

Nazarene Scripture Studies

Volume Four

By Norman B. Willis

By Norman B. Willis
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First edition 6020 (2020 CE)

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May the name of Yahweh be glorified.

In Yeshua's name, amein.

1st Thessalonians 5:21
 21 Prove all things.
 Hold fast what is good.

Yochanan (John) 9:31
 31 "Now we know that Elohim does not hear sinners;
 but if anyone is a worshiper of Elohim
 and does His will, He hears him."

Table of Contents:

Textual Notes	7
Yeshua Cleanses an Unclean World	11
Rejoining Yeshua's Program	21
Abiding in the Vine	31
How Would It Built His Kingdom?	39
About the Discipleship Website Part 2	47
The New Web Order	61
The New Web Order Part 2	77
Team Red-Green vs. Team Black-White	83
Race and Religion in the Kingdom	97
Satan Attacks Us Through Our Minds	113
A Spiritually Flat Earth	123
Why Nazarene Israel Looks Jewish	133
Why Nazarene Israel Looks Jewish Part 2	147
Find Your Place in the Body	167
Why Give Your Wife a Ketubah?	179
About the Change in Priesthoods	197

Shemuel, the Ephraimite Priest (1 of 4)	207
Was King David Illegitimate? (2 of 4)	217
The Tabernacle of David? (3 of 4)	229
Why David's Tabernacle? (4 of 4)	237
About Rabbinic Yom Kippur	249
Biblical Marriage Role Guidelines	257
Breathe: Strengthening Faith in Trials	273
Wait, Listen, and Prosper	283
Surviving the End Times	293
About the Pronunciation, Yehovah	305

Textual Notes

People often ask me what version of Scripture I use. Normally I quote from the New King James Version (NKJV), basically because it is widely trusted and easy to read I correct the names and terms to the Hebraic forms, however, for reasons I will explain in this book. When I feel it is helpful to clarify something, or to give additional information, I will 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 that are 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 in this book, the church fathers tell us the epistles were written in a Semitic tongue (Hebrew and/or Aramaic). They were translated into Greek afterwards. However, the Hebrew and/or Aramaic originals are no longer with us, and there is evidence that some of the Greek texts are older than the Aramaic. For that reason, I sometimes use the Greek texts.

It is true that every text we have today has been altered over time (including the so-called “original” Hebrew Masoretic Text). It is important to know this because anti-missionaries will oftentimes point to some of the discrepancies between the Hebrew Masoretic Text and the New Covenant texts, and then suggest that the New Covenant is wrong because it does not agree with the

Hebrew Masoretic text. Without getting into too much detail here, even the Hebrew Masoretic Text disagrees with itself in places, having been written by men. It is also important to realize that 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 Yeshua’s deity). This is not cause for despair. We simply must realize that some changes and alterations have been made over the course of centuries, and then understand 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 hope will be clear by the time you finish reading this study. In many places, Yahweh (Jehovah) tells us that He is very zealous for His name, and He promises to reward those who know His name.

Tehillim (Psalms) 91:14

14 "Because he has set his love upon Me, therefore I will deliver him; I will set him on high, because he has known My name."

How to pronounce the divine name is a subject of some discussion. I pronounce His name as Yahweh (or Yahuweh), and I will write “Yahweh” in this book. If you feel convicted of another pronunciation, simply substitute it as you read.

In Hebrew, the term for “God” is *Elohim*. I will try to use that term in this book because the word “God” is the name of a pagan deity, and we are told not to use the names of other deities (e.g., Exodus 23:13).

We are all learning and growing together as Yahweh leads and guides us by His Spirit, and I am always looking to improve my studies, to make them more complete, and easier to read. If you have questions, or if you have constructive suggestions as to how we can make these studies better, please write me and let me know at contact@nazareneisrael.org.

May Yahweh bless you for proving all things.

Amein.

Yeshua Cleanses an Unclean World

Yeshua told two of His disciples that the things of the Torah and the Prophets speak of Him.

Luqa (Luke) 24:27

27 And beginning at Moshe and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself.

So, if the things of the Torah and the Prophets speak of Yeshua, then how does the cleansing of a leper speak of Him, and His atoning sacrifice for the world? First let us look at the Hebrew word for leprosy, which is the Hebrew word tsaraat (צרעת), which refers to an affliction of the skin.

OT:6883 (צרעת) tsara`ath (tsaw-rah'-ath); from OT:6879; leprosy:

In some languages, the word leprosy refers to a specific kind of leprosy, whereas in Scripture it refers to a general condition in which the skin is afflicted. Vayiqra (Leviticus) 14 gives us the instructions (torah) for the cleansing of a leper. Notice how the instructions differ with regard to the two different birds.

Vayiqra (Leviticus) 14:1-8

1 Then Yahweh spoke to Moshe, saying,
2 "This shall be the torah of the leper for the day of his cleansing: He shall be brought to the priest.
3 And the priest shall go out of the camp, and the priest shall examine him; and indeed, if the leprosy is healed in the leper,

4 then the priest shall command to take for him who is to be cleansed two living and clean birds [1 & 2], cedar wood [3], scarlet [4], and hyssop [5].

5 And the priest shall command that one of the birds [1] be killed in an earthen vessel [7] over running water [6].

6 As for the living bird [2], he shall take it, the cedar wood [3] and the scarlet [4] and the hyssop [5], and dip them and the living bird [2] in the blood of the bird that was killed [1] over the running water [6].

7 And he shall sprinkle it seven times on him who is to be cleansed from the leprosy, and shall pronounce him clean, and shall let the living bird loose in the open field.

8 He who is to be cleansed shall wash his clothes, shave off all his hair, and wash himself in water, that he may be clean. After that he shall come into the camp, and shall stay outside his tent seven days."

The components of this torah include:

- 1) A clean, living bird that is to be killed
- 2) A clean, living bird that is to live
- 3) Cedar wood
- 4) Scarlet colored wool
- 5) Hyssop
- 6) Running water, and
- 7) An earthen (clay) vessel

In Scripture, birds represent spirits. So, if there are two spirits involved in this cleansing, let us also note that there were two Yeshua's on trial before Pontius Pilate. One was Yeshua the son of Joseph (Yeshua ben Yosef), who is the Messiah. The other is commonly known as Barabbas.

Mattityahu (Matthew) 27:16-17

16 And at that time they had a notorious prisoner called Barabbas.

17 Therefore, when they had gathered together, Pilate said to them, "Whom do you want me to release to you? Barabbas, or Yeshua who is called Messiah?"

Barabbas is the Greek form of the Aramaic name bar Abba, which means "son of the father." However, if we view the Greek sources of this text, we can see that bar Abba's full name was Yeshua bar Abba (ישוע באר אבא), meaning, "Salvation, son of the Father." (This is a screen shot of the interlinear from PC Study Bible 5.)

17	when were gathered together,	Therefore	they	said	unto them,	
	§ συνηγμένων	οὖν	αὐτῶν	εἶπεν	αὐτοῖς	
	<u>4863</u>	<u>3767</u>	<u>846</u>	<u>2036</u>	<u>846</u>	
	<u>4863</u>	<u>3767</u>	<u>846</u>	<u>2036</u>	<u>846</u>	
	Suneēgmēnoon	oún	autoón	eípen	autoís	
	Pilate	Whom	will ye	that	I release	unto you?
	ὁ Πιλάτος·	τίνα	θέλετε		ἀπολύσω	ὑμῖν,
<u>3588</u>	<u>4091</u>	<u>5101</u>	<u>2309</u>	<u>9999</u>	<u>630</u>	<u>5213</u>
<u>3588</u>	<u>4091</u>	<u>5101</u>	<u>2309</u>	<u>9999</u>	<u>630</u>	<u>5213</u>
ho	Pilátos	Tína	thélete		apolúsoo	humín
	Jesus	Barabbas,	or	which	is called	
	[Ἰησοῦν τὸν]	Βαραββάν	ἢ	Ἰησοῦν τὸν	λεγόμενον	
	<u>2424</u>	<u>3588</u>	<u>912</u>	<u>2228</u>	<u>2424</u>	<u>3588</u>
	<u>2424</u>	<u>3588</u>	<u>912</u>	<u>2228</u>	<u>2424</u>	<u>3588</u>
Ieesoún	tón	Barabbán	eé	Ieesoún	tón	legómenon
	Christ?					
	χριστόν;					
	<u>5547</u>					
	<u>5547</u>					
	Christón					

Note that NT2424 appears in both names. Strong's Greek Concordance tells us that NT2424 refers to Yeshua's name (Yehoshua or Yeshua for short, often incorrectly rendered as "Jesus"). (For details, please see

"The Set-apart Names", in Nazarene Scripture Studies, Volume 1).

NT:2424 Iesous (ee-ay-sooce'); of Hebrew origin [OT:3091]; Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites:

How did this confusion occur? History records that the early Church father Origen was troubled that his copies of the Good News gave Bar Abba's name as "Jesus Barabbas", and he declared that it was impossible that Barabbas could have also had the name Jesus (or Yeshua). Therefore, he claimed that the name "Jesus" must have been added by a heretic. This is how Wikipedia explains it.

Barabbas' name appears as bar-Abbas in the Greek texts of the gospels. It is derived ultimately from the Aramaic בר-אבא, Bar-abbâ, "son of the father". Some ancient manuscripts of Matthew 27:16–17 have the full name of Barabbas as "Jesus Barabbas" and this was probably the name as originally written in the text. [13] Early church father Origen was troubled by the fact that his copies of the gospels gave Barabbas' name as "Jesus Barabbas" and declared that since it was impossible he could have had such a holy name, "Jesus" must have been added to Barabbas' name by a heretic. [14] It is possible that later scribes, copying the passage, removed the name "Jesus" from "Jesus Barabbas" to avoid dishonour to the name of Jesus the Messiah. [15]

However, since the oldest known manuscripts record Barabbas' true name as Yeshua bar Abbas (or Yeshua bar Abba), let us restore that name, to see what kind of difference it makes.

So far, we have seen that to fulfill the torah of cleansing for skin affliction, two birds were required, One was to die, and the other was to fly (i.e., be released). It was the same with both Yeshua's. Yeshua ben Yosef (the Son of the Father) was to die, while Yeshua bar Abba was to be released (i.e., to fly away free as a bird).

Let us also remember that in Scripture, birds represent spirits. Yeshua ben Yosef represented a pure and clean spirit, while Yeshua bar Abba represented a different kind of spirit. Rather than go peacefully to his death like a lamb to the slaughter, Mark tells us that Yeshua bar Abba had been involved in the rebellion, undoubtedly against Rome.

Marqaus (Mark) 15:7

7 And there was one named Barabbas, who was chained with his fellow rebels; they had committed murder in the rebellion.

This reminds of Yeshua's rebuke of the zealots of John 6, because they had a different spirit. We cover this in *Torah Government*, but in brief, the zealots wanted to make Yeshua Messiah their earthly king, to lead them to throw off Rome. Thus, what the zealots had in mind was more of an earthly kingdom, than a heavenly one.

Yochanan (John) 6:14-15

14 Then those men, when they had seen the sign that Yeshua did, said, "This is truly the Prophet who is to come into the world."

15 Therefore when Yeshua perceived that they were about to come and take Him by force to make Him king, He departed again to the mountain by Himself alone.

If Yeshua bar Abba was also involved in this rebellion, his focus was also on establishing a material kingdom, rather than a heavenly one. That is a different spirit. So, to recap, to cleanse someone of a skin affliction (i.e., leprosy), we need the following things:

- 1) A death of a bird (a Spirit)
- 2) A releasing of a bird (a spirit)
- 3) Cedar wood
- 4) Scarlet colored wool
- 5) Hyssop
- 6) Living water, and
- 7) An earthen (clay) vessel

1) First, we have a death. In Matthew 27:22, Pilate asked the people what he should do with Yeshua who is called the Messiah. They all said, "Let him be crucified!"

Mattityahu (Matthew) 27:22

22 Pilate said to them, "What then shall I do with Yeshua who is called Messiah?" They all said to him, "Let Him be crucified!"

2) Second, we have a releasing of a different spirit (that seeks an earthly kingdom).

Mattityahu (Matthew) 27:26

26 Then he released Barabbas to them; and when he had scourged Yeshua, he delivered Him to be crucified.

3) Third, we have cedar wood. This hints that the tree upon which Yeshua was crucified (or put to death) was a cedar tree!

Ma'asei (Acts) 10:39

39 "And we are witnesses of all things which He did both in the land of the Jews and in Jerusalem, whom they killed by hanging on a [cedar] tree."

4) Fourth, we have scarlet colored wool.

Mattityahu (Matthew) 27:28

28 And they stripped Him and put a scarlet robe on Him.

5) Fifth, we have hyssop.

Yochanan (John) 19:29

29 Now a vessel full of sour wine was sitting there; and they filled a sponge with sour wine, put it on hyssop, and put it to His mouth.

6) Sixth, we have living water.

Yochanan (John) 3:5

5 Yeshua answered, "Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of Elohim."

And we also have blood and water running together:

Yochanan (John) 19:34

34 But one of the soldiers pierced His side with a spear, and immediately blood and water came out.

7) Seventh, we have an earthen vessel of clay (flesh).

Mattityahu (Matthew) 12:40

40 "For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man

be three days and three nights in the heart of the earth."

Ashes for Purification of the Red Heifer

If we are willing to receive it, there may be a second witness to these things in the ashes for purification of the red heifer.

Bemidbar (Numbers) 19:1-9

1 Now Yahweh spoke to Moshe and Aharon, saying,

2 "This is the ordinance of the torah which Yahweh has commanded, saying: 'Speak to the children of Israel, that they bring you a red heifer without blemish, in which there is no defect and on which a yoke has never come.

3 You shall give it to Eleazar the priest, that he may take it outside the camp, and it shall be slaughtered [1] before him;

4 and Eleazar the priest shall take some of its blood with his finger, and sprinkle some of its blood seven times directly in front of the tabernacle of meeting.

5 Then the heifer shall be burned in his sight: its hide, its flesh, its blood, and its offal shall be burned.

6 And the priest shall take cedar wood [3] and hyssop [5] and scarlet [4], and cast them into the midst of the fire burning the heifer.

7 Then the priest shall wash his clothes, he shall bathe in water, and afterward he shall come into the camp; the priest shall be unclean until evening.

8 And the one who burns it shall wash his clothes in water, bathe in water, and shall be unclean until evening.

9 Then a man who is clean shall gather up the ashes of the heifer, and store them outside the camp in a clean place [7, i.e., in an earthen jar]; and they shall be kept for the congregation of the children of Israel for the water [6] of purification; it is for purifying [releasing] from sin [2].”

Many believe that Yeshua was put to death at Golgotha, which is outside the walls of the old city of Jerusalem. If so, then just like the red heifer, Yeshua was also killed outside the camp. The rabbis (who preferred Barabbas and his spirit) commanded that Yeshua’s name and His memory be blotted out. Their purging of Yeshua from the camp of Judah was so effective that it was as if He and His things were burned by fire. And yet today a man who is clean can still partake of Yeshua’s Spirit outside the camp of Judah. His name and His Spirit are for purifying and releasing from sin.

Rejoining Yeshua's Program

In Psalms 2, Yahweh gives a rod of iron to Yeshua, so that He may rule over the nations.

Tehillim (Psalms) 2:7-9

7 "I will declare the decree: Yahweh has said to Me, 'You are My Son, Today I have begotten You.

8 Ask of Me, and I will give You The nations for Your inheritance, And the ends of the earth for Your possession.

9 You shall break them with a rod of iron; You shall dash them to pieces like a potter's vessel."

As we saw in *Revelation and the End Times*, Yeshua will return to earth at the Battle of Armageddon. After this battle, Yeshua will use this rod of iron to rule over the nations.

Hitgalut (Revelation) 19:11-15

11 Now I saw heaven opened, and behold, a white horse. And He who sat on him was called Faithful and True, and in righteousness He judges and makes war.

12 His eyes were like a flame of fire, and on His head were many crowns. He had a name written that no one knew except Himself.

13 He was clothed with a robe dipped in blood, and His name is called The Word of Elohim.

14 And the armies in heaven, clothed in fine linen, white and clean, followed Him on white horses.

15 Now out of His mouth goes a sharp sword, that with it He should strike the nations. And He Himself will rule them with a rod of iron. He Himself treads the winepress of the fierceness and wrath of Almighty Elohim.

However, this is one of Scripture's mysteries, because Revelation also tells us that Yeshua plans to give His rod of iron to His body, so His body can rule and reign for Him.

Hitgalut (Revelation) 2:26-28

26 "And he who overcomes, and keeps My works until the end, to him I will give power over the nations —

27 'He shall rule them with a rod of iron; They shall be dashed to pieces like the potter's vessels' — as I also have received from My Father;

28 and I will give him the morning star."

So, when Yeshua rules and reigns over the nations after Armageddon, it will be Yeshua's body (i.e., the saints, meaning Nazarene Israel) who will rule and reign over the nations. This also agrees with Daniel 7:26-27, which tells us that the heavenly court shall be seated (which takes place at trumpet 7). At this court session, the Little Horn's kingdom and dominion will be taken away, and it will be given to the saints (i.e., Yeshua's body).

Daniel 7:26-27

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.'

However, even though Yeshua will not be here during the millennium, Isaiah tells us that Yeshua's government will increase without end.

Yeshayahu (Isaiah) 9:6-7

6 “For unto us a Child is born, Unto us a Son is given; And the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty Elohim, Everlasting Father, Prince of Peace.

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.”

So, if Yeshua’s body will rule with His rod of iron after Armageddon, and if this rule will increase without end, then how will it increase? And how will it rule and reign over the nations?

In *Acts 15 Order* we saw that Yeshua wants His body to operate according to what is called the *Fivefold Ministry* of Ephesians 4. Verse 11 tells us that Yeshua Himself gave this order, and one of the rules is that everyone who is part of His body must contribute. Those who are called to serve must serve, and those who benefit by the service are to support, to help the work go further.

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.

This passage tells us that every part of Yeshua’s body that loves Him must contribute its fair share. That is, each of us must contribute to the overall health of the organism, or the organism will be sick, or die. But, since the death of Yeshua’s body is not an option, Yeshua tells us that any limb that does not give back to Him (as the Vine) must be pruned out.

Yochanan (John) 15:4-6

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.

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.

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.”

What we see, then, is that before Yeshua’s body (us) can rule over the nations, first we must re-establish His body, according to His rules. Next, each of us must give his fair share. Those who do not give their fair share must be pruned out of the body, to keep the organism healthy. And since all the parts of the body that remain

love Yeshua enough to give back to Him, the body will regrow much stronger than if no pruning had taken place.

Growing to Maturity

When we first get called to salvation in Yeshua, we are like spiritual children in that our focus is on our own spiritual wants and needs. This is normal, and Yeshua says not to forbid those who come to Him like this, because all who are called will first be called as children (focusing on their own spiritual wants and needs).

Luqa (Luke) 18:16

16 But Yeshua called them to Him and said, "Let the little children come to Me, and do not forbid them; for of such is the kingdom of Elohim."

However, although we first come to Yeshua as little children, we should no more remain spiritual children than we should remain in diapers all our lives. As we grow in the faith, our walk should become less and less about satisfying our own wants and needs, and it should become more about how to give back to the family (or in Yeshua's case, the body).

As children grow, first they can learn to clean and dress themselves, and then they can learn how to clean up their rooms. (They may not want to do this, but it is good for them.) As they continue mature they can also begin to help around the house. This is also how we are to be regarding Yeshua's house. As we grow in the faith we should not want to see how much we can learn and then avoid our obligation to give back. Rather, we should want to give our fair share to His kingdom, and out of love for Yeshua we should also want to help support His people in any way that we can.

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 the Adon Yeshua, that He said, 'It is more blessed to give than to receive.'

As children become adults and other people's needs become important to them, one sign they are ready for marriage is that they truly care about what their intended spouse wants.

Once we truly care about what Yeshua wants, then we are becoming spiritually mature to the point we may qualify as His bride. One sign of this is that we don't treat His kingdom as a thing of the world. We don't come to see how much we can learn, and then run away and give nothing back, because we know this displeases Him. Rather, we want to get involved, and see how much we can help to build up His kingdom. This will require a major change of direction for most of the Ephraimites, if they hope to survive the tribulation.

Rejoining Yeshua's Program



In *Torah Government and Acts 15 Order*, we saw that as the faith moved outside the land of Israel, Yeshua's people began to fall away into torahless Christianity. However, even though the Catholics lack the Torah, the fact that their people were willing to sacrifice toward the goal of global order and organization meant that they were able to establish a global order. It is also precisely because Ephraim is not presently willing to sacrifice toward Yeshua's true global order that Ephraim has not achieved it.

After Ephraim broke from Rome there began to be increasing fragmentation in the Protestant world. Today the Protestant world has become so fragmented that it is only held together by democracy (which is of Esau-Rome). This is an unstable situation, as Ephraim has many enemies in the world, and even today they are actively infiltrating Ephraim's beloved democracy (to destroy it). If we are willing to receive it, democracy is one of Ephraim's spiritual lovers, in which he places his trust). Ephraim's lovers will not save him in the day of calamity.

Yirmeyahu (Jeremiah) 30:14

14 "All your lovers have forgotten you; They do not seek you; For I have wounded you with the wound of an enemy, With the chastisement of a cruel one, For the multitude of your iniquities, Because your sins have increased."

In *Revelation and the End Times* we saw that the United States is the land of Babylon of Jeremiah 50-51, and that it will be destroyed by plunderers who come from the north. Although we do not know exact dates, we expect this to take place at the end of the seven-year tribulation sequence (a few decades from now).

Yirmeyahu (Jeremiah) 51:45-48

45 "My people, go out of the midst of her! And let everyone deliver himself from the fierce anger of Yahweh.

46 And lest your heart faint, And you fear for the rumor that will be heard in the land (A rumor will come one year, And after that, in another year A rumor will come, And violence in the land, Ruler against ruler),

47 Therefore behold, the days are coming That I will bring judgment on the carved images of Babylon; Her whole land shall be ashamed, And all her slain shall fall in her midst.

48 Then the heavens and the earth and all that is in them Shall sing joyously over Babylon; For the plunderers shall come to her from the north," says Yahweh.

We are coming out of the darkness after emerging from the Great Falling Away. We are trying to re-establish Yeshua's original program, which will build the global order He wants. It is important to build this global order because it is His kingdom, which is to grow without end. Those of us who contribute to His program will be the spiritually mature ones He wants to take as His bride. But what will become of those who pretended to love Yeshua enough to participate in His program, but did not?

In the natural, the future looks bleak, but in the Spirit the future looks very bright. As a practical matter, the only thing we can do for those who are unwilling to join Yeshua's program is to pray for them. And then we can move forward with the few brothers and sisters who truly do love Yeshua enough, to obey Him, and His program.

May Yahweh bless us, and may He guide us to success
for the name of His Son.

Abiding in the Vine

In the beginning, in the Garden of Eden, there was a vital connection between Elohim and man. However, when man chose to disobey Elohim, this essential connection was broken. Adam and Havvah (Eve) knew something was wrong, and so they hid themselves from Elohim.

B'reisheet (Genesis) 3:7-10

7 Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves coverings.

8 And they heard the sound of Yahweh Elohim walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of Yahweh Elohim among the trees of the garden.

9 Then Yahweh Elohim called to Adam and said to him, "Where are you?"

10 So he said, "I heard Your voice in the garden, and I was afraid because I was naked; and I hid myself."

After Adam and Havvah's fall from favor (grace), there was no longer a divine connection between Elohim and most of mankind. However, Elohim still gave His Spirit to the prophets who sought to obey and serve Him, such as Daniel, King David, and others.

Daniel 5:14

14 "I have heard of you, that the Spirit of Elohim is in you, and that light and understanding and excellent wisdom are found in you."

However, it was not Yahweh's desire that only a few men should have His Spirit. What Yahweh really wants is for all men to repent, and to walk in repentance, bearing fruits worthy of repentance.

Luqa (Luke) 3:8

8 "Therefore bear fruits worthy of repentance, and do not begin to say to yourselves, 'We have Abraham as our father.' For I say to you that Elohim is able to raise up children to Abraham from these stones."

Yahweh promises to destroy those who disobey Him. Yet because He loves us very much, He is very patient with us. He is not slack concerning His promises to punish those who disobey, as some count slackness. Rather, He is longsuffering toward us, not willing that any should perish, but that all should repent.

Kepha Bet (2 Peter) 3:9

9 Yahweh is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance.

When we repent, we bear fruits worthy of repentance. When we stop repenting, these fruits go away. That is why it is so important to walk constantly in repentance, yielding every part of our nature and our relationships with others to Yahweh, because it is these essential fruits of repentance that Yeshua refers to in John 15.

Yochanan (John) 15:1-8

1 "I am the true vine, and My Father is the vinedresser.

2 Every branch in Me that does not bear fruit He takes away; and every branch that bears fruit He prunes, that it may bear more fruit.

3 You are already clean because of the word which I have spoken to you.

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.

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.

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.

7 If you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for you.

8 By this My Father is glorified, that you bear much fruit; so you will be My disciples."

It is essential that we bear these good fruits which only come from a repentant heart, and that all the words we speak come from His Spirit.

Luqa (Luke) 6:43-45

43 "For a good tree does not bear bad fruit, nor does a bad tree bear good fruit.

44 For every tree is known by its own fruit. For men do not gather figs from thorns, nor do they gather grapes from a bramble bush.

45 A good man out of the good treasure of his heart brings forth good; and an evil man out of the evil treasure of his heart brings forth evil. For out of the abundance of the heart his mouth speaks."

To be in Yahweh's favor in the Day of Judgment, we need to be in our Intercessor Yeshua's favor. To do that,

we need to do all the things that He says to do, in terms of building Yeshua's kingdom.

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."

Continuing in John 17, Yeshua prays for His disciples, and He also prays for those who will believe in Him unto the point of obedience later, because of the words they would write (i.e., the Renewed Covenant). Yeshua says when we believe in Him to the point of abiding humbly and in brokenness, a connection is established between us and Him. We dwell in Him, and He dwells in us, while at the same time He also dwells in the Father, and the Father dwells in Him. This is how Yeshua serves as the bridge or the link, restoring the lost connection between man and the Divine.

Yochanan (John) 17:20-23

20 "I do not pray for these alone, but also for those who will believe in Me through their word;

21 that they all may be one, as You, Father, are in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me.

22 And the glory which You gave Me I have given them, that they may be one just as We are one:
23 I in them, and You in Me; that they may be made perfect in one, and that the world may know that You have sent Me, and have loved them as You have loved Me.”

When we abide humbly and brokenly in Yeshua, we then become part of His body. The fruit of being joined to His body and being filled with His Spirit is that we will do the same things Yeshua would do if He were here, because we have His Spirit. This demands many sacrifices in the natural, but it also yields a profound sense of joy. If this kind of obedience and sacrifice seems like a burden to us, then it only goes to show that we do not yet have His Spirit as we need to.

Yochanan Aleph (1 John) 5:1-3

1 Whoever believes that Yeshua is the Messiah is born of Elohim, and everyone who loves Him who begot also loves him who is begotten of Him.

2 By this we know that we love the children of Elohim, when we love Elohim and keep His commandments.

3 For this is the love of Elohim, that we keep His commandments. And His commandments are not burdensome.

It is impossible for Yeshua’s Spirit to find any of Elohim’s commands burdensome, because they benefit Him by building His kingdom. Thus, it is impossible for anyone who is born of the light, and who loves Elohim to find His commandments burdensome, because they bless the One whom we love.

When we love someone, we think of the things we can do for him or her, because we want to make him or her

happy. It becomes a joy to spend our time, our money, and our talents on them. Instead of being annoyed that we “have to” spend our time and money on them, and be concerned for their happiness, we are joyful that we can bless the ones we love. (And, if we are not joyful like this, then we are not truly in love.)

It is one thing to believe on Yeshua, and another to be His disciple. A disciple not only believes, but also tries to do all the things Yeshua says to do, so as to build on the Rock. Again, this is not easy, but yielding to His Spirit brings a kind of shalom (peace) even in provocation and turmoil. It rests upon us because of our inward focus on Yeshua.

Because we have this inward connection with our Love, we instinctively want to pray to Him without ceasing, because we want to maintain the connection. We want to stay with Him.

Thessaloniquim Aleph (1 Thessalonians) 5:16-19

16 Rejoice always,

17 pray without ceasing,

18 in everything give thanks; for this is the will of Elohim in Messiah Yeshua for you.

19 Do not quench the Spirit.

If we do not feel this inward sense of peace, then we need to keep asking, seeking, and knocking until we get it. (This is where so many believers fail, is their lack of perseverance.)

Mattityahu (Matthew) 7:7-8

7 “Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you.

8 For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened.”

Many believers seem to think that walking with Yeshua will be easy. They seem surprised that to walk with Yeshua is a narrow and afflicted path, requiring much more than just to rest of the Sabbath and festivals.

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.”

When we abide in the Vine, we still need to obey all of Elohim's commandments in Torah. Yet we must also be positive. We must focus intently on that which is good, rather than on the many sacrifices that are asked of us. Yet if we will do this, it will lead to that special, deep, and abiding connection that brings peace in Him, because we live in Him, and He lives in us.

Philipim (Philippians) 4:8-9

8 Finally, brethren, whatever things are true, whatever things are noble, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there is any virtue and if there is anything praiseworthy—meditate on these things.

9 The things which you learned and received and heard and saw in me, these do, and the Elohim of peace will be with you.

“How Would It Build His Kingdom?”

It is often said that Westerners live in a consumer society. A consumer society is one where the prevailing ethic is not one of worshiping, or serving Elohim, but of gratifying our flesh through consumption. Those who are of this persuasion focus on enjoying their lives in the world, rather than serving Elohim. Yahweh warns His people about this repeatedly, saying that if we live this way, He will destroy us.

Devarim (Deuteronomy) 8:11-20

11 "Beware that you do not forget Yahweh your Elohim by not keeping His commandments, His judgments, and His statutes which I command you today,

12 lest — when you have eaten and are full, and have built beautiful houses and dwell in them;

13 and when your herds and your flocks multiply, and your silver and your gold are multiplied, and all that you have is multiplied;

14 when your heart is lifted up, and you forget Yahweh your Elohim who brought you out of the land of Egypt, from the house of bondage;

15 who led you through that great and terrible wilderness, in which were fiery serpents and scorpions and thirsty land where there was no water; who brought water for you out of the flinty rock;

16 who fed you in the wilderness with manna, which your fathers did not know, that He might humble you and that He might test you, to do you good in the end —

17 then you say in your heart, 'My power and the might of my hand have gained me this wealth.'

18 "And you shall remember Yahweh your Elohim, for it is He who gives you power to get wealth, that He may establish His covenant which He swore to your fathers, as it is this day.

19 Then it shall be, if you by any means forget Yahweh your Elohim, and follow other elohim, and serve them and worship them, I testify against you this day that you shall surely perish.

20 As the nations which Yahweh destroys before you, so you shall perish, because you would not be obedient to the voice of Yahweh your Elohim.

Many of Yahweh's people like to believe that passages such as Deuteronomy 8 do not apply to them, because they believe in Yeshua as the Messiah. Yet Yeshua also tells us that if we do not faithfully do what He says to do, our houses will fall, and be destroyed.

Mattityahu (Matthew) 7:24-27

24 "Therefore whoever hears these sayings of Mine, and does them, I will liken him to a wise man who built his house on the rock:

25 and the rain descended, the floods came, and the winds blew and beat on that house; and it did not fall, for it was founded on the rock.

26 "But everyone who hears these sayings of Mine, and does not do them, will be like a foolish man who built his house on the sand:

27 and the rain descended, the floods came, and the winds blew and beat on that house; and it fell. And great was its fall."

Notice Yeshua does not say whoever hears His sayings will be preserved. Rather, He says that only those who do what He says will be preserved. That means we need to put His sayings into action. So then, what does He

want us to do? As we explain in many other places, what Yeshua wants is for us to build Him a kingdom.

Yeshayahu (Isaiah) 9:6-7

6 For unto us a Child is born, Unto us a Son is given; And the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty Elohim, Everlasting Father, Prince of Peace.

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.

As we explain in Torah Government, in Acts 15 Order, and in other places, Yeshua wants us to do this by performing the Great Commission. This involves not just learning about Yeshua's words, and consuming the fruits of His Spirit, but immersing disciples into His name, and teaching them to do everything He has 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 3.]

The reason they are called disciples and not believers is that it takes discipline to do the things Yeshua has commanded us to do.

Brother Judah's Kingdom

Brother Judah is also building a kingdom. Only, his is an anti-Yeshua kingdom. As we show in Revelation and the End Times and in other places, the Sabbatean Frankists are cabalists, and they have taken control of the world's money supply. With this leverage point of power, they have gained the ability to control or influence the courts, the media, schools, and many government institutions. They do this through the Illuminati, the Masonic Lodge, and many other occult organizations. Scripture tells us that they will succeed in establishing their kingdom after the upcoming nuclear war at seal six, and that this anti-Yeshua kingdom is also called the New World Order. We also know that they will persecute us, and that we may be forced underground.

We also know that in the end, this anti-Yeshua kingdom will fail, because evil cannot produce good. Evil only leads to evil. However, this is all part of Elohim's plan for refining His bride, so it is something that we must consider when we sit down and count the cost of serving our King, Yeshua.

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 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.”

We must count the cost ahead of time, so that we are prepared, and are able to finish the race that is set before us.

Judah's Clarifying Questions

Apart from the persecution that is to come, one of the reasons our Orthodox brothers have been so successful in establishing a worldwide network of power and control is that they have established some extremely intelligent protocols for themselves over the centuries. Whenever one of our Orthodox brothers has a question as to whether he should do something or not, the Orthodox custom is to ask two rhetorical questions:

1. Is it good for Judah (meaning all Jews)?
2. Will it lead to the reign of the (anti) Messiah?

There is great wisdom in these questions. They show that brother Judah realizes there is a need for all Jews to work together, if they are to fulfill their mission of raising up a kingdom for their (anti) Messiah. It shows that they realize they have a national mission to perform, and that they must act intelligently, and work together, if they are to do this.

So, what about Ephraim? Do we realize this also?

How Would It Build His Kingdom?

Would it hurt Ephraim to adopt the same questions? Or how might it help Ephraim to realize that we have been given a mission, and that we must work together, and act intelligently, if we are to fulfill it?

It is true one can debate whether Judah's first question is appropriate for Ephraim, or not. Ephraim has been given a different role than Judah, and our first concern should not be for ourselves, but for Yeshua. Yet the second question seems very pertinent for Ephraim: how will a given action help build Yeshua's kingdom?

If we support a book sales ministry, will it help build Yeshua's kingdom? Or will it set up a substitute kingdom (that competes with Yeshua's unified kingdom)? If we are honest about it, supporting the book sales ministers detracts from Yeshua's kingdom, because it helps to set up independent alternatives (which is not what Yeshua wants).

If we simply consume, and do not contribute to Yeshua's kingdom, how will it build Yeshua's kingdom? The answer here is obvious. (It won't.)

If we have some time, or some money, or some energy, how can we spend it to help build Yeshua's kingdom? Because there are a multitude of ways to spend these things that will not help build Yeshua's kingdom.

Sometimes believers talk about stewardship. The idea behind stewardship is that we marshal all our life's resources to help establish Yeshua's kingdom. This is

Yeshua's will for us, and He promises to greatly reward those who do so.

Ivrim (Hebrews) 11:6

6 But without faith it is impossible to please Him, for he who comes to Elohim must believe that He is, and that He is a rewarder of those who diligently seek Him.

Elohim will reward those who have the faith to diligently seek Him. And we know that faith requires works.

Yaakov (James) 2:17-20

17 Thus also faith by itself, if it does not have works, is dead.

18 But someone will say, "You have faith, and I have works." Show me your faith without your works, and I will show you my faith by my works.

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

20 But do you want to know, O foolish man, that faith without works is dead?

Even though hard times and persecution will come upon Yeshua's people in the end times, we have a job to do. And that job is to build a literal kingdom worldwide for our King. If we are ever in doubt about what to do, can we ask ourselves the simple clarifying question, "How would it build His kingdom?"

Can we imagine how pleased our Elohim will be with us, if we make a habit of asking ourselves this question?

About the Discipleship Website (v2)

In *Torah Government*, in *Acts 15 Order*, and in many other works we have explained how the Renewed Covenant calls for order and organization. Nevertheless, it seems the majority of Messianics and Ephraimites turn blind eyes and deaf ears to the great many passages in the Renewed Covenant that call for organization, order, and corporate discipline. They ignore these verses, as if they are not there, and don't need to be obeyed.

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 —

The majority of Ephraim also rejects the need for a set-apart or separated (i.e., dedicated) priesthood, although Scripture clearly calls for it. Yet many passages make it clear that there was such a separated and organized Melchizedekian order in the first century.

Ma'asei (Acts) 6:1-4

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."

Prophecy tells us that only a minority of Ephraim will want to do what Scripture says to do, and yet because there will be a tiny faithful remnant, Nazarene Israel is committed to re-establishing this order. We pray it will provide structure, organization, and order for the few who want to sit down and count the cost and do what Yeshua's word tells us to do.

The situation, however, is very different today than it was in the first century. In the first century, the disciples were mainly congregated together in Jerusalem, whereas today we are all scattered, and are attempting to re-establish the original commanded order while still in the dispersion, and while persecution looms ahead. The Internet is a very valuable tool (at least while we are able to use it), but it must be employed in such a way as to bring about the original order, rather than serving to scatter the flock further (as most ministers employ it).

Most ministers use the internet to spread information. This is good as far as it goes, but it does not bring about the necessary order, and we know that he who does not gather the flock together in the order Yeshua commands effectively scatters the flock.

Mattityahu (Matthew) 12:30

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

To bring a resolution we propose to rebuild the existing Nazarene Israel website, repurposing it from being a teaching-oriented website, to a true discipleship website. There are many requirements, but the hardest part is to balance two main requirements that seem to be at odds

with each other, but which we believe can be effectively resolved.

Two Main Requirements.

One requirement is to keep all the teachings free. This is just, as Yeshua did not charge for any of His teachings or healings, and also commanded His disciples not to charge for their work.

Mattityahu (Matthew) 10:8

8 “Heal the sick, cleanse the lepers, raise the dead, cast out demons. Freely you have received, freely give.”

However, a second requirement is to spend far more time, energy, and attention on those disciples who are giving of their time, money, and energy to help Yeshua build His kingdom. This is also just, as Yeshua spent far more of His time with his disciples and contributors and spent comparatively limited time with the limited with the 4,000, the 5,000, the myriads, and the multitudes.

Marqaus (Mark) 6:44-45

44 Now those who had eaten the loaves were about five thousand men.

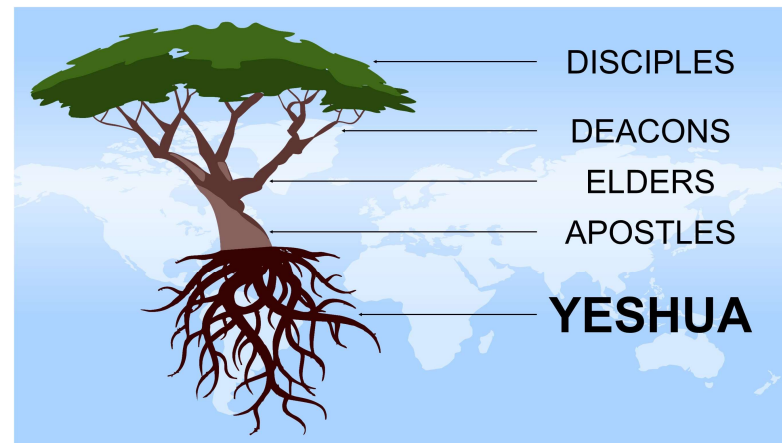
45 Immediately He made His disciples get into the boat and go before Him to the other side, to Bethsaida, while He sent the multitude away.

When we use the Internet only to broadcast information there is no distinction made between the relatively small number of disciples (who seek to help build an organized kingdom for Yeshua) and the majority (who are more oriented toward consuming, rather than helping). So, what is needed is to use the appropriate technology to

establish differing levels of set-apartness. This can be done by repurposing the existing website.

Outside And Inside

In the below graphic, the blue sky represents the world outside of the body. The green and brown of the tree represents those who are inside the body.



Only disciples belong inside of the body. There are many different levels of discipleship, but at this level we are using the widest (loosest) definition, which refers to those who are contributing or giving back in any sense. (There needs to be a distinction made between those who are giving back something, versus those who are making a full tithe, or a deep sacrifice, but we will discuss this in another place.)

Evangelical Broadcasts

Contrary to what they may believe, those who are only consuming (i.e., who are merely receiving the messages but who are not giving back) do not truly qualify as disciples, and they are truly not part of the body. In other

words, they are outside. They are represented by the blue sky. The evangelical broadcasts will be oriented at them.

While we want to keep the works free, when people are not giving back to Yeshua's body, we must limit the amount of time that we spend on them. It is also morally wrong to tell them that they are disciples, because it gives them a false sense of hope, that they are already pleasing to Yeshua (when they are not). If they are not giving back to Yeshua, the truth is that they are not truly doing what Yeshua commands, which means He will not take delight in them, or defend them in the day of Judgment.

Mattityahu (Matthew) 7:24-27

24 "Therefore whoever hears these sayings of Mine, and does them, I will liken him to a wise man who built his house on the rock:

25 and the rain descended, the floods came, and the winds blew and beat on that house; and it did not fall, for it was founded on the rock.

26 "But everyone who hears these sayings of Mine, and does not do them, will be like a foolish man who built his house on the sand:

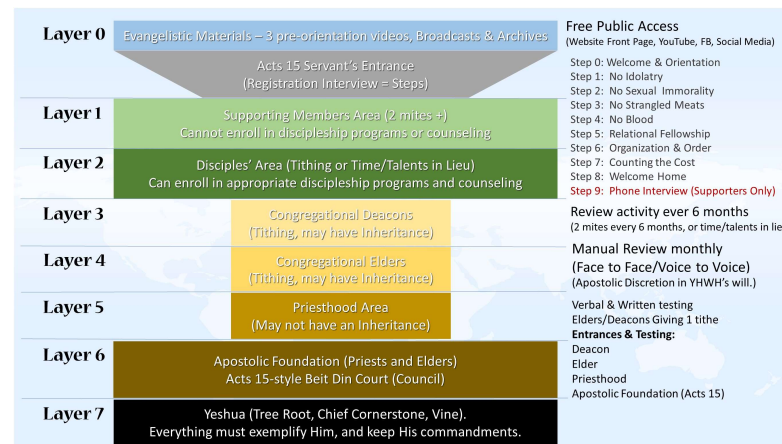
27 and the rain descended, the floods came, and the winds blew and beat on that house; and it fell. And great was its fall."

So, because we do not want to mislead anyone, the evangelical broadcasts must emphasize the need to be in a two-way saving relationship with Yeshua, and with His body. While all the evangelical works will be offered free (or at our cost), their purpose is to help the people sit down and count the cost of connecting with the body, so they can be inside (and therefore protected in the day of Judgment). These evangelical broadcasts also need

to explain the cost of being in Yeshua's favor, in contrast with the cost of not being in His favor (i.e., eternal life in the lake of fire).

