

A stained glass window depicting two bearded men, likely apostles, standing side-by-side. The man on the left has a white beard and is wearing a green and gold robe, holding a sword. The man on the right has a brown beard and is wearing a red and blue robe, also holding a sword. The background is a blue and gold pattern. The text 'Acts 15' is written in a stylized font at the top, and 'Order' is written in a larger, simpler font below it. At the bottom, there is a grey bar with the text 'BY APOSTLE NORMAN WILLIS'.

Acts 15

Order

*Living the Original First Century
Christian-Jewish Faith Today*

BY

APOSTLE NORMAN WILLIS

Acts 15 Order, Version 2.0
By Norman B. Willis.
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May the name of Yahweh be glorified.
In Yeshua's name, amein.

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Preface

Readers sometimes ask what version of Scripture I use. Normally I quote from the New King James Version (NKJV), because it is widely trusted, and easy to read. However, I correct the names and terms to the Hebraic forms, for reasons I explain elsewhere. When it serves to clarify a point or to give additional information on a Scripture verse, I place my words in [brackets].

Unless noted otherwise, all Hebrew and Aramaic quotes from the Tanach (Old Testament) are from the Hebrew Masoretic Text (MT). Unless noted otherwise, all quotes in Aramaic for the Renewed Covenant (New Testament) are from the Eastern Peshitta. For Greek I will normally quote from the BibleWorks Greek Text (BGT). If I quote anything else, I will try to let you know.

For historical reasons too complex to explain here, the Protestant world has come to believe that the apostles first wrote their epistles in Greek. This is not accurate. As we explain elsewhere, the Church fathers tell us the epistles were originally written in the Semitic tongues of Hebrew or Aramaic and were then translated into Greek. (Further many believe the Aramaic Peshitta has been altered to conform it to the Greek.) However, once we recognize the Semitic nature of the text, then we can understand the Jewish authors' intent.

All sacred texts we have today have been altered over time (including the so-called "original" Hebrew Masoretic Text). It is important to know this because sometimes anti-missionaries will point to the discrepancies between the Hebrew Masoretic Text and the Renewed Covenant texts, and then suggest that the Renewed Covenant is

wrong because it does not agree with the Masoretic text. Without getting into too much detail here, the Hebrew Masoretic Text dates back only to 900-1100 CE, and it is the result of an Orthodox Jewish attempt to “fix” (or standardize) the texts in keeping with Orthodox Jewish traditions (one of which is to reject the deity of Yeshua [Jesus]). This is not cause for despair. We simply must realize that our Orthodox brethren made some small changes and alterations to the Text over the course of centuries, and then realize that Yahweh is faithful to give us what we need, when we need it—and that by careful scholarship we can deduce what has been changed and why.

I have chosen to use the Hebraic names and terms for reasons I explain elsewhere. My main focus in this book is to restore an understanding of the original form and structure, as commanded in the Renewed Covenant.

If you have questions or loving suggestions, please email: contact@nazareneisrael.org.

Shalom in Yeshua.

Norman B. Willis
In the Ephraimite Dispersion,
6021 (2021 CE).

Yeshua's Millennial Reign and You

There is an old children's tale about a little red hen who found some wheat. She decided to plant it, so she could harvest enough to bake bread. First she asked the other animals to help her plant the wheat, and then to help harvest the crop, thresh the grain, grind it into flour, and finally to bake the bread, but at each stage the other animals refused to help with the work. Then when it was time to eat the bread, the other animals were very eager. However, the wise hen said that since the other animals did not help her with the work, she and her chicks would eat all of the bread themselves.

There is a parallel to this story in Yeshua's *Parable of the Minas*. In the parable, a certain nobleman (Yeshua) gives a mina (salvation) to each of His ten servants (who probably represent the ten tribes of the northern house of Israel, or Ephraim). Two of the servants use their minas to gain even more minas (more saved souls) for their master, and because of this they are given a great reward. However, a third servant lays up his mina in a handkerchief, and does not use it for his master, and because of this his mina (salvation) is taken from him.

Luqa (Luke) 19:12-27

12 Therefore He said: "A certain nobleman went into a far country to receive for himself a kingdom and to return.

13 So he called ten of his servants, delivered to them ten minas, and said to them, 'Do business till I come.'

14 But his citizens hated him, and sent a delegation after him, saying, 'We will not have this man to reign over us.'

15 "And so it was that when he returned, having received the kingdom, he then commanded these servants, to whom he had given the money, to be called to him, that he might know how much every man had gained by trading.

16 Then came the first, saying, 'Master, your mina has earned ten minas.'

17 And he said to him, 'Well done, good servant; because you were faithful in a very little, have authority over ten cities.'

18 And the second came, saying, 'Master, your mina has earned five minas.'

19 Likewise he said to him, 'You also be over five cities.'

20 "Then another came, saying, 'Master, here is your mina, which I have kept put away in a handkerchief.

21 For I feared you, because you are an austere man. You collect what you did not deposit, and reap what you did not sow.'

22 And he said to him, 'Out of your own mouth I will judge you, you wicked servant. You knew that I was an austere man, collecting what I did not deposit and reaping what I did not sow.

23 Why then did you not put my money in the bank, that at my coming I might have collected it with interest?'

24 "And he said to those who stood by, 'Take the mina from him, and give it to him who has ten minas.'

25 (But they said to him, 'Master, he has ten minas.')

26 'For I say to you, that to everyone who has will be given; and from him who does not have, even what he has will be taken away from him.'

27 But bring here those enemies of mine, who did not want me to reign over them, and slay them before me.”

The nobleman in the parable did not give his servants a mina to spend on themselves. Rather, he gave them a mina to use for him, and he expected them to use it in a manner of which he would approve. If they did not spend it for him then their mina was taken away—and this is exactly how Yeshua gives us the gift of His Spirit. While Yeshua gives us His Spirit freely, He expects us to use it to build Him a kingdom according to His instructions. One day we will all stand in the judgment as to how well we obeyed Him in this.

Hitgalut (Revelation) 20:11-13

11 Then I saw a great white throne and Him who sat on it, from whose face the earth and the heaven fled away. And there was found no place for them.

12 And I saw the dead, small and great, standing before Elohim, and books were opened. And another book was opened, which is the Book of Life. And the dead were judged according to their works, by the things which were written in the books.

13 The sea gave up the dead who were in it, and Death and Hades delivered up the dead who were in them. And they were judged, each one according to his works.

However, while Scripture is clear that we will be judged according to our works, some believers behave as if we will be judged according to our level of knowledge. While they seem eager to learn all they can, they don't want to organize, or support the leadership, so that leadership can then go and do the myriad things that it takes to build Yeshua's kingdom the way He says. If we are willing to

receive it, this is akin to laying up one's minas in a handkerchief in that it does not build Yeshua's kingdom (or accomplish His will).

The reason Yeshua gives us His Spirit is that He wants us to do a big job for Him. In [Nazarene Israel](#) we saw that the lost ten tribes of the northern house of Israel (Ephraim) were scattered to acts all the four corners of the earth, and that they are being brought back into the covenant by the leading and guiding of Yeshua's Spirit. However, the job is not only to bring them back, but to use them to form a literal kingdom for Him that will rule and reign over the earth once the millennium begins.

While the lost Israelites (Ephraimites) were scattered into every nation, spiritually-speaking the tribes were taken captive by the Little Horn (i.e., the papacy). The papacy would take Yahweh's saints spiritually captive for a time, times, and half a time (which we show in [Nazarene Israel](#) to be 1,260 years). When this 1,260 years was complete the saints broke away from Rome in the Protestant Reformation.

Daniel 7:25-27

25 "He shall speak pompous words against the Most High, Shall persecute the saints of the Most High, And shall intend to change times and law. Then the saints shall be given into his hand For a time and times and half a time."

26 But the court shall be seated, And they shall take away his dominion, To consume and destroy it forever.

27 Then the kingdom and dominion, And the greatness of the kingdoms under the whole heaven, Shall be given to the people, the saints of the Most High. His kingdom is an everlasting

kingdom, And all dominions shall serve and obey Him.”

As we explain in [Revelation and the End Times](#), Yeshua will not be here on earth during the millennium. Rather, the heavenly court will sit at trumpet 7 (near the end of the tribulation), and they will take away the papacy’s kingdom and dominion, and give it to the saints. What this means is that the kingdom and dominion will be given to Yeshua’s body (which is Nazarene Israel). That is why verse 27 says that the power will be given to the saints, and yet all dominions will serve and obey *Him* (i.e., Yeshua). The dominions will be obeying His body (Nazarene Israel). However, to qualify as Yeshua’s body is not easy.

What we need to understand is that to qualify as part of part of Yeshua’s body, first we must do the things that Yeshua’s Spirit would have us do. We must let Yeshua’s Spirit have its way with us—and if we do not, then we do not truly have the fullness of Yeshua’s Spirit (and we are therefore not fully part of Yeshua’s body). If this is the case, then at least from a certain standpoint it is as if we have never received (the fullness of) Yeshua’s Spirit.

Sometimes people wonder why the dominions would obey Yeshua’s body, if Yeshua is not physically present. We saw the answer to this in [Torah Government](#). In the Great Commission, Yeshua tells us to observe (i.e., to do or to guard) everything that Yeshua commands.

Mattityahu (Matthew) 28:19-20

19 “Go therefore and make disciples of all the nations, immersing them in My name*,
20 teaching them to guard all things that I have commanded you; and behold, I am with you always, even to the end of the age.” Amein.

[*For why we immerse only in Yeshua's name, please see "[Immersion in Yeshua's Name Only](#)," in [Nazarene Scripture Studies, Volume Three](#).]

In [Torah Government](#) we also saw that before Yeshua went up to heaven, He Himself commanded a renewed Melchizedekian order that was to spread the faith in Him to all the four corners of the earth. Each part of His body was to do its part to help supply the needs of this Great Commission. This is what verse 16 calls "the effective working by which every part of the body does it's share," causing the body to grow (without end) for the edifying of itself in love.

Ephesim (Ephesians) 4:11-16

11 And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers,

12 for the equipping of the saints for the work of ministry, for the edifying of the body of Messiah, 13 till we all come to the unity of the faith and of the knowledge of the Son of Elohim, to a perfect man, to the measure of the stature of the fullness of Messiah;

14 that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting,

15 but, speaking the truth in love, may grow up in all things into Him who is the head — Messiah —

16 from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love.

Again, since this is what Yeshua Himself commanded, this is what He wants us all to do with our saved lives—and the only way we can be truly eager to do so is if we have the fullness of Yeshua’s Spirit.

Yeshua’s Spirit would have us be zealous to expand His kingdom without end, as Isaiah 9:7 also indicates.

Yeshayahu (Isaiah) 9:7

7 “Of the increase of His government and peace
There will be no end, Upon the throne of David and
over His kingdom, To order it and establish it with
judgment and justice From that time forward, even
forever. The zeal of Yahweh of hosts will perform
this.”

Do we have this zeal to help build a kingdom without end for our King? It is what Yeshua wants us to do with our minas.

Before Yeshua ascended to heaven, He established a renewed Melchizedekian order in which the priesthood was separated from the people. We show the rules for this in [Torah Government](#), but a separated priesthood not only allows for greater specialization of knowledge, it can also tie all of the assemblies together worldwide. This forms a literal spiritual kingdom for Yeshua in all nations. This kind of spiritual kingdom eventually gains temporal political power, and it is this spiritual-political power that will allow Yeshua’s body to rule and reign in all dominions during the millennium.

As we saw in [Nazarene Israel](#), inside of Judea the Torah was understood to be an eternal marital covenant, and this is why the Torah-obedient Nazarene sect flourished inside the land of Judea. However, outside of Judea the role of the Torah as a perpetual marital covenant was

not well understood, and so a torahless variation called *Christianity* flourished instead. This torahless Christian variation was later merged with Roman sun worship, to form the Catholic (“Universal”) faith. We can therefore think of Catholicism as a third-generation variant.

While the Catholics did attempt to change the days of worship and the Torah, they kept the concept of a separated priesthood, which allowed them to unite all of their assemblies globally. We should not lose sight of the fact that it was by this global separated priesthood that Rome was able to establish dominance and authority over the Christian kings of Europe and the known world. Rome’s spiritual power was so great that prior to the Protestant Reformation, if Rome excommunicated a king, then his people would likely rebel against him, and turn him out. This is the kind of spiritual kingdom and dominion that Yeshua wants us to prepare to receive after Babylon-Rome falls at trumpet 7.

Just as the Catholic Church had to be well-organized to wield this kind of global power, the Nazarenes must also be well-organized. In [Torah Government](#) we showed the development of spiritual and temporal authority within Israel from Edenic times through the first century. In this study we hope to show what a well-ordered body should look like, so that we as His people can receive and use the authority that Yahweh plans to bestow on us after trumpet 7 in justice, righteousness, and love.

The prospect of establishing Yeshua’s global kingdom in our time should excite everyone who loves Yeshua, no matter how great or small, high or low. Yet curiously, although Elohim promises to greatly reward all those who serve Him in Spirit and in truth, not everyone in Ephraim gets excited about this. As astonishing as this

seems, perhaps part of this is attributable to Ephraim's rebellious nature.

As we saw in [Nazarene Israel](#), after the 1,260 years of spiritual captivity in Rome had expired, the Ephraimites began comparing their worship practices to Scripture. As the Ephraimites began to realize that Rome's practices did not reflect Scripture, Ephraim broke first from the Catholic church, and then from the Protestant church. While both breaks were needed to fulfill prophecy, there is a problem in that some Ephraimites began to believe that there should not be any religious authority or organization at all (even though the Renewed Covenant clearly commands it). At the time of this writing (in 2019), this mistaken anarchist ideal is championed by some very popular Messianic teachers, who teach that we should not have any organization, structure, or covering at all, despite that fact that it is required by such passages as Titus 1:5.

Titus 1:5

5 For this reason I left you in Crete, that you should set in order the things that are lacking, and appoint elders in every city as I commanded you —

Many are called, few are chosen. Some will value their freedom, money, and time more than they value the opportunity to help build a millennial reign for Yeshua. However, some will be chosen to obey, and it is my hope and prayer that this study will help the chosen remnant to understand how Yeshua wants us all to use our minas for Him, so that in the judgment they hear, "Well done, good and faithful servant! Enter into the joy of your Adon."

Mattityahu (Matthew) 25:21

21 His adon [master] said to him, "Well done, good and faithful servant; you were faithful over a few things, I will make you ruler over many things. Enter into the joy of your adon."

If you would like to learn how Scripture says we should organize to build Yeshua's millennial reign, so that we can please Him, then read on.

Keeping Elohim's Torah (Not Ours)

In [Nazarene Israel](#) we saw that there are two *houses* in Israel, Ephraim and Judah. In overly-simple terms, the *house of Ephraim* generally refers to the Christians, while the *house of Judah* generally refers to the Jews. (For more details, see [Nazarene Israel](#)).

In [Nazarene Israel](#) we also saw how Yahweh gave Israel His *Torah*. This word *Torah* refers to a set of instructions that we can follow to purify and refine ourselves, to make ourselves more attractive to Elohim spiritually. The only thing is, even though purification and refinement is not pleasant, we must obey Yahweh's instructions just as He gave them, and not modify them in any way, lest we short-circuit the refinement process. It is so important to follow the refinement process that in Deuteronomy 4:2, Yahweh prohibits us from adding anything to it, or taking anything away from it. The implication is that if we add or take anything away, then it is no longer Yahweh's Torah that we are practicing, but our own. And since this does not lead to the refinement He wants, it means we are not truly keeping His Torah, but our own.

Devarim (Deuteronomy) 4:2

2 "You shall not add to the word which I command you, nor take from it, that you may keep the commandments of Yahweh your Elohim, which I command you."

We must realize that Yahweh wants us to obey His rules, and that failing to perform them faithfully is not an option. If we think about the Torah as a computer program that is designed to optimize our computer hardware and software, it should be clear that we should not go editing

the code. However, this computer program is resource intensive, and it essentially takes over the functioning of our machine. This takes all of our resources. Some love this feature, but most Ephraimites and Jews dislike how all-consuming it is, and so they hack the code. This makes the program easier to run, and it consumes less resources. However, this means that the desired hardware and software optimization does not take place. This is effectively to take the broad easy road that leads to destruction. In contrast, disciplining oneself to do and obey everything Elohim says to do, leads to life.

Mattityahu (Matthew) 7:13-14

13 "Enter by the narrow gate; for wide is the gate and broad is the way that leads to destruction, and there are many who go in by it.

14 Because narrow is the gate and difficult is the way which leads to life, and there are few who find it."

It is said that Satan likes to counterfeit everything that Yahweh does. In fact, the closer the counterfeit is to the original the more Satan likes it because it fools more people. Such counterfeiting of the Torah is an enormous problem for Ephraim and Judah both, albeit in different ways.

In [Nazarene Israel](#) we saw how the rabbinic Jews (both Orthodox and Messianic) follow a rabbinic modification of the Torah, which they confusingly call, *Torah Law*. They believe that they have been given the demigod-like ability not to be conformed to the Torah, but to establish a new Torah in each generation. Moreover, they believe their Torah Law replaces the original Torah of Moshe. Despite all of this, Jeremiah tells us that they believe that the Torah of Yahweh is with them. However, what

Yahweh says is that He will consume them in the fires of the tribulation, for their wickedness.

Yirmeyahu (Jeremiah) 8:8-13

8 "How can you say, 'We are wise, And the Torah of Yahweh is with us'? Look, the false pen of the scribe certainly works falsehood.

9 The wise men are ashamed, They are dismayed and taken. Behold, they have rejected the word of Yahweh; So what wisdom do they have?

10 Therefore I will give their wives to others, And their fields to those who will inherit them; Because from the least even to the greatest Everyone is given to covetousness; From the prophet even to the priest Everyone deals falsely.

11 For they have healed the hurt of the daughter of My people slightly, Saying, 'Peace, peace!' When there is no peace.

12 Were they ashamed when they had committed abomination? No! They were not at all ashamed, Nor did they know how to blush. Therefore they shall fall among those who fall; In the time of their punishment They shall be cast down," says Yahweh.

13 "I will surely consume them," says Yahweh. "No grapes shall be on the vine, Nor figs on the fig tree, And the leaf shall fade; And the things I have given them shall pass away from them."

Sadly, brother Judah is not alone in breaking Yahweh's Torah. As we saw in [*Revelation and the End Times*](#), most Christians do not realize they are of the house of Ephraim. Most will not realize it until Yeshua returns at Armageddon. Yet even with the small percentage of the house of Ephraim that today identifies as Ephraimites, what they claim is "keeping Torah" is not much more than resting on the Sabbath and feasts. This is popular

because it is easy, and it costs little, but it also does not help to build the kind of global kingdom Yeshua desires. This is like “taking away” from Yahweh’s commands.

Devarim (Deuteronomy) 12:32

32 "Whatever I command you, be careful to observe [do] it; you shall not add to it nor take away from it."

So even though it is better to rest on the Sabbath and feasts than on Sunday, Christmas, and Easter, if we want to be refined, we have to keep the whole Torah—and we also need to know what it means to keep the Torah in the Dispersion, so that we can give ourselves over to it, in a living sacrifice.

Many are called, but few are chosen. If we want to be among the chosen, we need to keep every part of the Torah we can. However, we also need to know what it means to keep Torah in the Melchizedekian order. What this means in the Dispersion is to keep all of Elohim’s (and in this case, Yeshua’s) instructions.

Mattityahu (Matthew) 28:19-20

19 "Go therefore and make disciples of all the nations, immersing them in My name*,
20 teaching them to observe [i.e., obey] all things that I have commanded you; and lo, I am with you always, even to the end of the age." Amein.

[*For why we immerse only in Yeshua’s name, please see "[*Immersion in Yeshua’s Name Only*](#)," in [*Nazarene Scripture Studies, Volume Three*](#).]

But what does it mean to guard all things that Yeshua has commanded us? What are the instructions that He gave us?

In [Torah Government](#) we saw that the rabbinical order is a modification or corruption of the Levitical order. That is why Yahweh sent Yeshua to raise up a renewed order of Melchizedek. This renewed order of Melchizedek has a different set of instructions (Torah) because these two orders have different functions. The Levitical order is designed to operate in a temple, in the land of Israel. In contrast, the Melchizedekian order is designed to raise up a global kingdom for Yeshua that will not end until the entire globe belongs to Him. Because the need had changed, the priesthoods technically exchanged places, with the rabbinical order stepping down, and the Melchizedekian order stepping up. This will last until both orders are finally merged together, after the Second Exodus (e.g., Isaiah 66:20-21). (For more details, see [Revelation and the End Times](#)).

There is an interesting interplay between the Torah of Moshe and Yeshua's Torah. In the Torah of Moshe, we read specific instructions about how the Levitical order was to organize and operate. However, not much is said about what the people should do beyond bringing their tithes. In marked contrast, the Renewed Covenant says much about how the people should purify their spirits. However, it says little about how the Melchizedekian priesthood should organize and operate, to build a global kingdom for Yeshua without end.

Yeshayahu (Isaiah) 9:7

7 "Of the increase of His government and peace
There will be no end, Upon the throne of David and
over His kingdom, To order it and establish it with
judgment and justice From that time forward, even
forever. The zeal of Yahweh of hosts will perform
this."

The instructions for the priesthood are plain for all to see, if we have eyes to read. Instead of having independent ministries, Yeshua wants all of His servants working together at His ministry, according to Ephesians 4:11-16. Verse 11 specifies that Yeshua Himself commanded this.

Ephesim (Ephesians) 4:11-16

11 And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers,

12 for the equipping of the saints for the work of ministry, for the edifying of the body of Messiah,

13 till we all come to the unity of the faith and of the knowledge of the Son of Elohim, to a perfect man, to the measure of the stature of the fullness of Messiah;

14 that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting,

15 but, speaking the truth in love, may grow up in all things into Him who is the head — Messiah —

16 from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love.

