

***Study of Luke 19***  
by  
**Marc Gravelle**  
[marc@bondservantsofyeshua.ca](mailto:marc@bondservantsofyeshua.ca)

***Luke 19:1-48***

*1 And Yeshua entered and passed through Jericho. 2 And, behold, there was a man named Zacchaeus,*

(In Hebrew it is the name Zakaiy, זכאי, which means, pure, innocent, clean. He was a wealthy tax collector of Jericho, known for his short stature, who became a disciple of Messiah under most unusual circumstances)

*Zacchaeus was the chief among the publicans (Chief tax collector), and he was rich. 3 And he sought to see Yeshua, who He was; and could not see Him because of the press (the large crowd), and the reason he could not see Messiah from the crowd, was because he was little of stature, (he was very short, and could not see over the heads of the people in the crowd). 4 And he ran before, and climbed up into a sycamore (Siqma שקמא or Siqmah שקמה) tree to see Messiah: for He was to pass that way. 5 And when Yeshua came to the place, He looked up, and saw Zacchaeus, and said unto him, Zacchaeus, make haste, and come down; for today I must abide at your house. 6 And he made haste, and came down, and received Him joyfully.*

*Sycamore*

(Siqma שקמא or Siqmah שקמה, means Sycamore tree, but without the suffix letters Aleph or Hey, we end up with the word Sheqem, שקם, which means to stand up, rise, he reconstructed, rehabilitated, and if we just take the first two letters of the word, we form the word Sheq, שק, which means, sac, bag, sackcloth)

Here we see a man that was searching for the **TRUTH**, and when his heart told Him that Messiah was the One that could lead him to the Truth that He was seeking, his heart compelled him to rise up, and stand for what he thought was right, and at least make the effort to try and meet with Messiah and speak with Him, and since he was such a short man, and probably did **NOT** have many friends, he was forced to climb up a tree just to see Messiah. Now please understand the length and the effort that Zacchaeus went to, just to see Messiah, so that he could have the opportunity to **MAYBE** talk with Him. He ran ahead of Him, and climbed a Sycamore tree, which has part of its definition as making a stand, rising above the crowd, just to get a glance at Him, and hopefully get an opportunity to maybe speak with Him. Well Zacchaeus got his wish, not only did he see Messiah, but Messiah told him to come down from the tree, because he, Messiah wanted to abide in his house. Now just imagine if that was you, who were trying to get a glimpse at Messiah as He walked by, and He said to you, come closer to Me, Marc (add your name here), I want to abide with you for a while. The thought of it, makes me shiver, and please remember that Zacchaeus knew what people thought of him, **BUT** he did **NOT know** what Messiah thought of him, and therefore, it was a big risk to try to come into the presence of Messiah, since he did **NOT** now **IF** Messiah would rebuke him, as most people in his community did, or **IF** Messiah would welcome the opportunity to spend time with him; it was a big chance, but one that Zacchaeus thought was worth the try.

*7 And when they saw it, they all murmured, saying, That He was gone to be guest with a man that is a sinner.*

Now when the crowd saw Zacchaeus, they knew who he was, and they murmured at Messiah because, as far as they were concerned, Zacchaeus was a sinner, and **NONE** of them would even consider talking to him, much less, think of abiding with him in his house, even for one second. This is called guilt by association. People had already judged Zacchaeus as a sinner, and therefore in their corrupted minds, anyone that associates with Zacchaeus, **MUST** be a sinner also. **BUT** Scripture makes it very clear, that we are **NOT** to judge people, for we do not know what is on their hearts, **BUT** YHVH does.

Next Zacchaeus tells Messiah, that just because he is a tax collector does not make him a sinner, like the people of his community accuse him of being. He then tells Messiah in *verse 8*

*And Zacchaeus stood, and said unto Messiah; Behold, Master, the **HALF** of my goods I give to the poor; and if I have taken any thing from any man **by false accusation, I restore him FOURFOLD.***

What Priest or Pharisee do you think would have this kind of moral fortitude, or have such a giving heart as this Zacchaeus? I would venture to say little to **NONE**, and especially in the times that Messiah was in their midst.

