

Truth

A primer on the Messiah who is called the Light of the Gentile

by Mel West



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## **Preface**

I don't know who first said it, that the Truth hurts, nor do I know when it was first said. But this I do know: the framers of the Bible, which are credited as Moses and the Prophets, had a pretty sound understanding of this precept. Moses spoke of an angel which would be sent before the Children of Israel. That Angel would be feared; and perhaps one reason why he would be feared is because he shall know [and uncover] the secrets of men. Of course, the other reason he might be feared is because he is characterized as carrying the Wrath of God with him. He comes during a time of God's Wrath: a time of vengeance.

Because He is also called *The Word of God* or the *Son of Truth*, in all likelihood there will be those who will be stung by His Word. So be prepared in our Similitude: we shall be seeing things and hearing things many will not desire. For we will be seeing and hearing Truth. Not from man's point of view, but another.

Exodus 23.20 Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.

23.21 Beware of Him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in Him.

23.22 But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine adversaries.

23.23 For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites; and I will cut them off.

This Angel is patterned after the Angel of the Lord's Presence which first introduced itself to Abraham, then to Isaac and Jacob, and ultimately Moses. It took up residence with the Children of Israel as a Cloud by Day and a fire by night atop the Mercy Seat of the Ark of the Covenant. The Ark was placed in a tent called The Tabernacle; inside the Ark were stored the Ten Commandments, a sample of the manna from heaven, and the Testimony of God. The Cloud, or Angel of the Lord's Presence, led the Children of Israel around the desert of Sinai, Edom, etc., for forty years and then, under the leadership of Joshua, led them across the Jordan into the Promised Land which is now called Israel.

Moses, with succeeding prophets following in his cue, ascertained that the Children of Israel would not obey their God and would deviate from his way. In anticipation of this Moses created a Curse which would be applied to them when they stray from their God. Later prophets, such as Joel, Isaiah, and Jeremiah expanded upon this Curse.

The Curse also contained a Blessing! It turns out that all the Curses recorded by Moses and the other prophets also had an attached Blessing. The Blessing ultimately said that after God had Scattered Israel to all the nations and purified them with a Spirit of Burning

he would then bring the scattered remnant back to the Promised Land of Israel.

We note that Moses was the Gatherer or Deliverer whom God chose to act in his stead to lead the Children of Israel out of captivity in Egypt to bring them to the land promised to Abraham and his seed. The punishment for straying from the Law of Moses was to send them back into captivity but this time, said Moses, it would be to all the nations of the world. They would flee when no one is chasing them. If they were to escape one sword another would be sent after them. They would have no place of their own until God would send them His Angel, called The Anointed One, to redeem them and participate in the gathering of the Children of Israel back to their land from the four corners of the world, wheresoever they had been scattered. This Anointed One, or Messiah (Gr. Christ) is gifted with the same attributes mentioned in the Angel of Exodus. In short, He is one whom all men will fear.

The prophets realized from the outset that the Messiah, whom we shall call the Deliverer Messiah, who is also given the title, the **Light of the Gentile**, will come in a period of great darkness. Nations will be against nations, the highways would lie waste, with it not being safe to travel; it would be terribly gloomy and all would expect the end of the world at any moment. At that time, in those dark and gloomy days, the Deliverer Messiah would be sent to say unto the scattered remnant: *Thou art My People*. Thus, He has the formal job of

redeeming the remnant to God.

Before He is seen, say the scriptures, Elijah will be resurrected; and Elijah has the job of turning the hearts of the children to their fathers and the fathers to their children. Up to that moment, it follows, the fathers had been neglecting their children, etc. This makes sense because Elijah comes at the moment before a great war of Fire and Brimstone, like unto that sent upon Sodom and Gomorrah, where all the cities of man and their high towers would be brought down. The world, during the time of Elijah, says Malachi, will be purged of its wickedness by fire, out of which will be left a remnant. With the remnant God would create a New Heavens and a New Earth, says Isaiah.

According to the prophets all this begins to take place during a time called the Latter Days and most noteworthy about that time is the fact that you will see the sons of Israel carried back to the Holy Land in the arms of the Gentile; and upon the shoulders of the Gentile would be carried the daughters of Israel. When the daughters of Israel are restored, the remnant that are in Jerusalem, every one of them, shall be called Holy. The reason they are called Holy is in part due to the fact that they were carried upon the shoulders back to the Promised Land. Holy Things are carried by the priests upon their shoulders. The Ark was carried upon the shoulders, for instance. In all probability, animals carried to the altar were usualy carried above the shoulders on a truck of some kind. Thus, we can see how the preserved of the Children of Israel may be viewed as Holy unto the Lord after they are restored. For they will have endured a terrible thing in having survived the Curse of Moses. We suspect that the view of them is like unto the view God showed towards cities destined to be sacrificed. When God sacrificed a city before the hands of Joshua, for instance, that city so designated had to be wasted completely. Its silver and gold, its women and children, its animals, etc., could not be used for the benefit of the conquerors. In a like scenario, the Curse against the Children of Israel provided for a complete desolation of the people, to scatter them off the land, so that the land could once

again enjoy its Sabbaths. These are some criteria of the scattering and redemption of Israel.

We find that the entire time-line of prophesy since Moses is broken down into these Two Events:

• The Scattering of Israel

•The Gathering and Redemption of Israel

Each of these Two Events, it turns out, had its Angel or Messiah. Before the Scattering, for instance, we have [the Sign of the Virgin and her son] Messiah Immanuel:

Isaiah 7.13 And he said, Hear ye now, O house of David; is it a small thing for you to weary men, but will ye weary my God also?

Apparently the people of Judah had been asking Isaiah to prove that he was a prophet. Elijah the prophet who preceded him was asked to give a similar sign. Elijah stood before the priests of Baal, fashioned an altar in the earth with a trench around it, filled the trench with water - which overflowed into the altar and drenched the tinder - and then called God in Heaven to light the altar on fire! Fire came down from Heaven and not only lit the altar on fire but destroyed (with the help of Elijah's Sword) a multitude of the priests of Baal standing by the site.

So the people of Judah asked Isaiah for a sign. He responded with a sign far more terrible than the sign Elijah brought:

Isaiah 7.14 Therefore, the Lord himself shall give you a sign: Behold, a Virgin [or maiden] shall conceive, and bear a son, and shall call his name Immanuel.

7.23 And it shall come to pass in that day, that every place shall be, where there were a thousand vines at a thousand silverlings, it shall even be for briers and thorns.

7.24 With arrows and with bows shall men come thither; because all the land shall become briers and thorns.

The Koran says that the Virgin Mary and Jesus are equal signs of God. Mohammed was right on track with this precept. For the Sign of the Scattering of Israel, and the turning of its land into briers and thorns, was the Virgin who gave birth to a son. We are not particularly concerned whether she was a Virgin or, as the Masoretic Bible calls her, a Maiden; it is significant that a young girl conceives and gives birth to a child out of wedlock prior to the moment of the scattering of Israel. The Scattering, we might add, to fulfill prophesy, must be to all the nations of the world, as Moses so clearly described it.

We have discussed this Event in Biblical Time in another work called <u>Son of Man</u>, a Commentary on Immanuel and the Gospel of Truth, 1990. This work is about a thousand pages and features a separate bound volume of the Synoptic Matrix and an Index of Biblical words and precepts. The index alone is 183 pages. The <u>Son of Man</u>, a Commentary.., examines the precept of the Son of Man and Immanuel, whose name means God is with us.

of the restored [and redeemed] Children of Israel. The desolation against the nations (including those who come up against Israel or had even condemned Israel during the time of its trial) occurs through plagues, blood, and a rain of fire and brimstone down upon the heads of their armies. At that moment in time the Restored Israel is protected by God with a wall of fire. And the Messiah of that epic is first seen when Lebanon is burning and when the Assyrian overflows his banks and tries to come into the Land of Israel again. Obviously, if God stated he would be a wall of fire around Jerusalem and Israel, the Assyrian would not get very far with his invasion. This invasion is mostly described by Daniel we might add.

With this in mind let us now examine the Deliverer Messiah who must come during that period, whom we shall also call The Light of the Gentile. He has a significant characteristic about him: He does not go into the streets, lift himself up, or cause his voice to be heard in the streets! He, in fact, does not demonstrate the customary image of a prophet who does go into the streets, crying, as Elijah and others, Repent!

In the pursuit of all of our works we thought to take the advise of the rabbis and tried to put ourselves in the place of the Messiah, walking in his shoes so-to-speak, so to better understand what is required of him, whether his mission requirements are feasible, and whether we are truly watching for the right characteristics designated to him. We thought to go one step further with this venture and draw you in, our reader, into the experiment, to simulate him as best we can. In all this we would be companions in the Redemption of Israel. As Rabbi Hillel said,

Sayings of the Fathers, 2.4, do not judge your companion until you are in his shoes.

We took this on good advise and in our judgment of what is expected in the Messiah we thought that all those awaiting Him would do well to try to walk in his shoes.

Our works, of which the most recent is <u>The Savior of the Poor</u>, a Commentary..., all lead to a simple peace plan adopted from the prophets and the library of the rabbis and Jewish philosophers. Essentially this plan argues for the restoration of the Tabernacle, rebuilding the Temple with the aid of the Moslems - whom the <u>Savior of the Poor</u> has complemented with the title, Sons of Zadok - and the renaming of the state of Israel to a name everyone can relate to: a term on the order of Married. Our works call all those in Jerusalem - even everyone living there now - holy, and ask all those people living in the new state to recognize that they each have an equal share in it and that it should not be partitioned.

We salute the sons of Ishmael in our works because they comforted Israel's Savior, Moses, in the desert in Midian. Without his father-in-law's, Reuel's, support Moses might never have been in the position to deliver Israel and its Torah. We salute all people, because the Messiah carries the seed of many nations, not just the Jews. See Savior of the Poor, ... on this. Phylistia, even you are provided for, because the 50th Jubilee is near...

Mel West San Francisco, California March 16, 1991

# Chapter 1

### Fire Fueled by Precepts

It has been a matter of days now since Desert Storm completed its fury; still the troops are being held in Iraq in anticipation that the King of Babylon may rise up again.

We make no pretense at suggesting that prophesy has been fulfilled through *Desert Storm*. We do know of the prophesy, *When the Assyrian shall come into our Land*, certain events will occur. It is a time when the remnant of the Children of Israel are restored to their land. The signs include:

Micah 5.3 Therefore, will he give them up, until the time that she which travaileth hath brought forth: then the remnant of his brethren shall return unto the Children of Israel.

5.4 And He shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord His God; and they shall abide: for now shall He be great unto the ends of the earth.

5.5 And this man shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men.

Other signs accompany the Messiah, including the sign that Lebanon is hewn down, it is burning and its animals are not sufficient for the sacrifice at hand - Now will I lift up myself, so saith the Lord; for

Isaiah 28.2 Behold, the Lord hath a Mighty and Strong One, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.

Isaiah 33.3 At the noise of the tumult the people fled; at the lifting up of thyself the nations scattered.

Quite remarkably when Desert Storm was engaged many nations scattered from Iraq and Kuwait. We suspect no event in history has been accompanied by such diversity of nations being scattered from such a place.

Isaiah 33.17 Thine eyes shall see the King in his beauty: they shall behold the land that is very far off.

Micah 7.11 In the day that thy walls are to be built, in that day shall the decree be far removed.

