

ONE TORAH FOR ALL

Zerubbabel ben Emunah
www.onetorahforall.com

Rebellion is as Witchcraft

Sh'muel Aleph (1st Samuel) 15:23

“For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and teraphim. Because you have rejected the Word of YHWH, He has also rejected you from being king.”

Have you ever considered why it is that YHWH likens rebellion to such a serious crime as witchcraft? Witchcraft, according to the Torah, carries the death penalty.

Shemot (Exodus) 22:18

“You shall not allow a sorceress to live.”

When YHWH likened rebellion to witchcraft He effectively put those guilty of this sin under the sentence of death as well. So, we need to come to a clear, right, and scriptural understanding of why these two sins are so similar and such an affront to YHWH our Elohim.

First, let us define witchcraft according to Scripture, followed by defining rebellion according to Scripture. After that we will examine the rest of the passage and define that which we need to define, in order to come to a good understanding of what it is that YHWH is saying to us today.

The Hebrew word for “witchcraft” in the opening passage is קסם – “qesem,” which means “witchcraft” or “divination” or “sorcery.” The root word, קסם – “qasam,” means to *perform feat beyond comprehension*. It is “to do something that seems supernatural or miraculous; something that seems divine in nature.”

Yochanan Aleph (1st John) 4:1

Beloved, believe not every spirit, but test the spirits, whether they are of Elohim; because many false prophets have gone out into the world.

This is one of the reasons why we are to test each and every spirit. Many will come and do miraculous things, some even in the name of YHWH or in the name of Yeshua, but they are still to be tested.

Matithyah (Matthew) 7:22-23

22 "Many will say to Me in that day, 'Master, Master, did we not prophesy by Your name, and by Your name cast out demons, and by Your name do many mighty works?'

23 And then will I declare to them, 'I never knew you; depart from Me, you that work iniquity.'"

As Mashiach Yeshua teaches us, just because someone is able to do miraculous works, even if those works are in His name, does not mean that He has sent them. We must do the work of testing those works each and every time.

Satan is the great deceiver and he counterfeits and distorts the works and words of YHWH our Elohim. He does this to suit his own end and purpose. Furthermore, he will recruit and use any person willing to be in league with him against the Creator of all things. He does this many times without the person even knowing that they are in league with Satan; but rather, they will often believe that they are doing the work of YHWH. Again, this demonstrates the need to test and prove all things, especially spirits.

As we can see, those things that YHWH would deem as witchcraft and sorcery may in fact appear to be legitimate to us, in the very least appealing to one's fleshly eyes. It is important that one is able to discern the truth from error. This is a matter of life or death, which many do not realize. If one cannot determine with a great degree of certainty whether it is from YHWH, then perhaps it would be wise not to simply assume something as being from YHWH. When a person prays a selfish prayer to YHWH he actually opens the door for Satan to come and give him what he has asked for. This has the potential to deceive the person if he openly receives it from Satan and does not test it to make sure that it is from YHWH. In this way one protects himself from accepting and perhaps even allowing into his life unclean spirits.

If one accepts "blessings" from Satan, then this opens the door for unclean spirits to be present in one's life. These unclean spirits will then attempt to move one away from that which is acceptable in the eyes of YHWH into rebellion and witchcraft and all that goes along with those things.

Devarim (Deuteronomy) 18:10-12

10 "There shall not be found with you any one that makes his son or his daughter to pass through the fire, one that uses divination, one that practices augury, or an enchanter, or a sorcerer,

11 or a charmer, or a consulter with a familiar spirit, or a wizard, or a necromancer.

12 For whosoever does these things is an abomination to YHWH; and because of these abominations YHWH your Elohim drives them out from before you."

The practice of magic, witchcraft, and sorcery, is dealing with a whole lot more than with just the seemingly miraculous. In the above passage of Scripture we are given a list of those things that deal with this matter. In YHWH's eyes all these things are an abomination to Him and we are to not only avoid them, but we are not to allow them to be a part of our nation as well.

