

PTB 6 of 48: Messages for Modern Israel.

INTRODUCTION:

1. From Jesus.

a. On Love and plea for Jerusalem.

“O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing! See! Your house is left to you desolate; for I say to you, you shall see Me no more till you say, ‘Blessed is He who comes in the name of the Lord!’ ” (Matthew 23:37-39)



b. On Needing a Sign greater than the Covenant on Mount Sinai.

Matthew 12:38-42. Then some of the scribes and Pharisees answered, saying, "Teacher, we want to see a sign from You."

But He answered and said to them, "An evil and adulterous generation seeks after a sign, and no sign will be given to it except the sign of the prophet Jonah. "For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth. "The men of Nineveh will rise up in the judgment with this generation and condemn it, because they repented at the preaching of Jonah; and indeed a greater than Jonah is here. "The queen of the South will rise up in the judgment with this generation and condemn it, for she came from the ends of the earth to hear the wisdom of Solomon; and indeed a greater than Solomon is here.

[http://www.meetingwithchrist.com/E066%20No%20sign%20shall%20be%20given%20but%20the%20sign%20of%20Jonah%20-%20Mt%2012\(38-42\).htm](http://www.meetingwithchrist.com/E066%20No%20sign%20shall%20be%20given%20but%20the%20sign%20of%20Jonah%20-%20Mt%2012(38-42).htm) }

2. From the Apostle Paul, formerly a lawyer of Israel from Tarsus who after graduation from under the tutelage of the famous Gamaliel received permission from the Chief priests and Sanhedrin to persecute Christians throughout first century Palestine.

a. To Jews.

“Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, And knowest his will, and approvest the things that are more excellent, being instructed out of the law; And art confident that thou thyself art a guide of the blind, a light of them which are in darkness, An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?

Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? Thou that makest thy

boast of the law, through breaking the law dishonourest thou God? For the name of God is blasphemed among the Gentiles through you, as it is written 'For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.' Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?

For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." (Romans 2:17-29)

b. To Hebrew Brethren.

"For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen." (Romans 9:3-5)

3. From Jews for Jesus.

"Born on April 11, 1825, Orthodox Rabbi Isaac Lichtenstein served as district rabbi of Tapio-Szele in Hungary for more than 35 years. At age 60 he publicly declared his belief that Yeshua (Jesus) was the Jewish Messiah. In his last several years as district rabbi, he openly shared that conviction with his congregation. Rather than forcing their rabbi out, his congregants fought for him to stay!" (<https://jewsforjesus.org/publications/issues/issues-v21-n07/rabbi-isaac-lichtenstein-and-the-discarded-new-testament/>)

4. From the Prophet Jeremiah.

"Be stunned by this, O heavens, be shocked and utterly appalled, declares the LORD. "For My people have committed two evils: They have forsaken Me, the fountain of living water, and they have dug cisterns for themselves, broken cisterns that cannot hold water." (Jeremiah 2:13 *Berean Study Bible*)

I. Textual on Part I of the Righteousness section of Thru the Bible.

Righteousness of God and Man.

I. The Ten Commandments.

1. Exodus 20, Luke 18:20, Mark 7:10, Matthew 5:38, Romans 13:8,9, and James 2:11. **{These are the Ten Commandments according to Jesus and the Apostles.}**

2. Exodus 21:17 and Mark 7:10: speaking evil of mother and father was considered so serious to God that those who did such were to be put to death.

3. Exodus 21:24 and Matthew 5:38: under the law it was to be life for life, eye for eye, and tooth for tooth s greatly did God respect human life and welfare and desire Israel to do the same.

4. Exodus 32:6 and I Corinthians 10:7: Paul reminds Christians at Corinth not to be idolaters even as the children of Israel were while Moses was on Mount Sinai getting the Ten Commandments.

a. In Exodus 32.

“Now when the people saw that Moses delayed coming down from the mountain, the people gathered together to Aaron, and said to him, “Come, make us gods that shall go before us; for *as for* this Moses, the man who brought us up out of the land of Egypt, we do not know what has become of him.”

NOTE: Moses was up on the Mount receiving from God the Ten Commandments and the Covenant.

And Aaron said to them, “Break off the golden earrings which *are* in the ears of your wives, your sons, and your daughters, and bring *them* to me.” So all the people broke off the golden earrings which *were* in their ears, and brought *them* to Aaron. And he received *the gold* from their hand, and he fashioned it with an engraving tool, and made a molded calf.