Now what Messiah says to him and the people that are witnessing this event, is extremely important for us to focus on and understand, he say in *verse 9*

*And Yeshua said unto him, **This DAY is salvation** (Soteria) **come** to this house, forso much as he also is a son of Abraham. 10 For the Son of man is come to seek and to save that which was lost.*  
(Soteria, Strong's number G4991, σωτηρία, sōtēria, pronounced so-tay-ree'-ah, it is a feminine of a derivative of 4990, Soter, which means a saviour, deliverer, preserver, and it is translated as rescue or safety, physically or morally, to deliver, health, salvation, save, saving)

This verse would therefore be better translated as, this Day has **deliverance** come to this house. Messiah makes it very clear, that He **IS** the Deliverer that has come to Save all that are lost.

Now when the crowd heard the words that Messiah spoke, we are told what was going through their hearts and their thoughts in *verse 11*

*And as they heard these things, He added and spoke a parable, because He was near to Jerusalem, and because they **thought** that the kingdom of Elohim should immediately appear.*

As you can see, these people had been taught a false man made doctrine, that was, like all man made doctrines, riddled with lies and falsehoods. They were taught and believed that when Messiah appeared that the kingdom of Elohim would also immediately appear, which means that

they believed it would be the end of the Roman occupation, and that all things would be restored. They believed that Israel would once again be as great as it was under the rule of king David and Solomon, which meant that they, the Jews would now be in control of all things. So when that **DID NOT** happen, they were confused. And that is why Messiah gave them a parable to explain what was really happening. Now it is up to us to decipher what this Parable means, **IF** we are to understand what Messiah is talking about.

*Verse 12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. 13 And he called his **ten** servants, and delivered them **ten pounds**,*  
(Mina, Strong's number G3414, μνᾶ, mnâ, of Latin origin; a Mna, i.e. mina, a certain weight, pound)

*And said unto them, **Occupy till I come.***

(Pragmateuomai, Strong's number G4231, **πραγματεύομαι**, pragmateúomai, pronounced, *prag-mat-yoo'-om-ahee*, from G4229; to busy oneself with, to trade, to occupy)

*14 But his citizens **hated** him, and sent a message after him, saying, We will not have this man to reign over us.*

Now to understand this parable we have to ask ourselves:

Who does the certain nobleman represent?

What does the far country that he went into represent?

What does the money, the mina that the certain nobleman gave his ten servants represent?

What does the Kingdom that this certain nobleman was to receive, represent?

What or who do his ten servants represent?

What or who do the citizens who hate the certain nobleman, represent?

Why did they hate him?

The certain nobleman represents Messiah.

The far country that He went to, represents heaven, which is where Messiah went after he was crucified for our sins, died on the cross, was buried and then resurrected, and went to be with His Father in heaven, waiting for the time when the Father tells Him, that it is time for Him to return for His bride.

The pound, the mina, the money that the certain nobleman gave his ten servants, represents the Words of His Torah of Life, which when it is deposited in someone's heart, that chooses to obey them, is multiplied many folds, it wins many souls.

The kingdom that the certain nobleman (Messiah) received represents the New Heavens and the New Earth where Messiah will reign forever.

The Ten servants represent the people that Messiah has chosen as disciples, and that includes **ALL** the people that have heard the Words of the Torah that Messiah and His disciples spoke to the multitudes, which contain, but are not limited to the ten commandments.

The citizens that hate him are **ALL** people who willingly reject the Words of YHVH's Torah of Life, and choose instead to believe, follow and obey the doctrines of men, whether they are religious or secular doctrines, for every one of them, contain the lies of satan. These citizens represent people that do **NOT** want to be constrained by **any laws**, for they want to do what they want to do, when they want to do it, and they see any laws, especially righteous Laws, such as are found in the Torah, as a constraint on their freedom to do what the lusts of their flesh wants and even compels them to do.

