

Can G-d in His Sovereignty Ever Supersede¹ His Own Standard?

It is easy for us to become so enamored by the beauty and holiness of G-d's Word, His perfect standard of Righteousness and Truth, that we can forget something that is equally essential to a proper understanding of the sovereignty of the Almighty. 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 believe that He understands the human heart better than anyone in the universe and is able to discern if and when it is most appropriate to supersede His moral or physical laws to fulfill His ultimate eternal purpose in a life chosen to reveal His incomprehensible love. We will look at examples in scripture where G-d gave a clear commandment and then later superseded it in His sovereign wisdom and understanding.

G-d's Word Is His Will, It Is His Eternal Standard

In Genesis, the Book of Beginnings we read how Adam responded to the creation of Havah² by prophesying the unique union between a man and a woman.

*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.

*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 HaBrit HaDashah.³ 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 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."*

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

² Havah (Hebrew) = Eve

³ HaBrit HaDashah (Hebrew) = The New Covenant

Ephesians 5:31

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 the two should both 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 sh'khinah⁴ 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 completely freed us from the law of sin and death, somehow, someway, in our day-to-day existence we allow bad memories and habit patterns of sin to find expression in our members. 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 (bad habits & memories of sin), 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 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

⁴ Sh'khinah (Hebrew) = The glory of G-d / the tangibly manifest, life-changing, glorious presence of G-d

apprehended by G-d. The result being, that our relationships are not all that they can be through the power of G-d that is available to each of us that confess Y'shua as L-RD.

I believe this is why G-d permitted divorce and remarriage as we see it revealed in the pages of the Holy Scriptures. I believe G-d does not want those of us who have fallen short of His perfect standard for marriage to suffer in loneliness, shame or 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 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 to no avail.

Please do not misunderstand me. I am not saying 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. G-d forbid! I am trying to reveal what I believe is G-d's compassionate provision for those who were the unfortunate participants in a match made in hell and after every possible effort 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. Has G-d joined every couple together on the face of the earth? Or has G-d even joined together every couple that claims to have faith in Him? I would think not! I know in my youthful naivete, I ventured into a marital union that was not ordained of G-d and learned much from the sorrow and suffering that was a result of my impetuous, carnal-minded decision as a 19-year-old hippie Jesus freak.

I remember walking down the street one summer day in 1976, 4 years after my 1st wife left me and hearing G-d audibly say to me, “Release your 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) and you are going in the total opposite direction and never the twain shall meet. 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 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. I eventually rested in the command to be single unto G-d and that winter G-d led me to the woman **whom G-d joined me together with** (after we submitted our courtship to 4 men of G-d that we were in relationship with and received their approval). We have been married since November of 1977. See the 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 choose to honor their covenant.**

As we search the scriptures we will see that G-d desires for marriage to succeed and that He hates *selfish* divorce and the damage that it causes. He understands that in some cases to stay in an severely abusive marriage out of sheer duty is actually more destructive and damaging to the family then to seek mental, emotional, & physical peace through legal separation or eventually divorce. I don't immediately recommend divorce to a battered spouse with abused children. I encourage them to try legal separation with a restraining order, then to seek trained biblical

counseling, deliverance, & therapeutic inner healing ministry with intercessory prayer. Some times I have seen miraculous breakthroughs in relationships and families are mightily 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. Remarriage should only be considered after a reasonable period of time for healing and mentoring in an attempt to discover how the person got into such a destructive relationship in the first place. I suggest waiting at least a year before beginning another courting relationship. It is important to submit the new relationship to trusted spiritual counselors (Pastors, Rabbis, Priests, or Biblical Counselors) who can assist the divorced person/s in not making another costly matrimonial mistake.

**Moses – Prophet, Teacher, & Face-To-Face Friend of G-d
Multiple Marriages, He Implemented Divorce & Remarriage**

Moses married Zipporah, the daughter of Jethro, a priest of Midian (Exodus 2:21 & 18:1-6). 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 should have 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 why He allowed it, just that He did.

*“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*

It is obvious that the previous verses permit divorce and remarriage. So let it be clearly understood that G-d did not allow a statute to be in the Torah which 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 purpose than just toughing it out by risking their life/lives

in a really dangerous marriage. G-d is not sadistic⁵ and He does not want us to be masochists⁶. The Kingdom of G-d is . . . righteousness, peace, and joy in the Holy Spirit (Romans 14:17). G-d's delights in our prosperity (Psalm 35:27), for 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 (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 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 so strongly crying out against.

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

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 Talmi, 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 out-of-control lust for women, David sees Bathsheba, the wife of Uriah the Hittite, bathing on her rooftop, is enamored by her beauty and desires her greatly. He calls her to himself and 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 awesome G-d we serve!

⁵ Sadistic = Deriving pleasure from inflicting physical or psychological pain on others.

⁶ Masochist = Deriving pleasure from physical or psychological pain inflicted by another or by oneself.

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, 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 that he cut him an incomprehensible amount of slack and yet it eventually became his undoing. Was G-d in His omniscience using David as an example for us to learn from? Instructing 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. It will always end up well if you are a man or woman after G-d's own heart. 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. Wouldn't that make good TV? . . . 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 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 (1 Kings 11:9-13).

It is so incredibly awesome to see how G-d only remembered David's loyalty to Him and not the embarrassing indiscretions that would have been front-page news in the gossip columns of today, let alone the pulpits and pews of too many 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 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. 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 the women in King Abimelech's household.

Samuel – Judge of Israel & Prophet To Kings Also Telling A Half Truth In Fear For His Life

Samuel was one of Israel's greatest judges and the first prophet chosen 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, as the next king.

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 Beth-lechem 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 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 a great prophet, as well as 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 sovereignly chooses to supersede His Standard for reasons that may never make sense to us.

Melchizedek – An Eternal High Priest From The Tribe Of Judah?

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 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 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 hey 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.**

In closing, I would strongly caution those who have considered the thoughts that I have compiled here, to 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*

Some of the wisest proverbs that King Solomon ever said were:

*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 aleichem (Peace be unto you) in Y'shua the Messiah,
Rabbi Ed