

# **RETURN TO OBEDIENCE**

**Expounding the Hebrew term tameem  
Incorporating the Recollections of Clement**  
by Clinton R. Smith

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ISBN 978-1-304-03317-8

Printed in the USA  
Published by LULU

First Edition July 2013

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# FOREWORD

This book lays emphasis on the obedience required by us to bring joy to the heart of the Creator. It shows from the pages of the scriptures and other beneficial manuscripts what is expected of those who wish to benefit themselves, by focusing on providing an accurate understanding of the Hebrew term tameem (perfect).

A candid and thorough reading of the sacred scriptures reveals that complete obedience is imperative to gaining a favourable standing with our Creator. Today however little is heard of our obligation of obedience. Why is this? Ignorance and confusion abounds among popular teachings. Few scholars and clerics appear to disseminate an accurate understanding of the teaching of perfection. A comparison of Bible Commentaries demonstrates vast differences in opinions of the concept of obedience and perfection and its application to us. Thus what is commonly supposed as the charges of Eloheem (God) are oftentimes not; and what is truly required of us by Eloheem is seldom convey to the laity who mostly languish in ignorance and is often not clearly understood even by the clergy and teachers themselves.

Hence the Messiah when on earth asked concerning the age of his second advent; *“However, when the Son of Man comes, will he find faith on the earth?”* This alarming question should prompt us to deeply question our understanding of favour, obedience and perfection. It is for this reason that this book has been written, to show the way back to righteousness, that we may not be under any delusions from the Prince of Impiety as to what is required of us by Eloheem.

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This book will challenge main-stream clerical thinking however as you will discover through the pages of this book and your further studies, the will and council of Eloheem does not pamper to the desires of impiety and seldom does

His will follow the traditions laid out by modern theology. Indeed Eloheem's true council has never been popular.

Along with the accepted Protestant Bible Cannon (the modern Holy Bible), this book makes extensive use of Clementine literature, the book of 1 Enoch and other beneficial Apocrypha. If you are not acquainted with these vital manuscripts please consider the addendum before reading further. That being said it may seem strange and even offensive to some to consider some Apocrypha as Scripture however our study of selected authentic Apocrypha with the testimony of the set-apart Scriptures assures us that not only do these coexist side by side but in most cases complement the set-apart Scriptures.

The limited use of the set-apart Scriptures in this book in no way invalidates the Scriptures but rather it is accepted that the reader is well acquainted with the Bible and will be able to make the necessary scriptural associations. Additionally the book does not refer to verses within the quoted chapters. This is not to deceive the reader in any way. On the contrary, the reader is encouraged to refer to the passage quoted in context in a translation of choice.

You will certainly find it refreshing to see that this book restores the original names and titles of our Father and Creator.

All honour is given to the One who gives all Wisdom leading to obedience, the Good and Righteous YHWH through the one whereby man can approach YHWH, the Ben-Adam.



# THE ORIGIN OF OBEDIENCE

**B**efore we set out our elucidation of obedience and the Hebrew word tameem it is appropriate that we acquaint ourselves with the origin of obedience. Accordingly it becomes necessary for us to grasp a few concepts that will assist us in fully understanding the mysteries of obedience. Firstly we will analyse if and why there are inequalities within the creation. Then we will examine what free will is and what it is not.

## Inequalities

Before Eloheem<sup>a[b]</sup> created the heavens and the earth he foresaw that there would be inequalities and differences within His creation. This would ultimately lead to two distinct groups or kingdoms. The first being the Sons of Light, those who are obedient to Eloheem and are subsequently placed under the authority of the Prince of Light. The second group are those who are disobedient. These are termed the Sons of Darkness and are placed under the authority of the Prince of Impiety.<sup>c</sup>

Interestingly the concept of Sons of Light and Sons of Darkness<sup>d</sup> was a well-known

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<sup>a</sup> All transliterations by the author are rendered according to the rules of Webster's New World, Hebrew Dictionary. Copyright ©1992 by Wiley Publishing, Inc., Cleveland, Ohio.

<sup>b</sup> Eloheem (Elohim) (H) - Gods. Although rendered as a plural in the Hebrew Scriptures it is translated into English as God, a singular. This does not contribute to the understanding of 'many' Gods as a numeric plural but rather it is used to magnify the expression; God. This is clearly seen in synonyms used throughout the Hebrew Scriptures such as El, Elohei and the ancient Eloah, which are singular in nature. Cf. Exodus 7:1.

<sup>c</sup> Prince of Impiety is a term used by early first century writers to refer to Satan.

<sup>d</sup> Also referred to as the 'sheep and goats' in the Greek Scriptures or New Testament.

feature of those who lived before and during the first century.<sup>a</sup> This is illustrated by the writings of those who stored the scrolls in the caves around Qumran. In the book *The Dead Sea Scrolls, a new translation*, the following is stated; *“Coupled with this aspect (biblical theology of rescue) was his (the Teacher of Righteousness) understanding that the great suffering was part of God’s will for the redeemed. God’s crucible was seen as a necessary component of human existence as long as evil continued to exist in the world. Ultimately God’s purpose was to exult the Sons of Light and to judge the Sons of Darkness. The message is one of hope. In the face of such perverse evil, the Sons of Light are encouraged to persevere to the end. God was preparing to intervene and bring a permanent solution for the problem of evil.”*<sup>b</sup>

Kefa<sup>c</sup> explains the peculiarity of the inequalities found within the creation and the reasons for those inequalities in book nine chapter four of the *Recollections of Clement*;<sup>d</sup> *“Therefore the providence of Elohim has willed that a multitude of men should be born in this world, that those who should choose a good life might be selected from many. And because He foresaw that the present world could not consist except by variety and inequality, He gave to each mind freedom of motions, according to the diversities of present things, and appointed this prince, through that prince’s own suggestion of those things that run contrary, that the choice of better things might depend upon the exercise of virtue! But to make our meaning plainer, we will explain it by particulars. Was it proper, for example, that all men in this world should be melekim, or sarim, or masters, or morim, or lawyers, or geometers, or goldsmiths, or bakers, or smiths, or grammarians, or rich men, or farmers, or perfumers, or fishermen, or poor men? It is certain that all could not be these. Yet the life of men requires all these professions and many more, and they cannot do without this variety of occupations. Therefore inequality is necessary in this world. For there cannot be a melek, unless he has subjects over whom he may rule and reign; nor can there be a master, unless he has one over whom he may*

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<sup>a</sup> Cf. 1 Thessalonians 5:5 (reference to the passage is comparative only)

<sup>b</sup> *The Dead Sea Scrolls, a new translation* by Michael Wise, Martin Abegg and Edward Cook, page 147.

<sup>c</sup> Kefa (H) - the Apostle Peter and orator of the *Recognitions of Clement*.

<sup>d</sup> *Recognitions of Clement* can be found in the *Ante Nicene Fathers Volume 9* - Dr. Jackson H. Snyder provides an excellent translation under the title; *The Recollections of Clement*.

*bear sway; and in like manner of the rest.*<sup>a</sup> Through Kefa's analogy we understand that because of the gift of free will, there would be differences manifested in persons.

## Free will

Now we have to understand what free will is and what it is not. This is a mystery that many have inquired into and in some cases erroneous assumptions have been made. Therefore we need to carefully analyse the principle behind biblical free will. We may illustrate biblical free will by considering two examples. In the first example a child is ordered to take out the household rubbish for a reward and complies. The second child however, wishing to please his parents takes out the rubbish without receiving an instruction to do so and thereafter receives a loving reward. Naturally the child in the second example expresses free will because he wished to please the parent out of natural affection and under those circumstances no obligation existed. This is opposed to the first child, who was instructed to do so. Even though the he may have been activated by the promise of reward the action was a duty and was performed under obligation.

Hence we can ask; if you are good by necessity, would you consider yourself possessing free will. Is it possible to produce goodness willingly or freely if you are under compulsion? Certainly not! Our Creator has generously given us a gift that is so profound many fail to grasp its concept. That immense gift of love is the power of free will. Free will may be defined as; a knowing and willing response of obedience to YHWH<sup>b</sup> emanating from a natural expression of appreciation, wishing to please Him without a command of obligation being laid upon an individual.

Although a person may realise that obedience to Eloheem holds out the reward of ageless life, complete obedience is still a manifestation of free will and willing obedience is grounded in freely wishing to please our Creator even without the

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<sup>a</sup> Melekim (H) - kings; sarim (H) - princes; morim (H) - craftsman

<sup>b</sup> YHWH (H) - The Sacred Name of Eloheem, which precise pronunciation thereof mankind has carelessly lost. This Divine Name occurs over 7,000 times in the Hebrew Scriptures and has been erroneously replaced with, 'the LORD' in most modern translations of the Bible.

assurance of a reward in this age. Kefa defines this in book five chapter twenty five of the Recollections of Clement; *“You do not know what freedom of will is, and you forget that he is good who so is by his own intention; but he who is retained in goodness by necessity cannot be called good, because it is not of himself that he is so. Because, therefore, there is in every one liberty to choose good or evil, he either acquires rewards, or brings destruction on himself.”*

Consequently we are free to choose whether we want to be obedient to Eloheem or not. This choice though has to by necessity emanate from within us. That we have this ability and capacity of choice is proved by Kefa in book five chapter six of the Recollections of Clement; *“Whether any one, truly hearing the word of the Navi’Emet Y’shua is willing or unwilling to receive it, and to embrace His burden, that is, the precepts of life, he has either in his power, for we are free in will. For if it were so, that those who hear had it not in their power to do otherwise than as they had heard, there were some power of nature in virtue of which it were not free to him to pass over to another opinion. Or if, again, no one of the hearers could at all receive it, this also were a power of nature that should compel the doing of some one thing, and should leave no place for the other course. But now, since it is free for the mind to turn its judgment to which side it pleases, and to choose the way that it approves, it is clearly obvious that there is in men a liberty of choice.”<sup>a</sup>*

Therefore we can understand that by the power of free will, through our thoughts and actions we make a knowing and conscious choice. That choice is whether we will be obedient to Eloheem as Sons of Light, or whether we will be Sons of Darkness by being obedient either to ourselves alone or by giving our obedience to the Prince of Impiety. Be forewarned that being obedient to ourselves alone has in it a worse fate than being obedient to the prince of impiety. Kefa says in book three chapter fifty four; *“He, therefore, who will not seek after that which is profitable to himself, is evil to such an extent that his immorality exceeds the very prince of impiety. For he abuses the goodness of YHWH to the purpose of his own immorality, and pleases himself; but the other neglects the good things of his own salvation, that by his own destruction he may please the evil one.”*

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<sup>a</sup> Navi, Emet (H) - Prophet, Truth:—thus Prophet of Truth; Y’shua (H) - shortened version of the title given to Yahooshoa (Jesus) which means - YHWH is salvation.

## The Garden of Obedience

Having understood the principles of inequality and free will, we can now turn our attention to the origins that necessitate our choice between obedience and disobedience. About six thousand years ago an event unfolded that laid out the course for mankind. That event was the disobedience of Adam, Khawah<sup>a</sup> and Azazel<sup>b</sup> in the Garden of Obedience<sup>c</sup>. A careful study of that calamity reveals many mysteries that Eloheem has reserved for the Elect and Righteous at the end of this age. Understanding these mysteries is of vital importance to those who find themselves living before the day in which Eloheem punishes the unrighteous at the second advent of the Mosheeach.<sup>d</sup>

What transpired in the Garden of Obedience? What was lost in the Garden and what can we do to restore or repair what was lost? To begin with we need to understand what happened in the garden and why it happened. After Adam and Khawah had resided in the Garden of Eden for a time, Khawah was walking alone when Azazel, already tainted by his own design, approached her to corrupt her by suggestion. Genesis<sup>e</sup> chapter three says; *“Now the serpent was more crafty than any beast of the field which the Lord [YHWH] God had made. And he said to the woman, “Indeed, has God said, ‘You shall not eat from any tree of the garden?’” The woman said to the serpent, “From the fruit of the trees of the garden we may eat; but from the fruit of the tree which is in the middle of the garden, God has said, ‘You shall not eat from it or touch it, or you will die.’”*

This was clearly a test of obedience to Eloheem prompted by Azazel. Khawah knew that she was required be obedient to Eloheem and she was not ignorant of His will. This is quite evident in her response to the serpent indicating that at that time

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<sup>a</sup> Khawah (H) - Eve, which means; living.

<sup>b</sup> Azazel (H) - a name given to the prince of impiety, the original serpent (Satan).

Cf. (Leviticus 16:1-28). See the book; “I know a mystery” by the same author.

<sup>c</sup> Garden of Obedience or Garden of Eden.

<sup>d</sup> Mosheeach (H) - Messiah.

<sup>e</sup> All references to the Bible are from the New American Standard Bible (NASB) which although not perfect is chosen by the author for its literacy.

they were permitted neither touch nor eat of the tree or the fruit of the tree of wisdom.<sup>a</sup> Khawah was confronted with a choice; either she was to be obedient to Eloheem and reject the suggestion of Azazel and so continue in the Garden with its abundance and associated blessings or heed the voice of Azazel and so disobey the command of Eloheem and be cut off from Him.

## The tree of wisdom

Let us now ponder on a mystery. Why do you suppose the tree was put into the Garden of Obedience? Was it put there as a test? Chapter one of Job says; *“Now there was a day when the sons of God came to present themselves before the LORD [YHWH], and Satan also came among them. The LORD [YHWH] said to Satan, “From where do you come?” Then Satan answered the LORD [YHWH] and said, “From roaming about on the earth and walking around on it.” The LORD [YHWH] said to Satan, “Have you considered My servant Job? For there is no one like him on the earth, a blameless and upright man, fearing God and turning away from evil.” Then Satan answered the LORD [YHWH], “Does Job fear God for nothing? “Have You not made a hedge about him and his house and all that he has, on every side? You have blessed the work of his hands, and his possessions have increased in the land. “But put forth Your hand now and touch all that he has; he will surely curse You to Your face.” Then the LORD [YHWH] said to Satan, “Behold, all that he has is in your power, only do not put forth your hand on him.” So Satan departed from the presence of the LORD [YHWH].”*

Eloheem did not strike Job<sup>b</sup> but He permitted it on account of Azazel’s accusation against Job thereby giving Job the opportunity to answer the accuser.<sup>c</sup> If Eloheem delighted in testing us, why did He not say to Shatan; Behold, I will show you! Rather He answered the accuser by saying; “Behold, all that he has is in your power, only do not put forth your hand on him.” Thus we know this fact; Eloheem allows tests to befall us but He Himself never tests us. Also it is evident that Shatan

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<sup>a</sup> Cf. 1 Enoch 32.

<sup>b</sup> Yob (H) - Job.

<sup>c</sup> Cf. Job 1:22 – 2:7.

is the accuser not Eloheem.<sup>a</sup> After the allowed period of testing by Shatan, Eloheem counselled Yob in a fatherly manner correcting the error of his judgement. Eloheem knows us intimately and accordingly has no need to test us.<sup>b</sup> He has demonstrated that He has confidence in the integrity of His loyal ones. Moreover should we assert that Eloheem was testing the obedience of man, we are imputing that He is unsure of the obedience of His creation. Such reasoning is not only unwise but is blasphemous as the Creator is perfect in all His activities.<sup>c</sup> We need to diligently comprehend that our Creator is free from all blame; that is, of the origin of disobedience and its resultant effects on man through the ages.

What then was the reason the tree of knowledge was placed in the Garden of Obedience? The reason was for Adam and Khawah to demonstrate the leanings of their free will by expressing appreciation through their obedience for the provisions of YHWH. Put another way, the tree was not put there as a test but as a means by which they could express their affection toward their Creator and Provider for the favour and providence granted to them by means of their obedience.<sup>d</sup>

We are assured that Adam and Khawah did not lack anything. Eloheem was and is still a supremely loving Provider, holding nothing back that we either need or deserve. Genesis chapter two says; *“The LORD [YHWH] God planted a garden toward the east, in Eden; and there He placed the man whom He had formed. Out of the ground the LORD [YHWH] God caused to grow every tree that is pleasing to the sight and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil. Then the LORD [YHWH] God took the man and put him into the garden of Eden to cultivate it and keep it. The LORD [YHWH] God commanded the man, saying, “From any tree of the garden you may eat freely.”* Thus there was neither need nor compulsion to look at, touch or eat from the prohibited tree. Exercising their free will by abstaining from the tree at this

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<sup>a</sup> Cf. Luke 22:31.

<sup>b</sup> Cf. Jeremiah 17:10 – note the word ‘test’ that appears in the NASB translation of this verse is the Hebrew word *bakhan*, which carries the meaning; examine.

<sup>c</sup> Cf. Deuteronomy 32:4, 2 Samuel 22:31 and Psalms 18:30.

<sup>d</sup> Cf. Yaakov (James) 1:13.

time<sup>a</sup> would be a simple demonstration of their continued appreciation and trust that Eloheem was a loving and faithful Provider.

## The sin of covetousness

Let us examine what happened next. The Septuagint<sup>b</sup> states in Genesis chapter three; *“And the serpent said to the woman, not to death will you die. For God knows that in whichever day you should eat of it, will be opened wide your eyes, and you will be as gods knowing good and evil.”* The idea of being a god greatly appealed to Khawah.<sup>c</sup> What happened next? Genesis continues; *“And the woman saw the tree that it was agreeable and pleasant to the eye, and that its fruit was good for food, and she took thereof and eat.”*

Khawah was thoroughly deceived by Azazel. She displayed ingratitude for the goodness granted to her by YHWH and she failed to recall that YHWH was observing her inclinations. Instead of rejecting the suggestion immediately she birthed covetousness.<sup>[d]e</sup> Hence we are strongly admonished by Kefa in the Recollections of Clement book four chapter thirty; *“For whereas at first, men worshipping a righteous and all-seeing YHWH, neither dared sin nor do injury to their neighbors, being persuaded that YHWH sees the actions and movements of every one; when religious worship was directed to lifeless images, concerning that they were certain that they were incapable of hearing, or sight, or motion, they began to sin licentiously, and to go forward to every crime, because they had no fear of suffering anything at the hands of those whom they worshipped as Elohim. Hence the madness of wars burst out; hence plunderings, rapines, captivities, and liberty reduced to slavery; each one, as he could, satisfied his lust and his*

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<sup>a</sup> Cf. 1 Enoch chapter 32.

