

Galatians Unearthed Part 16: The Spirit of the Law; Examples from the Old Testament and Yeshua (5/12/ 2018)

The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://www.youtube.com/watch?v=LV3RvLecfd4>

***Portions of this document have been edited from the video message to better present a comprehensive, written document. Special attention was given to preserve the original context, but this document is not verbatim. Scripture verses are in the red text with other quotes in blue. Therefore, it is recommended that this document is printed in color. The Hebrew words are generally accompanied by the transliterate, English word. In most cases, the Hebrew is to be read from right to left.**

Over the last couple weeks we've been looking at a very powerful and very profound concept we call the Spirit of the Law. I will tell you right up front, it is mission critical for every believer to possess this information and knowledge. This is something that is going to change every facet of your faith. It will affect the way you read the word, apply the word, your walk, your talk, and how you proclaim the gospel. Every aspect is going to be affected.

Before we get into this today, I want to circle back to briefly give you an overview of what this is and what this is not. I want to begin by telling you what this is not. Several years ago I had a lady talk to me about her experience at a local Christian university. She was in a class where the professor ran an exercise where he had the entire class read a particular passage in Scripture. Then he asked them one by one what that passage meant to them. The students all had different answers because they interpreted the passage different from each other. Then the professor asked them, who was right and who was wrong. The students then engaged in a conversation and started to identify with people who they felt had the correct interpretation. At this point, the professor came to the end of the exercise and said, "Listen, none of you are wrong. All of you are right because the LORD can speak to each one of you differently." I agree with that, but unfortunately the moral of his exercise was no matter how you read, or whatever you take away, that is the truth.

I want to be very clear. When I start using the terms, Spirit of the Law or the Spirit of Torah, that is not what I am talking about. This is not where you get to play the Spirit of Torah card, where you go to read something because you want to justify your actions, or because you want an easier life. When you have decided it is more convenient for you to operate a specific way, you play the Spirit of the Law card.

The way I understand all of this, that is not how Spirit of Torah operates. The Spirit of Torah is explicit. It is where you go to the Word of God, and the way God meant it to be received, that's how you receive it. You receive it without pollutions or distortions of man. That's what the Spirit of Torah is.

So today I want to press this issue just a little bit further and next week we're going to get back into the actual book of Galatians. But I thought it necessary to go one more week on this topic because I want to provoke some serious thought. I want you to be mindful when you go to the Word of God. This needs to be at the forefront of your mind, regarding the Spirit of the Law. What is God trying to convey to me, and what is my flesh trying to tell me? You have a battle between the flesh and the spirit; therefore, you need to receive what God wants for you and don't distort it. So we're going to look at some

examples, and today is going to be kind of fun because I am going to show you a potpourri of various Scriptures we're going to go through. These are going to be a little bit different than what we have looked at the last couple of weeks.

Last week we looked at Matthew 5-7 where Yeshua goes through what I called these treaties explaining things in the Torah. He says, "You have heard, you shall not murder, but I say unto you.... You have heard, you should not commit adultery, but I say...." We noticed these situations are an absolutely perfect example of what the Spirit of Torah is. Yeshua would say, "You have heard it said, but this is what it means." By doing that, He brought clarity.

Today is going to be a lot different because we're going to be looking at passages that don't possess the answer or punch line. The passages I am presenting today cause you to have to go search for the punch line regarding what He is trying to convey. Last week we were given the punch line by Yeshua, but this week we are going to be looking at the Spirit of Torah differently so you can see how valuable it is. What we're going to go through today is a fragment of what exists in Scripture, but we are doing this for no other reason than to bring awareness.

With that said, I want to open up to Matthew 16:27-28—²⁷ **For the Son of Man will come in the glory of His Father with His angels, and then He will reward each according to his works.** ²⁸ **Assuredly, I say to you, there are some standing here who shall not taste death till they see the Son of Man coming in His kingdom"** (emphasis added).

If you just read that verse for what it says, you will realize the need for the Spirit of Torah. Why do I say that? With all due respect, the statement was made in the first century over nineteen hundred years ago. He said there were people standing there who were not going to die until He came back. Given that, I want you to think about something. Do you know anyone who is nine hundred plus years old? There is nobody nine hundred years old. So what is Yeshua saying?

If you were to go ask a counter-missionary, an Orthodox Jew, what Yeshua is really declaring, he will tell you, by saying what Yeshua said, He is declared Himself to be a false prophet. This is how they read it. This is one of the arguments counter missionaries use to show Yeshua is a false prophet because He did not return, and everyone from that generation is dead.

So what do we do with this? I want to take you to Matthew 24 and show you another passage all about the end times and tribulation. But first I want to touch on something about this passage. For those of you who are wondering when Jesus is coming back, whether pre-tribulation or post-tribulation, pay attention to what He says—**Immediately after the tribulation (emphasis added, Matthew 24:29).** In the Greek, the word after is μετά, (*meta*). The word is in the accusative; it's not the genitives or the dative. In other words, there's only one way to translate the word which is, after. This is huge because we are talking about after the tribulation. So Yeshua is not coming until after the tribulation.

