

PARABLES

Bringing Hidden Things to Light



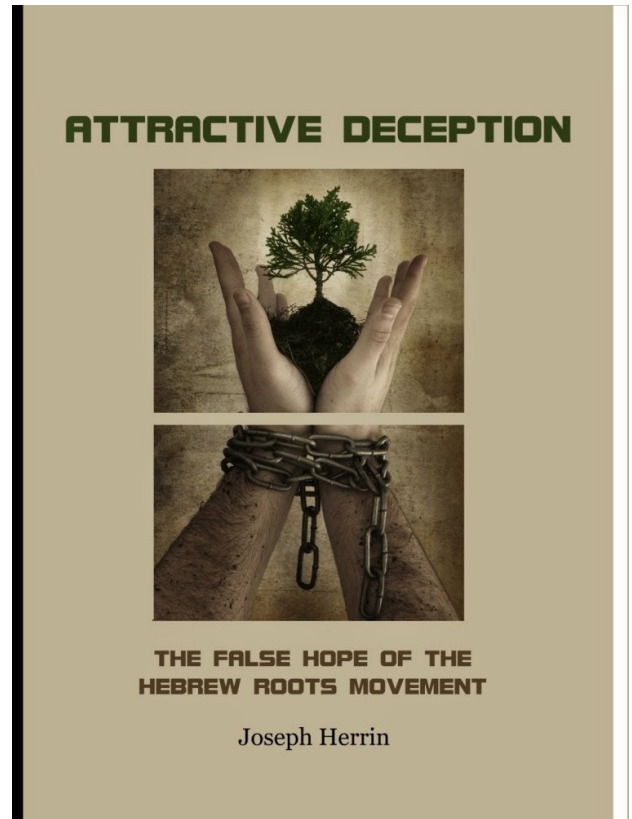
Psalms 78:2-4

I will open my mouth in a parable, I will utter dark sayings of old... We will not conceal them.

Parables Bookshelf - Series 1.20.6

This edition of the Parables Bookshelf Newsletter continues the book *Attractive Deception—The False Hope of the Hebrew Roots Movement*.

The only way to avoid embracing symbols, rites, and doctrines that originate in the mind of Satan is to test everything against the word of God. God's word is not only the Bible, it is also found in the voice of the Holy Spirit. Christians need to develop the habit of asking Yahweh to speak to them, revealing to them both truth and error, both what arises from His Spirit and that which is birthed in some inferior source.



Food for Thought

Many deceptions only appeal to us because there is something inside us that "wants" to believe them. They are seductive because of darkness and wrong motives in our own lives. We must search our hearts and root these out.

Andrew Strom

Intellectual deception always follows moral rejection.

Winkie Pratney

Scripture Memory

II Peter 2:1

But false prophets also arose among the people, just as there will also be false teachers among you, who will secretly introduce destructive heresies...

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Attractive Deception— The False Hope of the Hebrew Roots Movement

Tallit, Tzitzit, and Tefillin - Stylish Symbols of Rebellion



The disturbing truth being revealed in this examination of the Hebrew Roots Movement is that a great many men and women have been deceived or enticed into embracing rites, symbols, and holidays which are derived from the worship of Satan. As the evidence accumulates, it should be anticipated that as we dig into the origins of these elements associated with apostate Judaism, we will discover the telltale signs of Satan's character. One of the dominant aspects of Satan's nature is rebellion. The word "Satan" means "adversary." David, in the 38th Psalm used the Hebrew word "satan" when speaking of those who hated him.

Psalms 38:20

They also that render evil for good are mine *adversaries* (Hebrew 'satan')...

In the New Testament, we find Yahshua, who is

declared "the Son of David," being opposed by the apostate Jewish religious leaders. They are acting as His adversaries. Yahshua speaks truly when He declares these evil men to be children of their father, the devil.

John 8:44

"You are of your father the devil, and you want to do the desires of your father. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. Whenever he speaks a lie, he speaks from his own nature; for he is a liar, and the father of lies."

Just like Satan, the Jewish religious leaders sought to put to death an innocent man. They brought forth false witnesses in order to accuse and condemn the Son of God. Both lying and murder were in their minds and in their actions. Corresponding to this we find that the orthodox Jews wear a symbol of Satanic rebellion on their foreheads (minds) and on their arms (actions). As you look at the image at the beginning of this chapter, you will see that the young man is wearing a black leather box on his left arm and on his forehead. The Jews call these tefillin. The Orthodox Jews believe their tefillin correspond to the "frontlets," or "phylacteries" mentioned in a number of Bible passages.