Now with that information in mind let us continue and see if these descriptions fit into the rest of the story

*15 And it came to pass, that when he (certain nobleman) was returned, **having received the kingdom**, then he commanded these servants to be called unto Him, to whom he had given the money, that He might know how much every man had gained by trading.*

(Diapragmateúomai, Strong's number G1281, διαπραγματεύομαι, diapragmateúomai, pronounced, dee-ap-rag-mat-yoo'-om-ah-ee, it is from G1223 and G4231; to thoroughly occupy oneself, transitively and by implication, to earn in business, gain by trading)

What does the day that the servants appear before the certain nobleman, represent?

It represents the final Judgment Day, where all people will be judged by the deeds that they have done and the words that they have spoken while they were alive.

Next we are told in *verse 16*

*Then came the first (servant), saying, Master, your pound (your words of Life that you shared with me) has gained ten pounds (ten souls).*

Please remember that we are told in *Proverbs 11:30 The fruit of the **righteous IS a tree of Life; and he that WINS SOULS IS WISE***. Therefore, this is telling us that this first servant, followed Messiah's example and willingly internalized the Words of YHVH's Torah of Life, then he chose to obey them, and through his example of a Torah obedient Life, he was able to lead ten souls to do the same, to live a Torah obedient life, which guarantees them a place in the kingdom of Elohim for eternity.

*17 And the Master said unto him, Well done you good and faithful servant: Therefore because you have been faithful in a very little, I give you authority over **ten** cities.*

The ten cities represents the level of authority that this man will have in the everlasting kingdom of Elohim, because YHVH has promised all of us, that we will indeed reap what we have sown. This man used the blessings that Messiah, the Living Torah made flesh gave Him, which **ARE** the Words of our heavenly Father's Torah of Life, and he chose to live by them and teach others to do the same, and therefore, by his deeds, actions and words, he was able to lead ten souls on the path to salvation.

*18 And the second came, saying, Master, your pound (your words of Life that you shared with me) has gained **five pounds** (five souls).*

The same thing applies here, therefore, this is telling us that this second servant, also followed Messiah's example, and willingly internalized the Words of YHVH's Torah of Life, then he also chose to obey them as best as he could, and through his example of a Torah obedient Life, He was able to lead five souls to do the same, to live a Torah obedient life, which guarantees them a place in the kingdom of Elohim for eternity.

*19 And he said likewise to him, I give you authority over five cities.*

The five cities represents the level of authority that this man will have in the everlasting kingdom of Elohim, and it is for the very same reason that I said above, it is because YHVH has promised all of us that we will indeed reap what we have sown. The more effort that one puts in in being obedient to the Words of our heavenly Father's Torah of Life, the greater his reward.

Please don't misunderstand what I am saying here, for it is **NOT** a greater **SALVATION** that the first man who reportedly lead ten souls to work out their own salvation through obeying the Words of the Father's Torah of Life, as he did, for salvation **IS** a **GIFT**, and no one can earn it, therefore what this first man is receiving for his efforts is a **GREATER REWARD** for being obedient to the Words of our heavenly Father's Torah of Life. The second man also used the blessings that Messiah, the Living Torah made flesh, poured upon him, which, as I said, **ARE** the Words of our heavenly Father's Torah of Life, and he chose to live by them **as best as he could**, and therefore through his deeds, words and actions, he was able to lead five souls onto the path to salvation.

Next we have a servant, who thought he was doing what was right, but instead of doing what the nobleman wanted him to do, he chose what he thought was the safe route and he did **NOT** invest the pound anywhere, he simply hid it until the nobleman returned because he was afraid that the nobleman would punish him, **IF** he lost the money that the nobleman had entrusted to him. He chose to **HIDE** the pound, the Gift that the nobleman gave him, which as I said, are the Words of the Torah of YHVH, he put the Light of Messiah, the Gospel the good news under a bushel, where it was unable to be seen by anyone, and therefore he did **NOT** save any souls even though he had the very same potential to save souls as the other two did, **BUT** unfortunately for him, he was mistaken, and we are told in verse 20 what the nobleman thought of this man's ineptitude.

