

REVISED AND UPDATED

THE
BREACH
MAKER

SERIES 900

NO MANS ZONE

The
BREACH
MAKER

SERIES 900

NMZ BOOKS

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DEDICATION

This Series 900 is dedicated to
ELIYAHU HA-NAVI.

THANK YOU

A very special thank you to the people whose works are cited in this book and to the people who have contributed to this publication.

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THANK YOU

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NOTICE

A special note on the pronunciation of the Set-Apart Name of the Father

In Hebrew, the Set-Apart Name is composed of four letters YHWH pronounced as Yud ך, Hei ך, Vav ך, Hei ך.

This is referred to as the "Tetragram" or "Tetragrammaton" meaning roughly, "The Four Letter" - YHWH.

How the Tetragram is actually pronounced, there is no general consensus among scholars.

Current research points to one of five related pronunciations for the Set-Apart Name:

- 1) *Yah-way*
- 2) *Yah-hoo-way*
- 3) *Yah-oo-ay*
- 4) *Yah-oo-ah*
- 5) *Yeh-ho-vah*

For this, the English version of the Tetragrammaton YHWH and the Hebrew "YHWH" is employed throughout this Siddur to allow the reader to follow their own convictions on the pronunciation of the Sacred Name.

The term LORD or Lord as it is used in English Bible translations is a substitute for the Tetragrammaton. Therefore, it is not employed in this Exposition.

Other terms that are used in this Series

Here are some terms you need to be familiar with that we will be using throughout this exposition:

- אֱלֹהִים (Ruach haKodesh): The Set-Apart Spirit (the Holy Spirit).
- יְהוֹשֻׁעַ (Yeshua): The Hebrew Messiah (Jesus).
- Avraham: Abraham.
- Yitzchak: Isaac.
- Yaakov: Jacob.
- Sha'ul: Paul.
- Elohim: This is translated in English Bibles as God.
- Eloah: The singular of Elohim.
- Adonai: This is translated as Sovereign or Master.
- Mashiach: Messiah.
- Kahal: The Hebrew name for congregation/assembly or what Christianity calls the Church.
- Mitzrayim: The Hebrew name for Egypt or more correctly an ancient place that was located in Saudi Arabia of which is symbolic of ancient Egypt.
- Yahrushalayim: More accurately called Yerushalem from whence we get the name Jerusalem. Yisra'el: Israel. (The Nation, or Land, or person Known as Yaakov depending on the Context). Yisra'el means overcoming with El.
- Goyim: Nation (as applied to either Yisra'el or the Gentiles depending on the context. Also, an individual not born in Yisra'el.
- Torah: The first five books of the Old Covenant.
- TaNaK: The Old Covenant, which consists of the Torah, the Neviim (the Prophets), and Ketuvim (the Writings)
- Brit Chadashah: The Renewed Covenant. Literally the New/Renewed Covenant.
- Besorah: Gospel or Good News.
- Melech: King.
- Malak: Angels or the sons of YHWH.
- Malchut haYHWH: The Kingdom of YHWH.
- Malchut haShamayim: The Kingdom of Heaven.
- Malchut haElohim: The Kingdom of Elohim.
- Amha'aretz: The common folk and the poor of the land.

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- Kohen: Torah Priest.
- Kohanim: Torah Priests.
- Sophrim: Scribes.
- Prushim: Pharisees.
- Tzadukim: Sadducees.
- Navi: Prophet.
- Shlichim: Apostles, Messengers, sent ones from YHWH.
- Talmidim: Disciples.
- Chukim: Statutes.
- Mishpatim: Judgments.
- Edot: Testimonies.
- Amein: Literally, so be it.

THE SCRIPTURE (KITVEI HA-KODESH)

Note: We employ throughout this Work the original Hebrew titles of the Set-Apart Scriptures (Keetvay haKodesh) instead of their English equivalents because it assists believers to develop their Hebraic vocabulary.

THE SCRIPTURE (KEETVAY HA-KODESH)

Instructions

Genesis
Exodus
Leviticus
Numbers
Deuteronomy

Torah

Beresheeth
Shemoth
Wayiqra
Bamidbar
Devarim

Prophets

Joshua
Judges
First Samuel
Second Samuel
First Kings
Second Kings
Isaiah
Jeremiah
Ezekiel
Daniel
Hosea
Joel
Amos
Obadiah
Jonah
Mikah
Nahum

Nevim

Yahoshua
Shophtim
Schmuel Alef
Schmuel Bet
Melechim Alef
Melechim Bet
Yeshayahu
Yirmeyahu
Yechezkel
Daniyel
Hoshea
Yoel
Ahmos
Ovadyah
Yonah
Micha
Nachum

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Zephaniah
Habakkuk
Haggai
Zechariah
Malaki

Tzephanyah
Chabakook
Chaggai
Zecharyah
Malachi

Ketuvim

Psalms
Proverbs
Job
Song of Songs
Ruth
Lamentations
Ecclesiastes
Esther
Ezra
Nehemiah
First Chronicles
Second Chronicles

Writings

Tehillim
Mishle
Iyov
Shir HaShirim
Root
Echah
Koheleth
Hadasah
Ezrah
Nechemyah
Divre HaYamim Alef
Divre HaYamim Bet

**The Renewed
Covenant**

Matthew
Mark
Luke
John
Acts
James
Hebrews
First Peter
Second Peter
First John
Second John
Third John

Brit Chadashah

Mattityahu
Marqus
Luka
Yochanan
Maaseh Shlichim
Yaakov
Ivrim
Kepha Alef
Kepha Bet
Yochanan Alef
Yochanan Bet
Yochanan Gimel

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Jude	Yahudah
Romans	Romiyah
First Corinthians	Qorintyah Alef
Second Corinthians	Qorintyah Bet
Galatians	Galutyah
Ephesians	Ephsiyah
Philippians	Phylypsiyah
Colossians	Qolesayah
First Thessalonians	Tesloniqyah Alef
Second Thessalonians	Tesloniqyah Bet
Philemon	Phileymon
First Timothy	Timtheous Alef
Second Timothy	Timtheous Bet
Titus	Teitus
Revelation	Gilyahna

INTRODUCTION

Shalom Aleichem (Peace be unto you),

"12 I will surely assemble, O Yaakov, all of you; I will surely gather the remnant of Yisrael; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of the multitude of men. The breach-breaker shall come up before them: 13 they shall break out, and will pass through the gate, and go out by it: and their Melech shall pass before them, and ייך' at their head" Micha (Mikah) 2:12-13.

This passage describes a scene of a Sheppard penning up his sheep for the night. The Sheppard builds a makeshift fence of rocks around the sheep to secure his fold. In the morning, when the sheep spot the Sheppard, the sheep are eager to get out but are unable to breach the fence until the Sheppard makes a pathway in the fence. Literally, in the Hebrew, the one doing the breaching is called the "breach-make" or *poretz* in Ivrit. This is non-other than the mystical figure of Eliyahu haNavi (Elijah the Prophet), whose return is anticipated in every Jewish home on the Shabbat and on the Jewish High Holidays.

It is Eliyahu's ominous task to make a breach in the rock fence, and it is he that goes through first. He opens the way, then he is followed by the King in verse 13, an allusion to the Messiah "*YHWH at the head of them*" who then leads the sheep to green pastures. Eliyahu is considered in Jewish law to be the forerunner of the arrival of the Messiah and the strongest defender of the Torah of Moshe. Messiah Yeshua identified Yochanan the Matbeel (John the Baptist)

as the *portez* of His first coming Mattityahu (Matthew) 17:10-13.

Both the Old and the Renewed Covenants are in agreement that Eliyahu must return before the second appearance of the Set-Apart One (Malachi (Malaki) 3:1; Marqus (Mark) 9:12) Eliyahu is once again poised to be the *portez* that will prepare the pathway, but he will be not alone in this mission. There are many in the Jewish and Messianic communities today who are actively preaching a return to Yisra'el and the Torah of Moshe. Every voice that lends its weight to this mission is fulfilling the task of Eliyahu and accelerating the return of Mashiach Yeshua.

