

*Metanoeo* – Change Your Thinking

The Prodigal Son ...

This is the prophetic picture the prophets have painted: the *Yahudim* would abandon their God, reject their covenant, and give birth to devilish doctrines. As a consequence, they would be replaced by *Gowyim*. Two millennia separate the time Jews shunned Yahushua and their eventual reunification with Him. This 2,000 year time-out is filled by the *ekkllesia*—the called-out assembly referred to as “the Church.”

The transition from Jews to Gentiles depicted by Isaiah, Jeremiah, and Moses was not an easy one. The Messiah told His people that He empathized with the emotional anguish associated with seeing a wayward child invited into their home. By sharing the parable we know as the prodigal son, Yahushua demonstrates that He appreciated their frustration but also lets Jews know that *they* had left Him no other choice. God needed to embrace new sons and daughters or forfeit the purpose of creation.

As we approach the parable of the prodigal son, we discover that some things never change. Political and religious types always see themselves as being important, above everyone else. That is why the “scribes” the journalists, teachers, judges, and government officials of the day, and the “Pharisees,” the politicized clergy, were incensed that Yahushua ignored them, choosing instead to spend His time with the man on the street.

Luke reports: “**Now all kinds of manual laborers, renters, merchants, farmers, tax-collectors (*telones*) and sinners were coming to (*eggizo* – drawing near and approaching) Him and listening to (*akouo* – hearing, considering, and understanding) Him.**” (Luke 15:1) The *telones* were common folk. God prefers them to clerics and politicians. When He returns, the last place you’ll find Yahushua is in the Vatican or the Whitehouse. When God interferes, politicians and clerics have the most to lose.

The “Pharisees” represented Orthodox Judaism—a religion of works and ritual performances. Today we would call them “religious conservatives.” A relic of the Babylonian exile, their theocracy recognized the “oral tradition,” or rabbinical view, as the standard for belief and life. The “Scribes” functioned as the “enlightened left.” They sought public office and influence. Men of letters, the Scribes served as journalists, teachers, philosophers, lawyers, and judges. Many Scribes became enrolled in the Sanhedrin, the seat of secular Judaism.

Now that we know the players, let’s examine the revelation. **“Both the Pharisees and the Scribes grumbled** (*diagogguzo* – murmured, indignantly complaining), **saying, ‘This man receives** (*prosdechomai* – grants access to and admits) **sinners and eats with them.’ So then He** [Yahushua] **told them** [the Jewish political and religious leaders] **this parable** (*parabole* – comparison, juxtaposition, likeness, or similitude; illustrated example): **‘What human being** (*anthropos*) **from out of** (*ek*) **you, if he has** (*echo* – possession of) **a hundred sheep and has lost one of them, does not leave the ninety-nine alone in the pasture** (*eremos*) **and go after the one which would be destroyed** (*apollumi* – is spiritually unaware and lost, declared dead and worthless) **until he finds and attains that which was lost** (*heurisko*)? **And when he has found it, he lays it on his shoulders, rejoicing. When he comes home, he calls together** (*sugkaleo* – calls out to assemble unto himself) **his friends and neighbors, saying “Rejoice with me, for I have found my sheep which was spiritually lost and would have been destroyed** (*apollumi* – declared dead and worthless)!” **I tell you that in this same manner, there will be more joy in heaven over one sinner who changes his mind** (*metanoeo*), **than over ninety-nine of those who are in a right relationship** (*dikaios* – upright, innocent, approved and acceptable) **who do not need** (*ou chreia*) **to change their thinking** (*metanoia*).” (Luke 15:2-7)

The words chosen in this introduction to the parable of the prodigal son clearly convey that Yahushua was talking to the Jewish leaders about lost souls who were destined to die—not about sheep. His reference to “laying them on his shoulders” reminds me of *zarow’a*/the sacrificial lamb in Isaiah’s prophetic testimony upon whose shoulders was placed the sin of all mankind. And that leads us to *metanoeo*/changing one’s mind, accepting, rather than rejecting the Lamb’s gift of life. Relying upon Yahushua is what makes men and women “right” with God, “upright, innocent, approved, and acceptable.” No one is righteous on their own account. Everyone’s salvation is based upon making the right choice, not about doing the right thing. It’s about knowing the truth and changing your mind and attitude based upon it. That is why Yahushua’s message was perfect for this poligious audience, even though His example was not.

Since the Scribes and Pharisees knew nothing of sheep but a lot about money, Yahushua repeated Himself using the search for “a lost coin” as the illustration.

Equating their love of money to Yahuweh's love for us, Yahshua reemphasized: **“In the same way, I tell you, there is joy in the presence of the messengers** (*aggelos* – envoys who are sent) **of TU** (a placeholder for ***‘Elohiym*** based upon the Greek *theos*/god) **over one sinner who changes his mind** (*metanoeo*).” (Luke 15:10)

Just as I have kept a copy of the Dead Sea Scrolls open during Old Covenant reviews, I have Comfort and Barrett's *The Text of the Earliest New Covenant Greek Manuscripts* beside me now that we have turned the page and entered the Renewed Covenant Writings. *Theos*, the Greek word translated “God” was never written out on any page of any of the 70 first, second, or third century (60 to 299 CE), pre-Constantine texts when used as a Divine title. The oldest manuscript copy of Luke 15:10 uses the Greek variation of a capitalized “TU” with a line over the letters to signify that it was a placeholder for the Old Covenant's *‘Elohiym*. The first followers of The Way were either inspired, told, could not, or chose not to write out the Greek word *theos*.

I see this as a blessing because it requires us to think. So here's what we know for sure. Paleo Hebrew was Yahuweh's chosen language for revelation. The foundation of the covenant relationship and all of what was considered Scripture, was conveyed to us using its characters. The language was specifically designed to convey spiritual truth. Koine Greek was Yahuweh's chosen language for dissemination. It was the *lingua franca* of the Gentiles, the most enlightened and universally distributed language in the world. As a tool to broadcast the Good News of salvation to thinking people, there was no better choice. Collectively these spiritually rich and intellectually stimulating languages work together to convey truth more vividly and clearly than either could have done individually.

But this benefit is not without its challenges, as languages are imperfect mediums. While paleo-Hebrew and koine-Greek share more in common than English does with either of these ancient tongues, there are many places where the inexact nature of the older communication medium fails to mesh with the imperfections of the newer one. The transliteration of names and titles is a good example of some of the more obvious limitations.

By universally and consistently using placeholders for seven names and titles, and four terms, like *theos*/God/*‘elohiym*, the first followers of The Way were conveying something to us the *theos*/God/*‘elohiym* wanted us to know. One possibility is that koine-Greek didn't have the characters, and thus sounds, necessary to properly replicate the correct vocalization of the paleo-Hebrew personal names and descriptive titles attributed to Yahuweh, such as Yahshua, Messiah, and *‘Elohiym*. So rather than butchering them, they used placeholders.

