



The great confession

The great confession of Kefa mentioned on Mattityahu 16 has more than one interpretation. There are two of them that we will like to share with you and that are really discussed around the world. The first one is the one handled by the catholic church and the followers of this religion. They say that Kefa (Peter) is the cornerstone of the church and this is the primary basis of the constitution of the catholic papacy. The other one is the interpretation handle by the evangelic or christian church (all the cults). They say that Yahshúa (Jesus) is the cornerstone in which the church was founded at that moment on the speech on Kesarea Filipos with the talmidim (apostles). They deny the catholic interpretation with the following verses **1 Kefa (Peter) 2:5-6 / Tehilim (Psalms) 118:22-29**. It is really important to mention that both interpretations are not linked to the truth given on the Torah and they are not related with the context given on the Kadoshim Scriptures and does not match the interpretation based on the Hebrew tradition. I want to share with you the right interpretative analysis under the Sod concept (literally means *secret*. It involves the interpretation of the hidden teachings on the scriptures and is the subject of Kabbalah), and at the same time, I will like to add what it really happened at that moment and the location where all the events took place for this confession. It will be really important to mention too, the history, the way of living and believes of the talmidim at the moment that Yahshúa confesses and reveals this amazing truth to them. It is really important for you to leave behind all the pagan believes and the traditions that you have accumulated for thousands of years, the ones that are not related with the real event that took place on the Hermon mountain at that amazing moment of our history.

Verses to be used: Mattityahu 16:13-20. (Please check on the geographical location)

13 When Yahshúa came into the region of Kesarea Filipos, He asked His talmidim, saying, "Who do men say that I, the Ben of Man, am?" 14 So they said, "Some say John the Baptist, some Elijah, and others Yirmeyah or one of the Navim." 15 He said to them, "But who do you say that I am?" 16 Shimeon Kefa answered and said, "You are the Mashiah, the Ben of the living Elohim." 17 Yahshúa answered and said to him, "Berajáh to you, Shimeon Bar-Yohanán, for flesh and dam has not revealed this to you, but My Abba who is in the shamayim. 18 And I also say to you that you are Kefa, and on this rock I will build My Assembly, and the gates of Hades shall not prevail against it. 19 And I will give you the keys of the Maljút of the shamayim, and whatever you bind on the erez will be bound in the shamayim, and whatever you loose on the erez will be loosed in the shamayim." 20 Then He commanded His talmidim that they should tell no one that He was Yahshúa Ha Mashiah.

Let's make a deep analysis on this controversial topic:

This topic has separated families and people just because of the lack of understanding of the real meaning and the truth behind it. First, we will need to analyze the location of Kesarea Philipos. It was at the other side of the Galilee Sea. There were 10 different well-known cities on Decapolis:

1-Gerasa on Jordania. 2-Escitopolis, the only city at the west of the Jordan River. 3-Hippos. 4-Gadara on Jordania. 5-Pella 6- *Philadelphia*. 7-Dion. 8-Canatha. 9 -Raphana. 10-Damasco capital de Siria.



Take a look at the location of Kesarea Filipos on the map.

We must ask ourselves some questions:

1. What were Yahshúa and the talmidim doing on Decapolis at the other side of the Galilee Sea?
2. Why going that far to share one of the most important affirmations from the Torá?
3. What were they doing there? Were they running away from someone or something?
4. Being there for them had a rujani (spiritual) implication?

In order to answer all these questions it is important for us to know that all the cities that were part of the Decapolis had traditions and beliefs that were contrary to the ones that are practiced and shared by the Hebrews on the rujani level. When Yahshúa and his talmidim got to Kesarea Philipos, they got to deal with hostile people and at the same time they had to travel 10 kilometers to the Hermon Mountain. On this place, there is a fountainhead at the bottom of the mountain and it is one of the three fountainheads that provide water to the Jordan River. Herodes Filipos, governor of this region, built a city on this place in honor of the Cesar (his emperor) and to honor himself. At the beginning it was called Paneas, nowadays it is called Banias or Caesarea Philippi.

Historical Review

Nowadays, Hermon Mountain is a place where the evil is spilled against Yisra'el. Sirius, Arabic people, Hezbolá and Hamas groups, and others; are located on this place. This is the power generator of all the hate against Yisra'el and his people.

Worship to god Baal was the leading religion of the Canaan region. One of the highest mountains of the country, known as the "holy places", the highest the holiest they were. Forests were planted and sanctuaries were built in honor of Baal. Being the highest mountain, the Hermon Mountain was considered the sanctuary of all sanctuaries. The merchants look up to the mountain to pray as the Muslim people look up to Mecca (Saudi Arabia) when they pray to Allah.

