

FOOD FOR THOUGHT PART 7

# Open THOU Mine Eyes

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"SALVATION IS OF THE JEWS (YAHUDI):  
WE KNOW WHAT WE WORSHIP."  
YAHS HUA HA MASHIACH  
YAHCHANAN (JOHN) 4:22

## Open THOU Mine Eyes

*David, the psalmist and sweet singer of Israel, prayed "Open THOU mine eyes, that I may behold wondrous things in Thy Torah/Teachings/law" (Psalm 119:18), a plea that has been reechoed by all sincere seekers for truth. To be perfectly honest, though, many of us have had trouble seeing truly wondrous things in the Torah — we've seen virtuous instructions and guidelines for living and worship, but too often, we have failed to perceive the awesomely wondrous things our great Creator and Redeemer Yahuahshua<sup>1</sup> has concealed in His Torah, or Teachings. Solomon tells us that "It is the glory of Elohim (God) to conceal a thing, but the glory of kings is to search out a matter" (Proverbs 25:2), and since we are called to be "kings and priests" (Revelation 1:6) to our Elohim, it would be a good idea to obtain help quickly for our vision problem.*

*Let us pray: "O Heavenly Father Yahuah, from the rising of the sun to the going down of the same, may your Holy Name be praised (Psalm 113:3). Father, we want to thank you for Your Word, the Scriptures of Truth, but we must also acknowledge and confess that we 've been 'slow' (Luke 24:25) to perceive and believe all the wondrous things you have revealed through the writings of Your servants the prophets. We repent of our dullness and foolishness and ask Your forgiveness. We also come before You as Your children asking that You quicken our minds, that You open our eyes so that we will understand what You have revealed in Your Torah. In the name of Your Son Yahuahshua we ask for wisdom and the anointing/guidance of the Ruach HaKodesh (the Holy Spirit), and since You have promised to give these blessings to those who ask, we thank You for granting our requests. HalleluYah/Amen!"*

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<sup>1</sup> Please note: this study utilizes what I currently understand to be the best pronunciation of the Sacred Names, specifically, Yahuah for the name of our Heavenly Father, and Yahuashua, for the name of His Son and our Messiah. Alternate spellings (Yahuwah and Yahuwahshua) are used by-some students for the same pronunciation.

## A Tale of Two Trees

*The way in which David specifically directs his request to the Heavenly Father — "Open THOU" — should make us wonder if anyone else out there might offer help to open our eyes. As it happens, there is someone else anxious to help us get our eyes opened, and he boasts a 6,000 year track record of proven, field-tested success with the family of man. We read in Genesis 3:1-8 the inspired account of his offer of eye-opening assistance to our first earthly parents, Adam and Chavah (Eve): "Now the serpent was more subtle than any beast of the field which Yahuah Elohim had made. And he said unto the woman, Yea, hath Elohim said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, Elohim hath said, Ye shall not eat of it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: For Elohim doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as Elohim (Gods), knowing good and evil And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her: and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. And they heard the voice of Yahuah Elohim walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of Yahuah Elohim amongst the trees of the garden. "*

*As we ponder this sad experience, we notice that Lucifer promised each of the following to Chavah if she ate the fruit from his special tree (of knowledge of good and evil):*

- wisdom (v. 6)
- life (v. 4 — *"thou shalt not surely die "*)
- Elohim-likeness (v. 5 — *"your eyes shall be opened, and ye shall be as Elohim [Gods] "*)

Although we now recognize that each of these promises was a lie (which might have been expected, considering who was speaking -- *"a liar, and the father of it"* Yahchanan [John] 8:44), we are nevertheless constrained to acknowledge that everything Lucifer promised was indeed wonderful and desirable, and we cry out in our souls for help from our Heavenly Father, the *"Giver of every good and perfect gift"* (Ya'akov [James] 1:17), so that we may obtain in fact and reality all that Lucifer deceptively promised but could not deliver. As we petition our Heavenly Father for these blessings, our minds are directed to the last part of David's request in Psalms 119:18: *"Open THOU mine eyes THAT I MAY BEHOLD WONDROUS THINGS OUT OF THY TORAH, "* and we are impressed by the Ruach HaKodesh that our prayer for all the blessings promised by Lucifer was answered before we offered it, but our eyes were closed to Heaven's answer. As we let our Faithful and True Redeemer (Revelation 19:11) and his Ruach HaKodesh open our eyes, we see that in Heaven's precious gift of the Torah, we have in fact been given bona fide fruit from the Tree of Life, imparting to us:

- wisdom (*"statutes and judgments... this is your wisdom"* Deuteronomy 4:5, 6)
- life... even ETERNAL life! (*"walk in his ways... keep his commandments, his statutes and his judgments, that thou mayest live"* Deuteronomy 30:16; see also Proverbs 3:13-18 and Luke 10:25-28)
- Elohim-likeness (God-likeness)... yes, most wonderfully of all, we see that walking in the way of the Torah makes us like Elohim (God)! We have understood that, in a general sense,

the law is a transcript of Elohim's character, but we will see shortly that it is much more than that.

It is the object of this study to develop a fuller understanding of how these blessings are mediated to us through Heaven's gift of the Torah, both in its written form as the "Word," and in its "incarnate" form as the "Word made flesh," or Yahuahshua the Messiah.

## **Prerequisites**

If we would behold wonders in the Torah, or Teachings, of our Heavenly Father, there are some prerequisites:

### **Prerequisite #1**

We must have full faith and confidence that the Almighty exists, and that He does indeed reward those who search for Him. *"But without faith it is impossible to please Him; for he that cometh to Elohim must believe that He is, and that He is a rewarder of them that diligently seek Him "* (Hebrews 11:6).

### **Prerequisite #2**

We must be willing to hear Yahuwah's Torah, since it is written that *"one who turns away his ear from hearing the Torah; even his prayer shall be an abomination"* (Proverbs 28:9). Surely, it is hardly necessary for us to mention this point, since we are specifically asking for the opening of our eyes so we can BEHOLD WONDERS IN THE TORAH, but because there are still some who feel that the Almighty Yahuah nailed His Torah, or significant portions of it, to the cross, this prerequisite has been left on the list.

