

The elementary teachings of Messiah

“For though by this time you ought to be teachers, you need someone to teach you again the basic principles of the oracles of God. You need milk, not solid food, for everyone who lives on milk is unskilled in the word of righteousness, since he is a child. But solid food is for the mature, for those who have their powers of discernment trained by constant practice to distinguish good from evil.” (Hebrews 5:12-14 ESV)

Therefore let us leave the elementary doctrine of Christ and go on to maturity, not laying again a foundation of repentance from dead works and of faith toward God, and of instruction about washings, the laying on of hands, the resurrection of the dead, and eternal judgment. And this we will do if God permits. (Hebrews 6:1-3)

Are you a spiritual, a mature Christian? According to the writer of Hebrews you are not unless you know the basics.

“But I, brothers, could not address you as spiritual people, but as people of the flesh, as infants in Christ. I fed you with milk, not solid food, for you were not ready for it. And even now you are not yet ready, for you are still of the flesh. For while there is jealousy and strife among you, are you not of the flesh and behaving only in a human way?” 1 Corinthians 3:1-3 ESV

The writer of the book of Hebrews tells us that his audience was are not ready for deeper things as they had not yet grasped the basics. These are the elementary teachings of Messiah, the basics (milk) of Christian faith.

1. Repentance from Dead Works
2. Faith Towards God
3. Instructions about Washings
4. Laying on of Hands
5. Resurrection of the Dead
6. Eternal Judgment

To be skilled “in the word of righteousness”?

Righteousness

- A spiritual superhero, someone more like an angel than a human being
- An exceptionally good person who walks in Godliness



And the effect of righteousness will be peace, and the result of righteousness, quietness and trust forever. My people will abide in a peaceful habitation, in secure dwellings, and in quiet resting places. (Isaiah 32:17,18 (ESV))

A Tzedek carries the meaning of doing what is correct and just. Weights that are calibrated correctly are called “moznei tzedek”.

A Tzedek does "that which was wronged should be righted, that which was stolen should be returned to its owner, the innocent should not suffer, and those who have caused harm shall be corrected so that they will return to doing good." A Tzedek does justice to grant everyone who has a right to something that which he is entitled to, and to give every being that which corresponds to his merits.

Tzedek is making everything the way it should be. So too, the personality of the tzaddik is calibrated to the Manufacturer’s original specifications, so that everything about him is just as his Creator meant it should be, and all he desires is what his Creator desires.

He does all things in a higher way, a divine way. Because, to the tzaddik, there is nothing that “just is.” Everything is with purpose; in all things he sees meaning. To the tzaddik, everything that exists is a means of connecting to an infinite G-d.



A tzaddik is one in whom we see our true selves, that each one of us is essentially divine.

Discipleship is training the student to be a Tzaddik.

God created everything with His word through the Hebrew language. The english word H2O defines what water is, so does Hebrew words. From Tzaddi we get the word Tzitzit (Tallit prayer shawl).

TzitTzit = clothed in God. Represents clothed in God’s Word (613 Mitzvot (commandments) and wrapped in God’s Glory which brings healing to all the nations. Zechariah 8:22-23, Malachi 4:2, Matthew 9:20–22, Mark 5:25–34, Luke 8:43–48.

Design of the Hebrew letters for Tzaddik. There are two types, and an elongated & plain letter.

	
<p>Tzadi Sofit</p>	<p>Tzadi</p>
<p>Sound TS, Transliteration TZ</p>	<p>Sound TS, Transliteration TZ</p>
<p>Represents Messiah (Jesus)</p>	<p>Represents us</p>
<ul style="list-style-type: none"> • Comes from on high all the way down to the abyss and back up again. • Represents Messiah. • Job is to cause Tzadi to do repentance so that he can elevate them above all things. • The Tzadi Sofit has no evil inclination, no attraction or struggle with sin. 	<ul style="list-style-type: none"> • Nun = To see God in a fallen world. • Yud = God’s name + Torah in action. • Bent over (<i>humble</i>) to carry another on your back. • Become a Tzaddik through discipleship. • God (Yud) empowers the Tzaddik to do good and overcome evil. • Kaf at the end adds that the role of the Tzaddik to go into a world that is anti-God, to seek those who are lost. • A Tzadi ushers in the Tzadi Sofit (Messiah).

