

## ***Can G-d in His Sovereignty Ever Supersede <sup>1</sup> His Own Standard?***

Is it possible to become so captivated by the beauty and holiness of G-d's inerrant Word, His perfect standard of Righteousness and Truth that we can forget to balance it with something that is equally essential, a proper understanding of the sovereignty of the Almighty creator of Heaven and Earth. G-d, in His omniscient (all knowing) and omnipotent (all-powerful) sovereignty, is both willing and able to supersede His own perfect standard whenever He chooses to do so. I do not mean to suggest that G-d is capricious or flighty, changing His mind as the mood strikes Him. I do however, believe that He understands the frailty of humanity better than anyone in the universe, and is able to discern if and when it is necessary and appropriate to supersede His moral or physical laws *to fulfill His ultimate eternal purpose in a life chosen to reveal His incomprehensible love.* In this teaching I will point out examples in scripture where G-d gave a clear commandment and then later chose to supersede it in His sovereign wisdom and understanding, seeing into the human heart, where His eyes alone can go.

### **G-d's Word Is His Will – It's His Eternal Standard**

In Genesis, the Book of Beginnings, we read how G-d responded to creating Adam and not finding a suitable mate for him in all of His awesome creation.

*The L-RD G-d said, "It is not good for man to be alone;  
I will make a fitting helper for him."*

*And man gave names to all the cattle, and to the birds of the sky, and to all the wild beasts; but for Adam no fitting helper was found. So the L-RD G-d cast a deep sleep upon the man; and while he slept, He took one of his ribs and closed up the flesh at that spot. And the L-RD G-d fashioned the rib that He had taken from the man into a woman; and He brought her to the man.*

Adam's response to the creation of Havah<sup>2</sup> were these poignant, prophetic words:

*Then the man said, "This one at last is bone of my bones and flesh of my flesh.  
This one shall be called Woman, for from man was she taken.  
Hence a man leaves his father and mother and clings to his wife,  
so that they become (basar echad) one flesh.  
Genesis 2:18 & 20-24*

This holy and heavenly revelation was repeated in the New Covenant. When G-d says something once that should suffice us. But when He repeats Himself you know that He's intending for us to realize that He is very serious about a Kingdom truth that He wants everyone to fully comprehend.

*Y'shua replied, "Haven't you read that at the beginning the Creator made them  
male and female, and that He said, 'For this reason a man should leave  
his father and mother and be united with his wife,  
and the two are to become one flesh.'"  
Matthew 19:4-5*

*"For this reason a man shall leave his father and mother  
and be united to his wife, and the two shall become one flesh." Ephesians 5:31*

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<sup>1</sup> Supersede = to cause to be set aside, to take the place of, to make way for another

<sup>2</sup> Havah (Hebrew) = Eve

It is abundantly clear that G-d's general intended will for the majority of His creation is for men and women to leave their parents, pair up, and then become part of a lifelong marriage covenant. G-d's desire is for His creation to know the blessings and benefits of committed covenant relationships, for He is a covenant-keeping G-d and we are created in His image and likeness.

*"I saw the holy city, the New Jerusalem, coming down out of heaven  
like a bride beautifully dressed for her husband.  
Then I heard a loud voice from the throne of G-d say,  
Behold! G-d's shekhinah<sup>3</sup> is now with mankind and He will live with them.  
They will be His people and He Himself, G-d-with-them, will be their G-d."  
Revelation 21:2-3*

Unfortunately until the New Jerusalem makes its grand and glorious appearance, all of humanity, including those of us who believe in Messiah, will to a greater or lesser degree, grapple with the effects of the law of sin and death. For even though Messiah Himself has legally freed us from the law of sin and death, somehow, somehow, in our day-to-day existence we allow the memories and habit patterns of sin to find expression in our members and our relationships. That is probably why the apostle wrote of his continuing struggle to reckon himself dead to sin and alive to G-d.

*"I don't understand my own behavior – I don't do what I want to do;  
Instead, I do the very thing I hate! Now if I am doing what I don't want to do,  
I am agreeing that the Torah is good. But now it is no longer 'the real me' doing it,  
but the sin housed inside me. For I know that there is nothing good housed inside me –  
that is, inside my old nature (bad habits & memories of sin).  
I can want what is good, but I can't do it!  
For I don't do the good I want; instead, the evil that I don't want is what I do!  
But if I am doing what 'the real me' doesn't want, it is no longer 'the real me' doing it, but  
the sin housed inside of me. So I find it to be the rule, a kind of perverse 'torah',  
that although I want to do what is good, evil is right there with me!  
For in my inner self I completely agree with G-d's Torah;  
but in the members of my body,  
I see a different 'torah', one that battles with G-d's Torah in my mind  
and makes me a prisoner of sins 'torah', which is operating in my body.  
What a miserable creature I am! Who will rescue me from this body bound for death?  
Thanks be to G-d, He will, through Y'shua the Messiah, our L-RD!  
To sum this up: with my mind, I am a slave of G-d's Torah;  
but with my old nature, I am a slave of sin's 'torah'.  
Romans 7:15-25*

If you haven't realized it yet, all of us contend with our rebellious humanity in some way, shape or form. Most of us learn to put on a good show of appearing as though we don't have any problems or trouble in our life, while the opposite is all too true! The sad part of this universal wrestling match with the law of sin, is that far too many of us who believe in the redemption that is ours in Y'shua have not been able to effectively apprehend the grace for which we have been apprehended by G-d. The result being, that our relationships are not all that they can be through the wonderful supernatural power of G-d that is available to each of us that confess Y'shua as Savior & L-RD.

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<sup>3</sup> Shekhinah (Hebrew) = The glory of G-d / the tangibly manifest, life-changing, glorious presence of G-d.