Deuteronomy 6:6-8

And these words, which I am commanding you today, shall be on your heart; and you shall teach them diligently to your sons and shall talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up. And you shall bind them as a sign on your hand and they shall be as frontlets on your forehead.

Exodus 13:16

So it shall serve as a sign on your hand, and as phy-

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lacteries on your forehead, for with a powerful hand Yahweh brought us out of Egypt.



These words spoken by Yahweh were not intended to be observed literally. He was using symbolic speech. There are four Scripture passages that speak of binding Yahweh's commandments to one's hand and to one's forehead. They are Exodus 13:9 and 13:16; Deuteronomy 6:8-9 and 11:18. Many things spoken by Yahweh in the Torah were intended to be understood symbolically. In the same book of Deuteronomy, in a passage found between the two verses that reference the Tefillin, we find the following words of God.

Deuteronomy 10:16

Therefore circumcise the foreskin of your heart...

Unless Abraham's descendants were to begin practicing open heart surgery, they would surely have to understand this as figurative language. Undoubtedly, if there had been some practical way for the Jews to circumcise their hearts, they would have attempted to do so. Such is the folly of man. It is ridiculous for Jewish men to pay exorbitant prices for small, black leather boxes that contain small scrolls with Scripture passages relating to tefillin written on them, and to strap them to their bodies every morning during their prayers. Yahweh was not intending His people to take these passages literally, but rather to understand the spiritual sense of what was being conveyed.

One sense in which these passages were to be un-

derstood is that the Hebrew people were to always be mindful of Yahweh's commandments. They were to act as if Yahweh's commandments were right before their eyes all the time. Whenever they stretched out their hand to do something, they were to consider the will of God. A further signification of these words relates to the locations on the human body that are named in these passages. The forehead and the hand represent the thoughts and the actions of man. We see these same locations referenced in the book of Revelation.

Revelation 14:9

If anyone worships the beast and his image, and receives a mark on his forehead or upon his hand, he also will drink of the wine of the wrath of God, which is mixed in full strength in the cup of His anger...

I have explored the spiritual symbolism of these passages in the book titled *The Mark of the Beast*. Most Christians have been as negligent to consider the spiritual meaning of these words in the book of Revelation as the Orthodox Jews have been in their misunderstanding of the passages that speak of binding Yahweh's commandments to their hand and forehead. What we can be certain of, is that Satan has determined to usurp, subvert, or corrupt all the things of God. Just before John describes the mark of the beast in Revelation 14, he described the overcomers in Christ being marked in their foreheads.

Revelation 14:1

And I looked, and behold, the Lamb was standing on Mount Zion, and with Him one hundred and forty-four thousand, having His name and the name of His Father written on their foreheads.

We should not think that Yahweh is going to tattoo

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the heads of all of His overcoming sons. There is a spiritual meaning intended here. Yahweh wants His people to have their minds sealed. These are ones who are “Holy Unto Yahweh,” reminiscent of the band of blue with letters of gold that the Hebrew High Priest wore upon his turban that bore this same expression. The New Testament speaks much about the Christian having “the mind of Christ.” Satan wants to subvert this purpose and to place his wicked mind in all of humanity. He has been very successful in doing so, yet Yahweh has always preserved a remnant unto Himself who have not bowed the knee to Satan/Baal.

I would invite my brothers and sisters in Christ to consider the possibility that Satan has subverted these words relating to phylacteries and frontlets from the books of Exodus and Deuteronomy. He has induced apostate Judaism to take these words literally, creating a tradition which places a sign of rebellion upon their hands and their foreheads. By doing so, Satan is marking these men outwardly with a visible testimony of the rebellion that exists in their minds and is revealed in their actions.

The rabbis who brought forth a literal interpretation of these passages, and who have devised the traditions surrounding the wearing of tefillin, are among those who rejected their Messiah, handing Him over to the Romans to be crucified. Their thoughts and actions are spiritually branded with the marks of Satan’s rebellion. Consequently, no disciple of Christ should be surprised to find that they are physically wearing a visible symbol of their rebellion.

Before setting forth the evidence of Satanic rebellion in these symbols, let me share a few other Scriptures that reveal how Yahweh has often used symbolic language in the Scriptures, language which was not intended to be obeyed in a literal sense.

Proverbs 1:8-9

Hear, my son, your father's instruction, and do not forsake your mother's teaching; Indeed, they are a graceful wreath to your head, and ornaments about your neck.

This is a very appropriate passage to consider in relation to tefillin. Solomon is writing about a father’s instruction and a mother’s teaching. This forms a nice parallel to Yahweh, the heavenly Father, giving instruction to His people. Did Solomon intend for his hearers to apply his words literally? Were they to take their parents’ instructions and turn them into a wreath to be worn about the head, or neck ornaments to adorn their neck? Of course not. Two chapters later, Solomon uses another figure of speech.