<sup>b</sup> The Septuagint is increasingly being appreciated for its accuracy and is commonly thought to have been used by both Yahooshoa (Jesus) and his disciples.

<sup>c</sup> The gods would represent angels. It is apparent from some Apocrypha that Adam may have been able to see the angels before his fall. This privilege was not unique to Adam as can be seen by many examples such as 2 Kings 6:17.

<sup>d</sup> Cf. The Recollections of Clement book 6 chapter 10 and book 7 chapter 38.

<sup>e</sup> Covertness is the longing for something that is not rightfully ours to possess or the desire for that which is not conferred upon us at the time of the inappropriate indulgence. Cf. 2 Chronicles 26:18-19.

*covetousness, although no power can satisfy covetousness. For, as fire, the more fuel it gets, the more extensively it is kindled and strengthened, so also the madness of covetousness is made greater and more vehement by means of those things that it acquires. So begin now with better understanding to resist yourselves in those things that you do not rightly desire; if so be that you can in any way repair and restore in yourselves that purity of obedience and innocence of life that at first were bestowed upon man by YHWH, that thereby also the hope of immortal blessings may be restored to you.”*

In this passage Kefa alludes to the fact that it was through covertness that Khawah lost the innocence created within her by YHWH. Similarly if we wish to return to the perfection and innocence enjoyed by Adam and Khawah we need to vehemently resist those things that we do not rightly desire.<sup>a</sup> The account of disobedience continues in the book of Jubilees chapter three; *“And when she had first covered her shame with fig leaves, she gave thereof to Adam and he ate, and his eyes were opened, and he saw that he was naked.”* What a shame indeed! We know that Adam unlike Khawah was not deceived by the immoral one. What then lead to Adam’s disobedience? To answer that question let us attempt to understand the state of Adam’s mind at the time of the suggestion by Azazel.

### **Ingratitude leads to disobedience**

Due to abundance and benignity in the Garden of Obedience from the good and righteous YHWH, Adam fell into a mental attitude that all the good things and favours provided to him was not Providence from YHWH but was afforded to him by nature. This is attested to in the Recollections of Clement book four chapter ten; *“But when men, leading a life void of distress, began to think that the continuance of good things was granted them not by the divine bounty, but by the chance of things, and to accept as a debt of nature, not as a gift of YHWH’s goodness, their enjoyment without any exertion of the delights of the divine complaisance—men, being led by these things into contrary and disobedient thoughts, came at last, at the instigation of idleness, to think that the life of Elohim was theirs by nature, without any labors or merits on their part.”* Consequently

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<sup>a</sup> We will consider this the word perfect in more detail in the chapter; “You must be tamim.”

through sloth and lack of appreciation, Adam came to the mental attitude that he did not have to obey YHWH to continue benefitting from His Providence. One might ask at this point, did Adam know what obedience meant? He certainly did! Until that time all creation was made subject to him; they being without free will. Therefore complete and utter obedience was demonstrated to Adam by the beasts of the field and birds of the heaven. Thus he was without excuse.

## The result of disobedience

What was the result of the disobedience of Adam and Khawah? The result of their actions is clearly defined in the words of Eloheem when he judged Adam, Khawah and Azazel. The account in Genesis says in part; *“Then to Adam He said, “Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you, saying, ‘You shall not eat from it’; Cursed is the ground because of you; In toil you will eat of it all the days of your life. “Both thorns and thistles it shall grow for you; and you will eat the plants of the field; by the sweat of your face you will eat bread, till you return to the ground, because from it you were taken; for you are dust, and to dust you shall return.”*

We want to briefly focus on the judgement passed to Adam. Eloheem said; *“Cursed is the ground because of you;<sup>a</sup> in toil you will eat of it all the days of your life. By the sweat of your face you will eat bread.”* Why was this judgement passed? YHWH determined that the idle and easy-going life Adam experienced in the garden had resulted in ingratitude which in turn resulted in disobedience. Thus to root out that ingratitude and disobedience from not only him but from all the human family that would follow, YHWH instituted the ordinance of labour and tribulations.

Kefa says of this in book four chapter eleven of the Recollections of Clement; *“By the most righteous judgment of YHWH, therefore, labors and afflictions are assigned as a remedy to men languishing in the vanity of such thoughts. And when labor and tribulations came upon them, they were excluded from the place of delights and amenity. Also the earth began to produce nothing to them without*

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<sup>a</sup> Cf. 1 Enoch 69:13-29 – Snyder translation.

*labor; and then men's thoughts being turned in them, they were warned to seek the aid of their Creator, and by prayers and vows to ask for the divine protection. And thus it came to pass, that the worship of YHWH, which they had neglected by reason of their prosperity, they recovered through their adversity; and their thoughts towards YHWH, which indulgence had perverted, affliction corrected. So therefore YHWH, seeing that this was more profitable to man, removed from them the ways of benignity and abundance, as being hurtful, and introduced the way of vexation and tribulation."* Adam and Khawah, along with all their future offspring were subsequently removed from the Garden of Pleasure to work in the 'fields' as is the situation up to this very day. Now we can begin to understand why we experience adversity and labours in our daily lives.

The second part of the judgement against them being that they would return to the dust from which they came because of their disobedience, thus proving the serpent a liar and vindicating the righteousness of YHWH as the serpent had said that they would not die. This captive condition is not to be the circumstance we find ourselves in forever. YHWH promises us that we too can find rest from our labours and tribulations by coming into His rest, that is, by returning to Him by being complete in our obedience. Continued life therefore emanates from complete obedience to YHWH as was expected from Adam and Khawah.

This leads us to inquire; how is Eloheem just by rendering a judgement of labours and vexation? Can we return to the state our original parents lost? Are there any who have been completely obedient to Eloheem, and if so what was their reward? These questions will be covered in the following chapters of the book.

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*At first, therefore, while he was still righteous, he was superior to all disorders and all frailty; but when he sinned, as we taught you yesterday, and became the servant of sin, he became at the same time liable to frailty.*

*This therefore is written, that men may know that, as by disobedience they have been made liable to suffer, so by obedience they may be made free from suffering; and not only free from suffering, but by even a little belief in Eloheem be able to cure the sufferings of others.*

*Recollections of Clement - book five chapter two*

# AN EXAMPLE OF COMPLETE OBEDIENCE

**A**s a result of their failure to live obediently Adam, Khawah and their progeny have been given over to a life of vexation and labours outside of the Garden of Delights for the purpose of correction. Therefore this condition of amelioration need not persist perpetually and may be circumvented even in this age. How so? The sacred writings give evidence that YHWH in perfect justice, has made allowance that should a man arrive at the state of complete obedience, according to the standard determined by Eloheem peculiar to that individual, he need not suffer the penalties that disobedience incurs. It is stated that if a person completely overcomes the difficulties of the way that person need not die at all.

That is ludicrous you might say! But consider that if this statement is true, Eloheem is then fully justified in giving labour and vexation to man. Additionally Eloheem is then completely vindicated from the anguish that befalls men; because the adversity that mankind finds themselves subjected to would be a direct result of his continued conscious disobedience to Eloheem. Thus this adverse situation could prove to be reversible. This is so because if a man should turn<sup>a</sup> to Eloheem and be complete in his obedience to Him, he would then be freed from labour, vexation and the correction associated with disobedience! Unlikely as this may seem let us look to the scriptures to see if an example exists of one who has remained completely obedient and subsequently escaped death.

## **He was translated**

Genesis chapter five states an extraordinary event that many over the ages have

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<sup>a</sup> Cf. Ezekiel 33:10-11.

either speculated on or entirely dismissed;<sup>a</sup> *“Enoch lived sixty-five years, and became the father of Methuselah. Then Enoch walked with God three hundred years after he became the father of Methuselah, and he had other sons and daughters. So all the days of Enoch were three hundred and sixty-five years. Enoch walked with God; and he was not, for God took him.”*

In the book, *The Lost Prophet*, Margaret Baker comments on this verse saying; *“Scholars in general agree that the Old Testament reference to Enoch at Genesis 5:21-24 is cryptic, and implies that the writer knew more about him than he chose to include.”*<sup>b</sup> Why is this man and what transpired in his life shrouded in mystery? What have the commonly available scriptures concealed from the average reader?<sup>c</sup> When we take the time to analyse the verses in Genesis chapter five, we find that the life span of the average man before the flood averaged over nine hundred years. Reason now, why would a man that truly pleased Eloheem only live three hundred and sixty five years, and this especially so, when the scriptures promise life and not death to those who live strictly by His word?

Khanokh<sup>d</sup> is mentioned again in the Bible book of Hebrews in chapter eleven. This passage is rarely looked at in the context of our discussion, let us therefore re-examine what this writer was trying to convey to us; *“By faith Enoch was taken up so that he would not see death; and he was not found because God took him up; for he obtained the witness that before his being taken up he was pleasing to God.”* Firstly the writer says that Khanokh was taken up. That leaves us with the question; where was he taken to? Secondly it says that Eloheem took him, and that he was taken up so that he would not see death. Was he taken because he was not deserving of death. Was there perhaps another lot assigned to him? For what purpose and reason was Khanokh taken, and in what manner? The letter to

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<sup>a</sup> It is interesting to note that chapter five of Genesis was likely an independent scroll called the Genealogies of Adam. Reading this scroll in isolation quickly shows the reader that obedience results in life and disobedience in death. Unfortunately as the book of Wisdom demonstrates in chapter four, this vital lesson has seldom been understood.

<sup>b</sup> *The Lost Prophet, The book of Enoch and its influence on Christianity*, by Margaret Barker.

<sup>c</sup> There are many apocryphal (hidden) writings that provide proof of the translation of Enoch. For reasons unbeknown to us today the Jews who canonised the Tanak went to great lengths to ensure that any testimony to this event was not publicised. Therefore these written witnesses are found outside of the commonly accepted sacred writings and condemned in rabbinical teaching.

<sup>d</sup> Khanokh (H) - Enoch, likely meaning Dedication or Starting.

the Hebrews says that before he was taken he obtained the witness that he was pleasing to Eloheem. The questions that follow this statement are; why was the witness given to him before he was taken and was this knowledge passed on for our benefit? If so, have we perhaps missed the point of this witness? And finally, in what way was he pleasing to Eloheem?

The first question has a relatively easy answer. The Hebrew Masoretic text says that Khanokh was taken because he walked with Eloheem and again that he was pleasing to Eloheem. The Septuagint version says; *“And all the days of Enoch were three hundred and sixty and five years. And Enoch was well-pleasing to God, and was not found, because God translated him.”* Khanokh was well-pleasing to Eloheem therefore he walked with Eloheem and for this reason he was taken. Any thinking mind would immediately realise that this was no casual walk. There was something very different about the walk of Khanokh. This statement is borne up in 1 Enoch chapter fifteen; *“He [Eloheem] answered and said to me (and I heard His voice): “Fear not, Khanokh, you who are the tzadik and author of obedience: approach and hear my voice.”<sup>a</sup>* Did you notice how Khanokh was addressed by Eloheem? He was called the author or scribe of obedience! To qualify as a scribe, a person is usually a trained expert in the field he is writing on. Since his appointment was directly from Eloheem this was undoubtedly the case. Additionally the scriptures plainly demonstrate that he was the first to whom such testimony was given.

However does this mean that Khanokh never died? Compare the lifespan of the people mentioned in the genealogy of Adam in Genesis chapter five specifically noting the following parallels;

*“Altogether, Adam lived a total of 930 years, and then he died.  
 Altogether, Seth lived a total of 912 years, and then he died.  
 Altogether, Enosh lived a total of 905 years, and then he died.  
 Altogether, Kenan lived a total of 910 years, and then he died.  
 Altogether, Mahalalel lived a total of 895 years, and then he died.  
 Altogether, Jared lived a total of 962 years, and then he died.”*

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<sup>a</sup> Tzadik (H) - Righteous. In this sense a righteous one.

Besides giving a genealogy more can be derived from this passage by the observant scholar. Note the sudden change in the next verse;

*“Enoch walked faithfully with God; then he was no more, because God took him away.”* Then the following verses continue to say;

*“Altogether, Methuselah lived a total of 969 years, and then he died. Altogether, Lamech lived a total of 777 years, and then he died.”*

What is significant about this chapter? To the discerning eye this chapter is accentuating that Khanokh was taken away so that he did not die as did the others that are stated. To emphasize; all the others in the genealogy died at a good age but not Khanokh and the reason for this was that he walked faithfully with Eloheem and accordingly was no more.<sup>a</sup> Thus this chapter is proposing a mystery that few have contemplated.

In the Masoretic text it says that Eloheem took him. This word in Hebrew is transliterated *lakakh*. This verb is a qal stem, according to the Westminster Hebrew Morphology Database, and means: to take (get, fetch), lay hold of (seize), or snatch (take away), according to the Theological Wordbook of the Old Testament. In the Septuagint text we considered earlier it says that Eloheem translated him. What does the term translated mean? Although English definitions are mostly unreliable for biblical terms, the contemporary understanding of the word translate is most enlightening. It is commonly defined as; to convey to heaven without death. Is it possible that this understanding is correct? Was Khanokh taken to heaven alive? If so, is it possible that he did not die?<sup>b</sup>

Consider closely the phrase used in the book of Hebrews chapter eleven; *“By faith Enoch was taken from this life, so that he did not experience death: “He could not be found, because God had taken him away.” For before he was taken, he was commended as one who pleased God.”* Many today make the claim that Khanokh falls into the collection of examples mentioned by the writer of the book of Hebrews who died in faith. Is this true; did Khanokh die? The scripture in Hebrews says that Khanokh was taken from this life so that he would not experience death. The Greek word used here is θάνατον, which means death.<sup>c</sup> Surely if Khanokh belonged to the group that died, this verse would be contradictory? More to the

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<sup>a</sup> Cf. Keil & Delitzsch, Commentary on the Old Testament; Vol 1 page79-80.

<sup>b</sup> Cf. the Book of Khanokh chapter 71.

<sup>c</sup> Strong’s concordance says that this word may be representative of either physical or spiritual death. As Khanokh had witness to him that he pleased Elohim, this meaning cannot be spiritual.

point it would be a blatant lie! The Apocrypha<sup>a</sup> clearly shows that he was translated.<sup>b</sup>

Consider further, in Hebrews it says; *“All these people were still living by faith when they died. They did not receive the things promised; they only saw them and welcomed them from a distance, admitting that they were foreigners and strangers on earth.”*<sup>c</sup> However the Scripture says of Khanokh; ‘before he was taken, he was commended as one who pleased God.’ Therefore did not Khanokh see the reward of his faith? Does it not then seem apparent that because Khanokh pleased YHWH, or walked faithfully with Him, he received the reward of being translated without seeing death? Could it be that we have not looked at the passage in Hebrews correctly in the past?

Further Justin Martyr says of Khanokh; *“Wherefore, let us yield obedience to His [Eloheem] excellent and glorious will; and imploring His mercy and loving-kindness, while we forsake all fruitless labours, and strife, and envy, which leads to death, let us turn and have recourse to His compassions. Let us stedfastly contemplate those who have perfectly ministered to His excellent glory. Let us take (for instance) Enoch, who, being found righteous in obedience, was translated, and death<sup>d</sup> was never known to happen to him.”*<sup>e</sup> While encouraging us to contemplate the example of Khanokh Justin Martyr here confirms that Khanokh was translated having never died adding that this occurred due to his being righteous in obedience.

Of the translation of Khanokh Irenaeus says; *“[In order to learn] that bodies did continue in existence for a lengthened period, as long as it was God’s good*

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<sup>a</sup> Apocryphal - Secret or hidden; not suspicious as common opinion would have it. Modern Scholarship and Criticism in actuality term all books that are found out of the ‘accepted Protestant Cannon’ as pseudographic - in reality the word pseudographic means a writing by an imposter. It is clearly dangerous to assume such a generalised standpoint.

<sup>b</sup> The translation is testified to in the book of Enoch and Jubilees, both of which were found among the Dead Sea Scrolls. It is also found in the book of Wisdom (compare NRSV) and the Ante-Nicene Fathers among others.

<sup>c</sup> According to faith died all these, not having received the promises, but having seen them at a distance and saluted them, and confessed that they were strangers and sojourners in the land. Codex Sinaiticus by H. L. Anderson

<sup>d</sup> Literally, “and his death was not found.”

<sup>e</sup> The Apostolic Fathers with Justin Martyr and Irenaeus by Phillip Schaff, page 13 - Justin Martyr and Irenaeus were early Christian apologist and Apostolic Fathers.

*pleasure that they should flourish, let [these heretics] read the Scriptures, and they will find that our predecessors advanced beyond seven hundred, eight hundred, and nine hundred years of age; and that their bodies kept pace with the protracted length of their days, and participated in life as long as God willed that they should live. But why do I refer to these men? For Enoch, when he pleased God, was translated in the same body in which he did please Him, thus pointing out by anticipation the translation of the just.”* Therefore among the early Fathers it was generally considered that Khanokh was indeed translated.

