

Nazarene Scripture Studies

Volume Three

By Norman B. Willis

By Norman B. Willis
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May the name of Yahweh be glorified.

In Yeshua's name, amein.

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

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

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Textual Notes

People often ask me what version of Scripture I use. Normally I quote from the New King James Version (NKJV), basically because it is widely trusted and easy to read I correct the names and terms to the Hebraic forms, however, for reasons I will explain in this book. When I feel it is helpful to clarify something, or to give additional information, I will place my words in brackets.

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

For historical reasons that are too complex to explain here, the Protestant world has come to believe that the apostles first wrote their epistles in Greek. This is not accurate. As we explain in this book, the church fathers tell us the epistles were written in a Semitic tongue (Hebrew and/or Aramaic). They were translated into Greek afterwards. However, the Hebrew and/or Aramaic originals are no longer with us, and there is evidence that some of the Greek texts are older than the Aramaic. For that reason, I sometimes use the Greek texts.

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

with the Hebrew Masoretic text. Without getting into too much detail here, even the Hebrew Masoretic Text disagrees with itself in places, having been written by men. It is also important to realize that the Hebrew Masoretic Text dates back only to 900-1100 CE, and it is the result of an Orthodox Jewish attempt to “fix” or “standardize” the texts in keeping with Orthodox Jewish traditions (one of which is to reject Yeshua’s deity). This is not cause for despair. We simply have to realize that some changes and alterations have been made over the course of centuries, and then understand that Yahweh is faithful to give us what we need, when we need it—and that by careful scholarship we can deduce what has been changed and why.

I have chosen to use the Hebraic names and terms for reasons I hope will be clear by the time you finish reading this study. In many places, Yahweh (Jehovah) tells us that He is very zealous for His name, and He promises to reward those who know His name.

Tehillim (Psalms) 91:14

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

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

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

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

May Yahweh bless you for proving all things.

Amein.

Why Three Tithes for Today

Yahweh gave us His Torah so we could know how to be refined as His Son's bride. While there are some parts of the Torah that we cannot obey in the dispersion, we should obey every part we can—and as we will see, the three tithes are one of those parts that we can.

Some people believe Yeshua came to do away with the tithe, and the offering. Even though there is presently no temple, let's look to see why the three tithes still apply today (even without a temple).

In the earliest times, Adam's sons brought offerings to Yahweh. Hevel (Abel) brought Yahweh the first and finest of what Yahweh gave him, and this pleased Yahweh. Qayin (Cain) simply brought "an" offering (i.e., nothing special), and this displeased Yahweh.

B'reisheet (Genesis) 4:3-5

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

4 Hevel also brought of the firstborn of his flock and of their finest. And Yahweh respected Hevel and his offering,

5 but He did not respect Qayin and his offering. And Qayin was very angry, and his countenance fell.

In verse 4, the word "finest" is the Hebrew word *chelev* (חלב). Strong's Hebrew Concordance tells us this refers to the richest or choicest part. What Yahweh found pleasing was that Hevel decided to give his best back to Him. This is the principle we should follow, is always to bring Yahweh our best.

OT:2459 cheleb (kheh'-leb); or cheleb (khay'-leb); from an unused root meaning to be fat; fat, whether literally or figuratively; hence, the richest or choice part:

The patriarchs offered sacrifices to Yahweh directly, at least up until Noach's (Noah's) time.

B'reisheet (Genesis) 8:20

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

However, Yahweh did not want the Israelites to continue to offer sacrifices to Him by houses. Rather, Yahweh wants us to bring Him His sacrifices as a unified nation. This may be because we can do more as a nation united than we can do as individuals.

What we will see is that Yahweh began to develop three main offices: those of the kingship (army leadership), the priesthood (i.e., the spiritual army leadership), and the office of the prophet (communication with Yahweh). This kind of specialization would allow Israel to become more technologically advanced—and hence, richer and far more successful, as a nation.

In Genesis 14, Avram led the people to war (which put Avram in the kingship role). Yahweh gave Avram victory, and so Avram gave Yahweh's priest Melchizedek a tithe (a tenth) of all he had. This showed Avram's gratitude.

B'reisheet (Genesis) 14:18-20

18 Then Melchizedek king of Shalem 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.

Avram's grandson Ya'akov (Jacob) was also grateful. He made a vow to give tithes to Yahweh year by year, because Yahweh was keeping him in the set apart path, and because He gave him food to eat, and clothing to wear. This set the standard for us, as Ya'akov's children.

B'reisheet (Genesis) 28:20-22

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."

The principle here is that when Yahweh gives us food to eat, and clothing to wear, and is leading us back to Him, then we also should keep our forefather's vow, and tithe year by year to Yahweh's priesthood (as Ya'akov did).

In [Nazarene Israel](#) we see how Yahweh separated the Levitical priesthood from the rest of the tribes. He did not give them an inheritance in the land, because He did not want them working the land—He wanted them to focus on serving Him and His people full time. Therefore, He gave them the tithes and offerings of the people, instead of an inheritance in the land.

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."

However, Yahweh did not just tell His people to give a single tithe to the priesthood (and that's it). Instead, He gave His people a system of national support, to take care of all of the needs of the people.

| First Tithe (priesthood) | First Tithe (priesthood) |
|--|--|
| Second Tithe(feasts) | Second Tithe(feasts) |
| Third Tithe (poor, widow, orphan, 2years in 7, 2.8%) | Third Tithe (poor, widow, orphan, 2years in 7, 2.8%) |
| Gifts | Gifts |
| Offerings | Offerings |
| First fruit offerings | First fruit offerings |
| 10% tax (1 Samuel 8) | 10% tax (1 Samuel 8) |

The first 10% that the people received was to go to Yahweh's priesthood, for their support. In addition, they were to give gifts, offerings, and first fruit offerings, to show their thankfulness unto Yahweh. The purpose of this was to help them develop a heart of love for Him, and those who would dedicate their lives to serve Him.

In addition, Yahweh told us to set apart a second tithe, so we could bring our families up to the feasts. The idea behind setting apart an entire second tithe is so the feast

will be a joyous, happy time for the whole family. Even if we do not need to go up to Jerusalem, Yahweh still wants us to set aside a second tithe, to make the feast season joyful for our families. That way, our children will grow up with fond memories of the feasts, and they will want their children to grow up keeping the feasts also.

(This is the principle the Christians unwittingly apply by spending 25% of their annual income during the Christmas shopping season, to make Christmas an enjoyable time for their families.) Even if there is not presently a temple, we still need to make the feasts a joyful time for ourselves, and our families.

Yahweh also says to set aside a third tithe, two years in seven, for the poor, the widow, and the orphan. This is because being Yeshua’s bride isn’t just about taking care of ourselves (and our families)—it is about taking care of all of Israel’s family. Thus, in the third and sixth years of the seven year Shemitta cycle we should give another ten percent tithe.

But how are we to collect the tithes? And how are we to use and distribute them, in the dispersion? First let us look at the Levitical order, so we can understand the

| Levitical Order | An Organized Nation of 12 Tribes |
|------------------------|--|
| (Moshe) | Seventy elders for the nation |
| High Priest | Tribes led by tribal elders |
| Priests | Organized into divisions by 1,000’s, 100’s, 50’s, and 10’s |
| Levites | Families |
| (Families) | |

principles Yahweh has in mind.

Because Yahweh likes order, He commanded that the Levitical priesthood be ordered in three ranks, with the people tithing up to the Levites, and the Levites tithing

up to the priests. In turn, the priests then tithed upward to the high priest. If we are willing to receive it, this was a system of reciprocal relational fellowship, in which each part of the body gave of what it had. The priesthood gave of their spiritual things, and the people supported them with their material things.

Qorintim Aleph (1 Corinthians) 9:11

11 If we have sown spiritual things for you, is it a great thing if we reap your material things?

As we explain in [Nazarene Israel](#), when Yahweh first called Israel out of Egypt, they were not strong as a people. Therefore, Yahweh gave them the tabernacle service, to unite them around Him. Further, Yahweh must have known the truth of the adage, “The family that plays together, stays together,” because the feasts served essentially as three great big family reunions, in which His priesthood was also provided for. But how are we to operate, in the dispersion?

| Melchizedekian | Organized Assemblies by City |
|-----------------------|--|
| Apostolic Foundation | Assemblies made up of families, Led by elders |
| Apostles | Assembly elders lead the people to do outreach in their town, and then |
| Prophets | everyone supports the priesthood, doing the global work (that benefits |
| Evangelists | everyone) |
| Pastors | |
| Teachers | |

The purpose of the temple service was to unify Israel around Yahweh, and to provide support for Yahweh’s priesthood. However, after Yeshua’s advent, the need was no longer to unify Israel around a temple in the land of Israel, but to go forth into all nations, and build a cohesive worldwide body.

Mattityahu (Matthew) 28:19-20

19 "Go therefore and make disciples of all the nations, immersing them in My name*,

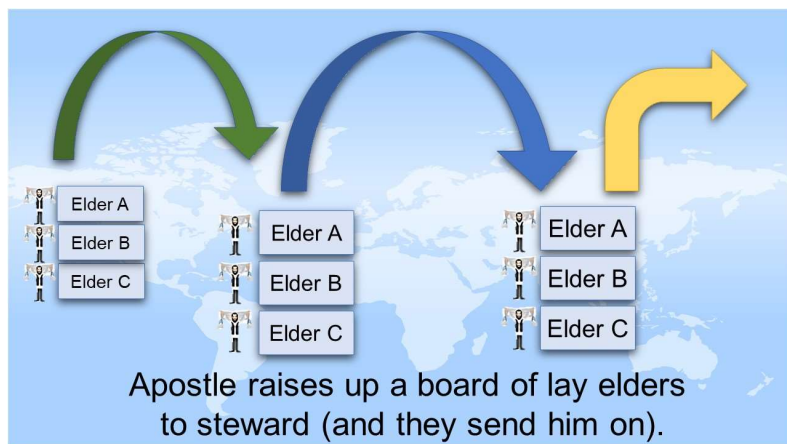
20 teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age." Amein.

[*For why we immerse only in Yeshua's name, please see "Immersion in Yeshua's Name Only," in Nazarene Scripture Studies, Volume 3.]

As we explain in [Nazarene Israel](#), Yeshua established an organized priesthood made up of men who had laid down their lives in the world, so they could serve Him full time. They were to raise up elders in each city.

Titus 1:5

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



The elders (overseers, bishops) collect the people's tithes and offerings, and use them to carry out the Great Commission in their town. They also oversee the use of

the third tithe to take care of the poor, the widow, and the orphan (if they do not have other family to take care of them).

TimaTheus Aleph (1 Timothy) 5:3-4

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.

Congregational servants (deacons) can be paid from the people's tithes and offerings, if they do the work of ministry full time. They are analogous to the Levites of the temple system. (Many on ministry staff would properly be considered "congregational servants.")

Congregational elders are to be paid double honor, especially if they labor in the word and doctrine.

TimaTheus Aleph (1 Timothy) 5:17-18

17 Let the elders who rule well be counted worthy of double honor, especially those who labor in the word and doctrine.

18 For the Scripture says, "You shall not muzzle an ox while it treads out the grain," and, "The laborer is worthy of his wages."

Notice how this system only works if the tithe and the offering still applies. If we do away with the tithe and the offering, then we have to tear whole chapters out of Scripture, because they no longer make sense.

As we explain in [Nazarene Israel](#), the chief difference between the congregational elders and the priesthood is that while Yeshua's priests cannot have an inheritance

(i.e., possessions) to pass along to their children when they die, congregational elders can.

These are truths that some people find difficult to accept, because they go against the desires of the carnal man, which wants to keep everything for himself. However, Yeshua said He was not sent to do away with even the least part of the Torah.

Mattityahu (Matthew) 5:17-20

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

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

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

If the Torah describes the right relationships between the people and their priesthood, and provides a system by which everyone in the body is adequately nourished, why would Yeshua do away with it?

And if the scribes and the Pharisees (Orthodox Jews) tithe, how can our righteousness possibly exceed theirs, if we are not eager to obey the Torah of the tithe?

What kind of righteousness is Yahweh looking for? Yahweh looks on our hearts. In Yeshua's day, when a

poor widow was genuinely unable to pay her ten-percent tithes, she gave all she had to Yahweh's work, out of faith, and love for Yahweh.

Marqaus (Mark) 12:42-44

42 Then one poor widow came and threw in two mites, which make a quadrans.

43 So He called His disciples to Himself and said to them, "Assuredly, I say to you that this poor widow has put in more than all those who have given to the treasury;

44 for they all put in out of their abundance, but she out of her poverty put in all that she had, her whole livelihood."

If we can picture it, this was the equivalent of a homeless woman giving her last two dollars to Yahweh, because she loved Yahweh so much. Yeshua said that her love for Yahweh was greater than everyone else, because she even gave of what she needed, to live on. This was the kind of discipline Yeshua required of all His disciples.

Christians sometimes use Shaul's (Paul's) words to do away with Elohim's. For example, this passage has often been used to suggest that we don't need to tithe, if we don't want to.

Qorintim Bet (2 Corinthians) 9:6-11

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.

9 As it is written: "He has dispersed abroad, He has given to the poor; His righteousness endures forever."

10 Now may He who supplies seed to the sower, and bread for food, supply and multiply the seed you have sown and increase the fruits of your righteousness,

11 while you are enriched in everything for all liberality, which causes thanksgiving through us to Elohim.

Some believers take verse 6 to mean that if we are not cheerful to give anything back to Yahweh, then we do not need to obey the Torah of the tithe. However, we should never use Shaul to do away with Elohim's words. Further, if we read the entire passage in context, what Shaul is really saying is that we should be joyful to give our tithes, because Yahweh can bless us beyond our wildest imaginings, as Yahweh also says in Malachi.

Malachi 3:8-10

8 "Will a man rob Elohim? Yet you have robbed Me! But you say, 'In what way have we robbed You?' In tithes and offerings.

9 You are cursed with a curse, For you have robbed Me, Even this whole nation.

10 Bring all the tithes into the storehouse, That there may be food in My house, And try Me now in this," Says Yahweh of hosts, "If I will not open for you the windows of heaven And pour out for you such blessing That there will not be room enough to receive it."

Unless we obey Yahweh, and give His priesthood His tithes, then it literally robs Elohim, because that is how

He provides for His work. If the priesthood does not have the funds they need to operate, they cannot perform the Great Commission worldwide—and if we think we can please our Husband while refusing to give the priests the money they need to spread our Husband's Good News, we are sadly mistaken.

Yeshua said more about money than He said about love. Perhaps this is because Yeshua knew that the heart of man is deceitful above all things—and that Satan would try to deceive us, saying that we can love Elohim, even while withholding Yahweh's tithe from His priesthood.

Yirmeyahu (Jeremiah) 17:9

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

Yeshua, however, was clear. If we love Elohim, we need to keep His commandments. He has millions of potential brides--so if we want to be chosen, shouldn't we obey Him eagerly, and with a heart joyful to serve Him?

Yahweh wants us to tithe, to make sure the Good News of His Son gets spread all around the world—and it is also His way of making sure that all of Israel is provided for. If we love Him, should we not do what He says?

Yochanan (John) 14:15

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

Errors in the 49 Year Jubilee Cycle

In *The Torah Calendar*, we show how Yahweh wants us to keep a 50 year Jubilee cycle (rather than a 49 year cycle), as He says in Leviticus 25:10.

Vayiqra (Leviticus) 25:8-10

8 'And you shall count seven sabbaths of years for yourself, seven times seven years; and the time of the seven sabbaths of years shall be to you forty-nine years.

9 Then you shall cause the trumpet of the Jubilee to sound on the tenth day of the seventh month; on the Day of Atonement you shall make the trumpet to sound throughout all your land.

10 And you shall set the fiftieth year apart, and proclaim liberty throughout all the land to all its inhabitants. It shall be a Jubilee for you; and each of you shall return to his possession, and each of you shall return to his family.'

Some people, however, advocate a 49 year count. This article will show that a 49 year count is in error. In order to see this point, first we need to look at the Shemittah cycle, which is the basic 7 year count.

Deuteronomy 15:1-4 tells us that every seven years, we are to release all debts with our Israelite brethren. In Hebrew, this 'release' is called a 'Shemittah' (שְׁמִטָּה). This explains why the word 'Shemittah' has come to mean 'a seven-year cycle.'

Devarim (Deuteronomy) 15:1-4

1 "At the end of every seven years you shall grant a release (שְׁמִטָּה).

2 And this is the form of the release: Every creditor who has lent anything to his neighbor shall release it; he shall not require it of his neighbor or his brother, because it is called Yahweh's release.

3 Of a foreigner you may require it; but you shall give up your claim to what is owed by your brother, 4 except when there may be no poor among you; for Yahweh will greatly bless you in the land which Yahweh your Elohim is giving you to possess as an inheritance...."

There is a parallel between the daily count-seven for the Sabbath, and the yearly count-seven for the Shemittah.

| Weekly Sabbath | Shemittah Cycle |
|------------------------|---------------------------|
| Day 1 = manna | Year 1 = plant |
| Day 2 = manna | Year 2 = plant |
| Day 3 = manna | Year 3 = plant |
| Day 4 = manna | Year 4 = plant |
| Day 5 = manna | Year 5 = plant |
| Day 6 = prepare double | Year 6 = double harvest |
| Day 7 = Sabbath rest | Year 7 = Shemittah (rest) |

Exodus 16:22-30 tells us not to cook on the Sabbath. Instead, we prepare twice as much food on the sixth day of the week, so that we do not have to cook on the Sabbath (except perhaps to warm our food up).

Shemote (Exodus) 16:23

23 Then he said to them, "This is what YAHWEH has said: 'Tomorrow is a Sabbath rest, a set-apart Sabbath to YAHWEH. Bake what you will bake today, and boil what you will boil; and lay up for yourselves all that remains, to be kept until morning.'"

Similarly, in Leviticus 25:20, YAHWEH promises to give us a double-sized harvest in the sixth year, so that there is no need to plant or reap until the eighth year. That means, just like we do not cook on the seventh day, we also do not plant or reap in the seventh year.

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.

Just as there is a parallel of sevens between the weekly Sabbath and the Shemittah, there is also a parallel of fifties between the (annual) Pentecost and the Jubilee. While the Passover can fall on any day of the Passover week, the Omer (Wave Sheaf) is always offered on the first day of the week following the Passover.

| The Passover falls sometime during this week | | | | | | |
|--|------|------|------|------|------|------|
| Wave | 2 Om | 3 Om | 4 Om | 5 Om | 6 Om | Shbt |
| 8 Om | 9 Om | 10 | 11 | 12 | 13 | Shbt |
| 15 | 16 | 17 | 18 | 19 | 20 | Shbt |
| 22 | 23 | 24 | 25 | 26 | 27 | Shbt |
| 29 | 30 | 31 | 32 | 33 | 34 | Shbt |
| 36 | 37 | 38 | 39 | 40 | 41 | Shbt |
| 43 | 44 | 45 | 46 | 47 | 48 | Shbt |
| Pent. | | | | | | |

Pass. = Passover (Pesach)

Wave = The Wave Sheaf Offering

Om. = What day of the Omer Count

Shbt = Shabbat (Seventh-Day Sabbath)

Pent. = Pentecost (fiftieth day)

The Jubilee follows a similar count to 50. Leviticus 25:8-10 tells us to “count seven sabbaths of years, seven times seven years” (i.e., 49 years), and then to declare a Jubilee in the fiftieth year (on the Day of Atonement).

Vayiqra (Leviticus) 25:8-10

8 'And you shall count seven sabbaths of years for yourself, seven times seven years; and the time of the seven sabbaths of years shall be to you forty-nine years.

9 Then you shall cause the trumpet of the Jubilee to sound on the tenth day of the seventh month; on the Day of Atonement you shall make the trumpet to sound throughout all your land.

10 And you shall set the fiftieth year apart, and proclaim liberty throughout all the land to all its inhabitants. It shall be a Jubilee for you; and each of you shall return to his possession, and each of you shall return to his family.'

If we put this in a table, it looks just like the Pentecost count would look, if the Pentecost count kept going. The Shemittah falls at the end of each 7 year period (where the Sabbath would be in the weekly count). The Jubilee (Yovel) is in the first column, where the Pentecost would be. The only difference is that since the count continues, the next Jubilee seems to “shift” a week, when viewed in a table. However, since there is no “table” in real life, this does not matter.

| | | | | | | |
|--------------|--------------|--------------|----|----|----|------|
| 1 | 2 | 3 | 4 | 5 | 6 | Shem |
| 8 | 9 | 10 | 11 | 12 | 13 | Shem |
| 15 | 16 | 17 | 18 | 19 | 20 | Shem |
| 22 | 23 | 24 | 25 | 26 | 27 | Shem |
| 29 | 30 | 31 | 32 | 33 | 34 | Shem |
| 36 | 37 | 38 | 39 | 40 | 41 | Shem |
| 43 | 44 | 45 | 46 | 47 | 48 | Shem |
| Yovel | 1 | 2 | 3 | 4 | 5 | 6 |
| Shem | 8 | 9 | 10 | 11 | 12 | 13 |
| Shem | 15 | 16 | 17 | 18 | 19 | 20 |
| Shem | 22 | 23 | 24 | 25 | 26 | 27 |
| Shem | 29 | 30 | 31 | 32 | 33 | 34 |
| Shem | 36 | 37 | 38 | 39 | 40 | 41 |
| Shem | 43 | 44 | 45 | 46 | 47 | 48 |
| Shem | Yovel | 1 | 2 | 3 | 4 | 5 |
| 6 | Shem | 8 | 9 | 10 | 11 | 12 |
| 13 | Shem | 15 | 16 | 17 | 18 | 19 |
| 20 | Shem | 22 | 23 | 24 | 25 | 26 |
| 27 | Shem | 29 | 30 | 31 | 32 | 33 |
| 34 | Shem | 36 | 37 | 38 | 39 | 40 |
| 41 | Shem | 43 | 44 | 45 | 46 | 47 |
| 48 | Shem | Yovel | 1 | 2 | 3 | 4... |

The reason we need to do things this way is that it gives us a true count of fifty from Jubilee to Jubilee.

Some, however, tell us that the Jubilee must always fall in the first column of the imaginary table. Therefore they tell us that the 50th year of the Jubilee cycle is also the 1st year of the new count.

| | | | | | | |
|--------------|----------|----------|----------|----------|----------|------|
| Yovel | 2 | 3 | 4 | 5 | 6 | Shem |
| 8 | 9 | 10 | 11 | 12 | 13 | Shem |
| 15 | 16 | 17 | 18 | 19 | 20 | Shem |
| 22 | 23 | 24 | 25 | 26 | 27 | Shem |
| 29 | 30 | 31 | 32 | 33 | 34 | Shem |
| 36 | 37 | 38 | 39 | 40 | 41 | Shem |
| 43 | 44 | 45 | 46 | 47 | 48 | Shem |
| Yovel | 2 | 3 | 4 | 5 | 6 | Shem |
| 8 | 9 | 10 | 11 | 12 | 13 | Shem |
| 15 | 16 | 17 | 18 | 19 | 20 | Shem |
| 22 | 23 | 24 | 25 | 26 | 27 | Shem |
| 29 | 30 | 31 | 32 | 33 | 34 | Shem |
| 36 | 37 | 38 | 39 | 40 | 41 | Shem |
| 43 | 44 | 45 | 46 | 47 | 48 | Shem |
| Yovel | 2 | 3 | 4 | 5 | 6 | Shem |
| 8 | 9 | 10 | 11 | 12 | 13 | Shem |
| 15 | 16 | 17 | 18 | 19 | 20 | Shem |
| 22 | 23 | 24 | 25 | 26 | 27 | Shem |
| 29 | 30 | 31 | 32 | 33 | 34 | Shem |
| 36 | 37 | 38 | 39 | 40 | 41 | Shem |
| 43 | 44 | 45 | 46 | 47 | 48 | Shem |
| Yovel | 2 | 3 | 4 | 5 | 6 | Etc. |

This looks nice on paper, in that the Jubilee always falls in the first column of the table. However, since the "table" is imaginary, it is not necessary. Further, there is not a true count of 50 from Jubilee to Jubilee, and so it breaks Leviticus 25:8-10 (above), which tells us to count to fifty before proclaiming the Jubilee.

The 49 year count also violates Leviticus 25:3, which tells us to plant six years (verse 3).

Vayiqra (Leviticus) 25:2-4

2 "Speak to the children of Israel, and say to them:

'When you come into the land which I give you,

then the land shall keep a sabbath to Yahweh.
 3 Six years you shall sow your field, and six years you shall prune your vineyard, and gather its fruit;
 4 but in the seventh year there shall be a sabbath of solemn rest for the land, a sabbath to Yahweh. You shall neither sow your field nor prune your vineyard.”

One cannot obey Leviticus 25:2-4 on the 49-year count, because one cannot plant or reap during a Jubilee year. That leaves only five years of planting before the next land rest.

| 49-year model | 50-year model |
|----------------------------------|----------------------|
| 50 = 1 = Yovel (no plant) | 1 = plant |
| 2 = plant | 2 = plant |
| 3 = plant | 3 = plant |
| 4 = plant | 4 = plant |
| 5 = plant | 5 = plant |
| 6 = plant | 6 = plant |
| 7 = Shemittah (rest) | 7 = Shemittah (rest) |

Basically, the 49 year count looks pretty in an imaginary table, but it violates Leviticus 25:3, and Leviticus 25:10.

In contrast, the 50 year count does not look quite as nice in an imaginary table, but it obeys Yahweh’s commands. And that is all the difference in the world.

The Case of the Missing “The”

Here is how the King James Version renders Luke 18:8.

Luke 18:8 KJV

8 I tell you that he will avenge them speedily.
Nevertheless when the Son of man cometh, shall he find faith on the earth?

This makes it sound like all Yeshua wants is to find us faithful (devout) upon His return. However, the graphic below is an interlinear Greek-English translation, with the Strong's numbers supplied. Notice how Strong's renders NT:3588 as “the” prior to the word earth, but it is omitted prior to the word “faith”. Also notice also how it inverts the meaning of this passage.

| | | | | |
|--------------|-------------|---------------|-------------|------------|
| <u>4133</u> | <u>3588</u> | <u>5207</u> | <u>3588</u> | <u>444</u> |
| Nevertheless | the | Son | of | man |
| πλὴν | ὁ | υἱὸς | τοῦ | ἀνθρώπου |
| <u>4133</u> | <u>3588</u> | <u>5207</u> | <u>3588</u> | <u>444</u> |
| <u>2064</u> | <u>686</u> | <u>2147</u> | 3588 | |
| when cometh, | | shall he find | | |
| ἔλθων | ἄρα | εὕρήσει | τὴν | |
| <u>2064</u> | <u>686</u> | <u>2147</u> | <u>3588</u> | |
| <u>4102</u> | <u>1909</u> | <u>3588</u> | <u>1093</u> | |
| faith | on | the | earth? | |
| πίστιν | ἐπὶ | τῆς | γῆς; | |
| <u>4102</u> | <u>1909</u> | <u>3588</u> | <u>1093</u> | |

Strong's Hebrew Concordance tells us NT:3588 is the definite article “the.”

NT:3588 ho; including the feminine he (hay); and the neuter to; in all their inflections; the def. article; the (sometimes to be supplied, at others omitted, in English idiom):

Strong's tells us we can add or omit this word as needed. However, Scripture tells us several times not to add or take away from Elohim's words. For example.

Devarim (Deuteronomy) 4:2

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

If we restore the missing definite article, what we see is that Yeshua asked if He would truly find *the* faith on the earth, at His return.

Luke 18:8 KJV Corrected

8 “I tell you that He will avenge them speedily.
Nevertheless when the Son of man cometh, shall He find *the* faith on the earth?”

This harmonizes with Jude 3.

Yehudah (Jude) 3

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

So while Yeshua surely wants us to have faith, He also wants us to practice *the* faith He delivered once for all.

About American Independence Day

In *Nazarene Israel* we saw that Satan is a deceiver, and that his main tactic is to create substitutes (decoys) for the truth. We also saw how the anti-Messiah is not so much someone who fights against the Messiah, but is a replacement for the Messiah (i.e., a substitute Messiah).

In *Torah Government v2* we saw how there are three main Babylonian faiths: Christianity, rabbinic Judaism, and Islam. All of these seek to establish a substitute for the Abrahamic faith. We also saw how the Roman Empire descends from Babylon, and how the Roman church descends from the Roman Empire. Not only did Babylonian Rome strike the Good Shepherd (Yeshua), but it also replaced His priesthood with a false one, so they will be unable to protect His sheep.

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."

Scattering the sheep is easy. The Babylonian church has only to teach a substitute for the original faith, that is easier to keep than the original faith. The vast majority (to whom absolute truth is not absolutely important) will gravitate toward one of these substitute faiths. In this way, the body of Messiah becomes divided.

In "Volunteerism and Spiritual Adulthood" (in *Nazarene Scripture Studies, Volume 3*), we saw how Christianity and Messianism are like phases that school children pass through, on their way to spiritual maturity. We liken

Catholicism to kindergarten (in that not much truth is taught, but the children learn to sit, and play nice). We liken Protestantism to high school (where students learn a little more truth, and have more independence, but there is also more fractiousness). Messianism we liken unto college. The students create their own course schedules, and pursue their own interests, but there is relatively little cohesiveness or "class spirit." As a result, they don't yet have much unity (which is a requirement of the Great Commission).

Why does the Great Commission require unity? In *Torah Government v2* we saw how there are three main offices of leadership: the kingship, the priesthood, and the office of the prophet. Originally the patriarchs fulfilled all three offices, but because Yahweh likes division of labor and task specialization, these three offices slowly became separate offices—yet they all still had to work together, as three parts of the same integrated whole.

In *Revelation and the End Times* we show how the kings of Europe maintained power only by pleasing the pope. If the Christian kings displeased the pope, the pope would excommunicate them, and the people would no longer obey him. This lasted for the 1,260 years of the captivity of Daniel 7:25, after which time the Protestant Christians chose to break free from the pope.

Daniel 7:25

25 He shall speak pompous words against the Most High, shall persecute the saints of the Most High, and shall intend to change times and Torah. Then the saints shall be given into his hand for a time and times and half a time [1,260 years].

In *Revelation and the End Times* we saw the role of the red horse, which represents democracy, populism, and

obedience to majority opinion (as opposed to Yahweh's word). When the 1,260 years of Daniel 7 came to an end, the red horse was given new powers, which led to two major developments. First, Protestants sought to break free from the papacy. Second, Christian separatists sought to break free from their Christian kings, and establish new democratic republics, based on popular [red horse] rule. This led to the American Revolution of 1776, and the rise of the Blackhorse-controlled New World Order, of which America is a chief agent.



As we show in *Revelation and the End Times*, the black horse represents the Illuminati and Zionist money power (which is predominantly Jewish). The Blackhorse has always controlled the Redhorse, due to the inherent power and influence that money exerts on the political process. This does not have to be a conscious thing (at least not at the lower levels). It is just a simple fact that elected officials need lots of money in order to win their elections, and savvy business owners are able to give large sums to all political candidates. Hence, they have strong influence and control over whoever takes office.

But it goes deeper than that. As we show in the Revelation study, the Blackhorse Illuminati also controls

the Redhorse Freemasons (who in turn control most world governments, including the courts and schools). Further, the Blackhorse owns most major media outlets outright. In other words, they are the storytellers of society, and they are in a unique position to influence what successive generations of voters are told.

Many American Christians celebrate their independence from the (Whitehorse) Christian King George on July 4, because they do not realize this date was chosen for occult reasons. July 4 falls 13 days after the Summer Solstice, which the Freemasons call the Day of Lithia. It also falls 66 days after the Festival of Beltane on April 30, which is the highest holy day on the Druidic witch's calendar. All these things have great significance in witchcraft. However, what we need to see here is that the Redhorse exalts the American Revolution because it ushered in a *separation of church and state*. That is, the kingship became separated from the priesthood.

The Blackhorse and Redhorse storytellers of society teach the American children to think of the separation of church and state as a good thing. This Redhorse attitude is framed in positive terms, like "Freedom of speech, and freedom from tyranny." Many Christians agree, because in breaking away from the Whitehorse Christian King George, they also broke from the papacy. However, all they truly managed to do was to become subservient to the Blackhorse Illuminati (which controls the money and also the Redhorse Freemasons, who control most operations of government). So what really happened on July 4 was that the Christians traded in their Whitehorse master for a new Blackhorse master, who operates through his Masonic Redhorse puppets.

And worse, the Christians divided Yeshua's body, and codified this division into law.

Yahweh is one (united), and His name one.

Devarim (Deuteronomy) 6:4

4 "Hear, O Israel: Yahweh our Elohim, Yahweh is one!"

In Hebrew, the word *one* is *echad*, and it refers not so much to the number one as it does to the condition of being *united* (or unified).

OT:259 'echad (ekh-awd'); a numeral from OT:258; properly, united, i.e. one; or (as an ordinal) first:

If Elohim is one, then He wants His nation to be one, as well. That is, He wants the kingship, the priesthood, and the prophet all to work together, to lead His people in His pathways. That is the only way His people can be one (and at one with Him).

If we are Yeshua's body, and our priesthood is divided against the kingship, then how can Yeshua's body ever unite? While Christians, Messianics, and atheists may celebrate such divisions, Nazarene Israelites realize that we are not to worship divisions! Rather, we must worship and serve Yeshua, who tells us to be one unified nation, with all three offices inside of us.

What does it mean that we are to have all three offices inside of us, even though we are living in the dispersion?

Babylonian Christians and Messianics often self-identify with the nations into which they are exiled. For example, they may think of themselves as being South African Christians, or American Messianics. They may also take democratic elections to heart, not realizing that democracy is the red horse of Revelation, which leads to death and destruction.

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.



They may get excited about democratic elections, not realizing that we are not called to elect our leaders but to rally behind Yeshua's priesthood, conduct the Great Commission, and spread the belief in Him worldwide.

In contrast, Nazarene Israelites understand that until we are called home, the nations into which we are exiled are not truly our homes. Rather, while we are to obey the governments appointed over us (as long as they do not tell us to deny our faith), they are given to us not as our legitimate representative government, but rather, as our jailers (as it were).

Romim (Romans) 13:1-7

1 Let every soul be subject to the governing authorities. For there is no authority except from Elohim, and the authorities that exist are appointed by Elohim.

2 Therefore whoever resists the authority resists the ordinance of Elohim, and those who resist will bring judgment on themselves.

3 For rulers are not a terror to good works, but to evil. Do you want to be unafraid of the authority?

Do what is good, and you will have praise from the same.

4 For he is Elohim's minister to you for good. But if you do evil, be afraid; for he does not bear the sword in vain; for he is Elohim's minister, an avenger to execute wrath on him who practices evil.

5 Therefore you must be subject, not only because of wrath but also for conscience' sake.

6 For because of this you also pay taxes, for they are Elohim's ministers attending continually to this very thing.

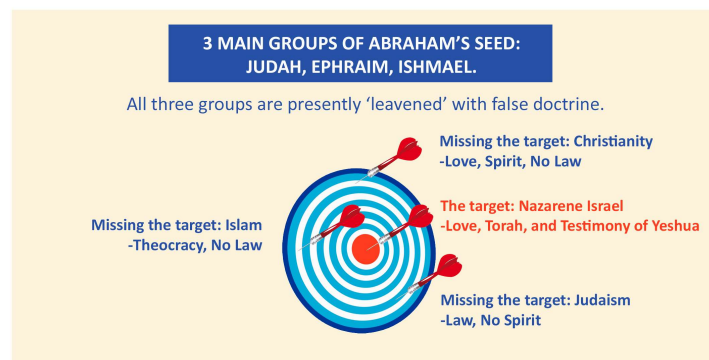
7 Render therefore to all their due: taxes to whom taxes are due, customs to whom customs, fear to whom fear, honor to whom honor.

After Armageddon, when Yahweh calls us home, we will no longer be under a jailer. At that time, Yahweh will help us form a righteous government that pleases Him. In the meantime, He wants us to unify, and conduct the Great Commission.