Another possibility is that *theos*/God/'*elohiym* wanted us in the position where we were forced to rely upon the Old Covenant to understand the Restored Relationship. To replace the Greek placeholders with the correct name or title we must open the Tanach. This shouldn't be a surprise because throughout the Renewed Covenant Writings Yahuweh tells us as much, consistently saying that the events memorialized in His life happened in accordance with Scripture. The only Scripture at that time was the Hebrew Tanach. *Theos* and '*elohiym* convey significantly different concepts, as do *kurios* and '*edon*, so by using placeholders we are required to search the Scriptures to accurately understand Yahuweh's nature and message.

Lastly there is the issue of rabbinical bumbling. Sometime after their Babylonian captivity, Jewish religious Masters made it a crime punishable by death to say Yahuweh's name. Mind you, there is no basis for this in Scripture—in fact it says the opposite. But the Rabbinical/Masters wanted to play God and they served a different spirit. So Yahushua knew that if He or His disciples said "Yahuweh," that baring Divine intervention, their witness would be cut short, ending at that very moment. Ultimately, Yahshua was found guilty of "blaspheme" by the Scribes and Pharisees and condemned to die on Passover for this "crime." Most of the disciples suffered the same fate, and for the same reason.

Returning to Yahushua's teachings, He begins the parable designed to acknowledge the emotional trauma associated with having a parent's attention and blessings shift from a child who considers themselves perfect to one that child considers unworthy. Our Heavenly Father told his arrogant and delusional children: **"And He said** (*logo* – affirmed, maintained, taught, and advised, pointing out with words), **a certain** (*tis* – One, designating someone the speaker does not want to specify by name) *ANOS* (Deified Man, a placeholder for *anthropos*/human used as '*Yshayah*'el—God Existing As Man) **had two sons** [Yahudy and Gowy]. **The younger of them** [representing the newly adopted Gowy] **said to the father, 'Father** (*pater*), **give me** (*didomi* – grant me the gift of) **the part of the estate offered to me** (*epiballo* – placed upon and belonging to me). **So he divided** (*diaireo* – tore apart and separated, distributing and apportioning) **life** (*bios* – the way by which life is sustained)." (Luke 15:11-12)

*Bios* means "life" and "the way of life." That is why it is used as the title of the science which studies the way of life: "Biology." The suffix "logy" is derived from the Greek "*logo*," meaning "to say, affirm, maintain, teach, advise, and inform through words." The *logos*/Word of '*Elohiym*/God is the source of *bios*/life. Yahuweh separates those who will live from those who will die based upon their willingness to accept Yahushua's *didomi*/gift. This is the Way *bios*/life is sustained and the basis for it being distributed and apportioned.

The “younger son,” symbolic of the Gentiles, didn’t appreciate the value of what he was given, at least not initially. While I may be reading too much into it, this sound’s like the birth of the Catholic Church. **“A few days later the younger son gathered everything and went on a long journey to a distant land and there he scattered and squandered what (*diaskorpizo* – threw away the grain harvest) he possessed (*ousia*) with unrestrained indulgence and licentious living (*astos zao*).”** (Luke 15:13)

Still focusing on the harvest of souls, Yahshua added: **“But when he had wasted it all, there was a significant scarcity in the harvest (*limos*) in that land and his rule began (*archo*) to fail, leaving him powerless and destitute (*hustereo*).”** (Luke 15:14) Men are inherently self-reliant. It is only when our material things and schemes fail us that we seek help. And perhaps no institution in human history has played a more depressing role in reducing the actual harvest of redeemed souls than the Roman Catholic Church with its foolish arrogance and vicious oppressiveness.

Unfortunately, even when men hit rock bottom, we usually turn to other men before relying on God. And more times than not, they disappoint. **“So he joined (*kollaomai* – clung to) one of the citizens of that land. He sent him into his fields to feed the swine. Eventually, he longed to fill his belly with the husks the swine were eating but no one gave him anything.”** (Luke 15:15-16) He, like mankind in the Dark Ages of Catholicism, had hit rock bottom.

The first two steps toward becoming right with Yahuweh are first recognizing what God is offering and then realizing that we are nothing without Him. **“So he came to his senses and said to himself, ‘So many of my father’s employees (*misthios* – those who work for wages) have an abundance of bread and yet I am dying (*apollumi* – spiritually lost, destroyed, worthless and about to perish) in this place without a harvest (*limos*).”** (Luke 15:17)

The third step toward salvation is to admit the errors of our way and turn to Yahuweh for help. **“I will arise (*anapedao*) and walk (*poreuomai*) toward (*pros*) my father affirming (*lego* – saying, maintaining, and confirming) that I am without an inheritance, having missed the mark by being wrong (*hamartano* – have been mistaken, having wandered away from the right path, being offensive) toward (*eis*) heaven and before you.”** (Luke 15:18) Within this parable revealing the consternation swirling amongst the Yahudim as they watched their Messiah cavort with the heathen Gowyim, Yahushua has managed to convey the four essential elements of redemption. He cannot be accused of giving up on individual Jews or of not trying to help them find their way back home.

‘Yshayah’el continues by sharing one of the phrases we must all say to be saved: **“I am no longer (*ouketi*) worthy (*axios* – have sufficient weight or**

significance, value or merit) **to be called** (*kaleo* – bear your name or be received as) **your son.**” (Luke 15:19)

*Ouketi* is a compound of *ouk*, designating “no,” and *eti*, meaning “a different state or status exists based upon what has happened and continues to persist.” As such, the younger son’s confession of “unworthiness” is unequivocal, universal, and timeless. Based upon our own endeavors, no person deserves to be received as a son or daughter of God. That status requires Divine intervention. It requires absolute reliance upon a Redeemer, of which there is only One.

This confession also renders the concept of “initial sin” moot. It matters not that Adam sinned, only that I have sinned. I need a savior because of what I have done; not because of what he once did. Had Adam never chosen poorly, you and I would still have had to have chosen well.

While I’m sure it is missed by most, *axios* is the Greek equivalent of the Hebrew *kabed*, the pivotal term of the Fifth Commandment, defining the view we must hold of our Father and Mother if we want to live for a long time in the promised land. The literal translation of these words is “to weigh heavily.” *Kabed* is shaded by its root association with *kabod*, meaning “glory and majesty,” suggesting that we must come to recognize and appreciate these qualities of our Heavenly Father and Spiritual Mother if we want to live in God’s home. By using *axios*/weigh heavily in the context of the parable on the inheritance of *bios*/life and in the context of a son’s relationship with his father, Yahushua was explaining the Fifth Commandment. To live a long time, we need to understand that our relative insignificance requires us to rely upon Yahweh’s unlimited power and favor. Simply stated, view Him as significant, and He will reciprocate by making us like Him. Disregard, diminish, or disrespect Him and you will be disregarded and diminished to nothingness.

Still talking to himself, working through his change of mind, and uncertain of his father’s response, the younger son asks his dad: **“Make me one of your employees.”** (Luke 15:19) But that is not what our Heavenly Father wants. We cannot earn His favor. We cannot work for our restoration. Redemption is a gift, one He has the right to freely bestow.