### **Prerequisite #3**

We must implicitly believe and accept whatever Yahuah tells us, because *"he that believeth not Elohim hath made Him a*

*liar"* (I Yahchanan 5:10) ...and, needless to say, charging the Almighty Yahuah with one of the chief failings of His sworn enemy Ha Satan does not set the right tone or develop the right atmosphere for us to expect a gracious response from the King of the Universe and His Son, the Judge of all the Earth, as we petition Them for our eyes to be opened.

#### **Prerequisite #4**

We must come to understand that the entire Torah is prophecy, including the portions that have seemed totally unlike prophecy to our previously closed eyes. Our Messiah established this point when he said, *"Don't ever think that I came to set aside Moshe's (Moses') Teachings or the Prophets. I didn't come to set them aside but to make them come true. I can guarantee this truth: Until the earth and heavens disappear, neither a period nor a comma will disappear from Moshe's Teachings before everything has come true"* (Mattityahu [Matthew] 5:17, 18: God's Word Translation). Not only must we understand that all of Torah is prophecy but we must understand that all other prophecy in Scripture is built on a foundation of Torah prophecy. It used to be said that if you wanted to understand Revelation better, you should study Daniel; it is now clear that if you want to understand Daniel and Revelation better, you must deeply study the Torah. An interesting illustration of this principle is the plagues mentioned in the book of Revelation: they can be demonstrated to derive directly from the curses of the covenant in Leviticus 26 and Deuteronomy 28.

#### **Prerequisite #5**

We must be willing to bless Avraham (Abraham) (*"I will bless those who bless you"* Genesis 12:3) by acknowledging that Yahuah's eternal covenant with Avraham continues to apply in a primary sense to the literal descendants of Avraham, Yitzchak (Isaac), and Ya'akov (Jacob) after the flesh, and by humbly admitting that this "family" after the flesh will comprise the

144,000 First Fruits of the final harvest, even though we may not fully understand how or why. Sha'ul (Paul) helps us to get this straight when he says of Israel after the flesh, "Concerning the gospel, they are enemies for your sake, but concerning the election, they are beloved for the sake of the fathers. For the gifts and the calling of Yahuah are irrevocable" (Romans 11:28, 29). It is ONLY as we extend this blessing to Avraham that Heaven will bless us and open our eyes to the true message of Torah and its end-time prophetic establishment/actualization.

#### **Prerequisite #6**

We must be willing to acknowledge that the literal Land of Israel and the literal City of Yahrusalem (Jerusalem) assume a pivotal, "front and center" role in end-time prophetic establishment. This is alluded to by the Messiah when He explains that *"Yahrusalem will be trampled by Gentiles until the times of the Gentiles are fulfilled"* (Luke 21:24), and without recognizing this fact, we will simply find it impossible to properly integrate end-time spiritual developments with end-time prophecy.

#### **Prerequisite #7**

We must have supernaturally thickened skin so we can sluff off the attacks of the leaders of organized "religion" which are certain to come our way when Heaven opens our eyes. To do this effectively we need some "attitude," of exactly what type we can discover from the experience of the physically blind man whose eyes were opened by the Messiah during His earthly ministry. Notice carefully the exchange of thoughts as recorded in Yahchanan 9:24-38. *"Then again called they the man that was blind, and said unto him, Give Elohim the praise: we know that this man is a sinner. He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see. Then said they to him again, What did he to thee? how opened he thine eyes? He answered them, I have told*

*you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples? Then they reviled him, and said, Thou art his disciple; but we are Moshe's disciples. We know that Elohim spake unto Mo she: as for this fellow, we know not from whence he is. The man answered and said unto them, Why herein is a marvelous thing, that ye know not from whence he is, and yet he hath opened mine eyes. Now we know that Elohim heareth not sinners: but if any man be a worshipper of Elohim, and doeth his will, him he heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of Elohim, he could do nothing. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out. Yahuahshua heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of Yahuah? He answered and said, Who is he, Rabbi, that I might believe on him? And Yahuahshua said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Rabbi, I believe. And he worshipped him."*

### **Paradigm Shifts**

With full faith and confidence that the Almighty exists, and that He rewards those who seek Him, that everything He says is truth by definition, that the Torah contains His words (which we have diligently listened to), and that the people of Israel and the Land of Israel will play critical roles in Yahuah's Plan of Salvation as this age draws to a close... AND with thickened skin and appropriate "attitude" to deal with the imminent attacks of the "spiritual leaders," let us examine several fundamental paradigm shifts that must take place if we are to behold wonders in the Torah:

### **Paradigm Shift #1**

Instead of seeing the Torah as simply directions for our character development, appearance and worship, we must come to see them as a description of the character, appearance, and redemptive activities of our Messiah, His Ruach HaKodesh, and His Heavenly Father. This is an awesomely profound mind expansion, and it is based on the glorious revelation of Torah that we are created in the image of Elohim (Genesis 1:26, 27). What we are told to be, look like and do, then, is what our Creator already is, looks like, and does. We might think of this paradigm shift in a graphic way like this: when the High Priest went into the Most Holy Place on the Day of Atonement, he came into the immediate presence of Deity (*"and let them make me a sanctuary, that I may dwell among them"* Exodus 25:8); but, on an easily comprehensible level, what did the High Priest confront when He entered the Most Holy Place? Why, of course, the "mitzvot" (the commandments, statutes, and judgments) of the Torah (along with the Shekinah, which we will discuss briefly later in this study) — the very transcript of Elohim, the detailed revelation of the righteousness of Yahuah! O, fools and slow of heart (Luke 24:25) we have been indeed, failing to recognize that the very legislation which for years we mistakenly taught was a burden that neither we nor our fathers could carry... is in fact the written description of our Messiah, His Ruach HaKodesh, and His Heavenly Father — the very light from Heaven that will direct us back into the image of our Creator, and guide our feet up the pathway to Kingdom Come! No wonder, then, that when Moshe came down from the mountain with the Teachings, his face shone with the same Heavenly glory that clothed Adam and Chavah in their Edenic perfection! Those Teachings are in fact the constitution of Heaven, and reveal to mankind the ONLY way back to Edenic bliss and glory!