He hisses from the ends of the earth:

Isaiah 5.26 And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly:

5.27 None shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken.

5.28 Whose arrows are sharp, and all their bows bent, their horses's hoofs shall be counted like flint, and their wheels like a whirlwind:

5.29 Their roaring shall be like a lion, they shall roar like young lions: yea, they shall roar, and lay hold of the prey, and shall carry it away safe, and none shall deliver it.

5.30 And in that day they shall roar against them like the roaring of the sea: and if one look unto the land, behold darkness and sorrow, and the light is darkened in the heavens thereof.

Zephaniah 2.8 Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the Kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.

Psalm 97.3 A fire goeth before him, and burneth up his enemies round about.

Joel 2.1 Blow ye the trumpet in Zion, and sound an alarm in my Holy Mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand:

2.2 A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations.

2.3 A fire devoureth before them; and behind them a flame burneth: the land is as the Garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them.

This nation is noted for the fact that such a people like it have never been seen before nor will be seen again. This eliminates the power of Rome, for instance, as being that nation, since other nations since Rome have attained Rome's power and glory and exceeded it. Certainly the power of the Soviet Union and the United States exceeds Rome's. For these latter day nations have the power to destroy the earth.

Joel 2.4 The appearance of them is as the appearance of horses; and as

horsemen so shall they run.

2.6 Before their face the people shall be much pained: all faces shall gather blackness.

2.10 The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining:

2.11 And the Lord shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the Lord is great and very terrible; and who can abide it?

2.30 And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.

It is remarkable that Desert Storm was preceded by the most terrible disease of modern man: a disease of the blood; Desert Storm was met with pillars of smoke which, still after two weeks, continue to billow into the sky, not to be quenched for perhaps years. The effect of the burning oil wells will probably continue for eons. Notably they blot out the sun and the moon during the day.

Joel 2.31 The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come.

2.32 And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.

3.1 For behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem,

3.2 I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations and parted my land.

3.13 Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great.

Here, as mentioned in Joel, is our first indication of the character to be later called the Light of the Gentile. He is derived from the Son of Man mentioned in the Psalms, who comes to judge men, whom the Book of Enoch addresses (also as the Head of Days), and finally one whom Ezekiel saw accompanied by a cloud with the likeness of a rainbow over his head. The Book of Revelation expands upon this precept:

Revelation 1.13 And in the midst of the candlesticks, One like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

1.14 His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;

1.15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters [in another place he was drawn out of

many waters].

1.16 And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength.

14.14 And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of Man, having on his head a golden crown, and in his hand a

sharp sickle.

14.16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

19.11 And I saw heaven opened, and behold a white horse; and he that sat upon him was called **Faithful and True**, and in righteousness he doth judge and make war.

19.12 His eyes were as a flame of fire and on his head were many crowns; and he had a name written, that no man knew, but he himself.

19.13 And he was clothed with a vesture dipped in blood: and his name is called **The Word of God**.

19.14 And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

19.15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

Psalm 2.9 Thou shalt break them [the heathen] with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

Daniel 7.9 I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.

7.10 a fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

Ezra 4..But out of his mouth he sent a fiery stream and from his lips a flaming breath, and from his tongue he shot forth a storm of sparks.

Daniel 7.13 I saw in the night visions, and, behold, One like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him.

7.14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away and his kingdom that which shall not be destroyed.

Zechariah 9.9 Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just and having salvation;

lowly, and riding upon an ass, and upon a colt the foal of an ass.

9.10 And I will cut off the chariot from Ephraim and the horse from Jerusalem, and the battle bow shall be cut off: and He shall speak peace unto the Heathen: and his dominion shall be from sea even to sea, and from the river to the ends of the earth.

Psalm 72.4 he shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.

72.7 In his days shall the righteous flourish; and abundance of peace so long as the moon endureth.

72.8 He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

Psalm 37.6 And he shall bring forth thy righteousness as the Light, and thy judgment as the noon day.

Psalm 37.30 The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment.

Psalm 9.5 Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name forever and ever.

Psalm 2.9 Thou shalt break them with a rod of iron; thou shalt dash them to pieces like a potter's vessel.

Isaiah 49.1 Listen, O isles, unto me; and hearken, ye people from afar; The Lord hath called me from the womb; from the bowels of my mother hath he made mention of my name.

49.2 And he hath made my mouth like a sharp sword; in the shadow of his hand hath He hid me, and made me a polished shaft; in his quiver hath he hid me.

Here we have several prophesies experiencing an *Anointed One* whose mouth is a sword or like a flame of fire. The rabbis have picked up on this theme; we see that the Messiah is modeled largely in agreement with their precept of the sage:

Sayings of the Fathers 2.10B...and warm yourself by the fire of the sages, but be careful of their coals, so you don't get burned - for their bite is the bite of a fox, and their sting is the sting of a scorpion, and their hiss is like the hiss of a snake, and everything they say is like fiery coals.

Psalm 64.7 But God shall shoot at them with an arrow, suddenly shall they be wounded [for they encourage themselves in an evil matter: they commune of laying snares privily; they say, Who shall see them?]

Psalm 58.7 Let them melt away as waters which run continually: when he bendeth his bow to shoot his arrows, let them be as cut in pieces.

When the Messiah shoots forth [with his arrows] a pattern occurs where his arrows become a book or books, when he sets himself to writeth up the people.

Enoch 52.15 For all these things will be laid bare in the weighing-scales and in the books on the day of the Great Judgment.

Malachi 3.16 Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a **Book of Remembrance** was written before him for them that feared the Lord, and that thought upon his name.

Ezekeil 2.9 And when I looked, behold, an hand was sent unto me; and, lo, a roll of a book was therein:

2.10 And he spread it before me; and it was written within and without: and there was written therein lamentations, and mourning and woe.

Isaiah 29.10 For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered.

29.11 And the vision of all is become unto you as the words of a **Book that** is **Sealed**, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed:

29.12 And the book is delivered to him that is not learned, saying, Read this,

I pray thee: and he saith, I am not learned.

29.14 Therefore, behold, I will proceed to do a marvellous work among the people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.

29.18 And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.

Dead Sea Scrolls, Horoscope of the Messiah: In his youth, he shall be like.like a man who knows nothing until the time when He knows the Three Books. He will know the secrets of man. His wisdom will reach all the peoples, and He will know the secrets of all the living. And all their designs against Him will come to nothing, and his rule over all the living will be great. His designs will succeed for He is the Elect of God.

Isaiah 42.1 Behold my servant, whom I uphold, mine elect, in whom my soul delighteth: I have put my spirit upon him: He shall bring forth judgment to the Gentiles.

42.4 He shall not fail nor be discouraged, till he have set judgment in the

earth: and the isles shall wait for his law.

Testament of Benjamin II.6 And then shall He judge all the gentiles, as many as believed him not when he appeared upon the earth. And he shall convict Israel through the Chosen Ones of the Gentiles.

Isaiah 65.12 Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes and did choose that wherein I delighted not.

65.15 And ye shall leave your name for a curse unto My Chosen: for the Lord God shall slay thee, and call his servants by another name.

Isaiah 66.21 And I will also take of them for priests and for Levites, saith the Lord.

Here we have a place to pause and reflect upon modern Christianity, as it has issued forth from Paul [not Jesus Christ]. Paul formed a thesis that Jesus abrogated the Law (Jesus said not one tittle of the Law or the prophets will fail), and using Jesus he then proposed that Jesus brought forth a New Covenant (but Jesus never mentioned a New Covenant); and then, on this basis he justified the Gentile inheriting the New Covenant as being God's New Chosen People through Jesus. Paul's thesis holds little water for several reasons besides those mentioned: the New Covenant is delivered at the time the Remnant are restored—thus any prior attempt to deliver it is invalid; the New Covenant is delivered by a character called The Light of the Gentile — who does not cry out, lift himself up nor cause his voice to be heard in the streets, which thingJesus did not conform to; and finally, Paul's New Covenant was based upon abrogation of the Torah, to which thing the Deliverer Messiah cannot be held accountable, for the Deliverer, Light of the Gentile, must defend the Torah:

Psalm 96.13 ..for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his Truth.

Psalm 100.5 For the Lord is good; his mercy is everlasting; and Truth endureth to all generations.

Psalm 18.21 For I have kept the ways of the Lord, and have not wickedly departed from my God.

18.22 For all his judgments were before me, and I did not put away his statutes from me.

Psalm 119.55 I have remembered thy name, O Lord, in the night, and have kept thy law.

119.56 This I had, because I kept thy precepts.

119.61 The bands of the wicked have robbed me: but I have not forgotten by law.

119.69 The proud have forged a lie against me: but I will keep thy precepts with my whole heart.

Here we can take a moment to reflect upon the voice of the Messiah - who is raised unto David and therefore must reflect David's Spirit - as He reinforces the fact that his position and knowledge is owing to the fact that he has upheld all of God's precepts and the Law (Torah). He sees his enemy as those who are set to entrap him so that he might fall into pits which are not after the Law. This recognizes the fact that a large group is in opposition to the Messiah in his day, the Latter Day. And a characteristic of that group is that it does not uphold the Law and attempts to entrap the Messiah into falling into that same pit [which they created for others]:

Psalm 119.78 Let the proud be ashamed; for they dealt perversely with me without a cause: but I will meditate in thy precepts.

119.85 The proud have digged pits for me, which are not after thy law.

The Messiah must rebuke them for having tried to entrap him from the Law:

Psalm 109.29 Let mine adversaries be clothed with shame, and let them cover themselves with their own confusion, as with a mantle.

119.21 Thou hast rebuked the proud that are cursed, which do err from the commandments.

Fundamental to the Law is the fact that those who err from the Law are Cursed. In Leviticus we are told that the Children of Israel will be scattered off their land if they fail to uphold the Torah:

Leviticus 26.14 But if ye will not hearken unto me, and will not do all these commandments;

26.17 ..I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you.

26.31 And I will make your cities waste, and bring your sanctuaries unto desolation..

26.32 And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it.

26.33 And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate and your cities waste.

26.34 Then shall the land enjoy her Sabbaths, as long as it lie desolate, and ye be in your enemies' lands; even then shall the land rest, and enjoy her Sabbaths.

26.35 As long as it lieth desolate it shall rest; because it did not rest in your Sabbaths, when ye dwelt upon it.

Because of this Law it is obvious that anyone enticing the Children of Israel to abrogate their Torah is the same as beguiling them to be scattered off their land. Their adherence to the Torah equated to their tenure in the Holy Land. By the same token, the Deliverer Messiah, because he appears to the remnant of the Children of Israel, would look foolish in not supporting the Torah; even the New Covenant which He is required to deliver must be tailored in such a way that it is written by the same spirit of David as seen in the Psalms above. Otherwise he cannot be called, raised unto David or David, or The Lord Our Righteousness. Thus, he can say:

Psalm 119.51 The proud have had me greatly in derision: yet have I not declined from thy Law.

119.53 Horror hath taken hold upon me because of the wicked that forsake thy Law.

119.44 So shall I keep thy law continually forever and ever [because God's Word is forever].

Thus:

Psalm 98.2 The Lord hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen.

His Righteousness, of course, begins with telling the *Truth*: We can reflect upon this for a moment and, knowing how He cannot abrogate the Law and must uphold it, we can ask then what might the New Covenant do to the Law. Here the *Sayings of the Fathers* may be a guide:

Sayings of the Fathers, 1.13A...and one who does not add subtracts.

The Messiah's New Covenant must surely add to the Covenant of Abraham [and the Law of Moses].

Isaiah 65.16 That he who blesseth himself in the earth shall bless himself in the God of Truth; and he that sweareth in the earth shall swear by the God of Truth; because the former troubles are forgotten, and because they are hid from mine eyes.