Our salvation is dependent upon Yahshua’s sacrificial gift of life. That is why the son was not received until the father was ready to die for him. **“So he arose and came to his father, and while he was still some distance away** (*apecho* – still away, absent, and distant, and not yet received), **the father saw him and felt compassion** (*splanchinzomai*), **running over** (*trecho*) **to be by him** (*epi*), **ready to die for him** (*trachelos* – prepared and willing to incur the most imminent peril to life; i.e., the father was ready and willing to sacrifice himself to save his son), **possessing him** (*epipto* – pressing upon him), **and kissing him tenderly.”**

(Luke 15:20) Yahweh sacrificed Himself on Golgotha's pole so that we could live by His side.

The Greek *trachelos* is defined by *Strong's* as "to be ready and willing to incur the most imminent peril to life." *Trachelos* is the basis for the English word "trachea," identifying: "the main trunk of the system of tubes by which air passes to and from the lungs." Crucifixion's "most imminent peril to life" is suffocation. The victim is unable to draw air into their lungs or push it out. Therefore, through the parable of the prodigal son, Yahushua was not only predicting His own crucifixion, but more importantly, explaining the reason for it.

The *Dictionary of Biblical Languages* provides four definitions for *trachelos*. The first is: "neck," especially as that relates to the necessity of breathing to sustain life. Matthew 18:6, Mark 9:42, and Luke 17:2 serve as vivid examples of this usage. Second, *trachelos* means: "to risk one's life to save another." This definition is reinforced by Romans 16:4 and is symbolic of Yahushua's sacrificial death to save mankind. Third, *trachelos* means: "to embrace." It is used this way in Acts 20:37, signifying our Heavenly Father's desire to hold His children in His arms, regardless of the cost. Fourth, *trachelos* means: "to load down with burdens or obligations." Explained in Acts 15:10, this rendering provides a confirmation of Isaiah 53, where Yahushua is shown bearing the burdens of all humankind.

In the word *trachelos* we have the complete salvation story. We know that Yahweh was ready and willing to die in our stead, risking His life to save ours. We know that Yahushua knew He would be crucified long before He endured it. We understand just how crucifixion kills. We know that His sacrifice was designed to bear our burdens, releasing us of them, and thereby making us right with God. And we are told that Yahushua did this so that He could embrace us in love, like a caring father does when his son returns home.

Too bad every English translation missed the primary definitions of *trachelos*, or ignored the word entirely as with the popular NIV. By doing so they failed to heed Yahushua's warning relative to *trachelos* as it was presented in Matthew 18:6, Mark 9:42, and Luke 17:2. **“He [Yahushua] said to His disciples** (*mathetes* – pupils or students; to those who were appraised and increased their knowledge; to those who heard, learned, and became informed), **it is to be** (*esti*) **inadmissible, unallowable, and improper** (*anendektos* – not admitted and disapproved), **but nonetheless** (*me*) **impediments which cause stumbling and entrapment** (*skandalon* – movable triggers which trap and ensnare by causing victims to stumble and fall) **shall come forth** (*erchomai* – arise and appear before the public, influencing them). **But how dreadful** (*ouai* – how horrible) **are those through whom** (*dia* – by whose reason or account) **they come forth** (*erchomai* – appear before the public, influencing them). **It would be more advantageous** (*lusitelei* – better and more profitable) **for him if a millstone** (*mulikos lithos*)

were devised to be worn around (*perikeimai peri*) **his throat** (*trachelos* – preparing him to incur/embrace the most imminent peril to life, burdening him down with obligations) **and casting him down** (*rhipto*) **into the sea rather than** (*e*) **trip** (*skandalizo* – entice a person to distrust and fall away) **one of these young and little ones causing them to distrust and stumble** (*skandalizo*.)” (Luke 17:1-2) Those who have incompletely and errantly translated Yahuweh’s Word by ignoring or changing His words, so as to influence and entice people are going to suffer the perpetual torment which is far worse than simply dying.

Returning to Yahushua’s parable we find the son actually telling his father what he had told himself. **“The son said to him, ‘Father, I have squandered my inheritance, missed the mark and been mistaken, wandering from the Way of being upright** (*hamartano*) **with reference to** (*ouranos*) **heaven and in your sight** (*enopion*) **and I am no longer** (*ouketi*) **worthy** (*axios* – have sufficient weight or significance, value or merit) **to be called** (*kaleo* – bear your name or be received as) **your son.**” (Luke 15:21)

Our Heavenly father, like the father in Yahshua’s example, wants to celebrate our return home, joyously embracing our restoration to fellowship. And to ensure that the recovery is permanent, He immediately wraps us in His Garment of Light. **“The father said to his servants** (*doulos*), **‘Without delay, bring forth** (*ekphero*) **the best** (*protos* – most superior) **garment and put it on him** (*enduo* – clothe him), **reaching out and bestowing** (*didomi* – giving him) **a ring** (*daktylios*) **moving it onto** (*eis*) **his hand** (*cheir* – symbolizing the agency and might of God to uphold, protect, and preserve), **and provide sandals** (*hypodema* – establishing a foundation) **for his feet.**” (Luke 15:22)

By switching from “employees” to “servants” in this passage, Yahuweh is telling us that men cannot make us right with God. Only the Suffering Servant presented in Isaiah 53 and the Set-Apart Spirit can do this. Yahuweh’s Servants, the manifestations He has set apart to serve mankind, clothe us in the garment of light and place the ring of life upon our hand—thereby establishing the foundation upon which we can stand upright.

**“Carry** (*phero* – place the burden on) **the most valuable young ram** (*moschos* – sacrificial male lamb), **sacrificing** (*esthio* – slaughtering) **it so that we can eat and be merry** (*euphraino* – rejoice and be euphoric).” (Luke 15:23) I can’t tell you if the message here embodies the idea that Yahushua allowed us to slaughter Him so that we might live, eat and be merry, or that God likes to party, or both.

But I can confirm that there was reason to celebrate. **“Because this son of mine** (*ego*) **was lifeless** (*nekros* – had departed and was deceased, destitute of life) **and now is alive again** (*anazao* – restored to life, recovered and reborn). **He**

**was spiritually lost and destroyed** (*apollumi* – unaware and thus declared useless and dead) **and now is found and returned** (*heurisko*). **So they initiated the process of reigning and rejoicing** (*archo euphraino*)." (Luke 15:24) Let there be no doubt. God likes to celebrate life.

But unfortunately, too many Jews have chosen to wallow in pity, wearing a "woe is me" insignia on their foreheads. **"But then his older** (*presbuteros* – higher ranking, elder) [Jewish] **son was in the field, and as he came in and approached the house he heard music and the sounds of festive dancing. And he called one of the children** (*pais*), **asking him what this was all about."** (Luke 15:25-26) The use of *presbuteros* demonstrates Yahshua's sense of humor. The "Scribes," especially those who comprised the Sanhedrin, referred to themselves as the "*Presbuteros/Elders*." There would have been no doubt in the Scribe's and Pharisee's minds that Yahshua was talking about them. Also interesting is Yahshua's inclusion of *pais/children* in the family celebration. It provides a nice contrast to the "elder" who felt excluded. The idea of children helps to develop the concept that once saved, we become God's sons and daughters, not His servants.