If we are His people, why should we exult the rise of the red horse, or celebrate a separation of the kingship and the priesthood? What does this do for Him?

Thoughts on the Coming Persecution

In *Revelation and the End Times* we show how torahless Christianity, rabbinic Judaism, and Islam are Babylonian faiths. The reason they are Babylonian is that instead of being true to the entire Torah (and the original faith) they focus on one aspect of the Torah (and the original faith). Working together they create a spectrum of substitutes for the Torah, as if they are clusters of arrows that miss the mark in one direction or another.



In *Revelation and the End Times* we saw how the church is Mystery Babylon. She is *Mystery Babylon* because outwardly she looks like the faith in Yeshua, but she is not. Her job is to lure as many of Yeshua's followers into a coming false one world religion as she can.

Christianity, Judaism, and Islam all struggle with each other, and yet secretly they all collude to establish a one world government, with a one world religion (that will not be based on the Torah). Revelation 13 speaks of the coming one world religion as the *first beast* which comes up out of the sea. This is in its infancy as the United Religions Initiative (URI). Revelation 13 also speaks of a

second beast that comes up out of the land. This refers to the coming one world government, which is in its infancy as the United Nations (UN). (For more details, please see *Revelation and the End Times*.)

Hitgalut (Revelation) 13:11-18

11 Then I saw another beast coming up out of the earth, and he had two horns like a lamb [UN and URI] and spoke like a dragon [Satan].

12 And he exercises all the authority of the first beast [Rome/Islam] in his presence, and causes the earth and those who dwell in it to worship the first beast [Rome/Islam], whose deadly wound was healed.

13 He performs great signs, so that he even makes fire come down from heaven on the earth in the sight of men.

14 And he deceives those who dwell on the earth by those signs which he was granted to do in the sight of the beast, telling those who dwell on the earth to make an image to the beast [URI] who was wounded by the sword and lived [Catholic and Ottoman empires].

15 He was granted power to give breath to the image of the beast [possibly URI], that the image of the beast should both speak and cause as many as would not worship the image of the beast to be killed.

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 [chi xi stigma].

No matter in which language Revelation was written, the thought patterns are Hebraic. In Hebrew, then, the word for *earth* is *aretz* (.אֶרֶץ). Depending upon the context, *aretz* can refer either to the land of Israel, the Middle East (i.e., the ancient known world), or to the earth (i.e., the globe). Therefore, we don't know whether the UN will rule only over the land of Israel, or over the entire Middle East. However, as we show in *Revelation and the End Times*, the UN cannot rule over the globe, because there will be a war between the nations at trumpet 6.

Hitgalut (Revelation) 9:14-16

14 saying to the sixth messenger (angel) who had the trumpet, "Release the four messengers who are bound at the great river Euphrates."

15 So the four messengers, who had been prepared for the hour and day and month and year, were released to kill a third of mankind.

16 Now the number of the army of the horsemen was two hundred million; I heard the number of them.

Logically, if the UN comes to full power, and rules over the entire globe, the nations will not be able to fight with each other. Yet since we are told the nations will fight at trumpet 6, the UN can only be brought to something less than full power. This along with the fact that historically, the way to survive Babylonian persecution was to stay away from the major centers of power (e.g., Rome, etc.), then logically we do not want to be in the land of Israel during the tribulation, unless Yahweh specifically tells us to go.

Yet the principle is not to think our way through life, or to follow logic, but to pray, and listen for Yahweh's voice.

Yeshayahu (Isaiah) 30:21

21 "Your ears shall hear a word behind you, saying, "This is the way, walk in it," Whenever you turn to the right hand Or whenever you turn to the left."

We also should not fear what man can do to us. Rather, we are only to fear Yahweh, knowing that He is perfectly in charge, and that man cannot do anything to us unless Yahweh allows it (for His reasons).

Mattityahu (Matthew) 10:28-31

28 And do not fear those who kill the body but cannot kill the soul. But rather fear Him who is able to destroy both soul and body in hell.

29 Are not two sparrows sold for a copper coin? And not one of them falls to the ground apart from your Father's will.

30 But the very hairs of your head are all numbered.

31 Do not fear therefore; you are of more value than many sparrows."

Yahweh will call the Two Witnesses to Jerusalem during the Tribulation. They will die there, and be resurrected. The 144,000 will also die during the tribulation, and be rewarded as firstfruits.

Hitgalut (Revelation) 14:3-5

3 They sang as it were a new song before the throne, before the four living creatures, and the elders; and no one could learn that song except the hundred and forty-four thousand who were redeemed from the earth.

4 These are the ones who were not defiled with women, for they are virgins. These are the ones who follow the Lamb wherever He goes. These

were redeemed from among men, being firstfruits to Elohim and to the Lamb.

5 And in their mouth was found no deceit, for they are without fault before the throne of Elohim.

As for the rest of us, persecution is increasing, and will continue to increase. As we show in Revelation and the End Times, King Nebuchadnezzar dreamed of a statue, symbolic of an enduring Babylonian empire. The toes of the statue were made from iron (Roman Christianity) mixed with clay (Islam).

Daniel 2:37-45

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

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

39 But after you shall arise another kingdom inferior to yours [Medea-Persia]; then another, a third kingdom of bronze [Greece], which shall rule over all the earth [land].

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

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

42 And as the toes of the feet were partly of iron [Roman Christianity] and partly of clay [Islam], so

the kingdom shall be partly strong and partly fragile.

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

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

45 Inasmuch as you saw that the stone was cut out of the mountain without hands, and that it broke in pieces the iron, the bronze, the clay, the silver, and the gold — the great Elohim has made known to the king what will come to pass after this. The dream is certain, and its interpretation is sure."

The reason Masonic Western governments are allowing Muslim immigration into their borders is that it leads to a rise in violent conflict inside of their countries, which leads to a need for more government, and more police. In other words, it leads to the rise of the second beast. In America they are even spending taxpayer funds to bring Muslims in, and plant them in conservative areas, in order to weaken conservative enclaves.

Catholic and Orthodox countries are historically less tolerant of divergent beliefs, which explains why Latin America and Eastern Europe have lower percentages of Muslims than most Protestant nations. (Other nations which have undertaken ideological cleansing, such as Vietnam and Cambodia, also have lower percentages of Muslims. Japan also has lower percentages of Muslims, as traditional Japanese society is strongly pro-ethnic.)

So what do we do? Everyone has different ideas. Some are already fleeing to South and Central America, to get away from what they see as rising tyranny in America. To that I can only say, pray, and listen. If we are hearing and obeying His voice (rather than our own), Yahweh will take care of us, and bless us. As our forefathers said, the best place to be is in His will.

I do not recommend rebellion against the government. There are some times for civil disobedience, which we cover in “Obedience to Government” (in Nazarene Scripture Studies, Volume 1). However, in general we are to obey the governments appointed over us, and do our best to be good, exemplary, law-abiding citizens, and give a good witness.

Romim (Romans) 13:1-7

1 Let every soul be subject to the governing authorities. For there is no authority except from Elohim, and the authorities that exist are appointed by Elohim.

2 Therefore whoever resists the authority resists the ordinance of Elohim, and those who resist will bring judgment on themselves.

3 For rulers are not a terror to good works, but to evil. Do you want to be unafraid of the authority? Do what is good, and you will have praise from the same.

4 For he is Elohim's minister to you for good. But if you do evil, be afraid; for he does not bear the sword in vain; for he is Elohim's minister, an avenger to execute wrath on him who practices evil.

5 Therefore you must be subject, not only because of wrath, but also for conscience' sake.

6 For because of this you also pay taxes, for they are Elohim's ministers attending continually to this very thing.

7 Render therefore to all their due: taxes to whom taxes are due, customs to whom customs, fear to whom fear, honor to whom honor.

When Babylon falls (after trumpet 7, at the end of the tribulation) it will be different—but for the moment we are generally to be in subjection to the governments Yahweh has put over us.

Some Christian patriots encourage us to resist Babylon. That is not scriptural. In “Yeshua’s Definition of Belief” (in Torah Government v2), we show that the *zealots* of John 6 were a group of Israelites who wanted to make Yeshua their king, so that He could lead a military revolt against the Romans.

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.

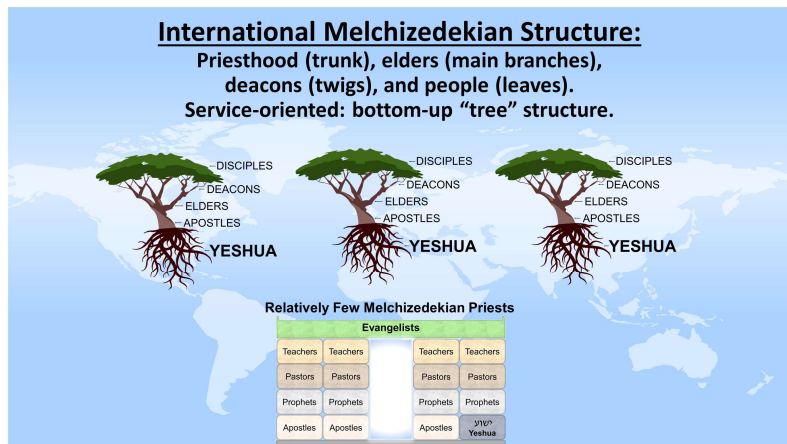
Yeshua then traveled across the Sea of Galilee, and the zealots followed. When they caught up with Him again, Yeshua told them that even though they sought to make Him their king (so He could throw the Romans off by force), they did not *believe*.

Yochanan (John) 6:36

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

As we show in that article, the reason Yeshua said they did not truly believe was that they wanted to use Him as a prop to do their will, rather than laying down their lives to do His. Laying down our lives is a transformative test of our faith. No matter where we live, the main thing is that we hear and obey Yahweh's voice, and do what Yeshua said, which is to establish a unified body of true worshippers all around the world.

In Nazarene Israel and in Torah Government we saw how Yeshua wants us to volunteer our time, talents, and tithes to build Him a unified kingdom worldwide. We also saw that this entails supporting the local congregational leaders, and helping them evangelize their communities. We also saw how the congregational leaders are called to support the set-apart priesthood, which ties all of the supporting congregations together worldwide.



People ask me my plans. If Yahweh wills, I plan to stay where I was planted, unless or until I am no longer able to do the job. Should that happen (and it may happen), then I will move, and be happy. But above all I intend to pray, and listen for what He wants me to do.

We know big changes are coming, but we don't know exactly what they are. We just have to wait, see, and play things by ear. Most people I know are concerned not for themselves, but for their families. Sometimes they ask me for advice, and the best advice I can give you is that if we will pray, and listen, and do whatever Yahweh tells us to do, and live wherever He tells us to live, then one way or another, we will be in His favor. And that is always the best place to be.

Yirmeyahu (Jeremiah) 29:11-14

11 For I know the thoughts that I think toward you, says Yahweh, thoughts of peace and not of evil, to give you a future and a hope.

12 Then you will call upon Me and go and pray to Me, and I will listen to you.

13 And you will seek Me and find Me, when you search for Me with all your heart.

14 I will be found by you, says Yahweh, and I will bring you back from your captivity; I will gather you from all the nations and from all the places where I have driven you, says the Lord, and I will bring you to the place from which I cause you to be carried away captive."

May Yahweh bless and provide for us all.

When Yom Kippur Abuts the Sabbath

One year in seven, Yom Kippur falls on the day before the weekly Sabbath (preparation day). There are some special things to watch for in such years, so we can obey Yahweh's laws, and still have hot, fresh food for our family on the Sabbath following Yom Kippur.

First the basics. As we explain in *The Torah Calendar*, the Sabbath falls on the seventh day of the week.

B'reisheet (Genesis) 2:1-3

1 Thus the heavens and the earth, and all the host of them, were finished.

2 And on the seventh day Elohim ended His work which He had done, and He rested on the seventh day from all His work which He had done.

3 Then Elohim blessed the seventh day and sanctified it, because in it He rested from all His work which Elohim had created and made.

Yahweh wants us to prepare our food on the day prior to the Sabbath (i.e., on the sixth day of the week).

Shemote (Exodus) 16:22-26

22 And so it was, on the sixth day, that they gathered twice as much bread, two omers for each one. And all the rulers of the congregation came and told Moshe.

23 Then he said to them, "This is what Yahweh has said: 'Tomorrow is a Sabbath rest, a set-apart Sabbath to Yahweh. Bake what you will bake today, and boil what you will boil; and lay up for yourselves all that remains, to be kept until morning.'"

24 So they laid it up till morning, as Moshe commanded; and it did not stink, nor were there any worms in it.

25 Then Moshe said, "Eat that today, for today is a Sabbath to Yahweh; today you will not find it in the field.

26 Six days you shall gather it, but on the seventh day, the Sabbath, there will be none."

However, when Yom Kippur (or any festival) falls on the preparation day, we must do our shopping a day earlier (on the fifth day). However, Yahweh still wants us to have fresh food on the feasts. Leviticus 7 says that at the most He will accept an offering that is two days old.

Vayiqra (Leviticus) 7:15-18

15 "The flesh of the sacrifice of his peace offering for thanksgiving shall be eaten the same day it is offered. He shall not leave any of it until morning.

16 But if the sacrifice of his offering is a vow or a voluntary offering, it shall be eaten the same day that he offers his sacrifice; but on the next day the remainder of it also may be eaten;

17 the remainder of the flesh of the sacrifice on the third day must be burned with fire.

18 And if any of the flesh of the sacrifice of his peace offering is eaten at all on the third day, it shall not be accepted, nor shall it be imputed to him; it shall be an abomination to him who offers it, and the person who eats of it shall bear guilt."

If we cannot cook on the Shabbat, and we cannot cook or buy on the day before, then what we can do is to buy our food on the fifth day (Thursday), and prepare some kind of crock-pot dish in advance. We can also buy food that just needs to be heated, or opened, or uncovered. With a little planning we can still have fresh cooked food.

Some argue that with modern refrigeration, the two day limit is no longer relevant. However, that kind of misses the point. Eating is a tie that binds. It is something that members of a family, friends, and fellows do. If we want to form genuine family ties, then let us bring our brothers our best.

A Cup of Water in Yeshua's Name

You are a soldier deployed with King David. Due to Yahweh's favor, our people have prevailed.

Divre HaYamim Aleph (1 Chronicles) 11:10-14

10 Now these were the heads of the mighty men whom David had, who strengthened themselves with him in his kingdom, with all Israel, to make him king, according to the word of Yahweh concerning Israel.

11 And this is the number of the mighty men whom David had: Yashobeam the son of a Hachmonite, chief of the captains; he had lifted up his spear against three hundred, killed by him at one time.

12 After him was Eleazar the son of Dodo, the Ahohite, who was one of the three mighty men.

13 He was with David at Pasdammim. Now there the Philistines were gathered for battle, and there was a piece of ground full of barley. So the people fled from the Philistines.

14 But they stationed themselves in the middle of that field, defended it, and killed the Philistines. So Yahweh brought about a great victory.

Yahweh helps you win a great battle, but the war rages on. The Palestinians have encamped in the valley of Rephaim, and so King David has gone to the bunker.

Divre HaYamim Aleph (1 Chronicles) 11:15-16

15 Now three of the thirty chief men went down to the rock to David, into the cave of Adullam [the bunker]; and the army of the Philistines encamped in the Valley of Rephaim.

16 David was then in the stronghold, and the garrison of the Philistines was then in Bethlehem.

Battle fatigue sets in. The mighty King David's Energizer Bunny batteries run low. He looks off into the distance, and wishes for the end of the battle, fairly gasping with longing, "Oh, that someone would give me a drink of water from the well of the house of War, which is by the gate!" Because that water has special qualities for Israel in battle (hence, its name).

Divre HaYamim Aleph (1 Chronicles) 11:17

17 And David said with longing, "Oh, that someone would give me a drink of water from the well of Bethlehem, which is by the gate!"

You aren't stupid, and you weren't born yesterday. King David has iron discipline. He is the President Vladimir Putin of ancient Israel. He better than all men knows the importance of maintaining appearances in battle, so as to bolster and encourage one's men. As a king, one is never more "on duty" than in war, but King David has become so fatigued that he actually spoke a longing out loud.

Alarm bells go off. This will not be good for morale, for the people to see their champion fatigued. You pray, and Yahweh shows you what you have to do. You smack your two blood brothers on the back to Hebrew them up, you mount your best armored chariots, and you bust out.

Smashing into enemy lines takes them by surprise on the way out. You dare not lose, because the troops need to see their king stand strong against the Palestinians, who have come for revenge.

Getting the water, you pray for all speed and strength, and, taking a different return route you are able to smash once again back through to the bunker. It is the ancient equivalent of a stealth fighter-bomber run.

Divre HaYamim Aleph (1 Chronicles) 11:18

18 So the three broke through the camp of the Philistines, drew water from the well of the house of War that was by the gate, and took it and brought it to David. Nevertheless David would not drink it, but poured it out to Yahweh.

Okay. You and your two best buds ever just risked your lives to bring King David a cup of water in Yahweh's name, so that the leader of His armies might be at his best, during the war. But David has taken such courage in your valor that he no longer needs the cup of water, so he pours it out to Yahweh. He says he cannot drink this water, equating it with the blood-guilt of your lives, in that you risked your lives to bring it to him.

King David truly loves his men, and is beloved.

Divre HaYamim Aleph (1 Chronicles) 11:19

19 And he said, "Far be it from me, O my Elohim, that I should do this! Shall I drink the blood of these men who have put their lives in jeopardy? For at the risk of their lives they brought it." Therefore he would not drink it. These things were done by the three mighty men.

Generations later, your descendants are chosen to be disciples in Yeshua's renewed Melchizedekian order. He tells you that whoever brings you a cup of water in His Name, he shall by no means lose his reward.

Marqaus (Mark) 9:38-41

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

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

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

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

In the land we bring our three tithes, plus gifts, plus offerings up to Jerusalem three times a year. However, in the dispersion, we are instead to set something apart on the first day of the week, joyfully, that Yahweh's minister does not need to ask a collection (because it will already be waiting for him, to come and pick up their gift).

Qorintim Aleph (1 Corinthians) 16:1-2

1 Now concerning the collection for the saints, as I have given orders to the churches of Galatia, so you must do also:

2 On the first day of the week let each one of you set something apart, storing up as he may prosper, that there be no collections when I come.

Knowing these things, what kind of cup of water should we set apart unto Him on the first day of the week?

Men: Priests, Providers, Protectors

First Yahweh created man. Then He took one of the man's ribs (actually a *side*, in Hebrew), and made the woman as a helper corresponding to her man. (You can read more about this in [Covenant Relationships](#).)

B'reisheet (Genesis) 2:22

22 Then the rib [side] which Yahweh Elohim had taken from man He made into a woman, and He brought her to the man.

Finally, when the woman was ready, Yahweh brought her to the man. That is why, as a man, you should wait for the woman Yahweh brings to you (or leads you to). Be sure it is His will (and not yours).

When Yahweh brings the woman to her man, or when Yahweh guides the man to the woman He has selected, then it is much easier for the man to be the head of his house (which he must be, if he is to rule his house well, and in love).

B'reisheet (Genesis) 3:16

16 To the woman He said: "I will greatly multiply your sorrow and your conception; In pain you shall bring forth children; Your desire shall be for your husband, And he shall rule over you."

To be realistic, one reason Yahweh gives the man the authority is simply that He is stronger. However, the reason Yahweh gives him more physical strength is that he expects him to use it to make sure that his family is well provided for, even during the coming tribulation. The purpose of this article is to show how the only way to guarantee your family's safety during the tribulation is to

enter into Yahweh's covenant, on Yahweh's terms (as no other terms will satisfy such a great King as Yahweh).

Northern European (white) Ephraimites have historically been farm dwellers. On the other hand, brother Judah has historically been city dwellers. In their cities, they find strength and comfort dwelling around their own kind. That is why they live in communities. Now in our case, while there are many different ways to make community work, all of them require following the security pattern laid down in Acts 15.

Ma'asei (Acts) 15:19-21

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

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

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

The reason the apostles chose these four things is that they are all death-penalty offenses in Torah. In context, then, the apostles ruled that if the returning gentile Ephraimites had the right Spirit, then it should be ok to let them in the assembly, so long as they abstain from these four things, and then they can begin paying their tithes. From there they could learn to obey the rest of the Torah as they went, but as we saw in [Torah Government v2.1](#) the third tithe funds were still needed, because that is How Yahweh tells us to provide for our poor, our widows, and our orphans.

TimaTheus (1 Timothy) 5:9-10

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.

It may be difficult to see how the tithe and community life have much to do with keeping the Torah, except that the Torah is not a checklist, but a lifestyle. A lot of people who don't want to live the lifestyle (or pay their tithes) try to turn it into a checklist, but it is a lifestyle, plain and simple. Either we live it, or we don't. (Or we can pretend, but Yahweh is not fooled.)

Just being realistic, the tithe also provides for security. This is going to take on increasing importance as we move forward, because Muslims are now seeking to infiltrate Christian assemblies. Some jihad attacks have been thwarted in America, but in time, others will not be thwarted. While prayer, listening, and obedience is the best security, Scripture always advises being wise in a real-world sense.

In Daniel 2, King Nebuchadnezzar's statue has the clay (Islam) mixed in with the toes of iron (Roman style Christianity). The iron (Christian society) is the main structure, and then there is clay in that (although the clay does not adhere to the iron). They may mean they will continue to import Muslims into Christian areas, but that it will only result in many violent "Sharia no-go zones."

Daniel 2:33-35

33 "...its legs of iron, its feet partly of iron and partly of clay.

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

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

The Babylonian statue will fall at trumpet 7 (end of WW4, circa 2049/2050). We are basically peaceful until then. We defend ourselves in keeping with the laws of the land, but if an Islamic enclave takes root in our area, and begins to persecute us, then until trumpet 7 (or perhaps Armageddon) we are to move.

Mattityahu (Matthew) 10:23

23 "When they persecute you in this city, flee to another. For assuredly, I say to you, you will not have gone through the cities of Israel before the Son of Man comes."

One challenge is that even when the government falls at trumpet 7, there will still be Muslims (until Armageddon). Therefore, while we are revivalists (not survivalists), it is not a bad idea to ask Yahweh about how to provide for your family's security when that day comes, when there are still Muslims, but no government. I believe the answer lies in establishing Acts 15 style communities. (This solution has worked for brother Judah for many years, even in adversarial conditions.)

But now the most compelling reason comes. Even if we survive the Tribulation, and Armageddon, we won't get past the Wilderness of the Nations unless we do all that

the Torah says to do, because Yahweh says that in the Wilderness of the Nations He will “purge the rebels out from among us.”

Yehezqel (Ezekiel) 20:35-38

35 “And I will bring you into the wilderness of the peoples, and there I will plead My case with you face to face.

36 Just as I pleaded My case with your fathers in the wilderness of the land of Egypt, so I will plead My case with you,” says Yahweh Elohim.

37 “I will make you pass under the rod, and I will bring you into the bond of the covenant;

38 I will purge the rebels from among you, and those who transgress against Me; I will bring them out of the country where they dwell, but they shall not enter the land of Israel. Then you will know that I am Yahweh.”

The term “pass under the rod” refers to tithing. In ancient times, farmers would make all of their animals pass through a gate, where a rod was dipped in soot. Every tenth animal was set apart for Yahweh. While we do not know if Yahweh plans to bring 90% through (and purge 10%), or if He plans to take 10% (and purge 90%), we want to make sure that we and our children are on the side that Yahweh takes to Him—and the best way to do that is to start giving our children an example of doing all that we know how to do, and training them to do the same. For when Yahweh is for us, who can stand against us?

Romim (Romans) 8:31

31 What then shall we say to these things? If Elohim is for us, who can be against us?

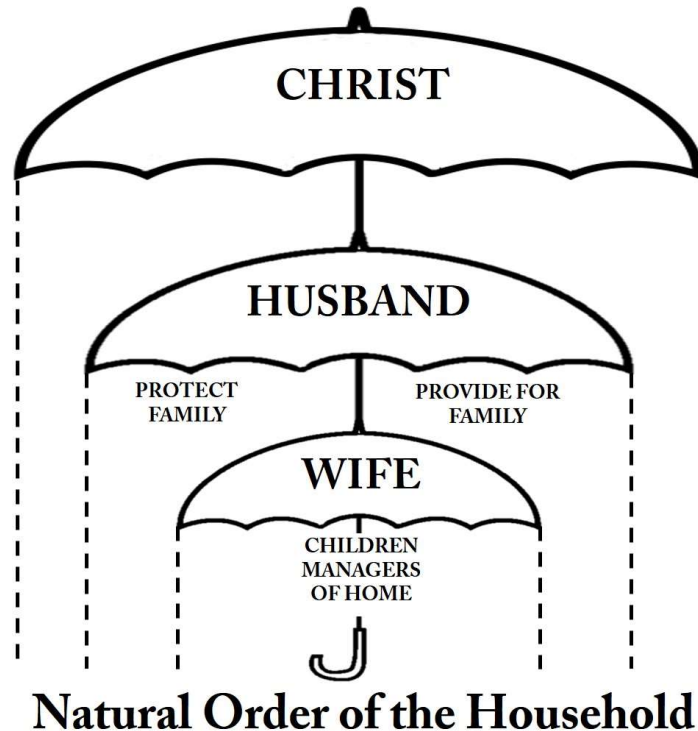
When Yahweh is happy, that is great security.

And although Yahweh made the man first, sometimes He saves refinement for later. One of the reasons the Israeli security services are so good is that the Jews talk. They communicate about everything. There are no holds barred. Rather, they communicate until matters have been settled once and for all. Which is never. But that means they never stop communicating with each other, which is good.

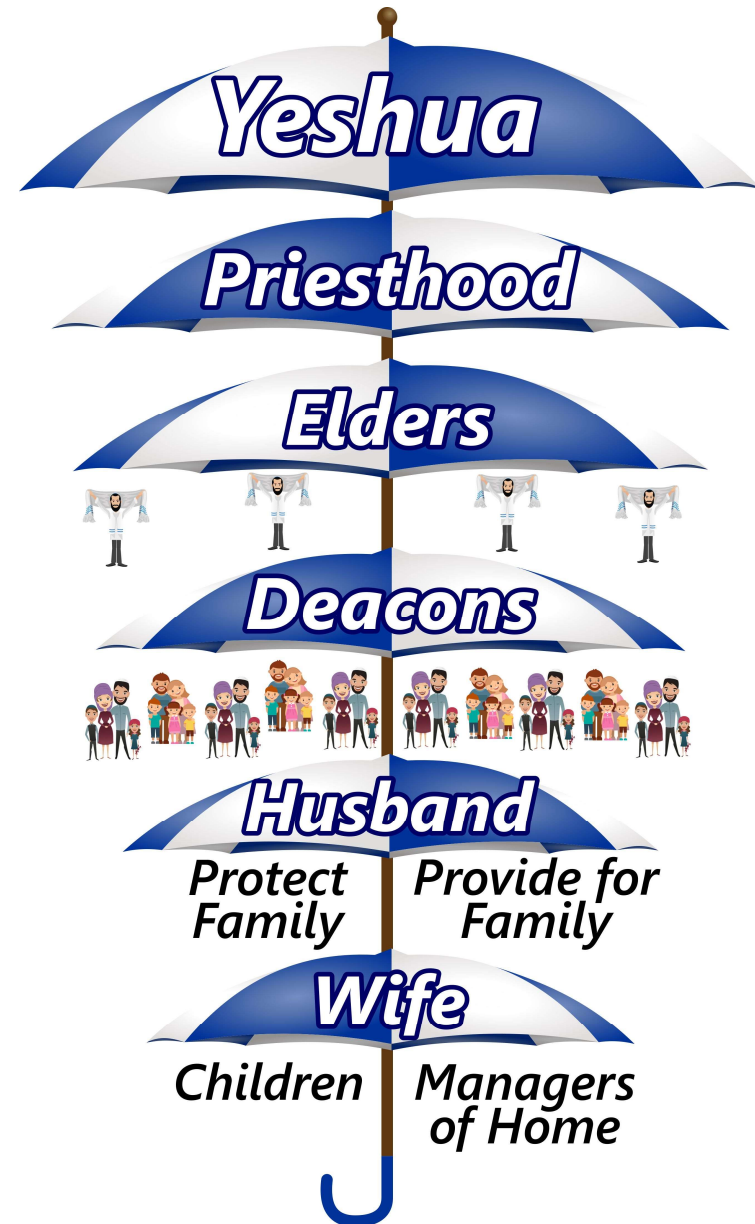
Poor Ephraim must come from an environment where security means retreating into the mountains, and he now finds himself in an interconnected world that looks more and more like brother Judah’s world each day. And for the safety, security, and wellbeing of his family, he would do well to learn the lessons of assembly security, which are synonymous with the rules of Acts 15.

Covering and Accountability

Here is a standard Protestant concept of our relationship with the Messiah. In this picture, the Messiah covers the husband, and the husband covers his wife and children. There is no priesthood, no (lay) congregational elders, and no congregational servant (deacon).

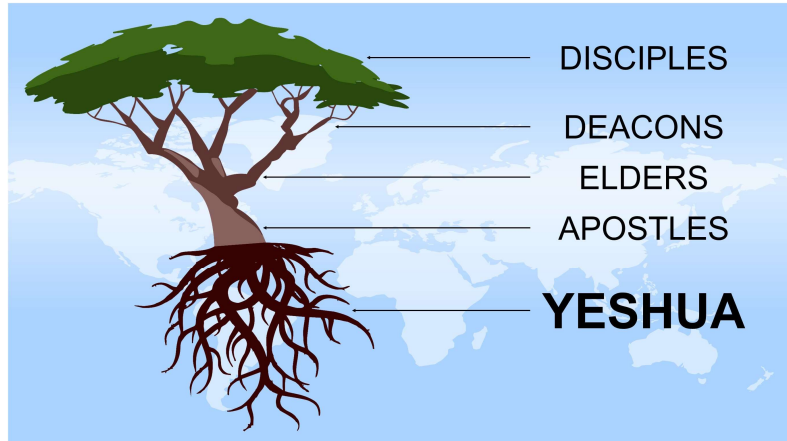


Let us expand this model, to accommodate all the roles we know are commanded in Scripture.



Now let us invert the umbrellas. Notice that we end up with the same “living tree” model we saw in [Torah](#)

Government. This also corresponds to the Tree of Ephraim of Ezekiel 37.



In this model, Yeshua is the root (support), the apostles are the trunk, the elders are the branches, the servants (deacons) are the twigs, and the people are the leaves. All parts of the tree labor to send the good nutrients and moisture that the root pulls up, to the other parts of the tree. The tithe is the sap that circulates, nourishing all the various parts of the tree, and keeping the nutrients and moisture being pushed up to the leaves.

Counting the Cost

Yeshua says to count the cost before we decide to serve Him, lest we are unable to keep going when the going gets rough.

Luqa (Luke) 14:26-33

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

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

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

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

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

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

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

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

Not everyone is called to join the set-apart priesthood. Some are called to serve as congregational elders and servants. However, no matter who we are, all of us are called to obey His commands. In fact, Yeshua even tells us that those who disobey Him will die.

Luqa (Luke) 8:4-15

4 And when a great multitude had gathered, and they had come to Him from every city, He spoke by a parable:

5 "A sower went out to sow his seed. And as he sowed, some fell by the wayside; and it was trampled down, and the birds of the air devoured it. 6 Some fell on rock; and as soon as it sprang up, it withered away because it lacked moisture.

7 And some fell among thorns, and the thorns sprang up with it and choked it.

8 But others fell on good ground, sprang up, and yielded a crop a hundredfold." When He had said these things He cried, "He who has ears to hear, let him hear!"

9 Then His disciples asked Him, saying, "What does this parable mean?"

10 And He said, "To you it has been given to know the mysteries of the kingdom of Elohim, but to the rest it is given in parables, that 'Seeing they may not see, And hearing they may not understand.'

11 "Now the parable is this: The seed is the word of Elohim.

12 Those by the wayside are the ones who hear; then the devil comes and takes away the word out of their hearts, lest they should believe and be saved.

13 But the ones on the rock are those who, when they hear, receive the word with joy; and these have no root, who believe for a while and in time of temptation fall away.

14 Now the ones that fell among thorns are those who, when they have heard, go out and are choked with cares, riches, and pleasures of life, and bring no fruit to maturity.

15 But the ones that fell on the good ground are those who, having heard the word with a noble and good heart, keep it and bear fruit with patience.”

Tending the garden of our heart is a matter requiring continual care. No matter how much we think we may love Yeshua, if we don't pluck the weeds called “cares, riches, and the pleasures of life” out of our hearts (but instead “water” them with our attention), then soon our love for these cares, riches, and pleasures will outgrow our love for Yeshua. The weeds will eventually choke out our love for Him—and it can all take place so slowly we don't even see it overtaking us.

When I first got called to repentance, some Messianic Israelites said we fulfill the Great Commission by getting together on Sabbath. Then we would read Scripture, and share our insights over a fellowship meal—yet that is not what Matthew 28 says.

Mattityahu (Matthew) 28:19-20

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

[*For why we immerse only in Yeshua's name, please see “Immersion in Yeshua's Name Only,” in Nazarene Scripture Studies, Volume 3.]

As I explain in [Torah Government](#), Mathew 28 is where Yeshua told us to raise up a set-apart priesthood all around the globe, whose job it is to knit the assemblies together worldwide. They also resolve any doctrinal issues for the nation, so there is only one doctrine (and hence, only one body). An example of this is in Acts 15,

where there arose a question as to how the returning gentile Ephraimites could rejoin the nation. The apostles and elders decided that if the returning Ephraimites would first abstain from those activities which would get them “cut off from the nation,” then they could pay their tithes (dues, taxes) to the leadership, and enter into the assembly.

Ma'asei (Acts) 15:19-21

19 Therefore I judge that we should not trouble those from among the Gentiles who are (re)turning to Elohim,
20 but that we write to them to abstain from things polluted by idols, from sexual immorality, from things strangled, and from blood.
21 For Moshe has had throughout many generations those who preach him in every city, being read in the synagogues every Sabbath.”

If we read this carefully, the text implies that newcomers will submit to the existing assembly eldership structure (and tithe to it).

Elohim's tithes are His kingdom taxes. If we don't pay our kingdom taxes, Yeshua will not be pleased. Rather, He says He will slay those who don't contribute to His Father's mission.

Luqa (Luke) 19:20-27

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.'"

If the tithe seems like a burden, is it possible that we might not love Him as much as we think we do?

Yochanan Aleph (1 John) 5:3

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

If Satan tricked us into thinking we can please Yeshua without tithing, then Satan has done his job of confusing us—and in knocking us out of the bride.

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."

If Satan has fooled us, then before we pledge to serve Yeshua again, shouldn't we count the cost, so that Satan cannot fool us again?

Ask Your Questions Where You Give

One of the Time-honored principles within the body of Messiah is to ask questions where we pay our tithes. This forces the body to edify itself in love (verse 16).

