

Torah Government

in Renewed Covenant Times

All New Second Edition (v2.21)

By Norman B. Willis

By Norman B. Willis
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May Yahweh's name be glorified in all the earth.

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Preface:

Norman B. Willis
In the dispersion
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This book assumes a working knowledge of the ideas presented in *Nazarene Israel*, version 4 or higher. (A working knowledge of the ideas presented in *Revelation and the End Times* is helpful, but not necessary.)

Sometimes readers ask what version of the Scriptures I use. I use the New King James Version (NKJV) as a base, and then correct the names to the Hebraic forms. I do this simply because the NKJV is easy to read, and I can copy and paste electronically (which saves time, and reduces error). Whenever the NKJV does not give the necessary information, I refer to the source languages with a table.

When I refer to the Hebrew text, I normally use the Masoretic Text (MT). While it was altered by the Masoretes (Karaites scribes) in the Middle Ages, it is the best Hebrew text we have at the moment. For the Renewed Covenant (“New” Testament) I tend toward the Aramaic Peshitta, as the church fathers tell us the Renewed Covenant was originally inspired in Aramaic and Hebrew. However, as we show elsewhere, the Peshitta is most likely a backward translation from the Greek, and since the Greek is older, it is often better for textual analysis. Normally I copy text electronically from PC Study Bible 5, BibleWorks 8, and from the Hebrew Masoretic Text.

I am always looking to improve my studies. If you have any constructive suggestions or spot any errors, please write me at servants@nazareneisrael.org. May Yahweh bless you for proving all things, and holding fast to that which is good.

Yeshayahu (Isaiah) 9:6-7

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 El, Everlasting Father, Prince of Peace.
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.

Our Husband the Prince

As we saw in *Nazarene Israel*, Yeshua (Jesus) told us to go into all nations, and make more disciples. This is often called the Great Commission.

Mattityahu (Matthew) 28:19-20

19 "Go therefore and make disciples of all the nations, immersing them in the name of the Father and of the Son and of the Set apart Spirit,
20 teaching them to observe all things that I have commanded you; and behold, I am with you always, even to the end of the age." Amein.

Many people were taught it is permissible for the Great Commission to be a disorganized, haphazard affair, but this study will show that our Husband Yeshua wants us to organize as a spiritual army, and form a single unified kingdom worldwide.

Daniel describes Yeshua as Messiah the Prince.

Daniel 9:25

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

In Hebrew, the word *Prince* is the word *nagid* (נָגִיד). This word refers to a military commander who leads the battle from the front. It also means *director*, or *teller*.

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

In the conquest of the land of Canaan, Israel took part in physical conquest. Today the weapons of our warfare are not carnal, but it is still warfare.

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.

In *Nazarene Israel* we show how Yeshua was sent to lead a spiritual military campaign—and that He expects us to continue that campaign in His absence. This is seen in the parable of the minas. A certain nobleman (representing Yeshua) gives each of his ten servants a mina. These ten servants represent the ten tribes of the house of Israel (Ephraim), and the mina represents their salvation. The nobleman then goes away for a time, symbolic of how Yeshua goes to prepare a place for us. When the master returns, those who used their minas to further his kingdom are counted as good and faithful servants—and those who did not use their minas to further his kingdom are counted as His enemies, and they are slain.

Luqa (Luke) 19:12-27

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

In verse 23, the nobleman rebukes the servant who did not even put his mina in the bank to collect interest. This rebuke is frightening, as this servant represents the vast majority of Ephraimites who neither do ministry themselves, nor support those who are doing His true ministry work. This parable says that they will die (probably during the tribulation).

This isn't a *nice* parable; these are Yeshua's words. If we want to become His bride, then we need to accept all that He has said here, and do what we can to help Him further His kingdom. That is how we show Him we love Him.

As a military man, Yeshua wants His armies organized, ordered, and well disciplined. In fact, Shaul tells us that Yeshua wants His armies to have a foundation of apostles and prophets (verse 20 below). In military terms, this might be called a unified command.

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.

We will explain what this passage means as this study progresses, but in sum, we should all be volunteers for His kingdom. And to maximize our effectiveness, we should organize under the direction and guidance of a single council of apostles and prophets. If we do this, we will be obeying Scripture and accomplishing much for Him.

Come with me through the pages of Scripture, as we restore the meanings of certain long-forgotten passages that meant so much to Yeshua and His apostles. Along the way, we will look at Israel's history of organization and leadership as they moved through the various phases of subjugating the earth for Yahweh. We will see how Yeshua originally intended for His disciples to organize, and what went wrong as the movement grew outside the borders of Israel. Finally, we will see how we can re-establish the original faith today, and please our Husband, the commander.

Toward a Torah Government

There are three primary offices (or roles) in Israel:

1. The king (head of the physical army)
2. The priest (head of the spiritual army)
3. The prophet (one who hears from Yahweh)

In general, the prophet serves as Israel's ears, telling the people what Yahweh says. The priest serves as Israel's mouth, making intercession for the people. The king serves as Israel's hands and feet, ordering, organizing, and leading the people to victory in Yahweh's wars. But in the beginning it was not so.

In the beginning, there was no formal king or priest. Adam served as the king (leader), and his sons offered up sacrifices.

B'reisheet (Genesis) 4:3-4

3 And in the process of time it came to pass that Qayin [Cain] brought an offering of the fruit of the ground to Yahweh.

4 Hevel [Abel] also brought of the firstborn of his flock and of their fat. And Yahweh respected Hevel and his offering,

The patriarch Noah (Noah) not only filled the role of the king, but he also offered sacrifices himself.

B'reisheet (Genesis) 8:20

20 Then Noah built an altar to Yahweh, and took of every clean animal and of every clean bird, and offered burnt offerings on the altar.

However, if we keep watching, a pattern of incremental changes appears. As a patriarch, Avram was technically able to serve as a priest, yet he did so only to a limited extent. While Avram set up an altar at Moreh (and later called on the name of Yahweh there), he did not offer sacrifices or offerings on this altar.

B'reisheet (Genesis) 12:7

7 Then Yahweh appeared to Avram and said, "To your descendants I will give this land." And there he built an altar to Yahweh, who had appeared to him.

After Yahweh delivered Avram in war, Avram gave Him back a tenth of everything (through Melchizedek).

B'reisheet (Genesis) 14:18-20

18 Then Melchizedek king of Salem brought out bread and wine; he was the priest of Elohim Most High.

19 And he blessed him and said: "Blessed be Avram of Elohim Most High, Possessor of heaven and earth;

20 And blessed be Elohim Most High, Who has delivered your enemies into your hand." And he gave him a tithe of all.

What we will see is that Yahweh likes role specialization, and division of labor. A proper division of labor advances the economy. It also creates a more effective military, and a more effective priesthood. This is why we will see all three roles be established as separate set-apart offices.

When Yahweh later told Avram to make Him an offering, no altar was involved—so again Avram only fulfilled the priesthood role in a limited way.

B'reisheet (Genesis) 15:7-10

7 Then He said to him, "I am Yahweh, who brought you out of Ur of the Chaldeans, to give you this land to inherit it."

8 And he said, "Adonai Yahweh, how shall I know that I will inherit it?"

9 So He said to him, "Bring Me a three-year-old heifer, a three-year-old female goat, a three-year-old ram, a turtledove, and a young pigeon."

10 Then he brought all these to Him and cut them in two, down the middle, and placed each piece opposite the other; but he did not cut the birds in two.

Later, Ya'akov (Jacob) only set up one stone. Thus he filled the priestly office in an even more limited capacity.

B'reisheet (Genesis) 28:18-22

18 Then Ya'akov rose early in the morning, and took the stone that he had put at his head, set it up as a pillar, and poured oil on top of it.

19 And he called the name of that place Bethel; but the name of that city had been Luz previously.

20 Then Ya'akov 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."

Israelites are tradition-oriented people, and they follow the patterns their forefathers established. Therefore, it is almost certain that Ya'akov tithed to the Melchizedekian

order, as his grandfather Avram had. Notice, then, that we want what our ancestor Ya'akov wanted: we want Elohim to be with us, keep us in the way we are going, and give us bread to eat and clothing to wear, so that we all come back home to our Father Yahweh's house in peace. And since the vows of the fathers are binding on the children, Yaakov's vow still applies to us today.

While Yahweh was setting up the priesthood as a separate office, He was also developing the kingship as a separate office. These changes are hard to see until we look at the generational trend.

The first step in establishing an internal kingship was for Avram to go down to Egypt to be under the rule of an external king (Pharaoh). This was a foreshadowing of how Israel would later go down to Egypt.

B'reisheet (Genesis) 12:10

10 Now there was a famine in the land, and Avram went down to Egypt to dwell there, for the famine was severe in the land.

Now let us look at the idea of succession within Israel. Whenever a sitting king dies, the kingship normally transfers to the oldest surviving legitimate full-blood son. In Avraham's case, Ishmael had been sent away (at least partly because he was the son of a concubine, and not the son of a full legal wife). Yahweh also confirmed that Yitzhak (Isaac) was to inherit the birthright of kingship.

B'reisheet (Genesis) 21:12

12 But Elohim said to Abraham, "Do not let it be displeasing in your sight because of the lad or because of your bondwoman. Whatever Sarah has

said to you, listen to her voice; for in Yitzhak your seed shall be called.”

Birthright succession can get convoluted, but since Yitzhak was the oldest full-blood son still living at home when Avraham died, the kingship role automatically fell to him. After Yitzhak, the kingship would have gone to Esau, except Esau had sold his birthright to Ya’akov.

B’reisheet (Genesis) 25:33

33 Then Ya’akov said, "Swear to me as of this day." So he swore to him, and sold his birthright to Ya’akov.

Later, when Ya’akov stole Esau’s blessing, Esau swore revenge. This led Ya’akov to flee to Padan Aram, where he ended up with two wives, two concubines, and twelve sons. This made the line of succession complex. Reuven (Reuben) was the firstborn, so he was first in the line of succession to the kingship. However, he forfeited his birthright when he defiled his father’s bed.

B’reisheet (Genesis) 49:3-4

3 "Reuben, you are my firstborn, My might and the beginning of my strength, The excellency of dignity and the excellency of power.

4 Unstable as water, you shall not excel, Because you went up to your father's bed; Then you defiled it—he went up to my couch.”

This shows us that there are moral qualifications for the kingship. Ya’akov also removed Simeon and Levi from the succession because they took revenge on Shechem after the rape of Dinah (Genesis 34:25). This shows us that kings are not to be vengeful or violent.

B’reisheet (Genesis) 49:5-7

5 "Simeon and Levi are brothers; Instruments of cruelty are in their dwelling place.

6 Let not my soul enter their council; Let not my honor be united to their assembly; For in their anger they slew a man, And in their self-will they hamstrung an ox.

7 Cursed be their anger, for it is fierce; And their wrath, for it is cruel! I will divide them in Jacob And scatter them in Israel.”

Because Judah was next in birth order and succession, he was next to receive the scepter.

B’reisheet (Genesis) 49:10

10 “The scepter shall not depart from Judah, Nor a lawgiver from between his feet, Until Shiloh comes; And to Him shall be the obedience of the people.”

The scepter symbolizes a king’s right to rule. Ya’akov (Israel) prophesied that the scepter would not depart from Judah’s line until Shiloh (Messiah) comes, at which time the scepter will go to Him. (We will come back to this in later chapters.)

Deuteronomy shows why Leah’s, and not Rachel’s son was to inherit first born (and hence kingship) status.

Devarim (Deuteronomy) 21:15-17

15 "If a man has two wives, one loved and the other unloved, and they have borne him children, both the loved and the unloved, and if the firstborn son is of her who is unloved,

16 then it shall be, on the day he bequeaths his possessions to his sons, that he must not bestow firstborn status on the son of the loved wife in preference to the son of the unloved, the true firstborn.

17 But he shall acknowledge the son of the unloved wife as the firstborn by giving him a double portion of all that he has, for he is the beginning of his strength; the right of the firstborn is his."

Although the birthright went to Judah, Israel was still able to give a special blessing to Rachel's oldest son Joseph. And because Joseph was favored, the other sons were jealous, and sought to kill him.

B'reisheet (Genesis) 37:19-20

19 Then they said to one another, "Look, this dreamer is coming!

20 Come therefore, let us now kill him and cast him into some pit; and we shall say, 'Some wild beast has devoured him.' We shall see what will become of his dreams!"

Yet Joseph was saved from bloodshed because he was sold as a slave in Egypt. Interestingly, he later became a type of king in Egypt, as he ruled over them all.

B'reisheet (Genesis) 41:40-42

40 "You shall be over my house, and all my people shall be ruled according to your word; only in regard to the throne will I be greater than you."

41 And Pharaoh said to Joseph, "See, I have set you over all the land of Egypt."

42 Then Pharaoh took his signet ring off his hand and put it on Joseph's hand; and he clothed him in garments of fine linen and put a gold chain around his neck.

Yahweh always does everything for a reason. He sent Joseph ahead to make provision for all of his brothers in the coming great famine.

B'reisheet (Genesis) 45:10-11

10 "You shall dwell in the land of Goshen, and you shall be near to me, you and your children, your children's children, your flocks and your herds, and all that you have.

11 There I will provide for you, lest you and your household, and all that you have, come to poverty; for there are still five years of famine."

Yahweh transitioned Israel from patriarchal rule to rule by kingship. Joseph was a type of internal king that helped ease the transition to be under an external king (Pharaoh). Although that particular Pharaoh had been gentle with Israel for the sake of Joseph, later a new king arose who did not know Joseph.

Shemote (Exodus) 1:8

8 Now there arose a new king over Egypt, who did not know Joseph.

This new external king made the Israelites' lives bitter with hard bondage and rigor.

Shemote (Exodus) 1:14

14 And they made their lives bitter with hard bondage — in mortar, in brick, and in all manner of service in the field. All their service in which they made them serve was with rigor.

Pharaoh was a tyrant, but his rule held Israel together while they were changing from patriarchy to kingship. Suffering unites people, and after 430 years there were no longer twelve rival tribes, but a single nation of Israel. Further, all twelve tribes were primed to accept an internal servant-king, if it would get them delivered from their external tyrant-king (Pharaoh).

Yahweh sent Moshe (Moses) to fulfill internal king and prophet roles. He also sent Aharon (Aaron) to serve as Israel's internal priest. As we will see, the initial priesthood was the priesthood of the firstborn, who were taken unto Yahweh after the slaying of all the firstborn of Egypt.

Shemote (Exodus) 12:51-13:2

51 And it came to pass, on that very same day, that Yahweh brought the children of Israel out of the land of Egypt according to their armies.

1 Then Yahweh spoke to Moshe, saying,

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

Under the priesthood of the firstborn, Israel was to offer the firstborn of both man and beast to Yahweh. It was this firstborn priesthood that was to serve as a sign upon our hands, and as frontlets between our eyes.

Shemote (Exodus) 13:15-16

15 "And it came to pass, when Pharaoh was stubborn about letting us go, that Yahweh killed all the firstborn in the land of Egypt, both the firstborn of man and the firstborn of beast. Therefore I sacrifice to Yahweh all males that open the womb, but all the firstborn of my sons I redeem."

16 It shall be as a sign on your hand and as frontlets between your eyes, for by strength of hand Yahweh brought us out of Egypt."

In Exodus 19, Yahweh promised that if Israel would obey His voice, and keep His covenant (which included the sacrifices to redeem the firstborn), they would be a kingdom of priests, and a set-apart nation unto Him.

Shemote (Exodus) 19:5-6

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

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

Some people think all of the men were to be priests. However, that is not correct, as Yahweh distinguished between the people (verse 21) and the priesthood (verse 22).

Shemote (Exodus) 19:21-22

21 And Yahweh said to Moshe, "Go down and warn the people, lest they break through to gaze at Yahweh, and many of them perish.

22 Also let the priests who come near Yahweh set themselves apart, lest Yahweh break out against them."

So what does Exodus 19:5-6 mean? It probably means that each man serves as both king and priest of his own household. That is, he has the authority to train up his family to hear and obey Yahweh's voice and commands.

[Note: As the democratic West continues to turn further away from Yahweh, and elects new kings who "do not know Joseph," each man's authority as king and priest of his household is progressively being suppressed. As we explain in *Revelation and the End Times*, the state is attempting to break up birth families so the state can be our family, usurping Yahweh's authority.]