Let us briefly define each one so that we can understand what it is that is offensive to YHWH our Elohim in order for us to be able to stay away from those things. Each one of us has a desire to live a life pleasing to YHWH our Elohim; therefore, let us understand those things that He has commanded us to stay away from that we may in fact stay away from them!

It is interesting to note that there are nine items in this list which are an abomination to YHWH. Nine is the number associated with Satan.

Passing a child through the fire
Divination
Augury
Enchanter
Sorcerer
Charmer
Consults with familiar spirits
Wizard
Necromancer

Passing a child through the fire – this literally means one who sacrifices his child to a false god or idol. The common way in which this was done in those days was literally to burn the child alive.

However, today, sacrificing one's child to a false god is rarely done in the same manner. Today, one can offer up his child to false gods in many fashions and in many ways. For example, one can offer up his child to false gods through religion or through sports or through politics or through Hollywood or through music or through anything that one serves by teaching his child to devote his life to this thing which is not YHWH our Elohim. Whatever a person makes his god through his service and devotion is what he is going to sacrifice his children to as well. Ask yourself this question: What is my life devoted to? What do I spend more time doing than anything else?

If the answer is anything other than YHWH, then, this is an abomination to YHWH our Elohim because it is His will and desire for His people to raise their children to love and serve Him and Him alone. In part, this means that they will be free of all that which would enslave them and they will be free to be the person that YHWH created them to be.

Divination – the Hebrew words are קסם קסמים – “qosem q’samim,” the root of which word we examined above. It is translated here as “divination” rather than as “witchcraft” because of the forms of the words. This shows to us the diversity of the meaning of this word. Incorporated in the meaning of this word is “one who is able to foretell the future by miraculous means.” The number of methods that can and have been used to do this is astounding. All of it is an abomination to YHWH because it departs from seeking Him and His ways. It is the seeking of knowledge outside of what is acceptable in His eyes.

Augury – the Hebrew word is מעונן – “m’onen,” which means “to bring or read clouds.” Thus, it is “one who divines by reading or interpreting signs and omens.” Thus it was rightly translated into English as “augury”.

I knew a person that lived his life in this manner. He saw everything as a sign or omen and was constantly reading and interpreting them. Now mind you, signs do occur around us as we live our lives. But not every single thing is a sign. This is just silliness! Calling that which is not sin, sin, opens the door for actual sin. Again, let us understand and practice testing each and every spirit. Let us walk in His Spirit and not be led astray by every wind that comes along.

Matithyah (Matthew) 12:39

But He answered and said to them, “An evil and adulterous generation seeks after a sign; and there shall no sign be given it but the sign of Yonah the prophet.”

It is wrong and evil in the eyes of Mashiach Yeshua to seek after a sign. Notice a sign is given, but only one sign, not many signs as those who are evil seek after.

This word, as well as the following two words, is each prefixed with מ which is the shortened form of the Hebrew מן – “min,” which in this case expresses cause, as in “because of” or “for.”

Enchanter – the Hebrew word is מנחש – “m’nachesh.” The root word is נחש – “nachash” which means “to whisper, conjure, or to advance to future through magic; specifically, to whisper a spell.” When one person whispers to another person, there is something about the whispering that makes the hearer so much more eager and willing to hear what is being said.

Iyov (Job) 4:12

***Now a thing was secretly brought to me,
And mine ear received a whisper thereof.***

Once again, we need to test the spirits of those who whisper to make sure that what we are hearing is in line with Torah and all of Scripture. If it is not, then we need not to allow it to take root in our minds and hearts and bear fruit that is not pleasing to our heavenly Father.

Sorcerer – the Hebrew word is מכשף – “m’kasheph”; the root word is כשף – “kashaph” which means “to secure obedience through guile, or to bewitch.” This is one who through smooth words deceives others into doing as he wants them to do.

Yeshayah (Isaiah) 30:9-11

***9 “For it is a rebellious people, lying children, children that will not hear the Torah of YHWH;
10 that say to the seers, ‘See not’; and to the prophets, ‘Prophecy not to us right things, speak to us smooth things, prophecy deceits,
11 get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.’”***

Shaul speaks of this same thing in his writing to Timothy.

