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the Living Torah

Torah - defining the Nature of Spirit

the Temple Series

the Elevation

by haRold Smith

a citizen of the Commonwealth (Ephesians 2:19)

*"...well did Isaiah prophesy of you hypocrites, as it is written, 'This people honors me with their lips, but their heart is far from me; in vain do they worship me, **teaching as doctrines the commandments of men.**' You leave the commandment of YHVH and hold to the tradition of men. And he said to them, You have a fine way of rejecting the commandment of YHVH in order to establish your tradition! For Moses said, 'Honor your father and your mother'; and, **Whoever reviles father or mother must surely die.**' But you say, 'If a man tells his father or his mother, Whatever you would have gained from me is korban' (that is, given to YHVH) - then you no longer permit him to do anything for his father or mother, thus **making void the Word of YHVH** by your tradition that you have handed down. **And many such things you do.**" Mark 7:6-13*

Revelation 19:10b (click on highlighted words to view content) tells us, "...the testimony of Yeshua IS the **spirit of prophecy.**" Gesenius' Hebrew-Chaldee Lexicon defines the Hebrew word **nava'** (translated as the English word, "prophecy") as the "spoken oracles of YHVH". So, the testimony of the Life of Yeshua reveals how YHVH's Words are to be construed. Let us be courageous in our quest for Truth today by laying aside those traditional ordinances of men handed down to us to look at the words of the Master just for what they say and what they actually mean as the benchmark by which to measure all things - including other scripture. As we do, then do the words, "...teaching as doctrines the commandments of men...and many such things you do" have any relevance to us today? Most Christians run by this verse since, being taught that the *Tenakh* (OT) is no longer applicable; it seems the Son is only speaking to a small group of Pharisees clinging to the religion of Judaism. But, how far apart are most who call themselves "Christian" today from the words of **Isaiah** that Yeshua is quoting in the passage from Mark 7 at the opening of this article? After all, those Pharisees really believed that engaging in their traditions meant they were honoring the Father with all their heart - and, yet, Yeshua upholds Isaiah's statement concerning them. How many realize the basic doctrines of the Christian religion can only be traced back no earlier than around 200 years AFTER the Resurrection? How many are aware those doctrines came from a handful of non-ethnic Hebrews with an agenda to distance themselves from anything Hebraic that preceded them in order to curry favor with the Roman empire and escape the persecution their Hebrew brethren were incurring? Would not that fact place the traditional doctrines set forth as the religion "Christianity" into this same category as the "commandments of men" - **traditions** handed down for centuries which have been stripped of the validation the **words of Yeshua** gave to His Father, the *Elohim of Israel*, in spite of what the words say? For instance, Yeshua makes crystal clear in **Matthew 5:17-19** that He did not come to abolish the Torah and anyone who does so or teaches others to do so will be called least in His Father's Kingdom. Since Yeshua said He came to "fulfill" Torah, Christianity has nullified Yeshua's Words by twisting them into a teaching that says to "fulfill" something means everything west of the book of Matthew has been done away with and replaced by a new order - but the Greek word **pleroo**, translated as the English "fulfill", contains no hint of such in its definition. It means to "complete, to fill to the brim" so that nothing else can be added. When you fill your cup "to the brim", you don't summarily throw the cup away - for then you would have no way to be refreshed by what it contains. In **Hebrews 7:12** the Greek word **metatithemi** translated as the English word "change" is the same word used a little further on in **Hebrews 11:5** as the English "translated". This latter passage is not saying that YHVH "replaced" Enoch; rather, it is stating that he was "changed" into a better Enoch - but still possessing the same character and attributes that made him pleasing to the Father to

begin with. So it is with the Priesthood and with the Temple. In keeping with the transformative Nature of the Holy One of Israel, the Temple and the Priesthood described in Hebrews 7 have not been "replaced", but elevated into something better while still possessing the attributes exemplified with the former that made it acceptable to the Father to begin with. This is how our righteousness exceeds the righteousness of the Pharisee. In his book, *The Origins of Anti-Semitism*, John Gager (Princeton University) provides evidence that has important implications for an understanding of the early years of Christianity that most following that religion today simply are unaware of.