Servant's Entrance / Interview Process

Below is a working diagram that depicts the flow of the new website. It is a technical diagram that relates to the tree we saw above, with Yeshua as the Root.



The blue sky at top is the evangelical mission field, where we reach out to those who are not in connection with the body and try to help them understand the vital necessity of being in connection, so they are in Yeshua's favor. The way they get to be inside is to get into connection with His body. This requires a two-way giving relationship.

No matter whether we are talking about a human body, or a tree, or a vine, for the organism to be healthy there must be a life-giving two-way flow. This is just as any limb or organ in the body receives nutrients, but also does some work for the body. Any leaf of a tree or a vine does some photosynthesis work. If all the parts of the

body or tree give, then the organism is healthy, but if they do not all contribute, then the organism will become sick, and die. That is why unproductive members of the body must be cut out, so that the rest might be healthy.

Yochanan (John) 15:1-8

1 "I am the true vine, and My Father is the vinedresser.

2 Every branch in Me that does not bear fruit He takes away; and every branch that bears fruit He prunes, that it may bear more fruit.

3 You are already clean because of the word which I have spoken to you.

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.

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.

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.

7 If you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for you.

8 By this My Father is glorified, that you bear much fruit; so you will be My disciples."

Leadership Based On Service

I get emails all the time from people who don't contribute, but who want to be disciples, or teachers, or part of the priesthood. This does not work, as Yeshua's kingdom is built on sacrifice, and service.

In the Roman-Christian model, ministers get a degree in a seminary or college, and then they are considered as

ministers, because of their level of knowledge. Or some of them don't have any degree, but they have a Bible, and a camera, and a computer, and now they are in ministry, even though they are not building the kind of body Yeshua says He wants. Again, this kind of thing may fool 99%+ of the sheep, but because it does not build the kind of body Yeshua prescribes, it scatters.

Mattityahu (Matthew) 12:30

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

In the Torah, Moshe was told to build the tabernacle exactly according to the vision that was shown on the mountain.

Shemote (Exodus) 25:40

40 "And see to it that you make them according to the pattern which was shown you on the mountain."

This means that everything must be done in keeping with Elohim's instructions, or we are not in His will. We explain these instructions in detail in *Torah Government* and in *Acts 15 Order*. Anyone who wants to serve in the priesthood in any capacity (deacon, elder, or priest) needs to study these two works, and begin to do what they say. In a sentence, this calls for setting the example in service, in obedience to all that is written in Scripture.

Yeshua's kingdom differs from Babylon's kingdom in that Yeshua's kingdom is based on service, and self-sacrifice. Therefore, before anyone can join the global body, first he must feel led to give back. And then he must give back, or else he is not setting an example for others to follow. Anything else shows me that they don't understand.

Before one can even be a disciple, one must be in a two-way life-giving relationship with Yeshua's body. That means they need to already be giving back to His body. And if they are not, then they are a withered limb, and need to be cut out of the body. This is always a very awkward conversation, so to avoid this conversation, we hope to build an interview process into the website itself. Thus, in order to become a disciple and gain access to the inside of the website, one establishes this two-way life-giving relationship. Everyone is unique, and everyone's situation is unique, but for this to work, and for Yeshua's intent to be followed, there must be some kind of regular giving arrangement established, whether is it weekly, monthly, quarterly, semi-annually, or annually. Or any arrangement, as long as it represents a real contribution and a sacrifice on their parts. It may not sound nice, but what we do not want (and cannot afford) is for people to play games with Yeshua's kingdom, treating it as a thing of the world, trying to see "how much can they get for how little" (and a lot of people want to play that kind of worldly game with the kingdom). So, for this reason, we are forced to require a giving arrangement in the application interview process. And this interview needs to be subject to our approval, and their continuing sacrifice, so that games are not played within Yeshua's kingdom. Again, this is as any limb of the body needs to continually contribute, or it becomes gangrenous (and needs to be cut out, for the health of the rest of the body).

Servants' Servant's (Deacon's) Entrance

I hate to use the Catholic Church as an example for anything (for obvious reasons). However, the Catholic Church has maintained a type of Melchizedekian order for some 1,700 years. They have certain standards for those who desire to serve in leadership, and since they

have such a working model, I believe we would be wise to begin with these standards, and they can be modified later, if the need arises.

In the Catholic model, one must be a faithful contributor (i.e., tithing, and serving honorably) for at least three years before one can even apply for deacon training and testing. For this reason, the application to become a deacon will be inside the website.

In the Catholic model, one must be a faithful contributor (i.e., tithing and serving honorably) for at least five years before one can apply for priesthood training and testing.

To clarify, the Catholics have two kinds of priests. First, they have what they call a diocesan or "lay" priest (which we would call a "congregational elder"). Then they also have what they call dedicated or "ordained" priests (which we would call separated (or set-apart) priests).

As we explain in *Torah Government* and *Acts 15 Order*, deacons, elders, and priests can have any combination of the gifts of apostles, prophets, evangelists, pastors, or teachers. This is because the gifts are different than the service positions. However, most priests will have the gifting of an apostle (which includes all of the other gifts).

(There are also volunteer positions, and anyone who wants to apply for a paid position is well-advised to give time in service as a volunteer.)

Yeshiva (Seminary)

Inside the website (i.e., inside the body) will be those audio, video, and written teachings that benefit the flock in more than an evangelical sense. There will also be forums with appropriate categories for men, women,

children, husbands, wives, mothers, support groups, and more. There will also be pastoral teachings, to help tend and guide the flock. These need to be limited to those who are already inside, because pastoring takes enormous amounts of time, energy, and effort, to do it right. Pastoral counseling needs to be available only to those who are giving a full tithe (or who are otherwise making a real sacrifice), and only as resources allow, lest the body become overwhelmed (by those who are seeking to see how much they can get, rather than how much they can give back to Yeshua).

In addition to the pastoral teachings there will also be a newsletter (for disciples). There will also be a yeshiva (seminary) teaching and training section, for those who wish to serve as deacons. It will be free but will also be on the inside of the website, because until one is already in relationship with the body, the priority needs to be to get in a life-giving two-way relationship with the body. This is just, as it is also how both Yeshua and Shaul operated, spending most of their time with those who were helping to build Yeshua a real kingdom.

Layer 0	Evangelistic Materials – 3 pre-orientation videos, Broadcasts & Archives Acts 15 Servant's Entrance (Registration Interview = Steps)	Free Public Access (Website Front Page, YouTube, FB, Social Media) Step 0: Welcome & Orientation Step 1: No Idolatry Step 2: No Sexual Immorality Step 3: No Strangled Meats Step 4: No Blood Step 5: Relational Fellowship Step 6: Organization & Order Step 7: Counting the Cost Step 8: Welcome Home Step 9: Phone Interview (Supporters Only)
Layer 1	Supporting Members Area (2 mites +) Cannot enroll in discipleship programs or counseling.	
Layer 2	Disciples' Area (Tithing or Time/Talents in Lieu) Can enroll in appropriate discipleship programs and counseling	
Layer 3	Congregational Deacons (Tithing, may have Inheritance)	Review activity ever 6 months (2 mites every 6 months, or time/talents in lieu)
Layer 4	Congregational Elders (Tithing, may have Inheritance)	Manual Review monthly (Face to Face/Voice to Voice) (Apostolic Discretion in YHWH's will.)
Layer 5	Priesthood Area (May not have an Inheritance)	Verbal & Written testing Elders/Deacons Giving 1 tithe
Layer 6	Apostolic Foundation (Priests and Elders) Acts 15-style Beit Din Court (Council)	Entrances & Testing: Deacon Elder Priesthood Apostolic Foundation (Acts 15)
Layer 7	Yeshua (Tree Root, Chief Cornerstone, Vine). Everything must exemplify Him, and keep His commandments.	

Shammesh (Deacon) Section

Inside the deacon section there will be an additional newsletter for deacons, as well as written, audio, video, and other teaching resources for deacons. There will also be forum and other support resources.

There will also be an interview process for those who want to apply for the priesthood, either in a lay capacity (as congregational elders), or as separated priests.

Two Priesthood Sections

Technically, separated priests (i.e., apostles) are more set-apart than the congregational elders, just as the Levitical priests were thought to be more separated than the Levites. However, the two work together, to serve the same body.

Ma'asei (Acts) 15:6

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

Congregational elders must be family men. Together with their wives and families, they serve as examples for the flock (most of whom are married and have families). In contrast, separated priests serve the needs of the body globally. They can be married or celibate, and can serve in teaching positions, administration, or any other capacity that Elohim directs. Because the requirements of these two positions are so different, they need two different application, selection, and training processes. Once inside each section there will again be separate newsletters, forums, and training materials.

Obviously, this will take years to build, and even that assumes that we do not get shut down by the New World

Order, and the persecution that is coming. However, it seems vital that we plan the structure correctly from the start, so that those of us who want to help build Yeshua's kingdom in truth can all work together toward the same goal. If we all share the same goals, and if those goals are the same as what Yeshua's word says, then all can be done keeping with Yeshua's intent. This means that we will be building in stone and precious stones, rather than building in wood, hay, and stubble.

Qorintim Aleph (1 Corinthians) 3:9-15

9 For we are Elohim's fellow workers; you are Elohim's field, you are Elohim's building.

10 According to the grace 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.

And while we don't know exactly what Elohim will have for us following Armageddon and the Ingathering, there will be a continuing need for discipleship and training in, among the nations, during the millennium. Because of this, this commanded structure could end up serving as part of the global governmental structure which will

continue to exist among the nations, post-Armageddon (however Elohim leads).

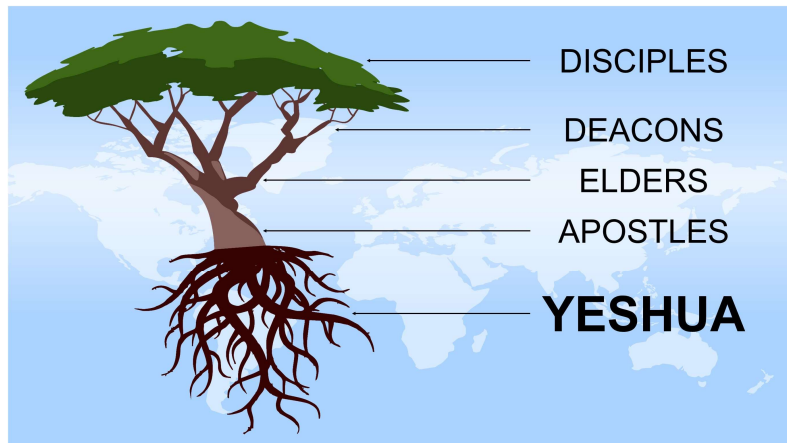
And at the very least, if we do what Yeshua says to do in His word, then we will be found faithful, in that day.

The New Web Order

(For a complete background discussion, please refer to *Acts 15 Order* and *Torah Government*.)

The original Melchizedekian order was lost in the Great Falling Away into torahless Christianity, and in these last days we seek to restore it. Because we are scattered in the dispersion, we hope to use the internet to establish a virtual sanctuary, or an online space set-apart for the worship of Yeshua. That way, the remnant who wish to serve Yeshua according to His word can have a place where they and their families can meet with others of like mind, and then serve Him together.

In other places we explain that the body of disciples can be likened to a living temple, and also to an olive tree, where Yeshua is the root.



In order to establish a website we need to break this tree diagram down into several layers, corresponding to the many different levels of dedication, or set-apartness from the world. The blue sky represents believers who

have no life-sustaining two-way relationship with the tree. This is also sometimes called the Mission Field.

Layer 0	Evangelistic Materials – 3 pre-orientation videos, Broadcasts & Archives Acts 15 Servant's Entrance (Registration Interview – Steps)	Free Public Access (Website Front Page, YouTube, FB, Social Media) Step 0: Welcome & Orientation Step 1: No Idolatry Step 2: No Sexual Immorality Step 3: No Strangled Meats Step 4: No Blood Step 5: Relational Fellowship Step 6: Organization & Order Step 7: Counting the Cost Step 8: Welcome Home Step 9: Phone Interview (Supporters Only)
Layer 1	Supporting Members Area (2 miles +) Cannot enroll in discipleship programs or counseling	
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Layer 6	Apostolic Foundation (Priests and Elders) Acts 15-style Beit Din Court (Council)	Entrances & Testing: Deacon Elder Priesthood Apostolic Foundation (Acts 15)
Layer 7	Yeshua (Tree Root, Chief Cornerstone, Vine). Everything must exemplify Him, and keep His commandments.	

Layer 0: Blue Sky. Believer who are not disciples (i.e., the "Mission Field").

There is all the difference in the world between those who love Yeshua enough to make sacrifices to help build His kingdom, and the majority, who does not. As I show in many other places, those who do not care enough about Yeshua to help build His kingdom according to His instructions are not called disciples. Rather, they are called believers. These are represented in Scripture by the 4,000, the 5,000, the myriads, and the multitudes. Because they are not willing to give back to Yeshua, Yeshua does not treat them as He treated the 12 (who were an extreme minority). These are represented by the blue sky, which the olive tree (body) interacts with, but which is not part of the olive tree (body of disciples).

Permissions:

- Believers may freely access all social media sites.
- Believers may view the front page.
- Believers may view the broadcast archive.

Believers may read all existing written studies (to verify that Nazarene Israel is the faith once delivered to the saints).

Believers may read all future studies intended for public consumption.

Believers may apply to become a servants (disciples) through the discipleship interview (behind the Servant's Entrance), and thus join the body of disciples.

The Discipleship Interview sits in between Layer 0 and Layer 1.

The Discipleship Interview is designed to act as a filter. The purpose of this filter is to separate (set apart) the remnant of disciples from the other believers. During the interview, data will be collected to identify who should be able to access what areas on the forums, and also what features of the website. As the final step in the interview process, it will ask the applicant to sit down and count the true cost of discipleship, in eternal terms.

It is not desirable that those who have no heart to serve Yeshua should be joined to the body of disciples. If a believer believes on Yeshua, and yet has no heart to make sacrifices to help build Yeshua's kingdom, he will still be able to find plenty of things to consume for free on social media, without us having to give them access to the body. Yet because there are also many poor people in the world, and those who suffer true financial hardship, we will allow work-contribution in lieu of tithing. However, it must be a work contribution that represents a sacrifice, and which Yeshua's kingdom can realistically use.

Further, because many people truly can afford to pay their due tithes and offerings to Yeshua (but simply don't want to), the discipleship interview is an application process, and approval is at our discretion.

Because of the poor, we have set the minimum standard for contribution at the widow's 2 mites every 6 months (literally \$0.02 USD). Review will be after the spring and fall festival seasons. If there is no contribution every 6 months, further access to the website will be denied. (Alternately, some prefer to send the whole year's tithes annually, to save on transfer or other fees). This is not intended to allow "gaming of the system" by those who truly can afford to pay tithes. Rather, it is intended to help the poor.

Those who belong to a local congregation will tithe to their local congregation, and then their congregational eldership will have the duty to pay a tithe of the tithe to the Nazarene Israel priesthood, to cover projects which help serve the whole body (such as the website, videos, teachings, mission efforts, etc.). The eldership will then need to confirm access for all persons each 6 months, so that their access to the website may continue without interruption.

Layer 1: Contributing Disciples (but not yet Tithing Disciples).

Contributing disciples who are making a contribution to Yeshua's kingdom work at \$0.02 USD or greater will have all permissions given to those in layer zero, plus: They may enter the discipleship area (the body).

They may receive the newsletter and read the forums. If they agree with the Forum Posting Agreement, they may post to the forums according to the traits that they indicated during the discipleship interview/ In other words, men may access male-oriented areas of the forums, women may access female-oriented areas of the forums, etc. Traits that need to be identified include: male, female, husband, wife, father, mother, boys and girls. There will also be sections available for notices and

business offers (no doctrinal materials), for sale, and interest groups, etc.

To lessen the workload on the paid administration staff, contributing disciples may become moderators on forums and social media sites of interest, if they agree to the rules for forum and social media moderators.

Contributing disciples may view all of the discipleship teachings posted inside the discipleship area. These will include many topics which may not be appropriate for the evangelical field (layer 0, blue sky).

Contributing disciples may post suggestions to the suggestion box.

If contributing disciples are volunteering services in lieu of a full tithe greater than 10 hours a week, they may also study the congregational deacon training materials, in the yeshiva.

If contributing disciples have a technical skill Yeshua's body can realistically use, they may be hired as a helper or administrator, although all other things being equal, preference for hiring is given to those who are already tithing (as it shows a greater level of dedication, and preference is given to those whose hearts are already turned to serve our Master and King).

Administrators and Helpers: (Non-Priesthood):

Authority for administrators and helpers is given in 1 Corinthians 12:28. Administrators and helpers may be selected for their technical skills (rather than their theological skills), and therefore they not necessarily held to the same theological standards for deacons in 1 Timothy 3 (although this is strongly encouraged).

Because disciples are supposed to have a heart to help Yeshua build His kingdom, one-time work parties should ideally be handled by (unpaid) volunteers. In contrast, the titles of Administrators and Helpers apply to repeat job duties, and work that is more than 10 hours a week, or which requires specialized training or continuity. Such regular or technical work should not be a means of gain (i.e., it should not "be a regular job"). However, it needs to be adequately compensated, so that the workers can support their families. Because of this, administrators and helpers should be paid "single honor", meaning up to the industry standard wage for their specialties, as funds allow, and as the Spirit directs. Again this is not to enrich them, but to provide them the ability to continue in service without being distracted by the cares of this world.

Administrators and helpers serve and support the needs of the priesthood, and therefore they should behave and dress accordingly. Professions include administration, office managers, accountants, computer programmers, video professionals, translators, etc. (Compare at Department of Defense civilians, or support functions in the military.) Preference is given to those who are giving a full tithe, although those who are contributing may also apply.

Administrators and helpers may be assigned any specialized task that needs their specialty skills, as directed by either the lay or separated priesthood, as funds allow, and as the Spirit directs.

Administrators and helpers are not technically part of the priesthood, and therefore they may own houses and lands, etc. They may also pass an inheritance to their children.

Congregational administrators and helpers may be assigned accounting tasks, and may account for the tithes, and financial records. They may also confirm who in the congregation should have access to the Nazarene Israel website, as his congregational elders direct.

Congregational administrators and helpers may perform any other duties that the congregational elders or the priesthood directs in the Spirit.

If congregational administrators and helpers meet the qualifications of deacons, in certain cases they may also be assigned duties as deacons, provided they also pass certification and testing, and comply with the rules for congregational deacons (1 Timothy 3).

Layer 2: Tithing Disciples

For a full discussion of the tithe, see *Torah Government*.

By definition, tithing disciples give at least a first tithe. They should also pay a second tithe to their own account (for the festivals). However, this cannot be enforced in the dispersion due to questions over Genesis 28:22. (For details, see *Torah Government*.) A third tithe (for the poor) is correct, and also strongly encouraged, but it also cannot be enforced in the dispersion due to the same questions over Genesis 28:22. (For details, see *Torah Government*.)

Permissions for tithing disciples include everything in layer one, plus:

Tithing disciples may apply for counseling (marital or otherwise), as resources permit, and the Spirit allows.

Tithing disciples may stand up to read the Torah in front of the congregation, as directed by the congregational elders.

Tithing disciples may serve as a cantor.

Tithing disciples may study congregational deacon training materials.

Tithing disciples may apply for congregational deacon training and testing after three years of faithful tithing and service, if the witness of the Spirit is there. (The time limit may be waived only when the spirit clearly directs.)

Layer 3: Shammeshim / Congregational Deacons:

Shammeshim (congregational deacons, or servants) are part of the non-separated (lay) priesthood, and thus are held accountable to the standards in 1 Timothy 3.

Because it is a position of honor, shammeshim set an example for the people. Therefore, shammeshim must be successfully married in the faith to one woman, and his children must also be successfully raised in the faith and be giving a good witness (1 Timothy 3).

A deacon's wife may serve as a deaconess. A deacon and his wife are considered a team. In occasional rare circumstances, a deaconess may have a husband who does not feel called or qualified as a deacon, yet the witness of the Spirit is with her. She may serve as a deaconess if her husband provides authority covering for her (as in the case of Priscilla and Aquila), and if this is approved by the congregational eldership. However, if her husband does not provide authority covering for her, she may not serve as a deaconess (but may still serve as a helper or administrator, if the eldership approves).

Before being assigned duties as a shammesh or shammesheet (female shammesh), a servant should both have the witness of the Spirit, and pass certification in the yeshiva. This ensures that error is not taught to the people.

Permissions for shammeshim include everything in layer two, plus:

A shammesh (servant) may serve the needs of the congregation however their congregational elders direct. They may lead groups or work parties.

A shammesh (servant) may provide counseling, as the congregational elders direct. Men counsel men, and women counsel women. Husband and wife shammesh teams counsel husbands and wives. If a man needs to counsel a woman apart from her husband, this is best done by a husband-wife team. If this is not possible, then either there should be another witness present, or audio recordings of the sessions or copies of emails should be sent either to the woman's husband, or to some other witness. This not only helps to protect reputations, and squelch rumors, but it can also lead to better resolutions for the counselee.

A shammesh (servant) may teach in the congregation, as the congregational elders direct.

A shammesh (servant) may collect and account for tithes, gifts, and offerings as the congregational elders direct. All funds are delivered to the congregational elders (who then pay his salary, as funding permits).

A shammesh (servant) may read and study training materials to become congregational elders. He may apply for congregational elder training and testing after a total of five years faithful tithing and service. This time limit is only waived if the Spirit clearly directs.

A shammesh (servant) may also read training materials to become a separated priest (which is a separate track). He may apply for priesthood training and testing after a

total of five years faithful tithing and service. This time limit is only waived if the Spirit clearly directs.

Deacons and deaconesses may be paid for their service as funding permits, and as the spirit directs, especially if they serve more than 10 hours per week. The rate of pay is single honor (i.e., the average wage for that city-state area). He may own houses, lands, etc., and he may pass an inheritance to his children.

A shammesh (servant) may be assigned to update his congregation's tithing records and permissions on the Nazarene Israel website, as his congregational elders direct. He may also perform any other duties that his congregational elders direct in the Spirit.

Layer 4: Congregational Elders (Lay Priesthood)

Congregational elders are part of the lay priesthood, and as such they set an example for the people. As such, elders must be successfully married in the faith to one woman, and his children must be successfully raised in the faith. (1 Timothy 3.) The witness of the spirit should be there. Elders are considered as a husband-wife team.

Before an elder is recognized by the priesthood, he should pass certification in the Nazarene Israel yeshiva, to make sure that error is not taught.

Distinction needs to be made between the positions, and the gifts. Congregational eldership is a position. An elder may have any or all of the gifts of apostles, prophets, evangelists, pastors, or teachers. If he has the gifts of an apostle he may lead a congregation alone, but ideally there should be a minimum of three elders for every congregation, to provide for accountability, and better decision-making. This also promotes humility. This kind

of council is called a beit din, which translates to “house of judgment.” It is also called a court, or a council.

A congregational beit din accounts for all funds, and also decides how all funds collected are to be spent for the furtherance of the Great Commission in their area. They also encourage the third tithe, and distribute any third tithe funds as part of their duties. They send a tithe of the tithe to the separated priesthood, to support the global work.

Congregational elders may be paid up to double honor for their work (i.e., up to two times the average wage in that city-state area). They may own houses, lands, etc. They may also pass an inheritance to their children.

Zakanim (congregational elders) may appoint deacons (servants, shammeshim) to serve the needs of the congregation in keeping with 1 Timothy 3, and as led by the Spirit. They may either confirm who should have access to the Nazarene Israel website, or assign these duties to a shammesh, administrator, or helper, as led by the Spirit.

The most respected congregational elders who have the gifts of apostles or prophets may be invited to serve on the Beit Din Gadol (Big Court, Big Leadership Council), as directed by the Beit Din Gadol. This honor is given to those with the gifts of apostles and prophets, because by definition, apostles and prophets are able to hear in the Spirit.

Layer 5: Separated (Set-apart) Priesthood

By definition, separated priests have all of the spiritual gifts (of apostles, prophets, evangelists, pastors, and teachers). That is why separated priests are also often called apostles (shaliachim). While women may serve in

the kingship, or may have gifts as prophetesses, the priesthood has always been the exclusive domain of certain men. (For details, see *Torah Government* and “Junia: Courier or Woman Apostle?” in *Nazarene Scripture Studies, Volume 3*.)

Separated priests (shaliachim) may be celibate, single, or married. However, they may not own any possessions (Luke 14:33). They also may not pass an inheritance to their children. This is like how the Levites were to have no inheritance in the land but were to stay focused on serving the Levitical ministry without having to divide their attentions with worldly concerns or getting involved in any conflict of interest (e.g., Leviticus 18). Because of this, the Melchizedekian order (as an institution) needs to have the necessary funds to supply them with room and board, and also to cover their necessary expenses, much like how any army supplies its soldiers with the things that they need in order to serve.

In the first century, the Melchizedekian order was not yet established as an institution, and there were not funds to support the Apostle Shaul as a missionary. Therefore, when the people did not support Shaul, he fell back on his tentmaking skills (to support the work). However, he also lovingly told them that it was wrong for them not to support him in the work, and that Yeshua would be much happier with them if they would help him and the other apostles to stay at Yeshua’s kingdom work full time. That is also why Shaul asked the people for support in almost every epistle he ever wrote.

The Melchizedekian order is to hold all funds, houses, lands, and possessions of the order as an institution (i.e., as an internationally sovereign organization), and provides its spiritual soldiers with a room, board, and the necessary operating expenses. There is also to be an

accounting for all expenditures, to make sure Yeshua's people's tithes and offerings are used in an appropriate and wise way. This is overseen by the Beit Din Gadol.

Melchizedekian priests should be supported by the order as long as they are actively serving honorably, and to the utmost of their abilities. However, if the Beit Din Gadol finds that they have fallen into any kind of financial or sexual scandal, they are to be dismissed without any further compensation, to maintain Yeshua's body pure.

Separated priests appoint (or recognize) congregational elders within their jurisdictions, as the Spirit leads (Titus 1:5). The Beit Din Gadol may also supervise or review these appointments, to keep Yeshua's body pure.

Layer 6: Beit Din Gadol (aka Apostolic Foundation, Council of Apostles and Elders, Council of Apostles and Prophets).

Scriptural authority for the Beit Din Gadol is found in Acts Chapter 15, Acts Chapter 21, and first century Judaism.

In Judaism, leadership was by a beit din (court, house of judgment, council). A minimum size for a beit din was 3, and their authority was limited to local matters (i.e., for matters in a town). A larger (regional) beit din was comprised of 23 elders and was called a Beit Din Ketana (Small Beit Din). The beit din for the nation was called a Beit Din Gadol (Big Beit Din), and it was comprised of 71 of the most respected elders. This was taken from the idea of Moshe HaNavi (Moses the Prophet) and the 70 elders (Numbers 11). We see this kind of a beit din in Acts 15 and Acts 21, where the apostles and elders are convened to rule on matters involving the nation of Nazarene Israel (for details, see *Torah Government*).

While traditional Judaism works on majority rule, it is not to be so with us. The example in Acts 15 calls for hearing the voice of the Spirit. This is also how the Judges ruled (in the book of Judges and 1 & 2 Samuel). Because of this, Nazarene Israel only invites those with the gifts of apostles and prophets to sit on the Beit Din Gadol. This is because by definition, apostles and prophets are able to hear the voice of the Spirit, and speak according to it. Yet because none of us hears or speaks perfectly, it is still necessary to have accountability among others. This promotes humility, and accountability, which are never pleasant, but which are ultimately necessary if we are to hear Yahweh's voice, and act according to His will. (For more information, see "About Speaking in Tongues," and also "Judges and Judicial Authority," in *Nazarene Scripture Studies, Volume 1*.)

For Nazarene Israel, the Beit Din Gadol is composed of only the most senior and qualified apostles and elders. Apostles and elders have different duties, and different roles to play in the body. The elders serve the needs of the congregations, while the apostles serve the needs of the body globally. Yet in order to do their jobs effectively they need to work together, as led by the Spirit. It is not clear how many seats there were in the first century beit din gadol, or what the ratio of apostles to elders was. This may be established at some future point as our body continues to grow, but one might suppose a 50% balance would be ideal. The beit din gadol is headed by the Nasi (President, reminiscent of Moshe HaNavi). In the first century the Apostle Yaakov filled this role.

Because rulings need to be made by hearing in the Spirit (rather than majority rule), seats are better left unfilled, than filled by those who are unqualified, or who are not willing to submit to the Spirit. All positions and seats are considered temporary, as led by the Spirit.

Level Seven is Yahweh-Yeshua Elohim.

Yeshua is our perfect Example. He is the Cornerstone of the Apostolic Foundation (Ephesians 2:20). This means everything should always be done to please Him and should also be in keeping with His perfect example. However, it also needs to be understood that Yeshua came in a prophetic-apostolic role during his ministry, and that in contrast He appointed his apostles to build a renewed priestly order of Melchizedek, (and the rules and roles for the Melchizedekian order are different than the rules and roles for prophets).

Forum categories:

The forum should initially serve the following categories, and only those who meet the criterion should be able to enter these forum areas:

Men, women, husbands, wives, fathers, mothers, male teens [post bar-mitzvah], female teens [post bat-mitzvah], boys [pre-bar-mitzvah], girls [pre-bat-mitzvah]. There may also be a forum section for interest groups, notices, business offers (but no doctrinal materials), wanted, and for sale.

There may also be separate sections for administrators, helpers, congregational deacons, deacon's wives, congregational elders, elder's wives, apostles, apostle's wives, yeshiva teachers, cantors, etc.

We do not plan a "singles" category at this time. Singles seeking marriage are advised to pray, and then to participate in those activities they feel the Spirit leading them toward, and let Yahweh bring them the spouse of His choice. This is much better than making decisions ourselves. It also promotes getting to know people first, rather than looking for a spouse first.

It is hoped that this new website structure will help to establish a virtual set-apart space for the disciples, who want to come together to help build Yeshua's kingdom, in keeping with His word.

The New Web Order, Part 2

In *Acts 15 Order, Torah Government*, and other places, we show how Yeshua came to establish a renewed Melchizedekian priesthood, which was to go into the world, and immerse disciples in His name. (For why we immerse in Yeshua's name only, see, "Immersion in Yeshua's Name Alone," in *Nazarene Scripture Studies, Volume 3*.)

Mattityahu (Matthew) 28:18-20

18 And Yeshua came and spoke to them, saying, "All authority has been given to Me in heaven and on earth.

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.

One of the things Yeshua commanded His disciples to do was to establish a unified global body. This singular global body was to be structured according to the order of Melchizedek. We explain this order of Melchizedek in our other works, but this body would effectively be the start of a global kingdom for Yeshua.

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.

As we explain in *Nazarene Israel* and in other works, the concept of a unified global body was lost in the Great Schism of 1054, and then in the Protestant Reformation of 1517. Within the Protestant world, the fragmentation has become so bad that many people believe structure and organization is optional. However, if we will read the Renewed Covenant (New Testament) for what it says, it is clear that we are supposed to be organized, and well ordered, just as it was in Torah times. For one example, Acts 15 tells us that the returning gentile Ephraimites are supposed to come into the synagogues, where they will learn about the Torah by hearing it read aloud, as it has been read aloud in the synagogues in every city since ancient times.

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."

Verse 21 implies that the disciples enter the synagogue environment, which is under the leadership of the ruler of the synagogue. In *Torah Government* and *Acts 15 Order* we explain that the nature of this leadership has changed since the imposition of the Birkhat HaMinim (the rabbinic curse over believers in Yeshua), but many other verses tell us that we need to have apostles who appoint (or recognize) the congregational 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 —

There are other points of performance. Yet while I have been writing about how we should be structured for some time, the feedback has been that the people don't just want me to tell them what it should look like, but that they need me to set the worship opportunity up, and let them know how they can join. So, for this reason I have been laying the groundwork for an online synagogue service, similar to what a synagogue service would have been like in Yeshua's day (as the format has changed a little). Then, hopefully we can all meet in the synagogue on the Sabbath day, as was Yeshua's custom.

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.

This is one way we can imitate Yeshua.

Qorintim Aleph (1 Corinthians) 11:1

11 Imitate me, just as I also imitate Messiah.

But the purpose of this online synagogue service is not just to meet, it is also to provide an event around which we can begin rebuilding the tabernacle of David, which has fallen down. And it is this tabernacle (or unified body of Messiah) that needs to be set back up, if we are to finish the work the apostles set out to do.

Ma'asei (Acts) 15:13-17

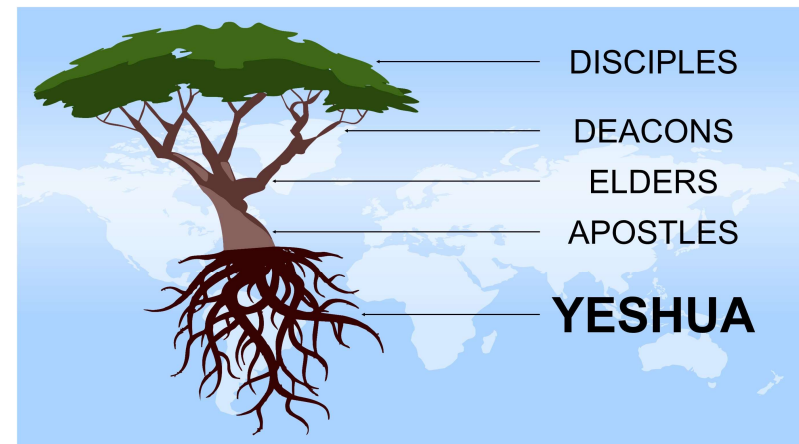
13 And after they had become silent, Yaakov answered, saying, "Men and brethren, listen to me: 14 Simon has declared how Elohim at the first visited the Gentiles to take out of them a people for His name.

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.'

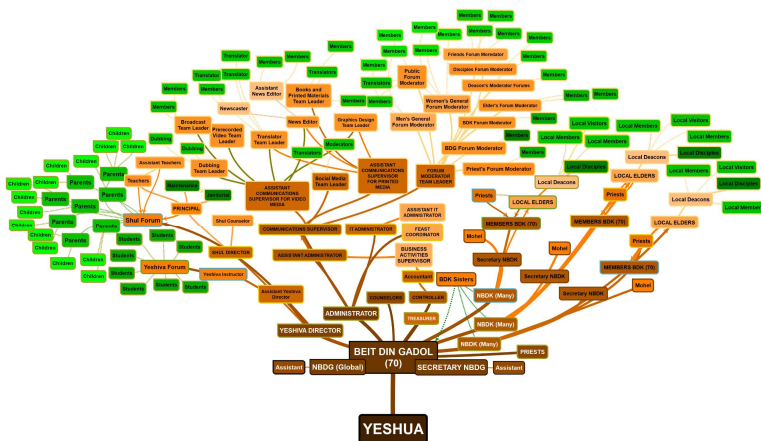
If this initial synagogue service is like a seed, what we need is a good plan that will allow it to grow and become like a tree branching into all the world.



This plan has to be flexible, allowing us to grow, adding not only more local synagogues, but also various types of helpers and administrators, as found in 1 Corinthians 12:28.

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.

Much of the work is technical and does not present well. However, we thought this balloon diagram might be of interest to some. It shows primarily how we propose to order the priesthood, as well as the administration and support structure. In future diagrams we may try to put this into a “tree” structure, but at the moment it is put in this format, simply to be functional. (If the font is too small, please view it on the Nazarene Israel website.)



The goal is to have many assemblies, but for simplicity they are depicted as a single assembly, at the bottom right. Each assembly is ideally led by a board of at least 3 elders. These elders may have any combination of the gifts (apostle, prophet, evangelist, pastor, and teacher), but ideally as the movement grows the elders will have either the apostolic or prophetic gifts, which are the two classes of gifts which (by definition) hear Yahweh’s voice.

The elders and the priests who serve them all report to a Beit Din Katan (Small Council or Small Court). There will be one Beit Din Katan (BDK) serving each language group (English, Spanish, German, etc.). Because of our global scope, all of the Beit Din Katans report to a Beit Din Gadol (Large Council or Large Court), which is made up of the most senior apostles and elders. The Beit Din Gadol (BDG) is under the direction of the Nasi (“Prince”) of the Beit Din Gadol (which in Acts 15 was the Apostle Yaakov). This is the same as the foundation of apostles and prophets, in that everyone on the board has to have either the apostolic or prophetic gift, since the purpose of the board is to hear and transmit Yahweh’s direction.

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.

There are also various support positions, including a Nazarene Israel yeshiva (seminary) which will allow the priesthood to fulfill its global mission of education and training, and also provide testing and certification for leaders and teachers, so that the correct standards are taught, and tested, prior to certification.

And there are other positions than these. These are just the ones which impact the upcoming Nazarene Israel discipleship website.

Team Red-Green vs. Team Black-White

This is an advanced study which refers extensively to our earlier study, *Revelation and the End Times*. If you do not understand this study, please read first the study on *Nazarene Israel*, and then read *Revelation and the End Times*.

In *Revelation and the End Times* I show that the four horses of Zechariah and Revelation represent four spiritual forces at work in the world. These correspond to four patriarchs in Scripture, Joseph, Esau, Judah, and Ishmael. The order in which these horses appear is important, as is the fact that the order changes between Zechariah and Revelation, but we will have to talk about those changes in another place. In this study our goal is to talk about the struggle that takes place between these four horses, specifically with regard to two teams that they form, and what it means in the context of the end times.



Ephraim (the Bride) as the White Horse:
Mixed with Red Horse Rome 1,260 years.
Must come out of Esau-Rome-Babylon.

Yeshua returns on a white horse in Revelation 19:11.

Hitgalut (Revelation) 19:11

11 Now I saw heaven opened, and behold, a white horse. And He who sat on him was called Faithful and True, and in righteousness He judges and makes war.

For this reason, **the White Horse** represents Yeshua and His people (i.e., those loyal to Him). It refers to the house of Joseph, and also the house of Ephraim (or the Ephraimite people), as Ephraim was Joseph's son. In a greater sense it also refers to those Christians who love Yeshua, and who seek to obey His word (at whatever level), but to whom the mystery of the Two Houses has not yet been revealed. The Evangelical Christians belong to this class, and in general they support the Zionist state of Israel, and the Orthodox Jews (which we will see represents the Black Horse).



RED HORSE ESAU PRETENDS TO STILL REPRESENT WHITE HORSE

B'reisheet (Genesis) 25:25

25 And the first came out red. He was like a hairy garment all over; so they called his name Esau.

If the spirit in Ephraim is that of the white horse, the spirit in Esau is that of the great dragon, Satan (whose color is also red). However, because Satan is a deceiver, he presents himself as representing the white horse. This is

why the popes dress in white (instead of red). Yet while the papacy serves Satan there are still a few within the Catholic Church who love Yeshua, except they are very confused.

Hitgalut (Revelation) 3:4

4 "You have a few names even in Sardis who have not defiled their garments; and they shall walk with Me in white, for they are worthy."

The Red Horse hates the White Horse Ephraimites. It seems either to subvert or destroy the White Horse any way that it can.



The Black Horse represents our brothers in Orthodox Judah. The Orthodox Jews are the same as the Pharisees of Yeshua's day (having changed their name in the Middle Ages). Orthodox Jews even wear black. They represent the patriarch Judah.

The Black Horse is black because it uses underhanded and secretive means to gain global power and control, in an effort to establish a new world order for their (anti) messiah. They see this as their duty in serving Elohim, and this ancient plan may date back to the days of King Solomon (who some see as a type of the anti-Messiah).

To establish their new world order, the Black Horse has taken control of the world's money supply. This gives

them the power necessary to own or control the media, and also to exert control over the Illuminati, and through them the Masonic Lodge. Through these secretive organizations they are able either to control or influence the world's democratic governments, including the courts and the schools.

The Black Horse hates the White Horse as much as it did back in Yeshua's day, and part of the new world order plan is the plan to enslave or exterminate Joseph, just as Judah sold Joseph into slavery down in Egypt.

B'reisheet (Genesis) 37:26-28

26 So Judah said to his brothers, "What profit is there if we kill our brother and conceal his blood?

27 Come and let us sell him to the Ishmaelites, and let not our hand be upon him, for he is our brother and our flesh." And his brothers listened.

28 Then Midianite traders passed by; so the brothers pulled Joseph up and lifted him out of the pit, and sold him to the Ishmaelites for twenty shekels of silver. And they took Joseph to Egypt.

Most Orthodox Jews mean well, and are unaware of the darker agenda of the Black Horse, just as most Catholics are unaware of the darker agendas of Rome. However, there is a sect within Judaism called the *Sabbatean Frankists*, and they believe that the way to hasten the arrival of their (anti) messiah is to do as much evil as they can. While Yeshua rejected Satan, the Sabbatean Frankists have given themselves over to Satan, and thus they have gained authority over the kingdoms of earth.

Luqa (Luke) 4:5-7

5 Then the devil, taking Him up on a high mountain, showed Him all the kingdoms of the world in a moment of time.

6 And the devil said to Him, "All this authority I will give You, and their glory; for this has been delivered to me, and I give it to whomever I wish.

7 Therefore, if You will worship before me, all will be Yours."

The Black Horse hates Yeshua and His people as much as it did back in the first century—but even though the Black Horse controls the world's money supply, it still needs Ephraim's military might in order to establish his new world order, as Ephraim is Yahweh's battle-ax, and His weapons of war.

Yirmeyahu (Jeremiah) 51:20-23

20 "You are My battle-ax and weapons of war: For with you I will break the nation in pieces; With you I will destroy kingdoms;

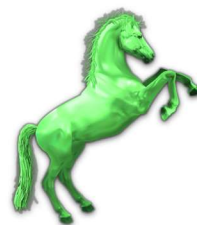
21 With you I will break in pieces the horse and its rider; With you I will break in pieces the chariot and its rider;

22 With you also I will break in pieces man and woman; With you I will break in pieces old and young; With you I will break in pieces the young man and the maiden;

23 With you also I will break in pieces the shepherd and his flock; With you I will break in pieces the farmer and his yoke of oxen; And with you I will break in pieces governors and rulers."

Yet even though the Orthodox Jews hate Yeshua and His people, there is still a relationship between them, as Judah and Joseph are both Yahweh's people. We will look at this relationship in a moment, after we discuss the Green Horse.

The Green Horse represents Ishmael (Islam). Ishmael's color is green, just as green is Islam's primary color.



Interestingly, most Islamic flags contain not only green, but all four of the tribulation colors, white, red, black, and green (symbolizing all four horses).



Ishmael's mother Hagar despised Sarai (Sarah) when she saw she had conceived by Avram, whereas Sarai had not.

B'reisheet (Genesis) 16:3-4

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.

Because Hagar despised Sarai, she also despised Sarai's son, Yitzhak (Isaac). And because Ishmael is Hagar's son, he also despised Yitzhak, and scoffed at him on the day he was weaned. This scoffing indicates a basic lack of respect.

B'reisheet (Genesis) 21:8-10

8 So the child grew and was weaned. And Avraham made a great feast on the same day that Yitzhak was weaned.

9 And Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, scoffing.

10 Therefore she said to Abraham, "Cast out this bondwoman and her son; for the son of this bondwoman shall not be heir with my son, namely with Yitzhak."

