The cognitive dissonance must be a headache comparable to a collision with a 4-door Sedan and a moose, and I hear that's a gripe. Rather than *bouncers*, what I should have said is *gate keepers*. Because that's what

they are. It's their job to pass the Easter ham around so as to keep you unclean and enjoying your abominations during the feast of unleavened bread and Passover.

*Ob*, I get it. Jesus was obedient to his heavenly Father so that you wouldn't have to be. Is that how it goes? The Freemasons and the Jesuits and the rest of the gatekeepers would have you believe we've got so much wasted paper in our Bibles. Except of course for the 28 percent of the New Testament written by Paul. If you've ever bought furniture at IKEA, then you'll recall what happens when you crack open the box. It comes with an instruction manual. Apparently, I am expected to believe that Yahuah, the Most-High Elohiym of Yashar'el, gave his children the instructions for set-apart living and then, quite suddenly, decided it was fleshly and a curse to try and an obedience which only Satan wants from us. Is that how it goes? How our Slave Masters have inverted reality.

Quick history lesson. According to Deuteronomy, what were the children of Yashar'el rebelling against in the wilderness, exactly? Really, it's *okay*, you can say it. Torah. They were rebelling against Torah. Therefore, even if someone attempted to convince themselves in the wilderness that Yah's laws were done away with, they were *still* by definition being rebellious. Sounds like a lot of arguments I've heard of. You will tell me they hadn't entered the land yet. Yeah, well, last I checked, we haven't either. Still wandering. Waiting to cross that River Jordan. It didn't end so well for Korah, but that's probably none of my business.

And anyways,

**Whoever commits sin transgresses *also* the Torah: for sin is the transgression of the Torah.**

Yochanan Ri'shon (1 John) 3:4 [Cepher]



## Think Not That I Am Come to Destroy Torah

IN REPLY to the hundred *or so* rebuttals I've received over the years, insisting that Yahusha fulfilled the Law so that *you* wouldn't have to, I'll repeat *again* here what I've been telling everyone: Best to give Matthew chapter 5 another read. Because that's not even remotely close to what he said.

Over the following few pages, revisiting the actual words of Messiah in Matthew chapter 5 is precisely what I intend to do. *Seriously*, Christians wield that passage as a weapon. While slinging it from the hip, it's constantly misfiring. What they ultimately mean is: Yahusha fulfilled the Law so as to do away with it once and for all. They've been given a license, and they're *freeeeeeed* to go about sinning. But that's preposterous. If it were even true in the slightest, then he could not possibly be the Messiah, as Torah *is* eternal and cannot be overturned—not even by death and

resurrection. Why would Yahuah, the Most-High Elohim, ever send His only begotten Son to undo his work? The answer is, he wouldn't. There is only one instruction manual in set-apart living, and that is Torah.

Anyhow, let's get to it.

<sup>17</sup> **Think not** that I am come to destroy the Torah, or the prophets: I am not come to destroy, but to fulfil.

Mattithyahu (Matthew) 5:17 [Cepher]

There it is. Everybody loves to quote from the end of the sentence in order to prove the Torah observant in error while totally neglecting the build-up. I therefore pulled the trusty highlighter out so that you can see the it for yourself. Marked it up in yellow and red. Messiah begins by telling us what *not* to think. That he has come to destroy Torah. A lot of good that does, apparently, because the goyim hear “destroy Torah” and run with it. He even says it *twice*, just to be certain that nobody misquotes him. *Oh dear*. So much misquoting going on. It's the little details.

You will tell me I'm the one reading it all wrong. Messiah came to *fulfill* the Law so as to do away with it, or in the very least free you from having to pay it any mind. Isn't that the same thing as destroying it? *It is*. This isn't Burger King. You can't have it *your* way. Freedom to sin may be Christianity's gospel, but it certainly isn't Yahusha's gospel. If he is showing *how* it's done by fulfilling the Torah, then you can't very well follow him by being willfully disobedient to it, can you? What happens to sheep when any number of them hear their Masters voice but then walk off in the *opposite* direction? Think long and hard on that one. Take all the time you need. *Continuing*.

<sup>18</sup> For *amen*, I say unto you, **Till heaven and earth pass**, one yod or one tittle shall in no wise pass from the Torah, till all be fulfilled.

Mattithyahu (Matthew) 5:18 [Cepher]

*Sounds serious*. If Yahusha *were* trying to fulfill Torah so that you needn't make an effort, then he didn't do a very good job of the book burning, as



heaven and earth are *still* present. Don't believe me? Do me a favor and look out your window. You may have to lift the blinds. *Mm-hmm*, just as I suspected. Earth and sky accounted for. Sounds like not everything has been fulfilled yet. It's probably a good idea to read Torah then. You know, give the instruction manual the old college try. Find out what it *says*. Figure out *how* to be set-apart. Which reminds me, Yahusha is quoting from Deuteronomy. *Last book in Torah*. Many have commented upon the fact that it was his favorite read, as he pulled from it often. Let's find out what it actually says then.