## **A Most Righteous Judgement**

Consider another record of the same event. Kefa speaks of this most unusual occurrence but refers to Khanokh as ‘a certain righteous man.’ Read in book one and chapter fifty two of the Recollections of Clement; *“Then Kefa says: “You compel me, O Clement, to touch upon things that are unspeakable. But so far as it is allowed to declare them, I will not shrink from doing so. Know then that Moshiach, who was from the beginning, and always, was ever present with the obedient, though secretly, through all their generations: especially with those who waited for Him, to whom He frequently appeared. But the time was not yet that there should be a resurrection of the bodies that were dissolved; but this seemed rather to be their reward from YHWH, that whoever should be found righteous, should remain longer in the body; or, at least, as is clearly related in the writings of Torah concerning a certain righteous man, that YHWH translated him. In like manner others were dealt with, who pleased His will, that, being translated to Paradise, they should be kept for the malkuth.”*<sup>[a]b</sup>

What were the preconditions of such a translation? Kefa continues; *“But as to those who have not been able completely to fulfill the rule of righteousness, but have had some remnants of evil in their flesh, their bodies are indeed dissolved, but their spirits are kept in good and blessed abodes, that at the resurrection of the dead, when they will recover their own bodies, purified even by the dissolution, they may obtain an ageless inheritance in proportion to their good deeds. And therefore blessed are all those who will attain to the Malkuth of Moshiach; for not*

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<sup>a</sup> Torah (H) - Law of YHWH through Mosheh or, the name for the first five books of the Hebrew Bible; malkuth (H) - kingdom.

<sup>b</sup> Cf. 2 kings 2 and 1 Enoch 89:52-53.

*only will they escape the pains of Geh Hinnom,<sup>a</sup> but will also remain incorruptible, and will be the first to see YHWH the Father, and will obtain the rank of honor among the first in the presence of YHWH.”*

This may seem a very strange passage if you have not known of Eloheem’s will for the obedient. Let us analyse what it is saying. Firstly we are told that this is a mystery, that is, something that is generally deemed unspeakable.<sup>b</sup> Then he says that those who are found to be righteous have a certain reward. That reward is that they are to remain longer in the body or stated in another way, they are to be translated without having to die.<sup>c</sup>

Due to the standard required by Eloheem for the reward of translation, these that experience this privilege are unfortunately few.<sup>d</sup> YHWH expects that these privileged ones complete the rule of righteousness. This is explained by Kefa where he says; “...those who have not been able completely to fulfill the rule of righteousness, but have had some remnants of evil in their flesh, their bodies are indeed dissolved, but their spirits are kept in good and blessed abodes, that at the resurrection of the dead, when they will recover their own bodies, purified even by the dissolution, they may obtain an ageless inheritance in proportion to their good deeds.” This means that those like Khanokh who are translated have completely overcome the obstacles of the way.

## **Khanokh set the pattern**

How though is it possible for flesh to be translated? Kefa explains quite clearly the principals involved in such a translation in the Recollections of Clement. From the words of Kefa we can clearly see that those who are translated have no remnants

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<sup>a</sup> Geh Hinnom (H) - A place outside the walls of Yerushalayim (Jerusalem) where a perpetual fire blazed. Rubbish and anyone not deemed fit for a burial would be thrown into it.

<sup>b</sup> This does not mean that humans are unable to express it verbally. However it appears that among the Apostles it was the norm that the private teachings of the Messiah were not made public knowledge; rather they were transmitted by word of mouth to disciples that were of the required maturity - cf. Matthew 7:6.

<sup>c</sup> Cf. the book of Jubilee chapter 4.

<sup>d</sup> The Animal Apocalypse lists only one other that attained to that stature. Cf. 1 Enoch chapter 89:52-53. However there are indications that there are others.

of piety in their bodies, and thus have completely fulfilled the rule of righteousness, and are thus able to be translated. Put another way, these are the ones who have completed their obedience to YHWH thereby accomplishing what Adam did not and are reckoned by YHWH righteous. Those who are not able to complete themselves in this way but are yet reserved for the reward of life have to experience the dissolution or cleansing of their bodies, which means is through death and resurrection.

In the chapter prior to the translation of Khanokh in the Recollections of Clement, we read of Eloheem's plan for man to correct his error; that is the error of ingratitude and impiety issuing from our ignorance and disobedience. Book four chapter eleven says; *"By the most righteous judgment of YHWH, therefore, labors and afflictions are assigned as a remedy to men languishing in the vanity of such thoughts. And when labor and tribulations came upon them, they were excluded from the place of delights and amenity. Also the earth began to produce nothing to them without labor; and then men's thoughts being turned in them, they were warned to seek the aid of their Creator, and by prayers and vows to ask for the divine protection. And thus it came to pass, that the worship of YHWH, which they had neglected by reason of their prosperity, they recovered through their adversity; and their thoughts towards YHWH, which indulgence had perverted, affliction corrected. So therefore YHWH, seeing that this was more profitable to man, removed from them the ways of benignity and abundance, as being hurtful, and introduced the way of vexation and tribulation."*

Now the following chapter says; *"But that He might show that these things were done on account of the ungrateful, He translated to immortality a certain one of the first race of men, because He saw that he was not unmindful of His favor, and because he hoped to call on the name of YHWH; while the rest, who were so ungrateful that they could not be amended and corrected even by labours and tribulations, were condemned to a terrible death."*

Khanokh was the first one that was translated to eternal life. Eloheem thus proved to man, by the example of Khanokh, that he need not suffer the afflictions he had brought upon himself through ingratitude and disobedience. Unfortunately very few have understood the gift that YHWH provides for the obedient, a gift so profound that it has largely remained a mystery. Accordingly mankind suffers

today because they are disobedient to YHWH. Put another way, those who are unmindful of His favour suffer labour and tribulation that if not corrected result in sin and ultimately death. Hence should a person complete their obedience to Eloheem, they will not suffer as the rest do in this age but He will also translate them and keep them without harm for the age to come.<sup>a</sup>

Consider too the words recorded in the book of Jubilees chapter ten; *“Nine hundred and fifty years he [Noach] completed in his life, nineteen jubilees and two weeks and five years. And in his life on earth he excelled the children of men save Enoch because of the righteousness, wherein he was perfect. For Enoch's office was ordained for a testimony to the generations of the world, so that he should recount all the deeds of generation unto generation, till the day of judgment.”* Here it is confirmed that Khanokh was complete in righteousness. Moreover his complete obedience has been kept as a testimony against all the creation of Eloheem until the day of judgement. What does this mean?

When the day of judgement occurs we will be unable to make the assertion that completeness, or completing the rule of righteousness even to the extent where we are deemed worthy of translation, is not possible while we are in the flesh. Khanokh will be provided as living testimony against that assertion. Therefore by the manner of his life, Khanokh has provided proof through his own example that it is possible for mankind to be completely obedient and for that purpose he is being kept until the day of judgement!

Thus complete obedience to Eloheem is not impossible as some teachers would have us believe. It is also not as difficult to attain as most claim it to be. It has been done, as has been demonstrated by Khanokh and later by others. We may re-examine as a comparison the passage in Deuteronomy chapter thirty which says; *“Then the LORD [YHWH] your God will prosper you abundantly in all the work of*

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<sup>a</sup> A careful examination of obedience in terms of the Law provided through Mosheh (Moses) clearly demonstrate that freedom from suffering would extend to all aspects of daily life including sickness and what we perceive as bad events. This idea is also confirmed in the Recollections of Clement, many Apocrypha and is hinted at in the New Testament.

*your hand, in the offspring of your body and in the offspring of your cattle and in the produce of your ground, for the LORD [YHWH] will again rejoice over you for good, just as He rejoiced over your fathers; if you obey the LORD [YHWH] your God to keep His commandments and His statutes which are written in this book of the law, if you turn to the LORD [YHWH] your God with all your heart and soul. 'For this commandment which I command you today is not too difficult for you, nor is it out of reach. It is not in heaven, that you should say, 'Who will go up to heaven for us to get it for us and make us hear it, that we may observe it?' Nor is it beyond the sea, that you should say, 'Who will cross the sea for us to get it for us and make us hear it, that we may observe it?' But the word is very near you, in your mouth and in your heart, that you may observe it. See, I have set before you today life and prosperity, and death and adversity.'"*

But why do we not know of this you may ask? Ponder on this for a moment; would the crooked serpent<sup>a</sup> want everyone to know that they can complete their obedience to YHWH? Would he not rather suggest to people that they can live a life of sin as long as they continue to ask forgiveness from Eloheem and thus dangerously presume on the mercy of Eloheem? It is because of this reason of ignorance that many do not know the will of YHWH, and it is in this error that YHWH allows ignorance to continue. He reveals His will and counsel to those whom He deems worthy.

Accordingly Eloheem has reckoned it proper that the righteous seek out His will and counsel, thereby distinguishing themselves as Sons of Light or Sons of Darkness. Regrettably many in this age prefer a more balanced view of the commands of Eloheem, that is; either to live according to their own will or according to the will of the immoral one. So the will and counsel of YHWH is seldom accurately considered and consequently YHWH allows those who will it to be so, to continue in ignorance and error.

## **Do we have the time?**

But you may say; Khanokh lived for three hundred and sixty five years, we do not

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<sup>a</sup>The original serpent, the master of deception who deceived Khawah in the Garden of Obedience.

have such a long time to complete our obedience. It is true that we do not live as long as Khanokh did, however consider the following passage found in the apocryphal book of Wisdom in the Septuagint Version which says in chapter four concerning Khanokh; *“One [Khanokh] who became well pleasing to God was beloved and, while living amongst sinners was taken, he was seized in order that wickedness should not affect his understanding or guile deceive his soul. For the fascination of wickedness obscures the things that are good and roving desire undermines an innocent mind. But being perfected in a short time; he fulfilled long years, for his soul was pleasing to the Lord [YHWH], therefore he hastened from the midst of evil. But the people saw it and did not understand nor take such a thing to heart [that grace and mercy are upon his chosen ones, and he watches over his holy ones.]”*

Indeed, Khanokh completed his obedience in a short period of time. Thereafter while still on earth he spent the rest of the days before his translation under the ministrations of the angels who had been assigned to the earth to administer judgement and uprightness.<sup>a</sup> Therefore it did not take him three hundred and sixty four years to fulfil the rule of righteousness. Additionally the passage relates that the people saw it and did not understand or take such a thing to heart. What did they fail to understand? People back then and even up to this day fail to see the simple truth that Eloheem, by his favour and mercy, rewards those that are obedient to him. Thus the labours and vexations we experience are relative to our obedience to YHWH, showing that the administration and governance of YHWH is unspeakably good and righteous!

Khanokh was the first offspring of Adam to complete his obedience to Eloheem. This does not mean that he was perfect as Eloheem is perfect, for no one can be perfect as He is perfect. It does mean that Khanokh was complete in his obedience according to Eloheem’s standard. Some translators of scripture have explained that Khanokh was a man who was perfect. We will further discuss the word

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<sup>a</sup> The angels in this case refer to the Watches sent to earth to administer judgement and righteousness, some of which became corrupted when they copulated with the daughters of men. Cf. the book of Jubilee chapter 4.

perfect in chapter four. For now it suffices to say that Khanokh pleased Eloheem and was rewarded by being transferred.

How good and righteous YHWH is. Does not your heart soften when you learn and come to a complete understanding of His provision for obedient man? Does not the example of Khanokh stimulate you to be completely obedient to our Creator and Father? May we follow the outstanding rite of obedience left by Khanokh. May it be our resolve as Sons of Light to complete our obedience and thus stand with confidence before our righteous and good Eloheem! More importantly, let us bring delight to our Father for giving us the wonderful gift of free will and the gift of life by being completely obedient just as He has kindly requested of us thereby showing our gratitude to our Provider.

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*“YHWH, who is one and true, has resolved to prepare good and faithful friends for His first begotten; but knowing that none can be good unless they have in their power that perception by which they may become good, that they may be of their own intent what they choose to be— —has given to everyone the power of his own will, that he may be what he wishes to be.*

*And again, foreseeing that that power of will would make some choose good things and others evil, and so that the human race would necessarily be divided into two classes, He has permitted each class to choose both a place and a king, whom they would. For the good King rejoices in the good, and the immoral one in the evil.*

*Recollections of Clement - book three chapter fifty two*

# WHO IS THE BEN-ADAM

In the previous chapter we provided evidence that Khanokh did not die. We answered why he was translated and partially answered where he was taken to. In this chapter will investigate a deep mystery of Eloheem, which understanding thereof has apparently been reserved for those who are alive at the time of the end of this age, as we determine for what purpose he was taken.<sup>a</sup> Before we consider the answers to these questions it would be proper for us to acquaint ourselves with Khanokh's life on earth before he was translated as this will give us an idea of what Eloheem had purposed for him.

In the book of Enoch it is recorded that shortly after the days of Khanokh certain angels who were assigned the task of watchers took an unnatural interest in the daughters of the men and determined that they were beautiful to look at.<sup>b</sup> This was mostly as a result of Azazel's teaching mankind the secrets of jewellery, makeup and other methods of artificial beautification.<sup>c</sup> These angles concluded a covenant between them to violate Eloheem's eternal Law and copulated with the daughters of men in order to produce their own offspring.<sup>d</sup> This produced various races of hybrid offspring of giants, who were an unclean and unnatural mixture of spirit and flesh.<sup>e</sup> These giants were tyrants who after they had exhausted the resources of mankind turned against them.<sup>f</sup> Unable to satisfy their hunger they

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<sup>a</sup> This mystery has been known for many ages but has seldom been conveyed except to the elect, who are mature enough to stand in the light of Eloheem.

<sup>b</sup> Note this is confirmed in to book of Jubilees, The book of Genesis, the Recollections of Clement, and scores of fragments in the Dead Sea Scrolls including the book of Giants. Cf. Genesis 6:1-4

<sup>c</sup> Cf. 1 Enoch 8:1-3.

<sup>d</sup> Cf. 1 Enoch 15.

<sup>e</sup> Cf. 1 Enoch 7:2 by George W. E. Nickelsburg and James C. VanderKam.

<sup>f</sup> Cf. 1 Enoch 7:4-5

then turned against the beasts of the field and even the birds. Highly indignant of the Nephaleem<sup>a</sup> and the ruination perpetrated by their offspring YHWH pronounced judgement on them.<sup>b</sup>

Interestingly instead of instructing angels to issue this judgement, Eloheem assigned the task to the one who was complete in his obedience, Khanokh. This is recorded in 1 Enoch chapter twelve; *“I, Khanokh, was blessing YHWH’s majesty, even Melek ha Olam, and hinneh! the Irim called me “Khanokh the Author” and said to me, ‘Khanokh, author of shama, go! Declare to the Sky-Irim who have abandoned the heights (separating the timeless realm) and have defiled themselves with women, doing as the yeladim-am and taking wives: “You have caused great destruction on the earth, so you will have no shalom or forgiveness of chattah!”<sup>c</sup>*

## Judgement

It is clearly evident that Khanokh was given the task of declaring judgement on the Nephaleem and their offspring. Naturally we would ask the question; why would a human be given such a task? Eloheem gave mankind dominion over the earth not over the angels!<sup>d</sup> Surely he would use the chief arch-angel to issue judgements over the angels? Look at this fascinating passage in chapter fourteen; *“This is the book of the Words of Tzedekah and of the reprimand of the eternal Irim in accordance with the command of the Qodesh Shaddai of that vision. I saw in my sleep what I will now tell with a tongue of flesh, and my mouth’s breath: that El Shaddai has given the tongue to converse and the heart to understand. As He has created and given to humankind the power to recognize chokma’s word, so He has also created me and given me the power of rebuking the Irim, these sky-children.”<sup>e</sup>*

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<sup>a</sup> Nephaleem (H) - Fallen Ones, specifically in this case the angels who rebelled.

<sup>b</sup> Cf. 1 Enoch 6-8

<sup>c</sup> Melek ha Olam (H) - King / Ruler of the Ages; hinneh (H) - behold; Irim (Chaldee) – angels; shama (H) - obedience, hearing with the intent of doing; yeladim’am (H) - children of man; chattah (H) - sin.

<sup>d</sup> Cf. Genesis 1:28.

<sup>e</sup> Tzedekah (H) – Righteousness; Qodesh Shadday (H) – set-apart Most High; El Shaddai (H) - Almighty God; Chokma (H) - wisdom.

It is clear that the unusual power of rebuking the angels was given to Khanokh.<sup>a</sup> What a privilege that was given to the originator of complete obedience! If the power of rebuking is given to Khanokh it would seem reasonable that he would not just rebuke the fallen angels but also fallen man.<sup>b</sup> Notice how the book of 1 Enoch starts in chapter one; *“I spoke to the Bacharim; I took up my mashal about them with these words: El Shaddai ha Qodesh will come out of His dwelling. The timeless Eloheem will tread through the land, even upon Mount Sinai. He will appear from His camp in the strength of His might from the shamaya of skies. He will strike everyone with fear; even the Irim will quake. All over the world, great horror and trembling will seize them all; for the high mountains will be shaken down and the high hills will be made low. Such will melt like wax before the flame; the land tear will be torn in half. All upon it will perish, for the verdict will be against all. Yet He will make shalom with the Tzadikim and protect the Bacharim. chesedah will be upon them, since they will all belong to El. They will prosper so to bless others. He will help them all. Light will appear to them, and He will make shalom with them. But Hinneh! He comes with ten thousands of His Qadoshim to execute justice for all: to convict and destroy the Chattaim for crimes committed in rebellion, including all the hard sayings they have spoken against Him.”*<sup>c</sup>

Therefore the rebuke of Khanokh was not limited to the angels. As we considered in the previous chapter, Khanokh will be the standard or testimony given by which all man will be judged at the day of judgement. This ties in well with the words of 1 Enoch chapter forty one;<sup>d</sup> *“For no malach may obstruct and no power is able to*

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<sup>a</sup> Please compare the animal apocalypse in 1 Enoch chapter 89 where the Shepherd’s, which are angels, are given the task of oversight of Eloheem’s people and Khanokh is given the task of monitoring the action of the Shepherds.

<sup>b</sup> It is not the author’s intention to promote or substantiate doctrinal opinion, but rather to present the simple truth as presented in Scripture. The traditions that may come into question during this chapter are those of men and it is only through correct instruction and willingness to hear the counsel of YHWH that obstructions to the truth may be dispelled.

