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**"My Kingdom is not of this world."**

## **Resist Not Evil**

by haRold Smith  
a citizen of the Commonwealth (Ephesians 2:19)

*"Yeshua answered, ' **My kingdom is not of this world.** If My kingdom were of this world, My disciples would have been fighting, that I might not be arrested. But My kingdom is not from the world'." John 18:36*

*"You have heard that it was said, 'An eye for an eye and a tooth for a tooth.' But I say to you, **Do not resist the one who is evil.** But if anyone slaps you on the right cheek, turn to him the other also. And if anyone would sue you and take your tunic, let him have your cloak as well..." Matthew 5:38-40*

Recently, Wayne was among a number of readers who wrote expressing a similar basic question, "As you are aware the covid scamdemic is upon us and many faithful are looking to the Father for answers on how to proceed in life and how to resist tyranny that is threatening us?"

Whether it involves a hidden "deep stte" agenda of population control, a "big pharma" conspiracy to alter the DNA of earthlings, government intrusion into our lives by

forcing us to submit to thier vaccination demands or a media cover-up of the reality of why the world is in lockdown over a small percentage of deaths - however it is presented, the question remains as Wayne asked, "How do I resist tyranny, scripturally?" The answer is the same way Yeshua resisted government intrusion into His Life - He didn't.

"Well, He had a particular purpose" you might say. And you would be right, He did. He clearly stated that purpose before Pilate when He said,

**"For this purpose I was born and for this purpose I have come into the world -  
to bear witness to the Truth.  
Everyone who is of the truth listens to my voice." John 18:37**

For those hearing His Voice, their purpose is the same as His - to bear witness to the Truth of YaHoVeH by our behavior. For those who have become members of His Body by **keeping His Word (click on highlighted words to view content)**, that purpose is to make manifest Who He Is to the world - not to become effected by the state of the world which always has been and always will be in turmoil, chaos and confusion.

To understand scripture properly, it becomes essential to recognize the fundamental approach from which the words on the page were written. When we remember that all of the books of the Book were written by Hebrews out of a Hebrew mindset influenced by Hebrew culture and were primarily addressed to other Hebrews who understood the nuances of the Hebrew language; then, from a strictly Hebraic perspective, we find there are only two categories of people contained in scripture - Hebrews and others. These others are called **Gentiles** - those who worship gods other than the Hebrew **Elohim of Israel** - not the "god of mankind". The term "Gentile believer" is **oxymoronic** and does not exist in a Hebraic world view. Yeshua even reinforced this perspective in **Matthew 18:15-17** (see also **2John 1:9-11**).

How we manage this undertaking called life depends upon our perspective of Life. For most of us, our focus is directed toward "me"; on making this life as comfortable, convenient and as painless as possible that we might prolong our lives for as long as possible. Consequently, since our perspective is on "me", for "me", about "me", our knowledge about Who YaHoVeH Is and how He operates becomes enmeshed in that focal prism of "me". How we perceive Him to Be is based largely on what our perspective dictates. If our focus is on ourselves, then our faith becomes about how YaHoVeH, because He is Good, will arrange for good to happen to "me" in spite of what we do. We believe YaHoVeH will protect "me" by making pain, suffering and discomfiture disappear from "me"

because we have confessed Him to be our Lord and Savior and He is Good. And, since we confess Him as such, we don't have to worry much about our behavior because He, being Good, has already forgiven our waywardness - even before any such waywardness occurs. Much oratory and writings have been sold, particularly over recent years, dedicated to this singular approach to the God of Creation that emphasizes doctrine about **atonement** - because it feels good to "me" to hear such words. However, scripture tends to paint a different picture.

For those of us who believe that YaHoVeH is the God of Abraham, Isaac and Jacob and believe the Bible to be the container of the words of this God entrusted to the Hebrew people that we might come to know Him for Who HE says He is - to know the Nature and Character of His Essence. If we believe the words contained in these scriptures as being "breathed out by YaHoVeH" (translated as **inspired** from the Greek word *theopneustos* which means "deity currented" or *of YaHoVeH* and is a derivative of **pneo**, meaning *to breathe*), then we must rely on those words to validate our perception of Who YaHoVeH says He is. Words mean things and, if we are to understand His Essence, we must delve into the meanings of the words of scripture just for what they say - devoid of any traditional template we might try to impose upon them. When we do we will find, as Yeshua persistently tried to show us that those scriptures tend to paint a profile of Someone apart from what we have been traditionally taught - that the Father's perspective about this brief, breath of a life we occupy is quite different from ours (**Mark 7:9-13**).