We will talk about this passage a lot more, but what we need to see here is that these are Yeshua's instructions. In other words, this is Yeshua's Torah for how we are to organize ourselves in the dispersion. This is also meant to serve as the discipline that makes community work. And this is how we must live, unless we choose to edit things out of Yeshua's Torah, and thus miss out on the refinement.

Many benefits will accrue to our people once they learn to live this passage as a discipline. It will lead to a true global body, and Yeshua's name will be glorified. This will please Yahweh very much.

The key to understanding Yeshua's model is to realize that it is built on dedicated volunteerism and involvement among the people. Each person must give of his time and his money as well as he is able, or Yeshua's body will not be healthy, just as any human body would be sick if it's limbs and organs did not do all they could for the overall health of the body.

In the Melchizedekian order, leadership is selected based on respect in the community. Ideally, the more one volunteers and serves, the more influence and respect one earns, both with the congregation, and in the outside community.

Marqaus (Mark) 9:35

35 And He sat down, called the twelve, and said to them, "If anyone desires to be first, he shall be last of all and servant of all."

Some may never give their hearts and their lives over to Yeshua, even though it is our reasonable service.

Romim (Romans) 12:1-2

1 I beseech you therefore, brethren, by the mercies of Elohim, that you present your bodies a living sacrifice, set apart, acceptable to Elohim, which is your reasonable service.

2 And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of Elohim.

Many will be called. For a while some of them may need to get nourished and strengthened before they decide to give their hearts and their lives to Yeshua and His service; yet once they do, they become Yeshua's bride. No matter how they come to want to give back, the more of us who give our hearts and our lives to Him and His service, the more His kingdom will grow. It is our duty and our privilege to begin growing this true body of Yeshua in love, according to what He Himself has established.

We will study Ephesians 4 in more detail later, but before we do that, first we need to see how Yeshua trained the first disciples, who went on to become the first priests of the order of Melchizedek. By watching the selection and training process Yeshua used, and by studying Acts and other passages, we can see what the qualifications for the priesthood are, and why. We can also see why there are both elders in the congregations, and a separate priesthood. With this knowledge we can begin to set Yeshua's true global order back up. This will please Yeshua greatly, and it will be as if we have invested our minas well.

Yeshua's Criteria for Priests

When Yahweh called me to the Two-House movement (or Hebraic Roots) in 1999, I was led to understand that the reason we did not have a separated priesthood or a clergy is that we are all part of the royal priesthood that the Apostle Kepha (Peter) speaks of in 1 Peter 2:9.

Kepha Aleph (1 Peter) 2:9

9 But you are a chosen generation, a royal priesthood, a set-apart nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light....

Kepha is referring to Exodus 19:5-6, where Yahweh says that if we will indeed obey His voice and keep His covenant, then we will be unto Him a kingdom of priests and a set-apart nation.

Shemote (Exodus) 19:5-6

5 Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth is Mine.

6 And you shall be to Me a kingdom of priests and a set-apart nation.' These are the words which you shall speak to the children of Israel."

However, just because Yahweh calls us to be a kingdom of priests and a set-apart nation, that does not mean we do not need a separated priesthood. To understand what this means, and why this is so, let us look at the history of Israel's separated (set-apart) priesthoods.

In [Torah Government](#) we saw that Yahweh killed all the firstborn of Egypt at the time of the first Passover. At that time, Yahweh also commanded that all first-born males were to be consecrated unto Him.

Shemote (Exodus) 13:1-2

1 Then Yahweh spoke to Moshe, saying,

2 "Consecrate to Me all the firstborn, whatever opens the womb among the children of Israel, both of man and beast; it is Mine."

The firstborn of humans were to become a separated priesthood, but notice that Yahweh commanded this consecration in Exodus 13, which is six chapters before Exodus 19, where Yahweh said that if we would obey His voice and keep His covenant, that we would be to Him a kingdom of priests and a set-apart nation. This shows us that when Yahweh said Israel was to be a kingdom of priests and a set-apart nation, there was already a separated priesthood. This shows us that neither Exodus 19:5-6 nor 1 Peter 2:9 means we are not supposed to have a separated priesthood.

Later, in Numbers 3, during the sin with the golden calf, the firstborn priesthood failed to oppose the people in their sin. However, the Levites did oppose the people in their sin, and so Yahweh ordered the Levites to be set-apart as His new priesthood.

Bemidbar (Numbers) 3:12-13

12 "Now behold, I Myself have taken the Levites from among the children of Israel instead of every firstborn who opens the womb among the children of Israel. Therefore the Levites shall be Mine,

13 because all the firstborn are Mine. On the day that I struck all the firstborn in the land of Egypt, I

sanctified to Myself all the firstborn in Israel, both man and beast. They shall be Mine: I am Yahweh."

This shows us that even though Yahweh wants all Israel to be a royal priesthood and a set-apart nation, He still wants a separated priesthood. If some today disagree with this, it was the same in Torah times. For example, in Numbers 16, a certain Levite named Korah led an uprising against Moshe and Aharon, saying that it was not right for them to be separated, because the whole nation was already set-apart.

Bemidbar (Numbers) 16:1-3

1 Now Korah the son of Izhar, the son of Kohath, the son of Levi, with Dathan and Abiram the sons of Eliab, and On the son of Peleth, sons of Reuben, took men;

2 and they rose up before Moshe with some of the children of Israel, two hundred and fifty leaders of the congregation, representatives of the congregation, men of renown.

3 They gathered together against Moshe and Aharon, and said to them, "You take too much upon yourselves, for all the congregation is set apart, every one of them, and Yahweh is among them. Why then do you exalt yourselves above the assembly of Yahweh?"

Korah's mistake was that while all of Israel is set-apart, there are varying degrees of set-apartness, and different roles to fulfill in the priesthood. Yahweh wants these roles recognized and honored, because when these differences in duties are recognized and honored, it leads to order in the nation. This principle applies not only in the Tanach (the "Older" Covenant), and also in the Renewed Covenant.

Qorintim Aleph (1 Corinthians) 14:40

40 Let all things be done decently and in order.

Because Korah and his men rejected Yahweh's order, they perished.

Bemidbar (Numbers) 16:32-33

32 and the earth opened its mouth and swallowed them up, with their households and all the men with Korah, with all their goods.

33 So they and all those with them went down alive into the pit; the earth closed over them, and they perished from among the assembly.

Many Messianics believe that Yeshua came to abolish the concept of a separated priesthood, and to replace it with an unorganized mass of believers. This is a serious mistake, as we will see that the same principles of set-apartness and role differentiation for the priesthood apply in the Renewed Covenant, as in the Tanach. For one example, in Matthew 4:18-22 we see Yeshua call His future Melchizedekian priests, who drop their lives in the world, and leave their fathers, and follow Him.

Mattityahu (Matthew) 4:18-22

18 And Yeshua, walking by the Sea of Galilee, saw two brothers, Shimon called Kepha, and Andrei his brother, casting a net into the sea; for they were fishermen.

19 Then He said to them, "Follow Me, and I will make you fishers of men."

20 They immediately left their nets and followed Him.

21 Going on from there, He [Yeshua] saw two other brothers, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets. He called them,

22 and immediately they left the boat and their father, and followed Him.

This shows us that while all of Israel is set-apart, Yeshua wants priests who will put service to Him above anything and everything else in the world, including both work and family. This same attitude is found in Luke 14:26-33, where Yeshua tells us that to be His disciples, we must forsake all that we have.

Luqa (Luke) 14:26-33

26 "If anyone comes to Me and does not hate his father and mother, wife and children, brothers and sisters, yes, and his own life also, he cannot be My disciple.

27 And whoever does not bear his cross [stake] and come after Me cannot be My disciple.

28 For which of you, intending to build a tower, does not sit down first and count the cost, whether he has enough to finish it —

29 lest, after he has laid the foundation, and is not able to finish, all who see it begin to mock him,

30 saying, 'This man began to build and was not able to finish.'

31 Or what king, going to make war against another king, does not sit down first and consider whether he is able with ten thousand to meet him who comes against him with twenty thousand?

32 Or else, while the other is still a great way off, he sends a delegation and asks conditions of peace.

33 So likewise, whoever of you does not forsake all that he has cannot be My disciple."

However, just as there are different levels of separation, there are also different levels of forsaking all we have. The more we serve Yeshua, the more completely we

must forsake our family and the things of this world. In Matthew 12:46-50 Yeshua indicates that disciples are to put their spiritual family ahead of their biological family.

Mattityahu (Matthew) 12:46-50

46 While He was still talking to the multitudes, behold, His mother and brothers stood outside, seeking to speak with Him.

47 Then one said to Him, "Look, Your mother and Your brothers are standing outside, seeking to speak with You."

48 But He answered and said to the one who told Him, "Who is My mother and who are My brothers?"

49 And He stretched out His hand toward His disciples and said, "Here are My mother and My brothers!

50 For whoever does the will of My Father in heaven is My brother and sister and mother."

There are other important things to note here. In Luke 14:27 (above), Yeshua says a disciple must "bear his cross" (or execution stake).

Luqa (Luke) 14:27

27 "And whoever does not bear his cross [stake] and come after Me cannot be My disciple."

No matter who we are or what role we play in our nation, we must learn to overcome our own spiritual challenges and burdens, so that we can then help others learn to overcome their spiritual challenges and burdens. And while this applies to all of us, it especially applies to the priesthood.

Galatim (Galatians) 6:1-5

1 Brethren, if a man is overtaken in any trespass,

you who are spiritual restore such a one in a spirit of gentleness, considering yourself lest you also be tempted.

2 Bear one another's burdens, and so fulfill the Torah of Messiah.

3 For if anyone thinks himself to be something, when he is nothing, he deceives himself.

4 But let each one examine his own work, and then he will have rejoicing in himself alone, and not in another.

5 For each one shall bear his own load.

This parallels how the Levitical order was to eat the sin offerings of the people, and thus "bear the guilt" of the congregation, to atone for them before Yahweh.

Vayiqra (Leviticus) 10:17

17 "Why have you not eaten the sin offering in a set apart place, since it is most set apart, and Elohim has given it to you to bear the guilt of the congregation, to make atonement for them before Yahweh?"

In Hebraic thought, when you eat someone's food, you essentially enter a relationship with them. That is why the Levites became responsible to bear the guilt of the congregation, was because they ate of the people's sacrifices and offerings. This means that a priest must be willing to help the people.

Now let us look at Luke 14:33 again, where Yeshua says His disciples must forsake all they have.

Luqa (Luke) 14:33

33 "So likewise, whoever of you does not forsake all that he has cannot be My disciple."

We can define the term “forsake” in many different ways, but it seems clear that Yeshua literally forsook all that He had, as He had no place to lay His head.

Luqa (Luke) 9:58

58 And Yeshua said to him, "Foxes have holes and birds of the air have nests, but the Son of Man has nowhere to lay His head."

This is a Renewed Covenant manifestation of the same principle as in Numbers 18:20-21, where Yahweh said the Levitical order was not to have an inheritance in the land, but that instead they were to be supported by the tithes and offering of the people. This removed any distractions from serving Yahweh and His people full time.

Bemidbar (Numbers) 18:20-21

20 Then Yahweh said to Aharon: "You shall have no inheritance in their land, nor shall you have any portion among them; I am your portion and your inheritance among the children of Israel.

21 Behold, I have given the children of Levi all the tithes in Israel as an inheritance in return for the work which they perform, the work of the tabernacle of meeting."

Because Yahweh denied the Levitical priests an outside means of support, they needed the support of the people if they were to continue to do His work. And because Yeshua's priests are also not to have any possessions, they also need the people's support if they are to further the Good News, to build a global kingdom for Yeshua without end.

Romim (Romans) 10:14-15

14 How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher?

15 And how shall they preach unless they are sent? As it is written: "How beautiful are the feet of those who preach the gospel of peace, Who bring glad tidings of good things!"

Yet even if the people do not support as they should, a priest who loves Yeshua will recognize that we are in a spiritual war, and he will have the heart of a spiritual soldier. He will do what it takes to continue the mission for his King. He will avoid entangling himself in the affairs of this life, to keep his time free to serve Yeshua, and His people.

TimaTheus Bet (2 Timothy) 2:3-4

3 You therefore must endure hardship as a good soldier of Yeshua Messiah.

4 No one engaged in warfare entangles himself with the affairs of this life, that he may please him who enlisted him as a soldier.

And as we will see in the next chapter, Yeshua's priests must also have a heart to work together according to a single clean doctrine, if a true global order for Yeshua is to be built.

From Disciples to Global Priesthood

As we saw in [Torah Government](#), Yeshua's disciples are first called *apostles* after Yeshua sent them out on a mission in Matthew 10.

Mattityahu (Matthew) 10:1-2

1 And when He had called His twelve disciples to Him, He gave them power over unclean spirits, to cast them out, and to heal all kinds of sickness and all kinds of disease.

2 Now the names of the twelve apostles are these: first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother...

Today the term *apostle* is often assumed to refer only to someone who is sent out to preach the Good News. However, technically it refers to anyone who is sent out to accomplish a specific task (even as a messenger).

NT:652 apostolos (ap-os'-tol-os); from NT:649; a delegate; specially, an ambassador of the Gospel; officially a commissioner of Christ ["apostle"] (with miraculous powers):

KJV - apostle, messenger, he that is sent.

This meaning is reflected in the root at Strong's NT:649, which speaks of someone who is sent out on a mission.

NT:649 apostello (ap-os-tel'-lo); from NT:575 and NT:4724; set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively:

KJV - put in, send (away, forth, out), set [at liberty].

Sometimes apostles with authority in the Good News are called *authoritative apostles*, to differentiate between them and messenger-apostles. A good example of non-authoritative messenger apostles would be the husband and wife messenger team, Andronicus and Junia.

Romim (Romans) 16:7

7 Greet Andronicus and Junia, my countrymen and my fellow prisoners, who are of note among the apostles, who also were in Messiah before me.

Now in Acts we see how the apostles began to form a global priesthood that would serve Yeshua's order. First we are told that the people sold their possessions and lands, to fund the ministry work. This may have been possessions and lands in addition to their residences, as people still needed places to live. However, the point is that the people had to place the accomplishment of the mission ahead of personal possessions.

Ma'asei (Acts) 4:34-35

34 Nor was there anyone among them who lacked; for all who were possessors of lands or houses sold them, and brought the proceeds of the things that were sold,

35 and laid them at the apostles' feet; and they distributed to each as anyone had need.

Funds were also to be distributed to any who had need. If we are willing to receive it, this is a Renewed Covenant manifestation of the third tithe, which was set apart for the poor, the widow, and the orphan. (For more details, see [Torah Government](#).) However, a complaint arose from the Hellenists (i.e., the Greek Jews, similar to the Reform Jews) against the Hebrews (the religiously observant), because the Hellenic widows were being overlooked in the daily distribution. The apostles said to

appoint seven men to look after these matters, so they could remain focused on the ministry of the word.

Ma'asei (Acts) 6:1-6

1 Now in those days, when the number of the disciples was multiplying, there arose a complaint against the Hebrews by the Hellenists, because their widows were neglected in the daily distribution.

2 Then the twelve summoned the multitude of the disciples and said, "It is not desirable that we should leave the word of Elohim and serve tables.

3 Therefore, brethren, seek out from among you seven men of good reputation, full of the Set-apart Spirit and wisdom, whom we may appoint over this business;

4 but we will give ourselves continually to prayer and to the ministry of the word."

5 And the saying pleased the whole multitude. And they chose Stephen, a man full of faith and the Set-apart Spirit, and Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas, a proselyte from Antioch,

6 whom they set before the apostles; and when they had prayed, they laid hands on them.

So now that there was a ministration of the word and a ministration to the poor, the faith could expand globally. Notice, then, that in Acts 9, Shaul gets converted.

Ma'asei (Acts) 9:3-5

3 As he journeyed he came near Damascus, and suddenly a light shone around him from heaven.

4 Then he fell to the ground, and heard a voice saying to him, "Shaul, Shaul, why are you persecuting Me?"

5 And he said, "Who are You, Adon?" Then the Master said, "I am Yeshua, whom you are

persecuting. It is hard for you to kick against the goads."

Up through Acts 9, the Good News was being revealed only to Jews, and to proselytes to Judaism. However, in Acts 10, Yahweh showed Kepha (Peter) a vision of a great sheet descending from heaven, which was filled with unclean animals (symbolic of the gentiles).

Ma'asei (Acts) 10:9-16

9 The next day, as they went on their journey and drew near the city, Kepha went up on the housetop to pray, about the sixth hour.

10 Then he became very hungry and wanted to eat; but while they made ready, he fell into a trance
11 and saw heaven opened and an object like a great sheet bound at the four corners, descending to him and let down to the earth.

12 In it were all kinds of four-footed animals of the earth, wild beasts, creeping things, and birds of the air.

13 And a voice came to him, "Rise, Kepha; kill and eat."

14 But Kepha said, "Not so, Adon! For I have never eaten anything common or unclean."

15 And a voice spoke to him again the second time, "What Elohim has cleansed you must not call common."

16 This was done three times. And the object was taken up into heaven again.

While the church uses this vision to say that the clean food laws no longer apply, Kepha tells us that the true meaning is that we are not to call any man common or unclean. [Interestingly, when Kepha said it was unlawful for a Jewish man to keep company with, or go to one of another nation, he is not speaking about the Torah of

Moshe, but about the rabbinic interpretation of Torah, which is misleadingly called, “Torah Law.”]

Ma’asei (Acts) 10:28

28 Then he said to them, "You know how unlawful it is for a Jewish man to keep company with or go to one of another nation. But Elohim has shown me that I should not call any man common or unclean."

Kepha obeyed the Spirit’s command to go to Cornelius’ house, and while Kepha preached, the Spirit fell on everyone who heard.

Ma’asei (Acts) 10:44-45

44 While Kepha was still speaking these words, the Set-apart Spirit fell upon all those who heard the word.

45 And those of the circumcision who believed were astonished, as many as came with Kepha, because the gift of the Set-apart Spirit had been poured out on the Gentiles also.

Kepha’s traveling companions were of “the circumcision who believed” that Yeshua is the Messiah. (Today these are called *Messianic Jews*, and *Orthodox Jews who believe*.) Why were they astonished that Cornelius and his house had received the Spirit? To answer this, the Pharisees are sometimes called “the circumcision.” This is because they believe they are saved by obeying the Torah command to become physically circumcised. However, they also believe it has to be done in keeping with all of the applicable rabbinic customs and decrees (which basically means that they believe in submission to rabbinic authority). And according to the rabbinic authorities, before a Gentile convert to Judaism can be circumcised, first he must take classes, and pass tests, to show he understands the rabbinical interpretation of

Scripture. That is, they believe Gentiles can only convert to Judaism by following what is called the Giur (Gentile Conversion) Process. However, Cornelius and his family were not submitted to the rabbis, nor were they following the Giur Process, yet still Yahweh chose to honor the fact that they had embraced Yeshua as the Messiah.

When Kepha returned to Jerusalem, the “circumcision who believed” (i.e., rabbinic believers in Yeshua) contended with him for witnessing to non-Jews.

Ma’asei (Acts) 11:1-3

1 Now the apostles and brethren who were in Judea heard that the Gentiles had also received the word of Elohim.

2 And when Kepha came up to Jerusalem, those of the circumcision contended with him,

3 saying, "You went in to uncircumcised men and ate with them!"

Kepha explained from the beginning about how Elohim had shown him that he was not to call any man common or unclean, and how Yahweh had poured out the Spirit on Cornelius and his house, even though they were not submitted to rabbinic authority. Then the circumcision who believe realized that Elohim had decided to grant the Gentiles repentance unto life also.

Ma’asei (Acts) 11:15-18

15 “And as I began to speak, the Set-apart Spirit fell upon them, as upon us at the beginning.

16 Then I remembered the word of the Master, how He said, 'Yochanan indeed immersed with water, but you shall be immersed with the Set-apart Spirit.'

17 If therefore Elohim gave them the same gift as He gave us when we believed on the Adon Yeshua

Messiah, who was I, that I could withstand Elohim?"

18 When they heard these things they became silent; and they glorified Elohim, saying, "Then Elohim has also granted to the Gentiles repentance to life!"

While the Good News was first preached to observant Jews, and then to Hellenized Jews, now the Good News was being preached to the Gentiles. The focus was starting to go global. So when Yahweh poured out His Spirit on many Hellenized (i.e., Reform) Jews in Antioch, the apostles sent Bar Naba (Barnabas) there. When Bar Naba was sent out, this made him an authoritative apostle.

Ma'asei (Acts) 11:19-25

19 Now those who were scattered after the persecution that arose over Stephen traveled as far as Phoenicia, Cyprus, and Antioch, preaching the word to no one but the Jews only.

20 But some of them were men from Cyprus and Cyrene, who, when they had come to Antioch, spoke to the Hellenists, preaching the Master Yeshua.

21 And the hand of the Master was with them, and a great number believed and turned to the Master.

22 Then news of these things came to the ears of the ecclesia in Jerusalem, and they sent out Bar Naba to go as far as Antioch.

23 When he came and had seen the grace of Elohim, he was glad, and encouraged them all that with purpose of heart they should continue with the Master.

24 For he was a good man, full of the Set-apart Spirit and of faith. And a great many people were added to the Master.

25 Then Bar Naba departed for Tarsus to seek Shaul.

Later, in Acts chapter 13, the Spirit said that both Shaul and Bar Naba were to be sent out as (authoritative) apostles, to minister to the Gentiles.