Thus, Eliyahu will appear in the final stage of history to unify and bring to a conclusion the labors of Sons of YHWH past, present, and future. During the first appearance of Eliyahu as Yochanan haMatbeel (in the person of the John the Baptist), Yisra'el was merely a nation of a few hundred million people scattered throughout the Parthian, Roman, and Greco Empires. Today the promise of multiplicity given to the Patriarch Avraham (Abraham) has been fulfilled, and Yisra'el has become the *melogoyim* - the fullness of the Gentiles. It is no longer possible to count the descendants of Avraham or to identify where they have settled.

DNA proliferation and research place the number in the billions, and they continue to expand at an exponential rate. There are descendants of Avraham in every creed, religion, race, nation, Island, and continent, and a phenomenon has occurred! The Sons and Daughters are waking up to their identity as Yisra'el, and increasingly more and more are becoming connected. The World Wide Web and Media now boast of holding the attention of the majority of Earth's citizens. Minds and hearts are now electronically linked together like never before.

From every corner, place, and abode on the planet, the decadents of Avraham are linking themselves to the voice and conscience of Eliyahu that resonates through the vast

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desert of cyberspace that no man can call his own. In this desert, there is a distinct voice that is crying in the wilderness saying, "kol shepareinu iban, Nachamu Nachamu Yisra'el" – **"The voice of one crying in the wilderness. Comfort, Comfort my people Yisra'el"** Multitudes upon multitudes are listening to this voice and are responding from their hearts.

To this voice, we have added our domain. Beginning in 2009, we published a series of articles on the web called No Mans Zone. The first 15 messages are presented in the Breach Maker 700 series, the second 15 messages are here in the Series 800 and the third 5 messages are here in this Series. The topic of each Article is a response to a critical area or issue that is currently amassing discussions and debates in *Kol Yisra'el* (the whole house of Yisra'el). Some Articles are teachings which we share here for everyone. The views and teachings presented in these articles are guaranteed to challenge you and impact you, as these messages have done to countless others.

900

THE TALLIT

Shalom Aleichem (Peace be unto you),

The Secret and Power of the Tallit

Shalom Aleichem (Peace be unto you),

I greet you, and I welcome you in the Name of YHWH! This teaching session is devoted to the secret and power of the Tallit.

Introduction

I want to start with a Scripture from Shir HaShirim (Song of Songs) 2:4 *“He brought me to the banqueting bayit (house), and His banner over me was Ahava (Love).”*

The word banner in Hebrew is vediglo וְדִגְלוֹ which is related to the word Tallit תִּלְיֹט

What is a Tallit?

A tallit is a prayer shawl you put over your head when you pray in today’s understanding. They are colorful and

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beautifully embroidered. However, in the days of Moses, the tallit did not look like the modern tallit's of today. It was actually part of your daily garments you wore. You went everywhere with it, and when you prayed, you put it over your head.

The word Tallit means little tent. In effect, a portable tabernacle you take everywhere with you. An Israelite person's garment was the tallit; therefore, they fought their battles with it, they worked under it, and they slept under it and died under it! And the least of all, they prayed under it. Today the tallit is mainly associated with a prayer covering. There are two types of Tallit;

Tallit gadol – Big tallit (worn on the outside).

Tallit katan – Small tallit (worn on the inside).

The most important part of the Tallit is the **Tzitzit** or **kanof**. This word in English means knotted ritual fringes. In the Greek Septuagint, it is the **Krasperdon**, meaning the hem of the garment, tassels, or border.

This word is linked to the Hebrew word for the crown of the High Priest. The central aspect of a crown is that it glistened (glowed). Yeshua is called the radiance of Eloah (God) in the book of Hebrews (Ivrim (Hebrew) 1:3). The Tallit is a type of the glory of the Yeshua over us. Thus His banner over me is Ahava (Love).

There is something special about corners in the Scriptures. Corners are conduits of blessings. YHWH told the Israelites when you harvest your field, leave the corners for the poor because it is their blessing. The tassels at the corners of the Tallit are conduits of blessings, and I will show you why later?

Every tallit has a special collar. The collar of the Tallit is called the **Atarah**, which means crown.

It is inscribed with the traditional blessing;

Barukh Atah יהוה, Eloheinu Melech haOlam, Asher kidshanu b'mitzvotav v'tzivanu lit'atayf batzitzit.

Blessed are you Adonai, our Elohim, who has sanctified us with His commandments and commanded us to wrap ourselves in Tzitzit.

Other traditions embroil on the Atarah Yeshayahu (Isaiah) 2:3for out of Tzion shall go forth the Torah and the word of YHWH from Yahrushalayim. An end-time prophecy.

This is connected to another end-time Scripture in Zecharyah (Zechariah) 8:23 that speaks about how in the end days, people from all nations will seek out those who wear Tzitzit because they know YHWH is with them.

“This says YHWH tzevaoth (YHWH of Hosts); In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the tzitzit of him that is a Yahudi, saying, We will go with you: for we have heard that Elohim is with you.”

To go to a deeper understanding of our subject, we must look at the science of Gematria.

The Gematria of the Tallit

Gematria is an alphanumeric code of assigning a numerical value to a name, word, or phrase based on its letters. Every Hebrew word has a numerical value or equivalent.

The numerical value of a Tzitzit is 600 (90+10+90+10+400).
Ayin Yod Ayin Yod Tav. תצ"צ

This is related to Yeshua, who is, in the beginning, the Light and the Word.

The Tzitzit has eight strands which is the number for new beginnings. It points to the covenant that YHWH made with

Abraham (on the eight-day every Hebrew child was initiated into the covenant by circumcision).

There are 4 Tzitzit strings in a tallit. Thus their numeric value is $4 * 8 = 32$ in total, and this value is referred to in Judaism as the heartstrings. This is why.

The numeric value of the word heart (lev) in Hebrew is 32. The last letter in the Torah in Devarim (Deuteronomy) 34:12 is the lamet ל as at the end of the word Yisra'el. The very first letter in the Torah is the bet ב (Beresheeth in Genesis 1:1). When you combine these two letters together, you get lev (heart). The rabbis say the entire Torah is wrapped up in the word heart. Thus, YHWH's heart is the Torah! Here is something extraordinary.

The Letter Shin

Of all the letters in the Hebrew alphabet, the letter Shin ש is used to representing YHWH's name, which is short for Shaddai (El Shaddai – Adonai Almighty). This letter is the crown of all Hebrew letters, and that is why it is shaped like a crown. In this understanding, a kohen (priest) forms the letter Shin with his hands as he recites the Priestly Blessing in Bamidbar (Numbers) 6:24-26.

Did you know that the human heart is created or patterned after the letter Shin? You can see the two chambers of the heart in the letter Shin. The heart has two compartments and is shaped according to the letter Shin.

In addition, every human being has the letter Shin stamped on the palm of their hand. The Scripture states that YHWH has engraved us on the palm of His hand (Yeshayahu (Isaiah) 40:16). The Word also says that He has put His name on us (Gilyahna (Revelation) 22:4).

It is truly extraordinary that on every human being's hand and heart is YHWH's name! We should appreciate this because we also do this with everything we create. Every

car, bike, computer, a product we use or eat has the brand/symbol of its manufacturer. You have the brand of YHWH's name stamped onto your hand and inside your heart, and no one can ever change or remove His brand!

Back to the Gematria of the Tallit

The Tzitzit has five knots, which is the number for grace. There are five books in the Torah, and we have five senses. Now when we add these values together.

600 plus 8 plus 5 = 613! The exact number of commandments in the Torah.

Tassels (tzitzit) are visual and symbolic reminders of all of the commandments in the Torah.

Interestingly the word *Et haOr* Let there be light! In Beresheeth (Genesis), 1:3 has a numerical value of 613 (200+6+1+5). Thus the word Or (Light) in Jewish literature is closely associated with the Torah.

The Secret of the Tallit

The tzitzit strings are woven according to an extraordinary pattern. There are two traditions of weaving of the tzitzit strings.

