

# The Ten Commandments - Part 45 of 45: Epilogue - Part 2

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The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://www.cornerfringe.com/media/dyig254/the-ten-commandments-part-45>

**\*Portions of this document have been edited from the video message to better present a comprehensive, written document. Special attention was given to preserving the original context, but this document is not verbatim. Scripture verses are in the red text with other quotes in blue. Therefore, it is recommended that this document is printed in color. The Hebrew words are generally accompanied by the transliterate, English word. In most cases, the Hebrew is to be read from right to left.**

I'm glad you're sitting down because we are actually going to finish this series today. After 45 weeks, we are going to cross the finish line, and what better way to finish the series on the Ten Commandments, a series that is all about the law of God, than by talking about the grace of God. In my opinion, this is the most beneficial, the most practical, the most powerful way to close this out lest anyone come to a false conclusion about what this series has been about or a wrong understanding about law and grace; lest anyone fall into what I call "the pendulum effect".

There has been an explosion of the Torah movement, and I'm talking a global explosion. Christians all over the world are coming into the Torah. Some people call themselves Torah-observant Christians. Some people identify with the Hebrew Roots movement. Some people identify as Messianic. Some people identify as Judeo-Christian. Some people identify with the Abrahamic movement. We could go on and on and on. With this massive revival, there has been a flood of revelation. It is a revival; it is a flood of revelation where Christians all over the world are recognizing that the Torah is valid and legitimate.

Unfortunately, Satan is waiting in the wings as these people are rushing in, grabbing hold of, and loving God's word. He is waiting in the wings, and what he is doing is he is seducing, deceiving, and bringing this beautiful thing that is happening to a very ungodly place. There are people taking the law of God to an extreme, where it comes at the expense of the grace of God. These are individuals who believe that their own efforts in the law merit them the grace of God. It is where they begin to focus on their own ability to keep the Torah rather than focusing on the One who gave it. This is a scary place to be. So, today we are going to close this series out by talking about the grace of God.

I want to begin today - and what better way to talk about grace - by going to the law. A little tid-bit of irony. Let me take you back to Deuteronomy chapter 9. Israel is going to go into the promised land. Moses is prepping them. There is something that he has to convey that is very concerning to him, and you are going to see just how concerning it is. What he does as he is preparing them is he shares this information - and really, it is not just sharing information; it is a warning. Listen to what Moses says in Deuteronomy 9:4a: **"Do not think in your heart, after the LORD your God has cast them out before you, saying, 'because of my righteousness the LORD has brought me in to possess this land'"** (*emphasis added*). He warns them, "Don't think in your heart. Don't go to that place. Once you're given this land, do not say, 'I'm here because I deserve it. I deserve to be here. It is my righteousness by which I've entered into the land.'" Why is Moses giving this warning? Because there is a threat. Moses knows the

hearts, not just of Israel but of humanity. He knows that they are given to this. He knows that, for whatever reason, our flesh is wired to go exactly into the pendulum effect.

So, Moses warns them, "Don't think in your heart, 'Because of my righteousness the LORD has brought me in to possess the land.' It is not because of that." He tells them in Deuteronomy 9:4b, **"but it is because of the wickedness of these nations that the LORD is driving them out from before you."** One thing you want to understand is that Moses tells them what is going on: "You are coming into the land because God brought judgment upon the nations." In the land of Israel, He brought judgment through Israel; they came in with swords, and they took them down. In Jericho, the walls came crumbling down. City after city, they took the land. But why did that happen? Because the inhabitants were unfaithful to God.

I want you to think about that. The fact that Moses says "you're not coming in because of your righteousness" does not all of a sudden make the law go poof, vanish, and not matter anymore, because in the very same breath he is saying, "Because of the wickedness, because of the lawlessness of these nations, the LORD is bringing you in and is going to wipe them out; they have been lost."