The child responded to the Elder's query: **"He said, 'Your brother** [metaphorically, the newly adopted *Gowy ekklesia*] **has arrived** (*heko* – seeking to reestablish intimacy). **And your father has made a sacrifice** (*thuo* – slain the Passover lamb), **this most worthy** (*sitontos*) **ram** (*moschos* – sacrificial male lamb), **because he has received him** (*apolambano* – recovered him, welcoming and taking him back as promised) **safe and sound** (*hygiaino* – healthy and without blemish)." (Luke 15:27) The Father redeemed all of His children by making a sacrifice that rendered them blameless—healthy and without blemish. He became the Passover Lamb. His sacrificial act cost the elder son nothing. Restoration was the Father's gift to give and to celebrate.

So why were the politicized religious leaders of "Israel" so unhappy? **"But he was aroused to anger** (*orgizo* – provoked to wrath) **and was unwilling** (*thelo*) **to go in. Therefore, his father came out and beckoned him to his side** (*parakaleo* – summoned him, pleaded with him, encouraged and instructed him, earnestly inviting him to come near)." (Luke 15:28) While Jews have given up on God, especially their Messiah, He has never given up on them. Here, the Sacrificial Lamb is pleading with His people to accept His gift.

The next line of the parable reflects the Jewish mindset. They see themselves as having "served God" by having endured the burden of their religion—a religion based upon the lifeless laws of *their* fathers rather than the joyous advice of *the* Father. **"The son [Israel] answered his father, 'Lo, so many years I have served you, never disobeying your commandments. And yet you never gave me a young ram** (*eriphos*) **to the degree that I could** (*tosoutos*) **party**

(*euphraino* – celebrate) **with my friends** (*philos* – companions and associates).” (Luke 15:29) Yes He did. But the Jews elected to butcher Him, killing Him, rather than celebrate life with him. And for the Jews to have considered themselves loyal and obedient demonstrates a complete disregard for the Old Covenant Scriptures.

The bitterness continued to flow, but so did the symbolism. “Israel” said: **“But when this son** (*hyios*) **of yours arrived, who has devoured** (*kateshio* – consumed, wasted, squandered, and misappropriated) **the sustenance of life** (*bios* – the way to live) **with whores** (*pornay* – symbolic of the temple prostitutes in the perverted fertility cults associated with the Whore of Babylon, Rome, and the Northern Kingdom, the seats of idolatry), **you sacrificed the most worthy Passover Ram** (*thuo siteutos moschos*) **for him.**” (Luke 15:30) The reason Yahuweh announced His divorce of the Jews in Hosea was because they were cavorting with this same Whore.

The leaders of the religious right and secular left who were listening to Yahushua as He presented this parable for the first time would have recognized that they were the eldest son as they embodied these words. They would have known that the younger son represented the common folk who had been drawn to Yahshua, for they had been the reason behind the poligious inquiry in the first place. There would have been no question in their minds that the father was the God of the Tanach. And by framing the story in terms of life and death, rather than money, Yahshua’s audience would have realized what was at stake.

Throughout this parable, *hyios/son* has been used on every occasion. A “son” is born or adopted into a specific family by a father and mother. Sons and daughters are members of the family. With this next verse, Yahushua switches to *teknon/child* when addressing the elder character representing the Jews. While Yahshua loved His people and wanted them to return, having devoted two thousand years to nurturing them, they no longer considered themselves part of His family, having chosen to create a rabbinical family of their own. So from Yahshua’s perspective, their familial status, emotional condition, overall maturity, and thought processes were childish (as well as foolish and selfish).

**“And he** [the Father] **said to him** [Israel], **‘Child** (*teknon*), **you always** (*pantote* – now and forever; past, present, and future) **exist** (*eimi* – are present) **with** (*meta*) **me, and individually all** (*pas*) **that is mine is yours. However** (*de*), **it was necessary, fitting, and proper** (*dei*) **that we should celebrate** (*euphraino* – party earnestly and enthusiastically), **rejoicing and being glad in our greeting and welcome** (*chairo*) **for this** (*houtos*) **brother** (*adelphos* – a male sibling whether born of the same two parents or only of the same father or mother; a fellow believer, united by bonds of affection) **of yours was dead** (*nekros* – was lifeless, deceased, and departed) **and now lives** (*zao* – breathes, existing among the living, enjoying life). **He was spiritually lost and destroyed** (*apollumi* –

unaware and thus declared useless and dead) **and now is found and returned** (*heurisko* – has been obtained, perceives, and sees).” (Luke 15:31-32)

The adoption of Gowym, and the inclusion of their *ekklesia*/called-out assembly, into the family of Yahuweh did not exclude Jews or cancel the covenant. The Way to God did not change, nor did God’s purpose or message. Yahweh wanted, wants, and will forever desire to achieve a singular objective: to establish a loving, family oriented relationship with us, with all of us who choose Him. When we make this choice, all that He has is given to us—the most important gift of which is eternal life. And because Yahuweh is infinite in time, power, and favor, the inclusion of others into His family doesn’t diminish the inheritance of any other member.

Just because Jews, most especially political and religious Jews, chose to become self-reliant and exclude themselves from Yahuweh’s family and care, doesn’t change history—past, present, or future. Yahweh was with man in the Garden. He was Abraham’s friend before Yisra’el was established or the first Yahudim was born. Yahweh established an eternal relationship with Ya’aqob and lived with his descendants through the best and worst of times. Now, He was standing in their presence, talking with them. And one day, quite soon, He will return to Yisra’el. Man’s behavior has no effect on God’s promises, His covenant, and His family. He has chosen to be with us. The only question is: do we choose to be with Him?

The key word in the previous passage was *pas*. Its preferred definition is: “individually all.” While the secondary definition is “collectively of some or all types,” *pas*’ primary meaning confirms an important concept. For most, salvation is an individual event. But once saved, the family of God is a collective affair. The Old Covenant witness was primarily collective while the Renewed Covenant is built upon individuals. Today, Jews come to Yahuweh just like Gentiles do: one choice at a time.

There is some irony here. While the younger son represents the new *ekklesia*/called-out assembly, comprised of common Jews and Gentiles who, as the beneficiaries of grace had come home, the poligious Jews visiting with Yahushua also fit the example. Had Israel seen itself as the wayward son she had become, had the nation been willing to admit its mistakes and its people change their thinking, all would have been forgiven. The relationship with Yahuweh could and would have been reconciled.

The Jews were keenly aware of their ancestral and historical status; they were descendents of Abraham and custodians of the Scriptures, recipients of the covenant promises of Yahweh, and they were proud of it. They had no capacity to understand how or why *their* God would include these former pagans, these

*sinner*s—repentant or not—in His family? The inclusiveness of the *ekklesia* was an unpleasant surprise to Israel—although it wouldn’t have been if they had studied the prophecies we have just read.