In the context of kingship and inheritance, for Ishmael to scoff at Yitzhak indicates a mortal threat, because if Ishmael disrespected Yitzhak, and killed Yitzhak, then the kingship and inheritance would go to him. That is why Ishmael seeks to kill the descendants of Yitzhak (Judah and Ephraim) today.

Team Red-Green: The Old Roman Order

Yitzhak had two sons, Esau and Yaakov (Jacob). Like Ishmael, Esau also hates Yitzhak's other son Yaakov (including his descendants, Judah and Ephraim). This is because Yaakov (legitimately) bought Esau's birthright (i.e., the kingship), and also tricked his father Yitzhak into giving him Esau's blessing.

B'reisheet (Genesis) 27:41-42

41 So Esau hated Yaakov because of the blessing with which his father blessed him, and Esau said in his heart, "The days of mourning for my father are at hand; then I will kill my brother Yaakov."

42 And the words of Esau her older son were told to Rivkah. So she sent and called Yaakov her younger son, and said to him, "Surely your brother Esau comforts himself concerning you by intending to kill you."

If Esau killed Yaakov, then the birthright and the blessing would revert back to him. Further, he married two of Ishmael's daughters, Mahalath and Basemath, and so he is allied with Ishmael by blood.

B'reisheet (Genesis) 28:9

9 So Esau went to Ishmael and took Mahalath the daughter of Ishmael, Avraham's son, the sister of Nebajoth, to be his wife in addition to the wives he had.

B'reisheet (Genesis) 36:1-3

1 Now this is the genealogy of Esau, who is Edom.

2 Esau took his wives from the daughters of Canaan: Adah the daughter of Elon the Hittite; Aholibamah the daughter of Anah, the daughter of Zibeon the Hivite;

3 and Basemath, Ishmael's daughter, sister of Nebajoth.

Because Esau and Ishmael both want to kill Yaakov and his descendants, they form what I call Team Red-Green (or the Esau-Ishmael axis). This explains the Catholic Church's favoritism toward Islam.

What Esau does not realize, however, is that Ishmael hates all of the sons of Yitzhak, including him, because it is only by wiping out all of the other descendants of Avraham that Ishmael stands to regain the birthright and the blessing.

Team Black-White, aka the New World Order

Just as Esau teams up with his older uncle Ishmael in an effort to kill the sons of Yaakov, the Ephraimites (i.e., the Evangelical Christians) also team up with their older uncle Judah (i.e., the Orthodox Jews in the land of Israel)

in an effort to defend against the predations of Ishmael (and also Esau). However, this will prove to be a tragic mistake, because what the Evangelical Christians do not realize is that Judah is not a legitimate peace partner for them any more than Ishmael is a legitimate peace partner for Judah. Just as Ishmael seeks to kill Esau in addition to the sons of Yaakov, Black Horse Judah also hates White Horse Ephraim, and plans to destroy him after he has used him to the greatest possible extent. Yet Yahweh preserves Ephraim, even in his ignorance, because of Yahweh's protection. We see this in many places, but the most obvious are in Zechariah 6 and also Genesis 35.

Zechariah 6:1-8

1 Then I turned and raised my eyes and looked, and behold, four chariots were coming from between two mountains, and the mountains were mountains of bronze.

2 With the first chariot were red horses, with the second chariot black horses,

3 with the third chariot white horses, and with the fourth chariot dappled horses — strong steeds.

4 Then I answered and said to the messenger [angel] who talked with me, "What are these, my master?"

5 And the messenger answered and said to me, "These are four spirits of heaven, who go out from their station before the Adon of all the earth.

6 The one with the black horses [Judah] is going to the north country, the white [Ephraim] are going after them, and the dappled [later Green] are going toward the south country [i.e., the Sinai]."

7 Then the strong steeds went out, eager to go, that they might walk to and fro throughout the earth. And He said, "Go, walk to and fro throughout

the earth." So they walked to and fro throughout the earth.

8 And He called to me, and spoke to me, saying, "See, those who go toward the north country have given rest to My Spirit in the north country."

The "north country" represents what would later become Christian Europe (and especially the Protestant areas). There is much more we could say about this, but it will have to wait for another time.

Another passage which shows us that there would be a relationship between Judah and Ephraim is Genesis 35:10-12.

B'reisheet (Genesis) 35:10-12

10 And Elohim said to him, "Your name is Yaakov; your name shall not be called Yaakov anymore, but Israel shall be your name." So He called his name Israel.

11 Also Elohim said to him: "I am Elohim Almighty. Be fruitful and multiply; a nation [Judah] and a company of [Ephraimite Christian] nations shall proceed from you, and kings shall come from your body.

12 The land which I gave Abraham and Isaac I give to you; and to your descendants after you I give this land."

In Scripture, order is important. Judah is mentioned first in both passages, telling us that Judah would lead. This agrees with the fact that Judah was to be the kingship tribe (at least before Armageddon).

Judah needs Ephraim to help establish his new world order, because Ephraim is Yahweh's battle-ax and weapons of war.

Yirmeyahu (Jeremiah) 51:20-24

20 "You are My battle-ax and weapons of war: For with you I will break the nation in pieces; With you I will destroy kingdoms;

21 With you I will break in pieces the horse and its rider; With you I will break in pieces the chariot and its rider;

22 With you also I will break in pieces man and woman; With you I will break in pieces old and young; With you I will break in pieces the young man and the maiden;

23 With you also I will break in pieces the shepherd and his flock; With you I will break in pieces the farmer and his yoke of oxen; And with you I will break in pieces governors and rulers.

24 "And I will repay Babylon And all the inhabitants of Chaldea For all the evil they have done In Tzion in your sight," says Yahweh.

The only problem here is that in the greater overall context of the passage, Ephraim's present homeland is in the United States of America, which we also identify as the land of Babylon. And in fact, Jeremiah 50-51 (in which this passage is located) speaks of the destruction of the prophetic land of Babylon. This means that while Ephraim will be used for Yahweh's purposes in setting up a global millennial reign, they will also end up being severely punished for not doing it Yahweh's way.

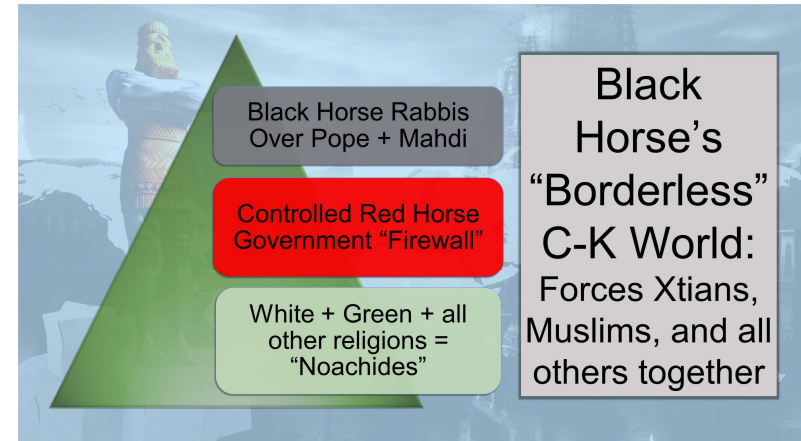
Babylon and Her Fall at Trumpet 7

As I show in Revelation and the End Times, all four horses presently belong to the Babylonian world system. Judah is in the head of gold, which is why they control the world's money supply, and either control or strongly influence its governments. Esau is the Greco-Roman torso, and democracy flourished in both Greece and

Rome. Roman Christianity forms the legs of the statue, and Islam is the clay mixed in with the feet of the statue.



Here are the same relationships, depicted differently.



In this diagram, Black Horse Judah is in the head of the statue. They will rule over a democratic New World Order, which may be enforced by Christian Ephraimites and their military. However, Black Horse Judah and also Red Horse Esau seek to bring Green Horse Ishmael into

the White Horse Ephraimite countries through what is today called, "mass migration." The purpose of this is to collapse the Christian world. This leads to confusion and violence, and it requires a totalitarian police state to keep the peace (that is no peace). This is the world that the Evangelical Christians are helping to build through their support of Black Horse Zionist Judah and his desire to establish a New World Order (without Yeshua). It will fall at trumpet 7, along with Esau in Rome (and the entire Babylonian-Roman system), who secretly controls Babylon at a much deeper level.

Hitgalut (Revelation) 14:8

8 And another angel followed, saying, "Babylon is fallen, is fallen, that great city [Rome], because she has made all nations drink of the wine of the wrath of her fornication."

Race and Religion in the Kingdom

I received the following letter from a subscriber in South Africa, dealing with race, and Revelation. Questions about race and race relations are difficult to answer, and it is very easy to get sued or shut down. For a great many people, blood pressure and emotions run high before a word is even spoken. However, it is important that we answer these questions by speaking the truth in love, so that we may grow up together as one body into our Head (Yeshua).

Ephesim (Ephesians) 4:15

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

Here is the letter:

Good day Brother Norman.
Greetings from South Africa.

I would like you to know Sir that I have enjoy your Revelation explanation on you tube. It was the most rewarding study, and the most blessed one. And as You have said it is nothing to do with race, I am a a white woman in South Africa. My fore father's are coming from the protestantism out of Europe. In 1652 they landed here in the Cape of good Hope.

I am a White horse. Thank you My Elohim for that. My question is this, I know Ham and Nimrod where in Africa, Libya. But where are the dark African races and the American Negros in the Revelation? I personally believes that they are the beasts of the field.

Where do they fit in. I can't make the connection's. I really enjoy your teachings.

I hope I will hear from You soon.
Much Regards.
[Name Withheld]

I am glad if the Revelation study serves the cause.

About Ham, it is not an easy question to answer, but Yahweh's word does have answers for these questions, and it is also very important that we answer them, because during the millennium we will all be together in the same land, and we need to love each other as He loves us. Right now, the Ephraimite movement is not yet there.

No matter who we are, or what color skin we have, it is natural for humans to assume that we are better than everyone else, and then look for reasons to justify our existing prejudices. However, what we need to do is to pray and ask Yahweh to take away our fleshly egotism and pride, so that in humility and lowliness of mind we can consider others to be better than ourselves.

Philipim (Philippians) 2:1-4

1 Therefore if there is any consolation in Messiah, if any comfort of love, if any fellowship of the Spirit, if any affection and mercy,

2 fulfill my joy by being like-minded, having the same love, being of one accord, of one mind.

3 Let nothing be done through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself.

4 Let each of you look out not only for his own interests, but also for the interests of others.

This applies to race relations as well.

To begin with, what we need to realize is that race is of the flesh, and the things of the flesh divide, because the flesh seeks its own good (and not the good of others). However, it is impossible to please Yahweh when we think like this, because in the end we are all children of Adam, and also of Noach (Noah).

In contrast to the flesh (which divides), right religion and spirituality are unifiers. They can help us to overcome the divisions created by fleshly pride and ego. That is why right religion and spirituality will be of the utmost importance to us when Yahweh brings us all back to the land, after Armageddon.

Scripture tells us that when Yahweh brings us back, we will come out of every nation. This means there will be Nazarene Israelites of all different colors and races. We can see this in the promises Yahweh gave to Avraham. (For details, see *Nazarene Israel*.)

B'reisheet (Genesis) 22:15-18

15 Then the messenger of Yahweh called to Avraham a second time out of heaven,

16 and said: "By Myself I have sworn, says Yahweh, because you have done this thing, and have not withheld your son, your only son —

17 blessing I will bless you, and multiplying I will multiply your descendants as the stars of the heaven and as the sand which is on the seashore; and your descendants shall possess the gate of their enemies.

18 In your seed all the nations of the earth shall be blessed, because you have obeyed My voice."

Yahweh also promised Yaakov (later renamed Israel) that his descendants would return back to the land from every family. Again, this means there will be Nazarene

Israelites of all different colors and races. Because race and egotism divide, the only way unity will be possible is if we all practice the right religion and spirituality.

B'reisheet (Genesis) 28:14-15

14 "Also your descendants shall be as the dust of the earth; you shall spread abroad to the west and the east, to the north and the south; and in you [genetically] and in your Seed [Yeshua] all the families of the earth shall be blessed.

15 Behold, I am with you and will keep you wherever you go, and will bring you back to this land; for I will not leave you until I have done what I have spoken to you."

As I explain in *Nazarene Israel*, this blessing comes in two parts. The Apostle Shaul tells us that the "Seed" here is Yeshua, but the promise that all of the families of the earth would be blessed "in you" refers to Israel's genetics. Sometimes people have a hard time with the thought that all of the families of the earth have Israel's DNA, but there have been many exiles and dispersions of Israel over the millennia, and Israelites have also historically gone wherever there was money to be made (meaning, on every trade route). Israel was also a limited seafaring nation, and there have been many Israelite artifacts found in the New World, so it is not hard to see that Israel's genetics could easily have gone to the ends of the earth over many millennia.

Before we go further, let us go back to Genesis, with Noach (Noah) and the Flood. Noach had three sons, Shem, Ham, and Yapheth.

B'reisheet (Genesis) 5:32

32 And Noah was five hundred years old, and Noah begot Shem, Ham, and Yapheth.

The name Shem means "name", but more in the sense of reputation or renown, than any specific sound.

OT:8035 Shem (shame); the same as OT:8034; name; Shem, a son of Noah (often include. his posterity):
KJV - Sem, Shem.

When we look up the root at Strong's OT:8034, we see that Shemites are concerned with their reputation, and their name in the community. They are concerned for their family's honor, authority, and character. These are all traits that Israelites historically prized (and they are also traits that we should prize).

OT:8034 shem (shame); a primitive word [perhaps rather from OT:7760 through the idea of definite and conspicuous position; compare OT:8064]; an appellation, as a mark or memorial of individuality; by implication honor, authority, character:
KJV - base, [in-] fame [-ous], named (-d), renown, report.

Shem went east and crossed the land bridge into the Americas. This means that Indian people (in India), the Chinese, the Japanese, and almost all of the indigenous Native American peoples are of Shemite stock. This is a good stock to be from, as Israel also descends from Shem. Shemites are typically conscious of their family's reputation in society, and consciousness of the family's reputation is found all throughout Scripture.

Yapheth went north into what later became Christian Europe. The name Yapheth means "expansion" (and it is also related to the word for beauty).

OT:3315 Yepheth (yeh'-feth); from OT:6601; expansion; Jepheth, a son of Noah; also his posterity:

The Yaphethite predisposition toward expansion is also why the white European peoples historically had large empires, and the fact that this word is related to the word for beauty explains their beautiful buildings and artwork.

As I show in *Nazarene Israel*, Yahweh tied the lost ten tribes of the house of Israel (Ephraim) to Yapheth, so that as he expanded his empires (and financial empires) into all the four corners of the globe, he would take the Good News of Yeshua with him. I also show how the house of Ephraim was more specifically tied to what later became the Protestant countries of Northwestern Europe (e.g., Germany, Switzerland, the Netherlands, Belgium, Scandinavia, the UK, and parts of France and northern Italy, etc.). One reason Yahweh did this was not because the Yaphethites were better than anyone else, or because He loves them more, but rather because He has used them to accomplish the promises He gave to Avraham and Israel. Simply put, that means Yahweh does not love white people more than anyone else, and whiteness is not anything to be proud over, because as we have already seen, after Armageddon many will come from east and from west, out of all nations and families, while the sons of the kingdom will be cast into the outer darkness.

Mattityahu (Matthew) 8:11-12

11 "And I say to you that many will come from east and west, and sit down with Avraham, Yitzhak, and Yaakov in the kingdom of heaven.

12 But the sons of the kingdom will be cast out into outer darkness. There will be weeping and gnashing of teeth."

It would be easy for Yaphethite Ephraim to be prideful, because of the many blessings that Yahweh has given him. However, Yaphethite Ephraim's job isn't to think of himself as being superior because Yahweh has blessed him with technology—Yaphethite Ephraim's job is to take the Good News to Shem and Ham, to humbly help them come into the kingdom alongside of him as his brothers in the covenant, so that when the Ingathering comes, those who are chosen will come back to the land and form the millennial reign.

[To be complete, before we discuss Ham we should also mention that both Spain and Portugal are of Yaphethite stock, but there is also a relatively higher percentage of Jewish blood both in Spain and in Portugal, because Israel has had relations with Spain (called Sepharad in Scripture) since ancient times. Hence, there is also a relatively higher percentage of Jewish DNA in white Latin American blood, than in white Anglo-American blood.]

The name Ham means "hot", as referring to a hot climate or habitat (as in Africa).

OT:2526 Cham (khawm); the same as OT:2525; hot (from the tropical habitat); Cham, a son of Noah; also (as a patronymic) his descendants or their country.

Ham has a difficult history that still affects him today. According to Genesis 9, Ham disrespected his father Noah, and Noah cursed him and his descendant Canaan. The Torah says Noah planted a vineyard and got drunk, and then uncovered himself in his tent. There are many interpretations as to what "uncovered himself" means, but instead of quietly covering his father, he told

his brothers outside, and in a way that disrespected his father Noah.

B'reisheet (Genesis) 9:18-27

18 Now the sons of Noah who went out of the ark were Shem, Ham, and Yapheth. And Ham was the father of Canaan.

19 These three were the sons of Noah, and from these the whole earth was populated.

20 And Noah began to be a farmer, and he planted a vineyard.

21 Then he drank of the wine and was drunk, and became uncovered in his tent.

22 And Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers outside.

23 But Shem and Yapheth took a garment, laid it on both their shoulders, and went backward and covered the nakedness of their father. Their faces were turned away, and they did not see their father's nakedness.

24 So Noah awoke from his wine, and knew what his younger son had done to him.

25 Then he said: "Cursed be Canaan; A servant of servants He shall be to his brethren."

26 And he said: "Blessed be Yahweh, The Elohim of Shem, And may Canaan be his servant.

27 May Elohim enlarge Yapheth, And may he dwell in the tents of Shem; And may Canaan be his servant."

There are several things we need to understand here. One is that love is supposed to cover the loved one's sin. Love does not shame a loved one before other, because such shaming causes a separation, and division.

Mishle (Proverbs) 17:9

9 He who covers a transgression seeks love, But he who repeats a matter separates friends.

Because Ham did not love his father Noach enough to cover his sin, his father Noach pronounced a curse upon him, and also on his son Canaan (and hence, effectively upon his other descendants). And because Ham did not honor his father, he did not receive the same blessings as the other two sons.

Ephesim (Ephesians) 6:1-3

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."

To compound matters, Genesis 1 tells us that living beings reproduce after their own kinds. This means that if Ham did not honor his father (and mother), then his descendants were also unlikely to honor them properly, and thus they were unlikely to receive the blessings, so that it might be well with them.

B'reisheet (Genesis) 1:24-25

24 Then Elohim said, "Let the earth bring forth the living creature according to its kind: cattle and creeping thing and beast of the earth, each according to its kind"; and it was so.

25 And Elohim made the beast of the earth according to its kind, cattle according to its kind, and everything that creeps on the earth according to its kind. And Elohim that it was good.

Further, Exodus 20:4-6 shows us that it takes three or four generations of consistent effort in order to break the negative cycle, and to purge the DNA, so that a good and respectful cycle can be established in its place.

Shemote (Exodus) 20:4-6

4 "You shall not make for yourself a carved image — any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth;

5 you shall not bow down to them nor serve them. For I, Yahweh your Elohim, am a jealous Elohim, visiting the iniquity of the fathers upon the children to the third and fourth generations of those who hate Me,

6 but showing mercy to thousands, to those who love Me and keep My commandments."

Yet part of the Good News of Yeshua is that when we accept Yeshua as our Messiah and abide in Him, and Him in us, we are no longer Shemites, Yaphethites, or Hamites, but Nazarene Israelites. Therefore, we no longer belong to the nations, but to (Nazarene) Israel. Thus, any generational sins can be broken, and any genetic predispositions to sin can be purged from our DNA with three or four generations of consistent effort. And there is not just a cleansing process, but renewed life in Yeshua Messiah.

Qolossim (Colossians) 3:6-11

6 Because of these things the wrath of Elohim is coming upon the sons of disobedience,

7 in which you yourselves once walked when you lived in them.

8 But now you yourselves are to put off all these: anger, wrath, malice, blasphemy, filthy language out of your mouth.

9 Do not lie to one another, since you have put off the old man with his deeds,
10 and have put on the new man who is renewed in knowledge according to the image of Him who created him,
11 where there is neither Greek nor Jew, circumcised [i.e., Orthodox] nor uncircumcised, barbarian, Scythian, slave nor free, but Messiah is all and in all.

And when anyone of any race, from Shem or Yapheth or Ham, comes to the faith in Messiah Yeshua, and is a new creation, he deserves to be treated like one, for they also are part of Yeshua's body. And all parts of the body are to work together, for His glory.

It sounds like your original question, however, pertains to unbelieving Ham.

B'reisheet (Genesis) 10:6

6 The sons of Ham were Cush [Ethiopia], Mizraim [Egypt], Put [Libya], and Canaan [Levant].

Traditional scholarship identifies Cush with Ethiopia, Mizraim with Egypt, Put (or Phut) with Libya, and Canaan with the original inhabitants of the Southern Levant (Israel and Lebanon). We should note that Cush and Put will come against Israel in the second war of Gog and Magog (at the end of the millennium).

Yehezqel (Ezekiel) 38:5

5 Persia, Ethiopia [Cush], and Libya [Put] are with them, all of them with shield and helmet...

However, in this context, Cush and Put refer not to those of Hamite extraction who have been joined to Yeshua,

but to those who have not. Further, Egypt does not come against Israel, because it is joined to it at some point.

Yeshayahu (Isaiah) 19:21-25

21 Then Yahweh will be known to Egypt, and the Egyptians will know Yahweh in that day, and will make sacrifice and offering; yes, they will make a vow to Yahweh and perform it.

22 And Yahweh will strike Egypt, He will strike and heal it; they will return to Yahweh, and He will be entreated by them and heal them.

23 In that day there will be a highway from Egypt to Assyria, and the Assyrian will come into Egypt and the Egyptian into Assyria, and the Egyptians will serve with the Assyrians.

24 In that day Israel will be one of three with Egypt and Assyria — a blessing in the midst of the land,
25 whom Yahweh of hosts shall bless, saying, "Blessed is Egypt My people, and Assyria the work of My hands, and Israel My inheritance."

So, even though Mizraim is of Ham, he will eventually belong to Yahweh, thus shredding any argument that Yahweh does not love the sons of Ham also.

The beasts of the field you refer to are part of the first war of Gog and Magog, which we show in *Revelation and the End Times* is the same as Armageddon.

Yehezqel (Ezekiel) 39:1-4

39 "And you, son of man, prophesy against Gog, and say, 'Thus says Yahweh Elohim: "Behold, I am against you, O Gog, the prince of Rosh, Meshech, and Tubal;

2 and I will turn you around and lead you on, bringing you up from the far north, and bring you against the mountains of Israel.

3 Then I will knock the bow out of your left hand,
and cause the arrows to fall out of your right hand.
4 You shall fall upon the mountains of Israel, you
and all your troops and the peoples who are with
you; I will give you to birds of prey of every sort and
to the beasts of the field to be devoured.”

At the remez (hint) level, the reference to bows tell us
that this is the Muslim people, as Ishmael was an archer.

B'reisheet (Genesis) 21:20

20 So Elohim was with the lad; and he grew and
dwelt in the wilderness, and became an archer.

To answer your original question as to the identity of the
beasts of the field, I don't believe it can be a reference
to unbelieving Ham, as I am not sure why Hamites would
devour Muslims. The idea does not make sense to me,
especially since many Muslims are of Hamite extraction.

Further, even apart from Israel there is a danger in
equating nationality and race, as we know that in the first
century there were some from Egypt and Libya among
those who believed on Messiah Yeshua (verse 10).

Ma'asei (Acts) 2:8-11

8 “And how is it that we hear, each in our own
language in which we were born?

9 Parthians and Medes and Elamites, those
dwelling in Mesopotamia, Judea and Cappadocia,
Pontus and Asia,

10 Phrygia and Pamphylia, Egypt and the parts of
Libya adjoining Cyrene, visitors from Rome, both
Jews and proselytes,

11 Cretans and Arabs — we hear them speaking
in our own tongues the wonderful works of God.”

Beyond this, Acts 13 speaks of a certain prophet or
teacher known as “Simon called Niger.”

Ma'asei (Acts) 13:1

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

Strong's NT:3526 tells us that the name Niger means
“black.”

NT:3526 Niger (neeg'-er); of Latin origin; black;
Niger, a Christian:

So, what we have seen so far is that after Armageddon,
the land of Israel will be filled with believers in Yeshua
who come from all nations, and all families. They will be
from all races, including Shem, Yapheth, and Ham.

Zechariah (Zechariah) 9:6

6 "A mixed race shall settle in Ashdod, And I will
cut off the pride of the Philistines.”

We have seen that even though Mitzraim (Egypt) is of
Ham, Mitzraim will one day belong to Yahweh. Further,
Acts chapter 2 records believing disciples in Yeshua
who came from Mitzraim and Phut (Libya). There is also
a reference to a notable disciple in Acts 13 who was
known as “Simon called Niger”, whom many believe was
of Hamite extraction.

To be complete, I understand that there have been many
tens of thousands of murders targeting white people in
South Africa, whether Protestant or not, and that the
political situation has all the makings for white genocide

(Yahweh forbid). I would be very sad to see it, although at this point I would not be surprised. I continue to believe that those who live in South Africa should pray about relocation (and whatever Yahweh says is always best). However, if such a white genocide does come (Yahweh forbid), I do not believe it will be perpetrated by those who believe in Messiah Yeshua, but rather by those Hamites who do not believe.

Race is of the flesh, and it is a primary cause of division worldwide. Only religion has the power to overcome this, and only the Nazarene Israelite faith in Messiah Yeshua has the power to overcome this in a way that is pleasing to Elohim.

The part of the Nazarene Israelite faith that has the power to overcome racial division is the part that has us esteeming others greater than ourselves. This requires paying attention to the quality of the other person's spirit, rather than his flesh. This is also the ethic that will be needed for all of us to dwell happily together in the millennium.

Satan Attacks Us Through Our Minds

A surprised ex-Satanic priestess once exclaimed to me, “You understand that Satan attacks us through our minds! Most people don’t understand that...”

Satan indeed attacks us through our minds (and indeed most people don’t understand that). Most believers don’t understand it either. What Satan tries to do is to give us corrupted thoughts to follow after which seem like they come from Elohim, but do not. And those who are misled follow after these misleading dogmas.

Qorintim Bet (2 Corinthians) 11:13-15

13 For such are false apostles, deceitful workers, transforming themselves into apostles of Messiah.

14 And no wonder! For Satan himself transforms himself into a messenger [angel] of light.

15 Therefore it is no great thing if [Satan’s] ministers also transform themselves into ministers of righteousness, whose end will be according to their works.

It seems there is no shortage of corrupted ministers in the Hebrew Roots movement. The reason they have so many followers is that there are so many sheep who are willing to follow them, perhaps either because they don’t know how to hear in the Spirit, or perhaps because they are not willing to make the effort. Thus, they are unable to distinguish truth from error. Once we know how to distinguish truth from error we can do it, even though it takes constant application and discipline. We have to breathe and listen in the Spirit. Then we can test the words we hear (including the words we speak).

Iyov (Job) 34:3

3 For the ear tests words As the palate tastes food.

Setting aside all other controversies right now, let us talk about the mechanics of how we can hear and listen in the Spirit, and thus avoid the pitfalls of wrong thoughts. (Then another time we can talk about application.)

In Hebraic thought, the ideal is to keep our inward focus on Yeshua as we go throughout our day, no matter what we are doing, or what happens around us. This restores the spiritual connection between man and the Divine which was lost in the Garden of Eden. At first this isn’t easy, but if we will train and discipline ourselves to do this, it gets easier over time, and the big benefit is that Yeshua’s Spirit dwells in us and guides us in all things. If we will do this, then we become willing tools of His Spirit, and we can do much good for Him (and He loves this).

Yochanan (John) 15:4-8

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.

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.

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.

7 If you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for you.

8 By this My Father is glorified, that you bear much fruit; so you will be My disciples.”

Satan will send many challenges to try to break this inner connection with Yeshua, but if we maintain this inward connection, then we can abide in His shalom.

Philippians 4:4-9

4 Rejoice in Yahweh [Yeshua] always. Again, I will say, rejoice!

5 Let your gentleness be known to all men. Yahweh [Yeshua] is at hand.

6 Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to Elohim;

7 and the peace of Elohim, which surpasses all understanding, will guard your hearts and minds through Messiah Yeshua.

8 Finally, brethren, whatever things are true, whatever things are noble, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there is any virtue and if there is anything praiseworthy — meditate on these things.

9 The things which you learned and received and heard and saw in me, these do, and the Elohim of peace will be with you.

The reason Shaul tells us to focus on what is good is that focusing on the good helps us to stay with Elohim. However, Satan tries to distract us from our relationship with Yeshua, by getting us to focus on all that is bad. He also tries to distract us from our abiding relationship by tempting us with the pleasures of the flesh, the lust of the eyes, and pride (including worry).

Yochanan Aleph (1 John) 2:15-17

15 Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him.

16 For all that is in the world — the lust of the flesh, the lust of the eyes, and the pride of life — is not of the Father but is of the world.

17 And the world is passing away, and the lust of it; but he who does the will of Elohim abides forever.

It is not that Yahweh does not want us to have things that will feel good, and look good, and which will give us esteem in our communities. It is only that we are to seek first Yeshua and His kingdom, and then (afterward) all these things will be added to us.

Mattityahu (Matthew) 6:31-34

31 "Therefore do not worry, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?'

32 For after all these things the Gentiles seek. For your heavenly Father knows that you need all these things.

33 But seek first the kingdom of Elohim and His righteousness, and all these things shall be added to you.

34 Therefore do not worry about tomorrow, for tomorrow will worry about its own things. Sufficient for the day is its own trouble."

It is also not the case that Yahweh does not want us to think. He gives us brains because He wants us to use them. However, the manner in which we think is critical. If we think while maintaining our connection with Elohim, then as we breathe and listen, our thoughts can come from Him. However, if we forget to breathe and listen, and we do not maintain our connection with Yeshua, then our thoughts will come either from the evil one, or from ourselves, and either way, the result is not good. So, what we have to do is to learn how to remain focused

on Elohim as we go throughout our day, and discipline ourselves to do it. It is not easy, and it does take practice, but any believer who wants to, can do it.

The famous Jew Albert Einstein once said, “Genius consists of knowing what to ignore.” This saying is true, because when we ignore everything that could distract us from Elohim, then we can remain in connection with Elohim throughout our day, and Elohim can help us to resolve all of our problems and issues by His Spirit. But to achieve this state of blissful contentedness no matter what happens around us, we have to avoid the lusts of the flesh, the lusts of the eyes, and pride. And if ever we get to the point where we believe we don’t need to focus on Yeshua inwardly, then our pride is concealing the fact that we are prideful from us, and this is perhaps the worst condition of all (because the worst of all faults is to think that we have none). Therefore, we must discipline ourselves to breathe according to His Spirit, and to listen to the voice of His Spirit, and to ignore anything else that would distract us from our good happy relationship with Yeshua, so that we can attain the goal of an abiding, intimate relationship with Yeshua at all times.

Philipim (Philippians) 3:12-16

12 Not that I have already attained, or am already perfected; but I press on, that I may lay hold of that for which Messiah Yeshua has also laid hold of me.

13 Brethren, I do not count myself to have apprehended; but one thing I do, forgetting those things which are behind and reaching forward to those things which are ahead,

14 I press toward the goal for the prize of the upward call of Elohim in Messiah Yeshua.

15 Therefore let us, as many as are mature, have this mind; and if in anything you think otherwise, Elohim will reveal even this to you.

16 Nevertheless, to the degree that we have already attained, let us walk by the same rule, let us be of the same mind.

Now let us compare all this with the original sin in the Garden of Eden. In Scripture, women represent spiritual bodies, and in this case, Havvah (Eve) represents Israel (us). Havvah was abiding in perfect relationship with Elohim but was drawn away from that perfect abiding relationship because Satan tempted her with things that would feel good to her flesh, things that looked good to her eyes, and things that would gratify her ego, just as 1 John 2 says.

B’reisheet (Genesis) 3:1-6

1 Now the serpent was more cunning than any beast of the field which Yahweh Elohim had made. And he said to the woman, “Has Elohim indeed said, ‘You shall not eat of every tree of the garden’?”

2 And the woman said to the serpent, “We may eat the fruit of the trees of the garden;

3 but of the fruit of the tree which is in the midst of the garden, Elohim has said, ‘You shall not eat it, nor shall you touch it, lest you die.’ ”

4 Then the serpent said to the woman, “You will not surely die.

5 For Elohim knows that in the day you eat of it your eyes will be opened, and you will be like Elohim, knowing good and evil.”

6 So when the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise, she took of its fruit and ate. She also gave to her husband with her, and he ate.

It is not that Havvah (Israel) was not supposed to think. It is that Havvah was not supposed to entertain thoughts that would distract her from her happy relationship with Elohim. And thoughts that would distract her from her happy relationship is precisely what Satan provided her with. Because she took her eyes and ears off of Elohim, she fell prey to the lust of her flesh, the lust of her eyes, and pride (ego). Because she was not satisfied with food and clothing but lusted after the things Yahweh had not already given her, she lost her relationship with Yahweh and His shalom. This is why Shaul tells us to take all these kinds of lustful and prideful thoughts into captivity, so that we might obey the Messiah, who comes to save us from the things that would draw us away from abiding in Elohim and His peace.

Qorintim Bet (2 Corinthians) 10:1-6

1 Now I, Shaul, myself am pleading with you by the meekness and gentleness of Messiah—who in presence am lowly among you, but being absent am bold toward you.

2 But I beg you that when I am present I may not be bold with that confidence by which I intend to be bold against some, who think of us as if we walked according to the flesh.

3 For though we walk in the flesh, we do not war according to the flesh.

4 For the weapons of our warfare are not carnal but mighty in Elohim for pulling down strongholds,

5 casting down arguments and every high thing that exalts itself against the knowledge of Elohim, bringing every thought into captivity to the obedience of Messiah,

6 and being ready to punish all disobedience when your obedience is fulfilled.

So, are there any tips or tricks disciples can use to help stay focused in Elohim as they go throughout their day? As we explain in our study on the divine names, there is a sode (secret level) teaching which tells us the divine name represents the sound of respiration. Meaning, it represents the sound of the breath of life. When we draw in our breath it sounds (more or less) like “Yah”, and when we let our breath out it sounds (more or less) like “Weh.” The Messiah’s name is similar. When we draw in our breath because of tension it can sound like “Yeh,” and when we let it out as a big sigh of relief (when we have been saved from some evil) it can sound like “Shua!” This sound is similar to the English “Phew!” sound, indicating a breath of relief. Whether this is true or not, it is certain that we should always remain focused on the One who gives the breath of life, and His Son, who gives us Salvation (Yeshua). If we will discipline ourselves to remain focused on Him, and our breathing, then we cannot be distracted by evil thoughts caused either by lusts or pride. That is why a deep abiding relationship is critical.

And once we are focused on the One who gives us the breath of life, then we are also to listen for His voice, so that we can know what He wants us to do. Breathing and sound are more primal than thought, and sounds can take thoughts away. So, if we focus on hearing, it can keep wrong thoughts out.

But again, it is not that we are not supposed to think. It is only that we are to remain focused on Yeshua, and on breathing, and listening for the sound of His voice before we give in to thoughts. If we stay inwardly focused on Yeshua, and breathe, and remain listening for the sound of His voice, then we can have thoughts that do not go against His will. And we can hear what He says to us (which some believe is genius).

If ever we find our thoughts distracting us from Elohim, then we simply need to refocus on Him, and refocus on our breathing, and hearing. This will send the evil one and his distracting thoughts at bay, as long as we do it.

Where so many people get stuck is that they get caught up in their thoughts, or in worries, and they forget to take a moment to refocus on Yeshua, and breathe, and listen. This even happens to very well-meaning believers who don't understand that this kind of abiding, breathing, and listening relationship is primary. It has to come first, before thought, in order for thoughts to be ultimately productive, rather than ultimately destructive.

As disciples, we need to abide in Yeshua at all times. As our faith and our connection in Him grows we can learn to discern between good and bad thoughts. The good thoughts are anything that leads to us dwelling in Him in shalom, and the bad thoughts include anything which lead to thoughts of worry, or fear, or the lusts of the flesh, the lusts of the eyes, and pride (ego). Anything thought that takes us away from our peaceful abiding connection with Yeshua is of the Enemy, and we must take it into captivity, so that we might obey the Messiah. And when we do this, Yahweh Himself will punish those around us who are disobedient, and bring us salvation (Yeshua).

Qorintim Bet (2 Corinthians) 10:4-6

4 For the weapons of our warfare are not carnal but mighty in Elohim for pulling down strongholds,

5 casting down arguments and every high thing that exalts itself against the knowledge of Elohim, bringing every thought into captivity to the obedience of Messiah,

6 and being ready to punish all disobedience when your obedience is fulfilled.

A Spiritually Flat Earth

What should we do when our interpretations of Scripture differ? To know what to separate over, and what we can agree to disagree on requires much wisdom, so let us discuss it.

In *Acts 15 Order* and other studies, we show that there are five points which we all must obey (or a separation must occur). These first four points are idolatry (which is spiritual immorality), sexual immorality, strangled (including unclean) meats, and blood.

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."

We discuss the exact definitions of these first four points in other places, but the fifth requirement is to submit to the synagogue leadership. This is implied by verse 21 (and it is required because Yahweh is an Elohim of order). If we refuse to obey any of these five things, we may not enter the assembly.

Beginners can enter into fellowship by obeying just these five things. However, leaders and teachers need to agree on almost everything, lest they cause confusion by their preaching. However, it is very difficult to agree on almost everything. Even most husbands and wives

have some differences of opinion, so what must we absolutely agree on, and what can we agree to disagree on? Let us search this out further.

Some things are non-negotiable not because of any man's private interpretation, but because of objective reality. For example, if we do not all share the calendar we will not meet on the same days, and this will make it impossible to worship together.

To make things more interesting, some issues are vitally important, and yet there is more than one interpretation possible. An example of this is with the sacred names. This is without doubt a very important issue, because the Third Commandment speaks of the importance of Yahweh's name.

Shemote (Exodus) 20:7

7 "You shall not take the name of Yahweh your Elohim in vain, for Yahweh will not hold him guiltless who takes His name in vain."

In Hebrew, this can be read as, "You shall not bring the name of Yahweh your Elohim to nothing, for Yahweh your Elohim will not hold him guiltless who brings His name to nothing." Based on this, some groups who pronounce His name one way will often attack other groups who have different pronunciations (because they consider that other pronunciations "bring His name to nothing"), even though it is not truly possible to prove beyond a shadow of a doubt what the exact specific pronunciation of His name truly is.

I personally believe our Father's name is pronounced Yahweh (and not Yehovah), for a variety of reasons. Yet I don't think it is wise to take offense if another brother pronounces His name as "Yehovah", or even some other

pronunciation, because despite my strong convictions, it cannot be conclusively proven either way. Also, the concept of a “name” in Hebrew has more to do with one’s reputation (or fame) than it has to do with any specific pronunciation. Further, Yahweh does not say that we must pronounce it a certain way, or we are “going to hell.” I believe Yeshua will straighten out when He returns, so in the meantime as long as another believer is trying to pronounce the Hebrew letters Yod-Hay-Vav-Hey to the best of his convictions, it is not an issue to divide (or argue) over.

When there are disagreements, the first thing to do is to focus on what the letter of Scripture says. Then once we agree on the letter, then we can discuss the interpretation. Some interpretations are valid (and lead to good), whereas other interpretations are not valid (and lead to evil). But in our interpreting, we also need to make sure not to add anything, or take anything away, as this is strictly prohibited, and bears an extreme penalty. For example:

Hitgalut (Revelation) 22:18-19

18 “For I testify to everyone who hears the words of the prophecy of this book: If anyone adds to these things, Elohim will add to him the plagues that are written in this book;

19 and if anyone takes away from the words of the book of this prophecy, Elohim shall take away his part from the Book of Life, from the set-apart city, and from the things which are written in this book.”

Yet even when do not add or subtract, still we need to use wisdom. For example, we need to know if we should take a passage at its face value (literally), or if it is best understood in a spiritual sense, or even as poetry. We have to get this correct, or we will misunderstand the

meaning of the passage. That is to say that while most times we need to take Scripture at its face value, there are times when we should not. A good example of this is Daniel chapter 2, where Nebuchadnezzar, the king of Babylon, had a dream about a statue set up on the earth in five parts.

Daniel 2:31-35

31 "You, O king, were watching; and behold, a great image! This great image, whose splendor was excellent, stood before you; and its form was awesome.

32 This image's head was of fine gold, its chest and arms of silver, its belly and thighs of bronze, 33 its legs of iron, its feet partly of iron and partly of clay.

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 and filled the whole earth.”

However, this dream did not mean that we should expect to see a literal statue set up on the earth in five parts. Rather, it meant that the world would be conquered by a series of five empires, all of which would be Babylonian in nature, but that one day Yahweh would strike it down with a righteous government of His set-apart ones, and that His righteous government would rule the earth.

Daniel 2:36-44

36 "This is the dream. Now we will tell the interpretation of it before the king.

37 You, O king, are a king of kings. For the Elohim of heaven has given you a kingdom, power, strength, and glory;

38 and wherever the children of men dwell, or the beasts of the field and the birds of the heaven, He has given them into your hand, and has made you ruler over them all — you are this head of gold.

39 But after you shall arise another kingdom inferior to yours; then another, a third kingdom of bronze, which shall rule over all the earth.

40 And the fourth kingdom shall be as strong as iron, inasmuch as iron breaks in pieces and shatters everything; and like iron that crushes, that kingdom will break in pieces and crush all the others.

41 Whereas you saw the feet and toes, partly of potter's clay and partly of iron, the kingdom shall be divided; yet the strength of the iron shall be in it, just as you saw the iron mixed with ceramic clay.

42 And as the toes of the feet were partly of iron and partly of clay, so the kingdom shall be partly strong and partly fragile.

43 As you saw iron mixed with ceramic clay, they will mingle with the seed of men; but they will not adhere to one another, just as iron does not mix with clay.

44 And in the days of these kings the 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."

The point is that if we try to interpret this literally, we will look for a literal statue to be set up on the earth, and we

will miss Yahweh's prophetic and spiritual meaning. There are many other examples we could use, including the bottomless pit of Revelation.

Hitgalut (Revelation) 20:1-3

20 Then I saw a messenger coming down from heaven, having the key to the bottomless pit and a great chain in his hand.

2 He laid hold of the dragon, that serpent of old, who is the Devil and Satan, and bound him for a thousand years;

3 and he cast him into the bottomless pit, and shut him up, and set a seal on him, so that he should deceive the nations no more till the thousand years were finished. But after these things he must be released for a little while.

If we take this passage literally, we should expect to find a bottomless pit here on earth. The only problem with that is that there is no physical bottomless pit here on earth. (I have had some people tell me that the earth is hollow, and that the opening to the bottomless pit is at the north and south poles. I have had other people tell me that this refers to the Marianas Trench, which is very deep. However, these answers do not work.)

Another example is how the book of Revelation calls for a literal lake of fire.

Hitgalut (Revelation) 19:20

20 Then the beast was captured, and with him the false prophet who worked signs in his presence, by which he deceived those who received the mark of the beast and those who worshiped his image. These two were cast alive into the lake of fire burning with brimstone.