We continue in verse 5a, where Moses goes on, **"It is not because of your righteousness or the uprightness of your heart that you go in to possess their land"** (*emphasis added*). This is the second time he has said this. All things are established on the testimony of two or three. Moses found this important enough - he was concerned enough - to reiterate the fact. So, he says in Deuteronomy 9:5-6, **"It is not because of your righteousness or the uprightness of your heart that you go in to possess their land, but because of the wickedness of these nations that the LORD your God drives them out from before you, and that He may fulfil the word which the LORD swore to your fathers, to Abraham, Isaac, and Jacob. <sup>6</sup> Therefore understand that the LORD your God is not giving you this good land to possess because of your righteousness, for you are a stiff-necked people"** (*emphasis added*). Three times he has now said this. Moses hammered this. "Don't think this in your heart." Then he ends on what? He ends on, "You are a stiff-necked people." You know another way of saying that? **For all have sinned and fall short of the glory of God** (Romans 3:23). That is the problem. They cannot come in on their own righteousness or their own merit. That is not how it works.

So, how did they take the land? This is the beautiful thing. The psalmists of Psalm 44 tell us literally how Israel took the land. Please pay attention to this. The sons of Korah say in Psalm 44:3, **For they did not gain possession of the land by their own sword, nor did their own arm save them; but it was Your right hand, Your arm** [Your "zeroa" אֲרֹמְךָ], **and the light of Your countenance, because You favored them** (*emphasis added*). I want to be very clear. These terms - the right hand, the "zeroa" אֲרֹמְךָ in the Hebrew - are Messianic terms; they are explicitly Messianic. Isaiah 53:1 says, **Who has believed our report? And to whom has the arm** ["zeroa" אֲרֹמְךָ] **of the LORD been revealed?** Then verse 5 talks about that through His wounds we would be healed, and by His stripes He would bear our diseases and bear our sins. If you read Isaiah 51 and 52, and Psalm 98, the "zeroa" אֲרֹמְךָ is personified because it is the Messiah. So, this is how they took the land.

The other title in Psalm 44:3 is "the light of Your countenance." In John 8:12, Yeshua comes into the world and says, **"I am the light of the world."** Let's be very clear - and this is an amazing thing - the psalmists are declaring that Yeshua brought Israel into the land, and that is how they got in. Moses tells you that it was not by their own righteousness but by Yeshua. The principles have not changed. These principles we find in the Tanakh have not changed. If you look at the whole exodus story, from the blood of the lamb, Israel is never released out of Egypt until the lamb's blood is shed, and then they go

into a baptism, and then they go into the wilderness to prepare to go into the promised land. That is our story, every single person here: you come into the faith of Yeshua, by the blood of the Lamb we are delivered, we go into a mikvah, getting baptized into His death and resurrection, and then we prepare to go into the kingdom of heaven. The principles are the same, and you will see this as we continue throughout today.

That being said, does that mean that the commandments are irrelevant, and that it does not matter whether or not you keep the commandments? Does it mean that your obedience to God is unnecessary? Well, listen to what the writer of Hebrews says, in Hebrews 3:18. **And to whom did He swear that they would not enter His rest, but to those who did not obey?** (*Emphasis added*). The writer of Hebrews is going back to the whole situation of that entire generation of Israel whose corpses rotted in the wilderness. Read Numbers 14 and you will understand why. They did not obey Him. That is an amazing thing. Do you know there were two judgments? There was a judgment upon Israel where an entire generation was taken out, and there was a judgment upon the nations that were wiped out in the land. The only ones that went in were the ones that obeyed. They obeyed, but they could not, once they got in the land, say, "I deserve to be here." Moses warned them and said, "No, you don't. It's not by your own righteousness."

Let us build on this. I want to take you to Paul's "magnum opus" when it comes to grace. Ephesians 2:8a reads, **For by grace you have been saved through faith** (*emphasis added*). I want you to understand how Paul uses the term "grace." It is personified. When Paul is speaking this term, he has one thing in mind, and it is not a thing but a person. Proof of this can be found in Titus 2:11, **For the grace of God that brings salvation has appeared to all men** (*emphasis added*). So, when we read this, we should understand it the way Paul understands it, and the way he is actually conveying it: "For by Yeshua you have been saved through faith." Faith in what? In Him. We have been saved by faith in Him. Paul says, in Ephesians 2:8, **For by grace you have been saved through faith, and that not of yourselves; it is the gift of God** (*emphasis added*). What did Moses say? What were the very words that Moses conveyed? How about when you compile that with what the psalmists said? Exactly what they conveyed is what Paul is saying. He is saying nothing different; the principle stays the same. It is all about Yeshua; not of ourselves.