Yahushua predicted the Jewish reaction to this parable in another one. It begins the same way. **“And He said** (*logo* – affirmed, maintained, taught, and advised, pointing out with words), **a certain** (*tis* – One, designating someone the speaker does not want to specify by name) *ANOS* (Deified Man, a placeholder for *anthropos*/human as ‘*Yshayah’el*—God Existing As Man; [read Yahuweh]) **gave** (*poieo* – fashioned, produced, provided, and brought forth) **an exceedingly great** (*megas* – abundant in mass and magnitude) **feast** (*deipnon* – main meal or banquet; [read Passover]) **and called** (*kaleo* – summoned, inviting by name, and receiving) **many. He sent out** (*apostello* – sent away with a message, allowing one to depart with the word, directing him to a certain place and appointed time) **his servant** (*doulos* – [read Yahushua, the Suffering Servant]) **at the time of** (*hora* – specific hour and season; [read the Miqra of Passover in the Yowbel of 33 CE]) **the feast** (*deipnon* – main meal) **to say** (*logo* – affirm, maintain, teach, and advise) **to the (ho) invited** (*kaleo* – summoned, called by name, and received), **‘Come** (*erchomai* – move from one place to another; make an appearance and arise), **because** (*hoti* – for this reason, cause, and motive) **all things** (*pas* – conveys the idea of oneness and completeness; individually and collectively) **are** (*esti* – existing; was, is, and will be; third person singular of *eimi*) **now** (*ede* – at this time) **prepared, ready, and at hand** (*hetiomos* – opportune and in season to receive the one who comes).’ **But they all** (*pas* – individually and collectively) **separated** (*apo* – deserted and departed, fleeing, distancing themselves) **as one** (*heis*). **They began to initiate the process of ruling** (*archo*) **by making excuses to not associate with him** (*paraiteomai* – refusing to pay attention and rejecting an invitation to a wedding or feast).” (Luke 14:16-18)

Prior to the Messiah, the thrust of rabbinical teaching as they were revealed in the Targums, confirmed that the Messiah would be God in human form. They knew when He was going to arrive and what He would come to achieve. But after they rejected Him, the denial process began in earnest. Rabbis changed Yahuweh’s Scriptures to reflect their sentiments, writing the Messiah’s redemptive advent out of their religion. They made “excuses not to associate with him.” They missed the party.

*Archo* principally means “to rule as a leader.” “To begin,” as in “to initiate a process” is *archo*’s secondary connotation. *Arche* is the term for “begin or beginning” devoid of the “political and religious leadership” component. So I’m assuming that Yahushua selected *archo* to convey “the initiation of the process of ruling.” Within that context, *paraiteomai* becomes much more important than simply refusing an invitation. *Paraiteomai* defines the purpose, power, and

process of politics and religion: “to beg and to pander, to make allegations, to depreciate, to shun, to decline, to refuse, to reject, and to avoid,” but also “to crave indulgence, to excuse oneself, and to pardon.” As such, this parable explains the transition away from relying upon Yahuweh and accepting His invitation to the appointed Miqra/meetings, along with the restoration of the family relationship to the religious and political schemes of men. Yahshua came to fulfill the Feast of Passover, so as to save His people from the sting of death. But His people refused His offer. Worse, they created an offering of their own.

As the parable developed, a series of excuses followed. One fellow wanted to visit his new land, the second individual wanted to check out his new oxen, and the third man wanted to play with his new wife. **“So then (*ekeinos*) the servant (*doulos* – [read: Yahushua, the Suffering Servant]) approached and was present (*paraginomai* – came forth making an appearance [read: before Yahuweh]) to make known (*apaggello* – a report and openly declare) to his (*hautou* – himself as) *KO* (a placeholder for ‘*edon*, **Foundation** of the Tabernacle and Upright Pillar; from the Greek *kurios* – he to whom the servant belongs, the one with the power to judge) **these things (*tauta*).”** (Luke 14:21) The “servant’s” duties continue to mirror the Messiah’s. As God He is the Foundation. As the Son He is the Upright Pillar. As both, He reported to Himself.**

In this next line of the parable, the *oikodespotes* is clearly our Heavenly Father in His role as head of the eternal family. That is confirmed by the fact that in the earliest manuscript of Luke, His title was rendered by the use of a Divine placeholder in the opening portion of the verse. **“Then the master of the house (*oikodespotes*), being provoked to anger (*orgizo*), said to his servant, ‘Go out (*exerchomai*) to those who are receptive (*platys* – formable and moldable, i.e., not rigid; from *plastos*, meaning malleable) to being rescued (*rhume* – fluid and flowing, i.e., not set in stone or hiding behind walls; from *rhomai*, meaning able to be rescued and delivered) in the city (*polis* – population) and lead them in (*eisago* – bring them in, carrying them) here (*hode* – to this place): the destitute and needy (*ptochos* – the helpless and powerless), the disabled and injured (*anaperos* – the bereft and crippled), the blind (*tuphlos* – those who can’t see and don’t know), and the lame.”** (Luke 14:21)

By emulating one another, and by failing to examine the roots of the words they were translating, the KJV, NKJV, NIV, and NASB all rendered *platys* and *rhume* “streets and lanes,” missing the meaning of Yahushua’s message. The Jews had become set in their ways. Their excuses were numerous, fixed, and firm. They had become unreceptive and thus could not be saved. Our Heavenly father, desiring a relationship, and freely offering the means to it, had no interest in spending His eternity without human company. So when one group of people opted to ignore and reject His invitation, He simply invited others. And consistent

with His message and style, those He summoned were those who recognized that they were helpless and powerless without Him. God reached out to those of us who realized we were damaged goods, lacking the means to save ourselves.

**“The servant said, ‘KE (a placeholder for ‘edon, foundation of the Tabernacle and Upright Pillar; from the Greek *kurios* – he to whom the servant belongs, the one with the power to Judge), that which you have directed by your authority (*epitasso* - enjoined) has been received and has come into existence (*ginomai* – has arisen, appeared in history, and come upon the stage) and yet there is still space (*topos* – unoccupied places and additional opportunities).”** (Luke 14:22) This is the birth of the *ekklesia*/called-out assembly. Yahushua, having fulfilled the directives of Yahuweh detailed in the Old Covenant Scriptures, and acting on His authority, appeared in the crossroads of history, brought the *ekklesia* unto center stage, temporarily replacing the preoccupied people. The first to be invited were humble, non-religious and non-political Jews. But there weren’t enough of them.

God has always been willing to do whatever it takes to make us aware of His hospitality. **“So the KS (placeholder for ‘edon, Foundation of the Tabernacle and Upright Pillar) said to the Servant, ‘Leave this place and go out (*exerchomai*) making a path (*hodos*) in (*eis*) the hedges and fences which separate, preventing them from joining us (*phragmos* – in the barriers which divide), stressing the advantages and necessity (*anagkazo*) of them coming in (*eiserchomai* – being possessed so as to arise and enter existence) in order that they may fill my house (*oikos* –home, tabernacle, and dwelling place).”** (Luke 14:23) He will reach out to new people in different places and clear a path that knocks down walls to fill His home. If we don’t end up there, it won’t be His fault. It will be our own. He created the Way. All we need to do is walk through it.