Again in Matthew 24:29-30—²⁹ **Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light.** We can read about this in the prophets and Joel. Those things aren't going to happen until after the tribulation. This is the crescendo of the tribulation. Continuing—**the stars will fall from heaven, and the powers of the heavens will be shaken.** ³⁰ **Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory.** So you have this tribulation period

and then the crescendo as the sun doesn't give its light and the stars start to fall and then all of a sudden we have the ultimate, Yeshua Himself comes back.

Continuing in Matthew 24:32-34—³² Now learn this parable from the fig tree: When its branch has already become tender and puts forth leaves, you know that summer is near. ³³ So you also, when you see all these things, know that it is near—at the doors! ³⁴ Assuredly, I say to you, **this generation will by no means pass away till all these things take place** (emphasis added).

This verse virtually says the same thing Yeshua said in Matthew 16. If you were sitting there listening to His teaching, you would assume you were going to be alive when He comes back. You would believe He was saying that generation would not pass away. Again the rabbis will take you to the passage and call Yeshua a false prophet to which I would respond, “This is why you need to have the Spirit of Torah. This is why you need to have the Spirit of God to understand. Yeshua’s words are Spirit, and you cannot understand without the Spirit—**no one knows the things of God except the Spirit of God (1 Corinthians 2:11)**. You need to have the Ruach HaKodesh so you can extrapolate the true meaning of what He is really saying, otherwise you come to false conclusions such as Yeshua being a false prophet. Those who are indwelt with the Holy Spirit know who He is.

So what do we do with this verse in Matthew 24:32-34. Nobody here is two thousand years old. We know that entire generation is gone; they've all died. That is a fact.

Let me take you to Mark because we're given a little clue that helps us put this all together. Mark 8:38—**For whoever is ashamed of Me and My words in this adulterous and sinful generation** (emphasis added). I want to stop here because we're given a massive clue. We are going to see this through the Spirit of Torah. When He said in Matthew 24:34—**this generation will by no means pass away till all these things take place**—we learn something about that generation. That generation was an **adulterous and sinful generation (Mark 8:38)**. Matthew 12:39 states it was a—**evil and adulterous generation seeks after a sign, and no sign will be given to it except the sign of the prophet Jonah**.

So this is vital to understand. Yeshua came to a wicked and adulterous generation. It was evil. In fact, when you read the Gospel of Luke, we discover the reason for the destruction of the Temple. It was because this generation that existed during the time of Yeshua did not know the time of His visitation. They were so wicked even the destruction of the Temple came about because of this generation. So you need to appreciate something about this generation. It was absolutely vile.

That's our first clue. Continuing in Mark 8:38 & 9:1—³⁸ **For whoever is ashamed of Me and My words in this adulterous and sinful generation, of him the Son of Man also will be ashamed when He comes in the glory of His Father with the holy angels.** ¹ **And He said to them, "Assuredly, I say to you that **there are some standing here who will not taste death till** they see the kingdom of God present with power”** (emphasis added).

Now you have to start defining some terms to put this together. To do that, you have to get the Spirit of the Torah. Mark 9:1 states—**there are some**. Who are the “some”? The answer is, the wicked. So when you have this in mind, things start to lay out so beautifully. Again—**there are some standing here who will not taste death (Mark 9:1)**. Think about the second coming of Yeshua. When Yeshua comes back, do the righteous die? They do not. It is the wicked who die. Who's he talking about? He's talking about the evil and adulterous generation. He's talking about the wicked. When He comes back, that's exactly what's going to happen. They're going to be dealt with; they're going to be destroyed.

So when we understand this and the concept of it, now you realize, “Oh! Wait a second! Yeshua is not talking about physical death. He is talking about the eternal death. That is what John calls the second death—**He who has an ear, let him hear what the Spirit says to the churches. He who overcomes shall not be hurt by the second death** (emphasis added, Revelation 2:11).

The struggle we have is that is not how Yeshua said it. Wouldn't it have been nice if He had stated it that way? It would have helped us if He would have stated it something like—This generation will by no means pass away, they will not experience the second death, until the coming of Yeshua. Had He said it like that, there would be no questions, but that's not how Yeshua does it.

Have you ever studied His words? Have you read the Gospels? His sayings are filled with mysteries. They are only meant for those who bear the Spirit of God. So it is very common for Yeshua to speak like this. That is why His disciples asked Him—**Why do you speak to them in parables (Matthew 13:10)?** Again, as I mentioned last week—**To you it has been given to know the mysteries of the kingdom of God, but to the rest it is given in parables (Luke 8:10).**

So his words are encoded. When He speaks specific things, you can't always take it hyper-literally. You can't take it at face value because there's something else being conveyed. You need to go get that something else. You need to go find it. When you understand things like Matthew 16, Matthew 24, Revelation 2, and Mark 8 & 9, it all comes together. It is then, other passages start to fall into place once you have the Spirit of the Torah. Then you hear the clear line of communication.

Here is another example from John 8:51—**Most assuredly, I say to you, if anyone keeps My word he shall never see death.** Again, every single person who followed Him during the time He spoke these words is dead. How did the Jews respond to Yeshua? John 8:52—⁵² **Then the Jews said to Him, "Now we know that You have a demon! Abraham is dead, and the prophets.** Now it's interesting they bring up Abraham and the prophets. What do we know about Abraham and the prophet? They kept His word. They walked in holiness. So the Jews are basically saying, “What are you talking about? You are talking crazy. This is crazy because they're all dead.” They tell Him—**You have a demon...! Abraham is dead, and the prophets; and You say, 'If anyone keeps My word he shall never taste death' (John 8:52).** The Jews were very frustrated.