Ashkenazi and the Sephardic traditions.
Ashkenazi is the European Jews, and the Sephardic are the Spanish Jews.

The Ashkenazi tradition

Between the five knots, the loops are wrapped around in numeric order. The pattern of the coils is 7 8 11 13 between the five knots, making a total of 39.

The 39 loops represent the Scripture or phrase YHWH (26) ECHAH (13) (Adonai is One), which is part of the Shema

prayer in Devarim (Deuteronomy) 6:4-9. Interestingly there are 39 books in the TaNaK (Hebrew Scriptures).

The Sephardic tradition

The Sephardic only has 26 (5 6 5 10) windings, which is the numeric equivalent of the name of YHWH. Yod Hey Va Hey יהוה.

The main point to note here is that the name of YHWH is vested in the fringes of the Tallit. His Name is literally woven into the fabric of the Tzitzit. And it was done during the time of Moses and the time of Yeshua and continued to this day in the traditions of Yisra'el.

Why is the Name important?

The scripture tells us that in His name, there is power, healing, deliverance, salvation, etc.

The Scripture proclaims that those who revere the Name:

1. Will be saved (Yoel (Joel) 2:32),
2. Will have a firm foundation (Schmuel Bet (Second Samuel) 22:47),
3. Will be blessed (Tehillim (Psalms) 5:11),
4. Will be protected (Tehillim (Psalms) 9:10, 20:1),
5. Will be victorious (Tehillim (Psalms) 44:5),
6. Will be delivered (Tehillim (Psalms) 91:14),
7. Will be guaranteed an inheritance (Tehillim (Psalms) 61:5),
8. Will be allowed to enter the Promised Land (Tehillim (Psalms) 69:35),
9. Will experience His faithfulness and mercy (Tehillim (Psalms) 89:24),
10. Will be given favor (Tehillim (Psalms) 119:132),
11. Will be a refuge to them (Mishel (Proverbs) 18:10), and
12. Will be exalted (Tehillim (Psalms) 89:16-17).

The power of the Tallit in action

Let's look at the Tallit and Tzitzit in action in the Gospels. We begin with;

Mattityahu (Mathew) 14:34-36 (note the part I have highlighted for emphasis).

34 And when they had gone over, they came into the land of Gennesar. 35 And when the men of that place had knowledge of His arrival, they sent out into all that country all around, and brought to Him all that were diseased; 36 **And begged Him that they might only touch the Tzitzit of His garment: and as many as touched were completely healed.**

What can we learn from this? **Thousands of people were being healed from touching the hem (the Tzitzit) of Yeshua's garment.** Was this an accident? And how on earth did these people know what to touch! These stories are replete with Torah commandments when you bother to look beneath the surface.

This story begins six months earlier with a special woman!

The woman with the issue of blood

Briefly, this woman was very sick and had spent all her money on finding cures and nothing worked for her. I believe her problem was a menstrual issue (a woman's sickness). The condition is abnormal menstruation - a form of anemia and is described as painful and discomforting. Today this condition can be effectively treated medically with drugs and/or surgically. But in those days, it was a life sentence of isolation.

This woman is ritually unclean. According to the Torah, she must shout out that I am unclean where ever she goes.

If you touch her, you will be unclean for seven days and not be allowed to participate in the Temple or a Synagogue

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service. It won't matter if you are a Priest, the High Priest, or a commoner; you are rendered unclean if you touch or even sit where such a person sat. That is how serious her condition was and shows how desperate and brave this woman was.

This woman has a lifetime social stigma - A curse, a terrible thing! She could not be around anyone or have a family. If she goes into any public place, she breaks legal and social taboos, and she could be stoned to death, and she knew it! Let's look at what happens. We take up her story from;

Mattityahu (Mathew) 9:20-22 (note the part I have highlighted for emphasis);

20 And, see, a woman, who was diseased with an issue of dahm (blood) for twelve years, came behind Him, and touched the Tzitzit of His garment:

21 For she said within herself, **If I may just touch His Tzitzit**, I shall be whole.

22 But Yeshua turned around, and when He saw her, He said, *Daughter, be of tov (good) comfort; your emunah (faith) has made you whole.* And the woman was made whole from that hour.

Let's go to Luka (Luke) 8:42-43 for another angle of the story.

41 And, see, there came a man named Yair, and he was a shamesh (elder) of the synagogue: and he fell down at Yeshua's feet, and asked Him to come into his bayit (home):

42 For he had one only daughter, about twelve years of age, and she lay dying. But as He went the people thronged Him.

43 And a woman having an issue of dahm (blood) twelve years, who had spent all her living upon physicians, neither could be healed by any, 44 **Came behind Him, and touched the Tzitzit of His garment: and immediately, her issue of dahm (blood) stopped.**

45 And Yeshua said, *Who touched Me?* When all denied it, Kepha and they that were with Him said, Master, the multitudes throng You and press You, and yet You ask, Who touched Me?

46 And Yeshua said ***Somebody has touched Me: for I perceive that power has gone out of Me.***

47 And when the woman saw that she was not hidden, she came trembling, and falling down before Him, she declared to Him before all the people the reason she had touched Him and how she was healed immediately.

48 And He said to her, *Daughter, be of tov (good) comfort: your emunah (faith) has made you whole; go in shalom.*

The woman with the issue of blood touched his Tzitzit and was immediately healed. Notice that she knew exactly where and what to touch! Everyone else was touching Him from all sides, pressing into His garments, but no one activated, i.e., released the power!

She had been sick with this disease for 12 years. Interestingly twelve is the number of Governmental authority. This woman knew the governmental authority of Yeshua.

Yeshayahu (Isaiah) 9:6 “And the Government shall be upon his shoulders.” This woman understood what so many of us take for granted; she knew His office and His anointing. She knew where the conduit was for His power. She grabbed His authority and drew out His power! More on this soon.

Here is something interesting Yeshua was on his way to heal Jarius's daughter, who is 12 years old (these numbers are not coincident). As the story goes, after the woman was healed, Yeshua proceeded to Jarius's house.

Notice what Yeshua did with His Tallit when He came to the dead girl. He put it over her and said, “Talitha cumi,” which means, “Little girl, I say to you, arise.” (Literally little girl under the Tallit arise)! As soon as it touched her, she was

made alive! Where did that power come from? From the Tzitzit! The conduit of blessing!

Have you thought of this? Why would the Son of YHWH use a Tallit to heal people and raise the dead if it was not the conduit of His anointing?

You will recall another prophet Eliyahu (Elijah), who did the same with the widow and her dead son. The Scripture says he stretched himself over the dead child with his Tallit and the life came back into him! (Melechim Alef (First Kings) 17). When Eliyahu was taken to heaven, His Tallit was passed onto Elisha. Why the Tallit? – The conduit of the anointing and ministry was and still is the Tallit!

Why is this important today?

Yeshayahu (Isaiah) 40:31 tells us that those who understand this secret (the power of the Tallit) will renew their strength and shall mount up as wings as eagles! The word wings in this Scripture is symbolic of the Tallit.

“But they that wait upon YHWH shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary, and they shall walk, and not faint.”

The word wings רִבְּעַתְּ עֵבֶר the Rabbis teach it is about the Tallit. More on this when we come to (Malachi) Malachi 4:2.

The Commandment to put on the Tallit

The commandment to put on a Tallit is found in Bamidbar (Number) 15:37:41.

The Hebrew people were commanded to make the Tallit and on the corners to attach Tzitzit (note the part I have highlighted for emphasis).

37 And YHWH spoke to Moshe, saying,

38 *Speak to the children of Yisrael, and tell them that **they are to make tzitziyot in the wings of their garments throughout their generations, and that they put upon the Tzitzit of the wings a cord of techelet:***

39 *And it shall be to you for a tzitzit, that you may look upon it, and remember all the mitzvoth (commandments) of יהוה, and do them; and that you seek not after your own lev and your own eyes, which you used to go whoring:*

40 *That you may remember, and do all My mitzvoth, and be kadosh to your Elohim.*

41 *I am יהוה your Elohim, who brought you out of the land of Mizrayim, to be your Elohim: I am יהוה your Elohim.*

Notice the purpose of the Tzitzit is to remind us daily about the Torah, the very books the Church has shunned, and teach others not to obey, but here YHWH commands His people not to forget and do them. But look again at the Scripture and how Tzittzit is connected to the Messiah.

