

e-handout

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Current world population:

8,025,718,113

Current world population:

8,025,718,113

People born from women:

8,025,718,113

Current world population:

8,025,718,113

People born from women:

8,025,718,113

People born from men: 0

Current world population:

8,025,718,113

People born from women:

8,025,718,113

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Feel free to fact check

Messianic, NOT Rabbinic

**Yn 5.39-40 You keep examining the
Tanakh because you think that in
it you have eternal life.**

**Yn 5.39-40 You keep examining the
Tanakh because you think that in
it you have eternal life.**

Is this a bad thing to do?

Yeshua's surprising comment.

Yn 5.39-40 You keep examining the Tanakh because you think that in it you have eternal life. Those very Scriptures bear witness to me. Yet you are unwilling to come to Me so that you may have life!

Yn 5.39-40 You keep examining the Tanakh because you think that in it you have eternal life. Those very Scriptures bear witness to me. Yet you are unwilling to come to Me so that you may have life! **TWO SYSTEMS**

1. Eternal life through the scriptures.

Yn 5.39-40 You keep examining the Tanakh because you think that in it you have eternal life. Those very Scriptures bear witness to me. Yet you are unwilling to come to Me so that you may have life! TWO SYSTEMS

- 1. Eternal life through the scriptures.**
- 2. Eternal life through Yeshua.**

There are **two fundamentally different spiritual systems of salvation**, of righteousness, and of life, as taught in Torah and pointed out by Rav Shaul. This is **MUCH** more than just acknowledging that eternal salvation is by Yeshua and **not** earned by obedience. We are **examining a spirit, an energy of living.**

Messianic, NOT Rabbinic

Shaul's / Paul's credentials

Shaul certainly understood Rabbinics, and never renounced Torah. He grew up in the warp and woof of it, he made a Temple sacrifice at the end of the Book of Acts, and referred to Israel as his people. So Shaul understood Rabbinics and Torah in a profound way. Paul is arguing that there is a wrong interpretation of the Torah, two approaches to Torah.

Acts 28.19-20 But when the Judean leaders protested, I was forced to appeal to Caesar—not that I had any charge to bring against my own nation. For this reason, therefore, I have requested to see you and to speak with you—since it is for the hope of Israel that I am bearing this chain.”

Messianic, NOT Rabbinic

Two systems in Romans 10

Ro. 10.2-4 I can testify to their [the P'rushim] zeal for God. But it is not based on correct understanding; for, since they are unaware of **God's way of making people righteous** and instead **seek to set up their own**, they have not submitted themselves to **God's way of making people righteous.**

God's way of making people righteous is in keeping with Shaul's intro in Ro 10.4 "For the goal at which the Torah aims is the Messiah, who offers righteousness to everyone who trusts."

Why we need to do Outreach.

FIRST SYSTEM Ro 10.5 For Moshe writes about the righteousness grounded in the Torah that the person who does these things will attain life through them. [quoting Vayikra/Lev. 18:5.]

SECOND SYSTEM Ro 10.6-8

Moreover, the righteousness grounded in trusting says: “Do not say in your heart, ‘Who will ascend to heaven?’” — [D’varim 30:11–14]

that is, to bring the Messiah down

SECOND SYSTEM Ro 10.6-8 or,

“Who will descend into Sh’ol?””

—that is, to bring the Messiah up from the dead. What, then, does it say? “The word is near you, in your mouth and in your heart.”

Then Shaul's spiritual exposition —
Ro 10.8-9 that is, the word about trust
which we proclaim, namely, that if
you acknowledge publicly with your
mouth that Yeshua is Lord and trust
in your heart that God raised him
from the dead, you will be delivered.

The second of the systems is in keeping with Shaul's intro in Ro 10.4 "For the goal at which the Torah aims is the Messiah, who offers righteousness to everyone who trusts."

- Righteousness by effort.
- Righteousness by supernatural power, then joyful effort.

Messianic, NOT Rabbinic

Two systems in Galatians 3

**A similar, and perhaps more
emphatic, exposition of scripture
is found in Galatians 3.1-14**

FIRST SYSTEM

Galatians 3.1-2 O

unthinking Galatians, who cast a spell on you? Before your eyes Yeshua the Messiah was clearly portrayed as having been put to death as a criminal! I want to find out just one thing from you: did you receive the Ruach by **deeds based on Torah**, or by hearing based on trust?

Galatians 3.3-5 Are you so unthinking?
After beginning with the Ruach, will
you now reach the goal in the flesh?
Did you endure so much for nothing
— if it really was for nothing? So
then, the One who gives you the
Ruach and works miracles among
you—does He do it because of your
deeds based on Torah or your
hearing based on trust and
faithfulness?