65.17 For, behold, I create New Heavens and a New Earth: and the former shall not be remembered, nor come into mind.

65.18 But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing and her people a joy.

65.19 And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.

Modern Christianity, following Paul, have abrogated this Promise of God rejoicing in His People and Jerusalem. This is due to the fact that Paul transferred the Promise and title of being the *Chosen People* to the Gentile who, under Paul's guidance, have justified themselves in not upholding the Law. We discuss this in detail in our work Son of Man, a Commentary....

Dead Sea Scrolls, Community Rule: He shall measure out all knowledge discovered throughout the ages, together with the precept of the age.

Dead Sea Scrolls, concerning Melkizedeck: To comfort those who mourn: its interpretation, to make them understand all the ages of time...and your Elohim is Melkizedek who will save them from the hand of Satan.

Habakkuk 3.4 His brightness was as the Light: He had horns coming out of his hand: and there was the hiding of his power.

The requirements placed upon the Deliverer Messiah, the *Light of the Gentile*, rest upon Wisdom. The source of His Wisdom is the Torah. He not only must uphold the Torah, to show how its Wisdom is eternal, but also must call into remembrance its precepts. For as we have seen it is the precepts of the Lord upon which the Messiah is founded (and awake ned):

Psalm 119.93 I will never forget thy precepts: for with them thou hast quickeneth me.

119.40 Behold, I have longed after thy precepts: quicken me with thy righteousness.

119.49 Remember the Word unto thy Servant, upon which thou hast caused me to hope.

119.50 This is my comfort in my affliction: for thy word hath quickeneth me.

We saw the anticipation in the Dead Sea Scrolls that the Messiah is unlearned until he is exposed to the *Three Books*. So this thesis follows the Psalms' view of the Messiah actually being quickened, or awakened, by the Precepts of God. These, according to the Essenes, focused in Three Books.

Ezekiel 9.3 And the Glory of God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which had the writer's inkhorn by his side.

9.11 And, behold, the man clothed with linen, which had the inkhorn by his side, reported the matter, saying, I have done as thou hast commanded me [spread coals of fire over the city but marking those who will be saved].

1.27..I saw as it were the appearance of fire, and it had brightness round about.

1.28 As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance

#### of the likeness of the glory of the Lord.

Revelation 10.1 And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire.and he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth.

Daniel 12.6 And one said to the man clothed in linen, which was upon the waters of the river, how long shall it be to the end of these wonders. and he sware by him that liveth for ever...when he shall have accomplished to scatter the power of the Holy People, all these things shall be finished.

In this selection of verses we have an angel associated (or covered) with a cloud, which is as a rainbow, who carries a book and asks the *Son of Man* to eat the book. One of the earlier instances, perhaps, of such an angel appears to be Pravuil:

Enoch 22.10 And the Lord summoned one of his archangels by name Pravuil, whose knowledge was quicker in wisdom than the other archangels, who wrote all the deeds of the Lord; and the Lord said to Pravuil:

22.11 Bring out the books from my store-houses, and a reed of quick writing, and give it to Enoch, and deliver to him the choice and comforting books out of thy hand.

23.2 And Pravuil told me: all the things that I have told thee, we have written. Sit and write all the souls of mankind, however many of them are born, and the places prepared for them to eternity; for all souls are prepared to eternity, before the formation of the world.

So far we have seen the character of an Angel who is dressed in linen and stands upon the waters who carries a book and has the Sons of Men eat of the book. The Book is a record of all things written prior to their happening. We conclude that that Book is written after the manner of the Torah and the Prophets. Such a book, if not the "Bible", would significantly be (at the least) a **Book of Remembrance**. But it would presumably carry one other feature, since it calls into remembrance the precepts of the Lord, of revealing hidden things in the Bible. We recall that the Deliverer Messiah is identified not only with the rebuilding of the Temple (The Branch shall build the Temple of the Lord; re: Zechariah 6.12) but also carries the Secret of the Tabernacle. So the Book of Remembrance ought to include things the wise men had not heretofore considered, causing false lips to be stricken dumb, as the Dead Sea Scrolls described it.

Isaiah 61.1 The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.

61.2 To proclaim the acceptable year of the Lord, and the day of vengeance

of our God; to comfort all that mourn;

61.3 To appoint unto them that mourn in Zion...

Isaiah 42.1 Behold, my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.

42.2 He shall not cry, nor lift up, nor cause his voice to be heard in the street.

42.3 A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto Truth.

42.4 He shall not fail nor be discouraged, till he have set judgment in the

earth: and the isles shall wait for his law.

Here we have a firm indication that the Light of the Gentile is not only one who does not go into the streets nor cause his voice to be heard in the streets, but he also is after the fashion of a writer. He is just not a writer of sorts but a relentless writer. For he shall not fail nor be discouraged (though many attempt to entrap him) until he have set judgment in the earth.

Isaiah 42.6 I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a Light of the Gentiles:

42.7 To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.

When the **Sealed Book** was described we saw the feature that those who were exposed to it were as the blind and the deaf. The *Light of the Gentile* is associated with such a work [I led the blind by a path they knew not, etc.]. We again recall that the *Book of Remembrance*, calling into remembrance the precepts of the Lord, probably would appear to reveal things not seen before by ordinary eyes [of the Wise men]. How will this come forth?

Isaiah 28.9 Whom shall he teach knowledge? and whom shall he make to understand doctrine? Them that are weaned from the milk, and drawn from the breasts.

He appears to the remnant of Israel and they certainly would be viewed as weaned and drawn from the breasts. What then does he do? He reviews the precepts of the Lord:

Isaiah 28.10 For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:

28.11 For with stammering lips and another tongue will he speak to this

people.

28.12 To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear.

Notably, this verse picks up the anticipation voiced in the Psalms and also the prophesy of the man coming from Edom with robes stained from the winepress of the Lord: that he is alone in his work. This is also viewed in the Unicorn mentioned by Job:

Job 39.10 Canst thou bind the Unicorn with his band in the furrow? Or will He harrow the valleys after thee?

39.11 Wilt thou trust in him, because his strength is great? or wilt thou leave thy labor to him?

39.12 Wilt thou believe him, that he will bring home thy seed, and gather it into thy barn?

Witness David's understanding of the horn of an unicorn:

Psalm 92.10 But my horn shalt thou exalt like the horn of an unicorn: I shall be anointed with fresh oil.

Psalm 89.17 For thou art the glory of their strength: and in thy favor our horn shall be exalted.

89.20 I have found David my servant; with my holy oil have I anointed him: 89.21 With whom my hand shall be established: mine arm also shall strengthen him.

89.22 The enemy shall not exact upon him; nor the son of wickedness afflict him.

89.23 And I will beat down his foes before his face, and plague hate him.

89.24 But my faithfulness and my mercy shall be with him: and in my name shall his horn be exalted.

89.25 I will set his hand also in the sea, and his right hand in the rivers.

The Word of the Lord is viewed as a fountain of everlasting waters. Like the Rock of Miribah which Moses smote to bring forth a fountain of water for the Children of Israel, so too is the Word of God Viewed. Since the Messiah becomes the Word of God, he then is viewed as being associated with a river of waters which overflowing bring the knowledge of God to man. Ultimately a river is seen flowing out of Jerusalem. Since Water is life and a river is eternal life, the Messiah is seen associated with the eternal waters. Originally, we recall, the story of Genesis shows God recreating life on earth after the Deluge through Noah. In the Latter Days the deluge upon the earth is as the waters of Noah unto God; but this time it shall be with fire and, as God promised Noah, this time it will not be against the earth but against man and his cities and high towers. So the Messiah, being given a grave task of Salvation like unto the Salvation of Noah, is seen, like Noah, associated with dreadful seas, dark skies, and gloominess. The teaching we receive from Noah's time is that His Day was dark, gloomy, and a miserable time for those who survived the flood. For the wind, the rain, and the dark clouds continued for forty days and forty nights.

Psalm 77.19 Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known.

Psalm 107.23 They that go down to the sea in ships, that do business in great waters:

107.24 These see the works of the Lord, and his wonders in the deep. 107.28..they cry unto the Lord in their trouble, and he bringeth them out of their distresses.

Psalm 18.16 he sent from above, he took me, he drew me out of many waters.

For those who are aware of the fact that the Children of Israel could be scattered to all the nations - in punishment for their wickedness - the shoot of the Messiah could be seen coming out of the nations themselves. After all, if the Scattering is done according to prophesy it is healthy to conclude that the Sons of David who survive the holocaust ought to be found midst the nations or among those being gathered back to the Promised Land from the nations. After all, we have Moses as our first model and he was not drawn out of the land of the patriarchs, Canaan, but Egypt, among the captivity. Moses was drawn out of the waters of the Nile. His name means, drawn out.

Zerubbabel, who is a sign Zechariah chose as a sign of the Messiah, was born in Babylon, drawn out of the waters of the captivity as well. But in the Latter Days the Deliverer of the Children of Israel is associated with delivering the Children of Israel from all the nations from whence they had been scattered. Thus, we have a logical exponent of the captivity and occurrence of the Messiah in connection with Many Waters. Though this is a probable outlook to any prophet, the problem this poses is interesting, since the Messiah must then establish that he is a Son of David though his ancestors had been driven from one nation to another, never being allowed - because of persecution - to have their feet to rest in any one place. Thus, the Messiah drawn out of many waters (or a descendant of the diaspora) has a substantial problem ahead of him in proving his heritage, that he truly was a Son of David. Furthermore, in this day and age, it is more likely that one will not find a Son of David born in Bethlehem; for Bethlehem, with its neighbor, Hebron, is the seat of Palestinian (anti-Jewish) activity.

Psalm 89.26 he shall cry unto me, Thou art my father, my God, and the rock of my salvation.

89.27 And I will make him my firstborn, higher than the kings of the earth.

There is a sublime irony here which we have trouble grasping. God's firstborn was Isaac. He told Abraham that both his seed and he would be blessed: i.e., they would be given the land of Canaan, etc. for an inheritance and all men would be blessed in them. God told Abraham to sacrifice Isaac upon the rock [of Zion], but the child was saved by a substitute ram offered in his place. The next firstborn was Isaac's son, Jacob, who was renamed Israel

after God had established his Covenant with Jacob (Israel). In this particular situation Jacob was not the firstborn but the second child of twins. The firstborn was Esau (Edom). The mother of Edom and Jacob, whose name was Rebekah, seems to have had a separate contract with God; and He told her that Jacob would receive the inheritance. The story tells us that God hated Esau even in the womb. Esau was hairy and had red hair. Primitive traditions tend to show those with red hair as being hated by the gods. In any event, Rebekah told Jacob to steal the Inheritance of Abraham from his brother at the moment

the blind old man Isaac decides to pass on the Blessing.

The next occurrence of twins competing for the Inheritance of Abraham, Isaac, and Jacob, was the set of the sons of Judah [Jacob's son], whose names were Phares and Zerah. Zerah, we are told, was the first child of the two to breach the womb; thus he was the firstborn in line for the inheritance of the Scepter and Lawgiver dedicated in the Covenant of Abraham to Judah. David, our next in line for the Inheritance, derived his inheritance through the younger twin, Phares. The sons of Zerah it seems, were scattered (and lost) during the captivities. The oddity of all this is that the Inheritance of God seems to be dedicated to creating a New Firstborn to reign over the legitimate heir. In our day we have a hangover from this policy since the Moslem Nation derives its inheritance from the Eldest Son of Abraham: Ishmael. Unquestionably the King comes out of David, through Phares, through Jacob, through Isaac, but we are concerned for those who were actually the Firstborn. Should they not receive something in the end? Let us continue with the King after the manner of David:

Psalm 45.1 My heart is inditing a good matter: I speak of the tidings which I have made touching the King: my tongue is the pen of a ready writer.