Then Paul continues in verse 9, **not of works, lest anyone should boast**. A huge element to this entire discussion, in understanding this discussion, is what he says right at the end, "lest anyone should boast." This is in case you fall into the trap where you did not listen to Moses when he said, "Don't you dare say that you're coming into the promised land or to the kingdom of heaven by your own righteousness." What we are learning is that that is pride. The undertow of these people that get radically obsessed about the Torah - not in a good way but in a destructive way, where they get hit with the pendulum effect and they carry it so far that it comes at the expense of grace - what is driving this? Pride. Pride and arrogance. That's why they look at people with such condemnation, thinking, "These filthy, ignorant, stupid Christians don't know nothing." Knowledge puffs up, but it is love that edifies. This is what Paul is coming after.

I want to take this even further, and I want to take you to Yeshua's words in Luke 18:9-14; He lays this out incredibly. In verse 9 we read, **Also He spoke this parable to some, who trusted in themselves that they were righteous, and despised others** (*emphasis added*). Do you see that the focus of their attention was their ability to walk in the Torah? They carry this persona, this attitude, kind of a smug attitude, looking down at everyone, because they are so lofty. This is what Yeshua is describing. In verse 10, He begins the parable by saying, **"Two men went up to the temple to pray, one a Pharisee and**

**the other a tax collector.**" Yeshua could not have picked two more opposing individuals in the context of the first century if He wanted to. This is even more drastic than if you were to, say, put a Pharisee over here and a Samaritan over here. The tax collector was the most repugnant occupation; they were seen as betrayers of Israel; they were people who were carrying out Roman oppression against the Jewish people. They were hated; it was the most vile of the vile. Then on the other side Yeshua picks the Pharisee: the shepherds of Israel, the experts in Torah, the ones who dedicated their lives to studying God's word and teaching the people. They were to be the guides. So, here you have diametrically opposed individuals.

Now we continue the parable in verse 11. **"The Pharisee stood and prayed thus with himself, 'God, I thank You'"** - look at that. Aren't we supposed to enter into His gates with thanksgiving and enter His courts with praise? The Pharisee opens up, "God, I thank you", but let us look at the rest of his prayer, **"that I am not like other men – extortioners."** Let me ask you a question. Is extortion against Torah? Is it against the Bible, the principles of God's word? Of course. The Pharisee continues, **"[I am not] unjust."** That is another biblical attribute. **"Adulterers."** He essentially says, "I am not committing adultery; I am not breaking the seventh commandment. I am doing these things." And he says, **"or even as this tax collector"**; in other words, "this pile of filth over here who oppresses Your people, who cares nothing for Jerusalem or Israel, I'm not like him." He continues in verse 12, **"I fast twice a week; I give tithes of all that I possess."** You have an expert in the Torah coming out and saying, "I am doing it. I am walking in Your word." He loves the Torah.

Then we read this in verse 13, **"And the tax collector, standing afar off"** - he is standing afar off; he doesn't even draw near - **"would not so much as raise his eyes to heaven, but beat his breast, saying, 'God, be merciful to me, a sinner!'"** (*emphasis added*). There are radically two different situations here. This tax collector - and I want to point this out because it is important - has been convicted by God's word. He has been convicted by the Torah, by the truth of who God is. It has spoken to him in such a powerful way that it has dropped him to his knees, and he is begging for mercy. This guy has had an experience with the Spirit of God, a real experience, and so much so that he has this clarity that he is not even worthy to approach the LORD, he is not worthy to lift his head, and he can say nothing. He does not go back and talk about the five things he might have done right in his life and say, "LORD, remember those five things that I did right." He does not talk anything about that. All he can say is, "Be merciful to me, a sinner."