Proverbs 3:3

Do not let kindness and truth leave you; Bind them around your neck, write them on the tablet of your heart.

There are numerous difficulties with applying this instruction literally. How do you bind something physically that exists as a concept? Can you pick up a handful of kindness? Can you measure out truth with a scale? And how is a person to write these things on the tablet of their heart? It is only because a literal interpretation is impossible that we do not find some foolish person attempting to form a tradition based upon a literal application of Solomon’s words.

The descendants of Israel have frequently failed to apprehend correctly the meaning of the Scriptures. If this were not so, would they have crucified the Lord of glory? Through a misapprehension of Yahweh’s words, Jewish rabbis have developed a tradition of constructing small leather boxes, placing fragments of the Torah in them, and wearing them

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on their bodies. Not being guided by the Holy Spirit to this tradition, they have been under the influence of Satan, the great deceiver. Being spiritually blind, they have established precepts and practices relating to the wearing of tefillin that testify of having given themselves over to rebellion in both thought and action.

To identify these symbols of rebellion we must first understand the significance of numbers in Scripture. Numbers are used by Yahweh as a means of conveying spiritual truth. Numbers have divine associations to them. At the mention of certain numbers (7, 12, 40, 666, for example) many Christians would immediately recognize their Scriptural significance. They would be able to cite a variety of instances where these numbers occur in the Bible. Oftentimes, the first appearance of a number in the Bible provides us with a clue as to the number's spiritual meaning. We find this to be the case with the first occurrence of the number 13 in Scripture.

E.W. Bullinger, in his insightful book *Number in Scripture*, shares the following regarding the Biblical significance of the number 13.

*As to the significance of **thirteen**, all are aware that it has come down to us as a number of ill-omen. Many superstitions cluster around it, and various explanations are current concerning them.*

*Unfortunately, those who go backwards to find a reason seldom go back far enough. The popular explanations do not, so far as we are aware, go further back than the Apostles. But we must go back to **the first occurrence** of the number thirteen in order to discover the key to its significance. It occurs first in Gen 14:4, where we read "Twelve years they served Chedorlaomer, and the **thirteenth** year they REBELLED."*

*Hence every occurrence of the number **thirteen**, and likewise of **every multiple of it**, stamps that with which it stands in connection with **rebellion, apostasy, defection, corruption, disintegration, revolution, or some kindred idea.***

[End Excerpt]

Do not the words "rebellion, apostasy, defection, and corruption" describe apostate Judaism? Yahshua spoke a parable to the Jews which revealed their evil heart in seeking to kill Him. He spoke of a landowner renting out a vineyard to some caretakers. At the harvest time, the landowner sent his servants to receive his produce. The caretakers beat one, killed another, and stoned a third. He then sent a larger group of servants, and they were treated similarly. Finally, the landowner sent his son, saying, "Surely they will respect my son!" Yahshua then shared the following:

Matthew 21:38-39

"But when the vine-growers saw the son, they said among themselves, 'This is the heir; come, let us kill him, and seize his inheritance.' And they took him, and threw him out of the vineyard, and killed him."

These are the thoughts and actions of those who have become impregnated with the mind of Satan. Yahshua stated that Satan "comes only to kill, steal, and destroy." Acting like children of the devil, the Jewish leaders killed the Son of God, seeking to wrest control of the vineyard (Judaism) for themselves. Their actions were those of rebellion and revolt (revolution) against Yahweh and His Son. Does this not explain why there is so much apostasy among Judaism today? Orthodox Jews continue to deny the authority of the Son of God. They have corrupted the commandments of Yahweh through their oral law, and they have been led of Satan to adopt many idolatrous and spiritually un-

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clean symbols, holidays and traditions. Talmudic and Kabbalistic Judaism is a manifestation of rebellion against Yahweh.

Consider then, the age at which a young boy is officially given entrance into this religion of rebellion. It is at the age of thirteen. This is an age that is not only associated with young boys beginning to manifest rebellion in their lives, but it is a number that signifies rebellion and apostasy in the Bible. Could there be a more appropriate age at which to introduce someone to the rebellion and apostasy of corrupted Judaism?

In both ancient and modern times, the age of thirteen marked the time when a Jewish boy would experience his bar mitzvah celebration marking his coming of age and responsibility as a “son of commandment” (the literal meaning of “bar mitzvah”). This term, however, refers to more than a coming of age ceremony. The young man himself becomes a “bar mitzvah,” which is defined by the rabbis as “an agent who is subject to the rabbinical law.” By becoming a bar mitzvah, the young man at the age of thirteen receives his official introduction into the rebellion and apostasy of rabbinic Judaism, binding himself to it.