Every tzitziyot was to have a blue strand woven into it! It is apparent in the King James translation;

“Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations and that they put upon the fringe of the borders a **ribband of blue (techelet).**”

The ribbon of blue is not a decoration or a thing of beauty. This blue strand is called Tekelet – the blue dye comes from a particular snail found in the Mediterranean Sea. A very costly pigment, and only the rich people those days could afford it. When the Temple was destroyed in 70 AD, the blue strand was discontinued by a rabbinic decree. Today most Tallit sold in Israel does not have the blue strand in it. But despair not, some internet sites sell Tzittzit with the blue strand in it.

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But why blue? Blue is a symbol of Heaven. It is a symbol of the tribe of the Messiah (Yahudah - Judah). Every tribe has its own colors. The Levite was red, and Benjamin was jasper, etc. When all the tribes came together, they were magnificent to look at! Hence this Scripture (Moses saw it and exclaimed);

Bamidbar (Number) 24:5 5 “How tov (good) are your tents, O Yaakov, and your tabernacles, O Yisrael!”

But more so, blue is the color of the Melchizedek Priesthood. The priesthood of Adam, Noah, Abraham, and Jacob. Our Priesthood!

The flag of Israel is patterned after the Tallit, and it is blue.

The blue thread has a messianic connection; it is also called the shamash thread or the servant thread. It points to Yeshua.

The whole purpose of the Tallit and Tzitzit is that they are daily Scripture reminders. When YHWH people are about their work, they will be reminded of the commandments of YHWH. The Tzitzit shows they are set apart, sanctified, and purified. They are kadosh (set apart).

What daily remainders are you wearing that connects or reminds you directly of the Word of YHWH? The answer today for most Christians is generally nothing.

What tzitzit represent

The tassels or Tzitzit represented for Yisralites;

1. **Their identity.** Family connection. Each tribe had a way of tying the Tzitzit, and everyone knew from the way they tied their Tzitzit which tribe and family they came from. Remember the story of Judah and Tamar and how Tamar knew about Judah’s signets and specifically asked for them

(Beresheeth (Genesis) 38:18). It was a signet. It was a persons ID card!

2. **Their status.** In the tribe or community. The higher your social status, the longer and more elaborate your tassels might be. The better the blue looks. The status of the Pharisees was conspicuous because of their elaborate Tallit and tassel they wore. That is why Yeshua scorned them! Mattityahu (Matthew) 23:27-28 notice how He calls their appearance as beautiful on the outside.

3. **Their authority.** E.g., King David cut the edge of King Saul's garment. He took his Tzitzit because it was his authority (Schmuel Alef (First Samuel) 24:5). Eliyahu, when he was taken to Heaven, his Tallit fell down to Elisha (Melechim Bet (Second Kings) 2:13-14). A direct transfer of authority.

4. **Their Priestly purity or power.** Personal set-apartness. It shows the person is set apart because they obey the commandments (Wayiqra (Leviticus) 11:44-45, "...*you shall be kadosh; for I am Kadosh.*"

Malachi (Malachi) 4:2 has this beautiful promise and is also a signpost of recognizing the true Messiah.

*"But to you that fear My Name, shall the Sun of Tzedakah (Righteousness) arise with **healing in His four-cornered tzitzit (wings)**; and you shall go forth, and grow up as calves of the stall."*

The word for wings is konof- the word for Tzitzit. It means wings folds or garment.

If you look at the modern-day Tallit, you will see that the edge of the Tallit actually looks like a bird's wing.

The woman with the issue of blood knew the Scripture that the Messiah will have healing in His wings! Halleluiah! Everyone was pressing into Yeshua that day, but only one

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person in the crowd of many thousands that day knew who He was. THE WOMAN WITH THE ISSUE OF BLOOD!

Remember, Peter and the Apostles did not know Yeshua was the Messiah until near the end of His ministry. This woman knew His identity and status. She touched His authority and priestly line because she was educated in the Torah. She understood the secret and power of the Tallit, which so many of us today do not know. My premonition is that she was the daughter of a Priest or Rabbi due to her deep understanding of the Torah.

Conclusion

What is the conclusion of this message!

COME BACK TO YOUR AUTHORITY AND POWER! GET A TALLIT OR MAKE YOURSELF A TALLIT TZITZIT! IT IS A COMMANDMENT OF THE SCRIPTURE!

Barukh haba b'shaym יהוה, Halleluyah! Praised is He who comes in the name of יהוה!

901

HOLINESS

Shalom Aleichem (Peace be unto you),

Holiness according to the Torah

Shalom Aleichem (Peace be unto you),

I greet you, and I welcome you in the Name of YHWH! This teaching session is devoted to the subject holiness according to the Torah.

Every day Jews during “Uva L'tsion,” tefillah (prayer) says, “Titen emes l'Yaakov, chesed l'Avraham.” Give truth to Yaakov, kindness to Avraham. Let it be said of us who bring you this teaching.

*Anoki
Kol Shepareinu ibon.*

I am the voice of one crying in the wilderness.

Nahamu Nahamu Ami Yisra'el. (Yeshayahu (Isaiah) 40).

Comfort comfort my people Yisra'el.

Hephzi-Vah!

My Delight! (Yeshayahu (Isaiah) 64:2).

Introduction

Let us begin with this Scripture;

*“So then, beloved, seeing that you look for such things, be diligent that you may be found by Him in shalom, **without spot, and blameless**”* Kepha Bet (Second Peter) 3:14.

Wayiqra (Leviticus) 19-20 is the list of the Holiness requirements of the Torah. A good summary of what is expected of us. The word Holy in Hebrew is Kadosh. The word holy is not a good translation but we will persist with it for now. The better term is Set Apart.

The Scriptures present a clear stanza on holiness and the Word speaks for itself.

*“You shall set him apart therefore; for he offers the lechem of your Elohim: **he shall be kadosh to you: for I YHWH, who am setting him apart, am kadosh**”* Wayiqra (Leviticus) 21:8. (The Restoration Scriptures).

*“And you shall be to Me a malchut of Kohanim and a **kadosh nation**. These are the words that you shall speak to the children of Yisrael”* Shemoth (Exodus) 19:6. (The Restoration Scriptures).

*“15 **But as He who called you is kadosh, you also be kadosh in all your conduct, 16 Because it is written, Be kadosh, for I am kadosh**”* Kepha Alef (First Peter) 1:15-16. (The Restoration Scriptures).

*“**Pursue peace with all people, and holiness**, without which no one will see the Lord:”* Ivrim (Hebrews) 12:14. (New King James Version).

*“For YHWH has not called us to unclean behavior, **but to set-apartness**”* Tesloniqyah Alef (First Thessalonians) 4:7. (The Restoration Scriptures).

*“For he chose us in him before the creation of the world to **be holy and blameless in his sight**”* (Ephsiyah (Ephesians) 1:4. (New King James Version)

*“He has saved us and called us **to a holy life**—not because of anything we have done but because of his own purpose and grace”* Timtheous Bet (Second Timothy) 1:9. (New King James Version).

According to these many Scriptures, set-apartness (holiness) is not an OPTION it is a COMMANDMENT (a Mitzvah) in both Covenants. Why?

The theology of holiness

First, let's review the two standards we have today.

The Christian Standard

The Christian standard of holiness is based on the Messiah (Yeshua) – it is about Faith. What He did for us and through Him, we are made Holy. Basically, it means just believe in Yeshua, accept His sacrifice, and try to be good. You don't need the law or the prophets, just follow Yeshua.