### **Paradigm Shift #2**

We must come to see that names in the Torah are used for much more than mere identification... they are used for divinely-inspired description and role identification, a dimension of understanding which can be perceived and utilized only in conjunction with the Hebrew forms of the names. But this is hardly surprising, because, as the Messiah Yahuahshua Himself reminded us, *"Salvation is of the Jews (Yahudi)... We know what we worship."* Yahchanan 4:22

Beginning with the magnificent Sacred Name of our Heavenly Father Yahuah, which means I AM THAT I AM, and which constitutes the ultimate expression of self-existence and absolute reality... and moving on to the names of our first earthly parents, Adam and Chavah, and then on to the names of the patriarchs, and their name changes as authored by the Family of Heaven, and then the names of cities and places in the Land (of Israel, of course), an entire realm of meaning and intelligence opens to our view, without which it is impossible to properly understand and appreciate the story and message of the Torah.

### **Paradigm Shift #3**

Instead of understanding the Word of Yahuah as something He spoke long ago, we must understand His Word as something that continues to sound till the present moment, and which will continue to sound into the future. We must see that His Word is not static or dead, but rather that it is ACTUALLY ALIVE, like a LIVING SEED, and that all of His Word will grow into tangible reality at the Appointed Times. Yahuah, the Creator of Heaven and Earth, declares *"I watch over my word, to perform it"* (Jeremiah 1:12), and we must come to see that the Creator's Word has existence in an ABSOLUTE SENSE, whereas those things in the realm of material reality only exist for a season, by divine permission, and then pass away.

Further into this shift, we must see that ultimately the Word of Yahuah is prophetically descriptive of a Person, specifically the Person of the Messiah, and of His redemptive activities. Revelation 19:10 tells us that *"the testimony of Yahuahshua is the Spirit of Prophecy,"* but what is the testimony of Yahuwahsua? The Messiah tells us in Yahchanan 5:39 *"Ye search the Scriptures, for in them ye think ye have eternal life, [but] they are they which TESTIFY OF ME."* So now we see that the Scriptures of truth, i.e. the Torah, the Psalms, and the Prophets, are the testimony of Yahuahshua, which is the Spirit of Prophecy/the sure Word of Prophecy, sure in an ABSOLUTE SENSE!

Further yet into this shift, we see that the Torah, or Word, of Yahuahshua that is to be placed on the doorpost of the home, is as much the Person of the Messiah as was the blood prescribed to be applied to the doorpost in the pre-Messianic era. The blood represents the substitutionary death of the Messiah, to save us from the penalty for our sins; the Word, or the Torah, represents the exemplary life of the Messiah, which will save us from the sins themselves, if we conform (by Heaven's grace) our lives to His life, i.e. if we enter His Image, and let His Mind be our mind. We see now that the Torah stipulations for the doorpost of the house underscore the critically important role of both imputed and imparted righteousness in the plan of salvation.

#### **Paradigm Shift #4**

Instead of seeing the annual mo'edim (or Appointed Times for worship) given in the Torah as simply a divinely required schedule to regulate our worship, we must come to see these Appointed Times as a revelation of the exact scheduling of the milestone events in the plan of salvation. In Leviticus 23, when Almighty Yahuah thunders forth from His Holy Habitation *"These are MY set times"* He means exactly what He says:

these are the times when HE will act for the salvation of mankind and cause those things depicted in the services and typology of those special days to become reality. We are to worship and/or rest upon them in harmony with the principles outlined in Exodus 14:14 *"I will fight for you, and you shall keep your peace "* and Psalm 46:10 *"Be still and know that I am Elohim. "* The outworking of this principle is seen as we observe the Messiah crucified on Passover, resurrected on the Wave Sheaf Day, and as we see the Ruach HaKodesh poured out on the Day of Pentecost.

Going further into this paradigm shift, we see that as we observe these Appointed Times we enter into the image of our Creator and our Redeemer... in other words, we *"follow the Lamb whithersoever He goeth"* (Revelation 14:4). And then going still further into this shift, we see that these Appointed Times are not only prophecy regarding the Lamb, but they are also prophecy regarding the followers of the Lamb, i.e. those that enter the Lamb's image, or *"give glory to Him"* (Revelation 14:6). Obviously, then, if we should elect to observe days other than those outlined by our Creator in His Torah, we have done more than change days... we have in fact changed deities, and entered into the image of someone other than our Creator and Redeemer, someone who will act on his appointed times to bring about deception, destruction, and death! A sobering thought, indeed...

David in Psalm 22:3 tells us that Yahuah *"inhabits the praises of Israel "* We must come to understand that this is not because in some mystical way praise offered by descendants of Avraham, Yitzchak and Ya'akov attracts the presence of deity/the Heavenly Family... but rather because the praises of Israel are created and regulated by statutes which are in fact a written description of the work and schedule of our Redeemer!

### **Paradigm Shift #5**

Instead of seeing the typology of the annual Appointed Times as extending simply to the cross, we must see that they in fact typify/describe salvation milestones till the end of the age... and that the seventh month festivals in particular depict age-ending events and the setting up of the Kingdom of Heaven. The number seven is always climactic and finalizing in Scripture, as for example, the seventh day which ends the week.

Further into this shift, we must realize that our observance of the Appointed Times is much more than simply the discharging of a duty... it is a de facto vote of confidence in the Government of the Kingdom of Heaven and in the ability of that Government to make good on its promises represented by those Appointed Times. Our Messiah asked, *"When the Son of Man comes, shall He find faith on the earth?"* (Luke 18:8). When we observe His mo'edim, we allow Him to answer His own question in the affirmative, because I've through our worship and actions have demonstrated the existence of our faith.

Further yet into this shift, we see that that although the focus of divine emphasis/highlighting/establishment moves progressively and sequentially through the mo'edim of the sacred year from beginning in the first month to ending in the seventh month... it is also an observable fact that Heaven may use any of the appointed times for significant events at any time in salvation history! The use of Tabernacles (a seventh month festival) for both the birth and the baptism of the Messiah at His first Advent illustrate this point and should put us on red alert for divine intervention at any Appointed Time at any time during this earth's existence. Valuable perspective on this point may be gained from Shlomo (Solomon) who declared *"The thing that hath been is that which shall be; and that which is done is that which shall be done"* (Ecclesiastes 1:9) and Sha'ul, who wrote,

*"now all these things happened unto them for examples, and they are written for our admonition upon whom the ends of the world are come " (I Corinthians 10:11).*

Also, if we would gain the greatest possible increase in understanding from this shift, we must learn that the Appointed Times for worship existed in Heaven before the creation of mankind! They were not an innovation or upgrade to the plan of salvation which the Almighty decided He would add on around the time of Sinai, but rather they were a part of the EVERLASTING gospel (Revelation 14:6), the mystery hid from before the foundation of the earth! Abundant Scriptural evidence supports this understanding - see Romans 16:25; Ephesians 6:19; Ephesians 3:9-11; Colossians 1:26,27; I Peter 1:20; Mattityahu 13:35; Ephesians 2:10; and I Corinthians 2:7. As well, please note that Avraham kept Yahuwah's commandments, statutes, and laws (Genesis 26:5), clearly proving the existence of Yahuwah's Torah long before Moshe received the Tablets and forty days of Torah commentary from the Author on Mount Sinai!