I believe this is why G-d permitted divorce and remarriage as we see it revealed in the pages of the Holy Scriptures. G-d did not intend for those of us who have fallen short of His perfect standard for marriage to suffer in loneliness, shame, and defeat for the rest of our earthly tour of duty this side of heaven. There is mercy within the heart and plan of G-d for our lives. I have met many fine, godly people who are the innocent victims of a marriage gone seriously wrong and have earnestly made every effort to save or restore their ailing relationships, but all to no avail, living their life in deep guilt & shame.

Please do not misunderstand me. I am not suggesting that G-d is carelessly decreeing that every unhappily married person should throw in the towel and run out and find a new marriage partner and everything will be just hunky-dory. No way! G-d forbid! What I sense an unction to share is the concern of G-d's heart to reveal His compassionate provision for those who were the unfortunate participants in a match made in hell or by the will of man and after every possible natural & spiritual effort, they were unable to realize heaven's help in their disastrous dilemma.

*"Thus they are no longer two, but one.*

*So then, no one should attempt to break apart **what G-d has joined together.**"*

*Matthew 19:6*

This is a key verse in this whole discussion of divorce and remarriage. Take a moment to ponder this very important thought, has G-d joined every couple that has come together on the face of the earth? Absolutely not. Or has G-d even joined together every couple that claims to have faith in Him? I think not! In my youthful naivete, I ventured too quickly into a foolish marital union that was not ordained of G-d. I learned much from the long period of sorrow and suffering that was a result of my impetuous, carnal-minded decision as a 19 year-old hippie Jesus freak led only by overwhelming feelings of infatuation.

I remember walking down the street one summer day in 1976, 4 years after my 1<sup>st</sup> wife left me and hearing G-d **audibly** say to me, "Release your ex-wife to me". I quickly responded defensively, "I thought I already have released her to you?" G-d replied, "No you haven't, you are still fasting and praying, standing and believing for her to return to you, and that is never going to happen. I replied, "I thought that's what I was supposed to do." He said, "She is going one way (away from G-d), you are going in the opposite direction (seeking G-d's Kingdom), and the two of you shall never get back together again. Release her to me, rest in My love, and be single unto Me, until I show you otherwise."

I did what G-d had instructed me to do and immediately felt a gigantic weight lift off of my shoulders, that I can only describe as equivalent to a ton of bricks. What joy filled my soul, what a sense of liberation coursed through my entire being! Although I struggled with it, I eventually rested in the command to be single unto G-d and that winter G-d led me to Alberta, the woman **whom G-d joined me together with for life**. To be certain of this, we submitted our courtship to 4 men of G-d that were the spiritual authorities in our lives and immediately received the approval of 3 and then eventually the 4th. We have been married since November 26, of 1977. What a difference! When G-d joins two people together, He blesses and empowers them with His grace and the result is that no matter how easy or difficult their marriage may be, **they will choose to honor their covenant with G-d and will get help for their marriage if they need it.**

As we search the Scriptures, we will see that G-d desires for marriage to succeed and that He hates *selfish carnal* divorce and the damage that it causes both friends & family. I believe that He understands that in some cases, to stay in a severely abusive marriage out of sheer religious duty is actually more destructive and damaging to the family than to seek mental, emotional, & physical peace through legal separation or eventually a *safety life-saving* divorce. I don't immediately recommend divorce to a battered spouse with abused children. Rather I encourage them to try legal separation with a restraining order, then to seek trained Biblical counseling, and possibly deliverance / therapeutic inner healing ministry with intercessory prayer. Sometimes I have seen miraculous breakthroughs in relationships and families are gloriously restored.

Alas, that is not always the happy conclusion. In some situations after considerable counsel and prayer, the only peace G-d seems to give is to legally end the continuing harassment and abuse through the intervention of the state by means of divorce. Another common scenario is when a spouse has fallen into immorality and then realizes the error of their ways with sincere repentance, but the offended spouse will not forgive or cannot seem to trust them again. Does G-d punish them for the rest of their lives? Has marital unfaithfulness become the unforgivable, unpardonable sin? I suggest that remarriage should be considered only after a reasonable period of time for healing and mentoring, in an attempt to discover how they got into such damaging behavior or a destructive relationship in the first place. This should be under the guidance of a trained and trusted spiritual counselor (a Pastor, Rabbi, Priest, or professional Biblical Counselor). It is important to submit a new relationship to trusted spiritual counselors who can assist the divorced person/s in not making another costly matrimonial mistake.

*Matthew 5:27* "You have heard that it was said to those of old, 'You shall not commit adultery.' <sup>28</sup>But I say to you that whoever looks at a woman to lust for her has already committed adultery with her in his heart. <sup>29</sup>If your right eye causes you to sin, pluck it out and cast it from you; for it is more profitable for you that one of your members perish, than for your whole body to be cast into hell. <sup>30</sup>And if your right hand causes you to sin, cut it off and cast it from you; for it is more profitable for you that one of your members perish, than for your whole body to be cast into hell.

<sup>31</sup>"Furthermore it has been said, 'Whoever divorces his wife, let him give her a certificate of divorce.' <sup>32</sup>But I say to you that whoever divorces his wife for any reason except sexual immorality causes her to commit adultery; and whoever marries a woman who is divorced commits adultery.

*Matthew 19:3* The Pharisees also came to Him, **testing Him**, and saying to Him, "Is it lawful for a man to divorce his wife for just any reason?"

<sup>4</sup>And He answered and said to them, "Have you not read that He who made them at the beginning 'made them male and female,' <sup>5</sup>and said, 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh'? <sup>6</sup>So then, they are no longer two but one flesh. Therefore what G-d has joined together, let not man separate."

<sup>7</sup>They said to Him, "Why then did Moses command to give a certificate of divorce, and to put her away?"

<sup>8</sup>He said to them, "Moses, because of the hardness of your hearts, permitted you to divorce your wives, but from the beginning it was not so. <sup>9</sup>And I say to you, whoever divorces his wife, except for sexual immorality, and marries another, commits adultery; and whoever marries her who is divorced commits adultery."