Let me take you to another passage. This time I want to take you to the Torah. Before we do that, I need to give you a friendly reminder of something about the Torah that ties in here from Romans 7:14—**For we know that the Torah is spiritual.** The Torah is a spiritual document. Yeshua came on the scene and told the people the words He spoke are spiritual, and they are life. Then you read all His teachings, you find they are coded; they are riddled with riddles. He says things at point blank value that are very confusing to people. These things don't make sense such as—**Take heed and beware of the leaven of the Pharisees and the Sadducees (Matthew 16:6).** How did the disciple interpret that? They said— **And they reasoned among themselves, saying, "It is because we have taken no bread." (Matthew 16:7).** That, however, is not what Yeshua meant. He had to come out and clarify for them—**How is it you do not understand that I did not speak to you concerning bread?—but to beware of the leaven of the Pharisees and Sadducees (Matthew 16:11).**

When you read Yeshua's teaching in the Gospels, it is the same mouth speaking as what I read in the Torah. It is the same. They read identically. If you don't pick up on this, you're going to have problems when you go to the Torah because you're going to come across passages you're going to read hyper-

literally. If you do that, you're going to miss the whole point of the sermon and Scripture.

Let me give an example from Deuteronomy 25:4—**You shall not muzzle an ox while it treads out the grain.** That verse seems pretty straightforward. It seems as straightforward as when Yeshua said in John 8:51—**Most assuredly, I say to you, if anyone keeps My word he shall never see death.** We are not necessarily using all these intellectual, mystical words to show you are speaking in the Spirit. I am just flat out telling you these seem like very simple, straightforward commandments. So to help you appreciate this, I want to show you a clip of oxen treading out the grain. (This is a link to a comparable video shown to the live audience.)

https://video.search.yahoo.com/search/video;_ylt=A2KIbNMPvPla.S4AxgpXNyoA;_ylu=X3oDMTE0NTg2bDUxBGNvbG8DYmYxBHBvcwMxBHZ0aWQDQjI5NDRfMQRzZWMDcGI2cw--?p=oxen+treading+out+grain&fr2=piv-web&fr=mcafee#id=1&vid=951eda47315d7dc2d59430001adf6031&action=view

The reason I showed you this video clip of oxen treading out grain is because this is a real thing. They have been doing it for thousands of years including back in biblical times. So when this commandment was put in the Torah, every Israelite knew exactly what it meant. The thing is when you have oxen going around treading the grain, why would you muzzle an ox? In other words, you're preventing it from eating some of the grain it is threshing. Why would you do that? Don't you want them to be as strong as possible? Shouldn't they be able to eat the fruit of their own labors? Therefore, you should not muzzle an ox while it treads the grain.

However, as we read this in the Torah, and we read the commandment, is this what is being conveyed? Is this Spirit of the Torah? According to the Apostle Paul, it is not. In fact, I want to show you. That is why it's so important to pay attention to his writings. This is a man who was anointed with the Holy Spirit, and he goes and gets the Spirit of the Torah every time. 1 Corinthians 9:5-7—⁵**Do we have no right to take along a believing wife, as do also the other apostles, the brothers of the LORD, and Cephas? ⁶ Or is it only Barnabas and I who have no right to refrain from working? ⁷ Whoever goes to war at his own expense? Who plants a vineyard and does not eat of its fruit? Or who tends a flock and does not drink of the milk of the flock?**

So Paul comes with analogy after analogy to make the point, whoever preaches according to the gospel is to live according to the gospel. If they labor in the gospel, they are to reap from the gospel—**Whoever goes to war at his own expense?** This is this point of Deuteronomy 25:4—**You shall not muzzle an ox while it treads out the grain.** There is obviously a back-story; there is something going on with the Corinthians that Paul is having to rebuke them. Listen to what he goes on and says in 1 Corinthians 9:8—**Do I say these things as a mere man? Or does not the Law say the same also?**

Think about that statement. Paul says those who labor in the gospel where to partake of the gospel, and now he tells them this is not his own fabrication or the pollutions of man. He tells them this is from the Torah. He says to them, "Doesn't the Torah teach the very thing?"

Continuing in 1 Corinthians 9:9—**For it is written in the Law of Moses, "You shall not muzzle an ox while it treads out the grain" (emphasis added).** Look at what Paul says next—**Is it oxen God is concerned about?** So when you read it at first, it appears to be about oxen. It seems pretty clear the command tells us not to muzzle an ox while he treads out the grain. How hard is this to understand? We've got oxen all over treading the grain. This makes sense. We don't muzzle them because we want them as

strong as possible. Torah makes sense. However, Paul is saying this is not about oxen. He is telling them they are missing it. It is not oxen God is concerned about.

