

4 Pillars of the Chariot

Becoming the Chariot of YHWH

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Teshuvah and the Image of Elohim

The Hebrew word *teshuvah* means “returning to YHWH the Elohim of Yisrael.

- **H7725-shûb-shoob**; A primitive root; to *turn* back (hence, away) transitively or intransitively, literally or figuratively (not necessarily with the idea of *return* to the starting point); generally to *retreat*; often adverbially *again*: - ([break, build, circumcise, dig, do anything, do evil, feed, lay down, lie down, lodge, make, rejoice, send, take, weep]) X again, (cause to) answer (+ again), in any case (wise), at all, averse, bring (again, back, home again), call [to mind], carry again (back), cease, certainly, come again (back) consider, + continually, convert, deliver (again), + deny, draw back, fetch home again, fro, get [oneself] (back) again, X give (again), go again (back, home), [go] out, hinder, let, [see] more, needs, be past, pay, pervert, pull in again, put (again, up again), recall, recompense, recover, refresh, relieve, render (again), repent, requite, rescue, restore, retrieve, (cause to, make to) return, reverse, reward, + say nay, send back, set again, slide back, still, surely, take back (off), (cause to, make to) turn (again, self again, away, back, back again, backward, from, off), withdraw.

Returning to YHWH can include becoming more Torah observant and keeping the *mitzvot*. However, the true meaning of *teshuvah* is: to restore within our soul (*nefesh*) the image of Elohim that has been shattered by the fall of Adam. In **Bereshith-Gen 1:26**

- And Elohim said; Let Us make man in Our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth.
- **Bereshith-Gen. 2:18** And YHWH Elohim said It is not *tov* that the man should be alone; I will make for him a helper as his counterpart (in the Hebrew- over against him in order to bring balance to his being, to be his helpmate.) 19. And out of the ground YHWH Elohim formed every beast.
- **H5048-neh'-ghed** From H5046; a *front*, that is, part opposite; specifically a *counterpart*, or mate; usually (adverbially, especially with preposition) *over against* or *before*: - about, (over) against, aloof, far (off), from, over, presence, other side, sight, to view.

It is interesting that Elohim says that I will find a counterpart for him, and then it says, He formed all the animals. But, wait a minute; I thought He formed all the animals in Chapter One of Bereshith. Now in Chapter Two Elohim is forming the animals a second time. Chapter One is separate from Chapter Two and it is not the same account of the same thing. I believe that in Chapter Two He made the souls of those animals of Chapter One to manifest out of the earth and He brought them to Adam to show Adam that these animals were not like him. Remember, YHWH said that He was going to find a help-mate for Adam. So, He brings all the animals before him and none of them fit the criteria to be his help-mate. This allows Adam to realize that an animal or someone with the animal soul cannot be a successful help-mate to him. Adam needs someone who is exactly like him and can be over against him in the image of Elohim. Which warns us against marrying outside a Believer in the Torah and Moshiach because they have only an animal soul (lower soul).

Unfortunately, almost every translation says “the rib”, or out of the side in verse 21.

- And YHWH Elohim caused a deep sleep to fall upon Adam and he slept: And He took one of his ribs (a bad translation, it should be side, a beam of a house.) And closed up the flesh in its place. And with the side that YHWH Elohim had taken from the man He made a woman and brought her to the man (here is the first marriage ceremony. A picture of YHWH escorting the woman to the man). Adam said this is now bone of my bone and flesh of my flesh. She shall be called *ishah*, because she was taken out of *ish* (she is a female mankind.)
- **H6763**-tsêlâ' / tsal'âh **BDB Definition:** 1) side, rib, beam 1a) rib (of man)1b) rib (of hill, ridge, etc) 1c) side-chambers or cells (of temple structure) 1d) rib, plank, board (of cedar or fir) 1e) leaves (of door) 1f) side (of ark)**Part of Speech:** noun feminine

Adam realized that an animal could not meet the criteria to be his help-mate, so he needed someone who was made in the image of Elohim but yet could be over against him or have different aspects of his personality and characteristics. Thus, Elohim pulled out of Adam the female side and placed that part of Adam into another being called *ishah*. And when they come together in unity they form a perfect balance in the Tree of Life.

Let us study the word “image” from **Bereshith 1:26**

- In His image- **H6754**-tselem-tseh'-lem From an unused root meaning to *shade*; a *phantom*, that is, (figuratively) *illusion, resemblance*; hence a representative *figure*, especially an *idol*: - image, vain shew.

Adam was made to be the shadow of Elohim. A shadow is the image of the reality. Let us look at the other word “likeness”.