Speaking of those who will be left out, those who chose to reject His invitation, Yahushua confirms: **“For this reason (*gar*) I say (*logo* – affirm and maintain) unto you that none of those men [the Jews who rejected Him] who were invited (*kaleo* – called and summoned) shall partake of, experience, or enjoy (*geuomai* – taste) my feast (*deipnon* – main meal or banquet).”** (Luke 14:24)

Those who had been called first abandoned the covenant and condemned their Messiah. So Yahuweh filled His home with Gentiles. Ten days after the Savior ascended heavenward, the Feast of Weeks (called the Day of Pentecost by the church) ushered in a whole new paradigm. Rather than the presence of God being *with* His people, the Set-Apart Spirit now resided *in* His people. The all inclusive, come as you are, Yahudim and Gowyim, Feast of Weeks begat the *Ekklesia*.

God forged a new Way, tearing down everything that separated Him from His creation. Yahweh's Spirit would now permanently indwell, purify, protect, empower, enlighten, nurture and comfort individual believers. It had never happened this way before, not like this. For the first time an entire assembly of people were anointed. On the Day of Pentecost (at the Feast of Weeks) the Spirit fell upon the disciples, just as Yahushua had predicted and the Miqra had foretold.

Yahuweh has given His disciples their marching orders. Matthew's witness culminates with these words: **"And then (*kai*), approaching and drawing near (*proserchomai* – seeking an agreeable association and relationship), *IE* (placeholder for the divine name **Yahushua**) shared His thoughts (*laleo* – spoke, disclosing what was on His mind) to them, saying (*lego* – affirming, maintaining, teaching, advising, and directing), 'All (*pas* – individually and collectively, the totality as a whole) power of choice (*exousia* – liberty and permission to choose; jurisdiction and authority) has been given (*didomi* – bestowed upon; granted and delivered as a gift) to Me (*moi*) in (*en*) heaven (*ouranos* – the universe and abode of God) and on (*epi*) earth (*ge* – land)."** (Matthew 28:18) As declarative statements go, this one is as universal as they come.

The context of this verse is important. It follows the resurrection. All eleven disciples were meeting with the risen Yahushua on a Galilean mountain. The 17<sup>th</sup> verse says: **"And when they saw Him they kissed and adored (*proskuneo*) Him."** Kissing is as close as you can get to a person without actually being inside of them. So it's telling that the 18<sup>th</sup> verse begins **"and then [He] approached them, drawing near, seeking an agreeable association and relationship."** The concept of drawing closer to someone you are already kissing is advanced by, *proserchomai*, a compound word. *Pros* means "close, related, and advantageous." *Erchomai* is "to come forth from one place to another, to come into being, to arrive, to appear, show oneself, influence, establish, and become known." By using *proserchomai* in this setting, Yahushua is detailing the advantages of having the Set-Apart Spirit dwell within us.

The next revealing word is *exousia*. The primary meaning of *exousia* summarizes, embodies, and proclaims the totality of Yahuweh's message. From the first moment of creation sixteen billion years ago, from the strolls with Adam in the Garden six thousand years ago, from the friendship formed with Abraham four thousand years ago, from the Old Covenant memorialization by Moses and embodiment by David three thousand years ago, from the fulfillment of the Covenant by Yahshua two thousand years ago, Yahweh's revelation to and interaction with mankind have all been predicated upon knowing Him so that we could choose Him. That was and remains Yahshua's purpose. It is the purpose of Scripture. It is the purpose of this book. It is our mission in life.

*Exousia* conveys a series of secondary messages which serve to underscore the importance of choosing wisely. In addition to being the living embodiment of choice, Yahushua was also given “complete physical and mental power.” He possesses the “supernatural ability and strength” to “exercise His authority,” which is also universal according to the meaning of *exousia*. He holds “absolute dominion” and is the “ultimate judge.” Therefore, Yahushua just confirmed the obvious: He is God.

By sharing these words, and having Matthew memorialize them, Yahushua left mankind with only three choices. You can accept Yahshua as God and Redeemer—the human manifestation of Yahuweh and our Savior—as only the Creator possesses this authority and power. You can ignore Yahshua, write Him off as an arrogant and delusional crackpot, one of the countless Messiah-wannabes. Or you can elect to strive against Him—campaigning to usurp His authority by minimizing choice.

Which option you select is up to you. I only want two things: for you to know enough to make an informed decision and for you to be free to choose.

Not surprisingly, that’s what Yahshua wanted too. His Tabernacle was being enlarged and the door was being held wide open. **“Go out, pursue, and lead** (*poreuomai* – carry and journey forward; set into motion; bring on the Way) **accordingly** (*oun* – therefore, these things being so). **Accept and assist in the dissemination of these instructions** (*matheteuo* – following and conveying these precepts, disciplining and teaching) **all** (*pas* – individually and collectively, everyone of) **the multitudes of individuals, races, nations and communities** (*ethnos* – large groups of people with ethnic, cultural, or geographic ties, especially heathens, pagans, and Gentiles), **immersing and cleansing** (*baptizo* – bathing, washing, and overwhelming) **them into** (*eis* – in the direction, place, condition and state of) **the proper name, character, authority, reputation, interests, and account of** (*onoma*) **the PR** (a placeholder for ‘*ab*, **Father**, from *pater*, father [i.e., Yahuweh]) **and the US** (a placeholder for *ben*, **Son**, builder of the family name, from *uihos*, son [i.e., Yahushua]) **and of the Set-Apart** (*hagios* – revered and cleansing) **PNA** (placeholder for *ruach*, **Spirit**, from *pneuma*, spirit), **teaching them** (*didasko* – holding discourse to instruct them, imparting information), **carefully attending to, observing, protecting, and maintaining** (*tereo* – keeping in view and taking note of) **all things that I have related** (*entellomai* – enjoined; a compound of *en*, meaning in, and *telos*, meaning aims and purposes related) **to you. And lo** (*idou* – see and behold), **I Am** (*eimi* – I Exist, I Was, I Am, and I Will Be [i.e., Yahuweh is]) **with you** (*meta* – among you and in your midst; united and together with you for companionship and fellowship) **individually and collectively, every** (*pas*) **day** (*hemera*) **until the**

**end** (*sunteleia* – completion and consummation) **of the age** (*aion* into perpetuity, forever).” (Matthew 28:19-20)

As God, Yahushua was acknowledging the Old Covenant prophecies depicting the change of cast, from the Jews to the Gentile *Ekklesia*. His first words in this regard are significant. He wants everyone to be taught, instructed, and disciplined in His Scripture, His Miqra, His nature, His plan, His prophecies, His teachings, and His instructions. And He wants those who are preaching His purpose to follow His teachings. Then he wants us immersed in His *onoma*—name, character, authority, and knowledge. But that’s hard to do if we don’t know or use His name. And, please note, *onoma* is singular. God has but one name. Yahushua is merely a contraction of “Yahuweh and Salvation,” defining the Messiah’s mission.

