

FAMILY BREAKDOWN – THE REMEDY – WEEK TWO.

We begin week two by reminding ourselves what the word reconciliation actually means. The meaning below comes from The Australian Concise Oxford Dictionary.

RECONCILIATION –“RECONCILE” – 1.“make friendly after estrangement (persons to one another, person to or with another, person to oneself). 2. Purify (consecrated place etc.) by special service after profanation or desecration. 3. (usu. In refl. Or pass.) make acquiescent or contentedly submissive (to what is disagreeable, to doing, or abs.). 4. Heal, settle, (quarrel etc.). 5. Harmonize, make compatible, show compatibility of by argument or in practice, (apparently conflicting facts, statements, qualities, actions, or one such with or and another).

Please consider the above meaning and ponder on how it applies to the Whole House of Israel. There is little doubt both Houses have been estranged from one another and we have this requirement from our heavenly Father to be echad. For us to become echad [as one] will require us to admit our faults, remove the profane elements from our lives and walk according to the ways of our Father in heaven. If we follow the path set down by the Father and walk along it, then we will arrive at this destination of becoming echad. HaShem has made us a promise, one that should provide great comfort for both Houses.

“Because finding fault with them He says, ‘Behold the days are coming, says the LORD, when I will make a new covenant with the house of Israel and the house of Judah, not according to the covenant I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they did not continue in My covenant, and I disregarded them, says the LORD. For this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put My laws in their mind and write them on their hearts; and I will be their God, and they shall be My people. None of them shall teach his neighbour, and none his brother saying, ‘Know the LORD,’ for all shall know Me, from the least of them to the greatest of them. For I will be merciful to their unrighteousness, and their sins and their lawless deeds I will remember no more.” Hebrews 8:8-12 [NKJB]

When you fully contemplate the above, you cannot help but hear the voice of love. The love our heavenly Father has for His people – the Children of the whole House of Israel, is unfathomable to our finite minds. We find a witness of our Fathers love for the whole House of Israel in the following:

“ For you are a holy people to HASHEM, your God; HASHEM, your God, has chosen you to be for Him a treasured people above all the peoples

that are on the face of the earth. Not because you are more numerous than all the peoples did HASHEM desire you and choose you, for you are the fewest of all the peoples. Rather, because of HASHEM'S love for you and because He observes the oath that He swore to your forefathers did He take you out with a strong hand and redeem you from the house of slavery, from the hand of Pharaoh, king of Egypt. You must know that HASHEM, your God – He is the God, the faithful God, Who safeguards the covenant and the kindness for those who love Him and for those who observe His commandments, for a thousand generations.” Deuteronomy 7:7-9 [AST]

As HaShem has declared His love for Israel, we would do well to understand what this word love means in a Biblical context. The explanation below comes from the Etymological Dictionary of Biblical Hebrew – based on commentaries of Samson Raphael Hirsch.

Love/ahab אָהַב Love; Devote completely to another; relating intimately.

It would be good for us to absorb the above explanation. We have the Creator of heaven and earth declaring His **ahab** for Israel. This covers the “Whole House” of Israel, not just Judah or Ephraim, but both Houses. We the children of Israel have been responsible for the “family” breakdown. We must take responsibility for our actions. There is little we can do about the past, other than learn from it, but there is plenty we can do about the present and even more we can do about the future. We may set our eyes on the present and future but it is history that we learn from. Keep in mind “history” covers a great time span. It includes those events that took place at the very beginning of time as we know it. It also includes any event that is past, even an event that happened one second ago is history. History allows us to view outcomes, hence the saying, “.....wise in hindsight.” None the less we the Children of Israel seem almost incapable of learning from history. Yet our reconciliation and redemption lies in the facts, events and promises of history. We would be wise to view our history as a nation, and what our heavenly Father has both done for His Children throughout history as this ensures our future. History provides us with evidence. We can make comparisons using events from history. The Apostolic scriptures are documents of history, as they record what our Father had to say to Israel, through HaMoshiach Yeshua and His disciples/Talmidim.

Interestingly the words and teachings that Yeshua and the Talmidim shared were cemented in the Torah of Moshe. This being the case the subject of **ahab/love** that is taught and displayed in the Apostolic scriptures comes from the source of Torah. For some this is a foreign concept, as they believe that with the historical event of Yeshua and His followers, there came a “new dispensation,” of love and mercy not found in the Tanach or as some call it the Old Testament. This belief is incorrect and it does HaShem, Yeshua and the Torah a huge injustice. We certainly have the biblical concept of **ahab/love** explained and perhaps expanded upon in the Apostolic scriptures, but this does not mean that it wasn't always the

case. It is fair to say the majority of the audience that the Apostolic scriptures were aimed at were those Children of Israel who had lost some contact with the culture and understandings of Biblical Faith – The Judaism of Yeshua.

Let us view an example of the Judaism of the Master and His use of the word love.

*“Teacher, which is the greatest commandment in the law? Jesus said to him, ‘**you shall love the LORD your God with all your heart, with all your soul, and with all your mind.**’ This is the first and greatest commandment. And the second is like it: ‘**You should love your neighbour as yourself.**’ On these two commandments hang all the law and the Prophets.”* Matthew 22:36-40 [NKJV]

*“Rabbi, which of the mitzvot in the Torah is the most important?” He told him, “**You are to love ADONAI your God with all your heart and with all your soul and with all your strength.**’ This is the greatest and most important mitzvah. And a second is similar to it. ‘**You are to love your neighbour as yourself.**’ All of the Torah and the Prophets are dependent on these two mitzvot.”* Matthew 22:36-40 [CJB]

We know Yeshua’s answers were quotations from the Torah of Moshe, stemming from Deuteronomy 6:5 and Leviticus 19:18. The Judaism of Yeshua was firmly focused on the instructions from the Father. He was not swayed by “religious zealots” who were more focused on themselves than HaShem. When one becomes focused on oneself then one’s love is for oneself above all others. No longer can you be devoted to another, as your main devotion is to yourself. I am persuaded that this flaw within the “human race,” including the Children of Israel, is the reason Yeshua actually quoted the words, “*love your neighbour as yourself.*” Whether we like to admit it or not, we all love ourselves. In fact despite our many words to the contrary, most of us love ourselves above all else. This is the foundation of pride and the many frustrations we have in our lives when we don’t get our own way. The love of self can lead to destruction of life. Let me say here and now, that the love of self is very different to respect of self, however many get the two confused.

Next week we will study a story in the Apostolic scriptures that show the destructive results of love of self, and the remedy to fix it. Until then remember!

Truly there is no God like our God, the God of Israel and no nation like the Nation whom He elected.

Blessings to all citizens of biblical Israel,

Rabbi, [Prof] Philip Hammond. PhD.