- **H1823**-d^emûth-dem-ooth From H1819; *resemblance*; concretely *model, shape*; adverbially *like*: - fashion, like (-ness, as), manner, similitude

These are the two different Hebrew words for image and likeness. So, we could say that Adam was created and made to be the representative or alter ego of Elohim in a physical manifestation that could be seen on the physical plane of existence.

This takes us to **Yochanan 1:1** .In Scripture, whenever we read in the same words; it is a hint for us to refer back to other verses that may contain that same word. **Yochanan 1:1** starts like Bereshith and should be a hint to go to the Torah’s Beginning

- The Torah was with YHWH and the Torah was YHWH, the same was in the Beginning (Bereshith) with YHWH. All things were made by Him, the Torah and without the Torah was not anything made that was made. In Him was life (in the Torah was life as it is called the Tree of Life) and the *chayim* was the Light. (In **Tehillim 119** the Torah is called the Light) The Torah was the Light of men, and the Light shines in the darkness. And the darkness comprehended it not (it means to overtake, to overshadow, or to stop it from shining. The Light of Messiah is so powerful that nothing can stop it from manifesting. If hasatan is so powerful, then he would have stopped Adam from manifesting upon the earth.) **Verse 12:** but as many as received Him, Yahshua or the Torah, to them, He gave power to become the sons of YHWH, even to them that believe on His name. **Verse 13** (refers back to how Adam was created) which were not born (Adam was not born) not of *Dom* (blood) nor of the will of the flesh, nor of the will of man (The first Adam did not have blood in the Beginning. If he was clothed in the garment of Light, did he really have blood? Or was there pure light flowing through him. Then when Adam fell into the physical realm, or put on flesh, then blood began to flow. But, Adam was of YHWH, or came out of YHWH.)

According to Yochanan, those who believe into Yahshua have been given the authority to become as the First Adam was in the Beginning. Not being born by the will of man or blood, but of the will or coming out of Elohim. It is important that you understand that.

- **Luke 3:38** the son of Enosh, the son of Shet, the son of Adam, the son of Elohim.

Let us go back to **Yeshayahu 43**. NOTE: pay attention to the words that are used here -created and formed.

- But now, this says YHWH that created you, oh Ya'akov and he that formed you, oh Yisrael (these are the same words that are used in Bereshith).

We know that Yisrael, throughout the *Navaim* (Prophets), is called by the same names and titles that were applied to Yahshua the *Moshiach*. Yisrael was called My witness, My servant, and the First-born son of Elohim. Yisrael as a collective unity was to serve the purpose of the manifestation of Elohim upon the earth (which they failed to do.) Adam was sent to manifest the image of Elohim upon the earth, and he failed. Yahshua comes, in the exact likeness of the First Adam to manifest the image of Elohim, but He does not fail. He is without sin. Each manifestation of Elohim (except Yahshua) haSatan tempted and deceived them into sin (breaking the Torah). When people say that all the prophets refer only to Yisrael, I disagree. They also have a double meaning because they also apply to the Messiah Yahshua (see my book "To Fulfill Prophecy" at www.bnaiavraham.net). What these people fail to tell you is that the King of Yisrael (*Moshiach*) and the *Cohen HaGadol* represent all Yisrael and is collective Yisrael in one person.

- **Tehillim 121:1** I will lift up my eyes to the hills from where does my help come, my help comes from YHWH Maker of the *shamayim* and earth. He will not allow your foot to be moved, He that keeps you will not slumber. He who keeps or watches over Yisrael shall neither slumber nor sleep (this is the *Shaddai* inscribed upon the mezuzah *Shomer Dalet Yisrael* or the One who watches over (guards) the doors of Yisrael. YHWH is your Keeper. YHWH is your Shade, though at your right hand. The sun will not smite you by day nor the moon by night. YHWH shall preserve you from all evil. He shall preserve your soul, your being. YHWH help preserve your going out and your coming in, from this time forth, even *la olam vaed*.

This Tehillim speaks of the *mezuzah* upon the doorposts of your home, but also it is speaking of YHWH as your Shadow. What does your shadow do? When you move, your shadow moves also. YHWH will not move until you move. As you move, He moves in the earth. If someone needs to hear the truth, somebody has to go and bring it to him. And as you move, the *Ruach HaKodesh* moves also. It is a reciprocal concept. YHWH says if you make one step towards me, I will make a step towards you. You move, and then He moves.

- **H6738-tsêl BDB Definition:** 1) shadow, shade 1a) shadow (on dial) 1b) shadow, shade (as protection) 1c) shadow (symbolic of transitoriness of life)**Part of Speech:** noun masculine

Teshuvah, returning to Elohim, is restoring the image of Elohim in the human soul. If we are to restore that image of Elohim within us, then we must know what the Divine Image is. We know that this will only come from the observance of truth (*emet*). In **Revelation 22:12**, speaking of the renewed Yerushalayim.