Odes of Solomon 23. Walk ye in the knowledge of the most high without grudging: to his exaltation and to the perfection of his knowledge.

And his thought was like a letter; his will descended from on high, And it was sent like an arrow which is violently shot from the bow:

And many hands rushed to the letter to seize it and take and read it.

And many hands rushed to the letter to seize it and take and read it.

And it escaped their fingers and they were affrighted at it and the seal that

And it escaped their fingers and they were affrighted at it and the seal that was upon it...

But a wheel received it and came over it.

And there was with it a sign of the kingdom and of the government.

And everything which tried to move the wheel it mowed and cut down...

And there was seen at its head, the head which was revealed even the Son of Truth from the Most High Father.

And He inherited and took possession of everything. And the thought of many was brought to nought.

And all the apostates hasted and fled away; And those who persecuted and were enraged became extinct.

And the letter was a great volume, which was wholly written by the Finger of God.

Isaiah 49.3 And said unto me, thou art my servant, O Israel, in whom I will be glorified.

Ezra 4 ...Out of the heart of the seas the wind caused the form of a man to come up. I looked and this man flew with the clouds of Heaven. Wherever he turned his countenance, everything he saw trembled. Wherever the voice went out of his mouth, all that heard his voice melted away as wax melts when it feels fire. After this I saw that from the four winds of heaven was gathered together an innumerable multitude of men to make war against the man who came up out of the sea. But he cut out a great mountain and flew up upon it...When he saw the assault of the multitude coming near him, he neither lifted his hand nor held a spear or any weapon. But out of his mouth he sent a fiery stream and from his lips a flaming breath, and from his tongue he shot forth a storm of sparks.

I Enoch 48..in that hour in which the Son of Man was named, in the presence of the Lord of Spirits,
And his name is Head of Days,
Ere the sun and the signs were created,
Ere the stars of heaven were made,
His name was named before the Lord of Spirits.
He will be a staff to the good to stay themselves and not fall;
He will be the Light of the Gentiles
And the Hope of those who are troubled of heart.

Isaiah 63.1 Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.

63.2 Wherefore art thou red in thine apparel, and thy garments like him that treadeth the winefat?

63.3 I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury: and their blood shall be sprinkled upon my garments, and I will stain all my raiment.

63.4 For the day of vengeance is in mine heart, and the year of my Redeemed is come.

63.5 And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me.

Joel  $3.18\,$  ...and a fountain shall come forth of the house of the Lord and shall water the valley of Shittim.

3.19 Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed

innocent blood in their land.

3.20 But Judah shall dwell forever, and Jerusalem from generation to generation.

Zechariah 2.5 For I, saith the Lord, will be unto her [Jerusalem] a wall of fire round about, and will be the glory in the midst of her.

We may pause here and mention again the Desert Storm. In actuality Israel was protected by a wall of fire: the patriot missile and, of course, the threat of the United Nation's Troops against the Iraqis [Assyrians]. If this is not that wall of fire prophesied it may at least prove how easy it is for God to perform that thing, which, we might add, was not considered something possible in the days of the prophets.

Isaiah 5.26 He will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and behold, they shall come with speed swiftly.

This goes with the prophesy that when you see Him you will behold the nation far off. This again suggests that an event like Desert Storm, generated from the coasts of the earth, could cause your attention to be drawn to the nation far off. For the decree comes from a land far off. The decree, of course, must come ultimately from the Messiah.

Isaiah 33.9 The earth mourneth and languisheth: Lebanon is ashamed and hewn down: Sharon is like a wilderness; and Bashan and Carmel shake off their fruits.

33.10 Now will I rise, saith the Lord; now will I be exalted; now will I lift up myself.

This is a sure indication of the time when the Messiah will be seen. Not only are the remnant of the Children of Israel restored, but the Assyrians [attempt to] invade the land [but are thwarted by the ring of fire] and Lebanon is hewn down.

Isaiah 33.17 Thine eyes shall see the King in his beauty: they shall behold the land that is very far off.

33.18 Thine heart shall meditate terror...

Daniel 12.1 ...and there shall be a time of trouble, such as never was since there was a nation, even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

The key precept here is that at the time thy people shall be delivered there shall be a time of trouble the likes of which have never been seen before nor will be seen again. This goes with the precept in Daniel - reviewed earlier - which says that when the power of the Holy People is scattered, then will God bring them again. We are now at a stage - looking back

Ezra 4 But he, My Son, will reprove the nations that have come for their ungodliness, and the rebukes are like a storm and will reproach them to their face with their evil thoughts and with tortures with which they are destined to be tortured - like flame. Then he will destroy them without labor by the Law, which is like fire...

#### He destroys by means of his knowledge:

Isaiah 53.11 ...by his knowledge shall my righteous servant justify many.

Psalm 78.2 I will open my mouth in a parable: I will utter dark sayings of old:

78.3 Which we have heard and known, and our fathers have told us [I.e., He will call into Remembrance the precepts you have been told]

Psalm 77.11 I will remember the works of the Lord: surely I will remember thy wonders of old.

77.12 I will meditate also of all thy work, and talk of thy doings.

119.105 Thy Word is a lamp unto my feet, and a light unto my path.

Genesis Rabbah XCVIII:IX 1.j: "He washes his garments in wine: for he will link together words of the Torah."

#### Zohar The Wedding Celebration of Rabbi Shim'on:

I have seen that all those sparks sparkle from the High Spark, Hidden of all Hidden!
All are levels of enlightenment.
In the light of each and every level
There is revealed what is revealed.
All those lights are connected;
This light to that light,
that light to this light,
one shining into the other,
inseparable, one from another.

The light of each end every spark, called Adornments of the King, Crowns of the King - each one shines into, joins onto the light within, within, not separating without.

So all rises to one level,

all is crowned with One Word; not separating one from the other. It and its Name is One.

The Light that is revealed is called the Garment of the King. The light within, within is a concealed light. In that light dwells the Ineffable One, the Unrevealed. All those sparks and all those lights Sparkle from the Holy Ancient One, Concealed of all concealed, the High Spark. Upon reflecting, all those lights emanating: there is nothing but the High Spark, hidden and unrevealed!

So here we have a very penetrating view of the Messiah. He is awakened by the precepts of the Lord and is identified by means of the way [dexterity] He uses those precepts. The precepts become his Garment or robe. The Robe, of course, is the Robe His Father gave to him; it being fashioned out of the Torah and carrying the visible Torah in its fringes.

The robe carries stains from the Wrath of God. When the Messiah is seen He will have come through the Winepress of the Lord and his garment is stained. The winepress, and those who are thrown into it in that day, are clearly defined in the precepts. They are particularly those who come against Israel in that day and those who had been against My People Israel. This includes those who denied the Torah, for they are counted among the wicked.

Psalm 50.16 But unto the wicked God saith, What has thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? 50.17 Seeing thou hatest instruction, and castest my words behind thee.

64.8 So they shall make their own tongue to fall upon themselves: all that see them shall flee away.

Now according to the Psalm 74.5 a man was famous according as he had lifted up axes upon the thick trees. We are forced to conclude that those thick trees are as a minimum those who hatest instruction and castest my words [the Torah] behind thee. And they are seen in the end to have their own words thrown back in their face.

Psalm 11.6 Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup.

Psalm 119.53 Horror hath taken hold upon me because the wicked that forsake thy Law.

Deuteronomy 30.7 And the Lord thy God will put all these curses

upon thine enemies and on them that hate thee, which persecuted thee.

Now we can conclude this portion of our survey by making note of the fact that the Children of Israel have justifiably believed that anyone who leads them away from the Torah is the same as being led to Satan. Eventually, then, this becomes a factor of Judgment against the Gentile or heathen in the Last Days. And when this occurs we ought to see the Messiah throwing back the snares set by the tongue of the wicked, laid for others, upon themselves. As a minimum we might expect him to address the heresy of Paul, showing the followers of Jesus that Paul did not lead them according to the foundation upon which Paul derived his tithe and offerings. The temple of Paul ought to be no less of an abomination to the Messiah than the Temple of Herod in which the tables of the money changers and sellers of doves were thrown over. For he derived tithes and offerings using the Torah but not in accord with the Torah.

# Chapter 2

### **Propositions & Lamentations**

The *Oral Torah* is in one of many aspects an attempt to understand the deeper meanings of the Scriptures through exegis, comparing or contrasting one verse of scripture with another. Thus, verse validates verse, as we saw in the precept of the *Wedding Celebration* in the *Zohar*. Inside the Oral Torah is a wealth of knowledge. First of all it documents how men interpreted the Bible from the days before Jesus to this day. We can compare that documentation with the Dead Sea Scrolls and the Four Gospels, for instance, and establish certain points of view from the beginning of the Scattering of Israel to this day.

Another point of wisdom available in the Oral Torah has to do with its point of view. Sometimes verses of scripture are magnified, or highlighted, through the process of exegis employed, which, we might add, may not have been intended to expose a certain precept but through its process did so. Often the precepts of the rabbis are amusing. At other times they strain at things which lead them far away from the point being made in scripture: a Kingdom will come on earth as it is in heaven. It will appear through its Messiah. The rabbis, on the other hand, seemed to have been more occupied with who will be counted in that Kingdom to come [who will have a share in the world to come], than the fundamental reality of those signs needed for that Kingdom. We admit, however, that until recently, when Israel was restored to the map again, the rabbis have not had the opportunity to isolate the signs in scriptures as easily as we. For we can look back through history from the moment when Israel was restored to the map; they had to peer forward, through the fog of time, to see if they stood at an important moment in time. The Dead Sea Scrolls, we remember, thought to identify the Last Days with their days, just as the Gospels had done. Concurrent with the Dead Sea Scrolls was the process of the pharisees involving their tradition of the Oral Torah; and they also could only look forward through the fog of time.

One of the first precepts (light within light, inseparable from one another) which come to mind in the Oral Torah concerns the validation of the Torah through David. If David is to be a model of the Messiah—who must, like David, defend the Torah—we are then led to measure David unto the Torah. By this criteria, of measuring David to the Torah, the first thing we notice is that the Oral Torah attempted to justify David rather than understand him. For it is more important that we try to understand him so that we can apply that understanding to the expectation of the Messiah who is to be another David upon the throne of Israel. We say this because David had several failings.

#### David rose at midnight to study the Torah.

Here the Oral Torah teaches us that David was familiar with the Torah. This contradicts Samuel which said that the Torah was stored away in the Ark of the Covenant during the reign of David. Accounted to this argument in the Oral Torah is the fact that David disobeyed the Torah's requirements for kings: 1) do not multiply silver and gold to yourself, 2) do not multiply wives to yourself, and 3) do not multiply horses to yourself. On all these counts neither David nor his son [Solomon had a shocking number of wives] were upright. The reason he disobeyed these laws, says the Oral Torah, is that David was not familiar with them, as they had been stored away out of sight and, of course, out of mind. This precept is contradicted by the Oral Torah, as mentioned above, by the precept that David rose at midnight to study the Torah. These infractions of the Torah are minor, of course, compared to David's adulterous behavior and the fact that he had Bathsheba's husband murdered so that his son by Bathsheba (could it have been Solomon?) would not be born out of wedlock. This leaves us with a proposition: God is generous with a contrite man. David was not only forgiven by God and guaranteed a promise that his seed would not cease to occupy the Throne of Israel or God's Kingdom, but more so David became the Model of the Messiah to come. The Messiah would be created after the spirit of David: I will raise unto David a righteous Branch etc. So God was extremely merciful and generous with David. As demonstrated by David's Psalms, David had perhaps one of the most penitent hearts in the Bible. Above this we see that David loved God above all things; and because of this he earned, above all men, the right to share in the world to come.

