

Part 2

We've got to go back to go forward!

SCROLL 1 PART 7 (Scroll 1) 8:1 - 19:14 (*the present state of Israel, temple abominations, wicked slain, the glory departs - E, opportunity of regathering, Judah & Jerusalem's guilt*) 06/05/06.

What an appropriate title - it's no coincidence;

We must sometimes go back in our lives to areas that have been neglected or overlooked to really address our current circumstances.

18:10 If he begets a son that is a robber, a shedder of dahm, or one that does any of these same kind of things, 11 But he himself did not do any of these things, but has eaten upon the mountains, or defiled his neighbor's wife,

Like wicked Manasseh son of Hezekiah. The violent son is opposite than the righteous father. What the father avoided he seeks out, what the father sought out he avoids. It's present behavior that seals ones destiny.

Yahusha taught this in ***Matt 24:8 All these are the beginning of sorrows. 9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.10 And then shall many be offended, and shall betray one another, and shall hate one another.11 And many false prophets shall rise, and shall deceive many.12 And because iniquity shall abound, the love of many shall wax cold.13 But he that shall endure unto the end, the same shall be saved.***

Ezek 18:12 Has oppressed the poor and needy, has plundered by violence, has not restored the pledge, and has lifted up his eyes to the idols, has committed abomination, 13 Has lent on interest, and has taken increase: shall he then live? He shall not live: he has done all these abominations; he shall surely die; his dahm shall be upon him.

King Ammon, Manasseh's son was all of the above, he had no redeeming attributes.

14 Now, see, if he begets a son, that sees all his abba's sins that he has done, and considers it, and does not do anything like it. 15 Who has not eaten upon the mountains, neither has lifted up his eyes to the idols of Beit Yisrael, and has not defiled his neighbor's wife, 16 Neither has oppressed anyone, has not withheld the pledge, neither has plundered by violence, but has given his lechem to the hungry, and has covered the naked with a garment. 17 That has removed his hand from harming the poor, and has not received interest nor increase, has executed My mishpatim, has had his halacha in My chukim; he shall not die for the iniquity of his abba, he shall surely live.

18 As for his abba, because he oppressed, plundered his brother by violence, and did that which is not tov among his people, see, even he shall die in his iniquity. 19 Yet you say, Why? Does not the son bear the iniquity of the abba? When the son has done that which is according to Torah and right, and has kept all My mishpatim, and has done them, he shall surely live. 20 The being that sins, he shall die.

The son shall not bear the iniquity of the abba, neither shall the abba bear the iniquity of the son: the tzedakah of the tzadik shall be upon him, and the wickedness of the wicked shall be upon him.

21 But if the wicked will turn from all his sins that he has committed, and guard all My chukim and do mishpat and tzedakah, he shall surely live, he shall not die.

22 All his transgressions that he has committed, they shall not be remembered against him: in his tzedakah that he has done he shall live. 23 Have I any pleasure at all that the wicked should die? Says the Master vuvh: and not that he should return from his own halachot, and live?

24 But when the tzadik turns away from his tzedakah, and commits iniquity, and does according to all the abominations that the wicked man does, shall he live? All his tzedakah that he has done shall not be mentioned: in his trespass that he has trespassed, and in his sin that he has sinned, in them shall he die.

Yahusha saith unto them, My meat is to do the will of him that sent me, and to finish his work. Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also. To finish well.

“Well done good and faithful servant”.

Biblical maxim: Pure repentance uproots the sins of the past as if they'd never been committed. *Conversely:* total rejection of past good works & faith; utterly uproots them and lays your roots bare to the axe of judgment.

Can Yahusha die for mankind and take away their sins; ‘no man can die for another man’, surely this invalidates Yahusha’s sacrifice?

These verses are often quoted in tandem with Psalm 49:7 to claim that one man cannot die for another man, and therefore the entire Messianic concept of vicarious or substitutionary atonement is invalid and unscriptural. A man is responsible for his own sins and another cannot assist him vicariously.