2nd Timothy 4:3-4

**3 For the time will come when they will not endure the sound teaching; but, having itching ears, will heap to themselves teachers after their own lusts;
4 and will turn away their ears from the truth, and turn aside to fables.**

It is important to note the place of 'self' having its own way in what is happening in the two previous passages. When a person approaches Scripture with his mind made up about anything at all, then he is already in trouble, for he will certainly find justification to do that which is in his own heart. This is the essence of sorcery: to use words to raise up thoughts and vain imaginations against YHWH our Elohim and His Torah.

Qorintyah Bet (2nd Corinthians) 10:3-5

**3 For though we walk in the flesh, we do not war according to the flesh
4 for the weapons of our warfare are not of the flesh, but mighty before Elohim to the casting down of strongholds,
5 casting down imaginations, and every high thing that is exalted against the knowledge of Elohim, and bringing every thought into captivity to the obedience of Mashiach.**

Again, this illustrates the importance of testing each and every spirit, thought, and word which comes to us. One must be careful not to make these thoughts or spirits which stand in opposition to YHWH's commandments his own.

Charmer – the Hebrew words are כבר כבר – “koveir kaver”; the root word here is כבר – “kavar” which means “to join, or to connect together.” So we have a couple of meanings represented in this act which is an abomination to YHWH our Elohim. First, is the joining together of objects as in creating potions to influence others to do one's will; many times to do that which they would not normally do.

Then, we also have the joining together of two (or more) כבר into a society; in this case the forming of a secret society that operates under the cover of secrecy and darkness. Each and every secret society is surely against Torah and is not to be tolerated in a Torah keeping nation.

Consults with familiar spirits – the Hebrew words are שאל אוב – “sho'el ov.” The first word שאל means “to request movement or to demand removal.” אוב means “to fill with rainwater.” It is used to denote an empty flask or skin, something that is hollow. So what we have with the putting together of these two words is “to ask or demand something of the dead.” This is what is often seen from mediums and the like as they ask for signs from one's dead relative in order to confirm their presence to the person seeking an audience with them.

This is what King Shaul did in going to seek an audience with Sh'muel who had already died. In doing this, the king put himself under the penalty of death. It was a very foolish thing to do.

Wizard – the Hebrew word is ידעני – “Yidoni” is often understood as “wizard” or “spiritist” or “conjurer.” The root word is ידע – “yada” which means “to know.” Thus, ידעני means “knowing one,” giving us “wizard.”

This is one who professes to have great knowledge that they have not taken the time to learn in the conventional manner. It is also one who is able to use that knowledge to manipulate others into doing his will. We see this written concerning Simon Magus in the book of Ma’aseh (Acts).

Necromancer – the Hebrew words are דרש אל המתים – “doreish el hamatim.” The first word comes from the root word דרש – “darash” which means “to seek thoroughly.” Then אל means *to, into* or *towards*. The last word of this phrase has multiple root words which are related. מות – “moot” means “to die” or “end of life.” מתת – “matat” means “to cause death.” So with the combination of these words into this phrase we again have a couple of meanings present. This is one who seeks knowledge and understanding from the dead. It is also one who seeks to kill another through unrighteous means.

This is different from שאל אוב – “sho’el ov” in that דרש אל המתים – “doreish el hamatim” seems to be one on much more intimate terms with the dead than the former. This is why a necromancer is often seen as a person who “makes love” to a dead body.

In each one of these cases these different forms of magic, sorcery, or witchcraft all have one thing in common. The person using such methods is seeking to put forth his own will over the will of others, and in particular, over the will of YHWH our Elohim. Witchcraft and sorcery is centered in having one’s way by any means possible, and in particular, through unrighteous means. Of course, it could rightly be pointed out that one cannot have his way through any righteous means, for that is just not possible.

So, in general, witchcraft or sorcery is the use of any means or method whereby a person may obtain his selfish will.

So now let us examine what Scripture teaches us about rebellion.

Devarim (Deuteronomy) 31:27

“For I know your rebellion, and your stiff neck; behold, while I am yet alive with you this day, you have been rebellious against YHWH; and how much more after my death?”