The last four articles in this series have dealt with how the Temple of YHVH has now been elevated in Spirit to be within those who keep the Words of YHVH exemplified in the Life of Yeshua. The challenge in finding Truth lies in hearing the Voice of YHVH and being obedient to what He tells us today while using scripture as the standard to measure what we hear in Spirit as being Truth or not. The instructions in the *Tanakh* (OT) are given to us, not as a bunch of rules and regulations to keep us in line under someone else's control, but as Yeshua says in **John 14:6**, He is *"the Way, the Truth and the Life: no man comes to the Father except through (or by) Me"*. Framed in the Hebraic perspective these words were written from, that thought can also be stated, *My Life is the only Way to the Truth of the Father, Who is the Source of Life*". Except by incorporating the Virtue found in the example of Yeshua's Life into one's own life - there is no other Way to Truth. When Yeshua spoke about lusting in the heart, He was showing us that the Words of the Father are not done away with or replaced - but that those Words have been translated or elevated into a higher realm, closer to the Nature of Spirit. Yeshua said to lust in the heart is the same as having already committed adultery. At the heart of adultery is a preoccupation with my own selfishness that places my impulse above any consideration of how that impulse affects my brother or sister in YHVH - an impulse which is in opposition to the selfLESS Nature of Spirit. If I do not lust in my heart, there will be no act of adultery committed because I will be obedient to the Nature of Spirit contained in the Fathers Words. I am not doing away with the Words of the Father; rather, I am fulfilling them by elevating them into existence in this earthly realm. The same is true that if we hate our brother by separating ourselves from him - we commit murder. It is only in disregard to the Truth of the Nature of Spirit that we follow our own nature - and that always has been a choice. To see the Truth in what all of these words convey requires a paradigm shift in our thinking. The challenge lies in hearing and obeying the Nature of His Spirit to discern how each of these words are to be approached, applied and celebrated in the Truth of His Spirit that we now have the opportunity to have reside within us today. This requires more effort toward pressing in than to just simply "going along" with the traditional rituals of men (which crosses all boundaries of religion, by the way) - but the reward is so much more fulfilling because we come to KNOW the Spirit of Truth.

As an example of what it means to fulfill His Words in Spirit, when asking the Father about whether to wear *tzitzitot* (the strings often seen hanging from the waist of orthodox men), He asked me, *"What are they for?"* At the time, I did not know. Because of a lack of understanding of the nuances from which the Hebrew mind views the world, we have lost so much that is written about in scripture. The real meaning of these words escapes most of us unless they are viewed from the light of this Hebrew culture. So, I did some research and found **John 20:3-9** describing Peter entering the tomb where Yeshua had been laid after His ordeal on the cross. In verse 7 of this passage is noted the *"napkin, which was around His head, not lying with the linen clothes."* That verse, translated strictly from the Greek, is correct. However, what is lost in transliteration is that the "napkin" described there is really a Hebrew *"tallit"* which was why it was laying neatly folded, separate from the other clothes. Not having a Hebrew background would make it difficult understanding what was actually meant to the Hebrews this letter was addressed to. When every Hebrew boy turns 13 years of age, he becomes a *bar mitzvah* (literally - son of the commandment) and is obligated to begin to observe the commandments of Moses. While the occasion of becoming a *bar mitzvah* was ritualized only in the 15th century, it was the status of obligation in earlier Biblical times which placed the age of responsibility for boys at 13 (upon which the *bar mitzvah* is founded). At that time, he is given his first *tallit* - a prayer garment to be worn under the outer clothing (not to be confused with a "prayer shawl"). It has been customary to bury a male in the *tallit* which he had used during his lifetime, after its fringes have been deliberately rendered ritually unfit and is placed over the head of



