

Walked as He (Yeshua) Walked

So what comes to mind when we think of walking as Yeshua walked? To begin if we are not thinking of Yeshua as the Master Rebbe ... the greatest Rabbi of all time then we are not on the same page with Yeshua ... His disciples (talmidim) ... or even Holy Scriptures.

As Yeshua Himself reveals ... as The Word reveals ... Yeshua the perfect man is Jewish through and through. He is the Messiah of Israel and He is the great teacher and arbitrator of Torah as declared in the Messianic prophecies contained within the Tanakh! To understand what it means to walk in His footsteps ... we then must understand what it means to be a Rabbi and what it means to be a talmid (disciple). Naturally then we must approach this in a Jewish context because this is of course the only context that makes any sense.

When we look at the “rabbi” ... we know that we are discussing a “teacher of Torah” ... a person whose life is dedicated to understanding and transmitting G_D’s Word for the glory of G_D and the betterment of Israel within the auspices of the Everlasting Covenant.

But this view does not really paint the full picture. The real picture is that the Rabbi is a person who “lives” Torah. A Rabbi is an individual devoted to the transmission of G_D’s revelation to Israel through their very life. Unlike our Hellenistic education framework where mental/cognitive understanding of a particular subject ... to a particular standard ... with certain transmission capacities ... qualifies one as a “teacher”. There is a huge paradigm differential between the Hebrew Rabbi and the modern “teacher”. In one context the “teacher” transmits knowledge ... in the other context the Rabbi transforms the life of their talmidim to reflect their own character ... their own nature!

Consequently the relationship between a Rabbi and their respective talmidim is one of steadfast commitment, personal interaction, intimacy ... an endeavor of complete trust and virtual emulation wherein the goal of the talmidim is to become just like the Rabbi ... in thought and behavior. This relationship is no sheer transfer of knowledge ... this is a relationship about action ... not about cognitive understanding ... or acceptance of ideology.

To this end we get a glimpse into Hebrew discipleship which is all about personal interaction and emulation ... it is not about teaching you knowledge of some truth ... it is about circumcising this truth on the talmid's heart through personal exchange and tangible life training. It is really about true Jewish evangelism ... did we get this?

When we consider this Hebraic model then we can be assured that the lives of the Rabbi and the talmidim are deeply connected ... deeply integrated ... deeply entrusted. Faith and trust are needed on both sides. The Rabbi selects the talmidim and the talmidim accepts the selection ... the two become inseparable and bound by the relationship.

The behavior of the two becomes critically important because both are bound by the understanding of G_D's revelation and the standards of behavior that must manifest. The behavior of the Rabbi and the talmid is a reflection of each other.

So let us consider Yeshua's rabbinic model for a moment ... was He a good Rabbi?

Hold on for a moment ... let us judge not according to some standard that we don't know anything about ... let us consider the following:

- The Rabbi was an expert in Holy Scriptures;
- The Rabbi was an expert in Jewish Law;
- The Rabbi was an expert in Jewish Tradition;

- The Rabbi understood and used acceptable Jewish exegetical and interpretive methods/principles;
- The Rabbi was Torah observant;
- The Rabbi transmitted Torah to Israel;
- The Rabbi selected and trained their talmidim;
- The talmid's authority came by way of the Rabbi;
- The Rabbi sent the talmidim out to walk as He walked;
- The Rabbi's heritage is maintained through the rabbinic/talmidic line

Now ... we are in a better situation to answer the question ... and of course Yeshua Himself declared that He was the Master Rebbe ... so we know that He did according to the mandatory Jewish definition of what a Rabbi is!

Now comes the kicker ... if we don't or can't see from Holy Scriptures how Yeshua upheld this Rabbinic model (seriously see it and not just nod a head at it) ... **then we quite frankly don't really know Yeshua ... you heard this correct ... then we quite frankly don't know our Mashíach!**

Now don't get me wrong ... we very well may know Yeshua as Lord and Savior ... as our great Redeemer and lover of our souls ... but we surely don't know Him as a man ... as the Rabbi ... as the One Who we are to emulate! And this is critical for us. For if we don't know Yeshua as a man ... or understand how we are to walk after Him in the flesh ... than pray tell how are we to know what He wants from us as G_D?

As Mashíach revealed to Nicodemus ... if you can't understand what is shown and explained to you in the earthly ... how much more impossible is it that you will understand the heavenly? In plain rabbinic terms the notion is preposterous ... you can't understand the heavenly if you can't understand the Earthly through which the Heavenly is revealed.

Now the intent herein is not to provide hundreds of instances where Yeshua upheld the Rabbinic model ... this would simply take too long indeed. But it must be noted that Yeshua was Torah observant ... that Yeshua taught Torah ... that Yeshua used well known Hebraic Rabbinic conventions and idioms ... that Yeshua

taught by using and referencing the Tanakh ... that Yeshua used the Rabbinic expression of Torah to even combat the Jewish religious establishment of His day ... on and on.

Unfortunately our modern theology tends to focus on “the miracles” and consider that these works of the Spirit ... somehow served as a replacement for plain and simple Torah observance and obedience. But this is not what the text reveals and as for the miracles ... they were mandatory for Mashiach to perform so that He could be recognized ... just as the Messianic prophecies within the Tanakh depict. It is well known within the Messianic Jewish tradition that Yeshua by no means revoked or abrogated the Rabbinic tradition ... the facts are simply irrefutable ... and in fact we know that Yeshua commissioned His talmidim as Rabbi(s) just before His ascension to glory ... therein passing the Earthly Rabbinic baton to them!

“Go therefore and make disciples (*talmidim*) of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you

Let us really consider this great commission before we let our minds wander off to some Greek/Christian notion of what this distinctly Jewish dynamic means. Oh the church understands this great baptismal charge most assuredly ... this great altar call ... undoubtedly! But what does this commission look like if we consider the traditional Rabbi-Talmidim paradigm ... what does this great commission look like in a Jewish context? Hmmm!

