

# Why God Allows Suffering Answered from a Two House One Covenant Perspective

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## Introduction

I would like to address the age old question from theology “Why does God allow suffering in the world?”. This is a favorite question from atheist and/or agnostics who, if I may suggest, like to think gives them an excuse to not take religion seriously. I’m going to suggest that this is a common vulnerability of the psyche of man (especially modern man) and that is projection. This unrighteous tendency of mankind to exercise this guilt trip routine is the reason “why we can’t have nice things” here on planet earth (and why there is suffering). If the Two Houses of Israel can’t have Shalom in the Home,<sup>A</sup> how can they expect to effectively bring Shalom to the Fixer Upper place called planet Earth?

Where is the reality as I understand if from a biblical perspective...we got no one to blame for this mess then ourselves. Wait a minute, am I know doing the corporate self loathing / guilt trip / projection thing that I just condemned? I define a jerk as someone who like to point out people’s problem and not give a reasonable, righteous constructive solution to said problem. Well guess what, even though I liked the movie <sup>B</sup> with the same title, don’t call me Navin R. Johnson.

Ok Don’t-Call-Me-Jerk-Boy, what’s your solution?

## Background – My Inspiration for this article

I did a recent article with my commentary of 1<sup>st</sup> Peter chapter 2 (1Pe 2:4-10)<sup>C</sup> and it was suggested that all we had to do (beside the commandments that people in the Hebrew Roots movement do → keeping the Sabbath, high holydays and eating biblically defined food) is offer up “spiritual sacrifices”.<sup>D</sup>

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<sup>A</sup> **ToDo 1:**, maybe make a reference to Brit-Shalom-for-Judah-and-Ephraim, article #. **ToDo 2:** “Shalom in the Home” is good phrase as it is very applicable to the whole concept of Two House.

<sup>B</sup> See [https://en.wikipedia.org/wiki/The\\_Jerk](https://en.wikipedia.org/wiki/The_Jerk),

<sup>C</sup> ToDo: add a reference, but first extract from Exo-37-1-to-38-20-Vayaas-Btzal-el-Betzalel-Made, article #1053.

I knew that this didn't sit well with me because there is way more for those who identify as citizen of a priestly kingdom,

Respectfully, this is projection masquerading. Praying to God for him to return to fix problems that are ours to fix. It's not the Messiah's job to actual do the work of bringing peace on earth, that our job. His job, which he performed through his salvific work is break down the legal barriers from preventing the mission statement from being accomplished.

## Summary

Whining about how you don't think much of God because he allows bad things to happen on earth is not his problem but ours i.e. *kal Yisrael* all Israel, both Houses, Judah and Ephraim united as one. → get-r-done.

## Itemized Thoughts

- Define religion.
- The Mission Statement of Israel “*Tikkun Olam bMalkhut Shaddai* (TOBS)”
- Article #277 quotes verses about restoring all things,
- Was Rabbi Akiva in violation of TOBS? see Two-House-Theology-and-Rabbi-Akiva, article #???

## Mission Statement <sup>E</sup>

*Tikkun Olam B'Malkhut Shaddai* to fix this world according to the Kingdom of God<sup>F</sup>. Creating “Torah Gated Communities” would be an excellent place to start.

## Jer 3:20-4:2 – And the Nations shall be Blessed <sup>G</sup>

<sup>20</sup> Surely *as* a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel, saith YHVH. <sup>21</sup> A voice was heard upon the high places, weeping *and* supplications of the children of Israel: for they have perverted their way, *and* they have forgotten YHVH their God. <sup>22</sup> Return, ye backsliding children, *and* I will heal your backslidings. Behold, we come unto thee; for thou *art* YHVH our God. <sup>23</sup> Truly in vain *is salvation hoped for* from the hills, *and from* the multitude of mountains: truly in YHVH our God *is* the salvation of Israel. <sup>24</sup> For shame <sup>H</sup> hath devoured the labour of our fathers from our youth; their flocks and their

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<sup>D</sup> **1Pe 2:5** “Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to **offer up spiritual sacrifices**, acceptable to God by Yeshua Messiah”

<sup>E</sup> See Marsings-Rules-and-Key-Definitions, article #[501](#).

<sup>F</sup> This phrase is found in the *Aleinu* which is a prayer found in the Jewish Siddur and is said to have been written by the prophet Joshua. See <http://www.myhebrewbible.com/Article/277>

<sup>G</sup> Excerpt pulled from Word-Study-of-Tikkun-as-in-Tikkun-olam-bmalkhut-Shaddai [277](#).