<sup>10</sup>His disciples said to Him, “If such is the case of the man with *his* wife, it is better not to marry.”

Some people look at these passages from a negative perspective, saying, “Look, Y’shua made it even harder to keep the law because now it is internal.” I see it as positive. Y’shua had now made it impossible to keep the law, so that we come to our senses and would run to Him in utter and complete helplessness, crying out, “Help! Save me L-RD! Have mercy on me.” This passage reveals that Y’shua looks at adultery as a heart issue. He uses rabbinic hyperbole (exaggeration of a point to an extreme degree) to challenge the Pharisees to search their hearts, not literally poking out their eyes or cutting off their arms. Or in another passage Y’shua said to tie a millstone around your neck and throw yourself into the midst of the sea! Not even remotely possible. Many scholars teach that He is challenging the rabbinic school of Hillel, who allowed divorce for any reason! They based this upon Moses allowing for a writ of divorce<sup>4</sup> in the Torah. Y’shua said that was because of the hardness of their hearts. And that, I believe is the heart of the issue. Is a person getting a divorce because of mental & physical abuse, are they forced to divorce by a spouse unwilling to forgive and forget transgressions or is it merely for selfish carnally motivated reasons, such as to marry another person to find a quick and convenient escape from a very difficult and painful marriage.

It is not uncommon in Scripture, particularly in the Gospels for passages of teaching to be directed pointedly toward a certain person or group of people (not that any scripture is without it’s instructive qualities [1 Tim. 3:16-17]). An example would be how Paul instructed the Corinthian believers concerning head coverings and hair length, then clarified that the teaching was **only** meant for the Corinthian Church (1 Corinthians 11:13-16). This is seen again in Matthew 23 when Y’shua excoriates no one but the Pharisees. We forget, because they are found in the New Covenant, that the Gospels are within the Intertestamental period just before the inauguration of the New Covenant in Acts 2), where Y’shua was ministering as a man under the Older Covenant promises by the power of the Holy Spirit. I strongly believe that the marriage passages in Matthew 5 & 19 were written to a specific group of Jewish leaders who were abusing the Mosaic privilege of divorce & remarriage for their own selfish reasons.

To try and inflexibly apply those passages to ALL people, throughout ALL time, in EVERY circumstance of life would be an error with very destructive results. I have seen the torment that godly, tender hearts have gone through because of this type of interpretation. That would mean that all the innocent victims of a bad marriage ending in divorce, who eventually carefully & prayerfully remarried, are all of the sudden turned into adulterers, painted with the scarlet letter. If Y’shua was absolutely literally speaking to All believers for ALL time, then why did He inspire Paul to give another exception clause in 1 Cor. 7:15-17, allowing an abandoned spouse to be released from the marriage covenant and be free to remarry within the L-RD, if so led by the L-RD.

Even if the spouse that abandoned their partner claimed to be a believer, when they willfully broke the marriage covenant, while the other partner wanted to save the marriage, they are acting like an unbeliever and the scripture considers them so (Mat. 18:17). G-d is more gracious, compassionate, and merciful than any of us can fully

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<sup>4</sup> A writ of divorce (a Get) in Orthodox Judaism

comprehend. All of His works are covered with tender mercy (Psalm 145:9) and mercy triumphs over judgment (James 2:13b). And if every Scripture is meant to be literally obeyed ignoring it's context, then we should still have slavery & stone our rebellious children, for neither have been rescinded, but we walk by the Spirit of the Word, not the Letter of the Law.

When I talk to people, it usually doesn't take too long to figure out whether their heart is broken, humble, and right before G-d, or if they are just looking to move forward with their own agenda to meet their own selfish needs. This requires that leaders have a patient heart and an open mind to listen carefully to everyone's story and then carefully and prayerfully try to come to a godly, biblical conclusion. A seasoned leader will know that no two stories are the same, and they must trust in G-d's grace to gently, graciously look into the heart of another human being, lest they come under the judgment of G-d (Gal. 6:1).

**Moses – Prophet, Teacher, & Face-To-Face Friend of G-d  
Murderer, Multiple Marriages, Uncircumcision of 1<sup>st</sup> Born Son &  
Implemented Divorce & Remarriage**

Before Moses became the deliverer of Israel he was a fugitive on the run from Pharaoh for murdering one of taskmasters over the Jewish slaves. Then Moses fled to Midian and met and married Zipporah, the daughter of Jethro, a priest of Midian (Exodus 2:21 & 18:1-6). Surprisingly, after these two transgressions G-d still appears to Moses in a burning bush and calls him to deliver Israel, then nearly kills him for having not circumcised his 1<sup>st</sup> born son because he listened to his wife (Exodus 5:24-26). This was extremely serious because G-d warned that any male who is not circumcised will be cut off from Israel (Genesis 17:14), a major mistake for the one who is called to lead Israel out of bondage to Sinai to ultimately receive the Torah, the Law of G-d. The Almighty is showing great latitude here with Moses on significant issues that would disqualify most men from being called to lead the Chosen people from bondage to freedom, but G-d knew Moses' heart and chose him anyway. Later on Miriam and Aaron begin to speak against Moses because he married an Ethiopian woman (Numbers 12:1). In verses 6-8 of that same chapter, G-d rebukes them for suggesting that they have the same kind of relationship with G-d that Moses had. I find it interesting that G-d exults in his relationship with Moses in the same passage that describes Moses' marriage to another woman. This is a second marriage for Moses who had heard from G-d by then that His standard from the beginning was one woman in covenant with one man.

The previous verses indicate that G-d was not bent out of shape over Moses' second marriage to a woman of another race and a different nation. This should shake up the theology of any Aryan Nations' white supremacist. We know from Nehemiah 13:24-27 that G-d was opposed to marrying foreign wives, yet G-d did not utter a word concerning Moses marriage to an Ethiopian. Although there is the slightest possibility that Moses' first wife had died or left him, I believe we would have heard about that in either the books of Exodus or Numbers. Here is an example of G-d allowing one of His choice servants to live outside the framework of the Standard of His Word. We don't know exactly why He allowed it, except that Moses was a friend of G-d.