Upon experiencing this coming of age ceremony, the young Jewish boy is deemed mature enough to wear the tefillin. The rabbinical method of wearing a tefillin on the arm is to wrap the black leather thong around the arm, hand, and fingers a total of thirteen times. This is true for all who wear the tefillin, not just those who are experiencing their bar mitzvah ceremony.



Tefillin Wrap

The prescribed way to affix the tefillin to the arm is to wrap it 7 times around the arm, 3 times around the hand, and 3 times around the fingers, this being a total of 13 times. Kedar Griffio and Michael Berkeley, in their book *African Origin Found in Religion and Freemasonry*, make reference to the wrapping of the tefillin around the body, drawing comparison to the practice of an initiate into the first degrees of Freemasonry wrapping the cable-tow about their body.



Entered Apprentice

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In the initiation ritual of Freemasonry, the first degree of which is Entered Apprentice, the candidate is blindfolded, he has his left breast exposed, as well as his left leg below the knee, and he has a cable-tow (a piece of corded rope) wrapped around his neck and body. I believe Griffio and Berkley are correct in seeing a similarity between the introductory rites of Freemasonry and the bar mitzvah practice of wrapping the tefillin around the young man's arm and forehead. I will not go into detail about the Masonic practice, but will return to it briefly when addressing the wearing of the tallit, or Jewish prayer shawl.

There is more symbolized by the binding of the tefillin to the forehead and arm. Chabad is a Jewish religious group that embraces both Talmudic and Kabbalistic teachings. On their website they explain some of the symbolism of the tefillin.



Head Tefillin with Letter Shin/Sin

*The head-tefillin has four compartments, for the four scrolls, and has a raised Hebrew letter **shin** on each side.*

*The straps are made of leather painted black on one side. They are threaded through the lower part of the boxes and knotted. The head-strap's knot is in the shape of the Hebrew letter **daled**; the hand-tefillin is knotted in the shape of the Hebrew letter **yud**. (Together, shin, daled, yud spell Sha-da-i, one*

of the names of G-d.)

[Source:

http://www.chabad.org/library/article_cdo/aid/142435/jewish/Wrapping-the-Mind-and-Heart.htm]

If we proceed on the premise that Talmudic and Kabbalistic Judaism is Luciferian in the same way that Freemasonry (which is derived from Kabbalah) is Luciferian, then we must view this explanation for the presence of the Hebrew letters Shin, Daled, and Yud on the tefillin as that which is supplied to the profane, those who have been deemed unworthy to know the true reason. In another article on the Chabad website we find clues to an alternate explanation for the presence of these Hebrew letters, one with a much darker meaning.

*The front of the mezuzah has the holy name Sha-dai written on it. This name is spelled **shin dalet yud**. The name **demon** (in Hebrew, "shed") is spelled **shin dalet**. **The holy name Sha-dai is therefore the same as the word for "demon" but with additional yud. The letter yud always represents chochma, and here it hints that the demons that have a hold on our subconscious are removed as soon as we are conscious of G-d.***

***Note also that in English the transliteration of the words "shade" and "shadow" also share the root letters shin and dalet and contain the similar concept of the dark side of life.** Among the dictionary definitions for shade is phantom, ghost or spirit!*

[Source:

http://www.chabad.org/kabbalah/article_cdo/aid/379639/jewish/Doorways-and-Shady-Characters.htm]

If we separate the letter Yud by itself, accepting that "the letter yud always represents chochma," we are left with the Shin and Dalet grouped together to

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spell the Hebrew word “shed” which translates to English as “demon,” and is transliterated into English as “shade” which denotes an evil spirit. I would postulate that contrary to the Chabad statement that the letter Yud representing chochma “hints that the demons that have a hold on our subconscious are removed,” instead symbolizes binding these demons to the wearers mind (thoughts) and actions. The word tefillin, after all, literally means “to attach,” or “to bind.”

Is it proper to consider the Shin and Dalet separately from the Yud? Consider that the letter Shin is present as a raised letter on the sides of the head tefillin. The knot holding the head tefillin in place forms the shape of the Hebrew letter Dalet. This knot is located at the back of the head, thus the Shin and Dalet encompass the mind of man. Another way to say this is that the “demon” encompasses the wearer’s mind. The Yud is set apart by itself, being located on the hand to which the arm tefillin is bound. The Chabad site states that Yud “always represents chochma,” and in another place they provide the following statement.

