

## GO AND LEARN WHAT THIS MEANS

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To the "Administration of Death" that today is found in the hearts and minds of many new Torah keepers from both Efrayim and Judah, YHWH declares "GO AND LEARN WHAT THIS MEANS! I DESIRE MERCY NOT SACRIFICE"

AND NOT A LITTLE TORAH KNOWLEDGE USE TO KILL AND DESTROY.....

Hosea 6:6, Matt, 9:13, Eph, 5:10-14, 2<sup>nd</sup> Corinthians 3:

5 Not that we are sufficient in ourselves to think anything of ourselves; but our sufficiency is from יקרה;

6 Who also has made us worthy avadim of the Brit Chadasha; not of the letter, but of the Ruach: for the letter kills, but the Ruach gives chayim. <sup>1</sup>

7 But if the administration of death, written and engraved in stones, was full of so much tifereth, that b'nai Yisrael could not behold the face of Moshe for the tifereth of his countenance; which tifereth was not lasting: <sup>2</sup>

8 Why then should not the administration of the Ruach be with even more tifereth? <sup>3</sup>

9 For if the administration of condemnation was with tifereth, much more does the administration of tzedakah exceed in tifereth. <sup>4 5</sup>

10 For even that which was made in tifereth had no tifereth in this respect, by reason of the tifereth that exceeds it. <sup>6</sup>

11 For if that which was not lasting was with tifereth, how much more that which remains is full of tifereth. <sup>7 8</sup>

Which administration are you part of. The one that uses Torah to crucify Yahshua and His prophets, or do you administrate love and mercy as the greatest Torah commands? If you are part of the letter that kills administration, know this, YHWH will remove you not His prophets who declare his full counsel in love.

12 Seeing then that we have such tikvah, we speak and conduct ourselves bravely:

13 And not as Moshe, who put a veil over his face that b'nai Yisrael should not look on the tifereth that was not lasting: <sup>9</sup>

14 But their minds were blinded: for until this day there remains the same veil not taken away in the reading of the

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<sup>1</sup> Not a comparison between law and grace, but between Spirit-led Torah obedience versus mandated legalism. Legalism is man-imposed regulations upon another man, as found in Galatians.

<sup>2</sup> The subject in verse 7 is the beauty on Moses's face that did not last. This does not say that the Torah does not last, or that the Torah was passing away, as many have falsely claimed. The issue is the fading cloud of beauty, on Moses's face. The comparison here then is between the beauty of the First Covenant, compared to the greater beauty of the Renewed Covenant, since one is found on faces and tablets, whereas the other is found in the renewed heart.

<sup>3</sup> The comparison is between the greater beauty of the Renewed Covenant versus the fading beauty of the First Covenant. What was fading was the beauty, not the entire Torah.

<sup>4</sup> The beauty of the administration of condemnation does not mean that Torah-keeping and Torah itself is futile leading to death. It means that the knowledge of sin that leads to death comes from Torah. Torah, not the Renewed Covenant, defines sin. In that sense it was and continues to be the instrument of death in that it defines sin and the wages of sin, which is death. The comparison here is that if the Torah which pointed out our sins was full of His beauty, how much more the work of the Spirit in writing the same Torah in our hearts and Yahshua granting forgiveness of our sins. What has more beauty? The covenant that points out our sins, or the covenant that takes our sins away forever? The covenant that puts Torah on stone tablets, or puts Torah in our hearts? That's the issue here. The Torah is not the issue. The beauty of the covenant that forgives is by definition more full of beauty, yet recognizing that Torah also has its own measure of beauty.

<sup>5</sup> The ongoing comparison is between administrations and not the Torah itself. What has more beauty? The administration that placed the Torah on stone tablets before Yisrael through a man, or the placing of the same Torah in men's hearts by the Spirit without the administration of a man? Therefore the issue is between administrations of Torah and not the Torah itself.

<sup>6</sup> The issue again is tifereth/ beauty versus greater beauty, not grace versus law.

<sup>7</sup> The greater beauty and greater administration of that beauty has exceeded that of the stone delivery and the human lawgiver, since now the Lawgiver is YHWH and the tablets are regenerated hearts.

<sup>8</sup> Kal vachomer. If this is true... how much truer is that? If this be done....aren't we then to do that other thing even more? A basic principle of Torah understanding and interpretation from the first century school of Hillel.

<sup>9</sup> The veil covered the beauty that was passing away, since it was on a human being and not on the inner tablets of the heart, where it is now being guarded and can never fade, or pass away.

Tanach; which veil is removed by Moshiach.<sup>10</sup>

15 But even to this day, when Torah is read, the veil is upon their lev.<sup>11</sup>

16 Nevertheless, whenever a man makes teshuvah to the Master יהוה, the veil shall be taken away by the Ruach Hakodesh.

In other words when Torah is read, studied and applied with the intent and design to manifest the MERCY contained therein not the letter, then veils of lack of understanding will be removed from Torah. Most returning Ephraimites, like their Pharisaical predecessors have greatly misused and misapplied Torah to condemn and not show mercy, which is the overriding point of Torah study; to LEARN how to be merciful to others.

17 Now the Master יהוה is that same Ruach: and where the Ruach of the Master יהוה is, there is freedom.

18 But we all, with an open face seeing ourselves in a mirror see the tifereth of the Master יהוה, and are changed into the same likeness from tifereth to tifereth, even by the Ruach of the Master יהוה.<sup>12</sup>

What changes us is the Ruach and the Torah not the Torah mishandled to divide and condemn.

Close-Mattityahu 5:7 *Blessed are the rachamim givers: for they shall obtain rachamim.*

**THE TORAH IS NOT TO BE USED TO MERELY LEARN MORE LETTERS AND DOCTRINES BUT HOW TO LOVE LIKE YAHSHUA LOVES. IS THAT WHY YOU STUDY TORAH? OR DO YOU STUDY TORAH TO KNOW MORE THAN OTHERS?**

*1 Corinthians 8:1-Mere Torah Knowledge puffs up but love edifies!*

How have you been administrating Torah brethren? How?

Matthew 5: 10-12

10 *Blessed are those who are persecuted for tzedakah's sake: for theirs is the malchut ha shamayim.*

11 *Blessed are you, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake.*

12 *Gilah, and be in great simcha: for great is your reward in the shamayim: for so persecuted they the neviim who were before you.*

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<sup>10</sup> The veil of focusing in on the lesser and temporal beauty blinds Jewish-Yisrael to the greater beauty, seen only when the veil is removed by Messiah. In other words, the veil of the beauty of the Torah still covers the beauty emanating from Torah, but only Messiah can lift that veil for Jewish-Yisrael to see the even greater beauty of the Renewed Covenant and its greater administration by Yahshua. The Torah remains the same, but its administration has changed.

<sup>11</sup> So they can't see the greater beauty of the covenant that removes sins, found by violation of Torah.

<sup>12</sup> Our own tifereth/beauty seen by gazing into a mirror is greater than that on Moses's face. Why? Because the administrator is the Spirit of YHWH, or YHWH, as opposed to Moses the man.