- And see, I come quickly, and my reward is with me, to give every man according to his *mitzvoth*. I am *Aleph* and *Tav*, the beginning and the end. The First and the Last. Blessed are those doing His commandments that they may have right or authority to the *Etz chayim*, to the Tree of Life (the Image of Elohim).

The same idea is spoken of in **Yochanan 1:1** as the power to become the sons of Elohim. In order to become the sons of Elohim, we must be able to partake of the Tree of Life.

- And may enter in through the gates into the city. For outside the gates are dogs, sorcerers, whores, murderers, adulterers, and whoever loves to make lying a way of life. **Rev.22:15**

There is one thing that YHWH hates, that is falsehood. That means we have to seek after truth (*emet*).

- **Tehillim 8:4** What is man? That you are mindful of him and the ben Adam that you visit him, for you have made him a little lower than the heavenly messengers, and crowned him with Tifereth and honor. You have made him to rule over the works of your hands. You have put all things under his feet. All sheep and oxen, all through the beast of the field, the fowl of the air and the fish of the sea, or whatever passes through the passes. Oh YHWH our Master, how excellent is Your Name in all the earth.

Notice this is referring to Adam, that says, when you made him, (it should not be heavenly messengers as in the Hebrew it is Elohim) You have made him a little lower than Elohim, and not only that, but you have made him to rule over all your creations. Man was created to rule over everything that Elohim made. Let me just read this in the Hebrew, because it is very interesting. His first usage of the word man is not Adam. It is *Enosh*.

Ma enosh ki titzekrenu uben Adam-what is man that you are mindful of him and ben Adam that you visit him. So it reads *ma enosh*. *Mayote mi Elohim*.-A little lower, than Elohim, *ve chovod*, and glory (with soul-Artscroll Tehillim) the *hadar*, honor-splendor, *te'aterehu* (have You crowned him). We have: *kavod*, *hadar*, we have the idea of something under the feet, and we know that is speaking of the *Malchut*. Man was created to put everything in the *Malchut* under his feet. But why do they use *ma enosh* instead of *ma Adam*? It is because *Enosh* is man at his lower level. So if this was given to man at his lowest level, the gematria, of *enosh* is 357, the *nachash* or snake or serpent in the garden has a gematria of 358. So, we see the only difference between *Enosh*, man at his lowest level, and the serpent is one. Or we could say that the only difference between man in his lowest level and an animal is only one.

Let us turn to **Yeshayahu 14:14** which everybody thinks it is about haSatan but it is not. This is speaking of Adam. It says:

- I will ascend above the heights of the clouds; I will be like El Elyon.

The rabbis say that *Adam la Elom*. Adam, the highest form of man, is man as he was meant to be; perfect, whole, in harmony, and clinging to the Torah of YHWH. *Enosh* then is man at his lowest level, and *Adam* is man at his highest level. Then Tehillim Eight says, You have made him a little lower. Let us now look at this word, *mayot*. *Mayot* can mean “only a little bit, just a little below”. In Greek it is *brachus*. If you take it into the Greek, it can mean either: a little bit, or for just a little while. That is what the word means in the Septuagint. The rabbis used the Greek word that meant for just a little while. That is also the word used in **Hebrews 2:6**.

- **G1024-brachus Thayer Definition:** 1) short, small, little 1a) of place, a short distance, a little 1b) of time, a short time, for a little while **Part of Speech:** adjective

The whole argument of the author of *Ivrim* is that Yahshua is higher than the angels. If Yahshua is higher than the angels, then Adam, as he was originally created, was higher than the angels. It is only when he fell, as *enosh*, that he became a little lower than Elohim.

- **Ivrim 2: 5:** For it is not to the heavenly *malakim* (angels) that He has subjected this world (*olam haba*) of which we speak (Angels are not over this world. People think that angels they are more powerful than man.) But, someone in a certain place has testified saying, What is man that you are mindful of him? Or the ben Adam that you visited him. You have made him a little lower than the heavenly *malakim* (that is not correct, it is Elohim, *mi Elohim*. You crowned him with *Tifereth* and honor, and set him over the works of your hands. You put all things in subjection under his feet. For in that He put all in subjection under Him, He left nothing that is not put under Him. But now we see, not yet all things put under him. But, we see Yahshua, Who was made. (or when He the Word took on flesh) a little lower than the heavenly *malakim*, for the suffering of death (otherwise He could not have died.) crowned with glory and honor (that was originally given to man) and He by the favor of YHWH should taste death for every man .For it was fitting for Him for whom are all things and by Whom are all things in bringing many sons to tiferet to make the *Sar*, the prince of their salvation perfect through sufferings. For both He that sets apart, and those being set apart are all *Echad*. For this reason, He was not ashamed to call them Yisraelite brothers.