<sup>c</sup> Bacharim (H) – elect; Mashal (H) – parable; El Shaddai ha Qodesh (H) – set-apart God Almighty; shamaya (H) – sky; tzadikim (H) – the righteous; chesedah (H) – grace or favour; El (H) – God; shalom (H) – peace; Hinneh (H) – behold; Qadoshim (H) – set-apart ones; chattaim (H) – sinners.

<sup>d</sup> There are certain scholars that assert that the Similes of Khanokh (chapter 37-71) were not found in the Dead Sea Scrolls and were therefore written during the first century. Whether this is true or not remains open for debate. The extant remnants of 1 Enoch are very fragmented however; According to former chief editor of the DSS editorial team John Strugnell, “there are at least four privately owned scrolls from Cave 11, that have not yet been made available for scholars. Among them is a complete Aramaic manuscript of the Book of Enoch. Shanks, Hershel. An Interview with John Strugnell, Biblical Archaeology Review, July/August 1994.

hinder. He appoints a judge for them all, and His Appointee judges them before Him.<sup>a</sup> In the context of this passage however the appointment is not restricted to the rebuking of the fallen angels but also mankind.

Consider chapter forty nine; *“Chokma is poured out like water; And there is no end to honor before Him. For He is mighty in all the secrets of obedience! Disobedience will disappear as a shadow, it will not continue, Because the Bachar One stands before YHWH Elohim. His fame is forever; His might goes out to all succeeding families. The ruach of chokma remains in Him. The ruach that gives insight; The ruach of understanding and of strength; The ruach of those who have fallen asleep in obedience. He will judge secrets! No one will be able to utter a lying word before Him, For He is the Bachar One before YHWH Eloheem; This One pleases Him.”*<sup>b</sup> Did you notice the wording in the passage; it says firstly that the Ba char or Chosen One is mighty in all the secrets of obedience. Secondly it says that this one pleases him. Does this not remind you of the reason Khanokh was translated in the first place?<sup>c</sup>

In the scriptures, Hebrews chapter eleven says; *“By faith Enoch was taken up so that he would not see death; and he was not found because God took him up; for he obtained the witness that before his being taken up he was pleasing to God.”* The power of judgement is further illustrated in chapter sixty two of 1 Enoch; *“This is how YHWH commanded the kings – the potentates and the high-born – including earthlings; by saying, ‘Open your eyes and lift up your horns if you think you are able to recognize the Bachar One.’ YHWH Eloheem seated Him on His Kavod Throne. The Shama Ruach was poured out upon Him. The word of His mouth slays all the Chattaim; All the Chattaim are destroyed from before His face. In that day will stand all the kings and the proud – The high-born and landlords – They will see and recognize; How He sits on his Kavod Throne; How obedience is reckoned before Him; How no lying word is spoken before Him. At that time, pain will come upon such as these As upon a woman in labor, As when her child enters the mouth of the womb, And she has pain in bringing forth. One gang of them will look at the other. They will be terrified; Their faces will fall; Pain will seize them When they see*

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<sup>a</sup> It should be noted here that the Similitude speaks extensively of the Ben-Adam. Our reference of them to Khanokh will be explained in the next chapter. However if you wish to, please compare 1 Enoch chapter seventy one. Additionally consult R. H. Laurence for an alternate reading.

<sup>b</sup> Chokma (H) – wisdom; Bakhar One (H) – Chosen One; ruach (H) – spirit; chattaim (H) – sinners

<sup>c</sup> Jubilees 10; For Enoch's office was ordained for a testimony to the generations of the world, so that he should recount all the deeds of generation unto generation, till the day of judgment.

*the Ben-Adam Seated on the Kavod Throne.* <sup>a</sup>

## Judging

Ah, but this passage is referring to the Ben-Adam<sup>b</sup> and not Khanokh! The Recollections of Clement says in book one chapter forty nine; *“His coming, therefore, was predicted by Moshe, who delivered Torah of YHWH to men; but by another also before him, as I have already informed you. He therefore intimated that He should come, humble indeed in His first coming, but glorious in His second. And the first, indeed, has been already accomplished; since He has come and taught, and He, the Judge of all, has been judged and slain. But at His second coming He will come to judge, and will indeed condemn the immoral, but will take the obedient into a share and association with Himself in His malkuth.”*<sup>c</sup> Why then did Khanokh and the Mosheeach both appear to hold the position of judge? Was Khanokh’s role limited to repudiating mankind and the angels before the flood? These are valid questions as the scriptures give no evidence that there will be two judges with similar commissions. Before we examine those questions let us consider who the Mosheeach really was.<sup>d</sup>

The Mosheeach existed before Avraham.<sup>[e]f</sup> Follow Kefa’s account in the Recollections of Clement, book one chapter thirty two; *“Therefore Avraham, when he was desirous to learn the causes of things, and was intently pondering upon what had been told him, the Naví Emet Y’shua appeared to him, who alone knows the hearts and purpose of men, and disclosed to him all things that he desired. He taught him the knowledge of the Almighty; intimated the origin of the world, and likewise its end; showed him the immortality of the spirit, and the manner of life that was pleasing to YHWH; declared also the resurrection of the dead, the future*

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<sup>a</sup> Shama Ruach (H) - spirit of obedience; Ben Adam (H) - Son of Man; kavod (H) – honour; chattaim (H) – sinners.

<sup>b</sup> At this point we would like to remind the reader that the word; Ya hooshooa (YHWH is salvation), was actually a title describing his function while on the earth. The name; Mosheeach, is also a title meaning Melek [King of divine order]. Interestingly the title; Ben Adam (Son of Man), was what the Mosheeach used most frequently - 29 times in Matthew alone - to address himself.

<sup>c</sup> Moshe (H) – Moses; Torah (H) – Law; malkuth (H) – kingdom.

<sup>d</sup> Most modern scholars agree that the teachings of the Mosheeach are vastly dissimilar to accepted modern Christian tradition. Therefore modern teaching does not accurately portray the Mosheeach for who he really was.

<sup>e</sup> Cf. book 1 chapter 15 of the Recollections of Clement.

<sup>f</sup> Avraham (H) - Abraham.

*judgment, the reward of the good, the punishment of the evil—all to be regulated by righteous judgment: and having given him all this information plainly and sufficiently, He departed again to the invisible abodes.”* This account is alluded to in Genesis chapter eighteen. What does this have to do with the identity of the Mosheeach other than confirming that he was the one who appeared to Avraham?

Let us continue further with the reasoning Kefa uses in chapter fifty two of book one that you may recall; *“You compel me, O Clement, to touch upon things that are unspeakable. But so far as it is allowed to declare them, I will not shrink from doing so. Know then that Moshiach, who was from the beginning, and always, was ever present with the obedient, though secretly, through all their generations: especially with those who waited for Him, to whom He frequently appeared.”* Kefa states that the Mosheeach was always present with the obedient. Why do you think that is so? Examining why Yahooshoa was named the Mosheeach will answer this question.

In chapter forty five of book one Kefa says; *“But He is called Mosheeach by a certain excellent rite of obedience.”* We are first introduced to the obedience of the Moshiach in the Gospel accounts where Shatan attempted to seduce him the same way that he seduced Khawah. Kefa relates an interesting detail that does not appear in the Gospel accounts in chapter thirty four of book four of the Recollections of Clement; *“Whence even that one who is the prince of immorality, approached Him who, as we have said, is appointed of YHWH King of shalom, tempting Him, and began to promise Him all the kavod of the world; because he knew that when he had offered this to others, for the sake of deceiving them, they had worshipped him. Therefore, disobedient as he was, and unmindful of himself, which indeed is the special peculiarity of immorality, he presumed that he should be worshipped by Him by whom he knew that he was to be destroyed. Therefore our Master, confirming the worship of one YHWH, answered him: ‘It is written, “You will worship YHWH your Elohim, and Him only will you serve.”’ And he, terrified by this answer, and fearing lest the true obedience of the one and true YHWH should be restored, hastened straightway to send forth into this world false naviim, and false shlichim, and false teachers, who should speak indeed in the name of Moshiach, but should accomplish the will of the demon.”<sup>a</sup>*

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<sup>a</sup> ShaLom (H) – peace; kavod (H) – honour, naviim (H) – prophets; Shlichim (H) - disciples.

The obedience established by the Mosheeach is further demonstrated in the scriptures in Hebrews chapter five; *“In the days of His flesh, He offered up both prayers and supplications with loud crying and tears to the One able to save Him from death, and He was heard because of His piety. Although He was a Son, He learned obedience from the things which He suffered. And having been made perfect, He became to all those who obey Him the source of eternal salvation, being designated by God as a high priest according to the order of Melchizedek.”*<sup>a</sup> The writer says that the Mosheeach learned obedience from things he suffered and thus became the source of salvation to all who obey him. How so?

From the time of Mosheh<sup>b</sup> to the Mosheeach, mankind had been given a Law that was perfect, save the annual obligation of atonement required for sinners. However few men had been able to live up to the standards required within the Law. Thus the Law although expressing the requirements to make man complete never had the power of itself to do so. When the Mosheeach came to earth, he lived in perfect obedience to the standard embodied in the Law, thus setting a step pattern for the rest of man to follow. Hence he became the demonstrator of obedience witnessed by the entire creation of Eloheem. From his time especially, by the favour of Eloheem, all mankind are able follow that perfect example of obedience.

That is what is testified to in Hebrews chapter twelve; *“Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside every encumbrance and the sin which so easily entangles us, and let us run with endurance the race that is set before us, fixing our eyes on Jesus [Yahooshooa], the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.”* Who are included in the great cloud of witnesses mentioned by the writer of the letter to the Hebrews? All those mentioned in Hebrews chapter eleven, primarily Khanokh.

As you may by now have noticed, there are some striking similarities between the life and functions of Khanokh and the Mosheeach. This may leave some readers perturbed; however let us continue our discussion so that we may completely unravel this mystery.

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<sup>a</sup> Cf. Psalms 110:4.

<sup>b</sup> Mosheh (H) – Moses.

## Tree of life

During the time the Mosheeach was on earth it is recorded that he referred to himself as the Ben-Adam.<sup>a</sup> Although the title; Mosheeach and Ben-Eloheem,<sup>b</sup> is true and proper, it was at the testimony of others that these titles were given. Why do you think it was that he referred to himself as the Ben-Adam although he knew he was the Mosheeach? Kefa answers this question in chapter forty five of book one; *“Then Kefa began to instruct me in this manner: “When Elohim had made the world, as Master of the universe, He appointed chiefs over the several creatures, over the trees even, and the mountains, and the fountains, and the rivers, and all things that He had made, as we have told you; for it were too long to mention them one by one. He set, therefore, a malach as chief over the malachim, a spirit over the spirits, a star over the stars, a demon over the demons, a bird over the birds, a beast over the beasts, a serpent over the serpents, a fish over the fishes, and a man over men, who is Moshiach Y’shua. But He is called Moshiach by a certain excellent rite of obedience; for as there are certain names common to melekim, as Ahashwerosh among the Persians, Caesar among the Romans, Pharaoh among the Mitsrayim, so among the Yahudaim a melek is called Moshakh.”*<sup>c</sup> Kefa points to the Mosheeach as being appointed as a man over men. Additionally he states that the Mosheeach is called such because of the certain excellent rite of obedience demonstrated by him. This was testified to by the letter to the Hebrews in chapter five that we considered earlier.

So the Navi Emet is rightly appointed by Eloheem as a man over men! Kefa continues; *“And the reason of this appellation is this: Although indeed He is the Son of YHWH, and the beginning of all things, He became as man; Him first YHWH anointed with oil that was taken from the wood of the tree of life: from that anointing therefore He is called Moshiach from there, moreover, He Himself also, according to the appointment of His Father, anoints with similar oil every one of the obedient when they come to His kingdom, for their refreshment after their labors, as having got over the difficulties of the way; so that their light may shine, and being filled with the Ruach HaKodesh, they may be endowed with*

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<sup>a</sup> This is with the exception of the gospel (John) written by a disciple (cf. John 21:24) that states that the Ben-Adam called himself the Son of God at least four times. Matthew and Mark state, although indirectly, that it was it the testimony of others that he was so called: – compare Mark 8:29-30.

<sup>b</sup> Ben-Eloheem (H) - Son of God.

<sup>c</sup> Malachim (H) – angels; melekim (H) – kings; Mitsrayim (H) – Egyptians; Yahudaim (H) Jews.

*immortality.*<sup>a</sup> Kefa here links the reason that he is called the Mosheeach to his excellent rite of obedience.

Why was he anointed with the tree of life? Recall that Adam was sent out of the Garden of Obedience so that he did not reach out and eat of the tree of life. Genesis chapter three says; *“Then the LORD [YHWH] God said, “Behold, the man has become like one of Us, knowing good and evil; and now, he might stretch out his hand, and take also from the tree of life, and eat, and live forever” – therefore the LORD [YHWH] God sent him out from the garden of Eden, to cultivate the ground from which he was taken. So He drove the man out; and at the east of the garden of Eden He stationed the cherubim and the flaming sword which turned every direction to guard the way to the tree of life.”* Due to his wilful disobedience to the command of YHWH Adam lost his innocence. He was now under the dominion of his own flesh. Hence he was prohibited from taking of the tree of life which is reserved for those who through endurance have overcome or mastered the inclinations of their flesh.

Contrasted to Adam, the Ben-Adam was the first anointed with the tree of life because he completed the rite of obedience. Further Kefa says in the Recollections of Clement in book three chapter forty eight; *“Do not meddle with the things that belong to others; for that you [Shimon] are a magician, you have confessed and made manifest by the very deeds that you have done; but our Master, who is the Son of YHWH and of man, is manifestly good; and that he is truly the Son of YHWH has been told, and will be told to those to whom it is fitting.”*

In the book of 1 Enoch, continual reference is made to the Ben-Adam. In these references the Ben-Adam is closely associated with the quality of obedience, for instance in chapter forty six it says; *“There I saw One who was Rosh Yomim. His head was white as wool. With Him was another whose face appeared to be that of a man; His face was fully favorable, like one of the qadosh malachim. I asked the malach who went with me and showed me all the hidden things about the Ben-Adam. Who was he? Where did he come from? Why did he accompany the Rosh Yomim? He answered and said to me, This is the obedient Ben-Adam; Obedience lives within Him. He reveals all hidden treasures, For YHWH Elohim has chosen him to so do. His fate is most important before YHWH Elohim, May He stand upright*

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<sup>a</sup> Ruach HaKodesh (H) – Set-apart Spirit, Holy Spirit.

*forever!*<sup>a</sup> Here in a vision Khanokh sees the advent of the Ben-Adam, who is described as having a face like a man, accompanying the Ancient of Days. After probing for his identity, the angel who was with Khanokh in the vision explained that this is the obedient Ben-Adam saying; *“This is the obedient Ben-Adam; Obedience lives within Him. He reveals all hidden treasures, For YHWH Elohim has chosen him to so do. His fate is most important before YHWH Elohim, May He stand upright forever!”*<sup>b</sup> It is therefore unquestionable that the Ben-Adam was perfect in his obedience. For this reason Eloheem gave him authority as a man over men.

This authority is clearly identified in the prophecy of Daniel chapter seven where it says regarding the time of the end of this age; *“I kept looking Until thrones were set up, And the Ancient of Days took His seat; His vesture was like white snow And the hair of His head like pure wool. His throne was ablaze with flames, Its wheels were a burning fire. A river of fire was flowing and coming out from before Him; Thousands upon thousands were attending Him, and myriads upon myriads were standing before Him; the court sat, and the books were opened. Then I kept looking because of the sound of the boastful words which the horn was speaking; I kept looking until the beast was slain, and its body was destroyed and given to the burning fire. As for the rest of the beasts, their dominion was taken away, but an extension of life was granted to them for an appointed period of time. I kept looking in the night visions, and behold, with the clouds of heaven One like a Son of Man [Ben-Adam] was coming, and He came up to the Ancient of Days [Rosh Yomim] and was presented before Him. And to Him was given dominion, Glory and a kingdom, that all the peoples, nations and men of every language might serve Him. His dominion is an everlasting dominion which will not pass away; and His kingdom is one which will not be destroyed.”*

Thus the Mosheeach is exulted over men by reason of his excellent rite of obedience. This is a natural progression of the wisdom of Eloheem. Through the obedience the Mosheeach displayed, he has demonstrated the walk of obedience to all Sons of Light who desire to imitate the Way and thus walk in the way that is profitable for them. We can therefore confidently say that Yahooshoos Mosheeach is the Ben-Adam even as he repeatedly testified by calling himself the Ben-Adam.

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<sup>a</sup> Rosh Yomim (H) - Head of Days (Rosh Yomim) is an official title referring to a Timeless Chief, *ie* Eloheem; qadosh (H) – set-apart; malachim (H) – angels; malach (H) – angel.

<sup>b</sup> Cf. the book of Revelation 1:1-2.

## Truth and sacrifice

We can now focus on one of the key reasons the Ben-Adam came down to the earth. Follow as Kefa precedes this reason by an appropriate analogy in book one chapter sixteen of the Recollections of Clement; *“The will and counsel of YHWH has for many reasons been concealed from men; first, indeed, through bad instruction, immoral associations, evil habits, unprofitable conversation, and unrighteous presumptions. On account of all these, I say, first error, then contempt, then infidelity and malice, covetousness also, and vain boasting, and other such like evils, have filled the whole house of this world, like some enormous smoke, and preventing those who dwell in it from seeing its Founder aright, and from perceiving what things are pleasing to Him. What, then, is fitting for those who are within, excepting with a cry brought forth from their inmost hearts to invoke His aid, who alone is not shut up in the smoke-filled house, that He would approach and open the door of the house, so that the smoke may be dissipated that is within, and the light of the sun that shines without may be admitted.”* Here the Mosheeach is described as the one who is not shut up in that smoke filled house as are the rest of mankind. The reason for this is that he escaped the effects of error and the devices of the immoral one and is consequently appointed to assist us, by the unspeakable mercy of Eloheem, that we too may escape the effects of error and ignorance.