As devout as we might want to be, it does not work to look for a literal lake of fire here on earth, because there is no literal lake of fire. (A brother once insisted that there is so much salt in the Dead Sea that it could catch fire, but the problem with that is that salt does not burn.) So, what makes more sense is to understand that the book of Revelation is a vision, and to treat it as such.

There are also many places where Scripture is poetic. It is even considered that there are three different kinds of poetry in Scripture, including lyric poetry (accompanied by music, as in the Psalms), didactic poetry (which uses maxims to communicate basic principles of life, such as in the Proverbs and Ecclesiastes), and dramatic poetry, which uses dialog to communicate a message (such as in Job and the Song of Solomon). It doesn't make sense to take poetry, and demand it be taken literally.

Iyov (Job) 38:4-11

4 "Where were you when I laid the foundations of the earth? Tell Me, if you have understanding.

5 Who determined its measurements? Surely you know! Or who stretched the line upon it?

6 To what were its foundations fastened? Or who laid its cornerstone,

7 When the morning stars sang together, And all the sons of Elohim shouted for joy?

8 "Or who shut in the sea with doors, When it burst forth and issued from the womb;

9 When I made the clouds its garment, And thick darkness its swaddling band;

10 When I fixed My limit for it, And set bars and doors;

11 When I said, 'This far you may come, but no farther, And here your proud waves must stop!'

If we take this verse literally (instead of as poetry), then we should expect to find doors for the sea (verse 8). We should also seek to find the womb from which the sea burst forth. However, where is this hypothetical womb? We should also look for bars on the doors of the sea (verse 10), but no such bars exist. Therefore, as devout as we may be, we should realize that this is dramatic poetry, which uses dialogue to communicate a message (which in this case is that no matter how good our walk may be, pride in our walk is never justified).

So now we come to the Flat Earth theory. One of the many problems with Flat Earth theory is that it requires us to take poetic, prophetic, and spiritual verses as being literal. As well-intended as this may be, it just does not work. For example, the passage we just read in Job 38 speaks of a flat earth, because it says the earth has foundations, and a cornerstone (verse 6), and doors to the sea (verse 8), with bars on the sea doors (verse 10), and that the sea issued forth from a womb (verse 8). Yet since these things do not exist, should we interpret this passage literally? Or understand that it is poetry.

I do not want to rebut the Flat Earth theory point for point. Rather, I want to propose an alternate construct, for those who are willing to accept it. And that is that while the earth looks round in a physical sense, it may seem flat from Yahweh's perspective (in a spiritual sense). To see this, let us consider what Moshe prophesied over the children of Israel in Deuteronomy 30.

Devarim (Deuteronomy) 30:1-5

1 "Now it shall come to pass, when all these things come upon you, the blessing and the curse which I have set before you, and you call them to mind among all the nations where Yahweh your Elohim drives you,

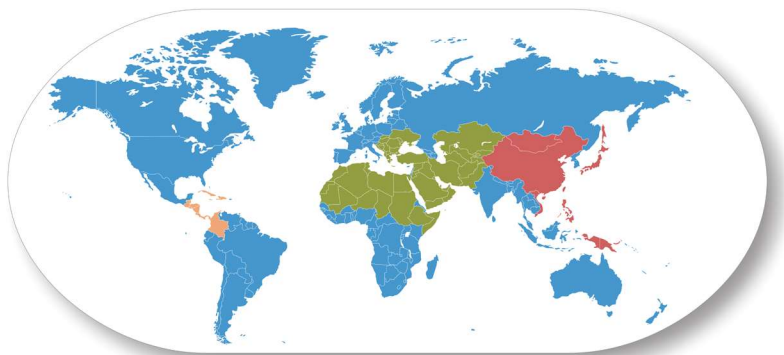
2 and you return to Yahweh your Elohim and obey His voice, according to all that I command you today, you and your children, with all your heart and with all your soul,

3 that Yahweh your Elohim will bring you back from captivity, and have compassion on you, and gather you again from all the nations where Yahweh your Elohim has scattered you.

4 If any of you are driven out to the farthest parts under heaven, from there Yahweh your Elohim will gather you, and from there He will bring you.

5 Then Yahweh your Elohim will bring you to the land which your fathers possessed, and you shall possess it. He will prosper you and multiply you more than your fathers.”

Verse 4 tells us that the children of Israel would be scattered out to the farthest parts under heaven. If we use the land of Israel as the center point of a flat map, then the “farthest parts under the heaven” would be the Christian nations. Let us consider this map (borrowed from *Business Insider*), which has Israel near the center of the map. Around it is a ring of Muslim nations, and around that is (almost) a ring of Christian nations, in what could qualify as “the farthest parts under heaven” from the land of Israel.



Could it be that from Yahweh’s perspective, the earth has Israel at the center, and looks flat? I believe it could.

But just because Yahweh looks at the earth as being flat in a spiritual sense, does this mean the earth has to be flat in a physical sense? No, for although the dream that King Nebuchadnezzar saw looked like a statue set up on the earth in the dream, the fulfillment of the vision was a series of empires which looked nothing like a statue.

Some devout believers insist that the earth is physically flat. While it is to their credit that they want to believe what the Scriptures say, it would be better if they were to realize that while Scripture is true, not every verse is intended to be understood literally, just as Deuteronomy 10:16 is not a command to have open-heart surgery.

Devarim (Deuteronomy) 10:16

16 Therefore circumcise the foreskin of your heart, and be stiff-necked no longer.

Why Nazarene Israel Looks Jewish

Sometimes people ask why the Nazarene Israelite faith looks Jewish. It is a good question, so let's answer it, because it will prove very instructive. It should also help those who are afraid of Nazarene Israel's Jewishness to understand why they should not be afraid of it (but that it is a natural result of the fact that our Example Yeshua was a Jew who practiced first century Judaism).

In *Nazarene Israel* and other studies, we show how the Nation of Israel split into two kingdoms after the reign of King Solomon. The northern ten tribes became known as the *Northern Kingdom of Ephraim*. This Northern Kingdom was taken into the Assyrian Dispersion around 732 BCE, and it was prophesied that they would begin to return to the covenant after some 2,730 years in spiritual captivity. The time of punishment ran out around 1998 CE. This is why the Hebrew Roots movement (by whatever name) got started around 1998 CE, and also why Nazarene Israel got (re)started in 1999 CE.

In addition to the Northern Kingdom of Ephraim, there was also a *Southern Kingdom of Judah*. This Southern Kingdom of Judah is the nation from which the Jews of today descend. In *Torah Government* and other places, we explain that the Jews went into captivity in Babylon, starting around 586 BCE. However, Judah's captivity was different, and Judah has a different history, which we need to understand in order to understand Yeshua.

Yahweh gave His people the Torah of Moshe (Law or Instructions to Moses) as a wedding contract. This Torah of Moshe tells the people to support the Levitical priests by bringing their tithes and offerings to the temple three times a year. However, because there was no temple in

Babylon, the people had no place to bring their tithes and offerings, and so the Levitical order soon collapsed. Without Levitical leadership, the people soon began to assimilate into the Babylonian culture and began to lose their identities as Jews. To stop this attrition, the great men of the day needed to establish a new basis of authority which did not rely on the Torah that Yahweh had given through Moshe, and specifically which did not depend on the existence of a temple in order to gather operating funds. The solution these great men (ravs) arrived at was to suggest a change to the nature of their authority.

While it used to be understood that the Torah had been given to Moshe, and that the Levites had a sacred duty to teach it and live by it without making any changes to it, the ravs (great men) began to teach that Yahweh had given them the authority to establish their own "Torah Law" for each generation. With this, the ravs no longer relied on a temple, but could tell the people to pay tithes and offerings because they said so. While it was not right, at least it gave some basis for spiritual leadership in Judah, and it stopped the attrition.

The rabbinical order works according to majority ruling, and tradition. The ravs (or rabbis) teach that if a certain majority ruling lasts for three or four generations, it then carries the weight of law, even if it contradicts the Torah that Yahweh gave through Moshe. There have been many changes and alterations by tradition over time, and it was these changes and alterations to the Torah His Father gave that Yeshua was so vehemently against.

Mattityahu (Matthew) 15:3

3 "He answered and said to them, "Why do you also transgress the commandment of Elohim because of your tradition?"

Had the rabbinical order disbanded when the Jews came back to the land of Israel some 70 years later, and had they re-instituted the Levitical order, and re-adopted Yahweh's Torah as their basis of authority, everything would have been well, and the rabbinical order would probably be thought of as heroes for doing what needed to be done during a time of great crisis. However, for whatever reason, the rabbinical order did not disband, and they continued to teach that they had the authority to establish traditions and legal precedents superseding the Torah of Moshe, based on their majority opinions.

In the first century, Yahweh sent His Son Yeshua to raise up a renewed order of Melchizedek, and gave them a Great Commission, which was to go into all nations and bring back the lost and scattered Ephraimites and Jews (Matthew 28). As we explain in *Acts 15 Order* and other studies, at first the plan was to bring them into the Jewish synagogues, where they would join the nation of Israel, and learn to keep the Torah over time. However, after the destruction of the temple in 70 CE, the rabbis wrote a curse over believers in Yeshua (called the *Birkhat HaMinim*) and instituted it as part of the worship service. This drove the Nazarenes and other believers in Yeshua out of the synagogues. It also helped fuel the rise of the replacement theology Church system.

Since 1998, Ephraimites and Jews who are being called out of the Church system are coming to realize that not only did Yeshua not teach against the Torah, but that He wants us to keep it even better than the scribes and the Pharisees (Karaites and Orthodox) keep it.

Mattityahu (Matthew) 5:17-20

17 "Do not think that I came to destroy the Torah or the Prophets. I did not come to destroy but [only] to fulfill [part of the prophecies in them].

18 For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the Torah till all is fulfilled.

19 Whoever therefore breaks one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but whoever does and teaches them, he shall be called great in the kingdom of heaven.

20 For I say to you, that unless your righteousness exceeds the righteousness of the scribes and Pharisees, you will by no means enter the kingdom of heaven."

For this reason, sometimes Hebrew Roots believers ask why we cannot just sit in a room and read from the Torah, rather than practice any form of Judaism. They say that the rabbis have changed Judaism so much, they are not sure that Judaism is clean (or what part of it is clean). Therefore, they find the idea of sitting and reading from the Torah to be much safer, and easier. However, there are a great many things wrong with simply sitting and reading from the Levitical Torah. First, the Melchizedekian order is not the Levitical order, and as we explain in *Torah Government*, although both of these orders derive their authority from the Torah of Moshe, the instructions given to each order are entirely different. (For details, see *Torah Government*.)

Second, to sit and read from the Torah does not fulfill the Great Commission, or to help the body to practice what is called the *Fivefold Ministry*. The Fivefold Ministry is a set of operating principles dictated by Yeshua Himself. When these principles are followed, they will lead to the establishment of a global Melchizedekian kingdom, in which Yeshua's saints will rule—but to be part of the ruling body, we have to do everything that Yeshua says.

Daniel 7:27

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.'

Those who do not want to participate in this Fivefold order should realize that it is Yeshua Himself who gave this fivefold order, and that it is to last until we all come to the unity of the faith (in global governance). This calls for all of Yeshua's faithful to operate according to some very specific principles and protocols.

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.

In *Acts 15 Order* and *Torah Government* we explain the foundation of this government within Yeshua's body, and how this will lead to a single global governing body.

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.

Sitting in a room and reading from the Levitical Torah as independent study groups does nothing to accomplish these tasks, and so it is disobedience to Yeshua's will.

But someone may ask, "Why should we obey Yeshua's Great Commission, or the Fivefold Ministry, when the Torah of Moshe does not say to do these things? Isn't Yeshua adding to the Torah?" Not only do these kinds of questions stem from a legalistic mindset, but they also indicate a fundamental lack of understanding as to what the Torah is, and how we are to walk it out.

As we explain in *Torah Government*, there have been six priesthoods in Israel so far, and the Levitical order is only one of those six priesthoods. The instructions to the Levitical order only apply when we live in the land of Israel and have a cleansed temple. That is not the case today. Until after Armageddon, we are in the dispersion, in a different phase of the drive to establish a global government for Yahweh's Son. And because we are in a different phase of the operation, we don't need to focus

on the order given to Levi right now, but on the order given to Melchizedek. (For more details, see *Torah Government* and *Acts 15 Order*.)

But because Ephraim is the bride, someone will ask, “Why should we practice Judaism? Why not establish our own form of Ephraimite worship?” One answer is that even though Ephraim is the bride, Yahweh is using His Son the Jew to regather them, and to establish His international kingdom (as Judah is the kingship tribe). It is not by accident that Yeshua was a Jew, and since He is our Example, we also must do as He did.

Yeshua was probably born and raised as a Pharisee, and when we read the Scriptures through Jewish eyes, it seems clear that Yeshua worshiped according to first century Jewish tradition. For example, He “stood up to read” during the synagogue service. In context, this is an honor that is only given to regular participants in the synagogue, who are also contributing financially. This lets us know that Yeshua did not have issues with the style of worship service in the synagogue.

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.

We will talk about the synagogue service in other places, but the style of the Torah service has not changed much from Yeshua’s time until today. Some prayers have been added, but the Torah service and the core prayers have remained the same.

The change from the rabbinical to the Melchizedekian orders also does not call for great changes to the Torah

service. Mostly what changes is the leadership. The synagogue rabbi is replaced by a council of elders, and these congregational elders connected with the other congregational elders worldwide by apostles (and not other rabbis). Because there are almost no changes to Torah service, or the ritual prayers, all that really changes is the style of leadership. This may be why Yeshua did not have issues with the synagogue service of His day.

It may also be that the style of the synagogue service in Yeshua’s day remained largely the same as it was before the Jews went into the exile in Babylon. The Tanach (Older Testament writings) tell us that each city was to be led by the elders of the city. Thus, it may be that what really happens in the shift from the rabbinical to the Melchizedekian orders is that the leadership of the congregation is put back under the care of each city’s spiritual elders (which is how it was before the exile to Babylon).

We should also note that the Jews are a highly traditional people. One way the Jews maintain such traditionality is that they teach the people to imitate their leaders. In this context, notice how the Apostle Shaul tells us first to imitate Yeshua, and then to keep the traditions, just as he delivered them.

Qorintim Aleph (1 Corinthians) 11:1-2

1 Imitate me, just as I also imitate Messiah.

2 Now I praise you, brethren, that you remember me in all things and keep the traditions just as I delivered them to you.

In Judaism, the people seek to imitate their leaders in everything, from the way they pray, to the way they live (or “walk”, in Jewish parlance).

Yochanan Aleph (1 John) 2:6

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

In context, Yochanan (John) is telling us to live just as Yeshua lived, and to imitate Him in all things, but especially in His manner of worship (which was first century Judaism).

In Judaism, when one imitates one's teacher completely, one is said to be "following" his teacher. However, when one is not imitating his teacher completely (but only in some things), he is said to be "not following" his teacher. Notice, then, that in Mark 9:38, Yochanan (John) tells Yeshua that there were some Messianic believers who apparently believed He was the Messiah because they casting out demons in His name. Yet John said that they were "not following" Yeshua, meaning that they did not self-identify as Nazarene Israelites, or at least they were not doing everything Yeshua said to do. Let's read it carefully.

Marqaus (Mark) Mark 9:38-41

38 Now Yochanan 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.

41 For whoever gives you a cup of water to drink in My name, because you belong to Messiah, assuredly, I say to you, he will by no means lose his reward."

If we read it closely, verse 41 says that only those who are following Yeshua "belong to" Messiah. His disciples "belonged to" Him because they were doing everything He said to do (which leads to the kind of global kingdom He wants). However, even though the other believers were casting out demons in His name, they were "not following" Him, and did not belong to Him, because they were effectively setting up an alternate form of worship (or an alternate body). To set up alternate forms of worship might receive some kind of a reward, but most likely not a full one, because setting up alternates for Yeshua's kingdom does not lead to the kind of unified kingdom that Yeshua wants.

Another reason to keep the synagogue style of worship is that brother Judah was given the job of safeguarding the style of worship that Ephraim was to come back home to. This is why Shaul tells us that it is the tribe of Judah that we are to be adopted into. What he says specifically is that the "adoption" and the style of worship service were given to Judah (verse 4).

Romim (Romans) 9:1-5

1 I tell the truth in Messiah, I am not lying, my conscience also bearing me witness in the Ruach HaQodesh,

2 that I have great sorrow and continual grief in my heart.

3 For I could wish that I myself were accursed from Messiah for my brethren, my countrymen according to the flesh,

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.

This means it was Judah's job to maintain the general style of worship we are supposed to be practicing. It also means that when we graft into Yeshua, that even though we are Ephraimites, we effectively graft into Judah. This does not mean that we graft into Orthodox or rabbinic Judah, but rather that we graft into Nazarene Judah (or Nazarene Israel), whose Root is Yeshua.

Romim (Romans) 11:17-22

17 And if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them, and with them became a partaker of the Root and fatness of the olive tree,

18 do not boast against the branches. But if you do boast, remember that you do not support the Root, but the Root supports you.

19 You will say then, "Branches were broken off that I might be grafted in."

20 Well said. Because of unbelief they were broken off, and you stand by faith. Do not be haughty, but fear.

21 For if Elohim did not spare the natural branches, He may not spare you either.

22 Therefore consider the goodness and severity of Elohim: on those who fell, severity; but toward you, goodness, if you continue in His goodness. Otherwise you also will be cut off.

To graft in is to abide in Yeshua. And when we abide in Yeshua, and He in us, then His Spirit will lead us to do the same things that He is leading His body to do.

Yochanan (John) 15:4-6

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.

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.

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."

So, when Yeshua's Spirit abides in us, won't we want to do the same things Yeshua does? And won't we want to practice the same form of worship Yeshua practiced? (Or how can His Spirit abide in us, if we don't walk the same way He walked?)

One of the prayers Yeshua practiced in the first century is called the Amidah, or the Standing Prayer. This is the central prayer of all Judaism. Notice how Yeshua tells us that we need to forgive our brothers whenever we "stand praying" (i.e., whenever we pray the Standing Prayer, or the Amidah).

Marqaus (Mark) 11:25

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."

The Amidah is a study all to itself, but it was most likely composed in the early second temple period (i.e., just after the Jews came back from Babylon). That is, it was composed in the early rabbinic period, and yet Yeshua prayed it. We should also note that on weekdays, men wear tefillin (phylacteries) when praying the Amidah, and Yeshua never spoke against tefillin. He only said that it is wrong to wear broad (fancy) straps (verse 5), and that we should not lengthen our tzitzit so that they drag the ground (as some still do in Israel today). Rather, we should just wear normal tefillin and tzitziyot.

Mattityahu (Matthew) 23:1-5

1 Then Yeshua spoke to the multitudes and to His disciples,

2 saying: "The scribes and the Pharisees sit in Moshe's seat.

3 Therefore whatever they tell you to observe, that observe and do, but do not do according to their works; for they say, and do not do.

4 For they bind heavy burdens, hard to bear, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.

5 But all their works they do to be seen by men. They make their phylacteries broad and enlarge the borders [tzitzit] of their garments."

Neither the Amidah nor tefillin existed when the Torah was given at Mount Sinai. Rather, these things came later, during the early rabbinic period. Yet while Yeshua was against the rabbinical order in general, and while He spoke against every rabbinic tradition that went contrary to the Torah of Moshe, He seems to have practiced all of the traditions that did not contradict the Torah of Moshe. These include the Torah service, and the ritual prayers in the siddur. (While there are a few issues with the modern siddur, in general they do not contradict the Torah. When it is time, we will issue a version that does not have any known corruptions.)

(Note: we do NOT endorse the Zohar, Kabbalah, or the Talmud. While the Talmud is an interesting historical work, it often contradicts the Torah.)

What we need to realize is that Yeshua was a Jew who embraced the totality of Jewish culture in His day, minus the corruptions of the rabbis. That means that, if we are to walk like Him, and worship as he worshiped, we need to become culturally first century Jewish. We don't

necessarily need to wear the same style of clothes, but other than that, our thought and worship patterns should be exactly the same as His. And we should do as He did.

If you have understood this study, it may raise more questions than it answers (and that is good). However, what I hope you can see is that it is wrong to think that the Torah can be fulfilled by sitting in a room and reading about what Yahweh wants the Levites to do, when we all live in the land, and have a cleansed temple. Rather, the Torah (or Instruction) is an active plan that calls for Yahweh's faithful to establish a unified global kingdom for His Son, and this global kingdom is established when we all work together according to the Fivefold Ministry principles of Ephesians 4, which He Himself dictated.

First, Orthodox Judah's anti-Yeshua kingdom will be established, and we will be persecuted. However, then their anti-Yeshua kingdom will fall, and we who worship the true Messiah (Yeshua) will be brought to rule. There is a tremendous amount of work to be done in order to prepare for that day, and all those who love Yeshua in Spirit and in truth need to get involved, to help prepare. And while we are preparing, let us remember to walk even as He walked, and worship even as He worshiped, because it is this first century Melchizedekian Jewish style of worship that is the basis of His coming unified kingdom.

Come quickly, Adon Yeshua.

Amein.

Why Nazarene Israel Looks Jewish 2

Some of the disciples had some excellent questions about the article, “Why Nazarene Israel looks Jewish”, so I thought we needed to add at least a second part. It gets complicated enough that we will probably need a separate book study in the future, but for right now I want to answer these questions in a short, compact way.

There were some good questions about the specifics of what it means to worship as Yeshua worshiped. These questions get complicated quickly, because Yeshua was a first century Jew who practiced first century Judaism. Since He is our example, our worship should ideally look identical to His (or at least, very similar). Yet on the other hand, while Yeshua was raised as a rabbinical Pharisee, He commanded us to practice a different form of worship which is based on the Melchizedekian order.

Some of the differences between the rabbinical and the Melchizedekian orders are huge, and some don't make much difference. Further, Yeshua was also a celibate Nazirite, but the celibate and Nazirite vows are optional, meaning not everyone needs to make them. Therefore, our worship should look similar, but may not be identical.

What Torah is. First, we should discuss what the Torah is. In *Torah Government*, we explain there have been six priesthoods in Israel so far (and there will be at least one more). These six priesthoods are:

1. An internal priesthood of the patriarchs
2. An external Melchizedekian priesthood (Gen. 14)
3. An internal priesthood of the firstborn (Ex. 13)
4. An internal Levitical priesthood (all Israel)
5. An internal rabbinical priesthood (Judah)

6. An internal Melchizedekian priesthood (Ephraim)

As we explain in *Torah Government* and in the first section, the rabbinical order is a corrupt variant of the Levitical order. Plus, even the Levitical order the rabbis seek to re-establish will be corrupt, because it rejects Yahweh's Torah, choosing instead to obey the traditions and teachings of the rabbis (which is confusingly called “Torah Law”).

Most of the commands in Yahweh's Torah tell the order of Levi how to operate in a cleansed Levitical temple in the land of Israel. However, they do not apply unless we have a cleansed Levitical altar. Since right now we do not have those things, the commandments for the Levitical order do not pertain to us right now. Rather, they are inactive. (It is similar to having a driver's license, but not having a car, or anywhere to drive it.) Further, to focus on the Levitical commands right now is to miss the point that the whole purpose of Torah is to establish a global kingdom for Yeshua, and we are not in a Levitical phase. Right now Yeshua does not tell us to go back to the land of Israel and gather around an altar. Rather, right now Yeshua wants us to go into all nations and raise up disciples, to build Him a literal global kingdom. The way we do this is to follow His instructions (i.e., His Torah), which is to fulfill the Great Commission.

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.

[Note: to understand why we immerse in Yeshua's name alone, see, "Immersion in Yeshua's Name Alone", which is part of *Nazarene Scripture Studies, Volume Three*.]

Notice that Yeshua does Not say, "Sit in someone's living room and read about the Levitical order, and think about going back to the land of Israel, and pretend that you are keeping the whole Torah." Instead, what He says is to go into all nations, and make disciples (who obey His commands), and teach them to do everything He has commanded us. And one of the things He has told us to do right now is to organize ourselves according to the Fivefold Ministry principles of Ephesians 4, until such time as we are brought back home to the land (after Armageddon).

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.

Where people get confused is they don't realize what the word "Torah" means. They don't understand what Torah is. The word Torah means "Instructions", but not every instruction applies all the time. Rather, the instructions can change over time. For example, if you are building a home, you do different things when you put up the walls than you did when you were laying the foundation. But if you continue to focus on the (inactive) instructions for laying the foundation when it is time to put up the walls, then you are not following the active instructions of the moment. That is, you are not obeying the active Torah, but you are overfocusing on an inactive Torah. While this Levitical Torah used to pertain to us some 2,730 years ago, the Levitical Torah will not pertain to us again until after we come home (after Armageddon). That is when the Melchizedekian order (i.e., Nazarene Israel) will be merged with what is left of the Levitical (i.e., rabbinical) order. Until then, the Levitical Torah is inactive, and should not be our focus.

Yeshayahu (Isaiah) 66:20-21

20 Then they shall bring all your brethren for an offering to Yahweh out of all nations, on horses and in chariots and in litters, on mules and on camels, to My set-apart mountain Jerusalem," says Yahweh, "as the children of Israel bring an offering in a clean vessel into the house of Yahweh.

21 And I will also take some of them for priests and Levites," says Yahweh.

When the Melchizedekian and Levitical orders are merged, this will create a renewed Levitical order, which will be the seventh priesthood in the series. At that point the Levitical Torah will go from inactive to active status. (To extend the earlier analogy, we will still have our driver's license, but now we will be given a car and a place to drive.) Yet until we are to that point, the Levitical

Torah lies dormant, while the Melchizedekian Torah is active. That is why the only way to “keep Torah” right now is to help Yeshua’s body (Nazarene Israel) build a global kingdom for Yeshua.

City elders. Before the exile to Babylon, Israel was organized by tribes, and the cities were led by the most respected elders in each city. These elders formed a beit din, or a “court.” It was this court which was responsible for matters of moral and legal judgment in each town.

Devarim (Deuteronomy) 21:1-7

1 "If anyone is found slain, lying in the field in the land which Yahweh your Elohim is giving you to possess, and it is not known who killed him,

2 then your elders and your judges shall go out and measure the distance from the slain man to the surrounding cities.

3 And it shall be that the elders of the city nearest to the slain man will take a heifer which has not been worked and which has not pulled with a yoke.

4 The elders of that city shall bring the heifer down to a valley with flowing water, which is neither plowed nor sown, and they shall break the heifer's neck there in the valley.

5 Then the priests, the sons of Levi, shall come near, for Yahweh your Elohim has chosen them to minister to Him and to bless in the name of Yahweh; by their word every controversy and every assault shall be settled.

6 And all the elders of that city nearest to the slain man shall wash their hands over the heifer whose neck was broken in the valley.

7 Then they shall answer and say, 'Our hands have not shed this blood, nor have our eyes seen it.'"

Before the exile to Babylon, the Sabbath assemblies were led either by the spiritual elders of the town, or by the Levites (if any were present). Yet, after the exile to Babylon, the synagogues were led by the rabbis. Yet because Yeshua said the rabbinical order is defiled, leadership of the assemblies reverts back to the original manner of leadership in the Torah, which is that each city is under the spiritual leadership of the spiritual elders of that town. That is why Shaul told Titus to appoint (or to recognize) the spiritual elders in each city.

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 —

While these elders can have any or all of the spiritual gifts (of apostles, prophets, evangelists, pastors, and teachers), their job is to provide a good example, and good shepherding, and to further the Great Commission by evangelizing the surrounding area. They do this by collecting the tithe, and using it to provide for a building, which serves as a space set-apart unto worship. And no matter if they are Ephraimites or Jews, they also host a first century style Torah service, because this was part of both Yeshua’s and Shaul’s custom, was to go into the synagogues 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.

The Two Houses. To understand the role of the Torah Service and the Amidah, let us look at the two houses of Israel again, from a different angle.

As we saw in *Nazarene Israel* (and in part one of this series), there are two houses in Israel. The *Northern Kingdom of Ephraim* went into captivity in the Assyrian Dispersion, and their time of punishment ran out circa 1998 CE. This is why the Ephraimites are now beginning to return. For reasons we explain in *Nazarene Israel*, we expect the Ephraimite movement to continue to grow until two prophetic days (2,000 years) from Yeshua's resurrection (circa +/- 2029 CE).

Hoshea (Hosea) 6:2

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

So, while Ephraim is in the process of being called back, we need to realize that Ephraim and Judah are different. When Ephraim went into the Dispersion, he lost all knowledge of who he was, and of his Israelite heritage. He first came back into relationship with Elohim through the Roman Church system, but this is a problem as well as a blessing, because the nature of the Roman Church is not Israelite, but Roman. It has a different spirit behind it.

One of the problems Ephraimites have is that they fail to realize that part of the goal is not just to read about what Yeshua did, but to actually walk just as He walked. This means that not only do we need to learn about Yeshua, but we also need to behave like Him in every way that we can. Part of this is adopting a first century Hebraic mindset (although there can be some adaptations for the modern day). That is where so many Ephraimites go wrong is that they want to bring Greco-Roman Church culture with them, rather than changing and adopting Hebraic culture. This does not work, because when we graft into Yeshua, and His Spirit fills us, we should want to adopt the same culture (cult-ure) He had. This means

a fundamentally Middle Eastern outlook, with all that entails.

The Greco-Roman Church has a different spirit that is essentially Greek, Roman, or Babylonian. It has different practices, different rituals, and it promotes an entirely different culture (cult-ure) than Yeshua or our ancestors kept. Heads are uncovered, looks are on display, and pride is embraced. Yeshua and all of the patriarchs would utterly reject this culture, because they would hold that if it does not belong inside of the temple, it is not a good witness outside the temple.

One of the things we learn from Acts 6 is that while there were both Hebraic (Middle Eastern mindset) Nazarenes and Hellenistic (Greco-Roman-Babylonian mindset) Nazarenes, it was the Hebraic ones that were in charge. The Hebraic ones took care of the Hellenistic ones, but the Hellenistic ones were not allowed into positions of leadership.

Ma'asei (Acts) 6:1

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.

It was wrong for the Hebrews to neglect the Hellenistic widows in the daily distribution, but the point is that it had to be the Hebraic ones who were in charge, because this is the only way to help those of a Hellenistic mindset to convert and come closer to the Hebraic faith over time. Many of the Ephraimites will initially have a Hellenistic (Greco-Roman-Babylonian) mindset, but they cannot be allowed in positions of leadership or example-setting

until they repent of such Greco-Roman spirits, from the heart.

Brother Judah. Brother Judah has completely different challenges. The Levites were joined to the house of Judah, and they were given specific rituals to carry out. When our Jewish brethren went into Babylon and the Levitical order collapsed, the Levites would have tried to maintain the temple rituals as best they could outside of the temple, and it seems likely that this is where the rabbinic hand washing ritual comes from, is an attempt to preserve the service of the brazen laver.

Shemote (Exodus) 30:17-21

17 Then Yahweh spoke to Moshe, saying:

18 "You shall also make a laver of bronze, with its base also of bronze, for washing. You shall put it between the tabernacle of meeting and the altar.

And you shall put water in it,

19 for Aharon and his sons shall wash their hands and their feet in water from it.

20 When they go into the tabernacle of meeting, or when they come near the altar to minister, to burn an offering made by fire to Yahweh, they shall wash with water, lest they die.

21 So they shall wash their hands and their feet, lest they die. And it shall be a statute forever to them — to him and his descendants throughout their generations."

The rabbinic hand washing ritual is called Netilat HaYadayim, and it has nothing to do with cleaning the hands. Rather, it has to do with saying a certain ritual prayer before eating, in order to bless the meal. If one does not do this, the rabbis consider the meal unclean.

Marqaus (Mark) 7:1-8

1 Then the Pharisees and some of the scribes came together to Him, having come from Jerusalem.

2 Now when they saw some of His disciples eat bread with defiled, that is, with unwashed hands, they found fault.

3 For the Pharisees and all the Jews do not eat unless they wash their hands in a special way, holding the tradition of the elders.

4 When they come from the marketplace, they do not eat unless they wash. And there are many other things which they have received and hold, like the washing of cups, pitchers, copper vessels, and couches.

5 Then the Pharisees and scribes asked Him, "Why do Your disciples not walk according to the tradition of the elders, but eat bread with unwashed hands?"

6 He answered and said to them, "Well did Isaiah prophesy of you hypocrites, as it is written: 'This people honors Me with their lips, But their heart is far from Me.

7 And in vain they worship Me, Teaching as doctrines the commandments of men.'

8 For laying aside the commandment of Elohim, you hold the tradition of men — the washing of pitchers and cups, and many other such things you do."

This hand washing is practiced in all rabbinic Jewish communities today, but we should not do it, as it is not a commandment of Elohim (but a tradition of men). It was not practiced in Israel before the exile to Babylon.

As a general rule, any rabbinic ritual or tradition that was not practiced in Israel before Babylon can be safely set

aside, unless Yeshua practiced it. There are only a few such traditions that we know Yeshua kept, and these are probably because they did not transgress His Father's commandments, but rather they augmented His Father's commandments. One of these is the Amidah (or the Standing Prayer), and another of these may be the phylacteries (or tefillin). We want to cover the Amidah and tefillin in a separate teaching, but we will touch on them briefly here.

The Amidah (or Standing Prayer). When Judah came back from the exile to Babylon in the days of Ezra and Nehemia, everything was in disarray. The temple lay in ruins and had to be rebuilt. More importantly, for reasons that are not clear, rather than abandon the rabbinical order and go back to the Levitical order (as they should have), it was decided to further establish the rabbinical order. This was a great travesty.

Jewish tradition tells us that the greatest men of the day held a great assembly called simply *Anshei Knesset HaGedolah*, or "Men of the Great Assembly." It is also called the *Great Synagogue*, or the *Great Synod*. According to legend it was the top 120 scribes, sages, and prophets, including Zechariah, Haggai, Malachi (whom some say is Ezra), Daniel, Nehemiah ben Hachaliah, Mordechai, and Zerubabel ben Shaaltiel, the high priest. This Great Assembly is credited with fixing the canon of the Tanach, including the books of Ezekiel, Daniel, Esther, and the Twelve Minor Prophets. It is also credited with having established the Amidah (or the Standing Prayer), as well as the rest of the synagogal prayers and rituals. They also added the festival of Purim to the calendar (in clear violation of Deuteronomy 4:2, Deuteronomy 12:32, and other verses).

Some scholars question if the Great Assembly truly existed, or if it is just another of Judah's many legends. However, no matter how it came about, after the Exile to Babylon the rabbis established a great many traditions, only some of which Yeshua kept. (And again, because Yeshua is our example, we want to keep the few that He kept, and reject all of the others.)

We hope to cover the Amidah in more detail in another place, but at the time of the Great Assembly, the Amidah was fixed as the central prayer of all Judaism. Perhaps because righteous Daniel prayed to Yahweh three times a day kneeling, the rabbis decided that all devout Jews should pray the Amidah three times a day, standing.

Daniel 6:10

10 Now when Daniel knew that the writing was signed, he went home. And in his upper room, with his windows open toward Jerusalem, he knelt down on his knees three times that day, and prayed and gave thanks before his Elohim, as was his custom since early days.

Why did Daniel kneel, and the rabbis decided that the Amidah should be said standing? We don't know.

The Amidah is also called the Sh'moneh Esreh (or "Eighteen [Benedictions]"), because originally there were eighteen benedictions. However, now there are 19, as the rabbis inserted a curse over believers in Yeshua as the new Number #12. This new twelfth "benediction" (or curse) is called the *Birkhat HaMinim*.

We should also mention that on Shabbat, the eighteen benedictions are reduced to seven. The first three and the last three remain the same, and the middle thirteen

are compressed to just one, so that there are a total of seven on the Shabbat.

As we also saw in Part One, Yeshua did not object to the Standing Prayer, because He tells us to forgive from the heart whenever we “stand praying” (i.e., whenever we stand to pray the Amidah), so that we also can have our sins forgiven.

Marqaus (Mark) 11:25

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."

On weekdays one also binds tefillin (phylacteries) for the morning service. Some people believe tefillin may have been new in the first century, but it may also be that Yeshua had no issue with tefillin, because He said that whenever we bind tefillin, we should not wear broad (i.e., fancy) straps, or lengthen our tzitziyot (plural of tzitzit) to drag the ground (as one can sometimes still see in Israel today). Rather we should only wear normal straps on our tefillin, and normal length tzitziyot.

Mattityahu (Matthew) 23:1-5

1 Then Yeshua spoke to the multitudes and to His disciples,
2 saying: "The scribes and the Pharisees sit in Moshe's seat.
3 Therefore whatever they tell you to observe, that observe and do, but do not do according to their works; for they say, and do not do.
4 For they bind heavy burdens, hard to bear, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.

5 But all their works they do to be seen by men. They make their phylacteries broad and enlarge the borders [tzitziyot] of their garments."

So, if the Amidah was created by rabbis, why did Yeshua not object to the Amidah? It may be that He saw it as a good thing for the devout to come together three times a day, focus exclusively on Elohim, and pray together, in community. This is not to suggest that that standing to pray three times a day is any kind of a substitute for praying to Elohim without ceasing (because it is not). It is only to say that it can be a good practice in addition to praying without ceasing.

Thessaloniquim Aleph (1 Thess.) 5:17

17 pray without ceasing...

It may also be that Yeshua did not object to tefillin because they do not transgress His Father's command to bind the commandments as a sign on our hand, and as frontlets between our eyes, which is considered to be part of the Great Shema.

Devarim (Deuteronomy) 6:4-9

4 "Hear, O Israel: Yahweh our Elohim, Yahweh is one!
5 You shall love Yahweh your Elohim with all your heart, with all your soul, and with all your strength.
6 "And these words which I command you today shall be in your heart.
7 You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up.
8 You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes.

9 You shall write them on the doorposts of your house and on your gates.”

It is easy to spiritualize away the command in verse 8 to bind His words as a sign on our hand, and to place them as frontlets between our eyes. We can easily say that Yahweh only intends these commands in a metaphorical or spiritual sense, and while it is true that the spiritual fulfillment of these commands is vastly more important than any physical fulfillment, there is also a danger of hypocrisy if we don't perform them. For example, many believers will place a mezuzah on the doorposts of their home, or they will literally write the commandments on their doors, and yet they will explain tzitzit or tefillin away as being spiritual. In other words, they will take verses 7 and 9 literally, but will spiritualize verse 8 away. That is not consistent.

In Orthodox Judaism, only men wear tefillin and tzitziyot, and women are prohibited. It is only my opinion, but I do not see the harm in allowing women to wear them as well, and there may indeed be a great deal of benefit. For example, why would women not also need to look upon the tzitziyot, and remember not to play the harlot against Elohim, if they are the ones raising the next generation of Israel?

Bemidbar (Numbers) 15:38-40

38 "Speak to the children of Israel: Tell them to make tassels on the corners of their garments throughout their generations, and to put a blue thread in the tassels of the corners.

39 And you shall have the tassel, that you may look upon it and remember all the commandments of Yahweh and do them, and that you may not follow the harlotry to which your own heart and your own eyes are inclined,

40 and that you may remember and do all My commandments, and be set-apart for your Elohim.

The word “children” in verse 38 is “bnei”, which can refer to both men and women. If Yahweh wanted to specify only males, He could have used a different word, z'karim (males). So, to me at least it would seem that this commandment applies both to men and to women.

A frequent question is whether to follow the Ashkenazi (German or Khazarian Jewish) tradition for men to wear tzitziyot at all times, or to follow the Sephardic tradition of wearing them only during prayer times. There are good arguments for each tradition. The Ashkenazi say we need these reminders at all times, but then many Ashkenazim work office jobs, whereas many Sephardi Jews work blue collar jobs, where prayer shawls and tzitziyot can get easily destroyed, and also cause a safety hazard for the wearer. But to discuss the tassels completely we need to talk about the traditional linen garments to which the tassels are attached, as these garments were different in the first century (and so we will have to do this in another place).

The Siddur. The siddur is a ritual prayer book. The word siddur comes from the term *seder*, which means “order.” In context, it refers to an order of ritual prayers that are spoken, chanted, or sung during weekday, Sabbath, and festival services. Many of the prayers are taken directly from Scripture. I personally love the songs, and find them to be immersive, refreshing, and relaxing. The only problem is that the siddur in its present form did not exist in the first century (but was only established circa 850 CE).

In Yeshua's time they did not have a written Siddur, and there were fewer songs in the services. They sang or

chanted the Shema, and the Amidah, and then the Torah portion was chanted or sung. They also sang or chanted another beautiful and meaningful song called Aleinu, and then there were prayers from the heart.

It seems that in Yeshua's time the authorities of the day did not believe it was necessary to fix the exact words of the Amidah, and there was generally an aversion to setting fixed formulaic prayers. It was felt that fixed formulas would only detract from praying from the heart. Yeshua seems to agree with this, when He talks about not uttering vain repetitions, thinking one will be heard because one says a lot of words.

Mattityahu (Matthew) 6:7

7 "And when you pray, do not use vain repetitions as the heathen do. For they think that they will be heard for their many words."

According to the Babylonian Talmud in Berachot 28b, after the destruction of the Temple in 70 CE, Rabbi Gamaliel II did codify the exact wording of the Amidah, and made it obligatory for all Jews to recite three times daily. Thus, it may be that before then (in Yeshua's time), the Amidah was not obligatory, but was rather a popular prayer that devout Jews prayed whenever they felt like it, in addition to the Sabbath and festival services. It was not like it is in rabbinic Judaism today, where the rabbis literally race through many prayers by rote as fast as they can (as if they will be heard because of their many words).

It is also thought that Yeshua's prayer is a summation of the Amidah prayer, either to be said after the Amidah, or to be said when one does not have enough time to pray longer prayers.

Mattityahu (Matthew) 6:9-13

9 "In this manner, therefore, pray: Our Father in heaven, Hallowed be Your name.

10 Your kingdom come. Your will be done On earth as it is in heaven.

11 Give us this day our daily bread.

12 And forgive us our debts, As we forgive our debtors.

13 And do not lead us into temptation, But deliver us from the evil one. For Yours is the kingdom and the power and the glory forever. Amein."

As we will show in another place, this seems to be a short, concise summation of the Amidah.

There are many other things we could say, but what we in Ephraim need to realize is that we are being called out of the Greco-Roman-Babylonian Church system. To come out of Babylon requires that we leave not just the church behind, but we need to leave the spirit of the Church system behind as well. If we are truly filled with His Spirit, then we will love the same things He loved, and we will want to do the same things He did. This means we need to love His Jewish culture, which He Himself obviously loved. This means we need to want to live in such a way that our behavior would be fitting inside of the temple at all times, so as to be a light to the world.

For their parts, our believing Jewish brothers need to realize that Yeshua came to replace the rabbinical order with a different order, and that Acts 15 is a refutation of rabbinic authority. And just because something is Jewish does not mean that Yeshua would have approved of it. Rather, what Yeshua wanted was to restore the original Hebraic culture that existed before the exile to Babylon, complete with all of the ancient Middle Eastern customs

and traditions, with its focus on tight families, righteous living, and modesty in behavior and dress. This is very different than what the rabbinical order teaches today.

Come quickly, Adon Yeshua.