The writer of *Ivrim* (probably Barnabas) is saying that the reason Yahshua took on flesh and became a little lower than the *malakim* or Elohim, was so that He could die and suffer for all mankind for the purpose of making everyone who believed on His Name the sons of Elohim. Those raised in His image become another son of Elohim, or the image of the first Adam is restored to those who believe in Him.

- **1Yochanan 3:1-2:** See how great a love (*ahavah*) Abba has given us, that we should be called B'nai Elohim; and so we are. For this reason the world (*olam hazeh*) does not know us, because it did not know Him. Beloved, now we are B'nai Elohim, and it has not been made clear as yet what we shall be. We know that, when He appears, we shall be like Him, because we shall see Him even as He is.
- **Rom 8:14-17** for all who are led by the Ruach YHWH, these are sons of YHWH. For you have not received a ruach of bondage to fall back into fear, but you have received a ruach of adoption as sons, by which we cry out, "Abba! Father!" The Ruach itself bears witness with our ruach that we are b'nai YHWH, and if children, also heirs, heirs of YHWH and fellow heirs with Moshiach, and since we suffer with Him, we will also be esteemed together.

That is the whole argument of *Ivrim* Chapter Two. It is not an argument as to whether man is lower than the angels. The question is- Was man created lower than Elohim? The Greek word for *brachus* means for just a little while. The Hebrew word would be *meot*. Whoever wrote this knew Hebrew enough that when they translated this verse into the Greek, they used the Greek word *brachus*.

- **Talmud-Sanhedrin 38 B.** The unlimited potential of man, Rav Judah said in Rab's name, the first man reached from one end to the other. As it is written, since the day that Elohim created man upon the earth, even from the one end of the heaven unto the other, but, when he sinned, the Holy One Blessed be He, laid His hands upon him, and diminished him. As it is written. Thou hast hind me in behind and before and laid thy hand upon me.

When man sinned, YHWH Elohim had to diminish his power a little bit. Do you realize what man would do with that power if he were allowed with his nephesh, his animal soul, to have complete dominion and power over all the creation? That is why he had to diminish his power a little bit and stop him from eating from the Tree of Life in that condition. We call this rectifying ones character and personality or *tikkun*. Many people say that this is just self improvement. NO it is not, it is spiritual improvement because it is Torah based. We connect with the Torah, and we connect with Elohim. We use all the tools we have been given to do help make that correction. The one who stands before Elohim is properly reflecting the divine image in His Word through your character, and integrity.

Everything we do should remind us that I Am YHWH your Elohim, Who has brought you out of the house of bondage. Could *Mitzrayim*, be a codeword for the human body if flesh as we know it now? What is it that limits us today? What is it that limits our potential, limits the way we originally were created and the purpose for which we were created? It is the human body. Elohim uses the concept of a house, a *bayit* of bondage as code word on the *sod* level, that I have redeemed you out of this body. The body is the purchased possession. We have the down payment of the *Ruach HaKodesh* to guarantee the resurrection, and the restoration of the image of Elohim.

So if this is a rectification of character, it means that we must live by a code of ethics and morality. We are not the center of our universe, Elohim is. Everyone lives in their own little universe of their own creation. Most people place themselves in the middle of a circle and everything revolves around "me". We need to put Elohim in the middle of the circle and let everything revolve around Him. In the Hebrew wedding the bride circles the bridegroom, not the other way around.

You hear a lot today about self sacrifice. This is a normal and a desirable character trait that we need to embrace and to possess. BUT, it cannot be for the sake of receiving the praise of others. We need this in our lives because it is the right thing to do, at the right time, and in the right place. We need to have courage, and honor. I do not think that is prideful. It is self respect. The reason some people do some things is because they do not respect their body. They do not respect themselves as a person. *Kavod*, does not mean prideful, but means respect of yourself. It means -how you dress, what you do with and put into your body.

Discipline which is known in Hebrew as *musar*. This is the sum of all the character traits that we need to possess, or the fruit of the *Ruach*. These are evidence of the *Ruach HaKodesh* working in your life. It is fruit from that Tree. The four traits, *ametz*-courage, *kavod*-honor, *musar*-discipline, and *arvut* - responsibility, are the four pillars of the chariot. The chariot (*Merkavah*) has to have four pillars. These four traits serve as the four pillars of the chariot or the throne for which *the Ruach Elohim* can shine through the human personality. Everybody needs a chariot.