The Torah Standard

The Torah standard of holiness is based on the Law of Moses – It is about Works. The enactments of the law as given in the first five books of the Covenant. Basically, it means to do and obey the commandments of the Torah and you will be set apart. If you do not keep the commandments you will be unholy therefore rejected or worse cursed.

It seems to me there are two conflicting standards, which one is correct? Which pathway will get you home? This answer will surprise many of you.

You need BOTH!

Interestingly, this was an issue with which the early believers were struggling. The division between Faith and Law. Many were taught in the Early Assembly that you do not need to keep the Law of Moses. How do we solve this? Yaakov (James) the just for whose sake Heaven and Earth were created resolved the conflict for us.

The resolution

Yaakov (James) 2:14-26
New King James Version

*“14 What does it profit, my brethren, if someone says he has faith but does not have works? Can faith save him? 15 If a brother or sister is naked and destitute of daily food, 16 and one of you says to them, “Depart in peace, be warmed and filled,” but you do not give them the things which are needed for the body, what does it profit? 17 **Thus also faith by itself, if it does not have works, is dead.** 18 But someone will say, “You have faith, and I have works.” Show me your faith without your works, and I will show you my faith by my works. 19 You believe that there is one God. You do well. Even the demons believe—and tremble! 20 But do you want to know, **O foolish man, that faith without works is dead?** 21 Was not Abraham our father justified by works when he offered Isaac his son on the altar? 22 Do you see that faith was working together with his works, and by works faith was made perfect? 23 And the Scripture was fulfilled which says, “Abraham believed God, and it was accounted to him for righteousness.” And he was called the friend of God. 24 You see then that a man is justified by works, and not by faith only. 25 Likewise, was not Rahab the harlot also justified by works when she received the messengers and*

sent them out another way? 26 For as the body without the spirit is dead, so faith without works is dead also.”

Please note “works” in the Epistles is another word for Law or Torah. Every Jew understood that the work spoken of here by James refers to the Law of Moses because there were at that time no New Testament Scriptures.

The conclusion of James is this; *Faith Without Works Is Dead!* What James is saying you need BOTH to be fully justified (forgiven and accepted)! You need Faith and the Law. This teaching in the Church that we only need Faith is unscriptural. Here’s why?

The Messiahs explanation

Yeshua explained in this way;

Mattityahu (Matthew) 7:20-27

*“20 Therefore by their fruits you shall know them. 21 Not every one that says to Me, Master, Master, shall enter with Me into the malchut ha shamayim; but he that does the will of My Abba who is in the shamayim. 22 A great many will say to Me in that day, Master, Master, have we not prophesied in your Name? And in your Name have cast out shadim? And in your Name done many wonderful mitzvoth and nisim? 23 **And then will I profess to them, I never knew you: depart from Me, you that work Torah-lessness (1).** 24 Therefore whoever hears these sayings of Mine, and does them, I will liken him to a wise man, who built his bayit upon a rock: 25 And the rain descended, and the floods came, and the winds blew, and beat upon that bayit; and it fell not: for it was founded upon a rock. 26 And every one that hears these sayings of Mine, and does them not, shall be like a foolish man, who built his bayit upon the sand: 27 And the rain descended, and the floods came, and the winds blew, and beat upon that bayit; and it fell: and great was the fall of it.”*

Note

- (1) A word corruption. The Greek word translated in the NKJV as lawlessness is “anomia” (G458) which means the violation of the Torah (Tehillim (Psalm) 119:115). The Greek for “Torah-less-ness” of both Mattiyahu (Matthew) 7:23 and LXX Tehillim (Psalm) 6:9 is “anomia,” from “anomos” which is made up of “a” (meaning without) and “nomos” (meaning Torah). This correction is a serious blow against the argument that the Torah is no longer valid or applicable today.

The word Lawlessness is from the Greek nomos which means Torah or the Law of Moses. The reason why they were rejected was because they failed in the second requirement of James' formulae (Faith plus the Law). They had Faith but no Works (Law). They were lawless – without Torah!

Here are three New Covenant Scriptures from the Messiah Himself that point out the necessity to keep Torah in other words to do Works.

These various versions make the position of the Messiah clear. Note the parts highlighted in bold.

1) Mattiyahu (Matthew) 13:41-43 (New American Standard Version)

The final harvest

*“41 The Son of Man will send forth His angels, and they will gather out of His kingdom all stumbling blocks, and those **who commit lawlessness***, 42 and they will throw them into the furnace of fire; in that place there will be weeping and gnashing of teeth. 43 Then the righteous will shine forth like the sun in the kingdom of their Father. The one who has ears, let him hear.”*

*These people that are rejected in the last days are the ones who would not keep the Torah. Lawlessness means without Law. The faith only people.

2) Marqus (Mark) 10:17-26 (New King James)

Yeshua counsels the rich young ruler

*17 Now as He was going out on the road, one came running, knelt before Him, and asked Him, "Good Teacher, what shall I do that I may inherit eternal life?" 18 So Jesus said to him, "Why do you call Me good? No one is good but One, that is, God. 19 You know the commandments: 'Do not commit adultery,' 'Do not murder,' 'Do not steal,' 'Do not bear false witness,' 'Do not defraud,' 'Honor your father and your mother.' " * 20 And he answered and said to Him, "Teacher, all these things I have kept from my youth." 21 Then Jesus, looking at him, loved him, and said to him, "One thing you lack: Go your way, sell whatever you have and give to the poor, and you will have treasure in heaven; and come, take up the cross, and follow Me." 22 But he was sad at this word, and went away sorrowful, for he had great possessions. With God All Things Are Possible."*

* Notice how Yeshua pointed the young rich ruler to the Torah (v18) and did not give him a Faith only formula.

3) Luka (Luke) 10:25-28 (New King James)

The lawyer

"25 And behold, a certain lawyer stood up and tested Him, saying, "Teacher, what shall I do to inherit eternal life?" 26 He said to him, "What is written in the law? What is your reading of it?" 27 So he answered and said, " 'You shall love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind,' and 'your neighbor as yourself.' "28 And He said

to him, “You have answered rightly; do this and you will live.” *

* Again notice how Yeshua pointed the lawyer to Torah and calls the commandments LIFE (v 27). He could have said to him just believe in me (Faith) and you will be saved. The Messiah perfectly understood the purpose and role of the Torah. Without it, we will not make it. Do not be deceived.

Why is the Torah life?

To understand this we must understand what sin is. The Torah came into being because of sin! There was no Torah in the Garden of Eden and for 26 generations (2298 years) thereafter until the time of Moses there was no systematic legal code that Yisra’el observed. During the time of Moses, the commandments were compiled into a uniform code of law for the first time, and a legal system was created for Yisra’el to observe and enforce.

This was a perfectly normal development. Every nation, society, and community lives by some type of law code, and legal system. It is an unfortunate requirement of life for there to be peace, order, and prosperity. The Torah, however, did much more. The Torah was also given the means to deal with sin due to man’s ongoing rebellion or the Earth will be filled with violence and perversion necessitating another deluge or global disaster. No other legal system in the world could fix sin.

There are three categories of sin in the Torah.

1) **Iniquity (Avon)** which means perversion or wrong committed through human lust of one sort or another. These are tendencies or curses we inherit from our fathers and mother.

2) **Transgression (Pasha)** which means wilful rebellion, actions considered to be malicious as though done with a

high hand. These are violations of the written commandments.

3) **Sin (Chatah)** which means to miss a mark or goal, an advertent error committed i.e. unintentional transgressions. These acts of sin are done out of ignorance or stupidity.

About 1/5 of the 207 Biblical violations for which an offering was required were acts committed out of neglect or error. In other words, all sin offerings came for unintentional transgressions (charah). The sacrificial system was designed for unintentional sin (Wayiqra (Leviticus) 5:1-4). Sacrifices were the lowest form of atonement because the blood of animals only covered sin for a year (Ivrim (Hebrews) 10:4).

The sacrifices could not abolish wilful sin committed against the Torah, Avon, and pasha. The only way to fix this was through Teshuvah. This is the highest form of atonement in the Scripture. We translate this as repentance but it is much more than this. NMZ has published a 60-page paper explaining what Teshuvah is. Download it from our website, it is free.