Find Your Place in the Body

In *Torah Government* and in other places we explain that we are not supposed to be following the Levitical Torah right now, because we are not in the land of Israel, and do not have a cleansed Levitical temple. Instead, we are supposed to be obeying the Torah for the order of Melchizedek, which is the Great Commission.

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.

[Note: to understand why we immerse in Yeshua’s name alone, see, “Immersion in Yeshua’s Name Alone”, which is part of *Nazarene Scripture Studies, Volume Three*.]

In context, this calls for action. It calls for Yeshua’s saints to establish an ordered, organized global kingdom for Him, with zeal and singleness of purpose.

Yeshayahu (Isaiah) 9:6

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.”

There is also a great reward for getting active in raising up this global kingdom with zeal, as Daniel tells us that it will be Elohim’s saints (i.e., the Nazarene disciples)

who will rule and reign over the nations (as His body). This is how all nations will serve Him.

Daniel 7:27

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.’

But how can we rule and reign over the nations after Armageddon? The short answer is that Yeshua Himself commanded us to establish a global infrastructure (or a kingdom), which is based on speaking the truth in love, and then obeying it. This infrastructure is described in Ephesians 4, in what is often called the *Fivefold Ministry*.

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.

What this says is that if we will organize the way Yeshua says, and speak the truth unto obedience, then we will no longer be a divided body. Rather, we will mature and grow up spiritually, until we become a literal kingdom, capable of ruling and reigning over the nations in love. And because the nations will see that our rule is of love, and of service, they will submit. Yet it must also be a government of personal and corporate discipline. This is why each and every part of the body needs to do its fair share, giving for the privilege of serving. This will be the government that Yahweh always intended (where the strong serve the weak, and not the other way around).

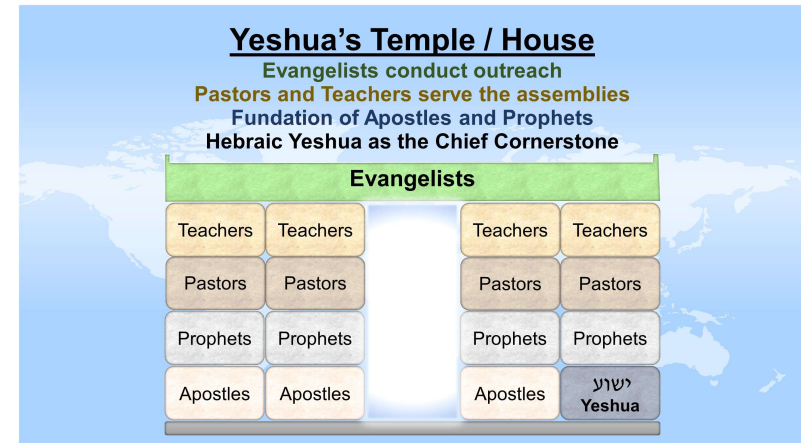
While Ephesians 4 likens Yeshua's kingdom to a body, Ephesians 2 uses the analogy of a living temple, which is built on the foundation of apostles and prophets.

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.

The reason the living temple is built on the foundation of apostles and prophets is that (by definition) these are the two gifts that (by definition) are able to hear and to speak according to His voice. Yet in addition to speaking by His

voice they must also recognize the doctrine that Elohim intends, so that the rest of the building may stand.



Getting the order and organization correct is essential. The job before us is nothing less than restoring the fallen tabernacle of David, as the apostles began to do in the first century, before they were taken off course by the Great Falling Away into Rome.

Ma'asei (Acts) 15:16-17

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."

To establish a living temple, and to please Elohim, the stones cannot just be thrown together in some fashion that pleases us. Rather, they must be arranged skillfully, and according to the words of Elohim.

Shemote (Exodus) 26:30

30 "And you shall raise up the tabernacle according to its pattern which you were shown on the mountain."

The idea is that the stronger stones form the foundation. This provides a stable base which can support the rest of the structure. And, if all of the other stones in the walls and the roof are placed correctly, it creates a space inside where the Spirit of Yeshua may dwell, and where worship may be conducted. Yet for it to be a righteous foundation (and not a false one), the foundation must be in true relationship with the Cornerstone, Yeshua. This means the members of the foundation (or the Beit Din Gadol) must conform their lives and their walks to His righteous example of service. If they do not walk as He walked, or conform themselves to His selfless example, or teach only His doctrines, the structure is a false one, and the whole house will fall, as if it was built on sand.

Mattityahu (Matthew) 7:24-27

24 "Therefore whoever hears these sayings of Mine, and does them, I will liken him to a wise man who built his house on the rock:

25 and the rain descended, the floods came, and the winds blew and beat on that house; and it did not fall, for it was founded on the rock.

26 "But everyone who hears these sayings of Mine, and does not do them, will be like a foolish man who built his house on the sand:

27 and the rain descended, the floods came, and the winds blew and beat on that house; and it fell.

And great was its fall."

And not only is Yeshua the Chief Cornerstone, and the Rock, but He also describes Himself as the Root of the Vine. And in this analogy, He tells us that each branch

of the vine must remain in constant communion with Him, or it will become cast out as a branch, and become withered. Once it is withered, it is to be gathered and thrown into the fire and burned.

Yochanan (John) 15:4-6

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.

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.

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."

So, if Yeshua says He is the Root, let us take a look at the analogy of Yeshua as the Root of the Olive Tree of Judah, into which the wild olive branches of the Tree of Ephraim must be joined.

Romim (Romans) 11:16-17

16 For if the firstfruit is set-apart, the lump is also set-apart; and if the root is set-apart, so are the branches.

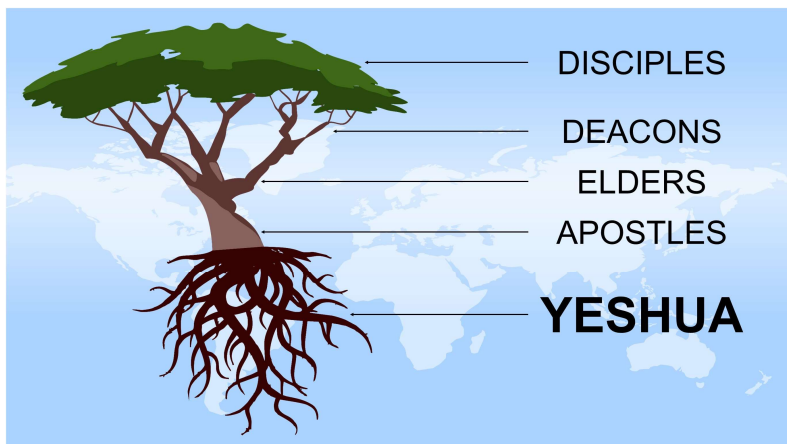
17 And if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them, and with them became a partaker of the root and fatness of the olive tree...

Ephraim is the younger son of Joseph, of whom Israel prophesied that his branches would "run over the wall."

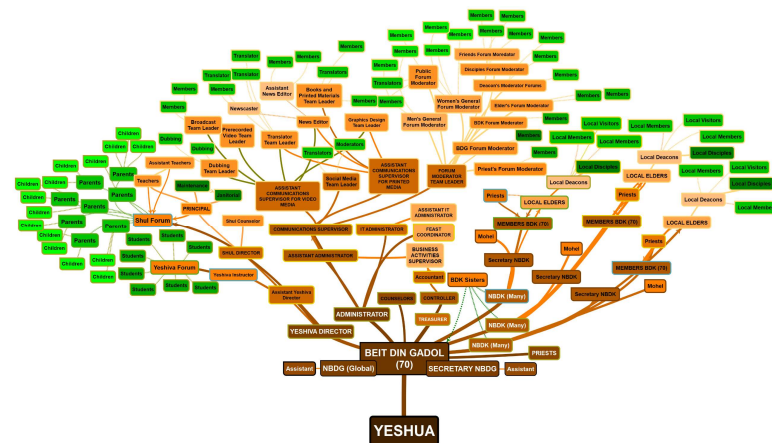
B'reisheet (Genesis) 49:22

22 "Joseph is a fruitful bough, A fruitful bough by a well; His branches run over the wall."

Can we conceptualize Yeshua's kingdom as an olive tree whose Root is Yeshua, and whose branches reach into all nations, providing organized places of worship for those in the nations who are being called back to the original faith in Yeshua?



In the above image, the blue sky represents those who are outside of the tree (and are therefore not part of Yeshua's tree). The members (leaves) are in connection with the root because they give something back to the tree, even if it is not a full tithe. However, the disciples and the leadership have a better reward in that they do "all things" that Yeshua has commanded, including giving their fair share (meaning a tithe, Ephesians 4:16). But what does this tree structure look like in detail? (If this image is too small, double-click it on the website.)



The assembly leadership branches are on the right side. They look smaller in the diagram, but in reality they are much larger, because the majority of people are to be found in the assemblies (and they only look smaller because there are less offices).

Each language group or region is served by a Beit Din Katan (small council or small court), which is made up of the most respected priests and elders in that language group or region. Their needs are served by a Beit Din Gadol (big council or big court), which is headed by the Nasi (President or Prince), who in the first century was Yaakov.

The priesthood is responsible for connecting all of the assemblies, and also for creating training and testing materials that benefit everyone, and also for certifying leadership. Because of this there is an administration section (on the left in the image above). The admin section publishes the doctrinal, training, and testing materials that serve the body as a whole, as directed by the Nasi of the Beit Din Gadol.

Yeshua's ordered kingdom is to be funded by the tithe. As we explain in *Torah Government*, Yaakov (Israel) vowed that if Yahweh would be with him, and keep him in the Way, and give him food to eat and clothing to wear, that he would surely give a tenth back to Elohim. And Israel's vow also pertains to us.

B'reisheet (Genesis) 28:20-22

20 Then Yaakov made a vow, saying, "If Elohim will be with me, and keep me in this way that I am going, and give me bread to eat and clothing to put on,

21 so that I come back to my father's house in peace, then Yahweh shall be my Elohim.

22 And this stone which I have set as a pillar shall be Elohim's house, and of all that You give me I will surely give a tenth to You."

(There is a strong argument to be made for the three-tithe system, and we believe this, but we cannot prove conclusively that it applies in the Dispersion. However, at least one tithe can be proven in the Melchizedekian order, based on Yaakov's vow, above.)

In Hebrew, a *member* of the body is called a *chaver* (member, or friend). A believer can become a member of the body (and a disciple of sorts) by making any contribution to the body, but to be a true disciple (and to please Yeshua), we need to do everything Yeshua said to do, and the tithe is the standard for "doing our share."

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.

Some believers hate the thought of tithing, but when we love Yeshua, it is not a burden to help build His kingdom (especially since our children will be the ones to rule over it). Rather, it is a joy to be able to give something back to our Husband, because we know it pleases Him. And this is also how Elohim knows who loves Him and who does not, because those who love Him are eager to do the things that He asks. We find it a joy to joy to give something back to the One who gave everything for us.

Yochanan (John) 14:15

15 "If you love Me, keep My commandments."

Some ministers preach alternate means of organization, such that Yeshua's kingdom is not built according to the word. Others fund their operations by selling books. Many more teach Prosperity Doctrine, having set their minds on earthly things. Shaul says that these kinds of ministers do not love Elohim, but their own bellies.

Philippians 3:17-19

17 Brethren, join in following my example, and note those who so walk, as you have us for a pattern.

18 For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross [or stake] of Messiah:

19 whose end is destruction, whose elohim is their belly, and whose glory is in their shame — who set their mind on earthly things.

There is a difference between congregational elders and the priesthood. The deacons should be paid the average wage in their area (i.e., single honor), and the elders should be paid up to double honor, but beyond this they should give everything else to the work.

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.

Yet the priests should give as much as they can and take only as much as they need. In my case, I receive a medical pension from an injury I received in the service, and I give everything to the work. I put the whole thing in, and take only what I need to live (which is far less than what I put in). The rest goes to fund the ministry work, and the growing administration section, so we can spread the Good News in all nations and languages. Yet no matter how hard I work, or how little I take for myself, I cannot possibly fund everything by myself (but I need help). And thanks to Yahweh, He has raised up a small number of faithful disciples and other friends of the body (chaverim, members) who also contribute to His Son's kingdom work, either with their funds, or with their skilled labors, or both. And because they contribute, they are also part of the tree. This means they are connected with the Root, Yeshua, and are pleasing to Him.

I am glad to work as hard as I can for Yeshua, because I know He lives, and I take His cause seriously. I know we are called to be good soldiers of Yeshua Messiah.

TimaTheus Bet (2 Timothy) 2:3-5

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.

5 And also if anyone competes in athletics, he is not crowned unless he competes according to the rules.

I am trying to do all I can for Him. Here is an excerpt from a letter from a disciple who has worked with me in the past.

I have seen you work. I know you work hard. I have seen you fall asleep behind the keyboard from exhaustion.

I am blessed to be able to do all that I can for Him, and to give all that I have to His cause. And this is why I don't really understand when other people don't want to give Him 10%. If we think about it, Elohim is the One who gives us 100% of everything, and He lets us most people keep 90% for themselves. So what is the complaint?

I am blessed to work as hard as I can, and take as little as I can, and offer you the word of Elohim for free. It is a blessing and a privilege beyond anything I deserve, that Elohim allows me to do so. And yet it is also my job to teach those with ears to hear that Yahweh will not give anyone a reward if he does not help build His Son's kingdom according to His word.

Is there some reason He should?

Many are called, but few of us will be chosen. There are many alternative ministries that will be happy to teach you an alternative to the full truth, but don't fall for it.

If you realize that what I am saying is correct, then be wise, and sit down and count the cost of discipleship. And once you have counted the cost, do yourself a favor, and make a commitment to help me build our Husband the kingdom He says He wants, the way He says He wants it.

You will be glad you did.

Why Give Your Wife a Ketubah?

Some brothers do not give their wives wedding papers. They offer various reasons for this, but as we will see, any brother who takes a wife needs to give her wedding papers (called a *ketubah* in Hebrew). And not only that, but the ketubah should be entered into the public record in the lands where they live (even if they live in the dispersion, under a Babylonian government).

Some brothers may wonder why we have to give our wives a ketubah when we live in the dispersion, seeing the governments we live under are Babylonian. Because this topic affects so many people, let us explore it here. Along the way we will see many things about the nature of Yahweh our Elohim, and what He expects of the brotherhood.

Feminists don't like it, but Scripture calls for a patriarchal system in which the men lead, and the women support. The men are given the leadership and protector roles not only because they are stronger, but also because the man was created first. Only, when Yahweh saw that it was not good for the man to be alone, He sought a helper comparable (or corresponding) to him. Yahweh brought all manner of animals, but none was fit for the man (not even the trusty dog).

B'reisheet (Genesis) 2:18-24

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

19 Out of the ground Yahweh Elohim formed every beast of the field and every bird of the air, and brought them to Adam to see what he would call

them. And whatever Adam called each living creature, that was its name.

20 So Adam gave names to all cattle, to the birds of the air, and to every beast of the field. But for Adam there was not found a helper comparable to him.

21 And Yahweh Elohim caused a deep sleep to fall on Adam, and he slept; and He took one of his ribs [or sides], and closed up the flesh in its place.

22 Then the rib [or side] which Yahweh Elohim had taken from man He made into a woman, and He brought her to the man.

23 And Adam said: "This is now bone of my bones And flesh of my flesh; She shall be called Woman, Because she was taken out of Man."

24 Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh.

The word "rib" is the Hebrew word *tsela* (צלע), meaning a side.

OT:6763 *tsela`* (tsay-law'); or (feminine) *tsal`ah* (tsal-aw'); from OT:6760; a rib (as curved), literally (of the body) or figuratively (of a door, i.e. leaf); hence, a side, literally (of a person) or figuratively (of an object or the sky, i.e. quarter); architecturally, a (especially floor or ceiling) timber or plank (single or collective, i.e. a flooring):

Whether or not anything physical was removed, this may say that Yahweh took out Adam's feminine side and made it into a whole other being, because it was needful to dedicate a whole other being to the things that women take care of. And yet now because there were two, there had to be some relationship order established between them. It is this relationship order that proves to be so

difficult, but as believers in Yahweh's word, we have to adhere to what His word has to say.

In *Covenant Relationships* and other places, we show that certain individuals are called to be celibate, so they can have more time to serve the kingdom (and that this sacrifice brings an extra reward). However, as good as the celibate calling is, Yeshua tells us that not all men are called to be celibate (Matthew 19:11-12). Rather, most of the brothers will take a wife. Yet, because a man has had his feminine side removed, when his wife is joined to him, the two should become united to such a degree that a man and his wife become "one flesh" (verse 24). We might also imagine molten metal being poured together and stirred. The two things become one such that it should not be possible to separate them, and that damage results if one tries.

Yet, because Scripture does not say that Adam gave his wife Havvah ("Eve") a wedding certificate, some brothers say that we do not need to give our wives wedding certificates. However, as we will see, this is contrary to Yahweh's example.

When brought our forefathers out of bondage in Egypt, we passed through the Sea of Reeds (or Red Sea) as a type of immersion. Then He brought us to Mount Sinai, where He gave us His Torah (Instructions) as a bridal covenant. Our fore-fathers committed to His covenant by promising to do all that Yahweh had said.

Shemote (Exodus) 24:3

3 So Moshe came and told the people all the words of Yahweh and all the judgments. And all the people answered with one voice and said, "All the words which Yahweh has said we will do."

Then our forefathers vowed a second time, thus giving two witnesses to their bridal vows.

Shemote (Exodus) 24:7

7 Then he took the Book of the Covenant and read in the hearing of the people. And they said, "All that Yahweh has said we will do, and be obedient."

Yahweh's Torah serves as a public witness of the marital covenant that He made between Himself and His bride. Anyone who wants to be taken as part of Yahweh's bride can purify himself by diligently seeking to obey the laws, statutes, ordinances, and judgments Yahweh prescribes in His Torah. However, as we show in other places, this can only be done by accepting His Son Yeshua as our personal Savior and being filled with His Spirit (to the extent that we obey it 24x7).

But someone will ask, "So what? Just because the Torah is a written record of Yahweh's marriage to us, why does that mean we have to give a ketubah to our wives? Why can we not just take wives, as it was in the beginning?" And the answer to this is that not only do we need to obey Yahweh's example, but also that the environment has changed. His bride is not going back to the Garden of Eden, but to a city, Renewed Jerusalem.

Hitgalut (Revelation) 21:2

2 Then I, Yochanan, saw the set-apart city, Renewed Jerusalem, coming down out of heaven from Elohim, prepared as a bride adorned for her husband.

The reason Adam did not need to give his wife a ketubah was that in the beginning there was no one else so see it. Yet city environments are filled with people. And not only are they filled with people, but the environment is

typically much more fluid. People come and go all the time, and there can be so many people that things tend to become anonymous. Without the requirement of a written record, men and women can just live together in sin. Alternately, a husband can abandon his wife, or a wife can abandon her husband, and no one will know. But someone will ask, "So what? What makes a piece of paper so important? If a man and his wife do not get along, why can they not get a certificate of divorce, as Deuteronomy 24 says?" However, this is an abusive interpretation of Deuteronomy 24, which we will look at in just a moment.

In Scripture, men provide covering, and women receive covering. At least ideally, when a young girl is raised, her father is supposed to be in the home to provide her with love, protection, covering, and guidance. Then when she gets married, her covering transfers to her husband, who is likewise supposed to provide her with love, protection, covering, and guidance. No matter what happens, she remains under her husband's covering unless or until she leaves him, and remarries, which Yeshua says is a sin. To see this, let us try reading Deuteronomy 24 carefully, understanding that Yahweh uses the word *divorce* more like what *legal separation* means today.

Devarim (Deuteronomy) 24:1-4

1 "When a man takes a wife and marries her, and it happens that she finds no favor in his eyes because he has found some [sexual] uncleanness in her [i.e., adultery], and he writes her a certificate of divorce, puts it in her hand, and sends her out of his house,
2 when she has departed from his house, and goes and becomes another man's wife,
3 if the latter husband detests her and writes her a certificate of divorce, puts it in her hand, and sends

her out of his house, or if the latter husband dies who took her as his wife,
4 then her former husband who divorced her must not take her back to be his wife after she has been defiled; for that is an abomination before Yahweh, and you shall not bring sin on the land which Yahweh your Elohim is giving you as an inheritance."

In *Covenant Relationships* we explain that Yahweh has His laws, ordinances, statutes, and judgments. This is one of His judgments. Judgments are for when things have gone wrong, and the wife has left her husband. This should not happen, because a husband and his wife are supposed to be one flesh. However, in real life, train wrecks happen, and we need to know how to make the best of such situations. And the judgment is that if the wife leaves her husband, she still remains under his cover unless she remarries. However, if she remarries (Yahweh forbid), she can never go back under her first husband's covering. This is also why Yeshua answered the Pharisees (Orthodox Jews) the way He did.

Mattityahu (Matthew) 19:3-9

3 The Pharisees also came to Him, testing Him, and saying to Him, "Is it lawful for a man to divorce his wife for just any reason?"
4 And He answered and said to them, "Have you not read that He who made them at the beginning 'made them male and female,'
5 and said, 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh'?
6 So then, they are no longer two but one flesh. Therefore what Elohim has joined together, let not man separate."

7 They said to Him, "Why then did Moshe command to give a certificate of divorce, and to put her away?"

8 He said to them, "Moshe, because of the hardness of your hearts, permitted you to divorce your wives, but from the beginning it was not so.

9 And I say to you, whoever divorces his wife, except for sexual immorality, and marries another, commits adultery; and whoever marries her who is divorced commits adultery."

In other words, because men's hearts are hard, we see "train wreck situations" in Israel. Sometimes men fail to love their wives, and wives sometimes fail to respect their husbands, and a separation occurs. Yet the wife remains under her husband's covering unless she remarries (Yahweh forbid). Yet these things should not happen, because this is not the way Yahweh made us. This is not the pattern that He established, so we should not do these things. Thus, Yahweh's judgment does not establish a precedent that divorce is acceptable.

Marriage is not easy, because husbands and wives are created as polar opposites, which attract. It is like the nuclear orbital tension between protons and electrons. Yet although there is nuclear tension, if everything goes the right way there can be positive results. Yet as with atoms and atom smashing, if things go the wrong way, the results can be disastrous. This is why Yahweh has set the maximum penalty for adultery under the Levitical order at death by stoning. Yet as we will see, this punishment is not mandatory, although it does illustrate the seriousness with which we are to take marital vows.

Vayiqra (Leviticus) 20:10

10 "The man who commits adultery with another man's wife, he who commits adultery with his

neighbor's wife, the adulterer and the adulteress, shall surely be put to death."

In contrast, in the dispersion, under the Melchizedekian order, we are not allowed to violate the laws of the nations in which we live.

Romim (Romans) 13:1-2

1 Let every soul be subject to the governing authorities. For there is no authority except from Elohim, and the authorities that exist are appointed by Elohim.

2 Therefore whoever resists the authority resists the ordinance of Elohim, and those who resist will bring judgment on themselves.

Because most nations prohibit death by stoning, we are not allowed to apply the maximum penalty of death by stoning in the dispersion. Rather, we are only to put unrepentant sinners out of the assembly. This puts the evil out of the midst, while leaving the possibility of future repentance open.

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 Yahweh Yeshua.

Consider also that marriage is a three-way covenant made between the husband, the wife, and Yahweh Elohim. Because the husband and the wife take their vows before Yahweh, they may not voluntarily terminate their marriage, because neither Yahweh nor His Son agree to permanent divorce (as the Pharisees define it). Instead, perhaps precisely because marriage is such a great source of spiritual refinement, Yahweh expects us to keep our marital vows. That may be why the only way out He allows is either through the death of one of the parties, or if the wife remarries (in which case she suffers the consequences).

So, if we understand that marriage is supposed to be hard, and that breaking the marital vow carries the maximum of the death penalty under the Levitical order, now let us consider that even under the Levitical order, death by stoning is not required. We know this because Yeshua's earthly father Yosef did not want to stone Miriam when she was found to be pregnant. Rather, he thought to put her away secretly, because he was a just (or righteous, or compassionate) man.

Mattityahu (Matthew) 1:18-19

18 Now the birth of Yeshua Messiah was as follows: After His mother Miriam was betrothed to Yosef, before they came together, she was found with child of the Set-apart Spirit.

19 Then Yosef her husband, being a just man, and not wanting to make her a public example, was minded to put her away secretly.

And not only do we have Yosef's righteous example, we also have Hoshea's example. Yahweh told Hoshea to take a harlot for a wife, symbolic of how Ephraim keeps spiritually adulterating away from Him.

Hoshea (Hosea) 1:2

2 When Yahweh began to speak by Hoshea, Yahweh said to Hosea: "Go, take yourself a wife of harlotry And children of harlotry, For the land has committed great harlotry By departing from Yahweh."

Then when Hoshea's wife sold herself into prostitution, Yahweh told Hoshea to love her. So, Hoshea went and bought her out of prostitution. Yet even though it cost him, he stayed faithful to her, and loved her, just as Yahweh is faithful to His people, and loves them despite all they put Him through.

Hoshea (Hosea) 3:1-3

1 Then Yahweh said to me, "Go again, love a woman [his wife Gomer] who is loved by a lover and is committing adultery, just like the love of Yahweh for the children of Israel, who look to other gods and love the raisin cakes of the pagans."

2 So I bought her for myself for fifteen shekels of silver, and one and one-half homers of barley.

3 And I said to her, "You shall stay with me many days; you shall not play the harlot, nor shall you have a man — so, too, will I be toward you."

Hoshea was a prophet, and so (by definition) he was filled with Yahweh's Spirit. Yet we are commanded to be filled with Yeshua's Spirit (which is the same Spirit). So, if we have Yeshua's Spirit, and our bride runs away from us (Yahweh forbid), then we will want to pursue her, and win her back to us, just as Yahweh's Spirit led Hosea to

do. And if we are not eager to win our bride back to us, or if we don't love her as one flesh, then (by definition), we do not yet have Yahweh-Yeshua's Spirit (and we need to beg for it continually until we receive it).

So now that we have seen Yosef's example, and also Hoshea's example, let us consider Yahweh's example. Yahweh has a bride named Ephraim who keeps sinning against Him and committing spiritual adultery. Because she is so bad, He has every right to destroy her, and yet He does not. Rather, He only gave her a certificate of divorce (i.e., legal separation) until He is able to woo her back to Him.

Yirmeyahu (Jeremiah) 3:1

1 "They say, 'If a man divorces his wife, And she goes from him And becomes another man's, May he return to her again?' Would not that land be greatly polluted? But you have played the harlot with many lovers; Yet return to Me," says Yahweh.

We know Yahweh defines divorce like legal separation is defined today, because even though verse 8 tells us that Yahweh gave Ephraim a certificate of divorce, in verse 14 He says He is still married to her.

Yirmeyahu (Jeremiah) 3:8-14

8 Then I saw that for all the causes for which backsliding Israel had committed adultery, I had put her away and given her a certificate of divorce; yet her treacherous sister Judah did not fear, but went and played the harlot also.

9 So it came to pass, through her casual harlotry, that she defiled the land and committed [spiritual] adultery with stones and trees.

10 And yet for all this her treacherous sister Judah has not turned to Me with her whole heart, but in pretense," says Yahweh.

11 Then Yahweh said to me, "Backsliding Israel has shown herself more righteous than treacherous Judah.

12 Go and proclaim these words toward the north, and say: 'Return, backsliding Israel,' says Yahweh; 'I will not cause My anger to fall on you. For I am merciful,' says Yahweh; 'I will not remain angry forever.

13 Only acknowledge your iniquity, That you have transgressed against Yahweh your Elohim, And have scattered your charms To alien deities under every green tree, And you have not obeyed My voice,' says Yahweh."

14 "Return, O backsliding children," says Yahweh; "for I am married to you. I will take you, one from a city and two from a family, and I will bring you to Tzion."

When Yahweh gave Ephraim a certificate of divorce, He no longer provided covering for her (because that is what legal separation means, is that He is no longer legally liable for her). However, because Ephraim never technically remarried, Yahweh still tries to draw her back to Him, so that He can bring her back under His covering once again.

But what if there had been no written record in the Torah of our marriage to Yahweh at Mount Sinai? Is it possible that Yahweh could have just let Ephraim go, without ever trying to woo her back? Thankfully the answer is no, because that is not how contract law works.

In contract law, when two parties agree to a deal, it is called a "meeting of the minds." Then, after there is a

meeting of the minds, something valuable is exchanged (whether money, or property, or services). This is called an “exchange of consideration” (i.e., an exchange of something that is considered to be valuable). With a meeting of the minds and an exchange of consideration, the contract is legally established.

However, as we said earlier, a marriage vow is not a simple two-way contract. Rather, a marital vow is a three-way covenant between a husband, his wife, and Yahweh Elohim. Marriage will mean that the couple will take their focus off of Him more, but the valuable thing He gets in exchange is that the husband and his wife are supposed to train up children to worship and obey Him. Therefore, when a husband and wife agree to marry, and they are intimate, the marital covenant is lawfully established for the life of the parties. At that point, all that remains is to establish a written record as a good public witness (just as the Torah serves as a good witness).

Now, while the husband and wife should ideally both be virgins, a lack of virginity does not invalidate the marital covenant if it was known beforehand that the parties were not virgins. (This is because marriage has more to do with the agreement to raise up children to serve Yahweh than it does with the loss of virginity.) However, this also does not change the fact that Yahweh expects the elders of Israel to maintain sexual purity within the camp.

The rules for sexual purity are different for men and women, but both men and women have rules they need to abide. When we are under a Levitical order, a man who wants to get out of his marriage by lying about his wife’s virginity is to be beaten until he repents. He is also fined heavily and is made to fulfill his vow. (He does not need to be a virgin because in the Levitical order, men

are not necessarily restricted to only one wife, although it is clearly best.) A woman who commits adultery against her vow is liable to be stoned to death. (Contrary to popular myth, this is the same as the punishment for men, as we saw earlier in Leviticus 20:10, above.)

Devarim (Deuteronomy) 22:13-21

13 "If any man takes a wife, and goes in to her, and detests her [as opposed to loving her],

14 and charges her with shameful conduct, and brings a bad name on her, and says [for example], 'I took this woman, and when I came to her I found she was not a virgin,'

15 then the father and mother of the young woman shall take and bring out the evidence of the young woman's virginity to the elders of the city at the gate [to prove he is trying to get out of his vow].

16 And the young woman's father shall say to the elders, 'I gave my daughter to this man as wife, and he detests her [instead of loving her, as he vowed].

17 Now he has charged her with shameful conduct, saying, "I found your daughter was not a virgin," and yet these are the evidences of my daughter's virginity.' And they shall spread the cloth before the elders of the city.

18 Then the elders of that city shall take that man and punish him [i.e., beat him until he repents];

19 and they shall fine him one hundred shekels of silver and give them to the father of the young woman, because he has brought a bad name on a virgin of Israel. And she shall be his wife; he cannot divorce her all his days.

20 "But if the thing is true, and evidences of virginity are not found for the young woman,

21 then they shall bring out the young woman to the door of her father's house, and the men of her city shall stone her to death with stones, because

she has done a disgraceful thing in Israel, to play the harlot in her father's house. So you shall put away the evil from among you."

Depending on who does the math, 100 shekels of silver was a little more than a year's wages in Torah times. And since the virgin had been deflowered, it did not make sense to kill her husband for lying, as he was to be her means of support. Rather, what the Torah calls for is to beat that man until he realizes that it is his duty to love his wife as he loves himself, such that he no longer seeks to get out of his vow to love, honor, and cherish his wife until death parts them.

What we need to realize here is that while the elders of a town in ancient agricultural Israel may have known all of the inhabitants of that town, still they found it needful for a husband to give his wife a written ketubah. In contrast, today most of us live in larger cities, where it is not possible to know everyone in the same way. If a ketubah was needed even in ancient Israel to establish the marital status of people in the community, why would it not be necessary today?

But even with a written ketubah that is registered with the government, still we need to know what to do with it. Men send their wives away every day. Women run from their husbands. The spiritual elders and teachers who ought to be teaching and enforcing Yahweh's precepts are often the very ones violating them, and teaching others to do the same. Have these spiritual elders and teachers thought to take Yeshua's words to heart?

Mattityahu (Matthew) 5:19-20

19 Whoever therefore breaks one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but

whoever does and teaches them, he shall be called great in the kingdom of heaven.

20 For I say to you, that unless your righteousness exceeds the righteousness of the scribes and Pharisees, you will by no means enter the kingdom of heaven."

The scribes (Karaites) and the Pharisees (Orthodox) teach that it is just fine to get a divorce "for any reason." Many Messianic teachers do the same. Teacher after teacher divorces his wife, and yet he continues to teach, and the people seem think nothing is wrong.

Mattityahu (Matthew) 15:14

14 "Let them alone. They are blind leaders of the blind. And if the blind leads the blind, both will fall into a ditch."

The purpose of a wedding ceremony is to announce the union of a man and his wife to the community, so the community can know they are married, and treat them accordingly. The purpose of a ketubah is the same. Both of these things give the spiritual elders and the brothers in the community the information they need to make sure that the evil is put out of the midst, so that the women and children are not negatively impacted, and the leaven of the scribes and the Pharisees does not take hold in our ranks. This is what Yahweh expects of the brothers.

Yahweh's Torah also serves to announce the union of Elohim and man to the global community, so that the world can know we are His. But if we are His, then we have to follow His example, and do the things that His Torah calls for us to do. One of those things is to give our wives a written ketubah, and another is to enforce sexual purity in our midst.

He who has ears, let him hear.

About the Change in Priesthoods

In my weekly post of 16/08/2019, I published an article entitled, "Why Give Your Wife a Ketubah?" (a Hebrew wedding certificate). A certain disciple then wrote with some questions, and Yahweh helped me to summarize the issue while writing him. I thought the summation might help someone, so I posted it along with the regular weekly post:

**

The [disciple's] question was about why we cannot divorce our wives permanently, when Yahweh uses the term "divorce" in Scripture. And the answer is, the definition of the word [divorce] has changed. Today (thanks to our Pharisee / Orthodox brothers), when you divorce your wife, she is gone, and you are done. But that is not the way Yahweh uses the word [divorce].

The way Yahweh uses the word "divorce", if you divorce your wife it is more like legal separation in today's terms. You cannot be held legally liable for her, because she is not listening to you, or obeying your authority. However, because of the way covering works in Scripture, when you marry her, her covering transfers out from under her father, to you. And her covering stays with you unless or until she marries someone else [Elohim forbid].

If she marries someone else then you [truly] are done, because her covering transfers to another man, and she can never come back [to you]. But if she does not marry another man, her covering remains with you. And this is why Yahweh seeks to bring Ephraim back, is that even though she has defiled her skirts [adulterated], she has

never technically remarried. So after she repents deeply, and from her heart, she can come home.

**

Then another disciple sent me another question about my summation. And because his question touches on not only our relationship with Elohim, but also the change in the priesthoods of Hebrews 7:11-12, I felt I should also reprint it, because it brings out some outstanding teaching points that we all need to know.

[The original email is in Spanish. I am translating, but also copying and pasting the Scripture quotations from the New King James Version (and changing the names) to make sure I do not mistranslate anything.]

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[Disciple email.]

Shabbat Shalom, Brother.

About your last email, I write because, [in your post you use] this phrase:

[Quoting me:] And this is why Yahweh seeks to bring Ephraim back, is that even though she has defiled her skirts, she has never technically remarried. So after she repents deeply, and from her heart, she can come home.

In my understanding, Efraim, when he was given a divorce letter, yes he married another (and this is why the Orthodox currently do not know what has to happen for Efraim to return with respect to the Law; "if he joined another husband, cannot return to her first husband.")

Then in the book of Hebrews it says [NKJV]:

Ivrim (Hebrews) 9:15-17

15 And for this reason He is the Mediator of the new covenant, by means of death, for the redemption of the transgressions under the first covenant, that those who are called may receive the promise of the eternal inheritance.

16 For where there is a testament, there must also of necessity be the death of the testator.

17 For a testament is in force after men are dead, since it has no power at all while the testator lives.

So, what I see in this (and other texts that I don't remember where they are now), is that Efraim did join another husband, and when Yeshua came, one of the reasons He had to die was to comply with this by law, "the first husband died, so the bride is free from the law of the husband and can marry another:" "he who rose from the dead ", and thus, this law that prevents Efraim from being taken as a wife again, already had its fulfillment, when the first husband died, and now he can rejoin the One who rose from the dead as a new man.

Romim (Romans) 7:1-6 [NKJV names corrected]

1 Or do you not know, brethren (for I speak to those who know the Torah), that the Torah has dominion over a man as long as he lives?

2 For the woman who has a husband is bound by the Torah to her husband as long as he lives. But if the husband dies, she is released from the Torah of her husband.

3 So then if, while her husband lives, she marries another man, she will be called an adulteress; but if her husband dies, she is free from that Torah, so that she is no adulteress, though she has married another man.

4 Therefore, my brethren, you also have become dead to the Torah through the body of Messiah,

that you may be married to another — to Him who was raised from the dead, that we should bear fruit to Elohim.

5 For when we were in the flesh, the sinful passions which were aroused by the Torah were at work in our members to bear fruit to death.

6 But now we have been delivered from the Torah, having died to what we were held by, so that we should serve in the newness of the Spirit and not in the oldness of the letter.

What do you think about this?

Shabbat Shalom, brother.

**

What do I think about this? I think it is an excellent question, and I am glad he asked. Both arguments work. I also used to use the Romans 7 approach until about +/- 2008, but then I quit using it because at the time there was a big argument in the Ephraimite movement about whether or not Shaul was a legitimate apostle (which he absolutely is). Yet those who were saying that Shaul was NOT a legitimate apostle were trying to use Romans 7 as an alleged "proof text" that Shaul taught against the Torah, so they couldn't hear Romans 7. Yet it is instructive to dive deep into this argument, because it will show us many very important things about the nature of Torah, and the reason for the change in priesthoods. Those who doubt Shaul typically misunderstand what the Torah is, and since such people abound (and need help), let us cover these materials here. It can be difficult to follow, but it is well worth it.

In my experience, those who doubt Shaul's apostleship typically don't understand the difference between the

Torah of Moshe and the Levitical Torah—and many of them do not even realize that there is a difference at all. But there is a huge difference between the two, and we need to know what the difference is, if we are to obey the Torah of Moshe. And perhaps because this is so very rudimentary and basic, many Messianics and other Two-House types seem to have a hard time following this, so let us take it very slowly, and carefully.

At the risk of sounding overly basic, the *Torah (Law) of Moshe* is a name for the first five books of Scripture (and to turn this around, the first five books of Scripture is also called the Torah of Moshe). However, this is a different term than the term *Levitical Torah* (or the instructions given to Levi). While the Torah of Levi is contained inside the Torah of Moshe, the Torah of Moshe contains much more than just the Levitical Torah.

The Torah of Moshe mentions three different priestly orders, and what we need to realize is that in doing so it also gives authorization for them to operate, when the conditions are right:

1. A Melchizedekian order
2. An order of the Firstborn
3. A Levitical order (with a Levitical Torah)

The Torah of Moshe gives us detailed information about the Levitical instructions, but it gives no detail about the instructions to the other two priestly orders. Perhaps because of this, a great many Ephraimites mistakenly assume that the term *Levitical Torah* is the same as the *Torah of Moshe*. But it is not.

Both the Torah of Moshe and the Levitical Torah were given to Israel for all time, yet while the Torah of Moshe always applies (both inside the land and out), the Torah

to Levi only applies when we live in the land of Israel and have a cleansed tabernacle or temple, and also have a cleansed Levitical priesthood. So while the Torah of Levi always exists, it does not always apply (perhaps like if we have a car, but don't have authorization to drive). To understand this, let us imagine that a driver has three cars. He can only drive one at a time. Perhaps other drivers may drive his other two cars, but not legitimately. And further, to drive any of these cars, one not only has to have authorization, one has to obey the rules of the road. This is to say that only one of the three priesthoods can be active at any given time, and that whichever of these three priesthoods has the active anointing must also obey the instructions given by Elohim.

As we explain in *Torah Government*, the Levitical order lost the active anointing when Yeshua died (which is one reason why the veil of the temple was rent in two). At that time, the Levitical order stepped down, and the Melchizedekian order stepped up to take its place. That is, the Levitical and Melchizedekian orders traded places—and when they traded places, the active operating instructions (or the active Torah) also changed, because the instructions for operating in the dispersion are necessarily different than when we operate in a cleansed tabernacle or temple in the land. And that is why Hebrews 7:12 tells us that when the priesthoods changed, there was also a change (or a transposition) in the Torah.

Ivrim (Hebrews) 7:12
12 For the priesthood being changed, of necessity there is also a change [transposition] of the Torah.

While we believe in a Semitic (Hebrew or Aramaic) inspiration for the Renewed Covenant, because we no longer have the Semitic originals, we use the Greek for

textual analysis. And in Greek, when it says there was a change of the Torah, this word *change* is *Strong's New Testament* NT:3331, *metathesis*. Metathesis refers to a transposition (i.e., trading places, or changing sides), and hence, a disestablishment of the the Torah that was displaced.

NT:3331 metathesis (met-ath'-es-is); from NT:3346; transposition, i.e. transferral (to heaven), disestablishment (of a law):

So in Romans 7, Shaul is not saying that we have become dead to the Torah of Moshe—far from it! Rather, what he is saying is that we have become dead to the rule of the letter of the Levitical Torah, which stresses obedience to the letter (and in which the punishment always involves a death). Instead, right now we are to obey the Spirit of the Melchizedekian Torah, which focuses on repentance unto life. And while the Levitical Torah still exists (and will be active again one day), it is not active right now. Therefore, we are not governed by the letter of Deuteronomy 24 right now. Instead we are governed by the same precepts, but only as understood in the Spirit of repentance, mercy, and forgiveness.

Devarim (Deuteronomy) 24:1-4

1 "When a man takes a wife and marries her, and it happens that she finds no favor in his eyes because he has found some uncleanness [sexual immorality] in her, and he writes her a certificate of divorce, puts it in her hand, and sends her out of his house,

2 when she has departed from his house, and goes and becomes another man's wife,

3 if the latter husband detests her and writes her a certificate of divorce, puts it in her hand, and sends

her out of his house, or if the latter husband dies who took her as his wife,

4 then her former husband who divorced her must not take her back to be his wife after she has been defiled; for that is an abomination before Yahweh, and you shall not bring sin on the land which Yahweh your Elohim is giving you as an inheritance."

We explain this in more detail in "Yahweh's Heart in Marriage" (in the *Covenant Relationships* collection), but where our Orthodox brothers miss the mark with their mis-interpretation is that in the first place, Deuteronomy 24:1-4 is not a law, or a statute, or even an ordinance. Rather, it is one of Yahweh's judgments. A judgment applies to train-wreck situations in which everything has gone wrong. In such train-wreck situations, a judge (and in this case, Yahweh) has to make the best of a bad situation. But it is never supposed to be used to set legal precedents (but because Orthodox Judah does not have His Spirit, they cannot sense what Yahweh's precepts are—and hence they cannot apply them correctly).

Second, because our Orthodox brethren don't know who Yeshua is, they also do not understand that it was Yeshua we betrothed at Mount Sinai (because Yahweh the Father has never left the throne room in heaven). Therefore, they do not understand how it can be that when Yeshua died and was born again, that now we are dead to the letter of Deuteronomy 24, but are alive to the precept and the Spirit of repentance upon which it is founded. And that is not to suggest that Deuteronomy 24 has been deleted from the law books! It only means that if we have Yahweh's Spirit, we are not supposed to focus on the letter of punishment right now, but rather on the Spirit of repentance (so that we might walk in repentance

before Him). The laws are the same, but the focus is completely different, and this different focus is mercy.

