

THE  
DYNAMICS  
OF  
REDEMPTION

BY SIMCHA PEARLMUTTER

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In 1966 he took his wife and children and moved to Israel where he settled in the Arava (desert), 30 kilometers south of the Dead Sea. His purpose in moving to the Arava was to see the prophecy of Isaiah 35 fulfilled, established Kibbutz Ir-Ovot and to proclaim the name of Yeshua HaMashiach as the redeemer of Israel.

Simcha's life experience in Israel has been one of struggling with a wasteland and facing hostilities from many quarters.

Rabbi Pearlmutter's name is known all around the world and many inquiries are received from all parts of the Christian church world regarding the validity of combining orthodox Judaism with the belief in Yeshua.

## ISRAEL'S GREAT COMMISSION

The nation of Israel is the only nation on the face of the earth that is given a "Divine Commission." The privilege and duty of being an active and successful missionary nation starts with the founder of the nation, Avraham (Abraham), who was the first successful missionary in Scripture. Avraham's household comprised over three hundred souls which "he made" (Genesis 12:5). Avraham converted these household members to the one true God out of the pagan, idol-worshipping nations. This dynasty (or Kingdom of God) that Avraham founded continued to grow as his son Isaac inherited all of his household.

Jacob, the son of Isaac, rebuilt his household in the diaspora of Haran as he worked twenty years for his uncle Laban. By the time God brought Jacob down to Egypt to be with his son Joseph, who had risen to be the viceroy of all Egypt, Jacob brought with him only seventy souls. Two hundred and ten years later (400 years counting from Isaac's birth), the nation of Israel, now called God's son Exodus 4:22), was delivered out of Egypt. By this time the Israelites numbered well over a million and a half (over 600,000 footmen-warriors, not counting old men, women and children.

Attaching themselves to this God-designed Israelites destiny was over a million non-Israelites<sub>2</sub>,

referred to as the "mixed multitude." The nation of Israel was to live out its destiny of the Lord with this great multitude of resident strangers in their midst. The resident stranger was under the same laws and conditions, benefits, obligations, rewards and punishments as the nation of Israel. There was no difference between the native born and the resident stranger (Compare Romans 10:12). The reason there was no difference between the native born and the resident stranger is because this relationship of the resident stranger attaching themselves to Israel was mankind's last chance for redemption. To understand how this redemption was implemented, let's take a brief look at the history of mankind in his relationship to God.

When sin came into the human family, punishment soon followed. The first punishment came upon Adam and his wife, Chava (Eve), and they were expelled - sent into exile - from the Garden of the Lord. Their sin, and the degradation from holiness to profanity that followed, caused them to be expelled from the place where life everlasting was found. But even the exile from the garden is found the seed of redemption, a redemption which provides hope for all mankind.

Unfortunately, man never achieved the necessary discipline or obedience to perform the sacrificial acts of redemption in the right time, in the right place and in the right way (the proper manner). This departure from the way and the knowledge of God so greatly intensified, that it became necessary for the Lord to decree a second punishment on all mankind: the Flood. It was only righteous Noah and his family, who in the face of gleeful mockery and the misplaced judgment of his entire community, obeyed God and survived.

Following the flood, the new generations of

mankind's seed once again knowingly rebelled against God. Expecting a judgment upon themselves, the people determined to prevent or thwart God's punishment upon the earth for the third time by building the tower at Babel. The building of this tower at Babel was a vain attempt at erecting a landmark to keep the people together and unified. This project met with the Lord's third and most enduring rebuke -- He cut off His communication with all mankind. Since the act of building the tower was in itself a profane mockery of communication (i.e. trying to reach God), God turned each man's language into a profane mockery of communication. The Lord left only the holy tongue, His own language, unchanged. It was by this holy tongue that He had previously communicated with man and which would remain the tongue of the prophets. This holy language was now left in the possession of Noah's righteous, still surviving son, Shem.

Mankind, now having lost the ability to form clear thoughts about their maker, was left to vain imaginations and consequently fell into abysmal idol worship. Mankind's tongue, as well as his mind, had become confused and cut off from communication with God, thus apostate mankind lost the knowledge of the true God. While God remained totally holy, man had become totally profane.

But out of this sea of profanity, the Lord selected from the line of Shem an island of holiness, a man named Avram. (later renamed Avraham). Out of the loins would come forth a nation which the Lord would endow with His eternal law. This law would be given so that all other nations could, and ultimately would, turn to God's firstborn son, Israel. For it was God who sovereignly made Israel a holy people when He said: "Be ye holy, for I am holy."