Then they said, “This *is* your god, O Israel, that brought you out of the land of Egypt!”

So when Aaron saw *it*, he built an altar before it. And Aaron made a proclamation and said, “Tomorrow *is* a feast to the LORD.” Then they rose early on the next day, offered burnt offerings, and brought peace offerings; and the people sat down to eat and drink, and rose up to play.” (Exodus 32:1-6)

II. Topical on Righteousness of God and Man Part II.

“And you shall love the LORD your God with all your heart, with all your soul, with all your mind, and with all your strength”. (Deuteronomy 6:4,5 and Mark 12:30)

**“And the second, like it, is this: ‘You shall love your neighbor as yourself.’”
(Leviticus 19:18)**

So many simpleton and superficial Bible teachers today would have you believe that such a summary was never in the Old Testament, only the straightforward statements of the law of the 10 commandments in Exodus 20 and Deuteronomy 5 where Moses reviews for Israel these and the other aspects of the covenant with God. {Most of Deuteronomy is a review and rehash of the history of Israel in the wilderness, the covenant and commands of God, with the promises of blessings or curses on Israel for the future, near the end of the life of Moses and just before Joshua took over to lead them into the Promised Land of Canaan. However this is more a subject for Top Topic #3, “The Composite Witness of the Bible” to come in the next installment which takes a whole separate topic to cover the many quotes in the NT from the book of Deuteronomy.}

Key to Bible Understanding # 2-1: Love of God and neighbor were in the 10 commandments of the law from the very beginning, stated but not fully understood by all, even as today; and when Jesus taught in the Sermon on the Mount and other places that He came to fulfill the law not destroy, it was to fulfill the love of God and fellow man and of righteousness.

Hester {also HEART OF THE OLD TESTAMENT} on

The original statement by God of the 10 commandments is given in Exodus 20, and quoted from quite often by Jesus and the Apostles in Luke 18:20, Mark 7:10, Matthew 5:38, Romans 13:8,9, and James 2:11. {You know there certainly are a lot usages of the 10 commandments, and quotes of in the NT, by the Apostles and Jesus for there to be so much ignorance of the deeper meaning of the commandments which were there all along in the original giving. For example, when in the Sermon on the Mount, Jesus said that He “came not to destroy, but to fulfill the law”, He meant that literally as Jesus came to make full and fulfill the full intention and statements of God about the law which were there all along: (1) on love; (2) on the character of God as an expectation for the character of man; and (2) as the fulfillment of grace, truth, and righteousness.}

Granted, as also explained in Hebrews, Romans, and Galatians, the temple worship, the rules and regulations of burnt offerings as well as much of the formality of the law as given in Leviticus was done away with at the Crucifixion of Christ. God through Christ and the Crucifixion “nailed the rules and regulations to the cross”. (Colossians 2:14)

Key to Bible understanding #2-2: Certainly while much of the law like the 10 commandments did not change from the OT to the teachings of Jesus and the NT,

many of the rules and regulations, temple worship and sacrifices, were nailed to the cross as the temple at the Crucifixion of Christ was rent from top to bottom. By the way also the old covenant and the priesthood was replaced by the Priesthood of Christ as the old covenant was obsolete by God Himself.

However the old covenant with God was superseded with the New Covenant along with a means of man achieving actual as well as legal righteousness through the new birth of the Holy Spirit. {Hebrews 8:7-13}. God through Christ and the Crucifixion for salvation made the old covenant "obsolete" according to the Word of God. {By the way in Isaiah and Ezekiel, especially at the same time God began through His Word to make it clearer that Christ was the way of salvation and righteousness, giving some future hope to a disheartened and distraught people of God, Israel, He also began to make clear that the shortcoming of the law and covenant would be overcome, fulfilled if you would, by the addition of a law written in the heart and mind, a new birth from the Holy Spirit.}

Key to Bible Understanding #2-3: Except for a few example lives like Moses, David, Abraham, for the most part the history of God's people of Israel is a dark and discouraging story of dismal failure, ups and downs with the breaking of the old covenant between God and man; but starting about midway through the Bible with Psalms, Isaiah, and other of the Prophets, God reveals more fully two great rays of hope for the future: (1) Christ as the Messiah Who will die on the cross for the sins of the world, Jews and Gentiles; and (2) a new way of righteousness legally, through faith in the cross, and actually through the new heart and new mind from the Holy Spirit. {By the way another great ray of hope is of with a new people of Jews and Gentiles, also a New Jerusalem with a new earth and a new heaven, and yes that is also at the end of Isaiah, chapter 66.}

The quote of Exodus 21:17 by Jesus as recorded in Mark 7:10, where the law of Moses, of course not in the 10 commandments, specified that anyone cursing mother or father would be put to death, illustrates one aspect of the law of Israel that did not remain as a rule or regulation after the Crucifixion of Christ.

