

The Name of Jesus, Jewish rituals and observance. Are these necessary for believers in Messiah?

Please take note: "King of the Jews" was written and nailed to the Cross in Aramaic (Judean Hebrew), Greek and Latin. Cherubim is pronounced keruvim in Hebrew.

Kindly listen to this video, supplemented by the following commentary:

Firstly I want to point out that a "linguist" and especially a "Hebrew linguist" is somebody who is well-educated in Hebrew and is also usually somebody who then not only has grown up with the language as his/her mother tongue, but who is an expert in the Hebraic language syntax and construction, e.g. the morphology and philology of the language, including of course also knowledge of those ancient languages that had an impact on the language, e.g. Aramaic and often more than only this language. It is then not somebody who has merely studied the language a couple of years only.

Now, concerning the Baal worship which is often linked to the usage of the English expression "God" : It is ironical that there is often a tendency to knit-pick on names and forms of addressing the Deity, however, few seem to be bothered about the impact of this worship on, e.g. a trinitarian concept in worship.

It is indeed as if the old spirit of judaizing the New Covenantal gospel has once again stuck out its neck and therefore one quickly sees how believers in Yeshua/Jesus are frantically pursuing Jewish observance in the spirit of ancient Israel for whom strict observance of the Law was indeed meant (=the Jewish theocracy) in stead of "fighting for the FAITH that was once delivered to the saints" (Jude v3) - in other words to regain that apostolic Gospel that had emerged from the Upper Room (Acts 2), as part and parcel of the New and Better Covenant.

Now, ritualizing the gospel of Christ (= Anointed/Messiah) indeed boils down to judaizing the very gospel that was meant to set man free from bondage, e.g. having to wear a tzitzit as though one is an orthodox Jew who does not know Jesus the Son of God and who is then faithfully donning the Tallit Katan as though Christ has not come in the fullness of times to set us free from the bondage of ritualistic prescriptions of the Law (Gal. 5).

Wasn't Christ for this very purpose fourfold bound to the altar, pointing then to Christ's fulfilment of the Law and so that IN HIM we now have complete redemption those Jews who reject Jesus/Yeshua's coming in the flesh are still yearning for? And wasn't this type of mitzvot (commandments) prescription of the Law indeed given to ancient Israel and at a time when Messiah had not yet come in the flesh and with the purpose to tie every mitzvot via his own bruised body to the Cross (the sacrificial altar)? - the mitzvot =commandments were given to Moses and so that he could educate his people, i.e. in a ritualistic way, in the ways of their God, i.e. before one divine act of grace (mercy/kindness= chesed) was brought by Jesus/Yeshua in his own body on the Cross ?

Was this type of ritualistic approach in worship not NECESSARY for ancient Israel up until the full revelation of Messiah in the flesh and who was destined to die on the Cross in order to exchange mere ritualistic worship for a deep conviction of salvation and deliverance from sin by the chosen Lamb of God (Isa. 53; Jn 1) and as Paul was clearly compelled to do, i.e. to steer the bewitched Galatians in a very direct manner back to the ways of the New (!) and Better (!) Covenant?

Besides, who gives anybody the right to tamper with the prescriptions of Paul, God's chosen vessel at the right time (!) and calling him very clearly with a special purpose in mind, i.e. to direct the believers in Messiah in the New and Better Covenantal way (=both Jew and Gentile and especially pertaining to those diaspora Jews and proselytes who were constantly forced by mainline Jewry to remain true to the Law in every aspect).

The Apostle Paul was then true to his New and Better Covenantal calling, namely to guide those who believed in Jesus/Yeshua's redemptive work on the Cross in the path of righteousness (the right way of following Christ and definitely in accordance with the New and Better Covenantal fulfilment of the Law). And so that all the ritualistic conformances to the Law, placing a heavy load on the people via strict and often excessive rabbinical

prescriptions, were not necessary any longer, namely for God's New Covenantal people.

Does this type of gospel smack of "replacement theology"? Indeed not! For what it boils down to is that those who are spiritually enlightened through the help and guidance of the Holy Spirit, given to God's New Covenantal flock, are not in need of this type of ritualistic reminders anymore!

[Israel as a nation still remain "God's People" and therefore God will reveal Him all the more stronger to the Jewish People and Jesus/Yeshua is indeed at work to open the eyes of the blind. All you and I must do is to pray for Israel so that God can fulfil this purpose in accordance with His will - there are always forces at work to hinder this purpose of God and therefore we must keep on praying for them].

However, what have indeed remained of the Old Covenantal prescriptions are the moral and ethical laws which were internalized since Jesus/Yeshua's crucifixion - written now on the tables of our hearts in accordance with Paul's Letter to the Hebrews (4) - for it should be clear to us that we also don't need the Torah agricultural and judicial laws anymore. This should be logical to one and all else it would have been necessary to still stone people and burning them alive for their trespasses and disobedience, e.g. murder, blasphemy, etcetera. These cruel laws, keeping order within an ancient theocratic society that was part and parcel of a different socio-cultural set-up - i.e. compared to today - is clearly no longer in sway and naturally for all the right reasons done away with.

But what has indeed remained, is that God must be revered and the trespasser must bare the consequences of his/her actions, i.e. if we at least believe in a righteous, fair God who sees both sides of the coin! (We cannot make God, even under the New and Better Covenant, so good that what we are then doing is to attach things to God He indeed is not, i.e. making Him in other words an unrighteous, unfair God who only, through grace and kindness, sides with the trespasser - distorting of course this way the message of grace).