Hence we know it is only possible to escape from that smoke filled room through the one that is not shut up in that house. Kefa continues; *“He, therefore, whose aid is needed for the house filled with the darkness of ignorance and the smoke of vices, is He, we say, who is called the Navi’Emet, who alone can enlighten the spirits of men, so that with their eyes they may plainly see the way of safety. For otherwise it is impossible to get knowledge of divine and ageless things, unless one learns of that Navi’Emet; because, as you yourself [Clement] stated a little while ago, the belief of things, and the opinions of causes, are estimated in proportion to the talents of their advocates: hence, also, one and the same cause is now thought just, now unjust; and what now seemed true, anon becomes false on the assertion of another. For this reason, the credit of obedience and piety demanded the presence of the Navi’Emet, that He Himself might tell us respecting each particular, how the truth stands, and might teach us how we are to believe concerning each.”<sup>a</sup>* The reasoning employed by Kefa is sound. The Mosheeach returned to earth for

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<sup>a</sup>Navi Emet (H) – Prophet of Truth.

two main reasons. The first reason is that the credit of obedience and piety demanded the presence of the Prophet of Truth, that he himself might tell us respecting each particular how the truth stands, and that he might teach us how we are to believe concerning each. In other words, he corrected the ignorance and error of the world by showing men how to achieve the standard of obedience required by YHWH according to His Law.

This is the reason the Mosheeach's teachings were so profound to his hearers. He publicly taught that obedience did not originate by outwardly following the good works prescribed by the Law, but that they originate in the heart. Hence obedience is the very seat or beginning of the thought process that results in good works as expressed in the Law. Stated simply, there is no value in meticulously keeping the laws of Eloheem, if we are not obedient to Him in our mind!

One example of this teaching may be found in Matthew chapter five where the Mosheeach is quoted as saying;<sup>a</sup> *"You have heard that it was said to the ancients, You will not kill. And whoever kills will be liable to the judgment. But I say to you that whoever is angry with his ach will be liable to the judgment; and whoever will say to his ach, "Raqa," will be liable to the court; but whoever will say, You fool, will be liable to be cast into the Gey-Hinnom of the fire. So if you bring your gift to the altar and there remember that your ach has anything against you, leave there your gift before the altar and go – first be reconciled to your ach and then come and offer your gift."*<sup>b</sup> This revelation is profound and demands our consideration. Now as back in the first century, many have failed to grasp the implications of this counsel.<sup>c</sup> That which displeases YHWH is not the final result of the bad leanings of the thoughts demonstrated by perverse actions but rather the very illicit thoughts themselves that bring forth these actions.<sup>d</sup>

The other reason the Navi Emet returned was to abolish sacrifices. Kefa explains this in book one of the Recollections of Clement chapter thirty six; *"When meantime Moshe, that faithful and wise steward, perceived that the vice of zebahim to idols had been deeply ingrained into the people from their association with the Mitsrayim,<sup>e</sup> and that the root of this evil could not be extracted from*

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<sup>a</sup> The Tov Besorah of Kaya Mattityahu (The Gospel of Matthew) by Dr. Jackson H. Snyder.

<sup>b</sup> Raqa (Aramaic) - "I spit on you"; Gey-Hinnom (H) – Gahena.

<sup>c</sup> Cf. Jeremiah 31:33.

<sup>d</sup> Cf. Genesis 6:5.

<sup>e</sup> Mitzaeem (H) = Egyptians

*them, he allowed them zebahim, but permitted it to be done only to YHWH, that by any means he might cut off one half of the deeply ingrained evil, leaving the other half to be corrected by another, and at a future time; by Him, namely, concerning whom he said himself, 'A navi will YHWH your Eloheem raise unto you, whom you will hear even as myself, according to all things that He will say to you. Whosoever will not hear that navi, his spirit will be cut off from his people.'*<sup>a</sup>

In line with the commission of maintaining complete obedience to the point of death as he himself was to be a perfect sacrifice, compare the passage in the book of 1 Enoch chapter forty six; *"This is the obedient Ben-Adam; obedience lives within Him. He reveals all hidden treasures, for YHWH Eloheem has chosen him to so do. His fate is most important before YHWH Eloheem, may He stand upright forever!"* What important fate was placed before the Ben-Adam at this point? He was ultimately foreseen as the one who would replace the temporal blood of beasts with a perpetual covenant in order to preserve the way of man. Thus it was of utmost importance that he remained completely obedient to YHWH even to death, thereby passing on the experience of achieving perfect obedience to the Sons of Light and allowing for the remission of sin committed in ignorance by the mercy of Eloheem. This is elaborated on in Hebrews chapter two; *"For assuredly He does not give help to angels, but He gives help to the descendant of Abraham. Therefore, He had to be made like His brethren in all things, so that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people. For since He Himself was tempted<sup>b</sup> in that which He has suffered, He is able to come to the aid of those who are tempted."*

## The begotten

Now we want to look at another title that the Mosheeach possessed. In Matthew it is expressed that the Mosheeach is begotten of Eloheem. How are we to understand this expression? The place and the time of the event where the term originates is recorded in Matthew chapter three; *"Then came Yahshua from the Galil to the Yarden to Yochanan to be dunked by him. But Yochanan forbade him, saying, I have need to be dunked by you and come you to me? But Yahshua answered and said to him, Permit it now; for thus it becomes us to fulfill every*

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<sup>a</sup> Cf. Deuteronomy 18:15,18.

<sup>b</sup> Barnes' note on the Bible comments in part on this passage as follows; The Greek word used here is more general in its meaning than the English word "tempted." It means to "put to the proof;" to try the nature or character of.

*righteous act. Then he permitted him. Having been dunked, Yahshua immediately went up from the water; and hinneh! the shamayeem were opened, and he saw the Ruach of Yahweh descending like a dove and coming upon him. And hinneh! a voice from the shamayeem, saying, This is my beloved Son, this day I have begotten you.”<sup>a</sup>*

This translation may be unusual to some, so we would like to consider the key aspects in more detail. According to the scripture, when was the Ben-Adam begotten? Note what the scripture says; ‘this is my beloved Son, this day I have begotten you.’ Although this translation does not appear in most modern translations it has witness borne to it by Psalms two verse seven. Furthermore Clement of Rome, Clement of Alexandria, Justin and many others quote this passage with the phrase; “For at the moment of the Lord’s [Master’s] baptism there sounded a voice from heaven, as a testimony to the Beloved, “Thou art My beloved Son, to-day have I begotten Thee.” Therefore we can conclude that the modern translations likely offer a corruption of the earlier texts.<sup>b</sup>

How are we then to understand the text? Although he existed previously in honour before he came down to earth, it was only once he was immersed by Yokhanan in the water and he was anointed with the set-apart spirit that Eloheem begot him as His Son.<sup>c</sup> This thought may pose some alarming challenges for some readers. However alarming as it may seem, we may say that the evidence produced thus far is compelling and demands further attention and consideration.

## The hidden name

Has the Mosheeach existed eternally at the side of Eloheem? We can unravel this mystery by examining first the passage in the book of 1 Enoch chapter sixty nine; *“This is the task of Kasba’al, the chief of the vow that was presented to the Qadoshim while he yet lived high above in his kavod. The malach Biqa asked Michael to show him the hidden name so he might speak it in the vow – so that all who revealed secrets to the yeladim-ha-a’am might quake before that name and vow. Such is the power of this vow – for it is mighty and strong – and Akae put this vow into the hand of Michael. Following are the secrets of this vow, sustained*

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<sup>a</sup>Galil (H) – Galilee; Yarden (H) = Jordan; Yochanan (H) John; hinneh (H) – behold; shamayim (H) – heavens; Ruach (H) – Spirit.

<sup>b</sup> See “I know a mystery” chapter, “Why can we trust the book of Enoch” - by the same author.

<sup>c</sup> Cf. Mathew 4:3.

*through the power of this vow: The skies were suspended before the world was created, and to forever. Through it, land was founded on seas - Beautiful seas - that originate in the mountains' hidden recesses, from the creation of the world onward to forever. The seas were created through that vow. He set sands as foundations for seas to hold against the time of his wrath; it dare not pass beyond, from the creation of the world and forever. The depths are hold firm through that vow. They abide and do not stir from their place forever. The sun and moon complete their courses through that vow; they never deviate from their ordinance forever. The stars complete their course through that vow. He calls them by their names and they answer Him from forever to forever. In like manner so also the winds of the sea and all the winds – all zephyrs and pathways from all quarters of the winds. The thunder's voices and the lightning's light are there preserved, as are preserved the bins of hail, frost, mist, rain, and dew. All these keep faith. They give thanks before YHWH Elohim and esteem YHWH with all their ability. Their food consists of all acts of thanksgiving: they thank, honor, and celebrate the name of YHWH Elohim timelessly."*

This beautiful poetic passage begins with a mystery; it speaks about a hidden name. Then it declares that the creation is bound by a vow, which is all the laws of the creation; the forces<sup>a</sup> affecting the sun, moon, seas, fountains, winds and so forth. Within that vow that binds the forces of the creations was set a hidden name. What was that name and what is its power? Khanokh continues; *"This vow is strongly set over them. Their paths are preserved through it, their courses are not wiped clean. There was great joy among them; they have blessed, honored, and celebrated ever since the Ben-Adam's name was revealed to them. So he was seated on His Kavod Throne. All extent of judgment was given to the Ben-Adam. He made the Chattaim pass away; to be destroyed from earth's face; including those who led the world astray: they will be bound with chains. Destruction will take them captive in their assembly. All their works will disappear from the face of the earth. From here on there will be nothing corruptible, for the Ben-Adam has appeared. He has seated himself on the Kavod Throne. Every evil will pass away before his face as the word of the Ben-Adam goes forth; and it will be strong before YHWH Eloheem."* From this we discern that the hidden name is the name of the Ben-Adam, the Mosheeach.

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<sup>a</sup> A thorough study of 1 Enoch shows that these are the forces of obedience. Cf. 1 Enoch chapter 1 – 5.

It is of import that although the name was preserved in the laws of the creation, the name was not initially known by the angels to whom it was only later revealed. This evidently shows that the Ben-Adam appeared later. For if the creation was made by the Ben-Adam then the angels would surely have known his identity and it would not have been a mystery.<sup>a</sup> Khanokh further clarifies this position by stating in chapter sixty two of 1 Enoch; *“The One who was once hidden. Yes, from the beginning the Ben-Adam was hidden; El Shaddai preserved Him in the presence of His might, and revealed Him to the Bacharim.”* Here then we have not the presence, but the personification of that presence revealed as a name, a name that was hidden and later revealed first to the angels and then to man.<sup>b</sup>

Ah, but there is a passage in 1 Enoch that described the Ben-Adam as being before the creation. Chapter forty eight says; *“At that very hour, the Ben-Adam was named in the presence of YHWH Elohim, his name named before the Rosh Yomim. Yes, before the sun and the signs were created, before the sky stars were formed, his name was named before YHWH Elohim!”* This intriguing passage should, as with most of 1 Enoch, be understood in an allegorical sense. Throughout the book of Enoch we see references to the sun, moon and stars as symbols of angels, mankind and so on. For a practical example, consider the ‘sky lights’ mentioned in chapter forty three. It says; *“I saw more lightning, even the sky-lights, and I saw how He called them all by their names, and how they paid attention to Him. I saw how they are weighed in correct balance according to their proportions of light, the width of their spaces, the day of their appearing, how their revolution produces lightning; their revolutions are set according to the number of the malachim, and how they all trust one another. I asked the malach who went with me, who showed me what was hidden, ‘What are these?’ He said to me, ‘YHWH Elohim has showed you their stories already. Hidden are the names of the Qadoshim, earthlings who believe in the name of YHWH Elohim forever.’”<sup>c</sup>* Is this a reference to the sky-lights the material stars? No, they are an allegorical reference for set-apart, mankind who believe in the name of YHWH Eloheem.

Consider further. Earlier the passage in chapter forty eight explains that the ‘hour’ mentioned is when the Just, the Set-apart and Elect are filled with wisdom. How is

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<sup>a</sup> Cf. Isaiah 44:6, 24.

<sup>b</sup> Cf. Isaiah 44:28; Isaiah 45:1.

<sup>c</sup> Malachim (H) – angels; Malach (H) = angel; Qadoshim (H) – set-apart ones or holy ones.

it possible that the Just, the Set-apart and Elect were present and being filled with wisdom before the creation? It says; *“There I saw Tzedekah Fountain. It was inexhaustible! Many fountains of chokma were around it. All the thirsty drank of them and were filled with khokma. They made their homes with the Tzadik, the Qadoshim and Bacharim. At that very hour, the Ben-Adam was named in the presence of YHWH Elohim, his name named before the Rosh Yomim. Yes, before the sun and the signs were created, before the sky stars were formed, his name was named before YHWH Elohim!”<sup>a</sup>* This mystery is answered! A careful reading of the beautiful sacred covenant reveals that the entire creation was made in the name of the Ben-Adam. This means that within all creation, that is of things visible and things invisible, in a peculiar way the name of the Ben-Adam was inserted as it were into the very fabric of the creation.

### Eloheem’s foresight

An appropriate question at this point may be; why was this provision of the Ben-Adam made? Simply put; before beginning with the creation, YHWH in His infinite wisdom foresaw the division between the Sons of Darkness and the Sons of Light due to the leanings of their free will. These two kingdoms necessitated the present age over which the Sons of Darkness hold sway and the age to come which will be given to the Sons of Light. By His kindness and mercy Eloheem created all things through the order of obedience that would be embodied in the Ben-Adam and kept his identity hidden for many ages. When Khanokh the seventh from Adam appeared on the earth and on his own accord demonstrated perfect obedience to YHWH, he set the standard by which all creation would be judged.<sup>b</sup>

Having fully pleased Eloheem by fulfilling His purpose for His creation he was translated. Read of his translation in this beautiful passage in 1 Enoch chapter seventy one; *“They came forth from that building, yes, Michael, Gabriel, Raphael, and Phanuel, and numberless qadosh malachim. With them was the Rosh Yomim; His head white and pure as wool; His clothing indescribable. I fell on my face. My whole body became light. My ruach was transformed. I cried with a loud voice, with the wind of power; I blessed, honored, and celebrated. These blessings from my mouth were pleasing to the Rosh Yomim, who came with Michael, Gabriel,*

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<sup>a</sup> Tzedekah (H) – righteous, does justice; chokma (H) – wisdom; Tzadik (H) – the righteous; Qadoshim (H) – set-apart ones; Bacharim (H) – the elect, or chosen ones; Rosh Yomim (H) – Head of Days (Rosh Yomim) is an official title referring to a Timeless Chief, i.e. Eloheem.

<sup>b</sup> Cf. Jubilees 4:24-25.

*Raphael Phanuel, and thousands and ten thousands of malachim – all without number. The malach came to me and greeted me with his voice, and said to me, ‘This is the Ben-Adam who is born to obedience. Obedience rests over Him,<sup>a</sup> and obedience to the Rosh Yomim never leaves Him.’ He also said to me, ‘To you He announces shalom in the name of the age to come; For shalom has progressed from now and since the world’s creation. So will it be to you also forever and forever and ever. All will walk in his ways, since obedience never leaves Him. Their home will be with Him; their heritage will be in Him. They will not be separated from him forever and ever and ever. So there will be length of days with the Ben-Adam; the Tzadikim will have shalom and an upright way in the name of YHWH Eloheem and forevermore.’<sup>b</sup>* Thus Khanokh was revealed in the presence of Eloheem to the angels who were eagerly waiting for the revealing of that name as the obedient Ben-Adam.

How do we know that they were eagerly waiting for the revealing of the name of the Ben-Adam? Note the sacred vow in chapter sixty nine of 1 Enoch; *“This is the task of Kasba’al, the chief of the vow that was presented to the Qadoshim while he yet lived high above in his kavod. The malach Biqa asked Michael to show him the hidden name so he might speak it in the vow – so that all who revealed secrets to the yeladim-ha-a’am might quake before that name and vow. Such is the power of this vow – for it is mighty and strong – and Akae put this vow into the hand of Michael.”<sup>c</sup>* Why is it that they were eagerly awaiting the Ben-Adam? It was through the Ben-Adam that the righteousness of YHWH would be shown to his entire creation. Through the Ben-Adam, YHWH has preserved the course of obedient mankind. Through the obedience of the Ben-Adam the disobedience within the creation would be removed and all the earthly Sons of Light would be reconciled to Eloheem!

1 Enoch chapter ten verifies the righteousness of YHWH by quoting His words to

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<sup>a</sup> The translation by Richard Lawrence renders it thus: “Then that angel came to me, and with his voice saluted me, saying, You are the Son of man, who art born for righteousness, and righteousness has rested upon you.” This translation is not contested by Scholars.

<sup>b</sup> Qadosh (H) – set-apart, malachim (H) – angels; Rosh Yomim (H) – Head of Days (Ancient of Days) is an official title referring to a Timeless Chief, *ie* Eloheem; ruach (H) – spirit; Tzadikim (H) – Righteous or Just Ones; shalom (H) – peace.

