

The curse of the law is upon all flesh, not just Israel

Thursday, October 19, 2017 5:51 PM

Proverbs 25:2

2 It is the glory of God to conceal a matter; to search out a matter is the glory of kings.

Romans 3:23

23 for all have sinned and fall short of the glory of God,

Therefore by the works of the Torah, no flesh is justified in his sight: for by the Torah is the knowledge of sin. **ROMANS 3:20**

For whosoever shall guard **תא** eth-the whole Torah, and yet offend in one point, he is guilty of all. **JAMES 2:10**

Curses that come when we do not keep the law.

But it shall come to pass, if you will not hearken unto the voice of YAHUAH ELOHAYKA, to guard to do **תא** eth-all his commandments and his statutes which I command you this day; that all these curses shall come upon you, and overtake you: **DEUTERONOMY 28:15**

Yea, all Yashar'el have transgressed **תא** eth-your Torah, even by departing, that they might not obey your voice; therefore the curse is poured upon us, and the oath that is written in the Torah of Mosheh the servant of ELOHIYM, because we have sinned against him. **DANIEL 9:11**

For **תא** eth whom YAH loves he chastens, and scourges every son whom he receives. **HEBREWS 12:6**

Psalms of Solomon, Chapter 10

A glorious hymn. Further reference to the eternal covenant between God and Man.

*Happy is the man whom the Lord remembereth with reproving,
And whom He restraineth from the way of evil with strokes
That he may be cleansed from sin, that it may not be multiplied.
He that maketh ready his back for strokes shall be cleansed,*

For the Lord is good to them that endure chastening.

For He maketh straight the ways of the righteous,

And doth not pervert them by His chastening.

And the mercy of the Lord is upon them that love Him in truth,

And the Lord remembereth His servants in mercy.

For the testimony is in the law of the eternal covenant,

The testimony of the Lord is on the ways of men in His visitation.

Just and kind is our Lord in His judgements for ever,

And Israel shall praise the name of the Lord in gladness.

And the pious shall give thanks in the assembly of the people;

And on the poor shall God have mercy in the gladness of Israel;

For good and merciful is God for ever,

And the assemblies of Israel shall glorify the name of the Lord.

The salvation of the Lord be upon the house of Israel unto everlasting gladness!

Ecclesiastes 30:1

"He that loveth his son causeth him oft to feel the rod, that he may have joy of him in the end."

King James Version (KJV)

Nag Hammadi, The Father Establishes a Contest in the World (25, 27-26, end of 27, beginning)

The Father wished to reveal his [wealth] and his glory, and so he established a great contest in this world. He wanted to make the contestants come up and leave behind what is of the created world, and despise these things with exalted, incomprehensible knowledge, and run to the one who is. We are to be triumphant over the ignorance of those who contend with us, the adversaries who contend against us, through our knowledge, for we already have known the inscrutable one from whom we have come. We have nothing in this world, or else the world's authority that came to be might hold us back in the worlds of the heavens, where death is universal, surrounded by individual [27].....

2 Maccabees 6:12-15

12 Now I beseech those that read this book, that they be not discouraged for these calamities, but that they judge those punishments not to be for destruction, but for a chastening of our nation.

13 For it is a token of his great goodness, when wicked doers are not suffered any long time, but forthwith punished.

14 For not as with other nations, whom the Lord patiently forbearth to punish, till they be come to the fulness of their sins, so dealth he with us,

15 Lest that, being come to the height of sin, afterwards he should take vengeance of us.

Wisdom of Solomon

Why is Wisdom of Solomon shown with the King James Bible?

1 For thine incorruptible Spirit is in all things.

2 Therefore chastenest thou them by little and little that offend, and warnest them by putting them in remembrance wherein they have offended, that leaving their wickedness they may believe on thee, O Lord.

John 15:22

22 If I had not come and spoken to them, they would not be guilty of sin; but now they have no excuse for their sin.

Romans 9:22-23

22 What if God, although choosing to show his wrath and make his power known, bore with great patience the objects of his wrath—prepared for destruction? 23 What if he did this to make the riches of his glory known to the objects of his mercy, whom he prepared in advance for glory—

2 Baruch 13 4-12

13:4 This means that if these happy cities will ever say, "Why has the ALMIGHTY YAHWEH brought upon us this retribution?",

13:5 You and those who are like you, those who have seen this evil and retribution coming over you and your nation in their own time, may say to them that the nations will be thoroughly punished."

13:6 And this they may expect.

13:7 And when they say in that time, "When?", you will say to them:

13:8 You who have drunk the clarified wine, you now drink its dregs, for the judgment of YAHWEH the Most High is impartial.

13:9 Therefore, HE did not spare HIS own sons first, but HE afflicted them as HIS enemies because they sinned.

13:10 Therefore, they were once punished, that they might be forgiven.

13:11 But now, you nations and tribes, you are guilty, because you have trodden the earth all this time, and because you have used creation unrighteously.

13:12 For I have always benefited you, and you have always denied the beneficence.

Wisdom of Solomon 12:22

"Therefore, whereas thou dost chasten us, thou scourgest our enemies a thousand times more, to the intent that, when we judge, we should carefully think of thy goodness, and when we ourselves are judged, we should look for mercy."

King James Version (KJV)

The lesser proceeds the greater: Cain-Abel, Ishmael-Isaac, Esau-Jacob, ignorance- knowledge, first book-hidden knowledge

John 2:8-10

8 Then he told them, "Now draw some out and take it to the master of the banquet." They did so, 9 and the master of the banquet tasted the water that had been turned into wine. He did not realize where it had come from, though the servants who had drawn the water knew. Then he called the bridegroom aside 10 and said, "Everyone brings out the choice wine first and then the cheaper wine after the guests have had too much to drink; but you have saved the best till now."