Ma'asei (Acts) 13:1-3

1 Now in the assembly that was at Antioch there were certain prophets and teachers: Bar Naba, Simeon who was called Niger, Lucius of Cyrene, Manaen who had been brought up with Herod the tetrarch, and Shaul.

2 As they ministered to the Master and fasted, the Set-apart Spirit said, "Now separate to Me Bar Naba and Shaul for the work to which I have called them."

3 Then, having fasted and prayed, and laid hands on them, they sent them away.

While we are on this topic we should point out that some have been (incorrectly) taught that there were only ever 12 authoritative apostles (and that there can never be any more). That teaching is clearly in error, as the Spirit sent out Shaul and Bar Naba as authoritative apostles in Acts 13. Further, in 1 Thessalonians, Silvanus and Timothy are mentioned as authoritative apostles. Verse 1:1 lists them as authors of the epistle.

Thessaloniquim Aleph (1 Thessalonians) 1:1

1 Paul, Silvanus, and Timothy, To the assembly of the Thessalonians in Elohim the Father and the Master Yeshua Messiah: Favor to you and peace from Elohim our Father and the Master Yeshua Messiah.

Then in 1 Thessalonians 2:6 they are identified as apostles of Messiah.

Thessaloniquim Aleph (1 Thessalonians) 2:6
6 Nor did we seek glory from men, either from you or from others, when we might have made demands as apostles of Messiah.

While there will never be more than 12 pre-ascension apostles (i.e., apostles called prior to Yeshua's ascent to heaven), we should expect to see many post-ascension apostles, because the gift of apostleship is one of the gifts that Yeshua Himself gave, so that His saints could be equipped for ministry, and unify His global kingdom. These gifts are meant to last until we all come to the unity of the faith, and to be perfect men. Since we are not yet perfect, and since our body is not yet united, these gifts are for today.

Ephesim (Ephesians) 4:11-13

11 And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers,
12 for the equipping of the saints for the work of ministry, for the edifying of the body of Messiah,
13 till we all come to the unity of the faith and of the knowledge of the Son of Elohim, to a perfect man, to the measure of the stature of the fullness of Messiah....

Further, the set-apart apostles and prophets are told to rejoice at the fall of Babylon (at trumpet 7). Since that is still a future event, we should expect to see a resurgence of the apostolic and prophetic gifts in our movement, so that this verse can be fulfilled.

Hitgalut (Revelation) 18:20

20 "Rejoice over her, O heaven, and you set-apart apostles and prophets, for Elohim has avenged you on her!"

However, our goal is not to have independent apostles, prophets, evangelists, pastors, and teachers. Rather, our goal is the establishment of a correct order among them, which leads to Yeshua's kingdom. Let us look at this order as we return to the book of Acts.

Yahweh had already shown that He did not respect the rabbinic Gentile Conversion Process in Acts 10, and Kepha had earlier explained the situation to a few of the circumcision who believed. However, the rest of the Pharisees who believed apparently did not get the message, because still other Pharisees who believed came from Judea to Antioch, telling the Hellenized Jews in Antioch that unless they obeyed rabbinic custom and doctrine regarding circumcision, they could not be saved. This rabbinic Gentile Conversion Process is here called the *custom* of Moshe. This is not the Torah of Moshe, but rather the custom and procedure the rabbis expect everyone to follow. Since Shaul and Bar Naba did not believe in rabbinic custom and tradition anymore, this led to "no small dissension and dispute", and it was decided that they should go up to Jerusalem, to see the apostles and elders, so that there could be one ruling for all the assemblies worldwide.

Ma'asei (Acts) 15:1-2

1 And certain men came down from Judea and taught the brethren, "Unless you are circumcised according to the [rabbinic] custom of Moshe, you cannot be saved."

2 Therefore, when Shaul and Bar Naba had no small dissension and dispute with them, they determined that Shaul and Bar Naba and certain others of them should go up to Jerusalem, to the apostles and elders, about this question.

It takes a few weeks to go up from Antioch to Jerusalem on foot, and in ancient times travel could be dangerous. There were often bandits and thieves, and yet Shaul and Bar Naba obviously felt that it was worth making the trip. This is surely because they understood that there must be a single doctrine, or Yeshua's body would become split.

Ma'asei (Acts) 15:4-5

4 And when they had come to Jerusalem, they were received by the ecclesia and the apostles and the elders; and they reported all things that Elohim had done with them.

5 But some of the sect of the Pharisees who believed rose up, saying, "It is necessary to circumcise them, and to command them to keep the Torah of Moshe."

Notice how the order suggested by the Pharisees who believed is the same as the order of the rabbinic Gentile Conversion (Giur) Process. First the converts must learn the rabbinic interpretation of Torah. Then they are to be physically circumcised (in keeping with the so-called custom of Moshe), and then they can keep the Torah (according to rabbinic interpretation).

One big problem with the Pharisaic argument is that the rabbinical order descends from the Levitical order (which Yeshua was sent to replace). So after there had been "much dispute," Kepha rose up to say that Yahweh had chosen him to deliver the Good News to the Gentiles. He had not put any form of rabbinic authority on the new converts, and yet Yahweh gave them the Spirit, so why did the rabbis seek to put a yoke of rabbinic authority on the necks of the new believers? After all, the apostles also hoped to be saved by Yahweh's favor (rather than obedience to rabbinic tradition).

Ma'asei (Acts) 15:6-11

6 Now the apostles and elders came together to consider this matter.

7 And when there had been much dispute, Kepha rose up and said to them: "Men and brethren, you know that a good while ago Elohim chose among us, that by my mouth the Gentiles should hear the word of the Good News and believe.

8 So Elohim, who knows the heart, acknowledged them by giving them the Set apart Spirit, just as He did to us,

9 and made no distinction between us and them, purifying their hearts by faith.

10 Now therefore, why do you test Elohim by putting a yoke [of rabbinic tradition] on the neck of the disciples which neither our fathers nor we were able to bear?

11 But we believe that through the favor of the Adon Yeshua Messiah we shall be saved in the same manner as they."

Then Shaul and Bar Naba related all the miracles and wonders Elohim was doing among the gentiles (even though they were not submitted to rabbinic authority).

Ma'asei (Acts) 15:12

12 Then all the multitude kept silent and listened to Bar Naba and Shaul declaring how many miracles and wonders Elohim had worked through them among the Gentiles.

Yaakov (James) then said that he judged they should not "trouble" the returning gentiles by placing a yoke of rabbinic authority on them, but that they could enter the assemblies by abstaining from four things Yahweh says will get one "cut off" from the nation (which are idolatry, sexual immorality, strangled [or unclean] meats, and

blood). Yaakov judged that if the gentiles would start by abstaining from these four things, then they could enter the synagogues, where the Torah of Moshe is read aloud each week since ancient times. Thus, rather than having to start with classes, and obey rabbinic authority, the returning Jews and Ephraimites would come into compliance with Yahweh's word more naturally, and without the need to superimpose or inject rabbinic tradition into the Melchizedekian order.

Ma'asei (Acts) 15:13-21

13 And after they had become silent, Yaakov answered, saying, "Men and brethren, listen to me:
14 Shimon has declared how Elohim at the first visited the Gentiles to take out of them a people for His name.

15 And with this the words of the prophets agree, just as it is written:

16 'After this I will return and will rebuild the tabernacle of David, which has fallen down; I will rebuild its ruins, and I will set it up;

17 So that the rest of mankind may seek Yahweh, even all the Gentiles who are called by My name, says Yahweh who does all these things.'

18 "Known to Elohim from eternity are all His works.

19 Therefore I judge [i.e., rule] that we should not trouble those from among the Gentiles who are [re]turning to Elohim,

20 but that we write to them to abstain from things polluted by idols, from sexual immorality, from things strangled, and from blood.

21 For Moshe has had throughout many generations those who preach him in every city, being read in the synagogues every Sabbath."

Yaakov's use of the word *judge* in verse 19 is important. The King James Version renders it as "sentence." It could also be rendered as "rule."

Ma'asei (Acts) 15:19 KJV

19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God:

What we need to remember is that the apostles had just come out of rabbinic Judaism (or perhaps were in the final phases of doing so). In rabbinic Judaism, matters are decided by convening a council or court, which is often called a *beit din*, or house of judgment. In any such council or court there must be order, and a leader. In a larger court (such as a Sanhedrin) the leader is often called the *nasi* ("nah-see"), which means a president, or a prince. Therefore, when Yaakov said that he judged, it meant he was delivering the ruling (or the sentence) of the council.

And what was the ruling of the Jerusalem Council? Yaakov said that the Gentiles did not need to adopt the rabbinic yoke by following the Giur Process. Rather, they simply needed to abstain from four matters which carry the death-penalty in Torah. Then they could be allowed to enter the local synagogues, where they could hear the Torah of Moshe being preached. That way they could learn to keep the Torah over time, as the Spirit led them, without having to take on the rabbinic yoke.

This ruling would last until the rabbis incorporated the Birkhat HaMinim (the curse over believers in Yeshua) into their synagogue services near the end of the first century. After that, the Nazarenes were expelled from the rabbinic synagogues, and had to establish their own houses of worship. However, the start point for entering

into worship remains the same. We must abstain from things polluted by idols, from sexual immorality, from strangled meats, and from blood. Then we can enter the assemblies and partake of the relational fellowship.

The Jerusalem Council also served as the first instance of what Shaul calls the foundation of the apostles and prophets. Because global unity can only happen when there is doctrinal unity, this is the foundation upon which Yeshua’s global house of worship must be built.

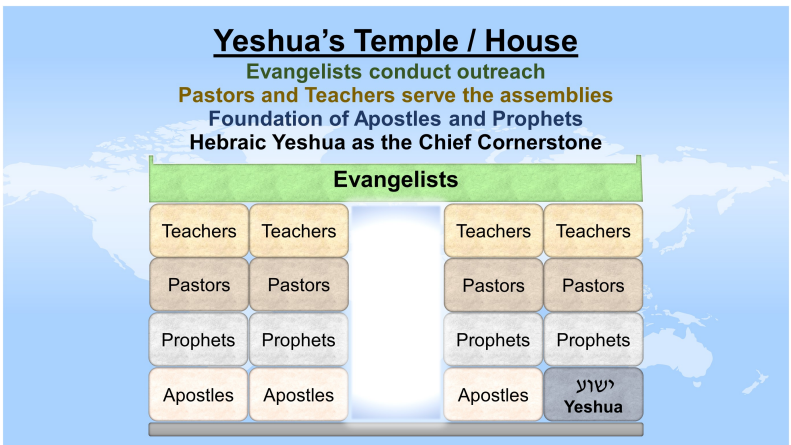
Ephesim (Ephesians) 2:19-22

19 Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of Elohim,

20 having been built on the foundation of the apostles and prophets, Yeshua Messiah Himself being the chief cornerstone,

21 in whom the whole building, being fitted together, grows into a set-apart temple in the Master,

22 in whom you also are being built together for a dwelling place of Elohim in the Spirit.



We can perhaps visualize this spiritual temple as in the image above.

In the Levitical order, the Levites and the priests all had their own specific jobs to do, and yet they had to work together, or else the temple would not function. Tithes and offerings had to be collected to a central point, and distributed fairly, so that everyone could afford to stay focused at his job. Only by working as a team under leadership were they able to create a place where the people could enter in, and worship.

Likewise, in the Melchizedekian order, all the apostles, prophets, evangelists, pastors and teachers each have their own specific jobs, and yet they must work together, or Yeshua's global kingdom is not established. In the balance of this book we will see the system for tithes and offerings, so that all Yeshua's ministers are able to stay focused at their jobs. We will also see how they are to work together as a team under leadership, so that together they can create a place where Yeshua's people can enter in, and worship.

Yeshua's Healing Walk

In [Nazarene Israel](#) we saw that after King Solomon's reign the nation of Israel split into two parts. The northern ten tribes were called the *house of Israel* (or *Ephraim*), while the southern two tribes were called the *house of Judah*. Ezekiel said that because of Ephraim's iniquity, he would go into captivity in Assyria for 390 years.

Yehezqel (Ezekiel) 4:4-5

4 "Lie also on your left side, and lay the iniquity of the house of Israel upon it. According to the number of the days that you lie on it, you shall bear their iniquity.

5 For I have laid on you the years of their iniquity, according to the number of the days, three hundred and ninety days; so you shall bear the iniquity of the house of Israel."

However, at the end of the 390 years the northern house of Israel did not repent, and so the Assyrian captivity was lengthened seven times, in keeping with Leviticus 26.

Vayiqra (Leviticus) 26:18

18 "And after all this, if you do not obey Me, then I will punish you seven times more for your sins."

If we multiply Ephraim's 390 years of captivity times 7, the new sentence is some 2,730 years of captivity. If we add those 2,730 years to the start time of the captivity (circa 732 BCE) we get a new end date of approximately 1998 CE. Not surprisingly, this is when the Ephraimite movement began to appear on the world scene.

We get a second witness to the 1998 date if we utilize the principle in 2 Peter 3:8, which tells us that a day in prophecy can equal a thousand earth years.

Kepha Bet (2 Peter) 3:8

8 But, beloved, do not forget this one thing, that with Yahweh one day is as a thousand years, and a thousand years as one day.

Hosea 6:1-2 speaks of a time after some two prophetic days (or 2,000 years) when the northern house of Israel will return to Elohim, and thus be revived as a people.

Hoshea (Hosea) 6:1-2

1 Come and let us return to Yahweh; For He has torn, but He will heal us; He has stricken, but He will bind us up.

2 After two days He will revive us; On the third day He will raise us up That we may live in His sight.

Historians disagree on the exact year of Yeshua's birth, but most historians place it between 0 and 4 BCE. When we add the two thousand years to 0-4 BCE we come up with 1996-2000 CE, which matches the 1998 estimate of Ezekiel 4.

Now it helps to understand that there are two Judah's in prophecy. In 2 Kings 18:13 we are told that when the Assyrian King Sennacherib took the northern ten tribes into captivity, he also took all the fortified cities (military forts) of Judah, and because of this, many Jews were also sent into the captivity in Assyria (along with the northern ten tribes). We might call these *Assyrian Diaspora Jews* (to differentiate them from those who did not go into the Assyrian Dispersion).

Melachim Bet (2 Kings) 18:13

13 And in the fourteenth year of King Hezekiah, Sennacherib king of Assyria came up against all the fortified cities of Judah and took them.

Then after another 136 years (circa 586 BCE) the house of Judah went into captivity in Babylon, where some huge changes took place in the Jewish faith. When Judah went into Babylon he had a Levitical priesthood, and when he came out of Babylon he had a rabbinical priesthood. In contrast to the Levitical order (who had understood it was their duty to teach Yahweh's Torah), the rabbinical order believed Yahweh had given them the authority to establish their own Torah in each generation, even though this violates Yahweh's Torah.

Devarim (Deuteronomy) 12:32

32 "Whatever I command you, be careful to observe it; you shall not add to it nor take away from it."

Since the rabbis were disobeying Yahweh's Torah (and calling it Torah), what should Yahweh do? The Roman Church (wrongly) tells us that Yahweh sent Yeshua to abolish the Torah, and to replace the Jews with the Gentile Church. However, as we saw in [Nazarene Israel](#), Yeshua did not seek to replace the Jews or Judaism. Rather, Yeshua sought to replace the rabbinical order with His renewed Melchizedekian one. Then He sent His renewed Melchizedekian priesthood out into the world to find and regather the lost sheep of the house of Israel (Ephraim).

Mattityahu (Matthew) 15:24

24 But He answered and said, "I was not sent except to the lost sheep of the house of Israel."

Yeshua's renewed priesthood was to go into all nations, make disciples, and teach them to obey all things that Yeshua had commanded.

Mattityahu (Matthew) 28:19-20

19 "Go therefore and make disciples of all the nations, immersing them in My name*,
20 teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age." Amein.

[*For why we immerse only in Yeshua's name, please see "[Immersion in Yeshua's Name Only](#)," in [Nazarene Scripture Studies, Volume Three](#).]

And not only are we as Yeshua's disciples to do all that Yeshua commanded, but we are also to imitate Him, and to teach others to do the same.

Qorintim Aleph (1 Corinthians) 11:1

1 Imitate me, just as I also imitate Messiah.

Yochanan (John) tells us that if we abide in Yeshua, then we ought to walk even as He walked.

Yochanan Aleph (1 John) 2:6

6 He who says he abides in Him ought himself also to walk just as He walked.

Hebrews have a tradition of imitating their great men. "To walk as He walked" is Hebraic idiom meaning we should practice the same faith Yeshua practiced (down to the last detail). This is what it means to be reconciled to Elohim by being reconciled to the person of Yeshua. In being reconciled to Him we become reconciled to all.

Qorintim Bet (2 Corinthians) 5:18-19

18 Now all things are of Elohim, who has reconciled us to Himself through Yeshua Messiah, and has given us the ministry of reconciliation,
19 that is, that Elohim was in Messiah reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation.

To be reconciled to Yeshua, and walk as He walked, we need to see that Yeshua still practiced Judaism. There are many witnesses to this all throughout the Renewed Covenant. For example, in Mark 11:25-26, Yeshua says that when we stand praying we need to forgive others their trespasses, so that we also might be forgiven.

Marqaus (Mark) 11:25-26

25 "And whenever you stand praying, if you have anything against anyone, forgive him, that your Father in heaven may also forgive you your trespasses.

26 But if you do not forgive, neither will your Father in heaven forgive your trespasses."

Yeshua is commenting on the *Amidah*, or the Jewish *Standing Prayer*, which forms the central part of almost every Jewish ritual worship service. There is a prayer for forgiveness in the *Amidah*, and here Yeshua tells us that if we want Elohim to forgive us, then we must also forgive others.

History also tells us that the Jews in Yeshua's time wore both tefillin (phylacteries) and tzitzit (tassels). We should note that Yeshua never said not to wear tefillin, or tzitzit. Rather, He criticized those who made special straps for their tefillin (to be seen by men), and also those who

lengthened their tzitzit so they drag the ground (as some Orthodox men still do today).

Mattityahu (Matthew) 23:5

5 “But all their works they do to be seen by men. They make their phylacteries broad and enlarge the borders [i.e., lengthen the tassels or tzitzit] of their garments.”

And if we are to imitate Yeshua’s walk as a means of reconciliation, we should notice that it was Yeshua’s custom to go to the synagogue on Shabbat.

Luqa (Luke) 4:16

16 So He came to Nazareth, where He had been brought up. And as His custom was, He went into the synagogue on the Sabbath day, and stood up to read.

In Judaism it is considered an honor to stand before the congregation and read Scripture, and only those in good standing are invited to do so. This tells us Yeshua was a respected regular at His synagogue. And if Yeshua was a respected regular at His synagogue, that is our ideal as well.

Sometimes Ephraimites distrust the Jewish synagogue service, perhaps because they cannot tell which parts of Judaism continue the worship style of our fathers (which existed before Babylon), and which parts were created in Babylon. However, Shaul tells us that the worship service (and the synagogue style) was one of the things that Judah was given to maintain while the Ephraimites were off in the nations.

Romim (Romans) 9:4-5

4 who are Israelites, to whom pertain the adoption, the glory, the covenants, the giving of the Torah, the [worship] service of Elohim, and the promises; 5 of whom are the fathers and from whom, according to the flesh, Messiah came, who is over all, the eternally blessed Elohim. Amein.

By following Yeshua's form of worship we can side-step many of the corruptions which pervade rabbinic Judaism and Christianity. But what kind of corruptions?

In [Nazarene Israel](#) we saw that the disciples continued to offer animal sacrifices for as long as the temple stood. We know this because in Acts 21 there is a conversation between Yaakov (James) and Shaul (Paul) in which Yaakov tells Shaul to pay for the 15 animal sacrifices needed to separate the Nazirite vows of himself and four other men. Five of these animal sacrifices were for sin (Numbers 6:14). By this Yaakov said that "all would know" that Shaul himself also walked orderly, and kept the whole Torah.

Ma'asei (Acts) 21:23-24

23 "Therefore do what we tell you: We have four men who have [also] taken a [Nazirite] vow.

24 Take them, and be purified with them, and [you] pay their expenses so that they may shave their heads—and that all may know that those things of which they were informed concerning you [teaching against the Torah] are nothing, but that you yourself also walk orderly and keep the Torah."

There was persecution in the first century. While it was sometimes possible for the disciples to go into the temple, at other times it was not. The Apostle Yaakov

was reportedly killed in 62 CE when he was pushed off the temple, stoned, and then finished with a club.

So they went up and threw down the just man, and said to each other, "Let us stone James the Just." And they began to stone him, for he was not killed by the fall; but he turned and knelt down and said, "I entreat thee, Lord God our Father, forgive them, for they know not what they do." And while they were thus stoning him one of the priests of the sons of Rechab, the son of the Rechabites, who are mentioned by Jeremiah the prophet, cried out, saying, "Cease, what do ye? The just one prayeth for you." And one of them, who was a fuller, took the club with which he beat out clothes and struck the just man on the head. And thus he suffered martyrdom. And they buried him on the spot, by the temple, and his monument still remains by the temple.

(Eusebius, *Ecclesiastical History*, quoting Hegesippus, 2.23.4,10-18)

Eight years later (in 70 CE) when the Romans destroyed the temple, the disciples fled to Pella. After this the Nazarenes were no longer connected to the house of Judah through the temple service, but they could still enter the synagogues until the Birkhat HaMinim was established around 80-90 CE. The Birkhat HaMinim is a curse over believers in Yeshua. It was originally written for the Nazarenes and all other similar sects (minim), but the language was later changed to read slanderers (I'malshinim). However, the intent to curse believers in Yeshua is very clear. This curse is spoken three times each day by practicing Orthodox Jews, as Article 12 of the Amidah (the Standing Prayers). Let's read the modified version first (for slanderers).