### Two Arguments that the Messiah is not approved of by God

• Sayings of the Fathers 3.10A R. Haninah b. Dosa says, ..and anyone from whom people do not take pleasure the Omnipresent does not take pleasure • Bavli CLXXVII.C R. Simeon b. Laquish.. Where One earns the disapproval of man, it is proof that he has earned the disapproval of God too.

This tells us that the Messiah(s) pronounced by the prophets who carries the following characteristics is not approved of by God:

Isaiah 63.3 I have trodden the winepress alone; and of the people there was none with me.

Psalm 69.20 I looked for some to take pity, but there was none: and for comforters, but I found none.

Isaiah 53.3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

Psalm 22.6 I am a worm, and no man; a reproach of men, and despised of the people.

Psalm 69.12 They that sit in the gate speak against me; and I was the song of the drunkards.

Isaiah 59.16 And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him.

Isaiah 41.28 For I beheld, and there was no man; even among them, and there was no counsellor, that, when I asked of them, could answer a word (re: I made the wisdom of their wise men perish, false lips were stricken dumb, etc.)

Isaiah 53.6 All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

Isaiah 53.12..and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

Isaiah 53.8 He was taken from prison and from judgment: and who shall declare his generation? For he was cut off out of the land of the living: for the transgression of my people was he stricken.

Isaiah 53.9 And he made his grave with the wicked, and the rich in his death; because he had done no violence neither was any deceit in his mouth.

Isaiah 63.5 And *I looked, and there was none to help*; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury it upheld me.

In these passages we have two characters who are smitten by God. One, like the unicorn in Job, works alone. Like Gideon he is seen coming from the Winepress of the Lord; like Gideon He defeats the nations by calling out *The Sword of the Lord*. But unlike Gideon, He works alone: He calls and no one answers. He comes at the time of the Deliverance or Redemption of Israel, when God takes his wrath out against those who were against His people Israel. For he comes wearing a robe from Bozrah, out of Edom, with Bozrah in flames behind him: At the time He comes Edom also is punished, but momentarily.

Isaiah 63.1 Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.

63.2 Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?

63.3 I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury: and their blood shall be sprinkled upon my garments, and I will stain my raiment.

63.4 For the day of vengeance is in mine heart, and the year of my

Redeemed is come.

63.5 And I looked, and there was none to help..

This Messiah who comes clothed in vengeance, though working alone, is in contrast to the Suffering Messiah who is despised of the people: we were as sheep and have gone astray and we esteemed him not. According to Isaiah 53 He is put to death for the transgressions of my people. Incidentally, it is God who takes the credit for killing Him. As Immanuel, He appears at the time Israel is on the map, before the scattering of the Children of Israel. In contrast to the Suffering Messiah we have one dressed in foreign clothes (we portray him coming from Bozrah, from Edom but this is not necessary), coming with his clothes already stained with the wrath of the Lord. We know that he comes at the Time Israel is delivered back to the Holy Land because He comes when the year of my redeemed is come. In spite of His Wrath He carries Salvation. This character is shown in considerable detail among the prophets as one whose tongue is a fiery sword or flame of fire and he destroys the opposition by linking together verses of the Torah. He, also called the Light of the Gentile, who carries Righteousness (and judgment), works alone, we presume, because of the following restrictions upon Him:

Isaiah 42.1 Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: He shall bring forth judgment to the Gentiles.

He who brings forth Judgment to the Gentiles is not a Messiah who is concerned with the Scattering of Israel (which is *their* Judgment) but rather with the Scattering of the Nations, which is *their* Judgment. At the lifting up of thyself the nations scattered, etc. Let us continue:

Isaiah 42.2 He shall not cry, or lift up, nor cause his voice to be heard in the street.

42.3 A bruised reed shall he not break, and the smoking flax shall he not quench: He shall bring forth judgment unto Truth.

42.4 He shall not fail nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law.

28.5 In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people.

28.6 And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate.

Genesis Rabbah XCVIII:IX1.j says, "He washes his garments in wine' for he will link together words of Torah" This follows Isaiah:

Isaiah 28.7 But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment.

28.8 For all tables are full of vomit and filthiness, so that there is no place clean.

28.9 Whom shall he teach knowledge? And whom shall he make to understand doctrine? Them that are weaned from the milk, and drawn from the breasts.

28.10 For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:

28.11 For with stammering lips and another tongue will he speak to this people.

28.12 To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing; yet they would not hear.

28.13 But the Word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken.

Here we have a Messiah who not only wears a foreign robe (coming from Edom) but also speaks to these people with stammering lips and another tongue. In this characterization he follows Moses, who stammered and was terribly shy, requiring God to anoint his brother Aaron to speak to the people for him, to be Moses's prophet. Moses, in that characterization, was to be in God's Stead, or As God. Apart from being the Deliverer of the Captives, Moses is also recognized for having written the Law of God in five books called The Torah. We know, of course, that the Deliverer Messiah must be a defender of the Torah. Since he is characterized as a stammerer like Moses and like Moses raised speaking a foreign tongue (Moses was raised as an Egyptian in the court of the pharaoh), the analog of one like Moses is completed in the Deliverer. Since the criteria of his presence is to not cry out, not to raise himself up, or not to cause his voice to be heard in the streets, we find him left with few alternatives to make his presence and Wisdom known. Since he had been likened as Moses on several other counts, it is not impractical to think that he might be seen writing his judgments in books. Books are ideal vehicles of making one's presence known—with effect—without having to stand up or it being said of Him, He does this to glorify himself. The affects of books on humanity are well known. We can view the works of the Bible, the Koran, the Buddhist Bible, the (now failing) work of Karl Marx, etc. in their effectiveness in changing events and humanity. The possibility that he writes books is supported when we see a bruised reed shall he not break, and the smoking flax shall he not quench: He shall bring forth judgment unto Truth. Like many prophets before him-perhaps even Isaiahhe applies the pen to the flax unrelentingly. Though he is restricted in his conduct, it says, He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law. He is promised that his work will not be to no avail. Why do we know this? He works through the Torah. His reward is with Him. As it is said:

Sayings of the Fathers 3.2b R. Hananiah b. Teradion says ...How do I know that even if a single person sits and works on the Torah, the Holy One, blessed be he, set aside a reward for him? As it is said, 'Let him sit alone and keep silent, because he has laid it upon him?' [Lamentations 3.28]

We are curious, however, that the Light of the Gentile works alone in spite of the fact that the Oral Torah provides a means for watchmen to see eye to eye with him:

#### The Matter that the Messiah Learns so to Teach

Because the Messiah is seen having worked alone, it tells us that the rabbis for the most part were ignoring the advise of R. Ishmael, his son:

Sayings of the Fathers, 4.5A "He who learns so to teach—they give him a chance to learn and to teach. He who learns so as to carry out his teachings—they give him a chance to learn, to teach, to keep, and to do [for the fathers also say that Wisdom come to a man is for nought if he leaves no works from that wisdom].

4.10 R. Meir says, "and if you labored in the Torah, [the Torah] has a great reward to be given to you"

or:

4.6 R. Yose' says, "whoever honors the Torah himself is honored by people".

We know that the Deliverer Messiah must honor the Torah. This must be seen in his writings (the rabbis will not hear his voice from the street, nor will they see him because he lifted himself up, for he cannot do that). Therefore, because he works alone it is either because he does not want the help of the rabbis or another matter:

### When the Deliverer Messiah comes the Rabbis will have forgotten how to read

They will have forgotten how to read or they will see His Writings as being Sealed. Therefore, they will not look at them though He presents the Writings to them. This is backed up by Isaiah's precept of the Sealed Book, previously discussed.

### The Deliverer Messiah must straighten out the crooked ways

Because the Messiah is expected to know the Torah and defend it, he must also look at those things which use the Torah as to their correctness to scripture; where he sees errors he must correct them: after all He comes for Judgment. Again, the rabbis understand this:

Sayings of the Fathers 3.11 R. Eleazer the Modite says ...he who exposes aspects of the Torah not in accord with the Law, even though he has in hand learning in the Torah and good deeds, will have no share in the world to come.

5.8 There are seven forms of punishment which come upon the world for seven kinds of transgression...5) A Sword comes into the world because of the Delaying of justice and perversion of justice [re: I saw that there was no man..and my own hand it sustained me, etc.,] and because of those who teach the Torah not in accord with the Law.

# The Deliverer Messiah must chastise those who have used the Torah not in accord with the Law

This includes the Christian church led by Paul. We exclude here the Nazarene Church of St. Peter and the other apostles in Jerusalem, which church was put away after the end of the first century A.D. We can take many examples of Paul's distortions of the Torah mentioned in our work <u>Son of Man</u>, a commentary..., but this ought to suffice:

Galatians 2.7 But contrariwise, when they saw that the Gospel of the Uncircumcision was committed unto me, as the Gospel of the Circumcision was unto Peter

2.8 (for he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)

Titus 1.10 For there are many unruly and vain talkers and deceivers specially they of the Circumcision.

3.9 But avoid foolish questions, and genealogies, and contentions, and strivings about the Law; for they are unprofitable and vain.

Hebrews 7.12 For the priesthood being changed, there is made of necessity a change also of the Law.

Timothy 1.9..the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers

Gospel of Barnabas XII.15 Furthermore, it has been made manifest, how both the city and the temple, and the people of Israel, should be given up.

The Deliverer Messiah, reviewing these sayings of Paul, would know that Peter and the apostles in Jerusalem - by this message alone - defended the Law. The Gospel of Luke shows, in fact that they continued worshipping in the Temple and, of course, the best evidence is found in the letters of Peter and James who argued against Paul that Faith without Works [the Law] is death. Furthermore, we expect Peter and the apostles would have followed the Law because Jesus taught them to obey the Law. These things are well illustrated in our work Son of Man, a commentary...

Because of this criteria the Deliverer Messiah must also address the Koran. We believe

that he must straighten out the confusion in the Koran over the matter whether the Messiah is the Son of God. We suspect he might agree with us that the Messiah Immanuel, who is called God is with us, must at the least be treated like Moses, in God's Stead, or As God. If Jesus qualifies on this scale, then so be it. If not, so be it. We prefer the Koran's attitude towards this matter however: Jesus was a sign of God [equal to Mary, the Virgin] and ought to be considered another Adam, out of whose seed a New Man is seen. As to the issue of the Koran that Jesus cannot be the Son of God since God would not create another god who could compete with him, we agree. The Messiah cannot be seen in competition with God or as another god. Making him to be another Adam seems to be the most sensible way of looking at him. After all, Adam [with Eve] was the first man made in the image of God (i.e., as the Son of God); for Elohim said, let us make man in our image:

Genesis 1.27 So God created man in his own image, in the image of God created he him; male and female created he them.

This view of God's Image, Adam including Eve, is also recognized in the Oral Torah and involves another matter of androgenous being. Jesus commented, how the angels of heaven are neither male nor female, but carry both traits. The Gospel of Thomas quotes Jesus saying, when you make the male like the female and the female like the male, replace

an eye for an eye, a hand for a hand, etc., then expect the Kingdom to come.