*And another came, saying, Master, behold, here is your pound, which I have kept laid up in a napkin: 21 For I **feared** you, because you are an **austere** man:*

(Austeros, Strong's number G840, αὐστηρός, austērós, pronounced, ow-stay-ros', it is from a presumed derivative of the same as G109, meaning blown; rough, as a gale, figuratively, it means severe, austere)

*And You take up what you have not layed down, and you reap what you did **NOT** sow. 22 And the certain noble man, said unto him, Out of **your own mouth will I judge you**, you wicked servant.*

Please understand that in this Parable Messiah is telling us that we **WILL** be judged not only by the deeds that we perform but we will be judged by the **Words of our own mouths**, therefore we have to be very careful and consider what words we speak, for our words are one of the criteria by which we will be judged to determine our final resting place and our final role in the kingdom of Elohim, for eternity. Amen.

So this third servant was afraid that **IF** he invested the money, that the **certain nobleman** gave him and he lost it, that he would be punished severely, so he chose to do nothing with the money that the nobleman gave him. Now based on the fact that the money that the nobleman gave this servant, is representative of the Words of YHVH's Torah of Life, then we can deduce that **WHEN** YHVH gives anyone His Words of Life, and that person either chooses to reject them and or refuses to pass on this Good News to other people, **IF** they choose **NOT** to become watchmen on the wall, and warn people of what will happen to them, as is the mandate for every believer, **IF** they do **NOT** choose to believe, follow nor obey the Words of YHVH's Torah of Life, **THEN** they actually become servants of satan's ministry, the very same ministry that steals, kills and destroys people's lives, and it goes without saying that there is no room in the kingdom of Elohim for these people.

Next, the certain nobleman, Messiah says:

*You **KNEW** that I was an **austere** man, taking up what I did **NOT** lay down, and reaping what I did not sow: 23 Why then did you **NOT** give my money (the words of my Torah) into the bank, (the hands of others) that at My coming (My return), I might have required my own, with usury?*

Here Messiah is saying that this servant is wicked, because He actually **HID**, the Light that is contained in the Words of YHVH's Torah, so that no one that he interacted with could benefit from that Light, and therefore what he did was **EVIL**.

*24 And he said unto them that stood by, Take from him the pound, and give it to him that has **ten** pounds. 25 (And they said unto him, Master, he has ten pounds.)*

Here is where it gets very severe, for what was given to this evil servant will now be taken away from him, which means that like satan, he too will be cast into the lake of fire on judgment day. And then the nobleman says give the pound that you have taken from this evil servant to the servant that has ten pounds. And the people that were with him, said, **BUT** master, this man already has ten pounds, why would you take the pound away from the man that has only one, and give it to the man that has ten pounds? The answer is very simple, it is because the servant that has ten pounds has already proven that he can, and will make this extra pound, to grow into another ten pounds, which is a metaphor for teaching and saving many other souls.

*26 For I say unto you, That unto every one who has, shall be given;*

This is telling us that **IF** we want **MORE** of **WHAT** YHVH has in store for us, **THEN** we had better learn, not only to believe, follow and obey the Words of our heavenly Father's Torah of Life, **BUT** we **MUST** learn to share the Words of His Torah of Life with as many people as we

can, we cannot pick and choose who they are, we must present them to all the people that we meet, either through example and or with words. That my friends, **IS** the mandate, that we received directly from YHVH, the mandate that we are to **FIRST** live a Torah obedient Life, and then, teach others to do the same. Even If none believe what you are telling them, you are still fulfilling your Elohim given mandate to be a Light onto the World that is mired in Darkness, in ignorance of what the Torah is, and what it does for everyone that chooses to internalize and obey it. Amein

*And from him that has not, even what he has **SHALL** be taken away from him.*

If a person does **NOT** use the tools, the Words that YHVH has given them, to give to others, then YHVH will take away those tools, His Words of Life from that person, and when YHVH's Words of Life are removed from a person's Life, like they are removed from this evil servant in this parable, then all that remains is **DEATH**, eternal and everlasting **DEATH**.