During the ministry of Yahshúa, he and his talmidim visited Kesarea Filipos, where the Jordan River is born at the slopes of the Hermon Mountain. Nowadays, you can still watch the cavern where Baal was worshiped. As Yahshúa was looking at the sanctuaries he asked to his talmidim the question on Mattityahu 26. Yahshúa was standing up on the territory of his great enemy: Ha Satan, his followers and the diabolic seed. This is the area were the anti-Mashiah will arise.

Jacob gave nevuah when he said on ***Bereshit (Genesis) 49:17: "Dan shall be a serpent by the way, a viper by the path, that bites the horse's heels so that its rider shall fall backward."*** Moshe gave nevuah too, when he said on ***Devarim (Deuteronomy) 33:22: "And of Dan he said: Dan is a lion's whelp; He shall leap from Bashan."*** Both nevuah are amazing, this on the sense that they connect to Dan with the "seed of the snake" from the one the Anti-Mashiaj will arise to claim the title of "Lion of Judah".

The Greek mythology is a new version of the religion of the banin of Dan. The Spartans created "Hermes" (from where it derivates the word hermeneutic), the messenger of the gods; which is a variation of the word Hermon. Romans called him by the name of "Mercury". Supposedly, Hermes had a ben called Pan. The name "Pan" could be a corruption of the name "Dan". Nowadays, Arabic people call Kesarea Filipos "Baniyas", this is because on the Arabic language the sound "P" does not exist. The oldest form was "Paneas" that means "City of Pan". The name comes from Pan (god of the fountains, this because on Kesarea Filipos they have the fountainhead of the river Baniyas), the name of the pagan god that was worshiped there. At this place, we can notice the niches that were built to hold the statues of the god Pan. In the year IV after Yahshúa, this placed became the place of Filipos, the ben of Herodes, who changed its name from Paneas to Kesarea Filipos, name that continued until the government of Herodes. The appellative Pan means: "all things, all gods, or all life". For this reason, when Romans built a temple that was cover with a copula to commemorate their gods they called it "Pantheon". This word "Pantheon" is a combination of the words: "Pan" that represented the ben of Hermes or Mercury; and the word "teo" that means "gods". It is really clear that the Hermon Mountain, with its famous "fallen angels" infiltrated on the mythology of many cultures.



Kesarea Filipos, the Rock!

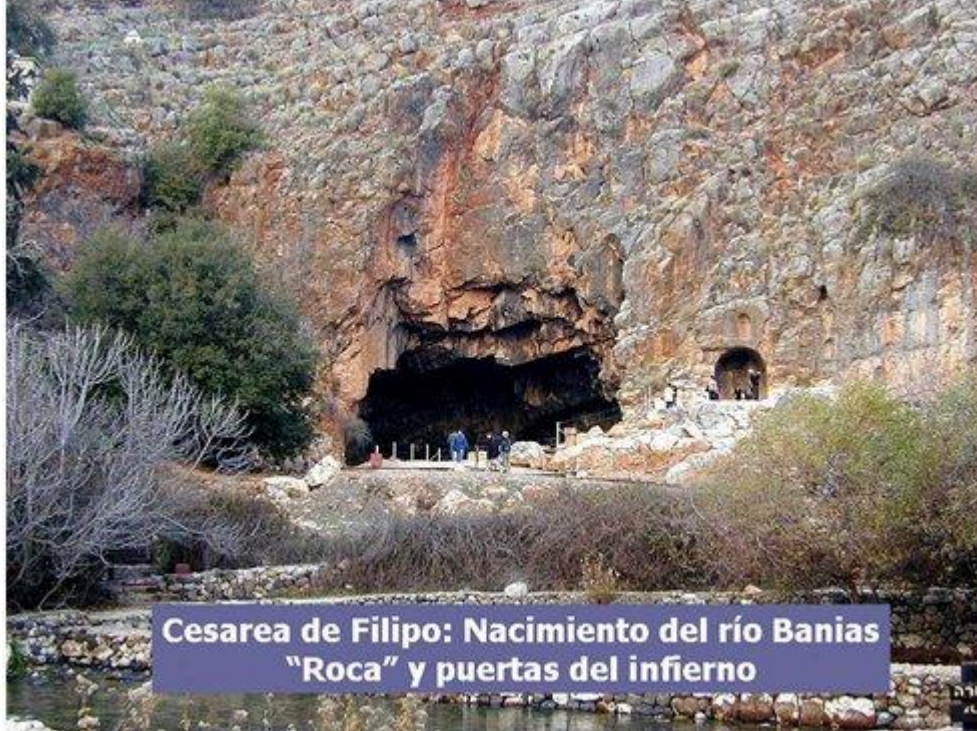
Shlomoh also said these important words about the Hermon Mountain on *Shir-HaShrimin (Songs of Shalomon) 4:8 "Come with me from Lebanon, my spouse, with me from Lebanon. Look from the top of Amana, from the top of Senir and Hermon, from the lions' dens, from the mountains of the leopards."* On these words Shlomoh mentioned the "lions' dens" and the "mountains of the leopards" that could make reference to the nevuah given by Moshe and quoted previously on this lesson where he calls Dan "lion's whelp". It seems that Shlomoh was aware of the connection between the banin of Dan and the Hermon Mountain and for that reason he uses the metaphor about the banin of Dan as "the lions' dens". When the banin of Dan arrived to the north of Yisra'el for the first time, they conquered the Laish village, which means "lion" and they changed its name to "Dan". We read on the book of *Shoftim (Judges) 18:29 "And they called the name of the city Dan, after the name of Dan their progenitor, who was born to Yisra'el. However, the name of the city formerly was Laish."* It is really important to mention that caverns where they used to kill kids and babies and give them as sacrifice to the god Pan still exist nowadays.