Orthodox Amidah (Standing Prayer) Blessing 12
12 And for slanderers [*l'malshinim*] let there be no hope, and may all the evil [ones] in an instant be destroyed and all Thy enemies be cut down swiftly; and the evil ones uproot and break and destroy and humble soon in our days. Blessed are Thou, Adonai, who breaks down enemies and humbles sinners.

At Berachot 28b-29a, the Babylonian Talmud states that in its original form, the Birkhat HaMinim did not refer to *l'malshinim* (slanderers) but to *l'minim* (the sects, and especially the Nazarenes). (The numbers are footnotes.)

Tractate 28b: These eighteen [benedictions] are really nineteen? R. Levi said: The benediction relating to the Minim 18 was instituted in Jabneh. 19 To what was it meant to correspond? R. Levi said: On the view of R. Hillel the son of R. Samuel b. Nahmani,²⁰ to The God of Glory thundereth; 21 on the view of R. Joseph, to the word One 22 in the Shema; on the view of R. Tanhum quoting R. Joshua b. Levi, to the little vertebrae in the spinal column.

Our Rabbis taught: Simeon ha-Pakuli 23 arranged the eighteen benedictions in order before Rabban Gamaliel in Jabneh. Said Rabban Gamaliel to the Sages: 24 Can any one among you frame a benediction relating to the Minim? 25 Samuel the Lesser arose and composed it. The next year 26 he forgot it

Tractate 29a: and he tried for two or three hours to recall it, and they did not remove him. 1 Why did they not remove him seeing that Rab Judah has said in the name of Rab: If a reader made a mistake in any of the other benedictions, they do not remove him, but if in the benediction of the

Minim, he is removed, because we suspect him of being a Min?

(Babylonian Talmud, Berachot 28b-29a)

After the destruction of the temple, the Nazarenes were no longer tied to Judaism through the temple service. After that, the Birkhat HaMinim effectively drove a wedge between anyone who believes on Yeshua, and the rest of Judaism. From that point forward the faith on Yeshua became divorced from Judaism, and it became tied primarily to the house of Ephraim, whom Yeshua said He had been sent to.

Mattityahu (Matthew) 15:24

24 But He answered and said, "I was not sent except to the lost sheep of the house of Israel."

So those who belong to the house of Israel, who want to practice Yeshua's Melchizedekian Judaism should pray the Amidah, omitting Blessing 12. And if that means we are not welcome in a synagogue, then our alternative is to raise up assemblies of our own. And how that is done, and the organizational structure both within and between assemblies is the subject of the next chapter. What we will see is that if we will all do our part to walk as Yeshua walked as a discipline, not only will it side-step the corruptions of rabbinic Judaism and the church, but it will also heal our nation, and bring reconciliation with Elohim.

The Global Melchizedekian Order

In earlier chapters we saw how Yeshua came to replace the corrupted rabbinical order with a renewed order of Melchizedek. We also saw how the Spirit sent Shaul and Bar Naba out to preach Yeshua to the returning Gentile Ephraimites. In Acts 15 it was ruled that once the Gentile Ephraimites agreed to abstain from four abominations they could attend the Jewish synagogues in their town, where they could hear the Torah of Moshe preached on the Sabbath. This implies that attending the synagogue service needed to be a regular part of their walk (just as it had been Yeshua's custom during His lifetime).

Ma'asei (Acts) 15:19-21

19 "Therefore I judge that we should not trouble those from among the Gentiles who are turning to Elohim [by telling them to keep the rabbinic Gentile Conversion process],

20 but that we write to them to abstain from things polluted by idols, from sexual immorality, from things strangled, and from blood.

21 For Moses has had throughout many generations those who preach him in every city, being read in the synagogues every Sabbath."

After the Nazarenes were expelled from the synagogues through the imposition of the Birkhat HaMinim, they had to form their own congregations. What we need to see in this chapter is how those congregations are supposed to be formed and led in the Melchizedekian order.

In Ephesians 4, Yeshua Himself gives us five ministry gifts. Ephesians 4 lets us know that Yeshua expects us

to use these ministry gifts to unify and edify our body, and to become more like Him.

Ephesim (Ephesians) 4:11-16

11 And He [Yeshua] Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers,

12 for the equipping of the set apart ones for the work of ministry, for the edifying of the body of Messiah,

13 till we all come to the unity of the faith and of the knowledge of the Son of Elohim, to a perfect man, to the measure of the stature of the fullness of Messiah;

14 that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting,

15 but, speaking the truth in love, may grow up in all things into Him who is the head — Messiah —

16 from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love.

Verse 13 says we are to organize according to these gifts until we all come to the unity of the faith in love, and until we all become perfect men (i.e., like Yeshua). Since our body is not presently united, and since we ourselves are far from perfect (both as individuals, and as a body), we are still supposed to be refining ourselves by these fivefold ministry gifts.

When we talk about these fivefold ministry gifts as a means of refinement, we should note that there is also a specific way these gifts are to work together. Ephesians

2 tells us that the living temple is supposed to be built on what it calls the *foundation of apostles and prophets*.

Ephesim (Ephesians) 2:19-22

19 Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of Elohim,

20 having been built on the foundation of the apostles and prophets, Yeshua Messiah Himself being the chief cornerstone,

21 in whom the whole building, being fitted together, grows into a set apart temple in Yahweh,

22 in whom you also are being built together for a dwelling place of Elohim in the Spirit.

What this means is that the apostles and prophets play a special foundational role, in that they establish the doctrine. We already saw an example of this in Acts 15, where the foundation of apostles and prophets met to decide a difficult theological question as the council of *apostles and elders*.

Ma'asei (Acts) 15:6

6 Now the apostles and elders came together to consider this matter.

The reason for the Acts 15 council was to settle a difficult theological question, so that Yeshua's body would not become divided. As we saw in [Nazarene Israel](#), a belief set classifies as a nation in Scripture. Had there been more than one official belief set, then there would have been two nations, and they would have separated. This is just as the rabbinic Messianic Jews today do not mix with the Nazarenes (but the two are separate).

Mattityahu (Matthew) 12:25

25 But Yeshua knew their thoughts, and said to them: "Every kingdom divided against itself is brought to desolation, and every city or house divided against itself will not stand."

But if we must have a single doctrine to unite around, it must also be Elohim's doctrine, or we will not be able to walk in unity with Him.

Amos 3:3

3 "Can two walk together, unless they are agreed?"

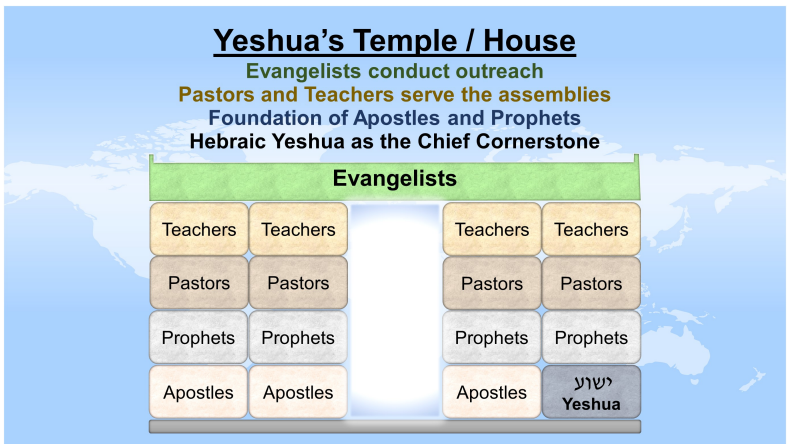
So if there must be only one doctrine, and if it must be Elohim's doctrine, then the council that establishes that doctrine must be made up of those who hear in the Spirit, and can articulate what they hear. As we show in [Torah Government](#), these are the apostles and the prophets, because apostles and prophets are the two classes of gifts that (by definition) hear in the Spirit. (Not that the other gifts cannot hear in the Spirit, but, by definition, the apostles and prophets can.)

Now we need to understand how the ministry gifts (of apostles, prophets, evangelists, pastors, and teachers) relate to the positions of service (apostles/priesthood, elders, deacons, and people). While any of us can have any (or all) of the gifts (apostle, prophet, evangelist, pastor, or teacher), our position of service in the body is determined by finding the place where we can best serve. Thus, one man with an apostolic gifting might be called to the priesthood (where he might serve as an apostle), whereas another man with an apostolic gifting might serve as an elder in a congregation. The apostolic gift indicates that he can fill a lead role. He still needs to be accountable to the apostolic foundation (as Shaul had to report to Yaakov in Acts 21), but he can operate

without oversight for periods of time. In Acts 15 what the phrase “apostles and elders” refers to is the apostles of the priesthood, and the spiritual elders (leaders) of the congregations.

(For more information about the gift of prophecy and hearing in the Spirit, see “[About Speaking in Tongues](#),” in [Nazarene Scripture Studies, Volume One](#).)

Ephesians 2:20 says that Yeshua Messiah is the chief cornerstone of this doctrinal foundation. We can perhaps visualize it this way.



In this image, Yeshua’s true apostles and prophets are in spiritual connection with Yeshua. This means they must have a deep abiding relationship with Yeshua in the Spirit (e.g., John 15).

Yochanan (John) 15:5

5 "I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing."

Together they form a theological foundation upon which a spiritual house of worship can be built. That is why the other ministers (evangelists, pastors, and teachers) must build upon their foundation, and not lay any other foundation.

Qorintim Aleph (1 Corinthians) 3:10-15

10 According to the favor of Elohim which was given to me, as a wise master builder I have laid the foundation, and another builds on it. But let each one take heed how he builds on it.

11 For no other foundation can anyone lay than that which is laid, which is Yeshua Messiah.

12 Now if anyone builds on this foundation with gold, silver, precious stones, wood, hay, straw,

13 each one's work will become clear; for the Day will declare it, because it will be revealed by fire; and the fire will test each one's work, of what sort it is.

14 If anyone's work which he has built on it endures, he will receive a reward.

15 If anyone's work is burned, he will suffer loss; but he himself will be saved, yet so as through fire.

With the theological foundation in place, Shaul and the other apostles could focus on building assemblies. That is why, as Shaul went about his ministry voyages, he not only met with the people, but he also sought out spiritual elders who could lead the assemblies in his absence.

**Apostles establish an assembly,
raise up a board of elders,
and then move on.**



Titus 1:5 shows us that it is the priesthood's job to qualify and appoint elders.

Titus 1:5

5 For this reason I left you in Crete, that you should set in order the things that are lacking, and appoint elders in every city as I commanded you —

We will look at the rules for appointing elders later, but it is not necessary for elders to have apostolic or prophetic gifts. It is nice if they do, but since most people need evangelism, pastoring, and teaching, their needs can be well served if an assembly has three elders, one of which is a pastor, another an evangelist, and another one a teacher.

There are at least six levels of authority and organization in Titus 1:5. We have already seen that Shaul reported to the foundation of apostles and elders (in Acts 15 and Acts 21). In turn, Shaul provided covering for Timothy, and Timothy appointed elders in every city. The elders provide cover for the deacons (congregational servants), and the congregational servants provide covering for the people. This creates a global kingdom for Yeshua.

In the next chapter we will talk about the qualification of elders and servants.

Congregational Elders and Servants

Long before the rabbinical order was created in Babylon, Israel was ruled not by rabbis, but by the most respected elders in each town. These were often the more successful and wealthy men, who also had the respect of the people, because they served as good spiritual examples to the community.

Mishle (Proverbs) 31:23

23 Her husband is known in the gates, When he sits among the elders of the land.

The elders would literally sit in the gates and monitor the activities of their clans, voicing approval or disapproval of the people's activities. And, it was expected that the people would respect and abide by the decisions of their elders. Deuteronomy even shows us that the elders served as the legal court of justice, and that they had the power of life and death in their municipalities.

Devarim (Deuteronomy) 19:11-12

11 "But if anyone hates his neighbor, lies in wait for him, rises against him and strikes him mortally, so that he dies, and he flees to one of these cities,
12 then the elders of his city shall send and bring him from there, and deliver him over to the hand of the avenger of blood, that he may die."

The rabbinical order arose in Babylon. Because it was corrupt, Yeshua came to overthrow it, and replace it with His renewed order of Melchizedek. One of many good things this did was that it restores the elder men to their rightful roles as role models and judges, if not for their towns in the dispersion, at least for their spiritual family

in Yeshua. (This is why we see our congregations ruled by the elders of the congregation, rather than rabbis.)

Any brother can receive any of the fivefold ministry gifts, should Yahweh wish to give it to him. Any brother can receive the gift of apostleship, prophecy, evangelism, pastoring, teaching, or other gifts which are useful in establishing Yeshua's kingdom without end. However, the apostolic gift is counted first among these.

Qorintim Aleph (1 Corinthians) 12:28

28 And Elohim has appointed these in the assembly: first apostles, second prophets, third teachers, after that miracles, then gifts of healings, helps, administrations, varieties of tongues.

One reason the apostles are reckoned first is because of the nature of their gift. A true apostle hears in the Spirit, and has a clean understanding of Scripture (and hence, of the doctrine). Because of this, he can be sent out to accomplish whatever task the Spirit assigns him.

[Note: if an apostle cannot hear in the Spirit (or thinks he can, but can't really), or if an apostle does not display a clean understanding of Scripture (or of the doctrine), it is likely that he is a false apostle. False apostles typically teach false doctrine, and they are sent by some other spirit.]

Let us distinguish the gifts from the roles. While some apostles are called to serve in the separated priesthood, others are not called to serve as separated priests (and yet they still have the gift). Yet due to the nature of the apostolic gift (which is not unlike being a spiritual CEO), an elder with an apostolic gift can establish an assembly, and he can lead the congregation until more qualified elders are found. While elders can have any (or all) of

the giftings, only one with an apostolic gifting is able to establish a congregation alone.

Once an assembly is established it is ideally led by three or more qualified *congregational elders*. (There can be any number of elders, so long as they are truly qualified.) Among the many qualifications for elders is that they love and serve Yeshua's people as Yeshua Himself did, laying down their lives for them in love and service. For their part, the youth are expected to obey their spiritual elders, humbling themselves to accept loving discipline, so that Elohim may exalt them in due time.

Kepha Aleph (1 Peter) 5:1-7

1 The elders who are among you I exhort, I who am a fellow elder and a witness of the sufferings of Messiah, and also a partaker of the glory that will be revealed:

2 Shepherd the flock of Elohim which is among you, serving as overseers, not by compulsion but willingly, not for dishonest gain but eagerly;

3 nor as being lords over those entrusted to you, but being examples to the flock;

4 and when the Chief Shepherd appears, you will receive the crown of glory that does not fade away.

5 Likewise you younger people, submit yourselves to your elders. Yes, all of you be submissive to one another, and be clothed with humility, for "Elohim resists the proud, But gives favor to the humble."

6 Therefore humble yourselves under the mighty hand of Elohim, that He may exalt you in due time,

7 casting all your care upon Him, for He cares for you.

Like the clan elders of old, Melchizedekian elders serve as an example first and foremost to the flock, but also to the outside community. They must know how to give a

good example of walking in the Spirit. And while they do not necessarily need to know all the fine points of prophecy, in general they must know and live the word well enough that he can exhort and convict those who contradict.

Titus 1:5-9

5 For this reason I left you in Crete, that you should set in order the things that are lacking, and appoint elders in every city as I commanded you —

6 if a man is blameless, the husband of one wife, having faithful children not accused of dissipation or insubordination.

7 For a bishop [elder] must be blameless, as a steward of Elohim, not self-willed, not quick-tempered, not given to wine, not violent, not greedy for money,

8 but hospitable, a lover of what is good, sober-minded, just, set-apart, self-controlled,

9 holding fast the faithful word as he has been taught, that he may be able, by sound doctrine, both to exhort and convict those who contradict.

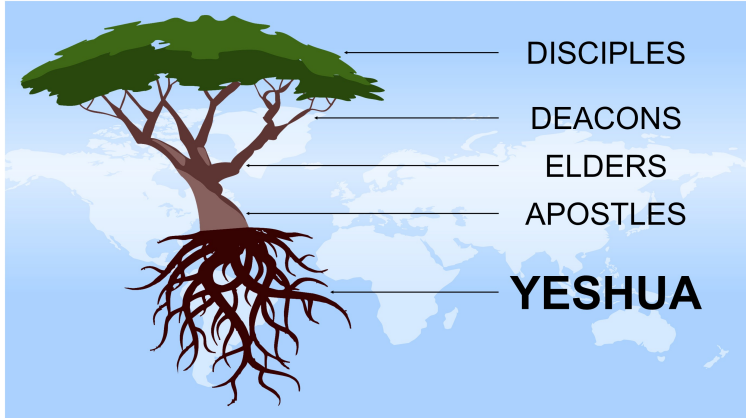
Apostles select the elders essentially because they give a good witness to the flock and the community of walking Yeshua's healing walk. That is, they give an example of living connected to Yeshua in the Spirit.

Yochanan (John) 15:4

4 "Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me."

To extend the analogy, Yeshua effectively planted the Tree of Ephraim, and presently serves as its root. For us to be part of the same tree (or the same vine), we must be set-apart, even as He is set-apart. Yet even so, we

have different jobs to fulfill as different parts of the tree (or different parts of the body).



If Yeshua is the Root of Ephraim's tree, the separated apostles are like it's trunk. A trunk takes the nutrients and moisture the root sends it, and passes them along to the branches (i.e., the elders), who then support the smaller branches (i.e., the congregational servants, or deacons), who in turn serve and connect the leaves (the people) to the tree. The congregational elders also support the weight of the smaller branches and leaves.

Titus 1:7 says elders must not be greedy. This could be because the elders are to collect the people's tithes and offerings and use them to conduct the work of the Great Commission in their city. Elders who rule well, and who labor in the word are to be paid twice the average wage of that municipality. This is not so they can enjoy a nice things. Rather, the support takes care of their family's needs, so they can focus on reaching the people of their city more effectively.

TimaTheus Aleph (1 Timothy) 5:17

17 Let the elders who rule well be counted worthy

of double honor, especially those who labor in the word and doctrine.

The idea is for the elders and the people to work together to spread Yeshua's Good News in their community, so that Yeshua's name is glorified to the people, and the kingdom grows. This calls for the elders to serve humbly, and for the people to support them, so that each may boast of the other.

Qorintim Bet (2 Corinthians) 1:14

14 (as also you have understood us in part), that we are your boast as you also are ours, in the day of the Adon Yeshua.

If the people and the elders work together to further Yeshua's kingdom, then it will stand them both well in the day of judgment, as it will be seen that they did what they could with their earthly minas (their earthly lives) to help build Yeshua's kingdom in the here and now.

Congregational elders can host services, have internet broadcasts, write, or do any doctrinally clean work—but no matter how successful they are, they should not take more than twice the average wage for their salary, seeing as there are so many other needs in the body, including the poor, orphans, widows, missions, schools, etc.

The elders also send a tithe of the tithe (plus gifts, plus offerings) to the priesthood, so that the priesthood can do its part in teaching and connecting all the assemblies globally. This includes doctrinal councils, studies, and much more. While separated priests do not take any salary, it takes funds to carry out these kinds of works in the material world, and the people are the source of this funding. For this to work, the elders must teach the

people to be faithful in the tithe. While this is not always popular, those who love Yeshua understand that it costs money to bring glory to Yeshua's name in the real world, and they are pleased to give to His cause. They know that their sacrifices will be credited to their account, and that this is how Yeshua wants us to build Him a global government without end.

First Timothy 3 gives us some specifics first for bishops (elders), and then for deacons (servants). Both should normally be family men, as both elders and servants serve as examples to the people (and most of the people are married).

TimaTheus Aleph (1 Timothy) 3:1-13

1 This is a faithful saying: If a man desires the position of a bishop [elder], he desires a good work.

2 A bishop then must be blameless, the husband of one wife, temperate, sober-minded, of good behavior, hospitable, able to teach;

3 not given to wine, not violent, not greedy for money, but gentle, not quarrelsome, not covetous;

4 one who rules his own house well, having his children in submission with all reverence

5 (for if a man does not know how to rule his own house, how will he take care of the assembly of Elohim?);

6 not a novice, lest being puffed up with pride he fall into the same condemnation as the devil.

7 Moreover he must have a good testimony among those who are outside, lest he fall into reproach and the snare of the devil.

8 Likewise deacons must be reverent, not double-tongued, not given to much wine, not greedy for money,

9 holding the mystery of the faith with a pure conscience.

10 But let these also first be tested; then let them serve as deacons, being found blameless.

11 Likewise, their wives must be reverent, not slanderers, temperate, faithful in all things.

12 Let deacons be the husbands of one wife, ruling their children and their own houses well.

13 For those who have served well as deacons obtain for themselves a good standing and great boldness in the faith which is in Messiah Yeshua.

Although Matthew 23:9 tells us not to call any man on earth our (heavenly) Father, if we are willing to receive it, the elders play a role like that of spiritual fathers for the congregation. And if the elders can be thought of as the spiritual fathers in the assembly, then the servants (deacons) may be thought of as the older brothers. Their job is to help the elders, and also to serve the people's needs. If the elders are like the Levitical priests, then the servants are like the Levites, who not only collected the people's tithes, but who also had other duties in support of the priesthood. If they serve faithfully for a significant number of hours then they can be paid (or partially paid) from the tithes and offerings. And if the elders are to be counted worthy of double honor, then the servants should be counted worthy of single honor (i.e., the going wage in that area).

And while Yeshua's servants must lead by example, it is also their job to keep the congregation pure. They must send away all those who break the four prohibitions of Acts 15 (regarding idolatry, sexual immorality, strangled meats, and blood). In 1 Corinthians 5 Shaul reprimands the Corinthians for not having done so.