*27 But those, my enemies, which did **NOT** want Me to reign over them, bring them here, and **SLAY them before me.***

This **IS** a very stern warning to all people who reject the Words of our heavenly Father's Torah, for what they are actually rejecting **IS** Messiah, for Messiah **IS** the Words of our heavenly Father's Torah of Life made flesh, without which there is only death.

*Next we are told in verse 28 And when Messiah had finished speaking this parable, He went before, ascending up to Jerusalem.*

Since we are told that after speaking this Parable that Messiah chose to return to Jerusalem, I believe that He is telling us that when He returns as our conquering King, to the kingdom that our heavenly Father has given Him, He is actually telling us that Jerusalem, **IS** the place that He will be returning to, for Scripture tells us that Jerusalem **IS** where YHVH, chose to place His Name there forever.

*29 And it came to pass, when He was come near to Bethphage and Bethany, at the mount called the mount of Olives, He sent two of His disciples, 30 Saying, Go into the village over against you; where, when you enter therein, you shall find a colt tied, whereon yet never man sat: loose him, and bring him here. 31 And if any man asks you, Why do you loose him? This is what you shall say unto him, Because the Master has need of him. 32 And they that were sent, went their way, and found even as He had said unto them. 33 And as they were loosing the colt, the owners thereof said unto them, Why are you taking this colt? 34 And they said, The Master has need of him. 35 And they brought the colt to Yeshua: And they cast their garments upon the colt, and they sat Yeshua om the Colt.*

This is the same story that is recounted in *Matthew 21*,

Here we learn that **IF** we willingly obey YHVH's Commandments as Messiah's disciples obeyed Him, then we too will have the very same success in our lives as these disciples did,

which means that we will be encouraged and supported in what we are doing, by many people.

*Verse 4 All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell you the daughter of Tzion (Israel), Behold, **YOUR** King comes unto you, Meek, and sitting upon an ass, and a colt the foal of an ass.*

This is a quote from *Zechariah 9:9 Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, your King comes unto you: He is **JUST**, and having **salvation**; lowly, and riding upon an ass, and upon a colt the foal of an ass.*

As you can see, this event of Messiah, our King, coming to the gates of Jerusalem sitting on the colt of an ass, an Aton, אָטוֹן, was prophesied to happen long before the actual event happened, which tells us that whatever YHVH prophesies always comes to pass.

*Verse 6 And the disciples went, and **did** as Yeshua **commanded** them, They brought the ass, and the colt, the Aton, and put on them their clothes, and they set Him, Messiah, thereon.*

This tells us that when we obey what YHVH Commands us to do, in the Words of His Torah of Life, that we too will experience success in what we are attempting to do. Throughout Scripture the emphasis is placed on us, making the right choice, and that is, to willingly and lovingly learn to Trust and obey the Commandments of YHVH, the Words of His Torah of Life, because when we do that on a regular basis, when we Trust and Obey the inerrant and everlasting teaching and instructions of YHVH, the Words of His Torah of Life, we **WILL** always experience success, while pleasing our heavenly Father in the process. I believe that the fact that the disciple put their clothes, their covering upon the colt the foal the aton, represents them putting their **FULL TRUST** in Him, and saying that from this point on, the He Messiah the Words of the Living Torah made flesh would be their covering.

*36 And as He went, they (the people) spread their clothes in the way. 37 And when He was come near, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise Elohim with a loud voice for all the mighty works that they had seen; 38 Saying, Blessed be the King who comes in the Name of YHVH: peace in heaven, and glory in the highest.*

Here when it says that the people that were witnessing this event, through their clothes on the ground before Messiah, so that He could ride over them, I believe, represents people tossing all their man made false doctrines on the ground, because now, that have chosen, that from this point on, they will follow the Doctrine that Messiah has taught them, that eternal Life can only be attained through willingly and lovingly choosing to believe, follow and obey the Words of the Fathers Torah of Life as He did and taught the to do.