*The Zohar breaks up the word chochma itself into two words: "koach" and "mah." "Koach" means "potential," and "mah" means "what is." **Thus chochma means "the potential of what is," or "the potential to be..."***

*Thus, in brief, **chochma is defined as the germinal, highly condensed revelation of G-dly light in the highest level of immanence that is in the life force of all of creation.***

[Source:
http://www.chabad.org/kabbalah/article_cdo/aid/380785/jewish/Chochma.htm]

As mentioned previously, Lucifer means “light bearer,” or “bringer of light.” That which Kabbalah

calls light is the religion of Lucifer. Chochma, therefore, is not Yahweh’s light. It is Satanic darkness masquerading as light. As a young Jewish boy reaches the age of thirteen, he receives the tefillin, binding it to his forehead and arm. He is signifying that he is binding to himself the mind of Satan, and giving himself over to doing the works of Satan. These works are works of rebellion against Yahweh and His Son Yahshua. This rebellion is indicated both by the age of the initiate to rabbinic Judaism, and by the wrapping of the tefillin around the arm, hand, and fingers thirteen times.

The signs of Satanic rebellion do not end here. It is very common to present a young Jewish boy with a tallit during his bar mitzvah. Tallit come in two different forms. There is the Tallit Gadol (literally “big cloak”) and Tallit Katan (literally “small cloak”; like a short poncho).



Tallit Gadol/Prayer Shawl

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Most often when Christians or Jews speak of the tallit, they are referring to the tallit gadol, which is the prayer shawl. Aside from the obvious attachment of symbols already addressed in this book, such as the erroneously named “Star of David” which is a 666 symbol, and the transgressing of the apostolic injunction for men to NOT cover their heads when praying or prophesying, the rabbis have marked the tallit with other symbols of Satanic rebellion.

Although there may be numerous tassels or fringes hanging from the edges of the tallit, there are special tassels on the four corners. These are called tzitzit, or tsitsit. The wearing of tzitzit is mentioned in the Old Testament, being an instruction of Yahweh to the Hebrew people.

Numbers 15:37-40

Yahweh also spoke to Moses, saying, “Speak to the sons of Israel, and tell them that they shall make for themselves fringes (tzitzit) on the borders of their garments throughout their generations, and that they shall put on the fringe (tzitzit) of each border a cord of blue. And it shall be a fringe (tzitzit) for you to look at and remember all the commandments of Yahweh, so as to do them and not follow after your own heart and your own eyes, after which you played the harlot, in order that you may remember to do all My commandments, and be holy to your God.”

Although the Jews today have special garments called tallit to which they attach the tzitzit, this was not what Yahweh commanded. Yahweh intended the Hebrew people to add tzitzit to the regular clothing, not to create special garments to attach them to. The scholarly magazine *Biblical Archeology Review* offers some excellent insight into the ancient Hebrew custom.

The tassels were in fact extensions of the hem, as we learn from innumerable illustrations in ancient Near Eastern art.

To understand the significance of the tassel, we must first understand the significance of the hem. The hem of an ancient Near Eastern garment was not simply a fold sewed to prevent the threads of the cloth from unraveling. The hem of the outer garment or robe made an important social statement. It was usually the most ornate part of the garment. And the more important the individual, the more elaborate and the more ornate was the embroidery on the hem of his or her outer robe. The tassel must be understood as an extension of such a hem.

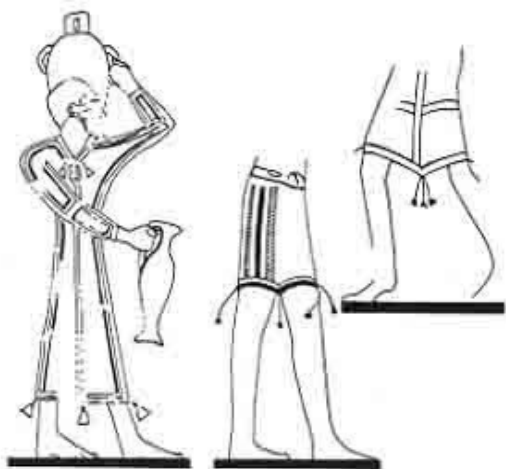
Extra-Biblical texts teach us that the ornate hem was considered a symbolic extension of the owner himself and more specifically of his rank and authority....