(1). After the Ten Commandments of Exodus 20 came (a) the Law of the Altar of earth and for burnt offerings, (b) in Exodus 21 first the Law concerning servants, (c) then concerning violence and (d) animal control laws, and so on and on detailed laws for the country to promote justice; in the middle of the laws on violence—first the striking of a man so that he dies {however for the murderer that did not lie in wait, God provided a city of refuge where he could flee, 21:13}, second the punishment of death for premeditated murder, third the punishment of death for those who strike mother or father, fourth death for a man who kidnaps a man and sells him; then in 21:17 the verse

quoted in Mark 7:10 by Jesus where “he who curses his father or his mother shall surely be put to death.”

(2). Since this non-ten commandment aspect of the law and regulations did not survive past the Crucifixion of Christ into Christianity, as like in America and other countries similar laws were not like in Israel also the law of the land, we do not worry about it; of course, we realize without the penalty of law how serious this disrespect of parents is to God. Yes, as part of the Ten Commandments which remained part of Christianity was the commandment to “honor father and mother”. (Exodus 20:12) in order, the full commandment states, “that your days may be long upon the earth.”

(3). What Jesus was dealing with as He used the quote of Exodus 21:17 in Mark 7:10 was how the religious leaders of His own day and time to: make the Word of God, like in the original commandment, of no effect by the traditions of man (Mark 7:13), for through the years since the original giving of the Law of Moses, the dominant interpretation of this law was any grown man could say to his parents “Corban”, that is what profit you might have received from me is given to God as a gift, thus “then”, in the words of Jesus, “you no longer let him do anything for his father or his mother” (Mark 7:12); and even these statements by Jesus let’s us know that the kind of cursing of mother and father was one such that allowed the children to escape any responsibility for care of mother and father.

(4). The whole teaching passage on this law and the incident with Pharisees and scribes started when they saw some of the disciples eating bread with unwashed {defiled hands, in their opinion}. Notice that there is not a quoting of any law or regulation at this point, but the explanation of John Mark in Mark 7:3 that the tradition of the elders and therefore of the Pharisees was that before any meal the Pharisees would wash their hands in a special way. These Pharisees questioned Jesus not about the Law of Moses, but about the “tradition of the elders” about bread and unwashed hands. (Mark 7:5) Jesus did quote from Isaiah, Isaiah 7:7, in response to the question from the Pharisees how: (1) the people of God honor God with their lips while the heart is far away from God; (2) they worship God vainly or to no profit; and (3) they teach for doctrines the commandments of men.

Key to Bible Understanding #2-4: Among the most religious of God’s people and leaders religious customs and traditions had and do come to replace the commandments and teachings of God, sometimes by interpretations not of the ASPI type and sometimes just by custom and tradition; today and then among the religious of God’s people there can be a lot of false and vain worship of lip service that is considered vanity in the sight of God and Christ.

(5). Jesus immediately taught the multitude of how it is the things that come out of a man or women that defile him not the things that come into a man from the outside

(Mark 7:15); and later to His disciples, who puzzled on this parable, He explained that “out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness {and surely in these you see the 10 commandments}, wickedness, deceit, lewdness, an evil eye, blasphemy, pride, foolishness.” (Mark 7:21,22)

The quote of Exodus 21:24, about an eye for an eye and a tooth for a tooth”, in Matthew 5:38 is also a quote of the OT from Jesus, of course part of the Sermon on the Mount and a continuation of proper interpretations of the 10 commandments and law for Christians, after discussion of fulfillment of the law, of murder which really starts in the heart with hate, of adultery in the heart, of marriage as sacred and binding, of forbidding of all oaths, and then here as the “second mile” of Christianity. Jesus says do not resist evil with evil, to turn the other cheek, to go the extra mile with the demander, and to give to the person who asks or who would borrow from you. (Matthew 5:39-42) Once again the laws, rules, and regulations of the law beyond the Ten Commandments ceased with the cross to be part of the covenant between God and man. And once again such actions as the second mile, a fulfillment of the love of the law in the 10 commandments fulfills the love and righteousness of God. Yes, the eye for an eye and a tooth for a tooth were part of the Law of Moses, and from God for the national laws of the nation of Israel as part of the old covenant; yet not part of the new covenant, Jesus explained that love was part, always in the 10 commandments, as fulfilled in the extra mile and other cheek.