<sup>15</sup> See, I have set before you this day life and good, and death and evil; <sup>16</sup> In that I command you this day to love Yahuah Elohayka, **to walk in his ways, and to guard his commandments** and his statutes and his judgments, that you may live and multiply: and Yahuah Elohayka shall bless you in the land whither you go to possess it. <sup>17</sup> But if your heart turn away, so that you will not hear, but shall be drawn away, and worship other elohiyim, and serve them; <sup>18</sup> I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land, whither you pass over the Yarden to go to possess it. <sup>19</sup> **I call the heavens and the earth to record this day against you**, that I have set before you, life and death, blessing and cursing: **therefore, choose life**, that both you and your seed may live: <sup>20</sup> That you may love Yahuah Elohayka, and that you may obey his voice, and that you may cleave unto him: for he is your life, and the length of your days: that you may dwell in the land which Yahuah swore unto your fathers, to Avraham, to Yitschaq, and to Ya'aqov, to give them.

Devariym (Deuteronomy) 30:15-20 [Cepher]

What I should have done is started out a few verses earlier, as the greater context is given, and its spectacular. Perhaps we will *end* on a high note then, but no promises. Kind of strange though that Yahuah, the Most-High Elohim, would command that we “walk in his ways” if we wanted to choose life and good rather than death and evil, and that Yahusha would come to live it out as an example, but he wouldn't expect us to do

the same. Even worse, that he would have somebody else show up afterwards to free us from it. Telling me you can *choose* the path of death and evil while expecting a different outcome based upon the right sort of belief is the definition of insanity, as the instruction manual for the coming Kingdom tells us the complete *opposite* is true.

And anyways, you should have little trouble seeing precisely what Yahusha meant when he referenced heaven and earth. They are witnesses against us. The Torah abides. That's the very reason *why* Yahusha came. To testify to that fact, just as the Prophets had done. And live it out, of course. What's stopping us from doing the same? *Continuing.*

<sup>19</sup> **Whosoever** therefore shall break one of these least commandments, and shall teach men so, he shall be called the *least* in the Kingdom of Heaven: but **whosoever** shall **do and teach** them, the same shall be called **great** in the Kingdom of Heaven.

Mattithyahu (Matthew) 5:17-19 [Cepher]

It's really rather straightforward, and is quite difficult indeed to read this in any other light. *Look*, if you want to be the *least* in the Kingdom of Heaven, go ahead and commit the most minor of sin and then teach others to do the same. Here's one. *Eat pork*. Here's another. *Snub Sabbath*, why don't you? Not that I'm teaching you to commit either deed. I'm simply giving a couple of examples which are easy to follow, but which the shepherds of our flock ritually teach us to break. Notice how Yahusha didn't make any distinctions between the ceremonial and moral law. And he wouldn't, as those are man-made categories.

Before you attempt to explain how the Messiah's words don't actually apply to you, as you obstinately choose to remain *goyim* due to the fact that the Law was never intended for anyone but children of Abraham, Yahusha tells us the context, and that is *Whosoever*. You will ask me to better define qualifiers of *Whosoever*. Not a problem. That would be anyone and everyone hoping to make it into the Kingdom of Heaven. And as we have already established, whether *goyim* or *Yabudim*, there is nobody alive—nor has there ever been—who is exempt from the witness of heaven and earth.

And besides, Revelation tells us the same. Yochanon seemed capable of connecting the dots better than anyone, because the qualifier for those written in the book of Life, accordingly, doesn't veer an inch to the left or the right of what Yahusha has already stated.

Here is the patience of the qodeshiym: here are they that **guard the commandments** of Elohiym and the faith of Yahusha.

Chizayon (Revelation) 14:12 [Cepher]

Before I am told faith in Yahusha is enough, I will advise you not to separate the actions from the testimony of Messiah. Specifically, *doing* what he told us to do. The narrow road is one which entails *faithfulness*. And anyways, it says *right here*. Faith in Yahusha means **guarding the commandments of Elohiym**. Brings his testimony into better focus, don't it? You will tell me Torah is too impossible of a burden, and that it was never intended to be followed, but that is not what Messiah actually says. Several chapters over in Matthew, he tells us:

<sup>28</sup> Come unto me, all ye that labor and are heavy laden, and I will give you rest. <sup>29</sup> Take my yoke upon you and **learn of me**; for I am meek and lowly in heart: and ye shall find rest for your souls. <sup>30</sup> For my yoke is easy; and my burden is light.

Mattithyahu (Matthew) 11:28-30 [Cepher]

His yoke is easy and his burden is light. Says it all right there. Probably quoting from Deuteronomy again. And in so many words, *he is*. Before finishing this paper, I said I would give greater context to Deuteronomy chapter 30 which, in turn, gives even greater context to Matthew chapter 5. *Well*, it's about that time. I *see* the finish line. Let's push through with whatever strength remains and read from Deuteronomy again.