Next I would like you to try and put yourself in the shoes of Messiah's disciples and try and imagine the joy that they were experiencing, for they thought the battle was over and that they had won, since the Saviour was in their midst, and He was about to enter into the gates of the city of Jerusalem as a conqueror with all the people cheering Him on. But as we read on, we will see

that that is **NOT** the case, for Messiah came to *prepare His bride*, so that **SHE could learn to work out her own salvation**, so that she would be totally ready, when our heavenly Father sends Messiah back to get His spotless bride, sometime in the distant future.

Now we come to the fly in the ointment of Messiah's Disciples, the Pharisees, and we are told in *verse 39*

*And some of the Pharisees from among the multitude said unto Him, Master, rebuke your disciples.*

The Pharisees wanted Messiah to rebuke His disciples **BECAUSE** of what they said about Messiah, in *verse 38 Blessed be the King who comes in the Name of YHVH: peace in heaven, and glory in the highest.*

For in essence, Messiah's disciples were claiming that Messiah **IS** the King that was foretold to come, in the name of YHVH. So in a sense both, Messiah's disciples and the Pharisees were wrong, for Messiah first visit was Him visiting us a lowly servant, to teach us to walk in total loving surrendered obedience to the Words of our heavenly Father's Torah of Life, as He did and taught us to do, for in this role, His first visit, He was not a king He was our lowly servant. The Pharisees were wrong because they did **NOT** see Him as the only begotten Son of Elohim, **BUT** there will be no mistaking Him when He returns, for He is coming back as a conquering King and all eyes shall see Him for what He truly is, our omnipotent Creator, that has come to judge the world for their deeds.

*40 And He answered and said unto the Pharisees, I tell you, that, IF these (My disciples) should hold their peace, THEN, the stones would immediately cry out.*

This shows us that as the Creator of **ALL** things, everything has to obey Him, including the rocks, and the only creature in all of YHVH's creation that has a choice **NOT** to obey the omnipotent and omniscient Creator is mankind, and unfortunately, there are many that will make the wrong choice and be lost for eternity.

*41 And when He was come near, He beheld the city, and wept over it,*

Why did Messiah weep over the city of Jerusalem? It is because, the people that inhabited the city, the people that YHVH had chosen as His own, and who had the privilege of seeing and entering His Temple, and who had been given the Words of His Torah of Life, had rejected the Words of our heavenly Father, which means that they rejected both the Father and the Son, which caused Messiah to weep, because He knows that unless they have a change of heart, and change their ways, and start to willingly and lovingly obey the Words of our heavenly Father's Torah of Life, they will perish, and like our heavenly Father, Messiah does **NOT** want even one person to perish. That my friends **IS** why Messiah pleaded with our heavenly Father from the cross, to forgive the people that were crucifying Him, for according to Messiah, they did **NOT** know what they were doing.

*42 Saying, If You Jerusalem (that would be the inhabitants of Jerusalem), had **KNOWN**, even you, at least in this **YOUR DAY**, the things which belong unto **YOUR PEACE!***

This is one of the saddest moments in all of Scripture, for Messiah's heart is broken and He is weeping for the people because they have **MISSED** the day of their visitation, which means that they have missed the point of His coming, they have **NOT** yet realized that He came to teach them that they were on the wrong Path and that they had to learn to return to, teshuvah to the Words of the Living Torah and obey them, as He did and taught all of us to do.

It is not only Messiah that should be sad, we should all be distraught also, for these are some of the saddest words found anywhere in all of Scripture, and if you take a moment and contemplate on what is going on here, then you will not only see, the sadness, **BUT** you will feel it, for it is a sadness that is felt and expressed by both Messiah and our heavenly Father, a sadness that was, and continues to be felt throughout the universe, and the only remedy to remove this universal sadness, is by YHVH's children willingly choosing to believe, follow and obey the Words of His Torah of Life, for that is what **PLEASES** our heavenly Father.