As for the matter of the Koran authorizing the proselyting of the religion by means of the Sword, we see that Mohammed overlooked the precept of the Lord in the Last Days, that God, Himself, would destroy all those who condemned Israel or comes against My People Israel after they are restored to the Holy Land. Also, they have overlooked the fact that the Deliverer Messiah destroys by linking together verses of the Torah and with the Sword of his mouth. As Ezra 4 shows him, he is seen carrying no weapon at his side. Revelation also confirms this view, as seen earlier. The Deliverer Messiah may be followed (or preceded) by an army brandishing swords, blood, and death, but his work is done via His Word. Apart from this we suspect the Deliverer Messiah will see in the Koran what we have seen: that it was dictated to Mohammed for only the purpose of confirming the Torah and the Holy Scriptures of the Jews. By its own admission in several places (see our work Hidden Pavilions on this) the Koran exists only as a confirmation of the Torah and for no other reason. By this measure alone, the Koran cannot be in conflict with the Torah and, therefore, must be accepted by the Deliverer Messiah, together with those who, through the Koran, are seen to obey the Law. We observed in Hidden Pavilions, for instance, that the Moslems are among the most faithful to the Law of Moses as nations

In his act of Judgment, we know that the Deliverer Messiah must look at all the Scriptures of the Gentile, to examine them whether they are in accord with the Torah. This, in turn, would lead him to the major, modern religions of the Far East, namely the Vedic literature, Brahmanism, Taoism, and the works of Confucius. If he looks at these things we believe he will see what we have seen: Our views are recorded in another work called The Tapestry of One, a Commentary on the Creed of Buddha. This work discovered that the religions mentioned cling to many Judaic precepts already: namely, do unto others as

you would have them do unto you.

This follows the precept that the Messiah will link together verses of the Torah and the rabbis' precept that the Oral Torah is equal to the Torah (or at least, since it engages the Torah, deserving of the Messiah's attention). If the Messiah does this the rabbis will be embarrassed at what he will find. For he will find contradictions and, in some cases, absurdities. He will say to the rabbis of the Oral Torah, sometimes you strain at gnats and swallow camels! Why can he say this?

# The Deliverer Messiah is humble and affended by the Proud

We know that the Deliverer Messiah must agree to not go into the streets and not to raise himself up, and not to cause his voice to be heard in the streets, to fulfill prophesy. He must, without a doubt humble himself to this specification. We may illustrate the gravity of this issue by drawing upon the example of Jesus. Though Jesus initially thought himself to be the Light of the Gentile and appearing at the time of Elijah and God's Wrath of fire and brimstone against the nations, he failed to meet this requirement of the Light of the Gentile on several accounts. These are:

- •When asked about the specification of the Light of the Gentile not going into the streets, [Matthew 12.16] he charged them not to tell the people that he had been in the streets, so that the prophesy of Isaias could be fulfilled. On this count alone, because Jesus is recorded as having tried to deceive the people into believing something that he was not, he fails to measure up to the criteria of the Light of the Gentile.
- •Because Jesus is caught in an act of deception, being untrue and not in accord with the precepts of prophesy which he claimed to be, he fails to be the Light of the Gentile; for a characteristic of the Light of the Gentile is also that He is the Son of Truth. Like God he cannot lie.
- •After John the Baptist's death Jesus began to focus on a new mission, of being put to death in Jerusalem and being raised again after three days. After this he began speaking of his Second Coming to judge the quick and the dead, which is a function of the Deliverer Messiah. This change in mission necessarily led him away from his previous mission of appearing midst the Scattered Sheep of Israel as the Light of the Gentile. As regarding his view of himself in the role of judgment he further argues that he had not come to judge [but to save lives another issue].
- Jesus was initially confused over several major precepts in prophesy. Like many of his time he believed that the end was near, that Elijah was [in John the Baptist] already come. Most people, however, thought Jesus to be Elijah the Prophet raised up, or another prophet. The Deliverer Messiah, or Light of the Gentile, has a different perspective altogether. For he comes at a time when Israel is restored (and redeemed) and God is set to take his wrath out

against the nations. Because he comes at a time looking back through prophesy and history, He ought not to be confused. Again, by nature of His being The Word of God, being the Son of Truth, he cannot show much confusion. Rather, he comes to eliminate the confusion. Another characteristic of his times, incidentally, is that in addition to being dark and gloomy days there is much confusion.

• Jesus insisted in referring to himself as the Son of Man; but in the context He mentioned the epitaph described in Daniel, of coming in the clouds of heaven in great glory [to rule over all nations of the earth, from sea to sea, etc.] Because he used these epitaphs he tried to link into his being a characteristic reserved for one who is not called by the same appellation as Jesus. Jesus called himself the Son of Man. The Deliverer Messiah mentioned in Daniel (and also Revelation) is One like unto the Son of Man. This tells us that in Jesus's Second Coming, he cannot identify Himself as the same character: the Son of Man of the Gospels. To fulfill prophesy he must say (or be seen as), [I am] one like unto the Son of Man.

### Who, then, is the Son of Man?

This question was recorded in the Gospel of John, and this is where the role of the Light of the Gentile gets interesting from our viewpoint. For He must address the Anointed One who preceded him—who is Immanuel, who must, to fulfill prophesy, appear before Israel is scattered. It is apparent that The Light of the Gentile must reconcile Immanuel before he can speak of himself.

As established, The Light of the Gentile appears to the Redeemed Children of Israel-perhaps even hissing from afar, for the decree does come from afar. This tells us that if He is One like unto the Son of Man the Messiah who preceded Him, who is Immanuel, must be the Son of Man. Again, the Light of the Gentile must say to the Redeemed Children of Israel, Thou art My People, among other things. To do this He must make note of the fact that they are Redeemed on a permanent basis. To do this He must call into remembrance why they were scattered (He will reproach them to their face) and reassure them why they will now become a cause for rejoicing in the knowledge that God reigns forever from Jerusalem. He will show them why they need not be ashamed (though they initially will loathe themselves). He will show them many things. In truth, as the Dead Sea Scrolls mentioned it:

He shall measure out all knowledge discovered throughout the ages, together with the precept of the age.

How does he measure out such wisdom, an enormous task to be sure?

He does it in complete humility: As it is said:

Sayings of the Fathers 5.19 Anyone in whom are these three traits is one of the disciples of Abraham, our Father: 1) a generous spirit, 2) a modest man, and 3) a humble soul

says R. Sadoq of the same work:

4.5B "Do not make [Torah-Teachings] a crown in which to glorify yourself or a spade with which to dig.

This teaches us that the Messiah Light of the Gentile does not lift himself up so that he may not be accused of using the Torah to glorify himself.

or a spade in which to dig...

This teaches us that the Light of the Gentile digs not with the Torah but in the well of the Torah. For the Torah is an everflowing, gushing spring, as it is said in the Dead Sea Scrolls:

The Damascus Rule Vi: And they dug the well: the well which the princes dug, which the nobles of the people delved with the stave [Num. 31.18].

The Well is the Law, and those who dug it were the converts of Israel who went out of the Land of Judah to sojourn in the land of Damascus. God called them all princes because they sought him, and their renown was disputed by no man. The stave is the Interpreter of the Law of whom Isaiah said, He makes a tool for his work [Isaiah 54.16]; and the nobles of the people are those who come to dig the Well with the staves with which the Stave ordained that they should walk in all the age of wickedness - and without them they shall find nothing - until he comes who shall teach righteousness at the end of days.

This tells us that the Two Olive Branches mentioned by Zechariah 4.14, which are the Two Anointed Ones who stand beside the Lord of the whole earth, must also be Two Staves of God by which He digs His Well [and carries his Mercy]. We must end this small work on this note, mentioned in chapter 11 of Zechariah: that God has created Two Lawgivers. One he named Beauty (or Favor) and the other He named Bands (Unity). With these two Staves, says Zechariah, God fed his flock. Now Bands shows the characteristics of the Deliverer Messiah who must bring all men to kneel down before the God of Abraham, Isaac, and Jacob. Perhaps this is why in the Masoretic text he is called Unity. This, according to Zechariah, is his nature:

Zechariah 11.16 For, lo, I will raise up a shepherd in the land which shall not visit those that be cut off, neither shall seek the young one, nor heal that that is broken, nor feed that that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces.

We hope that this has outlined a few things which are expected of *The Light of the Gentile*. Truly, he comes with the Wrath of God - for his task comes with Judgment - and many probably have good reason to fear him, for along with Him is an outpouring from the doors and windows of heaven. We think, however, that as Children of God ye have little to fear, for as it is said:

Psalm 73.15 If I say, I will speak thus; behold, I should offend against the generation of thy children.

73.16 When I thought to know this, it was too painful for me;

73.17 Until I went into the sanctuary of God; then understood I their end;

Psalm 78.69 And he built his sanctuary like high palaces, like the earth which he hath established forever.

78.70 He chose David also his servant, and took him from the sheepfolds: 78.71 From following the ewes great with young he brought him to feed Jacob his people, and Israel his inheritance

78.72 So he fed them according to the integrity of his heart; and guided them by the skillfulness of his hands.

78.66 And he smote his enemies in the hinder parts: he put them to a perpetual reproach.

78.67 Moreover he refused the tabernacle of Joseph and chose not the tribe of Ephraim.

Psalm 60.7...Judah is my Lawgiver

60.8 Moab is my washpot; over Edom will I cast out my shoe: Philistia, triumph thou because of me.

We believe this will be his attitude towards you:

Bavli CCXLIX.H "Let them not have dominion over me, then I shall be upright [Psalm 19.13], so that the rabbis will not hold me up as an example."

### A Lamentation:

Zohar: There is no man to join himself to me, to be with me, as it is said, "The man of Elohim is to be on the level of Zaddiq".

#### A word of comfort:

Psalm 145.9 The Lord is good to all: and his tender mercies are over all his works.

Zohar. Then Human beings will perceive wondrous, precious wisdom never known by them before; all these are destined to alight on King Messiah so

that He may judge the world.

Isaiah 53.11...By His Knowledge shall my Righteous Servant justify many;

### A reminder to the Redeemed:

Bavli CCVIIIB Even with such anger may the all merciful rage against us, so long as He redeems us.

Remember the Covenant of Genesis 9.13.

We close with the notation that our work was fashioned after a Similitude of the Messiah in order to better understand what is expected of him, as expressed in the prefatory remarks of our works. The merit of our Similitude, then, is in our work. Our ideal is that all of you would become the *Light of the Gentile* and, hopefully, change the world for the better: perhaps even fulfilling prophesy! We believe that the Messiah will be seen one day as Many Servants doing the work of God...

# Appendix A

## A Short Commentary on the Koran & The Biblical Plan for Peace

The other day Secretary of State James Baker crossed over the Allenby Bridge from Jordan into Israel to see how wide the gap is between the two countries. Actually the gap is not as wide as that bridge: even this book is a sufficient platform upon which one may safely pass from one side to the other.

All of the problems of the Middle East (and I dare say the Western World) can ultimately be sourced from the Bible. This becomes evident when one looks upon Jerusalem and the

nations who would desire to control it.

While thousands of years ago Jerusalem had a significant strategic importance to those nations who would control the bridge of Palestine from Egypt to the Euphrates river, its importance as a way point of empires has long ago faded. We modify this with the knowledge that Israel serves the Western Nations as a fortress in defense of the free supply of oil reserves of the Middle East. Apart from this interest—which is only as long as the oil supply—the other major reason Jerusalem is important seems to be because it is important to the Bible. This would not be a problem were it not for the fact that many peoples claim the Bible as their own promise of God's goodwill towards them. Since the Bible is rooted in Mt. Zion, it follows that those who regard the Bible as Holy also regard Mt. Zion—the Rock of its foundation—as Holy. Being a Holy Land men claim it for their own.