<sup>c</sup> Qadoshim (H) – Set-apart ones; yeladim-ha-a’am (H) – children of the people.

the chief arch-angel Michael; *“Then YHWH spoke to Michael: Destroy all filthiness from the face of ha’aretz and let every evil work end so the planting of obedience and truth may commence. This will ultimately prove to be a blessing, for works of obedience and certainty will surely be planted in verity and joy, and agelessly. Cleanse the land from all oppression, of all lawlessness, from all sin and disobedience. Destroy all the uncleanness wrought upon the earth. Then all the yeladim-ha-a’am will become tzedekah, and all tribes will offer Me adoration and will praise Me; yea, all will worship Me. Since the land will be cleansed from all defilement of chattah, from all condemnation, from all torment, I will never again send such judgment upon it from begetting to begetting and forever.”<sup>a[b]</sup>*

In anticipation of his appointment he was initially tasked with delivering the judgements of Eloheem to the fallen angels shortly after his translation. Once translated the Ben-Adam awaited the day when through the unspeakable underserved kindness and wisdom of Eloheem, he would provide the way for man to return to YHWH by presenting himself as a sacrifice obedient unto death. The fact that the Ben-Adam was chosen for his obedience is illustrated by the words in chapter thirty nine of 1 Enoch; *“In that place, my eyes saw the Chosen One (ha·Bachar), Chosen from those of obedience and faith. I saw his dwelling under the wings of YHWH Elohim. Obedience will prevail in his days, the Tzadikim and Bacharim will be numberless before Him forever. They will be strong as fiery lights. Their mouth will be full of b’rakhah as their lips extol the name of YHWH Elohim. Obedience before Him will never fail; uprightness will never fall before Him.”<sup>c</sup>*

After his translation the Ben-Adam did not sit idly by recording the affairs of man.<sup>d</sup> He has actively guided man, especially those obedient to Eloheem. This is confirmed in the Recollections of Clement book one chapter forty five; *“And the reason of this appellation is this: Although indeed He is the Son of YHWH, and the beginning of all things, He became as man; Him first YHWH anointed with oil that was taken from the wood of the tree of life: from that anointing therefore He is called Moshiach from there, moreover, He Himself also, according to the appointment of His Father, anoints with similar oil every one of the obedient when*

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<sup>a</sup> It is understood that this command was issued shortly before the flood; however it clearly demonstrates Eloheem’s eternal will for the earth that is yet to be completely fulfilled.

<sup>b</sup> Ha’aretz (H) – earth or land; yeladim-ha-a’am (H) – children of the people; tzedekah (H) – just or righteous; chattah (H) – sin.

<sup>c</sup> Tzadikim (H) – the Righteous; Bacharim (H) the Elect, or Chosen; b’rakhah (H) – blessing.

<sup>d</sup> Cf. 1 Enoch 12:3; 89:61-65.

*they come to His kingdom, for their refreshment after their labors, as having got over the difficulties of the way; so that their light may shine, and being filled with the Ruach HaKodesh, they may be endowed with immortality.<sup>a</sup>*

Once the Ben-Adam returned to earth Eloheem begot him as His first Son at the immersion, the first begotten, the beginning of perfect obedience, and the one through whom all the Sons of Light would secure their obedience to YHWH and thus become Sons of Eloheem. Khanokh thereby regained what Adam initially lost by being anointed with the tree of life. After his death and resurrection he became the firstborn from the dead,<sup>b</sup> so that he will come to have the first place in everything. Moreover, after his resurrection, he was given a name that was superior to every other name including that of the angels.<sup>c</sup> Eloheem has extended to him His throne or authority whereupon he will judge the nations in righteousness. Therefore it is Eloheem's good pleasure for all the fullness to dwell in the obedient Ben-Adam,<sup>d</sup> and through him to reconcile all things to Eloheem.<sup>e</sup>

Thus the Ben-Adam is Melekzadeek<sup>f</sup> of whom it is written in Psalms as quoted by manuscript 11Q13 of the Dead Sea Scrolls;<sup>g</sup> *"For this is the time decreed for the Year of Melchizedek's favor", and by his might he will judge God's holy ones and so establish a righteous kingdom, as it is written about him in the Songs of David; "A godlike being has taken his place in the council of God; in the midst of divine beings he holds judgement". Scripture also says about him; "Over it take your seat in the highest heaven; A divine being will judge the peoples" Concerning what scripture says; "How long will you judge unjustly, and show partiality with the wicked? Selah", the interpretation applies to Belial and the spirits predestined to him, because all of them have rebelled, turning from God's precepts and so becoming utterly wicked. Therefore Melchizedek will thoroughly prosecute the vengeance required by God's statutes. Also, he will deliver all the captives from the power of Belial, and from the power of all the spirits destined to him. Allied with him will be all the "righteous divine beings."*

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<sup>a</sup> Ruach haKodesh (H) – Set-apart Spirit.

<sup>b</sup> Although others before had experienced a resurrection, these were demonstrative of the power of Eloheem. Khanokh however was the first anointed with the oil from the Tree of Life after his resurrection.

<sup>c</sup> Cf. Hebrews 1:4 and 2:7-8.

<sup>d</sup> Cf. 1 Enoch 36; 1 Enoch 46; 1 Enoch 49; 1 Enoch 50; 1 Enoch 62; 1 Enoch 84.

<sup>e</sup> Cf. 1 Corinthians 15:23, 24

<sup>f</sup> Melekzadeek (H) = King of Righteousness.

<sup>g</sup> We share this conviction with the Essene document.

Such was the judgement given to Khanokh from YHWH as recorded in 1 Enoch chapter thirteen; *“Khanokh went forth and proclaimed: “Azazel, you will have no shalom! A severe sentence has gone forth against you; to put you in chains, and you will not be tolerated nor have any request granted to you because of the lawlessness you have taught, and because of all the devious, illegal, sinful things you have shown to the benim-a’am.”<sup>a</sup>* Soon it will be the privilege of Khanokh to follow through on the judgement of Azazel given to him by YHWH before the flood.<sup>b</sup>

Thus, through him, it is our privilege to become Sons of YHWH. Let us hasten to this awesome opportunity held out to us by our Father through the Ben-Adam. Let us be, complete in our obedience, before YHWH just as the Ben-Adam demonstrated. Now the question remains; what is tameem? Is tameem perfection as we understand it today? Is either tameem expected of us? If so can we achieve either tameem? We will consider these points in detail in the next chapter.

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*Having thus spoken, he set forth to me so openly and so clearly who that Navi was and how He might be found, that I seemed to have before my eyes, and to handle with my hand, the proofs that he produced concerning the prophetic truth; and I was struck with intense astonishment how no one sees, though placed before his eyes, those things that all are seeking for.*

*Recollections of Clement - book one chapter seventeen*

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<sup>a</sup> Shalom (H) – peace; Benim-a’am (H) – Children of mankind.

<sup>b</sup> Cf. 1 Enoch 90:20-27.

# WE MUST BE TAMEEM

Closely tied in with complete obedience is a privileged walk with Eloheem termed in Hebrew, tameem.<sup>a[b]</sup> This concept is highly controversial because modern translators have matched the Hebrew term to the English word, perfect. Due to the association of the term tameem with the word perfect, tameem as a practical moral ethic and way of life has been cast aside. Therefore most people simply do not accept that it is possible for anyone to be tameem. Consequently most do not give consideration to live their lives by this rule and even shun the idea without further investigation. In this chapter we will consider the true meaning of the word tameem and what it meant to upright men throughout history. Additionally we will look closely at the English word perfect and strike the delicate scriptural balance between the two terms.

In our modern society of atheism, science, theology and tradition most think that it is illogical, impractical and pointless to be either perfect or tameem. Many do not have a proper understanding of this term. Others rely on their teachers to provide the guidelines for their association with Eloheem.<sup>c</sup> Many teachers persuade their listeners that they are to be balanced in their understanding and application of the terms perfection and tameem.<sup>d</sup> In effect these teachers say that we need to be balanced in our obedience to Eloheem. This is a very dangerous

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<sup>a</sup> Some modern Hebrew dictionaries define the word tameem as naïve. Our interest in the term is as it was understood during the biblical ages.

<sup>b</sup> Shalem (not to be confused with the adjective shalom) is a rough equivalent to the term tameem and means; of completion and fulfilment—of entering into a state of wholeness and unity, a restored relationship.

<sup>c</sup> Cf. Isaiah 2:22 and Psalms 146:3.

<sup>d</sup> This common misconception is a result of a misunderstanding of the term tameem and scriptural references such as Romans 3:10.

approach as the Prince of Impiety used a similar suggestion to seduce Khawah in the Garden of Obedience. Furthermore this so called balanced approach easily leads to a cycle of disobedience that tests the patience Eloheem just as Yeesrael tested Him during their sojourn to the land of Canaan leading to the elimination of that entire generation. Hence we need to know what these terms mean and how we ought to apply them in our lives so as to be obedient to our Creator.

### **Tameem – the meaning**

The true meaning of this word is what is of utmost importance to anyone who seeks to bring joy to the heart of Eloheem as tameem is intimately associated with our very relationship with YHWH. We will now attempt to define the Hebrew term in order to render it correctly in English. Tameem is loosely translated into our modern English Bibles<sup>a</sup> as; blameless, unblemished, without defect, perfect, *about a whole*, sincerity, integrity, upright and intact.

As can be noted from these translations, the word appears to convey a vast variation of meaning. Strong's concordance<sup>b</sup> says the root meaning of the Hebrew adjective tameem is; "derived from tamam; tameem (1071a) means complete, sound, and the word tamam (1070b) is; a primary root word meaning; to be complete or finished." Applied to actual passages found in scripture the Theological Wordbook of the Old Testament provides the following comment. *"Some of these utterances are no more than asseverations that the speaker is innocent of particular crimes laid to his charge; others are general professions of purity of purpose. - Those who make them do not profess to be absolutely sinless, but they do disclaim all fellowship with the wicked, from whom they expect to be distinguished in the course of Providence"* (A. F. Kirkpatrick, *Cambridge Bible, Psalms, I, p. lxxxvii*). The gist of this statement is that when the word is applied to man there is significant leeway given by the translators.

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<sup>a</sup> These translated terms are found in the New American Standard version of the bible. This translation was chosen for its claims to be one of the most literal translations.

<sup>b</sup> Strong's NASEC Concordance.

Notice what the Theological Wordbook of the Old Testament says of the same word in a slightly different area of application, that is, with regard to the acceptable sacrifices offered by Yeesrael; *“Tāmīm delimits Israel’s sacrifices, which were to be without blemish, perfect in that respect, so as to be accepted as types of Christ, the spotless Lamb of God.”* Why are there differences when translating exactly the same word? It appears as though modern theological understanding attempts to excuse the actions of the average man even though they attribute perfection to the Mosheeach as is evident from Greek scripture. It is evident through further study of concordances and theological dictionaries that the above example is not isolated but is the accepted understanding. We can clearly see that there is further need of clarification as the above definitions do not crystalize the meaning of the word tameem. For that reason let us look at the instances tameem occurs in the scriptures in an attempt to understand the word correctly.

Tameem occurs forty seven times in the Hebrew Scriptures. Of those forty seven times twice the scriptures refer to something other than our relationship to Eloheem. This makes a good starting point as there ought be no emotional sentiment attached to the translation of the term in these applications. The first occurrence is in the book of Joshua chapter ten where it says; *“So the sun stood still, and the moon stopped, until the nation avenged themselves of their enemies. Is it not written in the book of Jashar? And the sun stopped in the middle of the sky and did not hasten to go [down] for about a whole day.”* Did you spot where the word tameem is in the original Hebrew text? Unless you have done a study on this passage in Hebrew it is unlikely you would find it. This passage literally translated reads; *“And the sun stood in the middle of the heavens and did not hurry to go, a tameem day.”* Tameem here is translated; for about a whole. Why do you suppose the translators of most modern bibles insert the strange term; for about a whole day, instead of rendering; a complete day?

The second occurrence is in Ezekiel chapter fifteen and here it refers allegorically to wood of the vine. It says; *“Behold, while it [the wood of the vine] is intact, it is not made into anything. How much less, when the fire has consumed it and it is charred, can it still be made into anything!”* This occurrence is a little more

obvious, the word used by the translator is, intact. Eloheem is making the point that although vine wood is useless for implements, once it is consumed by fire rendering it no longer complete or whole, it would be even more useless. Note the previous verse; *“If it has been put into the fire for fuel, [and] the fire has consumed both of its ends and its middle part has been charred, is it [then] useful for anything?”*

Therefore from these two examples we can define tameem as; that which is complete or whole, without anything missing or without damage. However let us not hastily adopt this definition. What of the remaining forty five occurrences in the scriptures? It would be lengthy to examine each one individually; nevertheless we will ensure all scriptural uses of tameem agree with our new understanding.

## Blamelessness

The very first occurrence of the term relating to man is found in Genesis chapter six where it describes Noah in the following manner; *“These are the records of the generations of Noah. Noah was a righteous man, blameless in his time; Noah walked with God.”<sup>a</sup>* Khanokh in 1 Enoch chapter sixty five tells us why Noah was spared during the destruction of the ungodly; *“After that, my grandfather Khanokh took hold of me by my hand and raised me up. He said to me, ‘Go on, for I have asked YHWH Elohim about this upheaval on the earth.’ He said to me, ‘Because of their disobedience, their judgment has been determined and will not be withheld by Me for long. Because of the occultism they searched out and mastered, the earth and those who live there will be destroyed. So these people – well, they have no position to repent forever because they made public what was hidden; they are condemned, and rightly so. As for you, my son, YHWH Elohim knows that you are pure and guiltless of this blame regarding secrets.* Here it indicates that Noah was guiltless of blame; that is of the hurtful knowledge the Nephaleem<sup>b</sup> shared with man. Blameless may seem appropriate but it unfortunately fails to precisely define tameem. In the context of the above, blameless is an action or a work but it was

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<sup>a</sup> Cf. Jubilees chapter five.

<sup>b</sup> Nephaleem (H) – Fallen angels or Sons of Eloheem. Compare Genesis chapter six.

due to the fact that Noah walked with Eloheem that he was preserved. Thus he shunned the secret knowledge of the Nephaleem because he was tameem and accordingly he was judged blameless by Eloheem.

## Perfect

Relating to the passage in Genesis six an earlier translation; the American Standard Bible, used the word perfect to describe Noah. Was the older translation more appropriate? The passage in Genesis six is translated as follows in the Targum of Onkelos; *“These are the memorials of Noah. Noah was a man righteous and perfect in his generation; in the fear of the Lord [YHWH] walked Noah.”* Further in the Targum of Onkelos it says of the sinners of Noah’s day; *“And He said, in His Word, that He would break their strength according to His pleasure. And the Lord [YHWH] said, Man whom I have made will I blot out.”* However in the footnote to this translation it says; *“Some copies read, “And He said, I have created (them) good, that they might be perfect on the earth; but they have not been perfect in (their) outspreading; and the Lord [YHWH] said, I will blot out.”*

In a few places translators have retained the English word perfect when rendering tameem confusing the subject yet further. At Job chapter twenty two; *“Is there any pleasure to the Almighty if you are righteous, or profit if you make your ways perfect?”* Should we not then use the word perfect?<sup>a</sup>

A commentary by Dennis Bratcher on the word perfect says: *“However, while the term ‘perfect’ is an attribute or quality term in English, the Hebrew word tamam is a relational term, meaning suitable or mature or appropriate. Hebrew had no direct equivalent of the English word ‘perfect.’”<sup>b</sup>* Here now lies the crux of the word tameem. Dennis Bratcher says that the Hebrew word is a relational term. We are to understand that in the above passages we see the emphasis not in an action or a quality but in the relational value of the term. For example the relationship that

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<sup>a</sup> Note that the term perfect with a correct understanding has a place in our walk with Eloheem. So as not to confuse the issue we will clarify this meaning later.

<sup>b</sup> CRI/Voice, Institute, Dennis Bratcher, Copyright © 2011 CRI/Voice, Institute

Noah enjoyed by walking with Eloheem is described as his being tameem. Therefore in this context, the English word perfect is not an entirely suitable translation.

The next occurrence of tameem supplements our understanding of tameem as a relation value. In Genesis chapter seventeen it says of Avraham; *“Now when Abram was ninety-nine years old, the LORD [YHWH] appeared to Abram and said to him, “I am God Almighty; Walk before Me, and be blameless. “I will establish My covenant between Me and you, And I will multiply you exceedingly.” Abram fell on his face, and God talked with him, saying, “As for Me, behold, My covenant is with you, And you will be the father of a multitude of nations. “No longer shall your name be called Abram, But your name shall be Abraham; For I have made you the father of a multitude of nations.”* Although the New American Standard Bible translates tameem as blameless our assumed definition; that which is complete, without anything missing, may more appropriate as it ties in the relationship that Avraham and Noah had with YHWH.

### **A perfect distraction**

Having realised a basic understanding of tameem we want to briefly turn our attention an important occurrence of the term perfect in the Greek Scriptures. This consideration will complete our understanding of the use of the English word perfect by translators before returning to the remaining examples of tameem in the Hebrew Scriptures.

While on earth the Mosheech said as recorded by Matthew in chapter five; *“Therefore you are to be perfect, as your heavenly Father is perfect.”* The English word perfect has been chosen for the translation of the Greek word teleios. Teleios according to Strong’s concordance means; *“having reached its end, i.e. complete, by extension perfect”* which carries the same meaning as tameem. However Vines Dictionary of New Testament Words says that the specific use of teleios in Matthew chapter five conveys the idea of goodness without necessary reference to maturity. Thus the Greek teleios used here is not tameem but a quality and therefore it carries a variant meaning.

When Yahooshoa said “you are to be perfect” you may have been astute enough to realise that the he was emphasising that we need to be complete in the quality of love. The verse says in context; *“You have heard that it was said, ‘You shall love your neighbor and hate your enemy.’ But I say to you, love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven; for He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous. For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? If you greet only your brothers, what more are you doing than others? Do not even the Gentiles do the same? Therefore you are to be perfect, as your heavenly Father is perfect.”* So the Mosheeach here commanded us to imitate Eloheem in the quality of love.

Unfortunately instead of relying on the will and counsel of Eloheem some have fallen into the trap of attempting to interpret this passage based on their own desires and through their ignorance and impiety have made excuses so as not to follow through on the commands of Eloheem. We might be tempted to reason that perhaps the Mosheeach was saying, I know you will never achieve this, but I will give you this outrageous command anyway! One popular theological writer encourages his readers to excuse themselves from this command and even goes so far as to say that Eloheem does not expect us to keep all His commands! If this is true ask yourself; can we seriously expect the Mosheeach to give us a command that he does not expect us to follow? If we are foolish enough to follow this reasoning, what other commands of Eloheem are we not obligated to keep? Who has the authority to make such decisions? Is it truly possible for us to quantify at what point our obedience to Eloheem is sufficient? Never may this be our reasoning as such suggestions belong to the Prince of Impiety!