Teshuvah was for intentional sin and iniquity. Repentance started the process but it is completed on Yom Kippur. Yom Kippur was atonement, a covering for transgression and iniquity, but could not fix our sin nature.

All intentional and unintentional sins were forgiven on Yom Kippur (Wayiqra (Leviticus) 16:16). This was the Day on which our slates were wiped clean in Heaven. According to Jewish belief in Yom Kippur souls would be released from the dungeon of darkness and were allowed to be reborn again.

The High Priest on this day when he entered the Holy of Holies and sprinkled the blood over the Ark, did something special and prophetic here. It is called Ke-matlif and we read of it in the Talmud; "Have we not learned: He sprinkled

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thereof once upwards, and seven times downwards? That was done ke-mazlif' [like the movement of swinging a whip]." Babylonian Talmud, (Tractate Yoma, 15a).

This is a picture of the torment and death of the Messiah. He was whipped (Yochanan (John) 19:1-2) and executed on the pole – a stake (Greek *saturos*) and not a cross (Yochanan (John) 19:16-34) hence the upward and downward movement of the Priest. The word cross is a bad translation.

The prophet Yeshayahu (Isaiah) 53:6-9 spoke of a day when One Sacrifice would take care of sin for all time. The author of Ivrim (Hebrews) 2:14-18 explained the significance of this one sacrifice.

*“Therefore, in all things He had to be made like His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, **to make propitiation for the sins of the people.**”*

Qolesayah (Colossians) 1:13 says, *“He (the Father) has delivered us from the power of darkness and conveyed us into the kingdom of the Son of His love (Yeshua), **14 in whom we have redemption through His blood, the forgiveness of sins.**”*

Do you realize the Sacrifice of the Messiah is useless to anyone who does not make Teshuvah? Faith without works is dead!

This is what the rabbis teach:

The core of sin is Torah ignorance.
The core of transgression is Torah rebellion.
The core of iniquity is Torah alienation.

And the core of Life is Teshuvah.

What is holiness according to the Torah?

Holiness according to the Torah is TESHUVAH (repentance).

All five books of Moses are instructions for living the set apart of life. But you can't walk that life unless you repent that is do teshuvah. You have broken the Torah like everyone else has and there is no forgiveness without Teshuvah – holiness.

We are warned.

*“31 Cast away from you all your transgressions, by which you have transgressed; and make for yourselves a new lev (heart) and a new Ruach (Spirit): for why will you die, O Beit Yisrael? 32 For I have no pleasure in the death of him that dies, says the Master YHWH: **therefore make teshuvah for yourselves, and live**”* Yirmeyahu (Jeremiah) 18: 31-32. (The Restoration Scriptures).

What do we have to repent of; it is simple our violations of the Torah. Yisra'el failed to do this and they were rejected by YHWH after they were warned hundreds of times by the prophets. In the end, they were punished, they lost the land and were scattered across the globe and locked out of the Promised Land. We can quote many Scriptures here.

When Yochanan (John) began His ministry in Yisra'el, he did not go about teaching Torah and its holiness requirements. There is no record of John teaching people the law because every first Century believers went to a synagogue where they heard the Law of Moses. Cut to the chase, John knew the solution and that was all they needed to do. He preached – repentance unto holiness. It is not hard to understand if you want to receive it.

*“In those days John the Baptist came preaching in the wilderness of Judea, 2 and saying, **“Repent (do Teshuvah), for the kingdom of heaven is at hand!”** 3 For*

this is he who was spoken of by the prophet Isaiah, saying: "The voice of one crying in the wilderness: 'Prepare the way of the YHWH; Make His paths straight'" Mattityahu (Matthew) 3:1. (The Restoration Scriptures).

When Yeshua came He simply continued John's message because He too understood that without Teshuvah Yisra'el was doomed.

*"Now after Yochanan (John) was put in prison, Yeshua came into Galil, proclaiming the Besorah of the malchut of YHWH (good news of the Kingdom), And saying, The time is fulfilled, and the malchut of YHWH is at hand: **make teshuvah (repentance), and believe the Besorah (Good News)**" Markus (Mark) 1:14-15. (New King James Version).* Teshuvah is a pinnacle and fundamental principle of the TaNaK (the Hebrew Scriptures) because it is the only pathway appointed by YHWH to obtain His forgiveness, attain holiness, and enter into His Kingdom of Heaven. Forgiveness of sin has always been available without exception to the sincere sinner that fulfills the requirements of Teshuvah.

When Melech Dawid sinned against YHWH and performed Teshuvah, YHWH forgave him of his sin. Otherwise, Dawid would have been stoned to death and eternally damned because he had committed an offense that was punishable by death, according to the Torah. We see Dawid acknowledging that YHWH had forgiven His sin.

*"I acknowledged my sin to You, and my iniquity I did not hide. I said, I will confess my transgressions to YHWH; **and You forgave the iniquity of my sin. Selah**" Tehillim (Psalms) 32:5. (New King James Version).*

See also the story of King Achav (Ahab) and Navoth (Naboth) and How YHWH also forgave him for murdering Naboth (Melechim Aleph (First Kings) 21). The fact of the matter is IF YHWH did not forgive sin and waited until Yeshua came for sin to be forgiven, the human race would

have ceased to exist long ago. All of humanity before the execution stake of Yeshua would be in Hades. Instead, the Scriptures tell us that YHWH does not mark iniquities but offers forgiveness willing to all who do Teshuvah;

“If You, Yah, should mark iniquities, O YHWH, who shall stand? But there is forgiveness with You, that You may be feared” Tehillim (Psalms) 32:5.

So many believers have been oblivious to this simple fact because of a perverted understanding of repentance. Repentance, as it is dispensed in the Church, is a “quick fix” to sin, cheap grace so to speak, where the unmerited favor of YHWH has been made into a license to sin, again and again, not knowing that the unmerited favor of Elohim leads one to terminate sin and obey the Torah.

The formula is very simple; Micah gave it to us.

“He has shown you, O man, what is good; And what does YHWH require of you But to do justly, To love mercy, And to walk humbly (wehasnea) with your Elohim?”
Micha (Mikah) 6:8.

The term walk in humility is from the Hebrew root *tsana* – to humble your soul meaning to repent and live a Torah-obedient life. In the words of Kepha (Peter) quoted at the beginning “***without spot, and blameless.***” In conclusion, Holiness is Teshuvah.

I leave you with some interesting facts about the Torah.

What is the Torah?

The TaNaK (the Hebrew Scriptures) makes up 80% of the scriptures.

The Brit Chadashah (The Renewed Covenant) has over 1,600 quotations from the TaNaK.

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The size of TaNaK (the Sluttgartensia Edition that Jews use) contains over 1,500 pages.

The Brit Chadashah has 260 chapters compared to the 929 of the TaNaK.

The Torah has 613 commands while the Brit Chadashah has 1050.

Of the 613 commands of the Torah, 248 are positive and 365 negative.

We must never view the Torah as Law as generally translated in the Brit Chadashah but lets us regard the Torah as 613 different ways to attach ourselves to our Father we have been given 248 positive ways to connect and 360 negative ways to make that connection.

It was Rabbi Simlai in the 3rd century who first taught the 613 commandments of the Torah. He counted 365 negative commandments (the same as the number of days in the solar year) and 248 positive commandments, corresponding to the number of parts in the human body.

The 613 commandments in Hebrew are called Taryag Mitzvot as the numbering of tarvag equals 613 (Gematria).

Positive commands – mitzvot aseh.

Negative commands – mitzvot lo ta'aseh.

There are three categories of law in the Torah:

Edot or witnesses and testimonies are the feast days, Sabbaths.

Chukim is laws or statuses that do not seem to have any rational reason behind them. These are like kashrat and kil'ayim (forbidden mixtures).

Misphatim is all the moral or ethical laws (right rulings – judgments) within the Torah that require no explanation or even justification to obey.