### **Paradigm Shift #6**

Instead of seeing the Appointed Times as simply prefiguring milestone events in the plan of salvation, we must see them as prefiguring events that happen at a specific location, namely Yahrusalem/Mt. Zion/Armageddon. ("Harmageddon," which translated from the Hebrew means "the mountain of the appointed time convocations"; "har" means "mountain," and "mageddon" is derived from "mo'ed," or "moh-gehd" as it is pronounced in George Wigram's *Englishman's Hebrew and Chaldee Concordance of the Old Testament* and means "appointed time [convocations]." Thus, Armageddon is another way of specifying the location of Yahrusalem or Mt. Zion.)

In other words, when we are told in Yeshayahu (Isaiah) 2:3 that *"out of Zion shall go forth the Torah, and the Word of Yahuah from Yahrusalem"* we are being told that when Heaven turns prophetic prefiguring into reality on planet earth, it has always happened first and will always happen first on Mt. Zion, at Yahrusalem. There are profound reasons for this which will be briefly reviewed in Paradigm Shift #7, but suffice it to say that we can now understand why, for example, the disciples were told by the Master to *"tarry ye in the city of Yahrusalem, until ye be endued with power from on high"* (Luke 24:49) and why the Messiah was crucified and resurrected in Yahrusalem: each of these events was prefigured by an Appointed Time of the Torah, and thus was predestined to happen in Yahrusalem, on Mt. Zion, with the ripple effect (the *"go[ing] forth"* Yeshayahu 2:3) to affect and bless all humanity from this spot.

Going further in to this shift, we see that the regathering of the Jews/Israel to the Land of Israel has been arranged by Heavenly Providence to set the stage for the fulfillment/reality establishment of the fall festivals, which usher in Kingdom Come. This being the case, we see also that accurate calendar calculations can only be done with reference to the new moon as it is observed from Yahrusalem, since the specific events pinpointed on the calendar by the annual prophetic Appointed Times will happen at that location.

With the aid of insight from this shift, we can see many places in Scripture where the Almighty has promised to remember the Land in the end times, and to re-gather His people Israel to the Land: check Leviticus 26:40-45; Deuteronomy 32:39-43; Ezekiel 36 & 37; Daniel 12:5-13; Revelation 10:1-7. And thus it must be, so that *"ALL which is written in the law of Moshe, and in the prophets, and in the Psalms"* (Luke 24:44) will be fulfilled/come to pass/be established.

Just as Levi was scattered throughout all Israel as punishment/discipline in accord with Ya'akov's final prophetic words (Genesis 49:7), so Israel as a whole has been scattered/sown through all the earth/mankind as punishment/discipline during their almost 2,000 year Diaspora. And just as the Tribe of Levi redeemed itself by remaining loyal to Yahuah at the time of the golden calf incident, and thus was selected to comprise the priesthood which centered its activities at Yahrusalem and became a blessing throughout the Land of Israel... so the faithful remnant of all Israel (i.e. all 12 tribes) will redeem themselves by remaining faithful to Yahuwah's Torah in a time of near universal wickedness/lawlessness/ iniquity, will be re-grafted onto their own olive tree as they consciously acknowledge faith in Yahuahshua (the [Torah] Word made Flesh) as their Savior, and thus will be selected to comprise the 144,000 strong Royal Priesthood which mediate Heaven's blessings from a Yahrusalem/Mt. Zion base (Revelation 14:1) throughout planet earth and bring this age to a climactic close.

#### **Paradigm Shift #7**

We must move beyond the understanding of Shabbat and the annual Appointed Times/Holy Days as individual, freestanding worship institutions, and we must come to see all the appointed times for worship, both weekly and annual, as one interconnected and interdependent whole or package, in which the annual Appointed Time statutes serve as helpers or assistants to the Shabbat (Sabbath) Commandment, the Fourth Word of the Ten Words/Decalogue. In order to understand this on a reasonable and logical basis it is helpful to understand the weekly Shabbat as a reminder of Edenic perfection and bliss and a preview of that Edenic state as it will be restored to the redeemed throughout Eternity in Kingdom Come. The annual Appointed Times depict Heaven's plan to take man from where he is in the depths of sin and lift him up to Heavenly Edenic

perfection and bliss — the very thing represented by the weekly Shabbat! So we see that these worship institutions work together in holy harmony to restore to mankind the first dominion, the dominion Adam and Chavah lost at the Fall.

There is a marvelously glorious and inspiring relationship between the mo'edim, both weekly and annual, and the City of Yahrusalem, which is described in the Scriptures as a uniquely significant and important city:

- *"I [Yahuah] have chosen Yahrusalem, that my name might be there... For now I have chosen and sanctified this house [the Temple], that my name might be there forever; and mine eyes and mine heart shall be there perpetually... In this house, and in Yahrusalem which I have chosen... will I put my name forever" (2 Chronicles 6:6; 7:16; 33:7).*
- *"Great is Yahuah, and greatly to be praised in the city of our Elohim... Beautiful for situation, the joy of the whole earth, is Mount Zion... the city of the great King... Yahuah will establish it forever" (Psalm 42:1, 2, 8).*
- *"Yahuah hath chosen Zion: he hath desired it for his habitation. " (Psalm 132:13).*
- *"I have set watchmen on your walls, O Yahrusalem, who shall never hold their peace day or night. You who make mention of Yahuah, do not keep silent, and give him no rest till he establishes and till he makes Yahrusalem a praise in the earth!" (Yeshayahu 62:6, 7)*

In a number of different ways, it has now been clearly shown that the site of Yahrusalem was originally the location of the Garden of Eden (see *The Rod of An Almond Tree in God's Master Plan* by Peter Michas). It was and is, then, inextricably connected to the weekly Shabbat which memorializes the Creator's power and goodness as it was displayed in Eden's perfection of beauty and fruitfulness. This Garden of Eden (or, in Hebrew "gan Eden," which means "guarded, walled

enclosure of Eden") was transplanted from the Heavenly Eden to the earthly Land of Eden at Creation: *"Yahuah Elohim [trans]planted a garden eastward in Eden, and there he put the man whom he had formed"* (Genesis 2:8 — the Hebrew word translated as "planted" could and would be better translated as "transplanted"). It remained there until the Flood of Noah, when Yahuah removed it from the earth and replanted it in Heavenly Places.