Ephesim (Ephesians) 4:11-16

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

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

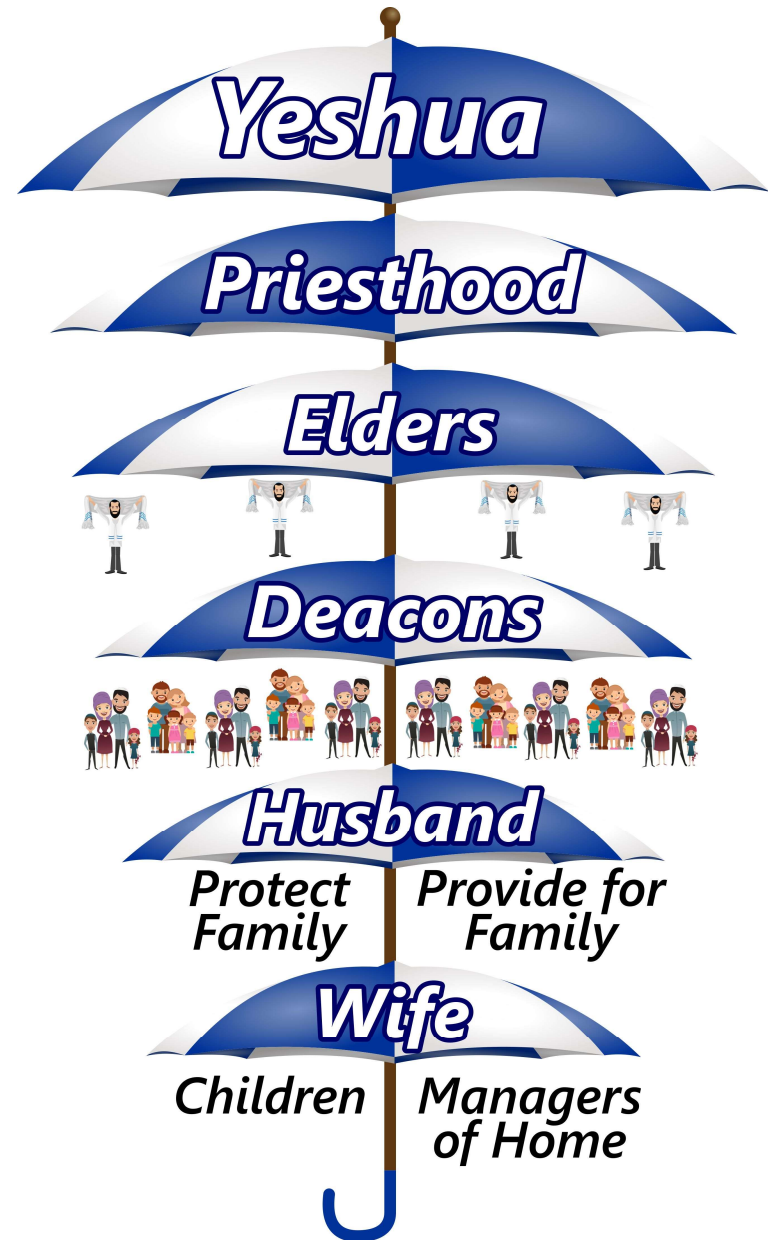
13 till we all come to the unity of the faith and of the knowledge of the Son of Elohim, to a perfect man, to the measure of the stature of the fullness of Messiah;

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

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

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

If a child asks his mother a Scripture question and she does not know, she can ask her husband. If he does not know, he can ask his deacon (to whom he brings his tithes). While the deacons bring all tithes to the elders, the principle remains the same: whoever receives our tithes is accountable to get us the correct answers to our Scripture questions.



Many Messianics come out of the Christian Church, and they have fears of being abused. Withholding Yahweh's tithe seems like a safety blanket for some. However, if it

seems burdensome to tithe, we might ask ourselves if we love Elohim as much as we think we do.

Yochanan Aleph (1 John) 5:2-3

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.

Yeshua is clear that Elohim's kingdom is to be more important to us than our money.

Mattityahu (Matthew) 6:19-21

19 "Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal;

20 but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal.

21 For where your treasure is, there your heart will be also."

As we show in other places, the tithe is an entry-level requirement, because if His commandments seem to be burdensome, then we don't belong in His sanctuary.

The discipline of the system is that if we are not getting our needs met, or if there is no qualified servant or elder near us, we can skip levels. For example, some people have no elder or servant near them, so they tithe directly to Nazarene Israel, as that is where they get fed. They also are able to ask questions and receive counseling. Although I don't have as much time as a normal deacon to pay attention to their pastoral development, until I am

able to provide them with something better, my job is to serve their needs as best I can (as their "deacon").

If people feel that they are not getting correct answers, they can also seek someone else, who will give them the correct answers. However, the one leaving needs to make sure they are leaving for the right reasons, and not just for "church shopping."

The wisdom of this principle is that it forces everyone to find the place where they can give their best service (and that is where they should pay their tithes). Because in the end, we are not here only to learn, we are here to learn in order to then serve.

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."

Our forefathers had a question, to help them determine whether or not a man was serious about his faith. "Does he put his money where his mouth is?" If he does, serve him. And if not, help him to come into an accountability relationship with the Master. In this way the Great Commission grows. In this way we please our Husband and King.

Beware the Messi-Gnostic Spirit

In the first century, the Apostle Shaul warned Timothy to guard against a spirit of false *knowledge* (KJV: *science*).

TimaTheus Aleph (1 Timothy) 6:20-21

20 O Timothy! Guard what was committed to your trust, avoiding the profane and idle babblings and contradictions of what is falsely called knowledge —

21 by professing it some have strayed concerning the faith. Grace be with you. Amen.

In the Aramaic Peshitta the word *knowledge* is “yadata” (ܝܕܥܬܐ). This word corresponds to the Hebrew word “yada” (יָדָע), meaning, “to know.” However, while we believe in a Semitic (Hebrew or Aramaic) inspiration, the Greek word here is *gnoseos*. We use it here because this word has entered common everyday English without people knowing what it means. The word in Greek is Strong’s Concordance NT:1108, *gnosis*, which is usually translated as *knowledge* or *science*.

NT:1108 gnosis (gno'-sis); from NT:1097; knowing (the act), i.e. (by implication) knowledge:
KJV - knowledge, science.

Christian scholarship has its own ideas about what this passage means, but if we read the chapter in its greater overall context, it seems clear that Shaul was warning Timothy against a spirit that did not want to be faithful with its funds. Those people possessed by this demon seem to have believed that so long as they *know* what Scripture says to do, they don’t actually have to *do* it.

TimaTheus Aleph (1 Timothy) 6

1 Let as many bondservants as are under the yoke count their own masters worthy of all honor, so that the name of Elohim and His doctrine may not be blasphemed.

2 And those who have believing masters, let them not despise them because they are brethren, but rather serve them because those who are benefited are believers and beloved. Teach and exhort these things.

3 If anyone teaches otherwise and does not consent to wholesome words, even the words of our Adon Yeshua Messiah, and to the doctrine which accords with righteousness [“godliness”],

4 he is proud, knowing nothing, but is obsessed with disputes and arguments over words, from which come envy, strife, reviling, evil suspicions, 5 useless wranglings of men of corrupt minds and destitute of the truth, who suppose that godliness is a means of gain. From such withdraw yourself.

6 Now godliness with contentment is great gain.

7 For we brought nothing into this world, and it is certain we can carry nothing out.

8 And having food and clothing, with these we shall be content.

9 But those who desire to be rich fall into temptation and a snare, and into many foolish and harmful lusts which drown men in destruction and perdition.

10 For the love of money is a root of all kinds of evil, for which some have strayed from the faith in their greediness, and pierced themselves through with many sorrows.

11 But you, O man of Elohim, flee these things and pursue righteousness, godliness, faith, love, patience, gentleness.

12 Fight the good fight of faith, lay hold on eternal life, to which you were also called and have confessed the good confession in the presence of many witnesses.

13 I urge you in the sight of Elohim who gives life to all things, and before Messiah Yeshua who witnessed the good confession before Pontius Pilate,

14 that you keep this commandment without spot, blameless until our Adon Yeshua Messiah's appearing,

15 which He will manifest in His own time, He who is the blessed and only Potentate, the King of kings and Master of masters,

16 who alone has immortality, dwelling in unapproachable light, whom no man has seen or can see, to whom be honor and everlasting power. Amein.

17 Command those who are rich in this present age not to be haughty, nor to trust in uncertain riches but in the living Elohim, who gives us richly all things to enjoy.

18 Let them do good, that they be rich in good works, ready to give, willing to share,

19 storing up for themselves a good foundation for the time to come, that they may lay hold on eternal life.

20 O Timothy! Guard what was committed to your trust, avoiding the profane and idle babblings and contradictions of what is falsely called knowledge —

21 by professing it some have strayed concerning the faith. Favor be with you. Amein.

This is an exact description of most Messianics. They believe that as long as the *know* what Scripture says, they don't need to *obey all* Scripture says.

Again and again, we are told that if we love Elohim, it is not a burden to keep all of His commandments, but a joy.

Yochanan Aleph (1 John) 5:1-3

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

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

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

In contrast to this, the Messi-Gnostic Torah is that all we need to do is to sit in a circle, read, and share insights.

He who has ears, let him hear.

Historical Proofs for Yeshua

There are many proofs Yeshua is Messiah, but some of them require revelation to see. However, there are some proofs which are more historical and mathematical than revelation-based. For perspective, however, let us start in the prophecies over the Creation Week.

THE SUN/SUN AND THE FOURTH DAY

Judaism has long taught that Moshiach (Messiah) would arrive at the 4,000 year mark, based on the fact that the sun (the great light) was created on the fourth day.

B'reisheet (Genesis) 1:14-19

14 Then Elohim said, "Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs and seasons, and for days and years;

15 and let them be for lights in the firmament of the heavens to give light on the earth"; and it was so.

16 Then Elohim made two great lights: the greater light to rule the day, and the lesser light to rule the night. He made the stars also.

17 Elohim set them in the firmament of the heavens to give light on the earth,

18 and to rule over the day and over the night, and to divide the light from the darkness. And Elohim saw that it was good.

19 So the evening and the morning were the fourth day.

Kepha (Peter) tells us that in prophecy interpretation, sometimes a day can symbolize a thousand earth years.

Kepha Bet (2 Peter) 3:8

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

According to this principle, we should expect to see the Messiah arrive about the 4,000 year mark—but Judaism tells us this did not happen (i.e., Yeshua did not come then), because His birth was closer to their year 3760, which is 240-241 years too few.

Interestingly, the Orthodox rabbis and the Karaite sages do not determine the year by the record of years found in the Tanach. Rather, both of these groups determine their chronology according to a book called the *Seder Olam Rabbah* (literally, the 'Great World Order'). The *Seder Olam* was written circa 240 CE; and many Jewish sources point out inaccuracies. Under *Seder Olam*, the *Encyclopedia Judaica* tells us:

"Yose b. Halaftha, the presumed author of *Seder Olam Rabbah*, probably had access to old traditions that also underlay the chronological computations of the Jewish Hellenistic chronographer Demetrius (third century B.C.E.). The most significant confusion in Yose's calculation is the compression of the Persian period, from the rebuilding of the Temple by Zerubbabel in 516 B.C.E. to the conquest of Persia by Alexander (331 B.C.E.) to no more than 34 years."

Briefly, secular history tells us that the 'Persian Period' lasted 185 years (from 516 BCE until the conquest of Judea by Alexander the Great in 331 BCE). That is 185 years. However, the *Seder Olam* tells us the Persian

Period lasted only 34 years. 185 minus 34 gives us 151 missing years in the Persian period.

History also tells us the Medes established their empire circa 625 BCE. They ruled 109 years, until the Persian period began (in 516 BCE, above). By compressing the 109 years of the Medes to just 18 years, an additional 91 years were lost.

If one adds the missing +/- 151 years from the Persian period to the +/- 91 years missing in the time of the Medes, one gets +/- 241 missing years (depending on how one counts). When we restore these approximately 240-241 missing years to the Orthodox and Karaite count of 5777, we come up with 6017. When we subtract the current year since Messiah's birth (+/- 2017) we get 4,000, which is the expected year of Moshiach Yeshua's birth (matching Genesis 1:14-19, above).

THE PRINCE OF DANIEL NINE

Another historical proof is the timing of the arrival of the Messiah in Daniel 9. We are commanded to know and understand that from the going forth of the command to restore and rebuild Jerusalem until Messiah the Prince there would be 7 weeks and 62 weeks.

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."

History also tells us the command to restore and rebuild Jerusalem was given by King Artaxerxes circa 457 BCE.

If we add 7 weeks and 62 weeks of years (69 x 7 years) we get 483 years. Add this to 457 BCE and we get +/- 26 CE, or about when Yeshua's ministry began. Yeshua is the only historical person who can fulfill this prophecy.

The rabbis also knew it was time for the Moshiach to arrive, which is why they sent to Yochanan HaMatbil (John the Immerser), to see what figure he was.

Yochanan (John) 1:19-20

19 Now this is the testimony of Yochanan, when the Jews sent priests and Levites from Jerusalem to ask him, "Who are you?"

20 He confessed, and did not deny, but confessed, "I am not the Messiah."

THE PORTION OF THE LAWGIVER

We also know the Messiah has already come once, because of an interplay of certain verses in the Torah. First, Genesis 49:10 tells us that the kingship tribe of Judah would have the portion of the lawgiver (the right to set the Halachah) until Shiloh (Messiah) came.

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."

When Messiah Yeshua came in the first century, this very same portion of the lawgiver was *hidden* in the tribe of Gad.

Devarim (Deuteronomy) 33:20-21

20 And of Gad he said: "Blessed is he who enlarges Gad; He dwells as a lion, And tears the arm and the crown of his head.

21 He provided the first part for himself, Because a lawgiver's portion was reserved [hidden] there. He came with the heads of the people; He administered the justice of Yahweh, And His judgments with Israel."

The Orthodox interpretation is that Judah has the portion of the lawgiver now, and will do so until Shiloh (Messiah) comes. However, since Shiloh (Messiah) is also of the tribe of Judah, the portion of the lawgiver never leaves Judah. However, that means Deuteronomy 33:21 will never be filled, which is against Scripture (Matthew 5:17, John 10:35, etc.)

The correct way to understand is that the portion of the lawgiver was hidden in Gad at the time of Yeshua's arrival in the first century. However, because the portion was hidden, neither Judah nor Gad knew of it. Judah did not know because he thought it pertained to him, and Gad did not know, because he was not to recognize his Israelite identity until 1998 CE (as explained in *The Genesis 35 Alliance*).

Also historically, there is also a perfect mirroring with regards to Adam and Avraham, and Yeshua and the State of Israel. The top line uses the Creation as the starting point, and the bottom line uses Yeshua's birth as the count. The dates are all approximations, but the patterns are clear.

| | |
|-------------------------------------|-----------------------|
| 0 Creation = 1 st Adam | 1948 Creation = Avram |
| 0 from Yeshua = 2 ^d Adam | 1948 Yeshua = Israel |

There are many more proofs that the first century Yeshua was the Messiah. These are just some of the historical ones that do not need faith to see (but which can be proven mathematically, and with history).

Evidence for Yeshua in the Zohar

The Zohar (*Radiance*) is an esoteric Jewish mystical book. It is not part of Nazarene Israel's canon. We do not encourage you to read this book, and we have many reservations about it. However, it is one of many extra-canonical books (Apocrypha, Jasher, Enoch, etc.) that exist, and we cannot prohibit scholars from reading them. The Zohar is more popular in the house of Judah than among the Ephraimites. A rabbinical Messianic Jewish believer in Yeshua sent me the following quotes from the Zohar. To him they witness of Yeshua. (Please let me be clear that I am not advocating the Zohar, I am simply sharing these quotes here, to pass along how a fellow Jewish believer sees Yeshua in the Zohar.)

The language in the Zohar reads very differently from Scripture, but notice the clear references to a Father, Mother, and Son. We might note that the word for *Spirit* is technically a neuter in Hebrew (*Ruach*), but it is technically feminine in Aramaic (*Rukha*). However, even in Hebrew the Spirit is understood to be a feminine attribute of the Eternal. (And Father-Mother-Son makes more sense than Father-Neuter-Son.)

"Two rabbis on a mystical journey to Gan Eden hear a voice saying: "They are two; one is joined to them, and they are three. When they become three, they are one." The rabbis are confounded but the guardian of the Garden explains the meaning "These are the two names in Shema: 'YAHWEH, YAHWEH' 'Our God' joins them...when they are joined together, they are one in union." (Zohar III (on B'Midbar), 162a, V:232, Soncino Edition.)

In the second quote, notice how when the two Yahweh's are joined together (Yahweh-Yeshua), they are one. (This makes sense, as any family can have more than one family member, but is nonetheless united as one family--Echad).

"The word "OMeR (אמר) (speech) indicates the letters and paths which proceed from the Father, the Mother (Spirit) and the head which issues from them, who is the firstborn Son. ALEF (א) symbolizes the Father...the MEM (מ) unites with it, producing EM (אם), signifying the Mother. The RESH (ר) is the head, signifying the Son. When these 3 unite, the result is that they form "Word", "Speech". Thus the father, the Mother and the firstborn Son radiate one within another in one union." (Zohar II (on Shemot), 136b, Vol III page 391, Soncino edition)

We believe the Word they are referring to is the firstborn Son of all those redeemed from death.

Yochanan (John) 1:1-5

1 In the beginning was the Word, and the Word was with Elohim, and the Word was Elohim.

2 He was in the beginning with Elohim.

3 All things were made through Him, and without Him nothing was made that was made.

4 In Him was life, and the life was the light of men.

5 And the light shines in the darkness, and the darkness did not comprehend it.

And again in verse 14:

Yochanan (John) 1:14

14 And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.

Again, our canon is the standard Protestant canon. At the moment I am simply passing this along to those who want to research witnesses to Yeshua in other ancient Jewish literature (and I am told there are many hidden references to Yeshua in the Talmud).

Noachide Replacement Theology

Brother Judah correctly identifies Roman Christianity as replacement theology, in that Roman Christianity says that the Torah was replaced by Lawless Love at the time of Yeshua's sacrifice. This is a violation of Matthew 5:17-19.

Mattityahu (Matthew) 5:17-19

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

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

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

However, because the rabbis teach Talmud rather than Tanach, they use Noachide theology to do away with the Tanach prophecies over the return of Joseph and Ephraim. That is why they continually want to mis-identify Ephraimites as Noachides.

The idea behind the Noachide laws is that all mankind descends from Noach (Noah), and therefore all Noach's sons must obey the same laws that Noach was told to obey. Six of these ideas are taken right from Scripture, and it can be argued that the seventh is implied. These, therefore, are the rabbinic Noachide laws:

1. Do not deny Elohim (no idolatry).
2. Do not murder.

3. Do not steal.
4. Do not engage in sexual immorality.
5. Do not blaspheme.
6. Do not eat of a live animal (no eating flesh taken from an animal while it is still alive).
7. Establish courts and legal systems to ensure obedience of these laws.

While the idea of Noachide laws might seem perfectly logical, they are replacement theology in that the rabbis use them as a replacement for the prophecies over the return of Joseph and Ephraim. Ironically, they pray for Joseph and Ephraim to return every month, but they expect us to return as Noachides who have rejected Yeshua--and because they expect us to reject Yeshua and return home as Noachides, they cannot see how we fulfill the Tanach prophecies. (They have replaced His expectations with their own expectations.) Thus, again with respect, they have established a zeal for Elohim that is not according to Tanach knowledge.

Romim (Romans) 10:1-4

1 Brethren, my heart's desire and prayer to Elohim for Israel is that they may be saved.

2 For I bear them witness that they have a zeal for Elohim, but not according to knowledge.

3 For they being ignorant of Elohim's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of Elohim.

4 For Messiah is the end [i.e., the end goal] of the Torah for righteousness to everyone who believes.

After seal 6 Ephraim will begin to raise himself up as a nation, by establishing a system for internal organization, leadership, and courts, consistent with the

Tanach and Brit Chadasha. We explain all of these things in [Torah Government](#).

Why a Jewish-Christian Faith?

Welcome to Nazarene Israel, the original first century Jewish-Christian faith in the Messiah Yeshua (often called Jesus). Scripture calls this original faith the *sect of the Nazarenes*, at Acts 24:5.

Ma'asei (Acts) 24:5

5 "For we have found this man a plague, a creator of dissension among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes."

The Apostle Shaul (Paul) responded by saying that he believed everything written in the Torah (Laws of Moses) and the Prophets.

Ma'asei (Acts) 24:14

14 "But this I confess to you, that according to the Way which they call a sect, so I worship the Elohim of my fathers, believing all things which are written in the Law [Torah] and in the Prophets."

It is important to understand what Shaul is saying here, lest we misconstrue his message. There were a number of sects within Israel in the first century, including the Pharisees, the Sadducees, the Essenes, and others. All of these were sects within Judaism. Shaul himself does not answer by saying the Law was abolished, he said he believed all things that were written in the Law and the Prophets. He also tells us that Elohim (God) had not cast away His people, the Jews, for he also was an Israelite.

Romim (Romans) 11:1

1 I say then, has Elohim cast away His people?

Certainly not! For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

It is said that when a Jew reads the Renewed Covenant (New Testament), it is as if he is reading a completely different book than the gentile Christian reads, because the Jew reads it with a Jewish understanding of terms. As we show in [*Nazarene Israel: the Original Faith of the Apostles*](#), this is how we should understand Mark 9:38-41, where Yochanan (John) told Yeshua that someone was casting out demons in His name, who did not follow them. What the Jew knows is that this is another way to say they are not following the halachah (the example of the sect's rabbi, who in this case is Yeshua).

Marqaus (Mark) 9:38-41

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

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

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

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

In our other works we show how Yeshua was against the rabbinical order, as He considered it to be a replacement of His Father's Levitical order. However, we should note that Yeshua was not against Judaism, or the practices of the patriarchs. For example, even though Yeshua roundly condemned the rabbis for wearing wide straps on their tefillin (phylacteries), He never condemned the practice. He also never condemned wearing tzitzit

(tassels), but only the “widening the borders of their garments (i.e., lengthening their tzitzits until they drag the ground).

Mattityahu (Matthew) 23:1-8

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

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

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

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

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

6 They love the best places at feasts, the best seats in the synagogues,

7 greetings in the marketplaces, and to be called by men, 'Rabbi, Rabbi.'

8 But you, do not be called 'Rabbi'; for One is your Teacher, the Messiah, and you are all brethren.”

Although Yeshua castigated the rabbis for their attitudes (i.e., their wrong spirits), in verse 8 He says to consider Him our only Rabbi. In the Jewish mind, this would mean they should imitate Him, and obey His sect rules. This is exactly what Yochanan (John) writes.

Yochanan Aleph (1 John) 2:3-6

3 Now by this we know that we know Him, if we keep His commandments.

4 He who says, "I know Him," and does not keep His commandments, is a liar, and the truth is not in him.

5 But whoever keeps His word, truly the love of Elohim is perfected in him. By this we know that we are in Him.

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

Even though Yeshua was their only Rabbi, the Hebraic culture is still to imitate the sect leader—and if he is not available, then to emulate his other disciples.

Qorintim Aleph (1 Corinthians) 11:1

11 Imitate me, just as I also imitate Messiah.

As we show in [Nazarene Israel](#), the apostles wrote their epistles to the gentiles, telling them that they were the lost and scattered of the twelve tribes of Israel, who were being called back by Yeshua's Spirit.

Yaakov (James) 1:1

1 Yaakov, a bondservant of Elohim and of Yahweh Yeshua Messiah, To the twelve tribes which are scattered abroad: Greetings.

For prophetic reasons we explain in [Nazarene Israel](#), the original faith of the apostles first had to be suppressed, before it could go on to victory. First the believers had to fall away into Rome, where they would be lied to by a man of sin (a man of Torahlessness), who would oppose what the Father's word says. This man of Torahlessness is the pope (or the papacy).

Thessaloniquim Bet (2 Thessalonians) 2:3-4

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

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

Consider this writing from the fourth century, in which the Catholic Church Father Epiphanius wrote about the sect of the Nazarenes as if they were heretics for keeping the Jewish-Christian faith once delivered to the saints.

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

[The Church Father Epiphanius of Salamis, *Against Heresies*, Panarion 29, 7, pp. 41, 402]

When we read this with Jewish eyes, we see that in the fourth century the Nazarenes were still performing the Brit Milah (circumcision) services. The reference to the Nazarenes reading the Law is undoubtedly a reference to the Shabbat Torah service. Indeed, Epiphanius' main complaint seems to be that the original Jewish-Christian faith was still *too Jewish*, even though it is exactly the worship the Apostle Yehudah (Jude) said to contend for.

Yehudah (Jude) 3

3 Beloved, while I was very diligent to write to you concerning our common salvation, I found it

necessary to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints.

The fact that the Nazarenes continued to be Jewish is lost to most Christians due to translation issues in most mainstream versions. For example, the King James Version supplies two italicized words (*days*, and *is*) in Colossians 2:16-17, which effectively invert the meaning of the passage.

Colossians 2:16-17, KJV

16 Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moons, or of the sabbath *days*:

17 Which are a shadow of things to come; but the body *is* of Christ.

With the two supplied words, the KJV makes it sound like we should not let the brotherhood tell us what ritual foods to eat or drink, or what days of worship to keep. However, since we know we are not to add or subtract from His word, let's take the supplied words *days* and *is* back out, and read this passage with Jewish eyes.

Colossians 2:16-17 (KJV, no added words)

16 Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moons, or of the sabbath;

17 which are a shadow of things to come; but the Body of Christ.

There are three main ideas mentioned here (1-2-3):

1. Let no man therefore judge you in meat, or in drink, or in respect of an

- holy day, or of the new moons, or of the Sabbath
- 2. which are a [prophetic] shadow of things [still] to come
- 3. **but** the Body of [Messiah]

If we rearrange the clauses to make the English read better, [3-1-2] what Shaul said was only to let the body of Messiah judge us in meat, in drink, or in respect of a Sabbath or festival day, because the festivals are prophetic shadow pictures of things still to come.

- [3] Let no man **but** the Body of Messiah judge you
- [1] in meat, or in drink, or in respect of an holy day, or of the new moons, or of the Sabbath;
- [2] for they are prophetic shadows of things [still] to come.

Shaul is saying that we should only let the Body of Messiah tell us what to eat and drink, and what festival days to keep (and how), because these rites and rituals are prophetic shadow pictures of things still to come. This is in the same way as the apostles still had to be in Jerusalem on Pentecost, doing the rites and rituals of Pentecost, while waiting for the fulfillment of these prophetic shadow pictures.

Ma'asei (Acts) 2:1-2

- 1 When the Day of Pentecost had fully come, they were all with one accord in one place.
- 2 And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting.

In the Jewish mind, the prayers and rituals that go with each festival are part of keeping each festival correctly. That is why, in the Jewish mind, if the worship service is

not done the right way (or at the right time), it is as if the worship service was not done at all. This might seem strange to those of a gentile Christian background, but it seems clear that Yeshua was quite active in His local synagogue, where these rites and rituals would have been taught.

Luqa (Luke) 4:16

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

In Judaism, it is an honor to read from the Torah before the people. This honor is only bestowed on Jews in good standing with the people, and with the treasurer of the synagogue. Thus Yeshua's example informs us that not only was He a regular reader at His synagogue, but He was also an active supporter of His local synagogue. This is the example to which we are called.

Sometimes those from Ephraimite backgrounds have strong emotional connections to the fact that their tribal heritage is other-than-Jewish. Yet no matter what our heritage is, the reason our Rabbi and His disciples were all Jews was exactly so that the nature of the synagogue worship would always be Jewish. Notice Shaul tells us the worship service was given to the tribe of Judah.

Romim (Romans) 9:4

4 who are Israelites, to whom pertain the adoption, the glory, the covenants, the giving of the Torah, the service of Elohim, and the promises...

Shaul also helped the assemblies in the dispersion to know what proper Jewish traditions were, for those Jewish worship rites and ceremonies.

Qorintim Aleph (1 Corinthians) 11:2

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

Some happy news is that Yeshua's Great Commission is the command to go forth into all the world, and raise up synagogues where Yeshua and Yahweh are praised and worshipped, according to Yeshua's example.

Mattityahu (Matthew) 28:19-20

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

[*For why we immerse only in Yeshua's name, please see "*Immersion in Yeshua's Name Only*," in *Nazarene Scripture Studies, Volume 3*.]

When the elder spiritual families in each town gather together and offer up praise and worship according to the ancient Hebrew synagogue services, not only does it glorify Yeshua's name, it also prepares us for coming prophetic events. Those who help Yeshua's Good News to go forth, according to Yeshua's word, will be blessed.

In A Beginning: Genesis 1:1

The King James Version (KJV) tells us the earth was created in “the” beginning.

B'reisheet (Genesis) 1:1 (KJV)
1 In the beginning God created the Heaven and the earth.

However, this isn't what Genesis 1:1 says. In Hebrew, Genesis 1:1 reads, “In a beginning.”

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ (1)

In Hebrew, the first word is *b'reisheet* (בְּרֵאשִׁית). The letter Bet (ב) means “in.” *Strong's Hebrew Concordance* tells us that the rest of the word, *reisheet*, refers to what comes first.

OT:7225 re'shiyth (ray-sheeth'); from the same as OT:7218; the first, in place, time, order or rank (specifically, a firstfruit):
KJV - beginning, chief (-est), first (-fruits, part, time), principal thing.

Looking up the reference to OT:7218 we see it refers to a head (similar to a headwaters).

OT:7218 ro'sh (roshe); from an unused root apparently meaning to shake; the head (as most easily shaken), whether literal or figurative (in many applications, of place, time, rank, etc.):

Many rivers flow from a headwaters. The implication is that the record in Scripture begins at a certain point

mentioned in Genesis 1:1. The only questions are, was this “the” beginning? Or “a” beginning? And what kind?

In Hebrew, the letter Hay (ה) indicates the definite article (“the”). That means that in order to say “In the beginning,” Genesis 1:1 would read b'ha-reisheet (בְּהֵרֵאשִׁית). However, since there is no letter Hay in the word, it simply reads *b'reisheet* (In a beginning).

The reason this matters is that the Hebrew Scriptures were removed from American and other nations' public schools, because the King James rendering conflicts with Evolution theory. However, since the rendering “In a beginning” does not conflict with Evolution theory, there is no reason to remove Scripture from the schools. (A more logical ruling would be to order Bible publishers to correct their translations.)

To make Evolution Theory work with Scripture we have to see the days referred to in the Creation Week as something more akin to ages or epochs, with a period of (spiritual) darkness, followed by a period of (spiritual) light. If one is willing to accept this, there can be millions or even billions of years covered in the opening days of the creation week.

B'reisheet (Genesis) 1:4-5

4 And Elohim saw the light, that it was good; and Elohim divided the light from the darkness.

5 Elohim called the light Day, and the darkness He called Night. So the evening and the morning were the first day.

According to these theories, Elohim began to form man from the dust of the ground by evolutionary processes, as led by His Spirit. While we do not agree with this

position, we should emphasize that it cannot be disproven from the Hebrew.

B'reisheet (Genesis) 1:26-27

26 Then Elohim said, "Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth."

27 So Elohim created man in His own image; in the image of Elohim He created him; male and female He created them.

So if these alternate theories are true, then the opening chapters of Genesis record how Elohim began to work and communicate with those who had become spiritually alive.

B'reisheet (Genesis) 3:20

20 And Adam called his wife's name Havvah, because she was the mother of all living.

[In Hebrew, the letters Yod (י) and Vav (ו) can change places, forming plays on words (puns). Thus the name *Havvah* (חווה) is easily translated as *Living* (חיה).]

Whether one agrees or disagrees with Evolution theory, the point here is that in the original Hebrew, Genesis is compatible with Evolution theory, and thus the Scopes Monkey Trials of the 1920's should be overturned, and the Hebrew Scriptures reintroduced in the schools.

The Coudenhove-Kalergi Plan

Jacob von Coudenhove-Kalergi was a Bohemian Mason who was half European, and half Japanese. In 1922 he founded a *Pan-European Movement* with the eventual goal of establishing a one world government. He hoped this government would merge all races together to form a “pan-European negroid race,” with a single religion (to unite them). The only race *not* to be assimilated were the Orthodox Jews, whom he portrayed as the future master race of all mankind. His works call for the overthrow of Christian Europe through the importation of millions of Muslims into Europe. Since the European Union honors him as the father of the EU, these beliefs form the core of the EU agenda. Since this agenda is being carried out before our eyes, what does Scripture have to say about the Illuminist-Masonic Coudenhove-Kalergi Plan for the fall of Christian Western Europe?



In [Revelation and the End Times](#) we discuss the Daniel 2 dream of King Nebuchadnezzar. In his dream, King Nebuchadnezzar saw a statue which represents a series of spiritually-connected top-down hierarchical empires. His empire (Babylon) was the head of gold. While his empire would eventually fall, all the succeeding empires would be like His Babylonian empire, in which the elites at the top of the (Egyptian style) power pyramid would exploit the poor and the weak, for their own amusement and benefit.

The fourth empire in the series was Rome, symbolized by two legs of iron. Rome was to be different than all the other empires which came before it, in that even after the physical empire fell, the Babylonian spirit of the Roman Empire would live on in two groups of Roman-Christian nations (one eastern, one western). Each leg would also have pockets of clay mixed in with the feet and toes, representing Islam.

Daniel 2:37-44

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

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

39 But after you shall arise another kingdom inferior to yours [Medea-Persia]; then another, a third kingdom of bronze [Greece], which shall rule over all the earth [in context, the Middle East].

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

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

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

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

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

This passage tells us that we should expect to see two “legs” within Christianity, one eastern, and one western. The eastern leg is fulfilled by the Russian and Eastern Orthodox, while the western leg is fulfilled by the Roman Catholics and Western Protestants. Yet each leg was also to have pockets of clay mixed in. This is fulfilled by the Muslim peoples, with the Shia aligning with Russia, and the Sunnis aligning with the western leg. Now let us look at this from a different perspective. In Scripture, a woman represents a spirit or a religious group. Yeshua told us the kingdom of heaven would be like a woman (here representing Babylon) who would mix leaven into three measures of meal, until all was leavened.

Mattityahu (Matthew) 13:33

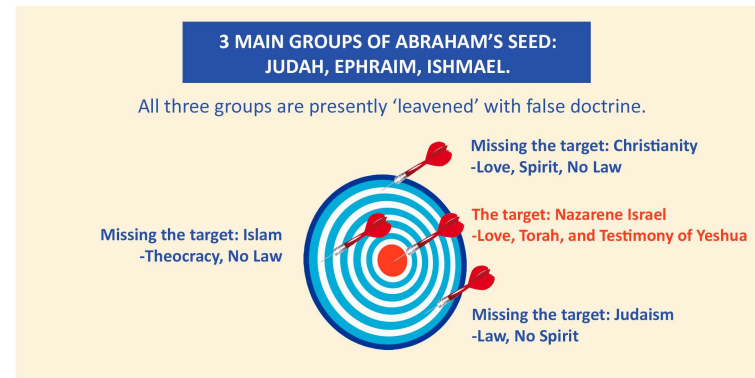
33 Another parable He spoke to them: "The kingdom of heaven is like leaven, which a woman [a Spirit] took and hid in three measures of meal till it was all leavened."

The Renewed Covenant tells us that leaven represents sin (in that it puffs up, and therefore distorts).

Mattityahu (Matthew) 16:12

12 Then they understood that He did not tell them to beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees [Orthodox and Karaites].

If meal is ground seed, then the three leavened (sinful) measures of meal are the three main Abrahamic faiths: (Orthodox) Judaism, Torahless Christianity, and Islam. The sinful, distorting doctrine of these three Avrahamic faiths would operate until the entire earth was leavened (and then the leaven would be burned out in the fires of the tribulation). We can visualize this as three clusters of arrows that have missed the mark, because they do not serve the Torah-obedient Jewish-Israeli Yeshua.



The word Babylon (Bavel) means confusion, and Bavel sows confusion in order to divide and then conquer. As we show in [Revelation and the End Times](#), these three groups all fight within themselves, and each other.

In [Revelation and the End Times](#) we show how Orthodox Judaism represents the black horse of Revelation, while Ephraim represents the white horse, and Ishmael the green horse. To be complete all we need now is the red horse, which is represented by Esau in Rome, who has despised his inheritance in the Torah, just as he earlier despised his birthright.

B'reisheet (Genesis) 25:31-34

31 But Yaakov said, "Sell me your birthright as of this day."

32 And Esau said, "Look, I am about to die; so what is this birthright to me?"

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

34 And Yaakov gave Esau bread and stew of lentils; then he ate and drank, arose, and went his way. Thus Esau despised his birthright.

The birthright pertains to the right of kingship. The reason Yaakov had to steal the blessing (to go along with the birthright) is that Yahweh's kings must fight Yahweh's wars, and they need economic resources to do so. They must also enforce Elohim's ways globally. However, Esau does not respect or love Elohim. We know this because in Daniel 7:25, Esau attempts to alter Yahweh's festival times and the Torah.