In this passage there are two different yet related words translated into English as “rebellion.” In the first instance in the above passage it is the Hebrew word מריד – “marika” meaning “your rebellion.” In the second instance it is the Hebrew word ממרים – “m’marim” meaning “because of rebellion” (disobedience). The root word in both cases is מרה – “marah” which means “to oppose,” thus giving us “rebellion.”

The essence of rebellion then is opposing YHWH and His Torah. Now let us look at some of what is taught to us concerning rebellion in His written word.

B'midbar (Numbers) 20:24

“Aharon shall be gathered to his people; for he shall not enter into the land which I have given to the children of Israel, because you rebelled against My word at the waters of Meribah.”

Please note that Aharon was not going to be allowed to enter into YHWH's land because of his rebellion. The consequences of rebelling against the word of YHWH are severe. The truth is that we cannot afford it!

And yes, “Meribah” comes from the same root word and has as its root meaning “rebellion.”

Devarim (Deuteronomy) 1:26

“Yet you would not go up, but rebelled against the commandment of YHWH your Elohim.”

In this case Moshe is reminding the people of their rebellion against YHWH at Kadesh Barnea where the twelve spies went in to spy out the land and came back and ten of the spies incited the whole nation to oppose the word of YHWH. As a result of this rebellion YHWH pronounced the judgment against all those over the age of 20 dying in the wilderness and not being allowed to enter into His land. The two exceptions were Yehoshua and Kalev, both of whom tried to get the people to believe and obey the word of YHWH.

Devarim (Deuteronomy) 1:43

“So I spoke to you, and you hearkened not; but you rebelled against the commandment of YHWH, and were presumptuous, and went up into the hill-country.”

Then when the people heard the judgment of YHWH upon them, they felt remorse and decided to go up and fight against the inhabitants of the land. But YHWH told them not to go up for He would not fight for them. But once again they rebelled against the word of YHWH and went up. The result was that they were struck down by the inhabitants of the land and many died that day because of their rebellion against YHWH and His word to them.

Devarim (Deuteronomy) 9:7

“Remember, do not forget how you provoked YHWH your Elohim to wrath in the wilderness; from the day that you went forth out of the land of Egypt, until you came to this place, you have been rebellious against YHWH.”

One thing that we need to understand is that being rebellious against YHWH provokes Him to wrath towards those who are being rebellious. In most cases recorded in Scripture the provocation was unto the death of those who had provoked Him.

Devarim (Deuteronomy) 21:18-21

18 "If a man has a stubborn and rebellious son, that will not obey the voice of his father, or the voice of his mother, and, though they chasten him, will not obey them;

19 then shall his father and his mother lay hold on him, and bring him out to the elders of his city, and to the gate of his place;

20 and they shall say to the elders of his city, 'This is our son who is stubborn and rebellious, he will not obey our voice; he is a glutton, and a drunkard.'

21 And all the men of his city shall stone him to death with stones; so shall you put away the evil from your midst; and all Israel shall hear, and fear."

Israel is commanded not to tolerate those who are rebellious to be among them. In fact, Israel is commanded to stone such a person. Not to do so is to be rebellious against YHWH our Elohim. But in order not to be rebellious against YHWH in this matter supposes that one live in a Torah observant nation, which most of us today do not do. So, while such a person cannot be stoned to death, he could nonetheless be put out of the community. But then most today do not even live in Torah keeping communities, so the best that one might do in such a case is to stop associating with a person who is rebellious against YHWH our Elohim.

Sh'muel Aleph (1st Samuel) 12:15

"but if you will not hear and obey the Voice of YHWH, but rebel against the commandment of YHWH, then will the hand of YHWH be against you, as it was against your fathers."

For a person to rebel against YHWH and His commandments is to bring down the wrath of YHWH upon himself. It has always been so and shall always be so, for YHWH our Elohim is the same yesterday, today, and forever.

Yeshayah (Isaiah) 1:19-20

19 "If you be willing and obedient, you shall eat the good of the land;

20 but if you refuse and rebel, you shall be devoured with the sword; for the mouth of YHWH has spoken it."