Most men who use the Bible as their authority or justification for their actions (such as an act of war) like to pick and choose verses from the Bible to suit their will. We can witness the recent experience of Soddom Hussein who thought to go to war on behalf of God. When he invaded Kuwait the world shuddered. And while the outcome of that war was quick it showed the nations in the world their vulnerability to those who think to wage war for God.

Hitler also thought he was in the service of God.

Although Soddom Hussein justified his act by means of the Koran—his Bible authority—it is apparent, as mentioned earlier, that he did not read the entire authority. His authority, the Koran, derives its authority from the Torah. The Koran takes no exception to the Torah and establishes itself in fact as a Witness that the Torah is true. Hence, because the Torah forbids anyone from attacking or condemning the restored Israel, obedience to the Koran automatically means tolerance of the restored nation of Israel. For those who do not wish to verify this statement on their own we offer the following confirmation:

Koran, *The Cow*: And now that a Book confirming their own book has come to them from Allah, they deny it, although they know it to be the truth and have long prayed for help against the unbelievers....when it is said to them,

"Believe in what Allah has revealed", they reply, "We believe in what was revealed to us". But they deny what has since been revealed, although it is the truth, corroborating their own scriptures.

Koran, The Creator 35:25 Your only duty is to give warning...What we have revealed to you in the book is the truth confirming previous scriptures.

Koran, Kneeling 45:16 We gave the Scriptures to the Israelites and bestowed on them wisdom and prophethood.

Koran, AL-AHQAF 46:12 Yet, before it the Book of Moses was revealed, a guide and a blessing to all men. This Book confirms it.

Koran, Women 4:47 You, to whom the Scriptures were given! Believe in that which we have revealed, confirming your own scriptures...

Koran, The Cow 2:116 The Jews say the Christians are misguided, and the Christians say it is the Jews who are misguided. Yet they both read the Scriptures. And the pagans say the same of both. Allah will judge their disputes on the Day of Resurrection.

Since it is evident that the only duty of the Koran is to confirm the Torah and provide a clear warning on the Day of Resurrection, we can now take a look at what the Torah says concerning the disposition of Israel on the day it is restored to the Holy Land:

Deuteronomy 30.30 And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee,

30.3 That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whether the Lord thy God hath scattered thee.

30.7 And the Lord thy God will put all these curses upon thine enemies and on them that hate thee, which persecuted thee...for the Lord will again rejoice over thee for good, as he rejoiced over thy fathers.

Isaiah 54.14 In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee.

54.15 Behold, they shall surely gather together, but not by me: whosoever shall gather together against thee shall fall for thy sake.

54.17 No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.

Zechariah 1.16 Therefore thus saith the Lord; I am returned to Jerusalem with mercies: my house shall be built in it, saith the Lord of Hosts, and a line shall be stretched forth upon Jerusalem.

2.5 For I, saith the Lord, will be unto her a wall of fire round about, and will

be the glory in the midst of her.

2.11 And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of Hosts hath sent me unto thee.

12.2 In that day will I make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against

Jerusalem.

12.3 And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

12.8 In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David

shall be as God, as the angel of the Lord before them.

12.9 And it shall come to pass in that day that I will seek to destroy all the nations that come against Jerusalem.

Joel 3.1 For behold, in those days, and in that time, when I shall bring again

the captivity of Judah and Jerusalem,

3.2 I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land.

3.3 Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision.

Isaiah 28.5 In that day, shall the Lord of Hosts be for a crown of glory, and for a diadem of beauty, unto the residue of His People.

4.2 In that day shall the **Branch** of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel.

4.3 And it shall come to pass that He that is left in Zion, and He that remaineth in Jerusalem, shall be called Holy, even every one that is written among the living in Jerusalem.

There can be no confusion on this issue. The Koran unquestionably endorses the Torah with no exceptions. Therefore, all Moslems are bound by the scriptures of Deuteronomy and Isaiah above. They must acknowledge and accept the restored Children of Israel to their inheritance.

Does this give the Children of Israel a license to steal or to kill those who then occupy the Holy Land? Of course not! For the Bible says then many peoples will be joined to him in that

day and furthermore everyone who lives in Jerusalem on that day will be Holy. Jews, Palestinians, Moslems, Christians, etc. will all be viewed in this light.

Zechariah 6.12 ..Behold the man whose name is The Branch; and he shall grow up out of his place, and he shall build the Temple of the Lord.

By this promise, which is further confirmation that the Temple will be restored at the time Israel is restored to its inheritance, we know that all those who defend the Koran must also defend the building of the Temple. It shall be known as a House of Prayer for all peoples. This is based upon the following:

Psalm 40.6 Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required.

Psalm 69.30 I will praise the name of God with a song, and will magnify him with thanksgiving.

69.31 This also shall please the Lord better than an ox or bullock that hath horns and hoofs.

Psalm 51.16 For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering.

51.17 The Sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

Jesus agreed with this precept and even went so far to say that loving your neighbor as yourself is greater than burnt offerings and sacrifice:

Mark 12.33 To love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices.

Thus, the Temple rebuilt and with praise according to the above, will be known as a House of Prayer: one that is raised for the Praise and Glory of God. We can further say that the Temple's Restoration (together with the Tabernacle) would be one of the highest forms of praise man could offer to God.

Psalm 68.29 Because of thy Temple at Jerusalem shall kings bring presents unto thee.

68.31 Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God.

68.32 Sing unto God, ye kingdoms of the earth; O sing praises unto the Lord; Selah:

68.11 The Lord gave the Word: great was the company of those that published it.

These things being considered force us to conclude that anyone who supports the Koran ought to also enthusiastically support the restoration of the Temple in Jerusalem. Since the Koran also endorses Jesus as the Messiah:

Koran, *The Table* 5:44 ...After those prophets we sent forth Jesus, the son of Mary, confirming the Torah already revealed, and gave him the Gospel, in which there is guidance and light, corroborating that which was revealed before it in the Torah, a guide and an admonition to the righteous.

Koran, IMRANS 3:45 The angels said to Mary: "Allah bids you rejoice in a Word from Him. His name is the Messiah, Jesus the son of Mary...

Here we can establish Jesus as a confirmation that the Temple shall be called a House of Prayer:

Matthew 21.12 And Jesus went into the Temple of God and cast out them that sold and bought in the temple... said unto them, It is written, My house shall be called the House of Prayer; but ye have made it a den of thieves.

Isaiah 56.3 Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people..

56.5 Even unto them will I give in mine house and within my walls a place and a name better than of the sons and of daughters: I will give them an everlasting name, that shall not be cut off.

56.6 Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant;

56.7 Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an House of Prayer for all people

Referring later to the nations who accept the Lord Isaiah says:

Isaiah 66.21 And I will also take of them for Priests and for Levites, saith the Lord.

Among these are Watchmen who are set to support the restoration of Israel and its Temple:

Isaiah 52.8 Thy Watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion.

Now if you were a Watchmen you would have to conclude what we have called into

Remembrance, that it is in the best interests of the Moslems to support the building of the Temple.

How does one identify a Watchmen?

Isaiah 62.6 I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord keep not silence.

62.7 And give him no rest, till he establish, and till he make Jerusalem a praise in the earth.

We may count Mohammed among these Watchmen, since he set up a means of not only defending the Torah and its objectives but also provided continuing praise for the Lord God day and night. Of course, the praise that is in Jerusalem is the Peace that comes when the Glory of the Lord is seen in its midst. That Glory is associated with the restoration of the Temple.

In our work, <u>Savior of the Poor</u>, a Commentary on the Jewish View of Creation, we describe the Temple restoration in further detail. We also point out how Reuel, God's Friend, a son of Ishmael (also called Jethro) comforted Moses in the desert, marrying even his daughter to Moses. If it were not for Ishmael, then, we can say that the Torah may not have been delivered to mankind. Because Reuel provided for Moses we can say also that Ishmael was charged from the beginning as a protector of the Torah.

He who is a protector of the Torah is also called a Son of Zadok—according to Ezekiel 44.15— and is identified as the Protector of the Covenant in the Last Days, when Israel is redeemed. In the <u>Savior of the Poor</u>, because the Moslems hold the Temple Mount and have faithfully accounted to the Torah, we have named them *Sons of Zadok*.

The Temple, it can be seen, is a means by which all men can work together to build a House preordained in Scripture to be a House of Prayer for all men. This does not mean that other houses of prayer are abandoned; nor does it jeopardize the Dome of the Rock in any way. In Figure 1 we can see from an early illustration that the original Temple—which is our only concern here—was situated far from the higher pinnacles of Mt. Zion. The highest pinnacle of Mt. Zion, we may note, is underneath the Dome of the Rock. We have recommended that the Temple be located 19 cubits (28.5 feet) from the Dome of the Rock. This will prevent the Temple from growing any larger that its original dimensions of 20 cubits wide, 30 cubits high, by 60 cubits long. As noted in Figure 1, it had clerestory windows and followed the Roman basilica style.

Since all the people in the land are considered Holy, it follows that the land ought to be given a New Name. The name offered in Isaiah 62.4 is *Married*. With a New Name following this line of thought no man in the Holy Land ought to feel left out or begrudge the fact that their land is not favored or another is favored over it. Under the New Name all people living in the Holy Land may be sanctified. Since the Children of Israel are compelled to accept the direction and guidance of the Torah and its prophets, we are assured that they cannot object to the Holy Land being given a New Name.

This—in summary— is the Plan for Peace offered in the Bible. All those who derive their Blessings from the Bible must support it.

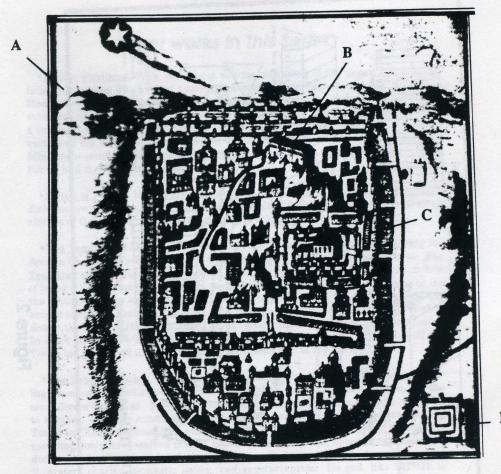


Figure 1

Jerusalem and its Temple

Seventeenth - century woodcut of a comet passing over Jerusalem, according to Josephus. Peculiar things are being remembered in this map. A. Three crosses shown outside the walls in the approximate area of the "Garden Tomb". B. A building on the Temple Mount matching the exact size and shape of the First Temple, which was 20 cubits wide, 30 cubits high, by 60 cubits long. This building had clerestory windows, which are visible in the woodcut. Next to the building are shown the peaks of Mt. Zion. The highest peak has been preserved in the Center of the Dome of the Rock. Below the Temple Mount can be seen (C) a flight of high stairs descending to what appears to be the palace grounds and stables. Tourists still ascend to the Temple mount on stairs located in the same area at the site of the Wailing Wall. Finally we can note a particular shrine (D) which seems to be located near the present location of the Last Supper and David's cenotaph.