<sup>H</sup> **בִּשְׁת** *bosheth* H1322 From [H954](#); *shame* (the feeling and the condition, as well as its cause); by implication (specifically) an *idol*: - ashamed, confusion, + greatly, (put to) shame (-ful thing). LXX G152 *aischune*; KJC :29

herds, their sons and their daughters. <sup>25</sup> We lie down in our shame, and our confusion <sup>I</sup> covereth us: for we have sinned against YHVH our God, we and our fathers, from our youth even unto this day, and have not obeyed the voice of YHVH our God. <sup>4:1</sup> If thou wilt return, O Israel, saith YHVH, return unto me: and if thou wilt put away thine abominations out of my sight, then shalt thou not remove<sup>J</sup>. <sup>2</sup> And thou shalt swear, YHVH liveth, in truth, in judgment, and in righteousness; and **the nations shall bless themselves in him, and in him shall they glory.**<sup>K</sup>

**ToDo - 1:** compare these verses in Jeremiah with 1<sup>st</sup> Peter chapter 2 (1Pe 2:4-10) e.g.

**ToDo – 2:** consider pulling this reference from Jeremiah excerpt from article #277 and making it separat.

## Commentary

This is why we, as priests to the nations, should do the mission statement “*Tikkun Olam bMalkut Shaddai*”, so the nations will be blessed and will know where the blessings come from. The context of Jer 4:1, is the previous chapter where the House of Israel is given a Bill of Divorce. It is only after this problem is resolved (through the blood of Yeshua) can the Kingdom be united and allowed to effectively fulfill her mission statement and destiny.

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<sup>I</sup> כְּלִמָּה *kel-im-maw'* H3639 From [H3637](#); *disgrace*: - confusion, dishonour, reproach, shame. KJC 30

<sup>J</sup> KJV “...then shalt thou not remove.” → LEB “...and you do not wander.”

<sup>K</sup> Jer 4:2 LEB and you swear, ‘As Yahweh lives,’ [*Literally “life of Yahweh”*] in truth, in justice, and in righteousness, then nations will be blessed by him, and in him they will boast.”

## History Crash Course #1: Why Study History <sup>L</sup>

**Jewish history teaches not only to avoid past mistakes, but to understand where destiny is leading us.**

Lord Henry Bolingbroke (1678-1751): "History is philosophy with examples."

Spanish-American philosopher, George Santayana said, "Those who cannot remember the past are destined to repeat it."

The entire physical world is a creation of God's consciousness. The universe has no independent existence outside of God "willing" it to exist

Once Adam is completed, God then, so to speak, takes off His cosmic watch, hands it to Adam and says, "Now we switch to earth time." A day becomes a revolution of the earth on its axis, a year is the earth going round the sun once, etc. According to Jewish chronology, God took off His watch more than 5760 years ago.(1)

God then says to Abraham: "Then I choose you, and your descendants." What are the Jewish people chosen for? It's not for privilege (although it is a great privilege to be Jewish) but for responsibility. What's the responsibility? In Hebrew the term is called *Tikkun Olam*, "Fix the World." It is the ultimate cause -- to bring humanity back to the purpose of creation and create the most spiritually/morally perfect world possible. This is the national-historic mission of the Jewish people.

...

Just as the point man faces extra danger because he's out in front with added responsibility, so too the Jewish people have always faced unique challenges and danger. To understand this analogy is to understand what is really behind anti-Semitism and the outrageous double standard that Israel and the Jewish people are always judged by.(2) Because the Jews chose for themselves this unique responsibility, they will never be allowed to be like anyone else. The prophet Balaam said it best: "It is a nation that dwells alone and is not reckoned amongst the nations." (*Numbers 23:9*)

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The second 2,000 year period, from Abraham to the completion of Mishnah c 240C.E, is called *Torah*. The theme of this period is Jewish national history in the Land of Israel and the flourishing of *Torah* (the Law).

The final 2,000 year period, from 240C.E. until the year 6,000 (the year 2,240 C.E.), is called *Messiah*. The theme of this final phase is humanity's return to God (led by the Jewish people). At the end of this period, but before the year 6,000, comes the *Messianic Era* which is the final preparatory stage before humanity enters the World to Come.(6)

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It is precisely for this reason that we must learn AND understand Jewish history. The great 13th century Jewish scholar Nachmonides said: *The actions of the fathers are a sign for the children.*

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<sup>L</sup> See [http://www.aish.com/jl/h/cc/Why\\_Study\\_History.html](http://www.aish.com/jl/h/cc/Why_Study_History.html) and Two-House-One-Covenant-and-American-Excellence, article # ???