Ps. 49:7 A brother does not redeem, shall a man redeem? he shall not give to God a ransom for himself.

Deut 24:16 The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.

Sounds reasonable Mr. Anti-missionary. But in reality since *no MAN* can die for another man, and no brother can die for the sins of a brother, that would nullify the false claim that Yahshua was NOT YHWH in the flesh.

You just proved my point Yahusha is not just a mere man, but יהוה in the flesh!

Because if He was not YHWH manifested in the flesh, but just a mere Jewish brother He couldn't redeem anyone else, *right?* All these scripture verses prove is that Yahshua was *no mere man*, but YHWH come manifested in the flesh. My point exactly.

Deuteronomy 24:16 and Ezekiel 18:4, *only* talk of personal responsibility as part of the three step process of forgiveness. This does not negate the Messiah who is divine, dying for both a sinful human father, and a sinful human son, after each takes personal responsibility.

יהוה does not reject “*vicarious atonement*”, He rejects the evil principle of “*collective guilt*”, that was associated with the wrath of the demonic foreign elohim against their followers. If a follower supposedly upset the false deity, then that false deity would take vengeance on all others who approached him or her.

YHWH is saying He is not like that, and will not use “collective guilt” judgement, so that He can judge rightly.

The composition of Messiah

Did Yeshua inherit the Kingdom of Elohim?

1 Cor 15:50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of Elohim; neither doth corruption inherit incorruption.

But flesh and blood can't inherit the Kingdom of Elohim!

So did Yeshua have flesh?

1 Jn 4:2 By this shall you know the Ruach of vuvh: Every ruach that confesses that gauvh ha Moshiach has come in the flesh is from vuvh, 3 And every ruach that does not confess that gauvh ha Moshiach has come in the flesh is not from vuvh. 3 And this is the ruach of the anti-Moshiach, which you have heard was coming, and is now already in the olam hazeh.

Ah, but his flesh wasn't from the dust of the earth! The scripture defines a human being as being from the dust of the earth!

We're dealing with Christology, here really!

Gen 2:7 And יהוה Elohim formed man of the dust of the ground, and breathed into his nostrils the breath of life and man became a living soul/ Chai Nephesh!

Jn. 6:48 I am that lechem of chayim. 49 Your ahvot did eat manna in the wilderness, and are dead. 50 This is the lechem that comes down from the shamayim that a man may eat of it, and not die. 51 I am the living lechem who came down from the shamayim: if any man eats of this lechem, he shall live le-olam-va-ed: and the lechem that I will give is My flesh, which I will give for the chayim of the olam hazeh. 52 The Yahudim therefore argued among themselves, saying, How can this man give us His flesh to eat? 53 Then gauvh said to them, Amein, amein, I say to you, Except you eat the flesh of the Ben Ahdahm, and drink His dahm; you have no chayim in you. 54 Whoever eats My flesh, and drinks My dahm, has eternal chayim; and I will raise him up on the last day.

Laws of Kilayim!

Yeshua's flesh has no dust nature, no evil inclination.

Yeshua the Mar Yah - the man from Elohim, His flesh, spirit and blood are from הוה!

Rom 8:3 For what the Torah could not do, because it was powerless regarding man's weak flesh, vuvh sending His own Son, in the likeness of that same sinful flesh, and for sin, condemned man's sinful flesh, by means of His own

flesh. There's a juxtaposition here between man's flesh and YHWH's manifest Son's flesh!