In this next passage, Yahushua is addressing His chosen people, the Jews, telling them that He is the Messiah, the Cornerstone, God in the flesh. But as a consequence of rejecting Him, they would be moved off center stage. He said that the Gentile *Ekklesia* would replace them in Yahuweh’s spiritual realm. But not forever—the Jews were to be “held in suspense” while we preformed our role.

During this transition to Gentiles, Yahushua wanted to be certain the Jews understood the reason behind the change. So He referred to Messianic revelations in the Tanach which predicted it. And worthy of note, He called the Old Covenant “the Writings,” not the “Bible” or the “Old Testament.” The English word I have been using, “Scripture,” is from the Latin *scriptura* which simply means “the act or product of writing.” Scripture is a “body of writings considered sacred or authoritative.”

With that introduction, here is what God asked the Jewish clerics. **“IS** (placeholder for **Yahushua**) **said to them, ‘Have you never** (*oudepote*) **read** (*anaginosko* – recognized, accurately discerned, acknowledged; from *ana*, meaning in the midst of, and *ginosko*, meaning to learn and know) **in the Writings** (*graphe* – Scriptures), **‘The Stone which** (*hos* – who) **the builders** [the Jews] **disapproved, repudiated, and rejected** (*apodokimazo*)? **This same** (*houtos* – He as a marker of equivalence) **came into existence, appeared in history, and arrived on the stage, appearing in public** (*ginomai* – possessed the characteristics needed to perform and complete the miracles) **as the cornerstone** (*kephale gonia* – supreme corner, the chief and most prominent capstone). **He** (*houtos* – this) **arrived** (*ginomai*) **from the immediate proximity and force of** (*para* – emerged with equivalence proceeding from the source and author of) **the KS** (placeholder for ‘*edon*, the **Foundation**)—**existing as** (*eimi*) **wonderful and marvelous** (*thaumastos* – worthy of admiration, amazing, and extraordinary, exceeding human comprehension) **in Our eyes.’ By this** (*houtos* - His) **means** (*dia* – for this reason, from His position and place in space time, on this and His

account) **I say unto you, ‘The power, authority, and dominion (*basileia*) of TS** (a placeholder for **‘Elohiym**, God, from *theos*, god) **shall be taken away (*airo* – lifted and held in suspense) from you, and given to (*didomi* – bestowed and delivered up to) a community of individuals who share something in common (*ethnos* – people, races, nations and communities, large groups of individuals with ethnic, cultural, geographic or other common ties, especially Gentiles) **who will be formed, fashioned, and acquired (*poieo* – will be prepared and made ready, will be provided for and will profit from) His and Her (*autos*) deed and harvest (*karpos* – reaping fruit, progeny and posterity, the resulting advantage of an offering; from *harpazo*, meaning the one who stands upright, enabling others to stand, established and confirmed, one who gathers together, snatches away, claims for one’s self and carries away).’** (Matthew 21:42-43)**

The He and She who performs the deed which enables the harvest, the He and She whose progeny benefit from an offering, the He and She who stands in for us and enables us to stand upright and established, the He and She who gathers together, snatches up, and claims for one’s self, represents the two set-apart manifestations of Yahweh—the Son and the Spirit. He and She provide the means to our rebirth, a restoration which leads to being adopted into God’s family. Also of interest in the passage is the relationship between *ethnos* and *ekklesia*. The “called-out assembly” is “a community of individuals who share something in common.”

Yahuweh could not have been any clearer regarding this exchange. Jews had relinquished their status in Yahweh’s family and would be replaced, albeit temporarily, by Gentiles.

The same message is conveyed just as vividly in Mark using Yahuweh’s favorite metaphor for the Yahudim and the Ekklesia—the vine. When we ponder the full implications of this story, it becomes very moving. **“And He [Yahushua] began His reign by (*archo*) relating to them (*laleo* – sharing His thoughts) in parables. ‘A man (*anthropos*) planted a vineyard, placed a barrier around it (*phragmos* – something which separates, preventing two things from coming together), and dug a place for the wine under the press (*hupolenion* – a vessel placed beneath a winepress to receive the juice). And he constructed (*oikodomeo* – built, erected, established and restored, edifying and making more able) a tower (*purgos* – a fortified structure rising to a considerable height to repel hostile attack and enable watchmen to see in every direction) and turned it over to (*ekdidomi* – took it out of His house, power, and possessions; farming it out for someone’s advantage) a worker to till the soil and dress the vines (*georgos* – to a tenant farmer or share-cropper engaged in producing wine).’**” (Mark 12:1)

*Archo* is perfect in this context. Yahushua’s reign begins with His Word. It would be reasonable to assume that Yahuweh inspired Mark to use a Divine

placeholder for “*anthropos/man*” in the opening of this verse but there is no way to tell. The only pre-Constantine copy of Mark containing this passage had that portion obliterated by the ravages of time. *Phragmos* is identifiable with both the Yahudim who were “separated” and the *ekklesia* who are “called out.”

Yahuweh uses the vine metaphor because His vineyard is rooted in the land. A vine may be grafted upon, with the original root system supporting a different or adopted variety of grape—Gentile versus Jew. And when the fruit of the vine is crushed and fermented it turns into wine—the symbol of Yahushua’s Passover blood shed for the remission of sin.

Yahweh’s restored tower is for our protection. It is the vantage point from which we come to know and learn to trust our Creator and Savior. Establishing it was much of the reason for the Renewed Covenant—giving us a clearer and more panoramic view of God’s plan of salvation. Lastly, *georgos* is a provocative term. It suggests that the original workers had “temporary possession of the land and its vines.” The Land is Yahuweh’s and the Vine represents His family on earth.

Yahuweh separated Himself from His first *georgos/wine-dressers* during the divorce proceedings chronicled by Hosea—a separation which included every tribe except Yahudah. While He chose to deploy some new workers at the advent of the New Covenant, He will return for all of His people.

In this parable, the landowner is Yahuweh. The workers are initially Jews and then Gentiles. The servant is Yahushua. The harvest is the reaping of saved souls. **“Then he went on a journey abroad (*apodemeo*). And at the proper time (*kairos* – right occasion and precise season) he sent out (*apostello*) to the tenant workers (*georgos*) a servant in order that (*hina*) he might take (*lambano* – lay hold of, take upon himself, lift up and carry away; acquire, collect, and receive) from (*para*) the share-cropping wine growers (*georgos*) the harvest (*karpos* – fruit, progeny, and posterity; that which originates and comes from the vine as a result of an act or deed; specifically, the gathering of souls for eternal life) proceeding from (*apo* – separated from) the vineyard.”** (Mark 12:2) Especially meaningful in this context is *apo* as it indicates the separation of a person or people from someone with whom they were formerly united.