YHWH has spoken and it is true, to rebel against YHWH means that He will bring the sword against such a person! YHWH will not tolerate rebellion by His people.

Yeshayah (Isaiah) 63:10

"But they rebelled, and grieved His Holy Spirit; therefore He was turned to be their enemy, and Himself fought against them."

Rebellion grieves His Spirit. Does it make more sense now why Shaul writes and tells us not to grieve His Spirit?

Ephesians 4:30

And do not grieve the Holy Spirit of Elohim, in whom you were sealed unto the day of redemption.

Grieving His Spirit is a sure way to meet one's Maker quickly. This may not be the best of meetings and is not recommended as a way to go into eternity. It is not a way that one would want to stand before His Judge and Creator.

Yechezqel (Ezekiel) 20:8, 13

8 "But they rebelled against Me, and would not hear and obey Me; they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt. Then I said I would pour out My wrath upon them, to accomplish My anger against them in the midst of the land of Egypt.

13 But the house of Israel rebelled against Me in the wilderness; they walked not in My statutes, and they rejected My ordinances, which if a man keep, he shall live in them; and My Shabbatot they greatly profaned. Then I said I would pour out My wrath upon them in the wilderness, to consume them."

Rebellion can and does take many forms; all of which YHWH does not like, and He will come against a person who is in any form of rebellion until that person either repents or dies.

One who stands against YHWH and His Torah is in rebellion. One who is in rebellion is under the sentence of death.

Yochanan Aleph (1st John) 3:4

Every one that does sin does also lawlessness; and sin is lawlessness.

This passage can rightly be translated as:

Everyone that does sin does Torahlessness; and sin is Torahlessness.

If a person is without Torah, then such a person is in rebellion against YHWH our Elohim. For a person to be in rebellion against YHWH is to be under the sentence of death.

When a person is in rebellion what that person is doing is seeking his own way. He is seeking his own selfish will rather than seeking the will of YHWH. Now when we compare rebellion to witchcraft, we see that they are actually seeking the same end: the self-will rather than His will.

Now this is where it gets rather interesting. Remembering that sorcery is the means to get what one wants using any means necessary to get it, and in particular, using smooth words to beguile others as well as oneself, then the use of Scripture to justify one's rebellion against YHWH and His commandments is paramount to witchcraft. Remember, rebellion according to Scripture is "to stand in opposition to"; thus, if one is in opposition to Torah, then one is in rebellion against YHWH and is doing the same thing as practicing witchcraft and is under the sentence of death.

Now, let us move on to the next portion of our opening verse.

“...and stubbornness is as iniquity and teraphim.”

How is stubbornness different from rebellion? This is the question that we need to answer in this portion as well as how this relates to iniquity and teraphim.

“Iniquity” comes from the Hebrew word און – “aven,” which means “iniquity” or “wickedness.” It comes from the root word און – “avan,” which means “to acquire.” In many cases it means “to misuse power to acquire that which is wanted”; thus by extension, its meaning of “wickedness” or “iniquity.”

There are many verses in the Tanak as well as the Brit Chadasha that speak of iniquity. We are going to look at only a few to get an understanding of what iniquity is and the effects that it has upon a person who holds this in his life and heart. In each of the following passages it might also help one to remember that the word “wickedness” is as equally applicable in each case. Look what is associated with און – “aven” in each of the following passages to help further our understanding.

Tehillim (Psalm) 36:3-4

3 ***The words of his mouth are iniquity and deceit:***

He hath ceased to be wise and to do good.

4 ***He devises iniquity upon his bed;***

He sets himself in a way that is not good;

He abhors not evil.

Please note that if one’s words are און – “aven,” then such a person pursues evil, rather than shunning it. This is not good for himself or for those around him.

Tehillim (Psalm) 14:4

Have all working iniquity not known?

Those consuming My people have eaten bread,

YHWH they have not called.

Please note that in this passage those who are workers of iniquity do not call upon the name of YHWH. Furthermore, they also consume His people. We have seen recorded in many places in Scripture those who have afflicted YHWH’s people in some manner and what He has done to them as a result.