Qorintim Aleph (1 Corinthians) 5:1-5

1 It is actually reported that there is sexual immorality among you, and such sexual immorality as is not even named among the Gentiles — that a man has his father's wife!

2 And you are puffed up, and have not rather mourned, that he who has done this deed might be taken away from among you.

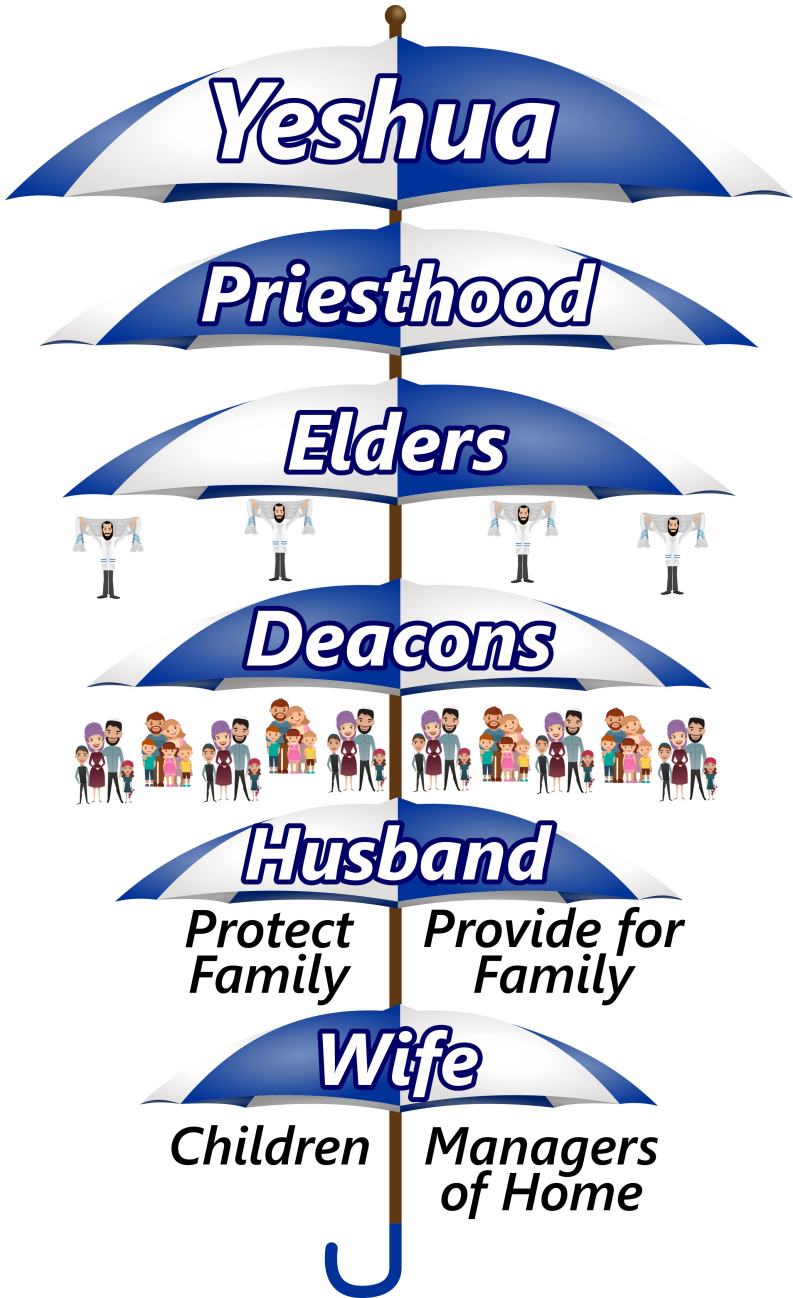
3 For I indeed, as absent in body but present in spirit, have already judged (as though I were present) him who has so done this deed.

4 In the name of our Adon Yeshua Messiah, when you are gathered together, along with my spirit, with the power of our Adon Yeshua Messiah,

5 deliver such a one to Satan for the destruction of the flesh, that his spirit may be saved in the day of the Adon Yeshua.

This kind of “spiritual excommunication” is only to last until the sinner genuinely repents (e.g., 2 Corinthians 2:8), but what we need to see here is that the authority to put evil out of the midst is restored to the city elders in Yeshua’s Melchizedekian order. This is as it was before the rabbinical order existed.

In the next chapter we will begin to talk about how we are to serve at the family level.



Men, Husbands, and Brothers

It is often said that the family is the basic building block of society. While this is true, let us remember what kind of society Yeshua wants us to build for Him.

Scripture tells us that Yeshua serves as the head over every man, while the men serve as the heads over their houses.

Qorintim Aleph (1 Corinthians) 11:3

3 But I want you to know that the head of every man is Messiah, the head of woman is man, and the head of Messiah is Elohim.

Some men misuse this verse to justify ruling their wives with rigor, and harshness. However, this is not Yeshua's way. Rather, His way is to lay down His life for us, and to give us an example of dedication, love and service.

Ephesim (Ephesians) 5:22-28

22 Wives, submit to your own husbands, as to Yahweh.

23 For the husband is head of the wife, as also Messiah is head of the assembly; and He is the Savior of the body.

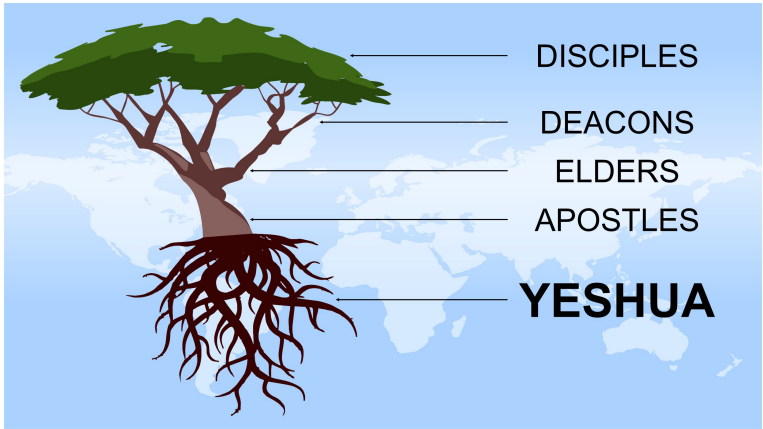
24 Therefore, just as the assembly is subject to Messiah, so let the wives be to their own husbands in everything.

25 Husbands, love your wives, just as Messiah also loved the assembly and gave Himself for her,
26 that He might sanctify and cleanse her with the washing of water by the word,

27 that He might present her to Himself a glorious assembly, not having spot or wrinkle or any such thing, but that she should be set-apart and without blemish.

28 So husbands ought to love their own wives as their own bodies; he who loves his wife loves himself.

We have seen that Yeshua supports the priesthood, and the priesthood supports the elders. The elders support the deacons, and the deacons support and serve the people.



If a woman has no husband (or if her husband is not in the faith) then the deacons can serve and support the wives. However, if the husband is in the faith it is better that the deacons deal mainly with him, as this extends Yeshua's divine order into the household.

In [Torah Government](#) we show that the Melchizedekian order is a spiritual-military kingdom which looks like an inverted meritocracy, based on service. The head of this spiritual-military kingdom is Messiah the Prince.

Daniel 9:25

25 "Know therefore and understand, That from the going forth of the command To restore and build Jerusalem Until Messiah the Prince, There shall be seven weeks and sixty-two weeks; The street shall be built again, and the wall, Even in troublesome times.

The word Prince is Strong's Old Testament 5057, *nagid*, referring to a military commander who leads from the front.

OT:5057 *nagiyd* (naw-gheed'); or *nagid* (naw-gheed'); from OT:5046; a commander (as occupying the front), civil, military or religious; generally (abstractly, plural), honorable themes:

However, even though Yeshua is Royalty, He does not rule over His people with harshness. Rather, He serves His people through sacrifice. This gives us an example to follow, and if we love and fear Yeshua, then we need to follow it. There are also separate applications of this principle for both husbands and wives.

Kepha Aleph (1 Peter) 3:1-7

1 Wives, likewise, be submissive to your own husbands, that even if some do not obey the word, they, without a word, may be won by the conduct of their wives,

2 when they observe your chaste conduct accompanied by fear.

3 Do not let your adornment be merely outward — arranging the hair, wearing gold, or putting on fine apparel —

4 rather let it be the hidden person of the heart, with the incorruptible beauty of a gentle and quiet spirit, which is very precious in the sight of Elohim.

5 For in this manner, in former times, the set-apart women who trusted in Elohim also adorned themselves, being submissive to their own husbands,

6 as Sarah obeyed Avraham, calling him adoni (my master), whose daughters you are if you do good and are not afraid with any terror.

7 Husbands, likewise, dwell with them with understanding, giving honor to the wife, as to the weaker vessel, and as being heirs together of the favor of life, that your prayers may not be hindered.

When the husband does not give honor to his wife as the weaker vessel, or dwell with her in understanding, then Yahweh hinders his prayers (because that is not what Yahweh wants). Rather, what Yahweh wants is for the husbands to serve their wives in love, and for the wives to respond by seeking to serve their husbands in love. This creates a joyous environment, and when believers do this, it builds Yeshua's kingdom.

Yeshayahu (Isaiah) 9:7

7 "Of the increase of His government and peace
There will be no end, Upon the throne of David and
over His kingdom, To order it and establish it with
judgment and justice From that time forward, even
forever. The zeal of Yahweh of hosts will perform
this."

However, just as Elohim's kingdom is not a democracy, neither is the family. In [Revelation and the End Times](#) we saw that the (Greco-Roman) democratic new world order will come crashing down at seal 7, while Yeshua's

kingdom (which is described as a stone) will grow to become a great mountain (government) that will fill the whole earth, and rule over it.

Daniel 2:34-35

34 "You watched while a stone was cut out without hands, which struck the image on its feet of iron and clay, and broke them in pieces.

35 Then the iron, the clay, the bronze, the silver, and the gold were crushed together, and became like chaff from the summer threshing floors; the wind carried them away so that no trace of them was found. And the stone that struck the image became a great mountain [government] and filled the whole earth."

While the New World Order seeks to replace the family with the state, we seek to re-establish Yahweh's original pathways (meaning, Yahweh's original order).

Yirmeyahu (Jeremiah) 6:16

16 Thus says Yahweh: "Stand in the ways and see, And ask for the old paths, where the good way is, And walk in it; Then you will find rest for your souls. But they said, 'We will not walk in it.'

So, what are the old paths regarding families? First, let us realize that because the man has the authority, he is also responsible for whatever happens, both good and bad. This is just as an officer in the military is responsible for everything that takes place under his command. For example, it was a problem when Avram did not seek Yahweh's counsel in the matter of Hagar. This shows us that while a man should ideally talk with his wife about

everything (and let her have her full say), it is his job to then take the matter to Yahweh, and let Him decide.

B'reisheet (Genesis) 16:1-6

1 Now Sarai, Avram's wife, had borne him no children. And she had an Egyptian maidservant whose name was Hagar.

2 So Sarai said to Avram, "See now, Yahweh has restrained me from bearing children. Please, go in to my maid; perhaps I shall obtain children by her." And Avram heeded the voice of Sarai.

3 Then Sarai, Avram's wife, took Hagar her maid, the Egyptian, and gave her to her husband Avram to be his wife, after Avram had dwelt ten years in the land of Canaan.

4 So he went in to Hagar, and she conceived. And when she saw that she had conceived, her mistress became despised in her eyes.

5 Then Sarai said to Avram, "My wrong be upon you! I gave my maid into your embrace; and when she saw that she had conceived, I became despised in her eyes. Yahweh judge between you and me."

6 So Avram said to Sarai, "Indeed your maid is in your hand; do to her as you please." And when Sarai dealt harshly with her, she fled from her presence.

Avram could ask Yahweh because he heard Yahweh's voice. However, today many men do not hear Yahweh's voice. The remedy for this is to inquire of a prophet or an apostle in the assembly (at least on major issues). This is because prophets and apostles hear Yahweh's voice (by definition). However, this kind of inquiry takes a lot of time, and that means there needs to be support for

the apostles and prophets, and right relationship within the assembly (i.e., tithing).

Yahweh's words will not always please us. At times His words can lead to great trials. An example of this is seen in the Agidah (the binding of Yitzhak), where Yahweh told Avraham to offer his son Yitzhak as a burnt offering.

B'reisheet (Genesis) 22:2

2 Then He said, "Take now your son, your only son Yitzhak, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you."

According to one school of thought, this led to alienation between Avraham and Sarah, because when Sarah died Avraham had to travel to where Sarah was buried, to mourn and to weep for her.

B'reisheet (Genesis) 23:2

2 So Sarah died in Kirjath Arba (that is, Hebron) in the land of Canaan, and Abraham came to mourn for Sarah and to weep for her.

Whether or not the Agidah led to an alienation between Avraham and Sarah, the point is that the man is fully responsible for whatever happens in his house. For this reason, he needs to take all major decisions to Yahweh (and let Him decide). This is not the way of democracy, because democracy eventually calls for the husband and wife to be equals, and to share authority equally.

Yet while marriage is not a democracy, and the husband has the final say, he also has the duty to make his wife happy. Yahweh tells us that when a man takes a new

wife, he is excused from military service for a whole year, so that he can make his wife happy.

Devarim (Deuteronomy) 24:5

5 "When a man has taken a new wife, he shall not go out to war or be charged with any business; he shall be free at home one year, and bring happiness to his wife whom he has taken."

Shaul also seems to have understood that a married man is responsible to please his wife.

Qorintim Aleph (1 Corinthians) 7:33

33 But he who is married cares about the things of the world — how he may please his wife.

And, as we already saw, if a man does not give honor to his wife, Yahweh will hinder his prayers.

Kepha Aleph (1 Peter) 3:7

7 Husbands, likewise, dwell with them with understanding, giving honor to the wife, as to the weaker vessel, and as being heirs together of the favor of [the gift of spiritual] life, that your prayers may not be hindered.

Each person in the body has a place in the body—and while all parts of the body have roles and duties, at the exact same time, all parts of the body should be treated with dignity, love, honor, and respect. While this goes for both husbands and wives, since the man is given the authority, it is his duty to set the tone for his house, and to set the example of service in love.

BROTHERS

If the elders and deacons have duties and roles to play in the assembly, the men also have duties and roles to play. Earlier we saw that city elders have the duty to establish justice in their cities.

Devarim (Deuteronomy) 19:11-12

11 "But if anyone hates his neighbor, lies in wait for him, rises against him and strikes him mortally, so that he dies, and he flees to one of these cities,
12 then the elders of his city shall send and bring him from there, and deliver him over to the hand of the avenger of blood, that he may die."

City elders can only establish justice when the men of the city support them. Similarly, Shaul also tells us that it is the job of the men to put evil out of the midst.

Qorintim Aleph (1 Corinthians) 5:1-5

1 It is actually reported that there is sexual immorality among you, and such sexual immorality as is not even named among the Gentiles — that a man has his father's wife!

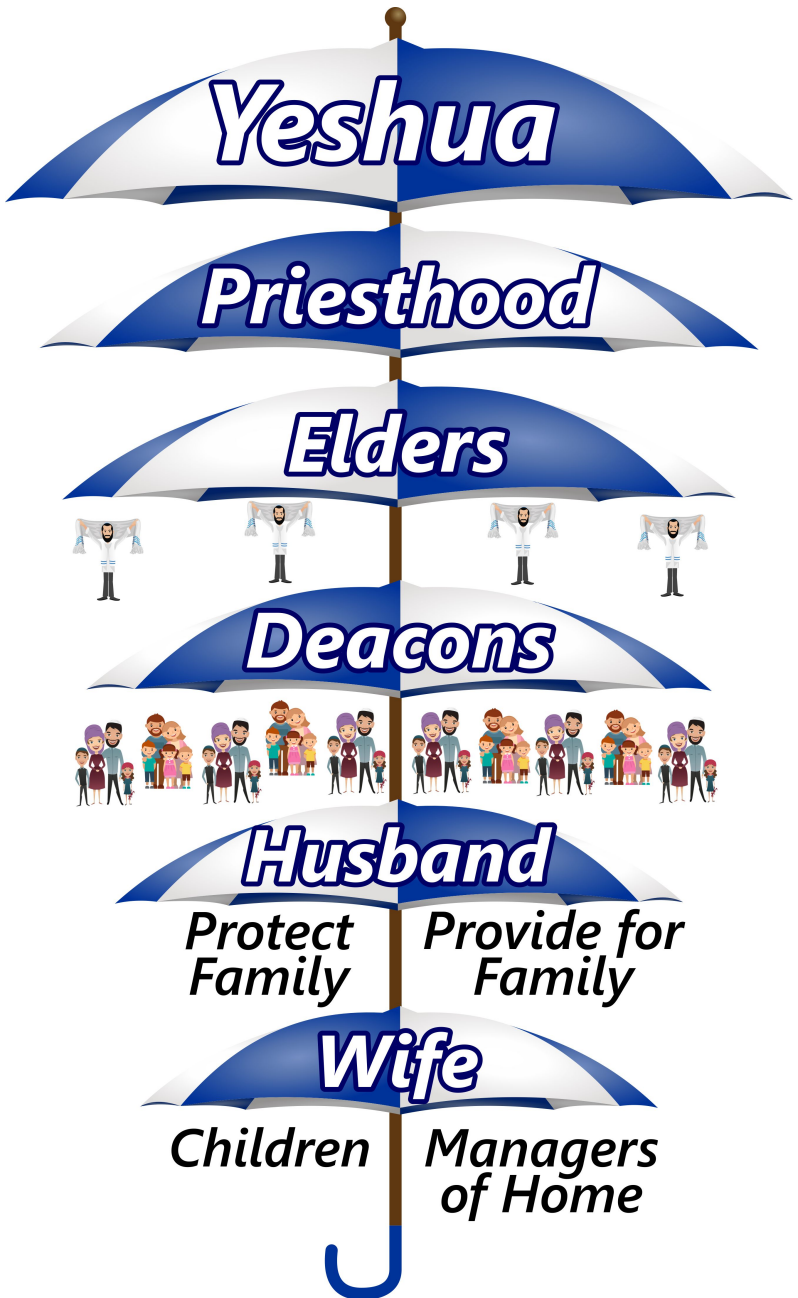
2 And you are puffed up, and have not rather mourned, that he who has done this deed might be taken away from among you.

3 For I indeed, as absent in body but present in spirit, have already judged (as though I were present) him who has so done this deed.

4 In the name of our Adon Yeshua Messiah, when you are gathered together, along with my spirit, with the power of our Adon Yeshua Messiah,

5 deliver such a one to Satan for the destruction of the flesh, that his spirit may be saved in the day of the Adon Yeshua.

Every man is responsible to make sure the assembly his family attends is free from sin. On occasion this may require a loving rebuke. Yet no matter how loving, when words of discipline or correction must be delivered from family to family, it is the man's job to deliver them, one brother to another, speaking the truth in love. This is how the assembly becomes safe for the women and children.



Women, Wives, and Sisters

What is a woman's role as a wife, and as a sister in the assembly and community? This is a subject that could fill volumes, but we will stay focused on the basics.

Yahweh created the woman Havvah (Eve) as a helper corresponding to her man.

B'reisheet (Genesis) 2:18

18 And Yahweh Elohim said, "It is not good that man should be alone; I will make him a helper comparable [or corresponding] to him."

The word *comparable* is the Hebrew word *neged* (נָגַד). This word refers to a counterpart or mate who stands "over against, or before" her husband.

OT:5048 *neged* (neh'-ghed); from OT:5046; a front, i.e. part opposite; specifically a counterpart, or mate; usually (adverbial, especially with preposition) over against or before:

While the woman is created as a helper, she is not created as a robot, or as a drone who has no mind of her own. Rather, she is her own person, but she is supposed to use her talents and abilities to help her man succeed. The goal is that together they do all they can for Yahweh and His people Israel. Because the woman is created differently, she may see things from a different point of view. To use the spiritual army analogy, if the man is the officer, the woman is the sergeant, while the children are the privates. While an officer is responsible to for all

decisions, a good officer consults with his sergeant on a regular basis and listens carefully to his advice. He knows his sergeant has a different perspective, and yet he values his insights and support.

Because women are not robots (but are sentient beings who have their own insights and opinions), at some point there will be disagreement between a man and his wife. The solution for this is to realize that Yahweh made man as the head of the house, and that a wife is to submit to her man as the leader. This is just as the man is to submit to Yeshua as his leader in turn. This relationship extends Yeshua's kingdom into the home.

Qorintim Aleph (1 Corinthians) 11:3

3 But I want you to know that the head of every man is Messiah, the head of woman is man, and the head of Messiah is Elohim.

In an ideal marriage, a husband should talk with his wife about everything, and listen carefully to her advice. He does not necessarily need to take her advice, but he should listen closely nonetheless, to hear what her concerns are, and how best to address them. Then he takes all major matters to Yahweh in prayer (as the priest of the house), and lets Yahweh make the final decision. (As we said, if he does not hear Yahweh's voice he can ask one of the prophets or apostles in the assembly, which means he must be in right relationship).

Because she is a helper "opposite" her husband, and because she is not created as a drone, a wife may not always agree with her husband in everything. Still, even

when she disagrees, she is to submit to her husband, respect him, and do her best to make his decisions work.

For his part, the man is to love his wife, and give himself for her, as Messiah loves His bride, and gave Himself for her. This is true even when he does not feel like his wife respects him. (In marriage, each party must do his best, whether the other party is doing his best, or not.)