It means you become a vessel. You become a vessel for the *Ruach HaKodesh*- wind of Elohim. A Wind that can walk and talk. You become a chariot.

Courage

H553-â mats : 1) to be strong, alert, courageous, brave, stout, bold, solid, hard 1a) (Qal) to be strong, brave, bold 1b) (Piel) to strengthen, secure (for oneself), harden (heart), make firm, make obstinate, assure 1c) (Hithpael) to be determined, to make oneself alert, strengthen oneself, confirm oneself, persist in, prove superior told) (Hiphil) to exhibit strength, be strong, feel strong

In **Luke 8:15**, speaking of the seed sown by the Sower.

- But the *zera* or the seed on the *tov* ground, good ground, are those that are in an honest or *tov* love, having heard the word, *shomer*, or to keep it (Adam was to guard the garden, they keep it, they watch over it) and bring forth fruit with patience.

Courage plays into this parable. Courage in Hebrew is *ametz*, and *ametz* is one of the pillars of the chariot. It means that one might be up to any occasion without hesitation or fear knowing full well that YHWH is at ones right hand and that you will not fall. Courage means that one looks at any difficult task as a challenge, desiring to take on the challenge in order to prove that with Elohim's help there is nothing that one cannot do for it is Elohim that gives us the power to do great things. Notice that the seed of the Torah that falls on good ground are those that watch over the word and do not allow the things of this world to pluck it up, or to choke it out because of fear. It takes courage to stand against peer pressure and to stand against those who persecute you.

- **Devarim 8:18**. Speaking of grace after meals. But you shall remember YHWH your Elohim for it is He that gives you power to get wealth that He may establish His covenant which He swore to your *avod*, as it is this day.

Notice this is speaking about when you come into the Land of Yisrael. But look in verse 17, "And you say you love my power and my hand has gotten me this wealth". That is when YHWH replies, "You need to remember that it is YHWH Who gave you the strength to get everything that you have.

- **Devarim 31:6** Be strong and of *tov* courage, fear not nor be afraid of them, YHWH your Elohim, He is that which goes with you. He will not fail you nor forsake you.

After the death of Moshe, many times YHWH tells Yehoshua, be strong, of good courage, and do not be afraid. You can conquer the people of the land, and bring My people into the Land. I Am with you, I will go before you, I already have given you the land, just go and do it! I think we need that reminder that when things seem to get tough around us and everything is coming against us, we need not shrink back because of fear, but we need to be of good courage, strong, and not to entertain fear. The Torah tells us they cannot hurt or destroy you. When you went to school there were bullies. The way to beat a bully is to stand up against him. Because they work out of fear, they want you to fear them and they want you to back down from their threats. The best way to beat a bully is to stand against him. Stand your ground!

- **Yehoshua 1:7** Only be strong and very courageous, to observe to do according to all the law, which Moshe my servant commanded you. Don't turn from it to the right hand or to the left, that you may have good success wherever you go. **Verse 9-** Haven't I commanded you? Be strong and of good courage. Don't be afraid, neither be dismayed: for YHWH your Elohim is with you wherever you go. **Verse 18-** Whoever he be who shall rebel against your mitzvah, and shall not listen to your words in all that you command him, he shall be put to death: only be strong and of good courage.

Honor

H3519-kâbôd: 1) glory, honour, glorious, abundance 1a) abundance, riches 1b) honour, splendor, glory 1c) honour, dignity 1d) honour, reputation 1e) honour, reverence, glory 1f) glory

Let us discuss honor, or *kavod*, another one of the pillars of the chariot. Honor means self respect. One stands constantly in the presence of the Divine and acts accordingly. That is part of self respect. One does not do debasing or disgraceful things because of honor. Because of your self respect you do not do these things. You will not go out and get tattoos, piercing, or anything to destroy or mar your flesh. One does not compromise ones integrity for the sake of personal gain or the sake of selfless lust. That is self respect. We have standards, and it is debasing to yourself to lower or to compromise your standards for personal gain.

One does not seek personal benefit at the cost of harm, loss, or lack of any person. Honor means, that one lives by ones conscious knowing that ones behavior is well pleasing in the eyes of Elohim. It is just common sense or common courtesy that no one should ever cause harm, loss, or lack to another person, if you do; it shows that you do not love your neighbor as yourself.

- **Yochanan 5:39** Search the *ketuvim* or writings for in them you think you have eternal *chayim*, and these are those, which testify of me. And you will not come to Me, that you might have *Chayim*- life. I receive not honor from men. But I know you, that you have not the *ahavah* of Elohim in you. I am come in my Abba's Name, and you receive Me not: If another shall come in his own name, him you will receive. How can you believe, you who receive honor from each other, and seek not the honor that comes from YHWH only?