*“When a man marries a woman who becomes displeasing to him  
because he finds something obnoxious about her,  
then let him write her a bill of divorce, and give it to her and send her from his home.  
And when she leaves his house she may go and be the wife of another man.*

*Then if her second husband also dislikes her and writes her a certificate of divorce,  
gives it to her and sends her from his house, or if he dies,  
then her first husband, who divorced her,  
is not allowed to marry her again after she has been defiled.  
That would be detestable in the eyes of the L-RD.  
Do not bring sin upon the land the L-RD your G-d is giving you as an inheritance.”  
Deuteronomy 24:1-4*

The previous verses permit divorce and remarriage. It should be clearly understood that G-d did not allow a statute to be in the Torah that was contrary to His will. The divorce that G-d hates, is *selfish* divorce (Malachi 2:16), but I believe that He will permit *safety* divorce when it serves a higher, holier purpose than by a person just toughing it out by risking their life in a truly dangerous marriage. G-d is not sadistic<sup>5</sup> and He does not want us to be masochists<sup>6</sup>. The – **Kingdom of G-d is . . . righteousness, peace, and joy in the Holy Spirit** (Romans 14:17). G-d's delights in the prosperity (Psalm 35:27) of our spirit, soul, and body (3 John vs. 2).

The statement forbidding a woman to go back to her first husband after having been married to another because she has become defiled to him, is not necessarily a denunciation against another marriage. I say this because the Torah requires the relative of a surviving widow's deceased husband to marry her and give her offspring so that the family name may not be lost in Israel, even if he is already married (Deuteronomy 25:5-10). Y'shua was questioned about this law, having it taken to absurd proportions by a widow marrying seven brothers who died one after another, and he did not seem to balk at the number of marriages to the same widow (Matthew 22:25-30). I believe the crucial issue that G-d is dealing with here, is the hardness of men's hearts as stated by Y'shua (Matthew 19:8). Men were marrying and divorcing just to suit their *selfish* desires, their hearts were cold and hard. Women were no more than cattle; property to be used and then disposed of. I believe that this is the evil, destructive heart attitude that Y'shua was speaking so strongly against. I don't believe He was rebuking a terrified mother, in fear for her life and the lives of her children, who leaves her abusive husband to protect herself and her traumatized children. Neither was He intending to make an eternal, universal law forever condemning the victims of a bad marriage to a life of loneliness and the stigma of having committed the unforgivable sin of divorce and remarriage.

**Rahab the Harlot Saves the Two Spies  
A Prostitute Lies & Is Rewarded By Marriage to An Israelite,  
Becoming a Ancestor of the Messiah**

In Joshua chapter 2, he sent two men into Jericho to spy out the land. They stayed in the house of Rahab, a prostitute who live on the city wall. When the King asked Rahab where they went, she hid them on her roof and told the King that they had fled to the countryside.

The spies honored her for lying to the King and saving their lives, so they told her to put a scarlet thread in her window to warn the attacking Israelites not to hurt her or anyone else inside her house. In Joshua 6, after Jericho was destroyed Rahab and her family

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<sup>5</sup> Sadistic = Deriving pleasure from inflicting physical or psychological pain on others.

<sup>6</sup> Masochist = Deriving pleasure from physical or psychological pain inflicted by another or by oneself.

remained among the Israelites, she married Salmon and became the mother of Boaz (Mathew 1:5) who married Ruth, the Moabitess.

The Torah teaches us that G-d is a G-d of Truth and hates lying lips (Proverbs 6:16-19), yet He chose to not only overlook Rahab's livelihood (prostitution), but also forgave her lying to the King and saving the lives of the two Israelite spies. She is rewarded by becoming part of the people of Israel, marrying Salmon, begetting Boaz, and becoming the great, great grandmother of King David and a progenitor of the Messiah.

**Ruth – Beloved Daughter-in-Law, Wife of Boaz & Great Grandma of King David  
A Moabite – Forbidden to Enter the Assembly of the L-RD, Forever!**

Ruth was a Moabitess who married one of Naomi's sons and followed her back to Bethlehem after the death of Naomi's husband and both of her sons. Ruth is remembered for the deeply moving, poetic words of covenant found in the Book of Ruth.

*Ruth 1:16* *But Ruth said: "Entreat me not to leave you, Or to turn back from following after you; For wherever you go, I will go; And wherever you lodge, I will lodge; Your people shall be my people, And your G-d, my G-d. <sup>17</sup> Where you die, I will die,*

*And there will I be buried. The L-RD do so to me, and more also, If anything but death parts you and me."*

*Deut. 23:3* *"An Ammonite or Moabite shall not enter the assembly of the L-RD; even to the tenth generation none of his descendants shall enter the assembly of the LORD forever, "because they did not meet you with bread and water on the road when you came out of Egypt, and because they hired against you Balaam the son of Beor from Pethor of Mesopotamia, to curse you.*

If Naomi & Boaz treated Ruth as the Torah commanded them to, they would have missed out on the blessing of the love and faithfulness of a very special woman and King David may never have been born (she was his great grandmother). Don't forget that she was also in the lineage of Y'shua, the Messiah. But they looked into her heart and saw someone who had embraced the people of Israel and their G-d. Here is another powerful example of how G-d overlooks the limitations of His Law to accommodate His sovereign purposes in the lives of those who truly love G-d.

**David - Worshiper, Warrior, Prophet & King – A Man After G-d's Own Heart  
Multiple Marriages, Adultery & Murder, Dysfunctional Father**

The life of David is an excellent study in the amazing contrasts and contradictions that can take place within one individual, especially one with such a high and holy calling. He could either be intimate with and obedient to G-d or as distant from and rebellious to Him as was humanly possible. He had incredible maturity and patience for G-d to fulfill His promises to him, but could also be ruled by uncontrolled passion and impetuous impatience. Yet when it came to marriage, He was as far from G-d's standard as someone in his position could ever choose to be.