Key to Bible Understanding # 2-5: Acts of love, love being the fulfillment of the law and righteousness of God, like the extra mile, the other cheek, and giving, are to replace the Law of Moses and of the original nation of Israel where the only sense of justice is “an eye for an eye and a tooth for a tooth and a life for a life”. Once again the proper interpretation of the 10 commandments as love for God and love for neighbor, like original written and intended, takes the place of detailed regulations on eye for eye, since the commandments were not properly carried out and interpreted in the first place. If in doubt, go by what Jesus taught, knowing that it came from God where Jesus lived before His short life on earth. Justice and righteousness, of God and of Christ and for Christians, goes far beyond in challenge and in rightness that the simple justice of the law that requires one for one, eye for eye and tooth for a tooth or life for a life.

Idolatry was wrong not because of the command “to have no other gods before Me” or “thou shalt worship the Lord your God and only Him shall you serve”, but because it is the natural requirement of a Creature for His Creator as well a reflection of what God is like, alias the character of God; and when I Corinthians 10:7 with a quote from Exodus 32:6 describes the play of the people while Moses was on Mount Sinai receiving the very commandment against idolatry, in context of Exodus 32 you will see that the creation of the golden calf to worship and around which to play was idolatry.

Key to Bible Understanding 2-6: as Paul explains, the ASPI, the golden calf incident of Exodus 32 we have many understandings of idolatry as committed by the first of God's people and also as by God's people today-(1) Although all of God's people in the wilderness were rescued by way of the sea by God, also lead by the cloud in the wilderness, and ate the same manna from heaven and spiritual food, and drank of the water from God including the spiritual water of Christ, "with most of them God was not pleased" (I Corinthians 10:5) {that is, God's people who do not please God}; (2) God scattered most of their bodies in the wilderness; (3) in the Bible God gives us these bad examples of His own people as examples not to follow (I Cor 10:6); (4) that we like them "should not lust after evil things" like they lusted, for example when they complained about the manna, quail, and water and coveted those delicacies like watermelon which they had in Egypt; and (5) when they played after eating and drinking the Bible as the Word of God, I Corinthians 10:7, as "idolaters"; (6) some of God's people in the wilderness committed "sexual immorality" and 23,000 of God's own were slain in one day in the wilderness; (7) some tempted Christ, being destroyed by serpents; (8) some of them complained and were destroyed. All of these examples of the Falling Away in the wilderness, and of course the violations of all the righteousness of God and of the commandments, and the consequences thereof with judgment from God are written in the Word "for our admonition"; and for the caution that whoever things that He stands as a chosen of God could still fall and fell.

Conclusion:

1. To the conservative religious in Israel from Jesus.

Matthew 23 New King James Version (NKJV)

Then Jesus spoke to the multitudes and to His disciples, 2 saying: "The scribes and the Pharisees sit in Moses' seat. 3 Therefore whatever they tell you [a]to observe, that observe and do, but do not do according to their works; for they say, and do not do. 4 For they bind heavy burdens, hard to bear, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. 5 But all their works they do to be seen by men. They make their phylacteries broad and enlarge the borders of their garments. 6 They love the [b]best places at feasts, the best seats in the synagogues, 7 greetings in the marketplaces, and to be called by men, 'Rabbi, Rabbi.' 8 But you, do not be called 'Rabbi'; for One is your [c]Teacher, [d]the Christ, and you are all brethren. 9 Do not call anyone on earth your father; for One is your Father, He who is in heaven. 10 And do not be called teachers; for One is your Teacher, the Christ. 11 But he who is greatest among you shall be your servant. 12 And whoever exalts himself will be humbled, and he who humbles himself will be exalted.