<sup>11</sup> For this commandment which I command you this day, it is not hidden from you, neither is it far off. <sup>12</sup> It is not in heaven, that you should say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do

it? <sup>13</sup> Neither is it beyond the sea, that you should say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? <sup>14</sup> But the word is very nigh unto you, in your mouth, **and in your heart, that you may do it.**

Deuteronomy 30:11-14

Make all the excuses you want. Explain it away with a *certain* apostle or your favorite doctrine. But anyone who chooses to forsake Torah or claims its commands are simply too unbearable has just been exposed.

It's a heart issue.



The Law Came by Moses, BUT Grace and Truth by Jesus Christ...?

For the **law** was given **by** Moses, **but** **grace** and **truth** came **by** Jesus Christ.

John 1:17

YOU'RE probably wondering why I started out with a portrait of the botched Jesus fresco of Borja, Spain. It happened by accident. I was minding my own business and combing the Intel-net for a portrait of Yahusha. Seeking something which spoke of *Truth* and *grace*, just as the disciple describes him in the first chapter of Yochanon, when I happened upon this one. Actually—the portrait dominated my search results. Apparently because Jesus and fresco depictions are synonymous with the restoration processes which they're cooking up in Spain.

It's a perfect illustration to the Yochanon passage—is it not? I simply couldn't help myself. A classically trained dispensationalist has arranged history in such a way that Yahuah, the Most-High Elohiym, often changes

his mind, as morality and the plan of salvation goes. All excuses though. In my experience, they will do everything in their power to cling to sin (ditching Sabbath, eating bacon, snubbing the tzitzit, *etc.*), raising the bar on the bare minimal needed to enter the kingdom while simultaneously accusing anyone who seeks obedience to Yahuah's instructions in righteous living, *via* Torah, is spitting on the cross of Christ. *How adorable.* The expectation and in fact the standard of following Mashiach has become equivalent to certain art restoration projects that we all know and love. The Word of Elohiym no longer recognizable.

Such desperation starts with top brass in Seminary. It flows to the pulpit, and then works its way down the ranks among the plebes into the pews. The indoctrination is such that entire congregations reject doing what our heavenly Father instructed us to do for fear that they will lose their salvation for trying. How that makes any logical sense is beyond me. The complete opposite couldn't be any truer.

Perhaps *you* are a dispensationalist and have only arrived to flip the argument around in claiming: “*Nub-ub! Nub-ub!* You're the fresco, man! Can't you read? The law was given by Moses, but grace and truth came through Jesus Christ! Recognize reality when it slaps you in the face, man!”

*Ab*, perfect. That's the quote from Yochanon which I was earlier telling you about, and the reason why I brought you here. I am reminded of it often. To the Dispensationalist, history is seen very much like the Jesus fresco, but in reverse order—like something out of a Darwinian diagram. Moses brought forth the awful law, whereas grace and truth were only revealed later-on in history. Its guys like me who enjoy digging up a corpse, apparently. Living out those fleshly desires. Because as we all know, sinners just *love* keeping Torah. Let's go ahead and read it *again*, just to see if my comprehension is off.

For the **law** was given **by Moses**, **but grace** and **truth** came **by Jesus Christ**.

John 1:17

That's the King James Version. The decision to employ it was purposeful on my end. Indeed, my reading comprehension *is* off, but only because the bias of King Jimmy's translators deemed it so. It took some sleuth skills on my part, but I've already found a problem.

The **BUT** between Moses and Jesus Christ was *added* in the KJV.

*Mm-hmm*, you heard me right the first time. But some things deserve repeating. The **BUT** between Moses and Jesus Christ was *added* in the KJV. It's not in the Greek. It's not in the 'Codex Vaticanus', which the KJV only crowd *abhors*, nor in the 'Textus Receptus,' which they claim as inspired. It's simply not there. That's a naughty no-no. Translator bias, indeed. *Shame—shame—shame*, King Jimmy. Some people love their **BUTS** though, conversationally speaking. They simply can't get enough of them.

That means even the New International Version manages to stick the landing on this one. I'm as shocked as you are. Here's what the NIV says. Are you ready for it? Best to hold onto something.

For the law was given through Moses; grace and truth came through Jesus Christ.

John 1:17

No **BUT**. The translators simply relayed the message as it is. Amazing how the context completely changes with the *insertion* or, in this case, the *absence* of one solitary word. The simplest explanation when reading John is that he's telling us the *grace* and the *truth* to be found in and throughout Torah was the Son of Elohiym all along. Does that really surprise anyone though? Even my old sparing partner Sha'ul manages to get it right.

Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus **before the world began**.

2 Timothy 1:9

You see. Grace has *always* existed. Why would the Word of Yahuah wait until a much later dispensation to dispose of it? The answer is: it goes against his character. He wouldn't. It says that grace was given *before* the world began. Given to *whom*—exactly? Well, A'dam and Havah, for starters. But here we see it given to Noah.

But **Noah found grace** in the eyes of Yahuah.

Bere'shiyth (Genesis) 6:8 [Cepher]

Also, if Yochanon were attempting to tell us that Truth was introduced only after Moshe, and with the appearance of Yahusha, then am I expected to believe that Yahuah, the Most-High Elohiym of Yashar'el, was not only withholding Truth from his children, but dispensing lies? *Ridiculous*. Even if that were remotely the case, then you could not possibly have Yahusha show up as the foundation of truth if he were the only begotten Son of the Father of lies. We are already told what the Truth is in the Psalms.