The Sheperd of Hermas - Chapter 50:1-5

50:1 He saith to me; "Ye know that ye, who are the servants of God, are dwelling in a foreign land; for your city is far from this city. If then ye know your city, in which ye shall dwell, why do ye here prepare fields and expensive displays and buildings and dwelling-chambers which are superfluous?"

50:2 He, therefore, that prepareth these things for this city does not purpose to return to his own city.

50:3 O foolish and double-minded and miserable man, perceivest thou not that all these things are foreign, and are under the power of another For the lord of this city shall say, "I do not wish thee to dwell in my city; go forth from this city, for thou dost not conform to my laws."

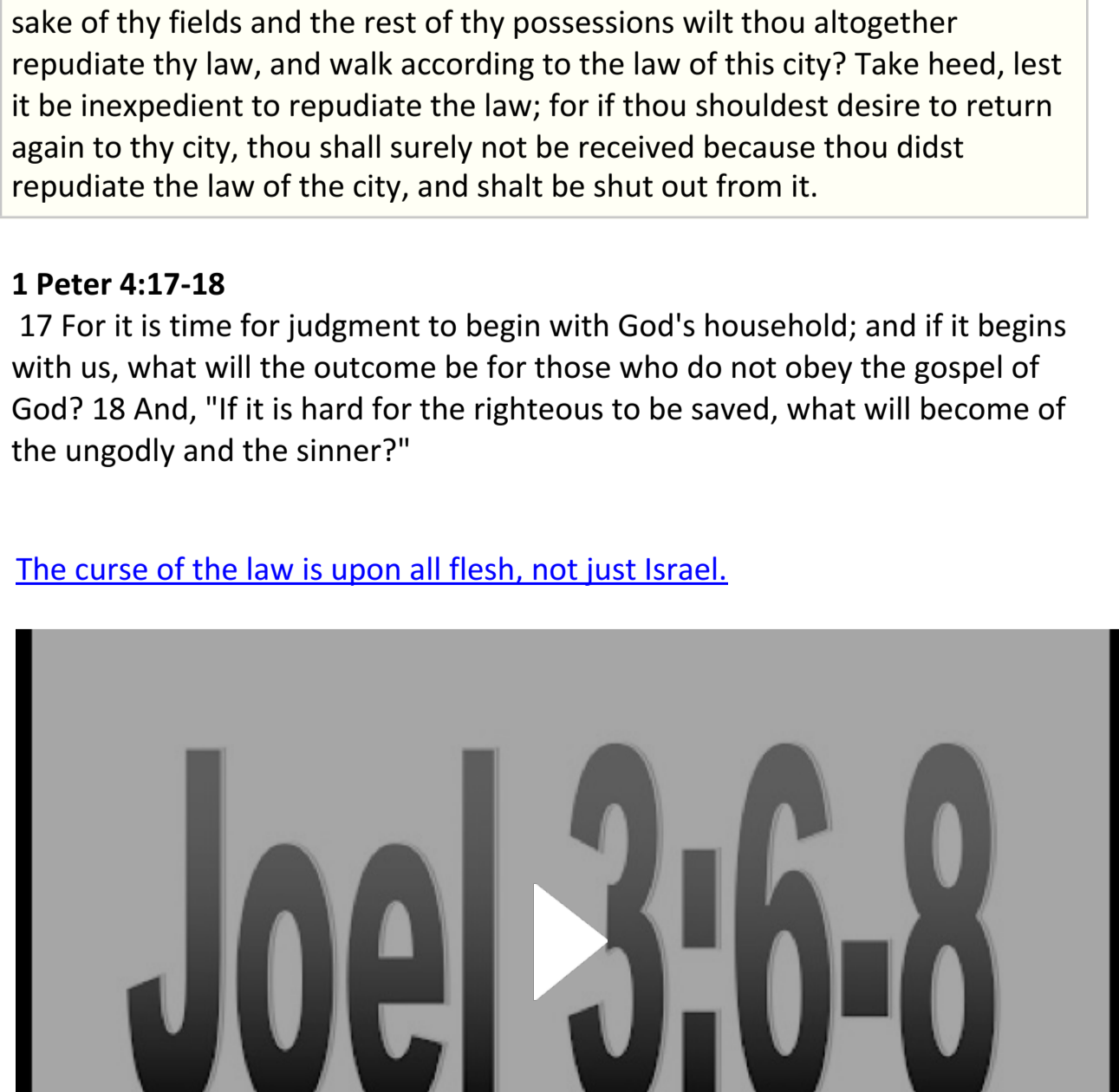
50:4 Thou, therefor who hast fields and dwellings and many other possessions, when thou art cast out by him, what wilt thou do with thy field and thy house am all the other things that thou preparedst for thyself? For the lord of this country saith to thee justly, "Either conform to my laws, or depart from my country."

50:5 What then shalt thou do, who art under law in thine own city? For the sake of thy fields and the rest of thy possessions wilt thou altogether repudiate thy law, and walk according to the law of this city? Take heed, lest it be inexpedient to repudiate the law; for if thou shouldest desire to return again to thy city, thou shall surely not be received because thou didst repudiate the law of the city, and shalt be shut out from it.

1 Peter 4:17-18

17 For it is time for judgment to begin with God's household; and if it begins with us, what will the outcome be for those who do not obey the gospel of God? 18 And, "If it is hard for the righteous to be saved, what will become of the ungodly and the sinner?"

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Dead World

Walking