SECOND SYSTEM Galatians 3.6-8 Just as Abraham “believed God, and it was credited to him as righteousness,” [Genesis 15:6] know then that those who have faith are children of Abraham. The Scriptures, foreseeing that God would justify the Gentiles by faith, proclaimed the Good News

Galatians 3.8-9 to Abraham in advance, saying, ^{Genesis 12:3} “All the nations shall be blessed through you.” So then, the faithful are blessed along with Abraham, the faithful one.

Galatians 3.10-11 For all who rely on the deeds of Torah are under a curse—for the Scriptures say, “Cursed [in practical terms, a frustrated spirit] is everyone who does not keep doing everything written in the scroll of the Torah.” Dvarim Dt. 27:26 It is clear that no one is set right before God by Torah, for “the righteous shall live by emunah.” Habakkuk 2:4

Galatians 3.12-13 However, Torah is not based on trust and faithfulness; on the contrary, “the one who does these things shall live by them Vayikra Lev. 18:5

Messiah liberated us from Torah’s curse, having become a curse for us (for it is written,

Galatians 3.13-14 “Cursed is everyone who hangs on a tree” Dvarim/Dt 21:22–23 in order that through Messiah Yeshua the blessing of Abraham might come to the Gentiles, so we might receive the promise of the Ruach through trusting faith.

So, this is not just about salvation,
but about the flow of spiritual life.
BTW, I realize that the two
systems overlap and interrelate a
lot, which make the presentation
of the starkly different streams
very subtle at times.

Application: So is your eternal confidence based in what you **do**?

Or based on who you ARE in Messiah's loving atonement?

That should motivate what we do!

Human being or human doing.

Work FROM rest, or work TO rest.

Messianic, NOT Rabbinic

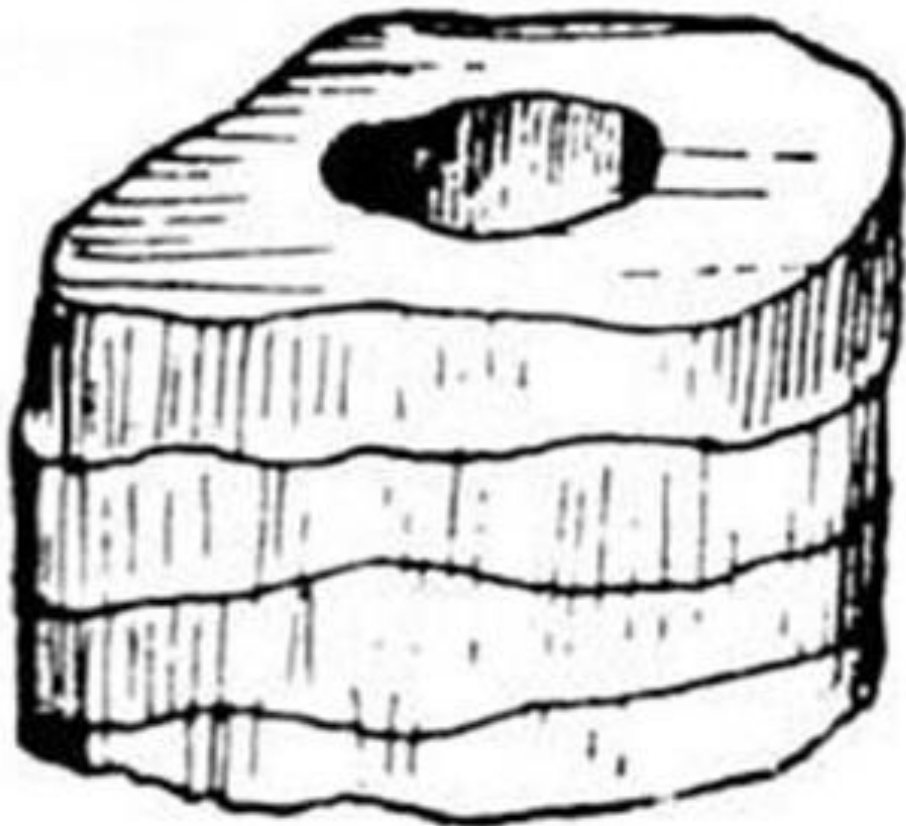
Two systems in the Talmud

Very illustrative of this is the story of The Oven of Akhnai, a Talmudic story found in Bava Metzia 59a-b which is set around the early 2nd century CE. This story is so clearly depicts the two streams that it almost seems that Shaul used some language from the story, a century in advance, prophetically.

In this story, the R. Eliezer,
possibly a Messianic believer, is
condemned.

תנורו של עכנאי

The oven of Akhnai



עֶכְנַיִ

(Talmudic Heb.)