Moshe was a special kind of leader called an anointed judge (distinct from judges appointed by men). As an

anointed judge, Moshe filled both the kingship and prophetic roles. Notice, however, that the role of a judge is more like the role of a prophet than the role of a king, in that an anointed judge's authority does not transfer to his children.

While Moshe could not delegate his duties as a prophet, he could delegate some of his duties as a king. Because the job was too big for any man to do alone, Moshe's father-in-law told him to set judges (rulers) over subdivisions in each tribe. This would make the governmental process more efficient and effective.

Shemote (Exodus) 18:17-23

17 So Moshe's father-in-law said to him, "The thing that you do is not good.

18 Both you and these people who are with you will surely wear yourselves out. For this thing is too much for you; you are not able to perform it by yourself.

19 Listen now to my voice; I will give you counsel, and Elohim will be with you: Stand before Elohim for the people, so that you may bring the difficulties to Elohim.

20 And you shall teach them the statutes and the laws, and show them the way in which they must walk and the work they must do.

21 Moreover you shall select from all the people able men, such as fear Elohim, men of truth, hating covetousness; and place such over them to be rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

22 And let them judge the people at all times. Then it will be that every great matter they shall bring to you, but every small matter they themselves shall judge. So it will be easier for you, for they will bear the burden with you.

23 If you do this thing, and Elohim so commands you, then you will be able to endure, and all this people will also go to their place in peace."

Later, when we study the Melchizedekian order, we will see how Yeshua told His disciples to use the same kind of subdivisions (over 100s and 50s).

Marqaus (Mark) 6:39-40

39 Then He commanded them to make them all sit down in groups on the green grass.

40 So they sat down in ranks, in hundreds and in fifties.

With a system of delegation and supervision in place, Yahweh then gave Moshe the Ten Commandments (Exodus 20). He also gave Moshe a more detailed set of laws for the judges over the subdivisions of 1,000s, 100s, 50s, and 10s, so they would know how to apply the Ten Commandments to specific situations (Exodus 21-24). This is where the Christian nations get their concepts of federal, state, and local governments, as well as higher and lower courts.

In Exodus 24 we meet the 70 elders.

Shemote (Exodus) 24:1-2

1 Now He said to Moshe, "Come up to Yahweh, you and Aharon, Nadab and Abihu, and seventy of the elders of Israel, and worship from afar.

2 And Moshe alone shall come near Yahweh, but they shall not come near; nor shall the people go up with him."

The record in Numbers 11 provides a scriptural basis for a council of 70 elders. The British Parliament, the US Congress, the Israeli Knesset, the Jewish Sanhedrin,

etc., are all derived from this concept. One main purpose of these institutions is to give the people an orderly way to make their voices heard.

Once there was order and organization within the tribes, Moshe went up on the mountain for forty days and forty nights. In his absence, the people asked Aharon to give them something visible to worship. Because Aharon did not yet realize that it was his job to keep the people from sinning, he and the priesthood of the firstborn sought to please the people. However, Yahweh became enraged at their idolatry, so He replaced the priesthood of the firstborn with the Levites, who were willing to oppose the people when necessary.

Shemote (Exodus) 32:25-29

25 Now when Moshe saw that the people were unrestrained (for Aaron had not restrained them, to their shame among their enemies),

26 then Moshe stood in the entrance of the camp, and said, "Whoever is for Yahweh — come to me!" And all the sons of Levi gathered themselves together to him.

27 And he said to them, "Thus says Yahweh Elohei Israel: 'Let every man put his sword on his side, and go in and out from entrance to entrance throughout the camp, and let every man kill his brother, every man his companion, and every man his neighbor.'"

28 So the sons of Levi did according to the word of Moshe. And about three thousand men of the people fell that day.

29 Then Moshe said, "Consecrate yourselves to Yahweh today, that He may bestow on you a blessing this day, for every man has opposed his son and his brother."

While it is everyone's job to oppose evil, the priests are responsible to teach the people the difference between the set-apart and the profane. However, while Israel was in the wilderness under the Levitical order, the priests had full authority to discipline the nation, under the Melchizedekian order, in the dispersion, the rules are different. It is now assumed that each one of us who has Yeshua's Spirit will want to help Him, and thereby become His help-meet. But because the model of government spelled out in Scripture is not easy, our churches are full of teachers satisfying itching ears.

TimaTheus Bet (2 Timothy) 4:3-4

3 For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers;

4 and they will turn their ears away from the truth, and be turned aside to fables.

In the next few chapters we will take a closer look at the Levitical priesthood.

The Levitical Order and its Parallels

In the first chapter we saw that Yahweh's ultimate goal is for us to spiritually conquer and subdue the earth for His Son. When Yeshua returns, He expects us to hand over the reins of an already-spiritually-conquered world to Him. In turn, He will hand over the reins of this world to His Father.

Qorintim Aleph (1 Corinthians) 15:28

28 Now when all things are made subject to Him [Yeshua], then the Son Himself will also be subject to Him [Father] who put all things under Him, that Elohim may be all in all.

This is a multiphase operation involving both physical and spiritual armies. Today, Nazarene Israel is strictly in a spiritual-warfare-only phase, while Yahweh allows the proxy armies of Babylon to do the physical fighting. (We describe this in more detail later in this book.) In other words, we do not use carnal weaponry at this time (except for self-defense). After Armageddon, when Babylon and her three proxy armies (Christendom, Judaism, and Islam) no longer exist, Nazarene Israel will again bear a physical sword. However, in between then and now we are only called to spiritual war. Let us gird up our loins and behave like men, because successful spiritual warfare requires even greater organization and discipline than physical warfare.

Yahweh originally chose Avraham to begin the conquest of earth because Avraham valued obedience to Elohim more than his own flesh and blood. Avraham left his family and his father's house, and circumcised himself. His obedience sets standards for us.

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."

Now we will use a variety of passages to observe the parallels between the Levitical priesthood and the Melchizedekian order which Yeshua established.

In the last chapter we saw how Yahweh chose the Levites to replace the priesthood of the firstborn, because rather than pleasing man, they were willing to oppose and even slay their own brothers and sons at Yahweh's word. This sets a priestly standard.

Shemote (Exodus) 32:27-29

27 And he said to them, "Thus says Yahweh Elohei Israel: 'Let every man put his sword on his side, and go in and out from entrance to entrance throughout the camp, and let every man kill his brother, every man his companion, and every man his neighbor.'"

28 So the sons of Levi did according to the word of Moshe. And about three thousand men of the people fell that day.

29 Then Moshe said, "Consecrate yourselves to Yahweh today, that He may bestow on you a

blessing this day, for every man has opposed his son and his brother."

This same standard of soldierly discipline is found in Yeshua's Melchizedekian order.

Mattityahu (Matthew) 10:34-37

34 "Do not think that I came to bring peace on earth. I did not come to bring peace but a sword.

35 For I have come to 'set a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law';

36 and 'a man's enemies will be those of his own household.'

37 He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me."

After the Levites had shown that they were both loyal and obedient, Yahweh put them on His payroll. Because their pay has to come from Yahweh, Yahweh decreed that all the tithe of the land belonged to Him (and not the Levites). The people only give His tithe to the Levites.

Vayiqra (Leviticus) 27:30-33

30 "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is Yahweh's. It is set-apart to Yahweh.

31 If a man wants at all to redeem any of his tithes, he shall add one-fifth to it.

32 But concerning the tithe of the herd or the flock, of whatever passes under the rod, the tenth one shall be set-apart to Yahweh.

33 He shall not inquire whether it is good or bad, nor shall he exchange it; and if he exchanges it at all, then both it and the one exchanged for it shall be set-apart; it shall not be redeemed."

Since all the tithe belonged to Yahweh, it was His right to tell the people to give His tithes to the Levites, to support them in doing His work. This did not mean that the Levites answered to the people or should seek to please the people (as the priesthood of the firstborn had). Rather, the Levites were to seek to please only Yahweh (who gave them their pay). To do anything else would make them servants of the people, rather than servants of Elohim.

This same principle also shows up in the Renewed Covenant.

Galatim (Galatians) 1:10

10 For do I now persuade men, or Elohim? Or do I seek to please men? For if I still pleased men, I would not be a bondservant of Messiah.

Yahweh also declared that the Levites were not to have any inheritance in the land. That is, they were not to have any other means of support, apart from the tithe. This meant that they were to work for Him full time.

Bemidbar (Numbers) 18:20-24

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

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

22 Hereafter the children of Israel shall not come near the tabernacle of meeting, lest they bear sin and die.

23 But the Levites shall perform the work of the tabernacle of meeting, and they shall bear their iniquity; it shall be a statute forever, throughout your generations, that among the children of Israel they shall have no inheritance.

24 For the tithes of the children of Israel, which they offer up as a heave offering to Yahweh, I have given to the Levites as an inheritance; therefore I have said to them, 'Among the children of Israel they shall have no inheritance.'"

This same principle shows up again in the Renewed Covenant. Although the disciples were willing to fall back on their fishing skills after Yeshua's death (John 21), it is clear that they preferred to do Yahweh's work full-time after they were filled with the Spirit.

Ma'asei (Acts) 6:2-4

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."

The people would have had to bring Yahweh's tithes to one central treasury that was under the control of the Levites. This was the only way to make sure Yahweh's tithes would be divided equitably among all the workers. From that tithe the Levites gave a tenth to the high priest, who used it to support the Levitical priests.

Bemidbar (Numbers) 18:25-32

25 Then Yahweh spoke to Moshe, saying,

26 "Speak thus to the Levites, and say to them: 'When you take from the children of Israel the tithes which I have given you from them as your inheritance, then you shall offer up a heave offering of it to Yahweh, a tenth of the tithe.

27 And your heave offering shall be reckoned to you as though it were the grain of the threshing floor and as the fullness of the winepress.

28 Thus you shall also offer a heave offering to Yahweh from all your tithes which you receive from the children of Israel, and you shall give Yahweh's heave offering from it to Aharon the priest.

29 Of all your gifts you shall offer up every heave offering due to Yahweh, from all the best of them, the consecrated part of them.'

30 Therefore you shall say to them: 'When you have lifted up the best of it, then the rest shall be accounted to the Levites as the produce of the threshing floor and as the produce of the winepress.

31 You may eat it in any place, you and your households, for it is your reward for your work in the tabernacle of meeting.

32 And you shall bear no sin because of it, when you have lifted up the best of it. But you shall not profane the set apart gifts of the children of Israel, lest you die.'"

The main thing we need to understand here is that the same principles which applied in the Levitical order are still active in the Melchizedekian order. Even though we are scattered into every nation on earth, the need for organization and proper accounting of Yahweh's tithe still applies.

We will give more details in later chapters, but in short, today Yahweh's tithes are to be given to the city's

spiritual elders, and used by them to conduct the Great Commission in their area. It is optional, but Yahweh is not pleased until our hearts are joyful to do so, knowing that this is what it takes to keep the priesthood running worldwide.

Just like the Levites, city elders are to be supported by the tithe; in fact, they are to be counted worthy of a double portion of honor.

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.

Just as the Levites gave a tithe of the tithe to the Levitical priesthood, city elders are to send a tithe of the tithe to the Melchizedekian priesthood. It is then used to create doctrinal materials (like this book) which help tie our nation together. It is also used for evangelism, outreach, missions, and a great many other purposes, which we will talk about in later chapters.

How Yahweh Provides for His Feasts

In the last chapter we saw that Elohim commands us to give a tithe to the priesthood, to fund their work. We may not use any part of the first tithe for ourselves.

In this chapter we will see that Elohim also wants us to set aside a second tithe. This second tithe is to be used to make the feasts a time of joy for us and our families.

Deuteronomy 12 speaks of commandments which apply when we live “in the land.”

Devarim (Deuteronomy) 12:1

1 "These are the statutes and judgments which you shall be careful to observe in the land which Yahweh Elohim of your fathers is giving you to possess, all the days that you live on the soil."

Verse 6 says that when we come into the land, we are to seek the place Yahweh chooses, and take our tithes (plural) there. However, unlike the first tithe, verse 7 tells us that we are to eat of this tithe.

Devarim (Deuteronomy) 12:5-7

5 "But you shall seek the place where Yahweh your Elohim chooses, out of all your tribes, to put His Name for His dwelling place; and there you shall go.

6 There you shall take your burnt offerings, your sacrifices, your tithes, the heave offerings of your hand, your vowed offerings, your freewill offerings, and the firstborn of your herds and flocks.

7 And there you shall eat before Yahweh your Elohim, and you shall rejoice in all to which you

have put your hand, you and your households, in which Yahweh your Elohim has blessed you."

Verse 11 confirms we are to bring more than one tithe. The Hebrew word is *ma'asaroteichem* (מַעֲשֵׂרְתֵיכֶם). This is a plural form of the word for *tithe* (ma'asar, or מעשר).

Devarim (Deuteronomy) 12:10-12

10 "But when you cross over the Jordan and dwell in the land which Yahweh your Elohim is giving you to inherit, and He gives you rest from all your enemies round about, so that you dwell in safety, 11 then there will be the place where Yahweh your Elohim chooses to make His name abide. There you shall bring all that I command you: your burnt offerings, your sacrifices, your tithes, the heave offerings of your hand, and all your choice offerings which you vow to Yahweh.

12 And you shall rejoice before Yahweh your Elohim, you and your sons and your daughters, your male and female servants, and the Levite who is within your gates, since he has no portion nor inheritance with you."

In verse 17, Yahweh tells us not to eat the second tithe within our own gates. Rather, we are to eat the second tithe before Yahweh (during the festivals).

Devarim (Deuteronomy) 12:17-19

17 "You may not eat within your gates the [second] tithe of your grain or your new wine or your oil, of the firstborn of your herd or your flock, of any of your offerings which you vow, of your freewill offerings, or of the heave offering of your hand.

18 But you must eat them before Yahweh your Elohim in the place which Yahweh your Elohim chooses, you and your son and your daughter,

your male servant and your female servant, and the Levite who is within your gates; and you shall rejoice before Yahweh your Elohim in all to which you put your hands.

19 Take heed to yourself that you do not forsake the Levite as long as you live in your land.”

In Deuteronomy 14, Yahweh tells us that if the journey is too far for us, we may convert our tithes to money. Then, when we arrive at the place where Yahweh chooses to place His name, we can use these funds to purchase whatever our hearts desire.

Devarim (Deuteronomy) 14:22-27

22 "You shall surely tithe all the increase of your grain that the field produces year by year.

23 And you shall eat before Yahweh your Elohim in the place where He chooses to make His Name abide, the [second] tithe of your grain and your new wine and your oil, of the firstborn of your herds and your flocks, so that you may learn to fear Yahweh your Elohim always.

24 But if the journey is too long for you, so that you are not able to carry the tithe, or if the place where Yahweh your Elohim chooses to put His Name is too far from you, when Yahweh your Elohim has blessed you,

25 then you shall exchange it for money, take the money in your hand, and go to the place which Yahweh your Elohim chooses.

26 And you shall spend that money for whatever your heart desires: for oxen or sheep, for wine or similar drink, for whatever your heart desires; you shall eat there before Yahweh your Elohim, and you shall rejoice, you and your household.

27 You shall not forsake the Levite who is within your gates, for he has no part nor inheritance with you.”

However, because this commandment only applies when we live in the land, those of us outside of the land are not breaking the Torah if we do not go up to Jerusalem. That is why Shaul did not break the Torah by staying out on his missionary voyages for years at a time. (It is something we can do, but do not have to do.)

Sometimes people wonder if the second tithe still applies outside the land, under the Melchizedekian order. It has to, because Yeshua told us not to think that He came to do away with any part of the Torah.

Mattityahu (Matthew) 5:17-18

17 "Do not think that I came to destroy the Torah or the Prophets. I did not come to destroy but to fulfill.

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.”

Many people get confused by this, because we operated differently when we were inside the land (under the Levitical order) than we do now outside the land (under the order of Melchizedek). But Israel's mission has never changed; we are still called to conquer the earth for Elohim. All armies organize and operate differently when they are on the defense, rather than offense, even though the overall mission (of winning the war) never changes.

The principle of setting aside a second tithe for the feasts is the same under the Melchizedekian order as it is under the Levitical order, because even though we do

not need to gather in one location when we live outside the land, we still need to assemble, and pay for places to assemble—and in practical terms, that requires funds.