How does the LORD view this situation, where we have an expert in the Torah who has laid out all his righteousness that he has been walking in, and we have this filthy tax collector? Well, Yeshua tells us in the very next verse. Luke 18:14a reads, **"I tell you, this man [the tax collector] went down to his house justified rather than the other."** You had better soak in that word "justified" because that is not just a little term with little meaning. We are talking the difference between life and death and between heaven and hell. According to Yeshua, the Master of all, He has said, "That tax collector, the way he approached Me, his heart, this guy is going to be forgiven; I will embrace him." And He is going to reject the expert in the Torah who is a shepherd of Israel. If you were there in the first century and you were hearing Yeshua saying these things, you would think it was an absolutely radical teaching. Yeshua continues in Luke 18:14b, **"for everyone who exalts himself will be humbled, and he who humbles himself will be exalted."** You have the Pharisee, and you have the tax collector. This is the difference between pride and humility, between blindness and clarity. That is what this is about.

I love Charles Spurgeon's words: [The greatest enemy to human souls is the self-righteous spirit which makes men look to themselves for salvation.](#) When they look at themselves, they focus more on their own ability, and they lose sight of Yeshua. They lose sight of reality.

I want to paint this on a deeper level for you and start bringing some righteous men to the table. The first one I want to bring is King David. In 1 Kings 15:5 we read, **David did what was right in the eyes of the LORD, and had not turned aside from anything that He commanded him all the days of his life, except in the matter of Uriah the Hittite.** I tell you the truth; not one of you has a bio this impressive. David did not turn to the left or to the right except for one thing in his life - and it was a great sin, and there was great forgiveness, but this is a guy who is so great in Scripture that the LORD Himself said, "I have finally found a man after my own heart" (Acts 13:22). Those are the LORD's words; that is not man's interpretation. David was so great that all the kings of Israel would be likened to him. They would be measured up against him as if he was the bar; whether or not they walked as their father David walked, or did not. He set the bar. Understand, David walked in Torah; he was a king who loved the heart and the will of the living God.

Listen to his perspective because he is a man who knows the Torah. In Psalm 16:2 David says, **O my soul, you have said to the LORD, "You are my Lord, my goodness is nothing apart from You"** (*emphasis added*). In other words, "All of my righteousness that I walk in in regard to the Torah, all the good things that I do, these are all nothing apart from You." David has clarity. David is connected to the LORD; he is connected to Yeshua. I will show you how much. In Psalm 31:1 David says, **In You, O LORD, I put my trust; let me never be ashamed; deliver me in Your righteousness** (*emphasis added*). Sounds totally different than the Pharisee, doesn't it? A totally different spirit. Notice that David does not say, "Deliver me in my righteousness." He does not lay out all his good works before the LORD and say, "LORD, I really deserve this; I'm the man." He says, "Deliver me in Your righteousness."

Here is what's interesting; as you get into the New Testament, the veil comes off, and we start reading the Old Testament in ways we have never known before, and we start seeing Yeshua everywhere. In regard to righteousness, we read the following in Romans 3:21. **But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets** (*emphasis added*). This is Yeshua. It's interesting that David says, "Deliver me in Your righteousness." It is speaking of Yeshua. Is David not the guy who said in Psalm 110:1, **The LORD said to my Lord, "Sit at My right hand, until I make Your enemies Your footstool"** (*emphasis added*). David had clarity; he was totally codependent upon his Savior. He needs a savior, someone to deliver him, and Yeshua is the one to do it.

David says this in Psalm 71:16, **I will go in the strength of the LORD God; I will make mention of Your righteousness, of Yours only** (*emphasis added*). Radically different than the Pharisee, who when he approached and came before Yeshua, what did he do? He laid out all his righteousness. "I'm not unjust; I'm not an extortioner; I'm not like this filthy hypocrite tax collector." He starts laying out all his greatness: he fasts twice a week; he tithes; he does all of these things. When David approaches the LORD, nothing but glory to the LORD. We have to learn from this. The LORD Himself says, **"Their righteousness is from Me"** (Isaiah 54:17c). Our righteousness is not in and of ourselves; it is not in all the effort that we put into the Torah and keeping the commandments, especially the Ten Commandments. Our righteousness is from Him; pure and simple.