13 "But woe to you, scribes and Pharisees, hypocrites! For you shut up the kingdom of heaven against men; for you neither go in yourselves, nor do you allow those who are entering to go in. 14 [g]Woe to you, scribes and Pharisees, hypocrites! For you devour widows' houses, and for a pretense make long prayers. Therefore you will receive greater condemnation.

15 "Woe to you, scribes and Pharisees, hypocrites! For you travel land and sea to win one proselyte, and when he is won, you make him twice as much a son of [h]hell as yourselves.

16 "Woe to you, blind guides, who say, 'Whoever swears by the temple, it is nothing; but whoever swears by the gold of the temple, he is obliged to perform it.' 17 Fools and blind! For which is greater, the gold or the temple that [i]sanctifies the gold? 18 And, 'Whoever swears by the altar, it is nothing; but whoever swears by the gift that is on it, he is obliged to perform it.' 19 Fools and blind! For which is greater, the gift or the altar that sanctifies the gift? 20 Therefore he who [j]swears by the altar, swears by it and by all things on it. 21 He who swears by the temple, swears by it and by Him who [k]dwells in it. 22 And he who swears by heaven, swears by the throne of God and by Him who sits on it.

23 "Woe to you, scribes and Pharisees, hypocrites! For you pay tithe of mint and anise and cummin, and have neglected the weightier matters of the law: justice and mercy and faith. These you ought to have done, without leaving the others undone. 24 Blind guides, who strain out a gnat and swallow a camel!

25 "Woe to you, scribes and Pharisees, hypocrites! For you cleanse the outside of the cup and dish, but inside they are full of extortion and [l]self-indulgence. 26 Blind Pharisee, first cleanse the inside of the cup and dish, that the outside of them may be clean also.

27 "Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs which indeed appear beautiful outwardly, but inside are full of dead men's bones and all uncleanness. 28 Even so you also outwardly appear righteous to men, but inside you are full of hypocrisy and lawlessness.

29 "Woe to you, scribes and Pharisees, hypocrites! Because you build the tombs of the prophets and [m]adorn the monuments of the righteous, 30 and say, 'If we had lived in the days of our fathers, we would not have been partakers with them in the blood of the prophets.'

31 "Therefore you are witnesses against yourselves that you are sons of those who murdered the prophets. 32 Fill up, then, the measure of your fathers' guilt. 33 Serpents, brood[n] of vipers! How can you escape the condemnation of hell? 34 Therefore, indeed, I send you prophets, wise men, and scribes: some of them you will

kill and crucify, and some of them you will scourge in your synagogues and persecute from city to city, 35 that on you may come all the righteous blood shed on the earth, from the blood of righteous Abel to the blood of Zechariah, son of Berechiah, whom you murdered between the temple and the altar. 36 Assuredly, I say to you, all these things will come upon this generation.

37 "O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing! See! Your house is left to you desolate; for I say to you, you shall see Me no more till you say, 'Blessed is He who comes in the name of the Lord!' "

2. To those that have depart or have departed from the Living God.

"Beware, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God; ¹³ but ^[b]exhort one another daily, while it is called "Today," lest any of you be hardened through the deceitfulness of sin. ¹⁴ For we have become partakers of Christ if we hold the beginning of our confidence steadfast to the end, while it is said:

"Today, if you will hear His voice,
Do not harden your hearts as in the rebellion."

NOTE: This is a quote from Psalm 95:7-11 shown below.

Today, if you will hear His voice:

⁸ "Do not harden your hearts, as in the ^[e]rebellion,

As *in* the day of ^[e]trial in the wilderness,

⁹ When your fathers tested Me;

They tried Me, though they saw My work.

¹⁰ For forty years I was ^[e]grieved with *that* generation,

And said, 'It *is* a people who go astray in their hearts,

And they do not know My ways.'

¹¹ So I swore in My wrath,

'They shall not enter My rest.' " (Psalm 95:7-11)

-----quote from Hebrews 3 continued-----

For who, having heard, rebelled? Indeed, *was it* not all who came out of Egypt, *led* by Moses? Now with whom was He angry forty years? *Was it* not with those who sinned, whose corpses fell in the wilderness? And to whom did He swear that they would not enter His rest, but to those who did not obey? ¹So we see that they could not enter in because of unbelief.” (Hebrews 3:12-19)

3. It is understood that many thoughtful people of Israel today, like those of Israel of the first century, only want God to bless them with a restoration of the kingdom of David and Solomon when the nation prospered greatly and ruled the world!