And because of him you are in Christ Jesus, who became to us wisdom from God, righteousness and sanctification and redemption," 1 Corinthians 1:30 (ESV)

*Little children, **let no one deceive you. Whoever practices righteousness is righteous, as he is righteous.** Whoever makes a practice of sinning is of the devil, for the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the works of the devil. No one born of God makes a practice of sinning, for God's seed abides in him, and he cannot keep on sinning because he has been born of God. By this it is evident who are the children of God, and who are the children of the devil: **whoever does not practice righteousness is not of God, nor is the one who does not love his brother.** (1 John 3:4, 7-10 ESV)*

*For our sake he made him to be sin who knew no sin, so that in him **we might become** the righteousness of God. (2 Corinthians 5:21 ESV)*

Therefore, confess your sins to one another and pray for one another, that you may be healed. The prayer of a righteous person has great power as it is working. (James 5:16)

Jewish Encyclopaedia on Righteousness

- That one righteous man insures the preservation of the world. (Lot)
- The righteous are regarded as being inspired by the "Holy Spirit"
- The Shekinah rests upon them (Gen. R. lxxxvi.). In fact, before sin entered into the world the Shekinah was permanently dwelling on earth. When Adam lapsed it rose, and it continued to rise to ever greater distances, proportionate always to the increase of sin among men. But it was gradually brought back to earth by the righteousness of Abraham, Isaac, Jacob, Levi, Kehath, Amram, and Moses.
- The righteous man is godlike (Godliness); that is, he is reflecting the attributes of God.
- Identified with Charity. As human righteousness is a reflection of God's, it includes necessarily love for others. This consideration has so strongly influenced the Jewish mind that the word "zedakah" (righteousness) has assumed the meaning of "alms," "charity." "Gemilut ḥasadim" (philanthropy in its widest sense) is another expression of the righteous man's inner life.
- God allows the righteous man time to repent and to attain his full measure of good deeds before He sends death (Eccl. R. v. 11). The most truly righteous either escape death altogether (e.g., Elijah; Enoch), or it meets them as a kiss imprinted on their lips by God, as with Abraham, Isaac, Jacob, Moses, Aaron, Miriam (B. B. 17a; Yalk. i. 42).

Chasidic Messianic pioneer Paul Philip Levertof, summarised a Tzaddik is the pet or favourite of God, the instrument through which God sends his grace into the world. Through his communion with God he is the connection between God and creation as such is the bearer and mediator of blessing and grace. The love that man has for the Tzaddik is therefore the means through which Gods grace is won. The duty of every Chasid is this, that he loves the Tzaddik and listens to His word.

Romans 1:17 - For in it the righteousness of God is revealed from faith for faith, as it is written [in Habakkuk 2:4], "The righteous shall live by faith."

might instead carry the meaning, "Yet we know that a person does not become righteous by becoming Jewish but through faithfulness to Jesus Christ [i.e., through cleaving to him and following his teachings], so we also have been faithful to Christ Jesus, in order to be made righteous through faithfulness to Christ and not by being Jewish, because by becoming Jewish no one will be made righteous."

Romans 2:13 - For it is not the hearers of the law who are righteous before God, but the doers of the law who will be justified.

Romans 5:17 - For if, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ.

Key is receiving. Have we received all the abundance of grace?

Romans 6:13 - Do not present your members to sin as instruments for unrighteousness, but present yourselves to God as those who have been brought from death to life, and your members to God as instruments for righteousness.

members = body. Saying it can be for unrighteousness or righteousness. Key is presenting to God first.

Romans 6:16 - Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness?

as above, you can be for unrighteousness or righteousness. Key is obedience.

Romans 6:19 - I am speaking in human terms, because of your natural limitations. For just as you once presented your members as slaves to impurity and to lawlessness leading to more lawlessness, so now present your members as slaves to righteousness leading to sanctification.

We have a choice to obey impurity or lawlessness (no Torah / no law) or obey what is just and right according to Torah which leads to sanctification.

Romans 7:12 - So the law is holy, and the commandment is holy and righteous and good.

Torah / law = holy, righteousness and good.

Romans 8:4 - in order that the righteous requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit.

Paul is quoting from Ezekiel 36:27 "And I will put my Spirit within you, and cause you to walk in my statutes and be careful to obey my rules."

Romans 8:10 - But if Christ is in you, although the body is dead because of sin, the Spirit is life because of righteousness.

"if" conditional. Shows separation between flesh (body) and spirit. Sin is in the body.

Romans 10:3-5 -For, being ignorant of the righteousness of God [i.e. repentance and the good news of Yeshua], and seeking to establish their own [through Jewish identity, "as if it were by works"], they did not submit to God's righteousness. For Christ is the end of the law [* greek (telos) i.e the goal of Torah] for righteousness to everyone [both Jew and Gentile] who believes. For Moses writes [in Leviticus 18:5] about the righteousness that is based on the law, that the person [whether Jew or Gentile] who does the commandments shall live by them [attaining the resurrection and the world to come].

"Live by them" refers to life in the world to come, for if you should say that our verse refers to life in this present world, is it not man's destiny to die?" (Rashi)

And you shall keep my statutes and my judgements, which if a man does he shall live by them and have everlasting life. (Leviticus 18:5, Targum Onkelos)

Deuteronomy 6:25 And it will be righteousness for us, if we are careful to do all this commandment before the LORD our God, as he has commanded us.'