Daniel 7:25

25 "He shall speak pompous words against the Most High, Shall persecute the saints of the Most High, And shall intend to change [festival] times and Torah. Then the saints [Netzerim, Ephraim] shall be given into his hand For a time and times and half a time [1,260 years]."

THREE CITIES OF ESAU-ROME'S EMPIRE

As we show in [Nazarene Israel](#) and in *The Genesis 35 Alliance*, Daniel 7:25 tells us that Ephraim would spend 1,260 years sojourning with Esau in Rome. At the end of that time in captivity, the Ephraimites would begin to break free of Rome (in the Protestant Reformation of 1517 CE). We also show that while Ephraimites are to be found in literally every family and nation on earth, as a prophetic body the house of Ephraim migrated first to England, and then to America. However, because most Ephraimites will not know they are Ephraimites until after Armageddon, the British and American people still have many loyalties and ties to Rome. In addition to this there are many Jesuit institutions and secret societies which have become embedded in the workings of government, and these are often called the (Jesuit-Illuminist-Masonic) *Deep State*.

| Lex Fori City of Empire: | Esau Function |
|--------------------------|-----------------------|
| Washington D.C. | Military arm |
| (Inner) City of London | Financial arm |
| Vatican City | Spiritual root |

The Western Leg has three main cities of Esau-Roman Jesuit power. Each of these is a city-within-a-city, and is governed not by the laws of the lands they rule, but by a separate Roman legal code called *Lex Fori*. This is so that the ruling elites can be governed from Rome. The spiritual root of the empire is Vatican City, which is built upon the seven hills of Rome.

Hitgalut (Revelation) 17:9

9 "Here is the mind which has wisdom: The seven heads are seven mountains on which the woman sits."

The (inner) City of London serves as the headquarters for the Crown Corporation, which is owned by satanic Jews (Rothschilds, Warburgs, Rockefellers, et al). The Rothchild dynasty in particular is infamous for supporting the Church of Satan.

Hitgalut (Revelation) 2:9

9 "I know your works, tribulation, and poverty (but you are rich); and I know the blasphemy of those who say they are Jews and are not, but are a synagogue of Satan."

The City of London is also being made over into a center for Sharia financing, so that it can manage the finances of the Islamic world as well as the Christian one. By controlling both Christian and Islamic finance, they can control both the Illuminists and Masons, who control almost all national governments. (This is also how the average Orthodox Jew in Israel is controlled.)

While Washington DC has historically been the military capital of the Western Roman leg, things are starting to change. As we explain in *The Genesis 35 Alliance*, the Ephraimites began waking up to their identity circa 1998 CE. While Ephraimite numbers per se will continue to be small until Yeshua returns at Armageddon, evangelical Protestant Christians and others are turning away from Esau in Rome, and are embracing their Jewish brothers in Israel. This is good so long as we remember that our love for Judah is not returned.

Just as the Orthodox killed both Yeshua and Yaakov (the Apostle James), and just as they banned the Netzarim (and all other varieties of Christians) in the first century, and just as all forms of Christians remain banned to this day, our Orthodox brothers see Christian society as a thing to be destroyed (as in the

Coudenhove-Kalergi plan). This is because they rightly see Israel as the nation mentioned in Daniel 2:44, but will not realize that Yeshua is the center of it until Yeshua's return in the clouds at Armageddon.

Daniel 2:44

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

While most Jews know nothing about these things, we need to remember that in the Coudenhove-Kalergi plan, Europe is only a starting point for the overthrow of the Christian world. In other words, the Masonic Lodge felt Europe was a perfect place to start destroying Christian civilization—but the destruction is by no means limited to Europe. Rather, the book of Revelation tells us that this new Babylonian pattern will infect the whole world.

THE U.N. FIRST AND SECOND BEAST SYSTEMS

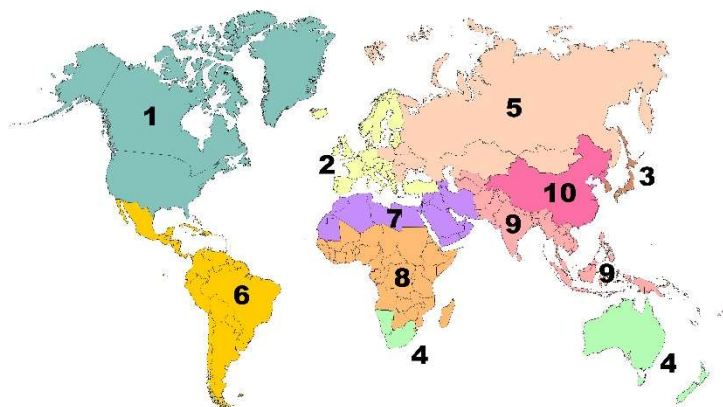
In [Revelation and the End Times](#) we show how there will be a Babylonian First Beast (a one-world religion), and a Babylonian Second Beast (the UN world government). The plan is to engineer a nuclear conflict in the Middle East, which takes place at seal 6.

Hitgalut (Revelation) 6:14

14 Then the sky receded as a scroll when it is rolled up, and every mountain and island was moved out of its place.

Mountains represent national governments, and islands represent national borders. At seal 6 all governments

and borders will change, speaking of a new form of world government and a “borderless” world, under a (Jesuit) New World Order. Here is the Club of Rome’s vision as to what that should ideally look like, with the world re-districted into ten Jesuit supernations.

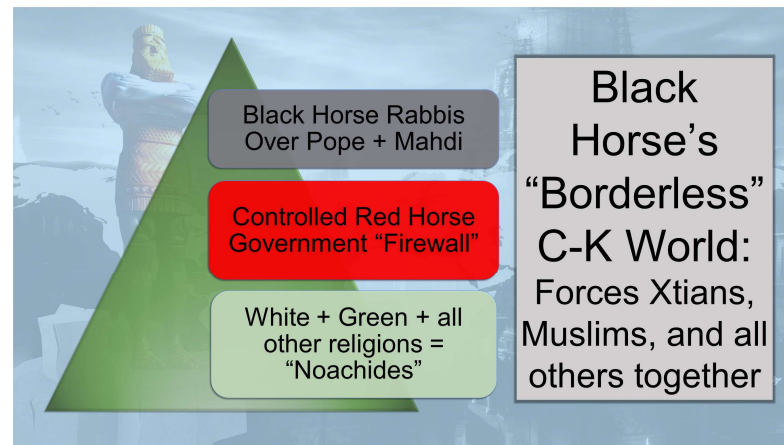


In the land of Israel, the pope will attempt to set up a temple in Jerusalem, where he will present himself as Elohim. (Most of the agreements are already signed.)

Thessaloniquim Bet (2 Thessalonians) 2:3-4
 3 Let no one deceive you by any means; for that Day will not come unless the falling away comes first, and the man of sin is revealed, the son of perdition,
 4 who opposes and exalts himself above all that is called Elohim or that is worshiped, so that he sits as Elohim in the temple of Elohim, showing himself that he is Elohim.

If we diagram King Nebuchadnezzar’s dream we should be able to see that the dream, the Coudenhove-Kalergi Plan and the coming Babylonian world government are all the same thing. Just as the head of the statue was

Babylon, the three Babylonian measures of meal are striving together for leadership.



Just as it was Rome who championed democracy to the world, the torso of the statue is a red horse democratic UN. This is why red horse democratic governments are permeated by members of the red horse Masonic Lodge (which is controlled in turn by the black horse Illuminati money power in the City of London).

As directed by its Babylonian head, the Masonic body will rule over the two legs of the statue, namely the white horse Ephraimites still lost inside Roman Christianity, plus those pockets of green horse Islam belonging to each leg. This Babylonian new world order may seem to be firmly established in the aftermath of seal 6, but it will begin to disintegrate and fall apart after trumpet 7 (circa 2047).

Hitgalut (Revelation) 18:20-21
 20 "Rejoice over her, O heaven, and you holy apostles and prophets, for Elohim has avenged you on her!"

21 Then a mighty messenger took up a stone like a great millstone and threw it into the sea, saying, "Thus with violence the great city Babylon shall be thrown down, and shall not be found anymore."

This is when the kingdom shall be given to the saints (Nazarene Israel).

Daniel 2:44-45

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

45 Inasmuch as you saw that the stone was cut out of the mountain without hands, and that it broke in pieces the iron, the bronze, the clay, the silver, and the gold — the great Elah has made known to the king what will come to pass after this. The dream is certain, and its interpretation is sure."

Jewish Etiquette is Fold Your Napkin

If our good heavenly Father should bless you with the opportunity to dine in a Jewish home, a knowledge of Jewish custom may be helpful. Here is how Yeshua handled matters of table etiquette.

In Jewish etiquette, if one has enjoyed the fellowship meal (and would like to return if invited), the custom is to fold one's napkin neatly, and place it to the side of one's setting. If we reread about Yeshua's Resurrection with this in mind we can see how Yeshua observed this etiquette even in his death and new life.

To begin with, Yeshua tells us that He is the bread of life.

Yochanan (John) 6:48-58

48 "I am the bread of life.

49 Your fathers ate the manna in the wilderness, and are dead.

50 This is the bread which comes down from heaven, that one may eat of it and not die.

51 I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever; and the bread that I shall give is My flesh, which I shall give for the life of the world."

52 The Jews therefore quarreled among themselves, saying, "How can this Man give us His flesh to eat?"

53 Then Yeshua said to them, "Most assuredly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you.

54 Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day.

55 For My flesh is food indeed, and My blood is drink indeed.

56 He who eats My flesh and drinks My blood abides in Me, and I in him.

57 As the living Father sent Me, and I live because of the Father, so he who feeds on Me will live because of Me.

58 This is the bread which came down from heaven — not as your fathers ate the manna, and are dead. He who eats this bread will live forever."

Later, at the Last Supper, Yeshua took bread, and gave it to His disciples, telling them to partake of it.

Mattityahu (Matthew) 26:26-29

26 And as they were eating, Yeshua took bread, blessed and broke it, and gave it to the disciples and said, "Take, eat; this is My body."

27 Then He took the cup, and gave thanks, and gave it to them, saying, "Drink from it, all of you.

28 For this is My blood of the new covenant, which is shed for many for the remission of sins.

29 But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom."

In Jewish (and Middle Eastern) etiquette, when one eats with someone, they are forever to be friends, and not attack each other from that point forward. This is one more reason why the sin of Yehudah (Judas Iscariot) was so great, is that it transgressed all societal and cultural expectations.

Yochanan (John) 13:18

18 "I do not speak concerning all of you. I know whom I have chosen; but that the Scripture may be fulfilled, 'He who eats bread with Me has lifted up his heel against Me.'"

After the Last Supper came the crucifixion, and then the resurrection—but what was it that the other disciple saw, and believed?

Yochanan (John) 20:1-8

1 Now the first day of the week Mary Magdalene went to the tomb early, while it was still dark, and saw that the stone had been taken away from the tomb.

2 Then she ran and came to Simon Peter, and to the other disciple, whom Yeshua loved, and said to them, "They have taken away our Master out of the tomb, and we do not know where they have laid Him."

3 Peter therefore went out, and the other disciple, and were going to the tomb.

4 So they both ran together, and the other disciple outran Peter and came to the tomb first.

5 And he, stooping down and looking in, saw the linen cloths lying there; yet he did not go in.

6 Then Simon Peter came, following him, and went into the tomb; and he saw the linen cloths lying there,

7 and the handkerchief that had been around His head, not lying with the linen cloths, but folded together in a place by itself.

8 Then the other disciple, who came to the tomb first, went in also; and he saw and believed.

Nothing in the inspired word of Elohim is there either on accident, or for light-reading purposes. Therefore, could it be that by properly folding the napkin that had covered the Bread of Life, and placing it at the side of His setting in the tomb, that Yeshua signaled to His disciples that He had enjoyed His Last Supper with them; and that He would gladly come again to them, if He were invited?

About Joining Nazarene Israel

Sometimes people ask how to join Nazarene Israel. This is a very good question, and the answer is that when we accept Yeshua as our Messiah, we become Nazarenes at that time. When He calls us, and we respond to His call, that makes us Nazarenes. From there it is only a matter of being faithful to do everything He commands.

Mattityahu (Matthew) 28:19-20

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

[*For why we immerse only in Yeshua's name, please see "*Immersion in Yeshua's Name Only*," in [Nazarene Scripture Studies, Volume 3](#).]

To do all that Yeshua commands is not easy, or simple, but it is what our Husband wants. As we show in our other studies, Yeshua said not to think He was sent to destroy the Torah (the Law of Moshe). Rather, Yeshua says we must obey the Torah better than the scribes (Karaites) and the Pharisees (Orthodox) do, or we will by no means enter the kingdom of heaven.

Mattityahu (Matthew) 5:17-20

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

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

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

What does it mean to keep the Torah better than the scribes and the Pharisees? There are both material and spiritual requirements. In Matthew 23:23, Yeshua said it was right for the scribes and the Pharisees to pay their tithes according to the letter of the Torah, but they had neglected the weightier matters of Torah, including justice, mercy, and faith. Yeshua said it is good that the scribes and the Pharisees pay their tithes according to the letter of the Torah, but to do so in the right Spirit (His Spirit).

Mattityahu (Matthew) 23:23

23 "Woe to you, scribes and Pharisees, hypocrites! For you pay tithe of mint and anise and cumin, and have neglected the weightier matters of the law: justice and mercy and faith. These you ought to have done, without leaving the others undone."

Tithes are essentially kingdom taxes, and they are used to expand and further Yeshua's kingdom. The church says the letter is not important, so long as we believe on Him. However, that is not what Yeshua says. What Yeshua says is that both the Spirit and the letter matter.

But if there is no temple today, then why did Yeshua tell us that tithing was good? It is because the purpose of the tithe is to fund the Great Commission, the ultimate

purpose of which is not just to bring the lost sheep of the house of Israel home, and not just to build a temple, but to expand the Melchizedekian order indefinitely, until it fills the whole earth. The reality is that such a spiritual war campaign takes funding, and we are the source.

Yeshayahu (Isaiah) 9:7

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

If paying our kingdom taxes to help establish a kingdom for Yeshua is a hard thing with us, then we do not know Yeshua, and the truth is not in us.

Yochanan Aleph (1 John) 2:3-6

3 Now by this we know that we know Him, if we
keep His commandments.

4 He who says, "I know Him," and does not keep
His commandments, is a liar, and the truth is not in
him.

5 But whoever keeps His word, truly the love of
Elohim is perfected in him. By this we know that we
are in Him.

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

Yet it is not as if Yeshua is greedy for money, for He said that the widow who put in the two mites gave more than all the rest, because she gave even despite her needs.

Marqaus (Mark) 12:43-44

43 So He called His disciples to Himself and said
to them, "Assuredly, I say to you that this poor

widow has put in more than all those who have
given to the treasury;

44 for they all put in out of their abundance, but she
out of her poverty put in all that she had, her whole
livelihood."

Yahweh does not need our money, or us. However, what He wants is to find a bride for His Son, who loves Him more than her own life. The way He does this is to test us, to know what is in our hearts, whether we will keep the commandments of Elohim or not.

Devarim (Deuteronomy) 8:2

2 "And you shall remember that Yahweh your
Elohim led you all the way these forty years in the
wilderness, to humble you and test you, to know
what was in your heart, whether you would keep
His commandments or not."

Yeshua the Door, and His Standards

Yeshua says that He is the Door (Gate) of the sheepfold. That is why He gets to set the standards for entry into His assemblies—and as we already saw, the standard He set is that we must obey the letter of the Torah, with a heart that loves Him, and each other. If any man enters into fellowship and does not keep these standards, he is as a thief, and a robber, because he is there to take.

Yochanan (John) 10:1

1 "Most assuredly, I say to you, he who does not
enter the sheepfold by the Door, but climbs up
some other way, the same is a thief and a robber."

Our carnal fleshly nature is to see how much we can get, for how little. We all do this when shopping. However, when we apply this principle to Yeshua's kingdom, we

profane Yeshua's kingdom (and insult Elohim) because we did not set His service apart from the world. Had we set His worship apart we would have been eager to pay our tithes, because we know how important the kingdom is to Yeshua, and the tithe is how His work gets funded.

When people come to fellowship but don't tithe (or when they keep back part of the tithe), they qualify as thieves and robbers because it means the congregational elders no longer have the resources they need to do the work in their town. The carnally-minded one might think there is no problem, because there was a fellowship for them to come to, and they derived benefit from it. And this is precisely the problem. Because the carnally-minded one got good out of it, he sees no need to give back. He got what he wants—and he never thinks about what Yeshua wants.

What Yeshua wants is that we all pay our tithes, so that the elders have the funds to missionize their town, and also to support the separated priesthood in their work for Him. But when people say, "I got what I wanted, I don't see any need to tithe," they are robbing Elohim's elders and the separated priesthood of the funding they need to carry out Yeshua's work. That is why Yahweh calls not tithing, "robbing Elohim."

Malachi 3:8

8 "Will a man rob Elohim? Yet you have robbed Me! But you say, 'In what way have we robbed You?' In tithes and offerings."

The tithe and the offering are Yahweh's spiritual taxes. These taxes pay for the day to day operations of our global spiritual government, which Ephesians 2:19-22 calls the *foundation of apostles and prophets*. It is made up of apostles and prophets (who can hear in the Spirit.)

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.

As we show in other places, the foundation of apostles and prophets is called the *council of apostles and elders* in Acts 15.

Ma'asei (Acts) 15:6

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

As we show in [Torah Government](#), Acts 15 was where the senior apostles and senior congregational elders all gathered to decide a question of doctrine, so that there would be a single clean doctrine. This was necessary, if the body was not to split. The reason they were able to meet in the first place is that the people were supporting the work. Had the people not been supporting the work then the apostolic foundation would not have been able to meet, and the body would have split right there in the first century (as true unity can only take place around a single clean doctrine).

Carnality vs. Spirituality

When we are spiritual, and pay our tithes, then the body can afford to host a meeting of its leaders, and doctrinal differences can be worked out. This costs money, and it

is not easy, but it glorifies Yeshua greatly, because it is obvious to all that the reason we all pay money to bring our spiritual gifts to the spiritual warfare is because we love Yeshua (and Yahweh knows this).

If, however, we are carnal, division does not bother us, because so long as we are getting what we want, it does not matter to us that Yeshua is not getting what He wants.

Qorintim Aleph (1 Corinthians) 3:1-4

1 And I, brethren, could not speak to you as to spiritual people but as to carnal, as to babes in Messiah.

2 I fed you with milk and not with solid food; for until now you were not able to receive it, and even now you are still not able;

3 for you are still carnal. For where there are envy, strife, and divisions among you, are you not carnal and behaving like mere men?

4 For when one says, "I am of Shaul," and another, "I am of Apollos," are you not carnal?

There are also carnally-minded ministers. These are not willing to discipline themselves to obey Yeshua's words either. Isaiah likens them to dumb greedy dogs which cannot bark to warn the people about the dangers of independent ministers. Perhaps the reason they cannot bark is that they are too busy making a profit? Yahweh tells us that all such greedy, unrighteous, self-serving ministers shall die.

Yeshayahu (Isaiah) 56:9-11

9 "All you beasts of the field, come to devour, All you beasts in the forest.

10 His watchmen are blind, They are all ignorant; They are all dumb dogs, They cannot bark; Sleeping, lying down, loving to slumber.

11 Yes, they are greedy dogs Which never have enough. And they are shepherds Who cannot understand; They all look to their own way, Every one for his own gain, From his own territory."

Kepha (Peter) tells us that these kinds of teachers lead those who have escaped the lusts of the flesh back into error, by speaking great swelling words of emptiness that do not lead to the fulfillment of Yeshua's will.

Kepha Bet (2 Peter) 2:18-22

18 For when they speak great swelling words of emptiness, they allure through the lusts of the flesh, through lewdness, the ones who have actually escaped from those who live in error.

19 While they promise them liberty, they themselves are slaves of corruption; for by whom a person is overcome, by him also he is brought into bondage.

20 For if, after they have escaped the pollutions of the world through the knowledge of the Master and Savior Yeshua Messiah, they are again entangled in them and overcome, the latter end is worse for them than the beginning.

21 For it would have been better for them not to have known the way of righteousness, than having known it, to turn from the set-apart commandment delivered to them.

22 But it has happened to them according to the true proverb: "A dog returns to his own vomit," and, "a sow, having washed, to her wallowing in the mire."

Enter by the Narrow Gate

Yeshua tells us that most of those who believe on Him will find a broad, easy pathway that leads to destruction (and most of them would go that way). There would also be a narrow and afflicted pathway that leads to life, yet few would find it.

Matityahu (Matthew) 7:13-14

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

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

We cannot overcome these afflictions in the flesh. The only way to walk this pathway is to die to our ourselves and the desires of our flesh, to be filled with His Spirit, and to allow His Spirit to move us about.

Romim (Romans) 8:11

11 But if the Spirit of Him who raised Yeshua from the dead dwells in you, He who raised Messiah from the dead will also give life to your mortal bodies through His Spirit who dwells in you.

When we die to our flesh, and are filled with His Spirit, His Spirit dwelling in us unquenched is what leads to eternal life.

Yochanan (John) 12:24-25

24 "Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain.

25 He who loves his life will lose it, and he who hates his life in this world will keep it for eternal life."

As long as we live in these bodies of flesh, Satan gives us opportunities to settle for less than what Yeshua wants. When we know this, we must take heed to our spirits, and not our flesh. When we realize that our eternal lives are what is at stake, the only reasonable response is to lay down the rest of our lives in humble and joyful service.

Romim (Romans) 12:1-2

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

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

Unless our righteousness exceeds the righteousness of the scribes and the Pharisees because of our love for Yeshua and our zeal to obey His every word, we will by no means enter the kingdom of heaven.

Mattityahu (Matthew) 5:20

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

He who has ears, let him hear.

Torah, Beards, and Hair Length

In Leviticus 19:27, Yahweh says not to shave the sides of our heads, nor to disfigure the edges of our beards.

Vayiqra (Leviticus) 19:27 (NKJV)

27 “You shall not shave around the sides of your head, nor shall you disfigure the edges of your beard.”

Some believe this means we should never cut our hair or beards (but always to let them grow long). However, this interpretation is problematic because of two other commands. The first is Ezekiel 44:20, in which Yahweh says that in the millennial temple, the priests and Levites are to keep their hair well trimmed.

Yehezqel (Ezekiel) 44:20

20 "They shall neither shave their heads, nor let their hair grow long, but they shall keep their hair well trimmed.”

Logically, if Leviticus 19:27 means never to cut our hair, then Yahweh is contradicting Himself by commanding the priests to trim their hair in Ezekiel 44:20. Since we know Yahweh does not contradict Himself, we know that Leviticus 19:27 cannot mean Israelite males are never to cut their hair or beards.

A second witness is seen in the Nazirite vow of Numbers chapter 6, in which a Nazirite (separated one) can take an additional (voluntary) vow not to cut his hair.

Bemidbar (Numbers) 6:5

5 “All the days of the vow of his separation no razor shall come upon his head; until the days are

fulfilled for which he separated himself to Yahweh, he shall be set-apart. Then he shall let the locks of the hair of his head grow.”

The issue is that if Israelite males are already told never to cut their hair in Leviticus 19:27, then it is redundant to tell the Nazirite not to cut his hair or beard as part of a voluntary vow (and Yahweh is not going to repeat Himself unnecessarily, or command redundant things). This gives us a second witness that Leviticus 19:27 does not mean the average Israelite male is not to cut his hair.

So what does Leviticus 19:27 mean? Let us look at it in context.

Vayiqra (Leviticus) 19:26-29

26 “You shall not eat anything with the blood, nor shall you practice divination or soothsaying.

27 You shall not shave around the sides (תַּאֲזָנָיִם) of your head, nor shall you disfigure the edges (תַּאֲזָנָיִם) of your beard.

28 You shall not make any cuttings in your flesh for the dead, nor tattoo any marks on you: I am Yahweh.

29 'Do not prostitute your daughter, to cause her to be a harlot, lest the land fall into harlotry, and the land become full of wickedness.”

In Hebrew, the sides of the head and the edges of the beard are both called the *pe'ot* (תַּאֲזָנָיִם). This word is plural for *pe'ah* (referring to the *mouth*).

OT:6285 *pe'ah* (pay-aw'); feminine of OT:6311; properly, mouth in a figurative sense, i.e. direction, region, extremity:

KJV - corner, end, quarter, side.

There are many different interpretations, but this is why some Orthodox Jews do not cut their side curls, while they keep the rest of their hair well trimmed (in keeping with Ezekiel 44:20).

Others believe what Yahweh wants is that we not shave the sides of our heads, or grow goatees. Both goatees and shaving the side of the head were common practice in ancient Egypt, and may also have been common in ancient Canaan. If so, then Yahweh's meaning may be that we not look or behave anything like the pagans of ancient Egypt, or the ancient land of Canaan.



The Death of the Apostle Yaakov

In our other studies we saw that after Yeshua's death, the leadership of the Nazarene sect went to Yeshua's half-brother *Yaakov HaTzaddik* (James the Righteous, aka the Apostle James). Because the Pharisees wanted to end the Nazarene sect they decided to kill Yaakov by stoning, even though he was otherwise one of "the most equitable of citizens." The famous Jewish high priest and historian Flavius Josephus tells us that the Sanhedrin took the opportunity to put Yaakov to death in the leadership gap that took place in between the death of the Roman procurator Festus and the arrival of his replacement, Albanus. This is recorded in Josephus' *Antiquities of the Jews*, chapter 20. (I have left the names unaltered from the translations.)

And now Caesar, upon hearing [of] the death of Festus, sent Albanus into Judea, as procurator; but the king deprived Joseph of the high priesthood, and bestowed the succession to that dignity on the son of Ananus, who was also himself called Ananus. Now the report goes, that this oldest Ananus proved a most fortunate man; for he had five sons who had all performed the office of a high priest to God, and who had himself enjoyed that dignity a long time formerly, which had never happened to any other of our high priests; but this younger Ananus, who, as we have told you already, took the high priesthood, was a bold man in his temper, and very insolent; he was also of the sect of the Sadducees, who are very rigid in judging offenders, above all the rest of the Jews, as we have already observed; when, therefore, Ananus was of this disposition, he thought he had now a proper opportunity [to exercise his authority].

Festus was now dead, and Albanus was but upon the road; so he assembled the Sanhedrin of judges, and brought before them the brother of Jesus, who was called Christ, whose name was James, and some others, [or some of his companions]; and, when he had formed an accusation against them as breakers of the law, he delivered them to be stoned: but as for those who seemed the most equitable of the citizens, and such as were the most uneasy at the breach of the laws, they disliked what was done; they also sent to the king [Agrippa], desiring him to send to Ananus that he should act so no more, for what he had already done was not to be justified. (Josephus, *Antiquities* 20.197-201)

Because Yaakov's murder takes place after Festus died but before Albanus had arrived to replace him, secular history tells us that Yaakov died in the year 62 CE. However, if we read the works of the Christian chronicler Eusebius we also see that his martyrdom took place just before the Passover.

Eusebius lived from 260-339 CE. In his *Ecclesiastical History*, he passes down an account that he says came from Hegesippus (who lived from 110-180 CE). (Again we are leaving the names unaltered.)

James, the brother of the Lord, succeeded to the government of the Church in conjunction with the apostles. He has been called the Just by all from the time of our Saviour to the present day; for there were many that bore the name of James....

Therefore when many even of the rulers believed, there was a commotion among the Jews and Scribes and Pharisees, who said that there was danger that the whole people would be looking for

Jesus as the Christ. Coming therefore in a body to James they said, 'We entreat you, restrain the people; for they are gone astray in regard to Jesus, as if he were the Christ. We entreat you to persuade all that have come to the feast of the Passover concerning Jesus; for we all have confidence in you. For we bear you witness, as do all the people, that you are just, and do not respect persons. [Matthew 22:16]

Therefore, persuade the multitude not to be led astray concerning Jesus. For the whole people, and all of us also, have confidence in you. Stand therefore upon the pinnacle of the temple, that from that high position you may be clearly seen, and that your words may be readily heard by all the people. For all the tribes, with the Gentiles also, have come together on account of the Passover.'

Apparently Yaakov agreed to speak to the people, but not to defame Yeshua. Rather, he took the opportunity to speak on Yeshua's behalf.

The aforesaid Scribes and Pharisees therefore placed James upon the pinnacle of the temple, and cried out to him and said: 'You just one, in whom we ought all to have confidence, forasmuch as the people are led astray after Jesus, the crucified one, declare to us, what is the gate of Jesus.'

And he answered with a loud voice, 'Why do you ask me concerning Jesus, the Son of Man? He himself sits in heaven at the right hand of the great Power, and is about to come upon the clouds of heaven.'

And when many were fully convinced and gloried in the testimony of James, and said, 'Hosanna to the Son of David,' these same Scribes and Pharisees said again to one another, 'We have

done badly in supplying such testimony to Jesus. But let us go up and throw him down, in order that they may be afraid to believe him.'

And they cried out, saying, 'Oh! Oh! The just man is also in error.' And they fulfilled the Scripture written in Isaiah, 'Let us take away the just man, because he is troublesome to us: therefore they shall eat the fruit of their doings.'

So they went up and threw down the just man, and said to each other, 'Let us stone James the Just.' And they began to stone him, for he was not killed by the fall; but he turned and knelt down and said, 'I entreat you, Lord God our Father, forgive them, for they know not what they do.' [Luke 23:34]

And while they were thus stoning him one of the priests of the sons of Rechab, the son of the Rechabites, who are mentioned by Jeremiah the prophet, cried out, saying, 'Stop. What are you doing? The just one prays for you.'

And one of them, who was a fuller, took the club with which he beat out clothes and struck the just man on the head. And thus he suffered martyrdom. And they buried him on the spot, by the temple, and his monument still remains by the temple. [Eusebius, *Ecclesiastical History (History of the Church)*, quoting Hegesippus, 2.23.4,10-18]

Apparently the Pharisees and Sadducees believed that they would be able to disperse the Nazarenes by striking the new under-shepherd of the sheep, just as they had earlier struck Yeshua.

Zechariah 13:7

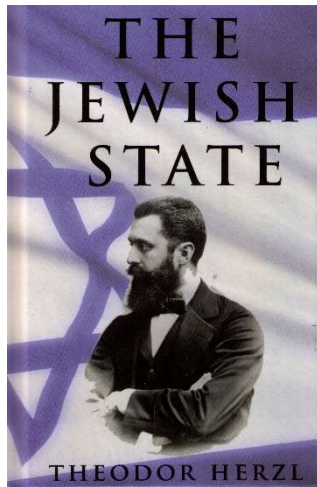
7 "Awake, O sword, against My Shepherd, Against the Man who is My Companion," Says Yahweh of hosts. "Strike the Shepherd, And the sheep will be

scattered; Then I will turn My hand against the little ones.”

However, their plan failed, because the truth cannot be destroyed. The Spirit of Yeshua raised up new leadership, and the sect of the Nazarenes carried on, to the glory of our King.

Political Zionism Reconsidered

Political Zionism is the idea that the Jewish people have not only the authority, but also the responsibility to act as their own Messiah, and bring themselves back to the land of Israel by their own power and strength. This idea first took hold around 1896, as advocated by Theodore Herzl in his book, *Der Judenstaat* (The Jewish State).



It is easy to understand why the Jewish people might want to establish their own state. After they were sent into exile by the Romans for the death of Yeshua (Jesus), they suffered for many centuries at the hands of the Catholics, the Eastern Orthodox Christians, and the Protestants. It was only after the so-called Enlightenment (the Luciferism) of the 18th century that European Christian nations allowed Jews to be citizens.

While there is still a lot of anti-Jewish sentiment in the Christian world, things began to change after the Holocaust. After a third of world Jewry died, the Jews began to campaign for their own state in the land of Israel, and world public opinion shifted in favor of a Jewish state. American Evangelical Christians have been among the strongest supporters in this regard, and this trend makes more sense if we understand the *Two Houses of Israel*.

As we show in the study [Nazarene Israel](#), *the Original Faith of the Apostles*, there were originally twelve tribes

of Israel. These twelve tribes began to segregate into two camps during the era of Judges. While there was a great deal of animosity and fighting, there was also a natural family affinity between the two houses.

The northern ten tribes were called by a few different names, including the *house of Israel*, also called the *house of Ephraim*, and *Joseph*. These ten tribes were taken into captivity by Assyria around 732 BCE for gross violations of the *Torah of Moshe* (the Law of Moses). As we show in [Nazarene Israel](#) and other studies, the Scripture prophecies tell us that these lost *Ephraimites* would start to reappear around 1998 CE, with other advances in 2017. Yet the largest contingent of the Ephraimites would not realize who they were until after the tribulation and Armageddon (circa 2048-2049).

The two southern tribes were called the *house of Judah*, and for various reasons they kept the Torah of Moshe better than the northern house of Ephraim did. However, they still violated the Torah regarding the land rest laws, and Yahweh send the Babylonian Empire to take them into the Babylonian Exile circa 586 BCE. Starting some 70 later, a fraction of them returned in the days of Ezra and Nehemiah. They went on to repopulate the land, and this is the same group who asked the Romans to put Yeshua the Messiah to death in the first century. The Romans then destroyed the temple in 70 CE, and they also began persecuting the house of Judah at that time. This persecution continues even to this day, through the actions of the Roman Catholic Church.

As we show in [Nazarene Israel](#), the prophecies tell us that the Ephraimites would be scattered into all the four corners of the earth. Today their genetics are to be found literally in every family, every nation, and every clan—yet when we speak of the Ephraimites, usually mean

those who have accepted the Good News in Yeshua. As we show in [Nazarene Israel](#) there would be many Ephraimites in the United States, even if they are still lost inside of Christianity (and are not aware that they are Ephraimites). The large numbers of Ephraimites in the United States is undoubtedly the reason for the strong support America's evangelical Christians give to the State of Israel. The natural family affinity between the Ephraimites and Jews also helps to explain why US President Trump recently recognized Jerusalem as the capital of the State of Israel, legitimizing the efforts of political Zionist Jews to restore themselves to the land of Israel without aid of the Messiah. But the question we need to ask ourselves at this point is, no matter how much we love Judah, is political Zionism biblically correct? Or is it rebellion against Yeshua, meaning that we should abstain (out of loyalty to Yeshua)?

Ezekiel 37 speaks of the restoration of the Two Houses of Israel. First Ezekiel is told to "take a tree" (a stick) for the house of Judah. Then Ezekiel is told to "take a tree" for the house of Ephraim (Israel). Then Ezekiel is to put both trees together, so that they become one tree in his hand. (The word צֶמַח is Strong's OT:6086, commonly translated as "stick," but meaning tree in this case.)

Yehezqel (Ezekiel) 37:15-22

15 Again the word of Yahweh came to me, saying,
16 "As for you, son of man, take a tree for yourself and write on it: 'For Judah and for the children of Israel, his companions.' Then take another tree and write on it, 'For Joseph, the stick of Ephraim, and for all the house of Israel, his companions.'

17 Then join them one to another for yourself into one tree, and they will become one in your hand.

18 "And when the children of your people speak to you, saying, 'Will you not show us what you mean by these?' —

19 say to them, 'Thus says Yahweh Elohim: "Surely I will take the tree of Joseph, which is in the hand of Ephraim, and the tribes of Israel, his companions; and I will join them with it, with the tree of Judah, and make them one tree, and they will be one in My hand."

20 And the trees on which you write will be in your hand before their eyes.

21 "Then say to them, 'Thus says Yahweh Elohim: "Surely I will take the children of Israel from among the nations, wherever they have gone, and will gather them from every side and bring them into their own land;

22 and I will make them one nation in the land, on the mountains of Israel; and one king shall be king over them all; they shall no longer be two nations, nor shall they ever be divided into two kingdoms again."

When I was first introduced to this passage I was told that the command to take a tree for Judah was fulfilled by Jewish political Zionism. The Jewish political Zionists had taken action to organize (i.e., they had taken a tree), and because they had organized they had the political clout to come home. Based on that, it seemed to make sense that Ephraim should also organize, and take the initiative to come home. However, considering our other studies, there are some issues with this interpretation.