Ephesim (Ephesians) 5:22-28

22 Wives, submit to your own husbands, as to Yahweh.

23 For the husband is head of the wife, as also Messiah is head of the assembly; and He is the Savior of the body.

24 Therefore, just as the assembly is subject to Messiah, so let the wives be to their own husbands in everything.

25 Husbands, love your wives, just as Messiah also loved the assembly and gave Himself for her, 26 that He might sanctify and cleanse her with the washing of water by the word,

27 that He might present her to Himself a glorious assembly, not having spot or wrinkle or any such thing, but that she should be set-apart and without blemish.

28 So husbands ought to love their own wives as their own bodies; he who loves his wife loves himself.

It can be difficult for a woman to respect her husband if he does not respect her. It is also hard for her to respect him if he does not listen to her. Yet while it may feel very humiliating, a woman can get her man's attention by treating him with respect (regardless of how he treats

her). Even non-believing (or non-devout) husbands can be won this way.

Kepha Aleph (1 Peter) 3:1-7

1 Wives, likewise, be submissive to your own husbands, that even if some do not obey the word, they, without a word, may be won by the conduct of their wives,

2 when they observe your chaste conduct accompanied by fear.

3 Do not let your adornment be merely outward — arranging the hair, wearing gold, or putting on fine apparel —

4 rather let it be the hidden person of the heart, with the incorruptible beauty of a gentle and quiet spirit, which is very precious in the sight of Elohim.

5 For in this manner, in former times, the set-apart women who trusted in Elohim also adorned themselves, being submissive to their own husbands,

6 as Sarah obeyed Avraham, calling him adoni [my master], whose daughters you are if you do good and are not afraid with any terror.

7 Husbands, likewise, dwell with them with understanding, giving honor to the wife, as to the weaker vessel, and as being heirs together of the favor of life, that your prayers may not be hindered.

In verses 5-6, Kepha (Peter) says it is good for sisters to imitate Sarah, who submitted to her husband, and called him adoni (my master). Whether or not she called him master every day, it seems clear that she thought of him as her master. While this practice has fallen out of favor since democracy has supplanted the Christian kingships of Europe, it is Scriptural, and can remedy some marital issues.

Democracy holds that men and women are equal in the eyes of the law. This can cause marital difficulties in that it encourages the woman see herself as an “equal,” rather than as her man’s helper. However, the Scriptures teach patriarchy, in which the men lead, and the women help. When a wife calls her husband Adon (Master), it shows she is a true daughter of Sarah, and is attempting to respect her husband. While this is often not respected culturally, it is what Scripture says to do.

Verse 7 reminds us that it is not the job of the man to put his wife in submission. Rather, it is the job of the wife to humble herself and submit. It is also the man’s job to treat her lovingly, whether she understands her need to submit or not. He needs to treat her in this way so that his prayers might not be hindered.

THE WOMAN OF VALOR

Some Christian traditions hold that the woman should not work outside the home. However, Scripture does not confine women to the home. For example, Proverbs 31 sings the praises of a *woman of valor* who does business in the community. With wisdom, diligence, and hard work she serves not only her husband and family, but also serves the needy in her community.

Mishle (Proverbs) 31:10-24

10 A woman of valor, who can find? For her worth is far above rubies.

11 The heart of her husband safely trusts her; so he will have no lack of gain.

12 She does him good and not evil all the days of her life.

13 She seeks wool and flax, and willingly works with her hands.

14 She is like the merchant ships; she brings her food from afar.

15 She also rises while it is yet night, and provides food for her household, and a portion for her maidservants.

16 She considers a field and buys it; from her profits she plants a vineyard.

17 She girds herself with strength, and strengthens her arms.

18 She perceives that her merchandise is good, and her lamp does not go out by night.

19 She stretches out her hands to the distaff, and her hand holds the spindle.

20 She extends her hand to the poor: Yes, she reaches out her hands to the needy.

21 She is not afraid of snow for her household, for all her household is clothed with scarlet.

22 She makes tapestry for herself; her clothing is fine linen and purple.

23 Her husband is known in the gates, when he sits among the elders of the land.

24 She makes linen garments and sells them, and supplies sashes for the merchants.

The word valor is the Hebrew word *chayil* (חַיִל). This word is translated in different ways, but it refers to a person of power and valor such as a soldier, or a warrior.

OT:2428 *chayil*; from OT:2342; probably a force, whether of men, means, or other resources; i.e., an army, wealth, virtue, valor, strength:

The idea is that the Proverbs 31 wife is a strong woman who does her valiant best to support her husband, her

family, and her community. She also helps to build her husband's reputation within the community, so that he is honored to sit in the gates (verse 23). These things are still an ideal for wives in Renewed Covenant times.

SISTERS IN THE ASSEMBLY

While a woman is to submit to her husband, that does not mean she submits to the other men in the assembly. Also, she is not required to be completely silent in the assembly. Rather, the doctrine of women needing to be silent in the assembly is based on misinterpretation of 1 Corinthians 14:34-36.

Qorintim Aleph (1 Corinthians) 14:34-36.

34 Let your women be silent in the assemblies, for they are not allowed to speak; but let them subject themselves, as the Torah also says.

35 And if they wish to learn whatever, let them ask their own husbands at home, for it is improper for women to speak in an assembly.

36 Or [ai] did the word of Elohim go out from you? Or did it reach only to you?"

The first time we read this it might seem like Shaul is saying that the women must be silent in the assemblies, and that he is citing the Torah as his authority. However, this cannot be correct, as the Torah says no such thing. Further, according to that misinterpretation, verse 36 seems to come out of nowhere. So, what does this passage say?

[Note: while we believe the Renewed Covenant was first written in Hebrew or Aramaic, it also appears that the

existing Aramaic and Hebrew manuscripts are either not the originals, or if they are the originals, that they have been modified (Hellenized) a great deal. Because of this we normally use the Greek texts for analysis, since they appear to be older.] In the (Greek) Textus Receptus, verse 36 begins with the preposition ay (ai). Strong's Concordance tells us that this word describes what is called a disjunction, or a comparative.

NT:2228 (ai) e (ay!); a primary particle of distinction between two connected terms: disjunctive, or; comparative, than:

This word indicates a sharp contrast between the two things it joins together. When used at the beginning of a sentence, "ay!" (ai) can mean "or", but usually it means something more like the Spanish "¡Ay!" or the Hebrew Oy! ("Enemies!"). If we were to translate (ai) into English in Shaul's context, it would probably translate into something like, "Oh, stop with the nonsense!"

In the first century there were no quotation marks either in Hebrew, in Aramaic, or in Greek. Thus, what makes sense here is that Shaul is quoting another author in verses 34 and 35, while in verse 36 he is ridiculing what the other author said.

Qorintim Aleph (1 Corinthians) 14:34-36

34 [Quoting:] "Let your women be silent in the assemblies, for they are not allowed to speak; but let them subject themselves, as the Torah also says.

35 [Quoting] And if they wish to learn whatever, let them ask their own husbands at home, for it is

improper for women to speak in an assembly.” [end quote]

36 [Shaul’s response] Oy! [What nonsense!] Did the word of Elohim go out [i.e., originate] from you? Or did it reach only to you [meaning, why are you the only one who knows about this alleged Torah command]?

And as an additional witness, the Aramaic Peshitta uses a similar exclamation, “Oh!” (או) which seems to fit with the idea that Shaul is ridiculing this other author.

1 Corinthians 14:36 36 Oh! [או] Went forth from you the Word of Elaha? Oh! [או] Arrived it to you only?	או דלמא מנכון הו נפקת מלתה דאלאהא. או לותכון הו בלהוד מטת
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While assembly leadership is male, it is not desirable for the women to be completely silent in the assembly, because the whole idea behind assembling is to provide a venue for those who have Yeshua’s Spirit in their hearts to gather, and worship and glorify Elohim each week. This can take many forms, but there should be a time for those who speak in tongues to speak, whenever there is a true interpreter. And, while there are no women apostles, there can be true women prophetesses, and there must be a time for them to speak, and for others to judge. Some of these speakers may be women.

Qorintim Aleph (1 Corinthians) 14:27-29

27 If anyone speaks in a tongue, let there be two or at the most three, each in turn, and let one interpret.

28 But if there is no interpreter, let him keep silent in the assembly, and let him speak to himself and to Elohim.

29 Let two or three prophets speak, and let the others judge.

We want our gatherings to be spiritually-nourishing and joyful times that lead people to convert. For this to occur, the men and women must collaborate, and talk. When this is done according to Yeshua's Spirit there is nothing disorderly about it (as the women spoke during times when Yeshua was present). The main thing is to listen for Elohim's voice, and to speak only that which Elohim wants spoken. (It is always safe that way.)

One thing that seems difficult for Ephraimites to accept is that men and women were segregated when they went into the temple, and in devout synagogues. This is based on Leviticus 15:19-20, which deals with the ritual impurities during a woman's monthly time of cleansing.

Vayiqra (Leviticus) 15:19-20

19 'If a woman has a discharge, and the discharge from her body is blood, she shall be set apart seven days; and whoever touches her shall be unclean until evening.

20 Everything that she lies on during her impurity shall be unclean; also everything that she sits on shall be unclean.'

Many things can make us ritually unclean. While it is not a sin to be ritually unclean, it does mean that a man cannot lead the rituals. (Others say he should not even attend the rituals if he is ritually unclean, but this is not proven.) We discuss these things in detail in "[About](#)

[Ritual Cleanness](#),” which is part of [Nazarene Scripture Studies, Volume One](#). However, at a practical level, what it means is that priests, elders, and deacons (and indeed, anyone who can) should do his best not to be ritually unclean on the Sabbath and feast high days. This also includes not having marital relations on those days.

Shemote (Exodus) 19:15

15 And he said to the people, "Be ready for [lit: against] the third day; do not come near your wives."

Traditionally, synagogues segregate by gender (and the young children go with their mother). One reason they do this is so that the women do not need to tell anyone else whether they are cleansing. While it may be hard for younger couples to remain ritually clean, the elders will have an easier time remaining ritually clean (as their own wives are no longer in their cleansing years). Simply by segregating the assembly, the risk that the elders will become ritually unclean (and thus not able to lead the ritual prayers) becomes greatly reduced.

[For details, see “[About Ritual Cleanness](#),” in [Nazarene Scripture Studies, Volume One](#).]

Another thing Ephraimites seem to have difficulty with is the Hebrew custom of the women covering their heads. This is done both to conceal a woman’s beauty to the outside world, and to show that she accepts authority. In 1 Corinthians 11:10, Shaul tells us that a woman ought to have a symbol of authority on her head, because of the “angels.”

Qorintim Aleph (1 Corinthians) 11:8-10

8 For man is not from woman, but woman from man.

9 Nor was man created for the woman, but woman for the man.

10 For this reason the woman ought to have a symbol of authority on her head, because of the angels.

The word *angel* is Strong's NT:32, *aggelos* (pronounced ang'-el-os). It has multiple meanings, one of which is *pastor* (i.e., a priest, elder, or other minister). It also translates as *messenger* (and those who work in ministry are messengers).

NT:32 *aggelos* (ang'-el-os); from *aggello* (meaning, to bring tidings); a messenger; especially an "angel"; (or) by implication, a pastor: KJV - angel, messenger.

It may be that the heavenly messengers (angels) are beneficially influenced by a symbol of righteous authority on the woman's head. It may also be that this symbol of righteous authority is needed to help the pastors and other messengers (ministers). But why would that be?

Pastoring, counseling, and other forms of ministry can get personal. To do his job the right way, a pastor needs to develop close relationships with those he serves. It is natural for women to feel attracted to men in leadership, especially when they are taking an interest in getting to know them better. It is also natural for men to develop feelings for women who look up to them, and because men are visually-oriented, a visual symbol of authority can help. Because Satan is continually trying to distract the ministers, the more a woman can help the minister

keep his focus on Elohim by concealing her beauty, the better.

Because head coverings are not one of the four Acts 15 issues, we do not divide over it. However, it is a good practice for any woman who wants to do things the way they were done in Yeshua's time. (For more details, see "[Head Coverings in Scripture](#)", in [Nazarene Scripture Studies, Volume Two](#).)

Train Up a Child in the Way

So far, we have seen how the priesthood, the elders, the congregational servants, and husband-wife teams must all work together to grow Yeshua's kingdom. But what is the role for the children?

A child's role in the assembly is simply to be trained up in the way he should go, so that when he is older, he will not depart from it. He is to learn how to walk as Yeshua walked.

Mishle (Proverbs) 22:6

6 Train up a child in the way he should go, And when he is old he will not depart from it.

One of the most important functions of the assembly is to train up the next generation of Israelites. Training is different than teaching. For example, an arborist does not teach a young tree anything (there are no lectures). Rather, ideally an arborist bends and prunes the limbs while they are still young, and flexible. If he does his job correctly, then when the tree is grown it will be stronger, and able to bear the weight of more fruit. It will also mean that the tree will need less pruning later in life. The same concept is true for children. If we train up our children to practice correct habits while they are young, then they will need less pruning later in life (which will mean less pain). Thus, while training requires discipline both from the parents and children, training them is a kindness.

Mishle (Proverbs) 13:24

24 He who spares his rod hates his son, But he who loves him disciplines him promptly.

To train up a child in Yeshua's way means that not only do we show him how to walk like Yeshua, but we also help him to do it. That is, we help him to establish good habits that will please Yeshua. That means reading the word, worshipping on Yahweh's days, tithing, giving to the poor, serving others in the assembly and the outside community. If our children learn these habits while they are still young, then like the tree in our earlier example, they will grow up needing only small amounts of pruning later.

Sometimes parents are advised to "live as you wish your children would." That is because our example will say more to our children than our words. If we want our children to get blessed for reading the word, then we should give them an example of reading. If we want them to get blessed for helping the poor, then we should help the poor. Unless parents give their children this kind of example, even the best advice in the world is hypocrisy (and it is unlikely to be followed).

Yet as foundational as setting a good example is, it is also essential to help our children practice good habits. For example, suppose a parent tithes, but does not also train his child to tithe while still living at home. The parent might expect that when his child leaves home he will follow the example he has been given. While this can and does occur, it is easier if the child has been trained to tithe while still at home. That way, when he leaves home he will continue to practice the same good habits

as always. This kind of training takes temptation out of the equation. Like the tree that has been properly trained from a young age, he will not require any pruning to be a blessing to the assembly.

For his part, a child is to obey his parents in Yahweh. To obey them "in Yahweh" means that a child should do what his parents say, so long as it is in keeping with Scripture.

Ephesim (Ephesians) 6:1-4

1 Children, obey your parents in Yahweh, for this is right.

2 "Honor your father and mother," which is the first commandment with promise:

3 "that it may be well with you and you may live long on the earth."

4 And you, fathers, do not provoke your children to wrath, but bring them up in the training and admonition of Yahweh.

Again, there is a two-way relationship here, as between husbands and wives. It is important for parents to train their children with patience, in ways that do not frustrate them, or provoke them to wrath. It takes patience and time to train children in this way, but such patience and love pays off, because then the children do not become bitter, and do not become lost into the world.

Ideally, we would all get raised in loving families who would train us in Yeshua's way, many people get called to the faith, who did not get a proper upbringing. The good news here is that the elders and servants of the congregation can also give this kind of training, since

elders are selected at least partly because their families are in good order (verse 4).

TimaTheus Aleph (1 Timothy) 3:1-5

1 This is a faithful saying: If a man desires the position of a bishop [elder], he desires a good work.

2 A bishop then must be blameless, the husband of one wife, temperate, sober-minded, of good behavior, hospitable, able to teach;

3 not given to wine, not violent, not greedy for money, but gentle, not quarrelsome, not covetous;

4 one who rules his own house well, having his children in submission with all reverence

5 (for if a man does not know how to rule his own house, how will he take care of the assembly of Elohim?)....

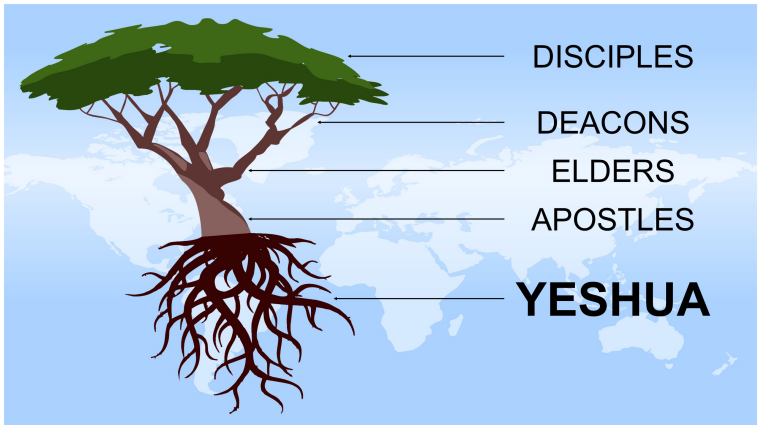
One mark of an elder is that his children are faithful, and are not insubordinate toward loving authority. They also do not dissipate (or waste) their energies in the world.

Titus 1:5-6

5 For this reason I left you in Crete, that you should set in order the things that are lacking, and appoint elders in every city as I commanded you —

6 if a man is blameless, the husband of one wife, having faithful children not accused of dissipation or insubordination.

An elder's children are also to serve as examples to the flock. They should be faithful, and not insubordinate to loving authority. They also should not dissipate (waste) their energies in the world. Rather, they should have a heart to love and serve others.



Like trees, children grow up, and take their places in Yeshua's global order, giving of themselves to serve the needs of others in love. The more we can help children develop this heart while they are still young, the better their lives will be once they are grown.

Dispute Resolution: Matthew 18

Because human nature is evil, the strong conquer and oppress the weak. Yeshua tells us that it is not to be like that among us. Rather, the strong are to serve the weak, while the weak respect and support their shepherds out of love for Yeshua.

Mattityahu (Matthew) 20:25-28

25 But Yeshua called them to Himself and said, "You know that the rulers of the Gentiles lord it over them, and those who are great exercise authority over them.

26 Yet it shall not be so among you; but whoever desires to become great among you, let him be your servant.

27 And whoever desires to be first among you, let him be your slave —

28 just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many."

Because we seek to imitate Yeshua, and walk even as He walked, we are to practice a Melchizedekian form of first century Judaism (which is open to all twelve tribes). There should be no rabbis, and no rabbinical traditions, because the rabbinical order is a corruption of the order of Levi (and we are of the order of Melchizedek). Each synagogue should be led by a board of the elders of that city (as it was before the exile to Babylon), and all the assemblies are to be connected globally by the set-apart priesthood. This relationship establishes a kingdom for Yeshua in all countries. Even though we are presently in the dispersion under Babylonian rule, the kingdom we

establish for Yeshua today will be the kingdom that rules and reigns over the nations once the millennium begins, as Daniel 2:44 says.

Daniel 2:44

44 "And in the days of these kings the Elah [Elohim] of heaven will set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people; it shall break in pieces and consume all these kingdoms, and it shall stand forever."

Any kingdom needs a code of law, and courts. Our law is the Torah, and even though we apply it by Yeshua's Spirit, we still need courts. In practical terms, the elders of a city effectively form a municipal court, while the Acts 15 council was an example of a supreme court. We should also note that there are rules and procedures for court cases, which Yeshua explains in Matthew 18. As we begin the chapter, the disciples came to Yeshua to ask Him who is the greatest in the kingdom. Yeshua answers by saying that unless they are converted and become like little children they will not even enter.

Mattityahu (Matthew) 18:1-5

1 At that time the disciples came to Yeshua saying, "Who then is greatest in the kingdom of heaven?"

2 Then Yeshua called a little child to Him, set him in the midst of them,

3 and said, "Assuredly, I say to you, unless you are converted and become as little children, you will by no means enter the kingdom of heaven.

4 Therefore whoever humbles himself as this little child is the greatest in the kingdom of heaven.

5 “Whoever receives one little child like this in My name receives Me.”

When the disciples asked who was greatest, why did Yeshua talk about the entry requirements? Perhaps it is because He wants us to understand the goal.

Before puberty, children are generally more innocent, and humbler. They are generally interested in learning, and they contend less (both with adults, and with each other). This is also how we are to be.

Mattityahu (Matthew) 18:6-9

6 “Whoever causes one of these little ones who believe in Me to sin, it would be better for him if a millstone were hung around his neck, and he were drowned in the depth of the sea.

7 Woe to the world because of offenses! For offenses must come, but woe to that man by whom the offense comes!

8 If your hand or foot causes you to sin, cut it off and cast it from you. It is better for you to enter into life lame or maimed, rather than having two hands or two feet, to be cast into the everlasting fire.

9 And if your eye causes you to sin, pluck it out and cast it from you. It is better for you to enter into life with one eye, rather than having two eyes, to be cast into hell fire.”

Not only are we to be as innocent as little children (so as not to cause offense), but we are also to help save that which was lost. This means we need to establish a place where the lost and scattered of Israel can get tended, and fed, and then reach out into our communities to draw the lost and scattered in.

Mattityahu (Matthew) 18:10-14

10 "Take heed that you do not despise one of these little ones, for I say to you that in heaven their messengers always see the face of My Father who is in heaven.

11 For the Son of Man has come to save that which was lost.

12 "What do you think? If a man has a hundred sheep, and one of them goes astray, does he not leave the ninety-nine and go to the mountains to seek the one that is straying?

13 And if he should find it, assuredly, I say to you, he rejoices more over that sheep than over the ninety-nine that did not go astray.

14 Even so it is not the will of your Father who is in heaven that one of these little ones should perish."

Yeshua then says "Moreover," and describes the legal procedure we are to use in resolving disputes within the body.

Mattityahu (Matthew) 18:15-17

15 "Moreover if your brother sins against you, go and tell him his fault between you and him alone. If he hears you, you have gained your brother.

16 But if he will not hear, take with you one or two more, that 'by the mouth of two or three witnesses every word may be established.'

17 And if he refuses to hear them, tell it to the assembly. But if he refuses even to hear the assembly, let him be to you like a heathen and a tax collector.