***BUT now, they*** (the Words of the Living Torah made flesh) ***are hidden from your eyes.***

Since the Words of YHVH's Torah of Life are the path that leads us to eternal salvation, and since Messiah says, that this path **IS NOW** hidden from the eyes of His people, how will anyone be able to be saved? It is only by choosing to surrender our wills to our heavenly Father, who then will fill us with His Holy Spirit, who, in turn, is tasked with causing all people who **ALLOW** Him, to teach them to believe, follow and obey the Words of our heavenly Father's Torah of Life, which, as I said above, **IS** the one and only path to eternal salvation.

*43 For the days **SHALL** come upon you, that your enemies **SHALL** cast a trench about you, and compass you round, and keep you in, on every side, 44 And **SHALL** lay you even with the ground, and your children within you; **AND** they shall **NOT** leave in you, even one stone upon another;*

***WHY?***

***BECAUSE*** you did **NOT KNOW** the time of your visitation.

This is talking about the total destruction of the Temple in Jerusalem, and the destruction and captivity of thousand upon thousands of Jews. Messiah died in and around thirty AD, and the Temple was destroyed in seventy AD. What YHVH prophesies always comes to pass, the good along with the bad.

*45 And He went into the temple, and began to cast out them that sold therein, and them that bought; 46 Saying unto them, It is written, My house is the house of prayer: **BUT YOU**, have made it a den of thieves.*

Who are the **YOU** that Messiah is talking about? It is the religious leaders of the day, that turned the Father's house of Prayer into a Den of thieves, and I am sad to say that not much has changed

today, for religion today is totally based on how much money they can raise to keep their organization operating, and **NOT** about preaching the Good News, that the Words of YHVH's Torah of Life were made flesh, and dwelt among us to show us that we, like Him are to live a Torah obedient Life, and not rely on any man made doctrines, for all man made doctrines are riddled with lies and falsehoods from satan.

*Verse 47 And He taught daily in the temple.*

Since Scripture makes it very clear that Messiah **IS** the Words of the Living Torah made flesh, that dwelt among us, **THEN** what do you think Messiah was teaching in the Temple every day? Well the answer is or should be very clear, Messiah lived a Torah obedient Life and taught the Words of our heavenly Father's Torah of Life to everyone that He spoke to, everyday of His life here on earth, and He commanded us to do the same.

What follows next is a perfect description of what all the leaders of all the man made religions of the world are like, and what they would do to a Messiah that came preaching that we all had to return to and obey all the Words of the Torah that YHVH gave to Moses at Mount Sinai, in order to get on the pathway that leads to eternal life.

*But the **chief priests** and the **scribes** and the **chief of the people** sought to **DESTROY HIM**,*

**WHY** do you think these religious leaders, wanted to destroy Messiah?

It is because he was a threat to their control over the people, and He was a threat to their livelihood, for they depended upon the money that they received and sometimes extorted out of people in the name of YHVH, and therefore they wanted Messiah out of the picture as soon as possible.

However, even though the religious leaders really wanted to kill Messiah, we are told in *verse 48*

*And the **chief priests** and the **scribes** and the **chief of the people** could not find what they might do: for **ALL** the people were very attentive to hear Him.*

Here we are told that the chief priest, scribes and the chief secular leaders could **NOT** find the opportunity to kill Messiah because they were **afraid** of what the people would do, because they were so attentive to what Messiah was teaching. This tells us that you and I have a large part to play when Messiah returns, for the more people that are attentive to and understand who and what Messiah is, and what He is teaching, which of course is the Words of the Living Torah of our heavenly Father. For Messiah **IS** the Words of the Torah made flesh, that our heavenly Father wants all of us to believe, follow and obey. Therefore the more people that believe, the harder it will be for the religious and secular leaders of the world to **Try and get rid of Him**.

There is no doubt that Messiah can do it on His own, but He is searching for hearts that want to believe, follow and obey the Words of His Torah of Life, for that tells Him that we will do

everything to protect Him, for He is the Words of our heavenly Father made flesh, that we have to preserve for eternity. Amein.

*Studying and keeping Torah together as a community.*

*Have a great Elohim blessed week and may YHVH bless your every thought,  
and your every deed. Until we meet again. Shalom Alechem!*