Tehillim (Psalm) 28:3

Draw me not away with the wicked,

And with the workers of iniquity;

That speak peace with their neighbors,

But mischief is in their hearts.

Notice that those who are workers of iniquity are among those who say one thing but do something other than what is spoken. In this case they speak peace, but the peace that they speak is far from their minds and hearts. They use the speaking of peace as a means of deception and it is a work of iniquity.

Tehillim (Psalm) 36:12

***There the workers of iniquity are fallen;
They are thrust down, and shall not be able to rise.***

One day every person who works iniquity shall find himself in this place: fallen and unable to rise up. In fact, Mashiach Yeshua alludes to this very concept in teaching His talmidim.

Matithyah (Matthew) 7:22-23

22 "Many will say to Me in that day, 'Master, Master, did we not prophesy by Your name, and by Your name cast out demons, and by Your name do many mighty works?'

23 And then will I declare to them, 'I never knew you; depart from Me, you that work iniquity.'"

Even though these spoke words that sounded good and righteous, but because they were workers of iniquity, they must have had something other than what they were speaking in their hearts. As a result, Mashiach, on the Day of Judgment, shall send them away from His presence.

Tehillim (Psalm) 66:18

***If I regard iniquity in my heart,
YHWH will not hear.***

Surely, this is true as we saw recorded concerning the Day of Judgment. However, it is also true now in the present. Those who hide iniquity in their hearts are not heard by YHWH our Elohim.

Mishle (Proverbs) 10:29

***The way of YHWH is a stronghold to the upright;
But it is a destruction to the workers of iniquity.***

Any person who holds iniquity in his heart cannot walk in the way of YHWH. The way of YHWH, which is to walk in all of His commandments, statutes, ordinances, and to hear and obey His Voice, will destroy a worker of iniquity. Such a person simply cannot walk in His way for he will have no desire to do so, nor will he have any love of His commandments.

Yeshayah (Isaiah) 41:29

Behold, all of them, their works are iniquity and nothing; their molten images are wind and confusion.

All the works of a person who hides iniquity in his heart are nothing.

Please note, that as we have seen, those who are workers of iniquity are they who do not walk in His Torah, nor can they do so. YHWH does not hear them, for they do not even call upon His name; they call upon the name of another. They all shall be destroyed one day.

Stubbornness was likened to both iniquity and teraphim. Let us now examine teraphim.

תרפים – “Teraphim” is a transliterated word from the Hebrew which means “idol.” This word has three possible root words. רפא – “rapha” which means “loosen,” particularly as it relates to healing. רפה – “raphah” which means “to weaken” or “to release from control.” This is a similar meaning to the previous root. רפף – “raphaph” which means “to vibrate with increasing intensity.” Thus we have with תרפים, “household idols which are used in particular for healing through causing one to go into ecstatic tremors.” In short, this word is dealing with idolatry in general and the use of healing outside of the Spirit of YHWH in particular. This word occurs only fifteen times in the Tanak.

B’reshit (Genesis) 31:19

Now Lavan had gone to shear his sheep; and Rachel stole the teraphim that were her father's.

This is actually the first occurrence of this word in the Tanak. Here we see that Rachel, the daughter of Lavan stole her father’s idols when she left with her husband, Ya’aqov.

Zecharyah (Zechariah) 10:2

For the teraphim have spoken vanity, and the diviners have seen a lie; and they have told false dreams, they comfort in vain; therefore they go their way like sheep, they are afflicted, because there is no shepherd.

Teraphim can only speak vanity, because teraphim cannot actually speak. They are only pieces of wood or stone and have no words of their own. Those who use teraphim speak lies to others in order to deceive them into doing their will.

Stubbornness is likened to both iniquity and teraphim. Let us examine stubbornness to see why this is true.

Stubbornness comes from the Hebrew word הפצר – “haftzar” which is פצר – “patzar” with the definite article ה (hey) at the beginning of the word. פצר means “to penetrate” or “to display an unyielding façade.” This word appears only seven times in the Tanak.