This "island of holiness," blueprinted by the Lord, can be described by comparing it to the nucleus of an atom. Every atom is composed of a central nucleus surrounded by rings of electrons keeping the entire atom in a balanced state. If the nucleus of an atom is split, we have what is called "nuclear fission." If neutrons are added to the nucleus of an atom, we have "nuclear fusion."

The holy, attracting nucleus of Avraham's seed, would look and act like all atomic nuclei. This nucleus consists of an inner "core" (an inner being), represented by the Jewish people. Now, into this holy nucleus, individuals, as well as nations, all non-Jewish, who Rav Shaul (Paul) says are "aliens from the Commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." (Ephesians 2:12), are either being propelled towards the holy nucleus or repulsed by it. Some are being fused into Avraham's seed, the nation of Israel, like the process of nuclear fusion. Others, like the process of nuclear fission, find themselves split off and propelled in the opposite direction away from the Jewish nucleus of holiness and away from the one true God. It is into this inner core or nucleus that those who were not born Jews would flow. Thus we have the origins of God's redemptive plan in Avraham and his seed.

It was thus to Avraham's seed, the nation of Israel that God gave this "Great Commission". This commissioned message was to attract from among the Gentiles a people for His name, the Name by which God revealed Himself to Israel.

## THE GER TZADDIK

The Gentiles which became fellow citizens with the saints of Israel are called Ger Tzaddik, the righteous proselytes, righteous stranger or sojourner. These righteous strangers would be indistinguishable from born Jews. Their passage from Gentile status to a member of the Chosen People was a total transformation, called by our rabbis from then until today, the new birth! There was to be no difference between the Ger Tzaddik and the native born Jew. The Ger Tzaddik was circumcised, immersed (mikva or baptized) and offered a sacrifice of two young pigeons, which enabled him to partake of the Passover lamb. The native born Israelite and the Ger Tzaddik now partake of God's salvation together by eating the Passover lamb. Thus we see that it is Yeshua, prefigured in the Passover lamb, who unites the Gentiles and the Jews together!

## THE GER TOSHAV

Having now described the nucleus, or inner core of the atomic structure, we come to the next ring, outside the nucleus, but fully an integrated part of the whole. This ring is occupied by the Ger Toshav or "resident stranger." He is the non-Jew who elects to share Israel's fate and destiny by being physically together with Israel in all matters and ways: geographically, religiously, politically, economically, culturally etc. This resident stranger enjoys the same rights and obligations (e.g., militarily) as all native sons. The Ger Toshav is bound together with Israel - Jews - under the same laws (Torah) which govern their planting, buying, selling, building, etc. They also keep the Holy Days, New Moons and Shabbat, which are a shadow of things to come (Colossians 2:16). The Ger Toshav remains,

however, a stranger in the land, a citizen of his own country and he does not circumcise himself. The Ger Toshav therefore cannot partake of the Passover.

## THE GOY TZADDIK

The ring outermost to the two inner rings just described, is what is referred to the Ger Tzaddik or the "righteous Gentile."

This person, or persons who may make up a whole nation, serve as an outer skin for protection, shelter, defence and support of the inner ring against the profane world which continually seeks the destruction of God's people, His witnesses (Isaiah 43:10). The righteous Gentile normally remains among his own people, and sees himself as a watchman standing in the breach (Corrie Ten Boom is the most glorious example, but there are many others).

The work of the Goy Tzaddik can be compared to the defence system in the human body that is designed to attack and neutralize cancerous cells. Cancer cells try to imitate healthy cells thus they are a counterfeit of the true cell, profane to the core. Their job is to attempt to enter the true cell and destroy it from within.

The Goy Tzaddik therefore acts as defenders of the true cell (God's people, Israel). Because the Goy Tzaddik are scattered among their own nations they become the first line of defense from attack by the profane, counterfeit, spiritually cancerous cells which seek to destroy the true holy cells.

Since the change in times and laws are words against the most High (Daniel 7:25) the enlightened Goy Tzaddik, even in his own country, will keep God's

Sabbaths and Holy days, and in that manner be a witness to the Torah of God, which Yeshua came to fill to the fullest (Magnify - Isaiah 42:21; Matthew 5:17-18).

## IMMANUEL

From the description of the Jewish nucleus and its three-fold concentric rings making up the Kingdom of God, there is one thing missing: the King Himself! The name of this exalted King is Immanuel, "God is with us." His throne is above the very center of the nucleus and from His throne the King sends out His ambassadors (apostles) on their Great Commission to the Gentiles to teach them the eternal rules of the Kingdom of God.