Let me take you to another titan of the faith who is one of the most profound men mentioned anywhere in Scripture. In fact, God Himself calls him out by name. In the book of Ezekiel chapter 14, the LORD mentions three names: He mentions Noah, Daniel, and Job. The man I want to bring to the table is

Daniel. This guy was righteous and feared God, and when he prayed, it moved heaven; literally, angels were sent to him. God loved him. Daniel honored the LORD. When Daniel was in captivity, how did he approach the LORD? How did he see things, even though he was following the LORD, walking in righteousness? This is how he approached the LORD: **"O LORD, righteousness belongs to You, but to us shame of face"** (Daniel 9:7a). Do you know who that sounds like? It sounds like the tax collector, when he says, "God, be merciful to me, a sinner." The same spirit and attitude. Daniel does not come up and say, "I've been so good. All my righteousness is spread out before you. I deserve to be heard." He does not approach that way because of the clarity that he has. He declares the LORD righteous, but we are shameful. That is what we deserve, shame of face.

Then Daniel goes on and says, in verse 18, **"Oh my God, incline Your ear and hear; open Your eyes and see our desolations, and the city which is called by Your name; for we do not present our supplications before You because of our righteous deeds, but because of Your great mercies"** (*emphasis added*). Daniel, this righteous man who truly is walking in the commandments of God, comes before God, and as he is petitioning Him, he does not even think about laying out his righteous deeds. "That's not why I'm here, LORD, nor do I deserve anything, but I'm only coming to You in prayer to remind you that the only reason I would receive an answer is because of Your mercy." Daniel is radically codependent upon the mercy of God. Daniel listens to Moses, who said, "Don't you dare say, when you come into the land, 'It is my righteousness that has done this.'"

I love Paul's words to the Corinthians. He says in 2 Corinthians 3:5, **Not that we are sufficient of ourselves to think of anything as being from ourselves, but our sufficiency is from God** (*emphasis added*). In the Greek, "hikanotēs" ἰκανότης, this term "sufficiency" means "worthy". All worthiness comes from Him. This is the term that John the Baptist used when he said, **"but One mightier than I is coming, whose sandal strap I am not worthy ["hikanos" ἰκανός] to loose"** (Luke 3:16b). All sufficiency comes from Him. We ought not to have delusions of grandeur.

Now, I want to begin to put this together, and I want to take you to Paul's epistle to the Romans. Pay very close attention to this because some dots are going to start to connect. In Romans 4:4 Paul says, **Now to him who works** - meaning your efforts in walking in the law, in keeping the commandments of God - **the wages are not counted as grace but as debt**. All your efforts in being obedient to God, it is not grace; it is debt. We owe Him. We owe the Master. Because of what He has done for us, this is now the relationship. We owe Him.

Listen to what Paul also says in Romans 8:12. He says, **Therefore, brethren, we are debtors - not to the flesh, to live according to the flesh** (*emphasis added*). In other words, we are not debtors to walk in disobedience and to walk away from the commandments of God; don't go there. We are debtors to be obedient, to walk in His word, and to walk in His law. We are debtors to do that. He continues in verse 13a, **For if you live according to the flesh, you will die**. Paul throws these anchor statements all the time, lest you take it to a place where you think he is out there preaching that the law has been done away with. He has done no such thing. He keeps throwing these anchor statements. Do you want to live in rebellion? Do you want to not listen to the voice of the LORD? You can even look at an entire generation of Israel, God's own people, wiped out because they did this: they lived according to the flesh.

Paul continues in Romans 8:13b, **but if by the Spirit you put to death the deeds of the body, you will live** (*emphasis added*). In Romans 7:14, just before this, Paul specifically calls the law "spiritual." So, Paul is not going off the rails here telling people that nobody has to keep the law. Rather, he is setting the case

straight that you can find all the way back that began with Moses. We could argue that it goes back to the garden when God's grace covered Adam and Eve and there had to be a shedding of blood with the tunics of skin. All of that has been established; Paul is merely teaching the principles that have always been taught. It is really radical.

Now we are going to tie this together, and this is going to make sense to you. In Romans 6:18 Paul says, **And having been set free from sin, you became slaves of righteousness** (*emphasis added*). How were we set free from sin? Yeshua. Yeshua set us free from sin. All glory to God for that. We have God's grace, and we have God's mercy. Therefore, **you became slaves of righteousness**. Slaves. Pay attention to the terms Paul is using to the Romans because in its historical context it is very significant. In the historical context, one of the most predominant, economic realities was slavery. It was not like the slavery we understand today in what has happened in this country; it was nothing like that. Slavery was throughout the world, and there were people who were born as slaves. But many people went into slavery, and one of the most predominant reasons they went into slavery was debt. They went into slavery because of debt.