**Your righteousness is an everlasting righteousness, and Your Torah is the Truth.**

Tehilliym (Psalms) 119:142 [Cepher]

Just a few lines down, we *read*:

I hate and abhor lying: **but your Torah do I love.**

Tehilliym (Psalms) 119:163 [Cepher]

There's your **BUT** right there. You wanted one, and now you've got it. The writer of Psalm 119 enjoyed employing a **BUT** now and then, just so long as it was to expose the liars who simultaneously claim Messiah while demanding that Torah is not to be loved and adored by the set-apart.

Once again, the simplest and most obvious answer is the correct one. Yochanon was referring to that. In fact, the grace and truth which can be found in Torah derived from the Son of Elohiym all along. Nothing new. If you were paying attention, Yah's righteousness is everlasting. It does



not change nor evolve. The House of Yashar'el experienced the *same* righteous Elohiym as we're expected today, and vice versa. We see it time and again in the Aramaic Targum. *Follow* along.

And he shall wash the inwards and his legs with water; and the priest shall offer the whole upon the altar of burnt offering an oblation to be accepted with **grace** before Yahuah.

Leviticus 1:9 [Targum]

And the inwards and his legs he shall wash with water, and the priest shall offer the whole and burn it at the altar of burnt sacrifice; it is an offering to be received with **grace** before Yahuah.

Leviticus 1:13 [Targum]

...he shall take from thence his hand full of the meal and of the best of the oil, with all the frankincense; and the priest shall burn the goodly memorial at the altar, an oblation to be accepted with **grace** before Yahuah.

Leviticus 2:2 [Targum]

And the priest shall separate from the mincha a memorial of praise, and burn it at the altar, an oblation to be accepted with **grace** before Yahuah.

Leviticus 2:9 [Targum]

Everything shown in the Leviticus Targum was a bonus to the Yochanon discussion. There's a reason though why I shared it. It was simply to demonstrate that the ancients understood grace perfectly well. Yahuah accepted their oblations with grace. Particularly as it pertained to sacrifice.

We're rearing up now on the conclusion of what I'd hoped from the beginning would be a short paper, and so, this is where it really gets good. I like to eat the icing on my cake last. Hopefully, you do too. We're five

pages in and all out of spoons. We'll have to dig with our fingers then. Then phrase 'If it doesn't get all over the place, then it doesn't belong in your face' is probably copyrighted, but I'll use it anyways.

Here's what the *Hebrew* Gospel of Yochanon states:

...for the law was given **through** Mosheh, **truly, grace** and **truth** came **through** Yeshua Mashiach.

The *Hebrew* Gospel of Yochanan 1:17

Did you catch that? Yochanan is telling us that **truly** Yahusha was the **Grace** and **Truth** of **Torah**! I don't include an exclamation mark very often, but when I do, I'm excited. For whatever reason, the good people who originally translated the gospel of Yochanan into Greek from Hebrew decided to leave out the *truly* part. The inclusion or exclusion of one solitary word changes the entire context, but you know that already.

Kind of like how Yochanon never said the law was given **by** Mosheh in the Hebrew. No—read it again. It says *through*. *By*. *Through*. *By* *Through*.

There's a world of difference between the two, wouldn't you say so? It's what I say. The classically trained dispensationalist would have you *think* the law was given **by** the *fleshy* Moshe when in fact he was only the vessel by which the Word of Yahuah delivered the law as an instruction manual for righteous living to his people. That *same* Word delivered the law, but also grace and truth from the very beginning.

The writer of Hebrews informs us:

Yahusha Messiah is the **same** yesterday, today, and **forever**.

Ivriym (Hebrews) 13: 8 [Cepher]

Notice what it doesn't say. It doesn't say Yahusha Messiah was one way yesterday but today he is changed. No, it says forever. For-e-ver. For-eee-veeer. Try not to let cognitive dissonance win the day.





## Are You a Star or a Planet? The Sins of Sodom Finally Explained

YOU'VE heard the one about the sheep and the goats and the other parable concerning the wheat and the tares. The wise and foolish virgins likely ring a bell. There are others. All of them essentially tell the same story, and that is the division of humanity at the coming of the kingdom. Separating the righteous from the unrighteous. Talk to just about anyone and their *hope* is to be a wise virgin, a sheep, or a bundle of wheat. I have yet however to hear anyone in the Christian church preach a sermon on the defining difference between a star or a planet. You'd think somebody would finally get around to it. How many years has it been now since Yahusha HaMashiach walked the earth? Come on, get to it, preacher. *Chop-chop*. Really, you *should* be asking yourself that question, because it's a biblical one. Are you a star or a planet?

As a reminder, this paper is yet another addition to my ongoing Torah in the New Testament series. If you've been following along then you'll know my conclusions by now. What I'm saying is, Torah is not done away with, as the *whole* of Scripture from beginning to end commands us to be obedient to it. They're our instructions in righteous living. Even heaven abides by them. Probably best to practice holy living then. Argue all you want, but if heaven holds to another Law, then nobody has yet to show it to me. Before this is over, you shall see how the defining difference between a star and a planet relates to the sins of Sodom.