So the ritualistic acts of worship are what we may rightly call the "works of the Law" and which Paul of Tarsus, after his encounter with Jesus/Yeshua on Damascus Road, indeed rejected. What is then meant with "remaining faithful to the Law" surely would have meant for Paul to come to a proper understanding of true worship and that Jesus/Yeshua died to give us LIFE in stead of keeping us shackled to old-time ritualistic reminders/directives of faithfulness, e.g. like wearing a kippa and a tzitzit IF we at least are proclaiming Christ Jesus/Yeshua HaMaschiach's death on the Cross!

"Faithful to all the commandments of God", as the tzitzit rightly points to, would then indeed have meant for Paul AND the apostles of Jesus/Yeshua to have taken hold of Jesus/Yeshua and Salvation in and through Him as He was indeed projecting on the Cross the fulfilment of the Law! Therefore in Him we live and move and have our being.

The Law of Moses revolves around one salient issue, namely "righteousness and holiness"! ("righteousness" is to LIVE the right and proper way and indeed in accordance with God's demands - the moral and ethical prescriptions were the greatest stumbling blocks and trespassing these laws was therefore the order of the day - "holiness" again is to live for the Lord wholeheartedly and as He requires it of us, i.e. in such a way that we are pleasing God).

Therefore, if we remain objective, not getting carried away with obsessive ritualistic performance and the "necessity" of subjecting ourselves to Jewish observance, those "in Christ" will know in their innermost being how to walk the way of the Lord the New and Better Covenantal way because such ones' conscience will have been awakened by God's Spirit - a fruit indeed from the New and Better Covenant!

It is just as if the strife-and -division-spirit that was heavily in sway in Paul's day and age is still being kept alive by all who, like those judaizers of old, are bent on keeping the useless (!) works of the Law in place (see Paul's Letters to the Galatians and to the Hebrews), meaning of course those Jewish rituals that have been fulfilled in and through Jesus/Yeshua's death on the Cross. It is no wonder that Paul so clearly speaks up for salvation through the Cross, i.e. with reference to his "outdated" works of the Law!

Paul, along with all the apostles of Jesus/Yeshua, indeed brought a Gospel steeped in the POWER of the Holy Spirit and it is amazing that the precious Holy Spirit Gifts (1 Cor. 14; Acts 2; 1 Cor. 12) don't have the same place among those believers in Messiah (whatever their specific denomination may be called) as the frantic observance of dress codes usually do.

The Jewish religious dress code can then not be made compulsory for any committed believer in Christ, however, should a Christian Jew feel like wearing ritualistic clothing, then we must not cause division and strife but allow them to do so. I am merely stating that Christ came to set us free from spiritual bondage - mainly hinging on ritualistic prescriptions and observance - and so that we can now walk in total freedom and being led by God's Spirit (Gal. 5). I myself have an ample portion of Jewish blood in my veins, however, I feel very strongly about worshiping God in and through His Son in Spirit and in Truth (Jn 4), daily thanking Jesus for the work of redemption He had performed for us on the Cross.

The BIG question is : Why did Jesus/Yeshua die on the Cross IF we must still serve God through ancient rituals and painstaking observance of "works of the Law", things that had clearly been fulfilled by Jesus/Yeshua on the Cross (Isa 53)?

Let me please add here: We are the Bride of Christ and Christ is our Bridegroom. Why, if He is indeed our Bridegroom, is the Bride ashamed of carrying His Name in baptism? Contemplate this! Also, stop bickering about the Name of the Son, enforcing the Aramaic/Hebrew version. This was exactly the reason why the Name of Jesus/Yeshua was discarded in baptism (Matt. 28.19). And be very careful how you are going to approach the English version of the Son's Name (Jesus) for you may just be doing more harm than good, eliciting God's judgments upon yourself - ascribing all kinds of derogatory labels to a version of the Name that was, in the past, well respected by the majority of Christians. Remember there are weak souls out there and the Apostle Paul gives us clear advice in his letters never to lay a stumbling block in such persons' path. Rather become enlightened, and take note of what I have stated in this video. I do nothing glibly but I too consult the Lord and I am also living for the Lord.

I thank God that I was healed by JESUS when my condition was terminal - I was anointed in this Name - after much prayer and fasting (two days dry fast by 10 assigned Christians, i.e. in 1986) and I received prophecies through the lips of amongst others a true prophet of God who had seen JESUS umpteenth times doing dry fasts. This vessel of God could describe Jesus' appearances to him in detail. He could also hear the voice of God in his hearing since his baptism with the Holy Spirit in August 1926, coming from a very staunch Calvinistic background. And He loved the Name of JESUS! So once again be careful what you are propagating about Jesus, calling it a false, deceptive Name!

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WANT TO KNOW MORE ABOUT THE SACRED NAMES, OLD AND NEW TESTAMENTS?

For an informative article by Ester Blomerus, go to Christian Jewish Studies, Biblical Studies C-0008

For more on the Name of Jesus in Greek and in Latin and its declensions in Latin go to: [http://en.wikipedia.org/wiki/Jesus_\(name\)#Etymology](http://en.wikipedia.org/wiki/Jesus_(name)#Etymology)

And on Jesus/Yeshua : [http://en.wikipedia.org/wiki/Yeshua_\(name\)](http://en.wikipedia.org/wiki/Yeshua_(name))