The name, Immanuel means "God is with us" in a present, ongoing, dynamic way. It follows then, that the three concentric rings have no static population, but are always in a state of flux, flowing inward and upward in preparation for a meeting with the King. In this inward and upward flow we find the Jew being reunited with his Creator together with the Ger Tzaddik. The Ger Toshav is moving inward toward the Jewish nucleus and the Goy Tzaddik is moving up to fill the place relinquished by the Ger Tzaddik is now being filled by people from all nations and kindreds and peoples and tongues as they enter the Kingdom of God. The dynamics of redemption continually exerts its pressures upon all unredeemed mankind until all who will be redeemed are finally part of this holy cell and united with God.

## THE TEMPLE AS A PATTERN OF THE THREE RINGS

The Twelve Tribes, together with the mixed multitude, received the Torah at Mount Sinai and it is

the Torah that at Mount Sinai and it is the Torah that defines the status of the proselytes around the nucleus. The next major act of both Israelites and proselytes together was to begin building the Tabernacle. Without going into a long detailed study, which clearly demonstrates the above design of nucleus plus the other rings of levels, suffice it to say that the Lord showed Moses the exact pattern of how to build the Tabernacle. This three-partitioned sanctuary is representative of three concentric rings around the throne, which causes the inward and upward flow towards God. The Temple of Solomon also possessed the same three "rings," which together he pronounced to be "a House of Prayer for all nations" [goyim] (Isaiah 56:7).

The three partitions of the Tabernacles consisted of the inner sanctuary where the presence of the Lord dwelt. The first area or ring outside the inner sanctuary was the priestly sacrificial level. The second area or ring was the Israelite or Jewish area, followed by a third area, the porch or the court of the Gentiles.

All nations did indeed flow inward and upward to that House of God. For example, during the exile, in the reign of the Medo-Persian king Ahasverus, after Mordecai defeats Haman, multitudes of Gentiles flock to become Jews in all of the 127 provinces of the kingdom.<sup>3</sup> Many other examples can be found in the Bible.

## THE WORK OF THE PROPHETS

All of the prophets looked forward to the day when all the Gentiles, individuals as well as entire nations, would flow inward and upward to the "designated place" (this is the translation of the Hebrew place

named "Zion"). This meant that all Israel was keenly aware of her reason for existence. Israel's mission was to cause all the unredeemed to flow to the House of the God of Jacob, where the Law would go forth from Zion (the Designated Place) and the Word of the Lord from Jerusalem (Isaiah 2:5).

During the time that the second Temple stood (which was built according to the same three-ring-principle with the court of the Gentiles similar to the first Temple) the zeal of create proselytes reached its zenith. There came, however, a setback during the reign of the hellenizing Syrian king Antiochus Epiphanes. A great many Jews, dazzled by the Greek culture, abandoned Judaism and virtually expelled themselves from the Kingdom of God. God sent a judgment and Antiochus decreed a ban against circumcision, observance of the New Moons, Sabbaths, and Torah study. These decrees effectively curtailed the fulfillment of the "Great Commission" by the Jewish people to make disciples of the nations and convert them. Throughout our history, when we fail our Great Commission and allow the inward and upward flow to be reversed into a downward and outward flow, and we begin to enthusiastically follow the ways of the nations, God's wrath is loosed upon us.

The great zeal to make proselytes was again rekindled following the Maccabean victory over the Syrian-Greeks, and finds expression in the New Covenant Scriptures in Matthew 23:15. Yeshua also pointedly expressed the source of this Jewish commitment when speaking to the Samaritan woman. He emphatically states, "Salvation is of the Jews" (John 4:22). Yeshua does not tell her "salvation is of me," but rather He upbraids her for seeking to wrongly worship flesh and blood saying that she does not know what she worships or how to worship. He then directs her

to the source, the true cell, the vital inner ring: "We know what we worship, for (because) salvation is of (within) the Jews."

After Jerusalem and all Judea and Samaria had received the word of Yeshua had renewed the covenant made with the Fathers, the same covenant made with the house of Israel and Judah by His atonement as the Lamb of God, the disciples of Yeshua go out into all the world. Rabbi Shaul (Paul) especially goes out with great joy, enduring hardships, even suffering martyrdom, in order to receive into the house of Israel the promised multitudes of Gentiles. The righteous Gentiles were to be gathered into the outer ring, bringing with them the dispersion of Israel, protecting them, causing them to return to the core. Each ring, then, would be filled to capacity as everyone makes their aliyah (i.e., going up)<sup>4</sup>, always moving towards the very core of the cell. The Great Commission of Mark 16:15 is a restatement to the Jewish nation to the fulfill its proselytizing mission. By the use of Yeshua's name and power, the Gentiles would be converted causing them to flow inward and upward grafting themselves onto the good olive tree whose root and fatness will nourish them unto life eternal (Romans 11).