The significance of the hem and of its being cut off is reflected in a famous Biblical episode. When the young and future king, David, fled from the jealous wrath of King Saul, Saul pursued David into the Judean wilderness near the Dead Sea. Weary from his pursuit, Saul went into one of the caves near the spring at Ein Gedi to relieve himself, unaware that David and his men were hiding in that very cave. David's men urged him to kill the unsuspecting Saul. Instead, David cut the hem of Saul's cloak to prove that he could easily have killed Saul if he had wanted to, but that he would not harm the Lord's anointed. The passage has a deeper significance, however - in some ways the opposite significance. The hem that David cut off was an extension of Saul's person and authority. David did in fact harm the Lord's anointed; that is why David immediately felt remorse for what he had done: “Afterward David reproached himself for having cut off the hem of Saul's cloak” (1 Samuel 24:6). According to

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the New English Bible translation, David's "conscience smote him" (1 Samuel 24:7). Although protesting that he had not lifted a finger or a hand against the Lord's anointed (1 Samuel 24:10), David had in fact committed a symbolic act - cutting off Saul's hem - of enormous significance. This significance was not lost on King Saul; he understood full well: "Now I know that you will become king" (1 Samuel 24:20).

Returning to the tassels or tsitsit that the Israelites were commanded to wear, they can be understood as extensions of the hem. The tassels, as shown in the illustrations, are part of the hem; they are simply extended threads of the embroidery of the hem. A tassel may hang free or it may be decorated with a flower head or bell at the end.



Fringed garments worn by prisoners captured by Ramesses III.

[End Excerpt]

Much could be said about the hem of the garment, but I will be brief as I want to conclude this subject on the tefillin, tallit, and tzitzit. Understanding the significance in ancient cultures to the hem of the garment and the status of the wearer, we can understand its association with the glory, or rank of the individual. There are accounts in the New Testa-

ment of people being healed as they merely touched the hem of Yahshua's garment. Symbolically, they touched His glory. When the woman with the issue of blood touched Christ's hem and was instantly healed, Yahshua did not immediately know who had touched Him, but he sensed that "dunamis" or "miraculous power" had gone out from Him at her touch. Such marvels were prophesied of the Savior in the Old Testament, though the message is obscured due to some poor translations.

Malachi 4:2

But to you who fear My name the Sun of Righteousness shall arise with healing in His **wings** (kanaph - literally "**borders**")...

Malachi prophesied that the Son of God would have healing in His "borders," which is to say, the hem of His garment. *Strong's Concordance* defines this word in the following manner.

OT:3671

kanaph (*kaw-nawf'*); from OT:3670; **an edge or extremity**; specifically (of a bird or army) a wing, (of a garment or bed-clothing) a flap, (of the earth) a quarter, (of a building) a pinnacle.

Although this word is appropriately understood as a reference to a bird's wings in some passages, this is not always the case.

Exodus 19:4-5

"You have seen what I did to the Egyptians, and how I bore you on eagles' **wings** (kanaph) and brought you to Myself."

Numbers 15:37-38

Again Yahweh spoke to Moses, saying, "Speak to the children of Israel: Tell them to make fringes on

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the **borders** (kanaph) of their garments throughout their generations, and to put a blue thread in the fringes of the **borders** (kanaph).”

The same word used in Numbers to denote borders of the garment is the word Malachi used when speaking of the Messiah having healing in His **borders**. Some have speculated that the woman with the issue of blood touched the tzitzit which Yahshua likely wore in fulfillment of the Biblical commandment. This seems to be a defensible view.

What we do not find in the Scriptures is instruction on the actual construction of the tzitzit other than the instruction that they include a blue thread. There is no mention of the number of threads to be used, how they are to be knotted, or how many knots they are to have. Where the Bible is silent we once again find the rabbis rushing in to fill the gap. Their added instructions have a Luciferian significance.

Though many methods exist, the one that gained the widest acceptance can be described as follows:

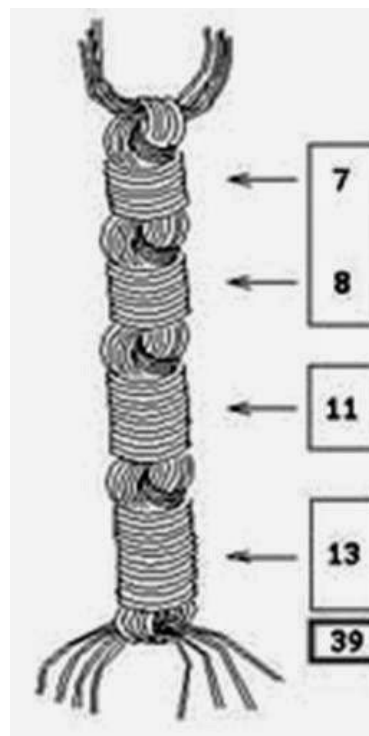
The four strands of the tzitzit are passed through holes near the four corners of the garment (Shulchan Aruch Orach Chaim 11:9-11:15) that are farthest apart. Four tzitziyot are passed through each hole, and the two groups of four ends are double-knotted to each other at the edge of the garment near the hole. One of the four tzitzit is made longer than the others; the long end of that one is wound around the other seven ends and double-knotted; this is done repeatedly so as to make a total of five double knots separated by four sections of winding, with a total length of at least four inches, leaving free-hanging ends that are twice that long. Before tying begins, declaration of intent is recited: L'Shem Mitzvat Tzitzit ("for the sake of the commandment of tzitzit")...