- 1) Then the Pharisees went out, and held a council against him, how they might destroy him. But when Yeshua knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all; And charged them that they should not make him known: That it might be fulfilled which was spoken by Isaiah

the prophet, saying, Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall show judgment to the Gentiles.

- 2) And they went into Capernaum; and straightway on the Sabbath day he (Yeshua) entered into the synagogue, and taught. And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

- 3) And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, Saying, Let us alone; what have we to do with thee, thou Yeshua of Nazareth? Art thou come to destroy us? I know thee who thou art; the Holy One of G_D. And Yeshua rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not. And they were all amazed, and spoke among themselves, saying, what a word is this! For with authority and power he commands the unclean spirits, and they come out. And the fame of him went out into every place of the country round about.

- 4) There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Yeshua by night, and said unto him, Rabbi, we know that thou art a teacher come from G_D: for no man can do these miracles that thou does, except G_D be with him.

- 5) For the Father loves the Son, and shows him all things that himself does: and he will show him greater works than these, that ye may marvel. For as the Father raises up the dead, and quickens them; even so the Son quickens whom he will. For the Father judges no man, but hath committed all judgment unto the Son: That all men

should honor the Son, even as they honor the Father. He that honors not the Son honors not the Father which hath sent him.

- 6) And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles; Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes, And Judas the brother of James, and Judas Iscariot, which also was the traitor.
- 7) And with many such parables he spoke the word unto them, as they were able to hear it. But without a parable he spoke not unto them (*the talmidim*): and when they were alone, he expounded all things to his disciples.
- 8) And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, why call thou me good? There is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. He saith unto him, which? Yeshua said ... The young man saith unto him, all these things have I kept from my youth up: what lack I yet? Yeshua said unto him, if thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions.
- 9) And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, which is the first commandment of all? And Yeshua answered him, the first of all the commandments is, Hear, O Israel; The Lord our G_D is one Lord: And thou shalt love the Lord thy G_D with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment

greater than these ... On these two commandments hang all the law and the prophets. And the scribe said unto him, Well, Master, thou hast said the truth: for there is one G_D; and there is none other but he: And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices. And when Yeshua saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of G_D. And no man after that dared ask him any question.

10) And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: And he opened his mouth, and taught them, saying, **Blessed are the poor in spirit:** for theirs is the kingdom of heaven. **Blessed are they that mourn:** for they shall be comforted. **Blessed are the meek:** for they shall inherit the earth. **Blessed are they which do hunger and thirst after righteousness:** for they shall be filled. **Blessed are the merciful:** for they shall obtain mercy. **Blessed are the pure in heart:** for they shall see God. **Blessed are the peacemakers:** for they shall be called the children of God. **Blessed are they which are persecuted for righteousness sake:** for theirs is the kingdom of heaven. **Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.** Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. ...

Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. **Ye are the light of the world.** A city that is set on a hill cannot be hid. **Neither do men light a candle and put it under a bushel but on a candlestick;** and it gives light unto all that are in the house. **Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.** Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For amen I say unto you, till heaven and earth pass,

one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

11) I am the true vine, and my Father is the husbandman. Every branch in me that bears not fruit he takes away: and every branch that bears fruit, he purges it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abides in me, and I in him, the same brings forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knows not what his lord does: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hates you.

Remember the word that I said unto you, **the servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.** But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin. **He that hates me hates my Father also.** If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But this comes to pass, that the word might be fulfilled that is written in their law, they hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceeds from the Father, he shall testify of me: **And ye also shall bear witness, because ye have been with me from the beginning.**

12) Yeshua saith unto him, I am the way, the truth, and the life: no man comes unto the Father, but by me. **If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.**

13) Now before the feast of the Passover, when Yeshua knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; Yeshua knowing that the Father had given all things into his hands, and that he was come from G_D, and went to G_D; He rises from supper, and laid aside his garments; and took a towel, and girded himself. **After that he pours water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.** Then comes he to Simon Peter: and Peter says unto him, Lord, dost thou wash my feet? Yeshua answered and said unto him, what I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Yeshua answered him, if I wash thee not, thou hast no

part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Yeshua saith to him, **He that is washed needs not save to wash his feet, but is clean every whit: and ye are clean,** but not all. For he knew who should betray him; therefore said he, Ye are not all clean. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, **Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Amen, Amen, I say unto you, the servant is not greater than his lord; neither he that is sent greater than he that sent him.** If ye know these things, happy are ye if ye do them. I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, **He that eats bread with me hath lifted up his heel against me.** Now I tell you before it come, that, when it is come to pass, ye may believe that I am he. Amen, Amen, I say unto you, **He that receives whomsoever I send receives me; and he that receives me receives him that sent me.**

14) **If ye love me, keep my commandments.** And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; **Even the Spirit of truth;** whom the world cannot receive, because it sees him not, neither knows him: but ye know him; for he dwells with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world sees me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. **He that hath my commandments, and keeps them, he it is that loves me: and he that loves me shall be loved of my Father, and I will love him, and will manifest myself to him.** Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Yeshua answered and said unto him, **If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.** He that loves me not keeps not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet

present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

15) And he said unto them, these are the words which I spoke unto you, while I was yet with you, that all things must be fulfilled, which were written in the Law of Moses, and in the prophets, and in the psalms, concerning me. **Then opened he their understanding, that they might understand the scriptures,** And said unto them, Thus it is written, and thus it behooved Mashiah to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

Commentary:

OK now ... it is time to put on our Jewish caps and look at these Scriptures within a rabbinic framework! What should we be seeing?

Within passages #1-#5 respectively ... We see the pattern of Rabbi and Talmid between Abba Father and Yeshua wherein Abba has chosen Yeshua and all things are shown to Yeshua! We see where Yeshua is sent by Abba to behave and teach just as Abba would.