The very word *planet* comes from the ancient Greek ἀστὴρ πλανήτης (astēr planētēs), and essentially means *wandering star*. Therefore, you should easily be capable of making a division between the multitude of stars which are fixed in the firmament above us and those which are wandering from its position in the wheel. Also, the ancients associated the planets with elohim. *Not* a coincidence.

The passage I am thinking of derives from Yahudah. That's *Jude* in English. You probably knew that already, that Yahudah was the brother of Yahusha, our Messiah. Best not to assume though. The entire point of Yahudah's rather short epistle is to warn the set-apart congregation against certain men who have crept in unaware. Today, these same people have capsize the congregation of the set-apart and run the Christian church from the pulpit to the point that the set-apart won't even dare stepping into it. Don't believe me? Well then, it's time we learned about stars and planets from a Biblical perspective, and here's a hint. Yahuah the Most-High Elohim is not a Copernican.

<sup>6</sup> And the angels which did not guard their first estate, but left their own habitation, he has reserved in everlasting chains under darkness unto the judgment of the great day.

Yahudah (Jude) 1:6 [Cepher]

Already, you're reading that and see nothing regarding stars or planets, which means we're off to a bad start. Hold your horses. We're getting to it, as the above quote comes from Chanok. That's *Enoch* in English. You will tell me he's quoting from Genesis 6, as Chanok isn't in your 66-book Canon. No, he's not. Genesis 6 speaks nothing of being reserved in

everlasting chains under darkness unto the judgment of the great day. Only Chanok does. Here—I'll highlight a passage for you.

<sup>6</sup> Again Yahuah said to Rapha'el, Bind Aza'zel hand and foot; cast him into darkness; and opening the desert which is in Duda'el, cast him in there. <sup>7</sup> Throw upon him hurled and pointed stones, covering him with darkness; <sup>8</sup> There shall he remain forever; cover his face, that he may not see the light. <sup>9</sup> And in the great day of judgement let him be cast into the fire.

Skipping ahead several verses.

<sup>15</sup> To Miyka'el likewise Yahuah said, Go and announce *his crime* to Sheiy'aza, and to the others who are with him, who have been associated with women, that they might be polluted with all their impurity. And when all their sons shall be slain, when they shall see the perdition of their beloved, bind them for seventy generations underneath the earth, even to the day of judgement, and of consummation, until the judgement, the effect of which will last forever, be completed. <sup>16</sup> Then shall they be taken away into the lowest depths of the fire in torments; and in confinement shall they be shut up forever.

Chanok (Enoch) 10:6-9; 15-16 [Cepher]

And that's just the thing. Those who vehemently oppose the book of Chanok need toss Yahudah completely out of the 66-Canon. 65 just doesn't sit right though as a Masonic furniture piece, don't it? Yahudah the brother of Yahusha doesn't simply quote from the Prophet; his entire book thematically hinges upon it. Even Yahudah's quip about the stars and the planets derives from Chanok. *I know*, we haven't gotten to it yet, but these things take time. First things first. Chanok sets the tone when he writes:

<sup>1</sup> ALL who are in the heavens, know what is transacted. <sup>2</sup> That the heavenly luminaries **change not their paths**; that each rises and sets regularly, every one at

its proper period, **without transgressing the commands**. They behold the earth, and understand what is there transacted, from the beginning to the end of it.

Chanok (Enoch) 3:1-2

You see, the heavenly luminaries keep to their appointed paths. If they *did* alter course, then they'd be defined as a wanderer. A planet. They would then transgress the commands, and on earth as well as in the heavens, that's a naughty no-no. It's why Yahudah carries this theme forward when writing about the angels "which did not guard their first estate, but left their own habitation." They ceased being stars and became planets. See, we're already coming around full circle. And *no*, that's not the planet reference which I'd promised. Still haven't gotten to it yet. *Continuing* in Yahudah.

<sup>7</sup> **Even as Cedom and Amorah**, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

Yahudah (Jude) 1:7 [Cepher]

The crime of the Watchers is compared to the sins of Sodom and Gomorrah. *Hmmm*. Take a note of that. It's probably a clue as to what a planet actually is. A few verses over, Yahudah then turns his attention on other notable examples of people who match the description of a planet.

**Woe unto them! For they have gone in the way of Qayin, and ran greedily after the error of Bil'am for reward, and perished in the gainsaying of Qorach.**

Yahudah (Jude) 1:11 [Cepher]

Forgive me for highlighting the entire passage, but it's rather difficult not to. Here we see *three* men. Qayin, or rather, Kain. Bil'am, also known as Balaam. And Qorach of Korah's rebellion. All three led the congregation astray and are *thusly* compared with Sodomites. *And* planets. Don't forget about the planets. Figuring out Qayin's transgression is an easy one, as he

murdered his brother H'avel. Therefore, we can conclude from the *get-go* that he broke the sixth commandment. You will tell me that you *still* keep the 10 Commandments and that they have absolutely nothing to do with Torah. Not true, but very well then. There's more to it than that, as Yahuah did not accept Qayin's sacrifice, and that's a Torah thing. In the generations to follow, he and his sons led the sons of Seth astray, but let's move on to our *second* example.