While the list of Commandments may appear long and daunting we the lost Tribes of Yisra'el are only required to keep the TEN which includes the Shabbat, Rosh Chodesh, and Feasts Commandments while we are in the diaspora. The time will come when we will all be required to be Torah-compliant when we enter the Promised Land. While we are out of the Land let it not be said that the Commandments are hard to keep. They are not a burden but a blessing!

*“For this is the love of God, that we keep His commandments. **And His commandments are not burdensome**”* Yochanan (John) 5:3 (New King James Version).

Barukh haba b'shaym יהוה, Halleluyah! Praised is He who comes in the name of יהוה!

902

WHO KILLED YESHUA

Shalom Aleichem (Peace be unto you),

Who killed Yeshua?

I greet you, and I welcome you in the Name of YHWH!

This teaching has two parts. Part one answers the question of who killed Yeshua. Part two answers the question did the Jews curse themselves?

Every day Jews during “Uva L'tsion,” tefillah (prayer) says, “Titen emes l'Yaakov, chesed l'Avraham.” Give truth to Yaakov, kindness to Avraham. Let it be said of us who bring you this teaching.

PART ONE

Deicide, defined as “the act of killing a divine being” is one of the oldest lies that lives on in humanity. It has forged a deep wedge between two spiritual nations/powers that has resulted in the death of millions of innocent people. A lie from the pit of hell that continues to cause darkness today

because many refuse to understand and see the light of Scripture.

Deicide is irrational! Why? Because you cannot kill “God” for then He will not be Eloah. The first cause of being Elohim is without question the divine attribute of immortality. YHWH is eternal! Then who died on “the cross?” Man or Elohim. When Yeshua died at the execution stake He could not have been Elohim or both man and elohim. He was a mortal man born of a woman! We read:

“6 Who (Yeshua), being in the very form of אֱלֹהִים (Elohim) thought it not presumptuous, or blasphemous – that He is the equal of יְהוָה :(YHWH) 7 But made Himself of no reputation, and took upon Himself the form of an eved (servant), and was made in the likeness of the sons of men: 8 And being found fashioned as a man, He humbled Himself, and became obedient to death, even the death of the execution stake” Phylipsiyah (Philippians) 2:6-8.

Yeshua stripped Himself of His status as Elohim and became human. Many still do not accept this basic truth because they prefer to keep the lie so that they can perpetually blame the Jews for deicide. Thus; the question we must address is who killed or murdered the human Yeshua? Not who killed “God?”

There are two sides to this argument, “the Human Side” and “the Divine Side.”

First the Human Side

1. Both the Romans and the Jewish authorities (the Sanhedrin) had a good reason (motive) to want to put Yeshua to death. The people had proclaimed him king! We find many Scriptures saying He was named the King of the Jews (Matthew 2:1-2, Yochanan (John) 18:33-34, 19:12). Yeshayahu (Isaiah) 9:6-7 and Psalm 110 indicated that Yeshua was born to be a King. This was the specific charge Yeshua was put to death under Roman law and why they

nailed the charge to the cross to humiliate Him and warn His followers.

2. Only one person was responsible for betraying Yeshua to the Jewish authorities. Judas Iscariot sold the Messiah for 12 pieces of silver. Yochanan (John) 13:27 – *“As soon as Judas took the bread, Satan entered him. So Yeshua told him, “What you are about to do, do quickly.”* Judas was regarded as a saint by some Churches precisely because he was the catalyst of Universal Salvation. If anyone could be blamed for the death of Yeshua this one man was.

3. The Jews had proclaimed many to be the Messiah before and after Yeshua and all were killed by Gentile rulers and not the Jews. The Sanhedrin did not have a record of killing their Messiahs. The main reason why they condemned Yeshua was that they believed He had blasphemed under their Oral Law. Thus, the Book of Maaseh Shlichim (Acts) says that Elohim used “lawless men (wicked)” according to the foreknowledge of YHWH to kill Yeshua (Maaseh Shlichim (Acts) 2:23). Meaning it was a handful of men both Jews and Romans under Satan who did the deed. In fact, many Jews at the time believed He was the Messiah and their King, hence the triumphal entry into Yerushalem (Matthew 21:1-17; Marqus (Mark) 11:1-11; Luke 19:29-40; Yochanan (John) 12:12-19) and they also believed He came to restore the Kingdom of Elohim (Maaseh Shlichim (Acts) 1:6).

4. The nation of Yisra'el at the time of the Messiah was a conquered and occupied country. They had no power and authority to put anyone to death. This specific authority to impose the death penalty was removed from them in the year 6 AD. Pontius Pilate was the sole man who had the power to put Him to death. The trial of Yeshua before the Sanhedrin produced no solid witnesses to condemn Him, so they as a matter of authority and procedure sent Yeshua to Pilate to judge Him. Pilate absconded from the decision and invoked a Roman Passover custom he knew would shift the

blame onto innocent bystanders. The fact is no one wanted to be responsible and how could they be?

5. Yeshua was resurrected, many verses tell us that He was seen alive (Yochanan (John) 11:25-26, Marqus (Mark) 16:6, Luke 24:6-7) and estimates state that He was seen alive by more than 500 witnesses. Therefore, there is no proof of murder. Think about this for a minute, if someone killed you and the authorities accused this person of murder and later they found you alive. Can that person be held responsible for your death under the law? Ask any lawyer today, the answer is no! No corpse no murder, a fundamental principle of law called *habeas corpus* is "you should produce the body."

Second the Divine Side

6. Rabbi Shaul (Paul) says that Satan and the demons killed Messiah Yeshua. Qorintyah Alef (First Corinthians) 2:8 *"None of the rulers of this age understood it, for if they had, they would not have crucified the King of glory."* This passage indicates Satan was the main culprit behind the death of Yeshua. Many passages identify Satan as the ruler of this world (Yochanan (John) 3:31; 2 Corinthian 4:4; Ephesians 2:2). So how can mortal and ignorant man be responsible for deicide? The fact is no person or angel was capable (smart enough) of coming up with a salvation plan that is so majestic and awesome that to attribute Yeshua's death to man is to ridicule or mock the divine.

7. In another Scripture we find this pinnacle truth. That YHWH the Father delivered up His own Son to be killed. 2 Corinthians 5:21 says, *"For Elohim made Yeshua who knew no sin to be sin for us, that we might become the righteousness of Elohim in Him."* See also Maaseh Shlichim (Acts) 2:23. Rabbi Shaul under the inspiration of YHWH in this passage identified Elohim as the one solely responsible for the death of Yeshua and rightfully so!

8. Further, in another passage it says it is our sins that drove Yeshua to the cross. Romiyah (Romans) 3:23-24 *“for all have sinned and fall short of the glory of Elohim, being justified freely by His grace through the redemption that is in Yeshua our savior.”* See also Kepha Alef (First Peter) 3:18. In these passages, it is everyone’s sin, both Jew and Roman that sent the Messiah to be crucified. The driving factor behind why YHWH had to come and die for us was because the blood of innocent animals could not extinguish our sin year after year (Hebrew 10-4-6). There was no other way (Yeshayahu (Isaiah) 43:16-19).

9. In another powerful passage in Yochanan (John) 10:17-18 it says that Yeshua voluntarily laid down His life to pay the penalty for our sins. I quote, *“I lay down My life in order to take it up again. No one takes it from Me, but I lay it down of My own accord.”* We ought to remember that Yeshua was given the choice in the Garden of Gethsemane not to continue but He did it willingly because of His great love for mankind. Thus He said, *“Greater love hath no man than this, that a man lay down his life for his friends”* Yochanan (John) 15:13.

10. In another remarkable passage it says, *“The Father demonstrates his own love for us in this: While we were still sinners, Yeshua the Messiah died for us”* (Romiyah (Romans) 5:8). Yeshua’s death puts beyond all doubt the fact that Elohim loves us and wanted to show us this by personally dying for us. It was Elohim’s decision to make and He alone made it. Pontius Pilate in a moment of presumption thought he held the power and was promptly corrected, *“Are you not aware that I can call on My Father, and He will at once put at My disposal more than twelve legions of angels?”* Mattityahu (Matthew) 26:53. This response indicates that Pilate was just a puppet for YHWH’s purpose.