Yahshua is speaking of *kavod*, of honor, self respect. The *Perushim* fed off of each others needs to receive these accolades from one another, or honor from one another. They did not care what YHWH's opinion was of their actions, but what is my peer's opinion of what I am doing. They wanted that kind of honor from their fellow *Perushim*, their and they did not care how debasing it was to other people around them. They only wanted the honor of their peers. Yahshua says, "That is proof that you do not have the love of Elohim in your heart, because you are not seeking the honor that only comes only from Elohim.

You want the honor that comes from man. Yahshua loved the Pharisees because He loved all men. What He did not like was their motivation for doing the Torah. What was their motivation? Was it to receive this honor from one another or was it to please Elohim?

Discipline

H4148-mûsâr: 1) discipline, chastening, correction 1a) discipline, correction 1b) chastening

Let us speak about *Musar*, or discipline. Do you know what that means? It means doing what you have to do regardless of how you feel about it. *Musar* is the only salvation for one who lacks control over any area of your life. It does not and is not meant to control how one feels. It is not dealing with your feelings; it is dealing with your actions. Discipline controls how one expresses how one feels. You may feel angry, you may be mad, now what are you going to do... *musar*. *Musar* does not deal with your feelings, rather how you express them. Is the way you are expressing how you feel pleasing to Elohim? In expressing those feelings do you debase another person? Do you embarrass them or make them feel badly?

Musar's purpose is help us become the fullest version of the unique soul we already are in potential. Thus, when we harm another person, we are harming a soul created in the image of Elohim. We are stopping that soul from reaching its rectification .We have sinned against them as part of the Body of *Moshiach*.

- **1Cor. 8:12** Thus, sinning against the brethren and wounding their conscience when it is weak, you sin against Messiah.

The four pillars of the Chariot are the characteristics that make you a fit vessel for the *Ruach HaKodesh*. For example: There are right and wrong times for one to get angry. If one strikes out to harm another one with his anger, then he/she lacks discipline or control. Otherwise, what is the motivation for the anger? But, if you learn to discipline your anger, it can be expressed in a proper and directive manner.

- **Eph 4:26** BE ANGRY, BUT DO NOT SIN; do not let the sun go down on your anger,

Discipline means that we choose how to act and speak, directed by the inner knowing of the Will and Torah of YHWH. When you get into the *musar* teaching, it is difficult because *musar* is dealing with your actions, and is not dealing with your feelings.*Musar* teaches us how to rightly channel feelings with correct actions.

- **Galatians 5:22** But the fruit of the Ruach HaKodesh is the ahavah, simcha, shalom, patience, chesed, rachamim, trust worthiness, gentleness, self control. (Scripture teaches that self-control is one of the fruits of the *Ruach HaKodesh*. Self control is control of self.) There is no true Torah that is against this kind of fruit. (Is this fruit of self-control in your life?) And they that are HaMoshiach's have controlled the flesh with its affections and desires. (NOTE: that it does not say that they have controlled their affections and desires, it says they have controlled the flesh. That is *musar*.)
- **2 Keph 1:5** And besides this, giving all diligence, add to your emunah or faith power; and to power da'at; and to da'at knowledge, temperance; to temperance, patience; to patience, Shabbat guarding piety; to Shabbat guarding piety brotherly kindness; and to brotherly kindness ahavah.

Responsibility is a part of this pillar of the Chariot. Responsibility means always doing the right things. It means you can take upon yourself the yoke of knowing full well that it is Elohim's will, a burden to be carried by you. You take on the responsibility. If it is my responsibility, then it needs to get done. There is a burden to be carried and you know it is your burden. You take on that responsibility. There are many things that we take on as our responsibility. We sometimes do not want to take the responsibility. One has to have the strength to carry it for however long that is necessary. A lot of people take on things, then they lay them aside, they will not take the responsibility for them. Responsibility does not seek to place the blame on another. Adam blamed the woman for his sin. He was not willing to take the responsibility as head of the family. Men need to take that responsibility. The buck has to stop somewhere in a family. You cannot blame another person. It is taking on the obligation or the responsibility yourself. How many people blame others for problems in their life? Shifting the blame fosters the victim mentality.

Let us talk about Torah observance. Realize that it is not somebody else's responsibility to take on your Torah observance. It is your responsibility. It is your personal task and daily obligation. Everybody has an area of authority that they are responsibility over.