First, no matter what Judah did historically, verse 19 says that Yahweh will take the tree of Joseph (in the hand of Ephraim) and join it with the tree of Judah. That seems to indicate that while Ephraim should organize (take a tree), that he should also wait for Yahweh to bring

him home. A second witness is found in verse 21, which says that Yahweh will take the children of Israel from among the nations, and gather them from every side, and bring them into their own land. While this may speak of Ephraim organizing, it does not speak of Ephraim regathering himself (as in political Zionism). Rather, he should wait for Yahweh to bring him home.

Additionally, in [Revelation and the End Times](#) we saw that Ephraim comes home after Armageddon, which takes place near the start of the millennium. (This is why bow and sword of battle are shattered from the earth).

Hoshea (Hosea) 2:18-23

18 "In that day I will make a covenant for them With the beasts of the field, With the birds of the air, And with the creeping things of the ground. Bow and sword of battle I will shatter from the earth, To make them lie down safely.

19 "I will betroth you to Me forever; Yes, I will betroth you to Me In righteousness and justice, In lovingkindness and mercy;

20 I will betroth you to Me in faithfulness, And you shall know Yahweh.

21 "It shall come to pass in that day That I will answer," says Yahweh; "I will answer the heavens, And they shall answer the earth.

22 The earth shall answer With grain, With new wine, And with oil; They shall answer Jezreel.

23 Then I will sow her for Myself in the earth [i.e., the land of Israel], And I will have mercy on her who had not obtained mercy; Then I will say to those who were not My people, 'You are My people!' And they shall say, 'You are my Elohim!'"

It is only after bow and sword of battle are shattered from the earth that Yahweh re-sows Ephraim into the land.

This is the same event as when Yahweh gathers Ephraim from every side, and brings him into the land of Israel, as we already saw in Ezekiel 37:21.

Armageddon is also when the survivors of Judah accept Yeshua as Messiah (instead of attempting to fulfill the role of the Messiah themselves).

Zechariah 12:9-11

9 "It shall be in that day that I will seek to destroy all the nations that come against Jerusalem.

10 And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on Me [Yeshua] whom they pierced. Yes, they will mourn for Him as one mourns for his only son, and grieve for Him as one grieves for a firstborn.

11 In that day there shall be a great mourning in Jerusalem, like the mourning at Hadad Rimmon in the plain of Megiddo."

So as much as we love Judah, and as much as we can understand his desire for an end to his long exile, it is not right to support political Zionism, because in the end political Zionism is an attempt to go around the need to believe on Yeshua. Further to that point, by supporting him, the Evangelical Christian community is sharing in his evil deeds (verse 11).

Yochanan Bet (2 John) 7-11

7 For many deceivers have gone out into the world who do not confess Yeshua Messiah as coming in the flesh. This is a deceiver and an antimessiah.

8 Look to yourselves, that we do not lose those things we worked for, but that we may receive a full reward.

9 Whoever transgresses and does not abide in the doctrine of Messiah does not have Elohim. He who abides in the doctrine of Messiah has both the Father and the Son.

10 If anyone comes to you and does not bring this doctrine, do not receive him into your house nor greet him;

11 for he who greets him shares in his evil deeds.

What evil deeds? As we show in [Revelation and the End Times](#), there will one day be an anti-Messiah's temple in Jerusalem, in which a man of sin (i.e., the papacy or its successor) will rule.

Thessaloniquim Bet (2 Thessalonians) 2:3-4

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

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



Above is a picture of the Ashkenazi and Sephardic Grand Rabbis asking the papacy to establish a “United Nations of Religion” on the Temple Mount. The rabbis asked the head of Mystery Babylon to officiate in their temple, because the rabbinical order was created in Babylon (and is essentially Babylonian). Together with Cousin Ishmael they will ultimately build this anti-Yeshua temple in the Zionist State of Israel.

Persecution: The Birkhat HaMinim

We don't know the exact year of Yeshua's birth, but many historians believe that Yeshua was born around +/- 4 BCE. However, we do know that His ministry began some 30 years later.

Luqa (Luke) 3:23

23 Now Yeshua Himself began His ministry at about thirty years of age, being (as was supposed) the son of Joseph, the son of Heli...

We also know that it was Yeshua's custom to go into the synagogues, and teach the people in the synagogues.

Luqa (Luke) 4:15-16

15 And He taught in their synagogues, being glorified by all.

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

The reason Yeshua quit going to the synagogues was that the Council (Sanhedrin) decided that He was to die.

Yochanan (John) 11:49-54

49 And one of them, Caiaphas, being high priest that year, said to them, "You know nothing at all,
50 nor do you consider that it is expedient for us that one man should die for the people, and not that the whole nation should perish."

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.

53 Then, from that day on, they plotted to put Him to death.

54 Therefore Yeshua no longer walked openly among the Jews, but went from there into the country near the wilderness, to a city called Ephraim, and there remained with His disciples.

The Sanhedrin's goal was to strike the Shepherd, so that the sheep would scatter.

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."

However, the sheep did not scatter until the persecution that arose in the days of Shaul (Paul). Even then, while the believers scattered, the apostles (under-shepherds) stayed in Jerusalem.

Ma'asei (Acts) 8:1

8 Now Shaul was consenting to his death. At that time a great persecution arose against the ecclesia which was at Jerusalem; and they were all scattered throughout the regions of Judea and Samaria, except the apostles.

The church teaches that after Shaul's conversion, he only went into the synagogues to make converts, but that his primary focus was on starting separate church assemblies. However, the Renewed Covenant does not support this narrative. Rather, Shaul's custom was to go

into the synagogues and witness Yeshua—but that he stayed in the same synagogues when he was allowed.

Ma'asei (Acts) 17:1-2

1 Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews.

2 Then Shaul, as his custom was, went in to them, and for three Sabbaths reasoned with them from the Scriptures...

Even when Shaul was expelled from the synagogue in Corinth, he only went next door until the ruler of the synagogue in Corinth came to believe.

Ma'asei (Acts) 18:4-8

4 And he reasoned in the synagogue every Sabbath, and persuaded both Jews and Greeks.

5 When Silas and Timothy had come from Macedonia, Paul was compelled by the Spirit, and testified to the Jews that Yeshua is the Messiah.

6 But when they opposed him and blasphemed, he shook his garments and said to them, "Your blood be upon your own heads; I am clean. From now on I will go to the Gentiles."

7 And he departed from there and entered the house of a certain man named Justus, one who worshiped Elohim, whose house was next door to the synagogue.

8 Then Crispus, the ruler of the synagogue, believed on Yahweh with all his household. And many of the Corinthians, hearing, believed and were immersed.

After these things, Shaul separated his Nazirite vow, which calls for shaving the head (Numbers 6:18).

Ma'asei (Acts) 18:18

18 So Shaul still remained a good while. Then he took leave of the brethren and sailed for Syria, and Priscilla and Aquila were with him. He had his hair cut off at Cenchrea, for he had taken a vow.

As we show in [Nazarene Israel](#), when Shaul arrived in Jerusalem he met with the Apostle Yaakov (James), who judged the Nazarene sect after Yeshua's death. Because there was confusion about Shaul's teachings, Yaakov told Shaul to pay for the animals needed to separate the Nazirite vows of four other men, in addition to his own. This would be a total of fifteen animals, and five of the sacrifices would be for sin (Numbers 6:14). Because of this, all would know that Shaul also walked orderly, and kept the Torah.

Ma'asei (Acts) 21:20-24

20 And when they heard it, they glorified Yahweh. And they said to him, "You see, brother, how many myriads of Jews there are who have believed, and they are all zealous for the Torah [law of Moses];

21 but they have been informed about you that you teach all the Jews who are among the Gentiles to forsake [the Torah of] Moses, saying that they ought not to circumcise their children nor to walk according to the customs.

22 What then? The assembly must certainly meet, for they will hear that you have come.

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

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

The Birkhat HaMinim: The Curse on the Sects

Although the persecution in the first century was intense, when there was not persecution the Nazarenes could go into the synagogues, and could even offer sacrifices in the temple. How then did the situation get to be as it is today, where the Nazarene sect is banned?

In addition to the sect of the Nazarenes proper there were also three other sects that believed on Yeshua. In Acts 15 we meet the rabbinic sect of the Pharisees who believed on Yeshua. These are rabbinic Jews who also believe on Yeshua (whether secretly or in the open). In Acts 15 they advocate circumcision after the custom of Moshe, which refers to rabbinic custom and tradition. Here they are asserting that rabbinic tradition must be kept or one is not saved.

Ma'asei (Acts) 15:1

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

There are also the Hellenists of Mark 9:38-40, who did all manner of wonderful works in Yeshua's name, and who yet did not obey Yeshua's minhag (sect rules).

Mark 9:38-40

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

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

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

These Hellenists will later be known as the Kristianos, and they are the forerunners of the Christians of today. And in addition, there are also the Gnostics of 1 Timothy 6:20.

TimaTheus Aleph (1 Timothy) 6:20-21

20 O Timothy! Guard what was committed to your trust, avoiding the profane and idle babblings and contradictions of what is falsely called knowledge [Gnosis] —

21 by professing it some have strayed concerning the faith. Grace be with you. Amein.

To remove all these groups from the synagogues the rabbis composed a curse that was later brought into the synagogue service as article 12 of the Amidah (Standing Prayers). Anyone who wants to partake of the Torah service must first say the Amidah. Today the language has been modified to curse *slanderers* (*malshinim*), but it is well understood that this is a euphemism for those who believe on Yeshua.

Orthodox Amidah (Standing Prayer) Blessing 12

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

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

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

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

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

The Church father Epiphanius tells us that even in the fourth century, the Netzarim differed from the Orthodox Jews in “no essential thing,” except that they believed in Yeshua as the Messiah. They also fulfilled such “Jewish” rites as physical circumcision and the Sabbath, which in context assuredly meant the Torah service.

The Nazarenes do not differ in any essential thing from them [meaning the Orthodox Jews], since they practice the customs and doctrines prescribed by Jewish Law; except that they believe in Christ.

They believe in the resurrection of the dead, and that the universe was created by God. They preach that God is One, and that Jesus Christ is his Son....

They are very learned in the Hebrew language. They read the Law.... Therefore they differ...from the true Christians because they fulfill till now [such] Jewish rites as the circumcision, Sabbath, and others.

[Church Father Epiphanius, “Against Heresies”, Panarion 29, 7, Page 41, 402]

Today the Nazarene faith is in a time of restoration. We do not yet have synagogues, or even our own siddur. As Yahweh leads each of us to re-learn Hebrew and the synagogue service, let us take care not to speak curses over ourselves. Let us edit out article 12 of the Amidah.

About Moshiach ben Yosef

Our Orthodox Jewish brethren have a rabbinic prophecy about a man they call *Moshiach ben Yosef* (Messiah the son of Joseph). It is tempting to think that this is the same person as Yeshua the Messiah, since Yeshua is our Messiah, and since He was born to Yosef (Joseph) and Miriam (Mary).

Mattityahu (Matthew) 1:16

16 And Yaakov begot Yosef the husband of Miriam, of whom was born Yeshua who is called Messiah.

However, the rabbinic person Moshiach ben Yosef is not the same as Yeshua our Messiah at all. In fact, it might be said that the rabbinic concept of Moshiach ben Yosef is *anti-Yeshua*, since the rabbis expect him to be a son of Joseph (i.e. a Christian) who converts to Orthodox Judaism, and allegedly convinces many other Christians to convert to Orthodox Judaism as well.

Not many Jews understand the prophecy over Moshiach ben Yosef, or the tie-in with Christianity as Joseph. The reason I know about it is that at one time, the Orthodox rabbis thought it was going to be me (Elohim forbid!). It is important for Hebraic Roots believers to understand what this prophecy is about, however, because the Orthodox rabbis are still looking for this character, and they hope to find him in the Hebrew Roots movement.

To understand why the rabbis are looking for a person such as Moshiach ben Yosef, let us briefly review some things we learned in *Nazarene Israel*. Israel had twelve sons. Each of these sons fathered one of the tribes of

Israel. However, the nation later split into two parts, with ten tribes in the north, and two tribes in the south.

The southern two tribes were led by the tribe of Judah. Scripture calls them the *house of Judah*, or *Jacob*.

The northern ten tribes were led by the tribe of Ephraim (Ef-rai-eem). Ephraim was the younger son of the patriarch Joseph.

B'reisheet (Genesis) 41:51-52

51 Joseph called the name of the firstborn Manasseh: "For Elohim has made me forget all my toil and all my father's house."

52 And the name of the second he called Ephraim: "For Elohim has caused me to be fruitful in the land of my affliction."

The ten tribes in the north were called by several names, including the *house of Israel*, the *house of Ephraim*, and *Joseph* (as Ephraim was Joseph's son). In [Nazarene Israel](#) and other places we show how these northern ten tribes of Ephraim were taken into captivity in Assyria, and yet prophecy tells us they will return to the land of Israel one day, because of their faith in Yeshua Messiah. In Hebraic thought, this is why Yeshua's father's name was Yosef, was that the believers in Yeshua would be used to add sons to the nation of Israel.

But the rabbis don't want the tribes to add sons to the nation of Israel due to their faith in Messiah Yeshua. The rabbis want the ten tribes to deny Yeshua and convert to Orthodox Judaism, because they see Yeshua as an idol. They know Ephraim was carried away into captivity in Assyria because of golden calf worship, and they see Yeshua as a manifestation of Ephraim's desire to worship idols.

Melachim Bet (2 Kings) 17:15-16

15 And they rejected His statutes and His covenant that He had made with their fathers, and His testimonies which He had testified against them; they followed idols, became idolaters, and went after the nations who were all around them, concerning whom Yahweh had charged them that they should not do like them.

16 So they left all the commandments of Yahweh their Elohim, made for themselves a molded image and two calves, made a wooden image and worshiped all the host of heaven, and served Baal [the Lord].

Judah watched Ephraim leave the land because he was worshipping golden calves, and he believes that before Ephraim can return to the land, first he must give up his idols. That is why, when we Ephraimites try to tell the rabbis that we are Ephraimites, and that we want to come home because of Yeshua, all they can imagine is that we are Josephites worshipping a spiritual extension of Jeroboam's golden calves. They mistakenly take it as confirmation that their prophecy is correct, and they continue to wait for their Moshiach ben Yosef character.

For the sake of clarification, the doctrine of Moshiach ben Yosef is not widespread in Judaism. However, it is widespread within the Hasidic (Ultra Orthodox) Israeli Jews, and especially among the Chabad. A Chabad rebbetzin once told me, "It is common knowledge in Judaism that the Ephraimites are lost inside Christianity. Everyone knows that!" She probably meant everyone in the Chabad-Chasidic world, but the Chabad world is quite large, and very influential. For example, President Trump's son in law Jared Kushner is Chabad (as is President Trump's daughter Ivanka). That is not to imply that Jared Kushner has heard of Moshiach ben Yosef,

but only to state that somewhere up the line, his rabbis probably subscribe to this doctrine, and both Chabad and the Chasidim were involved in getting Noachide (Sons of Noach) legislation signed into US law under President Bush.

The rabbis will likely continue to believe in the Noachide Laws and Moshiach ben Yosef until Yeshua appears at Armageddon. However, we hope this short article helps to explain why some rabbis hope to see a man they call Moshiach ben Yosef convert to Orthodox Judaism, and convince other Christians to do the same.

With great respect and love to our Orthodox brothers, may it never be. Amein.

Junia: Woman Apostle or Courier?

Summary:

Near the end of Romans, the Apostle Shaul greets some of his fellow workers by name. Among these are Andronicus and Junia (or Junias), who it says were “of note among the apostles.” The New King James Version (NKJV) renders Romans 16:7 this way.

Romans 16:7 NKJV

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

However, other versions such as the New American Standard (NASB) tell us that Junia was actually a man named Junias, and that he was an outstanding apostle.

Romans 16:7 NASB

7 Greet Andronicus and Junias, my kinsmen, and my fellow prisoners, who are outstanding among the apostles, who also were in Christ before me.
NASB

While most Greek texts indicate a female rendering (Junia), most translators have historically rendered it in the male form (Junias). This is because there are many other Scripture passages which prohibit women from holding leadership roles over men. The logic was that if Andronicus and Junias/Junia were *apostles*, then they could only be male. However, in these gender-bending end times, a growing number of Christians ask why it is not possible for a female Junia to be named as a notable apostle. This article will seek to answer this question.

Background:

In [Torah Government](#) we saw that no matter whether we are in the Levitical or the Melchizedekian order, there are three (or four) primary offices (or roles) to be fulfilled within Elohim’s kingdom (Israel).

1. Kingship (government, army)
2. Priesthood (ministry)
3. Prophetic (Yahweh’s standards)
4. Judge (special combination of all three)

Scripture gives us several precedents for women as queens (i.e., female kings), and prophetesses. There is also Deborah. Not only was she a prophetess, but she also led the nation in war. Since war is a kingship function, Deborah filled the roles of both prophet and king, which qualifies her as a judge (and when we first meet her in the narrative, she is judging the people). Yet despite the fact that Scripture shows us women queens, prophetesses, and even a judge, there is no precedent for women serving in the priesthood. Rather, the priesthood has always been exclusively male.

In [Torah Government](#) we show how these same four offices manifest in the order of Melchizedek. While the structure looks different, the same roles remain the same. Further, just as in the Levitical order, the priestly function remains the domain of the men, as Yeshua only called males as apostles. As Yeshua is our example, the fact that He selected men as apostles should teach us something. However, since some are not at ease with this, let us look closer at the issues.

Romans 16:7 What Kind of Apostles?

When we analyze Romans 16:7 in more detail, we see there are two people, Andronicus and Junia, who were “of note among the apostles.” The simple face value meaning is that they had a good name (or a good reputation) among the apostles. As written, it does not necessarily imply that Andronicus and Junia (or Junias) were apostles—just that they were known by them.

Romim (Romans) 16:7 NKJV

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

There is also a question as to Junia’s gender. When we look up Junia’s name in *Strong’s Concordance* it is given as *Iouñias*, which it translates as Junias, a man’s name. (It also incorrectly asserts that the King James Version (KJV) renders it as Junias, when the KJV reads Junia.)

NT:2458 ἰουνίας Iouñias (ee-oo-nee'-as); of Latin origin; Junias, a Christian...
KJV: Junias.

While the Greek grammar gets complex, most Greek names have either male or female endings. These make it easy to identify the gender. However, Iouñias (actually Iouñian) is a neutral form. It can be made masculine (Iouñias) by adding what is called a *circumflex accent mark* over the alpha (ᾶ). If there is no circumflex accent mark over the alpha (α), the name is feminine (Junia). Because most Greek manuscripts do not have this circumflex accent over the alpha, most manuscripts indicate the female reading (Junia). However, we also need to realize that these accent marks were NOT in use in the first century (but were only added centuries later). Since we do not know who added these accent marks, or what their agenda was, some scholars believe we can

never truly know whether Iouñian is properly rendered as a male (Junias) or a female (Junia).

[Note: We believe in a Semitic inspiration. However, while the Aramaic Peshitta reads Junia, when there are questions of analysis we use the Greek texts, because they are thought to be older than the Peshitta, and therefore more valuable for analysis.]

Reconciling with Other Passages

While most Greek manuscripts read Junia, this name was typically translated as Junias (male) until the 14th century. This is because other passages in Scripture tell us that women may not exercise authority over men. The most forceful and direct of these is 1 Timothy 2, in which the Apostle Shaul prohibits women from teaching, or from having (pastoral) authority over men.

TimaTheus Aleph (1 Timothy) 2:12-14

12 And I do not permit a woman to teach or to have authority over a man, but to be in silence.

13 For Adam was formed first, then Eve.

14 And Adam was not deceived, but the woman being deceived, fell into transgression.

That Shaul himself is the author of 1 Timothy 2 should speak to those who want to treat Romans 16:7 as a legal precedent for women apostleship. It is also instructive to note that although Yeshua treated women with equal respect and dignity as men, He only called men to the apostolic office. His example is also in harmony with the Torah principle that the priesthood is the domain of men. [For more discussion on apostles and the Renewed Covenant priesthood, please see [Torah Government](#).]

Junia: Woman Apostle or Courier?

The Christian Church differs from Nazarene Israel in that the Christian Church believes the Messiah came not to show Israel how to keep the Torah correctly, but to do away with the Torah. These ask, "If Romans 16:7 tells us that Junia was an apostle, then why shouldn't there be women apostles today? In fact, why are women not invited to the highest levels of ministry leadership?" Let us seek to answer this question.

In Romans 16:7, the word apostle is *Strong's* NT652, *apostolos*, meaning "a delegate" *Strong's* tells us this word refers especially to someone who proclaims the Good News, but that is a later adaptation. Originally the word *apostolos* referred to any messenger, or anyone who is sent. It does not necessarily mean that he has any authority.

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

KJV - apostle, messenger, he that is sent.

When we look up the reference at *Strong's* NT:649, we find the word *apostello*. An *apostello* is someone sent out on a mission. However, it can also refer to someone who is set at liberty (i.e., released), which again does not imply that he has pastoral authority.

NT:649 *apostello* (ap-os-tel'-lo); from NT:575 and NT:4724; set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively:
KJV - put in, send (away, forth, out), set [at liberty].

Because the church knows there are different kinds of apostles, it refers to apostles like Shaul as, "authoritative apostles." This distinguishes them from messengers and couriers (who do not have pastoral authority over the body). Messengers and couriers were in widespread use in ancient times, and there was a great need for people (especially the priesthood) to keep in contact. Thus, some believe Romans 16:7 refers to a husband-wife courier team, who were well-known by the apostles.

Romim (Romans) 16:7 NKJV

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

If Andronicus and Junia were couriers, then Junia can be a woman, and there is no conflict with 1 Timothy 2, as she would not exercise pastoral authority over men.

The Context of Romans 16

There are several clues found in the context of Romans 16 which strongly support the idea that Andronicus and Junia were couriers. For example, when Shaul begins to close his epistle to the Romans in chapter 16, he starts off by greeting Phoebe, a deaconess. Then in verses 3 and 4 he greets Priscilla and Aquila, his fellow workers. Then he greets the assembly that is in their house, and then Epaenetus, and then Mary, finally getting around to Andronicus and Junia in verse 7. This ought to cause us to ask several questions.

Romim (Romans) 16:1-16

1 I commend to you Phoebe our sister, who is a servant [deaconess] of the assembly in Cencrea,
2 that you may receive her in Yahweh in a manner worthy of the saints, and assist her in whatever

business she has need of you; for indeed she has been a helper of many and of myself also.

3 Greet Priscilla and Aquila, my fellow workers in Messiah Yeshua,

4 who risked their own necks for my life, to whom not only I give thanks, but also all the churches of the Gentiles.

5 Likewise greet the assembly that is in their house. Greet my beloved Epaenetus, who is the firstfruits of Achaia to Messiah.

6 Greet Mary, who labored much for us.

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

8 Greet Amplias, my beloved in Yahweh.

9 Greet Urbanus, our fellow worker in Messiah, and Stachys, my beloved.

10 Greet Apelles, approved in Messiah. Greet those who are of the household of Aristobulus.

11 Greet Herodion, my countryman. Greet those who are of the household of Narcissus who are in Yahweh.

12 Greet Tryphena and Tryphosa, who have labored in Yahweh. Greet the beloved Persis, who labored much in Yahweh.

13 Greet Rufus, chosen in Yahweh, and his mother and mine.

14 Greet Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren who are with them.

15 Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the saints who are with them.

16 Greet one another with a set-apart kiss. The assemblies of Messiah greet you.

First, the Apostle Shaul was very aware of protocol. If Andronicus and Junia were authoritative apostles (like

Shaul), the protocol would have been for Shaul to greet them first (even before Phoebe). However, Shaul greets them after Phoebe, Priscilla, and Aquila. This seems to indicate that Andronicus and Junia were less prominent in Shaul's mind than Phoebe, Priscilla, and Aquila were.

Second, Shaul does not give Andronicus and Junia the same kind of praise as he gives Phoebe, Priscilla, and Aquila. Yet if Andronicus and Junia were authoritative apostles of such great prominence, why would Shaul not praise their actions more than the praise that he gives to a deaconess and his two fellow workers?

Third, much has been written about how Shaul lists the wife Priscilla before the husband Aquila in verse 3. This may indicate that Priscilla was more prominent than her husband Aquila. (We discuss Priscilla and Aquila in more detail in "Gender Roles in the Kingdom", in the [Covenant Relationships](#) collection). Yet if Andronicus and Junia were a husband-wife team as Priscilla and Aquila were, and Andronicus is listed first, it may have meant that Junia was not as prominent.

Fourth, let us notice that in 2 Thessalonians 1:1, Shaul speaks of himself and two other authoritative apostles (Silvanus and Timothy) in the first person. This tells us he self-identified as part of that group (i.e., authoritative apostles).

Thessaloniquim Bet (2 Thessalonians) 1:1

1 Shaul, Silvanus, and Timothy, To the assembly of the Thessalonians in Elohim our Father and Yahweh Yeshua Messiah...

However, in Romans 16:7, Shaul speaks of Andronicus and Junia in the third person. This seems to imply that he did not see them as belonging to the same group as

he did. Had they been notable authoritative apostles like Yaakov (James), Kepha (Peter), or Yochanan (John), why would he refer to them in the third person? Would he not have referred to them in the first person, indicating that they all belonged to the same group (authoritative apostles)?

Finally, there is the argument from silence. If Andronicus and Junia were such outstanding authoritative apostles, why do we never hear about them anywhere else, as we do with Timothy, Titus, Yaakov, Kepha, etc? And if there had been an authoritative woman apostle in the first century, who had authority to make binding decisions for the body, wouldn't Shaul have given special instructions to her, as a woman? And wouldn't there be volumes of ancient commentary written on her?

Conclusion: Andronicus and Junia were Couriers

In this article we have seen that most Greek manuscripts do not have a circumflex accent mark over Junia's name, indicating that she was a female. However, these accent marks were not in use in the first century, but were only added centuries later, by people we do not know, and whose political and spiritual motivations are not known to us. For these reasons, it can never be proven with absolute certainty whether Romans 16:7 refers to a male named Junias, or a female named Junia.

We have also seen that if Junia was indeed a woman, that she could not have been an authoritative apostle (as Shaul), because it would mean she have held pastoral authority over men, which is prohibited in 1 Timothy 2, and other places.

We have also seen that no matter whether Romans 16:7 refers to two men, or to a man and a woman, either way

it is highly unlikely that they were authoritative apostles, because the context of Romans chapter 16 does not seem to ascribe to them the kind of prominence that they would have had, were they outstanding authoritative apostles. The picture that Scripture supports is that they were faithful messenger-type apostles, who served the body as couriers.

For more information about how the body of Messiah is properly organized in Renewed Covenant times, please see [Torah Government](#) (v2.2 and later).

For more information about how Yeshua honors both men and women in the roles assigned to them in Torah, please see "Gender Roles in the Kingdom" (included in the [Covenant Relationships](#) collection).

The Rothschilds in Jeremiah 5:20-31

As we show in other places, there is more than one *house of Judah* in Scripture. One house of Judah dwells with the house of Israel (Ephraim). When the Ingathering (Second Exodus) takes place, this house of Judah will return to the land of Israel along with the house of Israel.

Yirmeyahu (Jeremiah) 3:18

18 "In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given as an inheritance to your fathers."

However, in Jeremiah 5:20-31, Yahweh speaks of a different group who are also called Judah. In context, these Jews dwell in the State of Israel. Yahweh says they do not fear Him, or tremble at His presence. Rather, they have a rebellious heart which has departed from Him. In their hearts, they do not say that they should fear and obey Yahweh.

Yirmeyahu (Jeremiah) 5:20-24

20 "Declare this in the house of Jacob And proclaim it in Judah, saying,

21 'Hear this now, O foolish people, Without understanding, Who have eyes and see not, And who have ears and hear not:

22 Do you not fear Me?' says Yahweh. 'Will you not tremble at My presence, Who have placed the sand as the bound of the sea, By a perpetual decree, that it cannot pass beyond it? And though its waves toss to and fro, Yet they cannot prevail; Though they roar, yet they cannot pass over it.

23 But this people has a defiant and rebellious heart; They have revolted and departed.

24 They do not say in their heart, "Let us now fear Yahweh our Elohim, Who gives rain, both the former and the latter, in its season. He reserves for us the appointed weeks of the harvest."

Yahweh says the Jews in the land harbor wicked men, who lie in wait for men as one who sets snares. They do not plead the cause of the fatherless, and the right of the needy they do not defend. Yet in spite of this, they have grown fat, and they have surpassed the deeds of the wicked. Is this not a reference to the Rothschild dynasty, which effectively controls the State of Israel?

Yirmeyahu (Jeremiah) 5:25-28

25 Your iniquities have turned these things away, And your sins have withheld good from you.

26 'For among My people are found wicked men; They lie in wait as one who sets snares; They set a trap; They catch men.

27 As a cage is full of birds, So their houses are full of deceit. Therefore they have become great and grown rich.

28 They have grown fat, they are sleek; Yes, they surpass the deeds of the wicked; They do not plead the cause, The cause of the fatherless; Yet they prosper, And the right of the needy they do not defend.

Yahweh asks rhetorically if He should not punish His people for harboring these evildoers. And moreover, the prophets prophecy falsely, and the priests rule by their own power—and His people love to have it so.

Yirmeyahu (Jeremiah) 5:29-31

29 Shall I not punish them for these things?' says Yahweh. 'Shall I not avenge Myself on such a nation as this?'

30 "An astonishing and horrible thing Has been committed in the land:

31 The prophets prophesy falsely, And the priests rule by their own power; And My people love to have it so. But what will you do in the end?"

If you get a witness to these things in your spirit, please pray for our Jewish brethren in the land of Israel, that they might see, and fear, and obey Him.

What Would Yeshua Wear?

This article overturns earlier studies which concluded that the priesthood is supposed to wear a uniform, based on new information. While we will have to give a more complete article later, this article will show why the Melchizedekian priesthood should NOT wear a uniform.

In [Torah Government](#) we saw how Yeshua established a separated Melchizedekian priesthood for His people. This Melchizedekian priesthood was to stand in for the Levitical priesthood until the Levitical order is properly re-established after the Ingathering (For details, please see [Torah Government](#).)

Since Yahweh commanded the Levitical order to wear a uniform, it made sense that the Melchizedekian order might also have been commanded to wear a uniform. However, there is no direct evidence of that in Scripture.

I thought I had found a reference to a Melchizedekian uniform in the writings of the historian Eusebius. Around 180 CE there was a controversy about the timing of the Passover called the *Quartodeciman Controversy*. This is when Bishop Victor of Rome asserted the assemblies should no longer determine the date of the Passover according to the Torah, but that they should determine the date of the Passover according to the sun (as Easter is calculated). Eusebius records Polycrates' letter to Bishop Victor, in which he says that the Apostle John fell asleep in Ephesus, and that he wore a "sacerdotal plate" as part of his duties.

"We observe the exact day; neither adding, nor taking away. For in Asia also great lights have fallen asleep, which shall rise again on the day of

the Lord's [sic] coming, when he shall come with glory from heaven, and shall seek out all the saints. Among these are Philip, one of the twelve apostles, who fell asleep in Hierapolis; and his two aged virgin daughters, and another daughter, who lived in the Holy Spirit and now rests at Ephesus; and, moreover, John, who was both a witness and a teacher, who reclined upon the bosom of the Lord [sic], and, being a priest, wore the sacerdotal plate. He fell asleep at Ephesus."

[Nicene and Post-Nicene Fathers: Series II | Volume I | Church History of Eusebius | Book V]

If the Apostle John wore a sacerdotal plate in Ephesus, it seemed like this could only be part of a Melchizedekian uniform, since John was never part of the Levitical order. Based on that, I began working on a Melchizedekian uniform. However, what I did not then know was that Polycrates made some mistakes in his history. For one thing, the Philip who fell asleep in Hierapolis was not the Apostle Philip, but an evangelist named Philip who is mentioned in Acts 6:5 (and elsewhere).

Ma'asei (Acts) 6:5

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

For another thing, the John who fell asleep at Ephesus was probably not the Apostle John, but a relative of the Levitical high priest, who is mentioned in Acts 4:5-6.

Ma'asei (Acts) 4:5-6

5 And it came to pass, on the next day, that their rulers, elders, and scribes,

6 as well as Annas the high priest, Caiaphas, John, and Alexander, and as many as were of the family of the high priest, were gathered together at Jerusalem.

We know the John in verse 6 was not the Apostle John, because the Apostle John is mentioned in verse 13.

Ma'asei (Acts) 4:13

13 Now when they saw the boldness of Kepha and Yochanan, and perceived that they were uneducated and untrained men, they marveled. And they realized that they had been with Yeshua.

Eusebius also records how Papias said there were two Johns who fell asleep at Ephesus, John the Apostle (Acts 4:13), and another John who was a Presbyter (Elder) at Ephesus. In verse 4 it is Papias' writing, and in verses 5 and 6 it is Eusebius' commentary, telling us that there were two Johns who fell asleep in Ephesus (not just one).

4 "If, then, any one came, who had been a follower of the elders, I questioned him in regard to the words of the elders,-what Andrew or what Peter said, or what was said by Philip, or by Thomas, or by James, or by John, or by Matthew, or by any other of the disciples of the Lord, and what things Aristion and the presbyter John, the disciples of the Lord, say. For I did not think that what was to be gotten from the books would profit me as much as what came from the living and abiding voice."

5 It is worth while observing here that the name John is twice enumerated by him. The first one he mentions in connection with Peter and James and Matthew and the rest of the apostles, clearly meaning the evangelist; but the other John he

mentions after an interval, and places him among others outside of the number of the apostles, putting Aristion before him, and he distinctly calls him a presbyter.

6 This shows that the statement of those is true, who say that there were two persons in Asia that bore the same name, and that there were two tombs in Ephesus, each of which, even to the present day, is called John's. It is important to notice this. For it is probable that it was the second, if one is not willing to admit that it was the first that saw the Revelation, which is extant under the name of John

THE CHURCH HISTORY OF EUSEBIUS\Book Three\Chapter 39 - The Writings of Papias\section 4\ - THE CHURCH HISTORY OF EUSEBIUS\Book Three\Chapter 39 - The Writings of Papias\section 6\

The Catholic and Eastern Orthodox churches both say Eusebius was wrong, and that the only John in Ephesus was the apostle (the son of Zebedee). The opposite point is taken by scholars such as Richard Bauckham, who tells us that John the Elder was indeed related to the high priest in Acts 6:4-5, and was a Levitical priest, but that Polycrates made the mistake of assuming that both Johns were one in the same (just as he mistook the Philip in Acts 6:5 for the Apostle Philip). There is no way to prove either argument at this point, but if Polycrates did incorrectly assume that John the Apostle and John the Elder were one in the same, then there is no support for a Melchizedekian priestly uniform from the historical record, or from Scripture (beyond the tallit). History tells us the first robes for clergy and choirs did not appear until some 400 years after Yeshua (in the Roman era). So if there was no uniform for 400 years, this also seems to support Bauckham's thesis of two Johns.

In ancient times, most people were poor, and had few clothes. While the rich might have many fine changes of garments, most people had the set of work clothes they wore, and a change of work clothes. When one met with Yahweh one would wash and dry one's spare set, and then change into it after bathing.

Shemote (Exodus) 19:10-11

10 Then Yahweh said to Moshe, "Go to the people and consecrate them today and tomorrow, and let them wash their clothes.

11 And let them be ready for the third day. For on the third day Yahweh will come down upon Mount Sinai in the sight of all the people."

While Yahweh commands a uniform for Levitical priests, He never tells the children of Israel to wear their best clothes for Him. Instead He commands them to be clean both inside and out. This is because Yahweh does not look with human eyes. He is not so concerned for our physical appearance, but for the condition of our hearts.

Shemuel Aleph (1 Samuel) 16:7

7 But Yahweh said to Samuel, "Do not look at his appearance or at his physical stature, because I have refused him. For Yahweh does not see as man sees; for man looks at the outward appearance, but Yahweh looks at the heart."