So Paul continues in 1 Corinthians 9:10—¹⁰ Or does He say it altogether for our sakes? For our sakes, no doubt, this is written, that he who plows should plow in hope, and he who threshes in hope should be partaker of his hope. This is a perfect example regarding the need to get the Spirit of Torah because if I'm concerned about making sure we don't muzzle the oxen, I have completely missed the teaching the Spirit of God is conveying to His people. Unfortunately, the only people who actually receive the understanding are those who bear the Holy Spirit in them. **No one knows the things of God except the Spirit of God (1 Corinthians 2:11).**

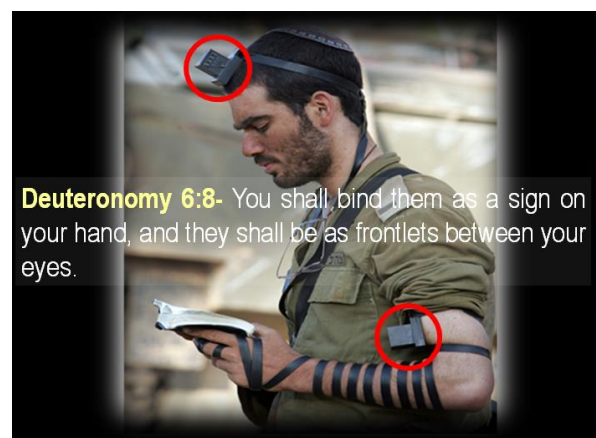
This is a reality. Paul says the same thing to Timothy. 1 Timothy 5:17-18—¹⁷ Let the elders who rule well be counted worthy of double honor, especially those who labor in the word and doctrine. ¹⁸ For the Scripture says, "You shall not muzzle an ox while it treads out the grain," and, "The laborer is worthy of his wages." Paul was quoting this exactly in its context every time because he understands what the passage means. I am going to tell you something right now. You want to read the Torah the way the Apostle Paul read it. You want to extrapolate the profound inner truths of what God is conveying. That's what you want. That's what we're after, and that's why I say this is mission critical.

Let me give you another example from Deuteronomy 6:4-8—⁴ Hear, O Israel: The LORD our God, the LORD is one! ⁵ You shall love the LORD your God with all your heart, with all your soul, and with all your strength. ⁶ And these words which I command you today shall be in your heart. ⁷ You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up. ⁸ You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes.

This seems pretty straightforward. We are to bind these things on our forehead and on our hand. Again, what does that mean? Ask an Orthodox Jew today, and they will cry out *tefillin*. *Tefillin* means, to fill. Phylacteries would be a more commonly understood word. This is what it looks like.

When you go to Israel, you'll notice Jews everywhere wear *tefillin*. Even in America in the orthodox sectors, you will notice they have *tefillin* on. I want to be very clear, but I don't want to go super deep on this. There are so many rules and regulations to be followed regarding *tefillin* for it to be legitimate.

You have to use a special scribe who uses a special pen with special ink and special paper. The leather, of course, has to be kosher. I mean there are all these requirements to be met, and not just that. There is a specific way you put on the *tefillin*. You'll notice this guy has it wrapped around his arms. You are supposed to wrap it around your forearm seven times. As the Jews are doing this, they are binding themselves to the LORD. It is very meaningful. They only come down to the hand, and you can't see it here, but what they'll do is they'll wrap it in such a way it will create the Hebrew letter Sheen. This is obviously very significant. Most of



you understand that. So every aspect of this is well thought out. They don't just throw the stuff on and go about their way. They are very mindful as they put it on because it is very meaningful to them.

The two parts that I want to point out, and this is the crux of it, are the Shel Rosh (on the head) and the Shel Yad (on the arm). You will notice they are just perfectly square boxes. That is what they have to be. What is interesting is there is a compartment in each of these. The Shel Yad (arm) has one compartment; the Shel Rosh (head) has four separate compartments. Within the Shel Rosh, there are four specific Scripture, Exodus 13:1-10 & 13:11-18 plus Deuteronomy 6:4-9 & Deuteronomy 1:13-21.



Typically, Orthodox Jews don the *tefillin* in the morning.

They'll never don it on Shabbat; you won't see it in the synagogues. When going to Jerusalem, you will not find any *tefillin* on Shabbat or any Holy Day. They only wear it six days of the week, and I'm not going to get into why.

This is very meaningful, and you have specific Scriptures that are going into the *tefillin*. So what are the Scriptures about? They are explicitly about binding on your hand and your forehead.

Now, this gets more fascinating when you talk about the mark of the beast. I talked about the mark of the Beast versus the mark of God at Passover this year. When we get into Revelation, we read the mark of the Beast goes on the hand and on the forehead. However, most Christians have no clue the Torah talks about the mark of God being on the hand and on the forehead.

What is fascinating is there are really only two things mentioned in all of Scripture, in all of the Torah, regarding binding a sign on your hand and on your forehead. The first one has to do with Passover, the blood of the Lamb. By observing Passover, Israel received the blood that was shed. Only through the shedding of the blood where they delivered. We are in Exodus 13:9—**It shall be as a sign to you on your hand and as a memorial between your eyes.** That is the first sign.

Later on in the Torah regarding observing the commandments of God, that statement comes forward again. It states you shall bind the commandments of God on your hand and on your forehead. This is very powerful!

The other thing I was going to point out about this is sometimes you will see the straps on the right hand, and sometimes they will be on the left. The reality of this is the dominant arm does all the work of the world; however, the lesser arm does not. It is reserved for the LORD.

Here is the question I want to get to. Is this what God intended? When He says in Deuteronomy 6:8—**You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes**—and the Jewish people are literally doing this, is that what God is referring to? To answer that question, all you need to do is go to the first passage of Exodus, and you realize that is not what is being commanded. The Jewish people are taking this hyper-literally. The Sadducees and Karaites never took it this way, but

the Pharisees did. In fact, you can find remnants of *tefillin* that date back to Yeshua's day. So the Pharisees were donning these things in Yeshua's day.