David's first wife was Michal, the daughter of King Saul (1 Samuel 18:27). She was taken from David and given to another (1 Samuel 25:44). When David became King he sent for Michal to be returned to him (2 Samuel 3:13-16), directly disobeying Moses' statute concerning divorce and remarriage in Deuteronomy 24:1-4. David also married Abigail, the Carmelitess, the widow of Nabal at the same time that he married Ahinoam,

of Jezreel (1 Samuel 25:42-44). David later added four more wives; Maacah, daughter of Talmai, king of Geshur (*a foreign wife*), Haggith, Avital, and Eglah, having children with all six wives. This is in direct opposition to what Moses declared concerning the behavior of a godly king (Deuteronomy 17:13-20).

To add to his already obsessive need for women, David sees Bathsheba, the wife of Uriah the Hittite, bathing on her rooftop, is totally enamored by her beauty and desires her greatly. He calls her to himself, commits adultery with her, and she becomes pregnant with his child. He then calls Uriah back from battle to Jerusalem and encourages him to go home and sleep with his wife. Uriah is such a faithful servant of the King that he won't sleep in his bed with his wife while his comrades are yet on the field of battle. David has Uriah carry the order for his own death as he returns to the battle (2 Samuel 11:1-27). Finally, at the end of the last verse in 2 Samuel 11, G-d says that the thing that David did, displeased Him. That is a depth of graciousness that is beyond our human understanding. What an amazingly awesome G-d we serve!

When Nathan the Prophet confronts David with his sin, he repents in deep humility and contrition and G-d has mercy upon him and forgives his sin. It also amazes me that when G-d challenges David's decision to sin, instead of commanding him to give up his throne and get ready to be stoned to death for adultery & murder, He tells him that if all the houses, wives and kingdoms he had weren't enough, He would have given him ***even more*** (2 Samuel 12:7-9).

Why would G-d supersede His own directive that a king should not multiply to himself horses, wives, and riches? Why would G-d supersede the punishment demanded for such a premeditated and heartless act (Exodus 21:12-14)? Such was the love that G-d had for King David, a man after G-d's own heart; that he cut him an incomprehensible amount of slack, and yet it eventually became his undoing. Was G-d in His omniscience allowing David's bad choices to serve as an example for us to learn from? Graphically portraying for us that another wife, or another house, or more money, is not really the answer to the fulfillment that we are seeking, but a surrendered life, that is in intimate harmony with G-d.

It has always struck my curiosity that Saul's sins were less grievous than David's were and yet the L-RD kept David as King over Israel, while withdrawing His blessing from Saul. Yet there were serious consequences for David's sin. They were more merciful than being stoned to death, but he had to suffer long and hard, as he watched his family deteriorate, knowing that his son Amnon raped his half-sister Tamar and her brother Absalom murdered his half-brother Amnon (2 Samuel 13). Later Absalom tried to supplant David and take his throne, failed and was killed (2 Samuel 15-18). On David's death bed, his son Adonijah tried to usurp the throne from his half-brother Solomon (1 Kings 1). Just one big happy family, eh? King David lived out the reality of a truly dysfunctional family. When we repent, G-d has mercy on us, but that does not mean that He will exempt us from the consequences of our actions. How else will we ever learn that His ways are inestimably better and unfathomably higher than our ways?

### **Solomon – The Wisest Man Who Ever Lived? *Mega-Multiplied Marriages & Idolatry***

Solomon's reign as King of Israel began with high hopes for a brilliant career and an even brighter future than David his father had experienced (1 Kings 3:3-15). Again, the amazing thing is, that before Solomon sought G-d for wisdom and understanding to

properly rule His people, Solomon had already made a covenant with Pharaoh, King of Egypt, by taking his daughter as his wife, in doing so he was in violation of Exodus 34:15-16 and Deuteronomy 7:3-4. And yet G-d met with him in an awesome, life-changing encounter and didn't mention that his marriage to the daughter of Pharaoh was an issue until chapter 11, go figure?

*But King Solomon loved many foreign women, as well as the daughter of Pharaoh:  
Women of the Moabites, Ammonites, Edomites, Sidonians, and Hittites –  
From the nations of whom the L-RD had said to the children of Israel,  
“You shall not intermarry with them, nor they with you.  
Surely they will turn away your hearts after their gods.”*

*Solomon **clung** to these in love. And he had 700 wives, princesses, and 300 concubines; And his wives turned away his heart.*

*For it was so, when Solomon was old, that his wives turned his heart after other gods;  
And his heart was not loyal to the L-RD his G-d, as was the heart of his father David.*

*1 Kings 11:1-4*

To please his many wives Solomon built altars on the high places around Jerusalem to burn incense and offer sacrifices to Ashtoreth, Milcom, Chemosh, and Moloch. This was an unacceptable abomination to the L-RD and He became very angry with Solomon because he so fragrantly disobeyed G-d's very clear commandments (1 Kings 11:5-8). G-d declared that He would tear the Kingdom away from Solomon, but for the sake of his father David, He would not do it during Solomon's life, but during the life of his son Rehoboam (1 Kings 11:9-13).

It is so incredibly meaningful to see how G-d focused on David's loyalty to Him and not the embarrassing indiscretions and flagrant transgressions that would have been front page news in the gossip columns of today, let alone the pulpits and pews of the congregations of the saints. What amazing grace is our eternal portion in His Kingdom!

With all the blessings that G-d had poured out on Solomon you would think that his success as a King was all but guaranteed. But a counterpoint to the sovereignty of G-d, is the free will choices that are afforded to each human being, no matter how exalted their position may be. In Solomon we can witness the most graphic example of how having every natural and spiritual advantage does not relieve us of the inescapable responsibility and the inevitable consequences for each of our multitude of choices that we must make each and every day. I would suggest that the things that we think give us the winning edge in life may actually be the very things that prove to be our undoing, our Achilles heel, so to speak. A very poignant consideration for choosing to live each day in total surrender to and complete dependence upon the benevolent and beneficent Creator of the Universe.