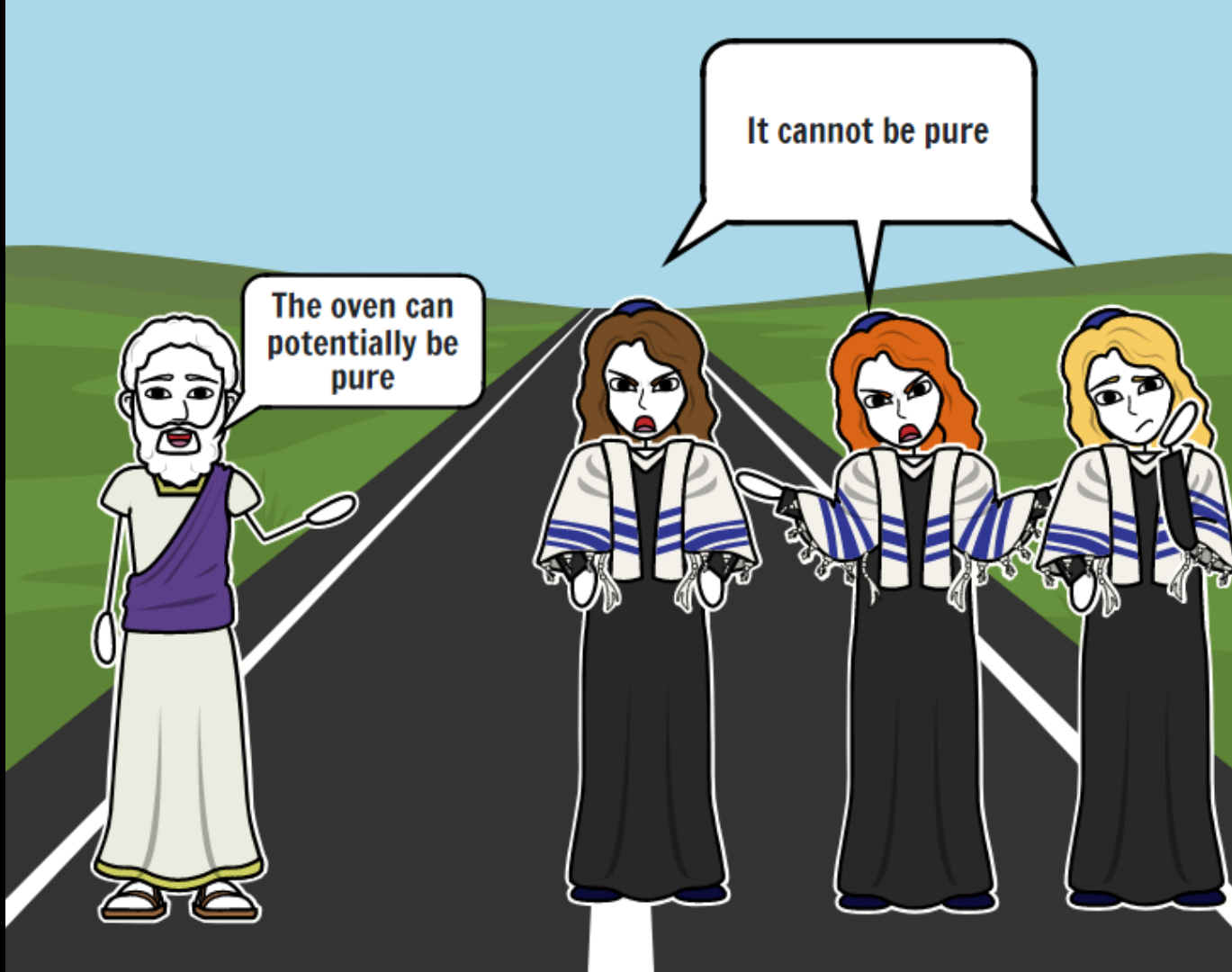
snake

The
structure
was spiral,
coiled
~snake.



And this is known as the oven of akhnai. The Gemara asks: What is the relevance of akhnai, a snake, in this context? Rav Yehuda said that Shmuel said: It is characterized in that manner due to the fact that the Rabbis surrounded it with

their statements like this snake, which often forms a coil when at rest, and deemed it impure. The Sages taught: On that day, when they discussed this matter, Rabbi Eliezer answered all possible answers in the world to support his opinion, but the Rabbis did not accept his explanations from



The oven can potentially be pure

It cannot be pure

It cannot be pure

It cannot be pure

The Trio [majority] represents group opinion.

Not my artistic idea, but the creative rendering of storyboardthat.com

to represent ancient rabbis as three lovely ladies.

After failing to convince the Rabbis logically, Rabbi Eliezer said to them: If the halakha is in accordance with my opinion, this carob tree will prove it. The carob tree was uprooted from its place one hundred cubits, and some say four hundred cubits. The Rabbis said to him: One does not cite halakhic proof from the carob tree.



See the tree is moving

We do not care, it is irrelevant!!!