- **Shemoth 15:26** And said, If you will diligently listen to the voice of YHWH your Elohim, and do that which is right in his sight, and will give ear to his mitzvot, and shomer all his chukim, I will put none of these diseases upon you, which I have brought upon the Mitzrites: for I am YHWH Rofechah. I am the YHWH who heals you.
- **Ezekiel 18:21** But if the wicked will turn from all his sins that he has committed, and keep all My mishpatim, and do that which is according to Torah and right, he shall surely live, he shall not die. Notice that it is his obligation to do according to the Torah and right.
- **Proverbs 12:15** The Halacha or way of walking, the way of living or of life, of a fool is right in his own eyes: But he that listens to counsel is wise. We are to do what is right in Elohim's eyes. If you do what is right in your own eyes, it is called a fool.

- **Proverbs 14:12** There is a halacha or way of walking that seems right to a man, but the ends of it are the halachot or the ways of death.
- **Proverbs 20:11** Even a child is known by his doings, whether his work is pure, or whether it is right.
- **Proverbs 21:2** every Halacha or way of a man is right in his own eyes: but YHWH ponders or looks at the levim, the heart.

These scriptures point out that Elohim knows your heart, but the Scriptures also say that the way you are doing things, the way you are walking, because it seems right in your own eyes, and not in the eyes of Elohim, that He looks upon you as a fool. This life-style it is going to lead to death. This is the hardest thing to get across to people. Unfortunately in other religious systems people focus on what you think or abstract theological concepts that they make doctrines out of. If you subscribe to these doctrines then you can belong to our assembly or our particular organization, rather than what you are doing. The Torah is always doing, guarding, listening, and more doing. We do not do what is right in our own sight, but what is right in the sight of Elohim. So when people come to you and say, "He knows my heart and He does not care what I am doing because He knows my heart. Share with these people the Scriptures and say, "You are right, but you know what? Are the things you are doing, your way of life, is it pleasing in His sight." That is the question you need to ask these people. People do not ask themselves that question.

Is it pleasing to Him? Not in your own sight but in his sight. It is not a matter of Him knowing the heart, that is obvious. But, is it right in His sight and does it bring honor to Him. Everything we do, those are two questions you can ask yourself. Ask yourself those questions before you do anything.

When we refine our character through these four pillars, we enable Elohim to move through us here on earth. We actually become Elohim's Merkavah, or chariot and His way of moving throughout the earth. He does not move until you move. When we learn to accomplish this as a community it will hasten the coming of Moshiach. We are told that Moshiach is held in the heavens until the rectification of all things.

- **Act 3:21** whom Heaven truly needs to receive until the times of restoration (*tikkun*) of all things, of which Elohim spoke through *the* mouth of all His holy prophets from *the* age past.

To think about all Yisrael as a united nation, with a single goal and obligation is part of our obligation. The idea that I am not responsible for my brother is not Hebraic or Scriptural thinking.

We need to view all Yisrael collectively, as a single nation, with a single dream or vision, to become as a nation, a vehicle, the Merkavah of Elohim, as they were originally suppose to do. Israel was to be a Light to the nations. That is TRUE Tzionism. Tzionism is not just support of the nation of Yisrael. We are a Tzionist congregation. On a deeper level, Tzionism is remembering that we have an obligation and responsibility to all Yisrael as a collective people, Yisrael, and to see that all Yisrael becomes the merkivah. We are to become the Light to the nations. That is a form of Tzionism. It is a mitzvah, an obligation for all Yisrael to think this way, and to live this way.

- **Devarim 10:12** And YHWH said to me, Arise, get down quickly from here; for your people who you have brought forth out of Mitzrayim have corrupted them selves; they have quickly turned aside out of the way the derech, which I commanded them; they have made for themselves a molded image.

See how quickly Yisrael moved out of the way, out of the *derech*, they were to be walking.

Humility

H6038-`ănâvâh-an-aw-vaw From H6035; condescension, human and subjective (modesty), or divine and objective (clemency): - gentleness, humility, meekness.

This brings us to the most important character pillar of all- Humility- for one to recognize that all the great gifts bestowed upon us by our blessed Creator. Whether great or small, rich or poor, we are just mortals in His eyes. Humility means to remember your place. No one has special standing before Elohim, we are all His creation.

Only one who is not full of himself can become full of Elohim. Therefore, we need to cultivate the awareness that we are all mortals of equal creations in the image of Elohim. A person of riches and power means nothing to YHWH. This is one of the pathways to true *teshuvah*. It is simple, fear Elohim, observe his commandments, follow his Torah, and allow His Divine image to shine within our hearts to do the right thing simply because it is the right thing.