### **Abraham – Father of Faith, Father of Many Nations *Telling A Half-Truth In Fear For His Life***

It is fitting to think of Abraham in a very favorable light, considering that He was chosen by G-d to be the Father of the Hebrew people because at G-d's bidding he left everything to obey the voice of an invisible G-d. Abraham's promised blessings were meant to bring salvation to the entire world and yet we find the Father of our Faith cowering in a difficult circumstance, choosing to massage the truth so as not to endanger his own life. He then allows his wife Sarah to be taken into the harem of a foreign King (Genesis 20:2-18). Abraham told a half truth because Sarah was his half

sister, but the fact that she was also his wife had been agreed between them to be kept a secret, lest someone more powerful kill Abraham to gain Sarah for himself (because of her great beauty). G-d seems to overlook his lack of integrity and backs Abraham all the way, calling him a prophet to the bewildered King and answering Abraham's prayers for opening the wombs of all the women in King Abimelech's household.

**Samuel – Judge of Israel, Prophet To Kings, Dysfunctional Father**  
***Raising Rebellious Sons Resulting In Israel Rejecting G-d and Crying For A King***  
***& Also Telling A Half-Truth In Fear For His Life***

Samuel was one of Israel's greatest judges and prophets. When he was old he made his sons to be judges over Israel, but his sons did not walk in G-d's ways, but took bribes and perverted judgment. In the New covenant, it says that if a man cannot rule his own house well he should not have authority in the house of G-d. As a result Israel rejected the rule of G-d through Samuel and cried for a King and he became the first prophet to anoint a King in answer to their incessant pleas to G-d for a monarch. Samuel was chosen by G-d from his birth and audibly heard G-d call him at a very early age. He was chosen to help Israel transition from a prophetic theocracy to a genealogical monarchy. He had the unenviable position of overseeing the deposing of King Saul (whom he had anointed as Israel's first King) and the anointing of a son of Jesse (David), as the next king of Israel.

If you know anything about the problems that plagued King Saul, one of them was a serious battle with a spirit of jealousy. Almost from the day that he brought David into his household he did not completely trust him and was constantly accusing David of plotting to overthrow him. So when G-d told Samuel to go and anoint another person as King, Samuel knew that he would be risking his life if he were obedient to this command.

Understanding Samuel's dilemma, G-d encourages him to use subterfuge in performing the task that is required of Him. The L-RD told Samuel to tell the Elders of the town of Bethlehem that he had come to sacrifice there and to invite the house of Jesse to join them. Then when he was through with the sacrifice G-d would show him what to do from there (1 Samuel 16:1-13).

We know that G-d's Word is Truth and that He cannot lie, yet here is an eye-opening example of how He stretched the envelope of truth to protect the life of one of His choice servants. A more recent example would be during WWII, when courageous Christians like the Ten Boom family, risked their lives to save Jewish people from certain death. They had no trouble stretching the truth or even lying when it meant protecting the lives of innocent men, women and children. The flip side of this was that many Christian's thought it was their duty to blindly obey the government as can be misinterpreted from passages of scripture as well. That is the danger of rigidly interpreting biblical truth taken out of its context with no consideration to the individual and their relationship with G-d. That is when G-d's perfect standard becomes a ministry of death instead of life (2 Corinthians 3:6).

**Isaiah – Prince of the Prophets**  
***Walked Naked 3 Years As A Sign & A Wonder***

Isaiah was of noble birth and prophesied concerning Kings and Nations. He was not only a great prophet, but was also a Statesman, Teacher, Poet, Reformer, and Theologian. Yet among all the prophets, many of whom were of much more humble

birth, G-d chose him to walk naked and barefoot for 3 years as a sign and a wonder upon Egypt and Ethiopia (Isaiah 20:2-3). This was in direct violation of the statutes of Torah concerning the uncovering of our nakedness (Leviticus 18:6-19 & 20:11-21). G-d calls it an abomination in Leviticus 18:24-30 and decrees that He will cut off from among His people anyone who defiles the land in such a manner. Once again, we see how G-d in His sovereignty chooses to supersede His Standard for reasons that may never make sense to us, but are perfectly acceptable to Him.

### **Jeremiah – G-d Gives Israel A Bill of Divorce or Is Eternally Committed to Israel**

Jeremiah was a prophet of extreme emotional swings, he declared both the lowest lows and highest highs of Israel's relationship with G-d. In Jeremiah 3 he describes G-d's absolute disgust, resulting in His giving Israel a Bill of Divorce, expressing his complete revulsion in the choices she had made in totally giving herself to worshipping the gods of other nations. This reveals a side of G-d we ourselves hope to never see.

*Jer. 3:6 The LORD said also to me in the days of Josiah the king: "Have you seen what backsliding Israel has done? She has gone up on every high mountain and under every green tree, and there played the harlot. <sup>7</sup>And I said, after she had done all these things, 'Return to Me.' But she did not return. And her treacherous sister Judah saw it. <sup>8</sup>Then I saw that for all the causes for which backsliding Israel had committed adultery, I had put her away and given her a certificate of divorce.*

Although Israel was almost at the end of her rope with G-d, in Jeremiah 31 He declares His eternal commitment of covenant faithfulness to her by comparing their relationship to the longevity of the sun, moon and stars and height of the heavens and the depths of the earth. Here we see the side of G-d we are most familiar and comfortable with.