...the fringe of His garment

one who has died as they lie in their grave or tomb. That garment has fringes or strings on the corners called *tzit-ziot* or "lights" and, when not being used, the *tallit* is to be folded in a certain manner so that the lights all hang together from the same corner - something no Roman soldier would have known to do or how to perform it. Hence, Peter's understanding that Yeshua's body had not been taken by the Romans. What is notable about this same event described in [Luke 24:12](#) has Peter "*wondering in himself at that which was come to pass.*" Peter (as well as the other disciples) was not yet fully aware of all that was happening, but since he saw the tallit was properly folded and away from the rest of the clothes, he knew for certain the Romans had not taken His Master because no Roman soldier would have known what a *tallit* was, let alone how to properly fold one, as Yeshua would have. When He arose from the dead, while still in the tomb, Yeshua removed the *tallit* from off his head, neatly folded it and laid it separately from the rest of His clothing - as He had done every day of His life from the time He was a boy, probably without thinking much about it because it had become second nature to him, a matter of habit. What is significant about this one word, "napkin", is how it illustrates the lack of understanding a Greek

mindset possesses when looking at scripture - and when looking at who He is in Truth (see my big, fat Greek Mindset [PART 1](#) and [PART 2](#)).

Having verified that this was something Yeshua wore and upon further research to find out what the *tzi-tziot* are for, I found that they were put in place to cause one [to remember](#) to do His Words - something to be observed by [all generations](#). He then reminded me that I have something the Hebrews at Sinai had been promised and were acquainted with but had not yet received when those Words were given - which is the restoration of [the Kingdom of Echad](#), the shared image, that only comes with the embrace of the Spirit of Yeshua ([Galatians 4:6](#)) evidenced by the infilling of [ruach ha kodesh](#) (reading right to left is Hebrew for "*the holiness of spirit*") which has been used inadvertently as a substitute for the English "Holy Spirit" appearing in their bibles. This is incorrect as there is no capitalization in Hebrew; thus, there is no personification, no third person "[Holy Spirit](#)". What is the holiness of spirit? Holiness is the Nature abiding in Spirit, Who is YHVH. The holiness of spirit is something that is [cultivated](#) within an individual [by that individual](#). Yeshua said the [Spirit of YHVH Himself](#) has been given [to bring to our remembrance](#) His Words. If I am remembering [to do](#) His Words, then I have no need of something to remind me of them because I am [fulfilling](#) those words. He said there was no harm in wearing them if I chose to, but if I was [elevating](#) His Words into Spirit, if I was [doing](#) the intent of what those words were given for and [not abolishing them](#), then the physical accoutrement was not necessary because those words were being [fulfilled in my generation](#) - the physical has been [translated](#) into the spiritual, not done away with. It is important to note that before this exchange with Father occurred, I had to come to a place where I would be willing to wear them should He have told me to. I had even gone to several stores in the market place in *Yerushalyiem* (Jerusalem) to price them and the *tallit* from which they are supposed to hang. I had to be willing to be [obedient](#) wherever His Words led me.

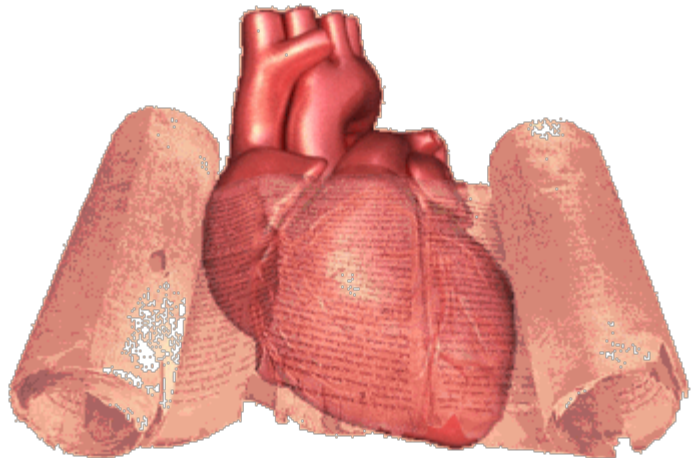
As obedient children, do not be conformed to the passions of your former ignorance, but as He who called you is holy, you also be holy in all your conduct, since it is written, "[You shall be holy, for I am holy.](#)" 1Peter 1:14-16