Jews have had a long history of abusing Yahuweh’s witnesses, a bad habit they were unable to break. It began with Yahweh’s prophets and ended with His son. **“But they got hold of him [the servant] and scourged him (*dero* – flayed him alive, beat and thrashed him) sending him away (*apostello*) empty (*kenos* – without accepting the truth or the gift). And again (*palin* – repetitively to renew), he [Yahuweh, the one to whom the Land and Vine belong] sent to (*pros*) them another servant whom they wounded in the head (*kephalaioo*), withdrawing from and avoiding him, insulting and dishonoring him (*atimoo/atimazo* –**

treating him with indignity and contempt). **And again, he sent another, and they killed him outright. And many others, beating some and indeed depriving others of their life.**” (Mark 12:3-5)

After having mutilated and murdered, rejected and despised, a thousand years of prophetic witnesses, the Jews were given another chance to make the right choice. But the stakes would be higher this time because this Servant would be Yahuweh’s only begotten Son. If they killed Him, they would be on their own for a very, very, very long time. **“Having (echo – possessing) now (ouv) only (eti) one (heis) UU (placeholder for Defied Son from hyios), his beloved, he sent him also as the last (eschatos – the final in a series and the last in time) to them, saying, ‘They will respect (entrepo – revere) my UN (placeholder for Defied Son from hyios).’ But those share-cropping wine growers (georgos) said among themselves, ‘He (houtos) is the heir (kleronomos – the one who receives; the one who possesses the legitimate right of inheritance). Come, let us kill him here and now (deute apokteino) and the inheritance (kleronomia – property, possessions, and kingdom) shall be (esomai – shall exist, now and forever as) ours (ego – I, me, and mine).’ And they seized him, cast him out of (ekballo – ejecting and expelling him from) the vineyard and killed him.”** (Mark 12:6-8)

It was obvious. The motive for murdering the Messiah was greed. The egotistical Rabbis coveted His authority. By playing God they had become rich and powerful. But to continue to pass themselves off as “Masters” they would have to dispense with *the* Master. For nearly two thousand years now “Rabbinical Masters” have fixated on hiding this crime from their brethren.

Being God, Yahushua was fully aware that these men would brutalize His body for booty. He knew why they would do it, to promote their political and religious ambition. Moreover, He let them and then He left them. It was the most suicidal act in human history.

Their behavior prompted God to ponder this question: **“What shall therefore, the KS (placeholder for ‘edon, Foundation of the Tabernacle and Upright Pillar; from the Greek kurios – he to whom the servant belongs, the Master with the power to Judge) do?”** (Mark 12:9)

Not wanting there to be any misconceptions, Yahshua explained that there would be two inevitable consequences of this crime. **“He [Yahuweh as Yahushua] will come (erchomai – arise, appear in public, coming forth from one place to another) and the share-cropping wine growers (georgos – the tenant workers of the land) will be removed and put out of the way (apollumi – rendered useless, declared destined for death, be abolished, and destroyed; perishing, lost and ruined; from apo – to be cast off, separated from, to cease relations with, and to depart; and olethros – that which leads to destruction, ruin, punishment, and**

death) **and the vineyard will be given** (*didomi* – bestowed a gift, offered, delivered, granted, and entrusted) **to different people** (*allos* – others).” (Mark 12: 9)

The consequence of *apollumi* in this context is beyond comprehension. As a direct result of disregarding, rejecting, robbing, and murdering their Savior, Jews were removed from Israel. They were rendered useless and pushed out of the way. Cast off and separated from Yahuweh, their souls were destined for death. They would be abolished and destroyed, perishing lost and ruined. And they would be replaced. The vineyard which grows the fruit of everlasting life and the wine of salvation was entrusted to a different people. The Gentile *ekkllesia* was offered the most valuable gift on earth.

All of these words were chosen with godlike precision. There was no missing this message. The Jews had abused Yahuweh’s prophets and wise men. That was bad enough. But now the political and religious leaders were in the process of rejecting God Himself. They craved being in control. So they conspired to have Yahushua nailed onto an upright pole, and they suffered the consequences. Yahweh did the only thing He could. He cast them off, separated Himself from them, and ceased relations with them. That led to their destruction: the punishment of death. Then He grafted the Gentile *Ekklesia* onto the vine. We became His chosen. This could not be any clearer.

Clarity, however, did not stop man’s unrelenting attempts to confuse. As we have consistently done, a great deception was constructed upon this simple truth—making the revolting lie of “Replacement Theology” seem plausible.

All that happened here was an announcement of a consequence, albeit serious and breathtaking, and the fulfillment of a prophecy. Temporarily, Yahuweh replaced one set of tenant workers with another. Gowyim were exchanged for Yahudim because Jews rejected Yahweh, ignored the Scripture, and disregarded the Covenant. They made themselves useless.

But that’s all that changed. Yahuweh didn’t replace His Word: Torah, Prophets, or Writings. He did, however, add to them, confirm, explain, and fulfill them. Yahuweh didn’t replace His Beriyth/Covenant; He renewed it and restored it. Yahweh has not abrogated any of His instructions. The Ten Commandments and Seven Miqra stand. Yahuweh didn’t replace His family, home, land, or city. He simply adopted Gentiles and invited them to join Him in Heaven. Gentiles don’t become Jews, but adopted Gowyim are grafted into the vine which is rooted in the land. We become Yisra’el and Yahudim in the truest sense of those titles.

The *ekkllesia*/called-out assembly is the Greek term for “a people separated unto Yahuweh.” We inherited a great gift. We were entrusted with the most precious treasure in the universe—a relationship with Yahuweh. But this

transition does not mean that Rome and its Vatican have somehow replaced Yisra'el or Jerusalem. The vineyard is still rooted Israel. Christianity didn't replace Judaism. The Renewed Covenant is still rooted in the Old. Sunday didn't replace the Sabbath. Easter didn't replace Passover. Christmas didn't replace Tabernacles. Man's institution of "the Church" did all of these things, creating the errant doctrine of "Replacement Theology."

Yahuweh has chosen to establish His relationship with humans on the basis of family. Children are free to come and go as they like, love their Father or reject Him. Collectively, Jews chose to reject God and leave the protection of His family. Individually, Jews can still be redeemed but the means to their personal restoration is the same as it is for everyone else. That is why the parable of the prodigal son delineated each step in the path to salvation.

But these parables aren't the end of the story. Jews are becoming Yahudim again and they are returning to Yisra'el, just as Yahuweh predicted. The story ends with Yahudim celebrating and Gowyim dying. As a people, the Gentile Ekklesia, has been as unfaithful, self-reliant, deceitful, arrogant, foolish, and rebellious. We have acted like Jews—heedless of the lessons recorded in Scripture. But God isn't ignorant of them and He is consistent. We will pay for what we have done and for what we have said. Yes, the time has come in which Gowyim and Yahudim will exchange places again and return to their former status. That is good news for one people and devastating desolation for another.