Just as the first tithe does not belong to the priesthood, the second tithe does not belong to us. Rather, Yahweh assigned the second tithe to us for our use during the feasts. That is, we are to steward it wisely, making His festivals a delight for ourselves and our children, so they will want to walk in His ways.

If Yahweh has blessed you so much that you cannot imagine spending ten percent of your income on yourself and your family during the feasts, then you can lovingly give to another family that is not as blessed as you are.

How Yahweh Provides for His Poor

Yahweh favors capitalism because it fosters ingenuity, self-reliance, and economic success. But capitalistic societies tend to be hard on the poor. So Yahweh put safeguards in place to make sure that the poor always have a safety net. In this way, society can benefit from capitalism, and the poor among us can still survive.

Yahweh provided for the poor when He commanded that a third tithe be collected “every third year.” This tithe is used to support the poor, the widow, the orphan, and the believing convert within our gates.

Devarim (Deuteronomy) 14:28-29

28 "At the end of every third year you shall bring out the [third] tithe of your produce of that year and store it up within your gates.

29 And the Levite, because he has no portion nor inheritance with you, and the stranger and the fatherless and the widow who are within your gates, may come and eat and be satisfied, that Yahweh your Elohim may bless you in all the work of your hand which you do.”

As we show in *The Torah Calendar*, the “third year” in verse 28 actually refers to the third and sixth years of the *Shemittah* (land rest cycle).

Vayiqra (Leviticus) 25:20-22

20 “And if you say, ‘What shall we eat in the seventh year, since we shall not sow nor gather in our produce?’

21 Then I will command My blessing on you in the sixth year, and it will bring forth produce enough for three years.

22 And you shall sow in the eighth year, and eat old produce until the ninth year; until its produce comes in, you shall eat of the old harvest.”

[Because Yahweh promises to double the harvest in Israel in the sixth year, this means that the third tithe in the sixth year will be double the third tithe in the third year.] Because Yahweh has a special place in His heart for the poor, Yahweh calls the year of the third tithe “the Year of Tithing.” We utter a special oath in that year.

Devarim (Deuteronomy) 26:12-15

12 "When you have finished laying aside all the tithe of your increase in the third year — the Year of Tithing — and have given it to the Levite, the stranger, the fatherless, and the widow, so that they may eat within your gates and be filled,

13 then you shall say before Yahweh your Elohim: 'I have removed the set-apart tithe from my house, and also have given them to the Levite, the stranger, the fatherless, and the widow, according to all Your commandments which You have commanded me; I have not transgressed Your commandments, nor have I forgotten them.

14 I have not eaten any of it when in mourning, nor have I removed any of it for an unclean use, nor given any of it for the dead. I have obeyed the voice of Yahweh my Elohim, and have done according to all that You have commanded me.

15 Look down from Your set-apart habitation, from heaven, and bless Your people Israel and the land which You have given us, just as You swore to our fathers, "a land flowing with milk and honey.'""

The exact timing of the next Year of Tithing is subject to debate, but as we explain in *The Torah Calendar*, we believe 2015 to be a Shemittah year; so the next Year of Tithing would be 2018, and then 2021 (and then 2025 and 2028, and then 2032 and 2035). Regardless of what year in the cycle it is, Yahweh takes note of who pays their tithes.

When everyone tithes faithfully in the land of Israel, there is enough to support all the poor, widows, orphans, and believing converts. However, in the dispersion, not everyone understands the third tithe, so funds are often very limited. This may be why Shaul gave Timothy such high standards for enrolling widows in the third tithe.

TimaTheus Aleph (1 Timothy) 5:3-16

3 Honor widows who are really widows.

4 But if any widow has children or grandchildren, let them first learn to show piety at home and to repay their parents; for this is good and acceptable before Elohim.

5 Now she who is really a widow, and left alone, trusts in Elohim and continues in supplications and prayers night and day.

6 But she who lives in pleasure is dead while she lives.

7 And these things command, that they may be blameless.

8 But if anyone does not provide for his own, and especially for those of his household, he has denied the faith and is worse than an unbeliever.

9 Do not let a widow under sixty years old be taken into the number, and not unless she has been the wife of one man,

10 well reported for good works: if she has brought up children, if she has lodged strangers, if she has washed the saints' feet, if she has relieved the

afflicted, if she has diligently followed every good work.

11 But refuse the younger widows; for when they have begun to grow wanton against Messiah, they desire to marry,

12 having condemnation because they have cast off their first faith.

13 And besides they learn to be idle, wandering about from house to house, and not only idle but also gossips and busybodies, saying things which they ought not.

14 Therefore I desire that the younger widows marry, bear children, manage the house, give no opportunity to the adversary to speak reproachfully.

15 For some have already turned aside after Satan.

16 If any believing man or woman has widows, let them relieve them, and do not let the assembly be burdened, that it may relieve those who are really widows.

In the land of Israel under a true Torah government, all tithes are based on gross income. However, in the dispersion all tithes are based on net income, because in some countries the rate of taxation is so high it is not possible to tithe on the gross. If we make a thousand dollars and the government takes five hundred, we should tithe on the remaining five hundred (e.g., fifty dollars for the first tithe, fifty dollars for the second tithe, and fifty dollars for third tithe in the third and sixth years of the Shemittah). If the state later gives two hundred dollars in benefits, we should tithe on that when it comes in (twenty dollars for the first tithe, twenty dollars for the second tithe, and twenty dollars for the third tithe in the third and sixth years of the Shemittah). This is one way

we can be a living sacrifice, helping Yeshua's kingdom be established here on earth.

When we live in the land of Israel under a true Torah government, the first and third tithes are brought to the place Yahweh chooses to place His name. However, in the dispersion we are to bring our tithes to the congregational elders. They send a tithe of the first tithe to the priesthood, and use the rest of the first tithe to conduct the Great Commission in their town. They also disburse the third tithe to the local needy. If there are no needy people in their congregation, the third tithe can also be sent to the priesthood, to be distributed to the needy in other parts of the body. In this way, all parts of the body look out for each other, and take care of one another. This is what Shaul refers to in Ephesians 4, when He says that the whole body is to be joined and knit together by what every joint supplies, so that every part of the body does its share. This is how the body grows in love.

Ephesim (Ephesians) 4:16

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

When we live in the land, we bring our first tithe up to the temple during the pilgrimage festivals. However, in the dispersion, we bring our first tithe to the elders of our congregation. In the dispersion we can bring our first tithe weekly, monthly, annually, or whenever Yahweh blesses us.

Satan wants us to think that Yeshua's worship should be free—and that we should not have to give of our money.

However, tithing provides Yahweh an opportunity to see who is truly willing to give with an eager heart in order to build His Son's kingdom.

Ya'akov (James) 2:14-17

14 What does it profit, my brethren, if someone says he has faith but does not have works? Can faith save him?

15 If a brother or sister is naked and destitute of daily food,

16 and one of you says to them, "Depart in peace, be warmed and filled," but you do not give them the things which are needed for the body, what does it profit?

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

Yahweh's faith is not dead. That is why He commands us to take care of the poor, the widows, the orphans, and the believing converts among us. And that is why He tells us to take care of them not only as individuals, but also as part of the body.

The Internal Melchizedekian Order

Earlier we saw how Yahweh took Israel from a single family patriarchy in which all three government offices were filled in house, to a single family patriarchy that gave tithes through Melchizedek. Then we saw how Yahweh took Israel into Egypt, to make them a great and mighty nation under an external king, and how He brought Moshe and Aharon to Israel so that all three government offices could again be fulfilled inside the nation (albeit as separate offices). Once all three of these offices were again filled inside the nation, Israel could leave Egypt.

Yahweh then gave Israel the Torah, which instructed Israel to support its new (internal) priesthood. The Torah also instructed the priests to oversee the collection and distribution of the third tithe, which would provide a safety net for the people. In later chapters we will see that Yahweh told Israel they would have a separate king (military leader). However, Israel was not to choose this king with their own human wisdom. Rather, they were to seek the king of Yahweh's choosing (i.e., let Yahweh choose this king for them).

Devarim (Deuteronomy) 17:14-15

14 "When you come to the land which Yahweh your Elohim is giving you, and possess it and dwell in it, and say, 'I will set a king over me like all the nations that are around me,'

15 you shall surely set a king over you whom Yahweh your Elohim chooses; one from among your brethren you shall set as king over you; you may not set a foreigner over you, who is not your brother."

There can only be one king at a time. If there is more than one king, the nation will follow two different leaders (hence, there will be more than one nation).

Marqaus (Mark) 3:24-25

24 "If a kingdom is divided against itself, that kingdom cannot stand.

25 And if a house is divided against itself, that house cannot stand."

The same principle holds true for the priesthood. If there is more than one priesthood, eventually there will be more than one nation, because the priesthood is the office that leads the nation to worship the same elohim. That is, they lead the nation together spiritually.

Since the Enlightenment (the Luciferism), the distinction between nations and countries has been blurred; but in Scripture, a religious group is a *nation* (as opposed to a *country*, which is a land). In Scripture, the nation of Israel consists of those people who worship and obey the Elohim of Israel, irrespective of where they live (which is why we are Nazarene Israelites, even if we don't have opportunity at present to live in the land of Israel).

When Ruth began worshipping the Elohim of Israel, she became an Israelite at that moment. (She crossed the border and went to her rightful land later.)

Root (Ruth) 1:16

16 But Ruth said: "Entreat me not to leave you, Or to turn back from following after you; For wherever you go, I will go; And wherever you lodge, I will lodge; Your people shall be my people, And your Elohim, my Elohim."

In *Nazarene Israel* we saw that King Jeroboam led the northern kingdom of Ephraim away from Solomon's son King Rehoboam (of the southern kingdom of Judah) and established his own religion (complete with its own priesthood). He intuitively understood that if the people kept going up to Jerusalem each year, their loyalty would ultimately return to King Rehoboam.

Melachim Aleph (1 Kings) 12:26-30

26 And Jeroboam said in his heart, "Now the kingdom may return to the house of David [Judah].

27 If these people go up to offer sacrifices in the house of Yahweh at Jerusalem, then the heart of this people will turn back to their adon, Rehoboam king of Judah; and they will kill me, and go back to Rehoboam, King of Judah."

28 Therefore the king asked advice, made two calves of gold, and said to the people, "It is too much for you to go up to Jerusalem [for the feasts]. Here are your gods, O Israel, which brought you up from the land of Egypt!"

29 And he set up one in Bethel, and the other he put in Dan.

30 Now this thing became a sin, for the people went to worship before the one as far as Dan.

[In Yahweh's eyes, if there is more than one priesthood, there is more than one faith—and if there is more than one faith there is more than one nation. For Nazarene Israel to be a single nation (in all countries), there must be one and only one priesthood.]

Judah faced similar issues. In *Nazarene Israel* we saw that after Ephraim went into the Assyrian dispersion, the Jews went into the exile in Babylon. However, the Torah of Moshe tells the children of Israel to bring their tithes to the place where Yahweh chooses to make His name

dwell (which was Jerusalem, not Babylon). Since Judah was in Babylon and there was no temple, the people would have stopped bringing their tithes. No priesthood can long survive without funding, and so the Levitical order would have begun to collapse. Without spiritual leadership the people would soon begin to assimilate, and become spiritually Babylonian. The great men of the day had to find some means of funding the spiritual leadership, so the people would hold onto their Jewish identities—but what?

In the Torah of Moshe, the idea is that Yahweh gave His instructions (Torah) to the children of Israel—and the job of the Levites is to teach Yahweh's Torah to the people. In return for this service, Yahweh gives the Levites the tithes, gifts, and offerings of the people, so they have the resources they need to do His work. If the Jews hoped to go back to Jerusalem someday, they did not want to change the place of worship in their written Torah scrolls to Babylon (similar to what King Jeroboam had done). Instead, they began teaching that in addition to the written Torah, Yahweh had also given a so-called "Oral Torah" to Israel—and that this alleged Oral Torah was even more authoritative than the written Torah. And even more important, they began teaching not that it was the duty of the Levites to faithfully and carefully teach Yahweh's Torah, but that instead Yahweh had given the great men (rabbis) of the day the authority to establish what they call "Torah Law" for their generation.

Notice the subtle but critical shift that took place with the formation of the Rabbinical order. Instead of the Levites faithfully carrying out what Yahweh had commanded, now they taught that they had been given the authority to establish "Torah Law" for their times, according to their own understanding. This effectively elevated the

rabbis to the position of demigods, whose opinions are at least equal (if not greater) than Yahweh's.

While the rabbinic teachings were idolatrous, in a sense they were better than nothing, as they provided some form of spiritual continuity while Judah was in exile in Babylon. Had the rabbis gone back to obeying Yahweh's Torah when they came back to the land, and had they re-established the original Levitical order, then Scripture might paint the rabbis as heroes who rose to the occasion when difficult times demanded it. Yet even after the Jews returned to the land of Israel the rabbis did not step down, and they continued to teach the people to obey them, rather than Yahweh's Torah. And that is why Yahweh ultimately had to send His Son to overthrow the rabbinical order.

But even if the rabbis had restored the Levitical order, Yeshua would still have had to replace them with a renewed Melchizedekian order. As we saw in the first chapter, Yeshua was sent as Messiah the Prince. His mission was to gather together in one the children of Elohim who were scattered abroad.

Yochanan (John) 11:51-52

51 Now this he did not say on his own authority; but being high priest that year he prophesied that Yeshua would die for the nation,
52 and not for that nation only, but also that He would gather together in one the children of Elohim who were scattered abroad.

In military terms, it was time for the Israelites to stop conducting a defensive war which unified around a physical temple. It was time to take the spiritual offensive, freeing the spiritual captives in all nations to

worship Yahweh, and keep His Torah (rather than a substitute one).

Luqa (Luke) 4:18

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

The rabbis expected Messiah the Prince to come as a military commander. However, they did not realize that part of His mission was to set at liberty those who were oppressed by their Babylonian rabbinic spirit (which taught the people to obey the voice of the rabbis, rather than the voice of Yahweh).

Remembering that Yahweh works generationally, let us examine the progression of priesthoods up to Yeshua's first coming.

1. An internal patriarchal priesthood
2. An external Melchizedekian priesthood
3. An internal priesthood of the firstborn
4. An internal Levitical priesthood
5. An internal rabbinical priesthood
6. An internal Melchizedekian priesthood

When Elohim overthrew the rabbinical order, He raised up a renewed Melchizedekian order so there would still be someone to make sacrifices and offerings for the people. As we will see, this renewed Melchizedekian priesthood is the Nazarene Israelite priesthood, which is a huge leap forward in the development of the three leadership offices, because the Melchizedekian apostles are able to fill all three offices of government.

Priests, Disciples, and Believers

Jeremiah tells us that our hearts are desperately wicked and deceitful.

Yirmeyahu (Jeremiah) 17:9

9 "The heart is deceitful above all things, And desperately wicked; Who can know it?"

Our flesh wants to do its desire, rather than obey Elohim. This is why so many churches get away with preaching a torahless Jesus and a variation of the Great Commission that looks nothing like the one Yahweh prescribed. Modern "praise and worship" and sermons often gratify our flesh, but they are of little to no value to Yahweh. Believers who practice such things never undergo the kind of radical spiritual transformation that is required to be a disciple.

Romim (Romans) 12:1-2

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

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

While it is good to be a believer, if we want to be His *disciples*, then we need to obey His commands (because that is how He knows we love Him).

Yochanan (John) 14:15

15 "If you love Me, keep My commandments."

Although some Christians are very disciplined in what they do, Scripture does not consider them to be disciples of Yeshua, because they do not obey His commands.

Yochanan Aleph (1 John) 5:2-4

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.

4 For whatever is born of Elohim overcomes the world. And this is the victory that has overcome the world — our faith.

Earlier we saw that Yeshua came to gather the children of Elohim who did not realize that they are Israelites.

Yochanan (John) 11:51-52

51 Now this he did not say on his own authority; but being high priest that year he prophesied that Yeshua would die for the nation,

52 and not for that nation only, but also that He would gather together in one the children of Elohim who were scattered abroad.

Since Yeshua knew He was not going to be here on earth while the Great Commission was being fulfilled, He trained His disciples to do the work while He was gone. The Great Commission is a test to see who loves Yeshua enough to lay down their lives in the world to work for Him, and who does not. And when Yeshua returns to receive an already-spiritually-subdued earth, He will in turn hand the earth over to His Father (and receive His just reward).