Some time after the Flood, however, the patriarch Ya'akov spent a night at this very spot during his flight from the wrath of his brother Esau. His sleep was interrupted by an incredible vision of a ladder from earth to Heaven, specifically, from the earth of the Land of Moriah ("Moriyah," which means "seen of Yahuah") where his rocky bed was located... to the Garden of Eden in Heavenly Places, the same Garden that had rested on that very Land of Moriyah prior to the Flood! He saw malakim (angels, or messengers) ascending and descending on the rungs of that ladder, and above the ladder Yahuah stood and spoke to him most blessed promises! — "the heritage of Ya'akov" (Yeshayahu 58:14). The spectacle was so awe-inspiring that he awoke with fear and amazement, and exclaimed " *'Surely Yahuah is in this place, and I did not know it! How awesome is this place! This is none other than the House of Elohim, and this is the Gate of Heaven!' And he called the name of that place Bethel* (which means 'House of God/Elohim'); *but the name of that city had been Luz previously"* (Genesis 28: 16, 17, 19) . Thus the location where Yahrusalem was later built received its earlier name of Bethel, which superseded a still earlier name of Luz, which means "almond tree" in Aramaic, Arabic, and Ethiopic. Significantly, the name of Jerusalem's contending city, Babylon, does not mean "confusion"; from cuneiform, it can be shown to mean "babilim," or "gate of the deity" - compare to "Gate of Heaven" in Genesis 28:17. Also significant was the centerpiece of attraction in the contending city, one of the Seven

Wonders of the ancient world known as the Hanging Gardens of Babylon — a direct counterfeit of the Garden of Eden with the Tree of Life in the center of the New Yahrusalem (Revelation 21, 22). The concept of "confusion" became associated with the name because of the confusion of tongues which took place at the Tower of Babel (Genesis 11:9).

As you will recall from Paradigm Shift #6, all the annual Appointed Times have been and will be fulfilled/be established/come to pass at Yahrusalem/the City of the Great King/Mt. Zion/Armageddon, i.e. "the mountain of the appointed time [convocations]." As we come to understand that the annual Appointed Times reverse sin-caused derangements in the human family (for example, Shavuot [Pentecost] reversed Babel; multiple groupings of the family of man with multiple languages, became one family with no language barriers!), we begin to see a Heavenly Vision more glorious, even, than that seen by Ya'akov! We see the annual Appointed Time festivals as rungs on Jacob's ladder to the Heavenly Eden, which is foreshadowed by the weekly Shabbat. We see each annual festival become tangible reality first in Yahrusalem, and then, O Glorious Sight! as we see the final festival of Succot/Tabernacles and the Last Great Day become reality, WE SEE THE NEW JERUSALEM WITH THE GARDEN OF EDEN AT ITS CENTER DESCENDING FROM HEAVEN AND RESTING PERMANENTLY ON THE SITE OF OLD JERUSALEM! THE GARDEN OF EDEN RESTORED TO THE FAMILY OF MAN, EXACTLY WHERE THE CREATOR ORIGINALLY PLACED IT AT CREATION! THE TREE OF LIFE RESTORED TO THE FAMILY OF MAN EXACTLY WHERE THE CREATOR ORIGINALLY PLACED IT AT CREATION, AND WHERE THE SPIRITUAL TREE OF LIFE STOOD IN THE MOST HOLY PLACE OF SOLOMON'S TEMPLE ON MT. MORIAH (see 'The Mystery Finished' which concludes this study)!

HALLELUYAH! TRULY WE MUST *"REMEMBER THE SHABBAT TO KEEP IT HOLY"* (EXODUS 20:8), AND WE MUST DILIGENTLY HEED YAHUAH WHEN HE SAYS *"IF YOU TURN AWAY YOUR FOOT FROM THE SHABBAT, FROM DOING YOUR PLEASURE ON MY HOLY DAY, AND CALL THE SHABBAT A DELIGHT, THE HOLY DAY OF YAHUAH, HONORABLE, AND SHALL HONOR HIM, NOT DOING YOUR OWN WAYS. NOR FINDING YOUR OWN PLEASURE, NOR SPEAKING YOUR OWN WORDS. THEN YOU SHALL DELIGHT YOURSELF IN YAHUAH: AND I WILL CAUSE YOU TO RIDE ON THE HIGH HILLS OF OF THE EARTH, AND FEED YOU WITH THE HERITAGE OF JACOB YOUR FATHER. THE MOUTH OF YAHUAH HAS SPOKEN"* (Yeshayahu58:13, 14).

By the way, although you may have been ignorant of the true significance of Yahrusalem in Yahuah's plan to redeem mankind, please be assured that the self-styled "holy father" over in Rome has not shared your ignorance. Read your newspaper for updates as Rome sets the stage for the Battle of the Great Day of Yahuah Almighty... at a *"place called in Hebrew, Armageddon"* (Revelation 16:16).