Yahudah next presents us with the error of Bil'am. We needn't venture back to Torah to see what Bil'am was guilty of though, as Yochanan reminds us of it again in Chizayon. That would be *Revelation*.

But I have a few things **against you**, because you have there them that hold the **doctrine of Bil'am**, who taught Balaq to cast a stumblingblock before the children of Yashar'el, **to eat things sacrificed unto idols**, and to commit fornication.

Chizayon (Revelation) 2:14 [Cepher]

*Hmmm*. Seems like this Bil'am fellow had a heavy hand in influencing the congregation of Yashar'el throughout history, well beyond the wilderness wandering. Only now it's a matter of prophecy. What did he do again? *Oh*, that's right. He enticed them to sin. Food sacrificed to idols is a stumbling block, and also, it's another Torah thing. Let's read about it.

And they shall no more offer their **sacrifices unto devils**, after whom they have gone a whoring. **This shall be a statute forever** unto them throughout their **generations**.

Vayiqra (Leviticus) 17:7 [Cepher]

*Wait*, hold on. Isn't Leviticus a series of ceremonial laws, and haven't those ceremonial laws been done away with? *Uh-oh*. Sounds like animal purity laws are *still* important to Yahuah. Another clue as to what a planet is. But before jumping to any hasty conclusions, let's look at our *third* example, just to be certain. Qorach.



Didn't Qorach rebel against the Laws of Yahuah and teach others to do the same? *Mm-hmm*, he did. 250 of them. It says so right *here*.

And they gathered themselves together against Mosheh and against Aharon, and said unto them, Ye take too much upon you, **seeing all the assembly are holy, every one of them, and Yahuah is among them**: wherefore then lift ye up yourselves above the assembly of Yahuah?

Bemidbar (Numbers) 16:3 [Cepher]

Before you go on and on about how he was rebelling against Moshe and that the Law is a separate issue altogether, as your rebellion against the Law is not to be compared with his, I will remind you that they are both the same. Moshe was delivering the Law of Yahuah to the congregation, and Qorach didn't like that. He falsely claimed that everyone in the assembly was holy and Yahuah was among them apart from what Moshe was dishing out. Sounds a lot like a typical Christian sermon. That should terrify you. I'll let you read the account for yourself, but Qorach was promptly killed by Yahuah. Probably best then not to say the Law has been done away with within the camp of the elect, as that's the same as being found in contempt of court, and worthy of a death sentence.

*So*, to recap, Yahudah presents us with *three* men comparable with the sins of Sodom, and what did they do again? Don't tell me homosexuality, as it's never once mentioned. They rebelled against the Law of Yahuah, that's what. They're all planets. That's what a planet is, someone who has wandered from their ordained path and is therefore found to be in rebellion. See for yourself.

<sup>12</sup> These are the spots in your feasts of love, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withers, without fruit, twice dead, plucked up by the roots; <sup>13</sup> Raging waves of the sea, foaming out their own shame; **wandering stars, to whom is reserved the blackness of darkness forever.**

Yahudah (Jude) 1:12-13 [Cepher]

He's actually calling the *deceived* planets. Think long and hard about that. Take all the time you need. And no, the earth is not a spinning, wobbling planet, hurtling through the Kabbalah vacuum of space, as even the earth is expected to be obedient to Torah. Try not to let cognitive dissonance win the day.

Also, in speaking about the ~~Christian~~ planets, Yahudah is directing our attention to The Twelve Patriarchs. Notice how I didn't say he's *quoting* from the book. That is quite different than thematically pulling from something. Everyone keeps telling me that it's *okay* to quote from a prophecy found in Chanok while simultaneously not endorsing the entire thing when in fact that's not what Yahudah is strictly doing. Yes, he quotes from it, but then pulls thematically from it as well. He even pulls from the Ascension of Moshe. Quite a lot of extra-Biblical literature going on in such a small epistle, wouldn't you agree?

3 Be ye, therefore, not eager to corrupt your doings through covetousness or with vain words to beguile your souls: because if ye keep silence in purity of heart, ye shall understand how to fold <sup>2</sup> fast the will of Elohim, and to cast away the will of Beliar. Sun and moon and stars change not their order; <sup>3</sup> so do ye also **change not the law of Elohim** in the disorderliness of your doings. The *Goyim* [Gentiles] went astray, and forsook Yahuah, and changed their order, and obeyed sticks and stones, *ruachs* of deceit. <sup>4</sup> But ye shall not be so, my children, recognizing in the firmament in the earth, and in the sea, and in all created things, Yahuah who made all things, that ye become not as Sodom, <sup>5</sup> which changed the order of nature. In like manner the Watchers also changed the order of their nature, whom Yahuah cursed at the flood, on whose account He made the earth without inhabitants and fruitless.