Yeshua is the exact image and likeness of Abba ... the Heavenly Rabbi is how Yeshua refers to the divine G_D-head! Remember that the goal of the Talmid is to learn and become just like the Master. Yeshua as He Himself declares is "the Master Rebbe" ... taught by ABBA directly!

We see where Yeshua's authority is derived from the One Who sent Him on His mission. The authority is overtly perceived and supported by Yeshua's doctrine

and majestic works. Yeshua goes so far as to declare that because He is just as the One Who sent Him that Yeshua as well as the power to raise, quicken and judge!

In a proper Hebraic context we can readily see the rabbinic paradigm unfold in Abba and Yeshua! It is clear that the “great commission” is not some church mandate ... the great commission is rooted in Yeshua’s very own ministry and mission. This great commission is not something that commenced after Yeshua’s ascension ... it was going on throughout Yeshua’s entire life ... ultimately culminating in His glorious works of self-sacrifice and redemption!

Moving along ... **within passages #6-#7 respectively** we see where Yeshua begets the Rabbinic lineage through the process of choosing His own talmidim ... and as the Scriptures declare they are already deemed to be “apostles/emissaries”.

Let us also remember ... the talmidim were selected by Yeshua and of course they had to accept the invitation to become the trusted talmidim ... with the full knowledge of what this entailed in a Jewish context. They in essence were giving over their lives to Yeshua.

We also see where Yeshua, unlike to the masses, reveals plainly and fully the scope of Torah (teaching/revelation) to His talmidim.

What we must also consider is the significant importance relative to the selection of the original twelve talmidim ... symbolic of the twelve tribes of Israel and therefore conclude that this “great commission” is essentially the same “great commission” placed upon Israel within the auspices of the Everlasting Covenant ... to be the light to the nations!

Moving along ... **within passages #8-#10 respectively** we see Yeshua definitively teaching Torah in accordance with His divine commission and doing so within a Covenantal and Rabbinic framework.

In passages #8 and #9 Yeshua validates the Sacred Torah and Laws handed down to Israel directly from G_D! First we see Yeshua uphold the sanctity of Torah

by revealing that “keeping the commandments” is the way of life! But Yeshua goes further as we see ...

Yeshua directly invokes the great commission call of Moses in Deuteronomy ... Hear, O Israel: the LORD our God, the LORD is one. And thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy might And these words, which I command thee this day, shall be upon thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the door-posts of thy house, and upon thy gates. But ... there is still more ...

Yeshua points Israel right back to Leviticus chapter 19 when He reveals that loving thy neighbor as thyself is the second great commandment.

And the LORD spoke unto Moses, saying: **Speak unto all the congregation of the children of Israel, and say unto them: Ye shall be holy; for I the LORD your God am holy.** Ye shall fear every man his mother, and his father, and ye shall keep My Sabbaths: I am the LORD your God. Turn ye not unto the idols, nor make to yourselves molten gods: I am the LORD your God. And when ye offer a sacrifice of peace-offerings unto the LORD, ye shall offer it that ye may be accepted. It shall be eaten the same day ye offer it, and on the morrow; and if aught remain until the third day, it shall be burnt with fire. And if it be eaten at all on the third day, it is a vile thing; it shall not be accepted. But every one that eats it shall bear his iniquity, because he hath profaned the holy thing of the LORD; and that soul shall be cut off from his people. And when ye reap the harvest of your land, thou shalt not wholly reap the corner of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather the fallen fruit of thy vineyard; thou shalt leave them for the poor and for the stranger: I am the LORD your God. Ye shall not steal; neither shall ye deal falsely, nor lie one to another. And ye shall not swear by My name falsely, so that thou profane the name of thy God: I am the LORD. Thou shalt not oppress thy neighbor, nor rob him; the wages of a hired

servant shall not abide with thee all night until the morning. Thou shalt not curse the deaf, nor put a stumbling-block before the blind, but thou shalt fear thy God: I am the LORD. Ye shall do no unrighteousness in judgment; thou shalt not respect the person of the poor, nor favor the person of the mighty; but in righteousness shalt thou judge thy neighbor. Thou shalt not go up and down as a talebearer among thy people; neither shalt thou stand idly by the blood of thy neighbor: I am the LORD. Thou shalt not hate thy brother in thy heart; thou shalt surely rebuke thy neighbor, and not bear sin because of him. Thou shalt not take vengeance, nor bear any grudge against the children of thy people, **but thou shalt love thy neighbor as thyself: I am the LORD. Ye shall keep My statutes.**

We need to put on our rabbinic caps on beloved children. Yeshua is the Master Rabbi ... He was using well known Rabbinic methods to expound upon the Torah. What we should see is that Yeshua did not provide some form of axiomatic philosophic guideline ... but rather Yeshua revealed the consistency and unchanging nature of the Torah and great commission to humanity handed down to Israel. This is why there was “consent” from the Scribe!

The Scribe knew that Yeshua had perfectly encapsulated their understanding of Torah. It was Covenantal and cemented first and foremost within the G_D to Israel relationship ... G_D first above all else ... in thought, heart and behavior. But the Scribe also knew that the mandate to “love thy neighbor as thyself” carried with it the entire revelation of Leviticus 19:1-19 (Be Holy because ADONAI is Holy) culminating in the mandate to “keep the statutes ... i.e. the Law”!

In the traditional Hebraic perspective there is simply no way to comply with the commandment of loving thy neighbor without complying with the mandate to be Holy ... to be set apart for G_D ... to be lawful!

Now ... what the rabbi(s) did not get is the fact that Yeshua also provided the basis for the ultimate taxonomic construct through which the laws (mitzvot) should be codified. The taxonomy wherein the Torah (the tree of life) is to be viewed as having

two main branches (Love G_D and Love Humanity) with all of the other mitzvot hanging from these two as branches and leaves respectively.