Still many object saying that none can be perfect as our Father is perfect. This is true.<sup>a</sup> Yet the Mosheeach stated that we are to be perfect, not as he was perfect, but as YHWH is perfect. We know that the Mosheeach was perfect, yet he referred not the perfection that he exhibited but that of the Father. Naturally we may ask; is it possible for us to love as Eloheem loves? The International Bible Encyclopaedia<sup>b</sup> says of the passage of Matthew; *“Perfection is the Christian ideal and aim, but inasmuch as that which God has set before us is infinite--“Ye therefore shall be perfect, as your heavenly Father is perfect”--absolute perfection*

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<sup>a</sup> Cf. Isaiah 64:6.

<sup>b</sup> The International Bible Encyclopaedia Edited by James Orr, published in 1939 by Wm. B. Eerdmans Publishing Co. Definition by W. L. Walker.

*must be forever beyond, not only any human, but any finite, being; it is a divine ideal forever shining before us, calling us upward, and making endless progression possible.”* Are we then excused from loving perfectly because we are finite creatures? No, Eloheem expects us exhibit perfect love. Consider for a moment; did not YHWH create us in his image and likeness? Therefore if we are created in His likeness surely we are able to display perfect love. If we did not have the ability to attain perfect love He would not have issued such a command; for how can He hold us responsible for that which we cannot do?

The Ben-Adam set the pattern of perfect love in imitation of Eloheem. As followers of the Mosheeach we too are expected to perfect our care for others that are made in Eloheem’s image. This care must be an absolute unselfish love of those around us, whether friend or foe, just as YHWH demonstrated for us. How has He shown such love? Does not the rain fall on the earth and the land produce abundant food for both those who show gratitude to him and those who do not? Would it not be a simple thing for Eloheem to withhold such rain or productivity from those who do not love Him or from those who defraud, persecute and ridicule those who do love Him? In imitation of Eloheem, we then ought to care unselfishly for those He created that are our brethren. Eloheem has commissioned us to care for the creation which He dearly loves; and how we ought to love it! Can we offer any excuse before Him if we do not unreservedly and unselfishly love the prize of His creation, our fellow man?

Kefa confirms this in the Recollections of Clemet, book five chapter thirteen; *“So awake, and take to yourselves our Master and Eloheem, even that Master who is YHWH both of sky and land, and conform yourselves to His image and likeness, as the Navi’Emet Himself teaches, saying, ‘Be ye merciful, as also your heavenly Father is merciful, who makes His sun to rise upon the good and the evil, and rains upon the just and the unjust.’ But rather, by the goodness of Him who invites you, return to your former nobleness and by good deeds show that you bear the image of your Creator, that by contemplation of His likeness ye may be believed to be even His sons.”* Then again in book five chapter twenty three he says; *“For if you really wished to worship the image of Elohim, you would do good to man, and so worship the true image of Elohim in him. For the image of Elohim is in every man, though His likeness is not in all, but where the spirit is benign and the mind pure. If, therefore, you wish truly to honor the image of Elohim, we declare to you what is*

*true, that you should do good to and pay honor and reverence to man, who is made in the image of Elohim; that you minister food to the hungry, drink to the thirsty, clothing to the naked, hospitality to the stranger, and necessary things to the prisoner; and that is what will be regarded as truly bestowed upon Elohim. And so far do these things go to the honor of Elohim's image that he who does not do these things is regarded as casting reproach upon YHWH's image."* Unfortunately many today simply do not believe that we are capable of such love and thus do not even try to realize it. Is this not the reason we simply do not see love today as was demonstrated by the Mosheach and his early followers?

### **Sacrifices and immersion**

Returning now to the Hebrew Scriptures, most translators use either unblemished or without defect for the word *tameem* when relating to animal sacrifices. Although our previously provided definition will suffice in this instance, it does not fully convey of the meaning of *tameem*. An approximate rendering results in the phrase; complete, without anything missing; finished. Henceforth we prefer to simply use the Hebrew word *tameem* to ensure a fresh approach.

The next occurrence of *tameem* is in Exodus chapter twelve where it says regarding sacrifices; *"Now the LORD [YHWH] said to Moses and Aaron in the land of Egypt, "Speak to all the congregation of Israel, saying, 'On the tenth of this month they are each one to take a lamb for themselves, according to their fathers' households, a lamb for each household. 'Now if the household is too small for a lamb, then he and his neighbor nearest to his house are to take one according to the number of persons [in them]; according to what each man should eat, you are to divide the lamb. 'Your lamb shall be an unblemished male a year old; you may take it from the sheep or from the goats. 'You shall keep it until the fourteenth day of the same month, then the whole assembly of the congregation of Israel is to kill it at twilight."* Was it only sacrifices on this feast day that were required to be unblemished? Each of the next fifteen occurrences of *tameem* relates to sacrifice in the Hebrew Scriptures. All of these required an unblemished, complete offering to YHWH.

Therefore not only were the priests and high priest expected to render tameem sacrifices but individual sin, vow, peace and freewill sacrifices were also required to be tameem. Leviticus chapter twenty two says;<sup>a</sup> *“And whatsoever man should offer a peace-offering to the Lord [YHWH], discharging a vow, or in the way of a freewill offering, or an offering in your feasts, of the herds or of the sheep, it shall be without blemish for acceptance: there shall be no blemish in it. One that is blind, or broken, or has its tongue cut out, or is troubled with warts, or has a malignant ulcer, or tetters, they shall not offer these to the Lord [YHWH]; neither shall you offer any of them for a burnt offering on the altar of the Lord [YHWH]. And a calf of a sheep with the ears cut off, or that has lost its tail, you shall kill them for yourself; but they shall not be accepted for your vow. That which has brocken testicles, or is crushed or gelded or mutilated – you shall not offer them to the Lord [YHWH], neither shall you sacrifice them upon your land.”*<sup>b</sup> This passage further illustrates the meaning of the term tameem by stressing that YHWH would not accept any peace, vow or freewill offering that was blind, fractured, maimed, had an ulcerous sore, eczema, scabs, anything with its testicles bruised, crushed, torn or cut.

Why were these offerings to be tameem? Each action performed under the Law was a symbol illustrating what was to come. As each fulfilment of the Law is realised, it is shown to be higher and more complete. Thus the structures of service conducted by Yeesrael were representative of the ultimate redemption afforded to obedient man and the manner by which he is to walk. Regarding sacrifices Kefa elaborates in book one chapter thirty six of the Recollections of Clement; *“When meantime Moshe, that faithful and wise steward, perceived that the vice of zebahim to idols had been deeply ingrained into the people from their association with the Mitsrayim, and that the root of this evil could not be extracted from them, he allowed them zebahim, but permitted it to be done only to YHWH,*

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<sup>a</sup> The Logos Bible by P. W. Esposito – The modernised version of Sir Lancelot C. L. Breton’s Greek Septuagint.

<sup>b</sup> The Masoretic text clearly offers a corruption of the Leviticus 22:23 text where it says: ‘In respect to an ox or a lamb which has an overgrown or stunted member, you may present it for a freewill offering, but for a vow it will not be accepted.’ All Scriptures make it clear that no sacrifices were to be defiled. Whether this error was an intentional change or a scribal error we cannot say, however due to the corruption the Greek Septuagint has been offered.

*that by any means he might cut off one half of the deeply ingrained evil, leaving the other half to be corrected by another, and at a future time; by Him, namely, concerning whom he said himself, 'A navi will YHWH your Elohim raise unto you, whom you will hear even as myself, according to all things that He will say to you.'*<sup>a</sup>

Sacrifice was not the form of worship Eloheem ultimately desired<sup>b</sup> and therefore it was severed by the Mosheeach as was confirmed by the destruction of the temple in 70CE. What then do sacrifices of have to do with what Eloheem expects of us? Kefa answers this in chapter thirty nine of book one of the Recollections of Clement where he says; *"But when the time began to draw near that what was wanting in the Mosaic institutions should be supplied, as we have said, and that the Navi should appear, of whom he had foretold that He should warn them by the mercy of YHWH to cease from sacrificing; lest they might suppose that on the cessation of sacrifice there was no remission of sins for them, He instituted mikvah by water amongst them, in which they might be absolved from all their sins on the invocation of His name, and for the future, following a perfect life, might abide in immortality, being purified not by the blood of beasts, but by the purification of the Hokmah of YHWH, which is Y'shua."*<sup>c</sup> Kefa shows that immersion in water replaces the sacrifice required by the Law. It follows that if the sacrifices in the Moshaiic institutions were to be tameem then likewise we who undergo immersion have to be tameem to be acceptable to YHWH.

The sacrifice of the Law pictured dying to the desire of the flesh. Being tameem means strictly and completely forgoing all covetous and impious desires and passions of the flesh. Hence he said as recorded in Matthew chapter sixteen;<sup>d</sup> *"Then Yahshua told his talmidim, If anyone wants to come after me, let him deny himself, take up his torture-stake, and follow me."* Consequently we have to remove all trace of impiety from our very inclinations as was required by the Law

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<sup>a</sup> Zebahim (H) – sacrifices; navi (H) – prophet.

<sup>b</sup> Cf. Hosea 6:6

<sup>c</sup> Navi (H) – prophet; mikvah (H) – water immersion; Hokma (H) – Wisdom.

<sup>d</sup> Dr J.H. Snyder, Kaya Mattityahu - the translation of the book of Matthew.

but misunderstood by Yeesrael and many others thereafter.

Kefa advances this idea in book one and chapter fifty two of the Recollections of Clement;<sup>a</sup> *“You compel me, O Clement, to touch upon things that are unspeakable. But so far as it is allowed to declare them, I will not shrink from doing so. Know then that Mosheeach, who was from the beginning, and always, was ever present with the obedient, though secretly, through all their generations: especially with those who waited for Him, to whom He frequently appeared. But the time was not yet that there should be a resurrection of the bodies that were dissolved; but this seemed rather to be their reward from YHWH, that whoever should be found righteous, should remain longer in the body; or, at least, as is clearly related in the writings of Torah concerning a certain righteous man, that YHWH translated him. In like manner others were dealt with, who pleased His will, that, being translated to Paradise, they should be kept for the malkuth. But as to those who have not been able completely to fulfill the rule of righteousness, but have had some remnants of evil in their flesh, their bodies are indeed dissolved, but their spirits are kept in good and blessed abodes, that at the resurrection of the dead, when they will recover their own bodies, purified even by the dissolution, they may obtain an ageless inheritance in proportion to their good deeds.”*

Thus according to the teaching of Kefa, the obedient that are translated have fulfilled the rule of righteousness completely; that is without having any remnants of impiety in their flesh. This again reminds us of the tameem sacrifices as required by the Law. Should we not be able to fulfil this rule completely and yet are judged as Sons of Light, we will be subjected to death in order for our bodies to be cleansed and kept until the Age of Righteousness where we will be brought back.<sup>b</sup>

## Regeneration

However some may ask; did the Mosheeach not die in order to negate the need for individual tameem? The value of his blood is for the remission of sins, but he did not die in place of man’s sin. What is the difference? Recall that immersion

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<sup>a</sup> Although we cannot be sure of the original Hebrew words Kefa used, we can be sure of the theme of tamim Kefa was presenting.

<sup>b</sup> It should be noted that not all fulfil the rule of righteousness completely and that is why the Mosheeach said that there are many abodes in the house of the Father. This accounts perfectly for the differences within the creation of Eloheem, proving Him righteous in all His judgements.

through the name of the Mosheeach replaces sacrifice and that all sacrifices under the arrangement of Mosheh, whether offered by the assembly or by an individual, was required to be tameem. Through the death of the Mosheeach our immersion is therefore a symbolic cutting off from the birth of flesh and its desires and a rebirth into incorruption apart from sin. This is exactly what the sacrifices of the Law represented! This is the reason the flesh of a sin sacrifice was burned in a clean place outside the sanctuary.

Kefa calls immersion regeneration. In what sense is immersion regeneration? He says of immersion in the Recollections of Clement book six chapters eight; *“But when you have come to the Father you will learn that this is His will: that you be born anew by means of waters, which were the first created. For he who is regenerated by water, having filled up the measure of good works, is made heir of Him by whom he has been regenerated in incorruption. So, with prepared minds, approach as sons to a father, that your sins may be washed away, and it may be proven before Elohim that ignorance was their sole cause.”* Kefa explains that one reason for immersion is so that our sins of ignorance may be washed away. Further expounding the reasons for immersion he says; *“In the first place, because that which has pleased Elohim is fulfilled. In the second place, because, when you are regenerated and born again of water and of Elohim, the frailty of your former birth, which you have through men, is cut off, and so at length you will be able to attain salvation; but otherwise it is impossible.”* Immersion and the invocation of the name of the Mosheeach washes away our sin.

Thus we are to understand that by appealing to YHWH through the name of the Mosheeach we demonstrate by immersion and thereafter living our life in tamim that we wish to be accepted by Him. Kefa explains the obligations of the immersion in chapter ten of book six; *“But when you have been regenerated by the waters of the mikvah, you must show by good works the likeness in you of that Father who has begotten you. Now that you know YHWH, honor Him as a father; and His honor is that you live according to His will. And His will is, that you so live as to know nothing of murder or adultery, to flee from hatred and covetousness, to put away anger, pride, and boasting, to abhor envy, and to count all such things*

*entirely unsuitable to you. There is truly a certain peculiar observance of our way of life, which is not so much imposed upon men as it is sought out by every worshipper of Elohim by reason of its purity.”<sup>a</sup>*

Pondering on the words of Kefa, does it occur to you that following immersion we may perpetuate sin? Quite the contrary! It is the responsibility of all who partake of regeneration to acquire the likeness of Eloheem. That is precisely what being tameem is. Tameem is living our life with complete obedience to Eloheem without any corruption of sin that would render the sacrifice of our living bodies incomplete. This way of life is not imposed on us but is naturally grafted into those who are truly appointed as Sons of Light by Eloheem.

### **Sins of ignorance**

Now we may ask; if we are required to be tameem after immersion what sin does the blood of the Mosheeach redeem? Kefa says in his first letter chapter one; *“If you address as Father the One who impartially judges according to each one’s work, conduct yourselves in fear during the time of your stay on earth; knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers, but with precious blood, as of a lamb unblemished and spotless, the blood of Christ.”* Kefa says that we are redeemed from our futile inherited life. Does it appear that the Mosheeach assumes all our sin thereby absolving us of any responsibility of piety?

Consider the following scriptures pertaining to scarifies partially quoted from Leviticus, Numbers and Deuteronomy;<sup>b</sup>

*“If a person sins unintentionally in any of the things which the LORD [YHWH] has commanded not to be done, and commits any of them,”*

*“When a leader sins and unintentionally does any one of all the things which the LORD [YHWH] his God has commanded not to be done, and he becomes guilty,”*

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<sup>a</sup> Cf. Hebrews chapter 9.

<sup>b</sup> Cf.: Leviticus 4:2, 22, 27; 5:15, 18; 22:14; Numbers 15:24, 27- 29; 35:11-15; Deuteronomy 4:42; 19:4; Joshua 20:3,9.

*“If a person acts unfaithfully and sins unintentionally against the LORD’S [YHWH] holy things,”*

*“If it is done unintentionally, without the knowledge of the congregation”*

*“Also if one person sins unintentionally”*

What terminology stands out in the above verses? Is not the word; unintentional, significant. When Yeeseael came to know of sin, they were immediately required to offer up sacrifice. Under the Law the sinner was expected to bring a tameem sacrifice to the sanctuary. There the sinner would lay his hands on the victim and confess his sin before the priest. If the sin was unintentional the priest would present the sacrifice.<sup>a</sup> Therefore it was only under the condition of unintentional sin that a sacrifice was to be brought before the priest and offered to YHWH for the redemption of the sin.

Is not unintentional sin contrary to intentional sin? What is intentional sin? It is a thought, word or deed which is deliberately performed although the sinner possesses the knowledge that such an action contravenes Eloheem’s will and counsel. Such an action is a rebellion against Eloheem and is termed intentional sin. The penalty for intentional sin under the Law of Mosheh was death by stoning or burning.<sup>b</sup> The question that occurs now is; how does this affect the sacrifice of the Mosheeach? Does it have any bearing at all? It certainly does as the Ben-Adam came to fulfil the Law not dispose of it.

Just as the sacrifices under the Law the sacrifice of the Mosheeach covers is any sin committed in ignorance. This principle is borne out in the Recollections of Clement, book two chapters nineteen where Kefa instructs the un-immersed Clement to withdraw before prayer; *“Then Kefa, when he heard this, ordering me to withdraw for the sake of prayer (for I had not yet been washed from the sins that I had committed in ignorance), said to the rest, ‘Brethren, let us pray that YHWH, for His unspeakable mercy through His Mosheeach, would help me going out on behalf of the salvation of men who have been created by Him.’”* Further in chapter eight and nine of book six he says; *“But when you have come to the Father you will learn that this is His will: that you be born anew by means of waters, which were the first created. For he who is regenerated by water, having filled up the measure of good works, is made heir of Him by whom he has been regenerated in*

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<sup>a</sup> Cf. Hebrews 10:29.

<sup>b</sup> Cf. Leviticus 24:14.