YaHoVeH knows we are all going to die, every one of us, regardless of our position, power or prominence - no matter how much we pray for Him to deliver us - or the world - otherwise. How that death occurs is of no consequence - death is death. Anything apart from the Source of Life is death - there is **no middle ground**. You are either in Life or you are in death. Consequently, because YaHoVeH lives in eternity, He is more concerned with the eternality of our spirit than He is with the immediacy of our circumstance. The station our spirit occupies in eternity with Him is directly linked to the choices we make **to cultivate** our spirit to be like His while on this earth. We have been given this span called "life", not to try to prolong it - but to make some choices within it that will determine our station in eternity, where He abides, with Him who is the Source of Life (**Deuteronomy 30:19-20**). It is an interesting observation to note that nowhere in the gospels does it say where any of the disciples were healed or delivered. They were empowered with Life so that they could impart that Life to others - **just as Yeshua did**. The "me" perspective wants the Father to heal "me", to deliver "me" as a means of "bailing us out" from inappropriate choices we have made apart from Who He Is (see **Prayer and Healing** for a more in-depth look at these scriptures). One of the Words of YaHoVeH is, "You shall not take My **Name in vain**." Vanity means "for selfish purposes." When we try to overlay what we think is "good" upon YaHoVeH's Words, we are setting ourselves in a place of being a god unto ourselves.

In the same regard, questioning the manner in which YaHoVeH dispenses what He declares as "good" by insisting it align with our own set of "morals" is idolatry. The Hebrew word for idolatry is **teraphim**, which is also translated "image" and known to be domestic gods considered guardians and givers of comfortable life. Most have been taught to equate idolatry with physical carvings representing something found in creation as "other gods" (as **Sha'ul found in Athens**); but, remembering what was covered in a **previous article** that, from the Hebrew perspective, death is anything that separates us from the Source of Life, who is YaHoVeH. We find the Hebrew apostle **Sha'ul** (Paul) addressing precisely what other gods are in **Colossians 3:5-10**. **1 Samuel 15:23** also tells us that presumption is the same as idolatry. When we presume His image to be something other than what His Words tell us, we are engaging in **idolatry**. The image of YaHoVeH is not something I have simply because I am *homo sapien*. The definition of **image** is the "likeness of any one that is seen". From the Hebraic perspective, to become human is to be found in the original image, the **resemblance** of the one Who created that image (**Genesis 1:26-27**). **Sha'ul** says that image is found in "putting away" the old ways and by "putting on" the image of the Creator, YaHoVeH, through the knowledge of His instructions - where confidence is also found for the Day of Judgment (**Colossians 3:12-14**). We choose the image we display by what behavior we engage in. What we give ourselves to, what we engage in is what we serve and what we serve is what we worship - what we choose to do (**Matthew 4:10**, **Deuteronomy 11:16**).



**idolatry**

We are in YaHoVeH's image when He is manifested in our behavior, in our actions. Thus was Yeshua saying to these Hebrews that the image of His Father could be seen in His displayed behavior. **Sha'ul** declares Yeshua to be the perfect example of how that image is expressed and Yeshua said He only expressed the will of His Father

([Colossians 1:15](#), [John 6:38](#)). That example is expressed in Yeshua's actions which He said His disciples would emulate in [John 13:34-35](#) and by those observable actions the world would know He is who He said He is. "Just as" means in like manner, in similar fashion - as the example He gave in thought, word and deed. Emulating Yeshua's actions produces the same image of the Father in us. If we act according to YaHoVeH's Words, YaHoVeH's image is produced in us "just as" it is produced in Yeshua ([John 20:19-21](#)). Who or what we serve, then, what we give ourselves to is what we worship; and is what establishes our faithfulness - thus the importance of having a standard by which to measure our deeds. Worship is defined in behavior - our deeds (Hebrew *po'al*, [Jeremiah 25:14](#), [Deuteronomy 11:16](#) / Greek *ergon*, [John 3:19-21](#), [Luke 4:8](#)). What we serve, what we give ourselves to in time, energy and resources are defined as deeds. What we give ourselves to IS what we worship - and Yeshua said you cannot serve two masters ([Luke 16:13](#)). Scriptural idolatry is the worship of (by service to) something or someone above and to the exclusion of the direction of the Source of Life - the True Holy One of Israel. To worship Him, then, is to give ourselves to the way and manner He has spoken to us in His Words. The way we worship Him is the measure of our faithfulness and is the path to becoming human - to becoming holy (Hebrew *kadosh*, defined as being "set apart from the world" for His Purpose).

YaHoVeH will not infringe upon the free will He has placed in men. He can not necessarily protect us from the choices made by men. ( see [Becoming Vulnerable](#)). He has made it possible through the embrace of Yeshua for anyone in the world to become part of His Kingdom. Most choose not to do so. So, how do we resist the tyranny of the world when it encroaches upon our life? The same way Yeshua exemplified - we don't. His Kingdom is not of the world and if we are part of that Kingdom - neither are we. We are either in the Kingdom of Life - or we are part of the world's death. There is no middle ground. You are either in the Kingdom of Life or you are among the breathing dead - there is no middle ground. Now, we can make up all kinds of excuses to ignore His Words and Actions, but if we are truly living our life according to His... our actions should resemble His. And if we perish, we perish.

*"Though He were a Son, yet **learned He obedience by the things which he suffered**; And being made perfect, He became the author of eternal salvation unto all them that obey Him..."*  
*Hebrews 5:8-9*



**???Questions???**

*Please feel free to email me at [harold@hethathasanear.com](mailto: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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