The Testament of Naphtali 3:1-5

Finally, all of our clues add up, as Naphtali tells us what it means to be called a planet. Changing the Law of Yahuah is akin to changing the very order of nature. *Not good*. Rebelling against the Law of Yahuah is no

different than the sin of the Watchers. Also, if homosexuality goes against nature, then male on male butt sex and rebellion against Torah is inseparable. But who would do something like that? The answer is, *everybody*. Catholics and Christians have freed themselves from the Law in favor of human doctrine, but so have the Jews, overthrowing the written ordinances for their Oral tradition.

Departing from the Law and becoming like the Watchers means “walking according to the lawlessness of the *Goyim*,” which once again is akin to doing “according to all the wickedness of Sodom, which changed the order of nature.” *Ouch*. Sometimes you just have to rip the band-aid off the *boo-boo*, and this is one of those moments. The Truth hurts. Unless you strive to live a righteous life. *Then* the discovery is indeed joyous. If we are to be as the lights in the sky who, according to Chanok, “change not their paths,” or as Naphtali puts it, “change not their order,” then we must recognize that nobody is granted the authority to change the Law of Elohim. *Nobody*. Look at the firmament. Our Father is unchanging. Everlasting to everlasting. His ways are eternal.

Forever, O Yahuah, **your word is settled in heaven.**

Tehilliym (Psalm) 119:89 [Cepher]

Keep arguing here on earth. Back your opinions with seminary all you want, but the matter is settled in heaven. We're either a sheep or a goat. The Torah calls it the blessing or the curse. Or in cosmological terms, a star or a planet. The choice is yours. If we remain obstinate in our disobedience, then ask and at least be honest with yourself, why do you want to spend an eternity feasting in the company of the Most-High?



## The New Testament Hasn't Happened Yet

FOR the record, I pondered *this* paper's title for hours, *days* really, before committing to write anything. Even afterwards, I sat here until the sun peeked through the eastern corridor of my house. The coffee pot had emptied while the page before me remained blank-faced. Several other titles were toyed with, none nearly as good. Technically, the gospels contained within the New Testament happened, and I hold to them, but saying it hasn't happened yet got you through the door, didn't it? A better phrasing would be the *renewed covenant*. The renewed covenant is very real and it's prophesied about in Scripture. We're simply not living in it, as *clearly* the requirements are not yet met. Therefore, the title is *still* accurate.

I can't speak for next week's front page column or tomorrow's headline, but as of *this* morning, the renewed covenant hasn't yet come to fruition. Are we expected to believe that Matthew turned in his final draft to the

publisher and the phrase THE NEW TESTAMENT had already been given its very own title page? *Ridiculous*. Yet another Roman council informs our beliefs hundreds of years after the fact. There were no silent years when it came to the writing of Scripture. Matthew slides right up to the Maccabees seamlessly. I invite you to show my error while simultaneously taking a sledgehammer to yet another wildly misconstrued worldview, affecting billions of souls. Despite everything you've likely been told, Torah *is* the narrow path. Anyone who has convinced you otherwise has led you by a leash down the slippery slope, and I hear it smells sulfurous.

The very *last* book of the Tanakh, *final* page, reads:

**Remember ye the Torah** of Moshe My servant, **even the statutes and ordinances** which I commanded him in Horeb for all Israel.

Mal'aki (Malachi) 4:4

How in the world does a Christian go from reading a prophets plea, **Remember the Torah**, only to turn the page and proclaim: “*Whoopie!* Thank *Paul* for the New Testament! We’re free! We don’t have to *remember* the Law anymore!” Moshe and the writers of Scripture have just utilized the first 2/3rds of ours Bible trying to instruct us in *how* to be set-apart for Yahuah, the Most-High Elohim. Even more importantly, not to listen to anyone who says otherwise. And for what, *exactly*—to redefine holiness? To convince ourselves that obedience isn’t a virtue, but a sin? Again, *ridiculous*.

You will likely quote from the prophet Hosea as *proof* that I’m twisting Scripture.

My people are destroyed **for lack of the knowledge**...

Husha (Hosea) 4:6a [Cepher]

*Oh dear*. Apparently, I’m expected to receive this phrase as some sort of a “fallen from grace” quip from the Churchianity Book of Insults. I advocate an obedience to the Father, and *therefore* I’m destroyed for “lack

of knowledge.” *Ob*, I get it. I see what you did there. *Very adorable*. Wasn’t Hosea Torah observant? *He was*. You see, that’s the problem nowadays. Everybody loves a good quote. They want nothing more than to wield it as a weapon to their will like a *magic* wand or something. But very few *keep* reading to be absolutely certain it won’t turn them into an unclean animal. *Continuing*.

...because you have rejected the knowledge, I will also reject you, that you shall be no priest to me: seeing you have forgotten the **Torah** of your Elohiym, I will also forget your children.

Husha (Hosea) 4:6 *whole* [Cepher]

*Sigh*. Talk about *twisting* Scripture.