At this point we should note that Mashiach is fundamentally in league with the rabbi(s) of His day ... and is also teaching His own talmidim at the same time. This is clearly the teaching of the Master Rebbe ... the great commission remains the same!

Where we see Yeshua going beyond the traditional understanding is manifest within passage #10. Here we see Yeshua invoke the Psalms and other Scriptures to paint a portrait of the heart and character that G_D desires ... here Yeshua paints a portrait of His own precious heart. The Sermon on the Mount essentially takes Torah to a whole new level of understanding and commitment that is revelatory ... that is revolutionary for its day ... for all time!

Yeshua is opening up G_D's Torah ... expanding the Torah and the law itself to include the revelation given to the prophets and through the writings to up the ante! Yeshua is declaring that the root of Torah is the manifestation of G_D's compassionate heart! Yeshua is teaching His talmidim what it is to walk in His footsteps. ... And notice how Yeshua continues to reveal to His talmidim the great commission! **They are to manifest the very heart of G_D while understanding that they are to continue to "teach and live the commandments" in order to be called great in the Kingdom!**

We really should be able to discern what is taking place here. In this quintessential Torah teaching Yeshua is filling up what was then currently lacking in Israel's understanding and application of the Torah ... while imparting to His talmidim the standards that they themselves would need to live up to ... in order to become unto like the Master Rebbe.

We know from the Scriptures (Matthew Chapters 5-7) that Yeshua continues His great Torah discourse ... teaching the multitudes as Abba has commanded and shown to Him. And to put an exclamation point on the validity of His Torah ... Yeshua proceeds to do what only Mashiach would do and that is clean the leper ... heal Tzarat ... and Yeshua goes even further by healing the faithful

Centurion's servant and thereby cementing His Name as the One in Whom the Gentiles would trust. Simply amazing!

The point of these passages is to understand just what is really going on here. Yeshua is just not running around healing people ... dispensing mercy and justice ... comforting the lost! Yeshua in the great rabbinic tradition of Moses is expounding upon the Torah and doing so for the purposes of once again defining Israel's great commission within the auspices of the Everlasting Covenant! And still further doing so in a very personal but public manner wherein Yeshua is transmitting the rabbinic tradition to His own talmidim.

In passages #11-#15 respectively our beloved Mashiach, LORD and Master Rebbe now displays the true intimacy with His talmidim.

In passage #11 Yeshua declares that the great commission commenced with His choosing them is now ready to begin. Oh how intimate this really is. The Rabbi is declaring that the talmidim are now ready to reflect Him that will send them ... just as Yeshua reflected the character of Abba Who sent Him.

But Yeshua does not lift up the talmidim through acknowledgement of their understanding. Yeshua reveals to them that they are connected to Him ... He in them and they in Him. This is no mere emulation ... Yeshua's expectation ... nay His declaration ... is that servant and master are now one ... "echad" ... and cleaved together. We can conclude therefore that not only is Torah revolutionized but so too is the primary delivery mechanism through the Rabbinic tradition ... there is much going on here beloved children!

The new Rabbinic mandate handed down through Yeshua is not just mere emulation of the Master Rebbe ... but to be the Master Rebbe ... operating under His authority and His power! WOW!

In passage #12 Yeshua solidifies this same construct by revealing that He also is no mere emulation of Abba ... Yeshua declares that Abba is in Him! And because Abba is in Him the talmidim have seen Abba ... there simply is no other way to view

this revelation. This provides even more power to Yeshua's revelation to the talmidim that He will reside within them!

Can we see what is going on here? Can we see this great commission coming into fullness through Mashiach Yeshua?

In passage #13 Yeshua goes so far as to ceremoniously commission His talmidim. With continued humility to the very last Yeshua anoints His talmidim in a way that lets them know how they are going to have to operate ... to be acceptable to Him! This great commission will be undertaken with compassionate humility ... just as the Master received and obeyed!

In passages #14-#15 respectively Mashiach closes the deal. Yeshua reveals to His talmidim how this "indwelling" ... this "unity" will happen as a result of their steadfast love for ... and obedience to Yeshua. Abba and Yeshua will dwell within the Talmidim and provide them a continual source of Heavenly Rabbinic training ... should we view this differently? Does this not appear to be the purpose of The Spirit?

Finally we see Yeshua opening up the very minds of His talmidim to understand the Scriptures in full ... to know (yada) Mashiach within the Word ... to not just know that Mashiach is the Word itself but to know Yeshua within the Word ... to see Him within every yod and tittle!

We must also note that this is apparently quite important and a pre-requisite of preaching the good news of repentance and the remission of sins.

Let us now once again focus on the requirements of the qualified Rabbi:

- The Rabbi was an expert in Holy Scriptures;
- The Rabbi was an expert in Jewish Law;
- The Rabbi was an expert in Jewish Tradition;
- The Rabbi understood and used acceptable Jewish exegetical and interpretive methods/principles;
- The Rabbi was Torah observant;
- The Rabbi transmitted Torah to Israel;

- The Rabbi selected and trained their talmidim;
- The talmid's authority came by way of the Rabbi;
- The Rabbi sent the talmidim out to walk as He walked;
- The Rabbi's heritage is maintained through the rabbinic/talmidic line

Beyond the fact that we had sufficient declaration by Yeshua Himself that He met the rabbinic requirements ... we have clearly seen within the inspired Word of G_D how Yeshua took this rabbinic model to a whole new level of understanding and reality! Oh boy did He ever!

Additionally we all should agree that the ministry of Yeshua continued through His talmidim ... agreed? Is this not what Holy Scriptures reveals and thus declares?

So now let us revisit the initial great commission paradigm that we began with and examine this commandment by Yeshua in a proper Hebraic context:

“Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you

Let us begin by taking a look at the specific key Greek text handed down to us ... these key terms being “poreuomai” and matheteuo ... usually translated as “go and make disciples” ... Hmmm!