Let's go to Exodus 13:7-8 to read about this—⁷ **Unleavened bread shall be eaten seven days. And no leavened bread shall be seen among you, nor shall leaven be seen among you in all your quarters.** ⁸ **And you shall tell your son in that day, saying, 'This is done because of what the LORD did for me when I came up from Egypt.'** So the blood of the lamb had been shed, and they were to observe the Passover. ⁹ **It shall be as a sign to you on your hand and as a memorial between your eyes, that the LORD'S Law may be in your mouth; for with a strong hand the LORD has brought you out of Egypt.**

So you look at the commandments and how it's specifically laid out—you are to bind it as a sign on the hand. This is specific to the observance of Passover. I'm declaring Passover to my children. The Law, the Torah of the LORD, is in my mouth, and I make the declaration—**This is done because of what the LORD did for me when I came up from Egypt.** By doing that I am observing it. By all of that, you are binding it as a—**sign to you on your hand and as a memorial between your eyes.** This is why Passover is important. This is why Yeshua is so very important.

When you look at this, interesting enough, the very same type of verbiage is used in Deuteronomy 6:20—**When your son asks you in time to come, saying, 'What is the meaning of the testimonies, the statutes, and the judgments which the LORD our God has commanded you?'** Your children come to you and ask you why you are doing these things and why they have to keep the Shabbat and Holy Days, because they actually see this practiced in your home, you are to tell them— **because the LORD delivered us (Paraphrase, Deuteronomy 6:21-24).**

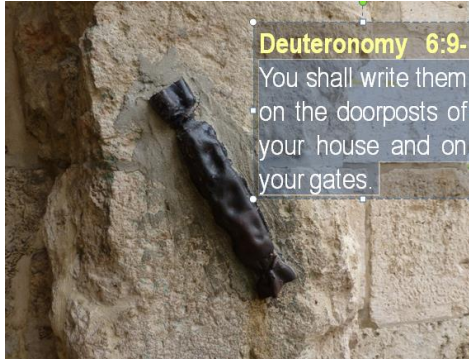
This all goes back to the Passover Lamb. It goes back to the blood of the Lamb. You can read Deuteronomy chapters 6 or 11 and realize by observing His commandments you have bound them as a sign on your hand and as frontlets between your eyes. It does not mean the literal wearing of *tefillin*.

This is very powerful especially when you want to jump to Revelation 12:17—**And the dragon was enraged with the woman, and he went to make war with the rest of her offspring, who keep the commandments of God and have the testimony of Jesus Christ.** It is the actual doing of the commandments not the wearing of *tefillin*.

There are all sorts of Scriptures that come to mind such as Luke 9:62—**No one, having put his hand to the plow, and looking back, is fit for the kingdom of God.** It's not literally talking about you putting your hand on the plow. He is talking about you going out and starting to walk in the Kingdom, but then you have stopped doing that.

I brought this up because the signs being put on your hand represents the actual doing, and the forehead represents the meditating on these things. As you know, we're judged on our meditations and the things we meditate on we will eventually do. We will walk them out. This is our heart.

Taking this a step further and building on this, we were told to write them as a sign on our hand and forehead. Now we go to the very next verse in Deuteronomy 6:9—**You shall write them on the doorposts of your house and on your gates.**



Now, this is actually a *mezuzah* on Zions gate in Jerusalem. So the Jewish people obviously believe in a *mezuzah*. Inside this are the exact same sheets of paper that are in the *tefillin* minus Exodus. So they literally plaster them on their door post. I have a *mezuzah* on the doorpost of our home. The symbol is powerful. It is meaningful to me, but the question regarding the Spirit of Torah would be, "Is this what God intended. Is this what He meant when He said you are to write them on the doorpost of your house and on your gate?"

That is the question. I'm going to tell you that's absolutely not

what He means. In fact, just to prove this you need to continue to read in Deuteronomy, and we will read something really fascinating pertaining to the house—**Nor shall you bring an abomination into your house, lest you be doomed to destruction like it. You shall utterly detest it and utterly abhor it, for it is an accursed thing (Deuteronomy 7:26).**

Isn't that interesting? Here's the warning that we're not to breach the premises of our home. We're not to bring unclean things, things of the world, into our house. That list would include books, magazines, and types of movies all of which are filled with witchcraft and blasphemy. Today, movies are filled with things that have been dedicated to false gods. There is so much witchcraft out there it makes me want to vomit. Are you bringing those things into your home? When it says you're to write the commandments of the LORD on the doorpost of your house and on your gates, this is what it is referring to. You're not to bring that evil into your home. You will be doomed to destruction like it. This is powerful and applicable.

Let me build on this and show you a real-life example of what I'm saying. I am not spiritualizing this. This is exactly God's intent. Jeremiah 17:21—**Thus says the LORD: "Take heed to yourselves, and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem; ²² nor carry a burden out of your houses on the Sabbath day (emphasis added).**

So think about this. What do we know about the Shabbat? It's the Fourth Commandment. We are to keep the Sabbath holy. Right within this passage it is telling you not to breach the Sabbath by working on that day. We're not to work on this day. But if I go about my business and work on the Sabbath, as I go into the gates and in and out of my home what happens? I am not writing the commandments of God on my doorpost of my house or on my gates. I am in breach.