Sometimes people say they dress up for Yahweh, but in truth they dress up for each other. This can be good, such as wanting to respect ourselves and our neighbors, or it can be negative, such as subtly dressing for status. It is alright to dress decently and respectfully, so long as we do not become showy or ostentatious, but are clothed in modesty and humility.

TimaTheus Aleph (1 Timothy) 2:9-10

9 in like manner also, that the women adorn themselves in modest apparel, with propriety and moderation, not with braided hair or gold or pearls or costly clothing,

10 but, which is proper for women professing righteousness, with good works.

Yet it is easy to get caught up in dressing for status, or status games concerning dress. Yaakov warns us not to show partiality to those who are rich and well dressed, lest we become judges with evil thoughts.

Yaakov (James) 2:2-4

2 For if there should come into your assembly a man with gold rings, in fine apparel, and there should also come in a poor man in filthy clothes,

3 and you pay attention to the one wearing the fine clothes and say to him, "You sit here in a good place," and say to the poor man, "You stand there," or, "Sit here at my footstool,"

4 have you not shown partiality among yourselves, and become judges with evil thoughts?

Ironically, in many churches the ethic is for the leaders to dress in the nicest suits, establishing themselves as the leaders by their visual appearance. They may claim that this is not the case, but let us compare this to the Apostle Shaul, who was poorly clothed in the natural, but richly clothed in spiritual authority.

Qorintim Aleph (1 Corinthians) 4:11

11 To the present hour we both hunger and thirst, and we are poorly clothed, and beaten, and homeless.

The ethic of “dressing up for church” is very recent. It began with the creation of the Spinning Jenny and the industrial revolution. Prior to that, the early Protestant reformers specifically spoke in favor of dressing plain, to avoid feeding the lust of the eyes.

Yochanan Aleph (1 John) 2:15-16

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

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

Some assemblies want to dress up, while others do not. There can be nothing wrong with dressing respectfully, so long as we remember not to judge others by their clothes. Yeshua Himself did not have a closet of clothes, as He had no place to lay His head.

Mattityahu (Matthew) 8:20

20 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."

There is much more we could say, but what we have seen is that while Yeshua established a Melchizedekian priesthood, there was no special uniform (beyond the commanded tallit and tzitzit). The dress code for the people was to be clean inside and out, and to wear clean clothes. While it is well and good to dress up, we should be able to hear who has authority in the Spirit, instead of respecting the authority that comes from fine clothing.

[Please see also, “Head Coverings in Scripture,” in [*Nazarene Scripture Studies, Volume 1.*](#)]

From Zechariah to Revelation Order

In [Revelation and the End Times](#) we saw how the four horses of Revelation first appear in Zechariah. However, when they appear in Zechariah they appear in a different order. In Zechariah, first the red horses appear, followed by the black horses, then white, and finally the dappled. (The dappled horses correspond to the green horses of Revelation). These also correspond to the patriarchs Esau, Judah, Joseph (Ephraim and Manasseh), and Ishmael, respectively.

Zechariah (Zechariah) 6:1-6

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

2 With the first chariot were red horses [Esau], with the second chariot black horses [Judah],

3 with the third chariot white horses [Joseph/Ephraim], and with the fourth chariot dappled horses [Ishmael] — strong steeds.

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

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

6 The one with the black horses [Judah] is going to the north country [Judeo-Christian Europe], the white [Joseph] are going after them, and the dappled [Ishmael] are going toward the south country [Saudi Arabia and Africa]."

The four horses manifest spiritual and ideological characteristics. After Yeshua's arrival these traits will

manifest slightly differently than they do before Yeshua's arrival, but before Yeshua's arrival they are these:

| Horse Color | Patriarch | Spiritual Manifestation |
|-----------------|-----------|---|
| Red | Esau | Bonds of Blood (Tribe, Race), Socialism |
| Black | Judah | Kingship, Rule of Law |
| White | Joseph | Spiritual Purity, Love for Yahweh |
| Dappled (Green) | Ishmael | Judgment (Individual and Corporate) |

Verse 5 tells us that the four horses represent four spirits of heaven, which have gone out from their station before the Adon of the whole earth. This means they all have a righteous place before Yahweh, and that they serve Yahweh.

Before Yeshua, family, tribe, and nation were of primary consideration. Men formed governments based on their family, tribe, and nation. That is, they formed political units based on commonality of blood (which is red).

When secular men try to be spiritual, they often embrace concepts like communism, socialism, and democracy. These ideas are based on the thought that "all men are created equal," and that "all men are brothers," since they all have red blood. This attitude is very prevalent inside the Esau-Roman Church system, and the Western democracies which spring from it.

As we show in [Torah Government](#), after the days of Avraham, Yitzhak, and Yaakov, the tribes were no longer unified by a single living patriarch. Over time they came to be unified by the Israelite kings, according to the rule of law. Such kingship is represented by the black

horse. And, because Judah is the kingship tribe, the black horse also represents Judah.

Third comes the white horse, which represents spiritual purity, and pure love of Elohim. Before Yeshua's advent, Israel did serve Elohim, but we don't see the same kind of selfless sacrifice to Yahweh as after Yeshua's advent, which we will explore in a moment.

The green (or pale) horse of Revelation first appears as the dappled (grizzled) horses of Zechariah. The dappled horses refer to Ishmael. Ishmael governs himself not by Torah, but by Sharia law, which operates on the principle of judgment, and punishment. These things do have a place in Yahweh's kingdom (although that place is last).

AFTER YESHUA'S ADVENT

In Revelation, the white horse moves to the first place. It is important to realize that the white horse moving to first place leads to a complete change in the social and political order, which is still being walked out today.

| Horse Color | Body | Spiritual Manifestation |
|-------------|---------|-------------------------|
| White | Joseph | Love of Yahweh Elohim |
| Red | Esau | Socialism |
| Black | Judah | Kingship, rule of law. |
| Green | Ishmael | Judgment, punishment |

After Yeshua, the horses change order, and manifest different spiritual characteristics.

Israel loved Yahweh before Yeshua, but the nature of the love and service was different. First, to be Israelite generally required Israelite blood (red horse). The nation also went out to war behind their king (black horse). However, after Yeshua's sacrifice, the disciples would

take the Good News to all nations, regardless of (red horse) tribe or tongue or nation. They also took the message to every family and every clan, regardless of who their (black horse) king was.

And while there is still a place for green horse judgment in Yeshua's kingdom, it still comes in last place.

Yaakov (James) 2:13

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

THE RED HORSE IN RENEWED COVENANT TIMES

It can be easy for those of us in the Nazarene Israel and Ephraimite movements to dismiss the role of the red horse because it is not in the first place, and also due to the fact that the red horse is used to generate war and death. However we need to remember that it is Yahweh who has sent it out from its place (verse 4).

Hitgalut (Revelation) 6:3-4

3 When He opened the second seal, I heard the second living creature saying, "Come and see."

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.



Since the red horse has gone out from its place, it has generated death and conflict all around the world. Many Ephraimites living in capitalistic (black horse controlled) red horse democracies (such as the United States) often revile the red horse and its secular manifestations (such as communism and socialism). However, we need to remember that the red horse is from Yahweh, and that it plays an important role in the Renewed Covenant order.

Left to its own devices, pure capitalism will eventually consume the poor, the widow, and the orphan, because earth's resources are ultimately limited, and capitalists will seek to take all they can, without concern for anyone else. And that may be the reason that while Yahweh's system employs capitalism for 12 of the 13 tribes, He also commands us to take care of the poor, and to provide for them as a nation.

Vayiqra (Leviticus) 25:35-39

35 'If one of your brethren becomes poor, and falls into poverty among you, then you shall help him, like a stranger or a sojourner, that he may live with you.

36 Take no usury or interest from him; but fear your Elohim, that your brother may live with you.

37 You shall not lend him your money for usury, nor lend him your food at a profit.

38 I am Yahweh your Elohim, who brought you out of the land of Egypt, to give you the land of Canaan and to be your Elohim.

39 'And if one of your brethren who dwells by you becomes poor, and sells himself to you, you shall not compel him to serve as a slave.'

After the Ephraimites conquered the United States and took its lands from the natives, there was a lot of land, and it was inexpensive to acquire. Anyone with an able

body who was willing to work could do well financially. Because of this, many in Ephraim learned to despise social programs of all kinds. Yet ironically, because of unbridled capitalism, this situation is changing. Today we see the richest 1% getting ever richer, while the poor get ever poorer. This is reaching to the point that there are many poor and homeless even in the streets of the United States. This is the result of unbridled capitalism, and Yahweh is clear that He will not let it go unpunished.

In [Revelation and the End Times](#), in "America, Land of Babylon" we show how the United States is the Land of Babylon of Jeremiah chapters 47, 50, and 51. Yahweh tells us that the capitalistic system in Babylon (i.e., the USA) lays its yoke very heavily upon the elderly (and on the poor, the widow, and the orphan). Yahweh views this as an evil hardness of heart. He tells us that the latter end of this kind of spiritual hard-heartedness will be utter destruction.

Yeshayahu (Isaiah) 47:5-7

5 "Sit in silence, and go into darkness, O daughter of the Chaldeans; For you shall no longer be called The Lady of Kingdoms.

6 I was angry with My people; I have profaned My inheritance, And given them into your hand. You showed them no mercy; On the elderly you laid your yoke very heavily. "

7 And you said, 'I shall be a lady forever,' So that you did not take these things to heart, Nor remember the latter end of them [i.e., destruction]."

Some Ephraimites try to excuse themselves from taking these matters to heart by pointing out that in the Tanach ("Old" Covenant), the rule was that those who worked hard and served Yahweh were blessed with material wealth.

B'reisheet (Genesis) 13:2

2 Avram was very rich in livestock, in silver, and in gold.

Clearly, diligence and hard work can still lead to great material wealth. This is shown by the fact that black horse Judah (who still follows the old order) has far more material wealth than most Ephraimites do. Yet after Yeshua's coming, in the new order (with the white horse in front), the emphasis is different. Rather than exalting material wealth, Yeshua says it is the poor who are blessed.

Luqa (Luke) 6:20

20 Then He lifted up His eyes toward His disciples, and said: "Blessed are you poor, For yours is the kingdom of Elohim."

This is not to advocate the kind of poverty that comes from laziness, foolishness, or lack of diligence. Rather, what we need to realize is that those who sit in the (black horse) kingship offices are also the ones who wear the fine clothing, and have an abundance of wealth.

Mattityahu (Matthew) 11:8

8 "But what did you go out to see? A man clothed in soft garments? Indeed, those who wear soft clothing are in kings' houses."

Today also, many of those kingship offices are held by our black horse Orthodox brethren. Let us therefore consider how the disciples also say that the righteous poor who serve are more blessed than those who oppress the righteous in their pursuit of mammon.

Yaakov (James) 2:5-10

5 Listen, my beloved brethren: Has Elohim not chosen the poor of this world to be rich in faith and heirs of the kingdom which He promised to those who love Him?

6 But you have dishonored the poor man. Do not the rich oppress you and drag you into the courts?

7 Do they not blaspheme that noble name by which you are called?

8 If you really fulfill the royal law according to the Scripture [by taking care of the poor], "You shall love your neighbor as yourself," you do well;

9 but if you show partiality, you commit sin, and are convicted by the law as transgressors.

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

In context, Yaakov tells us that if we fail to take care of the poor, we are guilty of breaking the whole Torah. If we wish to survive the coming tribulation, we need to avoid that. Rather, we need to provide for them by doing our part with the third tithe.

THE THIRD TITHE AND THE PRIESTHOOD

While secular socialism and communism lead to great destruction and death, we should never forget that the red horse occupies the #2 role in Yeshua's kingdom (second only to the white horse). After Yeshua, the red horse is ahead of both the black or green horses, which means that fraternal ideals between believers are more important to Yahweh than either black horse wealth, or green horse judgment. This is because the white horse represents the love and service of Yahweh Elohim, while the red horse represents love for our brothers. These are the two main underpinnings of the Torah.

Mattityahu (Matthew) 22:35-40

35 Then one of them, a lawyer, asked Him a question, testing Him, and saying,

36 "Teacher, which is the great commandment in the Torah?"

37 Yeshua said to him, "'You shall love Yahweh your Elohim with all your heart, with all your soul, and with all your mind.' [white horse]

38 This is the first and great commandment.

39 And the second is like it: 'You shall love your neighbor as yourself.' [red horse]

40 On these two commandments hang all the Torah and the Prophets."

While secular communism and secular socialism lead to war and death, obeying Yeshua's Great Commission and taking care of our poor lead to eternal life. This is because the Great Commission is a true manifestation of white horse love for Elohim, while taking care of our poor with the third tithe is a true manifestation of red horse love for our brethren. It is only after we obey these two things that we should concern ourselves with black horse wealth for ourselves, and apply green horse judgment within the body.

In [Torah Government](#) we show how there are specific rules for these things, which Elohim expects us to follow. As we proceed forward into these end times, let us approach these matters in all seriousness, for not only our physical lives depend on it, but also our spiritual lives.

[For more details, please see [Torah Government](#).]

Blessed is He Who Enlarges Gad

This article will detail some of my reasons for wanting to move the Nazarene Israel ministry headquarters to Latin America.

Noach (Noah) had three sons, Shem, Ham, and Yaphet (Japheth/Jepheth).

B'reisheet (Genesis) 6:10

10 And Noach begot three sons: Shem, Ham, and Yaphet.

Researchers into the migrations of the tribes such as Davidiy, Collins, White, and others tell us that Ham went south into Africa. Yaphet went north into what later became Christian Europe. Shem went east into Asia and crossed the land bridge into the Americas. Thus, the native American indigenous people are ethnic Shemites (which is the same branch from which Israel descends).

In perhaps the most far-reaching prophecy of all time, Noach told us that Yaphet would one day dwell in the tents of Shem.

B'reisheet (Genesis) 9:27

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

When we look up the name Yaphet in Strong's Hebrew Concordance, we see that it refers to expansiveness (and is also associated with beauty).

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

As we saw in [Nazarene Israel](#), the ten tribes of the northern house of Ephraim were taken into the Assyrian captivity for failing to keep the Torah. However, after their prophesied time of captivity was over they did not repent, and so their time of punishment was multiplied times seven, in keeping with Leviticus 26:18.

Vayiqra (Leviticus) 26:18

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

The Ephraimites were scattered all four directions, to be mixed and mingled with every family, every nation, and every clan, in every nation on earth. However, there was also a prophetic body of Ephraimites which moved north and west with the rise and fall of empires, eventually settling in what later became Protestant northwestern Europe. Researchers such as Davidiy and Collins tend to associate certain tribes with certain nations. For example, the tribe of Gad is believed to have settled in the Scandinavian Viking nations of Norway, Sweden, and Denmark.



We will come back to the Viking Gadites in a moment, but shortly after Yahweh called me to repentance I asked Him please to show me from the Tanach (“Old” Testament) whether the Messiah had already come, or not. He showed me two passages which prove that not only had the Messiah Yeshua already come, but that He expects Nazarene Israel to be establishing the Halacha (i.e., the manner of observing the faith) in today’s times. This proof has to do with the interplay of two passages in the Torah, concerning the tribes of Judah and Gad.

First, Genesis 49:10 tells us the tribe of Judah was to hold both the scepter (the kingship) and the portion of the lawgiver (the right to set the Halacha) until Shiloh (Messiah) came.

B’reisheet (Genesis) 49:10

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

The word for *lawgiver* in Hebrew is “*m’khokek*” [מְחַקֵּק]. The root of this word is Strong’s OT:2710, chaqaq. The idea is that someone who hears Yahweh’s voice (i.e., a judge, a prophet, or an apostle) will listen for what Yahweh is saying in the Spirit, and then inscribe, chisel, or “hack” the judgment into stone or metal tablets.

OT:2710 chaqaq (khaw-kak’); a primitive root; properly, to hack, i.e. engrave (Judges 5:14, to be a scribe simply); by implication, to enact (laws being cut in stone or metal tablets in primitive times) or (gen.) prescribe: -appoint, decree, governor, grave, lawgiver, note, pourtray [sic], print, set.

Since Judah occupied the kingship, Judah would have the authority to set the Halacha until Messiah (Shiloh) came. However, Deuteronomy 33:20-21 says that when Messiah Yeshua came, the lawgiver’s portion would be hidden in the tribe of Gad.

Devarim (Deuteronomy) 33:20-21

20 And of Gad he said:

“Blessed is he who enlarges Gad;
He dwells as a lion,
And he shall tear off the arm, also the crown.
21 He provided the first part for himself,
Because there the lawgiver's portion [מְחַקֵּק] was hidden.

He came with the heads of the people;
He administered the justice of Yahweh,
And His judgments with Israel.”

Deuteronomy 33:20-21 tells us that Gad shall tear off the arm (military power), and also the crown (government). The Gadites have always seized the crown (kingship, government). Since they hold the power, it gives them the ability to set the halachah, telling the people how to worship.

Roman Catholic Vikings settled the Normandy region in France, calling themselves the Normans (North-men). The Christian Normans then invaded England under William the Conqueror, seizing the crown of England. Later, King Henry VIII rebelled against the Catholics, and brought England to Protestantism. It was Protestant England which then conquered the British Empire (which is prophetic Manasseh), and colonized North America, including the colonies which later became the United States. In all of this, they were able to establish Protestantism as the halacha of their day.

Because our Orthodox Jewish brethren do not recognize Yeshua as the Messiah, they believe that when their Messiah finally comes, they will give both the scepter and the portion of the lawgiver to Him. This might sound good until we realize that according to that scenario, the portion of the lawgiver never leaves the tribe of Judah. This directly conflicts with Deuteronomy 33:20-21, which calls for the portion of the lawgiver to be hidden in the tribe of Gad. However, the only way for the portion of the lawgiver to be hidden in the tribe of Gad is if Yeshua really was the prophesied Messiah, and that when He came the portion of the lawgiver was hidden in the tribe of Gad, in the first century. Therefore, although Cabalist Judah still holds the kingship (in that they control the world's money supply), it is Gadite Nazarene Israel which has the authority to set the halachah today.

Notice that the center of the faith has historically moved with the center of power. At first the center of our faith was Jerusalem. Then after Jerusalem fell to Rome, the center of the faith moved to Rome (in the Great Falling Away). Then it moved to Germany briefly, with the Protestant Reformation. After this it moved to England (with King Henry VIII). Then when the United States became the foremost industrial and economic power, it moved to the United States. However, as we show in "America, Land of Babylon" (in [Revelation and the End Times](#)), because we know that the United States is the land of Babylon, it will increasingly come under siege, and fall either during the cups, or Armageddon. Because of this there is a call to relocate the center of the faith outside of the United States.

Yirmeyahu (Jeremiah) 51:45-46

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

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

Latin America is a good choice for relocation for many reasons. For one, since the base population is Shemite it would fulfill Genesis 9:27, with Yaphet dwelling in the tents of Shem. Further, it could help advance the Great Commission to the next level.

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 lo, I am with you always, even to the end of the age." Amein.

The population is falling away from Catholicism due to the sexual scandals and abuses of the Catholic Church. Protestant churches are springing up everywhere as the Latin American people begin to look to the Scriptures for more truth. This is a witnessing opportunity.

However, many Protestants have concerns about Latin America, since the economy is not as strong, and there can be more petty crime. It can help to understand the roots of these behaviors, to know how to counter them.

Because the Protestant Europeans wanted land, they portrayed the indigenous people as if they were akin to the Canaanites. In their minds at the time this justified wiping them out, in genocide. The few who were left were then moved to reservations.

While the Protestants sought land, the Spanish mostly sought gold. Because gold was so common in the new world, the natives did not realize how valuable it was, and so they traded it for common items (such as cups, utensils, and clothing). Then when the gold ran out the Spanish enslaved the population, making them work in the fields, and in the gold mines. Many natives committed suicide rather than be slaves, so the Spanish imported slaves from Africa. Even after there was emancipation from slavery and independence was won from Spain, most of the wealth was still held by those of European heritage. For example, in Colombia, 81% of the wealth is held by 1% of the population. Understandably, many of the native and African peoples are not happy with this, and there are repeated calls to institute socialist and communist reforms. However, these invariably fail—but not because Yahweh’s social programs are wrong, but rather because secular social programs are wrong. Secular states are incapable of properly administering any social program apart from Yahweh’s governmental order.

In “From Zechariah to Revelation Order” (in [Nazarene Scripture Studies, Volume 3](#)), we discussed how we are called to organize ourselves by the Revelation order of horses, first White, then Red, then Black, and then finally Green. This means first and foremost we are to love and serve Yeshua (white horse). Next, we are to love and serve our (red horse) brothers (including economically, with social supports). Only then should we look to build up our (black horse) wealth. Lastly, we are called to establish green horse corporate judgment within the nation. This is the same order as many of the Shemite Latin American nations follow.

Ancient Shemite Israel was largely agricultural, and also community oriented. Similarly, Shemite Latin America is largely agricultural, and community oriented. The Latin people also place more emphasis on faith, family, and friends than they do on wealth. This means that rather than climb corporate ladders, they spend time with each other. This may seem wrong to many Protestants and Jews, but Yeshua tells us that there are many who are last, who will become first.

Luqa (Luke) 13:29-30

29 “They will come from the east and the west, from the north and the south, and sit down in the kingdom of Elohim.

30 And indeed there are last who will be first, and there are first who will be last.”

Unlike the Gadite-led United States, Nazarene Israel is not a military power. Rather, Nazarene Israel is the original faith of the apostles, which was reborn within the United States. We seek to restore the original halachah. And just as Gadite US military power is projected around the world, by moving to a safe base of operations in Latin America, Nazarene Israel will then be able to spread the true halachah first into the Spanish language block, and then into other language blocks, taking the faith once delivered to the saints to the world in fulfillment of the Great Commission.

Take Every Thought into Captivity

In 2 Corinthians 10, the Apostle Shaul says to take every thought into captivity to the obedience of the Messiah. What does this mean? And what does he mean in verse 6, that Elohim is ready to punish all disobedience when our obedience is fulfilled?

Qorintim Bet (2 Corinthians) 10:1-6

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

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

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

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

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

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

In the Garden, Yahweh wanted Adam and Havvah (Eve) to worship and serve Him. He wanted them to hear and obey His voice. However, Satan does not want that. Instead, Satan wants us to follow him in rebellion against Yahweh. However, Satan knows that historically, most people will not openly rebel against Yahweh, so he had to find some way to get them to turn aside from following

Elohim by encouraging them to follow their thoughts, their lusts, and their desires, instead.

B'reisheet (Genesis) 3:1-5

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

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

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

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

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

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

Havvah saw that the tree was good for food, meaning it appealed to her flesh. It was also pleasant to the eyes. Further, it was desirable to make one wise. This appeals to human pride (i.e., the ego). Yochanan (John) tells us that all that is in the world is of these three things.

Yochanan Aleph (1 John) 2:16

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

So how can we avoid falling prey to the temptations of our flesh, our eyes, and human pride? Scripture tells us that the solution is to stay with Elohim (as lust and pride are not able to exist in His presence). One way to stay with Elohim is to listen for His voice (and not harden our hearts to what it says to us).

Ivrim (Hebrews) 4:7

7 again He designates a certain day, saying in David, "Today," after such a long time, as it has been said: "Today, if you will hear His voice, Do not harden your hearts."

We can also stay with Elohim by seeking His face.

Tehillim (Psalms) 105:4

4 Seek Yahweh and His strength; Seek His face evermore!

We can also stay connected with Yahweh by "setting Him at our right hand."

Tehillim (Psalms) 16:8

8 I have set Yahweh always before me; Because He is at my right hand I shall not be moved.

In a perfect world it would be easy to stay with Yahweh. However, it is not a perfect world: it is a fallen one. Many things seek to take our focus off Him. These are like the wind and the waves of a storm.

Mattityahu (Matthew) 14:24-32

24 But the boat was now in the middle of the sea, tossed by the waves, for the wind [the spirit] was contrary.

25 Now in the fourth watch of the night Yeshua went to them, walking on the sea.

26 And when the disciples saw Him walking on the sea, they were troubled, saying, "It is a ghost!" And they cried out for fear.

27 But immediately Yeshua spoke to them, saying, "Be of good cheer! It is I; do not be afraid."

28 And Kepha answered Him and said, "Adon, if it is You, command me to come to You on the water."

29 So He said, "Come." And when Kepha had come down out of the boat, he walked on the water to go to Yeshua.

30 But when he saw that the wind was boisterous, he was afraid; and beginning to sink he cried out, saying, "Adon, save me!"

31 And immediately Yeshua stretched out His hand and caught him, and said to him, "O you of little faith, why did you doubt?"

32 And when they got into the boat, the wind ceased.

Many times in life, the wind (the spirit) is contrary, and a storm is against us. However, when we stay focused on Yeshua we can "walk on the water," meaning we can do things that we ordinarily could not, because His favor is with us. However, when we take our eyes off Yeshua (and lose contact with Elohim) we begin to sink, because we are no longer in connection with Him.

Life would be much easier if there were no contrary spirits, and no storms. While our flesh may yearn for that, we should always rejoice when the spirits and storms of life come against us, because Yahweh designed life as a test, to prove us, and to know what is in our hearts, whether we will keep His commandments (or not). He does this to know if He wants to adopt us as sons!

Devarim (Deuteronomy) 8:1-5

1 "Every commandment which I command you today you must be careful to observe, that you may live and multiply, and go in and possess the land of which Yahweh swore to your fathers.

2 And you shall remember that Yahweh your Elohim led you all the way these forty years in the wilderness, to humble you and test you, to know what was in your heart, whether you would keep His commandments or not.

3 So He humbled you, allowed you to hunger, and fed you with manna which you did not know nor did your fathers know, that He might make you know that man shall not live by bread alone; but man lives by every word that proceeds from the mouth of Yahweh.

4 Your garments did not wear out on you, nor did your foot swell these forty years.

5 You should know in your heart that as a man chastens his son, so Yahweh your Elohim chastens you.

Yahweh loves us so much that He sent His Son to die for us, to help us succeed. All we need is to abide in Yeshua, and Yeshua will abide in His Father. Abiding in Yeshua restores the favor that was lost at the time of man's fall from favor, and this favor is worth more than any trial.

Yochanan (John) 14:20-21

20 "At that day you will know that I am in My Father, and you in Me, and I in you.

21 He who has My commandments and keeps them, it is he who loves Me. And he who loves Me will be loved by My Father, and I will love him and manifest Myself to him."

Keeping His commands means we take an active part in building His unified kingdom. However, for a variety of reasons, most believers will not do this. Some forget, some fall away at persecution, and some are overcome by the worries and anxieties of life and gathering wealth.

Mattityahu (Matthew) 13:18-23

18 "Therefore hear the parable of the sower:

19 When anyone hears the word of the kingdom, and does not understand it, then the wicked one comes and snatches away what was sown in his heart. This is he who received seed by the wayside.

20 But he who received the seed on stony places, this is he who hears the word and immediately receives it with joy;

21 yet he has no root in himself, but endures only for a while. For when tribulation or persecution arises because of the word, immediately he stumbles.

22 Now he who received seed among the thorns is he who hears the word, and the cares of this world and the deceitfulness of riches choke the word, and he becomes unfruitful.

23 But he who received seed on the good ground is he who hears the word and understands it, who indeed bears fruit and produces: some a hundredfold, some sixty, some thirty."

Whatever thoughts keep us from helping to build His kingdom, we need to take these thorny thoughts captive, so we can obey the Messiah.

Qorintim Bet (2 Corinthians) 10:1-6

1 Now I, Shaul, myself am pleading with you by the meekness and gentleness of Messiah—who in

presence am lowly among you, but being absent am bold toward you.

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

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

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

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

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

Verse 6 says that we do not need to worry about building Him a kingdom in our own power and strength. Rather, we just need to hear and obey His voice, and do what He commands us to do in Scripture—and if we will do that, He will take care of the rest, in His perfect way, and in His perfect time.

Many contrary spirits and waves will come against the faithful few, but if we will put on the full armor of Elohim, and take joy in our trials, He will deliver us out of them all.

Tehillim (Psalms) 34:19

19 Many are the afflictions of the righteous, But Yahweh delivers him out of them all.

Some people mistakenly believe this means we are not supposed to think at all. That is incorrect. Yahweh gives us brains, He wants us to use them for Him. Only, we are to use them productively, and not to waste energy

on worrying. Instead of worry and stress, we can focus on our breathing (which is one way to focus on our spirit). This is a discipline and requires diligence on our parts—but that is the life a disciple. As disciples, we don't have time for unproductive worries arising from a lack of trust in Elohim. Instead we should rejoice at our election.

Philipim (Philippians) 4:4-7

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

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

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

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

It takes great trust in Yahweh to take our worries and cares captive, so we can work together to build Yeshua's kingdom. That is why Yahweh gives such great shalom to those who discipline themselves to do this, in that it shows our love for Him and His Son.

Immersion in Yeshua's Name Only

In the Great Commission, Yeshua tells us to go into all nations, immersing disciples, and teaching them to obey all things that He has commanded us. Most mainstream versions of the Great Commission tell us that we are to immerse His disciples "in the name of the Father and of the Son and of the Holy Spirit." Most versions read something like this:

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, baptizing [i.e., immersing] them in the name of the Father and of the Son and of the Holy 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." Amen.

This article will explain why we believe the reference to "the Father, the Son, and the Holy Spirit" was probably a later addition to the text, to accommodate the ancient pagan three-in-one-god concept known as the *Trinity*. We will also explain why we believe we should immerse Yeshua's disciples in Yeshua's name only.

Before we begin, it is not a small thing to recommend a departure from the face value of the text, and we do not do it lightly. Because this is such a serious issue, first let us revisit the history, so we can understand the need for the change.

When the Greeks invaded the land of Israel circa 333 BCE, Greek became the lingua franca (or language of commerce) throughout the land of Israel. Then when the Romans took control of the land, Latin replaced Greek as the lingua franca, but both were widely spoken. It was perhaps like Europe today, where the educated people and the merchant class might speak a few languages in addition to their mother tongues. Yet we know Hebrew was still the mother tongue of the Hebrews (including the religious Jews), because the inscription over Yeshua's cross (or stake) was written in Greek, Latin, and Hebrew.

Luqa (Luke) 23:38

38 And an inscription also was written over Him in letters of Greek, Latin, and Hebrew: THIS IS THE KING OF THE JEWS.

As a priest, Josephus said he spoke Hebrew, but never did learn Greek well, because Jews do not really like to learn the languages of other nations.

I have also taken a great deal of pains to obtain the learning of the Greeks, and understanding the elements of the Greek language although I have so long accustomed myself to speak our own language, that I cannot pronounce Greek with sufficient exactness: for our nation does not encourage those that learn the languages of many nations.

(Josephus, Antiquities, 20:11:2)

And if Josephus preferred Hebrew because he was Jewish, then it only makes sense that Yeshua's disciples also preferred it. This may be why the early Church fathers tell us that at least the book of Matthew was written in Hebrew. For some examples:

Matthew composed the words in the Hebrew dialect, and each translated as he was able.

(Papias [circa 150-170 CE] quoted by Eusebius in Ecclesiastical History, 3:39)

Origen tells us that Matthew wrote in Hebrew because he wrote it for Jewish believers (i.e., Nazarenes).

The first [Gospel] is written according to Matthew, the same that was once a tax collector, but afterwards an emissary of Yeshua the Messiah, who having published it for the Jewish believers, wrote it in Hebrew.

(Origen, circa 210 CE, quoted by Eusebius, Ecclesiastical History, 6:25)

Jerome said he borrowed a copy of the Hebrew Gospel of Matthew from the Nazarenes in the Syrian city of Borea (Berea), but that it was not known who translated it into Greek.

Matthew, who is also Levi, and from a tax collector came to be an emissary first of all evangelists composed a Gospel of Messiah in Judea in the Hebrew language and letters, for the benefit of those of the circumcision who had believed, who translated it into Greek is not sufficiently ascertained. Furthermore, the Hebrew itself is preserved to this day in the library at Caesarea, which the martyr Pamphilus so diligently collected. I also was allowed by the Nazarenes who use this volume in the Syrian city of Borea to copy it. In which is to be remarked that, wherever the evangelist... makes use of the testimonies of the Old Scripture, he does not follow the authority of the seventy translators [the Greek Septuagint], but that of the Hebrew.

(Jerome, circa 382 CE, Lives of Illustrious Men, 3)

However, if Matthew was originally written in Hebrew and then translated into Greek because it was intended for Jewish audiences, then it only makes sense that the other Jewish apostles (James, Peter, John, etc.) would have written their epistles first in Hebrew or Aramaic, because those were their everyday languages. In this context, notice how Clement of Alexandria tells us that Shaul (Paul) wrote his epistle to the Hebrews in Hebrew, and that it was carefully translated by Luke, and published among the Greeks.

In the work called Hypotyposes, to sum up the matter briefly he [Clement of Alexandria] has given us abridged accounts of all the canonical Scriptures,... the Epistle to the Hebrews he asserts was written by Paul, to the Hebrews, in the Hebrew tongue; but that it was carefully translated by Luke, and published among the Greeks.

(Clement of Alexandria, Hypotyposes, referred to by Eusebius in Ecclesiastical History, 6:14:2)

Eusebius also tells us that Shaul wrote his epistle to the Hebrews in Hebrew, and that it was later translated.

For as Paul had addressed the Hebrews in the language of his country; some say that the evangelist Luke, others that Clement, translated the epistle.

(Eusebius, circa 315 CE, Ecclesiastical History, 3:38:2-3)

Jerome says much the same thing, in different words.

"He (Paul) being a Hebrew wrote in Hebrew, that is, his own tongue and most fluently while things

which were eloquently written in Hebrew were more eloquently turned into Greek.
(Jerome, circa 382 CE, Lives of Illustrious Men, Book 5)

There are more quotes, and there is much more we could say, but it makes sense that the Jewish apostles' letters would have been preserved in Hebrew for use by the Nazarenes, since Epiphanius tells us the Nazarenes in the fourth century were "very learned in the Hebrew language."

"The Nazarenes do not differ in any essential thing from them [meaning the Orthodox Jews], since they practice the customs and doctrines prescribed by Jewish Law; except that they believe in Christ. They believe in the resurrection of the dead, and that the universe was created by God. They preach that God is One, and that Jesus Christ is His Son. They are very learned in the Hebrew language. They read the Law (meaning the Law of Moses).... Therefore they differ...from the true Christians because they fulfill until now [such] Jewish rites as the circumcision, Sabbath and others."
[Epiphanius, "Against Heresies," Panarion 29, 7, pp. 41, 402]

Further, scholars have long noted that the Renewed Covenant makes good grammatical sense in Hebrew, but very poor grammatical sense in Greek. Nonetheless, history is written by the victors, and after Rome had driven the Nazarenes underground they began teaching the Scriptures in Latin. Latin was accepted as "the language of Scripture" in the West until the Muslims conquered Constantinople in 1453, causing the Eastern Orthodox priests to flee to Western Europe. The Eastern Orthodox priests brought their Greek texts with them,

including their so-called Textus Receptus (or "Received Text"). Thus, the West came to believe that the Greek translations were the true originals. This idea was not widely challenged until the 20th century, when textual critics began pointing out that many passages made more sense if one assumed they were written in Hebrew.

There is also a version of the Renewed Covenant in Syriac Aramaic called the *Peshitta* (meaning "Straight" or "Simple"). Some believe the Peshitta descends from the missing first century originals. While this idea is very exciting, there are many reasons why this is doubtful. For one thing, the Syriac Aramaic of the Peshitta is not the same as the Galilean Aramaic that Yeshua and His apostles spoke. There are also many *Hellenisms*, or Greek words used in the text. Some believe it is a top-quality translation from Greek into Syriac Aramaic, while others believe it descends from the original manuscripts, but was later extensively altered to agree with the Greek. Either way, the Peshitta does not represent a collection of first century original letters.