#4198 πορεύομαι poreuomai {por-yoo'-om-ahēe}

middle voice from a derivative of the same as G3984; TDNT - 6:566,915; v

—Greek Word Study (Transliteration-Pronunciation Etymology & Grammar)

- 1) to lead over, carry over, transfer
 - 1a) to pursue the journey on which one has entered, to continue on one's journey
 - 1b) to depart from life
 - 1c) to follow one, that is: become his adherent
 - 1c1) to lead or order one's life

For Synonyms see entry G5818

#3100 μαθητεύω matheteuo {math-ayt-yoo'-o}

from G3101; TDNT - 4:461,552; v

—Greek Word Study (Transliteration-Pronunciation Etymology & Grammar)

- 1) to be a disciple of one
 - 1a) to follow his precepts and instructions
- 2) to make a disciple
 - 2a) to teach, instruct

As we look at these key words, and do so within the rabbinic framework that we've just briefly discussed herein, we should view this "go" not just in simple "depart" terms. Oh indeed there is the implication of departing but leaving with a specific purpose and most importantly in a specific manner. What we should really see is the mandate to take what Yeshua has transferred ... has imparted ... and promulgate accordingly!

So Yeshua has not just commanded the preaching of the Good News Gospel to the nations but He has done so with strict orders that this message be delivered exactly as He the Master Rebbe delivered the message. As such the walk and comporting of the talmidim is absolutely fundamental and integral to their commission. The talmidim are no longer students ... they have been duly anointed as Rabbi(s) and are given the clear and concise charge of going out to the nations and making talmidim of their own ... in and through Yeshua Himself!

Do we get this most fundamental and critical element associated with the great commission? The great commission is spearheaded by the very rabbinic lineage that Yeshua HaMashiach raised up, trained, certified and sent out!

And we cannot lose sight of the fact that this great commission, as revealed by Yeshua, is the same continuing commission of Israel within the auspices of the Everlasting Covenant. These relationships beloved children are irrevocable and divinely appointed by G_D Most High!

We really must let this idea sink in ... it is critical that we “get it”. The great commission is indeed related to the preaching of the Good News Gospel ... the great commission is indeed related to the baptism of talmidim amidst the nations ... but the great commission does not end with the message of hope for salvation. The Great commission by Yeshua’s design is purposed to promulgate the spread of G_D’s Kingdom ... in thought, heart, soul and behavior! Do we get it?

If the talmidim are to walk in the footsteps ... yea the very nature of Yeshua ... then it should be intuitively obvious that they will walk as the Rabbi walks. They will walk in alignment with Torah. They will teach the Torah in the fullness of Mashiach and they as well will raise-up their own talmidim to walk in their stead! Herein lay the truth of the great commission!

What Yeshua expects is a host of talmidim ... some being elevated to Rabbi(s) based on selection, working in union to promulgate a Torah centric Kingdom throughout all the Earth!

Frankly beloved children I can't fathom anyone objectively reaching a different conclusion based on the evidence that we have been left with. The misinterpretation of the great commission ... of Yeshua's desire and mandate ... can only be misconstrued when Holy Scriptures ... nay when Mashiach Himself ... is viewed outside the auspices of a proper Hebraic framework ... in which case one could supposedly treat and usurp The Word to fashion any brazen desire of their heart!

But enough about this personal view shared herein ... let us review what the talmidim actually did!

This Yeshua hath G_D raised up, whereof we all are witnesses. Therefore being by the right hand of G_D exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, Until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that G_D hath made that same Yeshua, whom ye have crucified, both Lord and Mashiach. ...

Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Yeshua Mashiach for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our G_D shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; And sold their possessions and goods, and parted them to all men, as every man had need. And they,

continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, Praising G_D, and having favor with all the people. And the Lord added to the community daily such as should be saved. (Book of Acts)

Now when they (the religious leaders) saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Yeshua. And beholding the lame man which was healed standing with them, they could say nothing against it. But when they had commanded them to go aside out of the council, they conferred among themselves, Saying, What shall we do to these men? For that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it. **But that it spread no further among the people, let us straightly threaten them, that they speak henceforth to no man in this name. ...**

And by the hands of the apostles were many signs and wonders wrought among the people; and they were all with one accord in Solomon's porch. And of the rest dared no man join himself to them: but the people magnified them. **And believers were the more added to the Lord, multitudes both of men and women.** Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed everyone. (Book of Acts)

Commentary:

We can readily see from the Book of Acts that the talmidim were doing as they were commissioned! Beginning in Jerusalem (in Israel) they walked as Mashiach walked. They remained faithful to their rabbinic ways handed to them by Yeshua.

They functioned, as did all Israel, with a central focus upon the Temple ... upon G_D ... upon His ways ... the Torah.

And Mashíach, just as Abba did for Him, provided the validation of the talmidim's Torah, of Mashíach's Torah ... with the power of miracles thereby declaring their authority as being divinely granted!

Let us also note as well that the newly delivered Jews abided in the Apostles' doctrine and fellowship. Meaning ... that they also were becoming talmidim of the Apostles. Meaning that they too were expected to walk in the footsteps of the Apostles ... in the footsteps of Yeshua HaMashíach!

And of course the Good News ... the great commission was not limited to the natural branches ... the Jews! So too did Mashíach raise up a talmid ... a Rabbi for the Nations in Sha'ul ... Paul!

And after those days we took up our carriages, and went up to Jerusalem. There went with us also certain of the disciples of Caesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge. And when we were come to Jerusalem, the brethren received us gladly. And the day following Paul went in with us unto James; and all the elders were present. And when he had saluted them, he declared particularly what things G_D had wrought among the Gentiles by his ministry. And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law: (Book of Acts)

Men, brethren, and fathers, hear ye my defense which I make now unto you. ... I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward G_D, as ye all are this day. ...