*in corruption. So, with prepared minds, approach as sons to a father, that your sins may be washed away, and it may be proven before Elohim that ignorance was their sole cause. For if, after the learning of these things, you remain in unbelief, the cause of your destruction will be imputed to yourselves, and not to ignorance. For whether you be righteous or unrighteous, mikvah is necessary for you in every respect: for the righteous, that perfection may be accomplished in him, and he may be born again to Elohim; for the unrighteous, that pardon may be guaranteed him for the sins that he has committed in ignorance. Therefore all should hasten to be born again to Elohim without delay, because the end of every one's life is uncertain."*

Does judgement await us for intentional sin that we commit after immersion? Follow the reasoning used by Kefa in chapter eighteen of book five; *"But I tell you, in opposition to this, that ignorance is in itself a most deadly poison, which is sufficient to ruin the spirit without any aid from without. And therefore there is no one who is ignorant who will escape through his ignorance, but it is certain that he will perish. For the power of sin naturally destroys the sinner. But since the judgment will be according to reason, the cause and origin of ignorance will be inquired into, as well as of every sin. For he who is unwilling to know how he may attain to life, and prefers to be in ignorance lest he thereby be made guilty, from this very fact is judged as if he knew and had knowledge. For he knew what it was that he was unwilling to hear; and the cunning obtained by the artifice of the serpent will avail him nothing for an excuse, for he will have to do with Him to whom the heart is open. The power of sin naturally destroys the sinner even when committed in ignorance. Knowledge dispels the power of sin.*

Judgement will be based on our knowledge of sin, as was demonstrated by the example of Adam. Therefore all sin committed knowingly will be subject to judgement. As Eloheem's purpose to free us of our sin moves to completion we should understand that He does not change nor do His standards. Even after sacrifice of the Mosheeach no license is given for licentious practices. Thus all sin committed intentionally will be subject to judgement and the mercy of Eloheem as confirmed by the principle in Zephaniah chapter two; *"Seek the LORD [YHWH], All you humble of the earth Who have carried out His ordinances; Seek righteousness, seek humility. Perhaps you will be hidden in the day of the LORD'S [YHWH] anger."*

Unlike popular theological interpretation Kefa confirms that we can negate our

immersion through intentional or wilful sin. In book four and chapter thirty five he says; *“Meantime He has commanded us to go forth to preach, and to invite you to the supper of the heavenly King, which the Father has prepared for the marriage of His Son, and that we should give you wedding garments, that is, the favor of mikvah; which whosoever obtains, as a spotless robe with which he is to enter to the supper of the King, ought to beware that it be not in any part of it stained with sin, and so he be rejected as unworthy and reprobate.”*<sup>a</sup> The passage first tells us that the garment YHWH lovingly gives to us at our immersion is to remain unspotted. That means it is to remain without defilement. If our robe is anything other than unspotted we will not be recognised as Sons of Light and will be cast out of the house of Eloheem as unworthy!

We are not left without forewarning as to what things spoil our garments. Kefa tells us what things these are in the next chapter; *“But the ways in which this garment may be spotted are these: If any one withdraw from YHWH the Father and Creator of all, receiving another teacher besides Moshiaich, who alone is the faithful and Naví Emet, and who has sent us twelve shlichim to preach the word; if anyone think otherwise than worthily of the substance of YHWH, which excels all things. These are the things that even fatally pollute the armor of mikvah. But the things that pollute it in actions are these: murders, adulteries, hatreds, avarice, and evil ambition. And the things that pollute at once the spirit and the body are these: to partake of the table of demons, that is, to taste things sacrificed, or blood, or a carcass that is strangled, and if there be aught else that has been offered to demons.”* The Mosheeach stated that murders, hatreds and adulteries are already considered actions when they birthed in thought. This should motivate us to ponder deeply our inclinations and motivations.

## Other references

There are many other biblical examples that demonstrate without question that tameem is required from all who strive to please Eloheem and that this was well known to all righteous men. It would be interesting if this understanding existed apart from the words of the Set-apart Scriptures. In the Damascus document it says;<sup>b[c]</sup> *“So it is with all the men who entered the new covenant in the land of*

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<sup>a</sup> Mikvah (H) – immersion.

<sup>b</sup> CD, Geniza A + B, 4Q266 – 272 – A translation by Dr. J. Snyder.

<sup>c</sup> It is to be noted that the author is using the manuscript to demonstrate the understanding of the Essenes and not to promote their teachings.

*Damascus, but then turned back and traitorously turned away from the fountain of living water. They will not be reckoned among the council of the people, and their names will not be written in their book from the day the Beloved Teacher dies until the Messiah from Aaron and from Israel appears. Such is the fate for all who join the company of the men of sacred perfection and then become sick of obeying virtuous rules. This is the type of person who “melts in the crucible.” When his actions become evident he will be sent away from the company as if his lot had never fallen among the disciples of Eloheem. In keeping with his wrongdoing the most knowledgeable men will punish him until he returns to take his place among the men of sacred perfection. When his actions become evident, according to the interpretation of the Torah that the men of sacred perfection live by, no one is allowed to share either wealth or work with such a one, for all the qadoshim of the Almighty have cursed him.”* Even though the text is clearly Essenic, the repeated reference to the sacred men of perfection is very apparent. A basic understanding of Essene theology shows that these men greatly sought after tameem. Additionally the writings of Josephus and Philo convey their admiration of the tameem the Essenes strived after by their way of life.

The quest of achieving tameem did not stop with the Essenes. The Didiche, a document apparently dating to the early first century, says concerning the last days of this age;<sup>a</sup> *“Watch over your own life! Do not allow your lights to be extinguished and your belt to be without a weapon, but you must be ready because you do not know the hour in which our Master comes! So you must gather yourselves in yahad often, seeking those things that are most appropriate for your souls; for the whole time you believed will not profit you at all if you are not perfected in the final moment. In the last days, the sheqer neviim and corrupters will be multiplied, and the sheep will be turned into wolves, and love will be turned into hate.”*<sup>b</sup> Here the necessity of tameem is carried forward by the early followers of the Mosheeach. Note the passage says that if we are not ‘perfected’ in the final moment, the whole time we believed will not profit us at all. Put another way; if we are not found to be tameem in the final moment, the whole time we believed would be in vain.<sup>c</sup>

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<sup>a</sup> Translation by Dr. Jackson H. Snyder.

<sup>b</sup> Yahad (H) – by implication, assembly; sheqer neviim (H) – false prophets.

<sup>c</sup> Cf. Matthew 7:21-27.

Consideration of the teachings of the Apostolic and Anti Nicene Fathers reveal that tameem was highly sought after during the first decades after the Mosheeach.<sup>a</sup> Although we have reflected on just a few examples, these serve to demonstrate that the theme of tameem is clearly seen in and out of accepted Scripture and from the earliest time right into the first century. This requirement should therefore continue up to our day. Even though they did not understand it, tameem was expected of those under the Law of Mosheh and the advent of the Mosheeach did not alter that requirement but enhanced it.

### **Definition of tameem**

Thus we have plainly seen that Khanokh was translated because he was tameem. He is the foremost example of rendering complete obedience to Eloheem. The reason Noach was deemed worthy to be preserved through the destruction of the flood was because he was judged tameem by Eloheem. It was by the obedience of Avraham, that his successive generations were blessed and taken into a favoured relationship with Eloheem. They were then required to continue in obedience to remain a kingdom of priests and a set-apart nation.

We have also seen the need today to be tameem especially after our immersion. Tameem, although not a quality, certainly indicates that complete obedience to Eloheem is a requirement in order to have an acceptable relationship with Him. Anything short of complete obedience will be incomplete, defective, and diseased and thus will not be acceptable to YHWH. Accordingly our understanding of tameem may be defined as; a relationship of complete obedience to YHWH as he required in the Garden of Eden. Anything short of that completion will miss the mark! This conclusion agrees the Hebrew understanding of sin. Dr. J. H. Snyder in the glossary of his translation of 1 Enoch he defines sinners as; mark-missers.<sup>b</sup> Therefore sinners fall short of the mark and are incomplete. Mark-missers place

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<sup>a</sup> Polycarp, Ignatius and Justin Martyr vigorously stoved for tameem. Tradition even claims that Clement of Rome achieved perfection in the flesh. Compare the teachings of the Desert Fathers - The Apophthegmata Patrum and Ethiopic Collectio Monastica.

<sup>b</sup> This definition is also in agreement with most secular scholarship.

themselves in the class of the defective sacrifice Mosheh and the prophets warned against. Therefore it is evident that sin is the opposite of continued obedience that leads to tameem.

## Be tameem

It may seem that we are propounding a perfect life. An ultimately perfect life is not possible. The Theological Wordbook of the Old Testament comments with regard to ultimate perfection as follows; *"...the ot [Old Testament] resists claims to ultimate perfection. Noah was said to be tāmîm "perfect." But compare Genesis 9:21–23 and even the creature "in Eden" (Ezk 28:13, whether Adam or Satan) who was tāmîm from his creation until unrighteousness was found in him, was by no means incapable of sin. Scripture's preeminent example of the tām "perfect" man is Job. He claimed to be tām and tāmîm and held fast to his tmmâ "integrity," as recognized not only by his wife but also by Yahweh in heaven. In reference to the root meaning of tāmam, he was a "finished product," well rounded and balanced. Job, however, prefaced his own assertions by granting, "Though I be perfect, it (marg., he) shall prove me perverse." He admitted his sins, even from his youth, confessed that he could not be held innocent, and ended by retracting his rash charges against God and by repenting in dust and ashes. As he explained, "If I have truly erred, my error lodges with me"; i.e., he was not guilty of the accusations made by his "friends" and was tāmîm, wholehearted in his commitment to the person and requirements of God."* From this commentary and from our discussion we can conclude that what is required from us is completeness or tameem, not according to our own standards or that of some other person, but according to the standards of Eloheem by His mercy.

The Mosheeach said in Matthew chapter thirteen; *"And He spoke many things to them in parables, saying, "Behold, the sower went out to sow; and as he sowed, some seeds fell beside the road, and the birds came and ate them up. "Others fell on the rocky places, where they did not have much soil; and immediately they sprang up, because they had no depth of soil. "But when the sun had risen, they were scorched; and because they had no root, they withered away. "Others fell among the thorns, and the thorns came up and choked them out. "And others fell on the good soil and yielded a crop, some a hundredfold, some sixty, and some thirty. "He who has ears, let him hear."*

Yes there are inequalities in the creation of Eloheem. It is the right of the Merciful Judge and he who YHWH appointed to determine who is required to produce fruit of one hundred, sixty or thirty fold. We have been given the ability and inclination to overcome, even in the flesh. We have the power of free will. We have been given a choice. Therefore it is up to each Son of Light, to complete his obedience and to be judged tameem before YHWH.

May YHWH bless each of us in our earnest endeavour to honour our Creator by embracing His likeness in imitation of the Ben-Adam and so be found to be worthy Sons of Light.

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*“So we must, above all things, hasten to the knowledge of the truth, that, as with a light kindled thereat, we may be able to dispel the darkness of errors! For ignorance, as we have said, is a great evil; but because it has no substance, it is easily dispelled by those who are in earnest. For ignorance is nothing else than not knowing what is good for us; once know this, and ignorance perishes.*

*Therefore the knowledge of truth ought to be eagerly sought after; and no one can confer it except the Navi Emet. For this is the gate of life to those who will enter, and the road of good works to those going to the city of salvation.*

*Recollections of Clement - book five chapter five*

# ADDENDUM

## Excerpts from Dr. J. H. Snyder's foreword in his translation of the Recollections of Clement.

*In my earliest studies of the New Testament, I was perplexed at how "Shimon Peter" could take up so much space in the Evangelists and Acts, but so little space in the Epistles. (This is even more the case of James and Jude, sons of Joseph.) In 1989, while writing Secrets Sayings of the Savior, I discovered a portion of the Clementine Homilies in an old scroll and was fascinated that this "new" Petrine literature seemed superior to the Acts of the Apostles while being just as ancient.*

*Why were these "Homilies" not in Scripture – and why were they not even known to Believers – and why were they not read in church or studied in Sunday School or Bible School (or Seminary, for that matter)? Likewise, why were they not condemned as were so many other works of biblical literature, and cast into Pope Gelasius' fire?*

*In fact, these scrolls and letters, and many more, are available to anyone - tucked away in the VIII<sup>th</sup> volume of the Ante-Nicene Fathers – in old translations full of churchy, 19th-century words and out-of-date commentary.*

*Yet within the Clementia reside concepts and doctrines completely foreign to the Church and to the modern Hebraic Roots Movement; concepts such as "The Standing Man," "The Primal Adam," the nature of demons and demonic influence in disease, the food ordinances (including with whom one may eat), and numerous hidden (i.e. apocryphal) or "done-away-with-by-Jesus" ordinances. These strange, syncretic teachings were labeled as interpolations by "scholars" of bygone centuries, planted like dinosaur bones by evil adversaries of orthodox Christianity – the Gnostics – and dismissed as heresy.*

*However, with the long awaited release of the Dead Sea Scrolls, we learn that "The Standing Man" doctrine et al did not derive from paganism or Gnosticism, but from sectarian Judaism – from those whom scholars now call Nazoreans, Ebionites, Rechabites or Elchasaites (which movements were also condemned by early*

*Christian heresiologists).*

*The scrolls and parchments preserved in the marl caves, dated now from 150 B.C.E. to 136 C.E., perpetuate the very same strange doctrines preached so strongly by Kefa in the journal of Clement.*

#### **Additional comments by C. R. Smith**

A footnote to the missing nine chapters in book three of Dr. Snyder's translation says; *"The Smith translation has a footnote here concerning missing Chapters 2 through 11, stating they "are wanting in the mss. of best authority, and it seems to us indisputable that they form no part of the original work. For this reason, and because we have found them utterly untranslatable, we have omitted them." In the light of the previous chapter's mention of truth, the question is, are they truly "untranslatable," or are they understandings that the adversary has been allowed to withhold—for the moment—from those seeking YHWH's TRUTH? –TAD"*

As much as the original translators may have thought to corrupt this manuscript by leaving out the nine chapters, they are briefly summarised in chapter nine as follows; *"You then said that you could show that Torah teaches concerning the immensity of the ageless light, and that there are only two heavens, and these created, and that the higher is the abode of that light, in which the ineffable Father dwells alone for ever; but that after the pattern of that heaven is made this Visible Sky, which you asserted is to pass away. You said, therefore, that the Father of all is one, because there cannot be two infinities; else neither of them would be infinite, because in that in which the one subsists, he makes a limit of the subsistence of the other. Since then you not only promised this, but are able to show it from Torah, leave off other matters and set about this."*

Given the overall magnitude of corruption of first century literature, we unfortunately have to consider that the Recollections of Clement may not have survived "violent hands" completely unscathed.

**Excerpts from Dr. J. H. Snyder in reference to his translation of 1 Enoch  
Enoch – The Sky Tripper**

*The book(s) of Enoch were denounced, banned, cursed, no doubt burned and shredded—and last but not least, lost (and conveniently forgotten) for a thousand years. But with an uncanny persistence, the Book of Enoch found its way back into circulation two centuries ago.*

*In 1773, rumors of a surviving copy of the book drew Scottish explorer James Bruce to distant Ethiopia. True to hearsay, the Book of Enoch had been preserved by the Ethiopic church, which put it right alongside the other books of the Bible.*

*Bruce secured not one, but three Ethiopic copies of the book and brought them back to Europe and Britain. When in 1821 Dr. Richard Laurence, a Hebrew professor at Oxford, produced the first English translation of the work, the modern world gained its first glimpse of the forbidden mysteries of Enoch.*

*Most scholars say that the present form of the story in the Book of Enoch was penned sometime during the second century B.C. and was popular for at least five hundred years. Recent discoveries of copies of the book among the Dead Sea Scrolls prove that the book was in existence before the time of Jesus. But the date of the original writing upon which the second century B.C. Qumran copies were based is shrouded in obscurity. It is, in a word, old.*

*Despite its unknown origins, Christians once accepted the words of this Book of Enoch as authentic scripture, especially the part about the fallen angels and their prophesied judgment. In fact, many of the key concepts used by Jesus Christ himself seem directly connected to terms and ideas in the Book of Enoch. (Enoch is directly quoted four times in the earliest complete New Testament – the Sinaiticus.) Thus, it is hard to avoid the conclusion that Jesus had not only studied the book, but also respected it highly enough to adopt and elaborate on its specific descriptions of the coming kingdom and its theme of inevitable judgment descending upon "the wicked"—the term most often used in the Old Testament to describe the Watchers.*

*There is abundant proof that Christ approved of the Book of Enoch. Over a hundred phrases in the New Testament find precedents in the Book of Enoch. Another remarkable bit of evidence for the early Christians' acceptance of*

*the Book of Enoch was for many years buried under the King James Bible's mistranslation of Luke 9:35, describing the transfiguration of Christ: "And there came a voice out of the cloud, saying, 'This is my beloved Son: hear him.'" Apparently the translator here wished to make this verse agree with a similar verse in Matthew and Mark. But Luke's verse in the original Greek reads: "This is my Son, the Elect One." The "Elect One" is a most significant term (found fourteen times) in the Book of Enoch. If the book was indeed known to the apostles of Christ, with its abundant descriptions of the Elect One who should "sit upon the throne of glory" and the Elect One who should "dwell in the midst of them," then the great scriptural authenticity is accorded to the Book of Enoch when the "voice out of the cloud" tells the apostles, "This is my Son, the Elect One" – the one promised in the Book of Enoch.*

*The Book of Jude tells us in vs. 14 that "Enoch, the seventh from Adam, prophesied..." Jude also, in vs. 15, makes a direct reference to the Book of Enoch (2:1), where he writes, "to execute judgment on all, to convict all who are ungodly..." The time difference between Enoch and Jude is approximately 3400 years. Therefore, Jude's reference to the Enochian prophecies strongly leans toward the conclusion that these written prophecies were available to him at that time.*

*Fragments of ten Enoch manuscripts were found among the Dead Sea Scrolls. The famous scrolls actually comprise only one part of the total findings at Qumran. Much of the rest was Enochian literature, copies of the Book of Enoch, and other apocryphal works in the Enochian tradition, like the Book of Jubilees. With so many copies around, the Essenes could well have used the Enochian writings as a community prayer book or teacher's manual and study text.*

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But in those days, blessed are all they  
who receive words of Khokma,  
and understand them,  
and do not become devious with the devious,  
but observe the paths of El Shaddai  
and walk in the way of His obedience.  
They will be rescued.

1 Khanokh 99