11. Yeshua also died to prove and fulfill the justice of Elohim: *“The Father presented His Son as a sacrifice of atonement . . . to demonstrate his justice”* (Romiyah

(Romans) 3:25–26). In Mark's words (10:45) *“He gave His life in ransom for many.”* Meaning that penalty of our sin has been fulfilled in this one sacrifice for all time (Ivrim (Hebrews) 10:12). The sole theme of Yeshayahu (Isaiah) 53. We are confronted with this implication; to blame the Jews is in fact a breach of divine justice.

12. Revelations 13:8 states, *“And all that dwell upon the Earth shall worship him, whose names are not written in the Book of Life of the Lamb, slain from the foundation of the world.”* Most Bible scholars agree that this passage revealed a Master Plan beyond time itself. Meaning the death of Yeshua had something to do with eternity before the Earth was created. The story of our redemption goes back much further than we are led to understand. Our Book YOM YHWH addresses this side.

Conclusion:

All of the above shows that the Jews and the Romans merely played vital roles in fulfilling YHWH's plan and purpose as laid out by many prophets. Rightly no one was responsible or can be held accountable for the death of the Messiah. It is an absurdity to think we had the power and knowledge and understanding to kill “God” (ELOHIM). Instead, Yeshayahu (Isaiah) 53 paints a marvelous picture of an event planned by YHWH some 700 years before it occurred that will merge the destiny of Jews and Gentiles and reconcile mankind to Himself. So who killed Jesus (Yeshua)? Satan or man. Answer: No one did, YHWH killed His own Son! Barukh haShem!

PART TWO

The second part is to address a long-standing lie that the Jews imposed a curse upon themselves when they spoke these words recorded in the book of Matthew:

“So when Pilate saw that he was gaining nothing, but rather that a riot was beginning, he took water and washed his

hands before the crowd, saying, "I am innocent of this man's blood; see to it yourselves." And all the people answered, "His blood be on us and on our children!" Mattityahu (Matthew) 27:24–25.

There are six reasons why this belief that the Jewish people cursed themselves with the death of Yeshua is not true. In our opinion an absurdity that should have been abandoned by the Church long ago. Instead, many theologians perpetuate the lie because of their hatred and jealousy of the Jews. How else can you explain and justify 2000 years of the persecution, expulsion, and slaughter of the Jews? This passage so many have taught implies the Jews brought it upon themselves. Really!

1. Under no circumstances did Yahudah (the Jews) curse themselves and their children. The decision to kill Yeshua was a bipartisan motion between two political powers that ruled Judea at the time of Yeshua - the Roman procurator Pontius Pilate and the Roman-approved High Priest Caiaphas. The rest of the rulers merely followed their dictates for fear of being ostracized or condemned. They "the appointed Roman rulers" did not represent the Jewish people or Yisra'el. On another side, we should be thankful for them for being the catalyst of our salvation.

2. There is no moral justification between the pronouncement '*His blood be on us and on our children*' with the persecution and death of millions of Jews. First, the Law of Moses is clear on this matter, death and curses have to do with disobedience of Covenant terms. Devarim (Deuteronomy) 28:15-68 is a long list of sanctions and curses for disobeying the Torah. Moses solemnly warned all of the consequences of disobeying the Torah; See 8:11-16 and he even told Yisra'el their enemies will kill them and their children (Devarim (Deuteronomy) 4:25-28). This is the sole cause and continues to be the reason for Yisra'el's elongated sufferings. This applies to both Houses of Yisra'el!

3. The prophet Ezekiel clarified a long-standing misbelief in Yisra'el that is the same belief that blinds Gentiles today; that the sons/daughters pay for the sins of their father/mother. *"The soul who sins dies. The son won't bear the punishment of his father's sin and the father won't bear the punishment of his son's sin. The righteous deeds of that righteous person will be attributed to him, while the wicked deeds of the wicked person will be charged against him"* Yechezkel (Ezekiel) 18:20. Under Ezekiel's clarification, no son and daughter pay for the transgressions and iniquity of their father and mother. Period!

4. The circumstance around the trial of Yeshua shows that the people were influenced or staged to shout for Yeshua to be killed rather than the murderer Barabbas. This was brought out conspicuously in the movie Jesus of Nazareth 1977. As mentioned earlier the triumphal entry into Yerushalem shows that many Jews had received Yeshua as Messiah and King and thousands had witnessed the many signs He performed. Further, the Apostles were fully aware of what was installed for Him in the City because Yeshua had warned them that He would be killed (Mattityahu (Matthew) 20:18; Maqus (Mark) 10:33). A few days later we are expected to believe that all Yerushalem had suddenly turned on Him? This is simply not possible given the fact that they did not have Facebook. Yes, it is ridiculous.

5. Here is an interesting argument, Scholar Robert Kysar, argues that part of the severity of this charge comes more from those who read and understand the text than the text itself. John uses the term *Ἰουδαῖοι*, *Ioudaioi*, meaning "the Jews" or "the Judeans," as the subject of these sentences. However, the notion that the Jew is meant to represent all Jews is often disputed, with many English translations rendering the phrase more specifically as "Jewish leaders." All translations should correct this mistake in the text because this is the truth.

6. Anti-Semitism like all other forms of race-related hatred and bigotry is a result of humanity's refusal to accept the atonement that was made for them. If Christians really understood the implications of accepting the atonement, they would know that to hate or blame the Jew is to reject the atonement. This is the truth Christ died for all peoples, tribes, and nations (Yochanan (John) 3:16; Yochanan Alef (First John) 2:2; Qorintyah Bet (Second Corinthians) 5:15). Hence, Jew or Goyim (Gentile) matters not in the Kingdom of Elohim. Christianity's failure to accept the atonement is the very reason why we have this divide and longstanding hatred.

Conclusion:

All of the above shows that this notion of the Jews cursing themselves with the death of the Messiah Yeshua is another lie from the pit of hell. The teachings of the Law of Moses and Ezekiel's moral precedent simply rule it out. The triumphal entry vs the circumstances of the trial shows a serious contradiction that the self-imposed curse was staged and the reaction pre-determined. The Jewish people and nation did not curse themselves and their children with the death of Yeshua. Anti-Semitism is the mechanism of Satan to keep the lie alive.

On the Day of Judgement all people, tribes, and nations will face two eternal destinies; *"Then the King will say to those on his right, 'Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world....' Then he will say to those on his left, 'Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels'"* (Mattityahu (Matthew) 25:34-40).

The meat of the parable makes it clear that the sole determinant of who gets into the Kingdom of Elohim hinges on how you treated your neighbor. Therefore, the real question we should be answering is WHO IS MY NEIGHBOR/BOTHER or more specifically ARE THE JEWS

MY NEIGHBOR/BOTHER – DID I LOVE THEM? And NOT WHO KILLED YESHUA?

The right answer to the latter part does not take you to hell but the wrong answer to the first part will! We must leave these abominable lies behind us and love our neighbors as Yeshua loved us and instructed us!

Barukh haba b'shaym יהוה, Halleluyah! Praised is He who comes in the name of יהוה!

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The prophet Eliyahu (Elijah) is called the Breach Maker in TaNaK (The Hebrew Scriptures); he is poised to return before the dreadful Day of YHWH to restore the prominence of the Torah of Moshe (Moses) and the end the Diaspora of kol Yisra'el according to the Prophet Malachi. Many believe Eliyahu's mission has already begun in the boundless desert of Cyber Space where there is a voice crying out, but many are not able to understand the message of the voice because of not knowing the background and history to the movement called Yisra'el and its counterpart the Malchut (Kingdom) of YHWH. This series of Articles, the third of many will bring you into speed with what is past, the present and the future in the world of YHWH whose signs and happenings are affecting us now. The views and teachings presented in these articles are guaranteed to challenge you and impact you as these messages have done to countless others.

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