Now we are able to answer the question made by Yahshúa by knowing part of the history

Yahshúa came to his talmidim and asked them: *"Who do men say that I, the Ben of Man, am?" 14 So they said, "Some say John the Baptist, some Elijah, and others Yirmeyah or one of the Navim." 15 He said to them, "But who do you say that I am?" 16 Shimeon Kefa answered and said, "You are the Mashiah, the Ben of the living Elohim.", "Berajáh to you, Shimeon Bar-Yohanán, for flesh and dam has not revealed this to you, but My Abba who is in the shamayim.*

That answer moved the hold universe and this is because that answer represents the plan that Yahweh has for all the people that he called. In fact, it is a revelation that can come only from Yahweh and nobody else can give it; it is transcendental on his eternal plan.

Let's place ourselves for a moment on that place, on than mountain with the talmidim. Let's contemplate the scene that taking place at the fountainhead, the trees, and the mountain with its impressive height. In front of them there I a huge rock that has a cavern at the bottom where kids and babies were offered as sacrifice to the go of the fertility. Yahshúa listens and talks to his talmidim and at that moment he gives the confirmation to his answer. But there is more, all the questions start to be answered, at that moment on that place, and Yahshúa not only confirms but affirms it by adding: *18 And I also say to you that you are Kefa, and on this rock I will build My Assembly, and the gates of Hades shall not prevail against it. 19 And I will give you the keys of the Maljút of the shamayim, and whatever you bind on the erez will be bound in the shamayim, and whatever you loose on the erez will be loosed in the shamayim."*



Temple of the god Pan.

This is amazing and there is no comparison with anything if we really understand the importance of the event. Look over this place where kids are sacrifice in honor of ha Satan, where the Anti-Mashiaj will arise, over this I will raise my assembly, there will be place for ha Satan and the Anti-Mashiaj no more. You Kefa will be the one in charge to open the place that I have prepared for the ones that I called and chose with my words, with my message, with my Torah. Those that I have called I will set free, and they will not be bind forever. The maljut of death will not take place over the ones that were called. This was the last lesson for the talmidim to learn for their final test, because there no other lesson that involves the plan of redemption that Yahweh has for all those that he chose.

MaAseh Shlejim (Acts) 2: 14 But Peter, standing up with the eleven, raised his voice and said to them, "Men of Judah and all who dwell in Yerushalayim, let this be known to you, and heed my words. 32 This Yahshúa has raised up, of which we are all witnesses. 37 Now when they heard this, they were cut to the heart, and said to Kefa and the rest of the talmidim, "Men and brethren, what shall we do?"

38 Then Kefa said to them, "Repent, and let every one of you to take the tvilá in the name of Yahshúa Ha Mashiaj for the remission of sins; and you shall receive the gift of the Ruaj HaKodesh. Then those who gladly received his word did tvilá; and that day about three thousand members were added to the Assembly.

I hope that this topic is able to bring Shalom to your life. Yahweh want you to answer the same way Kefa did and be able to have the keys that give eternal freedom to all those that have been called and that accept the real name of Yahweh. Shalom on Yahweh!

(J.CH.D, 25-02-2011)