And it came to pass, that, when I was come again to Jerusalem, **even while I prayed in the temple,** I was in a trance; And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me. ...

And Paul, earnestly beholding the council, said, Men and brethren, **I have lived in all good conscience before G_D until this day.** And the high priest Ananias commanded them that stood by him to smite him on the mouth. Then said Paul unto him, **G_D shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?** ...

But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, **I am a Pharisee, the son of a Pharisee:** of the hope and resurrection of the dead I am called in question. And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided. For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both. And there arose a great cry: and the scribes that were of the **Pharisees' part** arose, and strove, saying, **We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against G_D.**

And after five days Ananias the high priest descended with the elders, and with a certain orator named Tertullus, who informed the governor against Paul. ... **For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes: Who also hath gone about to profane the temple: whom we took, and would have judged according to our law.** But the chief captain Lysias came upon us, and with great violence took him away out of our hands, commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him. And the Jews also assented, saying that these things were so. Then Paul, after that the governor had beckoned unto him to speak, answered, **Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself: Because that thou mayest understand, that there are yet but twelve days**

since I went up to Jerusalem for to worship. And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city: Neither can they prove the things whereof they now accuse me. But this I confess unto thee, that after the way which they call heresy, so worship I the G_D of my fathers, believing all things which are written in the law and in the prophets: (Book of Acts)

For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost: So that ye were ensamples to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to G_Dward is spread abroad; so that we need not to speak anything. For they themselves show of us what manner of entering in we had unto you, and how ye turned to G_D from idols to serve the living and true G_D; and to wait for his Son from heaven, whom he raised from the dead, even Yeshua, which delivered us from the wrath to come.

And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; And to esteem them very highly in love for their work's sake. And be at peace among yourselves. ... In everything give thanks: for this is the will of G_D in Mashiah Yeshua concerning you. Quench not the Spirit. Despise not prophesying. Prove all things; hold fast that which is good. Abstain from all appearance of evil. And the very G_D of peace sanctify you wholly; and I pray G_D your whole spirit and soul and body be preserved blameless unto the coming of our Lord Yeshua Mashiah. Faithful is he that calls you, who also will do it. (1 Thessalonians)

Now we command you, brethren, in the name of our Lord Yeshua Mashiach, that ye withdraw yourselves from every brother that walks disorderly, and not after the tradition which he received of us. For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you; Neither did we eat any man's bread for naught; but wrought with labor and travail night and day, that we might not be chargeable to any of you: Not because we have not power, but to make ourselves an ensample unto you to follow us. (2 Thessalonians)

If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned he shall suffer loss: but he himself shall be saved; yet so as by fire. Know ye not that ye are the temple of G_D and that the Spirit of G_D dwells in you? If any man defile the temple of G_D, him shall G_D destroy; for the temple of G_D is holy, which temple ye are.

For though ye have ten thousand instructors in Mashiach, yet have ye not many fathers: for in Mashiach Yeshua I have begotten you through the gospel. Wherefore I beseech you, be ye followers of me. For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Mashiach, as I teach everywhere in every church. Now some are puffed up, as though I would not come to you. But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power. For the kingdom of G_D is not in word, but in power. What will ye ... Shall I come unto you with a rod, or in love, and in the spirit of meekness? ...

Be ye followers of me, even as I also am of Mashiach. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you. (1 Corinthians)

Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? G_D forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. For we know that the law is spiritual: but I am carnal, sold under sin. (Romans)

But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. **But thou, O man of G_D, flee these things; and follow after righteousness, G_Dliness, faith, love, patience, meekness.** Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. I give thee charge in the sight of G_D, who quickens all things, and before Mashiach Yeshua, who before Pontius Pilate witnessed a good confession; **That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Yeshua Mashiach:** (1 Timothy)

This know also, that in the last days perilous times shall come for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, high-minded, lovers of pleasures more than lovers of G_D; Having a form of G_Dliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, Ever learning, and never able to come to the knowledge of the truth. **Now as Jannes and Jambres withstood (preached against) Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.** But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was. But thou hast

fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me. Yea, and all that will live G_Dly in Mashiach Yeshua shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving, and being deceived. **But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Mashiach Yeshua. All scripture is given by inspiration of G_D, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of G_D may be perfect, thoroughly furnished unto all good works.** (1 Timothy)

Be ye therefore followers of G_D, as dear children; and walk in love, as Mashiach also hath loved us, and hath given himself for us an offering and a sacrifice to G_D for a sweet smelling savor. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becomes saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Mashiach and of G_D. **Let no man deceive you with vain words: for because of these things comes the wrath of G_D upon the children of disobedience. Be not ye therefore partakers with them. For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light:** (For the fruit of the Spirit is in all goodness and righteousness and truth); Proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret. (Ephesians)

Follow peace with all men, and holiness, without which no man shall see the Lord: Looking diligently lest any man fail of the grace of G_D; lest any root of

bitterness springing up trouble you, and thereby many be defiled; Lest there be any fornicator, or profane person, as Esau, who for one morsel of eat sold his birthright For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears. (Hebrews)

Commentary:

Well it sure seems apparent that Paul takes seriously this “great commission” ... agreed?

We see in Paul ... until the end ... a faithful Jew ... a Pharisee ... a Rabbi.

We see in Paul ... many years after Mashíach’s ascension functioning as the other Jews do ... making the Temple and Torah life the central focus of their relationship with G_D.

We see Paul exhort believers in all ways ... fostering emulation of his own “orthodox behavior” through discipleship ... in Mashíach ... through Paul himself.

We see Paul upholding the rabbinic tradition and even mandating that the followers hold in high regard and support those who have been chosen to lead them ... the Apostles’ talmidim!