Figure 2

## Other works in This Series:

•<u>Hidden Pavilions</u>, 1989, paperback volume consisting of 580 pages, featuring an index containing 35 pages of entries and over 600 separate index entries on the Messiah's epitaphs. Though not a prophet it often drifts in and out of a prophetic voice, called the *Shepherd of Arcadia*, we created for it. <u>Hidden Pavilions</u> includes a commentary on the *Two Anointed Ones* who stand beside the Lord of the Whole earth and the Restoration of the Tabernacle. Included are letters to the Christian Ministry presenting this argument. This volume contains a short commentary on the Koran and the Moslem religion.

•String of Pearls, 1989, paperback volume consisting of 165 pages; a prophetic dialogue projecting the Messiah to come (Michael) into the future and described using similes of Galahad, from the story of King Arthur and his court. A fantasy.

•The Tempting, 1989, paperback volume consisting of 110 pages, examining the Apostle Paul and Maccoby's claim in The Mythmaker that Paul was a charlatan. The Tempting shows Paul to be worse than that. For certain, Paul's letters convict him of being a liar; not only a liar, but so prejudicial to the Jews and their religion he set the groundwork for anti-Semitism. The book points out that Paul's Gospel not only sought to change Jesus's Gospel but also times and Law. He went to great effort to distort the intent of the Torah, using Jesus - a defender of the Torah - as his authority. In short he used the Torah to collect tithes and found a new religion feeding off the Torah but dedicated to the destruction (obsolescence) of the Torah.

• The Tapestry of One, 1990, a paperback volume consisting of 170 pages, examining the creed of Buddha in light of the Vedic (Brahmanic) scriptures, Taoism, and the teachings of Confucius. It sources a surprising consistency of thought from one creed to another. It shows a common ground in objectives and righteousness between the Torah and these philosophies and religions. A Buddhist of the Lesser Vehicle, for instance, could have walked into an Essene community and, apart from some minor doctrinal adjustments, felt relatively at home. Buddhism, like Brahmanism before it, prefers charity, monastic living, and vegetarianism. Its god, like YHWH, is singular, without competition, and cannot be named. Many of the personality traits and desires of the ineffable god and YHWH are similar. The Greater Vehicle of Buddhism, like the Paulists, made their teacher into a god who through distortions of scripture, put him in competition with not only his own teachings but his [idea of] God. We looked into these scriptures because we thought the Messiah himself must also look into them: i.e., He must measure out all knowledge, etc. We think He will see the same things we found. We came to respect the warning in the parable of the White Elephant:

Several blind men were brought to a Great White Elephant and asked to touch it and then describe the Great White Elephant. One described the foot, the other the trunk, etc. None of them could describe the Great White Elephant accurately.

• The Son of Man, a Commentary... 1990, a paperback volume consisting of 728

pages, featuring a separate bound volume of the Synoptic Matrix and Index of Precepts, 274 pages. The work addresses the issue of the Son of Man as understood by the Holy Scriptures and compares these understandings to the Gospels of Jesus of Nazareth and other associated scriptures of the Apocrypha, Pseudepigrapha, Dead Sea Scrolls, Oral Torah, etc. This volume brings out many little known facts: Jesus of Nazareth was initially confused over his Mission; he was confused by his disciples -even up to the moments after his death - with Elijah or as being some other prophet raised up [including Jeremiah]. Without a doubt Jesus thought of himself as the Messiah of God and focused upon the character who is killed [by God!] for the Atonement of sin. He believed that three days later he would be raised up and, if raised up, he said, he would conquer the world. The evidence in the gospels concerning his resurrection is conflicting and represents testimony where no two witnesses agreed as to what was seen, when, where, and by whom. Further observations in the Son of Man, a Commentary..include an examination of the Apostle Paul and his disciples which are the Modern Christian Church. The examination reveals a conflict between His Gospel and the Gospel of Jesus, as remembered by Peter and the apostles out of Jerusalem. It concludes that the church which Jesus created, through Peter, would undoubtedly show many characteristics common to the Moslem Church. Significantly, the Nazarene Church under Peter would have observed the Torah in full, following the rules of Circumcision and food laws. If the Temple were still standing today, now as then they would be found worshipping in the Temple.

•The Sword of Truth, 1991, a 58 page primer describing fundamentals concerning the Messiah called Light of the Gentiles. He comes to judge the earth and in the capacity one of his features, among many, is that he does not go into the streets, he does not raise himself up (fluff his feathers), nor does he cause his voice to be heard in the streets. His mouth is a sword and, as the Son of Truth, he says things you may not wish to hear. But in spite of your fear of him, be of good cheer, for He is above all things, fair. For He does not judge with respect to persons. Individuals, nations - you are all equal [before the Law] in his sight. The basis of his law is the Torah, the Five Books of Moses.

This book was written for rabbis who are weary of Anti-Semitism and are searching for an easier way to combat it.

•Savior of the Poor, 1991, 171 page volume written for scholars who are familiar with Jewish Wisdom and can appreciate the precepts of the Ancients. It was drawn around A Treasury of Jewish Quotations, Joseph L. Baron editor, Aronson B'nai B'rith, 1985. Through selected quotations from this library of Jewish Wisdom and others this work applies accepted wisdoms to support its thesis for a more peaceful world.

•Song of an Unicorn, 1991, 60 page paperback volume discussing the merits of allegory in scripture, focusing upon the use of the Unicorn, a much disputed beast, used in the Bible. Though defended as a Truth of the Bible, the Unicorn has never been seen by man. Compared to this phenomena is the Sign of the Virgin and its magnetic quality to the Unicorn. Here we trace the evolution of a Messianic tradition in the form of an Unicorn to its final image of an Unicorn with a compulsion to lay his head in the lap of the first Virgin he sees, thus enabling his capture.

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### Contents of a Letter Sent to World Leaders

No man knows more than you the difficulties of reconciling the state of Israel to your world. We offer a new approach to dealing with this situation if you have time to consider it. This approach is summarized in the contents of a letter sent to other leaders of your world and other interested parties, as follows:

We have summarized the Plan in a small book enclosed. The Plan uses Biblical Solutions designed to meet Biblical (prophesied) problems. Israel's restoration to the Holy Land is such a prophesied problem for those who occupied the land beforehand. For this problem there is not only an acknowledgment in Scripture but also a solution! We discuss the solution in our book.

While you at first may not like the principal precept of the plan, we know that once you review all the arguments of our book you will agree that the solution we have derived is the most logical and expedient of all alternatives reviewed or tried thus far.

While there are many considerations and many opposing interests in your part of the world, all of you have one thing in common: you allow yourselves to be guided by the Bible. Your nations were created by the Bible and are governed by the Bible. Thus, when it comes to negotiation of your problems you can all search scripture for guidance and needed solutions. The Scriptures are a tool which can help you negotiate a settlement with Israel.

Israel has expressed interest in negotiating with each of the Moslem nations on an individual basis. Our plan is not affected by this procedure.

Our Plan is based upon four principles and two concessions:

- 1. The Koran derives its authority from the Old Testament Scriptures: the Torah and the prophets. Therefore, all of you are bound to uphold the Solutions proposed for these times by the Torah and its prophets. Moslems and Jews alike—if they are blessed by the Bible—must uphold these truths.
- 2. When the Children of Israel are restored to the Holy Land, the Bible says the Temple will also be restored, and Isaiah says all nations shall come and build it and worship in it. It shall be known as a House of Prayer for all peoples (not a house of sacrifice). The Jews, of course, have been waiting to build this house. Our plan accommodates their expectation but with one small twist. The prophesies say that Moslems—and other peoples— have as much an interest and right in that building as the Jews. Its placement and design is as much a Moslem decision as a Jewish decision. Scripture upholds this point of view.
- 3. When the Children of Israel are restored to the Holy Land the prophesies say that all those living in Jerusalem—even all those living there in that day—will be called Holy. This means that Palestinians and Christians will also be viewed as Holy to God. Furthermore, connected with this Promise is the statement that when the Temple is built many nations will be joined to God in that day. This means that there is no one Chosen People at that time. It follows that The Messiah who is welcomed through the Golden Gate in Jerusalem is the Messiah of all those peoples joined to God and His Temple.

4. When the Children of Israel are restored to the Holy Land the prophesies say that the Land will be given a New Name. This becomes a key element of our Solution. The Temple becomes a focus—a building—by which all those living in Jerusalem can participate in a united effort demonstrating a willingness to live and worship together in the same house. The Temple does not supplant any other house. It merely becomes a house open to all peoples who seek God in that day.

The New Name is important, for it provides a New Identity for the State of those people living in the Holy Land when the Temple is built. The New Identity must take into consideration all peoples of the land and deal with them equitably. This in turn promises the consummation of a New Law for the Holy Land. Thus, Palestinians are assured full rights under that New Law. And you—if you are joined to God on these Two Concessions of the Temple and the New Law-have a right to participate in the formation of that New Law.

These four principles of a New Nation were not created by this writer but are clearly spelled out in the Contract of the Old Testament. We suggest that each nation in the area ought to sit down with Israel and ask for only these Two Concessions to make Peace in the area:

•The concession to initiate building the Temple immediately, with the Moslems holding the right to also overview its design and construction—to assure it meets the requirements specified in the Scriptures.

We have proposed building the Temple close to the Dome of the Rock. When you examine our reason for the Temple's placement within the location specified you will agree on its placement. See Figure 1 of the enclosed book. Figure 1 records a map of Jerusalem before it was destroyed. The map is probably dated by the comet (Halley's Comet) drawn in it, making the date of that map circa. 66 A.D. Thus, Figure 1 is the most reliable evidence of the original location of the Temple; and it places the Temple about the temple's length away from the Dome of the Rock. Note that the Dome itself is centered over the highest peak of the mount.

 The concession to rename the Holy Land according to the criteria established by Isaiah: reasons as noted in the enclosed book.

Israel is compelled by their scriptures to agree to the above concessions. They base their right to dwell in the land (and occupy the West Bank) based upon Scripture. They cannot, then, deny the two small concessions in Scripture mentioned above which go along with the other Promises made to Israel.

The enclosed small book is part of a 9 volume series dealing with this subject. We can support our conclusions with over two thousand pages of Biblical precepts.

If you follow the advise of this little book we believe many of the problems you have in your area will go away. We have sent the book to other leaders in your area and hope that one day you might meet together to discuss it and use it.

Mel West

encl. Sword of Truth

Mysterious and yet Alluring: the often misunderstood Messiah called the Light of the Gentiles

Here, in a short primer are significant precepts recorded in the Bible and associated scriptures which examine what is expected in the Messiah called the Light of the Gentiles.

Significantly we find that He appears to the Re-

deemed of the Children of Israel.

Common Christian thought spawned by the Apostle Paul leads us to believe that the *Promise* given to the Children of Israel was transferred through Jesus Christ to the Gentile. Included in their Promise which held no longer any effect, claims Paul's thesis, is the restoration of the Children of Israel to their land [and their Redemption], the appearance of their Messiah who must confirm the validity of their Law [Torah], and the concurrent restoration of their Tabernacle - even the Temple.

Characteristic of the Light of the Gentile is the fact that when the Children of Israel are restored to their land a New Covenant will be made with them [and

man].

Jesus claimed to be that Light of the Gentile, though there is no indication - by his words - that he thought to offer a New Covenant. When asked by a disciple one day in the streets of Galilee how it is that he could be the Light of the Gentile [who does not go into the streets; nor does he lift up or cause his voice to be heard in the streets], Jesus replied, Don't tell them I was in the streets so that the prophesy can be fulfilled!

Another characterization of the *Light of the Gentile* is a name called, **The Son of Truth**. In this characterization His Mouth is a Sword. Come with us then to examine what this Sword might see if he were here

today.