- A sign of pride is the poverty of Torah. *Talmud; Sanhedrin 24a*
- A sign of complete ignorance is self-praise. *Zohar Balak*
- One coin in a pitcher makes a great noise. *Bava Metzia 85b*

If you follow that path of proper character development, you are going to find many that are offended by your new way of walking. Walking in the way of Elohim is going to offend them. That is what happens when Light comes into the darkness. When righteousness meets unrighteousness. You do the right thing. You do what is right in the eyes of Elohim. There's a saying by the sages- Place YHWH always before you, not the opinions of others. This will be hard to do. Others are concerned about their own self interest. That is not honorable. What is going on in this nation is not honorable, but dishonorable. You are to be the honorable one, armed with courage, discipline, and to take on your responsibilities and do them. Let us learn to move into action and not just words.

The two factors leading one to humility are habit and thought. Habit because one becomes accustoming himself to acting in a humble manner in every situation. He can show humility through his actions which are under his control. His manner of speech, sitting, walking, and every movement reflects the true inner Self. The sages of old teach that one should always be subtle in their fear of YHWH and we are never to forget from where we came from.

- From the ancient sages: All who come to these gates, to seek out YHWH, should not run ahead in ones spirits to come at just any moment to enter into the domains of holiness. One must first purify ones thought from foolish momentary things, and cleans oneself from arrogance and anger, for these are the hindrances or klipot that prevent one from entering within to gaze upon the pleasantness of YHWH and to visit Him at His palace. One must humble oneself before all people, even to hear when self is being abused and to bear it. All one must do for the sake of heaven is to show compassion even upon those who one hates, with the exception upon those who hate Elohim. One must be of a giving heart and humble spirit one must be despise the lust of power and pride as well as the lust of over eating and lust towards women. One must above all things love truth and hate falsehood. We must be modest and assuming to seek out the respect of men with wisdom. The essence of ones intentions should be for the learning of the wisdom of truth. One should not study this wisdom in order to become haughty over ones accomplishments, Elohim forbid. Ones prayer to Elohim should always be that of ones path. Should be straight less one waver or fall from the truth, either to the right or to the left. There was an episode with one individual who is known for his many fast days for giving much charity in supporting many in need, however he was one who persuade power. He approached the prophetic kabbalist who has ascended to the level of prophecy and to their leader. Please sir, I appeal to your mercy, show me the reason for this why I have done all the good things that I have done, why I too have not married into the level of prophecy to see the future like you. The leader responded and He said to him. Take a bag filled with sweet nuts and figs and tie it around your neck, go to the center of the town in the presence of the city leaders and the elite. Gather around you some children and say to them, whoever wants some of these sweets, first come and strike me with your hand. First on the neck and then on my cheek. If you do this a number of times, then you can return to me and I will guide you in the path of acquiring truth. The man responding said sir, how can I, a respected individual do such a thing.

The leader responded and said, this is a big deal in your life. This is the easiest of things you would have to do if you truly desire for your soul to see the light of truth.

Take these words to your heart, as the *Sh'ma* says, these words that I command you this day, shall be upon your hearts. Place a knot in your head, it does not say place it in your head, place it upon your heart. To seek intellectual avenues to contradict Him and thus nullify their message. Seek straightness of heart, for these are the words of the Torah and you will know them to be *emet*. Cast out vain imaginations. Cast out all rationalizations and justification for your wrong actions. You know the right thing in your heart because Elohim has put it in there. Stop talking and thinking and just do it.

- **Tehillim 24:1** The earth is YHWH's and the fullness of it; the olam and they that dwell in it. For He has founded it upon the seas, and established it upon the floods. (Those who want to send the ladder, listen) Who shall ascend into the har of YHWH? He that has clean hands, and a pure lev, who has not brought his being or soul into vanity, nor sworn deceitfully. He shall receive the bracha the blessings from YHWH, and tzedakah righteousness from the Elohim of his salvation. This is the generation of them that seek Him, that seek Your face, O Elohim of Ya'akov, Selah.

You want to start climbing Jacob's ladder or to ascend into the mountain of YHWH. YHWH says it is going to require clean hands, and a clean heart. Then it says: Who has not brought his soul to vanity, nor sworn deceitfully or the words of your mouth. It is going to require rectification of right thoughts, words, and actions in order to become the chariot of YHWH. Let us build a firm foundation on these four pillars of Wisdom in our lives, and become the Light of the world.

- ***Avot 4:1***: Who is wise? He who learns from all men.
- **Rev 3:12** "He who overcomes (Yisrael), I will make you a pillar in the Sukkah of My Elohim; and never shall he go out of it; and I will write upon him the Name of My Elohim (YHWH), and the name of the city of My Elohim, the Renewed Yerushalayim, which comes down out of Heaven from My Elohim, and I will write upon him My renewed Name.