Rabbi Eliezer then said to them: If the halakha is in accordance with my opinion, the stream will prove it. The water in the stream turned backward and began flowing in the opposite direction. They said to him: One does not cite halakhic proof from a stream.

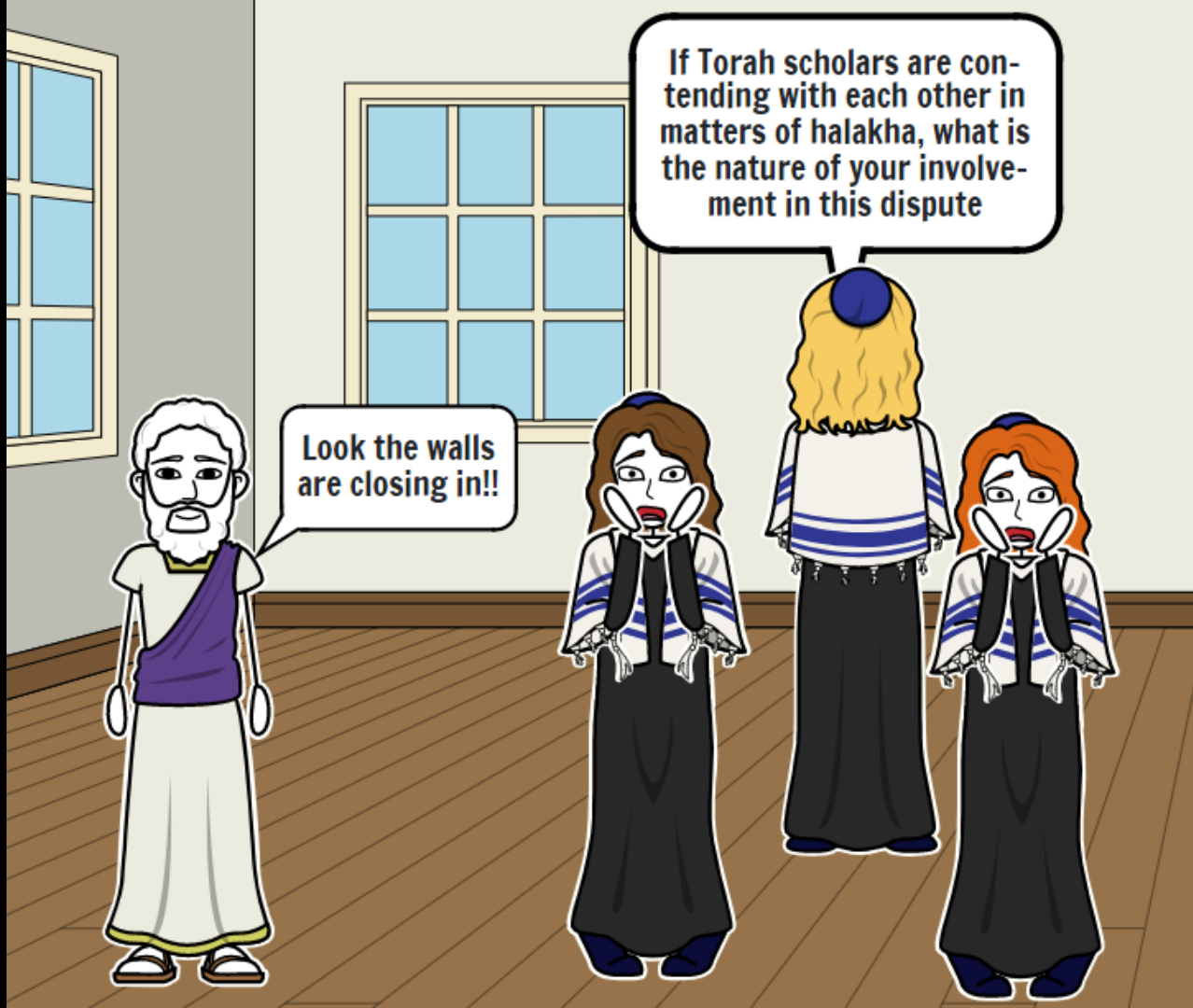


Look the aqueduct
is flowing
backwards

We don't care that is
also irrelevant!!!

Rabbi Eliezer then said to them: If the halakha is in accordance with my opinion, the walls of the study hall will prove it. The walls of the study hall leaned inward and began to fall. Rabbi Yehoshua scolded the walls and said to them: If Torah scholars

are contending with each other in matters of halakha, what is the nature of your involvement in this dispute? The Gemara relates: The walls did not fall because of the deference due Rabbi Yehoshua, but they did not straighten because of the deference due Rabbi Eliezer, and they still remain leaning.



Look the walls
are closing in!!

If Torah scholars are con-
tending with each other in
matters of halakha, what is
the nature of your involve-
ment in this dispute

Eliezer represents living by the power of G-d.