Despite all this, in general we believe the Scriptures we have today are reliable. We believe this because all these texts, both eastern and western, generally agree on most points. However, there are some specific points in which these texts do not agree with each other. A whole field of study called *textual criticism* deals with these issues. Yet while textual criticism is fascinating, we don't normally spend much time on it because our time here on this earth is very limited, and Yeshua has told us to use our time here on earth to raise up a unified global kingdom for Him. We must stay focused on this task, or we won't succeed in building Yeshua's kingdom. However, in this case we need to make an exception to policy, and spend some time studying into Matthew 28:19, because the specific wording of this command

tells a true disciple what we are (and are not) supposed to do.

In textual criticism, it is taken for granted that the scribes have altered the texts. This explains why there are so many different manuscripts. The alleged goal of textual criticism is to sleuth out what the original manuscripts must have said. At least amongst the honest players, the way they do this is to compare one manuscript against another. If something exists in an older text, but not in a newer one, that is evidence that something has been taken away. Conversely, if something exists in a newer text but not in an older one, that argues that something has been added. Adding and taking away is a direct and flagrant violation of Scripture, which tell us not to add or take away from Scripture, lest we suffer a curse. Here is an example from the book of Revelation.

Hitgalut (Revelation) 22:18-19

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

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

There are other prohibitions against adding or taking away, but despite these prohibitions, there is a famous example of an addition in 1 John 5:7-8, which is known as the *Johannine Comma*. This passage does not appear in any of the oldest Greek or Latin manuscripts, and verse 7 does not exist in the Eastern Peshitta.

Yochanan Aleph (1 John) 5:7-8 (NKJV)

7 For there are three that bear witness in heaven: the Father, the Word, and the Holy Spirit; and these three are one.

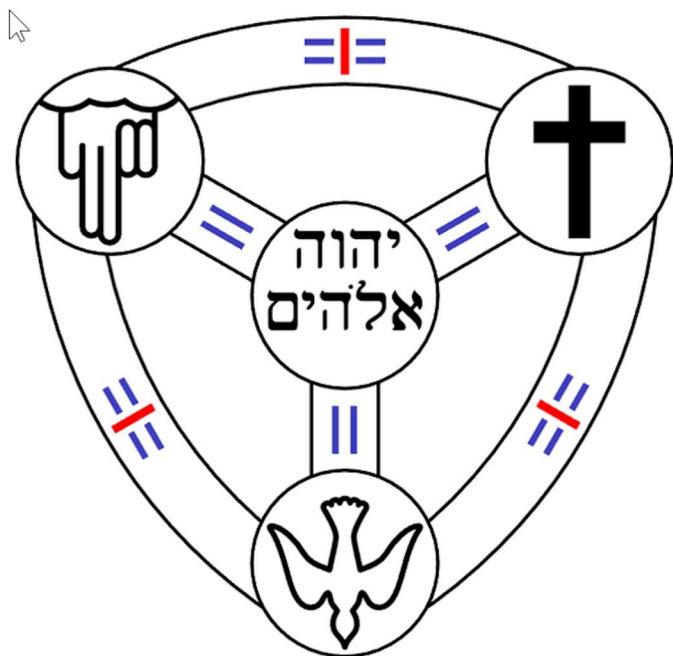
8 And there are three that bear witness on earth: the Spirit, the water, and the blood; and these three agree as one.

Protestant textual criticism tells us that this was originally a gloss (a note) written in the margins of a 4th century Latin (i.e., Catholic) manuscript. That is, it was scrawled in the margins, and then when the manuscript was later copied someone turned the scrawling in the margins into two separate verses which were then incorporated into the text. These additional verses slowly crept into other Latin manuscripts during the Middle Ages. They were then added to the Greek manuscript tradition in the 15th century. So first we have verses being added first to the Latin Catholic Scriptures, and then into the Greek Scriptures (which are used both by Eastern Catholics and Protestants). Perhaps shockingly, while Protestant scholars are aware that these verses are additions, they continue to be published in Protestant Bibles without any explanatory notes stating that they do not exist in the oldest Latin or Greek manuscripts, and that verse 7 does not exist in the Eastern Peshitta!

Let us ask ourselves, why were verses added to the Protestant Canon when Protestant scholars knew that these verses do not exist in the oldest known texts? And why are there no explanatory notes in most versions? One answer is that Satan is a master counterfeiter, and he likes to generate counterfeits. Like all counterfeiters he wants his lies to look as much like the truth as possible. So, while the Scriptures do speak of a Father, a Son, and the Spirit, the Spirit is a neuter in Hebrew, and while it has a voice, it has no body or name. Satan gives us as

his counterfeit the ancient Egyptian “three-in-one” trio of Isis, Horus, and Seb, which is adored by the initials IHS in the Roman Catholic Church.

While a complete discussion of the Trinity is outside the scope of this article, what we need to see here is how it differs from the Scriptures. The Trinity states the idea of “three-gods-in-one,” which are separate-but-equal (and yet paradoxically all still one). In contrast, Scripture teaches that Elohim can manifest Himself in many ways. It never limits the number of ways Elohim can manifest Himself to three. Further, the Tanach (Older Testament) never mentions the idea of “three-gods-in-one,” as the Trinity does. (For details, see “Yeshua: Manifestation of Elohim,” in [Nazarene Scripture Studies, Volume 1.](#))



As we saw in [Nazarene Israel](#), the Torah was given to Israel as a wedding contract. Whether or not we get

taken as Yeshua’s bride depends on how well we obey the Torah through the gift of Yeshua’s Spirit. However, this requires maintaining the all-important 24 x 7 spiritual relationship with Yeshua. To please Yeshua we must abide in Him continuously, while Yeshua Himself abides simultaneously both in us, and in His Father. This is the essence of the salvational relationship.

Yochanan (John) 17:20-23

20 "I do not pray for these alone, but also for those who will believe in Me through their word;
 21 that they all may be one, as You, Father, are in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me.
 22 And the glory which You gave Me I have given them, that they may be one just as We are one:
 23 I in them, and You in Me; that they may be made perfect in one, and that the world may know that You have sent Me, and have loved them as You have loved Me."

The relationship that the Catholic Church teaches is very different from this. This is because the Catholics secretly worship Isis, Horus, and Seb, even if they are not aware of it. This violates the First Commandment, not to have any other elohim (false gods) before Him.

Shemote (Exodus) 20:2-3

2 "I am Yahweh your Elohim, who brought you out of the land of Egypt, out of the house of bondage.
 3 "You shall have no other elohim (gods) before Me."

In [Revelation and the End Times](#) we saw that the Mystery Babylonian Empire is effectively an extension of the Egyptian Empire, and it serves the same false gods, just with different names. This sequence of empires has

oppressed Israel for millennia and will oppress us again in the coming tribulation. (For details, see [Revelation and the End Times](#).)

1. Egypt (Ezekiel 29:1-30:26)
2. Assyria and Nineveh (Nahum 3:1-19)
3. Babylon (Revelation 18:2, Jeremiah 50-51)
4. Medea-Persia (Daniel 8:20-22, 10:13, 11:2)
5. Greece (Daniel 11:4)
6. Rome (existed when Revelation was written)
7. Ottoman Islamic Caliphate (1299-1922)
8. A Babylonian one world order headquartered in the Middle East, with a united religion, and a renewed Islamic Caliphate.

Rome is the sixth in iteration of this Egyptian-Babylonian-Roman beast system. The reason Rome honors Isis, Horus, and Seb is precisely because it is part of the Egyptian-Babylonian-Roman beast. In this light, let us now consider the fact that Matthew 28:19 is the only place in Scripture where Yeshua says to immerse His disciples in three names. Here is the modified NKJV again.

Mattityahu (Matthew) 28:18-20 (NKJV)

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 Holy 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." Amen.

While the Catholic Church claims Matthew 28:19 and 1 John 5:7-8 give two witnesses for the Trinity, if we realize

that 1 John 5:7-8 is a later addition to the text (and that it should not be there), then the Trinity argument only appears to be supported only by Matthew 28:19, making it a lone witness to the idea of a "three-in-one-god." The problem with that is that everywhere else in Scripture, we are told to immerse Yeshua's disciples in His name (and nothing more). This is not an exhaustive list, but for some examples, in Acts 2:38, Kepha (Peter) tells the people simply to be immersed in the name of Yeshua.

Ma'asei (Acts) 2:38

38 Then Kepha said to them, "Repent, and let every one of you be immersed in the name of Yeshua Messiah for the remission of sins; and you shall receive the gift of the Ruach HaQodesh [Holy Spirit]."

Acts 8:12 only mentions immersion in Yeshua's name.

Ma'asei (Acts) 8:12

12 But when they believed Philip as he preached the things concerning the kingdom of Elohim and the name of Yeshua Messiah, both men and women were immersed.

In Corinth, when there was a question about doctrine, the believers were only told to be immersed in Yeshua's name.

Ma'asei (Acts) 19:3-5

3 And he said to them, "Into what then were you immersed?" So they said, "Into Yochanan's [John's] immersion."

4 Then Shaul said, "Yochanan indeed immersed with an immersion of repentance, saying to the people that they should believe on Him who would come after him, that is, on Messiah Yeshua."

5 When they heard this, they were immersed in the name of Yahweh Yeshua.

Can we see how, in verse 5, immersion in the name of Yahweh-Yeshua (i.e., "The Lord Jesus") alludes to the same indwelling relationship Yeshua spoke of in John 17:20-23?

In Acts 22:16 we are told to be immersed in Yahweh's name, but we know from our other studies that Yeshua's name contains the name of Yahweh, and therefore this is a reference to Yahweh-Yeshua (often mistranslated as "the Lord Jesus").

Ma'asei (Acts) 22:16

16 "And now why are you waiting? Arise and be immersed, and wash away your sins, calling on the name of Yahweh."

Another similar example exists in Acts 10:47-48, where the disciples are immersed in the name of Yahweh (which refers to Yeshua).

Ma'asei (Acts) 10:47-48

47 "Can anyone forbid water, that these should not be immersed who have received the Set-apart Spirit just as we have?"

48 And he commanded them to be immersed in the name of Yahweh. Then they asked him to stay a few days.

In Romans 6:3, Shaul tells us only to be immersed into Messiah Yeshua. He does not mention the Father or the Spirit.

Romim (Romans) 6:3

3 Or do you not know that as many of us as were immersed into Messiah Yeshua were immersed into His death?

Galatians 3:26-27 only speaks of being immersed into Messiah (Yeshua), and again alludes to the indwelling relationship Yeshua mentions in John 17:20-23.

Galatim (Galatians) 3:26-27

26 For you are all sons of Elohim through faith in Messiah Yeshua.

27 For as many of you as were immersed into Messiah have put on Messiah.

So, what should we do with this information? Scripture says that every matter is established by two or three witnesses, and that one witness is not enough.

Devarim (Deuteronomy) 19:15

15 "One witness shall not rise against a man concerning any iniquity or any sin that he commits; by the mouth of two or three witnesses the matter shall be established."

Matthew 28:19 is a lone witness for being immersed in three names. In contrast, we have many witnesses for being immersed in Yeshua's name only, and the First Commandment prohibits worshipping other elohim.

Let us also consider the works of the Church Father Eusebius. Eusebius was a Roman Catholic scholar and is called the Father of Church History. He was Bishop of Caesarea in 314 CE and was present at the Council of Nicea when the nature of the "Godhead" was being discussed, and Catholic doctrine was being established. Prior to the Council of Nicea, Eusebius quotes Matthew

28:19 some 17 times in his writings, and he never quotes the trinitarian formula. He always quotes Matthew 28:19 as, "Go and make disciples of all nations in My name." For example:

"With one word and voice He said to His disciples:
"Go, and make disciples of all nations in My Name, teaching them to observe all things whatsoever I have commanded you..."
(Proof of the Gospel by Eusebius, Book III, Chapter 6, 132 (a), page 152.)

To be complete, we should also mention that there are some existing Hebrew manuscripts of Matthew, which include the *Hebrew Shem Tov*. While these Hebrew Matthew manuscripts also contain Hellenisms (and are not thought to be the original manuscripts), we should note that the Shem Tov manuscript does not contain the trinitarian formula. Rather, verses 19-20 say simply:

Mattityahu (Matthew) 28:19-20
19 "Go
20 And (teach) them to carry out all things which I have commanded you forever."

Conclusion:

It is a serious thing to suggest that we deviate from the face value of Scripture, but since we only have a single witness for the trinitarian formula, while there are a great many witnesses calling for immersion in Yeshua's name only, we conclude that we should be immersed in Yeshua's name only.

A complete study on immersion is outside the scope of this article, but if you have been immersed in the names of "the Father, the Son, and the Spirit," Nazarene Israel

recommends re-immersion in Yeshua's name only. We also recommend that during the immersion you ask Yahweh to take away all unclean demons and spirits, such as the Trinity, Isis, Horus, and Seb (and all other unclean demons).

Frequently Asked Questions:

In Christian thought, immersion is a one-time event. This reflects the reality that we only need to immerse into Yeshua's body one time (assuming we are immersed into Yeshua's name, and no other names). However, in Hebraic thought, immersion is a regular event. It takes place after repentance, or before an anointing is given. Ideally, we want to use living water, which probably refers to water that is clean enough to sustain life. It does not necessarily need to be running, as historically a slow spring or other pool (or even a tub) could be used. If no natural source of water is available (such as a spring, a river, or a lake), some people believe that a bathtub or a swimming pool can also serve, so long as one is able to submerge completely into the water, symbolic of burying the old man of sin.

Traditionally, Hebrews wash their bodies and clothing to prepare for the Sabbath and festivals. Any time we want to approach Elohim or gather together with His people it is appropriate to wash and put on clean clothes. Yet, there is something special about immersion into Yeshua, because it symbolizes a special kind of repentance, death, and rebirth.

Yochanan (John) 3:5
5 Yeshua answered, "Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of Elohim."

Immersion is only a ritual, but there is power in rituals. Yeshua was immersed by Yochanan HaMatbil (John the Immerser) prior to beginning his ministry, because it was fitting to fulfill all righteousness.

Mattityahu (Matthew) 3:13-15

13 Then Yeshua came from Galilee to Yochanan at the Jordan to be immersed by him.

14 And Yochanan tried to prevent Him, saying, "I need to be immersed by You, and are You coming to me?"

15 But Yeshua answered and said to him, "Permit it to be so now, for thus it is fitting for us to fulfill all righteousness." Then he allowed Him.

After we emerge from the water we need to remember to ask for Yeshua's Spirit, and we need to keep praying until He sends it, as immersion without receiving the gift of the Spirit symbolizes being buried in death, and we need to receive the spiritual life. One thing we need to know about the gift of the Spirit is that we must invite it continually, or it won't stay. If we invite the Spirit in at first, but then stop inviting it, the Spirit will feel it is no longer welcome, and it will go until we welcome it back in again. This is what it means not to "quench" the Spirit.

Thessaloniquim Aleph (1 Thessalonians) 5:19

19 Do not quench the Spirit.

Those who receive the gift of the Spirit and then give control of their lives over to the Spirit will know it when they receive it, because it will bring an unmistakable sense of peace. After they become filled with His Spirit, they will become very eager to help build Yeshua's body globally, and locally. This is because Yeshua's Spirit is building His body, and therefore anyone who is moved by Yeshua's Spirit will be eager to build His body.

Sometimes people physically wash in water, but they do not lay down their lives to help build Yeshua's global body. This claims the name of Yeshua, but unless there is a fundamental change in our lives and our behavior it is immersion in name only, and it does no good. There must be a radical change of heart in favor of serving Yeshua, or the indwelling relationship is not begun, and no life-giving two-way relationship with the body can be established.

A complete discussion of immersion will have to wait for another time, but we can know when we are filled with Yeshua's Spirit, because we want to find the place in the body where we make our best contribution. Because of this, while we technically immerse (wash) ourselves, it can be helpful to have a deacon or elder guide us in the process and serve as our witness. If there is no qualified Nazarene Israel elder or deacon in your area, you can call heaven and earth as witnesses to your immersion and this can work, so long as you then get into right relationship with the body, which establishes a two-way life-giving connection. Without this two-way life-giving connection, we are not helping to build Yeshua's global body.

We hope this article helps explain why Nazarene Israel believes we should be immersed in Yeshua's name only, and what to do if we have been immersed in the trinitarian names. We also hope it provides some useful information for those who want to receive the indwelling of Yeshua's Spirit, and why Yeshua's Spirit will lead them to want to help build Yeshua's body globally.

Nazarene Israel's Vision

Sometimes people want to know my vision for Nazarene Israel, so they can understand not only where we are, but also where we are headed.

Mishle (Proverbs) 29:18

18 Where there is no vision, the people perish: but he that keeps the Torah, happy is he.

When Yahweh first called me to service in 1999, I asked Him what the focus of the ministry should be. He showed me Jude 3, which tells us to contend earnestly for the faith that was once for all delivered to the saints.

Yehudah (Jude) 3

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

But the question was, what is this faith that was once for all delivered to the saints? And how are we supposed to contend for it in earnest?

Even back in 1999, what seemed intuitive was that Yeshua and His disciples were Second Temple period Jews, and they practiced Second Temple period Judaism. Only, they rejected the rabbinical order, and replaced it with a renewed Melchizedekian order. So, it seemed like we had to learn to practice Judaism, and to remove anything rabbinical. Back in 1999, the big question was how do we do that? How can we recognize what is of Babylon, and what is not? And how do we re-establish Yeshua's Melchizedekian order?

In the mid 2000's there was another challenge. Several Ephraimites were asking why we could not just start with the Torah and move forward from there, because (after all) we are of Ephraim (and not Judah)? It seemed like a very compelling argument, and to make a long story short I decided to investigate it. Now, after many years of research, my studies have led me back to my original conclusion, which is that we are to follow the synagogue style of worship that was given to Judah. This is because Yahweh gave the adoption and the worship service to Judah to maintain, while Ephraim is off in the nations.

Romim (Romans) 9:3-4

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

4 who are Israelites, to whom pertain the adoption, the glory, the covenants, the giving of the Torah, the [worship] service of Elohim, and the promises...

I understand the Ephraimite desire to maintain our own identity apart from Judah. After all, Ephraim (and those of Judah joined to him) is the bride. However, the way we get to be part of the bride is to abide in Yeshua, who is Jewish. That is why verse 4 says the adoption belongs to Judah. That is also why the wild Ephraimite branches must be grafted into the Jewish Root (Yeshua).

Romim (Romans) 11:16-18

16 For if the firstfruit is set-apart, the lump is also set-apart; and if the root is set-apart, so are the branches.

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

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

As we explain in other places, right now we Ephraimites need to abide in our Jewish Messiah Yeshua, and later our tribal affiliations will be re-assigned according to the location we settle into, in the land (see Ezekiel 47 & 48). Yahweh will handle that when the time comes, so right now what we need to concern ourselves with much more than tribal affiliation is being good and faithful disciples for Yeshua, as the promises are not to the believers, but to the disciples (i.e., the collaborators).

We are also in a much better position today, having done the additional years of research. Today we have a library of materials to serve as the foundation for our future yeshiva (i.e., seminary). Yahweh has also blessed us with the knowledge of how to re-establish the original Melchizedekian order, complete with a code of congregational discipline, so we can exclude the wolves (and other predators) and safeguard the sheep.

Sometimes brothers ask what the Melchizedekian order should look like. The worship service itself should look like a Jewish synagogue service (because the service was given to Judah), but without any graven images (such as hexagrams or crosses, etc.). There are a few small changes that need to be made to the siddur, to clean it up (but not many), and we hope to publish a clean siddur as Yahweh provides the time.

There should also be no rabbis (“great ones”). Instead of rabbis, the assemblies should be led by the spiritual elders of the city, who gather together to glorify Yeshua’s name, and lift Him up to the people in their area. This calls for volunteerism among the disciples.

As we show in [Torah Government](#) and [Acts 15 Order](#), the congregations are not supposed to be independent. Rather, they are to be connected by the Melchizedekian priesthood. Sometimes brothers ask what the priesthood should look like once it is set up, the answer is that while the assemblies should look like a Jewish synagogue, the priesthood should look a lot like the Catholic priesthood (but without uniforms). This is hard for many Ephraimites to hear, because we have been oppressed by the church system, and because the church system is of Babylon, and we are told to flee Babylon.

Hitgalut (Revelation) 18:4

4 And I heard another voice from heaven saying, "Come out of her, my people, lest you share in her sins, and lest you receive of her plagues."

However, what we need to remember here is that the Catholic Church is patterned after the Melchizedekian order, because it is a deception for the Melchizedekian order. Satan likes to make his counterfeits look as much like the originals as possible, which is why the Catholic Church looks so much like the Melchizedekian order described in Ephesians 2 and 4.

The restoration will be harder because we are coming into the end times, and there will be increasing levels of persecution. However, Yahweh will make a way for those who obey His commandments, and who love their brothers in truth. This is because He promises to protect the assembly of Philadelphia (which means “brotherly love”) from the hour of trial that will come upon the earth.

Hitgalut (Revelation) 3:7-10

7 "And to the messenger of the assembly in Philadelphia [brotherly love] write, 'These things says He who is set-apart, He who is true, "He who

has the key of David, He who opens and no one shuts, and shuts and no one opens":

8 "I know your works. See, I have set before you an open door, and no one can shut it; for you have a little strength, have kept My word, and have not denied My name.

9 Indeed I will make those of the synagogue of Satan, who say they are Jews and are not, but lie — indeed I will make them come and worship before your feet, and to know that I have loved you.

10 Because you have kept My command to persevere, I also will keep you from the hour of trial which shall come upon the whole world, to test those who dwell on the earth."

The most challenging part of all this will be to establish clean assemblies. To help this situation, Nazarene Israel is working on broadcasts for the believers, and a new website to tie all the disciples (collaborators) together, according to the doctrines we have learned in our studies of the past twenty years. Right now, the plan is to broadcast the Hebrew synagogue liturgy on Shabbat, and the new moons, and festivals, along with a message based on the weekly Torah portion. This is to satisfy Acts 15, which calls for the weekly Torah portion to be read.

Ma'asei (Acts) 15:19-21

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

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

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

We plan to make the evangelical broadcasts free and open to all, while the more advanced messages will be for the disciples (collaborators).

It is not an easy situation, but Yahweh gives more favor. My prayer is that Elohim will use the broadcasts to reach out to the lost and the scattered and bring them to the truth. Further, we hope it will provide an incentive for the true disciples to come together, so that when we are finally pushed underground there will be networks for the disciples to help each other survive. We know Yahweh is perfectly in charge of all things, so if we will do all we can, He will do the rest.

I hope this helps to explain in a few words what the plan is, and how Nazarene Israel is trying to re-establish the correct Melchizedekian order, which will rule and reign over the nations after Armageddon. One of the benefits of this plan is that once it is set up, it will allow for more than just "one-man-band" ministries but will re-establish Yeshua's ministry (which all true disciples should be helping).

May Yahweh bless and keep us all.

A Picture of Redemption in the Barley

Scripture tells us that men are like trees. For example, when Yeshua healed the blind man's eyes, he said he saw "men like trees, walking."

Marqaus (Mark) 8:22-25

22 Then He came to Bethsaida; and they brought a blind man to Him, and begged Him to touch him.

23 So He took the blind man by the hand and led him out of the town. And when He had spit on his eyes and put His hands on him, He asked him if he saw anything.

24 And he looked up and said, "I see men like trees, walking."

25 Then He put His hands on his eyes again and made him look up. And he was restored and saw everyone clearly.

Is it possible that men could also be like barley? Kepha (Peter) tells us that all flesh is as grass.

Kepha Aleph (1 Peter) 1:22-25

22 Since you have purified your souls in obeying the truth through the Spirit in sincere love of the brethren, love one another fervently with a pure heart,

23 having been born again, not of corruptible seed but incorruptible, through the word of Elohim which lives and abides forever,

24 because "All flesh is as grass, And all the glory of man as the flower of the grass. The grass withers, And its flower falls away,

25 But the word of Yahweh endures forever." Now this is the word which by the Good News was preached to you.

The only grasses that exist in Israel today are the cereal grasses (such as barley, wheat, rye, etc.). Common lawn grasses (such as fescue, bluegrass, etc.) do not exist, and it seems likely that they did not exist in the first century either. This leads us to wonder if the "much grass" that is mentioned in John 6:10 may have been volunteer barley, as volunteer barley would have been tall and ample about the time of the Passover in John 6.

Yochanan (John) 6:4-11

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.

Barley grows as a winter crop in Israel, and it grows wild near Bethsaida. This wild barley begins to mature about Passover time, as the winds and the weather changes from cold to warm. These hotter winds are called *shorav*

winds. They pass over the barley and bring it into its final stages of ripening. We will come back to this.

When Kepha (Peter) says that men are as grass, he is quoting Psalm 103, which was written by King David in the Spirit.

Tehillim (Psalms) 103:15-18

15 As for man, his days are like grass; As a flower of the field, so he flourishes.

16 For the wind passes over it, and it is gone, And its place remembers it no more.

17 But the mercy of Yahweh is from everlasting to everlasting On those who fear Him, And His righteousness to children's children,

18 To such as keep His covenant, And to those who remember His commandments to do them.

The Hebrew word for Spirit is the same as the Hebrew word for wind. That word is *ruach* (רוח). So what King David said by the Spirit is that men are like the cereal grasses. The ruach (Spirit) passes over them, and then one day they are gone. And yet, the mercy of Yahweh remains from everlasting to everlasting on those who fear Him, and keep His covenant, and remember His commandments, to do them. The only thing is, it is not possible to keep the commandments in our own power and strength. To do them correctly we have to die to our lives, as a grain of wheat or barley is planted in the ground, and then grows to bear good fruit. Unless we die to ourselves like this, there is no eternal life in us.

Yochanan (John) 12:24-25

24 "Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain.

25 He who loves his life will lose it, and he who hates his life in this world will keep it for eternal life."

Kepha also says we need to have our souls purified so that we are no longer born of corruptible human seed, but of the incorruptible seed of Yahweh's Spirit, so that we manifest sincere love for the brethren.

Kepha Aleph (1 Peter) 1:22-25

22 Since you have purified your souls in obeying the truth through the Spirit in sincere love of the brethren, love one another fervently with a pure heart,

23 having been born again, not of corruptible seed but incorruptible, through the word of Elohim which lives and abides forever,

24 because "All flesh is as grass, And all the glory of man as the flower of the grass. The grass withers, And its flower falls away,

25 But the word of Yahweh endures forever." Now this is the word which by the Good News was preached to you.

Shaul (Paul) also witnesses to the same idea, saying that before we can attain eternal life, first we must die, even as a grain of wheat or some other grain (such as barley) is sown into the ground.

Qorintim Aleph (1 Corinthians) 15:35-37

35 But someone will say, "How are the dead raised up? And with what body do they come?"

36 Foolish one! What you sow is not made alive unless it dies.

37 And what you sow, you do not sow that body that shall be, but mere grain — perhaps wheat or some other grain.

Further, bread is normally made from cereal grains, and Yeshua tells us that He is the living bread from heaven.

Yochanan (John) 6:48-51

48 "I am the bread of life.

49 Your fathers ate the manna in the wilderness, and are dead.

50 This is the bread which comes down from heaven, that one may eat of it and not die.

51 I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever; and the bread that I shall give is My flesh, which I shall give for the life of the world."

It is the Living Bread which plants the good seed of the word into the hearts of men, in the hopes that the good spiritual seed of love and obedience will find good soil in our hearts and take root. For this to occur we must hear the word with a noble and good heart, obeying the word with patience until we bear the good fruit of love and obedience.

Luqa (Luke) 8:11-15

11 "Now the parable is this: The seed is the word of Elohim.

12 Those by the wayside are the ones who hear; then the devil comes and takes away the word out of their hearts, lest they should believe and be saved.

13 But the ones on the rock are those who, when they hear, receive the word with joy; and these have no root, who believe for a while and in time of temptation fall away.

14 Now the ones that fell among thorns are those who, when they have heard, go out and are choked with cares, riches, and pleasures of life, and bring no fruit to maturity.

15 But the ones that fell on the good ground are those who, having heard the word with a noble and good heart, keep it and bear fruit with patience."

Yeshua also used grains in His parables to illustrate the differences between disciples and believers. The noble grains represent disciples because they yield good fruit. That is, they tithe, give offerings, donate time, and do all they can to help build Yeshua's kingdom in a real way. This comes not from fear, but from love for Yeshua. Yet in addition to the good grains there are also what are called the *tares*, or *darnel*. These are grasses that look like noble grains up until the seed head appears. However, then it is seen that they are not actually good grains, because they do not yield good fruit. They may rest on the Sabbath and festivals, and may consume the word like water and fertilizer, but they do not perform the good works that help to build Yeshua's unified global kingdom.

Mattityahu (Matthew) 13:24-26

24 Another parable He put forth to them, saying: "The kingdom of heaven is like a man who sowed good seed in his field;

25 but while men slept, his enemy came and sowed tares among the wheat and went his way.

26 But when the grain had sprouted and produced a crop, then the tares also appeared."

If we are willing to accept it, the difference between the tares (believers) and the disciples (good grain) is that the disciples (good grains) are truly born from above, while the mere believers are self-deceived (tares). Because we are of corruptible human seed, we must receive the good spiritual Seed from above. This causes us to want to cultivate the soil of our lives (i.e., our hearts), so that

His implanted seed can find good soil, and take root. For this to happen, we must truly be born again.

Yochanan (John) 3:3-8

3 Yeshua answered and said to him, "Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of Elohim."

4 Nicodemus said to Him, "How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?"

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

6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

7 Do not marvel that I said to you, 'You must be born again.'

8 The wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of the Spirit."

Yahweh's wisdom is amazing. It is beyond all seeking out. Even His festivals witness that we are created like the grass of the field. While we may flourish for a time, after the Spirit has passed over us, and we have ripened, then we are no more. Those of us who did not bear good fruit will be gone forever, as chaff that is burned with unquenchable fire.

Mattityahu (Matthew) 3:12

12 "His winnowing fan is in His hand, and He will thoroughly clean out His threshing floor, and gather His wheat into the barn; but He will burn up the chaff with unquenchable fire."

Yet for the few who receive the Spirit and the implanted word into their hearts, and with patience bear the good fruit of helping to build Yeshua's unified global kingdom, the mercy of Yahweh will be upon them and their children from everlasting to everlasting.

Making Sense of Circumcision

Did the Messiah Yeshua's (Jesus') sacrifice do away with the covenant of physical circumcision? Some say it did. However, as we will see in this study, Scripture tells us that the covenant of physical circumcision is still active today.

There is a lot we could say about circumcision, but the covenant of circumcision was first given to the patriarch Avraham. Yahweh said it was to be a sign between Him and Avraham's descendants in all their generations, for an everlasting covenant. If any of the males were not physically circumcised, they were to be cut off from the nation of Israel, because they had broken His covenant.

B'reisheet (Genesis) 17:9-14

9 And Elohim said to Avraham: "As for you, you shall keep My covenant, you and your descendants after you throughout their generations.

10 This is My covenant which you shall keep, between Me and you and your descendants after you: Every male child among you shall be circumcised;

11 and you shall be circumcised in the flesh of your foreskins, and it shall be a sign of the covenant between Me and you.

12 He who is eight days old among you shall be circumcised, every male child in your generations, he who is born in your house or bought with money from any foreigner who is not your descendant.

13 He who is born in your house and he who is bought with your money must be circumcised, and My covenant shall be in your flesh for an everlasting covenant.

14 And the uncircumcised male child, who is not circumcised in the flesh of his foreskin, that person shall be cut off from his people; he has broken My covenant."

In Scripture, a *covenant* is a very special kind of contract which lasts while the parties to it still live. That is, the parties to a covenant are not released until they die. Yahweh cannot die, so we will never be released by Him, and Avraham still has living descendants, who are still bound to this covenant. And as we show in the [Nazarene Israel](#) study, our lineage descends through Avraham, so we are heir to this covenant. (For details, see [Nazarene Israel](#).)

But what about those who do not know if they descend from Avraham, or not? Or maybe they know they are of Avraham's seed, but they are still not sure. How can they know that the covenant of circumcision is still for today? For one thing, we can read the Messiah Yeshua's words. At Matthew 5:17-20, Messiah Yeshua tells us not to think He came to destroy the Torah (Law) or the Prophets. Rather, He said He came not to destroy them, but to fulfill the first part of the prophecies contained in them (as there are a great many prophecies contained in the Torah). In fact, He tells us that as long as heaven and earth are still here, nothing about the Torah can change.

Mattityahu (Matthew) 5:17-19

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

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

19 Whoever therefore breaks one of the least of these commandments, and teaches men so, shall

be called least in the kingdom of heaven; but whoever does and teaches them, he shall be called great in the kingdom of heaven.”

In this context, the term Torah refers to the first five books of Moses, and everything contained in them. So, when Yeshua tells us not to think He came to destroy the Torah, He is saying not to think He came to destroy the covenant of physical circumcision.

Because Yeshua kept the Torah perfectly, He would have been circumcised on the eighth day, in keeping with the commandment. We also know that Yeshua is our example, and that we are to imitate Him in all that we say and do.

Qorintim Aleph (1 Corinthians) 11:1
11 Imitate me, just as I also imitate Messiah.

In the fourth century, the Church Father Epiphanius tells us that the Nazarenes were still physically circumcising their children, following Yeshua’s example.

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

[The Church Father Epiphanius of Salamis, *Against Heresies*, Panarion 29, 7, pp. 41, 402]

So far, we have seen that the command to circumcise our children is for all generations, and that it is part of the Torah, and that Yeshua said not to think He came to destroy the Torah. However, sometimes Christians find this hard to understand, because they think they read something different in the Renewed Covenant, and especially in the words of Shaul (Paul). We want to talk about Shaul’s letters, but to put them in correct context, first we need to talk about the book of Acts.

In Acts 10, the Apostle Kepha (Peter) went to Cornelius’ house, and six men of “the circumcision who believed” went with him.

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.

In a moment we will see how “the circumcision who believed” is also called “the Pharisees who believed.” That is, the term “circumcision” is a slang term referring to the Pharisees. These are like rabbinic Messianic Jews today. They believe Yeshua is the Messiah, and yet they still follow rabbinic customs and traditions (even though Yeshua came to replace the rabbinical order with a renewed order of Melchizedek). What we will see is that they are called “the circumcision” because they believe salvation comes from following the rabbinic procedure regarding physical circumcision. That is, they believe the rabbinic procedure regarding physical circumcision is all-important. We will look at that more in a moment.

When Kepha returned to Judea, the circumcision who believed contended with him there for having gone to Cornelius' house, and having eaten with uncircumcised men.

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 [who believed] contended with him,

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

Kepha then explained how Elohim had blessed his visit to Cornelius by pouring out the Spirit on him and all his house. This made those of the rabbinic circumcision who believed realize that Elohim did not regard the rabbinic procedure as being essential, because Elohim had also granted the returning gentile Ephraimites repentance unto life.

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!"

After this, many Hellenized (Reform) believers in Antioch believed on Yahweh Yeshua, so the apostles sent Bar Naba (Barnabas) there.

Ma'asei (Acts) 11:19-21

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.

In Acts 15, certain men of the circumcision who believed came down to Antioch, and they began teaching that the gentile converts had to obey the rabbinic process for gentiles converting to Judaism. In verse 1 this is called the "custom" (not the Torah) of Moshe because it gives a rabbinically-approved procedure for how to handle gentile conversion to Judaism.

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.

Today the rabbinic “custom” of Moshe is now called the Giur (gentile conversion) process. In the Giur process, first a gentile convert learns how the rabbis say we are to keep Torah. If they pass their tests, the rabbis will consent to allow them to be physically circumcised. (In the rabbinic mind, following this specific process is what leads to salvation.) Finally, the rabbis tell the converts to keep the Torah. Interestingly, this is the same sequence the “Pharisees who believed” mentioned in Acts 15:5, is that first they must (pass tests and then) be circumcised, and then they said the converts can keep the Torah.

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 [then] to command them to keep the Torah of Moshe."

That is, the “Pharisees who believed” said that after the converts had followed the custom of Moshe, then they could be allowed to keep the Torah of Moshe.