If you read 2 Kings 4, there is an interesting story of a widow woman who was a widow of a prophet, and she had two sons. It tells you that she is crying out to Elisha the prophet because the creditor is coming to take her sons because of the debt. There was a debt. Exodus 22 - embedded within the Torah - talks about a thief. If a thief goes out and steals an ox or a sheep and gets caught, he has to restore five oxen for an ox or four sheep for a sheep. But here's the deal; if he cannot make restitution - in other words, if he doesn't have it - he is sold for his debt; he becomes a slave.

I want you to understand that is the problem with humanity: we have a debt we cannot pay. Therefore, we have a Master that has come, and what has He done? Paul says, **You were bought at a price; do not become slaves of men** (1 Corinthians 7:23). Notice this whole concept of Him buying because that is what people did. When one nation went up against another nation, they would take the spoils, including the people, and they would go sell them. The people would be sold as slaves. Yeshua bought us at a price. We are not to become slaves of the world, slaves of men. We are to become His slaves, slaves of righteousness, and all our righteousness that we walk in, it is debt. We owe Him.

Listen to Yeshua's words, as He will put this into further perspective. In Luke 17:7-9 Yeshua said, **"And which of you, having a slave ["doulos" δούλον] plowing or tending sheep, will say to him when he has come in from the field, 'Come at once and sit down to eat'?<sup>8</sup> But will he not rather say to him, 'Prepare something for my supper, and gird yourself and serve me till I have eaten and drunk, and afterward you will eat and drink'? Does he thank that servant because he did the things that were commanded him? I think not."** There is no thanksgiving here; he is not going to be impressed. Then He goes on and says this in verse 10, **"So likewise you, when you have done all those things which you are commanded - as in, the commandments of God - say, 'We are unprofitable servants. We have done what was our duty to do'"** (*emphasis added*). The commandments are our duty; we are slaves; we are in debt to our Master, the Master Yeshua.

I want to take you to Luke 5 and show you another titan of the faith, one of the most influential men that have ever lived in the history of the world, the apostle Peter. The very one that is going out healing people in the name of Yeshua; the lame are walking, and the dead are being raised. People are running into his shadow to be healed. This is a guy to whom the LORD said, "I'm going to give you the keys to the kingdom of heaven." Listen to this. This is mind-blowing to me; it speaks to me so richly.

Luke 5:4-6 reads, **When He [Yeshua] had stopped speaking, He said to Simon, "Launch out into the deep and let down your nets for a catch."** <sup>5</sup> But Simon answered and said to Him, "Master" - look at what he calls Him; this is a term where it's a master/slave relationship - **"Master, we have toiled all night and caught nothing; nevertheless, at Your word I will let down the net."** <sup>6</sup> And when they had done this, they **caught a great number of fish, and their net was breaking.** Peter essentially vocalizes, "Us fishing is totally meaningless; it's a hopeless situation." But did you see what Peter said? "Nevertheless, at Your word I will do this." Now they can't even pull it in; they can't pull in the blessing that God commanded on them.

But then we are going to get to the point in Verse 7, **So they signaled to their partners in the other boat to come and help them. And they came and filled both boats, so that they began to sink.** You know, when the LORD pours out a blessing, you can't contain it. I like it; that's our God. Now listen to verse 8. **When Simon Peter saw it, he fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, O Lord"** (*emphasis added*). That sounds exactly like Daniel: "To You, LORD, belongs righteousness, but to us shame of face." It sounds exactly like the tax collector: "Be merciful to me, a sinner." Peter experienced Yeshua, and it broke him. He fell down and begged, "Depart from me; I am a sinner." That's all he could conclude.

If you are one of those that have been taken by the pendulum effect, and you have been taken to an extreme, I'm going to tell you something right now; we can learn something here, and we are going to learn something else in a moment. Those who get caught up in their own ability to keep the commandments, to keep the law, I'm telling you right now, they have not experienced the LORD. That tax collector experienced the LORD in the deepest recesses of his heart, and he could come to no other conclusion than "be merciful to me," which was the same as Peter. Peter had a radical revelation of the LORD Yeshua. It puts everything into perspective. It puts everything into a perfectly clear way that you can see and understand.