1 Cor 15:45 And so it is written, The first man Ahdahm was made a living being; the last Ahdahm was made a chayim giving Ruach. 46 But the spiritual Ahdahm was not first, but the natural Ahdahm; and afterwards the spiritual One. 47 The first man is of the earth, earthy: the second Man is the Master vuvh from the shamayim. 48 As is the earthy, so also are those that are earthy: and as is the heavenly, so also are those that are heavenly. 49 And as we have borne the image of the earthy one, we shall also bear the image of the heavenly One. 50 Now this I say, Yisraelite brothers, that flesh and dahm cannot inherit the malchut of vuvh; 5 neither does corruption inherit incorruption. 51 Behold, I show you a sod mystery;

- Yeshua has no dual nature.
- No human sacrifice
- Phil 2:7 in the likeness of men
- Col 1:15 Yeshua *is the image of the invisible Elohim, the Bachor of all creation:*
- Col 2:9 *He dwells fullness as deity in bodily form*
- Phil 3:21 *our lowly body will be transformed into HIs glorious body*
- 2 Cor 5:2 We're to desire to be clothed in our habitation from heaven which is a body made in heaven.
- Matt 16:12 from heaven...flesh and blood did not reveal this.
- No rigarmortis Ps 16:10/ after 3 days Acts 13:36.(Lazarus 4 days).
- Yeshua like we see of the Father in the Torah is anthropomorphic = attributing human characteristics to something that is non human, such as deity, 'better' anthropomorphic Yeshua.
- Ps 49:5 "*no man can redeem his brother*" Nowhere in scripture does it say Yeshua has to be dust - human to redeem mankind! That's Classical Greek thought straight from the Greek Pantheon!
- **Num 23:19 'El iysh kazab ben 'adam nacham' 'Elohim is not a human being, that He should lie, or a mortal, that He should change His**

mind.' (The issue is not composition of יהוה but the character of יהוה as true fulfiller of promises.)

- **Mat 4:1 Then was Yeshua led up by the Ruach into the wilderness to be tempted by ha s.a.tan. Js.1:13 13 Let no man say when he is tempted, I am tempted by vuvh for vuvh cannot be tempted with evil, neither does He tempt any man.** Don't attribute the works of S.a.tan to יהוה! Is Yeshua יהוה in the flesh?
- Ex 24:11 Yeshua is the very '**bone'עצם `etsem** (Ayeen, Zaydi, Mem sofeet) from heaven at the Malki Tzedik confirmation meal!
- Prov 8:23 Yeshua was not established in human flesh. He was established from everlasting before there was ever dust of the earth!
- Yeshua is 100% Yahweh, 0% man, cloaked in humanity, yet not from humanities origins - dust - He is the flesh and bone from heaven which enables Him to transfigure our flesh and set us down at the Malki-Tzedik confirmation meal - the wedding supper of the lamb. To eat his flesh and drink His blood - the bone of heaven just as in Ex 24:11 - in covenant!
- Jn 6 (6:41,58).
- Eph 3:8 this is the unsearchable riches Paul was proclaiming amongst the nations.
- **1 Cor 15:45 And so it is written, 'The first man Adam became a living being', the last Adam became a life giving ruach. However, the spiritual is not first, but the natural, and afterward the spiritual. The first man was of the earth, made of dust, the second Man is the Master from heaven..... As is the earthy, so also are those that are earthy: and as is the heavenly, so also are those that are heavenly. 49 And as we have borne the image of the earthy one, we shall also bear the image of the heavenly One. 50 Now this I say, Yisraelite brothers, that flesh and dahm cannot inherit the malchut of vuvh; 5 neither does corruption inherit incorruption. 51 Behold, I show you a sod mystery.**
- **Yeshua was born of a virgin - virgin birth**
- Who here believes in the immaculate conception? "*Mary was born without sin, her mother was Saint Ann, Mary's flesh was without sin, therefore Christ is fully human from Mary who remained an eternal virgin.*"
- Medical fact: the blood to the baby in the womb, doesn't come from the mother, therefore Yeshua's blood is NOT from Miriam! Joseph was not His paternal father so Yeshua did not come from the dust! Flesh and blood will not inherit the Kingdom of Yah. We need to exchange garments with Messiah who's always been clothed in YHWH's bone and flesh from heaven - Ex 24:11. The Son of Man (Daniel 1st ref meaning deity) was placed in Miriam's womb - the surrogate mother, He had the features of humanity, yet not from humanities

origin - dust! No dual natured or Tri natured God - Man - Jew's know this from Torah!