*Jer. 31:35 Thus says the L-RD, Who gives the sun for a light by day,  
The ordinances of the moon and the stars for a light by night,  
Who disturbs the sea, And its waves roar  
(The L-RD of hosts is His name):*

*<sup>36</sup> "If those ordinances depart  
From before Me, says the L-RD,  
Then the seed of Israel shall also cease  
From being a nation before Me forever."*

*<sup>37</sup> Thus says the L-RD:  
"If heaven above can be measured,  
And the foundations of the earth searched out beneath,  
I will also cast off all the seed of Israel  
For all that they have done, says the L-RD.*

There are extremes in G-d's emotions that we are not all comfortable with, yet need to accept. He is greater and more complex than we in our finite human minds can fully understand or comprehend. G-d in His sovereignty is beyond anything that we can find in our limited experience to compare Him to.

### **Melchizedek – Why Is An Eternal High Priest From Judah & Not Levi?**

In Exodus 28:1 G-d chooses Aaron and his sons to minister in the priest's office. Hebrews 5:4 says, "No man takes this honor unto himself, but he that is called of G-d, as was Aaron." In Psalm 110:4 G-d speaks prophetically about another priesthood, "The

L-RD has sworn and will not repent, Thou art a priest forever after the order of Melchizedek.”

*“For every High Priest taken from among men is ordained for men in things pertaining to G-d, that he may offer both gifts and sacrifices for sins: Who can have compassion on the ignorant, and on them that are out of the way; for that He Himself is also compassed with infirmity. And by reason hereof He ought, as for the people, so also for Himself, to offer for sins. And no man takes this honor unto himself, but he that is called of G-d, as was Aaron. So also Messiah glorified not Himself to be made an High Priest; but that G-d said unto Him, ‘Thou art My Son, today have I begotten Thee.’ As He said in another place, ‘Thou art a priest forever after the order of Melchizedek.’ Who in the days of His flesh, when he offered up prayers and supplications with strong crying and tears unto Him that was able to save him from death and was heard in that he feared; though He were a Son, yet He learned obedience by the things which He suffered; and being made perfect, He became the author of eternal salvation unto all them that obey Him; called of G-d an High Priest after the order of Melchizedek.”*  
Hebrew 5:1-10

*Whither the forerunner is for us entered, even Y’shua, made an High Priest forever after the order of Melchizedek. If therefore perfection were by the Levitical priesthood, (for under it people received the Torah), what further need was there that another priest should rise after the order of Melchizedek, and not called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law. For He whom these things are spoken pertains to another tribe, of which no man gave attendance at the altar. For it is evident that our L-RD sprang out of Judah; of which tribe Moshe spoke nothing concerning the priesthood. And yet is far more evident: for that if after the similitude of Melchizedek there arises another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life. For he testifies, ‘Thou art a priest forever after the order of Melchizedek.’ For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did; by which we draw near to G-d. And inasmuch as it is not without the taking of an oath he was made priest: For those priests were made without an oath; but this with an oath by Him that said, ‘The L-RD has sworn and will not repent, Thou art a priest forever after the order of Melchizedek.’ By so much was Y’shua made the guarantee of a better covenant. And there truly were many priests because they were not suffered to continue by reason of death: but this man, because He continues forever, has an unchangeable priesthood. Wherefore He is able to save them to the uttermost that come unto G-d by Him, seeing He ever lives to make intercession for them.*

*For such an High Priest became us, who is holy, guileless, undefiled,  
 separate from sinners,  
 and made higher than the heavens;  
 Who needs not daily, as those high priests, to offer up sacrifice,  
 first for his own sins, and then for the people's:  
 For this He did once for all, when He offered up Himself.  
 For the law makes men high priests which have infirmity;  
 But the word of the oath, which was since the law,  
 Appointed the Son, who is consecrated forever more.”  
 Hebrews 6:20 & 7:11-28*

The scriptures couldn't be clearer, that G-d Himself, by His own decision and decree, chose to change the law concerning the priesthood, so as to create a unique kind of High Priest. One who would be superior to all other priests in that He would Himself become the eternal atoning sacrifice and then resurrect from the dead to become the eternal interceding High Priest. Aren't you glad that G-d was willing to supersede His own perfect standard to bring about the change necessary to write His Torah upon the tables of our heart? We just don't realize how much G-d loves us. We too often fail to comprehend the great lengths to which He went to make us members of His forever family. Enter into His eternal Sabbath rest, for there is a rest that remains for His people (Hebrews 4:9).

**Y'shua – Messiah, Savior & L-RD of the Sabbath**  
***The L-RD of the Sabbath Supersedes the Law of the Sabbath***

In Matthew 12:1, Y'shua was walking through fields of grain on the Sabbath, allowing His Talmideem (His Disciples) to pick heads of grain and to eat directly in the line of sight of the Pharisees. Believe me, in Y'shua's day, this was not a politically correct or spiritually safe thing to do on the Sabbath. It seems as though Y'shua was setting the stage to make a very strong point about our natural tendency towards turning G-d's loving legislation into legalism. Their response was patently predictable.

*And when the Pharisees saw this, they said to Him,  
 “Look your disciples are doing what is unlawful on the Sabbath!”  
 But Y'shua said to them,  
“Have you not read what David and those who were with him did  
 when they were hungry?  
 How he entered the house of G-d and ate the showbread  
 which was not lawful for him to eat,  
 nor those who were with him, but only for the priests?  
 Or have you not read in the Torah that on the Sabbath  
 the Priests in the Temple profane the Sabbath and yet are blameless?  
 Yet I say to you, that in this place there is One greater than the Temple.  
**For if you had known what this means, ‘I desire mercy and not sacrifice’,  
 You would not have condemned the guiltless.**  
 For the Son of Man is L-RD, even of the Sabbath.”*

*Now when He had departed from there, He went into their synagogue.  
 And behold, there was a man who had a withered hand, and they asked Him saying,  
 “Is it lawful to heal on the Sabbath?” . . . that they might accuse Him.  
 Then He said to them, “What man is there among you if he had one sheep,  
 and if it falls into a pit on the Sabbath, will not lay hold of it and lift it out?*

Or of how much more value then is a man than a sheep?

Therefore **IT IS** lawful to do good on the Sabbath.