Qorintim Aleph (1 Corinthians) 15:24-28

24 Then comes the end, when [Yeshua] delivers the kingdom to Elohim the Father, when He puts an end to all rule and all authority and power.

25 For He must reign till He has put all enemies under His feet.

26 The last enemy that will be destroyed is death.

27 For "He has put all things under His feet." But when He says "all things are put under Him," it is evident that He [Yahweh] who put all things under Him is excepted.

28 Now when all things are made subject to Him [Yeshua], then the Son Himself will also be subject to Him who put all things under Him [Yahweh], that Elohim may be all in all.

Then Yeshua will reward His bride, who helped him fulfill His Father's work.

Hitgalut (Revelation) 22:12

12 "And behold, I am coming quickly, and My reward is with Me, to give to every one according to his work."

If we love our children, shouldn't we encourage them to do all they can for the Great Commission, so that they also can receive the reward of a faithful bride?

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.

We should teach our children what Scripture says, and be a good example to them, obeying the Torah as much as we can at this point in time.

No matter who we are, or which role we fill, volunteerism has always been at the heart of our worship and service.

Yeshayahu (Isaiah) 6:8

8 Also I heard the voice of Yahweh, saying: "Whom shall I send, And who will go for Us?" Then I said, "Here am I! Send me."

The pattern is that Elohim calls, and his disciples not only believe on Him, and read about Him, but they answer the call by volunteering to serve. That is why, when the priesthood of the firstborn failed to restrain the people, Moshe said that everyone whose heart was for Yahweh should come to him.

Shemote (Exodus) 32:25-29

25 Now when Moshe saw that the people were unrestrained (for Aharon had not restrained them, to their shame among their enemies),

26 then Moshe stood in the entrance of the camp, and said, "Whoever is on Yahweh's side — come to me!" And all the sons of Levi gathered themselves together to him.

27 And he said to them, "Thus says Yahweh Elohim of Israel: 'Let every man put his sword on his side, and go in and out from entrance to entrance throughout the camp, and let every man kill his brother, every man his companion, and every man his neighbor.'"

28 So the sons of Levi did according to the word of Moshe. And about three thousand men of the people fell that day.

29 Then Moshe said, "Set yourselves apart today unto Yahweh, that He may bestow on you a blessing this day, for every man has opposed his son and his brother."

When Yeshua called His disciples, they immediately abandoned all, started following Him, and began helping Him maximize His ministry.

Mattityahu (Matthew) 4:18-22

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

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

20 They immediately left their nets and followed Him.

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

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

Later, Yeshua told His disciples that those who follow Him (i.e., become like Him), would need to meet several very stringent criteria. The first was that blood ties were to mean nothing to them. Second, they would have to bear their burdens. And finally, they would have to forsake all physical possessions.

Luqa (Luke) 14:26-33

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

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

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

29 lest, after he has laid the foundation, and is not able to finish, all who see it begin to mock him,
30 saying, 'This man began to build and was not able to finish.'

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

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

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

First, disciples must "hate" their biological family. This is similar to how Yahweh chose the Levites because they opposed their brothers after the sin regarding the golden calf.

Shemote (Exodus) 32:29

29 Then Moshe said, "Set yourselves apart today to Yahweh, that He may bestow on you a blessing this day, for every man has opposed his son and his brother."

Second, a disciple must bear his spiritual burden. This is similar to how the Levitical priests were to bear the guilt of the congregation.

Vayiqra (Leviticus) 10:17

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

Finally, disciples are to have no physical possessions. That is, they take a vow of poverty. Their only source of income is to be the tithe and the offering. (Anything they get above that goes to the treasury, so the disciple has to depend on Yahweh to sustain him through the people's tithes, just as the Levitical priests did.)

Bemidbar (Numbers) 18:20-21

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

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

[In later chapters we will see how the Babylonian church has sought to replace Yeshua's rules with different ones, so as to make Yeshua's priesthood of no effect—yet this only underscores the importance of obeying the original rules.]

In Nazarene Israel (v4 and later) we discuss the law of first mention. Briefly, the law of first mention tells us that the first time a commandment is given (or a concept is introduced), it sets a precedent for all other occurrences. For example, Yeshua is the first internal Melchizedekian priest, therefore He sets the standard for all those who want to come after Him.

Qorintim Aleph (1 Corinthians) 11:1

1 Imitate me, just as I also imitate Messiah.

Notice also that Elohim obeys all of his own standards. Although Yeshua clearly loved his mother, He placed service to Elohim and His spiritual family above service

to His biological family. (That is, He placed the nation first.)

Mattityahu (Matthew) 12:46-50

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

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

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

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

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

Second, He bore His burden (in many ways).

Luqa (Luke) 9:23-25

23 Then He said to them all, "If anyone desires to come after Me, let him deny himself, and take up his cross [stake] daily, and follow Me.

24 For whoever desires to save his life will lose it, but whoever loses his life for My sake will save it.

25 For what profit is it to a man if he gains the whole world, and is himself destroyed or lost?"

Third, we see that Yeshua had no personal possessions.

Luqa (Luke) 9:57-58

57 Now it happened as they journeyed on the road, that someone said to Him, "Adonai, I will follow You wherever You go."

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

[See the chapter entitled "Yeshua the Celibate Nazirite" in *Nazarene Scripture Studies Volume One*, for more details.]

When the rich young ruler asked Yeshua what he had to do to obtain eternal life, Yeshua told him to keep the commandments. (That is, he had to place the spiritual world above the carnal world.)

Mattityahu (Matthew) 19:16-30

16 Now behold, one came and said to Him, "Good Teacher, what good thing shall I do that I may have eternal life?"

17 So He said to him, "Why do you call Me good? No one is good but One, that is, Elohim. But if you want to enter into life, keep the commandments."

18 He said to Him, "Which ones?" Yeshua said, "'You shall not murder,' 'You shall not commit adultery,' 'You shall not steal,' 'You shall not bear false witness,'

19 'Honor your father and your mother,' and, 'You shall love your neighbor as yourself.'"

20 The young man said to Him, "All these things I have kept from my youth. What do I still lack?"

21 Yeshua said to him, "If you want to be perfect, go, sell what you have and give to the poor, and you will have treasure in heaven; and come, follow Me."

22 But when the young man heard that saying, he went away sorrowful, for he had great possessions.

23 Then Yeshua said to His disciples, "Assuredly, I say to you that it is hard for a rich man to enter the kingdom of heaven.

24 And again I say to you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of Elohim."

25 When His disciples heard it, they were greatly astonished, saying, "Who then can be saved?"

26 But Yeshua looked at them and said to them, "With men this is impossible, but with Elohim all things are possible."

27 Then Kepha answered and said to Him, "See, we have left all and followed You. Therefore what shall we have?"

28 So Yeshua said to them, "Assuredly I say to you, that in the regeneration, when the Son of Man sits on the throne of His glory, you who have followed Me will also sit on twelve thrones, judging the twelve tribes of Israel.

29 And everyone who has left houses or brothers or sisters or father or mother or wife or children or lands, for My name's sake, shall receive a hundredfold, and inherit eternal life.

30 But many who are first will be last, and the last first."

Although Yeshua's priests don't own anything beyond their clothes, that does not mean they do not need tools and other resources with which to do Elohim's work. It is similar to joining an earthly army. You arrive at your duty station and are assigned to a specific unit and specific job. This job will require equipment which you take responsibility for. If you are a commander, you might have many millions of dollars of equipment and buildings under your command, yet they don't belong to you. Rather, they are given into your care and stewardship for as long as you have the privilege of serving your

people in that role. Then when you move on to your next assignment, they will assign you a different batch of equipment.

The analogy breaks down when it comes to drawing a paycheck, because while government officials draw a salary, the Melchizedekian order does not. They should simply have the tools they need to further the Great Commission.

Ma'asei (Acts) 4:34-35

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

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

While we don't know the exact circumstances, it was probably excess possessions and lands the believers sold in Acts 4, as most families would still need a place to live. This may be why the early disciple Mnason still owned a house, and was able to provide lodging to the other apostles.

Ma'asei (Acts) 21:16

16 Also some of the disciples from Caesarea went with us and brought with them a certain Mnason of Cyprus, an early disciple, with whom we were to lodge.

Questions arise because Joseph of Arimathea was rich, and yet he was still named as a disciple.

Mattityahu (Matthew) 27:57

57 Now when evening had come, there came a rich man from Arimathea, named Joseph, who himself had also become a disciple of Yeshua.

So how can we understand this apparent contradiction to Yeshua's words, that a disciple must forsake all he has, when neither Mnason nor Joseph of Arimathea gave up their possessions? Yeshua held His original twelve disciples to the full standard for the priesthood, because they would later serve as priests. In contrast, neither Joseph of Aramathea nor Mnason had to give up their inheritance, because they were not called to serve as priests (and become the servants of all).

Marqaus (Mark) 9:35

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

Realistically, only a small number are called to serve in the priesthood. More are called to serve their brethren as elders, and servants. Still more are called to serve with a ministry of helps.

Qorintim Aleph (1 Corinthians) 12:28-31

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

29 Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles?

30 Do all have gifts of healings? Do all speak with tongues? Do all interpret?

31 But earnestly desire the best gifts. And yet I show you a more excellent way.

We are to pray (asking Yahweh to show us our faults), and then listen for His voice which will tell us where He wants us and our children to contribute to His Son's Great Commission. Then we should use the time, talents, and funds that Yahweh has given us to fulfill that calling.

Yeshua's Definition of Belief

Imagine it is the first century, and that you are one of the twelve disciples. You have gladly laid down your life in exchange for the privilege of helping Yeshua further His kingdom in any way that you can.

About 5,000 people have come to see Yeshua. Many of them have probably walked for days. Yeshua has shown compassion by healing them and teaching them. Now He is performing a miracle to feed them all. Because He is training you to be a priest in His absence, He tells you to serve the people the bread He multiplies, and gather up all the fragments.

Yochanan (John) 6:1-13

1 After these things Yeshua went over the Sea of Galilee, which is the Sea of Tiberias.

2 Then a great multitude followed Him, because they saw His signs which He performed on those who were diseased.

3 And Yeshua went up on the mountain, and there He sat with His disciples.

4 Now the Passover, a feast of the Jews, was near.

5 Then Yeshua lifted up His eyes, and seeing a great multitude coming toward Him, He said to Philip, "Where shall we buy bread, that these may eat?"

6 But this He said to test him, for He Himself knew what He would do.

7 Philip answered Him, "Two hundred denarii worth of bread is not sufficient for them, that every one of them may have a little."

8 One of His disciples, Andrew, Simon Peter's brother, said to Him,

9 "There is a lad here who has five barley loaves and two small fish, but what are they among so many?"

10 Then Yeshua said, "Make the people sit down." Now there was much grass in the place. So the men sat down, in number about five thousand.

11 And Yeshua took the loaves, and when He had given thanks He distributed them to the disciples, and the disciples to those sitting down; and likewise of the fish, as much as they wanted.

12 So when they were filled, He said to His disciples, "Gather up the fragments that remain, so that nothing is lost."

13 Therefore they gathered them up, and filled twelve baskets with the fragments of the five barley loaves which were left over by those who had eaten.

When the people see this, they declare that Yeshua is truly the Prophet who is to come into the world (Deuteronomy 18). They also decide they will take Him by force and make Him king, so He can lead an uprising against the Romans. However, Yeshua pulls away, because that is not His Father's plan.

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.

At evening, you cross the Sea of Galilee along with the other disciples. The next day, the believers who want to force Yeshua to be king, come across the lake seeking

Him. They are very zealous, having walked for days to see Him, and then having crossed the sea, so we will call this group of believers the zealots. (In fact, the zealots of the Renewed Covenant were such a group who wanted to overthrow the Romans by military force.)

When the zealots catch up with Yeshua, He speaks to them only in parables. He tells them that they do not seek Him because they saw the signs, but because they ate of the loaves and were filled.

Yochanan (John) 6:24-26

24 when the people therefore saw that Yeshua was not there, nor His disciples, they also got into boats and came to Capernaum, seeking Yeshua.

25 And when they found Him on the other side of the sea, they said to Him, "Rabbi, when did You come here?"

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

Although the zealots saw the signs that Yeshua did, they do not want to lay down their lives and help Him further His kingdom (as you are doing). Rather, they seek to set Him up as an earthly king (over their own earthly kingdom) in the hope that He will overthrow the Romans—perhaps so they can all live comfortable lives. Their minds are not set on the things of Elohim, but only on the things of men; therefore, Yeshua speaks to them in parables, telling them not to labor for food which perishes, but for food which endures to everlasting life.

Yochanan (John) 6:27

27 "Do not labor for the food which perishes, but for the food which endures to everlasting life, which

the Son of Man will give you, because Elohim the Father has set His seal on Him."

The zealots realize Yeshua is saying they are working the works of man, so they ask Him what they should do that they might work the works of Elohim—but He continues to answer them only in parables.

Yochanan (John) 6:28-29

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

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

Yeshua's meaning is simple, but the believers don't get it. They ask Him what sign He will perform so they will believe (which is odd because they saw Him perform signs on the other side of the sea). In response, Yeshua speaks yet another parable, about the need to partake of the true bread.

Yochanan (John) 6:30-35

30 Therefore they said to Him, "What sign will You perform then, that we may see it and believe You? What work will You do?"

31 Our fathers ate the manna in the desert; as it is written, 'He gave them bread from heaven to eat.'"

32 Then Yeshua said to them, "Most assuredly, I say to you, Moshe did not give you the bread from heaven, but My Father gives you the true bread from heaven.

33 For the bread of Elohim is He who comes down from heaven and gives life to the world."

34 Then they said to Him, "Adon, give us this bread always."

35 And Yeshua said to them, "I am the bread of life. He who comes to Me shall never hunger, and he who believes in Me shall never thirst."

Although we are to become like Yeshua, this is not the ultimate goal. The ultimate goal of the faith is to imitate Yeshua until we all become Yeshua's body, operating as one. It can sometimes take a while to grasp this concept fully, but let us grasp it, because it is the essence of sanctification.

When we eat bread, it becomes part of us. After a while, no one can tell the difference between the bread we just ate, and us. When Yeshua told the zealots that they needed to eat of the true bread, He was saying that they needed to become part of Him. That is, it was not He who needed to become their Head—it was they who needed to become His hands and feet.

If we are Yeshua's hands and His feet, then we are busy building His kingdom, whether we work full-time as priests, or part-time as volunteer disciples (like Mnason and Joseph of Arimathea). However, if we are not busy building His kingdom, then we are not His hands and His feet (i.e., we are not His body, no matter what else we might think). That is why Yeshua told the zealots that they had seen Him (and had crossed the lake to make Him their king), but they still did not truly believe. They did not join with Him.

Yochanan (John) 6:36

36 "But I said to you that you have seen Me and yet do not believe."

This point cannot be overemphasized. If we are not actively working in some capacity to further His kingdom, then we do not truly believe—and therefore we are not

part of His body, even if we belong to some form of spiritual organization (i.e., a church or Messianic fellowship).

The Unified Melchizedekian Structure

Babylonian governments use pyramidal hierarchies, which normally have a power elite at the top. In contrast, Yeshua told His priesthood that whoever would be great in His kingdom had to make himself the servant of all. (We can visualize this by putting oneself on the bottom of an inverted pyramid.)

Mattityahu (Matthew) 20:25-26

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

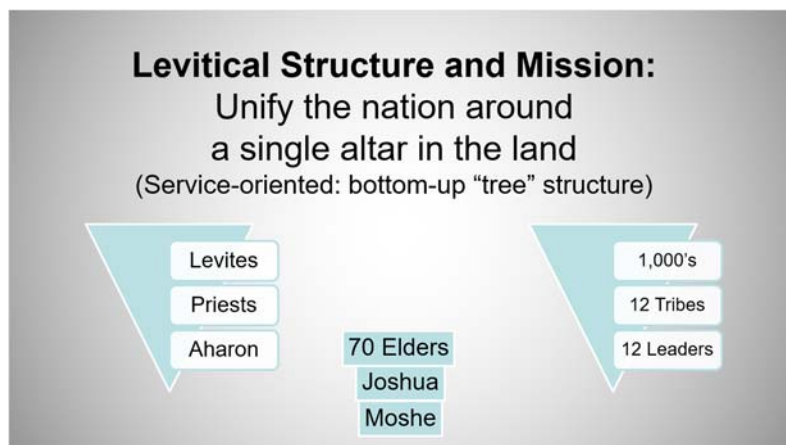
26 Yet it shall not be so among you; but whoever desires to become great among you, let him be your servant."