Yeshua is saying, if you know your brother has sinned, go speak humbly to him, in private. If he hears you, then there can be restoration without any need for rumors, or

negative talk. The goal is to resolve the situation without anyone's reputation being tarnished. Yet if your brother does not humble himself, or does not hear you, then take one or two more. Ideally these can be deacons or elders in the assembly, who can explain what Scripture says. The goal is to bring resolution without everyone in the assembly learning of the offense.

If the perpetrator still does not hear Yahweh's word, then the matter needs to be made public before the people, and the people are to reject the one bringing sin into the camp. If the leadership was not involved in step 2, they need to be involved for step 3, as the elders are the only ones with the authority to put the sinner outside the camp.

If the infraction is made by a child, then the matter should be brought to the attention of the parents. If it is a wife who is committing the infraction, if her husband is part of the fellowship, the matter should be brought to him.

We should also note that not every sin calls for putting the sinner outside the camp. As we saw earlier, there are four things new believers must abstain from before they can enter and join in fellowship. These are idolatry (which is spiritual adultery), sexual immorality, strangled meats, and blood. These four things correspond to four classes of death penalty offenses in Torah.

Ma'asei (Acts) 15:19-21

19 "Therefore I judge that we should not trouble those from among the Gentiles who are (re)turning to Elohim,

20 but that we write to them to abstain from things polluted by idols, from sexual immorality, from things strangled, and from blood.

21 For Moshe has had throughout many generations those who preach him in every city, being read in the synagogues every Sabbath."

Because the man in Corinth was being sexually immoral with his father's wife, Shaul said to expel him. This is the Renewed Covenant equivalent of stoning. The sinner is put outside the camp unless and until he repents (and forcing repentance is the goal).

Qorintim Aleph (1 Corinthians) 5:1-5

1 It is actually reported that there is sexual immorality among you, and such sexual immorality as is not even named among the Gentiles — that a man has his father's wife!

2 And you are puffed up, and have not rather mourned, that he who has done this deed might be taken away from among you.

3 For I indeed, as absent in body but present in spirit, have already judged (as though I were present) him who has so done this deed.

4 In the name of our Adon Yeshua Messiah, when you are gathered together, along with my spirit, with the power of our Adon Yeshua Messiah,

5 deliver such a one to Satan for the destruction of the flesh, that his spirit may be saved in the day of the Adon Yeshua.

However, because we love Yeshua, we don't want to do the minimums, we want to do the maximums. We don't want to transgress the Torah in any way, because to transgress the Torah even in one point means that we have missed the mark, and are guilty of all. Yet beyond

the four entry requirements, our focus is not on judging others, but on setting our best example while extending mercy to all those who are trying to keep the Torah.

Yaakov (James) 2:10-13

10 For whoever shall keep the whole Torah, and yet stumble in one point, he is guilty of all.

11 For He who said, "Do not commit adultery," also said, "Do not murder." Now if you do not commit adultery, but you do murder, you have become a transgressor of the Torah.

12 So speak and so do as those who will be judged by the torah of liberty.

13 For judgment is without mercy to the one who has shown no mercy. Mercy triumphs over judgment.

The goal, then, is for those who are strong in the faith to set the example for those who are weak, and help them do better. However, if anyone transgresses any of the death penalty offenses in Torah, he is to be put outside the camp until he repents and is converted. Then he is to be welcomed back, and comforted.

Qorintim Bet (2 Corinthians) 2:6-8

6 This punishment which was inflicted by the majority is sufficient for such a man,

7 so that, on the contrary, you ought rather to forgive and comfort him, lest perhaps such a one be swallowed up with too much sorrow.

8 Therefore I urge you to reaffirm your love to him.

We should realize that Matthew 18 only applies to those who have made the decision to come under the cover of the elders of the congregation. That means they are

submitted to the leadership. Sometimes Ephraimites try to make Matthew 18 apply to internet situations, and other situations where there is no chain of covering or authority. However, in context, it only applies when all parties are under Melchizedekian cover and authority, and are otherwise in right relationship to the body.

Ephraim's Progress

In [Nazarene Israel](#) we saw how the nation of Israel can be divided into two main prophetic groups, called the two *houses* of Israel. The southern house is called the *house of Judah*, while the northern house is called the *house of Israel*, or *Ephraim*. Originally the southern kingdom of Judah consisted of two (or some say three) tribes, while the northern kingdom had ten tribes. In broad, overly-general terms, today's Jews descend spiritually from the house of Judah, while the Christians descend spiritually from the northern house of Israel (Ephraim). It was for this northern house of Israel that Yeshua said He was sent (on His first trip).

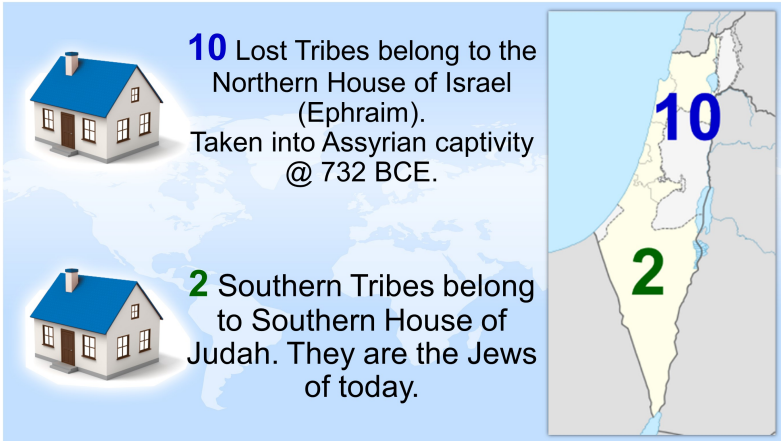
Mattityahu (Matthew) 15:24

24 But He answered and said, "I was not sent except to the lost sheep of the house of Israel."

The situation became more complex over time, such that today there is more than one prophetic group of Jews, and more than one prophetic group of Ephraimites. Because the northern kingdom disobeyed the Torah, Yahweh sent the Assyrians to take Ephraim into physical and spiritual captivity (circa 732 BCE). After the time in captivity was up, they still did not repent, and so they were scattered into all nations, fulfilling the promises given to the patriarchs. (For details, see [Nazarene Israel](#)). At the same time the Assyrians also took most of the Jews into captivity. All of these are today in a kind of prophetic spiritual captivity in Assyria. Yeshua said He came to set these spiritual captives and oppressed ones free.

Luqa (Luke) 4:18

18 "The Spirit of Yahweh is upon Me, Because He has anointed Me To preach the gospel to the poor; He has sent Me to heal the brokenhearted, To proclaim liberty to the [spiritual] captives And recovery of sight to the blind, To set at liberty those who are [spiritually] oppressed...."



10 Lost Tribes belong to the Northern House of Israel (Ephraim). Taken into Assyrian captivity @ 732 BCE.

2 Southern Tribes belong to Southern House of Judah. They are the Jews of today.

In [Revelation and the End Times](#) we saw that most of the Ephraimites will not realize who they are until Yeshua returns at Armageddon, yet even today a small remnant is being called out to help re-establish the faith once delivered to the saints.

Yehudah (Jude) 3

3 Beloved, while I was very diligent to write to you concerning our common salvation, I found it necessary to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints.

To restore this original faith, we must realize that it was a Melchizedekian sect of Judaism that followed Yeshua as their one and only Rabbi. Because Yeshua is our one
120

and only Rabbi, we also follow the rabbinic principle of imitating our Rabbi (Yeshua) in all things, to walk just as He walked.

Yochanan Aleph (1 John) 2:6

6 He who says he abides in Him ought himself also to walk just as He walked.

The phrase “walk just as He walked” is a Hebraic idiom meaning we should obey Yeshua’s *halachah*. The term *halachah* refers to the manner of walking out (i.e., living) the Torah. When we walk as our Rabbi Yeshua walked, imitating Him in all things, then it can be said that we are *following* Yeshua.

Shockingly, even while Yeshua lived, most of those who *believed* on Yeshua did not *follow* Him (obeying His *halachah*). For example, Mark 9:38 tells us there was a believer who was casting out demons in Yeshua’s name, and yet Yochanan (John) said he was not *following* Him (i.e., he was not keeping Yeshua’s *halachah*). What this means is that this believer was effectively practicing a different faith. However, although this man was keeping a different form of worship, Yeshua said not to stop him (because ultimately it would work in His favor).

Marqaus (Mark) 9:38-40

38 Now Yochanan (John) answered Him, saying, "Teacher, we saw someone who does not follow us casting out demons in Your name, and we forbade him because he does not follow us."

39 But Yeshua said, "Do not forbid him, for no one who works a miracle in My name can soon afterward speak evil of Me.

40 For he who is not against us is on our side."

So, if we are part of the remnant that is called to walk as Yeshua walked, and worship as He worshiped, then how did Yeshua live and worship? For one thing, it was His custom to go to the synagogue on the Sabbath.

Luqa (Luke) 4:16

16 So He came to Nazareth, where He had been brought up. And as His custom was, He went into the synagogue on the Sabbath day, and stood up to read.

In Judaism, to “stand up to read” refers to the reading of the Torah and Haftarah portions. Standing up to read is an honor which is only given to those who support the synagogue and are in good standing with the people. In context, then, we who seek to walk as Yeshua walked should seek to glorify Yahweh’s and Yeshua’s names through hosting a public Torah service where we live. History shows that this is what the Nazarenes did until they were driven underground by the Catholics in the fourth century. For example, consider this quote from the Catholic Church father Epiphanius of Salamis, who called the Nazarenes heretics because they “read the Law.” (Note: “The reading of the law” is a Hebraic idiom for the Torah service.)

The Nazarenes do not differ in any essential thing from them [the Orthodox Jews], since they practice the customs and doctrines prescribed by Jewish Law; except that they believe in Christ. They believe in the resurrection of the dead, and that the universe was created by God. They preach that God is One, and that Jesus Christ is His Son. They are very learned in the Hebrew language. They read the Law [the Law of Moshe] Therefore they differ...from the true Christians because they

fulfill until now [such] Jewish rites as the circumcision, Sabbath and others.


[Epiphanius of Salamis, "Against Heresies," Panarion 29, 7, pp. 41, 402]

In the first century, the Jews in the land understood that the Torah is a marital contract between Yahweh and Israel, and so the Torah-obedient Nazarene sect was able to spread. However, outside the land of Israel the gentiles did not understand the Torah's role as a marital contract, and since Christianity is easier to practice than the Nazarene faith, torahless Christianity grew faster. Eventually the Roman Councils of Nicea and Laodicea banned the Nazarene Israelite faith.

Christians must not Judaize by resting on the Sabbath; but must work on that day, honoring rather the Lord's Day [Sunday] by resting, if possible, as Christians. However, if any [Nazarene] be found Judaizing, let them be shut out from Christ.

[The Church of Rome; Council of Laodicea under the Emperor Constantine; Canon 29, 336 CE]

However, let us realize that not everything the Catholic Church did (or does) is wrong. It is often said that Satan prefers forgeries that are as close to the original as possible, so let us see what changed from the Nazarene faith to the Catholic faith—and what did not.



The Fleeting Bride Must Return to the Original Faith!

Yeshua Netzerim/ Nazarenes	O U T S I D E L A N D	Catholic ("Universal") Church	Protestant/ Multiple Bodies of Messiah	Independent/ Separate Churches	House Church/ Messianic
Unified org. worldwide		Unified org. worldwide	Multiple orgs. worldwide	Independent organizations	No organization
Unified Torah doctrine		Single doctrine	Multiple doctrines	Haphazard doctrines	Individual doctrines
Unified leadership		East & West patriarchates	Separate headquarters	Individual leaders	Individual consumers

If we are willing to accept it, both the Nazarene and the Catholic faiths are organized globally. Both seek to establish a global kingdom (one for Yeshua, and one for Babylon). Both teach a single doctrine, and while they arrive at those doctrines differently, both vest decision-making authority in a single individual (e.g., Yaakov in Acts 15, vs. the pope). Both have a separate priesthood. If we have eyes to see and are willing to accept it, the main difference is that because the Roman Church has a Babylonian spirit, it is subject to fragmentation. First the Roman church fragmented into eastern and western halves in the Great Schism of 1054. Then the Western Roman Church (Western Leg) began to fragment further in the Protestant Reformation of 1517 CE. First new denominations were formed (e.g., Lutheran Church), and then national denominations followed (e.g., Church of England, Church of Sweden). The reason they can never unify as a single body is that they have a distorted image of who Yeshua is. Because they do not know who Yeshua is or what He wants they are not able to walk as He walked, or live as He lived. Therefore, they are not in unity with Yeshua (and Yeshua is not in unity with them). Because of this, their bodies will always be fragmented,

unless they are held together by force (such as with the upcoming NWO police state).

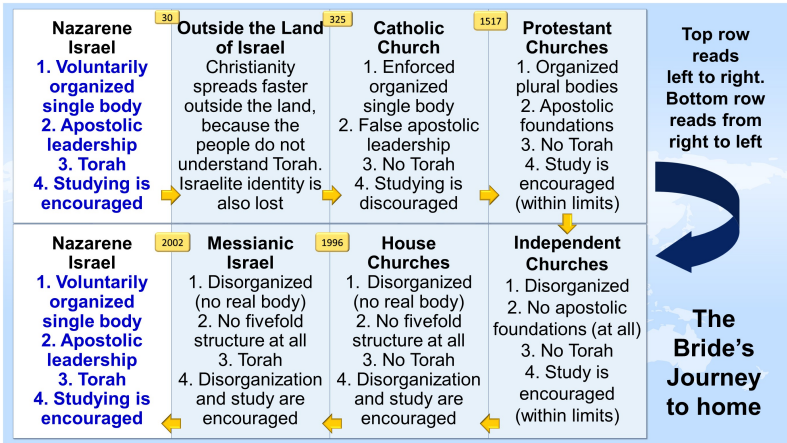
While the break with Rome was unavoidable, it is not a small thing for Yeshua's body to fragment (as splitting is the opposite of a unified global government without end). The idea of a split body was unacceptable to Martin Luther, because (by definition) a split makes for more than one body of Messiah. That is why Martin Luther first tried to reconcile with Rome (to reform the body, rather than to split it). It was only after Rome sought to kill him that he accepted the need to break with Rome.

Fragmentation leads to more fragmentation. Just as the torahless Christian faith was more popular outside the land of Israel than the Nazarene faith, so too is passive (lazy) disunity more popular with many Messianics. Five hundred years after Luther's protest, most Christians and Messianics think there is nothing wrong with setting up independent ministries, which do not contribute to the unity of the larger Melchizedekian global order. They have forgotten Yeshua's dictum that he who does not gather together with Him (and His body) scatters abroad (and will be punished).

Mattityahu (Matthew) 12:30

30 "He who is not with Me is against Me, and he who does not gather with Me scatters abroad."

Just as in the first century, today there are many different groups who feel they can "follow Yeshua" and "keep the Torah" without contributing to the establishment of His global Melchizedekian government without end. What they need to realize is that unless and until they join the faith that Yeshua taught and contribute to the growth of Yeshua's global Melchizedekian order, they are still in Babylon (and are not doing His will).



In the graphic, the spiritual captives of Ephraim have already passed through many phases on their way back to the original faith. However, at the same time, they are also becoming more and more fragmented, because until they truly leave the Babylonian church system and come back to the original faith, they are still in error. We should also note that the final step is the hardest of all the transitional steps, especially for fractious Ephraim, because rather than adopting more fragmentation and division, to come back to the original Nazarene faith calls for each of us to do what we can to find the place where we can contribute best to His cause. And until we are giving our fair share, we are not truly in His will.

Today we are more scattered than ever, and the end times are upon us. The New World Order will soon be a reality, so how can we reverse this trend? How can we begin to rebuild a global body for Yeshua, by His Spirit? If Yahweh wills, Nazarene Israel hopes to establish an Internet Torah service, so that all those who do not have a participating local synagogue can still congregate, and worship as Yeshua did. If Yahweh wills, hopefully this will lead to more local assemblies and more local Torah services, as Yahweh inspires more congregational

elders to host public Torah readings, to praise His name in their towns. When we His people begin to host His form of worship in every city all around the world, it will be the fulfillment of what was envisioned in Acts 15, that the new baby believers could learn how to worship the King above all kings by participating in their local Nazarene synagogue.

Ma'asei (Acts) 15:19-21

19 Therefore I judge [i.e., rule] that we should not trouble those from among the Gentiles who are [re]turning to Elohim,

20 but that we write to them to abstain from things polluted by idols, from sexual immorality, from things strangled, and from blood.

21 For Moshe has had throughout many generations those who preach him in every city, being read in the synagogues every Sabbath."

Yet while the online broadcast will be beneficial for those who have no participating local assembly, better still will be for the devout to participate in their local assembly and collaborate with others to glorify and magnify the names of Yahweh and Yeshua in their localities, as there is a myriad of benefits to fellowship and assembling that a virtual synagogue can never provide. Yet we pray it will be a good start, and that you will join us in serving Him the way He says He wants to be served.

Leading Through Service

Shaul tells us that Yeshua will not return until first comes a great falling away, and a man of sin is revealed.

Thessaloniquim Bet (2 Thessalonians) 2:3-4

3 Let no one deceive you by any means; for that Day will not come unless the falling away comes first, and the man of sin is revealed, the son of perdition,

4 who opposes and exalts himself above all that is called Elohim or that is worshiped, so that he sits as Elohim in the temple of Elohim, showing himself that he is Elohim.

As we saw in [Nazarene Israel](#), this man of sin is the pope (or the papacy), because the papacy teaches against the law (Torah), and such lawlessness is precisely sin (i.e., torahlessness). (For details, see [Nazarene Israel](#).)

Yochanan Aleph (1 John) 3:4

4 Whoever commits sin also commits lawlessness, and sin is lawlessness.

We saw this great falling away in the last chapter. As the Melchizedekian order transitioned outside the land, the gentiles did not understand the need for Torah. This meant that the torahless *Christian* variations of the faith grew faster than the Torah-obedient Nazarene Israelite faith did. Fragmentation resulted. Then came the rise of the Roman-Babylonian Catholic order (as prophesied by Daniel), and the body was (correctly) globally united, but it was incorrectly united by force. This forced unity was later lost in the Protestant Reformation. Then, once unity was broken it was broken again and again, as many new

Christian churches sprang up, following the teachings of Luther, Calvin, and various kings of Christian nations. Over time the Protestants became so used to the idea of more than one body of Messiah that they also became comfortable with the concept of independent churches and independent ministers. Today we have the House Church movement (including its Hebraic Roots cousins) in which the people (correctly) study the word for themselves, but in which there is no real priesthood, and no real unity from one congregation to the next, yet the people imagine that they are somehow “united in the Spirit.” Yeshua’s command to build Him a literal global kingdom is all but ignored, while the general spirit is one of shopping for blessings, while various sales-ministers hock their wares for gain. Many of people want to see how much they can learn and how little they can give, as if all Yeshua wants is for us to educate ourselves while we wait for Him to return. This is a broad, lazy path that leads to destruction.

The Fleeing Bride Must Return to the Original Faith!

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In the above graphic, first the Good Shepherd (Yeshua) was struck, and His sheep were scattered, and became torahless Christians. Then His sheep began to follow a False Shepherd (Babylonian-Roman Church). Then in

the Protestant Reformation the false Catholic Shepherd was also struck, and the sheep were again scattered, which is why the body is so fragmented today, and why the people are so scattered.

Zechariah (Zechariah) 13:7

7 "Awake, O sword, against My Shepherd, Against the Man who is My Companion," Says Yahweh of hosts. "Strike the Shepherd, And the sheep will be scattered; Then I will turn My hand against the little ones."

As we saw in [Nazarene Israel](#), the house of Ephraim is the bride, and she is very rebellious. Ephraim has a long history of rebellion that goes back to the days of King Solomon. However, in these end times the Ephraimites are being led into a crisis, and they must choose. Either they must show fruits worthy of repentance and learn to walk the way Yeshua truly walked, or they will perish in the tribulation.

Mattityahu (Matthew) 7:13-14

13 "Enter by the narrow gate; for wide is the gate and broad is the way that leads to destruction, and there are many who go in by it.

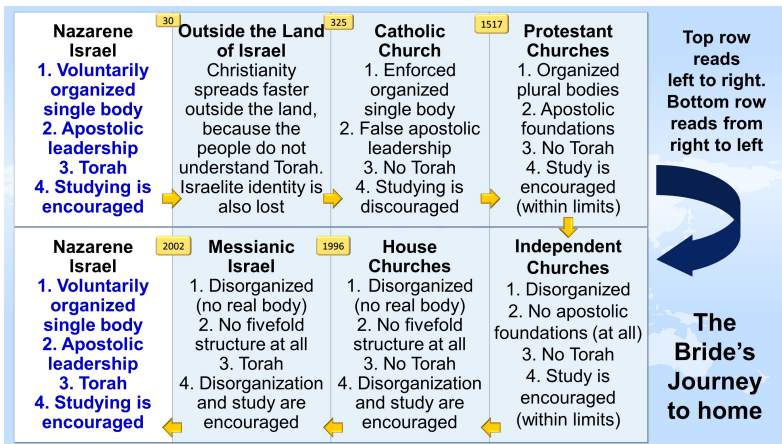
14 Because narrow is the gate and difficult is the way which leads to life, and there are few who find it."

Yeshua's path is not a pleasant "Bless Me Club" where the many expect to get blessed for showing up (or they won't come back). Rather, Yeshua's path is where the few who love Yeshua more than their own lives band together and search for ways to build Yeshua's kingdom. This means they must develop a heart to bless others.