Third, I have not found any record anywhere in Scripture that Ephraim technically did remarry—only that she played the harlot with many lovers. And that is why Yahweh is able to call us back in Jeremiah 3.

Yirmeyahu (Jeremiah) 3:1

3 "They say, 'If a man divorces his wife, And she goes from him And becomes another man's, May he return to her again?' Would not that land be greatly polluted? But you have played the harlot with many lovers; Yet return to Me," says Yahweh.

Notice that Yahweh does not say Ephraim actually married anyone else. Rather, what He says is that she played the harlot with many lovers. He only refers to Deuteronomy 24 to point out the seriousness of the situation (because technically she is deserving of death).

It was exhausting to try to explain all of that to people who (for whatever reason) can't or won't acknowledge the difference between the Torah of Moshe and the Levitical Torah, so once I realized it was easier just to point out that Ephraim never technically remarried, I started doing that. And I thought about including this in the article on why married men should give their wives a ketubah, but the article was already 16 pages long, so I decided against it. And yet I am glad for this disciple's letter, because the distinction makes all the difference.

[For more details about why it was Yeshua we became betrothed to at Mount Sinai, and why Yahweh has never left the throne room, see "Yeshua: Manifestation of Yahweh" in *Nazarene Scripture Studies, Volume 1*.]

Shemuel, the Ephraimite Priest (1 of 4)

In this article we will see how the prophet Shemuel (Samuel) was a Levite priest from the hill country of Ephraim, and that he had a very special anointing which makes him the forerunner Yeshua's Melchizedekian priesthood. We will also see that he was the forerunner of the coming combined Levitical-Melchizedekian order spoken of in Isaiah 66.

In *Torah Government* we saw that there have been six priesthoods in Israel so far, and that there will be at least one more. The six priesthoods so far are:

1. An internal priesthood of the patriarchs
2. An external Melchizedekian priesthood (Gen. 14)
3. An internal priesthood of the firstborn (Ex. 13)
4. An internal Levitical priesthood
5. An internal rabbinical priesthood (Judah)
6. An internal Melchizedekian priesthood (Ephraim)

The coming seventh priesthood will be a combined Melchizedekian-Levitical priesthood. It will be comprised of those of the rabbinical (i.e., Levitical) order who survive the tribulation and Armageddon, plus those of the order of Melchizedek (i.e., Nazarene Israel) who are regathered from the nations after Armageddon.

Yeshayahu (Isaiah) 66:20-21

20 Then they shall bring all your brethren for an offering to Yahweh out of all nations, on horses and in chariots and in litters, on mules and on camels, to My set-apart mountain Jerusalem," says Yahweh, "as the children of Israel bring an offering in a clean vessel into the house of Yahweh.

21 And I will also take some of them for priests and Levites," says Yahweh.

Shemuel is the forerunner of this combined priesthood because his anointing was Levitical and Melchizedekian. Further, he imparted a Melchizedekian anointing to King David, who was also a Melchizedekian priest. This anointing ultimately came to rest on Yeshua Messiah, who is the Apostle and High Priest of the renewed order of Melchizedek.

Ivrim (Hebrews) 3:1

3 Therefore, set-apart brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our confession, Messiah Yeshua...

The Torah is considered prophetic in that it establishes patterns that repeat themselves throughout history. One of these prophetic patterns is that Yahweh first crushes rebellion, and then blesses those who have repented (including their descendants).

After the Firstborn priesthood participated in the sin of the golden calf, Yahweh chose the Levites instead. This is because the Levites opposed even their own family members, thus showing that they valued Yahweh even over their own flesh and blood.

Shemote (Exodus) 32:29

29 Then Moshe said, "Consecrate yourselves today to Yahweh, that He may bestow on you a blessing this day, for every man has opposed his son and his brother."

Yet ironically, after the Levitical order was installed, a Levite by the name of Korach urged two hundred and fifty leaders of the congregation to rise up and rebel

against Moshe (Moses) and Aharon (Aaron), and against the anointing Yahweh had given them.

Bemidbar (Numbers) 16:1-3

1 Now Korach 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?"

Yahweh was enraged by this and wanted to consume the whole assembly. However, when Moshe and Aharon interceded, Yahweh said He would destroy only the rebellion's three main leaders, Korach, Dathan, and Aviram.

Bemidbar (Numbers) 16:20-24

20 And Yahweh spoke to Moshe and Aharon, saying,

21 "Separate yourselves from among this congregation, that I may consume them in a moment."

22 Then they fell on their faces, and said, "O Elohim, the Elohim of the spirits of all flesh, shall one man sin, and You be angry with all the congregation?"

23 So Yahweh spoke to Moshe, saying,

24 "Speak to the congregation, saying, 'Get away from the tents of Korach, Dathan, and Abiram.'"

The people then got away from the tents of Korach, Dathan, and Aviram, such that all that was left in the tents were their wives, their sons, and their little children.

Bemidbar (Numbers) 16:27

27 So they got away from around the tents of Korach, Dathan, and Abiram; and Dathan and Abiram came out and stood at the door of their tents, with their wives, their sons, and their little children.

While Korach, Dathan, and Abiram perished, Exodus 6:24 tells us that the names of Korach's surviving sons were Assir, Elkanah, and Abiasaph. The name Abiasaph means, "father of gathering", and as we will see, this "father of gathering" was the forefather of Shemuel.

Shemote (Exodus) 6:24

24 And the sons of Korach were Assir, Elkanah, and Abiasaph. These are the families of the Korahites.

1 Chronicles 6:22 confirms Korach's surviving sons were named Assir, Elkanah, and Abiasaph, except Abiasaph is spelled Ebiasaph (verse 23). The genealogy is slightly condensed, but Shemuel the Prophet is in verse 28, and his father Elkanah in verse 27. But what we need to see here is that Samuel's lineage is entirely Levitical.

Divre HaYamim Aleph (1 Chronicles) 6:22-28

22 The sons of Kohath were Amminadab his son, Korah his son, Assir his son,

23 Elkanah his son, Ebiasaph his son, Assir his son,

24 Tahath his son, Uriel his son, Uziah his son, and Shaul his son.

25 The sons of Elkanah were Amasai and Ahimoth.

26 As for Elkanah, the sons of Elkanah were Zophai his son, Nahath his son,

27 Eliab his son, Jeroham his son, and Elkanah his son [father of Shemuel the Prophet].

28 The sons of Shemuel [the Prophet] were Joel the firstborn, and Abijah the second.

Korach's children must have repented for their father's rebellion, because ultimately, they were greatly blessed. King David appointed some of Korach's children to sing in the house of Yahweh, and they wrote Psalms 42-49, 84, 85, 87, and 88. This shows us that even if we come from a so-called "bad family", that repentance and the operation of the Spirit can overcome whatever "bad genetics" we might think we have.

Divre HaYamim Aleph (1 Chronicles) 6:31-38

31 Now these are the men whom David appointed over the service of song in the house of Yahweh, after the ark came to rest.

32 They were ministering with music before the dwelling place of the tabernacle of meeting, until Solomon had built the house of Yahweh in Jerusalem, and they served in their office according to their order.

33 And these are the ones who ministered with their sons: Of the sons of the Kohathites were Heman the singer, the son of Joel, the son of Shemuel [the Prophet],

34 the son of Elkanah, the son of Jeroham, the son of Eliel, the son of Toah,

35 the son of Zuph, the son of Elkanah, the son of Mahath, the son of Amasai,

36 the son of Elkanah, the son of Joel, the son of Azariah, the son of Zephaniah,

37 the son of Tahath, the son of Assir, the son of Ebiasaph, the son of Korah,

38 the son of Izhar, the son of Kohath, the son of Levi, the son of Israel.

Shemuel the Prophet is listed in verse 33, and his father Elkanah is listed in verse 34. Yet while the lineage is clearly Levitical, 1 Shemuel 1:1 tells us that Shemuel's father Elkanah was not a Levite, but an Ephraimite. This is very curious, because apart from minor variations in spelling, the genealogies match perfectly.

Shemuel Aleph (1 Samuel) 1:1

1 Now there was a certain man of Ramathaim Zophim, of the mountains of Ephraim, and his name was Elkanah the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephraimite.

So, now let us ask, if Shemuel descended from Korach the Levite, why does Scripture call Shemuel's father an *Ephraimite*? The obvious pshat (face level) answer is that Elkanah was a Levite who lived in the hill country of Ephraim. Yet at a deeper level it also serves as a hint (a remez, רמז) that Shemuel was a type of the coming Messiah, whose mission was to regather the lost sheep of the *house of Ephraim*, also called the *house of Israel*.

Mattityahu (Matthew) 15:24

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

It also stands to reason that while Samuel was a Levite, he must have also received a Melchizedekian anointing,

because he was the one who anointed King David, and as we will see in just a moment, King David's anointing was Melchizedekian.

Shemuel Aleph (1 Samuel) 16:13

13 Then Samuel took the horn of oil and anointed him in the midst of his brothers; and the Spirit of Yahweh came upon David from that day forward. So Samuel arose and went to Ramah.

The name Melchi-Tzedek means "kings and righteous", and in addition to being king, we will see that David was also a priest in the short-lived Tabernacle of David. And he could still wear a linen ephod, even though he was not a Levite.

Shemuel Bet (2 Samuel) 6:13-14

13 And so it was, when those bearing the ark of Yahweh had gone six paces, that he sacrificed oxen and fatted sheep.
14 Then David danced before Yahweh with all his might; and David was wearing a linen ephod.

This Melchizedekian anointing ultimately came to rest on King David's descendant Yeshua, who is our High Priest forever, according to the order of Melchizedek.

Tehillim (Psalms) 110:4

4 Yahweh has sworn And will not relent, "You are a priest forever According to the order of Melchizedek."

This is also why we are called to be a royal priesthood.

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....

Yet there are still more connections.

Shemuel's mother Hannah was barren, but she vowed that if Yahweh would give her a son, she would give him fully to Yahweh, and make him a Nazirite from birth, such that no razor would ever pass over his head (reference Numbers 6:5).

Shemuel Aleph (1 Samuel) 1:11

11 Then she made a vow and said, "O Yahweh of hosts, if You will indeed look on the affliction of Your maidservant and remember me, and not forget Your maidservant, but will give Your maidservant a male child, then I will give him to Yahweh all the days of his life, and no razor shall come upon his head."

This gives us another *remez* (רמז) or a hint that Shemuel was a type of the coming Messiah. In Hebrew, the word for Nazirite is *nazir* (נזיר), and the word for Nazareth is *Natseret* (נְצֻרֶת). While these words are unrelated, and have different roots, they often go together. And indeed, Yahweh often uses puns (or plays on similar-sounding words) in prophetic ways.

In "Yeshua the Celibate Nazirite" (in *Nazarene Scripture Studies Volume 2*), we show that Yeshua was a nazirite from Nazareth. And as we explain in *Nazarene Israel*, Yeshua's call was to bring back the lost and scattered sheep of the *house of Israel*, also known as the *house of Ephraim*. In this, Yeshua was like Shemuel's ancestor Elkanah, the "father of gathering (the Ephraimites)."

Mattityahu (Matthew) 15:24

24 But He answered and said, "I was not sent except to [regather] the lost sheep of the house of Israel [also called the house of Ephraim]."

And there still more parallels between Shemuel and Yeshua. For example, Shemuel was used to replace the sons of the Levitical high priest Eli, because they were corrupt, and did not know Yahweh.

Shemuel Aleph (1 Samuel) 2:12

12 Now the sons of Eli were corrupt; they did not know Yahweh.

Yahweh used Shemuel to deliver the message that He would kill Eli's two sons as a sign that He would raise up a faithful priest, who would have a sure house, who would walk before His anointed forever.

Shemuel Aleph (1 Samuel) 2:34-35

34 "Now this shall be a sign to you that will come upon your two sons, on Hophni and Phinehas: in one day they shall die, both of them.

35 Then I will raise up for Myself a faithful priest who shall do according to what is in My heart and in My mind. I will build him a sure house, and he shall walk before My anointed forever."

Many commentators tell us that the faithful priest spoken of here was Zadok, whom Solomon made high priest in the place of Eli's descendant Abiathar (1 Kings 2:35). Yet it also hints at how Yeshua would one day be used to raise up a renewed order of Melchizedek to replace the corrupted order of rabbis, because they do not know Yahweh, and profane His commandments.

And there are still more parallels, but these we will see in the next part of this series, where we talk about King David, and why he was chosen, and his tie-in with the house of Ephraim.

Was King David Illegitimate? (2 of 4)

It may seem hard to accept, but in this article we will see evidence that King David was illegitimate. We will also see how it relates prophetically not only to Yeshua, but also to us as Ephraimites. Further, in future chapters we will see how this relates to the Two Houses of Israel, and also to Yahweh's grand plan of salvation.

In the last chapter we saw how Shemuel (Samuel) the Prophet had a special anointing that was both Levitical and Melchizedekian. Then in 1 Shemuel 16 Yahweh told Shemuel to go to Beit Lechem (Bethlehem) and anoint a new king over Israel from among Yishai's (Jesse's) sons, to replace King Shaul.

Shemuel Aleph (1 Samuel) 16:1-5

1 Now Yahweh said to Shemuel, "How long will you mourn for Shaul, seeing I have rejected him from reigning over Israel? Fill your horn with oil, and go; I am sending you to Yishai the Bethlehemite. For I have provided Myself a king among his sons."

2 And Shemuel said, "How can I go? If Shaul hears it, he will kill me." But Yahweh said, "Take a heifer with you, and say, 'I have come to sacrifice to Yahweh.'

3 Then invite Yishai to the sacrifice, and I will show you what you shall do; you shall anoint for Me the one I name to you."

4 So Shemuel did what Yahweh said, and went to Bethlehem. And the elders of the town trembled at his coming, and said, "Do you come peaceably?"

5 And he said, "Peaceably; I have come to sacrifice to Yahweh. Sanctify yourselves, and come with me to the sacrifice." Then he set Yishai and his sons apart, and invited them to the sacrifice.

Notice that in verse 4 that the city elders "trembled" at Shemuel's coming. Then in verse 5 we are told that Shemuel set Yishai and his sons apart and invited them to the sacrifice. Yet in verse 10 Shemuel realized that the future king of Israel was not there, so he asked Yishai if "all" of his sons were there. The answer was no, that the youngest was still tending the sheep.

Shemuel Aleph (1 Samuel) 16:10-13

10 Thus Yishai made seven of his sons pass before Shemuel. And Shemuel said to Yishai, "Yahweh has not chosen these."

11 And Shemuel said to Yishai, "Are all the young men here?" Then he said, "There remains yet the youngest, and there he is, keeping the sheep." And Shemuel said to Yishai, "Send and bring him. For we will not sit down till he comes here."

12 So he sent and brought him in. Now he was ruddy, with bright eyes, and good-looking. And Yahweh said, "Arise, anoint him; for this is the one!"

13 Then Shemuel took the horn of oil and anointed him in the midst of his brothers; and the Spirit of Yahweh came upon David from that day forward. So Samuel arose and went to Ramah.

The traditional explanation as to why Yishai did not make sure all of his sons were at the sacrifice is simply that David was the youngest. However, it does not make sense that Yishai would leave any of his legitimate sons out of this feast. Let us consider that Shemuel was judge over Israel, meaning he was the most powerful and respected man in the nation (like a king). So, if a king came to town and set us and our sons apart, and invited us to a special sacrifice, and told us to bring our sons, would we leave one of them out? Or would we make sure they were all there?

It doesn't make sense that Yishai would leave any of his legitimate sons out of a meeting with a greatly respected leader of the nation such as Shemuel. Yet it would make sense to exclude a bastard son, because a bastard is not normally considered a full legal son (and he does not normally have full legal rights).

For other witnesses to this theory let us read Psalm 51, which was written after David's adulterous affair with Bat Sheva (Bathsheba). In verse 5, King David wrote: "Behold, I was brought forth in iniquity, and in sin my mother conceived me."

Tehillim (Psalms) 51:5

5 Behold, I was brought forth in iniquity, And in sin my mother conceived me.

What is King David trying to say here? Traditionally this is interpreted to mean that David's affair with Bat Sheva was due to the same fleshly sinful nature which plagues all of fallen mankind (due to Adam and Havvah's original sin). However, this does not truly explain why King David committed adultery, because while all humans share the same sinful fleshly nature, not all human beings commit adultery.

Why not take King David at face value when he says, "in sin my mother conceived me"? Why not accept that King David was confessing that he was the product of an illicit affair? Wouldn't that explain why David was not invited to the meeting with Shemuel (since illegitimate sons are not technically considered full sons)? And yet he was still considered to be a son, such that when Shemuel asked if "all" of Yishai's sons were there, it could honestly be said that the youngest son was still tending the sheep.

Consider also that Scripture gives us the names of the mothers of many of the other important prophets and kings, including Shemuel's mother Hannah (1 Shemuel 1:20), Moshe's mother Yocheved (Exodus 6:20), and Yeshua's mother Miriam (e.g. Matthew 1:16). We are also told that King Solomon's mother's name was Bat Sheva (Bathsheba, 2 Samuel 12:24), but we are never told King David's mother's name. Why is her name not mentioned?

There are a few possibilities. First, if David's mother was married to Yishai, but she had an affair with another man and conceived David, her name might have been left out of the Scriptural record (along with the biological father's name), because to bring up the genealogy could have brought shame upon Yishai.

Second (and it seems more likely), if Yishai had an affair, or if he had visited a prostitute and she conceived, again David's mother's name would have been left out of the Scriptural record, because this also would have brought shame upon Yishai.

In ancient Israel, when a prostitute conceived, the son could be adopted and raised by the father. For example, Judges 11:1-2 tells us that Yipthah (Jephthah) was the son of a prostitute.

Shophetim (Judges) 11:1-2

1 Now Yipthah the Gileadite was a mighty man of valor, but he was the son of a harlot; and Gilead begot Yipthah.

2 Gilead's wife bore sons; and when his wife's sons grew up, they drove Yipthah out, and said to him, "You shall have no inheritance in our father's house, for you are the son of another woman."

While Gilead raised his son Yipthah, Yipthah was not truly considered a full son (with the same legal rights to the inheritance). While Gilead's legitimate sons later drove him out (verse 2) to prevent him from receiving any of his father's inheritance, because he was a skilled warrior, Yipthah went on to become the judge (basically the king) of Israel, as King David would later do.

Perhaps, like Yipthah's brothers sought to exclude him, did David's brothers also pressure their father, to make sure he was not included at the feast? This would also match the record in Psalm 69, which is thought to refer to David's early life (before he became king). Notice that in verse 8, David says that he had become estranged from his brothers, and that he was also an alien to his mother's children. This is two separate groups of people.

Tehillim (Psalms) 69:8

8 I have become a stranger to my brothers, And an alien to my mother's children...

This would seem to strongly support the idea that David was the offspring of another woman, because David's brothers (Yishai's sons) rejected him, as did his mother's children.

Curiously, when Yishai asks David to take food to his brothers when they were fighting with the Philistines, there is no conflict. However, there is conflict as soon as David shows up at the battlefield, with his brother Eliab verbally abusing him.

Shemuel Aleph (1 Samuel) 17:28-29

28 Now Eliab his oldest brother heard when he spoke to the men; and Eliab's anger was aroused against David, and he said, "Why did you come down here? And with whom have you left those few

sheep in the wilderness? I know your pride and the insolence of your heart, for you have come down to see the battle."

29 And David said, "What have I done now? Is there not a cause?"

David's answer ("What have I done now?") seems to say that it was not uncommon for him to receive abuse from Eliab, and perhaps from his other brothers as well. This would be consistent with him being illegitimate.

We might also consider that in ancient times, Israelites most likely had olive colored skin. In contrast, we are told that David's complexion was "ruddy." Why are we given this information, unless it is a hint that David did not have the same genetics as his brothers?

Shemuel Aleph (1 Samuel) 16:12

12 So he sent and brought him in. Now he was ruddy, with bright eyes, and good-looking. And Yahweh said, "Arise, anoint him; for this is the one!"

Returning to Psalm 69, it seems to indicate that David's early life was filled with loneliness and rejection. David speaks of crying because of his rejection, and also for being punished for sins that he did not commit.

Tehillim (Psalms) 69:3-4

3 I am weary with my crying; My throat is dry; My eyes fail while I wait for my Elohim.

4 Those who hate me without a cause Are more than the hairs of my head; They are mighty who would destroy me, Being my enemies wrongfully; Though I have stolen nothing, I still must restore it.

In Psalm 69:8 (above), when King David said he had become a “stranger” to his brothers, the word in Hebrew is *muzar* (מוֹזֵר). *Strong’s Concordance* tells us that this word is related to the word for an illegitimate child (or a bastard), which in Hebrew is called a *mamzer* (מַמְזֵר). (The Strong’s definition here is not completely accurate. What makes a mamzer is a lack of a lawful union.)

OT:4464 mamzer (mam-zare'); from an unused root meaning to alienate; a mongrel, i.e. born of a Jewish father and a heathen mother:
KJV - bastard.

There is also another related Hebrew word, which is *zur* (זֵר). This refers to someone who is turned aside from lodging because he is strange, or profane, or because he comes from a strange man or woman (who is not part of the nation of Israel).

OT:2114 (זֵר) zuwr (zoor); a primitive root; to turn aside (especially for lodging); hence to be a foreigner, strange, profane; specifically (active participle) to commit adultery:
KJV - (come from) another (man, place), fanner, go away, (e-) strange (-r, thing, woman).

Now here is where the study starts to get interesting. If David was a mamzer (illegitimate), then he would have been shunned in his early life, based on Deuteronomy 23:2, which prohibits anyone of illegitimate birth entering the assembly of Yahweh, even to the tenth generation.

Devarim (Deuteronomy) 23:2
2 "One of illegitimate birth shall not enter the assembly of Yahweh; even to the tenth generation none of his descendants shall enter the assembly of Yahweh."

However, we need to understand this prohibition in its greater overall context. Deuteronomy 23:2 cannot mean that no one of illegitimate birth can ever belong to the nation of Israel in an absolute sense, or Yiphthah could never have belonged to the nation of Israel (much less been made Israel’s judge).

Further, Judah had five sons, three of which survived.

B’reisheet (Genesis) 46:12
12 The sons of Judah were Er, Onan, Shelah, Perez, and Zerah (but Er and Onan died in the land of Canaan). The sons of Perez were Hezron and Hamul.

Two of the three surviving sons were Perez and Zerah, who came illegitimately through Tamar.

B’reisheet (Genesis) 38:29-30
29 Then it happened, as he drew back his hand, that his brother came out unexpectedly; and she said, "How did you break through? This breach be upon you!" Therefore his name was called Perez.
30 Afterward his brother came out who had the scarlet thread on his hand. And his name was called Zerah.

If we apply the prohibition of Deuteronomy 23:2 in an absolute sense, we must remove two-thirds of the tribe of Judah from Israel! And even if we wanted to do that, we cannot, because there are only nine generations in between Judah’s illegitimate son Perez and the also-illegitimate King David, who is the ancestor of Yeshua. So, if we apply Deuteronomy 23:2 in an absolute sense, we effectively have to exclude Yeshua’s line from the nation of Israel (Elohim forbid!).

Luqa (Luke) 3:31-33

31 the son of Melea, the son of Menan, the son of Mattathah, the son of Nathan, the son of David,

32 the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Nahshon,

33 the son of Amminadab, the son of Ram, the son of Hezron, the son of Perez, the son of Judah....

So how should we understand Deuteronomy 23:2? It is sometimes thought that the phrase "ten generations" means "for all time." Yet while illegitimacy will always be prohibited, this prohibition is not absolute such that a bastard must be put outside the nation (because like King David, the child did nothing wrong). Only, it will always be considered a great blemish to be illegitimate, such that someone of illegitimate birth is not allowed to join the assembly of the leaders of the nation (which is the other definition of "assembly").

We should also remember that Yahweh writes laws for us (not for Himself). Therefore, when it pleases Him to do so, He can make an exception to His own blanket rule and raise one of illegitimate birth up to leadership status. However, unless He does so, the prohibition against illegitimacy will generally keep a bastard from becoming a leader in Israel. And yet there have also been several great bastard kings and queens in the Judeo-Christian world, to include William the Conqueror, and Queen Elizabeth. Perhaps like King David and Yipthah, William and Elizabeth did nothing wrong, and so Yahweh took mercy on their condition, and raised them up.

So, to make matters especially interesting for Ephraim, in addition to the general prohibition against a mamzer serving in the assembly of leaders there is also a prohibition against a zur (זר) or other person of strange birth (or strange faith) serving in the Levitical order, or of touching the things that are assigned to the Levites. One

example (among many) is given in Numbers 1:51, where we are told that a stranger (זר) who comes near to the tabernacle (to move it) shall be put to death.

Bemidbar (Numbers) 1:51

51 "And when the tabernacle is to go forward, the Levites shall take it down; and when the tabernacle is to be set up, the Levites shall set it up. The outsider who comes near shall be put to death."

In the next chapters we will see why this is so interesting, because it hints as to why King David had to establish the Tabernacle of David in order to make possible the regathering of the lost sheep of the house of Ephraim (or Israel), who are also of a similarly illegitimate status.

Hoshea (Hosea) 1:2

2 When Yahweh began to speak by Hoshea, Yahweh said to Hosea: "Go, take yourself a wife of harlotry And children of harlotry, For the land has committed great harlotry By departing from Yahweh."

As we explain in *Nazarene Israel*, we Ephraimites are children of spiritual harlotry, and our forefathers also have married outside of the covenant. We are zurim (strangers) in both the spiritual and the physical sense. And yet Yahweh also takes compassion on us, in that this is also not our fault. Our mission was to intermarry with all of the families of the earth, in order to bring about the promises given to Israel, that every family and every nation would be blessed in him (genetically), and in his Seed (meaning Yeshua). And yet because we are not allowed to come near the Levitical (or rabbinical) temple, there had to be a means of bringing us near, until such time as Yahweh decides to take some of us for priests, and for Levites.

Yeshayahu (Isaiah) 66:20-21

20 Then they shall bring all your brethren for an offering to Yahweh out of all nations, on horses and in chariots and in litters, on mules and on camels, to My set-apart mountain Jerusalem," says Yahweh, "as the children of Israel bring an offering in a clean vessel into the house of Yahweh.

21 And I will also take some of them for priests and Levites," says Yahweh.

As we will see in the next chapters, Yahweh's plan was first for Shemuel the Ephraimite priest to anoint King David with a special Melchizedekian anointing. With this special anointing, he would serve as a priest in a new kind of tent called the Tabernacle of David. This was a special tent that was separate from the Tabernacle of Meeting (or the Tabernacle of Moshe), and it was to be a special transitional vehicle which would one day be raised back up by King David's descendant Yeshua, who was also (wrongly) considered illegitimate. Through His great sacrifice, Yeshua would re-establish King David's Melchizedekian priesthood, which is another transitional vehicle designed to bring back the lost and scattered "children of harlotry" of the house of Ephraim.

The Tabernacle of David (3 of 4)

In 1 Samuel 4, the Levitical priesthood had become corrupted. Because of this, Yahweh let the Philistines capture the Ark of the Covenant in battle. When news of the ark's capture reached the Levitical high priest Eli in Shiloh, he fell off his seat backward, and broke his neck.

Shemuel Aleph (1 Samuel) 4:17-18

17 So the messenger answered and said, "Israel has fled before the Philistines, and there has been a great slaughter among the people. Also your two sons, Hophni and Phinehas, are dead; and the ark of Elohim has been captured."

18 Then it happened, when he made mention of the ark of Elohim, that Eli fell off the seat backward by the side of the gate; and his neck was broken and he died, for the man was old and heavy. And he had judged Israel forty years.

Yahweh plagued the Philistines because of the ark, and so they eventually sent it back. However, it never went back inside the Tabernacle of Meeting. Instead it was taken to Kiriath-Jearim, where it remained in the house of Avinadav (Abinadab) for perhaps 20 years.

Shemuel Aleph (1 Samuel) 7:1-2

1 Then the men of Kirjath Jearim came and took the ark of Yahweh, and brought it into the house of Abinadab on the hill, and consecrated Eleazar his son to keep the ark of Yahweh.

2 So it was that the ark remained in Kirjath Jearim a long time; it was there twenty years. And all the house of Israel lamented after Yahweh.

Both the ark and the Tent of Meeting were designed to be able to travel, and Yahweh had commanded them to move separately before (as in the conquest of Jericho, Joshua 6:4). However, after the death of Eli they were separated a long time. There is a lot of conjecture about the exact travels of the Tent of Meeting and the ark, but we do know that at one point the Tent of Meeting had relocated to Nob, because this is where David asked Ahimelech for the day-old showbread.

Shemuel Aleph (1 Samuel) 21:1-3

1 Now David came to Nob, to Ahimelech the priest. And Ahimelech was afraid when he met David, and said to him, "Why are you alone, and no one is with you?"

2 So David said to Ahimelech the priest, "The king has ordered me on some business, and said to me, 'Do not let anyone know anything about the business on which I send you, or what I have commanded you.' And I have directed my young men to such and such a place.

3 Now therefore, what have you on hand? Give me five loaves of bread in my hand, or whatever can be found."

Later the Tent of Meeting moved to Gibeon, which was closer to King Shaul's home in Gibeah (north of Jerusalem). The regular burnt offerings continued to be offered there, even though the Ark of the Covenant was most likely no longer inside.

Divre HaYamim Aleph (1 Chronicles) 16:39-40

39 and Zadok the priest and his brethren the priests, before the tabernacle of Yahweh at the high place that was at Gibeon,

40 to offer burnt offerings to Yahweh on the altar of burnt offering regularly morning and evening, and

to do according to all that is written in the Torah of Yahweh which He commanded Israel...

Then when David was made king and won Jerusalem in battle, he thought to bring the ark closer to his new home in Jerusalem. He called thirty thousand choice men of Israel to move it, but they did not realize that the ark was only to be carried by the Levites (Exodus 25:14). That is why, when the oxen stumbled and Uzzah went to steady the ark, Yahweh struck Uzzah, and he died.

Shemuel Bet (2 Samuel) 6:1-11

1 Again David gathered all the choice men of Israel, thirty thousand.

2 And David arose and went with all the people who were with him from Baale Judah to bring up from there the ark of Elohim, whose name is called by the Name, Yahweh of Hosts, who dwells between the cherubim.

3 So they set the ark of Elohim on a new cart, and brought it out of the house of Abinadab, which was on the hill; and Uzzah and Ahio, the sons of Abinadab, drove the new cart.

4 And they brought it out of the house of Abinadab, which was on the hill, accompanying the ark of Elohim; and Ahio went before the ark.

5 Then David and all the house of Israel played music before Yahweh on all kinds of instruments of fir wood, on harps, on stringed instruments, on tambourines, on sistrums, and on cymbals.

6 And when they came to Nachon's threshing floor, Uzzah put out his hand to the ark of Elohim and took hold of it, for the oxen stumbled.

7 Then the anger of Yahweh was aroused against Uzzah, and Elohim struck him there for his error; and he died there by the ark of Elohim.

8 And David became angry because of Yahweh's outbreak against Uzzah; and he called the name of the place Perez Uzzah to this day.

9 David was afraid of Yahweh that day; and he said, "How can the ark of Yahweh come to me?"

10 So David would not move the ark of Yahweh with him into the City of David; but David took it aside into the house of Obed-Edom the Gittite.

11 The ark of Yahweh remained in the house of Obed-Edom the Gittite three months. And Yahweh blessed Obed-Edom and all his household.

Perhaps King David wondered if it had been a bad idea to move the ark, and so it was quickly parked in the house of Obed-Edom, the Gittite. However, when Obed-Edom was blessed by it, perhaps King David realized that the only problem had been that it had not been carried by the Levites. Therefore, King David arranged for the Levites to carry it, and he tried again. But notice that King David (who was of the tribe of Judah) wore a linen ephod, which is only for priests to wear.

Shemuel Bet (2 Samuel) 6:12-15

12 Now it was told King David, saying, "Yahweh has blessed the house of Obed-Edom and all that belongs to him, because of the ark of Elohim." So David went and brought up the ark of Elohim from the house of Obed-Edom to the City of David with gladness.

13 And so it was, when those bearing the ark of Yahweh had gone six paces, that he sacrificed oxen and fatted sheep.

14 Then David danced before Yahweh with all his might; and David was wearing a linen ephod.

15 So David and all the house of Israel brought up the ark of Yahweh with shouting and with the sound of the trumpet.

Since King David was of the tribe of Judah, and not of Levi, how could he wear a linen ephod, which is only for priests to wear? The answer is that King David was not a priest after the order of Levi, but after the order of Melchizedek. As His descendant Yeshua also would be.

Tehillim (Psalms) 110:4

4 Yahweh has sworn And will not relent, "You are a priest forever According to the order of Melchizedek."

We should note well that King David did not have the ark put in the Tent of Meeting, but in a new and special tent that King David erected for it, which was called the Tabernacle of David.

Shemuel Bet (2 Samuel) 6:17

17 So they brought the ark of Yahweh, and set it in its place in the midst of the tabernacle that David had erected for it. Then David offered burnt offerings and peace offerings before Yahweh.

If King David was called to be a priest after the order of Melchizedek, he could not officiate in the Tabernacle of Meeting, since that was only for the Levites to officiate in, and illegitimate children (mamzers) such as King David would not be able to officiate in it. That is why King David set up a new and different tent called the Tabernacle of David, in which he and his sons could officiate as priests.

Most translations of 2 Samuel 8:15-18 tell us that David's sons were "chief rulers" or "chief ministers" in the Tabernacle of David, but in Hebrew it says plainly that David's sons (like David) were priests (cohenim, כֹּהֲנִים).

Shemuel Bet (2 Samuel) 8:15-18

15 So David reigned over all Israel; and David administered judgment and justice to all his people.

16 Joab the son of Zeruiah was over the army; Jehoshaphat the son of Ahilud was recorder;

17 Zadok the son of Ahitub and Ahimelech the son of Abiathar were the priests; Seraiah was the scribe;

18 Benaiah the son of Jehoiada was over both the Cherethites and the Pelethites; and David's sons were cohenim [כֹּהֲנִים].

Strong's Hebrew Concordance defines the word this way:

OT:3548 kohen (ko-hane'); active participle of OT:3547; literally, one officiating, a priest; also (by courtesy) an acting priest (although a layman):

KJV - chief ruler, own, priest, prince, principal officer.

The progression is fascinating. First there was Shemuel, the Levitical priest and anointed judge from the territory of Ephraim, who was called an Ephraimite. He anointed King David with a Melchizedekian anointing. King David then passed this Melchizedekian anointing to his sons, who also served as cohenim (whether priests, rulers, or ministers), even though they were of the tribe of Judah. Then many years later, Yeshua the Messiah would also select other Jews to become Melchizedekian priests in the Tabernacle of David, which He was restoring by His Spirit. Then He would choose a Benjamite (Shaul), and some Hellenized Jews (Timothy), and ultimately even gentiles would be called to serve in this Melchizedekian order. And together over many years, and even through a Great Falling Away, they would take the Good News

of the Kingdom of Elohim to the lost sheep of the house of Israel (Ephraim).

In the next chapter we will see what the Tabernacle of David was like, and why its Torah is so unlike the Torah of the Levitical order.

Why David's Tabernacle? (4 of 4)

In *Nazarene Israel* we explain how the house of Israel (Ephraim) went into spiritual captivity in the Assyrian Dispersion, but how one day they would return. Amos also prophesies of this. Amos tells us that the rebels of Yahweh's people will be utterly destroyed (in the Great Tribulation), and yet at the same time, Yahweh will sift with a sieve among all the nations, such that not even the smallest grain (i.e., not the least of the Ephraimites) will fall to the ground. Yahweh will bring Ephraim back to His land, to dwell in it forever. But what we need to see here is that the way Yahweh plans to bring this sifting about is by re-establishing the Tabernacle of David. Here is how the New King James Version reads, with the set-apart names corrected.

Amos 9:9-12

9 "For surely I will command, And will sift the house of Israel among all nations, As grain is sifted in a sieve; Yet not the smallest grain shall fall to the ground.

10 All the sinners of My people shall die by the sword, Who say, 'The calamity shall not overtake nor confront us.'

11 "On that day I will raise up The tabernacle of David, which has fallen down, And repair its damages; I will raise up its ruins, And rebuild it as in the days of old;

12 That they may possess the remnant of Edom, And all the Gentiles who are called by My name," Says Yahweh who does this thing."

There is an important discrepancy in verse 12. This is because while most mainstream versions are generally accurate (with the exception of the set-apart names),

there are some errors, or suspected errors. And many of these errors have to do with the fact that these mainline versions translate their Older Covenant sections directly from the Hebrew Masoretic Text, assuming that it is the original. However, while many Orthodox Jews will claim that the Hebrew Masoretic Text is the original, the truth is that it is not. It is merely the best that we have.

Even the name *Masoretic* Text belies the fact that there are alterations to the text, because the term *Masoretic* comes from the Hebrew word *Masorah*, which means "tradition." Thus, the Hebrew Masoretic Text is literally the *Traditionalist* Hebrew text. Further, Yeshua spoke out against the scribes (Karaites) and the Pharisees for the fact that their traditions make void the word of Elohim.

Mattityahu (Matthew) 15:3

3 He answered and said to them, "Why do you also transgress the commandment of Elohim because of your tradition?"

The reason we have a Traditionalist Hebrew Text is that as good as the Jewish scribal techniques are, over the centuries, errors crept into the text. For that reason, in the Middle Ages there were a number of different texts, and a group of Karaite (Sadducee) scribes called the *Masorettes* undertook to standardize the text. And, as one might expect, while they were standardizing it, they standardized it to fit their tradition (i.e., to their liking).

The Masorettes also added a system of vowel points, which did not exist in written form before the Middle Ages. (For example, there are no vowel points in the Dead Sea Scrolls.) The reason this matters is that in Hebrew (as in other languages), if you add vowels, or change the vowels, you change the meaning of the

words—and when you change the word meanings, you change the meaning of Scripture. This may be why Yahweh says that the scribes (Karaites) and the wise men have rejected His word.

Yirmeyahu (Jeremiah) 8:8-9

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?"

History records that there were other alterations prior to the Masoretes. (Those interested can search for the 134 Emendations of the Sopherim, and the 18 Emendations of the Sopherim). But what we need to see here is that Amos tells us that the reason Yahweh is raising the Tabernacle of David back up is so the house of Israel can possess the remnant of Edom (i.e., Esau), and all of the Gentiles who call upon His name. Except, this reads very differently than how it is quoted in Acts 15:14-17. Acts 15:14-17 says that the reason Yahweh will raise the Tabernacle of David back up is so that the rest of MANKIND can seek Yahweh.

Ma'asei (Acts) 15:14-17

14 "Simon 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.'"

In Hebrew, the difference between Edom (עֲדוֹם) and Adam or mankind (אָדָם) is essentially the written vowels (which were only written down after Amos' time). Yet if it is Adam and not Edom, the difference is huge.

In that light, we should also point out that the LXX or Septuagint was an official translation of the Tanach into Greek. It was commissioned by the rabbis a few hundred years before Yeshua's arrival. In Amos 9:12 it uses the word *anthropon*, which means "mankind."

Amos tells us in verse 9:9 that Yahweh's purpose in setting the Tabernacle of David back up is to sift the house of Israel (Ephraim) out of all nations, as grain is sifted with a sieve.

Amos 9:9-12

9 "For surely I will command, And will sift the house of Israel among all nations, As grain is sifted in a sieve; Yet not the smallest grain shall fall to the ground.

10 All the sinners of My people shall die by the sword, Who say, 'The calamity shall not overtake nor confront us.'

11 "On that day I will raise up The tabernacle of David, which has fallen down, And repair its damages; I will raise up its ruins, And rebuild it as in the days of old;

12 That they may possess the remnant of Edom [i.e., Adam], And all the Gentiles who are called by My name," Says Yahweh who does this thing."

Because of this, it makes sense that verse 12 should read “remnant of mankind” (i.e., Adam), rather than just the remnant of Edom (Esau), since the objective is to possess the remnant of all mankind.

Why a Tabernacle of David?

In earlier chapters we saw that King David was not a Levite, but a Jew, and that he may also have been born out of wedlock. Because of this, there was no way that he or his sons would have served as cohenim (priests, ministers) in the Levitical tabernacle. However, King David and his sons could officiate in the Tabernacle of David, because it was of the Melchizedekian order.

Shemuel Bet (2 Samuel) 8:18
18 Benaiah the son of Jehoiada was over both the Cherethites and the Pelethites; and David's sons were cohenim [כֹּהֲנִים].

This is why the Tabernacle of David was important, was that just as David and his sons were able to serve as priests [cohenim] after the order of Melchizedek, so too would King David's descendant Yeshua the Messiah be able to serve as (the High) Priest.

Tehillim (Psalms) 110:4
4 Yahweh has sworn And will not relent, "You are a priest forever According to the order of Melchizedek."

Now let us consider that the rabbis consider Yeshua to have been born illegitimately, and they also consider the Ephraimites to be illegitimate at this point. For example, Babylonian Talmud Tractate Yebamot 17a tells us that when the Ephraimites went into Assyria, they did not

move from Assyria until after they had begotten “strange children” (בְּנֵי זָרִים).

When I mentioned the matter in the presence of Samuel he said to me, they [the Ephraimites] did not move from there until they [the Jewish sages] had declared them [the Ephraimites] to be perfect heathens; as it is said in the Scriptures, They have dealt treacherously against the Lord [sic], for they have begotten strange children [בְּנֵי זָרִים].
[Talmud Tractate Yebamot 17A, Soncino]

In Hebrew the phrase “strange children” is “b’nim zarim” (בְּנֵי זָרִים). This term “zarim” (strange) is related to the Hebrew word for a bastard, which is a “mamzer” (מַמְזֵר), as we saw in the chapter on King David. Yet from at least one perspective, Ephraim's children truly are illegitimate at this point, seeing as Ephraim has been put away (whereas Judah is at least technically still married to Yahweh).

Yeshayahu (Isaiah) 54:1
1 "Sing, O barren, You who have not borne! Break forth into singing, and cry aloud, You who have not labored with child! For more are the children of the desolate [Ephraim] Than the children of the married woman [Judah]," says Yahweh.

Notice also the thematic relation to the fact that Yahweh told Hoshea (Hosea) to take a harlot for a wife, so that he could have children of harlotry.

Hoshea (Hosea) 1:2
2 When Yahweh began to speak by Hoshea, Yahweh said to Hosea: "Go, take yourself a wife of harlotry And children of harlotry, For the land has

committed great harlotry By departing from Yahweh."

Ironically, the Orthodox consider Yeshua illegitimate, when instead He was born of the Spirit (just as we also seek to be born of His Spirit). Can we see the parallel?

In the Levitical tabernacle, only the High Priest could approach the Ark, and even then, only once a year, with blood. Yet in King David's tabernacle, everyone was free to come before the Ark, which is symbolic of Yeshua (who dwells on the Mercy Seat).