In practical terms, this means we should ask Yahweh how we can help His priesthood establish a worldwide body. Then whatever He gives us to do, we should do with our might, without thought of position or privilege.

Qohelet (Ecclesiastes) 9:10

10 Whatever your hand finds to do, do it with your might; for there is no work or device or knowledge or wisdom in the grave where you are going.

If we will listen and obey His Spirit, Yahweh will show us where we fit in His kingdom, and how we can become a unified body. But to see how the Melchizedekian order is supposed to operate, first let us look at the Levitical order. We will see how the nation was divided and subdivided in order to stay unified and functioning efficiently.



The Levitical priesthood had three tiers (Levites, priests, and high priest). Each tier was also ordered by families.

The people were further ordered by tribes. Each tribe was led by its tribal elder. Each tribe was then further subdivided by ranks of 1000s, 100s, 50s, and 10s. These correspond not only to army units, but also to the idea behind grouping government functions according to federal, state, and local government groupings.

In the Levitical order, while there could be more than one prophet at a time, there could not be more than one king or anointed judge at a time. Instead there was a council of 70 elders.

If the Levitical order needed this much organization to keep the nation running smoothly even though they all lived in the same geographical location, how much more does the Melchizedekian order need organization to keep the Great Commission running smoothly, although we are scattered in every nation on earth?

Scripture answers this question. In Ephesians 4, Shaul tells us that Yeshua gave some to be apostles, prophets, evangelists, pastors, and teachers. He did this so the body could eventually become unified.

Ephesim (Ephesians) 4:11-16

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

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

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

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

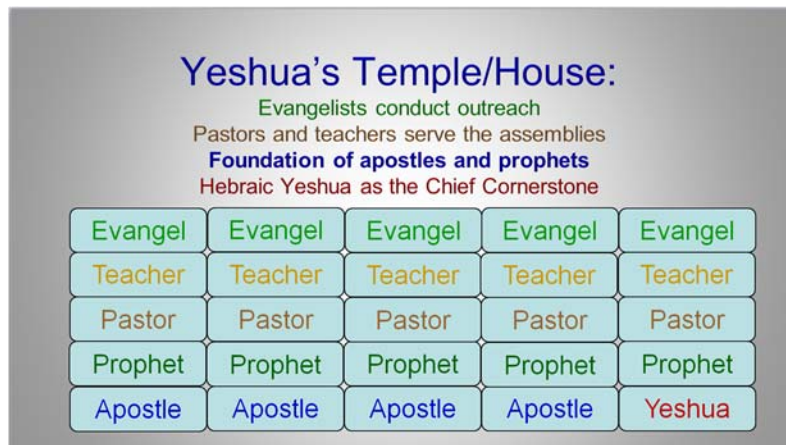
15 but, speaking the truth in love, may grow up in all things into Him who is the head — Messiah —

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

Yeshua gave these gifts so those who are called to ministry can edify (verse 12) and unify (verse 13) the body of Messiah. Verse 14 promises that if we will do our part, and organize according to these five gifts, then we will no longer be spiritual children (chasing different doctrines). This is because Yeshua’s ministers will end up unifying on what is called the foundation of apostles and prophets (also called the apostolic foundation).

Ephesim (Ephesians) 2:19-22

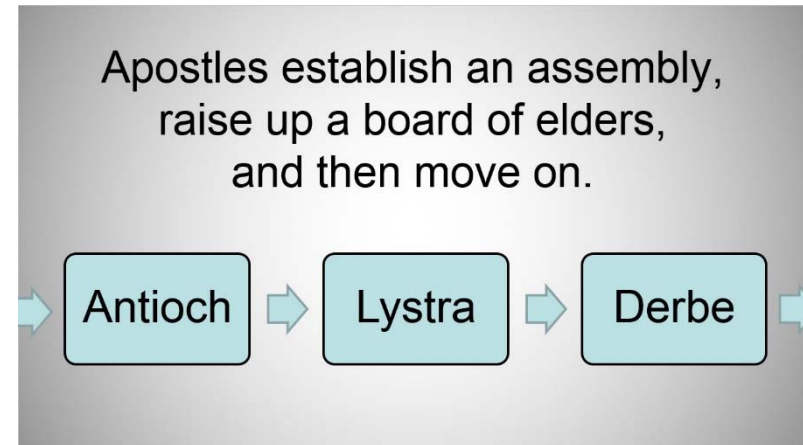
19 Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of Elohim,
20 having been built on the foundation of the apostles and prophets, Yeshua Messiah Himself being the chief cornerstone,
21 in whom the whole building, being fitted 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 apostles and prophets form the foundation of Yeshua's spiritual temple. In the first century, an apostle would travel to a city and share the Good News. If the people received the truth, the apostle would stay until he had raised up a board of elders who could lead the congregation in his absence.

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 —



Alternately, apostles could elect to leave the priesthood and become congregational elders.

Today, just as in the first century, congregational elders are to operate in conjunction with the rest of the body by allowing the priesthood to do their job of connecting the assemblies together worldwide. This is the only way the body can operate properly.

While congregational elders often have all the gifts, they typically function as evangelists, pastors, and teachers at the city level (because that is what most people need). Yet no matter what their gifts, their primary duty is to serve as good role models for the flock by giving of their time, money, and talents to further the Great Commission.

Kepha Aleph (1 Peter) 5:1-4

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

2 Shepherd the flock of Elohim which is among you, serving as overseers, not by compulsion but willingly, not for dishonest gain but eagerly;
3 nor as being lords over those entrusted to you, but being examples to the flock;
4 and when the Chief Shepherd appears, you will receive the crown of glory that does not fade away.

Congregational elders and deacons collect the people's tithes, which they use to fund the Great Commission in their area. The elders also send a tithe of the tithe to the priesthood, to help them take the Great Commission to other lands. This develops a single body all around the world, which is what Yeshua wants.

Returning to Ephesians 4, we see that the goal is for all of Yeshua's ministers to submit first to the Spirit, and then to one another in the Spirit. This is the only way all of the various parts of the body can truly come together in love. This is a cleansing process that will take three or four generations.

Ephesim (Ephesians) 4:11-16

11 And He [Yeshua] Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers,
12 for the equipping of the set apart ones for the work of ministry, for the edifying of the body of Messiah,
13 till we all come to the unity of the faith and of the knowledge of the Son of Elohim, to a perfect man, to the measure of the stature of the fullness of Messiah;
14 that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting,

15 but, speaking the truth in love, may grow up in all things into Him who is the head — Messiah —
16 from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love.

The second half of verse 14 describes the Babylonian church. Spiritual children are deceived by the trickery of men who mislead them with the cunning craftiness of deceitful plotting. These spiritual children and their deceitful leaders have surrendered to a Babylonian spirit, rather than Yahweh's Spirit, so they believe all sorts of different things, and form more than one body.

Verse 15 tells us to speak the truth in love. This is a restatement of the second great commandment.

Vayiqra (Leviticus) 19:17-18

17 "You shall not hate your brother in your heart. You shall surely rebuke your neighbor, and not bear sin because of him.

18 You shall not take vengeance, nor bear any grudge against the children of your people, but you shall love your neighbor as yourself: I am Yahweh."

These verses go together. They describe how to love our neighbors within the body. Yahweh says that in order to truly love the other parts of the body, we must reprove them, and bear no sin because of them. We do this by speaking the truth to them in love. This is a discipline that helps to refine the body, or purge it of those who do not truly have Yeshua's Spirit.

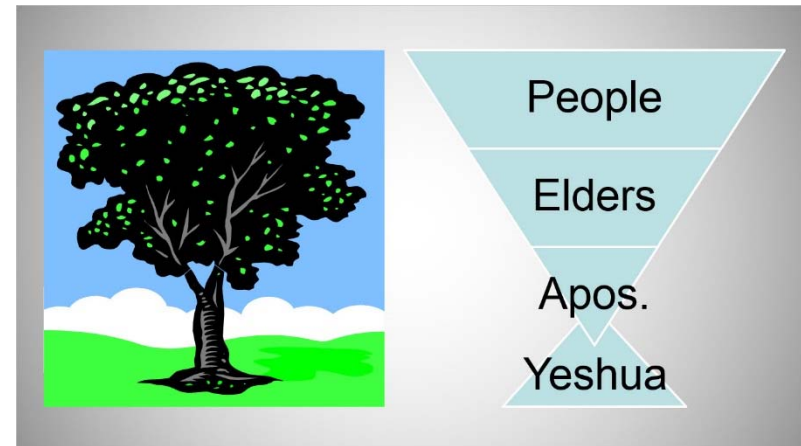
Ephesim (Ephesians) 2:8-10

8 For by grace you have been saved through faith,
 and that not of yourselves; it is the gift of Elohim,
 9 not of works, lest anyone should boast.
 10 For we are His workmanship, created in
 Messiah Yeshua for good works, which Elohim
 prepared beforehand that we should walk in them.

This passage makes it clear that our salvation does not come from our own works. Nonetheless, it is our responsibility to walk out our salvation with good works, and the foremost of works is to volunteer of our time, talents, and funds to spread the Good News and fulfill the Great Commission. Shaul said all this and more in Ephesians 4:16, when he said that every part of the body is to do its share.



Babylonian governments involve elite rulers at the head of top-down pyramids, but the Melchizedekian structure is the inverse. That is why we used inverted pyramids in the graphic above. Let us also visualize this as an olive tree, with Yeshua as the root, the apostles as the trunk, the congregational elders and deacons as the branches and twigs, and the people as the leaves.



Perhaps modern life moves so fast that we no longer take the time to ponder Yeshua’s words deep within our hearts. But back in the first century, anyone could understand that no matter where we fit in an olive tree, each part of the tree must give its all to the rest of the tree. The root (Yeshua) provides water (Spirit) and nutrients (Torah) from the soil. The trunk (apostles) bears the weight of the tree, and transports the sap (clean doctrine) to the branches (congregational elders). The branches support the twigs (deacons) in their service to the leaves (people).

Since the priesthood and the congregational elders are in service, and since ministry needs support from the people to survive, the people (leaves) are to support the ministry (tree) with their finances. In this way, everyone gives what he can (and pleases Yeshua).

If any part of the tree does not do its part, it becomes withered, and is cut out of the tree.

Yochanan (John) 15:6

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

Yeshua is watching to see who is truly helping to fulfill the Great Commission, and who is not.

Hitgalut (Revelation) 22:1289

12 "And behold, I am coming quickly, and My reward is with Me, to give to every one according to his work."

Yahweh's Seminal War Strategy

Yahweh is a man of war.

Shemote (Exodus) 15:3

3 "Yahweh is a man of war; Yahweh is His name."

Scripture is the story of how Yahweh made us to worship and serve Him. When an enemy beguiled us and led us astray, Yahweh was not content to lose us, so He sent His Son to win us back. If we defect from the enemy's side to Yeshua's, and faithfully help Him win His Father's war, then He will ask the Father to forgive us for giving aid to the enemy, and we will be saved from Yahweh's wrath.

Yahweh and His Son are also farmers, and they employ what might be called a seminal war strategy. This makes use of the fact that living beings reproduce after their own kinds.

B'reisheet (Genesis) 1:12

12 And the earth brought forth grass, the herb that yields seed according to its kind, and the tree that yields fruit, whose seed is in itself according to its kind. And Elohim saw that it was good.

Although we humans are unfaithful by nature, Yahweh wants a seed line that is willing to be faithful through persecution, or even unto the death.

Hitgalut (Revelation) 2:10

10 "Do not fear any of those things which you are about to suffer. Indeed, the devil is about to throw some of you into prison, that you may be tested,

and you will have tribulation ten days. Be faithful until death, and I will give you the crown of life.”

Yahweh tests seed through trial and tribulation. That is the only way He can know for sure if the seed is willing to die for Him. And, since the reproductive drive is so primal, Yahweh sought a man who was willing to give up even his son. That test would show Yahweh that He had found a bride worthy for His Son. Avraham passed that test.

B'reisheet (Genesis) 22:16-18

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 —

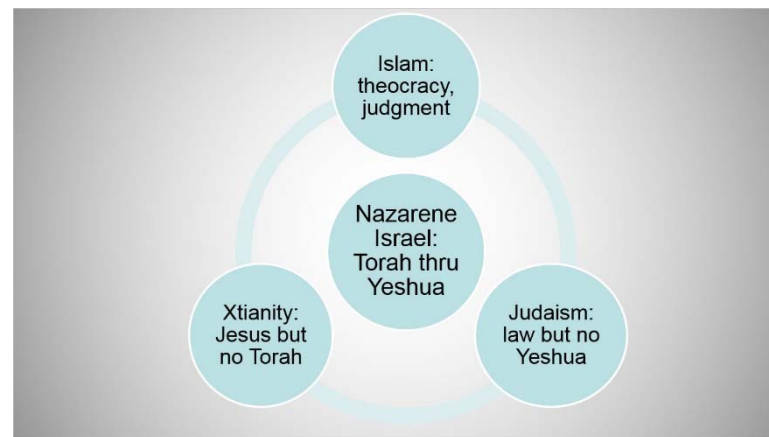
17 blessing I will bless you, and multiplying I will multiply your descendants as the stars of the heaven and as the sand which is on the seashore; and your descendants shall possess the gate of their enemies.

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

As we explain in *Nazarene Israel*, Avraham's righteous seed would be scattered into every family, clan, and nation. That way, all people everywhere would be heir to the promise of salvation by grace through faith in Messiah Yeshua (regardless of their genetics), should they choose to accept and serve Him. However, it gets complicated, because Yahweh is working at many different levels, through many different groups, all at the same time. Yeshua spoke of this in the parable of the three measures of meal (ground seed) in which the leaven of sin operates.

Mattityahu (Matthew) 13:33

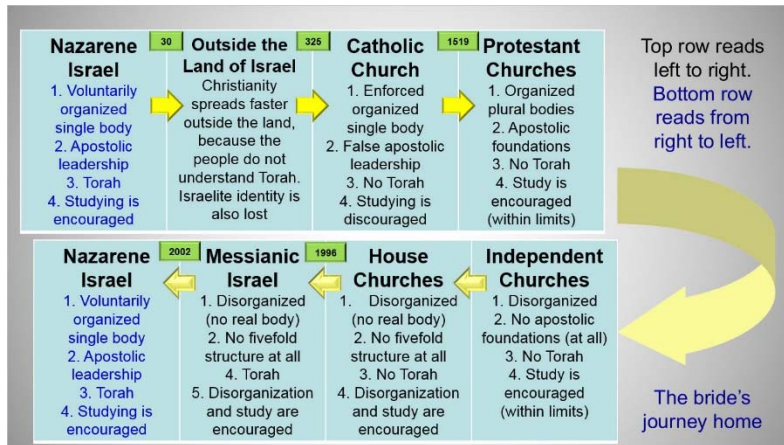
33 Another parable He spoke to them: "The kingdom of heaven is like leaven, which a woman took and hid in three measures of meal till it was all leavened."



These three measures of meal are the children of Esau and Ishmael (Islam), the children of Judah (Judaism), and the children of Israel/Ephraim (Christianity). These three Avrahamic faiths are all leavened (puffed up) with Babylonian sin, meaning that one aspect of their worship is correct, but other aspects of their worship are incorrect. As we explain in *Revelation and the End Times*, these three Babylonian faiths are waging spiritual, economic, and military war campaigns against each other, and with the rest of the world—yet they are also secretly colluding to establish a Babylonian one world order.

As we explain in *Nazarene Israel*, while the majority of Babylonian Christianity goes off on a tangent, a remnant of Yeshua's faithful are being called back to the original faith (Nazarene Israel). This is taking place slowly, over generations, but there is a remnant coming back to the original worship.

Phase 1: Establishing the Foundation



As we will see in the next chapter, the first step toward pleasing our Husband is to organize as He said.

Yeshua trained His disciples to lead His spiritual army, and then gave them standing orders to go forth and raise up a worldwide body of disciples for Him.

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 the name of the Father and of the Son and of the Set apart Spirit, 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.

In *Nazarene Israel* we show how the disciples knew that they were being sent to the lost ten tribes of the house of Israel (Ephraim). That is why they asked Yeshua if He planned to restore the kingdom (i.e., physical kingship) to the house of Israel at that time.