We see Paul revealing how the followers are in fact the Temple of G_D and therefore mandating that the Holy Commandment be adhered to!

We see Paul rebuke and chastise those that claim to be followers but do not behave according to the ordinances, traditions and teachings (The Torah) handed down by Paul to them.

We see Paul rebuke and chastise those that claim to be leaders but arrogantly and foolishly preach against Moses ... against the Torah.

Frankly there is nothing that we see with Paul that would have us believe he was anything but faithful to the “great commission”!

And for some other notable talmidim walks?

But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy. ...

For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, reveling, banqueting, and abominable idolatries: Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you: Who shall give account to him that is ready to judge the quick and the dead.

The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Mashiach, and also a partaker of the glory that shall be revealed: Feed the flock of G_D which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over G_D's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fades not away. Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for G_D resists the proud, and gives grace to the humble. (1 Peter)

And delivered just Lot, vexed with the filthy conversation of the wicked: (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds): The Lord knows how to deliver the G_Dly out of temptations, and to reserve the unjust unto the day of judgment to be punished: But chiefly them that walk after the flesh in the lust of uncleanness, and

despise government. Presumptuous are they, self-willed, they are not afraid to speak evil of dignities. Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord. **But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not;** and shall utterly perish in their own corruption; And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the daytime. **Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you;** Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children: **Which have forsaken the right way, and are gone astray,** following the way of Balaam the son of Bosor, who loved the wages of unrighteousness; **But** was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet. These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever. **For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption:** for of whom a man is overcome, of the same is he brought in bondage. **For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Yeshua Mashiah, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.** For it had been better for them not to have known the way of righteousness, than, **after they have known it, to turn from the holy commandment delivered unto them.** **But** it is happened unto them according to the true proverb, the dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire. (2 Peter)

Commentary:

Ok ... then: Peter seems to be on the very same page with Paul ... agreed?

The Great commission is clearly one of "holiness" ... which as any good Jew knows is about "sanctification" ... which is a major purpose of the Torah itself!

Holiness (Kadosh) is separation for the service of G_D ... it is not a halo ... or aura ... or some other concocted idea ... it is purposefulness through obedience to G_D's commandments.

But Peter as well continues on ... Peter clearly expects and seems to declare that the followers' obedience is not sitting well with those of unbelief ... as in there is a definite change of behavior!

Peter also upholds the rabbinic tradition and clearly points to overseers ... i.e. talmidim! And Peter expects them to comport themselves just as he does ... and just as Mashiach did!

And not surprisingly we see more issues related to false teachers ... related to purported leaders and believers that obviously do not behave in a Mashiach like manner ... people who obviously are disobedient. People who are obviously not following Torah and hence incapable of walking the walk of Mashiach ... agreed?

And now let us look at what John declares to be a good walk:

This then is the message which we have heard of him, and declare unto you, that G_D is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another and the blood of Yeshua Mashiach his Son cleanses us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.

My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Yeshua Mashiach the righteous: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keeps not his commandments, is a liar, and the truth is not in

him. But whoso keeps his word, in him verily is the love of G_D perfected: hereby know we that we are in him. He that says he abides in him ought himself also so to walk, even as he walked. (1 John)

I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father. And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another. **And this is love, that we walk after his commandments.** This is the commandment, that, as ye have heard from the beginning, ye should walk in it. For many deceivers are entered into the world, who confess not that Yeshua Mashiah is come in the flesh. This is a deceiver and an anti-Mashiah. (2 John)

Commentary:

Naturally we could go on and on ... but clearly John, as are the writings of the other Apostles/Rabbi(s) ... not solely concerned with the message of the Good News Gospel. It is quite clear that there are many problems throughout the purported believing community. There are clearly many false teachers and many that would yet again drag those that are redeemed back into the slavery of sin with their heretical and diabolical teachings. False teachings that clearly are designed to keep the people from the truth ... keep the people from being holy ... keep the people from Torah ... keep the people from being transformed!

It should be intuitively obvious just by the nature of many Apostolic Epistles that from the beginning the Great Commission was under attack by the adversary ... just as it is today! This being stated however we should see conclusively that the Apostles were true to form ... true to Yeshua's form and deviated in no manner from the commission they received from the Master Rebbe.

Conclusion:

We began this brief discourse by asking a basic question ... “what does it Biblically mean to walk as Yeshua walked?”

Now ... despite any objections that frankly would only come from a non-Hebraic crowd, the Scriptures are very explicit that Yeshua is indeed the Master Rebbe and that His “disciples/talmidim/apostles” ... were commissioned to spread forth unto the nations and make disciples/talmidim/apostles amongst them. With this being the irrefutable truth then clearly it was appropriate to explore the Rabbi-Talmid dynamic to understand what this entailed and also that it had to be done within a Jewish context since all other contexts would be irrelevant.

What was provided was the basic Rabbinic attribute framework:

- The Rabbi was an expert in Holy Scriptures;
- The Rabbi was an expert in Jewish Law;
- The Rabbi was an expert in Jewish Tradition;
- The Rabbi understood and used acceptable Jewish exegetical and interpretive methods/principles;
- The Rabbi was Torah observant;
- The Rabbi transmitted Torah to Israel;
- The Rabbi selected and trained their talmidim;
- The talmid’s authority came by way of the Rabbi;
- The Rabbi sent the talmidim out to walk as He walked;
- The Rabbi’s heritage is maintained through the rabbinic/talmidic line

What we then were able to do was overlay this very same framework atop just 15 B’rit Chadasha Gospel excerpts hopefully resulting in no discord that this entire framework was employed and validated by Yeshua and Abba Father.

But far beyond the validation and utilization of the framework by Yeshua and Abba Father ... what we should have readily discerned is that Yeshua essentially used this very same framework to re-introduce and perfect the “great commission” of Israel.