It is also interesting that when Yeshua died, the veil of the second temple (which separated the Set-apart Place from the Most Set-apart Place) was torn in two from top to bottom, leaving the temple (as it were), a kind of giant tabernacle of David, without separation between the places.

Mattityahu (Matthew) 27:50-51

50 And Yeshua cried out again with a loud voice, and yielded up His spirit.

51 Then, behold, the veil of the temple was torn in two from top to bottom; and the earth quaked, and the rocks were split....

Further, the Babylonian Talmud records that during the last 40 years before the destruction of the temple (from Yeshua's death in 30 CE to the destruction of the temple in 70 CE) the doors of the temple would open on their own, as if signaling that Yahweh wanted to remove any barriers and obstacles between Himself and the people.

Our Rabbis taught: During the last forty years before the destruction of the Temple the lot [For the Lord (sic)] did not come up in the right hand; nor

did the crimson-coloured strap become white; nor did the westernmost light shine; and the doors of the Hekal [Temple] would open by themselves, until R. Johanan b. Zakkai rebuked them, saying: Hekal, Hekal, why wilt thou be the alarmer thyself? [Babylonian Talmud Tractate Yoma 39b]

A Place of Praise and Worship

There still had to be a priesthood in David's tent, but the people were free to enter the tent and offer praise and worship directly before the Ark (which symbolizes Yeshua).

Tehillim (Psalms) 27:6

6 And now my head shall be lifted up above my enemies all around me; Therefore I will offer sacrifices of joy in His tabernacle; I will sing, yes, I will sing praises to Yahweh.

There was also all manner of musical instruments.

Tehillim (Psalms) 150

1 Praise Yahweh! Praise Elohim in His sanctuary; Praise Him in His mighty firmament!

2 Praise Him for His mighty acts; Praise Him according to His excellent greatness!

3 Praise Him with the sound of the trumpet; Praise Him with the lute and harp!

4 Praise Him with the timbrel and dance; Praise Him with stringed instruments and flutes!

5 Praise Him with loud cymbals; Praise Him with clashing cymbals!

6 Let everything that has breath praise Yahweh. Praise Yahweh!

Many of the Psalms were written for the Tabernacle of David. Because the service focused on praise and worship, the Spirit was more joyful Spirit there.

In King David's tabernacle, the people offered sacrifices of joy (Psalms 27:6, above). Further, they clapped their hands and shouted.

Tehillim (Psalms) 47:1

1 Oh, clap your hands, all you peoples! Shout to Elohim with the voice of triumph!

They lifted their hands in worship in the sanctuary, and blessed Yahweh.

Tehillim (Psalms) 134:2

2 Lift up your hands in the sanctuary, And bless Yahweh.

They also danced.

Tehillim (Psalms) 149:3

3 Let them praise His name with the dance; Let them sing praises to Him with the timbrel and harp.

And because these things were appropriate in David's tabernacle, they are also appropriate in our services.

Gathering the Gentile Ephraimites

Many of the Psalms were written for David's tent, and the psalmists also mention how the gentiles would come into the Kingdom of Elohim, since there was no more separation between the Ark of Elohim and mankind. Here are two examples:

Tehillim (Psalms) 18:49

49 Therefore I will give thanks to You, Yahweh, among the Gentiles, And sing praises to Your name.

Tehillim (Psalms) 117:1

117 Praise Yahweh, all you Gentiles! Laud Him, all you peoples!

Psalms 47:8-9 also mentions the princes of the people of the Elohim of Avraham gathering together. Because this is in the plural, it speaks of more than one nation being gathered before Him.

Tehillim (Psalms) 47:8-9

8 Elohim reigns over the nations; Elohim sits on His set-apart throne.

9 The princes of the people have gathered together, The people of the Elohim of Avraham. For the shields of the earth belong to Elohim; He is greatly exalted.

And because more than one nation can be gathered before Him, this means the Tabernacle of David (i.e., Yeshua's body, Nazarene Israel) will grow until it has reached all four corners of the earth. And then, Isaiah tells us that the Messiah will rule over all the earth, from David's tent (i.e., Nazarene Israel).

Yeshayahu (Isaiah) 16:5

5 "In mercy the throne will be established; And One will sit on it in truth, in the tabernacle of David, Judging and seeking justice and hastening righteousness."

And as we have seen in many other places, when the Scriptures speak of the Messiah ruling and reigning over

the earth, what this really means is that we as Yeshua's body will be doing the ruling and reigning for Him. This is because after Trumpet 7, when Babylon falls, the kingdom and dominion, and the greatness of kingdoms under the whole heaven, shall be given to the people, the saints of the Most High (i.e., Nazarene Israel)—and yet this still qualifies as all people serving and obeying Him.

Daniel 7:27

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."

What this means is that our focus should be on setting the Tabernacle of David back up, so that the rest of mankind has a place to go where they can seek Yahweh, even all of the returning Gentile Ephraimites who are called by His name, in order to please Yahweh.

Ma'asei (Acts) 15:14-17

14 "Simon 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."

We can do this by focusing on the Great Commission and the Fivefold Ministry. If we will spread Yeshua's true worship to the four corners of the earth in joy and in love, then we and our children will eventually rule and reign for our King, as His body. And the peoples can be brought to the faith through joyful praise and worship, and Hebraic song and dance. And along the way they will learn how to keep the Torah.

After Armageddon and the Ingathering, the order of Melchizedek will be merged with the Levitical order (Isaiah 66:20-21), and Ezekiel's temple will be built (Ezekiel 44-45). Interestingly, the sacrificial law for Ezekiel's temple will be slightly different than the sacrificial law for the Tabernacle of Moshe, although the precepts will remain the same. But right now, those things are future concerns. Right now our job is not only to survive the coming New World Order and the Great Tribulation, but also to expand Yeshua's kingdom in the process. And this we can do by following the principles of the Tabernacle of David.

About Rabbinic Yom Kippur

In *Nazarene Israel* and in other studies we show how the rabbinical order is a corruption of the Levitical order. We also show how Yeshua came to overthrow the corrupted rabbinical order, and to replace it with a renewed order of Melchizedek.

In *Nazarene Israel* we show that Yeshua was against the rabbinical order, and that He warned us to “take heed and beware” of the leavened (erroneous) doctrines of the Pharisees (Orthodox rabbis) and the Sadducees (Karaites)—yet today His words are routinely ignored, and many otherwise good brothers and sisters are influenced by these leavened doctrines.

Mattityahu (Matthew) 16:6

6 Then Yeshua said to them, "Take heed and beware of the leaven of the Pharisees and the Sadducees."

Curiously, despite Yeshua’s many warnings, even in the first century there were believers who were influenced by the doctrines of the Pharisees. (For details see “Acts 15 and Rabbinic Authority,” in *Nazarene Israel*.) It is important to beware of these doctrines, so that we can practice the faith once delivered to the saints, and not some other hybrid (syncretic) faith.

Sometimes we Ephraimites are painfully aware that we were lost in the nations for 2,730 years, and that we had no idea what the Torah even was. We also know that Judah was used to maintain our inheritance in the Torah and the Hebrew language. Because of this, it can be easy to want to “sit at the feet” of the rabbis and the Karaites, and learn all we can from them. Yet if we do

this, we do the very thing that Yeshua warned us about, which was to “take heed and beware of the leaven of the Pharisees and the Sadducees.”

But someone will ask, “What are the practical risks of taking our doctrines from the Orthodox rabbis and the Karaites?” One of the most obvious things is that their worship styles are different from what Scripture teaches, and this means we end up practicing some faith other than the faith Yeshua taught. For example, let us take a look at the Rabbinic version of Yom Kippur (the Day of Atonement[s]).

Yom Kippur is the most set-apart day of the year, and if we are going to be married to Yahweh’s Son, then we need to do things the way He wants. The commandment on Yom Kippur is to afflict our souls (beings) by doing no work at all. We are afflicted in that we do not get to work to make money, or to buy or sell. Rather, we are to spend the day in prayer with Him, and with brethren.

Vayiqra (Leviticus) 16:29-31

29 "This shall be a statute forever for you: In the seventh month, on the tenth day of the month, you shall afflict your souls, and do no work at all, whether a native of your own country or a stranger who dwells among you.

30 For on that day the priest shall make atonement for you, to cleanse you, that you may be clean from all your sins before Yahweh.

31 It is a sabbath of solemn rest for you, and you shall afflict your souls. It is a statute forever.”

Some confusion comes in because of the Hebrew word for afflict. In Hebrew the word for *afflict* is anah (אָנָה). Strong’s Hebrew Concordance tells us that this word means to look down, to depress, or to browbeat.

OT:6031; a primitive root [possibly rather ident. with OT:6030 through the idea of looking down or browbeating]; to depress literally or figuratively, transitive or intransitive (in various applications, as follows):

KJV - abase self, afflict (-ion, self), answer [by mistake for OT:6030], chasten self, deal hardly with, defile, exercise, force, gentleness, humble (self), hurt, ravish, sing [by mistake for OT:6030], speak [by mistake for OT:6030], submitself, weaken, in any wise.

It is easy to misinterpret this as saying we should feel bad about ourselves on Yom Kippur, and that we should be depressed, and beat ourselves down, and browbeat ourselves. And indeed, some Orthodox and Messianic circles teach just exactly that. They teach that if we will suffer and afflict ourselves in this manner for a day, then we can do what we want the rest of the year, including oppressing our workers, and setting up a New World Order, etc. But we know that this interpretation is wrong, because Isaiah says clearly that this is not how Yahweh wants us to fast.

Yeshayahu (Isaiah) 58:1-5

1 "Cry aloud, spare not; Lift up your voice like a trumpet; Tell My people their transgression, And the house of Jacob their sins.

2 Yet they seek Me daily, And delight to know My ways, As a nation that did righteousness, And did not forsake the ordinance of their Elohim. They ask of Me the ordinances of justice; They take delight in approaching Elohim.

3 'Why have we fasted,' they say, 'and You have not seen? Why have we afflicted our souls, and You take no notice?' "In fact, in the day of your fast you find pleasure, And exploit all your laborers.

4 Indeed you fast for strife and debate, And to strike with the fist of wickedness. You will not fast as you do this day, To make your voice heard on high.

5 Is it a fast that I have chosen, A day for a man to afflict his soul? Is it to bow down his head like a bulrush, And to spread out sackcloth and ashes? Would you call this a fast, And an acceptable day to Yahweh?"

When I was first called to repentance, I made a shirt for myself of sackcloth, and on Yom Kippur I put it under my clothing (next to my skin). And on Yom Kippur I wore this sackcloth to make sure I would be afflicted, as the rabbis say. But then later, when I re-read Isaiah 58, I realized that the rabbinic formula of "being miserable for a day" is not really what Yahweh wants. Rather, what He wants is that we humble ourselves, and turn away from any thoughts of doing our own will. Instead He wants us to focus on doing good to the poor and the needy, and helping to establish the kind of kingdom on earth that His Son wants us to rule and reign over for Him, during the millennium.

Yeshayahu (Isaiah) 58:6-14

6 "Is this not the fast that I have chosen: To loose the bonds of wickedness, To undo the heavy burdens, To let the oppressed go free, And that you break every yoke?

7 Is it not to share your bread with the hungry, And that you bring to your house the poor who are cast out; When you see the naked, that you cover him, And not hide yourself from your own flesh?

8 Then your light shall break forth like the morning, Your healing shall spring forth speedily, And your righteousness shall go before you; The glory of Yahweh shall be your rear guard.

9 Then you shall call, and Yahweh will answer; You shall cry, and He will say, 'Here I am.' "If you take away the yoke from your midst, The pointing of the finger, and speaking wickedness,

10 If you extend your soul to the hungry And satisfy the afflicted soul, Then your light shall dawn in the darkness, And your darkness shall be as the noonday.

11 Yahweh will guide you continually, And satisfy your soul in drought, And strengthen your bones; You shall be like a watered garden, And like a spring of water, whose waters do not fail.

12 Those from among you Shall build the old waste places; You shall raise up the foundations of many generations; And you shall be called the Repairer of the Breach, The Restorer of Streets to Dwell In.

13 "If you turn away your foot from the Sabbath, From doing your pleasure on My set-apart day, And call the Sabbath a delight, The set-apart day of Yahweh honorable, And shall honor Him, not doing your own ways, Nor finding your own pleasure, Nor speaking your own words,

14 Then you shall delight yourself in Yahweh; And I will cause you to ride on the high hills of the earth, And feed you with the heritage of Jacob your father. The mouth of Yahweh has spoken."

Now consider that the Hebrew word for afflict we saw before (עָנָה) is the same as the Hebrew word for taking heed, and paying attention (עָנֶה). They have the exact same letters and vowels (and are often confused).

OT:6030 `anah (aw-naw'); a primitive root; properly, to eye or (generally) to heed, i.e. pay attention; by implication, to respond; by extens. to begin to speak; specifically to sing, shout, testify, announce:

KJV - give account, afflict [by mistake for OT:6031], (cause to, give) answer, bring low [by mistake for OT:6031], cry, hear, Leannoth, lift up, say, scholar, (give a) shout, sing (together by course), speak, testify, utter, (bear) witness. See also OT:1042, OT:1043.

Yahweh uses lots of plays on words in Scripture. So, is it possible that the rabbis assumed the first meaning, while Yahweh's true meaning is the second? Because if we truly take heed of Yahweh, and pay attention to what He wants us to do for His Son, won't we sing and shout, testify, announce, and bear witness to His Son's kingdom with joy and gladness? (Consider that Isaiah 58 speaks against the one interpretation, but not the other.)

Also, Yeshua tells us that when we fast, we should not be "like the hypocrites, with a sad countenance. For they disfigure their faces, that they may appear to men to be fasting." Rather, He tells us that when we fast, we should anoint our heads, and wash our faces, so that we do not appear to men to be fasting. And that way, Yahweh who sees our secret fasting will reward us openly. Does this not also apply to Yom Kippur?

Mattityahu (Matthew) 6:16-18

16 "Moreover, when you fast, do not be like the hypocrites, with a sad countenance. For they disfigure their faces that they may appear to men to be fasting. Assuredly, I say to you, they have their reward.

17 But you, when you fast, anoint your head and wash your face,

18 so that you do not appear to men to be fasting, but to your Father who is in the secret place; and your Father who sees in secret will reward you openly."

For another witness, in Zechariah 8:18-19, Yahweh tells us that the fasts of the fourth, fifth, seventh, and tenth months will be times of joy and gladness, and cheerful festivities. (Yom Kippur is the fast of the seventh month.)

Zechariah 8:18-19

18 Then the word of Yahweh of hosts came to me, saying,

19 "Thus says Yahweh of hosts: 'The fast of the fourth month, The fast of the fifth, The fast of the seventh, And the fast of the tenth, Shall be joy and gladness and cheerful feasts For the house of Judah. Therefore love truth and peace.'"

So, which seems more scriptural? To do as the rabbis say, and bow down our heads like a bulrush, and to put on sackcloth, and cover ourselves with ashes so we can feel good about doing whatever we want the other 364 days a year? Or to wash our faces, and anoint our heads with oil, and to rejoice at our election, and sing songs of worship to Yahweh, giving thanks and praise because He has chosen us to work together, to establish His Son's kingdom here on earth?

Also, if we do not rejoice in Yom Kippur, then how can we obey 1 Thessalonians 5:16-18, which tells us that we are to rejoice always, and give thanks in everything?

Thessaloniquim Aleph (1 Thessalonians) 5:16-18

16 Rejoice always,

17 pray without ceasing,

18 in everything give thanks; for this is the will of Elohim in Messiah Yeshua for you.

Only, how can we rejoice "always" if we do not rejoice in Yom Kippur?

Another thing the rabbis teach is that if we will perform Yom Kippur just as they say, that Yahweh will write our names into the Book of Life (and thus we will be saved, because we obeyed rabbinic authority). That is why the Pharisees (Orthodox) wish each other a "good signing" at Yom Kippur. But this concept is not found anywhere in Scripture.

In contrast, what we believe is not that we will be written into the Book of Life (and thus saved) because we obeyed rabbinic authority. Rather, we believe that we are already saved, because we have been chosen to believe on Yeshua, and keep His commandments. We believe we are already written into the Book of Life (and that is why we rejoice).

There are many more differences between the things that the rabbis and the Karaites teach, and what Yeshua taught. And if we are wise, we will take care to avoid the leaven of the doctrines of the Pharisees and Sadducees, because they conflict with the doctrine of Yeshua.

Biblical Marriage Role Guidelines

The reason for this study is that a disciple couple was having trouble in their marriage, and they asked me to give them marriage role guidelines (i.e., “The husband does this, and the wife does that,” etc.). This helped them enough that it was suggested that I republish these guidelines for everyone. I agreed because the family is under spiritual attack by the red horse popular culture, which teaches ethics and roles that are contrary to those taught in Scripture. My hope is that this document can serve as a guide (or even as a form of “prenuptial agreement”) by couples who want to make sure that their marriages are organized to please Yahweh.

[Our goal here is to provide a simple role-based guide to what Scripture says are the roles for men and women. Those who want more information should read the *Covenant Relationships* collection.]

Understanding Men, Women, and Marriage Roles

Because the world rejects Yahweh and Scripture, it has a hard time understanding men, women, and marriage roles. However, these things are easy to understand, if we understand how Yahweh designed us, and what He wants us to do for Him.

Yahweh gave men and women an animal nature that is opposed to the spiritual nature He wants us to develop. That is, our fleshly biological nature is the exact opposite of the spiritual second nature He wants us to develop. However, if we will analyze our fleshly carnal nature, then we can more easily understand the kind of spiritual second nature Elohim wants us to develop. Once we

know how to develop this spiritual second nature, it is then much easier to establish harmonious marriages.

According to human biology, both men and women seek to maximize their reproductive success. However, because men and women are opposites, they take opposite approaches.

Men

The male biological imperative is to make as many females as possible pregnant, but not to support them (because this takes time and effort). The problem with this is that it reduces us to the level of the apes. In the ape world, only the meanest and strongest alpha males impregnate all the females, and none of the other males have any wives at all. While this may work fine for apes, in the human realm this does not please Elohim, because while the alpha male’s chances of siring successful offspring go up, each individual female’s chances of being able to raise children successfully in a complex society go way down. Therefore, this does not provide a good balance. Therefore, what Yahweh ideally wants is for the man to dedicate himself to one wife for life. This also increases love, and therefore it pleases Elohim, since Elohim is love.

Yochanan Aleph (1 John) 4:8

8 He who does not love does not know Elohim, for Elohim is love.

Women

The female biological urge is the opposite. The female biological urge is to secure as much support for her children as she can, however she can. Ideally she wants to be the sole wife of the most powerful and wealthy

male she can attract, but if she is unable to get him all to herself, she might even share him with other women, if such a sharing arrangement would provide her with more resources to raise her children than she would have if she married a poor man. In other words, some women are not opposed to being part of a harem. However, while Elohim historically does allow polygyny and even commands it under certain circumstances (e.g., Deuteronomy 25:5-10), it is not the original Edenic ideal of one man and one woman marrying for life, to form one flesh.

Mattityahu (Matthew) 19:4-6

4 And He answered and said to them, "Have you not read that He who made them at the beginning 'made them male and female,'

5 and said, 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh'?

6 So then, they are no longer two but one flesh. Therefore what Elohim has joined together, let not man separate."

One reason Yahweh prefers lifetime monogamous marriage is that at least hypothetically, the children get more of an opportunity for love and affection from their fathers.

Yahweh's Solution: Patriarchy

So, if the male biological urge is to impregnate all of the females the can, but not commit to them or provide for them, whereas the female urge is to seek commitment and resources from the most powerful and wealthy males (even to the point of forming harems), how can we form successful marriages, so that society rises up above the level of the apes? The answer is that Yahweh

provides a way by which both men and women can get their needs met, and that pathway is called Patriarchy.

In patriarchy, the man is considered to be the head of the house. He bears the responsibility for anything that goes wrong, and because of this, he is also given the authority.

In the patriarchal model, a young girl grows up under her father's headship. When she marries, her headship transfers out from under from her father to her husband, and it stays with her husband unless or until she remarries (Elohim forbid). This is one reason why the old custom of asking the bride's father for his blessing on the marriage is a good idea. (For more details, see "Yahweh's Heart in Marriage" in the *Covenant Relationships* collection.)

As the priest of the household and the head of his house, the man is to take counsel with his wife, and listen to her counsel seriously in practically all things, as she sees things from a different perspective, and her fate is tied to his. However, then he is to take the decision in prayer to Yahweh, and let Yahweh be the one to decide. If he fails to consult with his wife, or if he fails to take the final decision to Yahweh (or let Yahweh decide), he is the one who bears the ultimate responsibility.

Selfless (not Selfish)

Patriarchal marriage is the best form of marriage there is, but for it to work, both the man and the woman must rise up above their carnal fleshly natures. They have to actively love their partners and fulfill their assigned roles. Also, rather than focus exclusively on what they want, they should focus on what Yahweh wants, because that is when Yahweh likes to bless marriages (is when He is

getting what He wants--names the next generation of Israelites being raised up to worship and serve Him).

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.

In patriarchal marriage, both partners have to remember to place Yahweh first, and their partner second, their children third, and themselves last. This is how it works.

Rules for the Husband

The rules for the husband are first. They are listed in no particular order. All of them are important.

Traditionally, the husband serves as the priest of the household. Since he is the one in the primary position of authority, and he sets the tone for his household.

The husband must take full personal responsibility for everything that happens (or fails to happen) in his house. Although his wife will certainly not do everything the right way, it is important that he take responsibility for all that happens (and does not simply blame her, like the first Adam).

B'reisheet (Genesis) 3:12

12 Then the man said, "The woman whom You gave to be with me, she gave me of the tree, and I ate."

The woman Havvah (Eve) certainly made a mistake, but it was nonetheless her husband's fault (and according to most readings, her husband was there with her when she made these mistakes).

The husband must realize that the marriage is not about him, but about service to Yahweh, and his wife, and his family as a whole. Therefore, he has to lay down his life in sacrifice and service to his family, as Messiah loved the assembly, and gave His life for her.

Ephesim (Ephesians) 5:25

25 Husbands, love your wives, just as Messiah also loved the assembly and gave Himself for her...

The husband must see his wife as part of himself (i.e., as his physical other half (e.g., Genesis 2:24). Genesis 2:18 tells us that Yahweh made the woman as a helper corresponding to the man (עֵזֶר כְּנֶגְדּוֹ). The Hebrew here suggests that she will be different than the man and will have a different point of view. Again, the man's job is to listen to this "loyal opposition" and then take the decision to Yahweh, and let Yahweh make the final decision. But because of this, he should never resent her advice. Rather, he should welcome it, and be thankful for it.

As part of dedicating himself to his wife, a man should make a covenant with his eyes, not to look at other women. Rather, his desire should be only for his wife.

Iyov (Job) 31:1

1 "I have made a covenant with my eyes; Why then should I look upon a young woman?"

As the priest of the household, the husband must ask Yahweh for the infilling of the Spirit until it is received. This is because it is only when he is in connection with the Spirit that he can please Yeshua (John 15:4, etc.).

Because Yahweh married his bride Israel and gave her a written ketubah (marriage contract, i.e., the Torah), a

husband should follow Yahweh's example, and marry his wife formally, in front of at least 2 or 3 witnesses. He should also give her a written ketubah, which should be registered with the government, in order to give his wife financial security in case anything bad should happen to him (Elohim forbid). (For details, see "Why Give Your Wife a Ketubah", in *Nazarene Scripture Studies, Volume 4*.) The ketubah should be displayed prominently in the home, for all visitors and guests to see.

Democracy is of the red horse (Esau). Because of this, the laws regarding marriage in modern day democracies are very different than the laws regarding marriage in Scripture. Because of this, a written understanding or agreement prior to the marriage can be helpful, to make sure that both the husband and the wife understand what the Scriptures require (and this study can be printed and signed to serve as just such an agreement).

The original standard in Scripture is that of one wife for life. Also, 1 Timothy 3 and Titus 1 tell us that any Ecclesiastical leaders may have only one wife. However, when it is not outlawed in the lands in which we live, polygyny (multiple wives) is permissible in Scripture, and under certain conditions it is even commanded (e.g., Deuteronomy 25:5). However, because the standard in marriage is one wife for life, if the husband wants to take more than one wife, and the wife is ok with it, it should be agreed to in writing and recorded at the time of the marriage. It is expected that this will be very much the exception, and not the rule, and under no circumstances should we break the laws of the lands where we live. Most countries with a Christian heritage will have laws against polygyny, but sometimes Muslims convert, and they have more than one wife. It is not right to ask them to send their other wives away, because they converted. (However, whatever the understanding is at the time of

the marriage, if it differs from the Scriptural ideal it should be signed and recorded [and not to break the laws].)

Because the husband is given the authority in the marriage, more is required of him. That is why a husband is to love his wife as he loves his own body, and also sacrifice himself for her.

Ephesim (Ephesians) 5:25-29

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.

29 For no one ever hated his own flesh, but nourishes and cherishes it, just as Yahweh does the assembly.

Deuteronomy 24:5 specifies that a man is released from military service for a full year after taking a new wife, to bring happiness to the wife he has taken. This can mean many things, but the husband should do his best to provide a living space comfortable for her, within his means.

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."

As the priest of the house, the husband should lead his house in prayer each and every day, without fail. One major goal is to ensure that his household is filled with the Spirit of Yeshua, and that everything done within his walls is done according to the Spirit. This is to be done to standard, not to time. It may take longer to pray the Spirit in than at other times, but he must trust that if he will pray fervently, and lead his family in prayer, that Yahweh will answer his prayers. The exact amount of time needed can vary, but the point is to make sure that the Spirit is invited in, enters, and stays.

The husband should lead his household in Scripture reading daily, without fail. The exact amount of time can vary, but an hour is a good (random) standard.

Husbands should dwell with their wives with kindness and understanding, giving honor to the wife as to the weaker vessel, so that together they can be heirs to the favor of life, and so that his prayers shall not be hindered. (This also means that if he does not give favor to the wife, that his prayers will be hindered.)

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 grace of life, that your prayers may not be hindered.

It is essential that a husband trust Yahweh at all times, and especially during times of trial and testing. Women are emotional beings by nature, and they depend on the man to be strong and uphold standards, especially when they test boundaries. Sometimes it is necessary to trust Yahweh and take shelter in Him for the benefit of the wife. This is all part of a husband's job.

Rules for the Wife

While the husband must dedicate himself to serving his wife, the wife must also realize that the marriage is not about her, but about the husband and wife raising up a family to serve Yeshua, as part of His global kingdom. Because of this, she should temper what she wants, and asks herself how it will serve Yeshua and His kingdom. Just as the marriage is not about the husband or his desires, it also is not about her, or her desires.

The wife must realize that she is in the helper and the supporter role. She can and should give her best advice, but the final decision is not hers to make. Rather, it is Yahweh's decision to make, and it is to come through her husband.

The wife should see her husband as the leader, while her role is that of the loyal, faithful supporter and helper. She will see many things that it would help her husband to know, if only he would listen. Yet she must understand that as a faithful supporter and helper, there is a right and a wrong way to make suggestions.

While wives want love and devotion, husbands want respect. Wives often do not understand this, because they are in a unique position to see all of the many flaws and failings of their man. Yet if they love their man, they will not point out his failings in a harsh or critical way, but will pray until Yahweh shows them how to bring things to their husband's attention in a way that he will find helpful, and appreciate, and respect.

The wife also must pray continually for the infilling of the Spirit. Any time she is not feeling the Spirit with her, she needs to stop, and pray until she feels the Spirit return. No good communication will happen, and no good thing

will take place if she is not with the Spirit (John 15:4). It is only when she is infilled with the Spirit that she can communicate in the Spirit, or please Yeshua.

The wife must pray and ask Yahweh to help her know that her husband is only a man, and that he also needs to be built up, and encouraged, and uplifted in word and in prayer. Husbands often feel respected by everyone but their wives. Because of this, when a wife sees something that it would help her husband to know, she should pray, and ask Yahweh to show her how to deliver the message in love and respect, so that her husband will not feel criticized, but rather he will feel encouraged, and edified, and give thanks and praise to Yahweh for having given him such a good, helpful, supportive, and wise wife. Sometimes this can take a lot of prayer, but we must always trust that Yahweh answers our prayers, or we are not walking in faith (and whatever is not of faith is sin).

Biblically, it is not the husband's job to make his wife submit to his authority. Rather, a wife is to submit to her husband's authority voluntarily, thus showing her respect for him and the devotion he makes for her. It is also scriptural to signal her respect for her husband by calling him adon (master) daily.

Kepha Aleph (1 Peter) 3:1-6

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 holy women who trusted in Elohim also adorned themselves, being submissive to their own husbands,

6 as Sarah obeyed Abraham, calling him adon, whose daughters you are if you do good and are not afraid with any terror.

A wife should realize how many sacrifices her husband makes for her, just by being faithful to her, and paying the bills. It is not natural for a man to want to dedicate himself to one woman, or to support her in raising his children. Yet, this is what Yahweh requires. The wife can show her respect for his submission to Yahweh by being careful with the money her husband makes. She should remember that anything she buys, he has to make money to cover the bills, which takes his time. If she is careful with money, this values his time, and also shows him respect.

Husbands are only men. They will have many flaws, and many things they need to learn. The wife is in a unique place to either build him up and encourage him, or to destroy him. Since her fate is tied to his, the only wise choice is to pray and ask Yahweh to help her to learn how always to build him up and encourage him.

A wife must keep in mind the idea that she can be like a coach at the side of a boxing ring. Her husband will get beat up in the fight (so to speak), and she should encourage him to do his best, and to keep his attitude up. If she will do this, he will win more of his fights (so to speak), and this will also benefit her.

There will also be times when the husband makes bad decisions, or at least, decisions she does not agree with. In these times it is very important to pray fervently, and trust that Yahweh is a rewarder of those who diligently seek Him, and that He will take care of those who do the right thing before Him.

Biblically, the wife should also wear a head covering as a sign of submission to Scriptural authority. (For details, see “Head Coverings in Scripture,” in *Nazarene Scripture Studies*, Volume 1.) This is not only for the husband, but also for the rest of the congregation, for the ministers, and as a witness to the rest of the community.

Yahweh is a jealous Elohim (e.g., Exodus 34:14), and He is jealous for His bride. A bride is not to give her attentions or favors to anyone but her husband. She may dress elegantly and well, and it is a good witness if she can look nice, but she should otherwise dress chastely. Biblically, displaying cleavage or curves is not correct.

Kepha Aleph (1 Peter) 3:1-3

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 —

Overall her conduct and appearance should be chaste toward everyone but her husband (and in private). This is just as Yahweh prefers it with His bride Israel.

Just as a husband must never withhold financial support, affection, or loving kindness from his wife, a wife should never withhold physical intimacy. Men are visual creatures, and even when they want to be faithful and true, when they are around women in the modern world who are only partially dressed, it is difficult for them not to become physically aroused. Intimacy is one of the ties that binds, and for a woman to leave her man frustrated is not wise. Just as he is to form a covenant with his eyes, it is wiser and better if she can keep him satisfied, so that he has no reason or excuse to look elsewhere.

A wife should pray and ask Yahweh to help her learn to encourage her man in all things. If she wants more of something, she must encourage it (rather than criticize, or complain). This is a skill and a retraining process which can be learned. (For details, see, “Earnestly Seek What Is Good”, in *Nazarene Scripture Studies*, Volume 3.)

Whenever she feels like criticizing her husband, she should pray for him instead, and also pray and ask Yahweh to show her how to speak her concerns in a loving, kind, encouraging, and uplifting way.

Rules for Both Husbands and Wives

Both the husband and the wife will realize that Yahweh has joined them together, and they are to love, honor, and cherish each other until death parts them.

Neither the husband nor the wife will laugh at the other, or make fun of the other, under any circumstances.

Both the husband and the wife will do their best to try to build their partner up, realizing that their fates are forever

tied together, and when one is uplifted, both are uplifted, and when one is brought down, both are brought down.

The husband and wife will sleep in separate beds during the wife's times of ritual cleansing. (See About Ritual Cleanness, in *Nazarene Scripture Studies, Volume 1.*)

As explained in "Yahweh's Heart in Marriage" (in the *Covenant Relationships* collection), there is no authority for Western-style divorce. If the husband does not treat his wife correctly, the brotherhood is to intervene, and convince him. In the event the wife leaves, she forfeits everything. Either way, divorce is not allowed. (They must make it work.)

Husband and wife will pray together each day, and ask Yahweh for forgiveness, direction, and the infilling of His Son's Spirit afresh. Mornings are ideal for this. May His Spirit lead and guide you in all things.

Husband's signature: _____

Wife's signature: _____

Witness: _____

Witness: _____

Witness: _____

Breathe: Strengthening Faith in Trials

Do you love Elohim, and yet there are times when you do not feel the kind of shalom that Yeshua said He would leave us with?

Yochanan (John) 14:27

27 “Shalom I leave with you, My shalom I give to you; not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid.”

Are there times when you have doubts, or anxieties, or fears? Do arguments or crises cause you to lose your shalom, such that you do not walk in spiritual victory, or overcome the anxieties of this world?

Yochanan Aleph (1 John) 5:4

4 For whatever is born of Elohim overcomes the world. And this is the victory that has overcome the world — our faith.

Most of us have experienced true inward shalom at one time or another. Perhaps when we first got saved, we felt calm, and at shalom with Him, and we knew that He loves us beyond anything we have ever felt. However, how many of us realize that we are supposed to learn how to remain in that state of inward shalom for the rest of our lives, no matter what happens outside of us?

Stress is a part of life, and it cannot be avoided. Yet when stress happens, we are not supposed to lose our state of shalom. Rather, we are supposed to trust in Yahweh to deliver us from whatever the present crisis is. Yet this is a skill that does not come automatically, or even easily. Rather, it is a fruit of discipline, and we must take the discipline necessary to make it our reality. So

how can we do that? When our world is beset with crisis, how can we get back to the kind of shalom that Yeshua promises us? The short answer is that we need to stop and refocus on Yeshua and re-invite His Spirit back in—and when His Spirit dwells inside of us, there is no room for the demons, and they flee.

When we are faced with a crisis, or when we are without Yeshua’s Spirit, if we can always remember to stop and invite Yeshua’s Spirit back in, then there is no need to read the rest of this article. But for those who struggle with this, let us take things from the beginning, so we can understand how to always stay in His shalom, no matter what the trial.

In the beginning, Adam and Havvah (“Eve”) were in spiritual connection with Elohim. This connection gave them shalom and protection. However, when they later started following their own thoughts and desires, they disobeyed Elohim, the spiritual connection between Elohim and man became broken.

B’reisheet (Genesis) 3:1-6

1 Now the serpent was more cunning than any beast of the field which Yahweh Elohim had made. And he said to the woman, “Has Elohim indeed said, ‘You shall not eat of every tree of the garden’?”

2 And the woman said to the serpent, “We may eat the fruit of the trees of the garden;

3 but of the fruit of the tree which is in the midst of the garden, Elohim has said, ‘You shall not eat it, nor shall you touch it, lest you die.’ ”

4 Then the serpent said to the woman, “You will not surely die.

5 For Elohim knows that in the day you eat of it your eyes will be opened, and you will be like Elohim, knowing good and evil.”

6 So when the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise, she took of its fruit and ate. She also gave to her husband with her, and he ate.

There is much we could say here, but apart from being a real woman, Havvah is also considered to be symbolic of Israel. Let us notice, then, that Havvah was led astray by her thoughts and desires.

Havvah did not need to think to obey Elohim. Rather, all she had to do was to abide in His shalom and obey. Yet because she did not control her thoughts or emotions or desires, her thoughts and emotions and desires led her astray. If we will understand this, it shows why the solution to a spiritual crisis is almost never thought, or rational analysis. Clearly, thought and rational analysis are very useful, but thought and analysis can never restore a spiritual connection with Elohim, because the nature of our connection with Elohim is spiritual (rather than intellectual).

What does that mean? It means that when we are in the middle of a spiritual crisis, the solution is not to think our way out. Rather, the solution is to surrender to Elohim's Spirit, and thus reconnect with Elohim. If we can only remember to stop, and breathe, and refocus on Him, and reconnect with Him, He will help us to overcome our crises and trials in a way that we can never do with our minds, or our worried thoughts.

Yeshua tells us that in order to be in His favor, we must remain spiritually connected with Him. If we lose our

inward spiritual connection with Him, then we are cut off from Him (just like Adam and Havvah were cut off from the Garden of Eden).

Yochanan (John) 15:4-8

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.

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.

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.

7 If you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for you.

8 By this My Father is glorified, that you bear much fruit; so you will be My disciples.”

Yahweh dwells in His Son Yeshua, and when we invite Yeshua's Spirit into us, and Yeshua dwells in us, Yahweh also dwells in us. And when Yahweh dwells in us, there is no room for evil spirits such as worry, and pride, and fear. And that is why, when we invite Yahweh-Yeshua's Spirit inside of us, every evil spirit is sent far away.

Yochanan (John) 17:20-24

20 “I do not pray for these alone, but also for those who will believe in Me through their word;

21 that they all may be one, as You, Father, are in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me.

22 And the glory which You gave Me I have given them, that they may be one just as We are one:

23 I in them, and You in Me; that they may be made perfect in one, and that the world may know that You have sent Me, and have loved them as You have loved Me.

24 "Father, I desire that they also whom You gave Me may be with Me where I am, that they may behold My glory which You have given Me; for You loved Me before the foundation of the world."

Sometimes we are beset by worries, or racing thoughts that seem like they won't go away. The secret here is to take all these thoughts into captivity, to force the mind to be quiet and still, and then to breathe, pray, and listen. This takes great discipline, but it is the secret to victory.

Qorintim Bet (2 Corinthians) 10:3-6

3 For though we walk in the flesh, we do not war according to the flesh.

4 For the weapons of our warfare are not carnal but mighty in Elohim for pulling down strongholds,

5 casting down arguments and every high thing that exalts itself against the knowledge of Elohim, bringing every thought into captivity to the obedience of Messiah,

6 and being ready to punish all disobedience when your obedience is fulfilled.

Sometimes believers do not realize that they can control their minds, their emotions, and their spirits (their breathing), but all these things can be done, and they are essential for serving Yeshua in the way He wants to be served, because our walk requires discipline.

Qorintim Aleph (1 Corinthians) 9:27

27 But I discipline my body and bring it into subjection, lest, when I have preached to others, I myself should become disqualified.

There are many witnesses in Scripture that we are able to exercise control over our thoughts, our spirits (our breathing), and our emotions.

Mishle (Proverbs) 16:32

32 He who is slow to anger is better than the mighty, And he who rules his spirit than he who takes a city.

When we are in crisis, the main thing to remember is to turn to Elohim, and to force the body into subjection. We must exercise self-control over the mind, the emotions, and the spirit (breathing). We must force ourselves to be still, and to reconnect with Elohim. And in reconnecting with Elohim, we focus on what is positive, praise Him, and ask Him lovingly for what we need. This act of reconnecting and inviting His Spirit back inside of us is what brings our thoughts and emotions back under our control. And it also brings Elohim's favor.

Philipim (Philippians) 4:6-7

6 Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to Elohim;

7 and the peace of Elohim, which surpasses all understanding, will guard your hearts and minds through Messiah Yeshua.

If this idea seems strange, Scripture says we can calm and quiet our souls, much like a child is weaned.

Tehillim (Psalms) 131:1-3

1 Yahweh, my heart is not haughty, Nor my eyes lofty. Neither do I concern myself with great matters, Nor with things too profound for me.

2 Surely I have calmed and quieted my soul, Like a weaned child with his mother; Like a weaned child is my soul within me.

3 O Israel, hope in Yahweh From this time forth and forever.

Once we have learned to control our thoughts, emotions and breathing in calm situations, the next thing is to learn to extend this self-control into difficult times. King David describes this in many ways, but in many places he refers to Yahweh as his Rock and a Refuge, in which he took shelter.

Tehillim (Psalms) 91:1-4

1 He who dwells in the secret place of the Most High Shall abide under the shadow of the Almighty.

2 I will say of Yahweh, "He is my refuge and my fortress; My Elohim, in Him I will trust."

3 Surely He shall deliver you from the snare of the fowler And from the perilous pestilence.

4 He shall cover you with His feathers, And under His wings you shall take refuge; His truth shall be your shield and buckler.

It takes a lot of conscious awareness to do this, but once we have developed this discipline of remaining focused on Elohim, then we can be confident in Him even when we walk in the valley of the shadow of death. When we have strong faith in Him, then we can be confident that so long as we remain in connection with Him, that He will take care of us, and rescue us, and lead us to victory, because His goal is to help train us.

Tehillim (Psalms) 23:1-6

1 Yahweh is my shepherd; I shall not want.

2 He makes me to lie down in green pastures; He leads me beside the still waters.

3 He restores my soul; He leads me in the paths of righteousness For His name's sake.

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil; For You are with me; Your rod and Your staff, they comfort me.

5 You prepare a table before me in the presence of my enemies; You anoint my head with oil; My cup runs over.

6 Surely goodness and mercy shall follow me All the days of my life; And I will dwell in the house of Yahweh Forever.

Sometimes people with childhood traumas have trouble with this. It is said that as children, the way we view our parents is how we first view Elohim. If our parents were physically or emotionally absent, we can sometimes transfer this to Elohim, thinking that He will not be there for us when we really need him. If this is the case with us, then we need to strengthen our faith, knowing that Elohim promises that even if our parents were not truly there for us when we were young, that Yahweh will never leave us, and that He truly cares. This is so much the case that it is as if Yahweh has inscribed our names on the palms of His hands.

Yeshayahu (Isaiah) 49:15-16

15 "Can a woman forget her nursing child, And not have compassion on the son of her womb? Surely they may forget, Yet I will not forget you.

16 See, I have inscribed you on the palms of My hands; Your walls are continually before Me."

But no matter whether we had a happy childhood or not, what we need is to remember that the reason Yahweh allows trials is not that He wants us to fail—far from it! Rather, what He wants is to discipline and train us to turn to Him, and trust Him in all situations—that if we will only

stay with Him, and trust in Him, then He will deliver us from the hand of the fowler, even in times of great trial, such as are soon to come upon the earth in the Great Tribulation.

The days are coming when Ephraim (and the remnant of Judah who sojourns with him) will again dwell in tents.

Hoshea (Hosea) 12:9

9 "But I am Yahweh your Elohim, Ever since the land of Egypt; I will again make you dwell in tents, As in the days of the appointed feast."

Who knows what trials await us in that day? Yet, those days are coming. Therefore, let us begin to learn how to still and quiet the mind in stressful situations now, so that we will be equal to the challenges in that day.

Philipim (Philippians) 4:6-7

6 Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to Elohim;

7 and the peace of Elohim, which surpasses all understanding, will guard your hearts and minds through Messiah Yeshua.

So, whenever you find yourself in trial, or anxiety, or fear:

1. Stop.
2. Breathe.
3. Seek Elohim.
4. Quiet the mind, and quiet the soul.
5. Thank Him for everything you think of that is good.
6. Then praise Him for His goodness and mercy in having chosen you.
7. And the peace of Elohim, which surpasses all understanding, will guard your heart and mind

through Messiah Yeshua's Spirit, which you have invited back in.

Wait, Listen, and Prosper

Have you ever wanted to serve Yahweh, but not known what to do? Or have you tried to do something good for Him, but you were not successful? In this chapter we will talk about how you can succeed and prosper in all that you do for Him, if you have ears to hear and eyes to see.