#### **Paradigm Shift #8**

We must not see obedience to the mitzvot of Torah as simply something positive and commanded of us in Scripture, but we must come to see that this obedience is a necessary precondition to the infilling of our soul temples by the Ruach HaKodesh. Acts 5:32 says that the Ruach HaKodesh is given to those who obey, and this is illustrated by the seven days of Unleavened Bread, representing the putting away of sin or lawlessness, before the Day of Pentecost (Shavuot), when first at Sinai the law was given, and later at Yahrusalem, the Ruach HaKodesh was poured out in the Early Rain... and it is also illustrated by the Days of Awe/Blowing of Trumpets, representing

self-examination and putting away of sin or lawlessness, followed by an irrevocable final sealing at Atonement (Yom Kippur — the conclusion of judgment, when the books are closed), after which comes the Feast of Tabernacles, during which in ancient Israel the Torah was to be read every seventh, or Sabbatical, year... and when in the final generation the Latter Rain outpouring/infilling of the Ruach HaKodesh will take place, resulting in the saints' glorification/entrance into the Kingdom/return to the state of Adam and Chavah before the fall. The Messiah spoke of this blessed day in Yahchanan 7:37-39: *"In the last day, that great day of the feast [of Succot/Tabernacles] Yahuahshua stood and cried, saying, If any man thirst, let him come unto Me and drink. He that believeth on me, as the Scripture hath said, out of his belly, shall flow rivers of living water. (But this spake he of the Spirit which they that believe on him should receive: for the Holy Spirit was not yet given; because that Yahuahshua was not yet glorified.)"* Although Yahchanan in v.39 was undoubtedly referring to the outpouring of the Holy Spirit which took place at Pentecost, the Messiah's declaration was clearly inclusive of the Latter Rain of the Ruach HaKodesh to be poured out at the end of the age, since His comments were made with reference to and against a backdrop of the impressive water/wine pouring services of the Last Great Day of Succot, a seventh month festival!

As the obedience discussed in this paradigm shift is understood in its true significance, it is vital to recognize that although no mitzvah of the Torah is destroyed before heaven and earth pass away, the form of obedience acceptable to heaven does change with reference to many mitzvot as the plan of salvation is progressively manifested. This is clearly demonstrated as we examine the concept of acceptable sacrifice. The Torah as given to Moshe functioned with sacrifices of animals and animal blood, but when a better sacrifice (Hebrew 9:23) and better blood became available -- specifically the sacrifice and blood of

the Son of Yahuah —the previous forms of sacrifice and blood became unnecessary and unacceptable. When change of this nature is to take place, it is important to realize that it is noted by scripture writers and the Messiah. Daniel foretold the coming perfect sacrifice of the Messiah and its effect on the animal sacrificial system when he wrote *"After threescore and two weeks shall Messiah be cut off, but not for himself... in the midst of the week he shall cause the sacrifice and oblation to cease"* (Daniel 9:26,27). Yahchanan the Immerser acknowledged the arrival of the only One Who could offer the perfect sacrifice for sin when he declared *"Behold the Lamb of Elohim which taketh away the sins of the world"* (Yahchanan 1:29). The Messiah Himself revealed the intended effect of His advent and ministry when he declared *"As for you, go and learn what this means: I want compassion rather than animal sacrifices"* (Mattityahu 9:13 — Jewish New Testament). And Sha'ul defined the acceptable form of remembrance of the Messiah's perfect sacrifice for sin which replaced the pre-Messianic foreshadowing of that sacrifice in the slaying of the Passover Lamb, when he wrote *"...this do ye... in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Messiah's death till He come "* (2 Corinthians 11:25,26). It is important to recognize that Tanach/First Testament/"Old Testament" references and allusions to animal sacrifice in the millennial kingdom and beyond are the product of *"seeing through a glass darkly"* (1 Corinthians 13:12), to use the language of Sha'ul. Even Yahchanan the Immerser, who by the Messiah's own declaration was *"more than a prophet... none greater born of women"* (Mattityahu 11:9, 11), had serious misconceptions about the way the Kingdom of Heaven would be manifested in his own day, not to mention the future.

Further into this shift, as we reflect on the existence of the mo'edim (or Appointed Times) before the fall of man and the

beginning of the animal sacrificial system (as explained in Paradigm Shift #4) and their continued existence after the death of the Messiah and the ending of the animal sacrificial system... we are enabled to obtain the revolutionary realization that the sacrifices were created for the mo'edim and not the mo'edim for the sacrifices, as is commonly believed. The mo'edim are scheduled times of meeting between Elohim and the earthly family, which is fine and good, except for the fact that the earthly family is sinful and Elohim is a consuming fire to anything sinful. Elohim desires to bless sinful humanity, not consume it, however, so a sacrificial system was instituted to symbolically absorb the wrath of Elohim towards sinners, allowing those who offered the sacrifices to obtain only blessing, not wrath, from their mo'edim meetings with Elohim. Participation in the animal sacrificial system constituted an expression of faith in the promised Advent and death of the anti-typical perfect sacrifice, the Son of Yahuah Himself, who provided sinful mankind with the only effectual buffer against the wrath of Yahuah, and, in the process, obsoleted the symbolic buffer provided by the imperfect animal/animal blood sacrificial system. We can now enter into Yahuah's presence during our mo'edim meetings with full assurance of receiving only blessing as we offer the sacrifice of praise to our Heavenly Father for the gift of His Son (Hebrews 13:15) and the sacrifice of living bodies conformed to the image of our Creator and Redeemer (Romans 12:1).

#### **Paradigm Shift #9**

We must go beyond the common conception of members of Deity/the Godhead/the family of Heaven as simply spirit/spiritual beings... and come to comprehend that they are actually Persons in a very real sense, with glorified form and feature as Adam and Chavah possessed before the fall. We see numerous confirmations of this in the Scripture record:

- Adam and Chavah in their original glorified state were created in the image of Elohim; "*male and female created He them*" (Genesis 1:26, 27), which conveys to us profound understanding regarding the nature and gender of Elohim.
- Ya'akov wrestled with the "Angel" (Genesis 32:24-30).
- Moshe requested a view of Yahuah, and his request was granted (Exodus 33:17-23).
- Yahuah knew Moshe "*face to face*," and He showed Moshe His form (Deuteronomy 34:10; Numbers 12:8).
- Nebuchadnezzar saw the "*form of a fourth man*" in the fire with the three Hebrews, and His form was like the Son of God (Daniel 3:25).
- the Messiah said that if you saw Him, you also saw the Father (Yahchanan 14:9).
- on the Mount of Transfiguration, the Messiah was seen as the brilliantly glorious King of the Kingdom of Heaven, but He was still readily recognized by His disciples (Luke 9:28-36).

We see, then, that the so-called "incarnation" was not a process which turned an orb of divine light or a disembodied spirit into human ("carnal...") form, but rather that it was a process which divested a Divine Person of heavenly glory and presented that Person to the fallen human race as one of them, in their fallen unglorified form.