Ma'asei (Acts) 1:6-8

6 Therefore, when they had come together, they asked Him, saying, "Adon, will You at this time restore the kingdom to Israel?"

7 And He said to them, "It is not for you to know times or seasons which the Father has put in His own authority.

8 But you shall receive power when the Set apart Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth."

The disciples probably wanted to know what the future held, but Yeshua said they did not need to know the big picture war plan. They were to focus on raising up a worldwide body on an apostolic foundation, and Elohim would do the rest—which shows us that the Great Commission built on an apostolic foundation has the power of a mustard seed. No matter how great the mountain Babylon might seem, if we will simply focus on establishing a worldwide body on a true apostolic foundation, then eventually Babylon will be cast into the sea.

In earlier chapters we saw that the Melchizedekian order has a set-apart priesthood. We can see this set-apart priesthood operating in Acts 6, where a complaint arose against the Hebrews by the Hellenists because the Hellenic widows were being neglected. The apostles appointed seven men to look after the widows with the tithes and offerings of the people. This shows us that the three-tithe model still applied in the Renewed Covenant.

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."

Until Acts 9, the disciples were revealing the Good News to Jews only, but in Acts 10 Yahweh showed Kepha (Peter) a vision of a great sheet descending from heaven filled with unclean animals.

Ma'asei (Acts) 10:9-16

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

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

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

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

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

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

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

The church tells us this vision means that the clean food laws of Leviticus 11 no longer apply (and that all foods are now clean to eat). However, in verse 28, Kepha tells us that this vision means we should not call any *man* common or unclean. That is, the Good News was no longer to be shared with the Jews only, but that they were to witness to everyone. That is how they would reach the lost and scattered children of Avraham and Israel.

Ma'asei (Acts) 10:28

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

Notice Kepha said it was "unlawful" for a Jewish man to go to, or keep company with, one of another nation. However, this restriction is not found in the Torah of Moshe; it is a rabbinical ruling. This shows us that Kepha was originally rabbinically-oriented (and this may be why Elohim repeated the vision of the sheet to him three times).

Kepha did as the Spirit said, and went to Cornelius's house, along with six other men of "the circumcision" (i.e., believing Pharisees). While Kepha was speaking, the Spirit fell on everyone who heard, and those of the circumcision who believed were astonished.

Ma'asei (Acts) 10:44-45

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

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

Kepha's rabbinic companions were "astonished" that the gentiles received the Spirit, because the rabbis teach us that gentiles can only be saved if they obey the rabbinic gentile conversion process. In the first century this was called the *custom* of Moshe (not the *Torah* of Moshe), while today it is called the *Giur* (gee-yure) process.

Today gentile converts to Judaism take classes for a year, and then pass tests to show they have learned the rabbinic version of Torah (which they call *Torah law*). When you hear an Orthodox brother speak about Torah law, understand that he is not speaking about the Torah of Moshe, but a rabbinical permutation of torah.

In the rabbinic order, the act of cutting away the whole foreskin is treated as a reward for having submitted to rabbinic authority. One reason they were called "the circumcision" is that they believed they became saved by obeying the rabbinic traditions with regard to physical circumcision. Those of the circumcision were astonished that Yahweh had given His Spirit to Cornelius and his house, because Cornelius was not submitted to the rabbis. Moreover, when Kepha arrived back in Judea, the circumcision contended with him over Cornelius.

Ma'asei (Acts) 11:1-3

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

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

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

The rabbinically-oriented Kepha explained how Elohim had shown him not to call any man common or unclean, and how Yahweh had poured out His Spirit on Cornelius and his house. Then he asked them if they thought he should try to stand up to Elohim.

Ma'asei (Acts) 11:15-18

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

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

17 If therefore Elohim gave them the same gift as He gave us when we believed on the Adon Yeshua Messiah, who was I, that I could withstand Elohim?"

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

Those of the circumcision realized that the gentiles could also receive salvation—but as we will see, they still did not grasp the fact that Yahweh did not respect their rabbinic authority. (There are numerous Messianic people with this same rabbinic spirit today.)

Soon after this, Yahweh poured out His Spirit on many Hellenized believers in Antioch, so the apostles sent Bar Naba (Barnabas) there.

Ma'asei (Acts) 11:19-25

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

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

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

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

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

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

25 Then Bar Naba departed for Tarsus to seek Shaul.

In Acts 15 the circumcision came to Antioch to assert rabbinic authority there. In verse 1 the rabbinic Giur process is called the *custom* (or tradition) of Moshe (as opposed to the Torah of Moshe). In verse 5 the rabbinic believers are called the "sect of the Pharisees who believed," which is the same spirit as "the circumcision who believed."

Ma'asei (Acts) 15:1-2

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

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

Shaul and Bar Naba understood that it was essential for there to be only one doctrine, lest there be two religions (i.e., two different nations). Although it was a two or three week walk up to Jerusalem, Shaul and Bar Naba made it a priority.

Ma'asei (Acts) 15:4-5

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

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

Not surprisingly, the Pharisees who believed said that the new converts needed to follow the same order found in the rabbinic Giur Process:

1. Teach them the rabbinic interpretation of Torah
2. Circumcise them according to rabbinic ritual
3. Keep the rabbinic version of Torah law

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

Ma'asei (Acts) 15:6

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

Christians often refer to Acts 15 as the Jerusalem Council (or the Council of Jerusalem), but in actuality it was the apostolic foundation that Shaul would write about in Ephesians 2.

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.

Verse 20 tells us that the apostolic foundation is made up of apostles and prophets. By definition, both apostles and prophets hear Yahweh's voice (and the elders at the council were probably selected because they had that gift). Most of the council members had likely grown up in rabbinic Judaism of the second temple period, so they would have been familiar with rabbinic tradition and thought. The question was whether or not the new converts had to obey the rabbinic gentile conversion process. This would be a hotly contested issue, for many rabbis would have a vested interest in seeing rabbinic authority upheld.

After there had been "much dispute" (verse 7 below), Kepha (who had originally been rabbinically-oriented) reminded them all that Yahweh had first chosen him to deliver the Good News to the gentiles. Since Yahweh had poured out His Spirit on Jews and uncircumcised gentiles alike, why did the rabbis say that the gentiles could not be saved unless they obeyed the rabbinic tradition? Didn't everyone there hope to be saved by having Yahweh pour out His Spirit on them, because of His unmerited favor?

Ma'asei (Acts) 15:7-11

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

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

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

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

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

Shaul and Bar Naba related all of the miracles and wonders Elohim was doing among the gentiles (who were not submitted to rabbinic authority).

Ma'asei (Acts) 15:12

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

Earlier we saw that an apostle is essentially a renewed covenant judge. There can be more than one apostle at a time, but there must always be order among them. In *Nazarene Israel* we show that Ya'akov led the Jerusalem assembly, and served (in essence) as its anointed judge. That is why, in verse 19, Ya'akov said that he judged they should not "trouble" (i.e., hassle) the returning gentile Ephraimites by making them obey the rabbinic traditions. Rather, if the gentiles would abstain from the four things the Torah says will get one cut off from the nation (idolatry, sexual immorality, strangled meats, and blood), then they could come into the assemblies, and hear the Torah of Moshe being preached. Over time the converts would hear and obey

the Torah, without the need for man-made rabbinic authority structures.

Ma'asei (Acts) 15:13-21

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

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

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

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

18 Known to Elohim from eternity are all His works.

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

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

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

Yaakov's use of the word *judge* in verse 19 also means that he is not deciding what to say by himself (as gentile judges do). Rather, he is hearing his words from Yahweh (as Yeshua did).

Yochanan (John) 5:30

30 "I can of Myself do nothing. As I hear [in the Spirit], I judge; and My judgment is righteous,

because I do not seek My own will, but the will of the Father who sent Me.”

Any prophet (Yeshua, Ya’akov, etc.) must speak according to the Spirit of Truth (Torah).

Yochanan (John) 16:13

13 “However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come.”

Even though Ya’akov spoke Yahweh’s words, the rest of the apostolic foundation had to listen, and witness whether or not his ruling was correct. This shows how the apostolic foundation holds itself accountable to the Spirit. In fact, this kind of accountability is to be practiced in all the assemblies of the saints.

Qorintim Aleph (1 Corinthians) 14:29-33

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

30 But if anything is revealed to another who sits by, let the first keep silent.

31 For you can all prophesy one by one, that all may learn and all may be encouraged.

32 And the spirits of the prophets are subject to the prophets.

33 For Elohim is not the author of confusion but of peace, as in all the assemblies of the saints.

Ephesians 2 says that Yeshua Messiah Himself is the chief cornerstone in the foundation, upon which we must grow together in the Spirit. He is the Rock to which we all must join, in order to build His tabernacle.

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.

Each member of the apostolic foundation must submit to the Spirit, and then to one another in the Spirit. When everyone submits to the Spirit, those who speak most clearly in the Spirit (as Ya’akov did) will be looked to for leadership. That is how those who seek to be servants end up finding themselves in the leadership positions.

Marqaus (Mark) 9:35

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

We know the apostolic gift is still for today, as Yahweh’s apostles and prophets are told to rejoice when Babylon falls (which will take place at trumpet 7).

Hitgalut (Revelation) 18:20

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

And if the gifts of apostles and prophets are still for today, then so is the apostolic foundation, because it provides for unity—and we are told to organize by the fivefold gifts until we come to the unity of the faith.

Ephesim (Ephesians) 4:13

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;

Just as they did in the first century, if we listen and observe in the Spirit, we can identify Yahweh's apostles and prophets today. Who do we see helping the body come together in His truth? And who do we see establishing His order? Establishing Yahweh's order is one of the hallmarks of apostleship—and we should help whoever is busy about this work, for this will please Yeshua.

Phase 2: The Babylonian Foundation

We have learned that a living temple is built on a foundation of apostles and prophets. To do their jobs, the apostles and prophets must put their own thoughts, feelings, and egos aside. They must submit to the Spirit, and then submit to one another in the Spirit. They must put the Spirit first, the brotherhood second, and the focus must forever be service.

In contrast, the Catholic Church was a political creation (for more details, see *Nazarene Israel*). By 325 CE the Roman Emperor Constantine's empire was divided. Half of his subjects practiced torahless Christianity, and the other half worshipped the sun. Emperor Constantine knew he needed a common religion to unify his empire. Therefore, he convened the Council of Nicea which helped to merge Christianity and sun worship, and form a universal (Catholic) faith. He put his political agenda first, forced a brotherhood second, and banished the Spirit of Truth.

The Catholics could force unity on a false foundation as long as the average man could not read the Scriptures for himself. However, by 1517 the printing press made it possible for most men to have a copy of the Scriptures, and when Martin Luther pointed out that the Roman church did not follow Scripture, the people broke away from the pope.

One might say Martin Luther showed the people that the cornerstone of the Roman Church was Emperor Constantine (or the pope), not Yeshua. In *Revelation and the End Times* we show how the bride broke away from this satanic foundation, and is fleeing from the

dragon (the papacy), while the dragon spews a flood of water out of his mouth (symbolic of unclean doctrines), trying to sweep her away in the flood.

Hitgalut (Revelation) 12:13-15

13 Now when the dragon [Satan] saw that he had been cast to the earth, he persecuted the woman [Israel] who gave birth to the male Child [Yeshua].
 14 But the woman was given two wings of a great eagle, that she might fly into the wilderness to her place, where she is nourished for a time and times and half a time, from the presence of the serpent.
 15 So the serpent spewed water [unclean doctrine] out of his mouth like a flood after the woman, that he might cause her to be carried away by the flood.

Don't be deceived! Keep focusing on Yeshua, and seeking Him!

Pagan/Wiccan	Catholic/United Body of Messiah	Protestant/Multiple Bodies of Messiah	Independent /Separate Churches	House Church/Messianic
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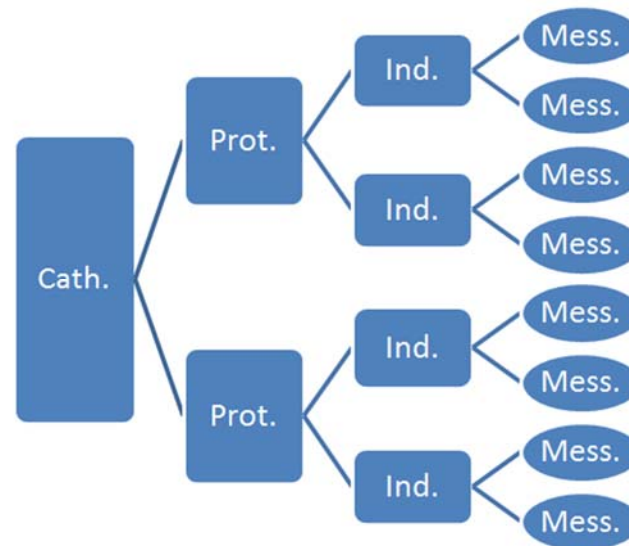
We explain the bride's flight in more detail in *Nazarene Israel* and in *Revelation and the End Times*, but what we need to see here is that first Yeshua was struck by the Romans, and then His ministers (under-shepherds) were struck by the Roman Catholics. Next, the Catholic foundation was struck by an increase in knowledge, as the Protestant Reformation took hold, and the sheep fled (just as Zechariah said).

Zechariah 13:7

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

We are Yeshua's flock, and He is our Good Shepherd. Without a shepherd, the sheep are easy prey for the wolves.

So now let us view the flight of the bride as a series of pastures into which the sheep fled. Yet notice that knowledge is a problem, because the more knowledge the sheep gain, the more the flock scatters.

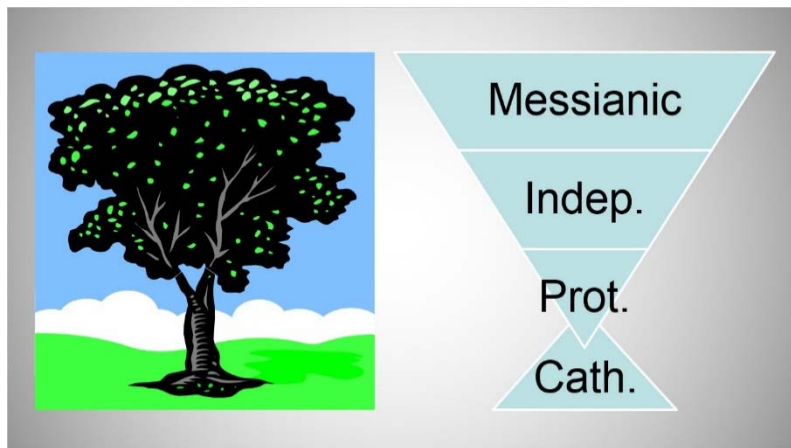


On the left end of this spectrum, the Catholics suppress knowledge, to hold their foundation together. On the right end of this spectrum, the Messianics actively study,

but the more knowledge they gain, the more they fragment. What we see then, is an inverse relationship between knowledge and unity, such that knowledge is a problem. This shows that all of these pastures belong to replacement theology Babylon.

Catholic	Protestant	Independent	Messianic
++ Unity	+ Unity	- Unity	- - Unity
-- Study	- Study	+ Study	+ + Study

If we turn the series of Babylonian pastures and the fragmented foundation up on its side, we can see how it is a Babylonian tree with bad fruit.



Yeshua says that a good tree can only bear good fruit, and a bad tree can only bear bad fruit. If the fruit is good, then the tree is good—but if the fruit is bad, then so is the tree.

Mattityahu (Matthew) 7:16-20

16 “You will know them by their fruits. Do men gather grapes from thornbushes or figs from thistles?”

17 Even so, every good tree bears good fruit, but a bad tree bears bad fruit.

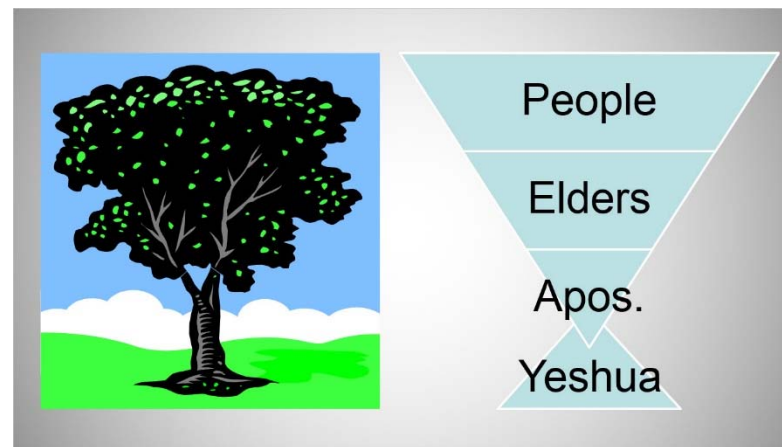
18 A good tree cannot bear bad fruit, nor can a bad tree bear good fruit.