A great commission designed not to just preach the repentance from and remission of sins ... but more importantly to usher in the Kingdom of G_D through personal and then national transformation of the entire Earth ... beginning naturally with Israel! A transformation predicated upon the knowledge of G_D ... a behavior model fashioned after the righteousness of G_D's character (the Torah) ... and an application of this same Torah with an indwelt heart that single mindedly pursues G_D in a most intimate manner.

We also should have intuitively discerned that Yeshua went still further yet by changing the Rabbinic dynamic from one of Rabbi emulation ... to that of Rabbi indwelling! A perfected model wherein the talmid does not just become unto like the Rabbi ... but essentially becomes the Rabbi in the flesh through the Spirit! Quite remarkable to say the least!

What this remarkable revelation enables us to do is really look at Yeshua's sending forth of the Apostles within a proper Hebraic/Rabbinic context. What we should see then is that this Great Commission is just as centric, if not more, to restorative transformation as it is about repentance and remission of sins.

Clearly the repentance and remission of sins is a free gift ... G_D's mercy wrought by the awesome works of Yeshua ... grace! But we should then recognize that the designed purpose of grace is to usher in the behavior model of the Kingdom to bring about restoration. The Earthly tangible element of Yeshua's entire mission is encapsulated within the mandate to "walk as He walked"! But ...

We can see by how this Great Commission model works that it is dependent upon the unchanging model of Israeli evangelism. Just as the tribes of Israel were commissioned to be the light to the nations ... so to the Apostles were commissioned to be the light to the nations.

We just cannot simply turn a blind eye to how Yeshua orchestrated all of this. Clearly the talmidim were personally and intimately immersed into the Torah of the Master Rebbe. Clearly the talmidim were commanded to remain within the framework of G_D's Torah. Clearly the talmidim were charged to walk as Yeshua walked and

clearly the talmidim were charged with the responsibility of taking Yeshua's Torah to the nations and establishing the next lineage of talmidim and Rabbi(s) ... to perpetuate the promulgation of the Kingdom!

Holy Scriptures also reveals that this is exactly what the Apostles did. Holy Scriptures is also clear that the Apostles expectations of the faithful followers was to result in a transformed people ... a holy people ... a people set apart ... a lawful people ... a renewed people ... a Spiritually indwelt people capable of applying Torah in and through Yeshua by the power of the Holy Spirit! But ...

Holy Scriptures also reveal to us that even from the beginning the adversary was working within the loins of the children of disobedience ... working to derail the Great Commission ... working to derail the Kingdom of G_D. ... And Holy Scriptures reveal how these vile agents operated ... they fostered: uncleanness, impurity, licentious behavior, lawlessness and all kinds of filthiness and did so under the veil of being a believer ... under the veil that their own vile ways was somehow authorized by the Good News Gospel of Yeshua! **OUTRAGEOUS!**

So therefore ... if we are confident that the Apostles did in fact continue the rabbinic lineage of promulgating the Kingdom ... promulgating Torah life ... then we must admit that the Apostles as well can be described in the following manner:

- The Apostle was an expert in Holy Scriptures;
- The Apostle was an expert in Jewish Law;
- The Apostle was an expert in Jewish Tradition;
- The Apostle understood and used acceptable Jewish exegetical and interpretive methods/principles;
- The Apostle was Torah observant;
- The Apostle transmitted Torah to Israel;
- The Apostle selected and trained their talmidim;
- The talmid's authority came by way of the Apostle;
- The Apostle sent the talmidim out to walk as He walked;
- The Apostle's heritage is maintained through the rabbinic/talmidic line

So what then can we conclude about what is going on today? Yes let us consider the “Great Commission” and let us consider the ramifications within a traditional rabbinic framework validated by Yeshua ... the Master Rebbe ... Savior and LORD of us all!

Is it possibly a “Great Commission” if there are no Rabbi(s)? Is it possible to choose and groom personal talmidim without Rabbi(s)? Is it possible to usher in a Kingdom transformation without the basic tenets of the faith being understood let alone implemented?

Personally ... one can only shudder to think that the Great Commission has been turned into the Great Omission. An evangelical movement that wildly preaches the Good News of Salvation but has no concept of true Jewish discipleship or Kingdom promulgation designed to bring about restoration of the Creation!

Beloved children of G_D Most High ... for the sole sake of G_D's Glory and the Glory of His Son ... Yeshua ... our Master Rebbe Savior and LORD ... I beseech you to awaken in the truth and challenge our very way of thinking ...

Our Hellenized mindset has sent us down a path of dead philosophy and cognitive delusion that is so far removed from the truth of G_D's Word that it would be laughable if it were not so horribly sad and distressing.

But ... praise G_D Most High that He swore upon His own holy Name that He would maintain always a remnant for Himself! Not billions ... not millions ... not hundreds of thousands ... but just a small remnant. And He has not disappointed or become unfaithful. Barukh HaSHEM!

The Great Commission has never died ... it has never stopped promulgating ... it continues in humble and steadfast labor on behalf of the One Who sent forth ... Yeshua HaMashiach ... yes indeed beloveds there remains a remnant that continues in the way of the Master Rebbe. Oh ... they may not be easy to find but they are out there ... ready and willing to take on talmidim according to the commandment of the

Great Commission ... according to the commandment of Yeshua ... our Heavenly Rabbi ... according to the desires and heart of our Good Shepherd!

So in closing beloved children of G_D ... feel free to challenge and try all things as commanded by the Apostles. Feel free to test all matters with G_D's Word ... but I leave you with a simple word of advice: "do test all things but make sure that our testing is in accordance to the ways of the Master Rebbe Yeshua HaMashiach ... if we want to walk as He walked we assuredly need to understand how He thought ... how He taught ... what He revealed ... what He expects! Then we can begin walking the walk of Kingdom restoration for His good will, purposes, desire and glory!"

Shalom Aleichem ... P. R. Otokletos