

Mal 2:5-7: "My Brit was with him [Levi] of chayyim and shalom; and I gave them to him that he might fear Me; so he feared Me and stood in reverence before My Name. Torat emes was in his mouth, and iniquity was not found on his lips: he walked with Me in shalom and yashrus, and did turn rabbim (many) away from avon (iniquity). For the kohen's lips should preserve da'as, and they should seek torah at his mouth: for he is the malach Hashem Tzva'os." The Scriptures warn not to go beyond what is written. And Hashem has provided spiritual gifts for the upbuilding of each believer in the household of faith. Some are shluchim, and some nevi'im and some gifted spiritually to be used in Kiruv efforts for Moshiach, and some supervising mashgichim ruchaniyim (spiritual overseers) are ro'im and morim in the kehillah (see Ep 4:11). This is for the equipping of the Kadoshim for the work of avodas kodesh ministry. We are no longer to be olalim tossed by waves and carried around by every wind of limmud (instruction). Hashem has given to each believer certain spiritual gifts. However, in many cases these gifts are latent in an individual without his being aware of them, because he has never committed to any kehillah long enough to exercise them. But Hashem expects each one of us to use the gifts that He has invested in us. We have the responsibility to locate in a kehillah atmosphere where we can systematically grow and mature and our gifts can come to their full expression. Every believer should begin a heart-felt quest after the true and

living alternative of Spirit-filled Second Temple era faith and the true Moshiach. This means correct doctrine. Look at Dan 7:14, 3:7, 11-12, 15. The word ייגלגל (see Brown, Driver, Briggs Heb English Lexicon p.1108 "pay reverence to deity") found there in all those passages in Daniel makes it self-evident from this Biblical data that although Daniel's friends would not reverence as deity Babylon's idols, all peoples will in fact pay homage to Hashem's Moshiach when he comes on the heavenly clouds of glory; yet Moshiach so revered will not be an idol. Notice the word ייגלגל is used negatively regarding idols but positively and approvingly regarding Moshiach. One can be revered as deity in the book of Daniel and the other cannot. We believe that the ויגלגל ויגלגל found in Isaiah 6:3 and in Isaiah chapter 63 and in Gn 18:1-2 and in the Orthodox Jewish Prayer Book is the locus classicus of Hashem's Kedushah HaMeshuleshet (Three-fold Holiness) and that this Jewish doctrine is found in the Zohar and in other Rabbinic literature. We believe that Adonoi and His saving Messianic Dvar Hashem and His Ruach Hakodesh, though three, is Echad (Dt 6:4), essentially One, even as a man and his wife, though two, is Echad (Gn 2:24) or a cluster of grapes is echad (Num 13:23). A true kehillah is where this doctrine is faithfully taught. Whoever runs ahead and does not remain in the torah of Moshiach does not have Hashem (see II Yn 9). This translation, the Orthodox

Jewish Bible, was prepared the way it is for the additional purpose [not the only purpose] of assisting in Messianic congregations planted for the sake of the lost sheep of the House of Israel. See the translator's books, Everything You Need To Grow A Messianic Synagogue, William Carey Library, 1974; Everything You Need To Grow a Messianic Yeshiva, William Carey Library, 1981.

**17** Thou shalt not sacrifice unto Hashem Eloheicha any ox, or sheep, wherein is mum (blemish), or any evil thing, any defect: for that is a to'avat (abomination) unto Hashem Eloheicha.

[2] If there be found among you, within any of thy she'arim which Hashem Eloheicha giveth thee, ish or isha, that hath wrought wickedness in the sight of Hashem Eloheicha, in transgressing His Brit,

[3] And hath gone and served elohim acherim, and worshiped them, either the shemesh, or yarei'ach, or any of the tz'vah HaShomayim, which I have not commanded;

[4] And it be told thee, and thou hast heard of it, and inquired diligently, and, hinei, it be emes, and the thing nakhon (certain, correct), that such to'evah (abomination) is wrought in Yisroel,

[5] Then shalt thou bring forth that ish or that isha, which have committed that wicked thing, unto thy she'arim, even that ish or that isha, and shalt stone them with avanim, till they die.

[6] At the mouth of shneym edim, or shloshah edim, shall he that is worthy of death be put