Think about this, as I do. How many times have you frivolously gone into prayer, like, "I'm just checking a box here. I'm just going to get through this. I'm going to just say a quick prayer; I've got this to do and that to do"? I kid you not, you have no idea who the LORD is; you have not experienced Him. He will drop you, and you will weep, you will cry, you will be convicted, you will rejoice, you will be singing praises to Him, and you will be thankful. There will be a radical move of the Spirit of God in your heart when you have experienced Him.

I have noticed this with these people that go out and are puffed up. They are all worried about and focused on their ability and all their knowledge that they have in their head, and how much they know Scripture. The Pharisee was an expert in the law, and he didn't know the LORD. He had no concept of who He was. That is obvious by the way he approached the LORD. You're not in relationship with Him; you know nothing. That is a scary thing to think about. A man can pour over the word, and yet the word does not take root in his heart. When we take in the word of God with brokenness and humility, the Spirit of God will drop you. I speak from experience. He has dropped me in terror and in fear; it is an awesome thing.

Let me bring another man to the table who is very well-known within Scripture. It is the prophet Isaiah, who sees Yeshua. We know this for a fact because in John 12:41, it says Isaiah saw Yeshua. The train of His robe fills the temple. So, here you have this righteous prophet; there's no debate on that. We know who this man is. Look at how he responds when he experiences the LORD as recorded in Isaiah 6:5, **So I said, "Woe is me, for I am undone! Because I am a man of unclean lips, and I dwell in the midst of a**



people of unclean lips; for my eyes have seen the King, The LORD of hosts." He is broken. This experience he has with the LORD doesn't cause him to start laying out all his righteous deeds. He can't say anything but "woe is me." He can't say anything but what the tax collector, Daniel the prophet, and what Peter had said. All these righteous men are doing the exact same thing. Are we picking up on this?

Let me show you my favorite example; it is Job. If there is anyone in Scripture that has been elevated, it is Job. He is one of the most righteous men that have ever lived. In fact, after the LORD had really baited Satan in saying, "Hey Satan, have you considered my servant Job," what He says after that is, "That there is none like him on the earth" (Job 1:8). How many people have you read that about in Scripture: that there is none like him? I have read that about Moses, in Numbers 12:3, that he is the most humble man in all the earth. But it is a rare moment. These are rare moments in time. And this is what we read of Job. The LORD is proud of him. My point is: if there is anyone walking in righteousness and has been declared righteous by God Himself, it is Job.

Now, listen to Job's perspective; it is incredible. We are going to begin with one of Job's so-called friends, Bildad the Shuhite. Job's friend says this in Job 8:19-22, "Behold, this is the joy of His way, and out of the earth others will grow. <sup>20</sup> Behold, God will not cast away the blameless, nor will He uphold the evildoers. <sup>21</sup> He will yet fill your mouth with laughing, and your lips with rejoicing. <sup>22</sup> Those who hate you will be clothed with shame, and the dwelling place of the wicked will come to nothing." This is one of the rare moments that this friend actually seems to be speaking sense. But listen to what Job says in response in Job 9:1-2, "Then Job answered and said, <sup>2</sup> "Truly I know it is so, but how can a man be righteous before God?" (*emphasis added*). Do you understand the clarity that Job has here? "How is it possible for us to be righteous?" He's talking in and of ourselves. To present ourselves according to our own words, how is it possibly righteous before God?

Job continues in verse 3, "If one wished to contend with Him, he could not answer Him one time out of a thousand. And then in verses 14-15, "How then can I answer Him, and choose my words to reason with Him? <sup>15</sup> For though I were righteous, I could now answer Him; I would beg mercy of my Judge" (*emphasis added*). This is the exact same thing that the tax collector had begged for: "Be merciful to me, a sinner!" This is the very same spirit that Daniel portrayed. The very same spirit that the apostle Peter portrayed. And we have here a man whom there is no other like him on earth, and he doesn't come down like the Pharisee and lay out his righteousness. Rather, he says - and this is prophetic - "I would only beg for mercy; that's all I could do. I have nothing to bring, to boast of, before the LORD God." Absolutely incredible. Job adds this in verse 20, "Though I were righteous, my own mouth would condemn me; though I were blameless, it would prove me perverse." Even if he tried to do something ridiculous like that, he knows he would end up like the Pharisee.