After there had been “much dispute,” Kepha rose up to say that Yahweh had chosen him to deliver the Good News to the gentiles, and that he had not imposed any form of rabbinic custom or Talmudic tradition; therefore, why did the rabbis seek to put a rabbinic yoke on the necks of the new believers, when Yeshua had called them out from under rabbinical authority? After all, the Nazarenes hoped to be saved by favor (grace) through faith, just as the gentile Ephraimite converts did.

Ma’asei (Acts) 15:6-11

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

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

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

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

10 Now therefore, why do you test Elohim by putting a yoke [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 then related how many miracles and wonders Elohim was doing among the gentiles (even though they were not following rabbinic tradition).

Ma’asei (Acts) 15:12

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

Yaakov (James) then said that he judged they should not “trouble” the returning gentiles by placing a yoke of rabbinic authority on them, but that they could enter the assemblies if they would first abstain from four things Yahweh says will get one “cut off” from the nation of Israel (idolatry, sexual immorality, strangled [or unclean]

meats, and blood). Yaakov judged that if the gentiles would abstain from these four things, then they could enter the assemblies, and hear the Torah of Moshe being read aloud. In that way, the returning Ephraimites and Jews would come into compliance with Yahweh's word (as opposed to being indoctrinated in the rabbis' legal traditions).

Ma'asei (Acts) 15:13-21

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

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

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

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

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

19 Therefore I judge 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."

Some use this passage to say that physical circumcision no longer applies, because it is not listed among the four things the returning gentile Ephraimites and Jews need

to do to enter the synagogues, so they can hear the Torah of Moshe being read. However, what we need to realize is that this conversation would have taken place in Hebrew, and the Hebrew word for "to hear" is *shema* (שמע). This word *shema* implies hearing with an intent to obey what is heard. In context, then, once the new converts agreed to abstain from the four things that would get them cut off from the nation, then they could enter the synagogues and hear the Torah being read, with the intention of obeying it. That would give them up to a year to become physically circumcised, because the Passover requires all males to be circumcised before they can partake of the Passover.

Shemote (Exodus) 12:48-49

48 "And when a stranger dwells with you and wants to keep the Passover to Yahweh, let all his males be circumcised, and then let him come near and keep it; and he shall be as a native of the land. For no uncircumcised person shall eat it.

49 One law shall be for the native-born and for the stranger who dwells among you."

What was decided in Acts 15, then, was not whether the returning gentile Ephraimites had to become physically circumcised, but only whether they had to follow the rabbinic procedure (and rabbinic authority), or not. We know this interpretation is correct because in Acts 21, Shaul had come up to Jerusalem for Pentecost. There he met with Yaakov (James, who served as the leader of the Jerusalem assembly). Yaakov told him that the people were misunderstanding his letters, thinking he is saying not to circumcise their children. There was an urgent need to clarify his teaching, so that the people would not think he was teaching against the Torah (and stone him to death). Let's read carefully and try to imagine the conversation.

Ma'asei (Acts) 21:20-22

20 And when they heard it, they glorified Yahweh. And they said to him, "Behold, brother, how many myriads of Jews there are who have believed, and they are all zealous for the Torah [of Moshe]!

21 But they have been informed about you that you teach all the Jews who are among the Gentiles to forsake [the Torah of] Moshe, saying that they ought not to circumcise their children, nor to walk according to the [Hebraic] customs.

22 What then [is the truth]? The assembly must certainly meet [because it is a pilgrimage festival], and they will hear that you have come."

If Shaul was not teaching against physical circumcision, how could he correct these misunderstandings, and help the people to realize that he did not teach against the Torah (or against physical circumcision)? Yaakov said that since Shaul came up to Jerusalem to separate a Nazirite vow, he should also pay the sacrifices for four other men. This required fifteen animal sacrifices, which cost a great deal of money in the first century. No one would pay for fifteen animal sacrifices if he did not believe in keeping the Torah—and this would show the world that Shaul also walked orderly, keeping the Torah of Moshe (which requires physical circumcision).

Ma'asei (Acts) 21:23-24

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

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

As we explain in [Nazarene Israel](#), Kepha (Peter) tells us that Shaul's letters can be hard to understand, and that even in the first century some believers (i.e., torahless Christians) were "untaught" in the Torah, and twisted Shaul's letters to their own destruction. Kepha warns us to beware, and not to fall for this, lest we be led away with the error of the wicked.

Kepha Bet (2 Peter) 3:15-17

15 and consider that the longsuffering of Yahweh is salvation — as also our beloved brother Shaul, according to the wisdom given to him, has written to you,

16 as also in all his epistles, speaking in them of these things, in which are some things hard to understand, which untaught and unstable people twist to their own destruction, as they do also the rest of the Scriptures.

17 You therefore, beloved, since you know this beforehand, beware lest you also fall from your own steadfastness, being led away with the error of the wicked...

The word *wicked* is based on Strong's Concordance NT:113, meaning lawless (i.e., torahless).

NT:113 *athesmos* (ath'-es-mos); from NT:1 (as a negative particle) and a derivative of NT:5087 (in the sense of enacting); lawless, i.e. (by implication) criminal:

KJV - wicked.

Once we realize Shaul's letters are hard to understand, now we are ready to read Shaul's writings about physical circumcision.

One reason Shaul's letters can be so hard to understand is that he was trying to reach a mixture of Jewish and Ephraimite audiences. Pharisees can sometimes think about the Torah as a checklist of legal requirements for salvation (such that if one obeys the legal checklist, the heart in which the commands are kept allegedly does not matter as much). Shaul had to help both them and the returning Ephraimites realize that while obedience to the letter is important, the heart in which the Torah is kept is even more important than the letter (although in the end, both are critical). So, he talks about these things from many different angles (which allows for confusion to enter in).

Romim (Romans) 2:25-29

25 For [physical] circumcision is indeed profitable if you keep the Torah; but if you are a breaker of the Torah, your [physical] circumcision has become [as] uncircumcision.

26 Therefore, if a [physically] uncircumcised man keeps the righteous requirements of the Torah, will not his [physical] uncircumcision be counted as circumcision?

27 And will not the physically uncircumcised, if he fulfills the Torah, judge you who, even with your written code and [physical] circumcision, are a transgressor of the Torah?

28 For he is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh;

29 but he is a Jew who is one inwardly; and circumcision is that of the heart, in the Spirit, not in the letter; whose praise is not from men but from Elohim.

Romim (Romans) 3:1-2

1 What advantage then has the Jew, or what is the profit of circumcision?

2 Much in every way! Chiefly because to them were committed the oracles of Elohim.

Shaul is saying that even if someone is not physically circumcised, if their heart is right, then that condition is hypothetically better than being physically circumcised when the heart is wrong. However, in 3:1 he reminds us that even if the heart of the matter is most important, obeying the letter still profits much in every way.

In Romans 4, Shaul further explains that when Avraham was called to the covenant, he was not physically circumcised, showing that Elohim's favor can rest on us even if we are not yet obeying the letter. In other words, Avraham's heart was right, and this is why Elohim later gave him the commandment to become circumcised, as an outward sign of the covenant (rather than physical circumcision being the covenant itself, which is how the rabbis treat it).

Romim (Romans) 4:9-12

9 Does this blessedness then come upon the circumcised only, or upon the uncircumcised also? For we say that faith was accounted to Avraham for righteousness.

10 How then was it accounted? While he was circumcised, or uncircumcised? Not while circumcised, but while uncircumcised.

11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had while still uncircumcised, that he might be the father of all those who believe, though they are uncircumcised, that righteousness might be imputed to them also,

12 and the father of circumcision to those who not only are of the circumcision, but who also walk in

the steps of the faith which our father Avraham had while still uncircumcised.

In 1 Corinthians, Shaul uses the term *circumcised* as a euphemism for being Jewish, while he uses the term *uncircumcised* as a euphemism for being Ephraimite. This makes sense when we realize that Ephraim is the bride, but that many Jews are also attached to Ephraim (and they will still be part of the bride when the tribal allotments are re-allocated, after Armageddon).

Qorintim Aleph (1 Corinthians) 7:17-24

17 But as Elohim has distributed to each one, as Yahweh has called each one, so let him walk. And so I ordain in all the churches.

18 Was anyone called while circumcised [Jewish]? Let him not become uncircumcised. Was anyone called while uncircumcised [Ephraimite]? Let him not be circumcised.

19 Circumcision is nothing and uncircumcision is nothing, but keeping the commandments of Elohim is what matters.

20 Let each one remain in the same calling in which he was called.

21 Were you called while a slave? Do not be concerned about it; but if you can be made free, rather use it.

22 For he who is called in Yahweh while a slave is Yahweh's freedman. Likewise he who is called while free is Messiah's slave.

23 You were bought at a price; do not become slaves of men.

24 Brethren, let each one remain with Elohim in that state in which he was called.

In Galatians 5, Shaul explains that we do not preach circumcision as a means of salvation (like the Pharisees

do). We are not justified by our performance of the commandments. Rather, we are justified by our faith, and we keep His commandments out of love.

Galatim (Galatians) 5:4-11

4 You have become estranged from Messiah, you who attempt to be justified by Torah; you have fallen from favor.

5 For we through the Spirit eagerly wait for the hope of righteousness by faith.

6 For in Messiah Yeshua neither circumcision nor uncircumcision avails anything, but faith working through love.

7 You ran well. Who hindered you from obeying the truth?

8 This persuasion does not come from Him who calls you.

9 A little leaven leavens the whole lump.

10 I have confidence in you, in Yahweh, that you will have no other mind; but he who troubles you shall bear his judgment, whoever he is.

11 And I, brethren, if I still preach circumcision, why do I still suffer persecution? Then the offense of the cross (or stake) has ceased.

Even if we were to keep the Torah perfectly, we can never be justified (saved) by obeying the letter of Torah. Because of this, Shaul says we should never teach as he did when he was still a Pharisee, that our salvation is a result of becoming physically circumcised in keeping with the rabbinic ritual. Rather, salvation comes because of faith working in us through love, and that is a result of Yeshua's sacrifice on the stake (cross). Therefore, while we do want to obey the commandment to be physically circumcised, we do not do it to obtain salvation, but only to obey Elohim out of love.

Shaul continues with this theme in Galatians 6. He says those of the circumcision who believe seek to make a good showing in the flesh. They would compel us to be physically circumcised according to the rabbinic custom, because it would mean they could boast how many believers are obeying their alleged authority. However, what we need is to focus on abiding in Yeshua, and Him in us, because salvation is not due to the work of our hands, but because we have a deep abiding relationship in the person of Yeshua Messiah (and if we will dwell in Him, He will lead us to fulfill the commandment).

Galatim (Galatians) 6:12-15

12 As many as desire to make a good showing in the flesh, these would compel you to be circumcised, only that they may not suffer persecution for the cross (or stake) of Messiah.

13 For not even those who are circumcised keep the Torah, but they desire to have you circumcised that they may boast in your flesh.

14 But Elohim forbid that I should boast except in the cross (stake) of our Adon Yeshua Messiah, by whom the world has been crucified to me, and I to the world.

15 For in Messiah Yeshua neither circumcision nor uncircumcision avails anything, but a new creation.

In Ephesians 2, Shaul uses some rabbinic slang terms. He says the *Circumcision* (i.e., the rabbinic Jews who believe that salvation comes from being circumcised according to the rabbinic ritual) call the Ephraimites the *Uncircumcision*, because they had previously forsaken the Torah (which calls for physical circumcision as an eternal sign of the covenant).

Ephesim (Ephesians) 2:11-13

11 Therefore remember that you, once Gentiles in the flesh — who are called Uncircumcision by what is called the Circumcision made in the flesh by hands —

12 that at that time you were without Messiah, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without Elohim in the world.

13 But now in Messiah Yeshua you who once were far off have been brought near by the blood of Messiah.

Shaul reminds the Ephesians that they were not brought back into covenant with Yeshua by the performance of a rabbinic Messianic Jewish ritual, but by the blood sacrifice of Yeshua.

In Philippians 3, Shaul warns the Philippians to beware of what he derisively calls the *mutilation*. He is most likely referring to the Pharisees who believe here, in that the rabbinic custom is to take away the entire foreskin (as opposed to making a small cut in the foreskin, as explained in the [Nazarene Israel Passover study](#)).

Philippians 3:2-3

2 Beware of dogs, beware of evil workers, beware of the mutilation!

3 For we are the circumcision, who worship Elohim in the Spirit, rejoice in Messiah Yeshua, and have no confidence in the flesh...

Shaul also says that we are the true circumcision (so to speak), because we have no confidence that a cut in our flesh is going to justify us before Elohim.

In Colossians Shaul says that we are circumcised by the “circumcision made without hands,” which refers to the circumcision of our hearts. Even though we were dead in our trespasses and the uncircumcision of our flesh, we have been made alive together with Him.

Qolossim (Colossians) 2:11-14

11 In Him you were also circumcised with the circumcision made without hands, by putting off the body of the sins of the flesh, by the circumcision of Messiah,

12 buried with Him in immersion, in which you also were raised with Him through faith in the working of Elohim, who raised Him from the dead.

13 And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses,

14 having wiped out the handwriting of requirements that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross [stake].

Verse 14 is almost surely mistranslated. Here is how the Aramaic Peshitta reads:

Qolossim (Colossians) 2:14, Peshitta (Roth)

14 and, by his mandates, he blotted out the handwriting of our debts which existed against us, and took it from the midst, and affixed it to his stake.

Verse 14 does not say that Yeshua did away with any of the commandments in the Torah. Rather, what it says is that He nailed the record of our sins to His stake (cross). In other words, He wiped out our criminal record of sins, giving us a fresh start.

Returning to Galatians, chapter 2 tells us that Shaul was sent to the uncircumcised (meaning gentile Ephraim), while Kepha was sent to the circumcision (meaning Judah). After 14 years, Shaul went up to Jerusalem, and even though Titus not truly a gentile (but a Greek Jew), he did not feel the need to join the rabbinic circumcision who believe, because he knew that salvation does not result from the works of our hands.

Galatim (Galatians) 2:1-9

1 Then after fourteen years I went up again to Jerusalem with Bar Naba, and also took Titus with me.

2 And I went up by revelation, and communicated to them that gospel which I preach among the Gentiles, but privately to those who were of reputation, lest by any means I might run, or had run, in vain.

3 Yet not even Titus who was with me, being a Greek [Jew], was compelled to be circumcised.

4 And this occurred because of false brethren secretly brought in (who came in by stealth to spy out our liberty which we have in Messiah Yeshua, that they might bring us into bondage),

5 to whom we did not yield submission even for an hour, that the truth of the gospel might continue with you.

6 But from those who seemed to be something — whatever they were, it makes no difference to me; Elohim shows personal favoritism to no man — for those who seemed to be something added nothing to me.

7 But on the contrary, when they saw that the gospel for the uncircumcised [Ephraim] had been committed to me, as the gospel for the circumcised [Judah] was to Kepha

8 (for He who worked effectively in Peter for the apostleship to the circumcised also worked effectively in me toward the Gentiles),

9 and when James, Kepha, and John, who seemed to be pillars, perceived the favor that had been given to me, they gave me and Bar Naba the right hand of fellowship, that we should go to the Gentiles [Ephraim] and they to the circumcised [Judah].

Just as the Greek Jew Titus did not want to be caught up in rabbinic bondage, we also should stand fast in the liberty by which Yeshua Messiah has made us free, and not believe that salvation comes from following the rabbinic tradition regarding circumcision. If we attempt to justify (or save) ourselves by obedience to a rabbinic ritual, we will fall from His favor. Notice how Shaul tells us in verse 4 that if we attempt to be justified by the work of our hands, that it causes us to fall from favor (grace).

Galatim (Galatians) 5:1-6

1 Stand fast therefore in the liberty by which Messiah has made us free, and do not be entangled again with a yoke of [rabbinic] bondage.

2 Indeed I, Shaul, say to you that if you become circumcised [meaning, of the circumcision who believe], Messiah will profit you nothing.

3 And I testify again to every man who becomes circumcised [meaning, the circumcision made with hands] that he is a debtor to keep the whole Torah.

4 You have become estranged from Messiah, you who attempt to be justified by Torah; you have fallen from favor.

5 For we through the Spirit eagerly wait for the hope of righteousness by faith.

6 For in Messiah Yeshua neither circumcision nor uncircumcision avails anything, but faith working through love.

Physical circumcision is only a sign of the covenant (and not the covenant itself). Our faith is demonstrated when we obey the commandment to become circumcised, but technically the covenant does not rely on the state of our flesh. Rather, the covenant is granted to us because He has given us faith working through love.

Qolossim (Colossians) 3:9-11

9 Do not lie to one another, since you have put off the old man with his deeds,

10 and have put on the new man who is renewed in knowledge according to the image of Him who created him,

11 where there is neither Greek nor Jew, circumcised nor uncircumcised, barbarian, Scythian, slave nor free, but Messiah is all and in all.

There are more examples we could use, but what we have seen in this study is that circumcision was given as a sign of the eternal covenant between Yahweh and Avraham, and his descendants. Since both Yahweh and Avraham's descendants are alive today, the covenant of physical circumcision is still active.

We have also seen how in the first century there was a group of Pharisees who believe. They tried to teach that the returning gentile Ephraimites needed so submit to the rabbinic customs and procedures regarding physical circumcision, but how this was ruled against in Acts 15, and how it was witnessed against in Acts 21.

We have also seen many passages which tell us that we should beware of the rabbinic Messianic Jewish error of mixing the commandments and teachings of men with the pure Good News of Yeshua.

Finally, we know that physical circumcision is also for the future (and that it is not replaced by the circumcision of the heart), because Ezekiel 44 tells us that no foreigner (i.e., no gentile Ephraimite) who is uncircumcised in his heart or in his flesh will enter Yahweh's sanctuary, and that this includes the foreigners who are among the children of Israel.

Yehezqel (Ezekiel) 44:9

9 Thus says Yahweh Elohim: "No foreigner, uncircumcised in heart or uncircumcised in flesh, shall enter My sanctuary, including any foreigner who is among the children of Israel."

So now let us ask again, did Yeshua's sacrifice do away with the covenant of physical circumcision?

About Racial Israelite Theories

In the Renewed Covenant, Yochanan HaMatibil (John the Immerser) tells the Pharisees and the Sadducees that Yahweh can raise up children to Avraham from the stones.

Mattityahu (Matthew) 3:7-9

7 But when he saw many of the Pharisees and Sadducees coming to his baptism, he said to them, "Brood of vipers! Who warned you to flee from the wrath to come?

8 Therefore bear fruits worthy of repentance,

9 and do not think to say to yourselves, 'We have Abraham as our father.' For I say to you that Elohim is able to raise up children to Abraham from these stones."

Because the Renewed Covenant warns us not to think of ourselves as being special because of our genetics, it seems incomprehensible that believers on Yeshua might think they are spiritually superior because of their race. However, there are several racially-oriented groups within Christendom, and within the Hebraic community there are at least two groups, including the British Israelites, and the Black Hebrew Israelites.

To be clear, genetics do play a role in the transmission of the Good News. Let us consider that Avram was later renamed Avraham because he would become the father of not just one nation, but of many nations. In addition to this he would also be a hereditary influence in all nations, because Yahweh told him all the families of the earth would be blessed "in him." This means that all families would have some of his genetics, and thus become heir to the promises given to him.

B'reisheet (Genesis) 12:1-3

1 Now Yahweh had said to Avram:

"Go out of your country, from your family, and from your father's house, to a land that I will show you.

2 "I will make you a great nation; I will bless you, and make your name great; and you shall be a blessing.

3 "And I will bless those who bless you, and curse the one despising you; and in you [meaning in your descendants], all the families of the earth shall be blessed."

Those who make the mistake of believing that Yahweh loves only one nation should realize that Yahweh told Avraham that he would father not just one nation, but many nations. (In context, the nations of verse 6 may refer to the Christian nations of Europe, as well as the Christian African kingships.)

B'reisheet (Genesis) 17:4-8

4 "As for Me, behold, My covenant is with you, and you shall be a father of many nations.

5 No longer shall your name be called Avram, but your name shall be Avraham; for I have made you a father of many nations.

6 I will make you exceedingly fruitful; and I will make nations [plural] of you, and kings [plural] shall come from you.

7 And I will establish My covenant between Me and you and your descendants after you in their generations, for an everlasting covenant, to be Elohim to you and your descendants after you.

8 Also I give to you and your descendants after you the land in which you are a stranger, all the land of Canaan, as an everlasting possession; and I will be their Elohim."

In [Nazarene Israel](#) we saw that Scripture identifies a nation as a belief set (a faith). That is why the *Greeks* or *Hellenists* of the Renewed Covenant refer not to genetic Greeks, but to Jews who adopt Greek ways (similar to the Reform Jews of today). In Acts 6, both groups clearly believe on Yeshua, but there is a difference in the way they believe on Him.

Ma'asei (Acts) 6:1

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

We know this does not refer to genetic Greeks, because the first non-Jew to be brought into the covenant was Cornelius (four chapters later, in Acts 10). Therefore, what this shows us is that there were at least two types of belief in Yeshua in the first century. One type was more traditionally Hebraic, and this was the group the apostles belonged to. They were called *Hebrews* because they adhered to the ancient Hebraic customs and traditions. On the other hand, the Greeks were less traditional in their worship (and as we saw in [Nazarene Israel](#), they are the fore-runners of the torahless Sunday Christians of today).

Jacob (Israel) would also father a nation (Judah), and a company of nations (Ephraim, or the Judeo-Christian nations).

B'reisheet (Genesis) 35:10-12

10 And Elohim said to him, "Your name is Ya'akov (Jacob): Your name shall not be called Ya'akov anymore, but Israel shall be your name." So He called his name Israel.

11 Also Elohim said to him: "I am El Shaddai. Be fruitful and multiply: A nation and a company of nations shall proceed from you, and kings shall come from your body.

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

Earlier we saw how Yahweh promises to bless all the families of earth with Avraham's genetics. In the Dream of Jacob's Ladder we saw how Israel was given a similar blessing, in two parts. There is a mystery in the wording, but in verse 13, Yahweh said that the land on which Israel laid was given to him (meaning, his children), and also to his Seed, and that all the families of the earth would be blessed in him (genetically) and in his Seed.

B'reisheet (Genesis) 28:10-15

10 And Ya'akov (Jacob) went out from Be'er Sheva and went toward Haran. And he came on a place and stayed the night there, for the sun had gone. And he took stones of the place and placed them at his head; and he lay down in that place.

12 And he dreamed; and behold! A ladder was set up on the earth, its top reaching toward the heavens. And behold! The angels of Elohim were going up and down on it!

13 And behold! Yahweh stood above it and said, "I am Yahweh, the Elohim of your father Avraham, and the Elohim of Isaac. The Land on which you are lying, I give it to you, and to your Seed.

14 And your seed shall be as the dust of the earth, and you [meaning Israel's descendants] shall spread to the west, and to the east, and to the north and to the south; and all the families of the earth shall be blessed in you [meaning genetically]; and [in] your Seed [meaning Yeshua].

15 And behold! I will be with you and will guard you in every place in which you may go, and will bring you back to this Land. For I will not forsake you until I have surely done all that I have spoken to you.”

In Galatians 3:16, the Apostle Shaul (Paul) tells us that this word Seed is singular; and that it refers to Yeshua.

Galatim (Galatians) 3:16

16 Now to Abraham and his Seed were the promises made. He does not say, "And to seeds", as of many, but as of one, "And to your Seed", who is the Messiah.

However, in context there is clearly also a role for Israel's physical descendants. They are to mix with the genetics of every family on earth, in the west, and the east, and the north, and the south of Israel, such that every family, and every clan could become heir to the covenants of the promises given to Israel. This is much more than any one single genetic group (such as the British Israelites, or the Black Hebrew Israelites).

To take this to another level, let us also consider that Noah (Noah) had three sons, Shem, Ham, and Yapheth.

B'reisheet (Genesis) 6:10

10 And Noah begot three sons: Shem, Ham, and Yapheth.

Shem went east into Asia, crossing the land bridge into the Americas. Ham went south into Africa. Yapheth (Japheth) went north, into Europe. We should also note that the name Yapheth refers to expansion.

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

That the northern European Christians are of Yaphethite stock may explain why they built expansive Christian empires.

Finally, we should also consider Noah's prophecy that Elohim would enlarge (expand) Yapheth, and that he would dwell in the tents of Shem.

B'reisheet (Genesis) 9:27

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

In [Nazarene Israel](#) we explain that after the northern kingdom of Ephraim was taken into captivity in Assyria, its members began to assimilate into Assyrian culture. After the Assyrian empire broke up, the Ephraimites dispersed, migrating in every direction, to fulfill the promises given to Avraham and Israel. However, research into the migrations of the tribes tells us that as a prophetic entity the Ephraimites migrated north and west by at least three separate migration routes, settling in what later became Protestant northwestern Europe. It was this Protestant northwestern Europe (and especially Great Britain) that later settled the United States.

Some mistakenly assume Yahweh loves the Yaphethite Christians in the USA more than He loves other nations because the US is prosperous and has done much for evangelism around the world. However, that kind of narcissism ultimately misses the point. As we saw in [Revelation and the End Times](#), the United States is also the prophetic land of Babylon of Jeremiah 50-51, and

while there are Ephraimites and Jews there, the USA will ultimately be destroyed, leading to the Second Exodus (the Ingathering).

Yirmeyahu (Jeremiah) 50:3-5

3 "For out of the north a nation comes up against her, Which shall make her land desolate, And no one shall dwell therein. They shall move, they shall depart, Both man and beast.

4 In those days and in that time," says Yahweh, "The children of Israel shall come, They and the children of Judah together; With continual weeping they shall come, And seek Yahweh their Elohim.

5 They shall ask the way to Zion, With their faces toward it, saying, 'Come and let us join ourselves to Yahweh In a perpetual covenant That will not be forgotten.'"

So all those who take pride in their Yaphethite heritage should remember that just because Yahweh used them to transmit the Good News to Shem and Ham, this does not mean that He loves Yapheth more than He loves Shem or Ham. In fact, it may be that He loves all three equally, so long as they embrace His Son Yeshua, and practice the original Hebraic Nazarene faith when they are called out of all nations.

Mattityahu (Matthew) 8:11

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

These will come not just from white Yaphethite British or Hamite Black Hebrew Israelite stock. Rather, they will come from all nations, fulfilling the prophecies given to the patriarchs.

Earnestly Seek What is Good

Wouldn't it be nice to know how to be in Yahweh's favor more of the time? And wouldn't it be nice to know how to avoid as much heartache in life as possible?

Living a life that pleases Yahweh is not easy. There are many requirements. However, there are some principles that help. For example, Proverbs 11:27 says that "if" we will earnestly seek what is good, we will find Yahweh's favor. However, if instead we look for what is bad about our lives, then trouble is sure to come to us (i.e., Yahweh will send even more trouble). Here is how the New King James Version (NKJV) reads.

Mishle (Proverbs) 11:27 (NKJV)
 27 He who earnestly seeks good finds favor,
 But trouble [or evil] will come to him who seeks evil.

We want to go a little bit deeper, so let us look at this in Hebrew. One thing we find is that there are two different words used for "seek." The one associated with seeking good requires diligent effort. In contrast, it does not require any special effort to seek evil.

שְׁחַר טוֹב יִבְקֹשׁ רְצוֹן וְדַרְשׁ רָעָה תְּבוֹאֲנוּ (27)

Here is a breakdown of the words (from right to left):

| | |
|--|----------|
| Sho-kher: (He) who diligently seeks | שְׁחַר |
| Tov: (what is) good | טוֹב |
| Ee-va-kesh: will find | יִבְקֹשׁ |
| Ratz-ohn: (Yahweh's) favor | רְצוֹן |
| V'do-resh: but (he) who seeks (habitually) | וְדַרְשׁ |
| Ra'ah: evil, (what is bad), i.e., trouble | רָעָה |

T'vo-eh-nu: It will come to him.

תְּבוֹאֲנוּ

The word in the first clause is *shokher* (שְׁחַר). This word refers to seeking something with extreme diligence. The root of this word speaks of getting up early, at dawn, to accomplish a task in earnest. Therefore, by extension, the word *shokher* means to search in a painstaking way. Here is how Strong's Hebrew Concordance defines the root of this word.

OT:7836 shachar (shaw-khar'); a primitive root; properly, to dawn, i.e. (figuratively) be (up) early at any task (with the implication of earnestness); by extension, to search for (with painstaking):

If we will reflect on this, the implication is that if we want Yahweh to bestow His favor (*ratzohn*) on us, then we should diligently search for what is good, count all our blessings, and then give thanks to Elohim for them all. If we will do this diligently, then Yahweh will be pleased, and He will be more likely to give us even more reasons to thank Him. This is like what the Apostle Shaul tells us to do, which is to focus exclusively on what is good, and to thank and praise Elohim for it.

Philipim (Philippians) 4:6-9

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

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

8 Finally, brethren, whatever things are true, whatever things are noble, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there

is any virtue and if there is anything praiseworthy — meditate on these things.

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

That is not to say that we should be ignorant of any evil that is in our lives. Maybe we are surrounded by evil, and our lives are a mess. It doesn't matter. Because Yahweh is King over all of life's circumstances, no matter how bad things might seem in the natural, the very best thing we can do is always to focus on whatever is noble, and good, and just, and pure, and that which is lovely, and of good report. If we will retrain ourselves to make this positive spiritual focus our spiritual second nature, then the Elohim of peace will see that we are diligently cultivating a positive attitude (i.e., a positive spirit), and He will want to bestow His favor on us.

The second word used for “seek” in Proverbs 11:27 is *doresh* (דָּרַשׁ).

Mishle (Proverbs) 11:27

27 He who earnestly seeks good finds favor,
But trouble will come to him who seeks [doresh]
evil.

Unlike *shokher*, which implies that we are seeking the good with diligence, *doresh* does not imply any diligence (or resoluteness of effort). Rather, it only indicates that we are trodding what has become for us a frequent or well-worn pathway. In other words, we are following in the trail of a bad fleshly habits.

OT:1875 *darash* (daw-rash'); a primitive root; properly, to tread or frequent; usually to follow (for

pursuit or search); by implication, to seek or ask; specifically to worship:

When we consider these things altogether, what we see is that to be in Yahweh's favor, first we must take stock of all the many blessings He has given us, and then we must thank and praise Him for them. This shows Him that we realize He oversees all things, and this also honors Him. This may be one reason the Apostle Shaul tells us always to rejoice, and that in everything we should give thanks, because this is His will for us.

Thessaloniquim Aleph (1st Thess.) 5:16-18

16 Rejoice always,

17 pray without ceasing,

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

What If We Can't Find the Good?

Sometimes otherwise faithful believers search for the good, but they cannot identify it. Because they cannot identify the good, they don't know how to thank or praise Yahweh for it—and so they don't. However, because they don't thank and praise Yahweh for all the many good things He does for them, He sees no reason to do any more, and so a downward spiral begins. The cause of this negative spiral is typically wrong expectations.

It is natural for the flesh to want to focus on itself. All that is in the world is the lust of the eyes, the lust of the flesh, and pride (or ego).

Yochanan Aleph (1 John) 2:15-16

15 Do not love the world or the things in the world.

If anyone loves the world, the love of the Father is not in him.

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

When we don't get the things that our flesh wants, or that our eyes want, or that our pride tells us we should have, we can get very sad, and feel very sorry for ourselves. When our focus is on ourselves like this, then all we may see is all the problems that beset us. What we may not see is all the good refinement that comes out of our trials, and how that refinement makes us more pleasing to Elohim.

Yaakov (James) 1:2-4

2 My brethren, count it all joy when you fall into various trials,

3 knowing that the testing of your faith produces patience.

4 But let patience have its perfect work, that you may be perfect and complete, lacking nothing.

Consider the example of David. In the flesh, David did not have much to give thanks for when King Shaul was chasing him around the wilderness, trying to kill him. Yet David knew that so long as he stayed faithful to Yahweh he had a great hope and a great expectancy in the Spirit, and so he focused on that instead.

Tehillim (Psalms) 63:1-5

1 O Elohim, You are my Elohim; Early will I seek You; My soul thirsts for You; My flesh longs for You In a dry and thirsty land Where there is no water.

2 So I have looked for You in the sanctuary, To see Your power and Your glory.

3 Because Your lovingkindness is better than life, My lips shall praise You.

4 Thus I will bless You while I live; I will lift up my hands in Your name.

5 My soul shall be satisfied as with marrow and fatness, And my mouth shall praise You with joyful lips.

Perhaps ironically, because David thanked and praised Yahweh for his refinement in the flesh (and declared his steadfast love for Yahweh no matter what happened), Yahweh could see that David loved Him, and so He gave him greater blessings. It must have pleased Yahweh that David was not swayed by the things that could be seen, choosing instead to keep his focus on the invisible things of Elohim, which are eternal.

Qorintim Bet (2 Corinthians) 4:16-18

16 Therefore we do not lose heart. Even though our outward man is perishing, yet the inward man is being renewed day by day.

17 For our light affliction, which is but for a moment, is working for us a far more exceeding and eternal weight of glory,

18 while we do not look at the things which are seen, but at the things which are not seen. For the things which are seen are temporary, but the things which are not seen are eternal.

When we keep our focus on Yahweh, and we maintain a positive mental attitude, then we can see our cup as being "half full", rather than "half empty." And, when we see our cup as being half full (and thank Elohim for it), Elohim is more likely to fill our cup to the brim, and even overflowing. However, when we see our cup as being "half empty", Elohim is more likely to cause us to drink of its dregs.

Tehillim (Psalms) 75:8

8 For in the hand of Yahweh there is a cup, And the wine is red; It is fully mixed, and He pours it out; Surely its dregs shall all the wicked of the earth Drain and drink down.

The Negative Cycle of Self-Pity

Sometimes those who had unhappy childhoods or an unhappy past can find it easy to have a sour attitude (i.e., a sour spirit). Sometimes they have difficulties in seeing all the good things Yahweh gives them, because their focus is still on their inner hurts and pains. Their focus is still on themselves, and their negative experiences in the past. From Yahweh's perspective, it could be said that they love themselves more than they love Yeshua Elohim, because they continue to focus on themselves, rather than focus on Yeshua.

Mattityahu (Matthew) 14:27-31

27 But immediately Yeshua spoke to them, saying, "Be of good cheer! It is I; do not be afraid."

28 And Kepha answered Him and said, "Adon, if it is You, command me to come to You on the water."

29 So He said, "Come." And when Kepha had come down out of the boat, he walked on the water to go to Yeshua.

30 But when he saw that the wind was boisterous, he was afraid; and beginning to sink he cried out, saying, "Adon, save me!"

31 And immediately Yeshua stretched out His hand and caught him, and said to him, "O you of little faith, why did you doubt?"

The story of Kepha (Peter) walking on water is historical, but it is also allegorical. It was only when Kepha looked on Yeshua that he could walk on the water. As soon as

he took his focus off Yeshua (and put his focus on the wind and the waves) that he began to sink.

This is also how it is with us when we get wrapped up in self-pity. We are not focusing on Yeshua (but on ourselves), and so we begin to "sink" spiritually. Because we have focused on that which is bad, more of it comes to us.

Yeshua tells us that if we will diligently seek out the good things of Elohim, we will find them, because Yahweh will show them to us.

Mattityahu (Matthew) 7:7-8

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

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

Rather than complain and grumble about the things in our lives that we are not happy with, why not diligently seek after those good spiritual things that Yahweh has placed in our lives, and thank and praise Him for them? Then Yahweh will want to give us more of His unmerited favor.

Time, Talents, and Tithes:

Nazarene Israel is a team effort. Yeshua has given us the Great Commission to fulfill for Him, as a discipline. We are responding in love, by doing all we can for Him.

Yahweh asks us to volunteer for Him. We know our hearts are right unto Him, when we willingly volunteer of our time, our talents, and our tithes for Him.

Elohim promises to bless those who give cheerfully to His work (Exodus 25:2, Malachi 3:10, etc.). If you are not part of a local Nazarene Israel fellowship and want to give back to Yeshua's work, you can find ways of doing so at www.nazareneisrael.org.

All funds are carefully and prayerfully used to restore the original faith of the apostles worldwide, in accordance with our studies.

May Yahweh multiply blessings to you and your family, for trusting Him, and obeying all His commands.