19 Every tree that does not bear good fruit is cut down and thrown into the fire.

20 Therefore by their fruits you will know them.”

Many Messianics, Christians, and Catholics believe they have Yeshua’s Spirit of Truth, but they either suppress knowledge, or they disdain unity. This is not the fruit the apostles bore.

To manifest good fruit, we must pray, and ask Yahweh to cut us out of the bad olive tree, and graft us into the good olive tree, of which Yeshua is the root, and the apostolic foundation is the trunk. The root extracts the nutrients and water from the soil, and the trunk passes the nutrients to the branches (the elders), who pass them to the twigs (the deacons), who pass them to the leaves (the people).



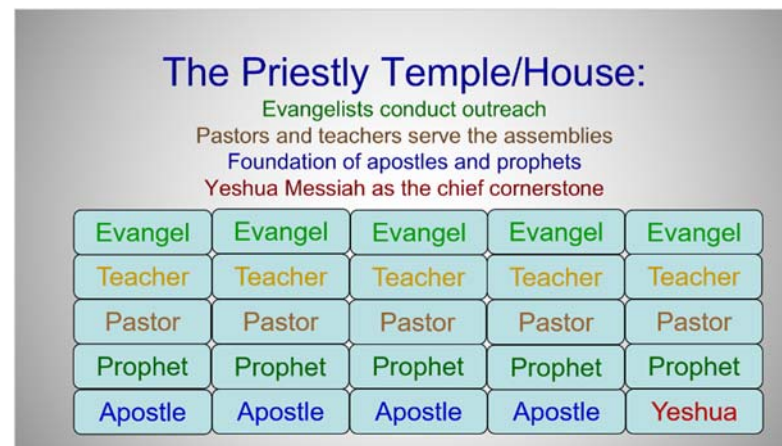
The root determines the fruit. When Yeshua is our root, we are eager to do His works. We are joyful to give of

our time, talents, and money—even our lives—if it will further His kingdom, because we know it will please Him.

If we are to build a set-apart nation, we must start with a true foundation. All else is of Babylon.

Phase 3: The Red Horse Rides

Earlier we saw how the apostles submitted first to the Spirit of Truth, and then to one another in that Spirit. By giving themselves over completely to the Spirit of Truth, the apostles could serve as an apostolic foundation that bore the weight of the rest of the living temple.



The Christians also receive a kind of Holy Spirit, but their Holy Spirit is Babylonian in nature, and it bears different fruit. While the apostles served the people in a bottom-up living-tree fashion, the Christians (and Messianics) only know how to organize according to top-down Babylonian/Egyptian hierarchies.



In this chapter we will see how Revelation's four horses impact us today. However, first let's take a closer look at Israel's history. This will show us how the four horses have actually been at work for a very long time.

In *Nazarene Israel* we show how the sale of

Joseph into Egypt was a prophetic foreshadow of how the house of Israel (Ephraim) would be scattered throughout the nations, fulfilling the prophecies given to Avraham. We also show how the nation of Israel split into two separate kingdoms.

King Solomon took slaves of the Ephraimites to build the temple and his palace. After Solomon died and his son Rehoboam sat on the throne, the Ephraimites came and asked him to ease the heavy burden Solomon had laid on them. In response, Rehoboam acted like Pharaoh, promising to add to the Ephraimites' yoke.

Melachim Aleph (1 Kings) 12:13-14

13 Then the king answered the people roughly, and rejected the advice which the elders had given him;

14 and he spoke to them according to the advice of the young men, saying, "My father made your yoke heavy, but I will add to your yoke; my father chastised you with whips, but I will chastise you with scourges!"

When the Ephraimites saw that the king did not listen to them (and behaved more like a tyrant than a servant), they rebelled.

Melachim Aleph (1 Kings) 12:16

16 Now when all Israel [Ephraim] saw that the king did not listen to them, the people answered the king, saying: "What share have we in David? We have no inheritance in the son of Jesse. To your tents, O Israel! Now, see to your own house, O David!" So Israel departed to their tents.

The Ephraimites anointed their own king (Jeroboam). He instituted a new priesthood that was not of the lineage of Levi. He established golden calf worship in Dan and Beit El (Bethel), and told the people to go there, rather than going up to Jerusalem. He also moved the fall feast of Tabernacles from the seventh month to the eighth month, and changed the wording of the Torah to make it seem like this is what Yahweh wanted. These are all foreshadows of what the Catholic Church would later do.

The Catholic Church established the bishop of Rome (the pope) as both the king and spiritual leader of the Catholic Church. The pope instituted a new priesthood that was not of the lineage of Levi, he removed the second of the Ten Commandments (against idol worship) from Catholic Bibles, and he brought idols into their places of worship. He told the people to go to these cathedrals (not Jerusalem), and he moved the fall feast back to December (changing it to Christmas). In every way, he made it sound as if he had the power to change the appointed festival times and the Torah. All of these things took place in fulfillment of Daniel 7:25, which tells us that a ruler (the pope) will oppress the saints for "a time, times, and half a time."

Daniel 7:25

25 “And he [pope] shall speak words against [contrary to the words of] the Most High; and shall wear out the saints of the Most High; and he intends to change the appointed [festival] times and Torah. And they [saints] shall be given into his hand for a time, and times, and half a time.”

In *Nazarene Israel* we saw how this time, times, and half a time corresponds to the approximate 1,260 years between the solidification of Christian doctrine in the late 200s, and the Protestant breakaway in 1517. (For more details, see *Nazarene Israel*.)

In *Revelation and the End Times* we saw that there are four Babylonian spiritual forces which influence our world. These four forces are portrayed as four horses, each of a different color.

Color	Spiritual principle	Manifestation
White	Torahless love	Papal Christianity
Black	Legalism, money	Judaism, banking
Red	Populist rule	Democracy
Green	Corporate discipline	Islam, Sharia

While Yeshua rides a white horse in Revelation 19, the white horse of Revelation 6 is the anti-messiah’s white horse, because it went forth conquering and to conquer.

Hitgalut (Revelation) 6:2

2 And I looked, and behold, a white horse. He who sat on it had a bow; and a crown was given to him, and he went out conquering and to conquer.



As the Roman legions went forth to conquer, the Roman church followed closely behind, winning converts to the worship of the pope. The people’s loyalty to the pope grew so strong that many centuries after the Roman legions had withdrawn, all kings still had to pay homage to the pope, or they would lose the hearts of their people. This is why the pope was often considered the King of Europe, and the Christian kings his vassals.

When Martin Luther realized the papacy fulfilled the prophecies over the anti-messiah, he asked the papacy to reform (just as the Ephraimites asked Rehoboam for reforms). After the papacy tried to kill Luther, he broke away from Rome (like the Ephraimites broke away from King Jeroboam). And after the 1,260 year rule of the white horse, the people saw that the pope did not listen to Scripture; therefore they broke away from the papacy, anointed their own “king,” and began studying Scripture for themselves. If we look at this deeper, we can see even more parallels.

Satan is a master deceiver, and he loves to create false faiths (to serve as counterfeits for the original). That is why, when the 1,260 years of the white horse’s dominion ran out, the red horse (the rule of the people) began to turn the Ephraimites away from the white horse.

Hitgalut (Revelation) 6:4

4 Another horse, fiery red, went out. And it was granted to the one who sat on it, to take peace from the earth, and that people should kill one another; and there was given to him a great sword.



It was both good and bad that the Ephraimites turned away from the white horse to follow the red horse. It was good that the Ephraimites realized they needed to seek truth in Scripture, but it was bad because it created a spectrum of beliefs which confused many believers (and still does).

Don't be deceived! Keep focusing on Yeshua, and seeking Him!

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The name Babylon refers to confusion, and Babylon seeks to create confusion. If she can confuse people, she can divide them—and if she can divide them, she can conquer them. The Spirit serves to dispel the kind of

confusion Babylon preaches. That is why submission to the Spirit of Truth is so essential.

If we look at history, we can see how the spiritual world impacts the material world. The white horse lost his monopoly in 1517, and the red horse began to lead the Ephraimites away from the papacy. Not long after this, the Protestants began asking why they should obey any king that the pope had appointed.

About a century later, in 1619, the Enlightenment began. A French philosopher named Renee Descartes had a series of dreams in which he felt he had communicated with a spiritual (i.e., demonic) force. After these dreams, he created his famous maxim, "I think, therefore I am." However, in Scripture it is Elohim who says, "I am."

Yochanan (John) 8:58

58 Yeshua said to them, "Most assuredly, I say to you, before Abraham was, I AM."

What Descartes was really claiming was that we exist (and we are Elohim) simply because we think. Yet as we explain elsewhere, thinking without listening in the Spirit of Truth is the same as partaking of the tree of the knowledge of good and evil. Such thinking, apart from listening in the Spirit, is to do whatever seems good in our own eyes; and this path leads only to death.

Mishle (Proverbs) 14:12

12 There is a way that seems right to a man, But its end is the way of death.

Since the red horse teaches men to think for themselves (rather than listen to Yahweh), endless confusion is the result. When men are confused, Babylon can divide and

conquer them. Not surprisingly, this is the goal of all red horse democracies (and National Socialism, or Nazism).

By 1776, America's Protestants were ready to break from England's King George. Although King George was a Protestant king, his kingship was viewed as a relic of an illegitimate white horse papacy (which, in a sense, was true). Most (if not all) of the founding fathers were Freemasons, so it was argued that government should have no rights except those granted by the people. This is the foundation of red horse democracy everywhere—and by 1948 the United Nations stated in its Universal Declaration of Human Rights that "The will of the people shall be the basis of the authority of government."

As we show in *Revelation and the End Times*, the black horse controls the money supply, thus it is able to control both the governments and the courts (through the Freemasons), and also the media (which it owns outright). The black horse uses the red horse as a tool for misleading the people. The name Rothschild means, "Red Shield," indicating that the black horse hides behind red horse democracy, using it as a shield for its actions. By manipulating public opinion through the government (including schools), the courts, and the media, the black horse can manufacture the consent of the governed.

Even though it caused confusion, death, and destruction, the red horse had to lead Ephraim away from the papacy, and get them to study Scripture for themselves. Now it is up to us to come back to the original faith.

Phase 4: Restoring His Order

Earlier we saw how mankind rebelled against Yahweh. However, Yahweh is not mocked, so He set forth a multi-faceted, multi-phase campaign to bring a remnant of us back into joyful, eager submission to His authority.

The first step was to allow our forefathers to enter bondage in Egypt, which forged our identity as a nation. Then He redeemed us from bondage, and trained us to be His army. Yet our forefathers still rebelled against Him, so He scattered us throughout the nations. This fulfilled the promises to Avraham that every family, clan, and nation would become heir to the promise of salvation in Messiah Yeshua, should we choose to submit and serve Him.

After the exile to Babylon, Yahweh sent His Son to earth as Messiah the Prince, to gather the lost and scattered sheep of Israel. *Strong's Concordance* tells us the word *prince* refers to a military commander who leads from the front.

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

Yeshua the Commander raised up a spiritual officer corps (or spiritual army) of twelve disciples, and trained them to lead through service. He then commanded them to go and make more disciples, all around the world.

Mattityahu (Matthew) 28:19-20

19 "Go therefore and make disciples of all the nations, immersing them in the name of the Father and of the Son and of the Set apart Spirit,
 20 teaching them to observe all things that I have commanded you; and behold, I am with you always, even to the end of the age." Amein.

The definition of a disciple was later expanded to include not only those who serve in the army (the priesthood), but also those who support the army with their time, talents, and tithes. That is, Yeshua honors both full-time and part-time workers who support His cause.

In *Revelation and the End Times* we show how there are three Babylonian faiths which leaven the whole lump of earth. These are the three main variations of the Avrahamic faith: Judaism, Christianity, and Islam. These Babylonian faiths wage financial, spiritual, and literal war against the inhabitants of the earth—and as they fight among themselves, they also conquer other nations. These faiths are now colluding to establish a Zionist one world order, which will fall at trumpet 7. The kingdom will then be given to us (for more details, see *Revelation and the End Times*).

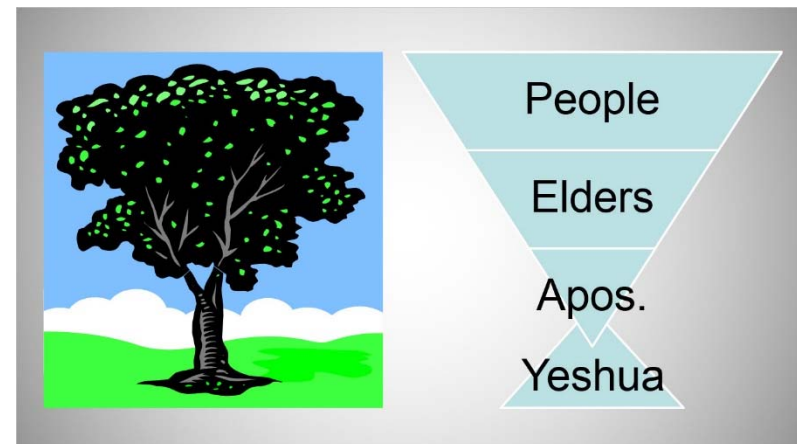
While the Babylonian faiths all grasp some aspect of the truth (Torah), they cannot obey the full truth, because they have selfish Babylonian spirits. For example, in Catholicism (on the left side of the graphic), unity can only be achieved by suppressing the truth. The Messianics (on the right side of the graphic) have more knowledge, but do not obey what they know. Many of them are selfishly seeking to receive, rather than generously giving. They fail to understand why Yahweh does not bless them with true, lasting unity.



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Because we have a different Spirit, we seek to give (rather than receive). This kind of maturity allows us to increase knowledge, seek the low place, and still labor together, to please our Husband.

In Babylonian pyramidal hierarchies, the elite leaders are on top. In contrast, the Nazarenes visualize leaders as being on the bottom, just as the lower parts of the tree support the weight of the upper parts.



With Yeshua as the root, the priesthood serves as the trunk. They transmit the moisture and nutrients Yeshua extracts from the ground, and pass them to the congregational elders and servants. The priesthood also supports the weight of the assemblies. The leaves are united as part of one living tree.

Living trees are healthy only when each part of the tree eagerly gives its all to the rest of the tree. If any part of the tree does not eagerly give, then it is diseased—and the Master Gardener will cut that limb out of the tree, and burn it in the fire (of tribulation), so the rest of the tree does not get infected.

Yochanan (John) 15:6

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

We can switch the analogy to that of a human body, and the same rules still apply. Living tissues depend on fluid exchange and respiration. For there to be health, there must be an equal exchange. Our bodies are only healthy when each part of the body gives to the rest. When all parts of the body give their share, then the body will grow and edify itself in love. (And if any part of the body does not want to do its share, it is a sign that it is sick or diseased, and it must be removed from the body.)

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.

We can use any number of analogies, but we are a nation—and like any nation, we have certain needs that need to be met, if our nation is not only to survive the tribulation, but to grow in numbers in spite of it.

Without land to defend, we do not need a physical army, but we still need a spiritual army (the priesthood). To speak plainly, we also need taxpayers (the people), to support the war that is being fought on their behalf.

In 1 Corinthians 9, Shaul encouraged the people to support him in fighting Yahweh’s spiritual war. While he changes the analogy throughout the verse, Shaul’s message is that the people and the priests are partners in Yeshua’s victory. If we all do our part, together we can bring the world into right order, and win the world for our Husband.

Qorintim Aleph (1 Corinthians) 9:7

7 Who ever goes to war at his own expense? Who plants a vineyard and does not eat of its fruit? Or who tends a flock and does not drink of the milk of the flock?

If we confess Yeshua as our Commander, and claim to keep His Torah, but we fail to pay our taxes (tithes) to help His priests fulfill His mission, our King will not be pleased. If we are not joyful to give to His cause, He will see us as malingerers, or traitors worthy of death.