Ma'asei (Acts) 20:35

35 I have shown you in every way, by laboring like this, that you must support the weak. And remember the words of Yahweh Yeshua, that He said, 'It is more blessed to give than to receive.'

Love means giving more to the Great Commission than we take. Love means we try to bless others more than we get blessed. Yet as we saw in [Revelation and the End Times](#), most of the Ephraimites will perish in the tribulation because they love their own lives more than they love Yeshua. If we do not love Yeshua enough to go from being served to serving, or from consuming to giving, then we will be unable to return to Yeshua's true walk.



In the Great Commission, Yeshua says we are to teach the disciples to do all things that Yeshua commanded.

Mattityahu (Matthew) 28:20

20 "...teaching them to observe all things that I have commanded you; and behold, I am with you always, even to the end of the age." Amein.

It is not enough to believe if we do not also obey, for even the demons believe Yeshua is the Messiah, yet while they tremble, they do not willingly obey.

Yaakov (James) 2:19

19 You believe that there is one Elohim. You do well. Even the demons believe — and tremble!

To be Yeshua's disciples, not only must we believe what Yeshua says, but we must also do it willingly. In the parable of the house built on the rock, Yeshua tells us that only those who obey His words will stand, while those who believe but do not obey will fall.

Luqa (Luke) 6:46-49

46 "But why do you call Me 'Adon, Adon,' and not do the things which I say?

47 Whoever comes to Me, and hears My sayings and does them, I will show you whom he is like:

48 He is like a man building a house, who dug deep and laid the foundation on the rock. And when the flood arose, the stream beat vehemently against that house, and could not shake it, for it was founded on the rock.

49 But he who heard and did nothing is like a man who built a house on the earth without a foundation, against which the stream beat vehemently; and immediately it fell. And the ruin of that house was great."

What Yeshua wants is that all the parts of His body to give their fair share, so His body can grow. When all His people serve, Yeshua's kingdom can be built in love.

Ephesim (Ephesians) 4:16

16 from whom the whole body, joined and knit together by what every joint supplies, according to

the effective working by which every part does its share, causes growth of the body for the edifying of itself in love.

What many believers miss is that unless we are eagerly giving something back to Yeshua, we are not part of His body. Yeshua likens those who do not contribute to His kingdom to dead, withered branches which are cut out of the Vine, and will be burned (in the tribulation).

Yochanan (John) 15:6

6 "If anyone does not abide in Me, he is cast out as a branch and is withered; and they gather them and throw them into the fire, and they are burned."

Our own bodies cannot survive if the organs and limbs don't give anything back to the body, but only take. Such bodies are sickly, and diseased, and the only way to save such a body is to cut out all the dead, lifeless parts before they become gangrenous. Yet if our job is not to tear out the tares (Matthew 13:29), or divide between sheep and goats, then how can the minority of disciples succeed in setting the Melchizedekian order back up, when there are so many more believers, than disciples?

Consider: Yeshua had 12 disciples who served 4,000 believers, and 5,000 believers. These believers may have thought they were disciples, because they believed on Yeshua, and wanted to learn. They may have thought they were making a big sacrifice to take the time and expense to come hear Yeshua teach. However, they were not disciples in that their goal was not to serve Yeshua, or to help Him build His kingdom. They did not come seeking to bless Yeshua, but to be blessed by Him. That is, their focus was still on being served by the King, rather than serving the King. They were still selfish, not selfless. Yeshua said that the reason they sought

Him was not because they truly believed on Him (after having seen signs), but because they got fed. They ate of the loaves and were filled. They got to take.

Yochanan (John) 6:26-29

26 Yeshua answered them and said, "Most assuredly, I say to you, you seek Me, not because you saw the signs, but because you ate of the loaves and were filled.

27 Do not labor for the food which perishes, but for the food which endures to everlasting life, which the Son of Man will give you, because Elohim the Father has set His seal on Him."

28 Then they said to Him, "What shall we do, that we may work the works of Elohim?"

29 Yeshua answered and said to them, "This is the work of Elohim, that you believe in Him whom He sent."

In context, the believers in John 6 wanted to make Yeshua their earthly king, so He could lead an uprising against the Romans. However, Yeshua was not happy with this, because they did not come to Yeshua asking how they could serve Him. Instead, they wanted Yeshua to come lead a plan of their own devising. This meant that the believers did not truly love Yeshua, because they did not want to do what He wanted them to do. Therefore, He spoke to them in parables, so that seeing they would not see, and hearing they would not hear, or understand, as the disciples did.

Mattityahu (Matthew) 13:10-17

10 And the disciples came and said to Him, "Why do You speak to them in parables?"

11 He answered and said to them, "Because it has been given to you to know the mysteries of the

kingdom of heaven, but to them it has not been given.

12 For whoever has, to him more will be given, and he will have abundance; but whoever does not have, even what he has will be taken away from him.

13 Therefore I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand.

14 And in them the prophecy of Yeshayahu is fulfilled, which says: 'Hearing you will hear and shall not understand, And seeing you will see and not perceive;

15 For the hearts of this people have grown dull. Their ears are hard of hearing, And their eyes they have closed, Lest they should see with their eyes and hear with their ears, Lest they should understand with their hearts and turn, So that I should heal them.'

16 But blessed are your eyes for they see, and your ears for they hear;

17 for assuredly, I say to you that many prophets and righteous men desired to see what you see, and did not see it, and to hear what you hear, and did not hear it."

Notice that in John 6:29 (above), Yeshua hid His true meaning from the believers with a riddle, saying that all they had to do was to *believe* on Him. What Yeshua did not say is that in the fullest sense of the word, to *believe* on Yeshua means we must live as He lived, and walk as He walked, because this is how the kingdom of Elohim is built. Yet the believers in John 6 did not love Yeshua enough to understand what He wanted, and so He felt no need to explain it to them, as He does not want a bride like that, and it is necessary that the majority shall perish.

Sadly, a similar issue exists in the Ephraimite movement today. What many Ephraimites call Torah is little more than resting, reading, and fellowshiping on the Sabbath and feasts. If we don't love Elohim, it may not bother us to claim we are keeping Torah, when in fact we are only seeking His blessings. This is what Shaul calls not having received the love of the truth, so we may take our focus off our own selfish wants and pay attention to Yeshua and what He wants, and thus be found bearing fruits worthy of repentance.

Thessaloniquim Bet (2 Thessalonians) 2:9-12

9 The coming of the torahless one is according to the working of Satan, with all power, signs, and lying wonders,

10 and with all unrighteous deception among those who perish, because they did not receive the love of the truth, that they might be saved.

11 And for this reason Elohim will send them strong delusion, that they should believe the lie,

12 that they all may be condemned who did not believe the truth but had pleasure in unrighteousness.

Scripture tells us that it will only be a remnant of Ephraim (and Assyrian Judah) who will be saved, while the destruction of the majority of Ephraimites will “overflow with righteousness.”

Yeshayahu (Isaiah) 10:22

22 “For though your people, O Israel, be as the sand of the sea, [yet only] A remnant of them will return; The destruction decreed shall overflow with righteousness.”

Could it be that the destruction of most of Ephraimite believers will be so righteous because after all the love

and tender care that has been poured out on Ephraim over the centuries, anyone who does not put Yeshua's will ahead of his own is not fit to live?

There have always been many more believers than disciples. In the first century there were the 4,000 and the 5,000, as compared to the 12. Yet even though the disciples are outnumbered, if the disciples will work as a team they can ultimately provide order to the movement through serving it. No one objects to being served, or loved, and if such service is done well it is possible to serve the people in the right direction.

In other words, if we will turn, and be converted, and put Yeshua and His people first (ahead of ourselves), then everything else will fall into place (while those who do not serve Him will perish).

He who has ears, let him hear.

Assembling in the End Times

I get many good questions about how people can join Nazarene Israel, and how they can become Nazarenes. I also get good questions about how to find fellowship in the end times, when we know persecution is coming, and the new world order control grid is already here. Because so many people have these good questions I want to answer them in the context of this study. The answers are neither easy nor simple, but as we will see, getting this point correct is essential for anyone who wants to be found faithful to Yeshua, and thus be taken as part of His bride.



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The above image is explained in [Revelation and the End Times](#). What we need to know here is that in the first century, Yeshua and His first disciples were raised as rabbinic Jews. Yeshua taught His disciples to reject the rabbinical order not only because it was corrupt, but also because the Melchizedekian order does not need a

physical temple (and so it is better suited to kingdom building outside the land of Israel, in the dispersion). We should notice that there was only one body globally, with one apostolic council, one doctrine, and great patience.

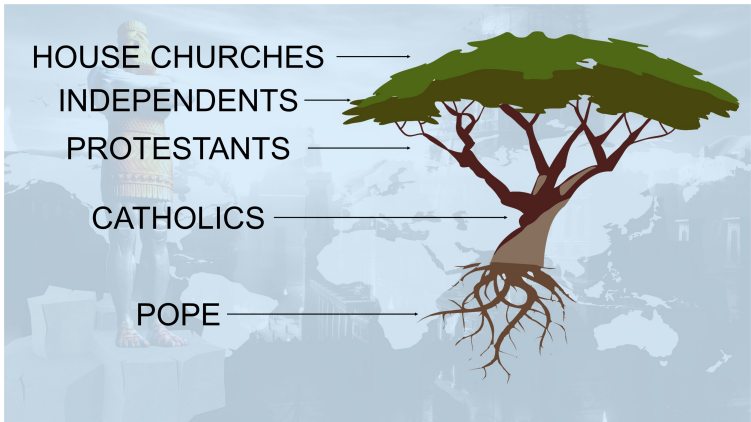
As the faith moved outside the land of Israel, Mark 9:38 style Messianism and then torahless Roman-Christianity grew faster than the original Nazarene faith. Over time the Bishopric of Rome grew in power, until it dominated the body of Messiah. This was to fulfill Daniel 7:25, where we are told that the saints would be delivered into the hand of a Little Horn (i.e., the papacy) for a time, times, and half a time.

Daniel 7:25

25 "He [little horn] shall speak pompous words against the Most High, Shall persecute the saints of the Most High, And shall intend to change [feast] times and Torah. Then the saints shall be given into his hand For a time and times and half a time."

In [Revelation and the End Times](#) and in [Nazarene Israel](#) we saw that the time, times and half a time refer to the 1,260 years of Roman Catholic spiritual domination of the faith. This 1,260 years began when the bishopric of Rome began oppressing the saints, and it lasted until the Protestant Reformation, when the Ephraimites broke free from Rome. However, there are some issues. Prior to the Protestant Reformation it was unthinkable that there should ever be more than one body of Messiah. However, after the schism Protestants came to believe that there was no need for unity, and that there could be as many denominations as people wanted, and that it was no problem. The Protestants then fragmented into

many denominations, and then separate churches, and then so-called “home churches”, until today there is no real cohesion. The only real cohesion is that provided for by the Red horse democratic governments. However, these all report to the Sabbatean-Frankist money power, and the New World Order, so Ephraim has sold himself.



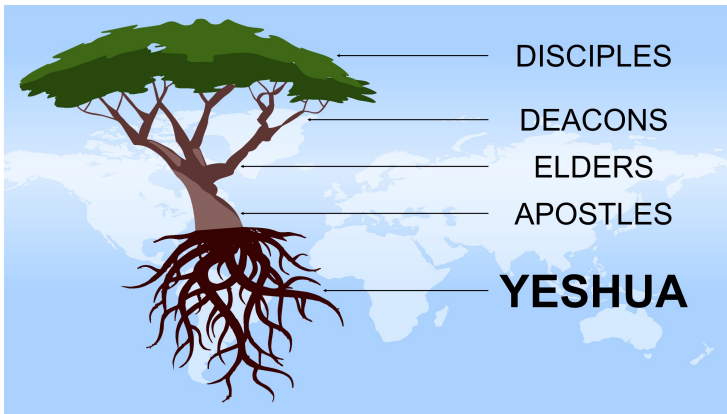
Now let's look at the flight of the bride again. When the Bishopric of Rome arose, the Roman Church system began. So, if we visualize the Bishop (Elder) of Rome as the root of that tree, we can see that the Western Roman Church is the trunk, while the Protestant Churches are the large branches, and the independent churches are the small branches. The “house churches” and Sabbath home fellowships are like the leaves of the tree. Most Messianic believers will tell you that they are not part of Rome, but they are still part of this tree, which traces back to the Bishop of Rome. They believe they have left Rome, and yet they are not because they are not yet connected to Yeshua's one global body, and they are not contributing to it. Living beings have fluids that must circulate back and forth between the organs and limbs.

If an organism only takes, and does not give back, then either it is a parasite, or it is a dead limb that will be cut out of the Vine and burned.

Yochanan (John) 15:6

6 “If anyone does not abide in Me, he is cast out as a branch and is withered; and they gather them and throw them into the fire, and they are burned.”

To leave the Roman-Babylonian tree for good, we must connect to Yeshua’s tree/body. We must find some way to graft in and give back, so there can be a healthy fluid exchange. If there is no fluid exchange then either the relationship is parasitic, or the limb is diseased, and must be cut out and burned (so the rest of the tree does not get diseased).



If you seek to walk as Yeshua walked, and do the things Yeshua did, then you already follow the Nazarene, and so you are a Nazarene believer. However, the goal is not just to be a believer, but a disciple. To be a disciple we must do all things that Yeshua taught His disciples to do, including using our minas to build His kingdom.

Luqa (Luke) 19:17

17 "And he said to him, 'Well done, good servant; because you were faithful in a very little, have authority over ten cities.'"

If we say we are Nazarenes disciples, but we do not use our minas for His kingdom like He did, then we are liars, and the truth is not in us.

Yochanan Aleph (1 John) 2:3-6

3 Now by this we know that we know Him, if we keep His commandments.

4 He who says, "I know Him," and does not keep His commandments, is a liar, and the truth is not in him.

5 But whoever keeps His word, truly the love of Elohim is perfected in him. By this we know that we are in Him.

6 He who says he abides in Him ought himself also to walk just as He walked.

Earlier we saw that in the first century there were many times more believers than disciples. We also know that there were other sects in Yeshua's time who believed on Him, and yet did not walk as He walked.

Marqaus (Mark) 9:38

38 Now Yochanan (John) answered Him, saying, "Teacher, we saw someone who does not follow us casting out demons in Your name, and we forbade him because he does not follow us."

Whether we call the believers in Mark 9:38 Hellenists, or Messianics, or Christians, they probably thought they were Nazarene disciples, even though they were clearly

not walking like Yeshua walked. While Yeshua said not to hinder them, He also said that those who do not do what He says will ultimately fall in the coming storm, and the ruin of their houses will be great.

Luqa (Luke) 6:46-49

46 "But why do you call Me 'Adon, Adon,' and not do the things which I say?

47 Whoever comes to Me, and hears My sayings and does them, I will show you whom he is like:

48 He is like a man building a house, who dug deep and laid the foundation on the rock. And when the flood arose, the stream beat vehemently against that house, and could not shake it, for it was founded on the rock.

49 But he who heard and did nothing is like a man who built a house on the earth without a foundation, against which the stream beat vehemently; and immediately it fell. And the ruin of that house was great."

We need to look at this from Yeshua's perspective. If we want Him to take us as His bride, or if we want to be His body, then don't our hearts need to be as eager to build His kingdom, as He is? Don't we need to get excited at the thought of building Him a kingdom, especially seeing as we and our descendants will rule over it for Him once the millennium begins?

Yeshayahu (Isaiah) 9:7

7 "Of the increase of His government and peace
There will be no end, Upon the throne of David and
over His kingdom, To order it and establish it with
judgment and justice From that time forward, even

forever. The zeal of Yahweh of hosts will perform this.”

It makes no sense that Yeshua would take a helpmeet who does not do what He asks, and who does not want to help Him build His kingdom (even when she and her children get to rule over it).

As I explain in Nazarene Israel, Ephraimites are prone to rebellion. We have rebelled ever since the days of King Solomon. You might say it is in our blood. The Western Roman Church is more fragmented than any other church because there are so many fractious, rebellious Ephraimites. This is a two-edged sword. The fragmentation of the Church and its authority made the restoration of the original faith possible, but it also means that we must take care not to rebel against Yeshua’s Spirit, because Elohim hates rebellion, and considers it as witchcraft.

Shemuel Aleph (1 Samuel) 15:22-23

22 So Samuel said: "Has Yahweh as great delight in burnt offerings and sacrifices, As in obeying the voice of Yahweh? Behold, to obey is better than sacrifice, And to heed than the fat of rams.

23 For rebellion is as the sin of witchcraft, And stubbornness is as iniquity and idolatry. Because you have rejected the word of Yahweh, He also has rejected you from being king."

Many believers will perish in the tribulation because they did not love the truth, but instead took pleasure in one of the Mystery Babylonian substitutes for Nazarene Israel, which do not require obedience to Yeshua’s words. All those who are torahless will be punished.

Thessaloniquim Bet (2 Thessalonians) 2:7-12

7 For the mystery of torahlessness is already at work; only He who now restrains will do so until He is taken out of the way.

8 And then the torahless one will be revealed, whom Yahweh will consume with the breath of His mouth and destroy with the brightness of His coming.

9 The coming of the torahless one is according to the working of Satan, with all power, signs, and lying wonders,

10 and with all unrighteous deception among those who perish, because they did not receive the love of the truth, that they might be saved.

11 And for this reason Elohim will send them strong delusion, that they should believe the lie,

12 that they all may be condemned who did not believe [i.e., live] the truth, but had pleasure in unrighteousness.

Sometimes some very nice believers want my time. Either they want to ask me questions, or they want to be friends, or they want to talk, or they want me to immerse them, but they are not helping to build Yeshua's kingdom in any real way. It always hurts to have to explain to them that while I love them, and while I would love to spend time with them, I am part of a spiritual military order now, and my time is not my own. Yahweh directs my time, and He wants me to spend my time serving those who are already helping to build His kingdom. The hard part is that even working as hard as I can (85-90 hours a week), there is never enough time to serve those who are already helping to build Yeshua's kingdom. Because of this, it is not possible to spend time with those who are not contributing to the kingdom. It does not make a

difference how nice they are, or much I love them, I must spend my time as Elohim directs. That means my time must go to those who are already helping. The issue is that I just simply don't have enough time.

Ephesim (Ephesians) 5:15-16

15 See then that you walk circumspectly, not as fools but as wise,

16 redeeming the time, because the days are evil.

To walk as Yeshua walked, we must work the works of our Father in heaven, for the night is coming when no one can work. That means we need to do what we can before we are pushed back underground.

Mattityahu (Matthew) 10:27-28

27 "Whatever I tell you in the dark, speak in the light; and what you hear in the ear, preach on the housetops.

28 And do not fear those who kill the body but cannot kill the soul. But rather fear Him who is able to destroy both soul and body in hell."

As we preach the truth in all nations, Yahweh will give us the ability to build numbers, and build fellowship locally. And when we are eventually driven underground there will be physical networks of believers in each town. Historically, fellowship networks have always helped those who come under persecution.

To the few who want to be Nazarene Israel disciples in truth, and who are eager to give to Yeshua's work, you are already Nazarene disciples. So long as there is a healthy fluid exchange, there is connection, and health. And that is what we want, is healthy branches grafted

into the Root (Yeshua), and a healthy body of Messiah edifying itself in love, according to the protocol Yeshua Himself gave, as recorded in Ephesians 4.

Ephesim (Ephesians) 4:11-16

11 And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers,

12 for the equipping of the saints for the work of ministry, for the edifying of the body of Messiah,

13 till we all come to the unity of the faith and of the knowledge of the Son of Elohim, to a perfect man, to the measure of the stature of the fullness of Messiah;

14 that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting,

15 but, speaking the truth in love, may grow up in all things into Him who is the head — Messiah —

16 from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love.

If we will study Yeshua's protocol, and live it, Elohim will bring us all together in love, and in His order. And He will bring us home.

Supporting the Work

Nazarene Israel is reestablishing the original apostolic faith in the modern day. Yahweh tells His people to give, and He is faithful to bless those who cheerfully give to His Son's work (e.g., Exodus 25:2, Malachi 3:10, etc.).

Yeshua also tells us not to store up treasures for ourselves on earth, but to lay up treasures in heaven by being rich toward His work. He says that where we put our treasure, our heart will also be there (Matthew 6).

Shaul (Paul) also tells us that those who are taught should share with those who teach.

Galatim (Galatians) 6:6-9

6 Let him who is taught the word share in all good things with him who teaches.

7 Do not be deceived, Elohim is not mocked; for whatever a man sows, that he will also reap.

8 For he who sows to his flesh will of the flesh reap corruption, but he who sows to the Spirit will of the Spirit reap everlasting life.

9 And let us not grow weary while doing good, for in due season we shall reap if we do not lose heart.

If you believe these things, you can find ways to partner with us on the Nazarene Israel website:

www.nazareneisrael.org

You can also donate through PayPal, to:

servants@nazareneisrael.org

All monies will be carefully and prayerfully used to fulfill the Great Commission, and to restore the original first

century faith to the land of Israel, and all around the world.

May Yahweh greatly bless you for being wise, and for helping us to establish His Son's kingdom.

Acts 15 Order

Many Protestants, Messianics, and other Christians have been taught that we only need to believe on Yeshua (Jesus) as individuals, and that there is no requirement for us to do anything more than to believe. But did you know that Yeshua Himself gave us a system of governance? And that He wants all of His people to participate? And that this government will eventually rule and reign over the nations, after Armageddon?

Many Catholics and Eastern Orthodox believe that they have the original system of government in their organizations, but are they organized according to the commandments in the Renewed Covenant?

This book serves as a companion volume to Torah Government, where we explain how Yeshua the Messiah commands His faithful to order and organize themselves, so they can rule and reign (with His rod of iron) after Armageddon.

For more information visit nazareneisrael.org