The two sets of strands are knotted together twice,

and then the shamash (a longer strand) is wound around the remaining seven strands a number of times. The two sets are then knotted again twice. This procedure is repeated three times, such that there are a total of five knots, the four intervening spaces being taken up by windings numbering 7-8-11-13, respectively. The total number of winds comes to 39, which is the same number of winds if one were to tie according to the Talmud's instruction of 13 hulyot of 3 winds each...

Rashi, a prominent Jewish commentator, bases the number of knots on a gematria: the word tzitzit (in its Mishnaic spelling) has the value 600. Each tassel has eight threads (when doubled over) and five sets of knots, totaling 13. The sum of all numbers is 613, traditionally the number of mitzvot (commandments) in the Torah. This reflects the concept that donning a garment with tzitziyot reminds its wearer of all Torah commandments. (Rashi knots are worn by the majority of Ashkenazic- Eastern European- Jews).

[Source: <http://en.wikipedia.org/wiki/Tzitzit>]



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Once again we see the rabbis marking their works with the number of rebellion. The last gap between the lower knots on the tzitzit has 13 windings. All of the windings total 39, which is 13 x 3. Further revealing the darkened understanding of apostate Judaism is the significance attached to the wearing of the tallit by Kabbalah.

Kabbalah teaches that the tallit garment is a metaphor for G-d's infinite transcendent light. The fringes allude to the immanent divine light which permeates every element of creation. By wearing a tallit gadol or a tallit katan, a Jew synthesizes these two elements and makes them real in his life.

[Source:

http://www.chabad.org/library/article_cdo/aid/537949/jewish/What-is-the-Tzitzit-and-Tallis.htm]

Once more we must remind ourselves that the god of Kabbalah is Lucifer. Donning the tallit for a Kabbalist is the equivalent of bedecking themselves with the light of Lucifer and making it part of their life. A shocking connection is made between the modern Judaic practice of donning the tallit gadol and the initiatory rites of Freemasonry as one observes a modern rabbi demonstrating how to don the tallit. Notice that the rabbi speaking at the beginning of the following video is wearing a suit with a jacket. As he begins to demonstrate how to properly don the tallit we see that he has removed his left arm from the jacket and folded it back exposing

his left breast in imitation of the rites of Freemasonry. Surely, this practice arises from the worship of Lucifer embraced by the adepts of Kabbalah and Freemasonry, but which is done in ignorance by the majority who have their eyes blindfolded (sometimes literally) to the truth.

How to Put On the Tallis

http://www.chabad.org/library/article_cdo/aid/1569717/jewish/How-to-Put-On-a-Tallis.htm

The weight of the accumulated evidence reveals the apostasy that characterizes the practice of Judaism today. A young Jewish boy at the age of 13, a number used by Yahweh to denote rebellion and apostasy, has his introduction to rabbinic Judaism. He receives the tefillin, placing the letter Shin at the forehead and the Daled at the base of the skull, encompassing his mind with “shed,” the demonic, or “shade” evil spirits and darkness. His arm is wrapped 13 times, further signifying rebellion. He has the Yud/chochma, the light of Lucifer bound to his hand. Over his head he dons the tallit, an act that in itself dishonors Yahweh who would have all men’s heads uncovered in His presence. On the edges of the tallit are the rabbinic form of the tzitzit, further marked with the number 13 for rebellion.

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As we open our eyes, we see the reality of the words spoken by Yahshua.

Matthew 23:15

“Woe to you, scribes and Pharisees, hypocrites, because you travel about on sea and land to make one proselyte; and when he becomes one, you make him twice as much a son of hell as yourselves.”

I would close this chapter by relating an account a brother in Christ (Mark) recently shared with me of a trip he made to Israel. The details of his experiences are a far cry from what is often described by tour operators and ministers who are seeking to round up recruits to journey with them to the “Holy Land.” This brother in Yahshua shared the following.

We met a lot of very nice people and some

rude greedy and stingy people. And in places I felt a strong sense of the demonic. Several sites are controlled by Catholics. I usually did not feel spiritually well in those.

