



LAWLESSNESS

What Is Righteousness?

Dikaioo (G1344) is one of eight related words dealing with what is right.

The overall definition of these words have to do with justice, equity, and judgment. Torah is Yah's description of what is right, which is the same as what Y'shua declares. Let us reverse course now and approach this from another direction. So what is unrighteousness? It is the opposite of righteousness. Therefore something cannot possibly be both ... right and wrong.

Let us examine a few instances which deal with the adversarial position to the Master's teaching.

"Watch out for false prophets. They come to you in sheep's clothing, but inwardly they are ferocious wolves. By their fruit you will recognize them. Do people pick grapes from thornbushes, or figs from thistles? Likewise every good tree bears good fruit, but a bad tree bears bad fruit. A good tree cannot bear bad fruit, and a bad tree cannot bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. Thus, by their fruit you will recognize them. "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only he who does the will of my Father who is in heaven. Many will say to me on that day, 'Lord, Lord, did we not prophesy in your name, and in your name drive out demons and perform many miracles?' Then I will tell them plainly, 'I never knew you. Away from me, you evildoers!'"

Mattityahu/Matthew 7:15-23 (NIV) Note that this translation accurately defines what is unrighteous or not right by using the word evildoers. The Father considers those who disregard His Way as evil or lawless. As the Son only speaks the words of his Father, he cannot abolish what the Eternal declares to be righteous or he does not represent Yah.

And on that day יהושע went out of the house and sat by the sea. And large crowds were gathered together to Him, so that He went into a boat and sat down. And all the crowd stood on the beach. And He spoke to them much in parables, saying, "See, the sower went out to sow. And as he sowed, some indeed fell by the wayside, and the birds came and devoured them. And others fell on rocky places, where they did not have much soil, and immediately they sprang up, because they had no depth of soil. But when the sun was up they were scorched, and because they had no root they withered. And others fell among thorns, and the thorns came up and choked them. And others fell on good soil and yielded a crop, some a hundredfold, some sixty, some thirty. He who has ears to hear, let him hear!" And the taught ones came and said to Him, "Why do You speak to them in parables?" And He answering, said to them, "Because it has been given to you to know the secrets of the reign of the heavens, but to them it has not been given. For whoever possesses, to him more shall be given, and he shall have overflowing; but whoever does not possess, even what he possesses shall be taken away from him. Because of this I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand. And in

them the prophecy of Yeshayahu is completely filled, which says, 'Hearing you shall hear and by no means understand, and seeing you shall see and by no means perceive, for the heart of this people has become thickened, and their ears are hard of hearing, and their eyes they have closed, lest they should see with their eyes and hear with their ears, lest they should understand with their heart, and turn back, and I heal them.' And blessed are your eyes because they see, and your ears because they hear, for truly I say to you, that many prophets and righteous ones longed to see what you see, and did not see it, and to hear what you hear, and did not hear it." You, then, hear the parable of the sower: "When anyone hears the word of the reign, and does not understand it, then the wicked one comes and snatches away what was sown in his heart. This is that sown by the wayside. And that sown on rocky places, this is he who hears the word and immediately receives it with joy, yet he has no root in himself, but is short-lived, and when pressure or persecution arises because of the word, immediately he stumbles. And that sown among the thorns is he who hears the word, and the worry of this age and the deceit of riches choke the word, and it becomes fruitless. And that sown on the good soil is he who hears the word and understands it, who indeed bears fruit and yields – some a hundredfold, some sixty, some thirty." Another parable He put before them, saying, "The reign of the heavens has become like a man who sowed good seed in his field, but while men slept, his enemy came and sowed darnel among the wheat and went away. And when the blade sprouted and bore fruit, then the darnel also appeared. And the servants of the master of the house came and said to him, 'Master, did you not sow good seed in your field? From where then does it have the darnel?' And he said to them, 'A man, an enemy did this.' And the servants said to him, 'Do you wish then, that we go and gather them up?' But he said, 'No, lest while you gather up the darnel you also uproot the wheat with them. 'Let both grow together until the harvest, and at the time of harvest I shall say to the reapers, "First gather the darnel and bind them in bundles to burn them, but gather the wheat into my granary." ' ' " Another parable He put before them, saying, "The reign of the heavens is like a mustard seed, which a man took and sowed in his field, which indeed is less than all the seeds, but when it is grown it is greater than the plants and becomes a tree, so that the birds of the heaven come and dwell in its branches." Another parable He spoke to them, "The reign of the heavens is like leaven, which a woman took and hid in three measures of meal until all was leavened." יהושע said all this to the crowds in parables, and He did not speak to them without a parable, so that what was spoken by the prophet might be filled, saying, "I shall open My mouth in parables, I shall pour forth what has been hidden from the foundation of the world." Then, having sent the crowds away, יהושע went into the house. And His taught ones came to Him, saying, "Explain to us the parable of the darnel of the field." And He answering, said to them, "He who is sowing the good seed is the Son of Adam, and the field is the world. And the good seed, these are the sons of the reign, but the darnel are the sons of the wicked one, and the enemy who sowed them is the devil. And the harvest is the end of the age, and the reapers are the messengers. As the darnel, then, is gathered and burned in the fire, so it shall be at the end of this age. **The Son of Adam shall send out His messengers, and they shall gather out of His reign all the stumbling-blocks, and those doing lawlessness, and shall throw them into the furnace of fire – there shall be wailing and gnashing of teeth. Then the righteous shall shine forth as the sun in the reign of their Father. He who has ears to hear, let him hear!"** Mattityahu 13:1-43 (ISR98)