The Hebrew language differs from English in that it often contains a duality of meaning for some words and phrases. In Hebrew, the meaning of hearing is not just sound waves striking the sensory portion of the ear but has a concurrent meaning as well. The Hebrew word for "listen" or "hear" in [Exodus 15:26](#) is *shama'* - used twice in this verse for emphasis. But, in [Exodus 19:5](#), this same Hebrew word, *shama'*, is also found to be used for the English "obey". In Hebrew, to hear [IS](#) to obey, to obey [IS](#) to hear. Whether you hear what is spoken or not is measured by how you obey what you hear. Conversely, how you obey determines whether or not you heard what was said. To say "God is good" is to also say "good is God" at the same time - they are the same. To try to separate them is to destroy their identity, the unity found in their meaning (see [Who's Word Is It?](#)). This same dualism is taking place in the whole phrase of [Romans 10:17](#), that says "*faith comes by hearing and hearing by His Word,*" Hebraically, this phrase is rendered "faith [IS](#) hearing/obeying - hearing/obeying [IS](#) faith". The sincerity of faith spoken of in [1Timothy 1:5](#) is in actionable obedience to His Words - the same faith spoken of in [Habakkuk 2:4](#). Peter tells us that we are to be a certain kind of children - children of obedience. The English word for "obedient" used here is the Greek word *hupakoe*, a compound word that literally means [attentive hearkening](#). Obedience is a response to spoken or written instruction. This phrase, "children of obedience," is a Hebrew idiom. It does [not](#) mean children of God who are obedient to the rules and regulation of tradition. It means children whose [mother IS obedience](#). The Hebraic worldview is not the Western (Christian) perspective with a new vocabulary. It is a totally different construction of the way the world works and the

meanings of everything in the world. To be obedient to the Words of YHVH means to understand that He is not a Greek conceptualization. To be obedient to YHVH is to understand He IS the standard and that standard is seen in what YHVH does, not a list of moral attributes applied to Him. **YHVH IS Light**. Light and darkness cannot abide in the same space at the same time - it is a **physical impossibility**. When we understand this standard, it is then possible to understand that because darkness is consumed by Light, when even a small amount of darkness is brought into the Presence of Light that **separation** process can become severe and violent. We can then begin to understand why such violent extremes were visited on the Israelites in the wilderness when they brought darkness into the camp where **YaHoVeH** was residing.

In the passage from Mark:7:6-13 at the beginning of this article, did you notice how Yeshua upheld the part of Torah which says that a child who curses his father or mother shall be put to death? He chastened the Pharisees for nullifying the words by their tradition - but, He did not say those words were not Truth. How do those words apply to those of us attempting to embrace the Nature of Spirit today? Rather than embracing those words as the standard applied by YHVH, most simply gloss over the ordinance, explaining it away because of the moral and legal ramifications that act implies in today's culture or ignoring it altogether as not relevant - even though it is a rare child that has not cursed or reviled his parents in today's world. Even in Yeshua's day, the Roman Empire prohibited Hebrews from carrying out capital punishment - so, why did Yeshua endorse that statute? The first step is to embrace those words with the intent of obeying them wherever they may lead. The next step is to find out what the words mean when measured against the Nature of Spirit - Who is the Source of Life and anything that is separated from Life is death. Elevating those words into Spirit means understanding why they were given, "...so that it may go well with you, and you may live long in the Land" (**Ephesians 6:1-4**). If we, as parents, **lay our lives down** for our children by not allowing our own desires for success or the other cares the world would use to captivate our focus, thereby crowding out the attention our children need paid to them; if we do not allow the world to raise them due to our neglect - we will have respectful children who honor their parents. This does not mean they won't make mistakes, it does not mean they will be flawless - it simply means they will love and honor you, they will not curse you. Every child is born with an innate sense of love toward their parents - the Father put it in their hearts. It is in the cultivation of that love by exemplifying to them our Love in the same manner Yeshua first exemplified His Love to us that **they are saved**. As parents, we elevate their lives into Light that they not be consumed as darkness.