In our hotel in Tel Aviv some things moved in our room, a suitcase flopped over on its own and a folded towel unfolded on a table tossing my keys in the air. I prayed for any demons to leave and nothing further happened. In Jerusalem, I think we stayed at the King David Hotel, but don't remember for sure. We were having Sabbath dinner and suddenly glasses started to break all around the dining room. Several servers dropped things. Glasses turned over on tables. I leaned over to my wife so that she could pray with me and said something like "get out of here in Jesus name." Immediately a great hush fell on the place.

Some things seemed silly beyond words, for instance on the Sabbath the elevators move on their own, continually going, stopping at each floor, that is so that the guests don't have to push the button which would be doing work on the Sabbath. Another annoying and silly thing is you can almost never get milk in a restaurant, because if there is meat they don't allow milk because of the risk of violating "don't cook a kid in its mothers milk..."

I was barred from a Catholic church because of short pants... It turned out that I had an interesting experience by not going

Attractive Deception— The False Hope of the Hebrew Roots Movement

into the Catholic church there in Nazareth. There was an Arab in full Arab white robe and head covering selling something while we queued to go in. As I (banished) remained outside I watched and after the last person was inside, the Arab pulled off his robe and head covering revealing a dark business suit and tie, put his robe away with his items that had been for sale and went on his way.

As we visited the Old City, we came in thru the gate near the western wall and were given a few minutes at the wall to pray, meditate, or look around. I went in to sense more than to pray, although I probably prayed some, I knew that I was not to put any notes into the wall, but beyond that I was listening for the leading of the Holy Spirit. I felt little response there, as if that place was not for me at least prayer-wise. Later we were in one of the churches not too far away, there I felt a strong presence of the Holy Spirit. We went on some tour underground along a route that follows the Western Wall...

Next we went around and up the ramp to the temple mount. I might have gone inside the Dome of the Rock, except that the Muslims required us to take our shoes off to go in. I will not take my shoes off for Allah, so I stayed out with my wife and a portion of our group who also would not comply.

The Pool of Bethesda was completely dry

and run down.

We went to the garden tomb which is overseen by British Christians. I found that place very pleasant and peaceful. The staff were very kind. Then we went to a different place that the Catholics say is the original tomb location, and they have built a church over it. I found it suspicious, and suspect that they just wanted the glory of "owning" the tomb place even if they had to make it up.

Oh and the money changers that Jesus threw out of the temple...they moved to the airport.

Ok that is supposed to be a joke, but the money changers in the airport seem like crooks to me. There are two choices which their signs loudly proclaim: Either NO FEE EXCHANGE, where they charge no fee but the exchange rate is exorbitant, or LOW EXCHANGE RATE, where the rate is very good, but the large fee takes away all savings. We opted for the third choice which was spend the last of our shekels on something in an airport store (at double price). I think we bought a couple boxes of hyssop, which upon reading the ingredients turned out to be thyme (with some sesame seeds), if I remember right.

I found the experiences of this brother in Yahshua to be highly revelatory of the condition of the Land of Israel and the people who occupy the land today. It is a land filled

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with demons, just as it was in the day when Yahshua walked there. There is also great spiritual darkness. Both apostate Judaism and apostate Christianity have staked their claims to various sites, many of which are spurious. There is also a very active secular element with its open homosexuality and sexual promiscuity. On top of this, there is the Illuminati/Zionist influence as is evidenced by the Israeli Supreme Court building paid for and designed by the Rothschild family.

<http://vigilantcitizen.com/sinistersites/sinister-sites-israel-supreme-court/>

Satan is the god of this world, and has brought great darkness to the earth while calling it light. Let us take hope as we recognize that the hour is near at hand when Yahshua will return. All Israel will be saved, and the kingdoms of the world will become the kingdom of our Lord and Christ.

Let us pray that the eyes of the blind might be opened, for many have been taken captive by Satan to do his will through ignorance.

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PARABLES PRECEPT— Famous Hymns: The Old Rugged Cross

On a hill far away stood an old
rugged cross,

The emblem of suff'ring and
shame;

And I love that old cross where
the Dearest and Best

For a world of lost sinners was
slain.

Refrain:

So I'll cherish the old rugged
cross,

Till my trophies at last I lay
down;

I will cling to the old rugged
cross,

And exchange it someday for a
crown.

Oh, that old rugged cross, so de-
spised by the world,

Has a wondrous attraction for
me;

For the dear Lamb of God left
His glory above

To bear it to dark Calvary.

In that old rugged cross, stained
with blood so divine,

A wondrous beauty I see,

For 'twas on that old cross Jesus
suffered and died,

To pardon and sanctify me.

To the old rugged cross I will
ever be true;

Its shame and reproach gladly
bear;

Then He'll call me someday to
my home far away,

Where His glory forever I'll
share.

Written by George Bennard,
1913