As we show in other places, once we accept Yeshua, and we keep His commandments, He sends us a helper, which is the Spirit of Truth. This Spirit of Truth then guides us into all truth.

Yochanan (John) 14:15-17

15 "If you love Me, keep My commandments.

16 And I will pray the Father, and He will give you another Helper, that He may abide with you forever

—
17 the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you."

One common misconception is that we are filled with His Spirit automatically after we are immersed (baptized). This may be because Yeshua was infilled with the Spirit right after His immersion.

Matthew 3:16

16 When He had been immersed, Yeshua came up immediately from the water; and behold, the heavens were opened to Him, and He saw the Spirit of Elohim descending like a dove and alighting upon Him.

Yet while it happened that way for Yeshua, it does not always happen that way, because immersion in water and the immersion of the Spirit are two separate events. Acts 10 and other passages show us that the infilling of the Spirit can even happen before water immersion.

Ma'asei (Acts) 10:44-48

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.

46 For they heard them speak with tongues and magnify Elohim. Then Kepha answered,

47 "Can anyone forbid water, that these should not be immersed who have received the Set-apart Spirit just as we have?"

48 And he commanded them to be immersed in the name of Yahweh. Then they asked him to stay a few days.

(Just as an example, I was sprinkled as a child, and then I was called to repentance in June of 1999. The Spirit fell on me that September, yet I did not know to properly submerge-immersed in Yeshua's name until December. So, at least for me, these were separate events.)

One thing many people forget is that we must earnestly invite and welcome the Spirit in, with all our heart and soul. And if we do not do that, the Spirit does not come.

Mattityahu (Matthew) 7:7-8

7 "Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you.

8 For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened.”

While English considers the Spirit to be either a neuter or male, in Aramaic, the Spirit (Rukha) is a she. And in Hebrew also, the Spirit is a she. We know this from Numbers 27:16, where the word Spirits (plural) is given as Rukhot (רוּחוֹת, Spirits, feminine plural).

<p>Numbers 27:16 16 "Let Yahweh, the Elohim of the spirits of all flesh, set a man over the congregation...</p>	<p>(16) יִפְקֹד יְהוָה אֱלֹהֵי הָרוּחוֹת לְכָל בָּשָׂר אִישׁ עַל הָעֵדָה :</p>
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Proverbs also speaks of the Spirit as Lady Wisdom, and we know it is the Spirit who gives wisdom. There is much we can learn about the Spirit from Proverbs 8, so let us read it carefully here. She tells us that if we will obey Her voice, she will lead us into success, prosperity, safety, and all good things.

Mishle (Proverbs) 8:1-25

- 1 Does not wisdom cry out, And understanding lift up her voice?
- 2 She takes her stand on the top of the high hill, Beside the way, where the paths meet.
- 3 She cries out by the gates, at the entry of the city, At the entrance of the doors:
- 4 "To you, O men, I call, And my voice is to the sons of men.
- 5 O you simple ones, understand prudence, And you fools, be of an understanding heart.
- 6 Listen, for I will speak of excellent things, And from the opening of my lips will come right things;

7 For my mouth will speak truth; Wickedness is an abomination to my lips.

8 All the words of my mouth are with righteousness; Nothing crooked or perverse is in them.

9 They are all plain to him who understands, And right to those who find knowledge.

10 Receive my instruction, and not silver, And knowledge rather than choice gold;

11 For wisdom is better than rubies, And all the things one may desire cannot be compared with her.

12 "I, wisdom, dwell with prudence, And find out knowledge and discretion.

13 The fear of Yahweh is to hate evil; Pride and arrogance and the evil way And the perverse mouth I hate.

14 Counsel is mine, and sound wisdom; I am understanding, I have strength.

15 By me kings reign, And rulers decree justice.

16 By me princes rule, and nobles, All the judges of the earth.

17 I love those who love me, And those who seek me diligently will find me.

18 Riches and honor are with me, Enduring riches and righteousness.

19 My fruit is better than gold, yes, than fine gold, And my revenue than choice silver.

20 I traverse the way of righteousness, In the midst of the paths of justice,

21 That I may cause those who love me to inherit wealth, That I may fill their treasuries.

22 "Yahweh possessed me at the beginning of His way, Before His works of old.

23 I have been established from everlasting, From the beginning, before there was ever an earth.

24 When there were no depths I was brought forth,
When there were no fountains abounding with
water.

25 Before the mountains were settled, Before the
hills, I was brought forth...

Verse 22 says that Yahweh possessed the Spirit before
His works of old. Verse 25 tells us that the Spirit was
brought forth before the mountains and hills.

B'reisheet (Genesis) 1:1-2

1 In the beginning Elohim created the heavens and
the earth.

2 The earth was without form, and void; and
darkness was on the face of the deep. And the
Spirit of Elohim was hovering over the face of the
waters.

This shows us the primal relationship between the Spirit
and the material world. Yahweh uses His Spirit to bring
things about in the material world. Therefore, if we want
things to go well in the material world, we need to be
right with His Spirit.

The Spirit is a lady. We must invite her in, and we must
treat her right continually, or she will leave. And if she
leaves, then she no longer orchestrates things to our
benefit in the material world. This helps to explain why it
is so important not to quench the Spirit.

Thessaloniqim Aleph (1 Thessalonians) 5:19

19 Do not quench the Spirit.

But who or what is the Spirit? And apart from praying for
Yahweh to give us the Spirit, how can we invite Her in,
in a practical sense?

In Hebrew the word for the physical breath (or air) that
fills our lungs is called the *neshamah* (נשמה). However,
the emotions we feel when we are inhaling and exhaling
normally depend on the other word for breath, which is
ruach (רוח). This word *ruach* means spirit, wind, and
breath, all in one. It can be challenging for Westerners
to understand, but the idea is that whatever *ruach* spirit
we have animates and affects what emotions we have
when we breathe, think, and live.

For example, when we have Yahweh's Spirit, we will be
filled with His love, joy, shalom, longsuffering, kindness,
goodness, wisdom, and the desire to be faithful and
gentle. We will also want to control ourselves and our
behavior.

Galatim (Galatians) 5:22-23

22 But the fruit of the Spirit is love, joy, peace,
longsuffering, kindness, goodness, faithfulness,
23 gentleness, self-control. Against such there is
no Torah.

When we have Yahweh's Spirit, we manifest the fruits of
His Spirit. However, when we do not have His Spirit, or
especially when we have a wrong spirit (i.e., a demon),
then we will manifest unclean works and emotions. That
is, we will breathe easiest when we are thinking unclean
thoughts, when we believe heresies, and when we have
unclean emotions (such as envy or covetousness).

Galatim (Galatians) 5:19-21

19 Now the works of the flesh are evident, which
are: adultery, fornication, uncleanness, lewdness,
20 idolatry, sorcery, hatred, contentions,
jealousies, outbursts of wrath, selfish ambitions,
dissensions, heresies,

21 envy, murders, drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told you in time past, that those who practice such things will not inherit the kingdom of Elohim.

Yahweh's Spirit will make us manifest positive emotions and feelings. It will make us want to be constructive. And, because Yahweh helps those who love Him and His Spirit, He orchestrates blessings for those who listen to His Spirit and obey.

While Yahweh can speak audibly, He almost always finds it more glorifying to make us listen carefully for His voice. His inward voice is so quiet that sometimes it seems more appropriate to describe it like a sense of calm, or a sense of knowing.

Yeshayahu (Isaiah) 30:21

21 Your ears shall hear a word behind you, saying, "This is the way, walk in it," Whenever you turn to the right hand Or whenever you turn to the left."

In business, sometimes motivational speakers talk about those times when "you know that you know that you know" something is true (or that something will work). Others speak of "feeling something is true in their gut." Other times there is an inward sense of calm or shalom, knowing that what we are hearing is right. And then at other times we will hear words softly in our inward ear, in shalom and in calm (and never in anger). But for us to hear His still small voice, our souls and our brains must be still. We must be inwardly quiet.

In other places we show how Satan attacks us through our minds. Satan doesn't want us to listen to Yahweh's Spirit. He wants us to follow our thinking, instead. When we are in crisis situations, Satan wants us to think our

way through, rather than pray and listen for Yahweh's wisdom. This is a deadly trap that panders to our ego, and our pride.

Mishle (Proverbs) 14:12

12 There is a way that seems right to a man, But its end is the way of death.

There is much to say here, but for those who wish to be disciples, there is a discipline they can practice. And that discipline is to quiet and still your mind and your spirit, so that you can hear what the Spirit is saying to you. For some of us this is very easy, but for others who suffer from inward turmoil, it can take a lot of practice. (And yet for those who need to practice it more it can produce the greatest results, and they can benefit the most from it.)

Tehillim (Psalms) 131:1-3

1 Yahweh, my heart is not haughty, Nor my eyes lofty. Neither do I concern myself with great matters, Nor with things too profound for me.

2 Surely I have calmed and quieted my soul, Like a weaned child with his mother; Like a weaned child is my soul within me.

3 O Israel, hope in Yahweh From this time forth and forever.

Psalm 131 is one of the Hallel Psalms. It is traditionally sung at the festivals, and on the new moon days. And what Psalm 131 tells us to do is to quiet our minds and our souls, so that we can be with Yahweh, and let Him lead and guide us.

So how can we take this information and make it of practical application and benefit?






Not every decision requires thinking, but if we are to be successful, all decisions require prayer and listening. So, if you need to think or plan something, pray, and then do your thinking and planning. However, rather than make the final decision yourself, next take your decision to Yahweh in prayer, and listen carefully for the voice of His Spirit. Sometimes He will answer us in the moment with His still small voice, and then at other times He will give us signs and wonders (usually within a few days). If we are walking with Him, and keeping our inward focus on Him, we may see the sign or the wonder, and we may wonder in our heads, "What does that mean?" But when our mind and our soul is inwardly still, we can know in our heart (or our stomach, or our head) what it means. We will hear His still small voice. And if we will obey that primal voice of inward knowing, Yahweh will bless us in ways that go beyond our ability to understand.

Surviving the End Times

Shalom, brethren. Because it seems clear that the end times are upon us, I spent several years researching the book of Revelation. I wanted to know what was coming, so that I could know how to please Yeshua, and to stay safe. I am getting a lot of questions, so I hope to help relay some of this information to you, as it pertains to us today (2019).

Please let me say at the outset that the only real way to stay safe in the end times is to listen for Yahweh’s voice, and obey it. Even then, there is no guarantee of physical safety. However, when we are in obedience, no matter what happens to us, ultimately all will be well in the end.

In *Revelation and the End Times*, we show that there is a timeline embedded in the book of Revelation, along with other informational chapters (which we call “inset” or “overlay” chapters). This gives us a basic timeline progression of the releasing of the horses, followed by the seals, and then seven years of trumpets (tribulation), and then bowl judgments. Then comes Armageddon (which is the First War of Gog and Magog).

Assembly	1	2	3	4	5	6	Inset	7
 7 Seals	Releasing Horse Forces				Dead		144k	7
 7 trumpets (Shofars)	7 Years of Tribulation, Last 3.5 is "Jacob's Trouble"					7 Thun	2 Wit	7 Quake
Inset chapters 12-14 (Woman & child, beasts sea & land, 2 harvests)								
 7 Cups (Bowls)	1	2	3	4	5	6	Frog	7
Inset chapters 17-18 (Describes Babylon/Rome and her fall)								
 Armageddon Gog 1 (Yeshua returns) (Wedding feast)	Ingathering (2d Exodus)				Millennium (1000 years) (Saints in heaven with Messiah)			Gog 2 (Satan loosed)
Earth continues a while	White throne judgment							New earth

The seals may open with a single event, but they last for a span of time. Seal 5 may have begun with the events in Iran of 1973, but it was clearly manifest in the attacks on the Twin Towers of 9/11/2001, and the so-called “Arab Spring” which followed, which led to the murders of so many Christians throughout the Middle East and Africa.

Hitgalut (Revelation) 6:9-11

9 When He opened the fifth seal, I saw under the altar the souls of those who had been slain for the word of Elohim and for the testimony which they held.

10 And they cried with a loud voice, saying, "How long, O Yahweh, set-apart and true, until You judge and avenge our blood on those who dwell on the earth?"

11 Then a white robe was given to each of them; and it was said to them that they should rest a little while longer, until both the number of their fellow servants and their brethren, who would be killed as they were, was completed.

Seal 6 calls for a great earthquake, and for the sun to become black as sackcloth of hair. There have been many more earthquakes than normal in recent years, and yet scientists are expecting a much larger event in the very near future around the Pacific Ring of Fire. Yet in addition to any physical quakes, this may refer to a huge change in the fabric of society. This seems to speak of a great social upheaval, a nuclear war, and the rise of a New World Order.

Hitgalut (Revelation) 6:12-17

12 I looked when He opened the sixth seal, and behold, there was a great [societal] earthquake;

and the sun became black as sackcloth of hair, and the moon became like blood.

13 And the stars of heaven fell to the earth, as a fig tree drops its late figs when it is shaken by a mighty wind.

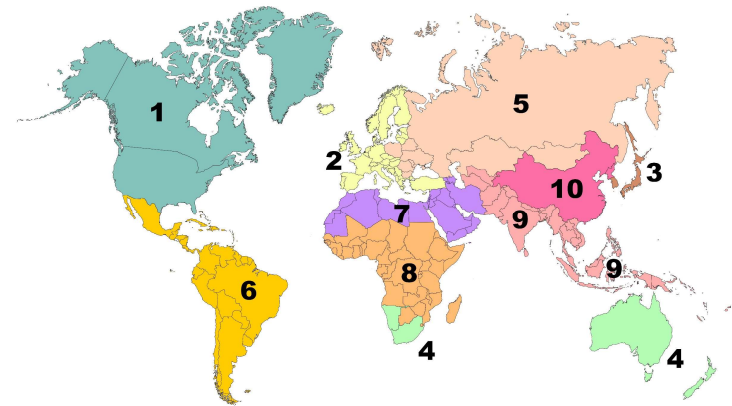
14 Then the sky receded as a scroll when it is rolled up, and every mountain [government] and island [border] was moved out of its place.

15 And the kings of the earth, the great men, the rich men, the commanders, the mighty men, every slave and every free man, hid themselves in the caves and in the rocks of the mountains,

16 and said to the mountains [governments] and rocks, "Fall on us and hide us from the face of Him who sits on the throne and from the wrath of the Lamb!

17 For the great day of His wrath has come, and who is able to stand?"

Many commentators remark how the sky receding "like a scroll" sounds like nuclear mushroom clouds. Many believe such a nuclear war is being engineered now, and the War Cycles research predicts a major war around 2020 CE (+/- 5 years). My work is not focused on exact times, but more on sequences. Therefore, while we do not know exactly when this war will take place, we do know that when it does happen, every mountain (i.e., government) and every island (national border) will be "moved out of its place". This probably refers to the Club of Rome's (Jesuit) plan to bring the United Nations (or other similar organization) to full power, establishing a global government. The existing national borders are to be replaced by ten "supernations", which will follow the earlier pattern of mixing religious groups. This ensures future fighting between the religions, which in turn gives rise to the need for more government, more spying, more militarization of police, etc.



One problem with this is that Yahweh wants His people to be set-apart (separated) from the world. When we are safely back in the land again one day, we will again have a set-apart nation. In the meantime, one of the goals of the New World Order is to eliminate our set-apartness by making the world "more open and connected" (i.e., less set-apart).



Notice how Revelation 6:17 tells us that many people will believe that the events at Seal 6 constitute the "great day of His wrath" (i.e., the Great Tribulation).

Hitgalut (Revelation) 6:17

17 For the great day of His wrath has come, and who is able to stand?"

Because the way the overlay (inset) chapters are written it will be easy to think that this is the Great Tribulation, but it will not be the Great Tribulation. Rather, the events at seal 6 are only preparatory work for the half-hour of silence in the heavens.

Hitgalut (Revelation) 8:1

8 When He opened the seventh seal, there was silence in heaven for about half an hour.

To calculate the length of this in earth years, first let us consider how Kepha (Peter) tells us that a prophetic day is as 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.

There are 24 hours in a day, and 48 half-hours in a day. Therefore, if we divide 1,000 years by 48 half-hours, we get 20.833 years (or 20 years and 10 months) per half hour. Thus, when the war is at an end and the seventh seal opens there will be 20 years and 10 months with no major events in heaven. However, this does not mean all will necessarily be tranquil here on earth, because once this half-hour is over, the One World Order will begin to fail, and the trumpets (Tribulation) will begin. From an earthly standpoint we expect the trumpets (Tribulation) to look like seven years of global war (i.e., World War 4).

After the trumpets comes Armageddon (the First War of Gog and Magog), when the masses of Ephraim finally awake to their true identities. Then after this comes the Ingathering. Then the reign will be given to the saints (Yeshua's body).

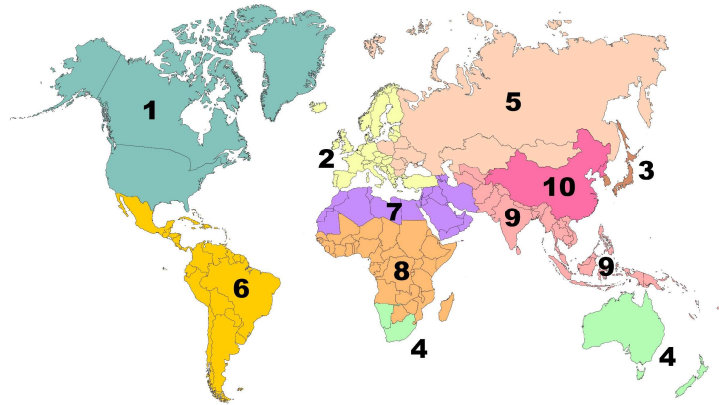
Daniel 7:27

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.'

Notice that even though the kingdom and dominion are given to the saints, and even though the nations obey the saints, the nations will be serving and obeying Yeshua, because the saints are Yeshua's body. (Yet to qualify as saints, we must truly do all that we know.)

Issues: Western Europe, USA, and Israel

Again, to stay safe during the end times, the main thing is to hear Yahweh's voice, obey it, and do all we know how to do. If we do this, it does not matter what happens to us, all will be well in the end. Yet there are also some specifics. One thing we know is that United Europe is based on what is called the Coudenhove-Kalergi Plan. This is an Illuminist-Masonic plan which calls for importing Muslims to collapse first Western Europe, and then the rest of the world. We don't know exactly when this will happen, but it is expected to get a boost after this next war (WW3).



Western Europe is Supernation #2. As we explain in Revelation and the End Times, it is part of the Western Leg of Babylon. Notice how it is tied to Muslim Turkey. If borders are dropped there will likely be many Muslims migrating to the Western European states. This is to fulfill the prophecy in Daniel that the toes of the statue (ex-Roman Empire) will be filled with pockets of miry clay (Islam).



Because iron (Christianity and clay (Islam) do not mix, the statue will collapse when it is struck by the stone that is cut out of the mountain without hands. This is the same as to say that the Illuminist-Masonic Coudenhove-Kalergi Plan to collapse Western Europe will succeed.

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 and filled the whole earth.

Again, we do not know what years, but only sequences. Yet it seems likely that this collapse will occur during the trumpets (tribulation), or the cups, because the stone (Yeshua's body) that strikes the image (Babylon) then goes on to become a great mountain (government) that fills the whole earth. Because of this, if anyone is living in Western Europe, it might be safer to plan to relocate away from Western Europe before the tribulation begins.

Another issue affects the United States. As we explain in "America, Land of Babylon", the United States fits all the prophecies over the land of Babylon as described in Jeremiah 50-51 and other passages. In addition to telling Yahweh's people to leave the land of Babylon, Jeremiah 51:45-46 tells us that the USA will suffer a civil war. This is described in the phrase, "and violence in the land, ruler upon ruler."

Yirmeyahu (Jeremiah) 51:45-46

45 "My people, go out of the midst of her! And let everyone deliver himself from the fierce anger of Yahweh.

46 And lest your heart faint, And you fear for the rumor that will be heard in the land (A rumor will come one year, And after that, in another year A rumor will come, And violence in the land, Ruler against ruler)...

Jeremiah 50 also tells us that it will be the archers (i.e., Ishmael) who will destroy the Land of Babylon, by kindling a fire in his cities (verse 32). This probably has to do with a nuclear attack. This also tells us that if there is no possibility of leaving the USA, then the cities are not the safest places to live.

Yirmeyahu (Jeremiah) 50:28-34

28 The voice of those who flee and escape from the land of Babylon Declares in Zion the vengeance of Yahweh our Elohim, The vengeance of His temple.

29 "Call together the archers against Babylon. All you who bend the bow, encamp against it all around; Let none of them escape. Repay her according to her work; According to all she has done, do to her; For she has been proud against Yahweh, Against the Set-apart One of Israel.

30 Therefore her young men shall fall in the streets, And all her men of war shall be cut off in that day," says Yahweh.

31 "Behold, I am against you, O most haughty one!" says Yahweh Elohim of hosts; "For your day has come, The time that I will punish you.

32 The most proud shall stumble and fall, And no one will raise him up; I will kindle a fire in his cities, And it will devour all around him."

33 Thus says Yahweh of hosts: "The children of Israel were oppressed, Along with the children of Judah; All who took them captive have held them fast; They have refused to let them go.

34 Their Redeemer is strong; Yahweh of hosts is His name. He will thoroughly plead their case, That He may give rest to the land, And disquiet the inhabitants of Babylon."

A few different passages let us know that the land of Babylon will be destroyed "from the north".

Yirmeyahu (Jeremiah) 50:8-9

8 "Move from the midst of Babylon, Go out of the land of the Chaldeans; And be like the rams before the flocks.

9 For behold, I will raise and cause to come up against Babylon An assembly of great nations from the north country, And they shall array themselves against her; From there she shall be captured. Their arrows shall be like those of an expert warrior; None shall return in vain."

We do not know if this refers to Canada, or to some other nation. However, when the Islamic State was being shut down in the Middle East, it was reported by Illuminati watch groups that the British Crown (which serves as one head of the Illuminati) wanted Canada to resettle as many jihadis as possible, and Prime Minister Trudeau has been very active in opening doors for Muslims since.

Sometimes people want to go back to the land of Israel before Armageddon and the Ingathering. The problem with this is that we know the land of Israel will also be cleansed by fire during the tribulation, and Yeshua also tells us to flee the land of Israel at that time.

Mattityahu (Matthew) 24:15-16

15 "Therefore when you see the 'abomination of desolation,' spoken of by Daniel the prophet, standing in the set-apart place" (whoever reads, let him understand),

16 "then let those who are in Judea flee to the mountains."

So, even if one could hypothetically obtain permission from the Illuminist-Masonic government of the State of Israel to live there, it is not a viable long-term solution, prior to Armageddon and the Ingathering.

Conclusions

Sometimes people ask my advice about how to survive the end times. It is not an easy question, but the answer is in two parts. The first part is in the material, and the second part is in the spiritual.

The answer in the material is to stay away from Western Europe, the USA, and the Land of Israel. Also stay away from cities, and especially state capitals (i.e., centers of political power). Further, stay away from suspected Illuminati nuclear targets (such as Hoover Dam and New York City). Finally, stay away from areas of Muslim concentration, including cities with social benefits offices (because these attract Muslims).

The answer in the spiritual is harder, but ultimately far more important. And that answer is that rather than focus on preserving ourselves and our lives, we should focus on serving Yeshua and His people in love. This is because Revelation 3 tells us that Yahweh-Yeshua will keep the Assembly of Philadelphia from the hour of trial that is to come upon the whole earth.

Hitgalut (Revelation) 3:10

10 "Because you have kept My command to persevere, I also will keep you from the hour of trial which shall come upon the whole world, to test those who dwell on the earth."

That is quite a promise, because when we put all the prophecies together, we expect to see something like a 2/3rds reduction in earth's population as a result of all the famines, plagues, and wars.

But to belong to the Assembly of Philadelphia is a real thing. It is not easy. It is more than just changing the day of rest to the Sabbath and reading the instructions to the Levitical order. To be worthy of Yahweh's protection in the end times, we need to deserve it. We need to be active in helping to build His body. We need to show our love for Him by doing the things we know He wants us to do.

For more details, see *Revelation and the End Times*.

About the Pronunciation, Yehovah

Nazarene Israel’s policy regarding the sacred names is that leaders and teachers should pronounce the name as Yahweh or Yahuweh. However, if you believe the Creator’s name is pronounced Yehovah, or Yahovah, or Yahuah (or some other variant pronunciation), then we accept you in the body in love. Only, we do not allow anyone to teach unless they use the name Yahweh or Yahuweh, for reasons we will explain in this article.

The reason for this article is that some teach that the Creator’s name is pronounced *Yehovah*. This is not intended to be an exhaustive study, but we will show why that pronunciation cannot be correct.

The Third Commandment

In the Third Commandment, Yahweh tells us not to take His name in vain, for He will not hold anyone guiltless, who takes His name in vain. This means much more than not swearing or cursing in His name.

<p>Exodus 20:7 7 "You shall not take the name of Yahweh your Elohim in vain, for Yahweh will not hold him guiltless who takes His name in vain."</p>	<p>(7) לֹא תִשָּׂא אֶת שֵׁם יְהוָה אֱלֹהֶיךָ לְשׁוּאָה כִּי לֹא יִנְקֶה יְהוָה אֶת אֲשֶׁר יִשָּׂא אֶת שְׁמוֹ לְשׁוּאָה :</p>
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The word *vain* is Strong’s Old Testament 7723, which refers to desolating the name, or “bringing it to nothing”, especially by falseness. Some people believe this means we should not use false or wrong names.

OT:7723 shav' (shawv); or shav (shav); from the same as OT:7722 in the sense of desolating; evil (as destructive), literally (ruin) or morally (especially guile); figuratively idolatry (as false, subjective), uselessness (as deceptive, objective; also adverbially, in vain):

Whether they are aware of it or not, both Christians and Jews bring Yahweh’s name to nothing by means of false names. For example, in the late Doctor CJ Koster’s book, *Come Out of Her, My People*, Doctor Koster shows how “Lord” derives from the name of the pagan sun god Lordo or Larth. When Christianity first came to Europe, the people were worshipping Lordo (or Larth). Since they were used to calling the Deity Lordo or Larth, the Catholic Church taught them to use this name for the Hebrew Creator. While one might argue that this helped to move things in the right direction (as a half step), calling Yahweh by the name of a sun god (i.e., Lucifer) is not the same as calling Him by His true name.

Brother Judah also calls Yahweh by false names, but for different reasons. While Judah knows Yahweh’s name, he believes it is his duty to keep the name hidden from the gentiles (i.e., us), to keep us from speaking it in vain (as they believe only Jews may speak it). Because of this, brother Judah calls Yahweh by the title *HaShem* (meaning “the Name”) on weekdays, and then on the Sabbaths and feasts he calls Yahweh by the title, *Adonai*. This term Adonai is a plural emphatic form for royalty, referring to “My Lord / the King of kings”. One might think it is good to call Yahweh by this name, because He is the King of kings! However, Adonai is not a name, but a title, and it has also been used historically to refer to pagan deities. Plus, to call Yahweh by His title Adonai is a form of substitution or misuse.

What we need to see here is that while most Ephraimites (i.e., Christians) do not use Yahweh's name because they do not know what it is, most Jews know what His name is, but they purposefully conceal it from gentiles (i.e., us) by using the substitute names HaShem and Adonai. And, many believe Yehovah should be added to that list, as it also is a substitute for Yahweh's true name.

The Addition of Written Vowel Points



Before we can understand where the substitute name Yehovah comes from, first we need to realize that there were no written vowel points in Hebrew prior to the Middle Ages. For example, there are no written vowel points anywhere in the Dead Sea Scrolls. Above is an image of the War Scroll, from the Dead Sea Scrolls. Notice that there are no written vowel points at all.

Some rabbis and some Karaites maintain (as a matter of dogma) that the written vowel points were given by Yahweh when the Torah was given to Moshe in the

wilderness of Sinai, but the fact is that written Hebrew vowel points first appear in the Hebrew Masoretic Text, which was written (or rather, standardized) in the Middle Ages. (The Masoretic Text is the text that is found in most Hebrew versions of the Tanach [Old Testament]).

Because the written vowel points do not exist before the Hebrew Masoretic Text was standardized in the Middle Ages, we don't even need to dive deep into the Hebrew language to show that the pronunciation *Yehovah* is wrong. The point is that some people teach that the Creator's name is allegedly pronounced *Yehovah* because that is how the name is vowel pointed in hundreds of so-called "ancient Hebrew manuscripts". However, when we realize that these written vowel points are only about a thousand years old, that that they did not even exist in Yeshua's day (much less Moshe HaNavi's day), then we can realize that such "arguments from the vowel points" mean nothing, and we can throw them away. This is because these vowel points are man-made additions to text, and we are told many times not to add anything, and not to take anything away from Scripture.

Mishle (Proverbs) 30:6

6 Do not add to His words, Lest He rebuke you, and you be found a liar.

We should also add that even giving the benefit of the doubt, there is evidence to suggest that the written vowel points were added in order to disguise Yahweh's true name from gentiles (perhaps first Babylonians or Greeks, and then gentile Christians). However, in order to see that, first let us talk about brother Judah's dogma that the Scriptures should sometimes be spoken differently than how they are written.

The Spoken Qere and the Written Kativ

In Judaism there is a *masorah* (or tradition) that the way Scripture is spoken aloud (the *qere*, קרי) can differ from how it is spelled (the *kativ*, כתיב). For example, in Genesis 8:17, in the *kativ* (written text) it shows Yahweh telling Moshe to *bring* all of the animals out of the ark, while the *qere* has Moshe *driving* the animals out of the ark. In the quote below, the *qere* is in [brackets], and it immediately follows the *kativ*.

<p>Genesis 8:17 17 “Every living thing of all flesh that is with you: birds and cattle and every creeping thing that creeps on the earth, bring out [drive out qere] so that they may abound on the earth, and be fruitful and multiply on the earth.”</p>	<p>(17) כָּל הַחַיָּה אֲשֶׁר אֲתָדָּ מִכָּל בֶּשֶׂר בְּעוֹף וּבַבְּהֵמָה וּבְכָל הָרֶמֶשׂ הָרֹמֵשׂ עַל הָאָרֶץ הוּצֵא [הִיִּצֵּא קִרִּי] אֲתָדָּ וְשָׂרְצוּ בָאָרֶץ וַיִּפְרוּ וַיִּרְבוּ עַל הָאָרֶץ</p>
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Why was this change made? We don’t know for sure, but one might guess it was made because the sopherim (Karaites scribes) didn’t like the way the text read, so they “corrected” it.

Such changes are not uncommon. In the past it has been a well-kept secret that not all the changes that have been made to the Hebrew text are marked. For example, you can do an internet search for what are called the Emendations of the Sopherim (*tiqqun sopherim*). There are two lists, one with 18 emendations, and another with at least 134, and there may be many more that we don’t know about. Most of these are like our above example, where the scribes did not like how the text read, so they

changed it. This is in direct violation of Yahweh’s words, not to add or take anything away.

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.”

The 134 Emendations of the Sopherim are part of the scholarly record, and they are also discussed in Doctor Koster’s study, *Come Out of Her, My People*.

Now, notice that the *kativ* in Genesis 8:17 [הוּצֵא] is not vowel pointed. That is because before the Middle Ages (i.e., when the Karaite scribes standardized the vowel pointing of the Masoretic Text), there were no vowel points. Yet, some Karaites and rabbis teach us that the vowel points were dictated to Moshe by Yahweh—and then they go to establish doctrine based on the vowel points (when they should know better).

Hiding Yahweh’s Name

Brother Judah believes the Divine Name must be hidden from the gentiles, because they believe it is blasphemy for anyone but the Jews to speak Yahweh’s name (and even then, only once a year, on Yom Kippur). There is absolutely no scriptural support for this tradition, and there is verse upon verse proving that Yahweh wants us to do otherwise. In fact, we are told many times to glorify Yahweh’s name, and to make it known.

Shemote (Exodus) 9:16

16 “But indeed for this purpose I have raised you up, that I may show My power in you, and that My name may be declared in all the earth.”

Some people believe that brother Judah began to hide Yahweh's name when they went into Exile in Babylon, to keep the Babylonians from taking Yahweh's name in vain. This makes sense, as rabbinic Jews are infamous for creating so-called *fence laws*, which are laws they make in addition to the ones Yahweh commands. And while their reasons might sound good to the ear, in the end they transgress Yahweh's commandment (not to alter His commandments in any way).

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."

Another theory is that the ban on speaking the name began during the Macedonian (Greek) occupation of the land of Israel. While Alexander the Great had originally allowed Judah to practice Judaism, his successor Antiochus Epiphanies decided that all his subjects had to learn Greek ways, and worship Greek gods. There was a ban put on Hebraic worship in any form. This is written about in the books of the Maccabees.

1 Maccabees 1:41-50 KJV

41 Moreover king Antiochus wrote to his whole kingdom, that all should be one people,

42 And every one should leave his laws: so all the heathen agreed according to the commandment of the king.

43 Yea, many also of the Israelites consented to his religion, and sacrificed unto idols, and profaned the sabbath.

44 For the king had sent letters by messengers unto Jerusalem and the cities of Juda that they should follow the strange laws of the land,

45 And forbid burnt offerings, and sacrifice, and drink offerings, in the temple; and that they should profane the sabbaths and festival days:

46 And pollute the sanctuary and holy people:

47 Set up altars, and groves, and chapels of idols, and sacrifice swine's flesh, and unclean beasts:

48 That they should also leave their children uncircumcised, and make their souls abominable with all manner of uncleanness and profanation:

49 To the end they might forget the law, and change all the ordinances.

50 And whosoever would not do according to the commandment of the king, he said, he should die.

Jews are very smart people, and when they are under duress they can pray in very normal tones (as if they are just engaging in normal conversation). It seems likely that Antiochus Epiphanies' soldiers did not know Hebrew, and therefore they would not have been able to tell if brother Judah was praying in Hebrew, or just speaking Hebrew. However, the average soldier could learn to recognize Yahweh's name, and arrest anyone who spoke it. And if that was the case (which seems likely), it may be that this is what led brother Judah to begin calling Yahweh by substitute names. Now let us look at this possibility more closely.

The Qere Perpetuum and Yahweh's Name

To get technical, brother Judah has several different kinds of qere (spoken pronunciations). One of these is called the *qere perpetuum*, or the *perpetual qere*. Interestingly, there are only a few special cases of this, and many of them involve Yahweh's name.

A qere perpetuum is different than our example above, in that there is no need to put the qere in [brackets] next to the kativ. Rather, one simply puts the vowel points of

the qere onto the kativ, and an initiated reader will know that he is to speak the qere (rather than the kativ).

To see how the qere perpetuum applies to Yahweh's name, first let us recognize that Yahweh's name is spelled Yod-Hay-Vav-Hay (יהוה). This is often called the Tetragrammaton (the four-letter name). The Jewish historian Flavius Josephus tells us that these four letters are all vowels. Because of this, there is no need to give them any vowel points (as one does not need to add additional vowel points to vowels). This passage refers to the head coverings of the high priest.

A mitre also of fine linen encompassed his head, which was tied by a blue ribbon, about which there was another golden crown, in which was engraven the sacred name: it consists of four vowels...."

The Wars of The Jews, Book 5, chapter 5, paragraph 7.

We should note that vowels are generally pronounced in soft tones, without fricative sounds (such as "v"). This shows that the pronunciation "Yehovah" cannot work, because Yehovah requires fricatives (such as "v").

Further, in the Masoretic (traditionalist) Text, Yahweh's name is usually rendered as יהוה. According to the Jews, this vowel pointing (qere) indicates that it is to be pronounced as אֲדֹנָי Adonai ("My King / my Lord"). This is exactly what brother Judah did in the Middle Ages, and it is still exactly what Orthodox Judah does today. The rabbis tell us directly that it is an example of qere perpetuum, meaning that Yahweh's name is supposed to be pronounced as Adonai, because the vowel points of Adonai have been added to the Tetragrammaton.

[To get technical, Hebrew grammarians will notice that the shva vowel point under the first letter of the qere/kativ Yehovah (יהוה) is different than the hataf patakh vowel point under the first letter of Adonai (אֲדֹנָי). However, as Wikipedia explains, "The vocalisations Yehovah and Adonai are not identical. The shva in YHWH...and the hataf patakh in (Adonai)...appear different. The vocalisation can be attributed to Biblical Hebrew phonology, where the hataf patakh is grammatically identical to a shva, always replacing every shva nah under a guttural letter. Since the first letter of אֲדֹנָי is a guttural letter while the first letter of יהוה is not, the hataf patakh under the (guttural) aleph reverts to a regular shva under the (non-guttural) Yod." Once we realize that the vowels under the Yod would have been changed to be functionally identical, then we can see that the argument that Yehovah does not have the same functional vowels as Adonai is false.]

The Impossible Variant Vowel Points, Which Exist

Now, let us consider for a moment that Yahweh's name is vowel-pointed differently in other places in the Hebrew Masoretic Text, and that according to the logic of those who argue for the name "Yehovah", such variant vowel points are impossible (and yet they exist). For example, the Tetragrammaton is vowel marked as יהוה in Deuteronomy 3:24 and Psalms 73:28, indicating a qere of אֱלֹהִים (Elohim). And there are other vowel markings in both the Leningrad and the Aleppo Codices, which should be impossible, according to those who expound the name Yehovah. Here are a few representative samples, with references for those who wish to look up the references in Hebrew.

יהוה – Yehwah (Genesis 2:4)

יהוה – Yehowah (Genesis 3:14)

יְהוָה – Yehowih (Judges 16:28)

יְהוּוָה – Yehuwih (Genesis 15:2)

יְהוָה – Yehowih (1Kings 2:26)

יְהוָה – Yehwih (Ezekiel 24:24)

The reason this is a death-knell for the name Yehovah is that Jewish scribes were meticulous in copying Torah scrolls. They followed a special 20-point procedure, and if there were any errors at all, the errors had to be remedied within 30 days, or the entire scroll had to be buried. Because of that, it seems impossible that these other variant spellings could be scribal errors that were not corrected over the years, because any scrolls with errors would have to have been destroyed. Therefore, the only explanation is that these variant spellings are traditionalist qere/kativ. (Not surprisingly, this is also exactly what mainstream Judaism tells us it is.)

Once we realize that Yehovah (יְהוָה) is a qere/kativ that tells the initiated Jew to pronounce the Creator's name as Adonai, then we can understand that *Yehovah* was originally a Christian mistake. The Christians assumed that the Divine Name was supposed to be pronounced as Yehovah, and Judah allowed the Christians to make this mistake because of his ancient dogmas that only Jews may speak the Divine Name (and that if gentile Christians utter the Divine Name, it profanes it). Thus, brother Judah let the Ephraimites make their mistake (and may even have encouraged it).

There are a lot of very sophisticated arguments that can be made if we allow the vowel points to be used in the discussion, but from our point of view this would make no sense, as the written vowel points did not even exist until the Middle Ages. All of these "arguments from the vowel points" deflate when we realize that the vowel points are man-made additions to the text, and do not

truly belong in Scripture, but are only used because (for the most part), they are helpful for beginning readers who are not yet fluent in Hebrew. For example, in the land of Israel, vowel points are taught to young children, but they are not used after the first few grades. You just don't see them except in books for children, and for those who are learning Hebrew as an additional language.

As we explain in other places, if we do away with the extra vowel points, and just let the four letters of the Divine Name flow out of our mouths smoothly, most people find that they come out as Yahweh or Yahuweh, with no fricatives ("v" sounds).

Support from the Dead Sea Scrolls

The Dead Sea Scrolls also seem to indicate that the Divine Name was rendered as lao (Yaho).

It is worth noting that in Lev. iv, 27 (4Q120, fr. 20, 4) the Tetragram (the divine name YHWH) is rendered semi-phonetically as lao, and is not replaced, as was customary later, by the Greek Kurios (Lord).

[The Complete Dead Sea Scrolls in English, page 472]

Support from Outside Sources

There is also a lot of evidence from outside sources that the Divine Name was originally pronounced as Yahweh or Yahuweh. For example, the name Yehovah does not appear in any manuscript before the 9th century CE, but Yahweh appears as early as the 2nd century CE. Let us consider the following:

The pronunciation Yahweh is indicated by transliteration of the name into Greek in early Christian literature, in the form iaoue (Clement of Alexandria) or iabe (Theodoret; by this time Gk. b had the pronunciation of v)...Strictly speaking, Yahweh is the only 'name' of God. In Genesis wherever the word sem ('name') is associated with the divine being that name is Yahweh" [Eerdman's Bible Dictionary, 1979 p. 478]

And:

Such a conclusion, giving "Yahweh" as the pronunciation of the name, is confirmed by the testimony of the Fathers and gentile writers, where the forms IAO, Yaho, Yaou, Yahouai, and Yahoue appear. Especially important is the statement of Theodoret in relation to Ex. lvi., when he says: 'the Samaritans call it [the tetragrammaton] 'Yabe,' the Jews call it 'Aia'..." [The New Schaff-Herzog Religious Encyclopedia, "Yahweh," p. 471]

And:

The true pronunciation of the name YHWH was never lost. Several early Greek writers of the Christian Church testify that the name was pronounced "Yahweh." [Encyclopaedia Judaica, vol. 7, p. 680]

Evidence from Common Usage

Finally, we could add that we don't say "Halleluyeh" (praise be to Yeh), we say Halleluyah (praise be to Yah). Also, when we look in Strong's Concordance, we see that the phrase "hovah" refers to ruin, or mischief.

OT:1943 hovah (ho-vaw'); another form for OT:1942; ruin:
KJV - mischief.

And here is the reference:

OT:1942 havvah (hav-vaw'); from OT:1933 (in the sense of eagerly coveting and rushing upon; by implication, of falling); desire; also ruin:
KJV - calamity, iniquity, mischief, mischievous (thing), naughtiness, naughty, noisome, perverse thing, substance, very wickedness.

Conclusion

There is a lot more evidence that we could include here. In fact, it would be easy to fill a whole book on this subject. However, we believe that it is not necessary to fill a book, because we have shown ample evidence that the pronunciation Yehovah was originally a Christian misunderstanding of the Jewish qere/kativ יהוה, which brother Judah vocalizes as Adonai. We have also shown that this vocalization Adonai probably stems from a desire to mislead the gentile nations and Christians as to the true pronunciation of Yahweh's name, due to brother Judah's mistaken belief that he is supposed to hide the Divine Name from the nations (because there is power in the name), and that this belief of his is not what Yahweh commands.

Malachi 2:2

2 "If you will not hear, And if you will not take it to heart, To give glory to My name," Says Yahweh of hosts, "I will send a curse upon you, And I will curse your blessings. Yes, I have cursed them already, Because you do not take it to heart."

Yet for all of this, Nazarene Israel's policy regarding the sacred names is one of tolerance, and education, and helping people come to Yahweh's truth as the Spirit leads them. We believe that leaders and teachers should pronounce the name as Yahweh or Yahuweh. However, if the congregants believe the Creator's name is pronounced Yehovah, or Yahovah, or Yahuah (or some other variant pronunciation), then we accept you in the body in love. Only, we do not allow anyone to teach unless they use the name Yahweh or Yahuweh, for reasons we have explained in this article.

Shalom.

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.