Further into this shift, we see that those mitzvot ("commandments") regulating appearance operate in principle as do all the rest of the mitzvot of the Torah, i.e. they clarify what should be done and what should not be done so that we can enter into the image of Elohim. Understood then as they ought to be, mitzvot regulating the beard, forbidding tattoos, or forbidding the making of baldness on the head, etc. are seen no longer as arbitrary or punitive rules, but rather as guidelines which if followed will bring us back into the image of our blessed Creator! HalleluYah! As noted in Paradigm Shift #1,

these and all other mitzvot constitute a revelation of our Messiah (*"the Word made flesh"* Yahchanan 1:14) and the Family of Heaven. Orthodox Jewish (and other) Torah commentaries which declare the anthropomorphisms of Scripture to be only teaching devices and language forms do a disservice to the Word of Truth, and serve as a smoke screen to conceal from view the Person of the Messiah and the Persons of the other Members of the Family of Heaven.

### **Paradigm Shift #10**

We must search for prophetic meaning and understanding in a particularly diligent way with reference to any mitzvot of the Torah that were not carried out in the recorded life experience or history of the nation of Israel, rather than regarding these mitzvot as the obsolete instructions of a slightly out-of-touch Lawgiver. We must acknowledge that the Messiah's rebuke of the two disciples on the road to Emmaus (*'foolish men, and slow of heart to believe in all that the prophets have spoken "*) fits us equally well, and we must allow Heaven to open our eyes so that we may recognize in these mitzvot very glorious prophecy of our Messiah and His coming Kingdom.

A simple illustration of this paradigm shift in operation can be seen in connection with the lengthy mitzvah regulating the priestly certification of recovery from leprosy as outlined in Leviticus 14:1-32. Not one Hebrew leper was healed of his leprosy and entitled to bring to the priest those things detailed in this mitzvah from the time of the giving of the Torah until the days of the Messiah's ministry. This fact caused tremendous discussion amongst the pre-Messianic rabbis, who recognized that this mitzvah was of extreme significance because of its great length. They finally correctly concluded (and recorded their conclusion in the Talmud!) that this mitzvah was concealed prophecy of the Messiah. They determined that when the Messiah finally came, He would heal a Hebrew leper, who

would then present himself to the priesthood with the things required in the Torah ("the law of Moshe") and request to be certified as free of leprosy, thus providing proof that the Messiah had arrived! And so it actually happened, as recorded in Mattityahu 8:1-4: *"And when he had come down from the mountain, great multitudes followed him. And, behold, there came to him, a leper, and worshipped him, saying. Master, if you will, you can make me clean. And he stretched forth his hand and touched him, saying, I will; be you made clean. And, straightway, his leprosy was cleansed. And Yahuahshua said to him, See that you tell no man: but go, show yourself to the priest, and offer the gift that Moshe commanded, for a testimony to them. "*

*"As a testimony to them"* is "as a testimony to the priesthood of Israel," confirming the arrival and proving the identity of the Messiah! HalleluYah with reference to the pre-Messianic rabbinic community, who followed the guidance of the Ruach HaKodesh, rightly divided the Word of Truth, and accurately identified and interpreted concealed Messianic prophecy. And shame on the rabbinic community of the Messiah's day who refused to acknowledge or accept the Messiah as the Messiah in spite of divinely-provided proof which their scholarly minds were well able to comprehend.

This experience provides enormously valuable insight into the proper treatment of so-called "unused" mitzvot.... the very fact that they have been, or are, "unused" should send us a signal informing us that these mitzvot require urgent, prayerful investigation so that they might shine the light on our pathway that Heaven intends that they shine.

With the parameters of our prophetic "monitor" reset according to the Heavenly Manufacturer's instructions, we will proceed to reexamine just one of the many mitzvot of the Torah, searching for more understanding and deeper insight. What we do here the reader is urged and advised to do (with the help of the Ruach HaKodesh) to each mitzvah of the Torah, searching for truth as if for hidden treasure... WHICH IT TRULY IS!

### **The Stubborn Son**

As we petition Heaven to open our eyes so that we may behold wondrous things in the Torah, we hear the mighty trumpet-like voice heard by Yahchanan the Revelator calling us to "come up higher!" and learn to perceive Torah as glorious prophetic revelation of things to come rather than simply ancient history and moral instruction (see Revelation 4:1), and our gaze is directed to the mitzvah outlining treatment of the stubborn son as recorded in Deuteronomy 21:18-21:

*"If a man have a stubborn and rebellious son. which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them: Then shall his father and his mother lay hold on him. and bring him out unto the elders of his city, and unto the gate of his place; And they shall say unto the elders of his city. This our son is stubborn and rebellious, he will not obey our voice: he is a glutton, and a drunkard. And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear. "*

When we learn that there is not one single recorded instance of a stubborn son being stoned to death in the history of Israel (reference: Elie Munk 'The Call of the Torah' Devarim,

Brooklyn, 1998, pp 218, 219, as noted in First Fruits of Zion periodical, Sept/Oct 1998, p. 24), we know immediately (in light of Paradigm Shift #8) that this mitzvah is profound prophecy. We ask the Ruach HaKodesh to help us identify the stubborn son, and in line with Prerequisite #4, our gaze is guided and directed to Daniel chapter 2, where we find the stubborn son and see him being stoned to death! As we contemplate this mighty revelation, several other things come into clear focus:

- we see that the Daniel 2 stubborn son's head, the guiding force for the entire image of the stubborn son, is Babylon... and then, again in line with Prerequisite #4, we see punishment and judgment on Babylon continue to be described in the book of Revelation, as well as in Daniel.
- we see in the Torah (Deuteronomy 19:15) that two witnesses are required to establish a charge of lawlessness or sin against a man... and we see in Revelation 11 that the Almighty complies with His own Torah, and produces His Two Witnesses (Moshe and Eliyahu [Elijah]) who have indeed been eye witnesses of the crimes and sins of the stubborn son of Daniel 2 since the day of Nebuchadnezzar's Babylonish head of gold!
- we see in Deuteronomy 21:19 that the father and mother of the stubborn son are to bring the stubborn son to the elders of the gate of their city. We find the elders in Revelation 11:16 ~ "*the twenty-four elders,* " and in light of Paradigm Shift #7, we see in the requirement that both father and mother bring the stubborn son to judgment, a revelation of the nature of Elohim, our Heavenly Parents, with the Messiah Himself as the Everlasting Father (Yeshayahu 9:6) and His Holy Spirit, the Ruach HaKodesh, as the Heavenly Mother.
- as we see that the stubborn son mitzvah of Deuteronomy 21 describes age-ending events that usher in Kingdom Come, we must see also, in light of Paradigm Shift #3, that these events will relate to the Appointed Times of the Torah, and then, in

consequence, we will see in light of Paradigm Shift #4, that the events we are studying will center in Yahrusalem. This we confirm as we note in Revelation 11:1-10 that the ministry of the Two Witnesses centers in "the Great City, which spiritually is called Sodom and Egypt, where also our Messiah was crucified (v. 8)."