The Trio [majority] represents group opinion.

Summary of the story thus far: R. Eliezer made and got divine approval of his case by

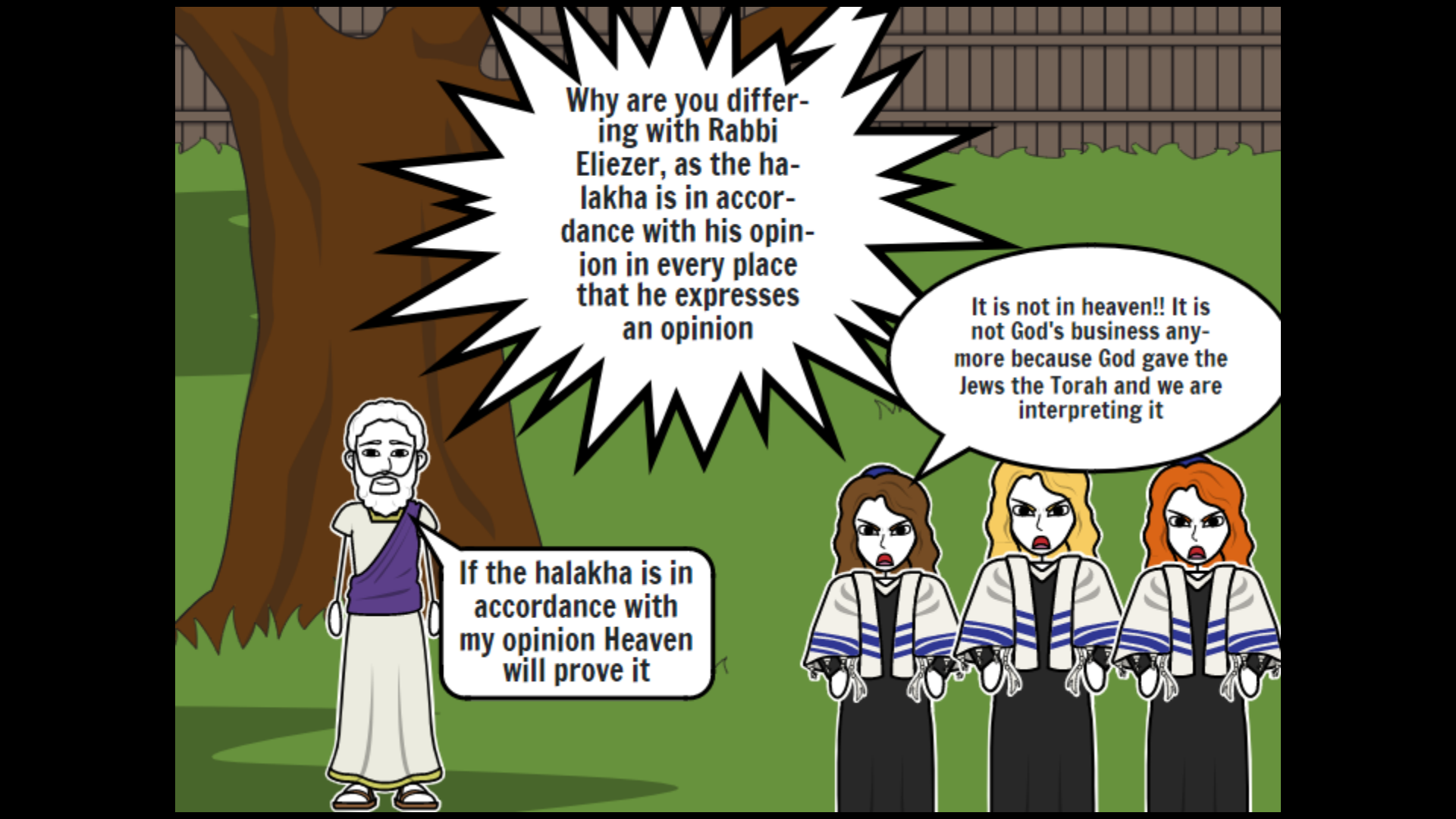
- Logic
- Supernatural intervention in moving a tree
- Supernatural intervention in reversal of a stream
- Supernatural intervention in collapse of walls

Rabbi Eliezer then said to them: If the halakha is in accordance with my opinion, Heaven will prove it. A Divine Voice emerged from Heaven and said: Why are you differing with Rabbi Eliezer, as the halakha is in accordance with his opinion in every place that he expresses an opinion?

Rabbi Yehoshua stood on his feet and said: It is written: “It is not in heaven” (Deuteronomy 30:12).