Approximately 35% of the 613 ordinances contained within the Torah have to do with adherence to Levitical regulations concerning the Temple and ritual sacrifices which are not able to be kept today because - there is no physical Temple. Most Truth seekers have no problem in grasping the concept that **the Temple** now resides within the hearts of those who embrace Yeshua as the risen Messiah of **YaHoVeH** - those who comprise **His Body**. His Sacrifice as the **Kinsman Redeemer** restored to the **house of Israel** (not the world) the intimacy of **echad** (Hebrew for One), the shared image which comprises the Kingdom of YHVH. The House and Throne of YHVH is now within, written on the hearts of those who embrace His Words as exemplified in the Life of Yeshua (**Luke 17:20-21**) - and Yeshua's Words are not His, but those taught Him by His Father (**John 7:16, John 14:23-24**). The Temple has not been "done away with" but has been translated from the physical realm without to the realm of Spirit within - from the Levitical priesthood to the priesthood of Melchizedek (explained fully in **A Nation of Priests**). So, here is the question - if 35% of those 613 ordinances are considered to be written on our hearts (because the Words have not changed, just **the placement** of where they are located), then why are the other 65% (which also contain the ordinances for the feasts) treated as though they have not yet been affected by that same translation from the physical realm to the realm of Spirit? Since the religion of Judaism embraces them as **legalistic** and the religion of Christianity embraces them as **non-existent** - why does the Messianic Community attempt to embrace tenets of both religions only to create yet another religion when the fact is that neither Yeshua nor any of His disciples were sent to establish any religion? It is because while grasping the words of the Father that say these statutes are to be **kept for all generations** they fail to grasp the 613 ordinances are practical applications of the Ten commissioned by men to a particular culture in a particular locale. Within the 613 is found a common thread -



...written on the heart

the Nature of Spirit. The Essence of Spirit is *selfLESSness* (not self-denial), to consider those **things of my brother** as more essential than the things of my own, and is the commonality found running through all of the ordinances contained in **Torah**. The challenge for us is to press into the Spirit of the Father to find out how these statutes apply to us today. The lone exception to this thought would be **the Sabbath**, because it was not instituted at Sinai, but at creation - the only one of the Ten Words spoken by YHVH at Sinai that says "to remember".

So, how are the feasts contained in the 613 ordinances of the Torah to be kept? Are they to be observed by the legalistic tenets of the religion of Judaism? Or, should they be *elevated* to the higher level of Spirit Yeshua spoke of? I keep all the feasts - just not in the ritualistic manner to which most are accustomed. I worship the Father in Spirit *and* Truth - not substituting one for the other (**John 4:23-24**). He has become my *Teruah* because I am consistently listening for His trumpeting (voice); I don't live for a week out under the stars because YHVH has become my *Sukkot* where I constantly abide; He is my *Shavu'ot*, daily filling me with His Spirit; He has become my *Pesach* (atonement); He is my *Kippur* (repentance); etc. So, while acknowledging these events by my *elevation* of them in Spirit in this generation (as with *His Temple*) and *not abolishing* them, I have found the ritualistic manner in which most celebrate them to not be necessary.

the Elevation, a discussion

"For **I delight in the law of YHVH** in my inner being." the apostle Paul in Romans 7:22

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- Part Three: the 613 Ordinances**
- Part Four: the Elevation**
- Part Five: the Circumcision**



???Questions???

Please feel free to email me at harold@hethathasanear.com. While not claiming to have all the answers, it would be an honor to partake with you of what Spirit is uncovering.

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