Then you get to the end of the book of Job, and Job has an experience with God, it is radical. God speaks to him out of the whirlwind. In Job 42:5, "I have heard of You by the hearing of the ear, but now my eye sees You. What is the response? Verse 6, "Therefore I abhor myself, and repent in dust and ashes." That is a man who has experienced the LORD. In my interactions with you, I will know whether you have experienced the LORD; it will be by your attitude, by your persona, and by your character. And it is not about me whether I know that or not; it is about Him. Job responds exactly how Isaiah responds. This is the thing: we need to get in relationship with Yeshua because without that we are gone. He says in John 15:5c, "Apart from Me, you can do nothing." Yeshua comes front and center. He is the Alpha and the Omega and the Beginning and the End; in Hebrew, He is the Aleph and the Tav. He is it; He is the First and the Last, the Author of our salvation.

Proverbs 20:9 reads, **Who can say, "I have made my heart clean, I am pure from my sin"?** I know righteous David, who walked in the Torah, couldn't say that because David cried out, "Create in me a clean heart, O God." He relied upon the power of God to make that happen. You see, it is, **Not by might nor by power, but by My Spirit** (Zechariah 4:6). That is how it is done.

I think of the centurion. I mean, if you just start combing through, you find it everywhere you look in Scripture. In the centurion story, the centurion wants his servant to be healed, and so he asks for Yeshua to come and heal his servant, and Yeshua says, "I'll come. I'll come to your house." Listen to the response here in Matthew 8:8, **The centurion answered and said, "Lord, I am not worthy that You should come under my roof. But only speak a word, and my servant will be healed"** (*emphasis added*). You know, there is nothing else in Scripture that tells us that there was any physical interaction of any kind between the centurion and Yeshua; it does not exist. The only thing we can come to is the conclusion that this man had a radical experience of the LORD in his heart that was so powerful that he had perfect clarity. Yeshua was willing to go to his house, but he - like Isaiah, like Job, and like Peter - knew, "I'm not worthy." This is because he knows the LORD; he has experienced, in the deepest recesses of his heart, the LORD. This is how he talks. I wonder if you start combing through these righteous men that we read about, is this how we talk? Is this how we think in our hearts?

I love Jacob. Listen to what Jacob says in Genesis 32:10a. **"I am not worthy of the least of all the mercies and of all the truth which You have shown Your servant"** (*emphasis added*). Jacob says, "I am not worthy." Jacob experienced the LORD. We know he wrestled with Him, and he said, "I will not let you go unless You bless me" (Genesis 32:26b). He knew where the blessing came from. He had true clarity of the relationship.

I want to take you to the Talmud for a moment. Let's be clear, it is not my source of truth, but it is certainly a powerful source to get Jewish perspective and some historical things. It is beneficial. I want to take you there because I want to show you something. They have this discussion about the Messiah, and there is a little confusion, if you will - contradiction, if you will - between two different passages. This is what they say in tractate Sanhedrin 98A: **It is written, "And behold, one like the son of man came with the clouds of heaven" (Dan 7:13), and it is written, "Behold, your king comes to you ... lowly and riding upon a donkey" (Zech 9:7). [What is the meaning of the contrast?]** The rabbis are looking at the prophet Zechariah, who says "Our king is coming lowly, humbly, on a donkey", but then, going to Daniel, there is a radically different picture; He is coming on the clouds of heaven. How do you reconcile this?

I want to show you how they reconciled this. **If the Israelites have merit, it will be "with the clouds of heaven" (Dan 7:13), and if they do not have merit, it will be "lowly and riding upon a donkey" (Zech 9:7).** They are right. Yeshua did come riding lowly on a donkey because not one of us merited the grace of God; not one of us deserved what He did for us. That is an incredible reality. And I also agree with the top statement, "If they merit it, it will be with the clouds of heaven." Well, guess what. Because Yeshua came first riding lowly on a donkey, because we didn't merit it, we will merit His second coming, not because of our righteousness but because of what He did when He came the first time. It will be His righteousness.

I want to close with this passage from Hebrews 4:16. **Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need** (*emphasis added*).