The Gemara asks: What is the relevance of the phrase “It is not in heaven” in this context? Rabbi Yirmeya says: Since the Torah was already given at Mount Sinai,

we do not regard a Divine Voice,
as You already wrote at Mount
Sinai, in the Torah: “After a
majority to incline” (Exodus 23:2).
Since the majority of Rabbis
disagreed with Rabbi Eliezer’s
opinion, the halakha is not ruled
in accordance with his opinion.



Why are you differing with Rabbi Eliezer, as the halakha is in accordance with his opinion in every place that he expresses an opinion

If the halakha is in accordance with my opinion Heaven will prove it

It is not in heaven!! It is not God's business anymore because God gave the Jews the Torah and we are interpreting it

The Gemara relates: Years after, Rabbi Natan encountered Elijah the prophet and said to him: What did the Holy One, Blessed be He, do at that time, when Rabbi Yehoshua issued his declaration? Elijah said to him: The Holy One, Blessed be He, smiled and said:

**My children have triumphed over
Me; My children have triumphed
over Me.**

Further inquiry:

R. Yirmiya cited the source/grid of Rabbinic authority, more than heavenly voices and miracles. He says. it has already been written in the Torah “You shall follow after the Majority.”

Where does it say that?

Shmot/Ex 23:2. This verse is used as an *asmakhtah* אֲסַמְכְתָּא (Aramaic) written proof, that in Biblical matters we follow the majority, whether in making legal decisions, or with mixtures of kosher and non-kosher food items etc.

[Here is the key] Shmot/Ex 23:2

לֹא-תִהְיֶה אַחֲרֵי-רַבִּים לְרָעַת; וְלֹא-תַעֲנֶה עַל-רֵב
לְנִטַּת אַחֲרֵי רַבִּים לְהַטֹּת.

Do not follow the majority when it does what is wrong; and don't allow the popular view to sway you into offering testimony for any cause if the effect will be to pervert justice.

The phrase was taken out of context to reverse the meaning!!
The word “NOT” was deleted and it reversed the plain sense.

[Here is the key] Shmot/Ex 23:2

לֹא-תִהְיֶה אַחֲרֵי-רַבִּים לְרַעַת; וְלֹא-תַעֲנֶה עַל-רֹב
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Do not follow the majority when it does what is wrong; and don't allow the popular view to sway you into offering testimony for any cause if the effect will be to pervert justice.



The Torah was already given out at Mt. Sinai, we don't need God's help to interpret it.

The Torah said "After major to incline". When thinking about what happened with Rabbi Eliezer and Rabbi Yahushua. I understand Rabbi Yahushua's side because you can follow the majority if it is not for evil

Summary of the whole story: R. Eliezer made and got divine approval of his case by

- Logic**
- Supernatural intervention in moving a tree**

- Supernatural intervention in reversal of a stream
- Supernatural intervention in collapse of walls
- G-d spoke from heaven.
- Genuine Heavenly voice was rejected

- Majority opinion of rabbis deemed supreme.
- Basis of majority opinion is violation and reversal of Ex 23.2
- G-d is construed to like the idea that His will and opinion is overcome.

So is your eternal confidence
based in what you do?

Or based on who you ARE in
Messiah's loving power and
atonement?

That should motivate what we do!

Human being or human doing.

Work FROM rest, or work TO rest.

Messianic, NOT Rabbinic

Evidence of Two Systems

Why the rage?

Yeshua's challenge to human /rabbinic consensus and knowledge became a source of great rage. Why? Then and why still? Some may say that Jewish anger at Messianics is because of the depredations of Christians, nominal and genuine Christians.

over the millennia. But that can't apply to Shaul and first century rabbis. No travesties were yet done. I offer that the rage is a product of the sense of challenge to the human / rabbinical attainment of righteousness. If we really need this level of inner repentance,

and divine righteousness, then
pride is deeply broken.

Acts 26.11 Often I went from one synagogue to another, punishing them and trying to make them blaspheme; and in my wild fury against them, I even went so far as to persecute them in cities outside the country.

Acts 7.56-58a “I see heaven opened and the Son of Man standing at the right hand of God!” At this, they began yelling at the top of their voices, so that they wouldn't have to hear him; and with one accord, they rushed at him, threw him outside the city and began stoning him.

Acts 8.3 But Sha'ul set out to
destroy the Messianic Community
— entering house after house, he
dragged off both men and women
and handed them over to be put in
prison.

Acts 22.1, 21-23 ‘Get going! For I am going to send you far away — to the Goyim!’” They had been listening to him up to this point; but now they shouted at the top of their lungs, “Rid the earth of such a man! He’s not fit to live!” They were screaming, waving their clothes and throwing dust into the air.

Messianic, NOT Rabbinic
Energized by love, joy,
shalom

DW



THE
BEN SHAPIRO
SHOW

Discussion with Russel Brand

Ben Shapiro's summary:

- In Judaism you do the thing then you experience G-d.
- In Christianity [Messianic Judaism] you experience G-d then do the thing.
- Two systems of righteousness.