- Apostles Creed 100CE - no dual nature - God-man doctrine had set in!
- Nicean Creed 325CE - dual nature leaven had set about leaving the lump - "made man."
- Anthanasian Creed 500CE - dual nature leaven had fully leavened the whole lump - "made of the substance of His mother."

25 Yet you say, The derech of vuvh is not equal. Listen, Beit Yisrael; Is not My derech equal? Are not your derachot unequal? 26 When a tzadik man turns away from his tzedakah, and commits iniquities, and dies in them; for his iniquities that he has done shall he die.27 Again, when the wicked man turns away from his wickedness that he has committed, and does that which is according to Torah and mishpat, he shall save his being alive. 28 Because he sees, and turns away from all his transgressions that he has committed, he shall surely live, he shall not die.29 Yet says Beit Yisrael, The derech of vuvh is not equal. O Beit Yisrael, are not My derachot equal? Are not your derachot unequal? 30 Therefore I will judge you, O Beit Yisrael, every one according to his own halachot, says the Master vuvh. Make teshuvah, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. 31 Cast away from you all your transgressions, by which you have transgressed; and make for yourselves a new lev and a new Ruach: for why will you die, O Beit Yisrael? 32 For I have no pleasure in the death of him that dies,says the Master vuvh: therefore make teshuvah for yourselves, and live.

19:1 Moreover take up a lamentation for the leaders of Yisrael, 2 And say, What a lioness was your eema: she lay down among lions, she nourished her cubs among young lions.

After prophesying about the downfall of Zedekiah Ezekiel laments the tragedy. The sons of Josiah come into view.

The Davidic dynasty under David and Solomon was a powerful lion, a grape vine ירונה planted in Israel which flourished.

It withered and has now been destroyed. The sons lost the grandeur of their mother (Jerusalem's past glorious state).

3 And she brought up one of her cubs: it became a young lion, and it learned to catch the prey; it devoured men.

Jehoahaz, son of Josiah stole from the people and had no aversion to killing his fellow Jews, like a brute beast he got a taste for blood and treachery.

4 The nations also heard of him; he was taken in their pit, and they brought him with chains to the land of Mitzrayim.

He got overconfident of his power and foolishly invaded Egypt only to be taken prisoner and die.

5 Now when she saw that she had waited, and her tikvah was lost, then she took another of her cubs, and made him a young lion. 6 And he went up and down among the lions, he became a young lion, and learned to catch the prey, and devoured men.

Jerusalem took the other sons of Josiah and hoped they could regain the glory of their father, whilst working iniquity instead of righteousness.

7 And he knew their desolate palaces, and he laid waste their cities; and the land was desolate, and the fullness of it, by the noise of his roaring. 8 Then the nations set themselves against him on every side from the provinces, and spread their net over him: he was taken in their pit.

v.7 & 8: Jehoiakim (see Jer 22:17).

9 And they put him in a cage in chains, and brought him to the melech of Bavel: they brought him in nets, that his voice should no more be heard upon the mountains of Yisrael.

v.9: Jehoiachin and Zedekiah.

10 Your eema is like a vine in your bloodline, planted by the mayim: she was fruitful and full of branches by reason of many mayim. 11 And she had strong rods for the scepters of them that had rule, and her size was exalted among the thick branches, and she appeared in her height with the multitude of her branches. 12 But she was plucked up in anger, she was cast down to the ground, and the east wind dried up her fruit: her strong rods were broken and withered; the fire consumed them.

Jehoiachin's mother who accompanied him into Babylon.

13 And now she is planted in the wilderness, in a dry and thirsty ground. 14 And fire has gone out of a rod from her branches, which has devoured her

fruit, so that she has no strong rod to be a scepter to rule. This is a lament, and shall be for a lamentation.