- we then recall that in the Mount of Transfiguration preview of the Kingdom (Luke 9:27-36) these same Two Witnesses - Moshe and Eliyahu — stood with the Messiah in glory, giving graphic demonstration of their appointment by the Heavenly Father as the right-hand man and the left-hand man to King Yahuahshua in Kingdom Come, and, as forerunners, paving the way for that Kingdom in their role as the Two Witnesses.
- as we view the stoning of the man who collected sticks on Shabbat as recorded in Numbers 15:32-41, we see as a necessary corollary that the stubborn son who is stoned to death in Daniel 2 will be particularly guilty of failing to remember and observe Shabbat in spirit and truth. This insight will develop into many other insights as our eyes are opened further by the Ruach HaKodesh.

### **The "Master Bedroom" of the Universe**

With opened eyes we have seen the destiny of the stubborn, sinful son — the kingdoms of this world — as depicted in the Torah. But what about the obedient son — true Israel; what is his destiny?

To see this glorious picture clearly, we must recall as discussed in the beginning of this study that the Torah is first and foremost, a revelation of Elohim. This being understood, we must reverently and spiritually perceive on a conceptual level that the Most Holy Place of the Tabernacle/Temple is the "Master Bedroom" of the Universe. Here, the Divine Masculine inside the ark (the testimonies/testament/from same root word as

"testis," and origin of the standard for mankind's "final test") works in holy harmony with the Divine Feminine outside the ark (the Shekinah — "she"; the Torah — with feminine ending of "-ah"; the "law of your mother" — Proverbs 1:8; the statutes and judgments which are our [feminine] "wisdom" — Deuteronomy 4:5,6 and Proverbs 1-8; the Ruach HaKodesh -- the Holy Spirit) to produce true "children of Elohim (God)." We need to see the Oracles/Word/mitzvot as the spiritual DNA of Elohim, which will reproduce the image of Elohim in all the sons and daughters of Adam and Chavah who walk in the paths of righteousness as outlined and illuminated in those Oracles.

With our eyes opened by the Holy Spirit of Truth, we can now understand what the Messiah was talking about when in Yahchanan 10:34-39 He declared *"Is it not written in your law, I said. Ye are Gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken: Say ye of him, whom the Father hath sanctified, and sent into the world. Thou blasphemest: because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him. Therefore they sought again to take him: but he escaped out of their hand.* The Messiah was quoting from Psalm 82:6,7, which reads *'I have said. Ye are gods: and all of you are children of the Most High. But ye shall die like men, and fall like one of he princes.'*" We are all children of the Most High, fallen children who die like men, but children of Elohim (God) nonetheless — members of the family of Elohim! And if we will be wise, that is, if we will follow in the ways of Yahuwah's Torah, one glorious day it will no longer be said that *"ye shall die like men,"* but rather, as the prophet Daniel puts it *"They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever"* (Daniel 12:3).  
HalleluYah!

## **The Mystery Finished (Revelation 10:7)**

As the 144,000 first fruits of the end-time harvest come into full conformity to the image of Elohim/the Torah, they are given the final crowning/sealing touch: the very names of the Lamb and His Father (Revelation 14:1) and the Bride of the Lamb/the New Yahrusalem (Revelation 3:12, 19:6-8, 21:2) are written on their foreheads! Why? Simply because they have been recreated in the image of their Heavenly Parents, Who then proudly acknowledge them as children by giving them the family name(s). And because our Heavenly Parents practice what they preach, They do not use Their name(s) in vain (Exodus 20:7); They put them only on those who have walked in the way of Their Teachings, or Torah, and thus have become accurate reproductions of Elohim. Meaningfully, the "mark" of Ezekiel 9:4 can be translated "signature," and should be understood as analogous to an artist's signature which he writes on a work of his artistry that he deems worthy of association with his name. *"For we are his workmanship, created in the Messiah Yahuahshua for good works, which Yahuah previously prepared that we should walk in them "* (Ephesians 2:10).

In conclusion of this study, we come full circle to where we began, to view again, this time with opened eyes, Heaven's gift of the Tree of Life. We see the first and great commandment and the second which is like unto it (Mattityahu 22:36-40) as the two trunks on either side of the River of the Water of Life (as depicted in Revelation 22:1, 2); we see ten large branches corresponding to the Ten Words of the Decalogue; and on these branches we see many leaves corresponding to the statutes and the judgments. We see that Heaven has delivered on every promise that, back in the Garden of Eden, Lucifer made but didn't and couldn't deliver on. And then, in the Spirit, we hear

the precious words of a most glorious promise: *"Blessed are they that do his commandments [mitzvot], that they may have right to the [literal physical] Tree of Life, and may enter in through the gates into the city."* Revelation 22:14 [brackets mine]. HalleluYah!

*"Taste and see that Yahuah is good."* Psalm 34:8

*"Our Father, which art in heaven, hallowed be thy name. Thy kingdom come: thy will be done on earth, as it is in Heaven. "* Mattityahu 6:9,10

*"Fear not, little flock — it is your Father's good pleasure to give you the Kingdom. "* Luke 12:32

Shalom!

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*"Salvation is of the Jews... We know what we worship"*  
Yahchanan 4:22

- This study is a summary of present truth as clarified in my understanding by the Ruach HaKodesh of Yahuah. It is offered with the sincere wish that it will be of assistance to the reader during the spiritually treacherous days leading up to the end of this age. Please read this study slowly several times and pray for the guidance of the Ruach HaKodesh as you do so: the material is arranged in such a way that it will communicate meaning on several levels, and the casual one-time-over reader will receive only a small portion of the intended blessing!
- Email me for information on any of the subjects dealt with here, or for quantity pricing of this booklet or any of the other books/booklets in the Food For Thought series.
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