So think about this. Think deeper. Will you be judged for not fixing a *Mezuzah* on your doorpost? Even though I have one, and I love it because it's meaningful, will I be judged if I don't have one on my house? Will you be judged because you don't bear *tefillin*? No! You're going to be judged for breaking the Shabbat. You're going to be judged for committing adultery. You're going to be judged for committing idolatry. You're going to judge for coveting. In the end, you will be judged for that.

This is why we need to understand this topic. I can smell people a mile away who are given to the flesh. These people are given to legalism, and they go to the Torah, and the devil has a field day with them. They come out broken. They come out of the Torah with nothing of value that is going to help them

overcome or equip them against the deceptions of the enemy. We need what God intended us to have which are the great riches of the Kingdom. Amen?

Let me further press this point because I want to show you the use of terminology we found in Deuteronomy 6 such as binding these commandments on our hand and on our forehead and writing them on the doorpost of our house and gates. We find this terminology elsewhere, and it's worthy of noting.

Let me give you an example in Proverbs 3:3—**Let not mercy and truth forsake you; bind them around your neck (emphasis added)**. In Hebrew, the word bind is קָשַׁר (*qashar*). It means bind. If I'm to read this exactly how you would read Deuteronomy 6:8, that would mean I would have to get leather straps and boxes and write all the specific commands pertaining to loving kindness and truth. I would have to bind them around my neck. קָשַׁר (*qashar*) is the same word used in Deuteronomy 6:8 as we find in this verse. Obviously, this is not what is being conveyed. This is not literal when it says—**You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes (Deuteronomy 6:8)**, or around your neck, it means you take them everywhere you go.

You buy truth, and you do not sell it! You do not forsake it. You cling to it everywhere you go. When you go in your house or out of your house, in your gates or out your gates, the righteous commandments of God come with you. That is the reality.

Continuing in Proverbs 3:3—**write them on the tablet of your heart (emphasis added)**. In Hebrew, the word write is כָּתַב (*kathab*). This is the same word used in Deuteronomy 6:9.

Now logically, we are not going to call a cardiologist and say, “Hey, I have got a job for you. I need you to actually etch the commandments with your laser technology on my heart.” This is not what it's saying.

So we laugh at some of this stuff, but the reality is if you don't take the collective together, and you start reading specific things hyper-literally in the Torah not getting to the Spirit of the Torah, you are going to be a train wreck. You are going to be distracted. You're going to start focusing on the wrong things. This is what happened to Orthodox Judaism, and it's painful to see what they've gone through.

Having been in Israel, I can tell you this. I spend a lot of time on Ben Yehuda Street because I like talking to the Jewish people. It is a good opportunity to talk to them about Yeshua in a very unintimidating way. It's not a synagogue; it's not down at the Wailing Wall. It is very unassuming, and you can just talk and have a relationship. One of the things that is bizarre is as you walk down Ben Yehuda Street, you'll see Orthodox Rabbi caring a little portable table. He will pop it up and spread out *tefillin*. You can rent them right on the street corner. So the Jews will come and they will don their *tefillin* and get their prayer things.

When I see the *tefillin*, I think of the mark of God. I think of the blood of Yeshua, or I think of keeping His commandments. I think this is the mark of the elect, and so there's great conflict within me. As I'm watching the Jews and other Orthodox come up and do this, all the sudden I get hit with Matthew 6:5-6 where Yeshua taught His disciples how to pray. He told them—⁵ **And when you pray, you shall not be**

like the hypocrites. For they love to pray standing in the synagogues and on the corners of the streets, that they may be seen by men. Assuredly, I say to you, they have their reward. ⁶ But you, when you pray, go into your room, and when you have shut your door, pray to your Father who *is* in the secret place; and your Father who sees in secret will reward you openly.

So you have this internal conflict. You have love for the Jewish people, and I get the *tefillin* because it's just beautiful, but your heart is crushed because they are missing it. They haven't been taught by Rabbi Yeshua; therefore, you ache for them. When you go to Israel, it is painful. Israel is beautiful; it is a blessing, but there is heartache because you ache for the salvation of the people. The reason they are doing this is not because Yeshua is their Rabbi. It is because men and other rabbis have established this. They see this as part of their culture. They want to identify with what is Jewish. I get that; however, they need to be taught by The Rabbi. And if we're going to go to the Torah, I'm going to tell you if you try to circumvent Yeshua regarding having a relationship with Him you're going to come out destitute and broke. That's just a reality.

Let me give you another example from Deuteronomy 10:16—**Therefore circumcise the foreskin of your heart, and be stiff-necked no longer.** Could you imagine if I called a Mohel today and said, "I have a job for you. The job is a little bit different. I need a circumcision of the heart. Could you come over here and bring your tools and do this?" Obviously, that would not happen. The point I am making here is Torah is entirely a spiritual book built on spiritual premise and principles. It speaks in the Spirit, and we need to hear the Spirit. Psalm 39:1—**To the Chief Musician. To Jeduthun. A Psalm of David. I said, "I will guard my ways, lest I sin with my tongue; I will restrain my mouth with a muzzle, while the wicked are before me"** (emphasis added).