In conclusion, statement from Dan Juster, with permission to quote:

I read through the Talmud 45 years ago, and read the Mishnah a year ago, the whole thing. No one can believe that this is the heart of God,

the extensive legalism and
debates over minutiae is
astonishing.

From the Shulchan Aruch, the
summary of rabbinic law...

Our Sages ordained that one should wash his hands with water every morning and recite the blessing Al netilas yadayim, [praising G-d for the mitzvah of washing the hands].

A supportive allusion to this washing may be found in the words,⁶ “I will wash my hands with cleanliness and I will encircle Your altar, O G-d, raising my voice in thanksgiving....”

If water is not available one may clean his hands with any substance that serves that purpose,⁷ as will be explained in sec. 92[:4-5], for the verse does not state, “I will wash my hands with water,” but rather “...in cleanliness.” Nevertheless, it is a *mitzvah* to go as far as a *miß* to seek water [for the morning washing].

Even if one is on a journey, one should retrace one's steps as far as a *mil*, as will be explained in that section. A blessing is recited for this *mitzvah*,⁹ as is done when fulfilling any *mitzvah* of Rabbinic origin.¹⁰

By contrast, [a person who needs to clean his hands] before studying Torah or before mentioning G-d's name in any blessing apart from the recitation of *Shema* and *Shemoneh Esreh* need not search for water...

Dr. Michael Brown...

The danger of Rabbinic Judaism
is in the soul realm.

It will fascinate, stimulate,
complicate and suffocate.

Messianic, NOT Rabbinic

**Evidence of Two Systems
Israeli Frustration**

In Israel,

- secular Jews make up 41.4%**
- traditional Jews 38.5%**
- Orthodox and ultra-Orthodox 20%**
- Reform and Conservative 7.6%**

Israeli Eli Nacht,
Israeli lawyer
Owner of a Law
Company,
specializing on
Government
Relations &
Business sector.
Founder of Israel
Empowerment
Lobby



**Somewhat of a comedian, but
said that the MAIN worry of the
vast majority of the Israeli
population is**

- Not Iran**
- Not Hamas**
- Not Hezbollah**

Main worry is control by the Orthodox and Netanyahu's coalition

Messianic, NOT Rabbinic
The Glory Source of
Righteousness

1 Yn 4.19 **We ourselves love now**
because he loved us first.

Yeshuayahu/Isaiah 60.1-2 “Arise, shine
[Yerushalayim], for your light has
come, the glory of ADONI has risen
over you. For although darkness
covers the earth and thick darkness
the peoples; on you ADONI will rise;
over you will be seen his glory.
Nations will go toward your light and
kings toward your shining splendor.

Mtt 11.28-30 “Come to me, all of you who are struggling and burdened, and I will give you rest. **Take my yoke upon you and learn from me,** because I am gentle and humble in heart, and you will find rest for your souls.30 For my yoke is easy, and my burden is light.”

- Is righteous easy? No, but empowered!
- Does it follow that we abolish Torah by this trusting? Heaven forbid! On the contrary, we confirm Torah.

Ro. 6.1-4 So then, are we to say,
“Let’s keep on sinning, so that
there can be more grace”?

Heaven forbid! How can we, who
have died to sin, still live in it?

Don’t you know that those of us
who have been immersed into the
Messiah Yeshua have been
immersed into his death?

Ro. 6.1-4 Through immersion into his death we were buried with him; so that just as, through the glory of the Father, the Messiah was raised from the dead, likewise we too might live a new life.

So, how do we face our culture?