The verse highlighted (in red) contains the Greek word Anomia, which is one of the equivalents for the English words lawlessness or unrighteousness. Since the Teacher constantly informs us that all his instructions are from the Father, then whose laws are being spoken? If Y'shua calls anyone a violator of the Most High's path, then the violation must be against the will of the one who established the guidelines. According to this understanding, one who is lawless must be trespassing on Yah's authority. Democracy is not the way of the Kingdom of Yah, as it is disobedience, rebellion, and selfishness. This

is what happened in the garden when the fruit of the tree of the knowledge of good and evil was consumed by our first ancestors. They decided to usurp the Creator's instructions in favor of their own desires. Unfortunately they forgot they were not immortal and they died that day. **You turn man back to dust and corruption, and say, "Return, O sons of the earthborn [to the earth]!" For a thousand years in Your sight are but as yesterday when it is past, or as a watch in the night.**

Tehillim/Psalm 90:3-4 (AMP) This is referenced by Kefa/Peter in his second letter and is the mindset required to discern that Adam lived 930 years and did not live a whole day. **And the Lord God commanded the man, "You are free to eat from any tree of the garden, but you must not eat from the tree of the knowledge of good and evil, for on the day you eat from it, you will certainly die."** **B'resheit/Genesis 2:16-17 (HCSB)**

One of our problems today, as we read the Scriptures, is the fact that we do not have a Semitic Mindset which would allow us to grasp the context contained there in. A word grossly misunderstood is the Hebrew word "nachash" as it means a hiss, whisper, prognosticate, enchant, observe, augury, and snake. Now we will examine the very first time this word appears in the Torah; **Now the serpent was more subtle than any beast of the field which Jehovah God had made. And he said unto the woman, "Yea, hath God said, Ye shall not eat of any tree of the garden?" And the woman said unto the serpent, "Of the fruit of the trees of the garden we may eat: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." And the serpent said unto the woman, "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil."** **B'resheit 3:1-5 (ASV)** This is one instance of Biblical witchcraft, as convincing someone to do something contrary to what they have been instructed by their Authority.

Even modern medical science and evolutionists agree that everything on earth is tied together because of our genetic roots in the earth. Most so called believers reject the idea that we do not exist once we die, as they have accepted the witchcraft teaching presented in the garden of the immortal soul. Therefore to many believe that death is a release from this physical prison, this is outright gnosticism. Our brother Sha'ul/Paul addresses this mindset with the following; **What then shall we say? Shall we continue in sin that grace may abound? Let it not be! We who have died to sin, how shall we still live in it? Or are you ignorant that all who were baptized into Messiah Yahshua were baptized into His death? Therefore, we were buried with Him through baptism into death that as Messiah was raised up from the dead by the glory of the Father, so also we should walk in newness of life. For if we have been planted together with Him in the likeness of His death, so also shall we be in the resurrection, for we know this, that our old self was crucified with Him, that the body of sin might be destroyed, so that we no longer serve sin. For he who is dead has been freed from sin. But if we died with Messiah, we believe that also we shall live with Him, knowing that Messiah being raised from the dead, dies no more; death no longer has dominion over Him. For in that He died, He died to sin once for all; but in that He lives, He lives to Elohim. So also you count yourselves to be truly dead to sin, but alive to Elohim in Yahshua, Messiah our Master. Then do not let sin reign in your mortal body, to obey it in its lusts. Neither present your members as instruments of unrighteousness to sin, but present yourselves to Elohim as one living from the dead, and your members instruments of righteousness to Elohim. For your sin shall not Master it over you, for you are not under the penalty of Law breaking, but under grace. What then? Shall we sin because we are not under the penalty of the Torah, but under grace? Let it not be! Do you not know that to whom you present yourselves as slaves for obedience, you are slaves to whom you obey, whether of sin to death, or obedience to righteousness? But thanks be to Elohim that you were slaves of sin, but you obeyed from the heart the form of doctrine to which you were delivered. And having been set free from sin, you were enslaved to righteousness. I speak as a**