In each case that this word appears in the Tanak it is dealing with one man “urging” another man to do something that the other man does not want to do; but the one doing the “urging” does not cease usually until the other relents and gives in to the one who is urging and does as he bids.

Matithyah (Matthew) 5:37

“But let your speech be, ‘Yes, yes’; ‘No, no’; and whatsoever is more than these is of evil.”

When a person asks something of another person but then does not accept his response, but continues to seek that which he desires, then he has crossed over into פצזר – “patzar” or stubbornly urging another with the intent to keep doing so until he receives that which he desires. Yeshua states that not only is it evil to give more of an answer than just ‘yes’ or ‘no,’ but to urge one beyond this is evil as well, it is און – “aven.”

So, stubbornness is also similar to rebellion, but slightly different in that they both use unrighteous means to get one’s will. Stubbornness is different from rebellion in that stubbornness openly manipulates another whereas rebellion is more covert in its manipulation to get one’s way.

The essence of both stubbornness and rebellion is manipulation. This is why these things were likened to witchcraft, iniquity, and teraphim, because these things also have within them this same element of manipulation. It is simply wrong to manipulate another person for any reason whatsoever to gain one’s will.

This brings us to how we pray for one another. Are our prayers righteous? Or, are our prayers simply a form of manipulation? Here is something to ask ourselves concerning what we are praying for others. Would I want what I am praying for another to be prayed for me? If the answer is “no,” then most likely this is an unrighteous prayer and should not be prayed for another. The way that we bless or pray for others is what we should also desire for ourselves. Is this not the second greatest commandment? To be sure!

Matithyah (Matthew) 22:39

***“And a second like unto it is this,
You shall love your neighbor as yourself.”***

Let each one of us make sure that what we are praying for others is truly a blessing and not simply manipulation. The blessings that we pray for others, YHWH will honor. The manipulation that one desires and prays over others may be brought to pass by Satan and wrongly seen as an answer from YHWH, thus opening the door for one to walk in the way of a sorcerer and ultimately be condemned by the Judge.

We are down to the final phrase of our opening passage of Scripture.

“...because you have rejected the Word of YHWH, He has also rejected you from being king.”

In this passage there is recorded a cause and effect, which is based upon the antecedents of the previous part of the verse. Let us recall that in this passage YHWH is speaking through Sh’muel to King Shaul. King Shaul had acted in a manner that was against Torah. He rejected the word

(commandment) of YHWH and the result of his rebellion and stubbornness was that he would be rejected as being king of Israel.

In a previous three part series of studies entitled: "What Is Torah" we examined what Torah is which included that it is the Word made flesh. This Word made flesh is, of course, Mashiach. When a person rejects the Word of YHWH he is rejecting Mashiach. To reject Mashiach is to reject life itself. This is what King Shaul ultimately did in rejecting the word of YHWH. He rejected Mashiach; thus, he rejected life and took upon himself death.

If one rejects any part of the commandments of YHWH, then he is diminishing the word.

Devarim (Deuteronomy) 4:2

"You shall not add to the word which I command you, neither shall you diminish from it, that you may keep the commandments of YHWH your Elohim which I command you."

The only safe and right position in this matter is to have the attitude of obedience towards all that YHWH commands us and for one not to diminish one letter of His word! If one does anything else, then he is diminishing His word and then it becomes impossible to keep His commandments.

Yeshayah (Isaiah) 55:7

Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return to YHWH, and He will have mercy upon him; and to our Elohim, for He will abundantly pardon.

Amein and amein!

Shabbat Shalom

Zerubbabel ben Emunah

www.onetorahforall.com

zerubbabel@onetorahforall.com

© All material is copyrighted and no part may be changed, added to, shortened or edited; however, the entirety of the article may be reproduced as long as the author's name remains attached to the article. It is encouraged and a blessing for others to forward these teachings to others, and permission is hereby granted for this as long as the teaching is kept wholly intact, which includes the author's name and contact information, the "One Torah For All" header, and this copyright paragraph. Furthermore, it must be passed on without any cost whatsoever to those who receive it. The act of forwarding or sharing this teaching in any way constitutes agreement by the party forwarding it that he agrees to the terms and conditions of this paragraph.