Then He said to the man, "Stretch out your hand."

And he stretched it out, and it was restored as whole as the other.

Then the Pharisees went out and plotted against Him, how they might destroy Him.

Matthew 12:2-14

Y'shua was using an ancient, familiar Rabbinic teaching method to drive home a point that was missed not only by the Pharisees, but by too many of us who try to follow Him today. The point being; that when we faithfully endeavor to humbly serve G-d in genuine repentance and with heart-felt obedience and then encounter challenges that are too immensely overwhelming for us to endure, that G-d in His sovereignty is both willing and able to supersede His Law if and when it pleases Him to do so in fulfilling His ultimate eternal purpose for our lives and for the Kingdom of G-d.

*Rom. 7:6* *But now we have been delivered from the law, having died to what we were held by, so that we should serve in the newness of the Spirit and not in the oldness of the letter.*

### **Peter, From Fearful Fisherman to Fearless Apostle – First Publically Denies Messiah, Then Publically Declares Messiah**

Y'shua foretold that Peter would deny Him 3 times, which of course came to pass with unhappy accuracy even though Peter said he would die before he ever would deny Y'shua. In Matthew 10:33, Y'shua said, "Whosoever shall deny me before men, him will I also deny before my Father which is in heaven." If Y'shua inflexibly took His Words only in the context that He originally spoke them, with no consideration for the heart of the individual, then Peter should have been disqualified from being an apostle of the Lamb, preaching to thousands on the day of Shavuot (Pentecost), and writing 2 epistles in the New Covenant. But contrary to that, Y'shua forgave him, went looking for Peter, cooked him a meal and commissioned him to feed His flock (John 21:3-17).

### **Rav Shaul (Rabbi Saul) / the Apostle Paul The Vehement & Violent Persecutor of Messianic Jews Who Y'shua Chose To Write Most of the New Covenant**

When the Rabbi Saul first appears in the pages of the New Covenant, it is not as the great Missionary Apostle of the Messianic faith, but as a ravenous bounty hunter, hungry to destroy the faith, even the lives of the traitorous believers in Y'shua the Messiah. He was asked for and was given special permission to hunt down followers of Jesus of Nazareth, bind them and throw them in jail for the crime of choosing to believe that Y'shua was the Promised Messiah of Israel.

In Acts 9 the story unfolds of how Rav Shaul is on his way to Damascus to catch some Messianic Jews he is struck to the ground as Y'shua Himself asks Saul why he is persecuting Y'shua, by attacking His followers. Through the forgiveness of G-d and the power of the Holy Spirit, Paul eventually becomes one of the greatest emissaries of the Messianic faith to ever live, even though 1 Tim 3:2 says that a Minister must be blameless, but G-d saw Paul through the shed blood of Y'shua and the righteousness of Messiah. Throughout his life Paul reminds his audience of how he is the least qualified and should be the last man considered to be a representative of the Kingdom of G-d.

What a tremendous demonstration of how G-d chooses the weak and foolish things of the world to overwhelm and confound the wise and mighty.

*2 Cor. 5:16* Therefore, from now on, we regard no one according to the flesh. Even though we have known Messiah according to the flesh, yet now we know Him thus no longer. <sup>17</sup>Therefore, if anyone is in Messiah, he is a new creation; old things have passed away; behold, all things have become new. <sup>18</sup>Now all things are of G-d, who has reconciled us to Himself through Jesus the Messiah, and has given us the ministry of reconciliation, <sup>19</sup>that is, that G-d was in Messiah reconciling the world to Himself, **not imputing their trespasses to them**, and has committed to us the word of reconciliation. <sup>20</sup>Now then, we are ambassadors for Messiah, as though G-d were pleading through us: we implore you on Messiah's behalf, be reconciled to G-d. <sup>21</sup>For He made Him who knew no sin to be sin for us, that we might become the righteousness of G-d in Him.

In Jeremiah 31:31-33 we read:

*“Behold the days are coming, says the L-RD,  
When I will make a new covenant with the house of Israel and with the house of Judah.  
**Not according to the covenant I made with their fathers in the day when I took them by  
the hand to bring them out of the land of Egypt,  
My covenant which they broke although I was their Husband,** says the L-RD.  
But this shall be the covenant that I will make with the house of Israel:  
After those days, says the L-RD,  
I will put My law with in them, and on their hearts will I write it;  
And I will be their G-d, and they shall be my people.”*

In closing, I would strongly caution those who have considered the thoughts that I have compiled here, to please be careful before you look on the surface to judge whether or not someone is worthy of being chosen to serve G-d without prayerfully looking into the heart of that person. Also please never choose to strike out on a path of *selfishness or rebellion* and call it the sovereign hand of G-d superseding His eternal standard of Righteousness and Truth. For it is fearful thing to fall into the hands of the Living G-d (Hebrews 10:31).

*Do not be deceived, G-d is not mocked; For whatsoever a man sows, that will he also reap. For he who sows to the flesh will of the flesh reap corruption, But he who sows to the Spirit will of the Spirit reap everlasting life. And let us not grow weary in doing good, For in due season we shall reap, if we do not lose heart. - Galatians 6:7-9 -*

*Where no counsel is, the people fall:  
But in the multitude of counselors there is safety -Proverbs 11:14-*

*For by wise counsel you shall make war  
And in the multitude of counselors there is safety - Proverbs 24:6-*

I have been a born-again Messianic believer since April 14, 1971. My experience has taught me that it is best to allow G-d to confirm and testify to His leading in our lives by submitting our lives to godly men and women of like precious faith. This chosen lifestyle of humility better enables us to learn to live the crucified life, so that it is no longer we who live, but Messiah who now lives in us. I pray that this teaching will liberate your spirit to serve G-d in confidence as you learn to rest in His Eternal Sabbath peace, walking in newness of life as He lavishes you with His limitless love and upholds you in His everlasting arms. *Shalom, Rabbi Ed*