man on account of the weakness of your flesh. For as you yielded your members as slaves to uncleanness and to iniquity, so now yield your members as slaves to righteousness unto sanctification. For when you were slaves of sin, you were free as to righteousness. Therefore what fruit did you have then in the things over which you are now ashamed? For the end of those things is death. But now having been set free from sin, and having been enslaved to Elohim, you have your fruit unto sanctification, and the end everlasting life. For the wages of sin is death, but the gift of YAHWEH is everlasting life in Yahshua, Messiah our Master. Romans 6:1-23 (HRB)

The Greek word “opsonion” means wages, pay, rations, or stipend. Sha'ul is stating that death is our reward if we continue in our sin. Guess what ... WE HAVE ALL SINNED AND FALLEN SHORT OF HIS WILL (**Bold for emphasis**). Forgiveness and repentance do not eliminate the verdict of guilt. Our brother, Sha'ul, himself ALSO DIED awaiting the resurrection; which means being brought back into physical existence, and breathing. This is Yah's definition of LIFE and he gives no other explanation than this.



For to long the first century writings, referred to as the B'rit Chadashah/New Testament, have been twisted into teaching the ways of the ADVERSARY/SATAN. And SATAN is not the name of a being but a description of anyone or anything in opposition to something else. Yah is even a Satan to us sometimes as our will is contrary to His. One such instance is when the Messenger stalls Ba'alam as he attempts to meet with the Moabite king Balak. Constantly wanting to blame some external entity for our personal choices is nothing but an attempt to avoid responsibility for our actions. We cannot PRAY away our sins merely with words, devoid of action, as this is witchcraft. This is exactly what Sha'ul is expressing to the Romans in the 6th chapter (noted above) of his letter.

Condoning sin and lawlessness makes us false prophets and people should avoid us if we are so doing. When the time comes for Mashiach's return, how many will recognize him as he will be using the Torah as the Kingdom's rules. **"If you love Me, keep My commandments. And I will pray the Father, and He will give you another Helper, that He may abide with you forever-- the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you."** Yochanan/John 14:15-17 (NKJV) Jesus

answered him, "If anyone loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him. Whoever does not love me does not keep my words. And the word that you hear is not mine but the Father's who sent me. These things I have spoken to you while I am still with you. But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you." Yochanan 14:23-26 (ESV) My little children, I am writing these [things] to you in order that you may not sin. And if anyone sins, we have an advocate with the Father, Jesus Christ the righteous [one], and he is the propitiation for our sins, and not for ours only, but also for [the sins of] the whole world. And by this we know that we have come to know him, if we keep his commandments. The one who says "I have come to know him," and does not keep his commandments is a liar, and the truth is not in this person. But whoever keeps his word, truly in this person the love of God has been perfected. By this we know that we are in him. The one who says [that he] resides in him ought also to walk just as that one walked. Yochanan Alef 2:1-6 (LEB) Blessed are those who wash their robes, so that they may have the right to the tree of life, and may enter by the gates into the city. Outside are the dogs and the sorcerers and the immoral persons and the murderers and the idolaters, and everyone who loves and practices lying. Chazon/Revelation 22:14-15 (NASB) A note pertaining to the robes is that both Tertullian and Cyprian (Early Christian Believers) quote His commands instead of robes prior to the compiling of the writings of the B'rit Chadashah as we now are familiar with. The Aramaic renditions also agree with His commandments as the proper translation.

Yochanan continuously quotes Y'shua as obedient to his Father in everything he says. Based on this precept, how can those who claim to trust him most of the time do exactly the opposite thing the Master taught and lived? We do not follow someone by going the opposite direction. This is a context which should be familiar as a house divided against itself.



Where do we go if we are not pursuing the same course the Teacher follows as it is the narrow path. Yochanan refers to Y'shua as faithful to the Eternal's plan to redeem and renew His creation. The story of the creation begins with Yah addressing chaos and correcting it with order. Is He now not also doing the same thing as in the beginning? Our

hope is not in the Most High giving us carte-blanc to negate His governmental authority but in trusting Him to be the righteous one. All righteousness is derived from the Torah/His character.

Shalom Aleichem

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