Many of us were under a controlling spirit in the Babylonian church, in which we paid our tithes to be taught lies. This makes us fearful of organization and leadership, and it makes us hesitate to give joyfully of our time, talents, and tithes in support of the Great Commission. But let us realize that Elohim has not given us a spirit of fear, but of power, love, and a sound mind.

TimaTheus Bet (2 Timothy) 1:7

7 For Elohim has not given us a spirit of fear, but of power and of love and of a sound mind.

If we let our experiences in the Babylonian church stop us from obeying Yeshua's will for us today, then we do not love our Husband as we should—because perfect love casts out fear and torment.

Yochanan Aleph (1 John) 4:18

18 There is no fear in love; but perfect love casts out fear, because fear involves torment. But he who fears has not been made perfect in love.

Yeshua wants a people who are eager to do all they can to overcome their fears, join together in love, and further His kingdom. Those are the kind of people He wants to spend the rest of eternity with.

What the Prophecies and Trends Say

Yeshua wants us to fulfill the Great Commission for Him. This will not be easy, as many factors work against us.

As we saw earlier, three Babylonian religions (Judaism, Christianity, and Islam) secretly collaborate to establish a one world government and a one world religion. One day those who do not embrace this new religion will not be able to buy or sell.

Hitgalut (Revelation) 13:16-18

16 He causes all, both small and great, rich and poor, free and slave, to receive a mark on their right hand or on their foreheads,

17 and that no one may buy or sell except one who has the mark or the name of the beast, or the number of his name.

18 Here is wisdom. Let him who has understanding calculate the number of the beast, for it is the number of a man: His number is 666.

Some teachers say we want to be in the land of Israel during the tribulation—yet Yeshua tells us that when the abomination of desolation is set up in the set-apart place (midway through the tribulation), those who are in the land should flee.

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."

Although some of us may be called to go back to the land before Armageddon is over, the majority of us in the body are to be focusing on the Great Commission, making disciples in all nations. We are also to form a single body worldwide.

Satan's servant Babylon seeks to keep us from fulfilling Yeshua's commission. Her usual plan is to strike the leaders and under-shepherds, so she can easily pick off the young in Messiah.

Zekaryah (Zechariah) 13:7

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

In *Revelation and the End Times* we saw that there will be an "earthquake" at seal 6 (which will be marked by a nuclear conflict in the Middle East).

Hitgalut (Revelation) 6:12-17

12 I looked when He opened the sixth seal, and behold, there was a great 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 and island 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 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?"

While there may be literal earthquakes, the earthquake in verse 12 likely refers to a societal shake-up that will occur when the existing nations are broken up to form the Zionist New World Order (ZWO).

In addition to the earthquake at seal 6, there are also shakeups at seal 7, the killing of the two witnesses, trumpet 7, and cup 7. It seems likely that the earthquake at cup 7 (just before Armageddon) is the same as the shaking (or rattling) of Ezekiel 37:7.

Yehezqel (Ezekiel) 37:7

7 So I prophesied as I was commanded; and as I prophesied, there was a noise, and suddenly a shaking [rattling, earthquake]; and the bones came together, bone to bone.

The word *shaking* is the Hebrew word *ra'ash* (רָאָשׁ). This is the same word used in modern Hebrew for seismic activity or an earthquake. *Strong's Concordance* gives this definition:

OT:7494 ra`ash (rah'-ash); from OT:7493; vibration, bounding, uproar:

KJV - commotion, confused noise, earthquake, fierceness, quaking, rattling, rushing, shaking.

The root word at OT:7493 also refers to an earthquake.

OT:7493 ra`ash (raw-ash); a primitive root; to undulate (as the earth, the sky, etc.; also a field of grain), particularly through fear; specifically, to spring (as a locust):
KJV - make afraid, (re-) move, quake, (make to) shake, (make to) tremble.

The greater overall context of Ezekiel 37 tells us that the Ephraimite nation will be restored after a great shaking (translated in verse 7 as rattling).

Yehezqel (Ezekiel) 37:1-14

1 The hand of Yahweh came upon me and brought me out in the Spirit of Yahweh, and set me down in the midst of the valley; and it was full of bones.

2 Then He caused me to pass by them all around, and behold, there were very many in the open valley; and indeed they were very dry.

3 And He said to me, "Son of man, can these bones live?" So I answered, "O Adonai Yahweh, You know."

4 Again He said to me, "Prophecy to these bones, and say to them, 'O dry bones, hear the word of Yahweh!'"

5 Thus says Yahweh Elohim to these bones: "Surely I will cause breath to enter into you, and you shall live.

6 I will put sinews on you and bring flesh upon you, cover you with skin and put breath in you; and you shall live. Then you shall know that I am Yahweh.""

7 So I prophesied as I was commanded; and as I prophesied, there was a noise, and suddenly a rattling [shaking]; and the bones came together, bone to bone.

8 Indeed, as I looked, the sinews and the flesh came upon them, and the skin covered them over; but there was no breath in them.

9 Also He said to me, "Prophecy to the breath, prophecy, son of man, and say to the breath, 'Thus says Yahweh Elohim: "Come from the four winds, O breath, and breathe on these slain, that they may live.'"

10 So I prophesied as He commanded me, and breath came into them, and they lived, and stood upon their feet, an exceedingly great army.

11 Then He said to me, "Son of man, these bones are the whole house of Israel. They indeed say, 'Our bones are dry, our hope is lost, and we ourselves are cut off!'"

12 Therefore prophecy and say to them, 'Thus says Yahweh Elohim: "Behold, O My people, I will open your graves and cause you to come up from your graves, and bring you into the land of Israel.

13 Then you shall know that I am Yahweh, when I have opened your graves, O My people, and brought you up from your graves.

14 I will put My Spirit in you, and you shall live, and I will place you in your own land. Then you shall know that I, Yahweh, have spoken it and performed it," says Yahweh."

If Ezekiel 37 is linked to cup 7, it means that the reign will be handed to Nazarene Israel after cup 7 (at the end of the tribulation, just before Armageddon). However, sometimes visions have more than one fulfillment. If that happens, there might be minor fulfillments at seal 6, seal 7, the killing of the two witnesses, and at trumpet 7. If so, then it is sensible to expect more people to come to the truth during those crises.

Leaders must be united, because sheep follow under-shepherds. As it is now, the under-shepherds in the Messianic movement are not united, so our people are

divided as Shaul begged us not to be, lest Messiah's sacrifice be made "of no effect."

Qorintim Aleph (1 Corinthians) 1:10-17

10 Now I plead with you, brethren, by the name of our Adon Yeshua Messiah, that you all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment.

11 For it has been declared to me concerning you, my brethren, by those of Chloe's household, that there are contentions among you.

12 Now I say this, that each of you says, "I am of Shaul," or "I am of Apollos," or "I am of Kepha," or "I am of Messiah."

13 Is Messiah divided? Was Shaul crucified for you? Or were you immersed in the name of Shaul?

14 I thank Elohim that I immersed none of you except Crispus and Gaius,

15 lest anyone should say that I had immersed in my own name.

16 Yes, I also immersed the household of Stephanas. Besides, I do not know whether I immersed any other.

17 For Messiah did not send me to immerse, but to preach the Good News, not with wisdom of words, lest the cross of Messiah should be made of no effect.

When leaders and teachers do not submit to the Spirit of Truth, they teach different things. That is, they literally teach different religions. Therefore they cannot walk with Elohim, because they are not in agreement with Him.

Amos 3:3

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

If the leaders and teachers in Messiah's body will submit to the Spirit of Truth, they will come to one agreement with Elohim (as in Acts 15). But there must be total surrender (because Yahweh will only accept unconditional surrender).

As the end times progress, we can expect to see an increasing number of believers who have the Spirit of Truth.

Yochanan (John) 16:13

13 "However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come."

May Yahweh help us to prepare for these believers, so that all things may be done decently, and in order, so that our Husband is pleased.

Why Yahweh Loves Volunteerism

Why does Yahweh love volunteerism? And if we want to be Yeshua's bride, why do we need to actively volunteer to further the Great Commission as best we can? To answer these questions, let us look at the nature of man, and the nature of families.

When an infant is born, he needs others to meet his needs. When he wants something, all he does is cry, and it is up to his parents and caretakers to figure out what he needs. But this is a temporary phase.

As a child grows out of diapers, he slowly learns how to take care of himself. Once he can bathe and dress himself, these are his responsibilities. He must also learn to pick up after himself (whether he wants to or not).

As a child continues to mature, he becomes capable of giving back to his family. Because mankind is inherently selfish, children often resist responsibility, but it is essential that they learn to give to their families and society. In some schools of psychological thought, the desire to make a contribution to society is seen as one of the key measurements of maturity.

Unless we are called to the celibate path, with adulthood comes the desire to take a wife, and start a family of one's own. However, for this to work, both a man and his wife must be mature enough to give to each other at least as much as they receive, or their marriage will not work. Further, once they start having children, they need to be happy to give much more than they receive, for

young children will be net takers of time, money, energy, and love.

As adults, it is important to realize that it is a blessing to be able to give.

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.'"

If we do not learn this lesson, then something is seriously wrong. We were not created to be independent human beings. Rather, we were created to live as part of a Torah-obedient nation.

Our flesh may fight it at times, but the truth is that we are very blessed if we can now give back to our parents and society. Our own children will see an example of respect that speaks louder than words, and this will influence how they in turn treat us. It will also allow our parents (their grandparents) to provide guidance and counsel to the rest of the community, sitting as "elders in the gate," as it were.

So why do we need elders? Yahweh does not only enter into covenant with us as individuals, He enters into covenant with us as a nation. We have seen how Yeshua calls us not only into individual relationship with Him—He also calls us to build Him a nation while He is away. So let us lay aside the things that prevent us from building that nation.

Ivrim (Hebrews) 12:1

1 Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every

weight, and the sin which so easily ensnares us, and let us run with endurance the race that is set before us...

Since Yeshua calls us to be a nation, and an extended family, let us do the things any nation (and any extended family) must do. And let us do these things according to His word.

Scripture speaks of three primary offices: the kingship (government), the priesthood, and the prophet. While both Nazarene Israel and Babylonian Christianity have priesthoods, there are some major differences.

As we saw earlier, Yeshua established a set-apart priesthood for the Melchizedekian order. This is to serve as Israel's priesthood while we are in the dispersion. Even though we will not reside in a physical homeland again until after Armageddon, He wants His nation to be unified, and stand together as one new man. He wants a single body (rather than multiple bodies).

We also saw that the Babylonian church seeks to destroy Yeshua's priesthood by providing an unlimited number of substitutes. All of these substitute priesthoods disobey the principles we have learned about in Scripture. That is, all of these priesthoods are based on lies.

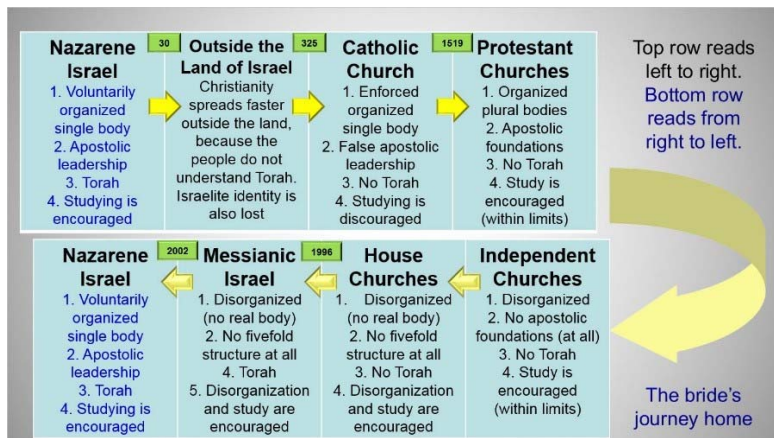
One of the telltale trademarks of Babylonian Christianity is that it has to achieve unity by suppressing knowledge. Catholicism (on the left end of the spectrum) has unity, but only because the people are taught not to read for themselves. Then in Messianism (on the right end of the spectrum) the people know all about organization, tithes, and leadership, but they don't obey what they know (so it is a rebellion similar to Korah's in Numbers 16).

Catholic	Protestant	Independent	Messianic
++ Unity	+ Unity	- Unity	-- Unity
-- Study	- Study	+ Study	++ Study

On the left end of the spectrum, the Catholics are willing to unify, appoint leadership, and tithe (which are all part of the true Great Commission). However, they keep the wrong festival days, and devalue the land of Israel. On the other end of the spectrum, some Messianics keep the correct festival days, and they value the land of Israel. However, they neglect the Great Commission.

Catholic	Protestant	Independent	Messianic
++ Unity	+ Unity	- Unity	-- Unity
++ Lead	+ Lead	- Lead	-- Lead
++ Tithing	+ Tithing	- Tithing	-- Tithing
-- Feasts	- Feasts	+ Feasts	++ Feasts
-- Land	- Land	+ Land	++ Land

In *Revelation and the End Times* we talk about the flight of the bride. Having left the land, she has to pass through many stages before she returns back home to the land of Israel, and be reunited with her Husband.



We have seen that when the Nazarenes still lived in the land, they organized as a single body, with apostolic leadership. They learned Torah, and kept it. However, when they went into the dispersion it was as if sheep had to visit a series of Babylonian pastures (Catholic, Protestant, Messianic, etc.). Each pasture brings her a little more knowledge, but also gives her more freedom to disobey. However, the disobedience has to go before she can come back to the original faith.

In the Levitical order, anyone who challenges the leadership, or who fails to pay his tithes, dies on the word of two or three witnesses.

Ivrim (Hebrews) 10:26-29

26 For if we sin willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins,

27 but a certain fearful expectation of judgment, and fiery indignation which will devour the adversaries.

28 Anyone who has rejected the Torah of Moshe dies without mercy on the testimony of two or three witnesses.

29 Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of Elohim underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace?

In contrast, in the Melchizedekian order, there are no punishments for nonperformance. We can sit and learn without lifting a finger. We don't have to give anything for the Great Commission, and Yahweh still loves us, as He is a merciful and loving Father. However, that does not mean we qualify as His bride.

When we raise children, we don't just want them to clean their rooms and help out around the home because we tell them to. Rather, we want them to volunteer to help out around the home because they love us, and want to do their part. And in just the same way, Yahweh does not want us to tithe, organize, and support leadership under penalty of death. Rather, He wants us to know that He loved us first, and sent His Son to die for us while we were still sinners, so that we might learn to love Him back, and obey Him, even in a volunteer environment.

Yochanan Aleph (1 John) 4:19

19 We love Him because He first loved us.

As we grow in knowledge (from Catholicism to Nazarene Israel), we should also grow in love. Hopefully we become eager to grow into spiritual adults that shoulder the difficult adult burdens of giving, taking care of others, and helping Yeshua's people develop the same kind of eager, giving love that He shows us.

Many are called, yet few are chosen. That is because few ever volunteer (and He chooses the volunteers). Yahweh is looking for those volunteers, who not only do what they must, but who are eager to do all they can for Him and His Son.

Qorintim Bet (2 Corinthians) 9:6-8

6 But this I say: He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully.

7 So let each one give as he purposes in his heart, not grudgingly or of necessity; for Elohim loves a cheerful giver.

8 And Elohim is able to make all grace abound toward you, that you, always having all sufficiency

in all things, may have an abundance for every good work.

It is not the legalistic performance of the Torah that Yahweh wants to see. Rather, He longs to see fruit of a heart that earnestly loves His Son more than it loves life in the world. Whether we are called to priesthood, to eldership, or to help as congregational elders and servants, let us be the kind of people He wants to take as a bride for His Son.

Finding Your Ministry for Him

Nazarene Israel is a team effort. We all need to ask Him how He wants us to contribute to His kingdom. This will be different for each person, but Elohim promises to bless those who give cheerfully to His work (Malachi 3:10, Exodus 25:2, etc.). If you want to receive your blessing for cheerfully giving Yahweh back His due, we ask only that you pray, and then do as He leads you.

You can send your offering electronically through our website at www.nazareneisrael.org, or you can send it through the post to:

Nazarene Israel
P.O. Box 13297
Salem, OR 97309
USA

Yeshua wants His people to provide for His priests. All tithes, offerings, and donations are carefully and prayerfully husbanded to restore the original faith worldwide.