It doesn’t matter though—you’ll tell me. We’re *still* in the New Testament, no matter what I have to say on the matter. And besides, you’ve asked your pastor, and your pastor says *I’m wrong*. If the Bible has taught you anything, it’s that the law is written on your heart, as the New Covenant Bible verse which everybody keeps quoting from promises. Did I get that right? We should probably track it down in our Bible’s then. Wouldn’t want to misquote anything. *Found it*. It’s in Jeremiah. From here on out, I’ll keep strictly to the words of the prophet, pausing only for comment. Let’s give it the old college try, shall we?

<sup>31</sup> Behold, the days come, says Yahuah, that I will cut a **Renewed Covenant** with the **house of Yashar’el**, and with the **house of Yahudah**:

Yirmeyahu (Jeremiah) 31:31 [Cepher]

*Pause*. There it is. **The New Testament**. It doesn’t say that though. It says **Renewed Covenant**. The keyword is *renewed*. Not something else entirely new. Yahuah the Most-High Elohim promises the days are coming when he will personally cut a renewed covenant from the same Law with his people. *Beautiful*. I can’t wait. Meanwhile, you keep telling me it’s already here and that you’ve been living it for decades. *Awesome*. Which house are you—Israel or Judah? I’m not seeing *goyim* anywhere.

There's no *third* option. House of Israel *here*. We're grafted in through Ephraim, but that's another discussion for another time.

And *no*, don't tell me Yahusha cut a deal on the side with the goyim while hung from the cross. There has never been a time in the history of heaven and earth when the goyim were ever offered anything but the option to *cross over*. Do you see what I did there? That's what *Hebrew* means, you know. *Crossing over*. And another thing, goyim (or rather, *gentile*) simply means pagan. Abraham started out as a pagan and then became the *first* Hebrew. Nothing has changed today. Either you're a child of Abraham and a Hebrew grafted into Israel, having forsaken paganism, or the new covenant does not apply to you. *Continuing*.

<sup>32</sup> Not according to the covenant that I cut with their fathers in the day that I took them by the hand to bring them out of the land of Mitsrayim; which my covenant they broke, although I was a husband unto them, says Yahuah <sup>33</sup> But this shall be the covenant that **I will cut with the house of Yashar'el; After those days, says Yahuah, I will put my Torah in their inward parts, and write it in their hearts;** and will be their Elohiym, and they shall be my people.

Yirmeyahu (Jeremiah) 31:32-33 [Cepher]

Hopefully you saw it again. Yashar'el. *Israel*. Yahuah Elohim and Yirmeyahu were seeing if you paid attention the first time. We are being described the features of the renewed covenant, but not before first being reminded that the offer is *only* extended to those of us who have crossed over to the House of Israel.

And *see*, that's the other thing. Christians keep telling me they don't need to keep Torah because the Law is written on their hearts. Their hearts tell them what is the right and wrong thing to do, and evidently, Torah obedience is anthropologically wrong. *Hub?* That makes absolutely no sense whatsoever. You do realize that Torah and the Law are the same thing—*right?* Insisting how the Law is written on your heart does not grant permission for moral ambiguity or cultural relativism. You can't just make *crap* up, as definitions of sin go. Neither can your church



denomination. That's what Torah is for—to tell us what is lawful and unlawful.

Earlier in his book, the *same* book, the prophet Yirmeyahu has already told us:

The heart is deceitful above all things, and desperately wicked: **who can know it?**

Yirmeyahu (Jeremiah) 31:31 [Cepher]

My thoughts *exactly*. The heart is a L-I-A-R. If Yirmeyahu's quip about the heart *still* rings true of humanity, which it does, then the renewed covenant cannot possibly have arrived. You will tell me it does not apply to your heart, as you are so in tune with yourself and God that the "deceitful above all things" banter can only be directed at *other* goyim. *Sure*, let's go with that and keep reading.

<sup>34</sup> And they shall teach no more every man his neighbor, and every man his brother, saying, **Know Yahuah:** for they shall all know me, from the least of them unto the **greatest of them**, says Yahuah: for I will forgive their iniquity, and I will remember their sin no more.

Yirmeyahu (Jeremiah) 31:31-34 [Cepher]

Rather difficult, refraining from highlighting the *entire* passage. My love for the marker is a struggle which knows no end. It's all far too important not to though.

Tell me, do you still tell your neighbor, *Know Yahuah*? If so, then the Renewed Covenant has not been cut. More than likely, members of the church building down the block don't even know his Name. Or in the very least haven't referred to it in years. The mere fact that we're having this conversation right now *proves* beyond any doubt that we're still living under the **Old Covenant**, as no man will be taught *anything* by any other man under the Renewed. *Ab*, now we're finally getting somewhere. That's what it means when the Torah is written on our hearts, don't it? It's describing a people no longer capable of sinning. That should tell us



something. Actually, it should tell us *everything*. Every living soul will *know* Yahuah, the Most-High Elohim, when the Renewed Covenant arrives. And that can only mean one thing.

The people remaining on the earth when the New Testament becomes a reality are those belonging to the houses of Judah and Israel. Kind of makes you wonder, where did all the goyim go?