**THE GENTILE NATIONS WERE NEVER GIVEN A GREAT COMMISSION TO PREACH A GOSPEL TO THE JEWS!**

It is rather the Jewish commission to open the door for the Gentiles to partake in Israel's election, to adopt her Torah and to share in her destiny and the Kingdom of Heaven.

The privilege and duty of being an active and successful missionary nation is only withdrawn when

its members begin to forsake their God-given task, as was the case in the time of Antiochus Epiphanes (175-164 B.C.E.). It is true that the Church forced a suspension of their God-given task when she denied this "Great Commission" to Israel and claimed it for her own. But this abnormal situation has come to an end as the increased rate of accretion from among the Gentiles prove.

It has always been the responsibility of the Gentiles to respond to the Great Commission. Their response is not to make a new cell (the Church) which purports to be Israel, but is in fact a counterfeit which attempts to usurp the Kingdom without the Kingdom laws (the Torah). Rather, the Gentile's responsibility is to protect Israel (the Jewish people) from a God-rejecting, anti-semitic world and to cause the Jewish people to return to their land. In doing so, destinies will be fulfilled, not just for the Jews, but for the Gentiles as well--yes, for the redemption of all mankind!

In Romans 9:1-4 Rabbi Shaul unmistakably speaks about Jews who do not believe in Yeshua. Three times in verse one he pledges that he is telling the truth in what he is about to say. Then in verse 4 he makes seven clear assertions concerning the Jewish people who, are noted, do not believe that Yeshua is the Messiah.

1. They are identified as Israelites (not ex-Israelites).
2. To Israel belongs the adoption (that is, the adoption of Gentile sons into the unbelieving Jewish house).
3. To them belongs the Glory (including the King of Glory - Messiah!).
4. To them belongs the covenants (so God's covenants still remain with these unbelievers).
5. To them belong the giving of the Law (Torah).
6. To them belong the service of God (even in their unbelief they continue to act as co-Messiahs fulfilling

their God-given destiny.)

7. To them was given the promises ("...and if you are the Messiah's then you are seeds of Avraham and heirs according to the promise" (Galatians 3:29).

Promises made to the Gentiles are never apart from Israel, even unbelieving Israel. They are valid only in a Jewish Kingdom of God. There is no Gentile Kingdom of God which in fact is a contradiction in terms.

Therefore, the apostate Church, this so-called Kingdom of God with its temple in Rome where that man of Sin sits, showing himself to be God (2Thessalonians 2:4).

This apostate Church is called in the Book of Revelation, "The synagogue of Satan".<sup>5</sup>

These seven principles should make every real born-again Christian stop and reconsider the traditions received from their fathers. God's challenge to the converted Gentile is to provoke the Jews to jealousy (Romans 11:14), to fully return to God and to Eretz Yisrael (the land of Israel). The only way a Jew can be provoked to jealousy (and not just provoked, as was the Church's main menu for 18 centuries and is still too often the case today) is in showing him that Gentiles are moving in the direction of the nucleus (towards the House of Prayer for all people). to preach a Gospel to the Jew so that he should forsake the Torah and take his pew in Church on Sundays is nothing less than Satan's gospel. God, however, says, "Also the sons of the strangers, that join themselves to the Lord, to serve him, and to love the name of he Lord, to be his servants, everyone that keepeth the sabbath from polluting it, and taking hold on my covenant; Even them will I bring to my holy mountain, and will make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people. The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him, besides

those that are gathered unto him" (Isaiah 56:6-8).

<sup>1</sup>Diaspora is where Jews live outside the Land of Israel.

<sup>2</sup>This number is an approximation based on tradition expressed in many places.

<sup>3</sup>This number (127) is an allusion to the life (Hebrew, lives) of Sarah, the mother of the faithful and the beginning of the Jewish nation, Sarah was also to be "a mother of nations".

<sup>4</sup>From this ingathering of the Gentiles has the Church misappropriated to itself the parallel concept of rapture, which instead of bringing Gentiles into Israel, reverses the direction into a split from, or abandonment of Israel.

<sup>5</sup>This term is found in Revelation 2:9 and 3:9. The "Synagogue of Satan" consists of people who say they are Jews (i.e. "spiritual Israel" or "spiritual Jews"), and are not. Therefore, the ONLY people who cannot make up this synagogue (Greek, ecclesia - called out ones) are genuine Jews. For when they say, that they are Jews they speak the truth. This "Synagogue of Satan" refers to the Gentile Christian Church, whose tenets include "Replacement Theology," that is, the church has now replaced Israel as the people of God, They claim to be Jews (in some vague spiritual sense) but they lie, for they are Gentiles in theology and practice, and desire to remain Gentiles. Only the Ger Tzaddik becomes a Jew and only he can rightly claim to be Jewish.