Doesn't Scripture say we are not to muzzle an ox while it treads out the grain? What is going on here? Obviously, David is not talking about a literal muzzle. This is figurative. You have to understand what the point is. He is going to restrain his tongue lest he sin.

OK? Do you get my point? I'm giving you the easy yet funny ones, but there are many other ones that are not so overt. There are many other ones that can be very dangerous if we're not extrapolating the truth. We need to be careful we're not laboring in vain.

Think about rabbinic Judaism and what it has become over the centuries. They have *tefillin*, *mezuzah*, and all these things which they believe are literally fulfilling the *Mitzvah*, the command. It is frightening. That is why you mourn for them. You want them to have pure truth, the Spirit of the Torah. You want them to have Rabbi Yeshua. Think about what Yeshua said in Matthew 15:9—**And in vain they worship Me, teaching as doctrines the commandments of men.** Yeshua said—in vain. I don't want vanity. I don't want all the work I do here on earth to be for not. God help us! Amen?

Let me give you another example from Deuteronomy 22:8—**When you build a new house, then you shall make a parapet for your roof, that you may not bring guilt of bloodshed on your household if anyone falls from it.** Now, most of you identify as being Torah observant. How many of you have a parapet around your house? There are a few people who do actually have parapets. Most of you who identify as Torah observant do not have a parapet. Are you a bunch of Torahless wretches?

This is where you need to understand the Spirit of Torah so when someone goes to play the card of being hyper-literal, you can show them the difference between the Spirit of Torah versus the hyper-literal. The point being is, are you without the Torah, or are you in rebellion because you don't have a parapet? Hyper-literally you would say, "Yes." However, the Spirit of Torah would say, "Absolutely not."

The whole concept of this commandment is when people come to your house you need to have safe conditions for them. You are not going to put them in a dangerous situation where they could get hurt or killed such as having a bunch of electrical wires hanging out of my walls and letting your kids play in that room. You know the kids are going to check out the wires and touch them. No one in their right mind would expose kids to this type of hazardous situation because the kids are going to get hurt.

That is the concept of the Spirit of Torah. The book of Torah is all about love and concern for my neighbor. We're going to all these different passages so you can realize you need to have the Spirit of Torah.

Let's go to the last example I want to give you today. This is a perfect example of how important it is to recognize the Spirit of Torah. This one is not as overt as the ones we've been having fun with.

Deuteronomy 22:9-11—⁹ **"You shall not sow your vineyard with different kinds of seed, lest the yield of the seed which you have sown and the fruit of your vineyard be defiled. ¹⁰ "You shall not plow with an ox and a donkey together. ¹¹ "You shall not wear a garment of different sorts, such as wool and linen mixed together (emphasis added).**

Essentially, we have three commandments here that are very explicit and appear to be very independent of one another. I'm going to tell you, when you look at this closer, what you're going to realize is something pretty amazing. They're all related. In fact, these three different illustrations are all crying out one thing. They're declaring one commandment. Go to the Gospels and look at the way Yeshua teaches. I challenge you to go to the Torah and look at the way the instructions are presented. Yeshua teaches the same way as the Torah. It is identical. There are times it is the same mouth, it's the same presentation, it's the same mannerisms, and it's the same verbiage. It's frightening!

Let me give you an example in Matthew 9:14-17. John the Baptist's disciples come to Yeshua and say—¹⁴ **Rabbi, why do we and the Pharisees fast often, but your disciples are not fasting.** Yeshua responds—¹⁵ **Can the friends of the bridegroom fast while the bridegroom is with them? There's a time coming when the bridegroom will be taken and then they will fast.** Then he says something that is perilous—¹⁶ **No one puts an unshrunk piece of cloth on an old garment or else it pulls and tears away.** Then He gives another illustration—¹⁷ **No one puts new wine into old wineskins otherwise the wineskins burst and the wine is ruined.**

So what we see Yeshua doing is presenting analogy, after analogy, after analogy, but it is one teaching to get to one point. What I'm telling you is this is exactly what we see happening in the Torah. This is exactly what we see happening here in the Deuteronomy 22:9-11 verses. There's a point being stressed,

and if you approach this hyper-literally you're going to miss it. You're going to the Spirit of Torah altogether.

So what I want to do is to take this piece by piece. We're going to look at each one of these three quickly. In Deuteronomy 22:9 it says—⁹ **You shall not sow your vineyard with different kinds of seed.** The first thing I want to point out here is this word, vineyard. The word vineyard is very important.

In the Old Testament and New Testament, this word is used of Israel over and over again. Isaiah 5:7—**For the vineyard of the LORD of hosts is the house of Israel.** So it's important you start picking up on some terms because we get little clues in the Old Testament just like we do in the New Testament. Well, here's our first clue. So the vineyard is Israel. What do we know about Israel? What is Israel called not to do? It is called not to mix with the world. That's what they're called not to do. This is what we call syncretism. We're not to do this. We're not to get involved in this.

Again, I want to give you a real-life example of what this looks like and what Israel was called to. In the book of Ezra, we find men coming to Ezra telling him the people and the priests, the Levites, have not separated themselves from the surrounding nations. Then in Ezra 9:2, we read this—**For they have taken some of their daughters as wives for themselves and their sons** [something the LORD prohibited because these wives would take them away to serve pagan gods. Read the story of Solomon. That's exactly what happened to Solomon], **so that the holy seed is mixed with the peoples of those lands (emphasis added).**

So literally the very Holy Seed is mixed with the peoples of those lands. Now we just read you are not to sow two kinds of seed in your vineyard, and here we come to a real-life example where Israel fell into this trap where they breached Deuteronomy 22. They were not listening to the commandment of the LORD.