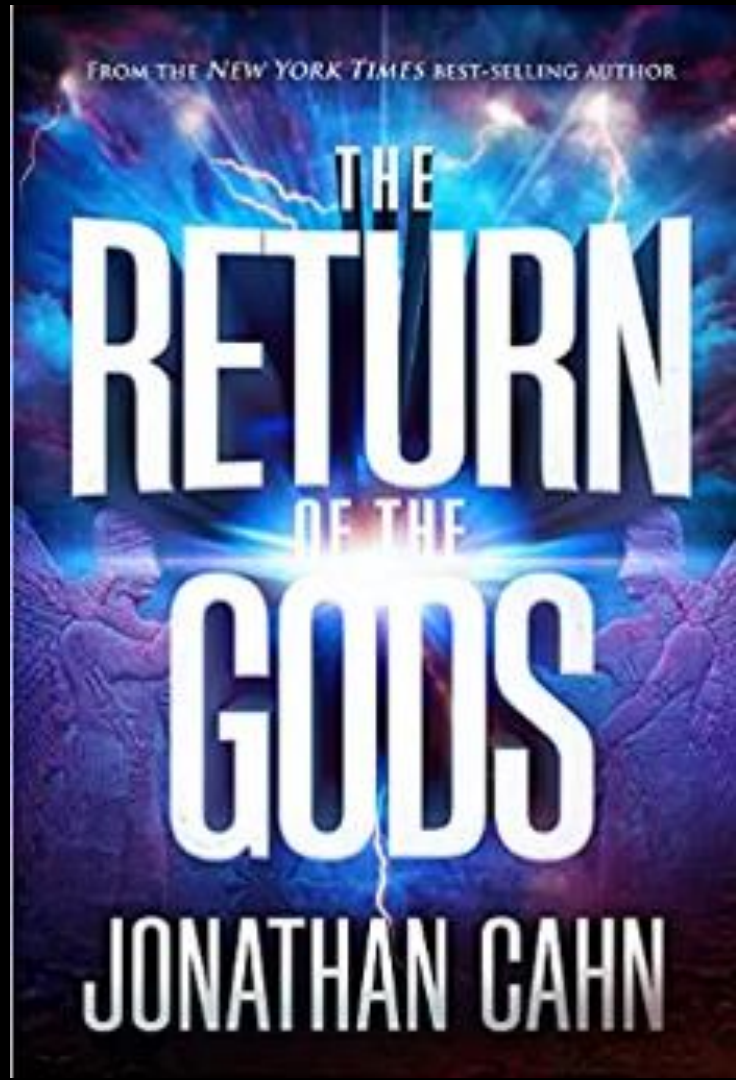
Rabbi Jonathan Cahn was guest speaker on James Dobson Family Talk Sept 1–2. The interview was about Rabbi Cahn's new book, *The Return of the gods*.

The Bible does speak
of the gods. It says,

• מי כמוך באלים יי? •

• Mi khamok'a b'elim
ADONI?

• Who is like You, Oh
L-rd, among the
gods?



When Israel turned away from God, they turned to other gods, and as they turned to other gods, there were three main, very iconic gods of all of them, and the first one I call the possessor.

There's one spirit that goes in and then brings the rest. In Hebrew called Baal, which means the possessor. It means the possessor. It means the owner, means the master or Lord. And he was the spirit that Israel turned to at the beginning,

and when you look at the list of the gods, Baal, he's always first, and he was the god of the falling away. He's the alternate god, the substitute god. If you look back, when did America really start turning, start taking those steps? Well, if you look at the early sixties-

we actually have been striking down the 10 Commandments. pagan morality says, "Basically, you can create your own god. You can create your own idol. You're creating reality. You're creating truth." So everybody has their own god, everybody has their own truth. So now you hear a lot of, "Well, that's your own truth."

When the Bible speaks about Baal, often right after Baal comes the next god or goddess, which is the goddess, the Bible calls Ashtoreth or Ashtora. In ancient Babylonia, Ashtoreth was called Ishtar. When she went to Greece, she became Aphrodite

The focal point of this one was sexuality, the sexual realm. And she was actually known as the prostitute goddess.

The second one is called the enchantress, and the third is called the destroyer. Our culture is unique, this Western civilization, because it's the only culture that was dispossessed, that was exorcised of the gods. And that's really where we have been, but now we're turning the other way.

Rabbi Cahn explains that America's turn from the one true God has opened the door for the return of the ancient little “g” gods, specifically three spirits that Rabbi Cahn calls the dark trinity made up of Baal, Ishtar, and Molech.

**A parable that Yeshua said:
Remember He said that if a spirit
goes out of a man, He said, “It goes
out, looks for a place to rest, finds
no place to rest, and if it finds no
place, it comes back and says, ‘I will
return to my house,’” talking about
the man. He comes back, finds it all
clean and empty and says,**

"I'm going to now bring my seven other friends, my seven other spirits," worse than itself, and now the man is repossessed, and Yeshua says that the latter state is worse than the beginning, but then He says, "So it will be with this generation."

He wasn't just talking about a man being possessed and turning back. He talks about an entire culture or civilization.

The first one, the possessor, Baal, the second Ishtar, or the goddess who changes sexuality, alters gender. And the third, the destroyer is Molech that causes child sacrifice. It's all happening. Everything we're watching, this is what is behind what we are dealing with right now

A revival is the only answer.

A turning back to G-d in fervency and true worship in spirit and in truth. In ancient times, that is when those altars were broken, so we have to deal with it.

We need heroes.

Stand against the new threesome

- **Baal**

- **Ishtar**

- **Molokh**

**Jonathan Cahn:
Was Tucker
Carlson
Actually
Removed By
The Spirits?**





Conclusion: Two systems of Righteousness

- In Romans 10
- Galatians 3
- In the Talmudic story of Akhni
- Evidence by unreasonable RAGE
- Dr Brown: It will fascinate, stimulate, complicate and suffocate
- Israeli frustration
- Glory and warfare