Continuing in Ezra 9:2—**Indeed, the hand of the leaders and rulers has been foremost in this trespass.** Now this is what's interesting. There is a revival going on during Nehemiah's day, and they come to their senses. We see that in Nehemiah 9:2—**Then those of Israelite lineage separated themselves from all foreigners; and they stood and confessed their sins and the iniquities of their fathers (emphasis added).**

So you see, the vineyard is to be holy. There is to be no mixing of seed. What did Yeshua say in Matthew 13:24-25—²⁴ **Another parable He put forth to them, saying: "The kingdom of heaven is like a man who sowed good seed in his field; ²⁵ but while men slept, his enemy came and sowed tares among the wheat and went his way (emphasis added).** Yeshua makes the same point of what we see happening throughout the Torah and even further into the Tanakh. The whole warning is we know we are not to mix seed, and when mixed seed comes into play, we know who's behind it. It is the enemy. He is coming to sow tares; he is coming to mix tares with the vineyard, Israel. This is abominable and perverse when we look at this.

I want to move on from this one, and I'm going to tie this all together in a moment. I'm moving on to Deuteronomy 22:10—**You shall not plow with an ox and a donkey together (emphasis added).** The first

thing you need to recognize is an ox is a clean animal; a donkey is unclean. That's the first tip-off we have. The clean being mixed with the unclean. This is not kosher on any level. Secondly is this statement—**You shall not plow with an ox and a donkey together.** No farmer in their right mind would ever do that. This actually makes no sense, and this is the red flag. The ox and donkey would be battling each other. You would get nothing done. So as you're reading through this in Deuteronomy 22, and you're looking at these three commands, you find they are essentially one commandment.

Here is a modern example. If there was a funeral coming up, and you went to the people planning it and told them, “Hey, make sure you don’t have a clown running the funeral procession.” They would be like, “What?” They would be looking at you and thinking what a stupid thing to say. Why would we have an actual clown running the procession? It's ridiculous. That is a red flag. You're supposed to recognize there is something much deeper than actually yoking an ox with the donkey.

Let me give you another real-life example of this in Israel's history. Ezra 4:1—**Now when the adversaries of Judah and Benjamin heard that the descendants of the captivity were building the temple of the LORD God of Israel (emphasis added).** You want to talk about revival going on. To rebuild the Temple is the essence of revival, and the adversaries are coming, and what do they want? Ezra 4:2—**they came to Zerubbabel and the heads of the fathers' houses, and said to them, "Let us build with you, for we seek your God as you do; and we have sacrificed to Him since the days of Esarhaddon king of Assyria, who brought us here" (emphasis added).**

The devil was very clever. They came saying they wanted to help, but what the devil wanted to do was mix the seed. The devil wanted to plow an ox with a donkey. As the ox is going forth treading out the grain and doing the work of the kingdom, the devil wants to bring a donkey into the mixture. It would be a catastrophe. Fortunately, they refused it because they had their wits about them. They understood what was going on.

Going back to Deuteronomy 22:11—**You shall not wear a garment of different sorts, such as wool and linen mixed together (emphasis added).** Are you noticing a trend here? This is the exact same concept, do not mix what should not be mixed. Over and over again we find things are to remain pure. Pure is to remain pure. Our garments are to remain pure. We read about this in Revelation 3:4—**You have a few names even in Sardis who have not defiled their garments; and they shall walk with Me in white, for they are worthy (emphasis added).** This is the same terminologies going across the board

I could show you many other passages to support this. Revelation talks about the garments a lot. In Revelation 19, the righteous are donning these white garments, and it is said to be the righteousness acts of the saints, they obeyed God. They kept His commandments. So look at every single one of these where you have three different illustrations all telling us the same thing, do not mix the pure with the impure.



Deuteronomy 22:9- You shall not sow your vineyard with different kinds of seed lest the yield of the seed which you have sown and the fruit of your vineyard be defiled. ¹⁰ You shall not plow with an ox and a donkey together ¹¹ You shall not wear a garment of different sorts such as wool and linen mixed together.

I'll close with 2 Corinthians 6:14—**Do not be unequally yoked (emphasis added)**. Look at what Paul says—**yoked**. Where do you think he got this? We just went through Deuteronomy 22:10 where it said— **You shall not plow with an ox and a donkey together.**

Continuing in 2 Corinthians 6:14-16—¹⁴ **Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with Lawlessness? And what communion has light with darkness? ¹⁵ And what accord has Christ with Belial? Or what part has a believer with an unbeliever? ¹⁶ And what agreement has the temple of God with idols? For you are the temple of the living God. As God has said: "I will dwell in them And walk among them. I will be their God, and they shall be My people."** With this, Paul just taught Deuteronomy 22. He just taught the Spirit of the Torah.

Now I'm not going to tell you, you should be going and physically sowing mixed seed in your vineyard. That is not what I am saying. What I am saying is if you think that's all the commandment means, you completely missed the whole picture. This is the importance of the Spirit of the Law.